

॥ Om Shri Paramātmāney Namah ॥

Krāntikārī Santvānī:

Alchemic Aphorisms of a Revolutionary Saint



Mānav Sevā Sangh, Vrindāvan

॥ Om Shri Paramātmāney Namah ॥

Krāntikārī Santvānī

Alchemic Aphorisms of a Revolutionary Saint
Precious-Select Sayings of the founder of 'Mānav Sevā Sangh,'
Brahmaleen Pujaypād Swāmī Shri Sharnānandjī Mahārāj

Selected-Compiled by
Shri Rajendra Kumar Dhawan

Translated from Original Hindi by
Satinder Dhiman, Ph.D.; Ed.D. (USA)



Mānav Sevā Sangh, Vrindāvan

॥ Om Shri Paramātmaney Namah ॥

Dedication!

*Tvadeeyam vastu Govind
tubhyamev samarpaye:*

*O Lord! I offer unto You
What is really Yours only!*

॥ Om Shri Paramātmaney Namah ॥

Table of Contents

<i>Dedication!</i>	2
Acknowledgements.....	8
Krāntikārī Santvānī.....	12
Foreword.....	12
Prologue.....	14
A Note on Translation.....	16
Basic Principles of Humanity: Eleven Principles of Mānav Sevā Sangh.....	21
Krāntikārī Santvānī.....	23
Effortlessness or Non-Doing (<i>Aprayatan</i>).....	23
Non-Method or Irrational Practice (<i>Asāadhan</i>).....	32
The Ego or the 'I'-sense (<i>Aham</i>).....	34
Religious Faith/Trust/Belief (<i>Āsthā</i>).....	41
Belief and Non-Belief (in God/Reality) (<i>Āstiktā-Nāstiktā</i>).....	45
Progress (<i>Unnati</i>).....	49
Spiritual Instruction/Preaching (<i>Upadesh</i>).....	51
Oneness (<i>Ekatā</i>).....	53
Duty (<i>Kartavaya</i>).....	55
Desire or Lust (<i>Kāma</i>).....	63
Desiring (<i>Kāmanā</i>).....	66
Virtues and Vice (<i>Guṇa-Dōṣa</i>).....	78

Spiritual Preceptor or Teacher (<i>Guru</i>).....	90
Contemplation (<i>Chīntan</i>)	97
Life/Existence (<i>Jīvan</i>)	102
Gnosis/Knowledge (<i>Jñāna</i>)	105
Renunciation (<i>Tyāga</i>).....	115
Wealth (<i>Dhana</i>).....	120
Law of Virtue (<i>Dharma</i>)	124
Meditation (<i>Dhyāna</i>).....	127
Equity or Justice (<i>N'yāya</i>).....	129
Minding the Faults of others (<i>Pardōshdarshan</i>)	131
God or The Supreme Self or Being (<i>Paramātmā</i>)	137
Realization (or Attainment) of God (<i>Pramātmā-Prāpati</i>)	145
Circumstances (Favorable-Unfavorable) Paristhiti (<i>Anukūlatā Pratikūlatā</i>)	154
Proclivity and [its] Abstention (<i>Pravṛtti and Nivṛtti</i>)	160
Prayer (<i>Prārthanā</i>)	163
Love (<i>Prem</i>)	168
Evil or Badness (<i>burā'ī</i>) (see, Minding the faults of others.....	189
Devotee (<i>Bhakta</i>)	193
Fear (<i>Bhaya</i>).....	196
Food (<i>Bhojan</i>).....	199
Mind (<i>Mana</i>)	201
Mine-ness/ Sense of 'mine' (<i>Mamatā</i>)	208
Human Being or Man (<i>Mānav</i>)	216
Mānav-Sevā-Sangh.....	225

Krāntikārī Santvānī: Alchemic Aphorisms of a Revolutionary Saint

Salvation or Liberation (<i>Mukti</i>)	231
Silent <i>Satsang</i> (<i>Mook Satsang</i>) (See also <i>Satsang</i>)	235
Death (<i>Mriyu</i>)	244
Communion (<i>Yog</i>)	248
Attraction-Aversion (Likes-Dislikes) (<i>Rāga-dvēṣa</i>)	251
Politics (<i>Rājnīti</i>)	255
Disease or Sickness (<i>Rōga</i>).....	259
Goal or Target or Purpose or Objective (<i>Lakṣaya</i> or <i>Uddēśya</i>)	265
Object (s) or Thing (s) (<i>Vastu</i>)	268
Discriminative Intellect or Faculty/Sense of Discrimination (<i>Viveka</i>)	274
World Peace (<i>Vishva-Shāntī</i>).....	279
Trust (<i>Vishvās</i>).....	281
Repose or Rest (<i>Vishrām</i>).....	285
Dispassion (<i>Vairagya</i>)	290
Taking Refuge [in God or Surrendering to God] (<i>Sharnāgati</i>) .	292
Body (<i>Sharīr</i>)	298
Education (<i>Shikshā</i>).....	308
Volition or Resolve (<i>Sankalpa</i>)	310
Struggle (<i>Saṅgharsha</i>).....	316
World (Cosmos or creation, Universe) <i>Saṅsāra</i> (<i>Srishtī, Vishva</i>)	319
Association with [Sacred] Truth (<i>Satsang</i>) (see, <i>Mook Satsang</i>)	326
Proper Use (<i>Sadupyog</i>)	332

Society (<i>Samāj</i>)	335
Spiritual Aspirant (<i>Sādhaka</i>)	340
Spiritual Means or Method or Way (<i>Sādhan</i>)	349
Capability or Capacity or Strength (<i>Sāmarthya</i>)	369
Happiness and Sorrow or [Sense-] Pleasure and Pain (<i>Sukha aur Dukha</i>)	373
Enjoyment of or Indulgence in Sense-Pleasure (s) (<i>Sukha-Bhog</i>)	387
Service (<i>Sevā</i>)	393
Self or Self-nature (<i>Svarūpa</i>)	404
Independence (<i>Svādhīntā</i>)	406
Is [-ness] or the Real or Reality (<i>Hai</i>)	408
Miscellaneous (<i>Prakīrṇa</i>)	411
Solitude or Seclusion (<i>Ēkānta</i>)	411
‘Doing’ and ‘Happening’ (<i>Karnā aur Honā</i>)	411
Forgiveness (<i>Kshamā</i>)	412
Pilgrimage (<i>Tīrath-Yātra</i>)	413
Impious-Pious Acts (<i>Pāpa-Punya</i>)	414
Allotted or Earned Destiny (<i>Prārabdha</i>)	414
Past, Present and Future (<i>Bhoot-Bhavishya-Varatamān</i>) ...	414
Doctrines and Sects (<i>Mata-Sampardāya</i>)	416
Truth and non-Truth (<i>Sat-Asat</i>)	417
Saints and Great Souls (<i>Sant Mahātamā</i>)	417
Communion-Realization-Love (Path of Action, Path of Knowledge, and Path of Devotion) <i>Yog-Bodh-Prem</i> (<i>Karmayog- Jñānayog-Bhaktiyog</i>)	418

Krāntikārī Santvānī: Alchemic Aphorisms of a Revolutionary Saint

Miscellany (<i>Vividha</i>).....	422
Outpourings! (<i>Hridya-Udagār</i>).....	436
Glossary of Definitions of Terms.....	439
Lists of Primary Works Consulted [and Cited]	442
The Invaluable Literature of 'Mānav-Sevā-Sangh'	443



Acknowledgements

This translation was completed at the sacred Shree Swaminarayan Shrine at **Kundaldhām** (Gujrāt) with the auspicious blessings of Sadguru Param Pujayey Shree Gyānjīvandāsīswāmī. Swāmījī's deep respect for Sharnānandjī Maharāj's Vānī is quite exemplary. This was clearly evident when, with the kind help of Shree Santdāsī Swāmī, I first met Swāmī Gyānjīvandāsī at Shree Swaminarayan Temple, Karelibaug, Vadodara, on February 8th, 2013. During that meeting, for two hours, Swāmījī reverently spoke only about the majestic glory of Sharnānandjī Mahārāj's Vānī! I was deeply touched by Swāmījī's broad-mindedness and open-heartedness. This kind of unswerving dedication to the purest spiritual truths, regardless of their origin and lineage, is quite unheard of in this day and age.

When this writer shared his plans about some ongoing translation work, Swāmījī, out of his boundless generosity, immediately extended the blessed invitation to visit Kundaldhām and, possibly, to complete some translation of Sharnānandjī Mahārāj's books amidst the sacred atmosphere of **Kundaldhām**. Swāmījī expressed that it will make him greatly happy if some such translation work is completed at the **Kundaldhām**. This writer has visited many pre-eminent *āshrams* throughout India, some of them of the international repute. Never

ever has he met such a sincere and open-armed reception as accorded by Param Pujayey Swāmījī! *Hundreds and thousands of obeisances (pranāms) to this modern Saint Par Excellence!*

I will also like to take the opportunity to thank Pujayey Swāmījī Ishwarcharandāsī and all the other supporting saints and sādhus at the **Kundaldhām** who helped me in numerous ways and accompanied me to various temples of Shree Swaminarayan Bhagavān, and countless other individuals at the Kundaldhām for their precious help and blessings. Param Pujayey Shree Gyānjīvandāsīswāmī continued to be an abiding source of inspiration behind all this orchestration. *My gratitude to Swāmījī is too deep for words!*

We are all deeply indebted to Paramshraddey Swāmījī Shree Rāmsukhdāsī Mahārāj for his rare unpublished essay, entitled '**Ek Adviteeyey Sant' (An Exceptionally Unique Saint Par Excellence)**'. In this essay, Swāmījī explains the uniqueness of Sharnānandjī's teachings as follows: 'It becomes evident that he wants the readers to attain realization, and not merely to 'teach' the readers. His words have the effect of a bullet of a gun....His teachings are full of deep significance; such teachings are not found elsewhere....Whatever he used to say, is not found in all the six schools of philosophy. It is found only in the Gītā and in the tenth canto of the Śrīmad Bhagavatam.' Swāmījī then goes on to remark: 'I do not find anyone else like Sharnānandjī.... It will be extremely difficult to find one like him. *We have found Sharnānandjī,*

we have found his books to read—this is God’s utmost Grace on us all.’ Such is the glory of saints!

In the spiritual world, it is very rare indeed that one God-realized saint shows such a great reverence regarding the teachings of another God-realized saint. Swāmī Rāmsukhdāsī clarifies his position: ‘I am a follower of Truth and not of any individual or sect. I did not use to be completely satisfied with any saint’s views. Not even Adi Shankarāchārya jī’s ideology used to satisfy me. But I became completely satisfied with Sharnānandjī’s views. He was the master of all the three spiritual disciplines—the discipline of selfless action/service (*Karma Yog*), the discipline of knowledge (*Jñāna Yog*), and the Discipline of Devotion (*Bhakti Yog*). He used to consider *Bhakti*, the Divine Love, to be the ultimate element (*antim-tattva*).’

Swāmī Rāmsukhdāsī used to say that Sharnānandjī’s logic was irrefutable (*akātya*). We also find corroboration of Swāmījī’s assessment of Sharnānandjī Mahārāj’s uniqueness by reading Swāmī Akhandānandjī Saraswati’s book, ‘**Pāvan Prasang.**’ Swāmī Akhandānandjī writes: “His [Sharnānandjī’s] language was uniquely distinctive. To understand it, one has to listen to him for several days....Shree Rāmsukhdāsī told me that Swāmī Sharnānandjī’s thought-process was very subtle and deeply profound....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 was extremely logical and sharp. 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.’ (pp. 135-136)

Special thanks are due to the esteemed Shree Rajendra Kumar Dhawanjī for his outstanding work of selection and compilation of these sayings in the form of the Hindi book, *Krāntikārī Santvānī*, from forty-some books of Swāmī Sharnānandjī Mahārāj. The spiritual world will remain forever indebted to him for his indefatigable work. This writer will also like to express his singular gratitude to Shree Yogesh Modījī for being a constant source of inspiration.

Above all, we are grateful to Brahmleen Pujayeypād Swāmī Shrī Sharnānandjī Mahārāj for bestowing the humanity with his nectarine teachings.

And, finally, our boundless gratitude to the Lord of the whole world (**‘Shrī Hariḥ’**) for granting us all, through Swāmī Sharnānandjī, a philosophy that is at once universal, perennial, acceptable to all, beyond any and every ‘ism,’ free from any personal and doctrinal differences, and capable of creating the much-coveted ideal of the building of an elegant human society and ushering world-peace, a philosophy that could be the harbinger of the Highest Human Goal of it all—the Salvation of All of the Humankind! Such is the Divine Glory of the Lord!

Krāntikārī Santvānī

Foreword

Brahmaleen Pujayepād Swāmī Shri Sharnānandjī Mahārāj was an unprecedented philosopher-saint. Perhaps no other philosopher has delved as deeply into the spiritual realm as he did. It will be very hard to find a thinker like him in the world. He made several novel discoveries in the spiritual realm. Not being limited to any particular religion, ideology, sect, nation, etc.; his ideas are beneficial to all of the humankind. Nevertheless, his revolutionary ideas are not widely known. We can however say this much for sure that there will be a revolution in the spiritual world when it will come to know his stream of thought. There is absolutely no doubt about it.

Due to the complexity of language of Shri Mahārājī's books, not everyone is able to follow his words easily. Under such circumstances, how to make his literature widely known; how to bring his priceless teachings to ordinary people; how can people be familiar with and benefit from his splendid ideas—the present book 'Krāntikārī Santvānī' is composed with this purpose in mine. In this book, more than two thousand five hundred priceless sayings are compiled and classified in a subject-wise manner. It will be convenient to the readers to get

acquainted with Shrī Mahārājī's ideas in a subject-wise fashion.

The subject-matter contained in Shrī Mahārājī's books is so concrete and profound that it is very hard to determine what to keep and what to leave out of them. Therefore, I have selected and compiled whatever sayings I could, based on my limited intellect. If the readers find this compilation useful, then this is verily the result of Shrī Mahārājī's benevolent kindness.

If the readers would want to understand something contained herein in depth, they are requested to consult the original texts. With this objective in mind, the name of the original source book has also been mentioned with every aphorism.

Serious seekers are requested not to be satisfied with this book alone; rather, they should also definitely study Shrī Mahārājī's literature published by 'Mānav Sevā Sangh.' No one knows how many invaluable gems remain hidden in the ocean of his literature—which any seeker could recover and receive special benefit from.

Whatever is written in this book is not meant for mere reading; rather, along with reading, it is meant to be seriously pondered over and contemplated upon. It is hoped that the seekers deeply immersed in the search for truth will benefit from its study and reflection.

2009

Humble submission,
Rajendra Kumar Dhawan

Prologue

This compilation in the form of “Krāntikārī Santvānī” is presented before the fellow seeker-students of Mānav Sevā Sangh’s literature. In this book, there is a subject-wise, selection-compilation of the immortal words of a great modern day revolutionary thinker, the high priest of humanity, the perennial companion of the Infinite, our very own, the knower of Yoga, liberated-in-life, a supreme devotee of the Lord, and a great soul. Most readers and students are familiar with the compiler of this book, Shri Rajendra Dhawan. It will be appropriate to mention here that Shri Rajendra Dhawan has been responsible for committing to writing, editing, and getting published most of the books of Brahmleen Pujayey Swāmī Rāmsukhdāsī Mahārāj.

Pujayey Swāmī Rāmsukhdāsī Mahārāj was a unique admirer of the immortal words of the founder-saint of the Mānav Sevā Sangh. He used to designate the philosophy of Swāmī Sharnānandjī Mahārāj as the ‘Seventh System’ (Human Philosophy). He generally used to inspire his close circle community to read Swāmī Sharnānandjī Mahārāj’s books. He used to regard Swāmī Sharnānandjī Mahārāj’s words as irrefutable (*akātya*).

Shri Rajendra Dhawan is also a good student of Pujayeypād Swāmī Sharnānandjī Mahārāj’s celestial words.

In the present book, for the benefit of the readers, he has assembled, subject-wise, at one place the nectarine words culled from numerous books of the founder-saint of the Mānav Sevā Sangh. It is hoped that the book will prove useful for the seekers after truth.

With this belief in good faith!

Vasant Pañchamī
20-01-2010

Well-wisher,
Swāmī Advaita Chaitanya
Mānav Sevā Sangh, Vrindāvan



A Note on Translation

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 translation of the select alchemic aphorisms of Santshirōmaṇi Swāmī Sharnānandjī Mahārāj.

The following four principles 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. For example:

‘He is ever-fulfilled (*āpat-kām*) who does not need anything. As soon as one becomes *āpat-kām*, indulgence (*bhōg*), delusion (*mōha*), and attachment (*āsaktī*) get destroyed and one attains to Communion (*Yog*), Self-realization (*Bodha*), and Love of God (*Prema*) spontaneously.’

Or

When a person ‘gets parted’ (*vi-bhakta*) from *saṁsāra*, he becomes a devotee (*bhakta*). Sant-Samāgam

- 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 Swamiji’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. For example:

The lust is destroyed both through [Divine] love as well as through self-inquiry (*vīchār*). Sant Vāni 3

Or

By not “doing”¹ anything, our life becomes useful for us. And by “doing” right, our life becomes useful for the world. Sant Vani 6

¹ Note: Swāmījī used to use the words “doing” (*prīṣram*) and “non-doing” (*aprayatna*) or effortlessness in a very special way. For Swāmījī, “doing” meant “seva” or service. And non-doing (*vīshrām*) meant repose or abidance in the self. For example, Swāmījī clarifies in his book, *Safaltā Kī Kungī* (48): “He who does not have anything and does not need anything, he has nothing left to do for himself. In other words, he becomes effortless.”

- IV. In making the English translation, throughout, the translator has aspired to *harmonize* the word-meaning (*shabdārtha*) and 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*.

Some words such as ‘Yog,’ ‘Bodh,’ ‘Prem,’ ‘dharma’ viveka, sādhan, etc., are left untranslated for the most part after initially providing their close English equivalents.

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 treatise.

It is quite possible that despite our best efforts, several deficiencies and inaccuracies may still remain as the work stands in its present form. We earnestly welcome all suggestions for its improvement at the following email address: 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.” 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 tatttu 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.

Gītā Jayantī
13 December 2013

Sant-charan-raj-rataḥ...
Shrī Hariḥ Sharṇam...
dās-dasānu-dās...
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. For the listening pleasure of such seekers, we also include the complete recordings of Swāmī Sharnānandjī Mahārāj's Hindi Pravachans in audio form at the end of this translated work. 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.



॥ Om Shri Paramātmāney Namah ॥

Basic Principles of Humanity: Eleven Principles of Mānav Sevā Sangh

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

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



Krāntikārī Santvānī

Effortlessness or Non-Doing (*Aprayatan*)

1. By not “doing”² anything, our life becomes useful for us. And by “doing” right, our life becomes useful for the world. Sant Vani 6
2. It is a cosmic law that whatever we get by “doing” does not stay forever and is not eternal. However, whatever we get by “non-doing” lasts forever and is eternal. Mānav Kī Māng
3. By doing right, wrong doing gets erased and “non-doing” is achieved on its own. Mānav Kī Māng

² Note: Swāmī jī used to use the words “doing” (*prishram*) and “non-doing” (*aprayatan*) or effortlessness in a very special way. For Swāmī jī, “doing” meant “seva” or service. And non-doing (*vishrām*) meant repose or abidance in self. For example, Swāmī jī clarifies in *Safaltā Kī Kungī* (48): “He who does not have anything and does not need anything, he has nothing left to do for himself. In other words, he becomes effortless.”

Patanjali has called it to be the end, the fruit of all yoga: When the Seer gets established in the Self (*drastā kā svarūpa mein avaysthit honā*, says Swāmī jī). Swāmī jī used to say, “*parr-āshreyey chhod do, prishram chod do*”: Give up reliance on others and give up vain doing. *Apnā āpā to milā huwā hae*: The Self being our very own is ever-realized.

He used to say, if you want to do something, do the service. If you want to know/discover something, know/discover yourself. Through selfless service and self-discovery, one comes to the love of God. *Jag ki sevā khōj apni, prīti unsey kījēyey*: Serve the world, discover yourself, and love the Lord.

4. The existence that is in the state of “non-doing” is my own existence. And the existence that is in the state of “doing” belongs to the society. Sādhān Trivenī
5. It is a very deep point that whatever we get to experience in the present does not depend upon any effort. The effort verily emanates from the ego while experience takes place when we erase the ego. To experience (Reality), ‘non-doing’ is verily the ‘doing.’ Mānav Kī Māng
6. The existence that is free from arising and ceasing, the existence which does not involve the gap of time and space, that existence can only be attained in the present through the act of non-doing. Mānav Kī Māng
7. Doing is verily born of some kind of desire or expectation. Only those who are free from desire attain non-doing. Mānav Kī Māng
8. When we do nothing, God gives us everything. When we do the right thing, we progress gradually. When we do wrong, even then God cautions us by appearing in the form of sorrow. Mānav Kī Māng
9. Can one be “effortless” while there remain attachment and desire? One can never be. Sant Vani 7
10. Through effort one can realize only that which is separated by virtue of space, time, etc. That which is free from the distance of space, time etc., is possible to be known only by becoming effort-less. Mānav Darshan
11. One cannot become “effortless” while one remains attached to doing. Mānav Darshan
12. According to the law of Nature, what is attained by doing everything is also attained by doing nothing. But

- to attain to the ability for doing ‘nothing,’ it is necessary to perform one’s duties without any attachment to their results. Mānav Darshan
13. Spiritual practices keep the sense of ‘ego’ of the seeker intact as is. Mook Satsang
 14. What is attained through “doing” does not last forever. And what does not last forever, cannot be the Goal Supreme of human existence. Mook Satsang
 15. The arising of ‘real necessity’ (*vāstvik māng*) happens by being effortless. To satisfy the needs, efforts are essential; and for efforts, one needs things like body, etc. Mook Satsang
 16. The cultivation of efforts is not possible without the body etc. But to associate with the Truth (*Sat kā sang*), even the co-operation of the body is not necessary. Association with Truth (*satsang*) verily happens on its own when we become effortless. Mook Satsang
 17. Association with Truth happens spontaneously by becoming effortless. To become effortless, what is necessary is the right use of what one has been given, realization of what one knows, and an unwavering abidance, devotion, and faith in what is heard. Mook Satsang
 18. To do something for oneself is to associate with the false or the untruth. Mook Satsang
 19. That person becomes ‘actionless’ (*akarmanyey*), who keeps an eye on the duty of the other. And that person becomes effortless (*apreyatna*) who embraces selflessness (*nishkāmtā*). Effortlessness is a great

- [spiritual] method/means. Non-doing is a great non-method.³ Sant Vani 5
20. To resolve not to do anything is also a form of effort. Mook Satsang
21. One who has nothing left to do for oneself alone gets fulfilled through the world-love, self-abidance, and love for God. Mook Satsang
22. By relinquishing the desire to do, the seeker gets that which cannot be achieved through doing. Sant Saurabh
23. By *not* doing, one attains the association of the imperishable spontaneously. Mook Satsang
24. One cannot attain That in any way on the basis of doing because the doers are the laborers. Sant Vani 1
25. Doing may be related to the welfare of others, but it does not help in achieving one's goal. Mānav Darshan
26. He, who does not need anything, has nothing left to do for himself. He, who does not have to do anything [for himself], has no identification with the body or things. Mook Satsang 142
27. Without becoming effortless (*shramarahīt*), non-attachment does not arise and without non-attachment, perversions such as grossness (*jadṭā*), dependence on others (*prādhīntā*) do not get completely obliterated. Mook Satsang

³ These are some of the most difficult aphorisms to translate. The literal translation is, at best, awkward. Perhaps, what is meant here is this: In order to achieve a state of true effortlessness (*apreyatna*), one has to cultivate desirelessness or selflessness or dispassion. One does not attain "non-doing" just by *not* doing anything. It means not-doing anything for one's own self. (*Apney liyey kuch nahin karnā*)

28. No person needs to do anything for oneself. Due to identification with body or due to body-conceit (*dehābhimān*), there arises the interest in doing something which is really irrational. Mook Satsang
29. Path of selfless service (*Yog*), self-realization (*Bodh*), and love of God (*Prem*) are all matters of the present. Due to this very reason, effortlessness is the spiritual practice to attain them. Efforts begin due to egoistic feeling and ego is required for the satisfaction of desires. Pāthyey
30. When the devotedly steadfast seeker has nothing left to do for himself, then no tendency to do anything can ever touch him. Pāthyey
31. A seeker has nothing to do for himself because freedom from attachment (*nirmamtā*), desirelessness or unselfishness (*nishkāmtā*), and non-attachment (*asaṅgatā*) are proven by discernment and are not based upon any efforts; and the Divine Refuge (*sharnāgati*) is proven by faith. Pāthyey
32. What needs to be done is that *nothing needs to be done!* One only has to embrace the existence and importance of the force of love. Pāthyey
33. What is desirable is the end-result of “action” and not the “action” itself. While the seeker is attached to actions, he is not able to know this secret. Satsang aur Sādhan
34. To do nothing does not mean laziness or inactivity. Rather, “doing nothing” is a means to be one with what is. “Doing nothing” is the sole means to be one with That from which one can never ever be separated

and from which one can never have any remoteness. And that is what is called “Silent Association with Truth” (*Mook Satsang*). Satsang aur Sādhan

35. He who does not have anything left to be done for his own self can truly be steadfast in duty (*kartavya-nishtha*). As long as the seeker has something to do for himself the full commitment to duty is not achieved. Satsang aur Sādhan
36. The state of “non-doing” is attained through the following means: by doing what should be done or, in other words, by making proper use of the available situation, or by long-repose (*chir-vishrām*) born of desirelessness, or by being non-separatively one with self-dependence (*svadhīntā*), or by taking an immovable, steadfast, and faithful refuge in the Divine.⁴ Dukh Kā Prabhāv
37. To be free from identification with the body, no action-oriented means are required; rather, to embrace the fact that nothing needs to be done for our own self is suffice. By doing nothing, body-identification ends on its own. Safaltā Kī Kungī
38. To become effortless, one needs to make proper use of received object/situation, qualification, and capability; however, one needs to be steadfast in the reality of the conviction that “I do not need anything in return.” Safaltā Kī Kungī
39. To accept the conviction that ‘I will get something only when I will do something and that nothing is gained by

⁴ Aphorism 36 is one of the most difficult aphorisms to translate.

doing nothing’—to put faith in this conviction is to deprive human beings of the imperishable existence.
Safalta Kī Kungi

40. He, who does not have anything and does not need anything, has nothing left to do for himself. In other words, he becomes effortless. Safalta Kī Kungi

41. One engaged in sense-gratification takes rest to recuperate energy at the end of sense-indulgence. Everyone knows that resting is not an activity. Thusly, he takes retreat in “non-doing.” But sense-mongering (*vishyey-pravr̥tti*) remains present in his quests. That is, he engages in sense-mongering again after gaining some energy by resting. However, the devotee (*bhakta*), by surrendering himself, attains the true state of “non-doing.” In the quests of the devotee, the union (*milan*) with the object of love (*prem-pātra*) is ever-present. That is, one experiences union upon surrendering. The seeker after knowledge experiences non-doing through non-attachment. In his understanding, Truth-realization (*Tattva-sākshātkār*) is present. That is, he experiences the Knowledge of Truth (*Tattva-Jñāna*) by non-doing.⁵ Sant Samāgam 1

⁵ In this aphorism, Swamījī skillfully provides the essence of the path of devotion (*bhaktīyog*) and the path of knowledge (*jñānayog*). Swamījī also hints at the vital difference between the “non-doing” of one who is taking a break from sense-indulgence and the non-doing of a devotee and the knower of Truth (*tattva-jñāni*). Devotee finds supreme repose (*param-vishrām*) by performing all activities out of love of the Lord and by surrendering all activities to the Lord; whereas, the knower of Truth *knows* that he is essentially a non-doer since all actions are performed by the interplay of three modes of Nature (*Bhagavad Gītā*: 3.27, 3.28, 5. 8-9, 13. 29 & 14.19). As an important

42. Just like the prisoner who has been given death-sentence becomes free from all punishments, in the same manner one who has surrendered with pure feeling becomes free from all “doings.” God, who is the object of all love and devotion, keeps in mind such a devotee, comes to him and loves him. Sant Samāgam 1
43. All “doing” is meant for the purpose of “non-doing.” Therefore, doing is successful only if one does not need to do anything anymore. Sant Samāgam 1
44. There is no deficiency that cannot be fulfilled by non-doing. Sant Samāgam 1
45. When no types of desires remain it is called non-doing. Because *āpat-kām* is non-active. Sant Samāgam 1
46. Perfection is achieved when the “power to do” (*karney kī shakti*) has come to an end. For he who does not do anything is the greatest. Even to the extent that he is god of gods and teacher of teachers, devotion of

verse in the Bhagavad Gītā (BG 5.8-9) declares: the Seer of Reality (*tattva-vit*) is firm (*yukto*) in his belief (*mānyeta*) that ‘I do nothing at all’ (*na eva kinchit karom itī*), realizing that the senses are moving among the sense objects. Sri Shankara explains in his commentary that one who has the knowledge of the actionless-Self sees *inaction in action* (4.18) for he realizes that in all actions senses operate upon their objects, the Self remaining immutably inactive.

The false identification with body, mind and senses—and becoming *kartā-bhoktā* (doer-enjoyer) as a result—is what is called ignorance (*ajñāna*) in Advaita Vedāntā. The realization that “I am not doer”—since all actions are performed by qualities (*guṇas*) born of Nature (*Prakṛti*), the Divine Illusion (*Māyā*)—is called Knowledge (*jñāna*). This is the final end and purpose, the *summum bonum*, of human existence. In a categorical verse of the *Ashtāvakra Gītā*: ‘*Na kartāsī na bhogtārsī, mukta evāsī sarvadā*: Neither the doer nor the enjoyer—you are verily ever-free.’ (1.6)

devotees, knowledge of knowers; thus, he is everything of everyone. Everything is done in order to do nothing. Sant Samāgam 1/160

47. To say “I do nothing” while the desires remain has no meaning beyond deceiving oneself. Sant Samāgam 1
48. Non-doing is a means to end all activity, and not the purpose of life. Sant Samāgam 1
49. What is attained through doing is not useful for one’s “self.”⁶ Sant Vani 8



⁶ In Prashnōttrī (Santvānī), p. 38, Swāmījī Mahārāj clarify: “To become worryless and fearless by entrusting oneself in every way to the Lord is indeed to become effortless (*aprayatana*). After this, there is nothing that remains to be done; rather the doing gets merged in ‘happening’ and the happening gets merged in “that which is” (*hae*)—the Lord. After becoming effortless, all undertakings keep happening for the sweet pleasure of the Lord.”

Non-Method or Irrational Practice (*Asāadhan*)⁷

1. *Asāadhan* is none other than “actions,” “faith” and “relationships” that are irrational or opposed to the faculty of discrimination (*vivek-virodhī*). Safaltā Kī Kungī
2. The real effort (*purushārtha*) of a spiritual seeker lies in giving up the non-method (*asāadhan*). Acceptance, actions, relationship, and contemplation which are opposed to the faculty of discrimination (*viveka*) are non-method (*asāadhan*). Sant-Udbodhan
3. Any forceful (spiritual) practice undertaken while the *asāadhan* remains only gives rise to a false sense of ego which is the root-cause of all defects. Sant Sant-Udbodhan
4. To ruminate over what has happened without realizing its meaning is *asāadhan*. Sant Sant-Udbodhan
5. To relish happiness and sorrow is *asāadhan* and their proper use (*sadupyog*) is *sāadhan*. Sant Udbodhan
6. Any forceful (spiritual) practice undertaken while *asāadhan* remains is not satsang but a discussion or just thinking about Truth. Mook Satsang
7. Taking pride in spiritual practice is the root-cause of *asāadhan* and the knowledge of *asāadhan* itself is the annihilation of *asāadhan*. Sant Patrāvalī 1

⁷ It seems that the word “*asāadhan*” (improper spiritual means or practice) is used in the sense of a spiritual practice that is “irrational” or opposed to the faculty of discrimination; hence it can be referred as ‘contra-method.’ So, any irrational action, practice, faith, relationship can be characterized as *asāadhan* or improper means.

8. The root-cause of all *asādhans* is the association with known untruth. Sant Pattrāvalī 2
9. The sadhan practiced along with *asādhan* may bear fruit ultimately; however, it is not granter of good results in the present. Sant Pattrāvalī 2
10. Any *sādhan* that is done forcefully may attenuate the *asādhan* but is not able to extinguish it. Not only this, the spiritual seeker ends up having a false pride of *sādhan* which is extreme *asādhan*. Satsang aur Sādhan
11. All *asādhan* are centered in the ego and all *sādhan* are centered in the egolessness. Satsang aur Sādhan
12. *Asādhan* arises due to the association of the untruth and the association with the Truth spontaneously expresses in the form of the *sādhan*. Satsang aur Sādhan
13. The activity which does not contribute to one's happiness and is not helpful to others is *asādhan*. Safaltā Kī Kungī
14. The *asādhan* grows in the soil of carelessness. Not to accept what one knows and not to do what one is able to do is called carelessness. Chit-Shuddhī
15. The abandonment of *asādhan* is of equal value to the spiritual seekers of all faiths, traditions, and viewpoints. Sādhan Tattva
16. To consider someone else responsible for one's happiness and sorrow is nothing other than *asādhan*. Sādhan Tattva
17. *Asādhan* is another name for the temptation for pleasure. Sant Vānī 6

The Ego or the 'I'-sense (*Aham*)

1. With the understanding that “Nothing is mine” comes (the realization that) “I do not need anything.” When I do not need anything, then no-thing like the “ego” will be left. Sant Vānī 3
2. [When there is] no ego, [there is] no fear of sorrow and no fear of dependence. Or when there is no ego, there is no fear of sorrow or dependence. Sant Vānī 5
3. This world is within “I” and the “I” is within God (*Paramātmā*). Sant Vānī 7
4. One who is engaged day and night in increasing the importance of his ego; the world, truthfully speaking, does not want to see his face. Sant Vānī 7
5. The root of this atom of the ego is the relish of getting and giving. Sant Vānī 7
6. The seed of the entire world is present in the ego itself. Mook Satsang
7. “I” is the assemblage of desire (*kāmnā*) and the desire to know (*jijñāsā*). On this side of “I” is the world and on the other side, whatever is, is That. Sant Vānī 7
8. Due to the association of the sense of non-difference, limited ego has been born; and due to the association of the sense of difference, limited love has been born. Chit-Shuddhī
9. All the differences arise due to limited ego-sense and all the struggles arise due to limited love. Mānav Kī Māng
10. Without surrender to God, limited ego-sense is not absolutely annihilated. Mānav Darshan

11. The strengthening of the ego accords reality to relationships and the strengthening of the feeling or sense of “mine” accords dearness to objects and persons. In other words, what we consider our own, appears as the Truth (*satya*) to us and what we regard to be our own appears “dear” (*priya*) to us. Mānav Kī Māng
12. When good and evil both happen, then the ego is formed, sense of separation comes to be; when no evil remains at all, only good and good remain, then the ego gets destroyed. The ego is formed amidst duality; there is no ego beyond duality. Sant-Udbodhan
13. As soon as one gets away from “this,” the “I” becomes non-separate from “That,” which is beyond what is seen. Mānav Kī Māng
14. The attachment with and desire for “this” has kept alive the “I.” Mānav Darshan
15. When there is no [real] association of the inert and the sentient or conscious (*jaḍa-chetan*), then what is born of their association, is merely an error. Mānav Darshan
16. The root-seed of creation is the ego. Mānav Darshan
17. The atom of ego can sustain under peace and freedom; but in love, not even a smell of the ego remains. Mānav Darshan
18. Without the awakening of love, the atom of ego-sense is not destroyed, and without that, distance, difference, and separation do not get destroyed. Sādhan-Nidhi

19. All tendencies (*saṅskār*) are inscribed on the ego-sense. But with the transformation of the ego-sense, prior tendencies become lifeless like a burnt seed. That is, there remains no power in them to germinate. Transformation of the ego-sense is supremely essential to render the prior tendencies lifeless. Sant Pattrāvalī 1
20. “The Lord makes everyone dance”—this is heart’s cry of a devotee whose ego has been wiped out. Sant Pattrāvalī 1
21. Engaging in an activity that is ego-less is not less than any renunciation. Volitional renunciation (*saṅkalpa-yukta tyāga*) is no less than any engagement in activity. Pāthyey
22. Pleasure in some form or the other keeps the ego alive. Pāthyey
23. According to the law of Nature, the atom of ego contains the germ of *asāadhan* as well as the mandate for *sāadhan*. Accepting the reality of dependence—this is verily the seed of a *sāadhan*; and natural love for freedom—this is the mandate of *sāadhan*. Satsang aur Sāadhan
24. Ego devises the attachment, pursuit, and love of “this.”⁸ Mānav Darshan
25. The ego-sense is such a covering between the eternal and the transient existence that does not let the effulgence of Divine life manifest in this material life. Jīvan-Darshan

⁸ “This” here refers to the unreal, the transient, the physical body, and the phenomenal world.

26. The atom of ego-sense gets destroyed as soon as the interest in enjoying pleasures gets utterly shattered. Safaltā Kī Kungī
27. The entire world is present in the egoic-atom and the ego is present in the infinite Reality. Safaltā Kī Kungī
28. With the ending of the affection (in persons/objects), all types of desires will end; and being desireless, the egoic-atom will get destroyed on its own. No effort is required for this purpose. Jīvan-Darshan
29. “I am everyone’s well-wisher; I am selfless or desireless; and I do not need anything from the world”—we should extinguish even such pride within us. This will be possible only if we do not have the pride of doership even when we do have tendency for the common good and if we are not conscious of being desireless when we are desireless. It is because no one can be truly desireless while there is egoistic feeling; for pride in service and sacrifice is no less an attachment. Jīvan-Darshan 162
30. With the dispelling of attachment (*rāg-nivṛtti*) end all those sorrows which are born due to the servitude of pleasures. However, the egoistic thoughts such as ‘I am beyond attachment (*vīt-rāg*);’ “I am peaceful;” “I do not need anything” still remain behind. This subtle pride gets destroyed only with someone’s remembrance (*smṛti*) only.⁹ Jīvan-Darshan
31. The seat of sight (*drishtī*) is ego only and ego is also the seen (*drishya*) only. That which appears and is felt is

⁹ That is, the subtle pride in such good qualities lingers which can only be removed by the remembrance of God.

the seen only. According to this viewpoint, we have to be detached from the seen also that appears in the form of ego. This is attainable only through effortlessness. Safaltā Kī Kungī

32. By having egoistic feeling in the body-object, the craving for objects is born spontaneously; because the body and the world, despite having the difference in qualities, have oneness from the standpoint of *svarūpa*. Chit-Shuddhī
33. Until the egoic-atom is not destroyed, till then neither can one have pure mind nor does one attain oneness with the celestial conscious life. Chit-Shuddhī
34. He who *feels* (the qualities of) restraint, good conduct, and service in himself is not a really a truly restrained, good-natured, and serving person. The total annihilation of lack of control consumes the pride of being restrained; then though, good conduct and service remain, the so called good-natured and serving person ceases to be. The service that is devoid of the servant and the good conduct that is devoid of the good-natured person, that is verily the true discipline, good conduct, and service. Chit-Shuddhī
35. The egoistic feeling comes to an end with the ending of all desires. Sant-Samāgam 1
36. A person who destroys the sense of individuality does not have to go through the slavery of any other person; since only individuality needs an individual. Sant-Samāgam 1
37. Unnatural pride remains alive till the grave. Sant-Samāgam 1

38. When there is a change in the sense of ego, a [corresponding] change takes place in the activities and the feelings. And when the sense of ego is obliterated, one receives all and everything. Sant-Samāgam 1
39. By utilizing the objects properly, our dependence upon them does not linger on; and by serving people, our relationship/attachment with them does not linger on—by virtue of which, the ego gets annihilated on its own. Sādhan-Tattva
40. Only in the annihilation of the ego inhere Liberation, Radiant-Awareness, and Immortality. And only in the annihilation of the ego can the Divine Love Supreme find its expression. Sādhan-Tattva
41. The greatest scientists can claim this much that the body came into being; but no scientist can claim that the “I” came into being...The search for the “I” resulted in the attainment of “Is” and the cessation of the “I.” Sant Vānī 8
42. When you revel in peace or when you superimpose supernatural qualities on your real self, the egoic-particle, as it were, will remain intact as is. And as long as ego remains intact, till then, in one form or the other, some distance from the Truth will remain. Sant Vānī 6
43. When we consider the reality of ego in a neutral way, we find it to be of the nature of *dependence on others*. Sant Vānī 4
44. With the obliteration of the sense of ego, the attainment of the knowledge of the Attributeless and

the origin of the Divine Love become self-proven.
Mānav Kī Māng



Religious Faith/Trust/Belief (*Āsthā*)

1. Religious trust does not become alive while the doubt remains. Mānav-Darshan
2. It is not necessary that religious belief should be supported by *viveka* (sense of discrimination), but it is essential that the religious belief is not opposed to *viveka*. Mānav-Darshan
3. Doubt occurs in what is seen; realization is about what one has understood; and religious belief is about what one has heard. Mānav-Darshan
4. When what one has received and seen are not satisfactory, then one develops religious trust in what one does not know. Mānav-Darshan
5. Incomplete knowledge awakens yearning for learning, and not the trust. Religious trust can take place only regarding that which one has not experienced from the standpoint of the senses and the intellect. Mānav-Darshan
6. Only trust is capable of bringing about the attainment of what 'IS' (*hae*); and only self-inquiry/reflection is capable of obliterating what is 'Not' (*nahīn*) Mānav-Darshan
7. Religious belief is the volition of the "self;" it does not depend on any "means" (of performing actions). Mānav-Darshan
8. The one who has accepted religious belief is not an "instrument" [of performing actions] (*karan*) but the doer (*kartā*). Mānav-Darshan

9. To employ religious belief in fulfillment or abstention of desire is improper use of religious belief. Mānav-Darshan
10. Belief cannot occur in what has been seen and received; it can only occur in what has not been seen. Mānav-Darshan
11. One can make use of what is received; one cannot have trust in it. One can only reflect on what one has seen and not have trust in it. One can have religious belief in what one has heard; one cannot reflect upon it.¹⁰ Sādhan-Nidhi
12. By having a faith in God on the basis of hearing about God, the belief in the received body and the seen world becomes lifeless. Because two [distinct] sets of beliefs cannot remain alive at one time. Sādhan-Nidhi
13. The thoughtful ones (*vichārshīl*) place their trust in the imperceptible (that which is unseen) based on their (spiritual) need and the believers place their trust in the imperceptible based on devotees, saints, and scriptures. Sādhan-Nidhi
14. The creation cannot describe the creator of the world; however, the spiritual aspirant can place his unflinching faith in the creator. Sādhan-Nidhi

¹⁰ The meaning of this saying is hard to express in the translation. What is meant here is this: One can only have belief in what one has *heard but not seen*. In the category of what is “heard,” are included *Srutis* (scriptures) and *Sant-Vāni*. The intent is to state that one can only have religious belief/trust in *Veda-vakayās* and *Sant-Vāni*. It is not a matter of *vād-vivād* (discussion and dialogue)—it is a matter of religious belief and trust.

15. When what is seen remains unattained, and the result of what is done is not likable, then the seeker, seeing no other choice, places his trust in what is heard. Mook Satsang
16. One cannot place faith in what has been received and seen; nevertheless, one can make proper use of what one has and one can have inquisitiveness about what is seen. Mook Satsang
17. To embrace the viewpoint of the philosophers is (religious) belief and not philosophy. Mānav-Darshan
18. The arising of curiosity is inherent in the agony of doubt. To overload the seeker with the weight of religious belief is to render the curiosity lifeless. Mānav-Darshan
19. Faith in “Is-ness” is a guaranteed method to attain it. Pāthyey
20. Know “this” and have faith in “that.”¹¹ Dukh kā Prabhāv
21. One has faith only in those things which are imperceptible to senses, mind, intellect, etc.—that which one has heard from the devotees and whose need one feels in oneself. Safaltā kī Kungī
22. To be steadfast in the spiritual practice, every spiritual aspirant has to have an unshakable faith in the achievable (spiritual) goal. Safaltā kī Kungī
23. Faith in the seen (i.e., faith in the body and the world) has weakened the faith in the spiritual goal. Although

¹¹ These words are used in a special sense here. “This” refers to the objective world, to what is seen. And “That” refers to the imperceptible, to God.

the need for the (spiritual) goal is present in the spiritual aspirant, yet the faith in the seen has weakened the need and strengthened the lure (of the seen). Safaltā kī Kungī

24. The faith in the spiritual goal is not realizable through body, senses, mind, intellect; rather it is realizable through one's own 'self.' Therefore, each spiritual aspirant is free to have faith in his spiritual goal. Safaltā kī Kungī
25. The faith becomes alive only when the spiritual aspirant, having realized the importance of the spiritual goal, accepts a sense of 'mine-ness' with the spiritual goal. Safaltā kī Kungī
26. Thinking is applied to what is within the range of the intellect; is limited; and is subject to change. It cannot be applied to what is eternal, infinite, and limitless. That which is eternal, infinite, and limitless is the domain of faith. Sant-Udbodhan
27. Religious faith means: 'God is.' How He is, where He is, what He is—we do not know. It is not necessary know this at all. It is suffice to know that 'God is.' Jīvan-Patha



Belief and Non-Belief (in God/Reality) (*Āstiktā-Nāstiktā*)

1. To accept that which is ‘existent’ during all times is called ‘*āstiktā*’—belief (in God/Reality). To accept that which is ‘non-existent’ during all times is called ‘*nāstiktā*’—non-belief (in God/Reality). Sant-Samāgam 1
2. There are many people who accept God; there are many people who know the reality of the world. The important thing is to determine to what extent this knowledge influences their lives; to what extent this acceptance influences their lives. Safaltā kī Kungī
3. The unbeliever has worries and not the believer. As light and darkness cannot co-exist at the same place, even so *āstiktā* (belief in God/Reality) and worries cannot co-exist. Sant-Samāgam 1
4. Even when we also know this very well that remembering God leads to spiritual welfare in life (*jīvan kā kalyān*), still our heart does not abide in God—what would be greater ungodliness than this! What is surprising is that despite being highly unwise and ungodly, we consider ourselves godly and wise. Sant Vānī (Prashanōttra)
5. To believe in God and to consider God as our own—this is called theism. Sant Vānī 8
6. That “God is”—do not rest content with this understanding. Rather, put forth constant efforts to realize/experience it. Sant Patrāvalī 1
7. True theist sees God even in the atheist. Sant-Saurabh

8. It is not that difficult to have a godly-feeling/faith (*Bhagavad-Buddhi*) in a particular object. But this is incomplete religious belief. Perfect belief (in God) means that there is nothing whatsoever apart from God—there is nothing apart from God even now, there was nothing apart from God even before, and there will not be anything apart from God in future either. Sant Vānī 7
9. As long as one wants something, till then one cannot say that God is nothing; for to want something is to acknowledge a reality greater than oneself. Sant-Samāgam 1
10. God is not unfavorable to the atheists. Even when the materialist will make progress, God will be found in the form of materialism. Sant-Samāgam 2
11. To feel the need for something proves naturally the acceptance of the reality of the existence of the infinite. Mānavtā Ke Mūla Siddhānt
12. To accept God means that we need God and that we do not need anything *from* God. Sant Vānī 8
13. To accept God is one thing; to transform one's life according to God is quite another. Our life does not get transformed only by accepting God if we do not have 'own-ness' (*apnattava*) and love for God. Sant-Saurabh
14. Perfect theism means that the world and God have never had any division to begin with. Sant Vānī 7
15. Why does one feel the need to accept God? Because there is no companion in the world that will last forever. Sant Vānī 3

16. If we accept God, then this belief should be expressed through our life, and not just in our thoughts. Our life should be a living proof of our acceptance of God. Sant-Samāgam 2

17. Think deeply: No one's existence has any meaning or importance for us until it has any relation to us; and there is no relation with someone until we "need" them. Sant-Samāgam 2

[Note: Swāmījī is pointing out an important fact of life here: that all worldly relations are founded upon self-interest. *[Swārath-mīta sakal jag māhin; supnehu Prabhu parmārath nāhin; Sur nar muni sab kī yehi reeti, swārath lāg karein sab preeti.—Goswāmī Tulsidāsji]*

18. He who wants to know something has already accepted (the reality of) the 'guru;' he who wants to do something has already accepted (the reality of) the 'religion;' and he who sees anyone greater than himself has already accepted 'God.' Sant-Udbodhan

19. You accept [the reality of] "I" (*mein*) without being able to see it; why don't you accept [the reality of] that which "Is" (*hae*) without being able to see it? Sant Vānī 5

20. Only that reality is called God whose existence does not depend upon our acceptance or non-acceptance. Preranā Patha

21. The real meaning of theism is this: God is equally of those who do accept Him as well as of those who do not accept Him. Preranā Patha

22. God is theirs also who do not believe in Him. Your name will not be struck off in the God's list whether you accept Him or not. Sant Vānī 3
23. The voice that is raised against God is not raised because of any reasoning; that voice is raised due to the wicked character of the believers in God. If believers in God are good people, then no one will be able to say anything against God. Sant Vānī 3
24. Why do we keep accepting God? So that our desires may be fulfilled! This is not theism. Sant-Udbodhan
25. Where is God? How is He? What is God?—rather than bothering about these (questions), we should accept that 'God is.' Sant-Udbodhan
26. There cannot be any property without a landlord and there cannot be any creation without a (corresponding) basis (of the Creator). Then how can it be that there is no Lord of the universe and that there is no basis of its creation. It is true that the One who is the Lord and the source of everything, He is so generous, that even if one does not have faith in Him or does not accept Him, He still is everyone's very own. Mānav-Darshan
27. If you like favorableness (*anukūltā*) without God, then this is like having a beautiful room that is decorated but you are without a friend; or it is like a beautiful woman who decorates herself with ornaments but does not have a husband; or like body without soul. Similarly, lack of godliness is like remaining lonely in life. Sant-Samāgam 2



Progress (*Unnatī*)

1. Good conduct' is highly essential for physical progress; 'service' is highly essential for psychological progress; and 'renunciation' is highly essential for spiritual progress. Sant-Samāgam 1
2. No other progress is needed once the spiritual progress takes place. Sant-Samāgam 1
3. If you want materialistic progress, then you should have restraint, good conduct, service, renunciation, and industriousness. The progress of theism depends upon steadfastness, simple faith, and taking refuge (in the Divine protection). And the advancement of spirituality depends upon discernment, renunciation, and honoring Self-Knowledge. Sant-Samāgam 2
4. Do not be afraid: Every problem is a means to progress. Problem-free life is useless. Only those people advance in the world who experience problems at every step of life. Sant-Samāgam 2
5. For progress, birth, inherited impressions/tendencies (*saṅskār*), and actions—all three are necessary. Birth is the hidden energy only; *saṅskār* awaken that hidden energy; and actions bear fruit according to the inherited mental tendencies. Therefore, it becomes essential for progress that based on one's birth in a social class (*varṇa*), one should develop *saṅskār* and,

according to *saṅskār*, perform actions. Sant-Samāgam
2

6. That the world feels our need—this is material progress. That we have no need for the world—this is spiritual progress. Sant Vānī (Prashanōttra)
7. If you speak for others, hear for others, think for others, and work for others, then you will keep progressing in the world. Nobody can stop this. If you only think for yourself, deprivation/destitution will never leave you! Sant Vānī 8
8. I have arrived at this conclusion: That everyone's present condition contributes to their progress—whether the present condition is sorrowful or joyful. Sant Vānī 4/98
9. The development of love is the ultimate development in the development of man; independence is second in place; and generosity is at the third place in the development of man. Sādhan-Trivenī



Spiritual Instruction/Preaching (*Upadesh*)

1. The service of preaching is the lowest of all the services. Sant Vānī 4
2. You cannot tell anything to anyone what they (already) do not know. When they do not accept what they know by themselves, then how will they accept what you have told (preached) them? Sant Vānī 4
3. The purpose of telling what is right is not to have people get attached to us forever so as to never leave us. Rather the purpose of telling what is right is to enable people such that they would not need us anymore and what we have done for them (that is, 'telling what is right'), they start doing the same for the others. So that, a republic of self-dependence (or independence) is formed. Sant Vānī 4
4. This service of preaching should be performed as little as possible. I have suffered great difficulties by virtue of this service. I am still bearing those difficulties even today. Sant Vānī 4
5. Come to think about this: What spiritual welfare would result from their preaching in whose judgment you do not have an unwavering (or unconditional) faith? Sant Vānī 4
6. Who is the greatest preacher? The one who preaches through his life. He is the greatest speaker, the greatest learned person (*pandita*), and the greatest reformer. And who is the lowest (preacher)? The one who preaches based on others' example—sometimes talking about other people, and sometimes talking about circumstances. Sant Vānī 3

7. By becoming steadfast in duty, dutifulness becomes widespread (on its own). Not by explaining, not by preaching, not through commanding, not through fear, nor through incentives [does dutifulness become widespread]. Sant Vānī 5
8. It becomes difficult for that person to purify his mind who becomes a leader or a propagandist or a preacher. Sant-Saurabh



Oneness (*Ekatā*)

1. Today the oneness with our real nature (*svarūpa*) that we *imagine*, from the standpoint of discriminative intellect, is nothing more than deceiving ourselves. That is, it is deceiving the innocent public. Mānav Kī Māng
2. Due to the external difference, difference in actions is bound to be there. But due to inner oneness, oneness in *dearness* (*preeti*) also becomes extremely important....When we see with our eyes, we are able to walk with our feet. There is difference between their activities or functions, but this difference contributes to the oneness of the eyes and the feet. In the same manner, there is difference only from the standpoint of mutual usefulness between two people, two groups or two nations. Mānav Darshan
3. Every individual, group, nation can be complementary to each other if they apply the received objects, strength, and competence for the mutual benefit of each other. And then the unity born of mutual love and affection can be preserved very easily which is the foundation of all progress. Mānav Darshan
4. Without inner unity or oneness, external unity or oneness has no meaning....The root cause of the struggle is inner separation or difference and not the outer one. Now we have to ponder over what is internal separation or difference. One has to say that it is 'to accept difference in dearness based on external difference.' Darshan aur Nīti

5. According to the law of Nature, no two persons are entirely alike in matters of interest, competence, and strength, nor are the circumstances the same for them. There is also the difference in the matters of living and customs based on time and place. But there is no difference regarding the real purpose of all human beings. It is only based on this unity of purpose that the human society has acknowledged its oneness with the human beings. Darshan aur Nīti
6. The union of the body is not the real union. The oneness of purpose (or goal) and affection is the true union. Sant Samāgam 2
7. Not even two persons are alike in terms of their interest, strength, and competence; however, everyone's goal is the same. If one honors this providential fact, then, despite the differences in matters of food and spiritual practices, there can very well be mutual unity [or camaraderie]. Mangalmeya Vidhān
8. The mutual unity [of a society] cannot be preserved by focusing on one's own virtues and the faults of others. Darshan aur Nīti



Duty (*Kartavaya*)

1. What is said to be a sense of duty (*kartavyaprāyantā*) is the 'ground.' What is said to be the *Yog*, is the 'tree.' What is said to be the knowledge of Reality (*tattva-jñāna*) is the 'fruit.' And what is said to be the nectar (*rasa*) is the 'love.' Jīvan-Patha
2. Your true efforts (*purushārtha*) lie in abandoning the non-duty (*akartavaya*); fulfillment of the duty happens naturally on its own. To take pride in the fulfillment of duty is to change the duty into non-duty. Jīvan-Patha
3. When the true dispassion (*vairāga*) happens, all types of sacred duties (*dharma*) as well as secular duties (*kartavaya*) come to an end. In the same manner, with the attainment of self-abidance (*ātma-rati*) and sacred love (*prema*), no duty is left to be performed. Sant-Udbodhan
4. Renunciation (*tyāga*) is the duty of one who is unhappy and service (*sevā*) is the duty of the one who is happy. Mānavtā ke Mūla Siddhānt
5. With the dawning of a sense of duty (*kartavyaprāyantā*), one will attain entitlement to rights (*adhikāra*) on its own (unasked). Mānav Kī Māng
6. By being selfless or desireless, one automatically receives the strength to be dutiful. Mānav Kī Māng
7. Every person is not the same with regard to strength, competence, and circumstances. This disparity is verily the mother of duty. In equality, there is no impetus for action-proneness (*pravṛtti*). Of what service can a powerful person be to another powerful person; a

powerful person can only be of service to a weaker person. Sant Udbodhan

8. After the fulfillment of the duty, there is no reality of the doer that remains....After the completion of the dutiful deed, the need which the doer had gets fulfilled. And after the fulfillment of the need, the existence of the doer becomes non-separate from his goal. Mānav Kī Māng
9. By protecting the rights of the others one attains dutifulness on its own, and by renouncing one's own right, all assumed relationships get severed. Mānav Kī Māng
10. The protection of others' right and the relinquishment of one's own right is the real duty indeed. Mānav Kī Māng
11. Verily the real duty is that only by which no one's interest gets hurt and by which the doer becomes one with his goal. Mānav Kī Māng
12. Both life and death become equally joyous when one becomes dutiful. And life becomes dull and death becomes painful and horrible when one waives or strays from one's true duty. Mānav Kī Māng
13. What one is not able to do—and what one should not do—by not doing both of them, what should be done, starts happening automatically. From this standpoint, dutifulness is spontaneous and natural. Mānav Darshan
14. The question of duty is with regard to the 'other,' and not for one's 'own' self. The fulfillment of duty that takes place on account of the 'other,' is fulfilled

through the 'other' and not through one's 'own' self. From this standpoint, duty is verily for others. Mānav Darshan

15. Any activity-proneness or proclivity (*pravṛtti*) that does not augur the welfare of others is not a dutiful deed. Mānav Darshan
16. Fulfillment of duty is not as essential as abandoning what is non-duty (*akartavya*). It is because, without abandoning the non-duty, the duty does not even find its proper expression (*abhivyakti*). Mānav Darshan
17. Attachment (*āsakti*) with the results of the performed action is not desirable (*abhīshṭa*) for oneself; such an attachment has no place in the fulfillment of one's duty. Mānav Darshan
18. Dutifulness (*kartavyaparāyantā*) is that art through which one becomes useful for the world and becomes entitled for the science of *Yog* (*yog-vijñāna*). Mānav Darshan 109
19. To apply what is received from the world in the welfare of the world is essential, which is truly the essential nature of duty. Mānav Darshan
20. Remembering about the duties of others leads to the forgetfulness of one's own duty. And the forgetfulness of one's duty is the mother of dutility. According to this viewpoint, to focus on the duties of others is verily to falter about one's own duty, which is the root cause of all destruction (*vināśa*). Mānav Darshan
21. While there is attraction-attachment (*rāga*) and anger (*krodha*), one neither achieves strength to fulfill the

- duty nor there arises the remembrance of one's duty. Then how can one fulfill one's duty? Mānav Darshan
22. Pride of duty is more deplorable than non-performance of duties. It is because one who is suffering from non-performance of duties may someday take to the path of dutifulness. But one who is proud of duty only gives birth to dutilessness. Mānav Darshan
23. Dutiful individuals are always needed by the society....The world never needs the one who is not dutiful. Mānav Darshan
24. To perform duties perforce, motivated by some inducement, is not dutifulness. Mānav Darshan
25. There is no incapability and dependence in performing one's duties. This is an irrefutable fact. Mānav Darshan
26. He who considers anyone bad or wishes bad for anyone and he who can commit a known evil, such a person can never recognize the reality of duty. The knowledge of duty is essential before the fulfillment of the duty. This will happen only when man will acknowledge that he will not consider any one as bad or evil. Mānav Darshan
27. Only a selfless or disinterested (*niṣkāma*) doer can fulfill his duty. Sādhan Nidhi
28. Life-breath is less precious than duty. To sacrifice one's life joyfully in discharging one's duty is spontaneous nature of a spiritual aspirant who is accomplished in the discipline of spiritual practice (*sādhana-sampanna*). Sādhan Nidhi

29. The duty pertains to a set of received or available circumstances. Only those who are struck in seeking personal pleasure under the guise of duty invoke the unavailable (*aprāpta*) situation. Mook Satsang
30. The material progress is the external expression of dutifulness. And to be ever-steadfast in yoga (continual communion—*nitya yog*) is the inner reward or fruit of dutifulness. Mook Satsang
31. Dutifulness is quite natural to one's natural disposition (*svabhāva*) and is not the result of a laborious effort. The reason being that we do not need to do anything for our own sake and we are required to do only that which we can do quite naturally, without hurting anyone's interest. Mook Satsang
32. Only that person pays attention to the duties of others who does not fulfill his own duty. Otherwise how else one would know that others were not kind to him? You should do what you are required to do; others will take care of their duty themselves. Sant Pattrāvalī 1
33. The right (*adhikār*) is subservient to the duty (*kartavya*). One who fulfills his duty attains the right automatically without even desiring for it. Sant Pattrāvalī 1
34. The duty (*kartavya*) culminates in the communion (*yog*) and the *yog* culminates in the knowledge (*jñāna*) and [divine] love (*prema*). According to this viewpoint, dutifulness is the soil or ground (*bhūmī*) of *yoga* which is cultivated only by *not* doing what ought not to be done. Sant Pattrāvalī 2

35. One is free in fulfilling one's duty. But due to mental defilements such as delusion and greed, one perceives several impediments in the fulfillment of one's duties. This is my experience. Sant Pattrāvalī 2
36. As long as, willy-nilly, we keep on fulfilling only our own heart's desire, till then we will not be steadfast in fulfilling our duties. In order to be steadfast in discharging our duties, we have to relinquish our rights while protecting the rights of others. Jīvan-Darshan
37. The remembrance of our rights is responsible for the forgetfulness of our duty. And forgetfulness of our duty verily gives birth to dutilessness (*akartavya*). Darshan aur Nīti
38. There cannot be any duty which pertains to some unavailable situation. Whosoever needs to do anything, it can only be done with regard to the available situation only. Darshan aur Nīti
39. The good deeds that one expects from others—one should do those good deeds to others without any enticement or fear. There cannot be any science of duty higher than this. Darshan aur Nīti
40. All values (*mān'yatāein*) are mere symbols of the duty and the non-duty. The values which lead to non-duty are worthy to be forsaken by everyone. And those values that lead to duty are acceptable to all. Darshan aur Nīti
41. To drag down someone in order to enable someone to progress is an activity that is contrary to reason. According to the science of duty, the progress at root

- of which lies the destruction of someone verily results in destruction and not progress. Darshan aur Nīti
42. One feels incompetence with regard to the fulfillment of one's duty only when one starts squandering the received strength on the sense pleasures (*sukha bhoga*). Chit-Shuddhī
43. It is doer's fault to be focused on what is not under doer's control. For example, a farmer is entitled only to sow the seeds; but that seed will sprout and bear fruit according to the laws of Nature. Chit-Shuddhī
44. Only he who is free from attraction and aversion (*rāga-dvēṣa*) is able to attain to the real knowledge and strength regarding the duty. Chit-Shuddhī
45. Nobody wishes malice toward oneself; no one wishes dishonor, loss, and lack of love for oneself. To do to others what we do not desire for ourselves—is it not lack of dutifulness? Chit-Shuddhī
46. The fulfillment of duty can take place only according to the 'received' strength, competence, and objects. According to this viewpoint, man is ever-free to fulfill his duty. Chit-Shuddhī
47. Dutifulness is the origin or source of all spiritual practices. Chit-Shuddhī
48. Our right is others' duty; and others' right is our duty. Chit-Shuddhī
49. Any proclivity (*pravṛtti*) which is devoid of a real purpose as its foundation—and is impelled merely to obtain sense gratification through it—such a proclivity can never be of the nature of our true duty. Chit-Shuddhī

50. A person who is steadfast in his duty becomes quite naturally the harbinger of dutifulness in the society. Sant Samāgam 2
51. The true knowledge of duty dawns only when one is free from attraction and aversion (*rāga-dvēṣa*). Sant Samāgam 2
52. There is absolutely no one who does not have an expectation of duty (toward himself or herself) from others. From this it becomes abundantly evident that the very demand of duty [by everyone] dictates that one should discreetly fulfill one's own duty. Sādhan Tattva
53. Once one accepts the reality of the world, it becomes necessary to embrace the principle of dutifulness. Sādhan Tattva
54. The present dutiful-action is the worship of the believer, the practice of the spiritual, and the innate-nature/duty (*svādharma*) of the materialist. Mānavtā Ke Mūla Siddhānt
55. Behind every action, there is the 'sentiment' (*bhāv*) of the doer; behind the sentiment is the 'knowledge' (*jñāna*); and behind knowledge is the aim (*lakshya*) of the doer. When the doer accepts that whatever he has received is verily mine and for me only, then his feelings become impure and give birth to dutilness, indiscipline, and attachment –the blemishes which have no place in human life. Pāthyey



Desire or Lust (*Kāma*)

1. Desire—the attraction of that which has no independent existence. Sant Vāni 3
2. As far as one feels the reality and the attractiveness of the (material) world, so far is desire and desire only. Sant Vāni 3
3. The desire arises only in that person who sees reality and beauty in his body. Sant Vāni 3
4. The lust is destroyed both through [Divine] love as well as through self-inquiry (*vīchār*). Sant Vāni 3
5. He who has someone as dear never experiences boredom. When there is no boredom, there arises no desire in such a heart. When the desires do not arise, mental defilements are not born at all. Sant Vāni 3
6. Identification with the physical body alone is the mother of desire and the yearning for [the knowledge of] Truth/Reality (*tattva-jñāna*) alone augurs the death of desire. Mānav Kī Māng
7. The awareness of the filthiness of the body gobbles up the desire. Mānav Kī Māng 202
8. Desire is born of the 'I-am-the-body' idea, which is actually lack of the sense of discrimination only. Mānav Kī Māng
9. The ending of the false sense of 'reality' and 'beauty' in the physical body brings about the ending of the desire. With the ending of the desire, the Divine manifests on its own. Sant Pattrāvalī 1
10. That alone which is everyone's, is ours. That which is our own, is naturally dear to us. He who has someone as dear, has no dreariness (or dullness) in his life. And

with the destruction of dullness, the desire gets destroyed on its own. Safaltā Kī Kungī

11. The desire arises only in the soil of separateness. And with the arising of the desire, unnatural wants are born. Chit-Shuddhī
12. One becomes desire-free with the ending of all attachments too; and one also [becomes desire-free] with the attainment of true love. Chit-Shuddhī
13. The desire resides in the ego, which lies right midway between the intellect and discriminative wisdom. That is why, the desire [for material things] and the thirst for higher knowledge both reside in the ego. Chit-Shuddhī
14. Changeable, limited beauty is the very expression of lust. Put differently, an appearance of the sense of reality, beauty, and dearness in objects that are subject to arising and subsiding is verily the 'lust.' Chit-Shuddhī
15. The body-conceit (*deha-abhīmān*) gives birth to desire. And with the annihilation of the body-conceit, the desire comes to an end. Sant-Samāgam 2
16. In order to conquer this enemy in the form of desire, the spiritual aspirant has to undertake strict discipline very carefully and judiciously. Its first lesson is to remain in seclusion, and be free from wealth and possessions; and to spend all time, other than the service, in the meaningful contemplation of the Divine. Sant-Samāgam 2
17. The attraction for an object, a person, a situation or a state is verily known as 'desire.' In other words, the

attraction toward that which does not exist in reality is called 'desire.' The non-acceptance of 'that which is not' (objects, persons, situations, etc.) and the acceptance of 'That which Is' (the Lord) leads to the destruction of 'desire' and the attainment of the Divine. Sant-Vānī (Prashanōttra)

18. As long as there remains a sense of reality and beauty in the physical body or as long as there is a sense of truth in knowledge born of senses, till then there is no ending of the desire. Mānavtā Ke Mūla Siddhānt
19. When the aspirant, through the received sense of discrimination, is able to realize the true nature of the physical body, then the sense of reality and beauty in the body comes to an end. With the ending of the sense of reality and beauty in the physical body, the desire comes to an end. Sant Saurabh



Desiring (*Kāmanā*)

1. Only he who does not need anything can love truly. And only he who does not need anything can become free. Mānav Kī Māng
2. There is no fulfillment of yearning for knowledge (*jijñāsā*) as long as one is desirous of something. Sant-Vānī 4
3. When all desires come to an end, one attains the fulfillment of one's yearning (*jijñāsā*). Sant-Vānī 4
4. Have you ever thought about this: Do you have that much control over your mind that no wrong thought arises in it? Well, I do not have this much control over mind; and, therefore, I always pray, 'O Lord! Thy will be done!' Why do I [need to] say so? It is because one cannot be sure when a wrong thought may arise in one's mind. Sant-Vānī 4
5. My experience so far dictates that 'whatever we desire, if that does not happen—it is the best thing that can ever happen to us.' Whenever I have listened to my willful mind and have acted accordingly, it has always led to a downfall, always led to a decline in consequence, and nothing else...I am humbly presenting my first-hand realization before you; and, if you want to benefit from it, please do not do your willful will. Let the Divine will prevail. And what is the Divine will? Whatever is presently happening on its own...is verily the Divine will! Sant-Vānī 4

6. To become selfless (*achāha*¹²) is to die while living.¹³
Sant-Vānī 4
7. No one can truly become desireless without first giving up the sense of “me” and “mine.” Sant-Vānī 5
8. We are not unfortunate because what we desire does not happen. We are unfortunate because we desire what we desire. And while knowing very well that what we desire does not happen, we still keep on desiring. Sant-Vānī 5
9. When we do not desire to receive anything, there is no link with the physical body. And when there is no relationship with the body, the communion (*Yog*) happens on its own, quite naturally. Sant-Vānī 5
10. We attain to the immortal life when we become desireless and when we are not afraid to die. Sant-Vānī 3
11. If the desire gets fulfilled it gets fulfilled by the grace of [Divine] Providence and not by mere desiring. If the object of desire is preserved it is also preserved due to the grace of Providence and not due to desiring. Sant-Vānī 6
12. He who wants anything from God never really loves God. Only he loves God truly who does not want anything from God. Sant-Vānī 7

¹² Swāmījī Mahārāj used to use the word *achāha* more in the sense of being selfless than being desireless, for *only a selfless person can be truly desireless*.

¹³ ‘Die before you die’—*mautu-kablantā-mauta*—is the injunction of saints to help us develop selflessness and dispassion. Swāmījī provides a very simple key to accomplish this.

13. Only he who does not want anything is truly fearless and makes others fearless. Sant-Vānī 7
14. O my dear Lord! You alone are our own! I do not need anything else from you. Why do I not need anything from you? Because if there were something greater than our 'own-ness' (*apnāpan*), we would have surely asked for it. Jīvan Patha
15. If everyone's heart's desire did not get fulfilled and our heart's desire also did not get fulfilled, then why do we want another set of [Divine] Providence for ourselves? Preranā Patha
16. Make yourself more valuable than the world—you will become selfless. Sant-Udbodhan
17. The relationship with the world is for the purpose of service. And the relationship with God is for the purpose of loving-devotion. Neither anything is needed from the world nor from God. Sant-Udbodhan
18. After experiencing oneself as distinct from the [physical] body, there remains no desire for the world (or no one has the desire for the world). Mānav Kī Māng
19. There is no harm in becoming desireless because, after the fulfillment of the desire, one returns to the same state that was before the fulfillment of the desire. This then proves the futility of the very effort to fulfill the desire. Mānav Kī Māng
20. If we keep on relishing the pleasure born of the fulfillment of desire, then the desires will keep on arising again and this [vicious] cycle will verily continue [unabated]. Mānav Kī Māng

21. On becoming desireless, 'doing' gets subsumed in 'happening' and there remains no trace of the ego whatsoever. Mānav Kī Māng
22. The believer (or the theist) knows this very well that whatever is not his heart's desire is his Beloved's heart's desire. Mānav Kī Māng
23. Only those who have completely surrendered themselves to the Endless (*annanta*) can become desireless indeed. Mānav Kī Māng
24. With the ending of the desires, one verily attains disassociation from the untruth that is responsible for bringing about the knoweldge of the untruth. Mānav Darshan
25. To accept abidance in the change arising from [various types of] satisfaction is a mistake. This mistake leads to the arising of the desires. Sādhan Nīdhī
26. One has the *demand* for that which is *unseen*; and one has the *desire* for that which one has *seen*. Mānav Darshan
27. Only by accepting a sense of 'I-ness' and 'mine-ness' (*aham-buddhi aur mama-buddhi*) in what is received, desires are born. Sādhan Nīdhī
28. No practice leads to the destruction of desires. Sādhan Nīdhī
29. Dependence (*prādhīntā*) lies in the fulfillment of the desires and not in the giving up of desires. Sādhan Nīdhī
30. Desirelessness is a reality. This viewpoint naturally proves the desirelessness arising out of *satsang* (association/communion with Truth/Reality) and

satsang arising out of desirelessness. The desire gives birth to association with untruth. And the association with untruth verily gives birth to all sorts of defilements (*vikāra*) and deficiencies (*abhāva*). Sādhan Nīdhī

31. Neither there is generosity nor is there an expression of love in the life of a person who is dependent on others. Due to this reason it is very important to destroy dependence on others, which can only be accomplished through desirelessness.
32. The worth of man becomes greater than the entire world instantly upon becoming desireless and he becomes worthy of the love of world's substratum and illuminator [i.e., God]. Sādhan Nīdhī
33. Desire makes one useless for everyone. Sādhan Nīdhī
34. Desire alone is responsible for making one turn away from Communion, Knowledge, and Love [of God]. Sādhan Nīdhī
35. Service and love happen naturally and easily upon becoming desireless. Sādhan Nīdhī
36. Endearment and generosity remain safe only when the spiritual aspirant does not need anything from anyone. Sādhan Nīdhī
37. The pleasurable imagination that lies in the expectation of the fulfillment of desire does not obtain during the time of desire-fulfillment. Mook Satsang
38. The peace does not get expressed through any support; but desirelessness perfected through lack of sense of mine-ness leads to peace. Mook Satsang

39. The Nature is ever-eager to grant required object, qualification, and strength to the self-less aspirant. Mook Satsang
40. The *Yog* of *Yogi*, the Knowledge of the discerning ones, and the love of the devotees grows in the soil of selflessness. Mook Satsang
41. He who needs something cannot call anyone as his own; neither can he safeguard the unflinching devotion to God; nor is he able to give up expectation of pleasure from others. Mook Satsang
42. If someone were to say that there would not be any material progress by becoming desireless, since one becomes engaged in material progress led by desire only. However, this is not the reality. The material progress depends upon the proper utilization of the available circumstances; that is, it depends upon the [fulfillment of] dutiful actions. That the material progress accrues to the men of desire—there is no semblance of reality in this [viewpoint]. Mook Satsang
43. The desire for what we do not possess proves that there is impoverishment in our life. Sant Vānī 5
44. Desire is an impediment in the way of dutifulness; it does not help it [dutifulness]. A person driven by desire is always focused on his rights and others' duties. Mook Satsang
45. He who has no desire whatsoever is 'King's King;' he who has the desire which is less than the received strength is 'wealthy;' he who has desire equal to the received strength is a 'laborer;' and he who has a

desire greater than the received strength is a 'pauper.'

Sant Pattrāvalī 1

46. Desire alone is responsible for anger, whether it is an auspicious desire or an inauspicious desire. Although the auspicious desire is better than the inauspicious, yet the auspicious desire is also the cause of sorrow.

Sant Pattrāvalī 1

47. The arising of the desires is the root [cause] of sorrow; the fulfillment of desire is the root of pleasure; the extinguishing of the desires is the root of bliss supreme (*ananda*). Sant Pattrāvalī 1

48. If you want to be free from the complications of life and death, then put an end to all kinds of desires since life is granted for the fulfillment of desires and death is there for the arising of life. Sant Pattrāvalī 1

49. To leave the physical body in the trust of God upon the cessation of all desires is the ordained duty of the renunciate (*sannyāsī*) and not the warrior (*kṣatriya*).

Sant Pattrāvalī 2

50. All things keep on taking place according to the need; however the greed of desire-fulfillment does not let a person rest in peace. Pāthyey

51. All progress predicates on being desireless or selfless—having embraced this master key, all that needs to be done, starts happening on its own. Pāthyey

52. Upon the occurrence of desirelessness, all favorable conditions obtain greater than one's expectation and unfavorable conditions are not able to cause any fear. But one cannot enter in the kingdom of desirelessness

without relying on the benevolent Grace of His
Endlessness. Pāthyey

53. Due to forgetfulness [or negligence], man vainly starts trying to fulfill a sense of lack through the pleasure born of satisfaction of desires; whereas pleasure born of the satisfaction of each desire gives birth to new desire (s). Pāthyey
54. He is ever-fulfilled (*āpat-kām*) who does not need anything. As soon as one becomes *āpat-kām*, indulgence (*bhōg*), delusion (*mōha*), and attachment (*āsaktī*) get destroyed and one attains to Communion (*Yog*), Self-realization (*Bodha*), and love of God (*Prema*) spontaneously. Pāthyey
55. Desireless is the glory of human life. One becomes conqueror of the world by becoming desireless, spontaneously. Pāthyey
56. On becoming desireless or selfless, there remains neither dependence on others nor mental unrest. Sant Vānī 3
57. In the relinquishment of desire lies the fulfillment of the yearning for knowledge (*jijñāsa*) and in the fulfillment of the yearning for knowledge lies the attainment of Divine Love. Jīvan Darshan
58. The desire for honor remains until one is not worthy of honor. Chit-Shuddhī 313
59. Only he attains to desirelessness who makes himself more valuable than an object, a state, a situation, etc. Jīvan Darshan
60. By turning towards the sun of desirelessness, objects of the nature of shadow run after us; and turning away

- [from the sun of desirelessness], we run after shadowy objects but do not attain them. Jīvan Darshan
61. Regarding ourselves as the physical body, there arise desires since there is no desire that is not related to the body. Jīvan Darshan
62. He who needs something cannot be generous or be a lover. Safaltā Kī Kungī
63. By becoming selfless or desireless there remains in the aspirant not even a trace of laziness and dutility; since by becoming selfless, the received strength starts getting used appropriately and the required strength starts getting expressed spontaneously. Safaltā Kī Kungī
64. In the spiritual aspirant, upon becoming desireless, dutifulness, detachment, and oneness get expressed. Safaltā Kī Kungī
65. The aspirant attains entry into the kingdom of equanimity (*samatā*) which is the [nurturing] soil for all-round development. From this standpoint, desirelessness is essential. Safaltā Kī Kungī
66. Each person, after the fulfillment of desire, comes to the same state in which he was before the fulfillment of the desire. According to this view, fulfillment of desire has no special significance. Chit-Shuddhī
67. Whatever pleasure seems to be there in the fulfillment of the desire, the resultant sorrow comes on its own that is far greater than the seeming pleasure. Chit-Shuddhī
68. Although there is existence before the arising of the desires, and there is nothing lacking in such an

existence, yet man does not turn his attention towards such an existence. Chit-Shuddhī

69. His motiveless Grace grants unasked all that is necessary. And that which is not necessary is not granted even when asked for. From this standpoint, asking for anything is to betray one's lack of understanding and to dishonor His benevolent Dispensation. Sant Patrāvālī 2
70. Can that being be God who does not bestow Grace? If God had not been benevolent, could we have received the human birth? To have received the benevolence of human birth verily is an expression of His motiveless Grace on us. Mānav Kī Māng
71. Can anyone cross the great sea of delusion on the strength of one's own power? It is never possible. One can attain Him only by becoming one of His very own. And by His sheer Grace only can one cross over the endless ocean of conditioned existence [called *saṅsāra*]. Sant Samāgam 2
72. Only he who surrenders himself [in a dedicated manner] can be eligible for Grace. He who is desire-ridden cannot surrender. Sant Samāgam 1
73. Devotion is the very nature of God. That is why the devotees receive it with His Grace only. On abandoning limited convictions, even the most evil and sinful become eligible for his Grace. The lovingly benevolent [God] is waiting to bestow His Grace. Sant Samāgam 2
74. The power of benevolent God's motiveless Grace is greater than all powers. Because benevolent God's benevolent Grace is capable of enamoring God

Himself. Thus all those who took refuge in His Grace, became free—this principle is indisputably true. Sant Samāgam 2

75. People say that ‘God is just.’ But the aspirant should understand that ‘God is ever benevolent.’ That is the why He does not punish those who misuse powers granted by Him. Sant Saurabh
76. One should not ascribe association with persons of truth (*satpurushās*) to one’s destiny. One gains association with *satpurushās* due to the motiveless Grace of God. Sant Saurabh
77. By seeing God’s grace in every situation and by respecting it, God’s Grace fructifies. Sant Saurabh
78. He who is the recipient of God’s Grace receives such serious blow from the world that he never turns towards the world again. Sant Saurabh
79. God’s Grace is experienced by that aspirant who has complete faith in God’s Grace; who all the time and under all circumstances looks for it and waits for it. Sant Saurabh
80. No spiritual aspirant should think that ‘he lacks such and such qualification due to which God cannot be attained by me.’ To believe this is to dishonor God’s Grace, not knowing God’s glory. Because God blesses the aspirant with His attainment, inspired by His Grace only. Sant Saurabh
81. The ultimate spiritual means is not aspirant’s self-efforts. The ultimate means is God’s Grace and the aspirant should remain dependent upon it alone. Sant Saurabh

82. Compassion can verily be bestowed on anyone who is sorrowful; however, the compassion that is predominately charged with the feeling of own-ness and love can be termed as Grace. Sant Saurabh
83. When the aspirant, having given up the pride in his strength, keeps a thoughts-free firm faith that 'I will receive God Grace for sure, I am recipient of His compassion,' he attains to God's Grace immediately. There is no doubt whatsoever about it. Sant Saurabh
160
84. Remain depended upon God's Grace. It is only through God's Grace one can attain to God. Sant Saurabh
85. One cannot enter into the kingdom of desirelessness or selflessness without relying upon the motiveless Grace of His Endlessness. Pāthyey
86. God is endless; His Compassionate Grace is endless; and whatever we obtain with His Grace is endless too. The means to the attainment of God is also received through the Grace of God. Sant Saurabh
87. Please accept this to be the truth that His Endlessness is constantly showering His motiveless Grace in the form of Communion (*Yog*), Knowledge or Realization (*Bodha*), and Divine Love (*Prem*). However, it is sad that we are not able to utilize the Grace that is being showered. You will ask how we are not able to utilize it. Do we become silent even for a short while? If you would have been silent, you would have experienced this yourself that God's power of Grace is granting *Yog*, *Prem*, and *Jñāna* and we are becoming ever-fulfilled by being at one with it. Sant-Vāni 4

Virtues and Vice (*Guṇa-Dōṣa*)

1. Being free from the sense of 'mine-ness' one attains a life that is faultless. Sant-Vāni 4
2. Think about it: if you do not regard any object as yours, would any defilement (*vikāra*) remain in your life? Sant-Vāni 4
3. Why do you taint the taintlessness of the present on the basis of past. Sant-Vāni 4
4. Giving up one's right, one becomes free from anger; that is, one becomes free from attachment and anger. Sant-Vāni 3
5. Those who became free from greed, their impoverishment got extinguished; those who became free from the sense of 'mine-ness,' their fear got destroyed; those who became desireless, their restlessness vanished; those who became unattached, their dependence ended. Sant-Vāni 3
6. All vices are caused by identification with the 'I-am-the-body-idea.' Mānav Kī Māng
7. One has to practice justice towards oneself and practice love and forgiveness towards others. If we would not do so, we will neither become free from faults nor from enmity. Mānav Kī Māng
8. Do not see the fault of the past in the present. Mānav Kī Māng
9. When the fault sees itself as such in the light of self-reasoning (*nij-viveka*), then the poor fault, so to speak, becomes life-less. And if the fault is not repeated, it gets destroyed forever. Mānav Kī Māng

10. If we believe based on what we know, and base our life on what we believe—we can become faultless very easily. Mānav Kī Māng
11. If the senses go towards the world, what is their fault in this? They are of the same order or nature as the world. But, O dear one! Tell me why do you like the world? You are verily of the same nature as God. Sant-Vāni 5
12. If a fault has an independent existence, then it is verily not a fault. One that has independent existence has no fault whatsoever. Sant-Vāni 6
13. The enticement of the comfort born of vice—in that soil of enticement vice is born again. Sant-Vāni 6
14. If one gives up one's vices, then one does not have to bring about virtues from anywhere; rather, they will shine on their own with the extinguishment of vices. Sant-Udbodhan
15. According to the cosmic law, man is naturally in possession of the sense of discrimination (*viveka*) to see his own faults. Mānav Kī Māng
16. If there is no consciousness of the elimination of the vices and there is no consciousness of the expression of virtues, then understand that one has attained oneness with faultlessness. Jīvan-Patha
17. One is proud of virtues when one, abandoning the natural virtues, after having embraced the vices, tries to forcibly suppress the vices and establish virtues in one's life. Mānav Kī Māng
18. Without freedom from greediness, impoverishment does not get destroyed; without freedom from

attachment, fear does not get removed; without selflessness, restlessness does not get destroyed; and without detachment, dependence [on others] does not get destroyed. This is the Divine provision. Sant-Udbodhan

19. No one can ever become free from faults such as dependence [on others] while the body-conceit remains. Sant-Udbodhan
20. In the soil of attachment are born all the vices. Mānav Darshan
21. Due to attachment and desires several types of faults come about in our life. Sant Sant-Udbodhan
22. If you have a fault, then everyone will say, “Why do you have a fault?” But if you do not have a fault, no one will say, “Why are you free of faults?” It is because the word ‘why’ is used only regarding that which is unnatural. We do not employ the word ‘why’ regarding that which is natural. Mānav Kī Māng
23. The desire is born when due to lack of discrimination we consider ourselves a body. Due to fulfillment of desires, greed and delusion are born and when there is any impediment in the fulfillment of desires, such faults as anger and aversion are born. Mānav Kī Māng
24. The pride in the virtues has prevented the destruction of vices. Sant-Patṛāvalī 1
25. When due to negligence, we consider those who are not ours, as ours; and when we do not consider those who are ours, as ours—then all kinds of defects are born. Mānav Kī Māng

26. The attraction of appearances has got us struck in such defects as dependence [on others] and separateness. Mānav Darshan
27. That is not called fault which the person himself has no knowledge of. The analysis of faults and freedom from faults are possible in the light of self-knowledge. To determine and decide about faults and freedom from faults based on a belief system or a tradition is not a right decision. Mānav Kī Māng
28. The end of all vices lies in not repeating them. The vices do not get destroyed through any virtues; rather, in a state that is free from all vices (*nirdoshtā*), all virtues get expressed on their own, spontaneously. To be faultless is not contingent upon the cultivation of virtues; rather, the key is to safeguard the present faultlessness which is attained and perfected exclusively through an intense longing for independence. It is because all vices grow on dependence [on others]. Mook Satsang
29. The pride of partial faultlessness is the root of all vices. Mook Satsang
30. He who does not wish bad for others, all his vices get destroyed spontaneously. Chit-Shuddhī
31. According to a law of Nature, all vices are existent or present in one vice. Mook Satsang
32. The vices are born verily of the pride in some virtue or the other. Because virtue-free vice can never remain alive. Sant Pattrāvalī 2
33. It is a law that life devoted to spiritual practice propagates spiritual practice and life lacking in spiritual

practice propagates lack of spiritual practice spontaneously. Although no one announces from their side the behaviors not contributing to spiritual practice—such as that ‘I am a thief,’ that ‘I want to deceive,’ that ‘I am a liar,’ etc.,—yet such vices get publicized through life on their own. Jīvan Darshan

34. According to natural law there is no such impurity that does not come to an end on its own; however, we do not give up the pleasure that is born of impurity. That is why impurity resurfaces. Chit-Shuddhī

35. The pride in virtues is the breeding ground of all vices. Jīvan Darshan

36. In the perfection of virtues, the pride does not arise. Jīvan Darshan

37. It is law that only that vice remains safe which we keep on enduring. Jīvan Darshan

38. If faults are not repeated then all faults get destroyed on their own. Jīvan Darshan

39. To try to accord pleasure to everyone is called virtue. However, when we try to keep only one person happy, it becomes a vice. From this it becomes abundantly clear that to de-limit virtue turns it into a vice. As minimization of light verily is darkness—darkness as such has no independent existence of its own—in the same manner, the minimization of virtue is verily the vice; vice has no independent existence of its own. Jīvan Darshan

40. All vices come to an end by not regarding 'this' (*yeh*) as 'I' (*mein*).¹⁴ Jīvan Darshan
41. A virtue that is accompanied by a sense of 'I,' that virtue verily turns into a vice. Jīvan Darshan
42. The knowledge that includes the knowledge of one's fault, only that knowledge is indicative of Divine Dispensation. Knowledge is the illuminator of faults and not their destroyer. The plea for faultlessness is the destroyer of fault. Darshan aur Nīti
43. To attribute faults on the faultlessness of the present based on the faults of the past is injustice towards oneself. This does not mean that the consequence of the past mistake will not present itself before us in the form of a situation; it will certainly do. But to impose fault on the faultlessness of the present based on the faults of the past is to give rise to the faulty tendency. Darshan aur Nīti
44. The reason for the origin of all faults is to adopt action, relationship, and faith contrary to the sense of discrimination; which is really association with the known untruth. Darshan aur Nīti
45. 'Virtue' is not a property of a person in particular; rather it is the very nature of the Endless (*annanta*). 'Vice' has no independent existence; rather, it is the result of negligence (*pramāda*). Darshan aur Nīti

¹⁴ The pronoun 'this' is used to identify a specific person or a thing. To assume a sense of "I" (*ahamtā*) and "mine" (*mamatā*) in these is called *aham-buddhī* and *mamatava-buddhī* which is the root of all vices such as greed, attachment, selfishness, and delusion.

46. Until man, giving up known faults, will not establish faultlessness, till then nations, doctrines, and sects will not be able to make man faultless in entirety. Darshan aur Nīti
47. It is a law that he who is guilty in his own eyes expects to be called faultless by others. Chit-Shuddhī
48. No one can set about on the path of progress while retaining the pride in virtues. The manifestation of suppressed faults is not a fault; rather it is means to faultlessness. The real fault is verily the virtues that are full of pride, to which we keep on giving importance due to negligence. Chit-Shuddhī
49. The expression of real virtues is not felt as such. Therefore, as long as one is conscious of virtues, till then one should understand that there is some fault in the nature of virtues. Chit-Shuddhī
50. Tendencies or proclivities that cause harm to someone, involve disrespect to someone, cause detriment to someone—all such tendencies are ‘vices.’ And all tendencies that bring about welfare, benefit, and happiness to others—all such tendencies are ‘virtues.’ Chit-Shuddhī
51. With the ending of one fault in its entirety, all faults come to an end. And with the adoption of one virtue in its entirety, all virtues come about on their own. Chit-Shuddhī
52. When one is able to see one’s fault, then one should not try to suppress the feeling of uneasiness by visualizing one’s virtues or the vices of others. Chit-Shuddhī

53. This is known to everyone that darkness is the lessening of light; but darkness is not light. In the same manner, vice is the minimization of the virtue; but vice is not virtue. Although this is true that vice has no independent existence of its own. Chit-Shuddhī
54. To regard oneself as faulty is to invite the fault. Therefore, 'I was faulty, but I am not so now'— regarding oneself thus, faultlessness will express itself automatically. On establishing faultlessness in oneself, all faults and bondage will come to end automatically. Chit-Shuddhī
55. [Attraction of and] attachment to the objects, doubt in faith, and disregard of the discriminative intellect— these three are the root causes of all vices. Chit-Shuddhī
56. Fear and greed are both vices. To rely on a vice to remove a vice is not freedom from vice; rather it is a great vice under the guise of faultlessness. Chit-Shuddhī
57. Greed is a great vice; to rely on greed in order to do good to someone is not doing good really; rather it is vice only under the guise of doing good. It is because such good act cannot remain steady if the object of greed is not attained. Chit-Shuddhī
58. It is a law that by embracing a known vice one does not remain respectful even in one's own eyes. He who is not able to remain respectful in his own eyes vainly expects to receive respect from others, and, for that purpose, hides his fault. Chit-Shuddhī

59. To crave for faultlessness is a sort of fault itself. One should ever be vigilant about it; for interest in being called faultless strengthens limited sense of 'I', which is root cause of all vices. Chit-Shuddhī
60. A virtue that strengthens the body-conceit (*dehābhimān*) is verily a vice in the guise of virtues. It is because complete faultlessness is not possible while the body conceit remains. Chit-Shuddhī
61. If there were no faultlessness in life, then there would not have been any knowledge of the faults; for a person cannot be a fault-ridden in totality. And if someone is completely fault-ridden, then he is not aware of the faults also. Chit-Shuddhī
62. Without experiencing the perfect-Reality (*pūran-tattva*), perversions (*vikārs*) cannot come to an end. Sant Samāgam 1
63. Destroy the sentiment of reality (*sadbhāv*) in those vices that need to be overcome. Sant Samāgam 1
64. All faults will come to an end on their own by establishing a feeling of faultlessness in oneself. To have a sentiment of reality in the vices has no meaning other than inviting the vices. Sant Samāgam 1
65. A virtue stained with pride, howsoever great it may be, is verily like a vice. Sant Samāgam 2
66. When a person considers as his honor the respect that was received effortlessly—that is, when a person considers others' geniality as his virtue—in such a state, his power to perceive his own faults in the light of his own vision starts dwindling. Sant Samāgam 2

67. The root of all vices is expecting that the world may be of service to me. The easiest way to counter this is to be useful to the world. When we start living in the world for the sake of the world, then our inner organ of perception (*aṅtahkaran*) starts becoming pure on its own. Sant Samāgam 2
68. All vices are lifeless without the reality accorded by the person at fault. Therefore, when the person at fault, having seen his faults with his own eyes, detaches himself from the fault, in that very moment, the fault is destroyed forever. But he who, having seen the fault, entertains the idea that 'I am at fault,' the fault—drawing reality from belief, starts ruling over such person. Sant Samāgam 2
69. It is a law that whatever feeling gets linked to the sense of "I" (*ahambhāv*), in that, the sentiment of truth and dearness (*satyatā aur priyatā*) comes on its own. Therefore, to attain faultlessness, it is highly essential that the faultlessness be established in the sense of "I." Sant Samāgam 2
70. There is no such fault that is not self-created by man. To buy happiness on the basis of body etc., is the root cause of all faults. Sant Samāgam 2
71. The anger gets destroyed by not considering others to be the cause of our happiness and sorrow and by abandoning our sense of entitlement. Sant-Vanī (Prashanōtra)
72. Verily the self-created fault has to be destroyed. No fault is natural. Sant-Vanī 7

73. Each fault has its existence on the basis of relish for pleasure born of fault [itself]. Put differently, it (relish) keeps on arising again and again. In the anguish born of fault lies the destruction of relish for pleasure. Mānavtā ke Mūla Siddhānt
74. It is only on account of the body-conceit (*dehābhimān*) that one super-imposes virtues on oneself. In reality all virtues are divinely self-proven; they are not a matter of anyone's creation. Mānavtā ke Mūla Siddhānt
75. A person who considers that I am truthful, in him falsehood is hidden somewhere. If he is really truthful, then he should have no awareness whatsoever of the fact that he is truthful. A virtue that becomes a part of the spiritual aspirant's life, in that the aspirant has no sense of pride. Based on it, the spiritual aspirant experiences no special feeling of virtue in himself or herself. Sant Saurabh
76. The truth of the matter is that when one vice gets destroyed, all vices get destroyed. Until the destruction of all faults is not visible, till then one should understand that there is insufficiency in [the overcoming of the] faults (*vikāra*). Sant-Vānī 5
77. The greatest vice or abnormality is this only: The dead-weight of 'mine-ness' that we have put on our consciousness, on our body, on our vital breath energy, on our intelligence—is a great crime of the humans. Sant-Vānī 4
78. Kindly accept it right now that no object is ours. Then observe how the defilements or perversions can

appear in your consciousness; the perversions cannot ever appear. Sant-Vāni 4

79. He who has to run after the society to fulfill himself should understand that still the virtues have not been cultivated in his life. Mānav Kī Māng

80. When a person makes his happiness dependent on someone else, then his heart becomes impure—due to which, several vices start being born on their own. Chit-Shuddhī



Spiritual Preceptor or Teacher (*Guru*)

1. Whosoever will become someone else's guru cannot become his own guru; and he who cannot become his own guru cannot become *jagat-guru* (world-teacher). Sant-Vāni 4
2. In reality, it is true that if we had become our own guru, we would have attained perfection. So, what one has to do to become one's own guru? One has to give up the untruth known to oneself; one has to generate unwavering reverence (*śrad'dhā*) in one's faith; and one has to make proper use of what (time, objects, circumstances, etc.) have been received. Sant-Vāni 4
3. [What is] the fruit of meeting a [sad] guru? To be a guru! Sant-Vāni 4
4. You do not need a peaching guru at all. What is needed is [to be] such a brave man or woman who can accept some preaching (or instruction). Sant-Vāni 4
5. What task the greatest most guru cannot accomplish with you, what task the greatest most leader cannot accomplish with you, and what task the greatest most nation cannot accomplish with you—you can, if you so desire, accomplish [that task] with yourself. Sant-Vāni 3
6. The discriminative intellect (*viveka*) is verily the essential guru-element (*gurū-tattva*). That some 'person' is someone's guru—there is no mistake compared to this. That some 'person' is someone's reformer, there is no mistake compared to this. Man's own sense of discrimination is his own reformer; the

sense of discrimination alone is his leader; and the sense of discrimination alone is his controller. Sant-Vāni 5

7. The greatest devotion to guru is this—that the guru wants to meet, but the disciple says, there is no need [to meet]. He who has embraced the teaching of the guru—in him, the descend (*avataraṇa*) of the guru takes place. Sant-Vāni 7
8. Today the follower of theism has so much interest in becoming a guru. Does he have the same interest in becoming a devotee himself? If he has [the same interest in becoming a devotee himself], then godliness will become universal or ubiquitous (*vibhu*) through his life on its own. Jīvan Patha
9. How many preaching gurus experience suffering on account of their disciples' restlessness and perversion of mind? Do they ever, in solitude, get disturbed by becoming sorrowful on account of the suffering of others? Or else, they did only preach all their life?! Jīvan Patha
10. The true guru is that only from whose life the spiritual aspirants receive the light of [truth and wisdom]. One does not attain the status of a guru *merely by talking* about the spiritual doctrines. Jīvan Patha
11. That person is guru who does not appear as a guru but as a friend, who comes across as a well-wisher (*suhṛt*), who comes across as one's own. He alone is a guru in reality. Jīvan Patha

12. When do we feel the need of an external guru, a nation, or a leader? When we disregard [our own] sense of discrimination (*viveka*). Sādhan Trivenī
13. The sense of discrimination (*viveka*) itself is called knowledge (*jñāna*). If you will accept the instruction of guru in the form of knowledge, then you will not need the guru in physical form. Sādhan Trivenī
14. What is the identification of a true *guru*? He who is his own preceptor, leader, and controller, and, following whose footsteps, the world makes progress. Such a *guru* does not need the world for his own purpose; rather, the world is ever in need of him. Sant-Udbodhan
15. To follow the command of *gurus* is true devotion to the teacher (*guru-bhakti*). Those who were blessed with *guru-bhakti* became gurus themselves. Such has been my experience. Sant Pattrāvalī 2
16. *Sādhan-tattva hee guru-tattva hae*: The element of spiritual practice (*sādhan-tattva*) is verily the essence of guru-reality (*guru-tattva*). This *sādhan-tattva* is present in the spiritual aspirant (*sādhaka*), as if perfected by birth (*janam-siddha*). That is, by dishonoring this blessed *gurū-tattva*, there comes the expectation for the unmet guru. Jīvan Darshan
17. As no one can make the eye listen to the sound or no one can make the ear to see a form, similarly, no external *guru* can provide the spiritual aspirant with the competence that is not inherently present in the aspirant. Only that seed that has capacity to germinate can be brought to growth by the earth, water, air, etc.

Thus, the external guru can only cooperate to develop the spiritual potential that is present in the spiritual aspirant. Jīvan Darshan

18. No *guru* or scripture can tell us such a thing that is not implicit in our discriminative intellect. Mānav Kī Māng
19. To find an excuse for the *guru* is verily a disrespect of one's own sense of discrimination. Mānav Kī Māng
20. He who has provided the sense of discrimination by way of teacher for action-knowledge, the same [God] can provide the *guru* in the form of spiritual company (*satsaṅg*) and scriptures. Jīvan Darshan
21. The extent to which we have the knowledge about our faults, no one else can have such an extent of knowledge about our faults....Therefore, in order to see one's faults and to remove them, one should indeed make one's own knowledge to be one's *guru*. Jīvan Darshan
22. He is called 'leader' who becomes sad looking at the faults; he is called 'teacher' who knows the method to destroy the faults; and he is called the 'controller' who is capable of getting people act upon known method or means [to destroy the faults]. Mānav Kī Māng
23. Humanity provides a wonderful inspiration. And that inspiration is that if we want to become a 'leader,' we should become our own leader only. If we have to become a 'controller,' we should become our own controller only; and if there is a longing for becoming a '*guru*,' we should become our own '*guru*.' Mānav Kī Māng

24. Only he can be his own leader, his own teacher, and his own controller, who is capable of doing justice towards oneself and practicing forgiveness and love towards others. Mānav Kī Māng
25. Only those people talk about reforming others who, having become a *guru*, a leader, and a controller, relish in sense-pleasures on the pretext of improvement. Darshan aur Nīti
26. Sri Hanumān jī is the *guru* of those who are serving others; Lord Shankara is the spiritual *guru* of the thinkers, and Sri Rādhā Rānī is the *guru* of the lovers. Sant-Jīvan-Darpan 61
27. Everybody has a right to *accept guru*; nobody has right to *make* disciples. Sant-Jīvan-Darpan
28. The seeker after knowledge alone is a disciple. The discipline takes refuge under a *guru* in order to become *guru*. He alone is a *guru* who can make a *guru* of a disciple; since the disciple becomes *guru* the moment he meets a *guru*. The need for a *guru* is there to become a *guru* and not to become a disciple. A disciple is disciple only until a *guru* is met. Sant Samāgam 1
29. To enshrine the profound wisdom of *guru* in one's life is verily *guru*-devotion (*guru-bhakti*); or to become one with the *guru* is *gurū*-devotion; or obeying the commands of a *guru* alone is *guru*-devotion. Only the 'profound wisdom' of the *guru* alone is capable of bringing about communion with the Divine Beloved (*prem-pātra*), and not the physical body [of the *guru*]. It is the 'profound wisdom' of the *guru* that is

worshiped and not the 'physical body.' To have a feeling of benevolence or goodwill towards *guru's* wisdom is *guru-devotion*. In fact, the 'profound wisdom' of the *guru* is the real nature/form (*svarūpa*) of the *guru*. Sant Samāgam 1

30. He who respects one's real Self (*nij-svarūpa*), he verily finds the *guru*, God, and world etc., within his own self. Sant Samāgam 1
31. If you ever become a *guru*, then God has decreed that you be devoid of His Love, and take relish in male and female devotees (*chelās-chelīs*). Sant Samāgam 2/81
32. Worship and prayer are matters between the devotee and God. A *guru* can be God's father, so to speak, but cannot be God. Yes, utterance of *guru* can be a great saying of Brahman (*Brahma-vākya*); the *guru* can be an object of veneration but not an object of love. If you want to regard a human being as God, then regard all human beings as God. A *guru* can be a *means* to spiritual practice but not the *goal* of spiritual practice. Sant Vanī (Prashanōttra)
33. In the scriptures, becoming a *guru* has been considered to be the cause of one's downfall. This proves that this task is befitting for great souls only; the spiritual aspirant should never get entangled in this mess. Sant Saurabh
34. One should have reverence for the *guru* and love for God. The *guru* too teaches the same. Sant Saurabh
35. Let me ask you this: If the blessed Lord Krishna can sing the *Gītā* to Arjuna, then why cannot He, in the form of

an indwelling Spirit of all, sing *Gītā* to us all? Sant-Vānī
7

36. The *guru*, the scriptures, and the discussion about truth (*sat-charchā*) can only develop the discriminative power that is present in the spiritual aspirant; they cannot grant some new power. Sant Saurabh
37. If the experiential realization of Truth (*Tattva-sākshātkār*) were not possible without external *guru*, then, tell me, how the realization of Truth happened for the very first time. After all, the tradition of *guru* did start at some time. So, he who was everyone's [first] *guru*, no one could be his *guru* [since he is the first *guru* according to this logic]. If one person can realize the Truth without *guru*, then there could be no provision as such that the realization of truth is not possible without the *guru*. Sant-Vānī 6
38. To tell the truth, the glory of the *guru* that is described here [in our scriptures], that *guru* is verily the *viveka* (the discriminative intellect) only. Sant-Vānī 4
39. The relationship of teacher-student is [meant] for [developing] non-attachment (*anāsakti*); and not for the creation of the eleventh attachment anew, while the ten different kinds of attachments were there already! Sant-Vānī 7



Contemplation (*Chīntan*)

1. You want to end the contemplation that is happening on its own with the contemplation that is created. Why are you afraid of it? Keep watching, just watch. If you will not say 'yes' to it, it will stop. If you will not fight with it, it will stop even then. And if you will not bond yourself with it, it will end too. Sant-Vānī 5
2. Abandoning relationship born of the attachment and the sense of mine-ness, the contemplation of sense-objects ceases and God-contemplation arises automatically. As long as the aspirant has to do the contemplation, till then he should understand that still the ever-trustful relationship with the Beloved has not yet been accepted [or established]. Mānav Kī Māng
3. Impure food makes the body impure. And impure contemplation makes the subtle body etc., impure. It is because as the grains etc., are the food for the gross body, in the same manner remembrance, contemplation, meditation etc., serve as the food for the subtle body. Sant Pattrāvalī 1
4. It is an invariable law that contemplator assumes the form according to [the nature of] contemplation; since all beings live, as if, under the wish-fulfilling tree (*kalaptru*). Sant Pattrāvalī 1
5. If a person does not cooperate with the contemplation that is happening automatically—rather, becomes worriess through non-cooperation—then the pointless contemplation comes to an end very easily. Mook Satsang

6. Neither to support nor to oppose the pointless contemplation, is the infallible way to end it. Safaltā Kī Kungī
7. To be afraid of contemplation that is happening on its own and to consider it a perversion or an abnormality is to give rise to the inferiority complex in oneself. By witnessing it and by non-cooperating with it, it will cease automatically. Safaltā Kī Kungī
8. Just watch the display of contemplation, but do not support it and do not accept its reality....If the spectacle of contemplation is not accepted as reality, then, having become lifeless, it will cease to be. Safaltā Kī Kungī
9. With contemplation [about contemplation], contemplation only gets suppressed but does not end. Not only this, the contemplation of contemplation done in the remote past also starts happening. Safaltā Kī Kungī
10. To contemplate about objects that are obtained through the expenditure of efforts is called 'meaningless contemplation.' And those things whose attainment depends upon intense yearning and longing, their contemplation is called 'meaningful contemplation.' Chit-Shuddhī
11. With the non-interest in pleasure born of activity, meaningful contemplation awakens automatically....Only the relish for pleasure born of activity brings meaningless contemplation. Chit-Shuddhī

12. Do not contemplate about the ill of any one; not even mistakenly for it will reflect in one who does it. And it also brings detriment to the person whose ill is done. Sant Samāgam 1
13. Whomever you want to develop as good, establish in them, mentally, those good qualities that you wish to see developed. That is, as you want to develop them, visualize those feelings in them. Contemplate again and again that the person is good. In this manner, after a lapse of time, that person will gradually become the same as you have contemplated about. Sant Samāgam 1
14. Every contemplation remains alive through the contemplator's identification with it. If no identification is formed with the contemplation, then very easily the contemplation comes to an end automatically. Sāadhan Tattva
15. With the destruction of monotony, pointless contemplation comes to an end. Monotony gets destroyed through detachment, generosity, and endearment. Sant Vānī (Prashanōttra)
16. Of whatever [thing] a person feels the necessity and whatever a person considers as his own, the contemplation of that thing or person starts happening on its own. Mānavtā ke Mūla Siddhānt
17. Even while remaining action-less from the outside, man, by pointless contemplation, keeps on dissipating mental energy. This is the root of all catastrophes. Mānavtā ke Mūla Siddhānt

18. The unwanted contemplation will cease when we stop cooperating with it or when we stop identifying with it. Upon non-cooperation, the pointless contemplation becomes inactive, and with the end of identification, it comes to an end—root and branches and all. Mānavtā ke Mūla Siddhānt
19. Meaningless contemplation does not get destroyed by the forcefully contrived meaningful contemplation; rather, by abandoning the meaningless contemplation, the meaningful contemplation awakens automatically. Mānavtā ke Mūla Siddhānt
20. We contemplate only regarding that whose necessity we feel and whom we consider as our very own. Sant-Vānī 8
21. Compared to the actual indulgence in the faults, contemplation of the faults leads to greater downfall. Sant Saurabh
22. Only those people should worry about past or future objects that need a thing which is not in the present. Sant Samāgam 2
23. Do not accept the existence of that thing from the contemplation of which you want to be free. Sant-Udbodhan
24. The *satsang* is verily the only way to end the meaningless contemplation. Mook Satsang 116
25. The silent *satsang* is the only infallible way to be free from meaningless contemplation. That is, we have to become effort-less. Mook Satsang

26. What will be the strategy to escape from the contemplation of that which is 'not?' Deep belief in that which 'is.' Jīvan Patha
27. One should contemplate about only that which one wants to attain. According to this view, there is no object worthy to contemplate upon other than the all-capable God. Sant Pattrāvalī 1



Life/Existence (*Jīvan*)

1. Today what we call life is verily means and apparatus of life, and not life. Mānav Kī Māng
2. Real life is our very own existence. In that life, there are no abnormalities such as incongruity, scarcity, or inertness. Chit-Shuddhī
3. It is a common knowledge of everyone that in deep sleep, man embraces the abandonment of the dearest most object or person in a natural way. And no sorrow is experienced in that state. Rather, during the waking state, he says, 'I slept in great peace.' According to the law of nature, no memory is possible without an experience. That there was no sorrow during the deep sleep—doesn't this experience inspire the spiritual aspirant of a life that is beyond objects, persons etc. Indeed, It does so....If the same state, as experienced during deep sleep, can be obtained during the waking state, then this doubt will become baseless and there will be a clear realization that there is existence beyond objects, persons etc., and that there is nothing lacking whatsoever in that existence. Chit-Shuddhī
4. Without 'dutifulness' our existence cannot be useful for the world; without 'detachment' our existence cannot be useful for us; and without 'soulfulness' or 'selfhood' our existence cannot be useful for the Creator. Mook Satsang
5. Life protects itself on its own. The discerning ones pay attention only to their duty; they do not keep an eye on the result. Sant Pattrāvalī 1

6. The aspirant should have a faith that the life protects itself on its own. If the life remains [to be lived], then the means to life will obtain on their own. Sant Saurabh
7. He whose life has proven useful for the world, his life is also proven useful for himself and for His Endlessness. Darshan aur Nītī
8. Whatever gets enshrined in one's life becomes universal (*vibhū*) and impacts the society at large automatically. Sant Vānī (Prashanōttra)
9. As long as life seems to take effect with the help of the world, till then one lives in the domain of death. Existence does not mean that the body remains....Life is attained after the relationship with the [physical] body is severed. Sant-Vānī 7
10. If the body [feeling] does not remain, if the [attraction for] objects do not remain, then it means that you have entered into an existence that is beyond the [physical] body and the objects. Sant-Vānī 5
11. The existence that is free from the body is the true existence. Existence with the body is only longing for life....the present changeable existence is a means to the ever-existent life, and not the life itself. Sant-Vānī 6
12. Only by becoming desireless or selfless can we all attain to real life in the present itself. Sant-Vānī 6
13. That which 'is,' is life itself. Life abides in the 'being' or 'is-ness,' and not in the 'non-being' or the 'negation.' Sant-Vānī 5
14. The existence we enter into by becoming effortless and taintless or the existence from which there is non-

separation, that existence is verily the real existence.
Sant-Vānī 5

15. What people call as the existence is not the existence. It is another name for death only. The death of one state is called the birth of another state....Change takes place in every moment. The change itself is called the death; thus, that is not life. Real existence is that in which there is no fear of the death. Sant Saurabh
16. The meaning of the word 'Existence' is God indeed. What does Life mean? That which does not decay; that which is conscious; that which is nectarine. What is called God? That which is Absolute Existence, Consciousness, and Bliss Supreme (*Sat, Chit, Ananda*). Then, whatever the word 'God' means, the very same is the meaning of the word 'existence.' Sant-Vānī 3
17. Philosophies are many—that is, there are many viewpoints; however, the existence is only One. The existence is not many but One only. And that very existence is granted to us all and for that very existence we have received human-life. Sant-Vānī 3/117
18. Life of 'activity' is verily the animal life. Life of 'feeling or faith' is the human-life. And life of knowledge is the life of the Seer (*rishī-jīvan*). Sant Samāgam 2
19. Until the transient existence becomes non-different from the everlasting existence, till then, it is essential to embrace sign and symbol according to one's status and station of life. Sant Samāgam 2



Gnosis/Knowledge (*Jñāna*)

1. The supreme way to attain [self-] knowledge is [self-] inquiry. Sant Pattrāvalī 1/93
2. In the steady intellect dawns the knowledge of the *Srutis* or the *Vedas*. For that knowledge, there is no prerequisite of any special language. Jīvan Patha
3. No one has experienced—or will be able to experience—the ‘self’ through the ‘other.’ Mānav Darshan
4. There is the knowledge of the untruth; there is the realization the Truth. Mānav Darshan 95
5. This is a law that the knowledge of the untruth is achieved by severing relationship with the untruth; while the knowledge of the Truth is attained by becoming one with knowledge. Jīvan Darshan
6. What you call ‘knowing’ and ‘understanding,’ is verily learning only. You have learned [and] you have heard. Neither have you known [first-hand] nor have you understood [really]....The [real] ‘knowing’ means when you have properly known that, in reality, in this whole wide world, there is nothing that is indeed mine and that I do not need anything. Sant Vānī 7
7. May the intellectual knowledge have its ‘effect’ in our life; and may the knowledge [born] of senses have its ‘usefulness.’ Sant Vānī 4
8. Due to differences in interest, eligibility, and competence, the effect of the external knowledge is not uniform or identical. And until the effect is identical, it cannot be termed as [a state of] doubtlessness. So, what is the conclusion? That, on

the basis of external knowledge, we cannot become doubt-free. Sant Vānī 4

9. Whether you honor the knowledge while sitting right here, or on the banks of [the holy river] Ganges, or you honor knowledge while sitting in *Uttarakhand*. [It is just the same]. If you will not respect your knowledge, you will not realize the Truth. Sant Vānī 3
10. These days the scriptural knowledge, which is faith only, is called the Knowledge. Jīvan Patha
11. The biggest mistake that is made by us is that we try to make others understand based on our learned knowledge. As long as this disease remains, irrationality will be on the rise. If we will try to make ourselves understand based on what we know ourselves, then it is my belief that irrationality will disappear, not only in our own self, but also in the world. Jīvan Patha
12. Another name for 'little' knowledge is ignorance. Ignorance does not mean lack of knowledge. Mānav Kī Māng
13. The culmination of Knowledge in the form of spiritual practice lies in [Divine] Love; the culmination of Devotion (*Bhakti*) in the form of spiritual practice lies in Realization of the Self (*svarūpa kā sākshātkāra*). It is because we fall in love with that which we know; and we come to know that which we have [come to] accept. Mānav Kī Māng
14. There is realization; there is no one realized. As long as there is consciousness that 'I am realized' till then there is in some measure separation from realization.

And separation, by strengthening the difference, makes one get struck in differentiation. Mānav Darshan

15. No spiritual practice is required for that whose attainment is validated by self-knowledge. Sādhan Nidhī
16. Everyone's knowledge is honored by honoring what one knows. It is because there is oneness in Knowledge and no separateness. Mook Satsang
17. To have acceptance before experience is faith, not knowledge. The doubtless faith appears close to the knowledge. Mook Satsang
18. In the very knowledge of the untruth is hidden the power to abandon the untruth. Abandonment of untruth and association with Truth are simultaneous. There is the knowledge of the untruth only; there is the realization/association of the Truth. Truth is the illuminator of the untruth, and the knowledge of the untruth is the destroyer of the untruth. Thus, untruth disappears only through its knowledge [i.e., through the knowledge of untruth]. Pāthyey
19. Knowledge permeates with Love and Love permeates with Knowledge. If Knowledge and Love get divided, then Love devoid of Knowledge degenerates into 'lust' and Knowledge devoid of Love binds into 'void' or 'nothingness,' which is of the nature of non-being. In fact, the division between Knowledge and Love is not possible. Mook Satsang
20. According to the law of Nature, sense-knowledge is meant for the purpose of service and not for the

gratification of sense-pleasures. And the intellectual knowledge¹⁵ is granted for the purpose of renunciation and not for [indulging in] the disputation. Jīvan Darshan

21. A spiritual aspirant who does not respect his own knowledge cannot respect the knowledge received from the *guru* and the scriptures. A person who does not make use of the light that is within the eye is also not able to make use of the sunlight. Jīvan Darshan
22. The knowledge that has the awareness about its own vices—only that knowledge can really serve as a path-guide to man. Darshan aur Nīti
23. That is not called knowledge which comes within the orbit of the known. Rather, that is called knowledge with which one knows. That through which one knows is not the product of any brain; therefore, knowledge is not a physical element; rather, an unoriginated, imperishable element. Safaltā Kī Kungī
24. If the power received from the science is not utilized wisely, then the science will prove detrimental which is not desirable for anyone. Safaltā Kī Kungī
25. Knowledge is not the result of any action. It is because without knowledge no happening of action is vindicated. That which is required for the perfection of action, cannot be the product of action. Darshan aur Nīti

¹⁵ The word 'intellectual knowledge' is used in a special manner in this section. Essentially, it denotes knowledge illumined by 'objective' and 'discerning' intellect.

26. A period in which intellectual knowledge eats up the effect of sense-knowledge, in that very period all desires come to an end; with the ending of desires, doubtlessness (or certainty) comes automatically. Chit-Shuddhī
27. As the effect of sense-knowledge increases, simultaneously, one starts feeling a sense of reality, beauty, and pleasantness in objects which is capable of giving birth to desires. Chit-Shuddhī
28. An object does not appear to be same based on intellectual knowledge, as it appears based on sense-knowledge. The senses are responsible for contriving a sense of reality and beauty in objects; however the intellectual knowledge helps us to envision constant change in those objects. Chit-Shuddhī
29. The knowledge which enables us to perceive the impurity of mind (*chita*), in that very knowledge is also present the means to purify the mind. And the capacity to fructify the means to purify is also present in that knowledge. Chit-Shuddhī
30. Only those people worry about the unattained knowledge and capacity who do not make a proper use of received knowledge and capacity. Chit-Shuddhī
31. The fulfillment of the usefulness of sense knowledge lies in the service of the weak and the fulfillment of the usefulness of intellectual knowledge lies in becoming dispassionate or in de-establishing the sense of reality and beauty in the objects. Chit-Shuddhī
32. The object that you know through senses, know that through intellect also. Chit-Shuddhī

33. With the cessation of the effect of sense-knowledge, intellectual knowledge comes to an end in the same manner as the disease comes to an end after taking the medicine.One needs intellectual knowledge only till one is under the sway of the effect of sense-knowledge. Chit-Shuddhī
34. The proclivity undertaken on the basis of sense-knowledge leads to bad conduct whereas undertakings based on intellectual knowledge lead to good conduct. Chit-Shuddhī
35. That which is 'not,' cannot be known by identifying with it. And that which 'is,' cannot be known by separating from it. In other words, to be one with that which 'is' is to know it and to be detached from that what 'is not' is to be able to know its reality. Chit-Shuddhī
36. Although the knowledge of the senses and intellect appears like knowledge; yet such type of knowledge is not free from doubts. That is, man cannot become doubt-free based on the sense-knowledge or intellectual knowledge....Compared to sense-knowledge and intellectual knowledge, the discriminative intellect/wisdom (*viveka*) is a supernatural element (*alaukika-tattva*); or, say, it is the Dispensation of the Endless.¹⁶ Chit-Shuddhī
37. When you will not like anyone else for the sake of knowledge, then you will receive the knowledge within yourself automatically. As you see your face reflected

¹⁶ The word 'Endless' (*annanta*) signifies God.

- in the mirror, similarly, in saints and scriptures, you get to see the pure knowledge. Sant Samāgam 1
38. The leading cause of realization (*bōdha*) is to become dispassionate. Because passion or [attachment] is the cause of lack of realization. Sant Samāgam 1
39. Action is not a means to [self-] knowledge; rather it is the granter of [self-] indulgence. Sant Samāgam 1
40. There are three levels of knowledge—the sense knowledge, the intellectual knowledge, and the knowledge that is beyond the intellect. In the knowledge that is beyond the intellect, there is no creation. There is no *triputi* (past, present, and future) in it. *Triputi* is there where the knowledge is derived from the senses and the intellect. Where there is knowledge of the intellect, there is faith and not contemplation. And where there is sense-knowledge, there is indulgence (*bhog*) and not communion (*yog*). Sant Samāgam 2
41. Sense-gratification is born of sense-knowledge; communion is born of knowledge of the intellect; and knowledge of reality is born of self-knowledge. And one who has the self-knowledge, is called the Seer of Reality. Sant Samāgam 2
42. Only with the extinguishment of assumed sense of ‘I’ and ‘mine’ can the knowledge of the Reality dawn. In both the devotee (*bhakta*) and the seeker after knowledge (*jijñāsu*), there remains no assumed sense of ‘I’ or ‘mine.’ Sant Samāgam 2

43. Do not try to know the Truth through the untruth; rather, abandoning the untruth, be one with the Truth. Sant Samāgam 2
44. To know and hear more than necessary causes *indigestion* to our understanding. Therefore, whatever you have known, try to put it to practice. When our life is patterned after our knowledge, our understanding increases automatically. Sant Samāgam 2
45. It is a law that until our own knowledge is serviceable to us, till then knowledge heard from others is also not able to come alive. Sādhan-Tattva
46. The knowledge through which you are trying to attain salvation, the granter of that knowledge is our dear Lord. If you were of the nature of knowledge, then why did you err before so that you had to become a seeker after Truth? Sant Vānī (Prashanōttra)
47. He, who will perceive the reality of the physical body, will also understand the reality of the world. He who knows himself—that is, he who knows who I am—comes to know the Lord also. Sant-Saurabh
48. The false sense of reality and beauty that is felt in objects from the standpoint of senses, in the same objects, appears to be impurity and transience as viewed from the standpoint of discerning knowledge. And from the standpoint of discriminative intellect, no one has ever seen the reality of those objects since the viewpoint of discriminative reasoning makes us turn away from interness and makes us non-separate from the Conscious Spirit. In the Kingdom of Consciousness,

no one has ever found either lust or exertion. Chit-Shuddhī

49. Knowledge is verily of the Self and not of the non-self. Yes, one will realize the Self, and will develop endearment in the Self. Sant Vānī 5/178
50. Knowledge of the saints, your knowledge, and knowledge of the scriptures—there is oneness in these. Sant Vānī 5
51. In fact, science is action only, and you have translated it as—practical knowledge (*vijñāna*). Where there is no trace of knowledge, it is called science, which is translated into Hindi as *vijñāna*. There is not even a smell of knowledge in it....So, what is science? It is force and force alone. And force is always devoid of consciousness. Sant Vānī 4/87
52. On the basis of sense-knowledge several things appear to be real. On the basis of intellectual knowledge, several things seem to have quality of oneness and change. And on the basis of knowledge that is beyond the intellect, all things are of the nature of non-being (*abhāv-rūpa*). Sant-Udbodhan
53. A seeker after knowledge (*jijñāsu*) who lives worriless is not a *jijñāsu*. In the life of a *jijñāsu*, there is not even a trace of pleasure. A happy person cannot be any kind of seeker. Sant-Samāgam 1
54. The error does not lie in not-knowing but in not-accepting what is known. Chit-Shuddhī 197
55. To talk about that which is not based on experience it to mix non-realization with realization, and realization with non-realization....After realization, there remains

nothing different from one's self; then who should talk
about what? Sant-Samāgam 1



Renunciation (*Tyāga*)

1. You think that by enclosing your body in a room, you have become a renunciate! I will say that you cannot be a renunciate in this manner. Why not? Then we have to say that you have not given up your sense of 'I' (*aham*). O brother! If you would renounce, then renounce your sense of 'I;' and if you would love, then love everyone. And if you cannot renounce your sense of 'I,' then you cannot renounce the world. Preranā Patha
2. What is renunciation? That I am separate from the physical body and the world. What is result of this [realization]? Selflessness, Desirelessness, freedom from the sense of 'mine,' and selflessness. Sant-Udbodhan
3. Renunciation means not to consider any object as your own; to have no relationship with the physical, subtle, and causal body; to have no sense of reality in any action, contemplation or state; and to depend on no one and not to expect any happiness from anyone. Sant-Udbodhan
4. To give up the sense of mine-ness, craving, and attachment is verily 'renunciation.' Sant-Udbodhan
5. One does not attain to communion, realization, and divine love by merely giving up home and donning the clothes. This is not renunciation; rather, it is running away from one's ordained duty under the guise of renunciation. Sant-Udbodhan
6. Man's own spiritual welfare lies in renunciation. Mānav-Darshan

7. When we do not have anything as our own, then what can be renounced? And when an object is returned to whom it belongs, what can be regarded as a service? Sādhan-Nidhi
8. All objects that are dear have been renounced in their [outer form]; but there remains a sense of beauty and craving for them. That is why there is no merit in abandoning objects. In fact, renouncing the craving is the real renunciation. Sant Pattrāvalī 1
9. The renunciation that happens on its own without effort is called true renunciation. Because the true renunciation does not have to be done as such; it happens. Sant Pattrāvalī 1
10. Do not regard any object as your own; this is verily renunciation. Renunciation does not take place by merely separating oneself from an object and a person. Renunciation happens by not considering them as our own. Sant Pattrāvalī 2
11. Through discriminative reasoning, renunciation of a sense of mine-ness, craving, and attachment is indeed the renunciation of the known untruth. Pāthyey
12. What an irony that we feel incapacitated in the renunciation of that whose renunciation is happening on its own. At the very root of this incapacity is hidden our relish for pleasure which is extinguished only by the transformative effect of sorrow. Duhkha kā Prabhāv
13. Who does not renounce the dearest most object and person during deep sleep? Duhkha kā Prabhāv
14. He who can live without us, he who is abandoning us continuously—is it difficult to continue the relationship

with that [person] or to renounce the relationship with that [person]? Safaltā Kī Kungī

15. Non-duty should be renounced on the basis of the understanding that it is non-duty. Non-duty that is renounced based on fear factor has no meaning. It rather gives rise to false pride which is the root of all vices. Chit-Shuddhī
16. Death and renunciation are one in nature; they only different in their aftermath. The aftermath of death is birth and the aftermath of renunciation is immortality....Death verily entails the destruction of the object; renunciation entails the destruction of relationship with the object. Chit-Shuddhī
17. If a spiritual aspirant considers himself incapable to do service, then he should embrace renunciation. After embracing renunciation, capacity for service, worship, and love comes on its own. Chit-Shuddhī
18. Not to consider any object such as body etc., as our own and not to expect any kind of pleasure from anyone; that is, to become desireless—in other words, to end the sense of 'I' and 'mine:.' this is the real form of renunciation. Chit-Shuddhī
19. God, religion, and society remain indebted to no one. Those who renounce for them, they (God, religion, etc.) provide for their sustenance. Sant Jīvan Darpan
20. All seekers after truth did renunciation. Sant-Samāgam 1
21. Renunciation is not an activity but detachment. Sant-Samāgam 1

22. Renunciation gives results in the present and action gives results in the future. Sant-Samāgam 1
23. The perennial bliss that is attained through renunciation only, to expect it for future, carries no meaning other than mere negligence. Sant-Samāgam 2
24. Renunciation is a self-arising matter. Sant-Samāgam 2
25. Renunciation is of the whole and not of the part. Sant-Samāgam 2
26. He whose vision is stable without an object, whose mind is silent without any basis, and whose vital breath is in harmony (*sama*) without breath control, he alone is eligible to renounce the life of a householder. Sant-Samāgam 2
27. Upon the severance of relationship born of delusion, the sentiment that 'I am verily God's' attains reality; since someone's renunciation becomes oneness for someone else. Sant-Samāgam 2
28. Forgiveness combined with delusion, and renunciation combined with anger, are pointless. Sant-Samāgam 2
29. When renunciation takes place [properly], there is no awareness of renunciation. Because the remembrance of renunciation or its reality is felt only until [true] renunciation takes place. Sādhān Tattva
30. There is no harm involved in the severance of relationship with an object, person, etc.; nor there is any impediment in making proper use of the received objects and in serving others. Sādhān Tattva
31. Renunciation leads to transcending the world while action leads to the flow of the world. Sant Vānī (Prashanōttra) 42

32. The question is not to renounce the body and the world; rather the question is—that our relationship with the body and the world comes to an end. Sant Vānī 8
33. It is a law that after having given back whatever needs to be given back—and after not accepting that which is due towards us—severance with the relationship takes place. Chit-Shuddhī
34. Is there an easier means than the renunciation in the world? What needs to be renounced? Of that which remains without you and that which abandons you....What is more difficult for the renunciate?—the attachment of the one who renounces or the renunciation of the renunciate? Sant Vānī 7



Wealth (*Dhana*)

1. It is not true that the poverty can be ended with the accumulation of the wealth. Sant Vānī 5
2. So long as there is the importance of 'wealth' within the physical mind, till then its expenditure is painful to the heart and its receipt appears pleasure-some. Pāthyey
3. Is the distributor (creditor) of debt not poor? Is it only the debtor who is poor? Please think about it honestly. Sant Vānī 8
4. Some people live with the pride that they have property more than anyone else. They never think that they have irrationality more than anyone else. Think over it—that there can be no greater irrationality anywhere else than the importance that you have placed on property. Sant Vānī 7
5. At least for one week, man should be free from the slavery of servants....Some people are disrespecting labor undertaken for the purpose of wealth. As a result, presently, efficiency in work is on the decline. People do not consider work as good. The most unfortunate consequence of this has been that, in our society, [the importance of the work has declined and] the importance of the wealth has increased, which in turn has given rise to interest in the accumulation of wealth. The accumulation of wealth gives birth to pride and indulgence in luxury which is the root of destruction. Pāthyey
6. The accumulation or the hoarding is essential for the sake of that stratum of the society which is incapable

of acquirement, whether it's the individual or the nation who has right over it [accumulation]. Mānav-Darshan

7. Only those people have right to accumulation (or hoarding) who do not hoard things for themselves. Mānav-Darshan
8. Giving up of hoarding is advised only regarding hoarding for personal pleasure or enjoyment. Mānav-Darshan
9. As a matter of principle, the property neither comes under the purview of the individual nor the nation. Mānav-Darshan
10. Even in wake of economic scarcity, essential tasks get done automatically. In the absence of system born of intellect, that which should happen will happen on its own. Pāthyey 1
11. The sick, the old, the children, and the world-weary are entitled to the accumulated property. Pāthyey
12. We should regard the object as more important than the money, the person as more important than the object, discriminative intellect (*viveka*) as more important than the person, and the truth as more important than the discriminative intellect. Mānav Kī Māng
13. The essential goods are produced with help of physical and mental labor along with basic material of Nature. No product is produced with currency or money [*per se*]. Darshan aur Nīti
14. When the importance of money ceases to be, then, in the human society, sloth, indulgence in luxury, and lack

of sense of duty will decrease significantly. Darshan aur Nīti

15. The importance of labor does not increase by converting it into money or currency. Darshan aur Nīti
16. If the importance of money ceases to be in human life, then very easily mutual unity can be established. Darshan aur Nīti
17. The utility of currency lies only in the convenient exchange of goods. In fact, there is no need of currency in life. In life, there is need for object (s). Darshan aur Nīti 60
18. He is poor to whom the wealth of others looks more and his own wealth seems less. Sant-Samāgam 2
19. Money has contributed greatly toward [bringing about] laziness, duty-less-ness, and pride. Mānavtā Ke Mūla Siddhānt
20. He who does not have wealth, he should not let the pledge for donation arise....Donation is only a tax for hoarding! Sant-Saurabh
21. In the trade of speculation, like that of gambling, one person's loss is another's gain. Everyone knows that in the speculation trade, the money does not come from the outside. In the speculation business, one's loss is gain of the other. All those who play speculation market expect to make a profit. But it is not possible for everyone to make a profit. In this business, one person's unhappiness is another's happiness. Therefore, this trade is not appropriate. Sant-Saurabh
22. The object is more important than the money, the person is more important than the object,

discriminative intellect (*viveka*) is more important than the person, and the eternal-life that is beyond change is more important than the discriminative intellect.

Sant-Samāgam 2

23. As much as you will accumulate externally, to that extent you will become poor internally. Sant Vānī 8

24. He who has the capacity for accumulating wealth, does not have the capability for putting it to proper use. This is verily a principle. If he comes to know the proper use of wealth, he will not be able to hoard it. Sant Vānī 7



Law of Virtue (*Dharma*)¹⁷

1. In whatever proclivity (*pravṛtti*) there is fullness of renunciation and love, only that proclivity is the *Dharma* in reality. Sant-Samāgam 2
2. Any proclivity that is according to *Dharma*, in that, feeling is the most valuable element and not the activity itself. To give importance to activity in place of feeling is beastliness. Sant-Samāgam 2
3. *Dharma* means to give up that which should not be done—so that, that which should be done, starts happening. Sant Vānī 5/179
4. Do you know why there is the need for religion? In order to give up known untruth. Jīvan-Patha
5. *Dharma* is one, not many. As, at the railway station, if held by a Muslim in his hand, the water is called ‘Muslim water,’ and if held by a Hindu, the water is called ‘Hindu water;’ whereas, the poor water is neither Hindu nor Muslim. In the same manner, when people tie a saint in [the net of] their imagination, then, using his name, they start talking about a [particular] religion. Sant-Samāgam 1
6. In fact, *Dharma* is that which is performed in practice but which is not talked about. Sant-Samāgam 1

¹⁷ Like many words of Indian philosophy such as *Karma*, *Yoga*, it is perhaps better to leave the word ‘*Dharma*’ as untranslated. The Sanskrit word ‘*Dharma*’ could signify a variety of meanings such as religion, virtue, law, etc. Essentially, *Dharma* denotes the ‘law of inner being’ of all that exists by way of their inner core or essence that holds them together.

7. The master key to religion teaches two practices—do not live indebted to someone; and do all work for the sake of the world and for God. Sant-Samāgam 2
8. As the script illumines the meaning, even so each religious symbol, in the silent language, inspires to be steady in one's own law of being (*svadharma*). Sant-Samāgam 2
9. All [types of] bondage is present in man, and not in the situation. Only people devoid of virtue are afraid of unfavorable conditions. A virtuous person is not afraid of unfavorable situation; [he] rather makes proper use of it. Sant-Samāgam 2
10. The *Dharma* tries to make one free from the hidden bondage by bringing it to light; it does not give rise to any new bondage. Sant-Samāgam 2
11. Religion teaches to give more by taking less. He who does not have this strength, in him, religion does not [take root or] abide. Sant-Samāgam 2
12. Any proclivity that is engaged virtuously gives rise to abstention (*nivṛtti*) in a natural manner. Sant-Samāgam 2
13. You are given the Ramāyana¹⁸ as a gift so that every tendency of yours becomes nectar-like and melodious. Sant-Samāgam 2
14. The perfection of religion is proven when a person, for his own happiness, does not look or turn towards the world, but, by becoming a source or means for the happiness of the world, and having found the Beloved

¹⁸ The Ramāyana is one of the two main Hindu epics, the other being the Mahābhārata.

in himself, discovers eternal life and eternal nectar [of joy]. Sant-Samāgam 2

15. That for which one is free to accomplish, that which has relationship with the present, that which is not the cause of anyone's harm—that is called the essential task, duty, and *Dharma*. Sant Vānī 8
16. Religion means to be of service to the world. And how will you be of service to the world? Accept this truth that I will not cause any harm to anyone with thought, word, and deed. Sant Vānī 8
17. Virtuous law (*Dharma*) is prohibitive (*niṣēdhātma*) in character. The regulatory tendencies fall under the purview of doctrine, religion, and sect....For example, I will not cause any harm to anyone—this is the *Dharma*. In what different ways I will benefit others—this is the religion. Sant Vānī 8
18. That is '*Dharma*' regarding which everyone is unanimous. That is 'religion' regarding which there is difference of opinion. The religion (*majhaba*) is true at the level of an individual, while the '*Dharma*' is true universally. Sant Vānī 8
19. For all human beings, there is one '*Dharma*;' the '*Dharma*' cannot be different for all human beings. Sant Vānī 8



Meditation (*Dhyāna*)

1. You get bored with meditation because you 'do' it; the meditation does not 'happen.' Sant Vānī 3
2. You try to meditate on God by giving importance to the remembrance of the world, which is verily impossible. Kindly have mercy on yourself and give up the effort for meditation; then meditation will happen automatically. Please do not derive opposite meaning from this. Give up meditating on that regarding which you have attachment. Jīvan-Patha
3. What is meditation? That of which we feel the need— its meditation happens automatically. Sant-Udbodhan
4. Whose meditation will happen? Of that regarding which you experience the need. The meditation of that will take place whose remembrance will awaken. The remembrance will awaken of that which you will regard as your own. So, how will you be able to meditate at once? First, ascertain whether the person you want to meditate on is your own or not; and whether that [person] is there even now or not. Sant-Udbodhan
5. Meditate on no one. When you will not meditate on anyone, then you will be verily meditating on God. If you will meditate on something else, then it will merely be the meditation of that thing only. Sant-Udbodhan
6. Is that meditation any meditation in which there is arising or emergence (*ut'thāna*)? If in meditation one envisions the Infinite, then what is experienced as arisen or emerged? Is there any existence separate

from the Infinite? Never ever! What we see during the meditation, That we also like to see during the subsiding of the meditation. Only then the meditation will be ever-continuous and one will experience one's Beloved everywhere. Jīvan-Darshan

7. Meditation is not done; rather, it happens. Sant-Samāgam 1
8. When the thinking about the objects like body etc., departs from the mind—in that mind, the meditation on God starts taking place on its own. Sant-Samāgam 2
9. The *necessity* and [the sense of] *own-ness (apnāpan)* are the [fundamental] bases of meditation. To sit with eyes closed and to sit in a stiff manner are not the bases of meditation. Sant Vānī (Prashanōttra)



Equity or Justice (*N'yāya*)

1. The real compensation for injustice will occur by being just toward one's self and by being loving toward others. Sādhan-Nidhi
2. One should not ever expect justice and love from anyone; rather, one should oneself be *just towards oneself* and *be generous and loving towards others*. Sant Pattrāvalī 2
3. One's need for another judge arises by not doing justice to oneself. No judge can do supreme justice to anyone else; that is, no justice is able to do justice [exactly] according to the fault. That is why through the justice system, purity is not able to be expressed in the society. Darshan aur Nīti
4. Everybody will accept the fact that no two persons are identical in entirety in their formation. Due to this reason, no justice can determine how much pain will be felt by a particular person from the punishment. Darshan aur Nīti
5. Each person himself has to do justice regarding himself. The justice does not mean to destroy someone; rather, the success of the justice lies only in that the committed crime does not arise again. Darshan aur Nīti
6. That justice is no justice which is not capable of making the criminal crime-free. Darshan aur Nīti
7. As 'justice' is the emblem of a nation, even so 'love' is the emblem of a religious sect and tradition. No matter what system a nation may belong to, one can only expect 'justice' from it; similarly, no matter what

religious sect it may be, one can only expect 'love' from it. Darshan aur Nīti

8. In the [protective] lap of the parents, real development of the children is not possible. Because, children do get love from their parents, but not justice. And they get justice from servants, but not love. The supreme development of a child will be possible only when they are brought up with love and justice. Sant-Samāgam 2
9. Do not expect justice and love from the world; but from your side, keep on behaving in a just and loving manner. Sant-Samāgam 2
10. Real justice is not possible by another person. Therefore, it is essential for each brother and sister to do justice towards oneself by oneself. Mānavtā Ke Mūla Siddhānt
11. Justice does not mean to punish someone. Rather the real justice is when the criminal, having known his crime, becomes steadfast to become free from the crime. Mānavtā Ke Mūla Siddhānt



Minding the Faults of others (*Pardōshdarshan*)

1. If we had not gone astray, the world would not have gone astray—that is, we could not see vice in the world. I believe that it's our own vice only that is reflected in the world. Sant Vānī 3
2. If you wish that there should be no bad person, then the easy way to it is that you should not regard anyone as bad. Sant Vānī 5
3. The best service, to ourselves and to others, is that we regard no one as bad. Sant Vānī 6
4. Only he can be the greatest person of the world who does not regard anyone as bad. He too can be the greatest person in the world who does not expect happiness from others and who does not regard anyone responsible for his sorrow. Sant Vānī 6
5. As you will understand, think, regard a person, he will turn out to be of that kind. What did this prove? We should not regard anyone as bad. Sant Vānī 5
6. He who considers anyone as bad is worse than the person who does a bad deed. Preranā Patha
7. It is my belief as well as my experience that, even in case of a bad deed that has been actually seen by someone, the witness cannot determine precisely what is the extent of wickedness [in the person who did the bad deed]. Preranā Patha
8. Sometimes what we see, the reality is contrary to it. Thus it becomes clear that merely on the basis of seeing and hearing, it is not justified to consider someone as blameworthy. Mānav Kī Māng

9. To do a bad deed is a smaller evil; to wish bad for others is a greater evil; and to consider someone as bad is the greatest evil. Sādhan-Trivenī
10. Badness arises in us by regarding others as bad. Sādhan-Nidhi
11. Mostly by hearing or by merely guessing, we start regarding others as bad. Not only this, with the viewpoint *in*-formed by our senses, it is not possible to realize the true position of someone. Sādhan-Nidhi
12. Do not consider even the worst most person as bad. Sant Pattrāvalī
13. When you are able to see your own fault, understand that there is no one as thoughtful as you are. And when you see other's fault, at that time understand that there is no one as thoughtless as I am. Preranā Patha
14. We should see our own faults with the knowledge with which we see the faults of others. This is the true import of *jñāna*. Sant Pattrāvalī
15. To sense the virtues in oneself is to become useless for oneself. It is because gaining the support of virtues, the atom of pride gets nourishment; and consciousness of virtues gives rise to seeing the faults of others, which is the root of destruction. Sādhan-Nidhi
16. To consider someone as bad based on the faults of the past is a great sin against that person. Still, if he considers himself at fault, provide him the inspiration that if he is not repeating the faults of the past, he is verily a fault-free person. Pāthyey

17. To see our own merits and to see the demerits of others—there is no fault equal to this fault. Duhkha kā Prabhāv
18. Noticing the faults of others, man keeps on tolerating his own faults. In this manner, the highly horrible consequence of noticing the faults of others is that such a person does not get agonized over his own faults. Duhkha kā Prabhāv
19. The [vain] pride in one's merits cannot be extinguished while minding the faults of others. Jīvan-Darshan
20. There no human being who is faultless by the very birth. The root cause of all faults is attachment and attachment is also the cause of human birth. This proves that it is not possible to regard anyone to be faultless from the very birth. Faultlessness is verily the fruit of a life infused with spiritual practice. Jīvan-Darshan
21. A person of the gravest most faults can be fault-free; but to become fault-free for a person who minds the faults of others is indeed difficult if not impossible. Jīvan-Darshan
22. Only those who do not mind the faults of others have a clear knowledge of their own faults. Not only this, if someone admits his own fault, such a person will still be free of the faults in the present. If you have committed a mistake in the past, then do not repeat it now. Darshan aur Nīti
23. Considering others bad is mainly responsible for making oneself evil. Darshan aur Nīti

24. There is no enemy like animosity, which arises by considering others as bad. Hence, to consider someone bad is to do harm to oneself. Darshan aur Nīti
25. We should not consider the faults of great-souls. Even the pit of the mountain is at a much higher level than the earth. Sant Jīvan Darpan
26. He who considers anyone as blameworthy cannot become free of faults himself. We have to envision blamelessness in others in order to safeguard our own blamelessness. Darshan aur Nīti
27. One great difference between seeing our own faults and the faults of others is that while minding the faults of others, we establish relationship with the faults, due to which, gradually, with the lapse of time, we ourselves become guilty. However, while noticing our own faults, we are able to separate ourselves from the faults, which automatically leads to faultlessness. Mānavtā Ke Mūla Siddhānt
28. One cannot enter into the kingdom of faultlessness without [giving up the habit of] minding the faults of others. Darshan aur Nīti
29. Only by not considering our merits and the demerits of the others, the service and the love find expression. Hence, considering our merits and demerits of others is the root cause of all struggles. Darshan aur Nīti
30. To regard anyone as bad is no lesser an evil than any evil; rather it is the most horrible evil. Not to regard anyone as evil does not mean that you should make that person an object of your veneration. It only

means not to consider anyone as evil in entirety (*sarvāṅsh*) and to keep focused on their faultlessness in the present. We should behave towards him in such a manner that he himself becomes able to know his own faults properly and himself becomes steadfast in not repeating the faults. Darshan aur Nīti

31. When we, by not minding the faults of others, mind our own faults and by understanding the means to remove our faults, practice accordingly, only then can we be our own leader, teacher, and director. Mānav Kī Māng
32. Our mind becomes impure by considering some one as bad forever on the basis of their bad conduct as has been done, heard or seen. While a person may be bad during the time he is doing something bad, but before and after that time, he is not bad. It is a great injustice toward him to keep regarding him as bad. According to the Natural law, to establish vice in someone is to make him evil and to sow the seed of wickedness for oneself. Chit-Shuddhī
33. To see the fault in our self is capable of making us fault-free. And to see the fault in others is responsible for making us blameworthy. Chit-Shuddhī
34. Pride of merits is the breeding ground of all vices. It grows every day in new ways by minding the faults of others. And pride of merits melts away by minding our own faults. Chit-Shuddhī
35. The faculty of noticing faults is naturally present in man. However, due to negligence, man, instead of utilizing this faculty on his own life, starts employing it

on others, which proves to be of dire and sorrowful consequences. The greatest harm in minding the faults of others is that a person gets deprived of noticing his own faults, and, by getting entangled in the false pride, generates hatred in his heart. Mānavtā Ke Mūla Siddhānt



God or The Supreme Self or Being (*Paramātmā*)

1. It is a matter of great sorrow if those who believe in God do not have remembrance of God but have to remember God. Is it less surprising? You do remember dead forefathers; you also remember the lost wealth. Is God so trivial that you have to remember Him? We do not remember God because we do not consider Him as our own. Sant Vānī 5
2. We have never been separate from God, nor can we ever be separate from God. And we have never been one with the [physical] body; nor can we ever be. Sant Vānī 7
3. He who governs by force is not called God. God does not rule over anyone with force. Preranā Patha 98
4. Please do not think this way that God is such a God that He ends the sorrows of those who accept Him and does not end the sorrows of those who do not accept Him. Jīvan-Patha
5. How mysterious God's way is that when God grants anything, it appears as if it is our own. Would that be a proper use of His generosity to not have faith in God that one has heard of. What you have known has not been of service to you, you did not have faith in what you have heard of (i.e., God), and you cannot remain content in yourself alone either—thus, how catastrophic it is, is not hidden from anyone. Jīvan-Patha

6. It will be great mistake not to believe that God is 'right now,' that God is 'mine', and that God is 'within me.'
Sādhan-Trivenī
7. If you believe in your aspiration (or desire), then you do not believe in God. And if you believe in God, you have to become free of aspiration (or desire). Jīvan-Patha
8. God is 'accepted' and not 'known.' God that is 'accepted' no longer remains as 'accepted' but becomes one that has been 'attained.' Sant-Udbodhan
9. If you have something as your own, then you cannot call God as yours. Sant-Udbodhan
10. Remember—if something else is also ours and God is also ours—these two [beliefs] cannot co-exist. As long as we consider anything else as ours, till then, even if we have done the lip service [that God is ours], we have not accepted God as our with pure heart. This is its recognition. Sant-Udbodhan
11. One can be one with what has been heard; one cannot ponder over it. Mānav-Darshan
12. Those who have called God as 'One with attributes' (*saguna*), they have not talked about natural attributes (*prakṛtik-guṇa*) but 'supernatural (*alaukika*) attributes;' and those who have called God as 'One without attributes' (*nirguṇa*), they have also called God beyond natural attributes. Both are right indeed according to their viewpoint. However, He who is beyond attributes indeed can be the repository of infinite attributes and He who has infinite attributes alone can be beyond attributes. Mānav Kī Māng

13. Your Beloved is within you indeed and is watching you. He does not ever let you out of His sight. You too don't accept anyone else in your view. That's it!—nothing else remains to be done. Pāthyey
14. He in whom the whole creation abides, He is everyone's very own. He loves his creation most dearly. Because, by nature, one's own creation is exceedingly dear to oneself. Not only this, He has verily created the creation out of Himself. Hence, all spiritual aspirants are exceedingly dear to Him. Pāthyey
15. The Omnipotent God does not look at the past of the spiritual aspirants. He embraces the spiritual aspirant, compassionately moved by the intensity of his present longing. Sādhan-Nidhi
16. Ever since we have embraced the changeable organization as our own, since then only have we strayed away from the Beloved who is an unchangeable abode of Bliss....All we have to do is this only—that we look towards Him for once only! We can look towards Him only when we become His own. We can become His own only when we no longer remain of anyone else's. Sant Pattrāvalī 1
17. There is no measure whatsoever of God's glory. He has several means to teach us. Whosoever, whichever way, even once has accepted Him with pure heart—he has reached the other shore! Such is my faith and experience. Sant Pattrāvalī 2
18. There is no one apart from God who sees and hears. He alone is seeing everyone and listening to everyone.

This is His most natural, spontaneous state. Sant
Patrāvalī 2

19. He is not called God which is attained through any object special or through any competence special or through any capacity special. He is called God who is attained through [unswerving] faith. Sant Vānī 3
20. He who is verily ours, can He ever be forgotten? There is not even a trace of forgetfulness in Him. It is only the spiritual aspirant who, having received the limited splendor granted by Him, forgets Him. Pāthyey
21. He who has even for once called God as his own, his all-round development is guaranteed. Pāthyey
22. He keeps on looking at His own object. He has never taken you out of His sight....The spiritual aspirant may forget Him, but He never forgets....He (God) looks after and safeguards His objects....Will the creator be ever unacquainted with His own creation. Never ever! Pāthyey
23. Whatsoever has been said about the spiritual goal is verily incomplete. Or you may say that, That is verily that much indeed; and That is also different from it. Pāthyey
24. Even without having faith and realization of the Imperishable, one can, having abandoned the support of the perishable, become non-separate from the Imperishable. Duhkha kā Prabhāv
25. He by whose existence all existence receives its reality, He has no expectation of any reality or being. Then what can we offer Him? This only—That 'I am forever Yours, You are forever mine.' In other words,

- accepting our eternal relationship with him is verily the fortification of His right. Jīvan-Darshan
26. He who, taking refuge under Whose compassionate care, says once this—‘I am Yours and You are mine’—that’s all, He becomes His, forever! Jīvan-Darshan
27. He who has created us, is within us and is ours. Not only this, the creator has created us out of Himself. By not accepting Him, and by being satisfied merely with the extinguishment of sorrow, is to remain deprived of Infinite Nectar. To be content in oneself is a means, and not the destination. Safaltā Kī Kungī
28. To accept a feeling of personality (*vyaktī-bhāv*) in the object of worship is a supreme mistake. The imagination of name and form in the object of worship is merely like the signs of short-hand [system of notations]. Discerning aspirants do not have a feeling of personality even in the name and form. Sant-Samāgam 1
29. To say anything about Truth is nothing but to provide proof of one’s accepted nature. Because [the range] and the reality of expression is limited while Truth is unlimited. The word ‘unlimited’ is not an expression of Truth but only an indication. Sant-Samāgam 1
30. The true form of Truth cannot be talked about; however, it can be experienced by oneself. Because all means of expression are limited. *The incomplete can never truly talk about the complete.* Sant-Samāgam 1
31. The Eternal life does not rule over the transient life, but only expresses its love toward it. Only that thing governs which is limited. The Eternal life is unlimited.

- Put differently, Only that thing governs whose reality is born of some organization. Sant-Samāgam 2
32. According to the Natural law, the infinite energy continuously keeps on drawing every creature towards it naturally; but It does not take away [any creature's] independence nor does it govern over any creature. Sant-Samāgam 2
33. Natural System or Dispensation (*prakṛtik vidhān*) is a storehouse of love and justice. Therefore, it does not punish; however, it has several ways to teach. Sant-Samāgam 2
34. God does not have one abode. It is not that the world is separate, that the essential knowledge of reality is separate, that the devotion is separate, and that God is separate. What is, after everything is put together, is verily God! Sant-Samāgam 2/82
35. He who is no one's and who does not have anyone as his own, God becomes *his* [that person's] very own automatically; since God is the Lord of all who are without any shelter, support, or protection. Sant-Samāgam 2
36. What is God? This question can only be settled when God is attained. Although regarding God, it is sufficient to say that we are incomplete without God; the incomplete craves for the complete. From this, it gets proven properly that our natural longing is verily of the form of God. And whatever is our unnatural longing that verily is [of the form of] the world. Sant Samāgam 2

37. What meaning the question ‘What is God’s form?’ has after one has become God’s. Think about it deeply: Has thirst ever asked, ‘What is the form of water?’ Has hunger ever asked, ‘What is food?’ Thirst gets quenched after drinking water; hunger gets satisfied after eating food. After one is satiated, there is no separation between water and thirst and food and hunger. Sant-Samāgam 2
38. Man can know God only by becoming a devotee; and only by being God, he can become a devotee. Sant-Samāgam 2
39. To feel the need for the Beloved (*prem-pātra*) is more precious than even the Beloved because it (i.e., the need) is capable of extinguishing all desires, ending all relationships, and detaching one from all the circumstances. Sant-Samāgam 2
40. God is endless; He is also distinctive (*visēṣa*); He is also remainder-less (*nirvisēṣa*); and He is also beyond the both. This numinous quality is present only in the God-Essence (*Bhagavad-tattva*) that no limited conception can be established regarding It. Sant-Samāgam 2
41. When we accept the role-play of [physical] body in ourselves, then our Beloved does the Divine Play by assuming Cosmic Form. No actor (creature) has ever known anything apart from the world...By assuming or being a physical body we can only see Him in the Cosmic Form only. Sant-Samāgam 2
42. By limiting ourselves, we try to see our Beloved in the limited form and feeling. Sant-Samāgam 2

43. God does not want to take away man's independence. Therefore, until man himself turns towards God, God remains in the background. Sant Vānī (Prashanōttra)
44. Verily, both God and *jīva* are lovers. Between them, no one is given to indulgence (*bhogī*). The sense of indulgence that arises in the *jīva* is not natural to him; it only arises by identifying with the physical body. Sant-Saurabh
45. The descend of God takes place to accord the Nectar of love to His devotees through His Divine Play and to enjoy the Nectar of devotees' love. Sant-Saurabh
46. He who has created us—if we do not have a firm faith in Him, if we do not consider Him our own—will this be acceptable to our creator, who is all-Competent, who also enjoys bliss. When [will we be acceptable to God]? When we regard Him as our own. Sant Vānī 5



Realization (or Attainment) of God (*Pramātmā-Prāpati*)

1. We have to attain Him, Whom we can never abandon.
Sant Vānī 4
2. The world is not an obstacle in the realization of God; rather, it is helpful. Accepting the relationship with the world—that is the obstacle. Sant-Udbodhan
3. You want to realize God by accepting the reality of the world. You will not be able to. What will happen? God will come, but you will say, 'My wife is sick, may she recover.' Did you want to realize God or to have a healthy wife? Think about it. Sant Vānī 4
4. In order to realize God, one does not need the help of the body; one does not need the help of the strength; one does not need the help of the competence. In other words, one does not need any material goods to realize God. If no material goods are required, for what purpose do you need the body? For the purpose of making a pickle?! This body will not be useful in the realization of God. Serve God's world with the help of this body. Sādhan-Trivenī
5. If you were ever to experience or to accept that this body will get separated, then accept this right now that the body is separated already. If you were ever to believe that God will be attained some day; then accept this right now that God is close to me even now and that God is attained even now already. Sant Vānī 5/139
6. Only God is [truly] realized. No-thing else is attained. Things only appear as if attained. Sant Vānī 5

7. Only Brahman realizes Brahman. The *Jiva* does not attain to Brahman. Sant Vānī 3
8. You can attain God, but not through the physical body. You can attain God by your-‘self.’ Yes, with the body, you can serve God’s creation. Sant Vānī 7
9. In order to realize God, give up the reliance on the intellect, reliance on the body, and reliance on the world. Sant Vānī 7
10. God that will be attained through the body, through the mind, through the intellect, that God can also be attained through a machine. Because whatever functions you perform with the body, the same function can be performed by a machine—dear ones. But God you will realize only through your-‘self.’ Sant Vānī 7
11. There are three ladders to the attainment of God. The first ladder is closeness or proximity; the second is oneness, and the third is inseparability. That is why the first ladder is called ‘*Yog*’ (communion); the second ladder is called ‘*bodh*’ (realization) and the third is called ‘*Prem*’ (love). Sant Vānī 7
12. Is God a crop that we sow today that will grow tomorrow and we will get it day after tomorrow? Is God a tree that you will plant today and it will bear fruit in twelve years? God is no such thing. God is also present right now, verily ‘*as is*’ in its very fullness. Sant Vānī 7
13. Obtaining bread is rare [or difficult]; obtaining water is rare; and breathing is rare as well; however, attaining

God is easy. I am stating this with reasoning and tact.
Sant Vānī 7

14. Those who think that they cannot realize the Truth—this very thinking itself turns them away from the Truth. Preranā Patha
15. By becoming desire-less we can attain to the same Truth that was ever attained by anyone or that will ever be attained by anyone. Preranā Patha
16. If someone were to attain God and be free from the world, then tell him such a thing that he crosses to the other shore with a single step. *‘Do not want anything, do not do anything, do not keep anything as yours’*—what will these three matters accomplish? You will not only attain God; the world will also be dispensed with [in one stroke]. Sādhan-Trivenī
17. God is in us, God is now, and God is ours—with this, you will be able to attain God. Sādhan-Trivenī
18. If God is *not* seen directly, there is a secret behind this. If God were to be seen directly, our dearness about Him will become lax. Sant-Udbodhan 64
19. We can attain Him on the strength of ‘own-ness’ (*apnattva*); and not in any other way. Sant Pattrāvalī 1
20. Rāma is present in us, or in Ramāyana, or in Rāma’s longing for Sītā, or in Rāma’s devotees, or in those who are perfectly sorrowful. He is ‘perfectly sorrowful’ whom the world cannot accord joy. He is a devotee who does not become separate from Rāma. He is Sītā who cannot live in any way without Rāma. Sant Pattrāvalī 1

21. The strength of own-ness (*apnattva*) is greater than the strength of merits. How can He, who is the embodiment of infinite merits, be attained through finite merits? Never ever! Sant Pattrāvalī 1
22. He who employs the strength of action is able to attain God only after the expenditure of his strength of action. And he who has no strength of his action is able to realize God through God's Grace. Sant Pattrāvalī 1
23. The method of finding Him lies in losing yourself. Pāthyey
24. The Beloved is our own, is in us, and is right now— these are the words of Sadguru, this is the Voice of the *Veda* (*Veda-vānī*). It is essential to have unswerving faith in this. Because God is ours, therefore He is dear to us by nature. Because He is in us, we do not have to search for Him outside. Because He is right now, we do not have to wait for the future. Pāthyey
25. Stop seeing everything else; you will be able to see God....'Stop seeing everything' does not mean to close your eyes. It means not to take any interest in seeing; complete detachment from the world. Sant Jīvan Darpan
26. The attainment is of God alone; the world parts company after its attainment. Sant Jīvan Darpan
27. The path of love is so narrow that you can only walk on it alone. Therefore, give up the attachment to live with the senses, mind, intellect, etc. You will not be able to walk on the narrow path along with these [senses,

- mind, intellect etc.]. When alone, the path will become visible on its own. Sant-Samāgam 1
28. When you will become alone, He [God] will come without being called for. If you want to meet with him, be alone. Sant-Samāgam 1
29. When you will be alone then you will be able to know God, through God's grace. O Dear, no lover meets with his beloved in front of anybody. So, when you are identified with relatives such as the body etc., how can your Beloved meet with you. How is God? If you want to know this, become alone. Sant-Samāgam 1
30. You will experience God after having been frustrated with everyone; because objects that are different from God are desired only for the purpose of sensuousness. So much so, even intellect etc., are also fit only for the attainment of sense-gratification. Sant-Samāgam 1
31. After experiencing the Absolute Conscious (*chetan*), no other reality apart from the Conscious remains. Sant-Samāgam 1
32. Kindly let all the relatives—organs of action, organs of knowledge, mind, intellect, etc.—know that now I will meet with my Beloved. Thanks to your kindness, I have experienced the sense-objects in their true essence. Now I have become satisfied with the sense-objects. You too [organs of action, knowledge, mind, intellect etc.] now kindly take rest! Sant-Samāgam 1
33. 'Activity' is undertaken for acquiring objects of sense-gratification and not for the attainment of the Beloved. When we will give leave to all (objects of sense-gratification) and will become alone, at that time our

Beloved will surely accept us completely. There is not even a shadow of doubt about it. Sant-Samāgam 1

34. He whom the world is incapable of providing joy—that is, he who finds sense-indulgence to be sickening, sees sadness in joy, separation in meeting, pain in pleasure, forest in home, and he who experiences death in life—such a person alone is fit for [the discovery of] Truth. Sant-Samāgam 1

35. For sense-indulgence, the expectation for future is essential since it is attained through ‘action.’ For the attainment of the Beloved, the expectation for future is not necessary; because God is attained through renunciation [in the present]. Sant-Samāgam 1

36. Do not call anybody. For He, who is yours, will not be able to live without you. That is, try to experience your Beloved in your own self....Other than ourselves, we do not need anything apart from us for ourselves. Sant-Samāgam 1

37. As a person expecting to fall sleep, in wake of heightened need for sleep, falls sleep on his own without anyone’s help, and is not able to determine during what time he fell asleep; in the same manner, a person with a longing for Truth is able to realize the Truth on his own without anyone’s help, and is not able to determine during what period he realized the Truth. Sant-Samāgam 2

38. Without intense anxiousness, you will not be able to attain your desideratum. Sant-Samāgam 2

39. With the extinguishment of the desire for Him and the world, the world will disappear and 'He' will appear. Sant-Samāgam 2
40. The search for the Truth is through the abandonment of the untruth and not by means of the untruth. Jīvan-Darshan
41. To have a vision of God does not have as much significance as the love of God....In absence of love, even if one has a vision of God, such vision is not beneficial. Love removes the distance between us and God. Sant Vānī 8
42. He who, turning away from all sides, is able to discover himself within himself, such a person has nothing more left to do. Sant Vānī 8
43. Till the stage of intense mental absorption (*samādhi*), the identity with the causal body remains. Upon realization, the causal body gets dispensed. And in love, one attains to God. Sant Vānī 8
44. He who has great interest in the maintenance of the body, he who considers the body as his [true] self, such a person is not able to realize God. Sant-Saurabh 180
45. It is not necessary to go to the forest to attain God. He who cannot chant (Lord's name) in the comfort of home, how can he do chanting amidst the hardships of the forest. Living in the forest is necessary for the penance. Sant-Saurabh
46. Do the penance and service for the sake of the world; and [practice] faith, contemplation, and love for the sake of God. Remain dependent on God's grace. Only with God's grace can one realize God. Sant-Saurabh

47. God does exist; but [I] do not know when will God be realized? O Dear One! When you say that God is always there; is everywhere; is of everyone's—then, how surprising are such questions as 'when will God be attained?' or 'isn't God attained right now?' Can there be any greater madness than to think that [I] do not know when will God be attained? Whereas you can never be separate from God; nor are you [separate from God even now]. Sant Vānī 7
48. Experience the [intense] need of That which you want to attain. Do not try to grasp it with force; just *feel* Its essentiality. Sant Vānī 6
49. God is not realized because we like something else, while we engage in the discussion of God. In this, it is not God's fault that He is not realized. It is our own mistake; for we do not like Him. Sant Vānī 5
50. Know this to be true that fulfillment (or accomplishment) happens only in the present; it never takes place in the future. Only that thing which is not available in the present is achieved in the future; that is, that thing which has to be produced....Think about this carefully—that the accomplished goal of spiritual practice (*sādhyā*) is present right now, and the spiritual aspirant thinks that he will attain it in the future. Kindly pay close attention to [the irony] of it: The accomplished goal is present right now; and it is sought after in the future! Sant Vānī 4
51. The Truth is neither realized by spending less nor by spending more. Truth is realized by not considering the object[s] as ours. Sant Vānī 4

52. The world is not a veil [barrier] between you and God; [assumed] relationship with the world is the veil. Sant-Udbodhan
53. Man should not get disheartened with the truth of existence even endowed with the minimum possible life span, object [s], competence, strength. It is because all of mankind has oneness of form and self-nature with the truth of existence. Mangalmeya Vidhān



Circumstances (Favorable-Unfavorable) Paristhiti (*Anukūlatā Pratikūlatā*)

1. If I change whatever situation is presenting itself right now, it will help me in accomplishing my objective— *This is the greatest mistake made by an intelligent person.* Sant Vānī 4
2. God does not punish man; God's Divine Dispensation (*vidhān*) does not punish man, then what does God bring about? God grants that situation which will accord with our development. Preranā Patha
3. It is a mere mental-upheaval [to think] that we will become that which we are not today with the attainment of a particular situation. O Dear one! You will remain the same, the very same. The only difference is that you will write 75/100 in place of $\frac{3}{4}$. Jīvan-Patha
4. A situation is a sort of natural justice, and natural justice is meant for our development and not for our destruction. Sant Vānī 3
5. What is useful for the spiritual aspirant? Proper use of the available circumstances. What is obstructive [for the spiritual aspirant]? Contemplation of unavailable circumstances. Sant Vānī 3
6. Man is independent in making proper use of the available situation; but everyone is dependent with regards to the change of circumstances. Sant-Udbodhan 97
7. Each situation is a material for the spiritual means; it is not our existence. Sant-Udbodhan

8. To oppose circumstances that have come about is to nurture our personal liking only. Pāthyey
9. According to the law of Nature, each situation is benedictory. According to this immovable Truth, whatever is happening is right. Pāthyey
10. Due to its very nature, each circumstance is incomplete and lacking. Chit-Shuddhī 70
11. Each situation is natural justice. In natural law, there is no one's harm because natural justice is free from disappointment and anger. Chit-Shuddhī
12. There is no harm of any creature in that which is happening automatically. Harm is only caused by *not* utilizing the available situation. Chit-Shuddhī
13. The unfavorable conditions may be a hindrance for the indulgence (*bhog*) but they are not so for the communion (*yog*). Chit-Shuddhī
14. No one is higher or lower based on a situation. But a spiritual aspirant who makes proper use of the [available] situation is higher; and he who does not make proper use [of the available situation] alone is lower. Chit-Shuddhī
15. There is no favorableness which has not given birth to unfavorableness; nor is there any unfavorableness indeed, in which there is no benefit of man. Chit-Shuddhī 185
16. According to the natural law, those desires that are essential to be pursued, nature presents circumstance for their expression automatically. And those desires that are non-essential to be pursued, nature does not grant circumstances for their expression. Not knowing

- this secret, poor man starts contemplating about the unavailable circumstances or situation. Chit-Shuddhī
17. The expression of the Infinite is not separate from the Infinite. According to this viewpoint also, no independent existence of the situation is vindicated. Rather, a situation verily has its reality in That whose expression it is; it is rather That only [that is, every situation is an expression of the Infinite]. Chit-Shuddhī
18. From the materialistic standpoint, purity of mind lies in the proper use of the [available] circumstances; from the spiritual standpoint, it lies in the absence of the circumstances; and from the theistic standpoint, purity of mind lies in worshipping the Beloved through the circumstances. Chit-Shuddhī
19. According to the law of Nature, both favorableness and unfavorableness are essential for becoming steadfast in one's duty. Because, without unfavorableness, one is not able to know the real nature of objects; and without favorableness, one is not able to properly utilize the available situation or circumstances. Chit-Shuddhī
20. Only he who has faith in the benevolent Dispensation of the Infinite can know that there is benevolence in the available circumstances. Chit-Shuddhī
21. Only misusing the situation is verily the unfavorableness. The situation, in fact, is not unfavorable. Sant-Samāgam 2
22. All those who believe in God, experience their Supreme Beloved's favorableness under every unfavorable situation [realizing] that now our Beloved

[God] has started doing His heart's desire, and that now He is definitely going to embrace us (or adopt us).
Sant-Samāgam 2

23. He who accepts a defeat by a situation or becomes disheartened regarding a goal—he can neither be a believer in God nor surrendered to God. Sant-Samāgam 2
24. When one starts experiencing perfect favorableness in the unfavorableness and there is arising of the 'ever-the-same-nectarine-bliss' (*ekarastā*), then one should understand that from today onwards my relation with God has become sure and strong. But if one gets an employment (*naukarī*) by remembering God's name, then one should understand that my relation with God has been severed and that I have received the compensation (*majdūrī*) for the job of remembering God's name. Sant-Samāgam 2
25. He who revels in the favorableness of mind remains deprived of God's love; in this, at least I have no doubt. Favorableness—and nothing else—has turned me away from God....those who embrace unfavorableness in their heart, they are in front of God (face-to-face with God—*sam'mukha*). This is my heart's conviction. Sant-Samāgam 2
26. Making proper use of the situation is more precious than changing the situation; because with change in situation comes the pride of sacrifice; and with the proper use of the situation, comes severance of relationship with the situation. The pride of sacrifice is

the root of attachment—this the discerning ones know. Sant-Samāgam 2

27. By its very nature, every situation is unfavorable. We verily regard the unfavorableness as the favorableness. Sant-Samāgam 2

28. Although, according to natural dispensation, every union (*saṅyog*) is spontaneously changing into disunion (*viyog*), but due to the slavery of *saṅyog*, despite the *viyog*, the *saṅyog* seems to continue which is disrespect of natural dispensation. Sant-Samāgam 2/146

29. Think deeply, there is no situation compared to which there is no other higher or lower situation. Therefore, struck in an object or a situation automatically, each person experiences highs and lows. That is why, one becomes struck in the impoverishment and pride—seeing the higher and lower respectively. The bondage of impoverishment is ended by ‘renunciation’ and the bondage of pride is ended by ‘service.’ That is, there is no weakness that cannot be ended by sacrifice, and there is no pride that cannot be ended by service. Sant-Samāgam 2

30. Unfavorableness alone is capable of advancing a person’s life. He who has not experienced unfavorableness in his life, he does not progress and advance in life. If the unfavorable situations were not there, it would not have been possible to eradicate the sense of ‘I-ness’ and ‘mine-ness’ from the world. Sant-Saurabh 17

31. The delightfulness that comes through 'generosity' under favorable situation, the very same delightfulness is attained through 'renunciation' under unfavorable situation. In this view, favorable or unfavorable situation is not responsible for making the present uniformly delightful. Rather, it is their proper use which is capable of ending the dreariness. Chit-Shuddhī 91
32. Unfavorable situation is a means to progress and not a means to ruin. Sant-Udbodhan
33. On adopting selflessness, the ability to use properly the available situation and to be free from the contemplation of the unavailable situation comes automatically. Sādhan-Nidhi



Proclivity¹⁹ and [its] Abstention (*Pravṛtti* *and Nivṛtti*)

1. The beauty of engagement in activities (*pravṛtti*) lies in being of service to someone; and the beauty of abstention (*nivṛtti*) lies in experiencing our object of love in ourselves. That proclivity is worth abandoning which is not a means to someone's welfare; and that abstention is lifeless that does not lead to non-difference with the object of love. Sant Pattrāvalī 1
2. That proclivity is tainted which does not result in abstention and is worthy to be abandoned. The proclivity that begins with the wish for personal pleasure, its end result is not abstention. Rather, at the end of proclivity, the interest in proclivity remains. Duhkha kā Prabhāv
3. Only that proclivity is meaningful which is not harmful to anyone and is beneficial to all. Duhkha kā Prabhāv
4. An abstention that is cultivated based on volition or resolve (*saṅkalpa*), it, despite being an abstention, is verily an atrocious proclivity. Duhkha kā Prabhāv 100
5. The proclivity that leads to the common good of all alone is the mother of abstention. Jīvan-Darshan
6. In fact, proclivity that is beneficial to all is verily the repentance of the past hoarding. It is not a matter of any special importance. And abstention is nature's dispensation. To consider it as one's glory is nothing but false pride (and nothing else). Jīvan-Darshan

¹⁹ Proclivity here means propensity, proneness, tendency or inclination to engage in an activity or an action.

7. Whatever one receives through engagement [in activities] comes to naught automatically after a lapse of time. Chit-Shuddhī
8. The proclivity that is beneficial to all and the abandonment of body-conceit are the means to real abstention. Chit-Shuddhī
9. With the increase in the proportion of sorrow in life, abstention (*nivr̥tti*) is easy; and with the increase in the proportion of pleasure in life, proclivity (*prav̥rtti*) is easy. Sant-Samāgam 1
10. Each proclivity is a great disease; because at the end of each proclivity, one gets feebleness. Sant-Samāgam 2
11. As long as we experience the need for ourselves of that which is separate from us, till then there will always remain some form of proclivity or the other; that is, need for union is verily a proclivity. Sant-Samāgam 2
12. That inclination to activity (*prav̥rtti*) should be ended utterly which is not a means to someone's welfare and happiness. Sant-Samāgam 2
13. Understand this very clearly that abstention done by force is the root of proclivity. And all activity enacted in the form of acting for the sake of one's object of love (i.e., God) is the root of abstention. Sant-Samāgam 2
14. All proclivity is accepted for the sake of abstention and for the proclivity's sake; for separation of every union is supremely essential. Sant-Samāgam 2
15. Only that proclivity (*prav̥rtti*) or abstention (*nivr̥tti*) can be means to spiritual practice which is free from the expectation of pleasure. Sādhān-Tattva

16. Proclivity that is loved by all is the beauty of the world; abstention of all proclivities is the end of *saṅsāra* (conditioned, cyclic existence). Abstention of abstention is the beginning of theism. Sant-Samāgam
2



Prayer (*Prārthanā*)

1. Prayer is not done so that you will say and God will listen. The real form of prayer is to experience your need in the right manner. Sant Vānī 7
2. The prayer is not done through words. Prayer means—that we do not forget our need. Sant Vānī 7
3. Accept the glory of God—that is verily the ‘invocation’ of God. Accept the relationship
4. God—that is verily the ‘worship.’ Experience the need for God’s love—that is verily the ‘prayer.’ Sant-Udbodhan
5. As being thirsty is verily asking for water; similarly feeling the agony of lack is verily the prayer. Mānav Kī Māng
6. Prayer does not mean humility and dependence; but to awaken our real need or demand. Mānav Kī Māng 216
7. Prayer is verily the strength of the weak. The one who prays certainly attains his objective. Sant Pattrāvalī 2
8. If, with agonizing fear, the human society were to call upon God who is the ocean of compassion, then Nature’s aggravation can come to an end and bad time can change into good time. Now a days nobody bothers about this. Call upon the Ocean of Mercy who is the support of the universe and, with the strength granted by Him, perform action-oriented service. Sant Pattrāvalī 2
9. Why Nature gets perturbed? Regarding this my view is that when the human community does things that should not be done, there are many natural calamities. To appease them, both prayer and repentance should

be undertaken. Then only the pervasive problem can be solved. The repentance is that the hoarded goods may be of service to the sorrow-stricken; and with the agonizing heart, call upon the Supreme Merciful. Sant Patrāvalī 2

10. Is there anything which is hidden from God that we should tell Him? Pāthyey
11. When the spiritual aspirant does not get disheartened about the target and could not fulfill it by himself, then, automatically an agony is awakened which takes the form of a real prayer. Appropriate prayer surely gets fulfilled; this is the glory of the All-Powerful who is the support of All. Pāthyey
12. There is no word more beautiful than 'My Lord' in our language. Preranā Patha
13. One gets the right to prayer when the doer forfeits all his strength; because true prayer does not take place while there is still some strength left. In fact, prayer is the expression of a heart full of sorrow....When a person, having ended all his strength, prays to the All-Powerful Lord, then his prayer surely becomes successful. Prayer is not done; rather it happens. For when a person is not able to extinguish an aspiration—and does not have the strength to fulfill it—then, whatever voice arises from the heart, that is verily a prayer. Sant-Samāgam 1
14. As a mother has the knowledge of her baby, and without being asked by the baby, she does what she should do; similarly, God—who is the abode of Bliss—does indeed that what He should do, unasked. But we

do not make proper use of strength granted by Him; and, to end our weakness, we keep on offering artificial prayers. Sant-Samāgam 2

15. It is a law that in the agony of incapacity, there remains latent the call for the Almighty....The incapacity that does not have the agonizing call, that incapacity is lifeless; that is, it is indulgence in the pleasure of the partial capacity. Sādhan-Tattva
16. If we, after having tried fully, are unable to give up the pleasure born of indulgence in sense-gratification and the attraction thereof, then we should pray before the Almighty God with a simple, sorrowful heart that is full of faith. The sorrow will end definitely. Sant Vānī (Prashanōtra)
17. Despite difference in philosophical views and values, everyone's prayer is one only. It is because everyone's natural demand is one only while unnatural wants are manifold. Mānavtā Ke Mūla Siddhānt
18. Prayer is the cry of an agonized heart, the strength of the weak and the life of a believer in God. Mānavtā Ke Mūla Siddhānt
19. One receives the right to pray after the truthful expenditure of one's received strength. Mānavtā Ke Mūla Siddhānt
20. Prayer is the ultimate effort of the incapacitated, infallible weapon of success, and the master key for granting necessary strength. In other words, you may say that it is the real spiritual practice of the sorrow-stricken. Mānavtā Ke Mūla Siddhānt

21. Whatever may be said regarding prayer is not suffice. Because it is capable of helping one attain one's desired object by changing the hopelessness into hope, weakness into strength, lack of success into success. Mānavtā Ke Mūla Siddhānt 33
22. Service charged with feelings is possible only through prayer. Mānavtā Ke Mūla Siddhānt
23. Do you need to say anything to Him who knows more about you than you know about yourself? Pāthyey
24. Through prayer, man can render the superlative service in every situation. And by attaining renunciation and love, he can become gratefully fulfilled (*kṛtakṛtya*). Mānavtā Ke Mūla Siddhānt
25. Man is supplicant (*prārthī*); this is a fact proven by experience. Although the one who is prayed for is also present in the one who prays; and the mass of prayer is the reality of man. Mānavtā Ke Mūla Siddhānt
26. The prayer is not a means perfectible through effort; but a silent cry of the anguished heart. The silent sound pervades ubiquitously in all directions; this is a scientific fact. Mānavtā Ke Mūla Siddhānt
27. Along with the prayer, one should work also as per one's strength. Only he who is steady in his duty can be a real supplicant. Mānavtā Ke Mūla Siddhānt
28. My Lord ('Mere Nāth')—the moment we utter this phrase, we feel in our heart that we are not lordless. There is someone our own. And He who is our very own, how is He? He is a Fully Capable Protector. Now think about this: Can there be any place for worry and

fear in our life in wake of there being a Fully Capable
Protector [God]. Sant Vānī 8



Love (*Prem*)

1. Until one feels separation in union and union in separation, till then what type of love can it be called? Sant Vānī 5
2. How deep the mutual affection is there between different parts of the body that when a thorn gets into the foot, the eyes start shedding tears; when the eyes get hurt, the foot starts getting out of step. In the same manner, we should have oneness based on love with the entire world. Sant Vānī 6
3. The endearment is born where we have a relation of own-ness. Sant Vānī 7/158
4. When different types of spiritual means get merged in one, then it is called the essence of [spiritual] practice (*sāadhan-tattva*). In what then all means get merged? One has to admit that they get merged in the attainment of love, in the awakening of love. Then love is proven to be the essence of [all spiritual] practice(s). Sant Vānī 5/61
5. 'They showed so much love that we became helpless'—we have a request for those who say so. 'If someone forces you, is that love also? Please sir, eat today; kindly please eat, sir;'—is this love or ruling over you?—Is this love or attachment? Preranā Patha
6. There is uniqueness about love—that it starts from somewhere—and becomes ubiquitous (*vibhu*). Jīvan-Patha
7. He who does not love God, does not love saints, does not love himself, infact loves no one. Sant Vānī 7

8. It is an irrefutable fact that in the attainment of [Divine] love alone lies the fulfillment of life. Sant Vānī
5
9. If our own cannot be dear to us, then *there* could be no other way to dearness. Sant-Udbodhan
10. You have set out to have your name be written in the list of lovers while carrying desire with you, would there be love then? Can there be love while retaining your heart. Never ever. Sant-Udbodhan
11. A person who is seeking the fulfillment of desires as well as release (*mōksha*) cannot be a lover of God; he cannot love God. Sant-Udbodhan
12. Honesty cannot stay where the focus is on one's own benefit. And without honesty, love does not become manifest. Sant-Udbodhan
13. Only on the arising of love, one appears to be two. It is not that there will be love when there will be two. Sant-Udbodhan
14. No thinker can prove this that love can take place when there are two [people]. There can be justice between the two, not love. Love arises where the One only appears to be two. Mānav Kī Māng
15. Man becomes fit to receive love after becoming liberated-in-life. Sant-Udbodhan
16. He in whose heart greed for indulgence in sense-pleasures and taints such as lust, anger etc., are present; such a person, what to say of the attainment of love, is not even fit to talk about and listen to the proceedings of love. In fact, only he, in whose heart there is not even a trace of mine-ness, attachment,

craving, and selfishness—only such a person can be a lover. Sant-Udbodhan

17. Without the destruction of pride, one cannot put an end to the sense of difference (or separateness) and without that, one does not attain to the love of the Infinite. Sant-Udbodhan
18. Only he who is free from desires can love. Mānav Kī Māng 34
19. Man does not become fit for dearness without becoming free from desires. Mānav-Darshan
20. Those who become theists after listening to God's glory, they are lustful and not lovers. Jīvan-Patha
21. They are not lovers [of God] to whom God is dear and the world is abhorrent. They are not called lovers. Sant Vānī 5
22. When will we become lovers? When we will accept that God is ours. Sant Vānī 7
23. It is the nature of love that love robs the lover of everything. It does not mean that the lover is destroyed. The distance between the love and the lover gets obliterated. That is, the lover melts away and becomes the love itself. Mānav Kī Māng
24. Like the pure water of a river, after getting enclosed in a pit, becomes the home for poisonous insects, in the same manner the essence of love's form, after getting bound to any object or person and assuming the form of delusion etc., gives rise to several types of perversions. Mānav Kī Māng

25. Without the utter absence of attachment, entrance in the kingdom of Divine Love does not happen. Mānav Darshan
26. In whose life love arises, in his life no desires such as sense-gratification, salvation etc., are left to be fulfilled. Mānav Kī Māng
27. Realization in love and love in realization inter-mingle and inter-be. Mānav Darshan
28. There is no supernatural element as great as dearness [of the Divine]. Mānav Darshan
29. His attainment is implicit in His dearness, and not in [His] curiosity. Mānav Darshan
30. Love alone is infinitely dear to God; that alone is His right on the man. Mānav Kī Māng
31. Service, renunciation, and trustworthy intimacy are essential to attain dearness [of the Divine]. Mānav Darshan
32. In whatever symbol the beginning of love might have been expressed, but love, by its very nature, becomes ubiquitous. That is, love for the world also gets transformed into absorption in the self and God-love. It is because the essence of love cannot be enclosed in any boundary. Mānav Darshan
33. The ultimate sacrifice of love is to surrender the sense of 'I-ness' and 'mine-ness.' Mānav Darshan
34. Whom the sense-pleasures and the salvation do not appeal, to him alone, the Compassionate One grants his dearness. Sāadhan-Nidhi
35. The dearness that does not abide forever is not dearness really, but attachment. Mook Satsang

36. How can one receive the unfathomable dearness of God (*sharneya*) without surrendering? Never ever! Mook Satsang
37. Until the body that is alive does not appear like the dead body, till then the love [of the Divine] cannot be born. This is my faith. Sant Pattrāvalī 1
38. In the heart of the [Divine] lover, lust and anger does not arise; such has been my experience. Sant Pattrāvalī 1
39. As the pure water of the Ganges, which is the harbinger of bliss, getting bound in a pit due to several poisonous insects becomes the cause of sorrow; in the same manner, the pure love getting bound in the body full of feces and urine, giving birth to insects in the form of lust, becomes the cause of great sorrow. Sant Pattrāvalī 1
40. As long as any form of desire remains, till then one should understand that [true] love has not arisen. Because with the arising of love, heart becomes full of joy and equanimity and one starts perceiving everything everywhere as one's own. Sant Pattrāvalī 1
41. Affection/attraction born of delusion (*mōha*) arises by imprisoning the pure love in the body. Sant Pattrāvalī 1
42. The augmented disease gets merged in good health and augmented love gets merged in the object of love. Sant Pattrāvalī 1
43. What is the bath for a lover?—weeping. What is meditation for a lover?—to annihilate oneself. What is the worship of a lover?—true anxiousness. What is the

food for a lover?—joy and sorrow. Where does a lover reside?—where there in no one else. What is the recitation for a lover?—Silence. Sant Pattrāvalī 1

44. Do not experience your Beloved, apart from yourself, in someone else. Sant Pattrāvalī 1
45. The wealth of love should be concealed to the utmost. Even the mind, senses etc., should not find out about it. Otherwise, they will taint the pure, pristine love. Sant Pattrāvalī 1
46. Discriminative wisdom (*viveka*) is required for the denial of anything separate from one's object of love. And faith is required to accept the eternal relation with one's object of love. Pāthyey
47. Dearness, by its very form, is celestial, is of the nature of pure consciousness, and is infinite. It is a law that, that which is of the nature of pure-consciousness is ubiquitous (*vibhu*); and that which is ubiquitous, admits no difference of time and space. One thing is sure—deariness is such a supernatural element which gives the impression of union in separation and separation in union. But this secret is known only to those lovers who are free from the slavery of indulgence in sense gratification (*bhukti*) and salvation (*mukti*)—that is, those who have rejected both the indulgence (*bhoga*) and the salvation (*moksha*) and have accepted love only as their all and everything. Sant Pattrāvalī 2
48. The practical form of deariness is service indeed, and the wisdom form of deariness is realization indeed, and

the emotional form of dearness is indeed to accord nectarine bliss to the beloved. Sant Pattrāvalī 2

49. He who has nothing and who does not need anything—he alone can accept the dear Lord as his own and he alone attains the true love. Sant Pattrāvalī 2
50. Accepting the reality of anything apart from the object of love brings weakness in the dearness. To safeguard the dearness, one should not admit indeed the reality of anything apart from the object of one's love. Only then dearness becomes strong and steady. Pāthyey
51. Dearness ascends only when several faiths merge in one faith, when several relations merge in one relation, and when several contemplations merge in one contemplation. Pāthyey
52. Dearness is not attained through any action or practice but is attained through total identity of the self [with the object of love] which is proven by faith only. He who has said for once only—O! My Lord! (*Hae mere Nāth*)—becomes the blessed recipient of [the Divine] dearness. Pāthyey
53. Does dearness need the physical body—no, not at all! Pāthyey
54. He who does not need anything, to him only, the Beloved grants His essential love. He who needs something else does not get to attain love. Pāthyey
55. The importance of practice may be there in respect of work-efficiency, but in the kingdom of love, there is no possibility for the practice even to enter. Satsang aur Sādhan

56. By whose mere contact melts away the body-conceit, in His realization, what would be the need for the requirement of the body, etc. Satsang aur Sādhan
57. In 'love,' one indeed has to annihilate oneself. In 'service,' one has to sacrifice one's everything. He who cannot annihilate himself, cannot love; and he who cannot sacrifice his all and everything, cannot do the service. Jīvan-Darshan
58. The competence for action and discriminative wisdom is attained automatically by the motiveless Grace of the Infinite. But, for the attainment of love, we have to surrender ourselves to the Infinite. Jīvan-Darshan
59. The main purpose of life is to realize love. And love is realized when we, taking refuge in His Grace, surrender ourselves to Him only. Do not worry regarding the matter how I am? Howsoever we are, we are His. Howsoever He is, He is ours. His Grace will automatically make us worthy of loving Him. Jīvan-Darshan
60. In the kingdom of love, nothing ever happened except the Beloved. Jīvan-Darshan
61. In the soil of sacrifice, the tree of love springs forth. That is, love is indeed the fruit of sacrifice. Jīvan-Darshan
62. There is no entry in the kingdom of love without the annihilation of the sense of 'I' and 'mine.' Jīvan-Darshan
63. The attainment of love depends upon the motiveless grace of the Beloved. And the fulfillment of yearning

for knowledge depends upon the full awakening of the yearning. Jīvan-Darshan

64. It is important to be free from desire in order to make love strong and steady because the arising of desire taints love. Even more so, love can only remain safe when one does not even desire for one's welfare (*sadagatih*). Not only this, one even does not have desire to be free from the desire. Because the arising of the desire gives birth to a feeling of separateness which is an impediment on the way to love. Jīvan-Darshan
65. Love can only remain safe when in the lover, even the feeling that he is a lover does not arise; for love thrives on gulping the lover. Jīvan-Darshan
66. The question is not what is your goal or object of striving. The question is whether you have dearness in your object of striving or not. Dearness alone is precious in life. Safaltā Kī Kungī
67. He who expects for oneself an object, a person, etc., cannot enter in the kingdom of love. Darshan aur Nīti
68. Only he who is free from lust can love. He whose joy is dependent upon others cannot love. Chit-Shuddhī
69. He, who needs some object, state etc., does not attain dearness. Chit-Shuddhī
70. Love is such a supernatural element of which abstention, loss or fulfillment is not possible. Abstention is from the desires and there is the fulfillment of the yearning for knowledge. However, love is indeed attained; there is no fulfillment or abstention in love. According to this viewpoint, love is

the very expression of the Beloved, and nothing else.
Chit-Shuddhī

71. Purity is steeped in love and love is steeped in purity;
that is, no division is possible between purity and love.
Chit-Shuddhī
72. Considering oneself a lover, and to provide nectarine
bliss to the Beloved is the spiritual practice; to ask for
anything from the Beloved is the absence of spiritual
practice. Chit-Shuddhī
73. Love is free from loss, fulfillment, and abstention.
Abstention is of the lust and not of love. There is loss
of power of the sense-pleasures and not of the love.
Love keeps on increasing, progressively. Chit-Shuddhī
74. Love is attained verily upon the abstention from the
desires and upon the fulfillment of the yearning [for
truth]. Chit-Shuddhī
75. Dearness does not arise without becoming free from
desires. According to this view, the soil of dearness is
free from bondage. Stated differently, salvation is
indeed the place of origin of dearness. Chit-Shuddhī
76. All spiritual means culminate in dearness alone. No
one can attain the nectarine bliss without dearness.
Without dearness, fragmentation, perturbation, anger,
attachment, etc., cannot come to an end. Chit-
Shuddhī
77. Dearness helps envision the two in the one and the
one in the two. Or else, it is distinctive from the
count of the one and the two. There is verily no trace
of difference or separateness in it. Chit-Shuddhī

78. Dearness is such a pristine flow that it does not get entangled in anything. Rather, crossing over everything, it gets integrated into the Infinite itself. Chit-Shuddhī 336
79. 1. This (world), all and everything, belongs to Him or the Beloved—this is the first stage of love. 2. All this is His form only—this is the second stage of love. In this stage, the creation is subsumed and appears to be the form of the Beloved. 3. The third and final stage of love cannot be expressed in any way. Only this can be hinted that nothing has ever taken place apart from the Beloved. Sant-Samāgam 1
80. Those who experience their Beloved in themselves do not have to bear the pangs of separation. Howsoever close may someone that is separate from oneself be to oneself, still there will certainly be separation. Therefore, by experiencing the Beloved in oneself, one attains to permanent union with Him. Only those who cannot renounce the reality of sense objects see the Beloved as apart from themselves. That is why the poor sense-monger roams around in the world looking for the Beloved. Sant-Samāgam 1
81. Understand this very clearly that love is not with any [particular] person. With people, one can only have attraction and aversion. And sacrifice is also not of a particular person. One ‘renounces’ the whole world and one ‘loves’ Him who is beyond the world. In other words, one renounces the ‘body;’ and one ‘loves’ that which is beyond the body. Sant-Samāgam 1

82. At one time, in one heart, two independent realities cannot abide. The reality of the lover is annihilated immediately upon the arrival of the Beloved. The Beloved is not able to arrive so long as the lover is there. Only sometimes, in the outburst of feelings, the heart wrenches on account of the assumed relationship—which cannot, really speaking, be called love. Sant-Samāgam 1
83. The aspirant himself experiences the aspiration within his form. Like the aspirant for an MA degree, upon the completion of the MA degree, experiences that ‘I have become an MA.’ That is, the lover does not find any separation from the Beloved. Dear Beloved in the form of love-expression is called the lover. After the fulfillment of interest in love, the lover becomes the Beloved. Understand, analogically, the lover and the Beloved like the ‘imperfect’ and the ‘perfect.’ The aspiration for perfection alone is imperfection. Sant-Samāgam 1
84. Think deeply: there is no one dear to us like our own self. The true relationship is to experience, within the utmost dear one’s self, our Beloved. The relationship brought about through activity and emotion is business only. Or else, it is a means to keep alive the assumed sense of ‘I.’ Sant-Samāgam 1
85. Those who see the Beloved apart from themselves do not attain union with the Beloved. They attain chance union (*sanyōga*). Sant-Samāgam 1
86. The Beloved is waiting to arrive; He is not able to arrive for lack of availability of space. O Dear one! The

Beloved needs the lover more than the lover needs the Beloved becomes the Beloved finds no place to be other than [the heart of] the lover. Sant-Samāgam 1

87. Although the love is present in the creature, but accepting the reality of mere acknowledgment, limits the supernatural element such as love. Limited love acts as exterminator, which is utterly contrary to love—like the atrocities inflicted by love of nation on nations, atrocities inflicted by love of a sect on sects, and atrocities inflicted by love of a caste on castes. Sant-Samāgam 2

88. If you want love of the Beloved then become His [very] own in every way. Doing so, you will not have to search for different spiritual means. Sant-Samāgam 2

89. No third person is needed for the union of the lover and the Beloved. That is, the lover can meet with the Beloved, independently. Sant-Samāgam 2

90. Feeling of 'own-ness' (*apnattva*) is the means and love is the goal. The lover realizes the Beloved on the strength of [the feeling of] 'own-ness.' Sant-Samāgam 2

91. Sacrifice and love—these two are one thing only....The poor, desire-stricken creature is not able to relish sacrifice and love. Sant-Samāgam 2

92. One loves oneself only, and not the other, apart from oneself. Think about this deeply: One cannot be in love with anything that can be abandoned in any way. Dearness is with that only which cannot be abandoned. Sant-Samāgam 2

93. After the severance of all relations assumed by affection based on delusion, 'own-ness' with the All-Competent-Beloved gets established automatically. With the establishment of 'own-ness,' the Ganges of dearness starts flowing. Sant-Samāgam 2
94. It is a supreme mistake to expect love from desire-stricken creatures. Sant-Samāgam 2
95. Thought is the only barrier between the lover and the Beloved, which does not let the both meet. Sant-Samāgam 2
96. As the pure water of the river, after having been bounded by a pit, produces several degenerative defilements; in the same manner, affection, bound by some body, object, or state, creates several perversions or perturbations based on delusion. Sant-Samāgam 2
97. Only the love for God is important; there is no importance of the vision of God. If you envision God every day, but He is not dear to you, then you will not progress on the path [of God-Realization]. What is important is faith in God, relationship with God, and love for God. Sant Vānī (Prashanōttra) 2
98. The lustful does not love the woman; they destroy each other; they devour each other. Sant Vānī (Prashanōttra)
99. To regard God alone as ours and to desire nothing else—this is the best method to realize the love [of God]. Sant Vānī (Prashanōttra)

100. In love, there is the exchange of love only. Because in the exchange of love, only love can be, and nothing else. Mānavtā Ke Mūla Siddhānt
101. The fulfillment of life lies in the attainment of [Divine] love; which is the epitome of theism. Mānavtā Ke Mūla Siddhānt
102. Dearness does not become ubiquitous without selflessness. Limited dearness is the mother of attachment. And love is born in unlimited dearness which is true existence. Mānavtā Ke Mūla Siddhānt
103. Love is not based on the sentiment, How is He? But it is based on the sentiment that He is our own. How is He—this is needed when we have to receive anything from Him? Man thinks about his pleasure in terms of, how is such and such object? How is so and so person? Sant Vānī 8
104. Only he can give love who does not need anything and who does not have anything as his own. And only He who has everything can be happy with love alone. From this point of view, who will be worthy of your love?—He who has everything and he who does not need anything! And who can give love?—He who does not have anything and he who does not need anything....So, two things are necessary in order to give love: I do not have anything by way of mine own and I do not need anything. And the third thing—only He whom I am to give love is mine alone; no one else is mine. Sant Vānī 8
105. He who is truly present eternally—That Supreme Self illumines all creatures as well the world (*saṅsāra*)

which is not present forever. But God's dearness is capable of dispensing with the world that does not exist in reality; and it [God's dearness] is capable of attainment of That which is (God). Therefore, the importance of God's dearness is indeed even more than God. Sant-Saurabh

106. The one who indulges in sense-gratification is not fit for love; he is only fit for service. Sant-Saurabh

107. The lover's mind, senses, etc., are not physical entities; because God himself is composed of the Absolute Supra-conscious element, and so are His lover and His Celestial Abode. Sant-Saurabh

108. The dawning of the love after the realization is not inconsistent. In this alone, is the fulfillment of the Divinely playful, Supreme Lord with attributes and form (*saguṇa-sākār*)—the Truth-Consciousness-Bliss Absolute Brahman (*Sat-chit-ananda-ghana pūrṇa Brahma*). There is verily no other reason for the Brahman with attributes to be, other than for the purpose of love. Sant-Saurabh

109. Love is not dependent upon any action. It does not get bound by any form of activity—in a manner that such and such activity and conduct alone are love. Sant-Saurabh

110. Where love manifests, there the doors of senses get shut. Sant-Saurabh

111. Love never attains perfection. That is why the lover feels the deficiency of love all the time. Sant-Saurabh

112. We develop relationship with the person whom we trust; we contemplate on him with whom we have

relationship. And we love him on whom we contemplate. Trust on and love for God should be spontaneous and natural and not attained by employing any sort of force. That which is attained through the expenditure of effort is not permanent. Sant-Saurabh

113. It is not possible to become lover of God with the same body, wealth, and intellect that were employed to earn the title of a good person in the world. Sant Vānī
114. Until the relationship with the physical body and the world is not severed; as long as one considers the body as the 'I' (real self); and as long as one considers the world as 'mine;' till then one cannot understand the alchemy of love of Gopis (*gopī-prema*). Sant-Saurabh 83
115. As long as one has sense of 'I' in the physical, subtle, and causal body, till then man does not attain to the love of the *Gopis* (*Gopi-prema*).²⁰ That is, till then one is not eligible for the *Gopi-prem*. Sant-Saurabh 169
116. In order to realize the *Gopi-prem*, what to say of the pleasure born of the union of objects and by activity, one has to give up even the pleasure of contemplation. Sant-Saurabh
117. As long as the body-sense is there—the feeling that I am a man or I am a woman—till then one does not get the right to listen to and to understand the

²⁰ Please see note 19 below.

character of the *Gopis*. Then what is the *Gopi-love* (*Gopi-prem*)—how can one understand this? Sant-Saurabh

118. Even after having entered the *Braja*, the matter of *Gopī-bhāva*²¹ is still too far to understand. *Gopī bhāva* is attained much later than *Dāsya-bhāva* [seeing oneself as the servant of God], *Sākhya bhāva* [realizing God as one's most true and intimate friend], *Vātsalya bhāva* [cultivating feelings of motherly love and affection towards one's chosen form of God]. Then how can ordinary people understand and state the matter pertaining to *gopī-bhāva*. Sant-Saurabh

119. The more cleverness and cunningness a person has, the farther is he from the kingdom of love. The more innocence a person has, the more he gains entry into the kingdom of love. Sant Vānī 6

120. Tell your close loved ones—that you are very dear to me; however, whatever object I have, I cannot give it to you. You will get the immediate response—we care less for your love!...God alone is capable of being enamored by dearness alone. You may search the whole world, but you will not find a single person who

²¹Feeling of pure, true and selfless love is the *gopī-bhāva*. One who takes pleasure in Sri Krishna's enjoyment is a *gopī*, and since Krishna takes highest pleasure and supreme enjoyment in Rādhārānījī's company, to serve Rādhārānījī and to help the divine couple in their pastimes is the goal of all the *gopīs*. The serving of the Divine Couple involves *manjarī-bhāva* (serving the divine couple in the mood of Rādhārānījī's maidservant). So *gopī-bhāva* is selfless service unto the Divine couple.

will say this to you—I regard you as my own; kindly be happy with this much alone. Jīvan-Patha

121. In the kingdom of love, no one can keep anything as their own. Sant Vānī 5
122. Love is not a practice, not an observance, nor an experiment perfectible by effort; rather, it is naturally present in all of the mankind. But when does one realize it? When man, with full faith-devotion-trust, accepts God as his own! Sant Vānī 5
123. You wonder how is God, while at the same time retaining some expectation for your own well-being. If you were a lover, then how would this question arise—how is God? How could this question arise—where is He? However He is, wherever He lives; He is our own and is dear to us. This indeed is the *initiation* of love. Only he can give love who does not need anything and who does not have anything as his own. And only He who has everything can be happy with love alone. Sant Vānī 5
124. From this point of view, who will be worthy of your love?—He who has everything and he who does not need anything! And who can give love?—He who does not have anything and he who does not need anything....So, two things are necessary in order to give love: I do not have anything by way of my own and I do not need anything. And the third thing—only He whom I am to give love is mine alone; no one else is mine. Sant Vānī 5
125. When, in the heart of the lover, dearness is on the increase then dearness permeates in all of his engagements. Dearness is not a thing that you do

- after giving up all work and deeds. *Only he can give love who does not need anything and who does not have anything as his own. And only He who has everything can be happy with love alone.* Sant Vānī 3
126. If someone is craving for his beloved—that there may be someone dear to us—then it means that one will find no one except God who will be dear to all. Such beloved can only be God. Sant Vānī 3
127. He who desires anything except God and asks for something in return of worshiping God, cannot be the recipient of God’s love. That is, he does not receive God’s love. He also does not realize his welfare either. Sant-Udbodhan 171
128. He alone can revel in identity with the self (*ātmīyatā*) who is able to throw away the sense pleasures and the salvation like a football. The long and short of it is this only—that just for once, without thinking, without understanding, even if by trick, he becomes silent after saying, O Lord! Undoubtedly, ‘You are forever mine;’ verily, ‘You are forever mine.’ Jīvan-Patha 112
129. Is the acknowledgement of the beloved apart from oneself necessary? Yes, it is necessary. Because man has accepted dependence, inertness, lack etc., in himself which is in fact caused by an error. The error lies in us and not in the reality. The utter ending of the error can only take place when we adopt in ourselves only our Beloved. This acceptance of our Beloved in ourselves is not a harbinger of the difference but a destroyer of the separateness. Mook Satsang

130. As it is essential for relish in sense pleasures to be there as long as body-conceit is there, in the same manner, with the annihilation of the body-conceit, the yearning for dearness is natural. Chit-Shuddhī
131. Become forever worriless and fearless through association with the Divine Beloved. It is an incompleteness of love to survive on remembrance, contemplation, meditation, and good conduct, which does not behoove any lover. There is a great difference between contemplation, meditation etc., and 'association' or 'communion' [with the Divine Beloved]. With meditation etc., the assumed sense of 'I' gets suppressed; but with 'communion' [with the Divine], it [the assumed sense of I] comes to an end. Because in case of contemplation, meditation etc., there is certainly some distance left; with 'communion,' no distance and difference is left whatsoever. Sant-Samāgam 1



Evil or Badness (*burā'ī*) (see, Minding the faults of others)

1. It is my experience that if we do not do any evil towards ourselves, then the world will have no capacity to do evil to us. Preranā Patha
2. Whenever I think, I come to the same conclusion—O Man, you have committed so much evil toward yourself that none other can commit so much evil towards you. Preranā Patha
3. The goodness starts happening automatically when we become free of badness. But there is no pride in this goodness. The pride of goodness indeed gives birth to badness. Preranā Patha
4. Until man makes himself bad by mistake, till then he does not commit vice. Sāadhan-Nidhi
5. Being free from evil is perfectible through association with the truth; and good conduct happens by Divine Dispensation. The goodness is not learned nor can it be taught. By becoming free from the evil, the good conduct start happening automatically. Sant-Udbodhan
6. Becoming aware of our good deed, the good deed ceases to be a good deed. Then evil is born in a subtle manner. Sant-Udbodhan
7. We cannot do any goodness or badness toward others until first we make ourselves good or bad. Mānav Kī Māng
8. We cannot cause any harm to the other until we effect our own total destruction. Mānav Kī Māng

9. If we want our welfare and the creation of a beautiful society, then it becomes essential that we should not establish vice in ourselves and in others. Mānav Kī Māng
10. A person who never harms anyone in any way, that person, due to natural dispensation, becomes one who has no enemies (*ajātshatru*). Sant Vānī 6
11. When someone does evil towards a person, that person, considering himself faultless, makes himself evil in order to do evil in return of the evil done to him. But he forgets that in order to avenge evil, he himself has become evil. Sādhan-Nidhi
12. The contemplation of evil is worse than the evil; because the doer assumes the form based on the contemplation. Sant Pattrāvalī 1
13. Respond every evil with goodness; or bear it and become silent. Because to respond evil with evil is beastliness. Sant Pattrāvalī 1
14. To abstain from the evil knowing it to be evil and to engage in the goodness knowing it to be good is spiritual practice. However, any good act undertaken on account of any enticement and any evil forsaken on account of being afraid of any fear is in fact an unspiritual practice under the guise of spiritual practice. Satsang aur Sādhan
15. He who does not commit any evil towards anyone, his welfare takes place automatically. Darshan aur Nīti
16. According to natural law, the way to make someone good is this—do good towards him; do not consider

him bad; do not wish him bad; and do not do any type of evil toward him. Mānavtā Ke Mūla Siddhānt

17. It is a law that he who does not deceive himself, cannot deceive others. That is, whatever evil a person commits towards himself, the very same evil he commits towards others too. Not only this, if we do not do any evil toward ourselves, then we will verily remain unaffected by the evil committed by others. Chit-Shuddhī
18. According to the natural law, if someone does evil or good to someone, it affects the whole world. Not only this, each proclivity affects all regions and beyond since everything, arising from One Reality, is established in One Reality. In other words, there is only one illuminator of all who is the Infinite. Whatever a person does, he verily does it to himself and its reaction also takes place accordingly. Chit-Shuddhī
19. The knowledge of evil committed toward oneself proves that the person knows the evil as the evil. Chit-Shuddhī
20. With the abandoning of the evil, goodness is born. Goodness is not learned from anyone. Sant-Samāgam 1
21. The greatest good turns into evil upon the arrival of pride. Sant-Samāgam 2
22. Give up the known evil, you will get everything—peace, salvation, [and] devotion. Sant Vānī (Prashanōttra)
23. In order to commit evil, we first have to make our own self evil. The evil actually done towards the other is not

as detrimental to us as making ourselves evil. Mānavtā
Ke Mūla Siddhānt

24. The good that gets done is superhuman. It is not man-made. The evil is committed due to human error. Sant Vānī 8
25. As long as the fear of being called an evil person and the enticement to be called a good person remain, till then the mind cannot be purified. If evil is there, it must be abandoned. That no one should consider us bad—we do not become good merely by this [thought]. *We become good only by giving up the evil.* Chit-Shuddhī
26. Who is the greatest man, the one who can be called a superman or an ultra-man? He is the greatest man in whose life there is no evil of any kind. In whose life there is no evil? He who truly does not expect anything from anyone. Sant Vānī 7



Devotee (*Bhakta*)

1. He is a devotee who considers God alone as his own. Whether God is attained or not, that is His will. Nothing needs to be received from Him. Considering God as our own alone is dear to God. Devotion is higher than even peace and salvation. Sant-Udbodhan
2. He becomes the devotee who rejects liberation-while-living (*jīvan-mukti*). Sant Vānī 4/207
3. Devotion is independent due to the fact that it does not need the support of the world. It [devotion] also does not need anything even from God. Sant-Udbodhan
4. He alone can have intimacy with the Self/God who rejects even *moksha* like a football. Jīvan-Patha
5. One also cannot love that which is separate from oneself. And in liberation (*mukti*), there is no existence of the separate. It becomes clear from this that where there is real salvation, there too is perfect devotion. Mānav Kī Māng
6. No special qualities are needed to accord him the nectar of joy in whom abides the infinite beauty, infinite majesty, and infinite sweetness. The only requirement is that He should be dear to us. And there is no other way to engender dearness except that we should consider him as our own. Jīvan-Patha
7. Devotion and liberation cannot be divided. Because he who is liberated can be a devotee; and he who is a devotee is liberated from the world. Can anyone regard God alone as one's own or can anyone live just being of God's own without freeing oneself from [the

sense of] the body and the world? Never ever. Sant-Udbodhan

8. Whether a person becomes a devotee after being liberated or gets liberated after being a devotee—the real lover (*premi*) neither longs for the sense-pleasures nor for the salvation. Mānav Kī Māng
9. In the eyes of the devotee, there is no reality except God. He thinks—today, my heart’s wish did not happen; that means God’s will prevailed. Sant-Samāgam 2
10. He who wants to be of God’s own, it essential for him to be a devotee. It is a law that a devotee does not find repose without God. In him anxiety [about God] arises naturally. Sant-Samāgam 2
11. The devotee and the seeker (after truth), despite being within the system of social status and stage of life (*varṇāśrama dharma*), are verily beyond the *varṇāśrama dharma*. Sant-Samāgam 2
12. When a person ‘gets parted’ (*vi-bhakta*) from *saṁsāra*, he becomes a devotee (*bhakta*). Sant-Samāgam 2
13. God will manifest automatically according to the interest/fondness (*ruchi*) present in the heart of the devotee. This alone is the *dharma* of a devotee that he, with good faith, should become God’s. Sant-Samāgam 2
14. The power of ‘own-ness’ is superior to all powers. After the development of ‘own-ness’ there is nothing here that remains to be done. From the standpoint of devotion, [the development of the sentiment of] ‘own-

ness' is the supreme self-effort (*param-purushārtha*).
Sant-Samāgam 2

15. True devotee is one who does not look towards anyone else other than his Beloved. Because in the devotee's view, the world (*saṅsāra*) ceases to be; that is, in the devotee's heart, all worldly relations come to an end. Sant-Samāgam 2
16. A spiritual aspirant who has accepted *God as his own* on the basis of hearing about God; that is, He, who cannot be beholden through sense-perception, intellect-perception, Him the aspirant has accepted as his very own on the basis of unswerving faith, reverence, and trust; the spiritual aspirant has accepted a sense of identity with Him, has accepted that He is my own—this indeed is called devotion. Sant Vānī 5
17. That which is called liberation is a helpful means to devotion. Sant Vānī 5
18. To be a devotee does not mean that the devotee has to get something from God. He who needs to get something from God is not a devotee at all. Sant Vānī 5
19. Only he regards God as his own who does not need sense-pleasures and salvation. Sant Vānī 5
20. The devotion will dawn upon becoming a devotee because inclination takes place on the basis of the sense of own-ness. Sant-Samāgam 2
21. There is no place for fear and worry in the life of a devotee. Sant-Samāgam 2



Fear (*Bhaya*)

1. According to the law of nature, only those people have to be afraid who cause fear to others who are weaker than themselves. Sant-Udbodhan
2. The one who is afraid causes fear to others. He who is fearless does not cause fear to anyone. Safaltā Kī Kungī
3. The fear of disrespect in life remains only till we are not worthy of respect in our own eyes. Mānav Kī Māng
4. It is a natural law that a person struck in fear and worry does not develop. Mook Satsang
5. Worry and fear are highly detrimental to the spiritual aspirant. Because worry and fear drain out the available strength. Pāthyey
6. Man by nature experiences the need to be free from the fear. But due to his liking for dependence, he is not able to be free from fear. Safaltā Kī Kungī
7. One may give up a fault outwardly due to some fear, [but] the attraction for pleasure born of the fault does not end. Consequently, one cannot make anyone fearless by causing fear. Because fear itself is a great fault. Darshan aur Nīti
8. It is a law of nature that he who causes fear to others or subdues others, has to be afraid himself and his rival power surely subdues him. Chit-Shuddhī
9. It is impossible to be fearless while there is enticement; because enticement links one with a circumstance that has no independent existence. Chit-Shuddhī

10. The fear of sorrow is implicit in the expectation for joy.
Chit-Shuddhī
11. When a person comes to accept that whatever is happening is happening according to the Benevolent Dispensation of the Divine, then that person remains worriless and fearless under all circumstances. Chit-Shuddhī
12. The fear of the world remains till, for our own satisfaction, we have the need of the world. Sant-Samāgam 2
13. He who does not cause any fear to the one who is weaker than himself, is never afraid of the one who is stronger than himself; because according to the law of nature, a person gets what he gives. Sant-Samāgam 2
14. The relish of union creates the fear of separation.
Sant-Samāgam 2
15. Sorrow doubles by fear and is reduced to one half by fearlessness. Sant-Samāgam 2/307
16. All fears are implicit in the body-conceit. Sādhan-Tattva
17. Fear gets destroyed by giving up the attachment and impoverishment ends by giving up the desire. Sant Vānī (Prashanōttra)
18. He is afraid who has faith in the body and the world. That is, he who has something is afraid. He who does not have anything as his own, he who has surrendered all and everything to God, why would he be afraid.
Sant-Saurabh
19. He who experiences that there is something mine in the world will never be free from the fear and will

[always] live under the fear. He who has accepted that the Lord is in me, is mine, and is present right now—he will not have fear. He who has nothing will also not be afraid. Since he has nothing and he does not need anything—what will he be afraid of. Sant Vānī 7

20. One should not be afraid of an unjust person, howsoever powerful that person may be. We are not to accept his proposal. With pleasure and patience, even at the cost of one's life, one should set an example of opposing the injustice. Darshan aur Nīti 70

21. When in life the attraction for pleasure ceases to be, there remains no fear of sorrow also. Sant Vānī 6



Food (*Bhojan*)

1. Some important people are not able to feed the same food to those (servants etc.) who have prepared the food. The person who prepares the food usually retains the relish for enjoying the food that he has prepared, but he does not [generally] get to taste it. Therefore, such food gets tainted by mental blemish. Eating such food leads to mental decadence. Only those people should get the food prepared by the servant who can feed the servants the same food like themselves; otherwise one should get the food prepared by one's family members so that no mental impurity afflicts the food. Only he is suitable person for preparing food whose heart is as vast as that of the mother. Sant-Samāgam 1
2. He who cannot keep discipline in food cannot safeguard his virility. Sant-Samāgam 1
3. In order to observe celibacy, it is essential to take a vow of tastelessness (*asavād varata*). Conquering the sense of taste facilitates in safeguarding virility. In fact celibacy or restraint of all senses alone is 'celibacy.' The vow of celibacy is observed most naturally through the cessation of all unnecessary efforts. Sant Patrāvālī 1
4. The difference between the likable food and the gourmet food is that in the likable food, there is the predominance of one taste out of the six-tastes (*chhata-rasa*) while in gourmet food, there is insistence on a particular item in the food. The likeable food is the demand of the body; while gourmet food

betrays attachment with the taste of the food.
Mānavtā Ke Mūla Siddhānt

5. In fact, food is an offering or sacrifice (*yajña*), not consumption. Mānavtā Ke Mūla Siddhānt
6. Only food prepared by people in whom there is unity of action, thought, and affection is healthy. Mānavtā Ke Mūla Siddhānt
7. The origin and the digestion of the food have a link with the Sun. That is why it is conducive to eat food during the second *pahar*²² (*do-pahar*). Mānavtā Ke Mūla Siddhānt
8. Among the edible things, there may be some which are useful for the gross body but are harmful for the subtle body....Thus the purpose of food is not just to nourish various limbs of the body, but also to keep healthy the senses, the mind, the intellect etc. It will be possible only when we give up that food which is not conducive to the subtle body. Defects such as irritation, intolerance etc., are related to sickness of the subtle body. Mānavtā Ke Mūla Siddhānt



²² A *pahar* is an ancient unit of time measure in India, Pakistan, Bangladesh, and Nepal. One *pahar* approximately equals three hours, and there are eight *pahars* in a day.

Mind (*Mana*)

1. He who cannot envision God in the world, his mind can never be dispassionate towards the world. Sant Vānī 7
2. Until we can envision God in the world—put differently, until we can envision God in every object—till then it can never be proven that our mind has become steadfast in God forever. Sant Vānī 7
3. There is no fault in the mind. Correct your faults and your mind will correct itself. Sant-Udbodhan
4. Nobody has been able to detach from the world assuming oneself to be the body. Sant-Udbodhan
5. The relish that we have in us for sense-gratification—this relish alone has been named as the mind. Sant-Udbodhan
6. The object that will be liked by us—that which we will like, and crave for—our mind will contemplate on that very thing. That is, whatever will be our want, our mind will go towards that. Sant-Udbodhan
7. Mind is not the doer but an instrument (*karan*). All merits and demerits are within the doer; the instrument (mind) only displays them....Mind is like a mirror and a thermometer. It only *reveals* our reality. Sant-Udbodhan
8. If you want to fix your mind on God, then live by being God's. Do not like anything else other than God and do not want anything [other than God]. Find out then whether the mind gets steadfast in God or not. Sant-Udbodhan
9. If we, disliking everything, like just God only—not desiring anything else, start desiring God only—then

- our mind will get fixed on God automatically, and will not move away from It, try as we may. Sant-Udbodhan
10. If through discriminative reasoning we do not regard ourselves as the body, then naturally our mind will get merged in That Consciousness with which we have subjective-identity and self-identity. Sant-Udbodhan
 11. Both the lover and the Seer (of Reality) become mind-free; for they no longer retain their 'own' mind. Mānav Kī Māng
 12. As long as the world appears to be pleasant, real, and beautiful, till then one should understand that the poor mind has not yet experienced the yearning for the search for Truth. Sant Pattrāvalī 1
 13. As long as anyone appears to be lesser than ourselves, till then one should understand that our mind has not become pure. When the mind is pure, we have feeling of respect even towards a person without merits, just like the Sun provides its sunlight even to the excrement and the piss. Sant Pattrāvalī 1
 14. [Know that] now your mind is not yours. Therefore, never look towards it. Neither run after it nor suppress it. Nor look at its resolves. When you will not look towards it, then it will on its own perforce transform itself into the dearness of your Beloved, which is your real existence—dearness. Pāthyey
 15. Excessive work may affect adversely the physical health, but the mental state should not register any distortion. The main reason for mental distortion is dependence upon others. That is, when a person's cheerfulness is dependent on someone else, that

person's state of mind gets perturbed due to which mental balance is lost and then absurd thoughts start arising in the mind. Pāthyey

16. As long as we want to keep our mind with ourselves, till then we are not able to escape from faults such as attachment, anger, etc. Because we will get attached to those through which our heart's desire get fulfilled and we will get angry with those who hinder the fulfillment of our heart's desire. Jīvan-Darshan
17. We will not become steady in our duty as long as we keep on fulfilling our heart's desire. Jīvan-Darshan
18. The realization of mind's fickleness and impurity of mind is the means to mind's concentration and purity. Because when we become aware of the modifications of mind, in that very awareness is present the ability to make the mind free from modifications. Because that awareness is the gift of Him who is All-Competent. Chit-Shuddhī
19. Impurity in mind comes from the misuse of competence and purity is [quite] natural. Chit-Shuddhī
20. Mind is not impure by its very nature. But the individual regards his self-created impurity as mind's impurity and then the mind does not remain under the individual's control. In that situation, the individual starts condemning the mind and forgets the fact that my own fault is getting reflected in the mind. Chit-Shuddhī
21. Mind is not impure by nature. Because mind is not doer itself. Chit-Shuddhī

22. As long as man perceives the appearance of an object like mind, till then there is some impurity or the other in the mind. When the mind becomes pure in its entirety, one does not perceive its appearance. Chit-Shuddhī
23. The spiritual aspirant himself first does not give up the assumed relation, does not accept the Infinite with which it has eternal relationship and expects from the mind that it may remain fixed on one and may not wander around. What is mind's fault in all this? Chit-Shuddhī
24. The instruments or organs of actions are parts of the action-power and the organs of knowledge are parts of the knowledge-power. Both of these parts remain collected in the mind. Action-power is a part of the vital breath. And will-power is a part of the knowledge. Mind is the collection of will-power and action-power. That is why mind becomes stable with the cessation of breath and there is cessation of breath with the cessation of mind. There is a highly intimate solidarity between the mind and the breath. The intellect is only a symbol of the knowledge; that is why intellect's decision is acceptable to the mind. Chit-Shuddhī
25. Both the organs of action and the organs of knowledge become one in the mind; that is why in the mind, both action and knowledge are felt. The knowledge-power that is in the mind is a part of the intellect. And the action-power is a part of the vital breath (*prāna*). Sant-Samāgam 1

26. Love them towards whom you have hatred and renounce those with whom you have attachment. Your mind will become peaceful when you do so. Sant-Samāgam 1/105
27. With the force of sentiment and reasoning, purification of mind takes place easily. Breath-control (*prānāyāma*) etc., is needed due to the feebleness of the sentiment. Sant-Samāgam 1
28. Mind does not get resolved through chanting; rather chanting helps cleansing the mind. Sant-Samāgam 1
29. Cessation of mind produced by an activity does provide a type of energy but it is incapable of providing the peace of mind. The natural cessation brought about by detachment is capable of providing both the energy and the peace. Sant-Samāgam 1
30. The difference between the *Hatha-Yoga* and the *Raja-Yoga* is only this: The *Hatha-Yoga* first tries to effect the detention or cessation of breath and the *Raja-Yoga* first tries to resolve the mind. The cessation of breath occurs automatically with the cessation of mind and mind gets suppressed with the cessation of breath....With the cessation of mind (or thoughts), the development of latent powers starts happening. Sant-Samāgam 2
31. As long as an individual tries to find cheerfulness apart from his own self, until then permanent steadiness of mind is not attained. Sant-Samāgam 2/299
32. Mind is never alone; for mind comes into existence only when a craving arises. Sant-Samāgam 2

33. Steadiness of mind is attained upon the arrival of purity of mind. Sant-Samāgam 2/319
34. Mind, like a mirror, provides us the true knowledge of our state. Therefore to consider mind as evil or to condemn it is not appropriate. Sant Vānī (Prashanōttra)
35. Mind becomes steady automatically when it gets away from the world. Sant Vānī (Prashanōttra)
36. Man, while himself remaining separate, wants to direct his mind, intellect, and senses towards God—this is where the mistake starts. Sant Vānī (Prashanōttra)
37. With the unity of self born of full faith, reverence, trust in God, dearness of God results; and then God’s remembrance awakens and our mind gets fixed in God spontaneously. Sant Vānī (Prashanōttra)
38. Until we give up the sense of ‘mine-ness,’ attachment, and desires of the world, till then the world will verily remain trampling over our chest, so to speak. We will want to do contemplation of God, but instead the contemplation of the world will take place. The mind will verily remain roaming in the world, even while we carry rosary in our hand and have God’s Holy Name upon our lips. Sant Vānī (Prashanōttra)
39. On whatever you want to fix your mind, develop a liking for it; and from whatever you want to remove your mind, develop a disliking for it. We only intuit the restlessness of the mind when we want to fix our mind on God while we actually like the world. Sant Vānī (Prashanōttra)

40. In the dream comes forth whatever is the real form of mind. Sant-Saurabh
41. In fact, the effect of the relationship with the world is verily the mind. Mind is not an independent entity. Sant Vānī 7
42. In fact, the goodness and badness reside in the doer, and not in the instruments [of action/perception]. If so, then mind is not the doer, for it is the instrument only. When mind is not the doer, then according to what justice, what integrity, do you consider your mind as good or bad? When we are good, mind is good; when we are bad, mind is bad. Sant Vānī 4
43. If you accept God as yours, establish a relationship with him, then your mind will automatically get fixed on God. Sant Jīvan Darpan
44. This is verily the miracle in Śrī Krishna that He Himself draws in everyone's heart—not that one has to fix one's mind on Him. But when? When someone accepts Him as his own. At that time! Sant Vānī 3



Mine-ness/ Sense of 'mine' (*Mamatā*)

1. With the destruction of the sense of 'mine-ness,' equanimity enlists automatically. Jīvan-Patha
2. To serve but not to consider [anything] as one's own—this leads to destruction of the sense of mine-ness. Sādhan-Trivenī
3. Whatever object we accept as ours, our communion with that object is proven whether that object is nearby or far away. Mānav Kī Māng
4. To regard no one as ours and to regard everyone as ours are the same. That is why thoughtful people do not regard anyone as their own; and for the purpose of service, they regard everyone as their own. Mānav Kī Māng
5. The body is like a drop of the ocean of creation; when the ocean is not *personal*, then how can its drop be ours. Therefore the sense of mine-ness in the body is verily a mistake. Mānav-Darshan
6. There is no inertness like the attachment to untruth; and there is no awareness like the yearning for knowledge. Mānav-Darshan
7. That which is existent sometimes and non-existent sometimes—we can serve it but cannot consider it our own. Mānav-Darshan
8. How justified it is to have a sense of 'mine-ness' or 'own-ness' regarding the received object (s) and not to consider the Supreme Giver as our own? Mānav-Darshan 64

9. The sense of mine-ness springs from the disregard of the received knowledge; it is not a natural flaw. Sādhān-Nidhi
 10. The sense of 'mine-ness' (*mamatā*) verily makes one turn away from the service—attachment with body makes one turn away from the welfare of the family; attachment with the family makes one turn away from the welfare of the society; attachment with society makes one turn away from welfare of the nation; attachment with the nation, makes one turn away from the welfare of the world. Sādhān-Nidhi
 11. Attachment—in whom it arises and to whom it is directed—is harmful for both. Sādhān-Nidhi
 12. It is a natural law that, that which is not ours is also not for us. He who is ours alone is for us too. Sādhān-Nidhi
 13. Nothing is mine; I do not need anything—this decision one has to make by oneself. Mook Satsang
 14. The attachment with the attained object gives rise to the desire for the unattained object and only the attachment-stricken person gets struck in the thought of 'I-am-the-doer.' Mook Satsang
 15. With the ending of the 'sense of mine' in its entirety comes the destruction of desire and within the destruction of desires is implicit the ending of identification or attachment. Mook Satsang
 16. No one has any right whatsoever to damage any object and to regard any object as their own. Sant Patrāvalī
- 1

17. When you would discover nothing in yourself as yours, then everything will happen automatically. Pāthyey
18. That object automatically becomes worthy of the service of the Beloved with which our attachment ceases to be. Because all weaknesses and impurities spring from the taint of attachment or the sense of mine. Pāthyey
19. Body, senses, mind, intellect etc. are powers of the Totality. To have a sense of mine in them verily is the impurity. And to remain free of their attachment is the easiest, spontaneous, and ultimate method. Sant Pattrāvalī 2
20. Be still and silent in solitude and by yourself; in the light of self-knowledge, experience that at no time there is anything that is mine. With the ending of the sense of mine in its entirety, the potential to be selfless and unattached will come immediately and spontaneously. Sant Pattrāvalī 2
21. 'Nothing is mine'—this understanding makes the division between the 'other' and the 'self.' With this, one immediately attains oneness with the pure-conscious, imperishable existence. Sant Pattrāvalī 2
22. Several faults come about in any object regarding which we have attachment. The only object that is really worthy of attachment is verily God indeed. Pāthyey
23. Man considering himself verily as the body develops attachment with another body which is in fact negligence only. In the Infinite, there is no division of the body and the indweller of the body (spirit). We

need to have sense of mine only in That in which there is no division of the body-spirit. That is, we have to consider Him alone 'as mine' and to live always in His endearment. Pāthyey

24. Can those whom we are attached develop? Never ever. Jīvan-Darshan
25. Attachment-free generosity also nurtures renunciation. But generosity led by attachment gives rise to pride in the giver and greed and entitlement in the receiver. Pāthyey
26. Service is undertaken to end the attachment and renunciation is adopted to end the sense of 'I' and the sense of 'mine.' Pāthyey
27. No welfare of the body accrues by merely having a sense of 'mine' and no harm takes place by sacrificing the sense of mine. In addition, the sense of mine cannot even keep any object as safe. Jīvan-Darshan
28. If we had not regarded 'body' as our own, then lust would have never arisen; if we had not considered 'mind' as our own, then impure volitions would have never arisen; and if we had not considered 'intellect' as our own, then disrespect of discriminative intellect (*viveka*) would have never occurred. Jīvan-Darshan
29. As long as we have no attachment with anyone, the desires do not arise. The desires originate [only] by regarding the body as ours. Jīvan-Darshan
30. By protecting the right of those with whom we have attachment, our attraction for them comes to an end. And by protecting their right alone can we get detached from them. Jīvan-Darshan

31. This is a law that, that with which we do not have attachment and that which is useful to everyone, everyone regards such a thing as their own. Therefore, if we would not have any sense of mine-ness in the body, and use the body for the welfare of everyone, then everyone will try to protect that body like their own body. At that time, taking will transform into giving. Due to attachment with objects like body etc., even giving becomes taking. Jīvan-Darshan
32. Attachment with objects makes us hoarders and creates impoverishment in the society which leads to upheaval. Sense of mine-ness in people creates attachment by making us delusional and awakens a sense of entitlement in those to whom we are attached. Jīvan-Darshan
33. It is not possible to end someone's attachment by regarding them good or bad. Only that person's attachment can end whom we do not regard good or bad. To regard someone as good or bad is to establish relationship with them. Darshan aur Nīti
34. As long as man keeps himself bound with attachment of personality, family, social order, caste, and nation etc., his life does not prove useful for [the welfare of] the world. Darshan aur Nīti
35. Attachment of the body has robbed the sense of self-identity with the world. The horrible consequence of this has been that the identity of dearness is overlooked. Darshan aur Nīti
36. An object in which we have no sense of mine-ness, that object gets surrendered to the Infinite and it

becomes pure automatically with the compassionate Grace of the Infinite. Chit-Shuddhī

37. He who is our only, that is, He who is not apart from us, to Him, one can 'love;' those with whom we have assumed identity; that is, those who are apart from us, to them one can 'serve;' one cannot have a 'sense of mine' with them. Chit-Shuddhī
38. There is no sense of 'mine' that is devoid of the sense of 'I.' Sant-Samāgam 2
39. Those objects that you will not regard as yours, they will automatically, by becoming pure, become worthy of God's service. This is the supreme Truth. Sant-Samāgam 2
40. As long as you will consider those relatives, even slightly, as yours, till then their improvement cannot take place. Sant-Samāgam 2
41. Sense of 'mine-ness' is one means to get pleasure. To whatever extent you will get pleasure from someone, to that very extent will it become difficult to break free of their attachment. Sant Vānī (Prashanōttra)
42. Attachment has to be abandoned, the fulfillment of the yearning for knowledge (of Truth) will happen according to Divine Dispensation, and dearness will be received with God's grace. Action is neither of the soul nor of God; that is verily yours and the master key of action is—giving up [sense of] attachment. Only upon the ending of the attachment we will begin another task. Only then there will be spiritual practice and only then there is *satsang* (association with holy truth and seers). Sant Vānī (Prashanōttra)

43. I have nothing whatsoever as mine in the world—by becoming free thus from the sense of mine-ness, you will have no tax [debt] of the world on you. Is there any tax [levied] on him who does not have anything. Sant Vānī 8
44. We may serve those with whom we do not have a relation of self-identity. We cannot have a sense of mine-ness with them. Sant Vānī 7
45. Now days people tend to ask, how will the attachment end, how will the craving end? O Dear, if attachment were to end on its own, it would not have arisen in the first place. That which you have created, no one else can abolish. Sant Vānī 6/15-16
46. Some people think like this—that we will read a book; then, detachment will dawn in our life. That we will go to a *guru*, then we will become selfless....Others can give suggestion and can support these sentiments. But you yourself have to give up attachment. Neither it will end on its own nor will anyone else be able to help you get rid of it. Sant Vānī 6
47. The object one has attachment to, that object will come to end automatically. But attachment will not end on its own....Our acknowledgement will get destroyed by our own self. Sant Vānī 5
48. Selflessness will be attained automatically through freedom from the sense of mine and detachment will be attained through selflessness. Sant Vānī 5
49. If someone's vehicle gets struck; then though it is the vehicle that is struck, but it is the owner who gets

miserable himself.... This is the effect to attachment.

Sant Vānī 5

50. That thing becomes impure with which we get attached; and that thing becomes pure with which we have no attachment. Sant Vānī 4
51. No thinker or social scientist can prove that any object or person belongs only to one person. O Dear Brother! Is it honest to assume full right of a communal thing? Jīvan-Patha
52. The betterment of those with whom we have no attachment is possible only through love and affection and not through indifference. The betterment of those with which we have attachment is possible by being free from delusion and not through aggravation. The betterment of our own mind is possible through extreme justice and non-cooperation towards oneself and not through love and affection. Chit-Shuddhī
53. A person who considers anything in the world as his own is the utmost dishonest person; a person who does not regard God as his own is the supreme fool. Sant Jīvan Darpan



Human Being or Man (*Mānav*)

1. In human life, the greatest stigma is only this—being a human being, experiencing the need for someone else. Sant Vānī 7
2. If we think about this objectively, we will come to know that first man was created and then the *Vedās* got revealed....Your human life was created before the revelation of the *Vedās*. Sant Vānī 7
3. God, inspired by His motiveless compassion, created man out of Himself. According to this point of view, man has solidarity of kind, and eternal relationship, and self-identity with God. Preranā Patha
4. It is a stigma of man's life that he has any need. It is the adornment of human life that you are someone's need. Jīvan-Patha
5. Human life is the life of a spiritual aspirant. Whether you say a human being or a seeker, it is verily the same thing. Jīvan-Patha
6. Man is a spiritual aspirant by birth. Sādhan-Trivenī
7. Desire is born of irrationality. This is called de-humanization. Therefore, irrationality and de-humanization are one and the same thing. The abstention of the desire takes place through discriminative intellect (*viveka*), and this (*viveka*) is verily known as humanity. Mānav Kī Māng
8. Please regard this as true that this human life is not meant for sense-indulgence. This life form is meant for love. Only in this life form man attains to God's love. Sant Vānī 6

9. He is human being indeed who has 'yearning' for the truth of the soul and the Supreme Self; and who has the 'desire' for the non-self. Sant-Udbodhan
10. The creator of man has put the responsibility on man for him to end his own mistake. Sant-Udbodhan
11. Due to his desire only man has become dependent on others. Sant-Udbodhan
12. It is His motiveless Grace on us that human life has been granted to us. Mānav Kī Māng
13. Regarding ourselves as human being, what we call humanity, the same thing is called yearning for reality, considering ourselves the seeker after truth; it is called longing for the beloved, regarding ourselves as devotee; and it is called attachment, regarding ourselves as enjoyer of sense-gratification. Mānav Kī Māng
14. A highly supernal matter about human existence is this—that it does not create expectation which you cannot attain in the present; and it does not direct you towards an expectation whose fulfillment depends upon others. Mānav Kī Māng
15. In fact, the form is not the human being. Human being is—life infused with spiritual practice. Mānav Kī Māng
16. If someone calls himself as human, then he has to ponder over the fact that the inspiration for duty that he gets by regarding himself as a human being, the collective form of that duty is indeed the human being—and not any form as such. Mānav Kī Māng
17. Human being becomes human by being free from attraction and aversion. Mānav Kī Māng

18. Two things are experienced by everyone in life— first, ‘I am doing’ and second, ‘it is happening on its own;’ the collective form of these two is verily the human-existence. Mānav Kī Māng
19. The life, steadfast in duty, is verily the human-life. Mānav Kī Māng
20. In the flowering of love alone lies the fulfillment of human life. Mānav-Darshan
21. According to the law of nature, there is no such produced object, state, situation etc., without which man cannot live and which cannot live without man. Mānav-Darshan
22. The world presents itself before you for the protection of right only and the Lord also says, take refuge in my protection. What does this signify? That you are needed by the world as well as by God. Mānav Kī Māng
23. There is no greater denigration of human life than to be ruled by someone. By ruling over oneself, man becomes free from the rule of the ‘other.’ This is an indisputably proven matter. Mānav-Darshan
24. In man, humanity begins when he searches for existence that is beyond pleasure and pain. Before the awakening of this fundamental need, man is a creature and not a human being. Mānav-Darshan
25. Religious belief and yearning for the knowledge of Truth is found only in humans. Mānav-Darshan
26. What is sorrow and why there is sorrow—these questions are of the human being and not of [any

- other] creature. Poor creatures only undergo the experience of pleasure and pain. Mānav-Darshan
27. To name or call the body that has been received as man is a mistake. Because, the body is merely a work-material, and nothing more. Sādhan-Nidhi
28. All of humankind should regard itself as a spiritual aspirant—this is essential. Sādhan-Nidhi
29. The independence of man lies in protecting the rights of others; man is not independent in attaining his own rights. Sādhan-Nidhi
30. *Satsang* (association with holy truth/company) is not possible for any other creature except man; that is, only in human life can [the supreme good of] *Satsang* be accomplished. Mook Satsang
31. The human being is extremely dear to the Creator of the human being. Mook Satsang
32. The attachment for untruth and dearness for Truth cannot take place within untruth and Truth itself; rather, it takes place in that person only who respects or disrespects the known; uses or misuses what is received; and has reverence or irreverence in what is heard, respectively. Mook Satsang
33. Man's own value does not depend upon a produced object, state, situation. Mook Satsang
34. It is great inhumanness indeed that we cannot live together on the basis of language, living style and comfort-discomfort of human conduct. This inhumanness will end only when humanity will flow within [each] human being. Pāthyey

35. The craving for rights and sentiment for differentiation have not left any humanity in the human beings. Pāthyey
36. Each human being, upon the development of humanity, can become so elegant that every one may need him but he may not need anyone. Pāthyey
37. Each human being, being a human being, is very precious. But when is he precious? –When he does not evaluate himself on the basis of objects, ability, strength, rank, etc. Pāthyey
38. The relationship of objects and persons has not let the humans be humans. Pāthyey
39. Man like God is peerless. Pāthyey 183
40. The Creator loves man dearly. Man is His personal sport. God has created man for his own pleasure. But man, due to impoverishment, has estranged himself from God and has started playing in His garden. Pāthyey
41. Human life has been granted for the purpose of holy association with truth (*satsang*) alone, which is fulfilled only and only by detachment, selflessness, and self-identity [with the Lord]. Pāthyey
42. The world might have been created for humans; but humans have been created by Him for Himself alone. Pāthyey
43. In each situation, man is as great a man as anyone has ever been. Pāthyey 306
44. The religious discourse is there only in the human-life because only humans can be religious-souls. Pāthyey

45. The body is not the true measure of man. Only he is human who has steadfastness about duty, the light of reasoning, and the element of faith. Pāthyey
46. There is a difference between humans and [other] creatures—the difference is that the Creator of man has granted man strength, [discriminative] reasoning, and the article of faith; the element of reasoning and faith is not present in other creatures. Pāthyey
47. Man despite being the best of the best, by his own negligence—resulting into misuse of his strength, disrespect for his reasoning, dilemma in his faith—has descended into the category even lower than that of animals, birds, and violent creatures. Pāthyey
48. It is a great condemnation of human-life to consider that human life has no goal and that there is no liability incumbent upon us. Duhkha kā Prabhāv
49. Whatever any human being has received, it has been granted to him by someone. Safaltā Kī Kungī
50. It is logical to consider sense of ‘I’ as human. For, he who has demand and on whom there is a liability—he alone is human. Safaltā Kī Kungī
51. Human life is highly precious. In this life form only, man can achieve his real purpose. Safaltā Kī Kungī
52. A human being will be ‘human’ in the real sense only when he will be devoid of the body-conceit. Safaltā Kī Kungī
53. The Creator has created man in a spontaneous and elegant manner. Due to this reason, in the spiritual aspirant, generosity, equanimity, and dearness are

- present in the seed form. That which is present, is expressed. Safaltā Kī Kungī
54. By opposing discriminative intellect, de-humanization is born in the human being. Darshan aur Nīti
55. The creation of man is not the result of man's own efforts; because the responsibility of putting forth the effort comes after becoming a human. Safaltā Kī Kungī
56. Purposeless life is not human life. Darshan aur Nīti
57. Everyone needs human beings because through them, everyone's rights get safeguarded. From this point of view, man is dear to all. Safaltā Kī Kungī
58. An irrational man is inhuman under the garb of man. To call inhuman a beast is to insult the beast. Because in an animal, discriminative reasoning is not awakened. Thus, it is not incumbent upon the animal to be rational. However, discriminative intellect is awakened in all of humankind. Due to this reason, it is incumbent upon him not to disrespect the discriminative intellect. Thus only that human being of every group, society, and nation is respectable who is rational. Darshan aur Nīti
59. Human life has been created by the motiveless benevolence of the Infinite, because life guided by reason alone is human life. In this life, there is no mention of doing something for one's own self; this is indeed its glory. Darshan aur Nīti
60. In human life, whatever is of the nature of dependence upon others, that is one's own mistake. Darshan aur Nīti

61. To realize one's fault and to try to remove it—this alone is the beginning of human life. Sant-Samāgam 1
62. Humanity is not an individual, but a state of human life which is the one only supreme state for progress. Only that state is alive which is not perfect. When humanity becomes perfect, it comes to end; that is, humanity become non-different from the 'Perfect.' Sant-Samāgam 1
63. To experience one's inferiority and to attempt to end it is humanity. Sant-Samāgam 2
64. To lead life solely on the basis of objects is beastliness in the human form. Sant-Samāgam 2
65. Every person is a spiritual aspirant since the element of spiritual practice is present in every person in the seed form. Sādhan-Tattva 3
66. Peace, liberation, and devotion are the birth rights of human beings. Sant Vānī 8
67. What is humanity? Humanity is a means, a resource. In what form? What we have is not ours. We have no demand of what others have. This humanity results in independence, generosity, and love. All these three put together indeed is the caricature of a person full of humanity. Sant Vānī 7
68. Your human existence is a highly marvelous existence, wonderful existence. Why so? Because in this very life one attains to the true status. In this life only there is ending of the sorrow. In this life only one attains to the supreme bliss. Sant Vānī 5

69. The summit of development of human-life lies in the attainment *Yog, Bodh, and Prem* and in the removal of indulgence, delusion, and attachment. Sant Vānī 7
70. A life which is useful for all is verily called—a human life. Sant Vānī 4



Mānav-Sevā-Sangh

1. When more than one person, in order to end their weaknesses, offer mutual cooperation, and become free from Sant Vānī 5 then 'community' is born. Mānav-Darshan
2. You want to have your name written in the list of atheists, even then there is no problem at all. Even though I am a staunch theist, I recommend that in Mānav-Sevā-Sangh you have the same place as that of the theists. Sant Vānī 3/44
3. In the tenets of Mānav-Sevā-Sangh, command and exhortation are given to oneself. Sant Vānī 5
4. According to the tenets of Mānav-Sevā-Sangh, traditional difference is not bad; but to have difference in dearness within traditional difference is bad. Therefore, despite each aspirant's spiritual practice to be different, if there is no unity of dearness of each aspirant towards each aspirant, then he cannot be a spiritual aspirant. Sant Vānī 5
5. According to the tenets of Mānav-Sevā-Sangh, there is no rule to force one's opinion on the other. Sant Vānī 6
6. We have not established this organization regarding ourselves to be spiritually perfect. We have considered ourselves and our fellow companions to be spiritual aspirants. Preranā Patha
7. Mānav-Sevā-Sangh is not such an organization, which is not your own. Preranā Patha
8. What is the meaning of Mānav-Sevā-Sangh? Man's own community. What is Mānav-Sevā-Sangh's

ideology? It is man's own ideology. I keep telling people that those who do not listen to Mānav-Sevā-Sangh's ideology do not in fact listen to their own ideology. Jīvan-Patha

9. Mānav-Sevā-Sangh does not abduct anyone's independence. Jīvan-Patha
10. Spiritual aspirant or the master of Mānav-Sevā-Sangh; because it is a community of aspirants and not of any individual's. Sādhan-Trivenī
11. Mānav-Sevā-Sangh is symbolic of the same ideology, as is Sharnānand. According to this view, Sangh's service is verily Sharnānand's service. Sant-Udbodhan
12. The Sangh has inspired all of mankind 'to see with one's own eyes, and to walk with one's own feet.' Sant-Udbodhan
13. Your life states that others should accept your truth only. When your life is such, then, please excuse me for saying so, that by your conduct, Mānav-Sevā-Sangh can be stigmatized, and not be glorified. And you will not be able to develop yourself through Mānav-Sevā-Sangh. Sant Vānī 4
14. Now the question of publicity and broadcasting of Mānav-Sevā-Sangh. In this matter, my definitive opinion is that anything which gets reflected in the conduct of our life, its publicity and broadcasting will happen automatically. According to this view, Sangh's publicity is implicit in the proper use of our available competence. Sant Patrāvālī 2
15. Mānav-Sevā-Sangh is not a community of any special nation, any special party or any special strata. Mānav-

- Sevā-Sangh is of all of the mankind. Therefore, its need is the need of all of the mankind. Then why would not its publicity take place? Sant Pattrāvalī 2
16. During this time, there is a need for those workers who can introduce the ideology of the Sangh through the example (conduct) of their life. Sant Pattrāvalī 2
17. The action plan of Mānav-Sevā-Sangh is pragmatic, not only theoretical. Because through every proclivity, we have to broadcast the ideology of the Sangh. Sant Pattrāvalī 2
18. When the ideology of the Sangh becomes evident in its every function of ours, then we should regard ourselves as the member of Mānav-Sevā-Sangh. Sant Pattrāvalī 2
19. The ideology of Mānav-Sevā-Sangh is the demand of all of mankind. The promotion of this ideology is the promotion of the eternal truth. Its mode of spiritual practice is modern while its objective is eternal. Sant Pattrāvalī 2
20. Sangh's work is lagging only because of lack of available workers. With the development of appropriate workers, Sangh's ideology can become pervasive quite easily, since it is the requirement of all of mankind. Sant Pattrāvalī 2
21. The promotion of Mānav-Sevā-Sangh is the personal or individualized life of man. In whatever aspect someone makes oneself elegant, in that very aspect he can promote the Sangh. Sant Pattrāvalī 2
22. The origin of the magnificence of Mānav-Sevā-Sangh has taken place only for the fulfillment of this

- purpose—that all of mankind can attain to that life which any great man has attained to. Sant Pattrāvalī 2
23. Mānav-Sevā-Sangh is not a dogma, a party or an organization. It is indeed the demand of all of the mankind. Sant Pattrāvalī 2
24. Upon embracing the light of Mānav-Sevā-Sangh, man becomes useful for everyone. Sant Pattrāvalī 2
25. To develop our spontaneous nature of respect for our knowledge is the ideology of Mānav-Sevā-Sangh. Pāthyey
26. Mānav-Sevā-Sangh's *satsang* can solve every problem of modern life by sacrifice and love. Pāthyey
27. One can undertake the promotion of the literature of Mānav-Sevā-Sangh in many ways, depending upon whichever method is dear to anyone. In fact, the realization of all of mankind is the literature of Mānav-Sevā-Sangh. Pāthyey
28. The Sangh's philosophy is man's own philosophy. One who looks toward one's own self, indeed becomes familiar with the philosophy of the Sangh. The Sangh does not tell anything which is not of one's own [understanding]. Pāthyey
29. With the ending of the particle of the sense of 'I,' the message of the Sangh can become pervasive....Without the destruction of the 'I'-sense, the message of the Sangh cannot become ubiquitous. Pāthyey
30. Mānav-Sevā-Sangh is verily of God's. Due to this reason, service of the Sangh is verily the service of the Lord. Pāthyey

31. The spiritual aspirant has to be generous towards the world, loving towards God, and desireless towards himself. This is indeed Mānav-Sevā-Sangh's initiation based on the philosophy of man. Pāthyey
32. Mānav-Sevā-Sangh is a community of the spiritual aspirants. The service of the aspirants is the supreme service of the Sangh. Pāthyey
33. The fundamental policy of the Sangh is that no one will have any personal right on the goods of the Sangh. Pāthyey
34. Only those spiritual aspirants who have the notion of sacrifice regarding their respective rights can render the supreme service of the Sangh. To serve the Sangh means to serve the humanity, and not any specific group. Pāthyey 306
35. The purpose of Mānav-Sevā-Sangh is the [spiritual] welfare of man and the building of an elegant society. Sant Vānī (Prashanōttra)
36. The true member of Mānav-Sevā-Sangh never renounces home but gives up the sense of mine and [gives up] his right or sense of entitlement. Sant Vānī (Prashanōttra)
37. Whatever is the truth of all of the humankind indeed is called the doctrine of Mānav-Sevā-Sangh. Sant Vānī 8
38. In the ideology of the Sangh, there is no trace of any school or sect, nor is there any opposition to anyone. Why? Tell me, if the earth ever opposes any plant? Or favors anyone? The earth neither opposes any plant nor shows any favor to anyone; rather it develops

every plant. The same type of ideology is the ideology of the Mānav-Sevā-Sangh. Sant Vānī 4

39. In the tenets of the Sangh, Guru is an Essential Reality (*tattva*) and that Guru is available to you in the form of discriminative wisdom (*viveka*). Sant Vānī 4
40. In the tenets of the Sangh, discourses have been called the 'dialogues about the truth' and not the *satsang* (holy association with truth/saints)....In Mānav-Sevā-Sangh, only the 'Silent *Satsang*' (*Mook Satsang*) has been regarded as the primary *satsang*. Sant-Udbodhan
41. The highest service of the Sangh is this only—by becoming selfless or desireless, making the proper use of the available competence or capacity. Sant-Udbodhan



Salvation or Liberation (*Mukti*)

1. Your salvation will not occur through any external help or through anybody else. Your salvation will happen by the influence of your Self-Knowledge. Sant Vānī 7
2. Peace prevails in the society through right works. That is, right works lead to world-peace. And by not doing [such works for oneself] leads to our salvation. Sādhan-Trivenī
3. That which happens—is not called salvation. That which is—is called salvation. Sant-Udbodhan
4. We have to become free both from the body and the world. This will be possible only when we have no desire left; that is, we become selfless. Sant-Udbodhan
5. What is the meaning of one's salvation? [When] for our happiness, there remains no need for anything apart from us. Sant-Udbodhan
6. The task for which an object is designed is not difficult for that object. This human life is granted only for the salvation of the self (*jīva*). Therefore, having received it, to consider that the salvation is difficult is a great mistake. Sant-Udbodhan
7. As long as there remains something to be achieved, and as long as we feel any type of lack, till then we have to admit that our salvation has not taken place. Mānav Kī Māng
8. The salvation cannot take place without God's grace. Mānav Kī Māng
9. If spiritual aspirants desirous of salvation think that their salvation depends upon someone else, then we

have to admit that they do not want their welfare. Your salvation verily depends upon you only; that is, it depends upon your own spiritual practice. Mānav Kī Māng

10. Some accept devotion (*bhakti*) after salvation and some become silent after salvation. But up to salvation everyone is together. Mānav Kī Māng
11. To be free from [the relationship of] the sense of 'I' and the sense of 'mine' is the real salvation. For the salvation, no other effort is required than this. To hope for future in the attainment of That which is attained merely by the severance of the relationship, is nothing but negligence. Because the future time is required for that which is dependent upon action. It is a law that work is required only for that which is separated by time and space and which is subject to arising and subsiding (or creation and destruction). Mānav Kī Māng
12. To be free from that which is heterogeneous (i.e., which is not akin to us) is the real salvation. Because difference is possible from that thing only with which we have difference of the identity and the form/nature (*jātīya aur svarūpa kī bhinnatā*). From this it is proven that the departure of heterogeneity (*vijātīyatā*) from within us is verily the liberation. Mānav Kī Māng
13. If we can renounce the known untruth, then perfection is a matter of the present. Sant Vānī 4

14. Devotion in salvation and salvation in devotion are enmeshed. It is because no division is possible between knowledge and love.²³ Sant Pattrāvālī 2
15. 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*). For example, if you go to the market and run out of money while you still had some needs left, then you would have to go to the market again. But if your needs have come to an end while you still had the money, then why would you have to go to the market [again]. Sant Vānī (Prashanōttra)
16. The building of an elegant society is implicit in the steadfastness about our duty and our salvation is implicit in the detachment. Mānavtā Ke Mūla Siddhānt
17. He who does not get liberated during life also does not get liberated after death. And he who thinks that liberation is not attained yet and that it will be attained after death is deceiving himself. Sant Vānī 8
18. He who becomes a householder after extinguishing attachment and craving is verily liberated. Sant Vānī 4
19. The obliteration of the sense of doership and the sense of enjoyer-ship is verily the liberation-in-life (*jīvan-muktī*). Sant-Udbodhan
20. He is liberated-in-life who respects his own discriminative intellect (*viveka*). Sant Vānī 4

²³ Swāmījī always used the words *jñāna* and *prema* in the sense of knowledge of God and love of God respectively.

21. Liberation is not a very big deal. If one tries to look at this matter honestly, one will know that dispassion is a means to ‘Yog;’ in the same manner, *Yog* is a means to ‘*Bodh;*’ and *Bodh* is a means to ‘*Prem.*’²⁴ Sant Vānī 8
22. You will ask, ‘Is there a demand in the ‘Pure-Conscious-Liberated’ (*shudha, budha, mukta*). It is true [that there is]. But is one desire-free or demand-free? Ponder over it...What is called liberation? He who is free from the craving. Doesn’t the liberated one want the bliss of the infinite nectar? If it were not so, then he would not have felt liberation to be brackish (*khārī*). The liberation appears brackish to the liberated one when he discovers the hunger for *constant* nectarine bliss transformed into the hunger for *infinite* nectarine bliss. Sant Vānī 6
23. If you are able to experience that ‘nothing is mine and that I do not need anything’—then you are liberated. Sant-Udbodhan 8
24. This is the ultimate realization of my life—that exertion-free, object-free, and companion-free, we all can attain perfection [liberation]. Sant Vānī 4



²⁴ In Swamiji’s writings, ‘*Yog*’ approximates to the path of action and signifies ‘communion’ with God through self-less work and service; ‘*Bodh*’ approximates to the path of knowledge and signifies ‘realization’ of God-Principle; ‘*Prema*’ approximates to the path of devotion and signifies ‘love’ of God. Swamiji often referred to God as ‘Beloved’ (*Premāspada*) within the context of *Bhakti-mārga*, the path of devotion.

Silent *Satsang*²⁵ (*Mook Satsang*) (See also *Satsang*)

1. As the soil is essential for a plant, similarly silent *satsang* is essential for the spiritual aspirant. Mook Satsang
2. As all plants, having originated from the soil, remain established in the soil only, and get merged in the soil alone; in the same manner, silent *satsang* is required in the beginning of the expression of all spiritual practices, and the culmination of all spiritual practices is also implicit in the silent *satsang*. Mook Satsang
3. All spiritual methods are included in the silent *satsang*. Pāthyey
4. In fact, silent *satsang* is the forbearer of all spiritual methods; or else, say, it is the final method. Because whatever is done, at the basis of it, there is the 'non-doing' only. Due to this view, it is only by becoming silent—in the beginning as well as at the end—that everyone get everything. Pāthyey
5. The beginning of silent *satsang* is in peaceful nectarine bliss and its culmination is in infinite nectarine bliss. Sādhan-Tattva
6. This practice of remaining still is a highly significant method. But this secret is known to very few only. Sant-Udbodhan

²⁵ *Mook satsang* signifies 'silent communion with the Absolute or sitting still silently in the divine presence or the association of Truth.' It can also be interpreted as silent meditation/contemplation or just 'silent sitting or sitting still [in communion with the Absolute].'

7. We can perform great tasks; we can do great practices; we can be upholders of great efforts; but we cannot be still even for two three minutes! Sant Vānī 4
8. This is highly essential for every spiritual aspirant that he should spontaneously develop the nature of silent *satsang* by being still at the beginning and at the end of each task...when we will make our nature conducive to silent *satsang*, then, trust me, whatever truth anyone has realized, the same very truth you and I will also be able to realize. Preranā Patha
9. Stillness or silence does not mean to be merely quiet. It also means not to think, not to see from our side. Whatever I need, I do have that within me; then, why do I require the senses? There is a philosophy behind stillness—that whatever we need, is within us, is ours, and is [attained or is there even] right now. Sant-Udbodhan 18-19
10. Before the arising and after the fulfillment of all volitions (*saṅkalpas*), there is a natural volition-less state (undifferentiated cognition). This volition-less state is verily called '*mook satsang*,' through which the essential energy is developed [and released]. Sant-Udbodhan
11. While performing a task, to remember something that is not related to the task at hand—this is called '*dream of the waking state*.' And when there is no link with the current task and there is no remembrance of another task; this stillness of inside-outside is verily the '*deep sleep of the waking state*.' Mānav Kī Māng

12. Silent *satsang* is the personal *satsang*. The effort of exchange of thoughts etc. is helpful part of the real *satsang*; that is, one develops the ability for silent *satsang* through exchange of thoughts. Mook Satsang
13. Silent *satsang* is not a practice; rather it is the ground of all spiritual practices. Silent *satsang* is not done; it happens automatically at the end of an essential task. Mook Satsang
14. That which is done [spontaneously] by one self is verily the *satsang*. Silent *satsang* gets perfected automatically upon becoming free from the attachment and the desires. Mook Satsang
15. Only through the silent *satsang*, all-round development takes place. Mook Satsang
16. Silent *satsang* brings about the end of forgetfulness. Mook Satsang
17. Silent *satsang* is like a wish-fulfilling tree. That is, essential competence, arising of the self-inquiry, and awakening of dearness are all implicit in silent *satsang*. Mook Satsang
18. Silent *satsang* is not a solution; rather it is an aspect of real life. Mook Satsang
19. To end the body-conceit, it is essential to have spontaneously abstention-some, silent *satsang*. Mook Satsang
20. It is not possible to extinguish the body-conceit without silent *satsang*. Mook Satsang
21. Silent *satsang* is equally relevant for both paths—the path of faith (devotion) and the path of self-inquiry (knowledge). It is because the arising of self-inquiry

- and the awakening of dearness happens automatically with the silent *satsang*. Mook Satsang
22. Silent *satsang* does not bind a person to any state; rather it frees us from all states. Mook Satsang
23. Silent *satsang* does not let one get struck in non-action, inertness, and non-being; rather it augurs non-separation from dutifulness, consciousness, and perfection. Mook Satsang
24. By virtue of the silent *satsang*, the capacity to become free from the sense of mine, selflessness, and detachment comes automatically. Mook Satsang
25. A partial dependence on untruth remains while discussing truth and while contemplating on truth. However, by virtue of silent *satsang*, one experiences *satsang* in its entirety; or one may say that silent *satsang* is the *satsang* indeed. Mook Satsang
26. Silent *satsang* and eternal communion (*nitya yog*) are two sides of the same coin. There is no division in their essential nature. Rather, the silent *satsang* is enmeshed in the eternal communion and the eternal communion is enmeshed in the silent *satsang*. Mook Satsang
27. It is a law that when man becomes free from the dependence on object, state, and situation, then he automatically receives the support of the Supreme Support of All. According to this view, liveliness in faith is perfectible only through silent *satsang*. Mook Satsang
28. Silent *satsang* is not an experiment perfectible through practice, observance, and exertion. Rather it

is a spontaneous, natural, and self-proven fact. The attainment of the ever-attained and the dispensation of dependence on others is implicit in silent *satsang*.
Mook Satsang

29. If you develop a nature of taking repose for shorter periods of time, and develop the nature to be alone, then you will attain the Beloved verily in yourself and not anywhere outside. Sant Vānī 6
30. To be alone is highly exquisite. But being alone from the standpoint of the body is not to be alone. When a person goes beyond accepted relationships and acknowledged reality, then that person is able to be alone. Sant Pattrāvalī 1
31. In the soil of desirelessness, the tree of silent *satsang* is grown. It is cultivated through the water in the form of severance of relationships. Making the proper use of available situation is its extra flowing water; His sweet remembrance is its bloom; and immortality is verily its fruit, which is saturated with the juice of [Divine] love.
Pāthyey
32. In silent *satsang*, both sloth and exertion are absent. And there is complete non-cooperation and detachment with the proceedings of senses, mind, intellect, etc. Pāthyey
33. The natural rest that arises from the proper use of strength is also silent *satsang*. To make oneself dependent on the motiveless grace of the Infinite is also silent *satsang*. And by withdrawing from all directions, to become content in oneself is also silent *satsang*. Pāthyey

34. Scientifically, there is a plan to do silent *satsang* at a set time—the morning time from 3:30 am to 5 am is the most appropriate....In fact, the beginning and end of every proclivity [or activity] should verily be in the silent *satsang*. Silent *satsang* is a constant [spiritual] means. It is not a practice but a way, in every possible manner, to be one with the Infinite who is within everyone, is beyond everyone, from which there is no distance of time and place. Pāthyey
35. The influence of association with untruth does not end without manifesting itself. The means that is perfectible through exertion suppresses it and does not let it manifest. Silent *satsang* lets that influence manifest. Satsang aur Sādhan 80
36. The association with That which 'is' is not perfectible through effort. Thus, through silent *satsang* alone the association with That which 'is' (the Real) is perfectible. Silent *satsang* is the infallible mantra for the realization of the present condition. Satsang aur Sādhan
37. Without silent *satsang*, *sang* (association or company) with *sat* (truth) is not possible. Satsang aur Sādhan
38. A spiritual aspirant who experiences incompetence becomes steadfast in the duty through silent *satsang*. An aspirant who with pure thought makes the proper use of received competence attains silent *satsang* by becoming steadfast in duty. Satsang aur Sādhan
39. From the material point of view, dutifulness; from spiritual point of view, non-attachment; and from theistic point of view, surrender is verily the ultimate

effort. The culmination of all these three types of efforts is implicit in the silent *satsang*. Satsang aur Sādhan

40. As silent *satsang* becomes perfect, 'doing' gets merged in 'happening' and 'happening' gets merged in That which 'is;' upon which one becomes non-different from immortality. Satsang aur Sādhan
41. The destruction of the sense of 'I' is not perfectible by effort. At the root of effort, our pleasure is hidden in the seed form. The silent *satsang* frees the spiritual aspirant from the slavery of pleasure and the fear of pain. As soon as it happens, the sense of 'I' gets dissolved automatically. Satsang aur Sādhan
42. The perfection of life, which is implicit in repose, independence, and love, is vindicated by silent *satsang* alone. Satsang aur Sādhan
43. No special conditions are required for silent *satsang*. Thus, in whatever situation a spiritual aspirant may be, silent *satsang* can occur independently. Satsang aur Sādhan
44. Despite the differences in the ability, interest, and capacity, silent *satsang* is the same for everyone. All contra-methods (*asādhans*) can be destroyed through silent *satsang*. And spiritual means can also be expressed according to the ability, interest, and capacity; and personal means of practice can also be expressed. Satsang aur Sādhan
45. Silent *satsang* is not a practice but a spontaneous, natural and indivisible part of life. No spiritual aspirant

- can give it up; but very few are able to give it the shape of *satsang*. Satsang aur Sādhan
46. Cultivate the nature of living in solitude, internally and externally. By doing so, you will attain to such a bliss that cannot live without you—or ‘that bliss which is your necessity.’ Sant-Samāgam 2
47. Silent *satsang* is not a practice. But it is the eternal repose which every aspirant demands. Sādhan-Tattva
48. From the standpoint of materialism, ‘dutifulness,’ from the standpoint of spirituality, discerning ‘non-attachment,’ and from theistic point of view, ‘surrender’—silent *satsang* is the culmination of all three. By virtue of dutifulness, non-attachment, and surrender, silent *satsang* takes place automatically. Sādhan-Tattva
49. The ‘I’-sense cannot come to end at all without silent *satsang*; so every spiritual aspirant, despite having done everything, should indeed adopt silent *satsang* as the essential means. It is because without adopting silent *satsang*, desirelessness, non-effort, and non-difference are not possible. Sādhan-Tattva
50. When the [deep] sleep state changes into the waking state, then at that time in your bed in a condition which is comfortable, rest as if asleep during the waking state. As a result, if you will develop the habit of repose for two three minutes, your meditation will happen automatically, verily on its own. Sant Vānī 4
51. Cultivate the nature [or habit] of remaining in solitude for a short time—not more than two, three or ten minutes. Try not do any task for ten minutes, be

alone, be without any belongings and any companion—without carrying the body [-sense] along. We will live without so many of our companions, without so many of all our belongings. This does not mean that we will upset our companions and destroy our belongings. This is not the intention. But for a short while try to experience this—that, suppose we would not have even our body with us, will we exist then or not? Keep this question in front of you. Sant Vānī 6



Death (*Mrityu*)

1. As long as there is the expectation to live, until then the fear of death will not end. And, due to there being work worth doing, the hope to live does not end. Sant-Udbodhan
2. There is nothing as beneficial as death. Only upon the arrival of death, the [religious] believer attains his desired abode or *videha-mukti*—liberation [attained] after death—liberation, which is the supreme goal of human beings. Sant Patrāvalī 2/14
3. Led by delusion, to be sorrowful by remembering the dead person causes more pain to the subtle body of the dead. For as long as the relationship remains, it delays [the dead person] to assume another form of life. If with good faith, cheerfully we sever our relationship with the dead, then that person assumes another form of life easily and immediately according to his *karma*. Whenever due to attachment [caused by delusion] there is remembrance of the dead, try to have the sentiment in the heart that the dead person has no relationship with us. Sant Patrāvalī 1
4. By perceiving the separation in the union, and the death in the life itself, we attain non-separation from that celestial existence which is not sorrowful for anyone; but is beneficial for everyone. Sant Patrāvalī 2
5. If the desires come to an end while the vital current (*prāna*) remains, then we should consider it ‘timely death.’ The ending of the vital current (*prāna*) while the desires remain is ‘untimely death.’—regardless

how and at what age it [death] may happen. Sant Pattrāvalī 2

6. The supreme service of the dead person is that we thoughtfully sever our relationship with that person and pray whenever their memory comes to mind. On their behalf, depending upon one's means, one can also perform sacred rites; but to contemplate regarding them and to regard them as our own proves harmful for them. Sant Pattrāvalī 2
7. What is present life? A collection of the life-force, the vital breath current, and the desires. What is death? Expenditure of the vital breath current and the remaining behind of the desires. In order to experience death while living, the spiritual aspirant has to end the desires while the vital breath current is still there. No one can become a *yogi*, *viveki*, and *premi*²⁶ without experiencing death in life itself. Jīvan-Darshan
8. When does the biggest weakness come in life? When man does not accept death cheerfully. Rather, he wants to live accepting the atrocities of the strong. This weakness alone has nurtured the tendency of the misuse of power by the strong. Sādhan-Nidhi
9. The highest right towards the dead is that we should sever our relation with them and pray in heart with good faith for the welfare of the dead person....If you keep link with the dead person, then that dead person

²⁶ *Yogī*, *vivekī*, and *premi*—these terms denote the followers of the path of action, the path of knowledge, and the path of devotion respectively.

- will definitely experience delay in obtaining the [next] life form. Sant-Samāgam 1
10. Death is a state for the fulfillment of those desires that have remained unfulfilled, and nothing else. Sant-Samāgam 1
 11. As sleep is essential for a person who is tired, similarly death is essential for a person for the purpose of life, while there are desires remaining [unfulfilled]. Sant-Samāgam 1
 12. Look deeply—what you call death is but a special state for the creation of a new life. Sant-Samāgam 1
 13. Do not be afraid of death and do not want anything. Then you will receive immortal existence before death—there is no doubt about it. Sant Vānī (Prashanōtra)
 14. No one knows how utterly horrible it would have been for the human society if there were no death along with life, no destruction along with creation, and no incompetence along with proclivity. Mangalmeya Vidhān
 15. Death alone can become the cause of new life. If no one were to die in the world, then the population will increase to such an extent that there will be no place to live on earth and the sorrow will increase to such an extent that no one will like to live. Therefore, there is a need for death and it is a thing of great importance. One gets another body on the destruction of one body. Thus, death alone grants new life. The thoughtful person who understands this is never afraid of death; rather, he welcomes it. Sant-Saurabh

16. As far as my belief is concerned, it is this that there is no pain involved in death. The pain is due to the reason that we have to die while we want to live....If we do not want to live then there is no pain in death.
Sant Vānī 3



Communion (*Yog*)

1. When is *Yog* attained? When your relationship with the body ends! Sant Vānī 5
2. Everyone will attain *Yog* upon becoming free from attachment (or attraction). Sant Vānī 4
3. Pay attention to this definition of *Yog*: To use the creation for your own purpose is sense-indulgence (*bhog*); to dedicate the body in the service of the creation is *Yog*. To consider God as your own is *Yog*; to ask for anything from God is *bhog*. Sant Vānī 7
4. *Yog* is created for one's own self and duty is created for the 'other.' No action-material is required for *Yog*; just by merely ending the attachment with doing, there is entry in the kingdom of *Yog*—that is, effort is not required in the attainment of *Yog*. That is why *Yog* for oneself (and the duty for the 'other') is the root cause of development. Mānav-Darshan
5. No proclivity (i.e., engagement in any activity) is required for the expression of *Yog*; rather, only silent *satsang* is required. Mook Satsang
6. The tree of '*Yog*' grows only in the soil that is free from attachment [born of attraction]. This tree is like a wish-fulfilling tree; that is, all the developments take place under it. In addition, on the tree of *Yog*, the fruit of the 'Knowledge of the Essential Reality' is grown, which is saturated with the Nectar of [Divine] 'Love.' Duhkha kā Prabhāv
7. The attainment of *Yog* is impossible while the relish for sense-indulgence remains. Chit-Shuddhī

8. The utter ending of the sense-indulgence is verily the *Yog*. Sant-Samāgam 1
9. Energy is generated through *Yog*; not the realization of essential reality. Sant-Samāgam 1
10. He who is able to experience the disunion in the union, his eternal union (*Nitya-Yog*) is supremely essential (or highly certain). Sant-Samāgam 2
11. Proceeding towards sense-indulgence, good faith gets merged in the activity. Proceeding towards *Yog*, activity, by getting merged in the feeling, becomes non-separate from the Supreme Spirit. Sant-Samāgam 2
12. Energy is gathered through *Yog*, not peace. One realizes one's essential Self automatically on developing complete non-attachment naturally. Upon the realization of Self, Supreme Peace comes, uninvited....Without *Yog*, lack of strength does not come to an end; and without true realization of Self, Supreme Peace is not attained. Sant-Samāgam 2
13. *Yog* occurs effortlessly upon the ending of the indulgence-mind. Sant-Samāgam 2
14. Sense-indulgence automatically gets merged in *Yog* with the manifestation of selflessness. Mānavtā Ke Mūla Siddhānt
15. Life which is free from the dependence on others and free from the striving—and is imbued with dependence on God and repose—whosoever likes such a life is a *Yogi*. What is the method to attain this *Yog*? Dependence on God and repose. Sant Vānī 3

16. *Yog* is beyond both physiology and psychology. Sant
Vānī 2



Attraction-Aversion (Likes-Dislikes) (*Rāga-dvēṣa*)

1. You have your own magnanimity; you have your own importance; you have your own elegance; and that elegance is not attained without being free from attraction-aversion. Sant Vānī 4
2. The greatest attraction of the world entices us only until we have some type of attraction [towards it] in our heart. Mānav Kī Māng
3. Without attraction, aversion does not arise at all. Thus it is clear that to end aversion, it is essential to end attraction. Mānav Kī Māng
4. Limited 'I' and limited 'mine' is the root cause of attraction-aversion, which is in fact lack of [the sense of] discrimination only. Mānav Kī Māng
5. The realization of reality of something will be possible only when there will not be any attraction and aversion towards that thing. Mānav-Darshan
6. Both attraction and aversion strengthen the relationship. Realization is not possible as long as the relationship is there. Mānav-Darshan
7. To the extent one feels separateness, to that extent renunciation needs to be adopted, and not the aversion. To the extent one feels oneness, to that extent one needs to adopt service, and not the attachment. Mānav-Darshan
8. The expression of love is self-proven in the destruction of aversion, and the expression of realization is self-proven in the destruction of attachment. Mānav-Darshan

9. As long as attraction-aversion (*rāga-dvēṣa*) remain, till then to understand anything in its true essence or to attain its true knowledge is difficult. Sant Pattrāvalī 1
10. The body conceit has to be ended utterly in order to end attraction and aversion. Until this understanding becomes natural that 'I-am-not-the-body' at any time, attraction-aversion can never end. Sant Pattrāvalī 1
11. Attachment²⁷ is such a sweet poison which always keeps on propelling towards death; that is, we cannot become immortal while the attachment remains nor can we become free from the bondage. It is because attraction abducts the capacity for renunciation and the observance of duty is not possible without renunciation. Jīvan-Darshan
12. This is the glory of the aversion that it does not let the merit to be perceived. It is a law that someone's aversion becomes the attraction for someone else. As the aversion does not let someone's merits to be perceived; even so, the attachment (born of attraction) does not let someone's faults to be perceived. Darshan aur Nīti
13. Attachment gets destroyed through 'renunciation' and aversion gets destroyed through 'love.' Renunciation is implicit in the sense of discrimination and love is implicit in the feeling of self-identity (*ātmīyatā*). Darshan aur Nīti
14. During the dream state, the incident of dream is true like that of the waking state. And during the waking

²⁷ The word '*rāga*' is translated here either as 'attraction' or 'attachment.' Actually, it means attachment born of attraction.

state, incidents of the past are false like the dream in the present. According to this view, the incidents of the dream and the waking states are of equal value; but man makes his heart impure by regarding the incidents of the waking state to be true and by getting bound in their attraction and aversion. Chit-Shuddhī

15. Only in becoming free from the attachment is implicit the expression of *Yog* in the *Yogī*, knowledge of reality in the seeker after knowledge (*jijñāsu*), and love in the lover. Or one may say that all development is implicit in becoming free from attachment (born of attraction). It is because without being free from attachment, neither the cessation of mind can take place nor the body-conceit can cease to be. Nor does one receive the capacity for surrendering. Chit-Shuddhī
16. If we did not have attachment-aversion, we would not have to renounce or love. Sant-Samāgam 1
17. Attachment ends by renunciation and aversion ends through love. Sant-Samāgam 1
18. If you want to know the true form of the world, then put an end to attachment; since true eye [of understanding] does not arise due to attachment. Sant-Samāgam 1
19. As long as the viewer craves for viewing, till then there is the attachment to seeing/viewing—whether what is seen is true or not. Attachment to the untrue cinema is also bondage. Sant-Samāgam 1
20. Only to understand what is untrue is not to become free from attachment. Not to have any need for anything apart from oneself—this steadfastness alone

- is freedom from attachment. To have the need for someone else is verily an attachment. Sant-Samāgam 1
21. Tree of indulgence is born in the soil of attachment; on this tree grow several fruits of joy and sorrow....Only in the soil that is free from attachment, the tree in the form of *Yog* manifests. On this tree grows the fruit of knowledge of reality which is saturated with the nectar of love. Sādhan-Tattva
22. Not to renounce despite knowing the faults, is 'attachment.' Not to adopt despite knowing the merits, is 'aversion.' Attachment does not let the renunciation to occur and aversion does not let the love to happen. Through renunciation and love, attachment and aversion come to an end. Sant Vānī (Prashanōtra)
23. All disorders (*vīkāra*) are born in the soil of attachment. Mānavtā Ke Mūla Siddhānt
24. What is the solution to attachment-aversion? Not to regard the other as the cause of your joy and sorrow. Sant Vānī 4
25. Those convictions and doctrines which, leading one away from love, bind in attraction and aversion, howsoever elegant they [convictions and doctrines] may be, they do not bring about the purification of mind. Sant-Saurabh
26. 'Attachment' is born the moment one entertains the expectation for pleasure. 'Aversion' is born the moment one considers the other to be the cause of their sorrows....Aversion nurtures the separateness; attachment makes us dependent. Sant Vānī 5



Politics (*Rājnīti*)

1. The creators of the constitution should never be the administrators of the nation. They should continue to enlighten the nation in the form of policies. The real unity of a nation can never be saved based on the policies made by the nation and by the administration of the nation by the makers of the constitution. Therefore it is essential that the makers of the constitution and the administrators of a nation should not be the same. Darshan aur Nīti
2. No nation has the right to create the constitution. Rather it is the right of those people who have gone completely beyond attachment. The nation can make the efforts towards enforcing the policies of the constitution; but constitution can be created only by those whose very life is constitutional! Darshan aur Nīti
3. The building of the nation should be entrusted to those who have been actively engaged in the service of the common people and the society. In other words, only those who have served can build a nation properly; but they themselves should not be the administrators of the nation. Darshan aur Nīti
4. Only he can be the true servant of the nation who does not have any greed to be the administrator of the nation. The slavery of respect, by giving birth to pride, has destroyed the sentiment of service. Due to this reason, the one who is serving the nation can be the builder of the nation but not its administrator. Darshan aur Nīti

5. A person who serves the nation can become its representative quite naturally. He neither has the greed for the rank, nor favoritism or selfishness; therefore, he will elect that person who in reality is the true servant and is honest. Sant-Samāgam 2
6. If the capitalists want to escape from political leaders who do not subscribe to religion, then they have to invest their hoarded capital willingly in the building of child-temples and orphanages. That is, they should hand over their property to the true servants; otherwise, singing the songs of social-reform, opportunists and socialists will rob their property like dacoits and, changing the constitution, they will destroy capitalism. Sant-Samāgam 2
7. Whatever work is done by being the representative of a party will strengthen the party only; it will not help build a human being. And without the building of human beings, truthfulness, honesty, impartiality do not arise; nor does selfishness get extinguished. Sant-Samāgam 2
8. A nation whose capitalists and learned people become attached to sense-objects, such a nation's administration becomes impure. Because the origin of the ruling organization is depended on the learned and the capitalists. Therefore, only with the reform of the capitalist and the learned can the nation be built in an excellent manner. Sant-Samāgam 2
9. The government should be elected by who have served the child-temples and the orphanages. Those who, among these people, are beyond attachment; that is,

those whose delusion has been destroyed, they should have the right to create the constitution....The duty of the nation is to obey the policies of the constitution made by the persons who are beyond attachment. Sant-Samāgam 2

10. A handful of people through propaganda, getting public on their side, do whatever they feel like under the pretext of the public. In such elections there is no truth. They only are representatives of the public for name sake only; in reality, they do not care for the public. Sant-Samāgam 2
11. A nation of representatives chosen by those who do service and a constitution made by people who are beyond attachment—when these two conditions obtain, only then the peace can be established in the nation. Sant-Samāgam 2
12. The welfare lies in the destruction of the crime, not in the destruction of the criminal. May the criminal be crime-free—this feeling is naturally there in one for one's own self. Also, this feeling is there in those great-souled, seers of reality who have gone beyond attachment and in whose life the realization of 'the self-in-all-and-all-in-the self' has found expression. That is why only those seers of reality have the real right to make the constitution who have gone beyond all attachments, and no one else. Mānavtā Ke Mūla Siddhānt 37
13. The prince born of the queen is not acceptable—and the minister born of the public will eradicate

poverty!—this is a totally misguided notion. Sant Vānī
8

14. These days, people have accepted this to be the truth—if many people say something to be true, that should be regarded as such, even if it is a lie. Suppose there are 100 fools and there are 99 wise ones, and the 100 fools defeat the 99 wise people—isn't this policy wrong? Sant Vānī 8
15. If the public were capable of knowing the truth by itself, then there would not have been any need to appoint the administrators. The public is like an innocent child. After being appointed by the public, 100 fools can defeat 99 good people—such government can never be the discoverer of truth. Sant-Samāgam 2
16. As the healthy body of a mad person is of no use, the same condition will be of the communism devoid of religion. Sant-Samāgam 2
17. The servant cannot be a ruler and the ruler is not able to serve. Sādhan-Nidhi



Disease or Sickness (*Rōga*)

1. Disease comes to make us understand the reality of the body. Sant Pattrāvalī 1
2. Only he who is able to experience separateness from the body can conquer disease. Sant Pattrāvalī 1
3. When a person does not do any penance, then he has to do the penance in the form of the disease. Sant Pattrāvalī 1
4. Disrespect of what is received and contemplation of what is not received; interest in what is not received and lack of interest in what is received—this is indeed a mental disease. Sādhan-Trivenī
5. In fact, hope of life is the supreme disease and disappointment is the good health (*arōgyatā*). Giving up the body-idea is the true medicine. Sant Pattrāvalī 2
6. The disease is born to end the attachment. After ending the attachment, the disease will end automatically and will not return even when invited. Sant Pattrāvalī 2
7. The disease is the natural penance (*tapa*). Do not be afraid of it. The disease comes to end the relish for sense-indulgence and to destroy the body-conceit. From this point of view, the disease is highly essential thing. Sant Pattrāvalī 2
8. The disease is also natural penance and nothing else. The real root of the disease is verily some type of attachment. Because, to make us free from attachment, our dear Beloved God meets us in the form of disease. Due to negligence we are not able to

recognize him and, by being afraid of disease, become impatient and worried to get rid of it; which is a proof of the body-conceit and nothing else. Pāthyey

9. The root cause of all diseases is attachment alone. Pāthyey
10. The relish for food has made everyone a sick person. Although food is a primary part of our changeable existence but its fondness creates several diseases. If the detachment remains intact and the union of appetite and food keeps on happening most naturally and spontaneously, then several diseases end in an easy manner. Disease is the consequence of attachment, and nothing more—whether the attachment is current or the creation of some earlier time. Pāthyey
11. Your own dear beloved has come in the form of disease to end the slavery of pleasures produced by the body. Do not be afraid; but welcome the beloved most respectfully and offer worship in a most orderly fashion. The sickness will leave after it has ended the attachment for sense-indulgence. Pāthyey
12. In your essential nature, you are never a sick person at any time. Only due to identification with the body, you feel the sickness in yourself. Pāthyey
13. In order to end the body-conceit, the Lord has arrived in the form of disease. Pāthyey
14. A disease is the natural penance. It is essential to remain calm and cheerful during the condition of sickness. Upon the strengthening of the vital breath force (*prān-shakti*), every disease gets destroyed

automatically. The vital breath current gets strengthened by cheerfulness and fearlessness of the heart. Pāthyey

15. According to my belief, some diseases occur when the ego gets too big. The disease comes to end the hidden pride that some spiritual aspirants may have. An aspirant had a feeling of hatred for someone, and he became sick right away. His methods to teach us are numerous. Some diseases are caused by fear. With the ending of the fear and the pride, some diseases get destroyed automatically. Pāthyey
16. The Lord appears in the form of disease so that the spiritual aspirant may not use the means to spiritual practice for accumulating any kind of pleasure-formation. But the spiritual aspirant is not able to know this secret that my own Beloved has come under the guise of the disease. Pāthyey
17. The disease has come to break the dependence on the bodily strength. Do not be afraid of it, but make proper use of it. The right use of the disease is to become detached from the body by experiencing the reality of the body. Pāthyey
18. As the cheerfulness of the heart and volition-less-ness of the mind get strong and steady, even so the good health will come automatically. There is not even an iota of doubt in this. Pāthyey
19. The vital breath force gets strengthened by being worriless and fearless which is capable of ending the disease. For this, the *refuge* in the Lord and the *repose* are unfailing methods. Pāthyey

20. The fear of disease leads to the dissipation of available energy and [causes] physical and mental diseases. Duhkha kā Prabhāv
21. It is contrary to the nature of the body for it to be in perfect health. As the beauty of the time lies in both the day and the night, even so the health and the disease both illuminate the reality of the body. Sant-Samāgam 1
22. A disease which does not get cured by the medicine is caused by the impurity of the invisible. The impurity of the invisible is removed by auspicious actions etc., and not through medicine etc. Sant-Samāgam 1
23. This is also one of the best ways to cure a disease that the patient ceases to have a feeling of benevolence in the disease. Then the attachment becomes lifeless because through the reality of 'I,' all realities get illumined....Having a feeling of benevolence creates reality out of appearance which is the root cause of sorrow. Sant-Samāgam 1
24. 'That I am sick,' is indeed the disease. 'That I am always disease-free,' is the medicine since we have 'identity of the kind' with the good health....Even if for once you put your full strength behind saying, 'I am disease-free,' the disease will go away. Sant-Samāgam 1
25. The fear of disease is the supreme disease. And if there is no fear of the disease in the heart, the disease will become lifeless. Sant-Samāgam 2
26. Some time, due to negligence, man starts treating the objects of the Lord of the worlds as his own; then, to end his attachment, the Lord manifests in the form of

disease. The body is the property of the world and the world belongs to the Lord of the worlds; do not regard it to be your own. Sant-Samāgam 2

27. As the steadiness of the mind, cheerfulness in the consciousness, and fearlessness in the heart increase, even so the good health will come automatically. It is because there is an intimate relationship between the body and the mind. Therefore, when the mind becomes pure, the body also becomes pure. Sant-Samāgam 2
28. In fact, attachment to the body is the supreme disease. Thoughtful people, by detaching themselves from their bodies, become free from all diseases. Sant-Samāgam 2
29. The disease comes to end the sense-indulgence. According to this view, the disease is more valuable than the sense-indulgence. Sant-Samāgam 2
30. When man does not perform penances, then he has to do the penance in the form of the disease. Sant-Samāgam 2
31. Through disease one comes to know the reality of the body. Sant-Samāgam 2
32. Until your mind becomes stable and cheerful, till then the power to cure cannot arise; because with the stability of the mind alone, the vital breath force becomes strong. And indeed with the strengthening of the vital breath force, comes the power to end the disease. Sant-Samāgam 2
33. The disease comes to obliterate the body-conceit. The day the body-conceit will end, that day the disease will

not come even if invited; because your body cannot be healthy, while remaining as 'yours.' Therefore, the easiest-most method to end the disease is this—do not consider the body as yours and, becoming still, keep on calling the Beloved in the heart. Sant-Samāgam 2

34. Through disease, the 'fruit of inauspicious action' comes to an end. And through penance, the 'inauspicious action' comes to an end. As the austere or the ascetic (*tapasvī*) attains peace at the end of penance, even so the sick person gets peace at the end of the disease. Sant-Samāgam 2

35. He who is given to sense-indulgence becomes the sick person—this is the law. Sant Vānī 5



Goal or Target or Purpose or Objective (*Lakṣaya* or *Uddēśya*)

1. That cannot be the goal which can be separated and that also cannot be the goal which is unattainable. According to this viewpoint, no circumstance or situation can be the target; however, every situation can be the means to the attainment of the goal. Mānav Kī Māng
2. Several philosophies, one life. That is, there are indeed many viewpoints for the achievement of one goal. Due to the unity or *oneness of the goal*, all philosophers are of one view; however, the philosophies by way of the *means to the goal are different*. Mānav-Darshan
3. After determining the goal, the path to the goal is constructed. Mānav-Darshan 96
4. Only that can be our goal whose attainment is possible by our own self and for our own self. Mānav-Darshan
5. That we will attain our goal by relying on the support of body etc.,—this alone is the fundamental error. Mook Satsang
6. There is no mistake greater than getting disheartened about your goal. Mook Satsang
7. All activities of our life should be directed to one goal only; for this verily is the truth. Sant Pattrāvalī 1
8. Only one goal is true; there is multiplicity of the activities, but not of the goal. Sant Pattrāvalī 1
9. When the spiritual aspirant wants to attain *his* goal with the help of received object, ability and competence—which he has received for the service of

the world—then he feels distance, separateness, and difference from the goal. Sādhan-Nidhi

10. Our goal alone is to move from the constant change to the infinite eternal [Immutable], from the creation-destruction to the immortality, and from the sorrow to the bliss. Thus, we need to do whatever can be done to reach that goal. Mānav Kī Māng
11. To achieve [the objects for] the sense-indulgence is not the purpose of life. The purpose of a discerning life can only be the attainment of freedom from the desires, fulfillment of the quest for knowledge, and the realization of the Divine Love. Jīvan-Darshan
12. That alone can be the goal which is pertinent to the present life, whose fulfillment is certain, whose attainment is not harmful to anyone, and to which all our proclivities are directed to—that is, the goal should be such that our whole life gets dedicated to the fulfillment of that single yearning alone. Jīvan-Darshan
13. In the knowledge of necessity is present the knowledge of the goal. Jīvan-Darshan
14. Only the Imperishable can be the [real] purpose. For, that cannot be the real purpose attaining which there still remains something to be attained. Darshan aur Nīti
15. Despite there being different kinds of philosophies, sects, doctrines, and isms, the goal of all of mankind is one [i.e., God-Realization]. Darshan aur Nīti
16. Some spiritual aspirants regard meaningful contemplation (*sārthak-chintan*) and the state of absorption without self-consciousness (*nirvikalpa*) to

be the [ultimate] purpose of life. Although, thought-free-absorption is a matter of great importance, yet to revel (*raman-karnā*) in it is an impediment on the way to 'thought-free Realization' (*nirvikalpa-bodha*).
Safaltā Kī Kungī

17. According to the law of Nature, a person's goal can only be that the attainment of which is essential, which pertains to the present, and which does not admit any kind of change. In other words, the [real] purpose is always of the absolute and the eternal nature. No matter what type of situation it is, there is always constant change taking place in it. According to this view, situation or circumstance cannot be the [real] goal of anyone. Chit-Shuddhī
18. Whatever be the purpose of a person, it cannot be taught to that person. Because something that one has to realize by oneself, having to learn/teach that matter is to turn away from it. Chit-Shuddhī



Object (s) or Thing (s) (*Vastu*)

1. The objects get disturbed and saddened by their hoarder. They recoil from their misuser; they get very restless....they get disturbed by anyone who places a stone of his attachment or ownership on it. Sant Vānī 7
2. If you make proper use of the objects, if you are free from attachment of the objects, if you do not hoard objects, then believe me, impoverishment will vanish from your life forever. Sant Vānī 7
3. If faith in objects departs from your life; if relationship with objects departs from your life; and if the misuse of objects departs from your life, then the objects will long to serve you. Sant Vānī 7
4. By regarding the objects to be our own, we become dependent and create havoc and impediment in the growth of the objects. Jīvan-Patha
5. No object is personal....All the strengths that we may have, are only a part of the totality of the strengths; and totality of the strengths does not belong to any person. Sādhan-Trivenī
6. The whole creation should be regarded as an object; because despite the fact that all objects look different based on sense-knowledge, from the standpoint of intellectual knowledge, totality of the objects is one only. And in the knowledge that is beyond intellect, there is absence of the objects. Sant-Udbodhan
7. If the beauty of the objects were independently their own, then there would not be any change in the objects. Constant change proves that the created

objects have been granted beauty by someone else.
Mānav-Darshan

8. No object, ability, strength is required for our own self.
Safaltā Kī Kungī
9. The objects are verily renouncing us [all the time]; and if we too renounce them, then they will appreciate us. Metaphorically speaking, the objects get disturbed and tormented when hoarded and when someone misuses them and places the stone of 'mine-ness' upon them. They are happy with the one who is neither attached to them, nor hoards them or misuses them. The proof of their happiness is this—that you start getting the essential objects on their own; and the impoverishment vanishes from your life forever.
Safaltā Kī Kungī
10. The natural law is—the more useful an object is, the more easily it is attained. Darshan aur Nīti
11. When the value of a person becomes more than the value of an object, then greedless-ness is born.
Darshan aur Nīti
12. The importance of person does not depend upon the 'possession of objects;' value of person depends upon the 'possession of the discriminative wisdom.'
Darshan aur Nīti
13. All created objects are verily the property of the world.
Darshan aur Nīti
14. To regard the received objects as personal is to bind oneself in the slavery and greed of the objects. Upon the arising of the greed, impoverishment comes automatically. Darshan aur Nīti

15. To regard objects as more important than one's own self is to invite impoverishment. Darshan aur Nīti
16. By abandoning the attachment of the received objects, by abandoning the desire for unattained objects, and by using the received objects in a proper manner, one starts receiving the necessary objects automatically according to the [benevolent] dispensation of Nature. Darshan aur Nīti
17. The body, the senses, the vital breath, the mind, and the intellect—all get included under the meaning of the word 'objects.' Not only this, what we call creation is also an 'object;' because creation is not self-illuminating. Chit-Shuddhī
18. In the vision of totality, each object is non-separate. According to this view, totality of creation is verily an object. Then who would you consider as your own and to whom will you regard as the other. Either everyone is verily ours or else no object is our own. Chit-Shuddhī
19. There is no scarcity of objects in the [benevolent] dispensation of nature. It is because each object is infinite. There is no such seed that does not contain several trees within it. That is, no one can count how many seeds can come from one seed. In addition, from 'no-thing' has come into being 'all and everything.' Chit-Shuddhī
20. The importance of objects has deprived man of the objects and has made him turn away from life infused with pure consciousness. Chit-Shuddhī
21. No object is attained merely by its contemplation. Rather, contemplation only strengthens its

- attachment. Because for the attainment of objects, action is required; they are not produced by contemplation. To contemplate on that for which action is required accomplishes nothing other than making our mind impure. Chit-Shuddhī
22. The relationship of objects has changed *yog* into indulgence (*bhog*), knowledge into irrationality (*aviveka*), and love into several attachments. Chit-Shuddhī
23. In the turning away from the objects indeed is implicit the turning towards God. Chit-Shuddhī
24. To have a feeling of establishing ourselves in the objects creates a relationship of 'non-separateness' with them and to have a feeling of establishing the objects in ourselves creates a relationship of 'separateness' with them. The relationship of non-separateness creates trueness and the relationship of separateness creates dearness....The relationship of separateness and non-separateness with the goods gives birth to the sense of 'I' and the sense of 'mine' which makes the mind impure. Chit-Shuddhī
25. Neither the Infinite requires relationship nor are the objects capable of creating relationship. Then who has accepted relationship with the objects? In this regard, only this will be logical to say that he who has the yearning for the truth and craving for the objects has accepted the relationship with the objects. Chit-Shuddhī
26. Although person is more important than object, yet in reality, person is also an object only. Not only this, our

body is also an object and this entire creation is also an object. There is no object whatsoever which is not subject to creation and destruction, and does not depend upon the other for its illumination. Chit-Shuddhī

27. That which is subject to creation and destruction, in which there is constant change, and that which is illumined by the other—that is called the 'object.' Chit-Shuddhī 348
28. The relationship of objects has created inertness in us; and the expectation of pleasure from the objects has made us dependent. Chit-Shuddhī
29. This is everybody's experience that for the sound sleep, one gives up the dearest most object and person. Man has no other relationship so strong for which he could give up sleep. But, for the purpose of sleep, he verily gives up all objects and relationships. According to this view, the relationship of all objects is limited only up to the waking and the dream state. In other words, there is no everlasting relationship with any object or person. Chit-Shuddhī
30. The attachment with the objects gives rise to greed and their misuse gives rise to delusion. Chit-Shuddhī
31. The goddess of intelligence is superior to all worldly objects; there is no doubt about it. But [the goddess of intelligence] is incapable of reaching up to the truth. This is the supreme truth. Sant-Samāgam 1
32. Anything that is subject to creation, change, and destruction is called object. According to this view, this whole world is an object. Sant Vānī 8

33. All objects verily belong to God; that is, they do not belong to anyone as anyone's personal property. This is a science. Pāthyey
34. Those objects that can live without us; that is, those objects that are not attained by us—in their non-attainment alone is implicit our development. Jīvan-Darshan 167
35. That which is received is not useful for our own self; rather it is [useful] for others. Mānav-Darshan
36. Anything anyone has received is a gift from someone. Mook Satsang
37. To think of abolishing any object is to acknowledge its existence and to have an aversion toward it, which is really a type of relationship. Mānav Kī Māng
38. Whatever one has received as personal, its usefulness is for others; and whatever is received by others, its usefulness is for us. Mānav-Darshan
39. Whatever is mutually granted as between two classes, between two persons, and two nations, it is not useful for one's self. It is useful for the other. And whatever the other has is useful to one's self. Sant Vānī 5



Discriminative Intellect or Faculty/Sense of Discrimination (*Viveka*)²⁸

1. The intellect is like a natural device. And discriminative intellect [or wisdom] (*viveka*) is beyond nature and is a numinous entity. Mānav Kī Māng
2. The intellect is material Nature's act. And *viveka* is numinous majesty beyond material Nature. Mānav Kī Māng
3. What is the difficulty in respecting *viveka*? The reason is this that we have accepted the dealings of mind, senses etc., as life itself. Mānav Kī Māng
4. When we capture the luminosity of discriminative wisdom (*viveka*) in a particular language or script, it is called a 'scripture.' And when we see the luminosity of the same *viveka* in the life of some person, we start calling that person a 'saint.' Mānav Kī Māng
5. The belief that is contrary to *viveka* is worthy to be given up; but it is not necessary for the belief that it should receive the support of *viveka*. The belief in a state or in an object that has been produced is contrary to *viveka*. Mānav Darshan
6. Why are you doing [something]? With what feeling are you doing it? And how are you doing it? If these three matters are illumined by the light of the discriminative intellect (*viveka*), then understand that we are careful

²⁸ *Viveka* in this context means a 'sense of discrimination' or 'discernment' between the real (*nitya*) and the unreal (*anitya*). In simple words, it is the 'discriminative intellect' or 'reasoning faculty' that distinguishes between what is real (or true) and what is unreal (or false). *To avoid awkwardness and to maintain the natural flow of translation, this word has been left untranslated for the most part.*

with regard to doing. It is a law that he who is careful in doing will not see downfall and will progress more and more gradually. Mānav Kī Māng

7. The discriminative intellect (*viveka*) inspires man to relinquish rights in an awakened manner. In the life of a discerning person, there does not remain even a trace of covetousness for the rights. To protect the rights of others is the moral duty or *dharma*; and to relinquish rights is called *viveka*. Pāthyey
8. *Viveka* is not the result of any action. It is because for the commencement of a task, *viveka*, competence, and natural objects are required. According to this view, action is the product of *viveka* and not its cause. Therefore, *viveka* is the numinous entity which is received through the motiveless grace of the Infinite. Jīvan-Darshan 218
9. We are taught not to do actions that are contrary to our reason or sense of discrimination (*viveka*). But as long as the relationship that is contrary to reason and the belief that is contrary to reason will remain, actions contrary to reason will definitely get done. Therefore, first of all, it is essential to end relationships and beliefs that are contrary to discriminative reason. Safaltā Kī Kungī
10. Today, we do not give up relationship that is contrary to discriminative reason and gobble up the entire Gītā. But will the delusion get destroyed by that?...Perfection will not be attained by this. The perfection will be attained by ending the relationship that is contrary to reason, which will end the delusion

right away. Without ending the relationship that is contrary to reason, the spiritual practice does not even begin, read as much as you may the Gītā or sit as much as you may in the meditative absorption (*samādhi*).
Safaltā Kī Kungī

11. It is also not so that the relationship contrary to reason is given up slowly. The relationship does not get broken into pieces, [so to speak]. When a relationship ends, it ends entirely all at once [in one stroke].
12. In the soil of the form of attachment is born action that is contrary to reason. It is a law that, that which is born dies automatically; but due to the persisting of the cause of the birth, the birth keeps taking place in spite of the death. Darshan aur Nīti
13. Whatever is happening is happening due to the Benevolent Dispensation (*Mangalmeya vidhān*). And whatever needs to be done needs to be done discerningly (*vivekapuravak*). There is an identity of kind between the Benevolent Dispensation and the discriminative intellect (*viveka*). Self-reasoning (*nij-viveka*) is the personal dispensation and the Benevolent Dispensation is of the totality. There is identity of kind and identity of form between the microcosm and the macrocosm. In this manner, action performed in the light of self-reasoning is verily according to the Benevolent Dispensation of the Infinite. Darshan aur Nīti
14. *Viveka* is that light in which through the discriminative intellect-perspective man can achieve mastery over the [irrational] sense-perspective. Darshan aur Nīti

15. The significance of *viveka* lies in ushering us upon the path of Truth, and not in argumentation. *Viveka* is a means, not the goal. The adherence to the means (*sādhan*) (spiritual practice guided by *viveka*) grants perfection; however, attachment to the means is improper means (*asādhan*) in the form of means (*sādhan*). Darshan aur Nīti
16. Out of action that is contrary to reason (*viveka*) is born the lack of duty; out of relationship that is contrary to reason is born the body-conceit; and out of belief that is contrary to reason is born the belief in the object, person, etc. Darshan aur Nīti
17. The spiritual aspirant is not able to become detached from the body due to disrespect of the self-reasoning and respect of the knowledge of the senses. One may very well make use of the knowledge of the senses, but one must respect self-reasoning. Chit-Shuddhī
18. Action is the portrait of the doer, and nothing else. The purity should reside in the doer before the start of the action; that is, from the pure doer alone can the pure deed be fulfilled. The purity in the doer comes on account of the purity of the sentiment and purity in the sentiment lies in respecting the self-reasoning (*nij-viveka*). Chit-Shuddhī 154-155
19. Irrationality (*aviveka*) is not the absence of the discriminative intellect (*viveka*), but a dishonor of the discriminative intellect (*viveka*). Chit-Shuddhī
20. Only by disrespecting *viveka* are born lust, craving, and inaction. Chit-Shuddhī

21. In the dispensation of *viveka* are present the science of action, the science of union, and the science of self-realization. If a person does not disrespect the received *viveka*, then inaction, sense-indulgence, and false ego-sense cannot not arise....Disrespect of *viveka* gives birth to ego-sense in the body, senses, mind, intellect etc., which in turn gives birth to the sense of doership and enjoyer-ship—that is, one starts regarding oneself as the doer and the enjoyer. Chit-Shuddhī
22. As soon as the sun of *viveka* rises, the relationship with whatever is seen presently gets severed and then *bhog* (sense-indulgence) gets converted into ‘*yog*’ (communion with the Divine) and lack of reasoning (*aviveka*) gets changed into ‘realization’ (*bodha*). Sant Vānī 8
23. A relationship that is contrary to *viveka* is not severed slowly. The relationship does not get broken into pieces, [so to speak]. When a relationship ends, it ends entirely all at once [in one stroke]. Sant Vānī 7



World Peace (*Vishva-Shāntī*)

1. Become at once happy to see one who is happier than you; and be compassionate towards the unhappy—this is the master key for world-peace. Sant Vānī 4
2. Making the proper use of the capability or capacity is the master key for world-peace. Preranā Patha
3. When will the world-peace come? When every brother and sister gets the awareness that I am a human being first and a Hindu, a Muslim, a Christian, a Parsee, a communist, a socialist (and what not) later. I will not make misuse of the strength because I am man, because I am a human being. Sādhan-Trivenī
4. If we want the issue of the world-peace to be resolved—not as an imagination, not as a dream—then we have to take a vow not to regard anyone as bad. Sādhan-Trivenī
5. Until we will have such a high thinking that ‘this’ is one world and ‘That’ is one God, the issue of world-peace cannot be resolved. Sādhan-Trivenī
6. If you think that the world peace will come by changing the religion, by changing the ‘ism,’ or by changing the situation, then you are belaboring under total misconception. No matter what type of situation it is, all situations are marked by some lack. No situation can augur peace. Only the proper use of the situation is peace-bestowing. Sādhan-Trivenī
7. The problem of the world-peace gets resolved through dutifulness. Safaltā kī Kungī
8. Even when in one body the shape and function of every organ are different, still there is unity and

uniformity of dearness in each organ of the body. There is no difference in dearness based on the difference in functions. The basic reason for this is that the entire body is one unit. No one is opposed to this matter. Similarly if we develop full faith in the unity and solidarity of the world, then in spite of differences in the language, opinion, action, ideology, tradition, shape, way of living, etc., the oneness of dearness can remain safe. Darshan aur Nīti

9. The welfare of the world occurs automatically through the seers of truth and the supreme devotees. The only difference is that the world is not able to recognize that they (seers and devotees) are initiating the welfare of the world. In other words, in the physical sense they do not appear in the form of a 'leader.'...Due to the body-conceit, the ordinary people are not able to perceive the subtle service [rendered by these great-souls]; this is the fault of their perception. Sant-Samāgam 1
10. The body belongs to the world; therefore, one should cheerfully offer it to the world. When we give the body that belongs to the world to an imaginary society, nation or sect, then extreme restlessness arises in the world. The root cause of this restlessness is only this—that we do not give that object to the world which belongs to the world. Sant-Samāgam 2



Trust (*Vishvās*)

1. The trust of 'this'²⁹ is contrary to the discriminative intellect. But the trust of 'is' is not contrary to the discriminative intellect. Sant Vānī 4
2. If trust in God is kept to fulfill some other need, then it will cease to be the goal-perfect (*sādhyā*) and will become a means (*sāadhan*). When God, by not being regarded as the goal-perfect, becomes a means, then God will get far away. Sant Vānī 7/ 53
3. The one and the only one thing worthy of trust is the All-Competent God. Mānav Kī Māng
4. To trust in the seen and to ponder over the unseen is the misuse of the trust and the reflection. Mānav-Darshan
5. Whatever person you have been granted, that person has been granted not to trust but to serve. Whatever objects are granted to you, they are granted for making their proper use and not for hoarding or trusting. Mānav Kī Māng
6. If you will trust in what you see, you will be misled. Sant Vānī 5
7. Doubt is the mother of knowledge and trust is born of doubtlessness. In other words, doubt awakens the yearning [for knowledge] and doubtlessness creates the trust. Mānav Kī Māng

²⁹ The word 'this' in this context refers to the world. And the word 'is' refers to the Ultimate Reality that lies behind or beyond the perceptible world.

8. With knowledge, abstention of the world is attained; and with trust, the Lord of the world is attained. Pāthyey
9. Trust can only be had of that which the spiritual aspirant has not perceived through intellect-perspective and sense-perspective. Satsang aur Sādhan 62
10. Several ideas arise in the life of the spiritual aspirant by trusting in what is seen. Satsang aur Sādhan
11. It is a mistake to trust in that whose attainment is proven through action and discriminative intellect (*viveka*). The spiritual aspirant has to trust only and only in Him who cannot be attained in any other manner. Satsang aur Sādhan
12. To regard what is received as ours is a trust which is contrary to the discriminative intellect. Such trust indeed leads to the arising of disorders. Duhkha kā Prabhāv
13. Only upon having faith in the [reality of] body that many types of beliefs such as the belief in place, time, object, person etc., start arising automatically; with the ending of faith in the [reality of] body, all these get destroyed. Jīvan-Darshan
14. It is a law that we start automatically developing our everlasting relationship and self-identity with that in which we trust. Chit-Shuddhī
15. The trust in the Infinite that lies beyond the objects not only liberates us from the slavery of the objects but is also capable of establishing our relationship with the Infinite. Chit-Shuddhī

16. Distinction-free trust cannot be in the object etc., because we have doubt regarding which we have partial knowledge, and not the trust. Chit-Shuddhī
17. In trust, the capacity to establish relationship is self-proven. We indeed develop attachment with that in which we trust. It is a law that attachment awakens dearness. Chit-Shuddhī
18. Trust should not be in that which we know through the senses, mind, and intellect. Trust should be in That which has never been the object of any of our senses. Chit-Shuddhī
19. Even if doubt-free trust is not knowledge, yet its influence in our life is verily equivalent to knowledge. Only that trust is called trust in Him regarding which no one knows anything; but whose demand [or necessity] is in [our] life. Sādhan-Tattva
20. Trust is also required to establish relationship with That regarding which we do not know anything; in other words, trust alone is the foundation of the theistic faith. Sādhan-Tattva
21. *Dharma* and *viveka* also get strengthened and safeguarded with trust in God. Trust in God alone works in each situation. On the strength of trust in God alone man can attain his goal. Sant-Saurabh
22. Trust in the worldly people has proven highly dangerous. Man is greatly deceived by trusting in them. More so, the spiritual aspirant should not trust even his body, mind and intellect. Only God alone indeed is worthy of our trust. Sant-Saurabh

23. As long as a person has trust in the world and keeps regarding it as his own, he is not free from the danger. All worldly objects betray. Sant-Saurabh



Repose or Rest (*Vishrām*)

1. One attains repose (*vishrām*) in three ways—either by respecting what is known [through *viveka*], or by respecting what is present or received, or by surrendering to the Infinite. Sant Vānī 4
2. In this repose is present, God of the devotee, knowledge of reality of the seeker, and *yog* of the *yogi*—that which can be attained by everyone, is [found] in repose, and not in the exertion or the effort. Sant Vānī 6
3. Choice-less awareness (*nirvikalptā*), equanimity, detachment, and taking refuge (*sharnāgati*)—these four pillars appear to us to be of the repose. These four are the gateways to enter in the kingdom of repose (*vishrām*). Jīvan-Patha
4. We will do this for ourselves in the world; we will get something by this; we will get something from the world; we will get something from God—as long as these matters remain in life, we will not attain repose (*vishrām*). Jīvan-Patha
5. Complete the necessary work and leave the unnecessary work and expect nothing in return—then you will attain repose! Sādhan-Trivenī
6. Repose is not inaction or sloth; that is why it is attained through the cultivation of necessary work and through the abandonment of the unnecessary work. Sant-Udbodhan
7. In human life, doing and getting are verily the efforts. Therefore, real repose lies is in the ending of these. Sant-Udbodhan

8. To be free from the effort or exertion does not mean not to do any work with the body. To be free from the effort means to be free from the volition (*saṅkalpa-rahita*). Sant-Udbodhan
9. The association with Truth (*Sat kā sangh*) is solely implicit in the repose that is “free from ‘I-am-the-doer-idea’” (*ahamkriti-rahita*). Mook Satsang
10. Repose is not a practice or a preparation. It does not get fulfilled through someone’s cooperation but is attained by one’s own self through one’s own self. Mook Satsang
11. Indeed repose is in the beginning and at the end of exertion. And existence abides verily in that which is in the beginning and at the end—that alone is the Imperishable. To be non-separate or to be one with That is verily the association with Truth (*Sat kā sangh*). Mook Satsang
12. Repose is not found without being “free from ‘I-am-the-doer-idea’” (*ahamkriti-rahita*). Mook Satsang
13. Only in the soil that is free from attachment (sense of ‘mine’) is implicit the eternal repose. Pāthyey
14. Effort creates identification (*tadātmaya*) with the body and repose makes one un-attached to the body. Pāthyey
15. Only those attain repose who are able to disengage themselves from all objects, states, etc. Jīvan-Darshan
16. Bodily repose is achieved through necessary exertion; mental repose is achieved by renouncing unnecessary volitions; and intellectual repose is achieved by

renouncing the pleasure derived from the fulfillment of volitions/resolves (*saṅkalpas*). Jīvan-Darshan

17. Repose is attained only by one who does not find anything in oneself of oneself. And who neither misuses the attained objects nor craves for the unattained objects. Jīvan-Darshan
18. In order to find repose, it is essential to adopt the master key that one does not ever have to do anything for oneself. Nor anything done so far has been of use to oneself. Whatever is the outcome of action, it can only go so far as unto the body. Safaltā Kī Kungī
19. Whatever we need for ourselves is within us. That which is within us is not attained through any effort; rather, it is perfectible through the repose. To find repose, no received object, ability, and capability are required. Safaltā Kī Kungī
20. By their very nature, all situations are subject to change and repose is present within us. To turn away from what is within us, to give importance to and to run after those situations that are subject to constant change, verily keeps the spiritual aspirant deprived of the repose. Chit-Shuddhī
21. When one finds repose in life, then doubtlessness also comes; and when doubtlessness arrives, then love also manifests spontaneously. Chit-Shuddhī
22. If one does not find repose at the end of a task, then one should understand there must have been some carelessness in the performance of task; otherwise, attainment of repose is quite natural. Chit-Shuddhī

23. There is no capacity whatsoever whose place of origin is not repose. Chit-Shuddhī
24. Repose is found in three ways—by fulfilling the task at hand with pure mind, by devoting full energy, and keeping focused on the goal; by being free from the desires in a discerning manner; and by trustfully relying on the motiveless grace of the Infinite. Chit-Shuddhī
25. There is one big difference between sloth and repose. A slothful person is always struck in the contemplation of objects; and, a person who has found the eternal repose becomes free from the thought (or contemplation) of objects. Chit-Shuddhī
26. There is no ‘movement’ whose origin is not repose; there is no ‘state’ that is not attainable by repose; there is no ‘thought’ or ‘idea’ whose origin is not implicit in repose....The attainment of communion (*Yog*), knowledge (*Jñāna*), and love (*Prem*) is implicit in the repose. Chit-Shuddhī
27. No one finds repose without ending the relish for action, without which the requisite development does not take place. Chit-Shuddhī
28. There is no person, place, time getting tired of and separated from which one does not long for repose. At the end of every proclivity, one wants repose—wants not to do and thinks not to do. Sant-Samāgam 2
29. Exertion is for the world and repose is for our [own] self. When you begin to do a task, do not work based on the idea ‘what will I gain out of it?’ Rather work with the thought ‘what will the family gain out of it?’ ‘what will the world gain out of it?’ Sant-Udbodhan

30. 'Life is labor indeed'—it appears so until one has not attained the real repose. Mook Satsang



Dispassion (*Vairāgya*³⁰)

1. The real meaning of estrangement or indifference (*viraktī*—lack of interest) is—lack of interest in the sense-objects; in other words, [it means] to increase the value of the ‘enjoyer’ of the sense-pleasures as compared to the sense-pleasures. That the ‘enjoyer’ (*bhogtā*) can live joyously without the sense-objects—this is what is meant by ‘increasing’ the value of ‘enjoyer.’ Mānav Kī Māng
2. The infallible means to attain dispassion (*vairāgya*) is to respect your own discriminative intellect (*viveka*). Sant-Udbodhan
3. In becoming dispassionate (*vīta-rāga*) lies the pinnacle of character-building. And in becoming dispassionate verily is the complete development of humanity. Mānav Kī Māng
4. There is no wisdom (*viveka*), no sacrifice, no repentance, nor penance like the despair of the transient existence. It is because no sooner do we become dismayed by the transient existence than our relationship with the physical, subtle, and causal body—all the three bodies—gets severed. And no sooner do our relationship with the three bodies is severed than we verily experience death in life itself and attain immortality. Jīvan-Darshan
5. When a man becomes dispassionate, he thinks about nothing else other than his only duty—the search for truth. He then, renouncing everything, becomes steadfast in the search for truth. Sant Vānī (Prashanōttra) 35

³⁰ *Vairāgya* signifies freedom from all worldly desires; indifference to worldly objects and to life of attachment and identification with objects.

6. The *Dharma*³¹ is nothing but the science of duty. And dispassion is the fruit of living according to *dharma*. Sant-Saurabh
7. He, who has become dispassionate and he who has attained steady abidance in the self (*ātam-rati*), has nothing left here to do. It is because the observance of *dharma* is essential only until one has not become dispassionate. Because dispassion is awakened by the observance of *dharma*. Upon the awakening of dispassion, all types of *dharma* and *karma* come to an end. Sant-Udbodhan



³¹ The word '*dharma*' has been left untranslated. It literally means 'the law of inner being of a thing' and can variously denote religion, law, moral code of conduct, virtue, etc.

Taking Refuge [in God or Surrendering to God] (*Sharnāgati*)

1. For example, if someone were to say, 'I have taken refuge in God.' Well, if you have taken refuge in God, by virtue of that, why do you nourish your ego? Taking refuge (*sharnāgati*) indeed is meant for the annihilation of the ego. Jīvan-Patha
2. A person who has taken refuge with complete faith, reverence, and trust becomes one with God (*sharnānanda*). Sant-Udbodhan
3. The operational form of dearness is service only. According to this view, *sharnāgati* includes steadfastness in one's duty. Mānav-Darshan
4. The spiritual practice of *sharnāgati* destroys the sense of ego, after which (i.e., after the obliteration of ego-sense) everyone attains everything. Then no kind of lack, dependence, and dullness remains behind; attaining this state is the purpose of life. Sant-Udbodhan
5. The spiritual aspirant who has taken refuge feels nothing within himself as his own. Sādhan-Nidhi
6. *Sharnāgati* is not humility but remembrance of the eternal relationship. Sādhan-Nidhi
7. *Sharnāgati* is not achieved till the idea that 'i-am-the-doer' remains. *Sharnāgati* is implicit in surrendering oneself with complete faith, reverence, and trust. According to this view, only through silent *satsang* (*mook satsang*) *sharnāgati* comes alive. In surrendering the ego lies the obliteration of the ego. The destruction of the sense of 'I' (*aham*) and the sense of 'mine' (*mama*) is the true *sharnāgati*. Mook Satsang

8. One cannot be *sharnāgata*³² while retaining the support of the doership. This is an unalterable truth. He who has anything left here to do for himself, how can he surrender himself? And he who cannot surrender himself, how can he take refuge? Mook Satsang
9. As darkness of infinite ages gets destroyed in the [light of] the present, even so all the disorders or modifications (*vikāras*) of lifetimes get destroyed automatically upon taking refuge. Sant Pattrāvalī 1
10. Discriminative detachment and trustful surrender—the fruit of both of these is the same. Pāthyey
11. In the view of one who has taken refuge (*sharnāgata*) there is no other reality [except God]. He sees his *sharanaya* (God) in myriad forms and envisions Him only in every occurrence. Sant Pattrāvalī 2
12. To merge all resolves (*saṅkalpas*) in the resolves (*saṅkalpas*) of our Creator is true *sharnāgati*. Sant Pattrāvalī 2
13. In taking refuge lies the supreme achievement [of self-efforts] of the spiritual aspirant. Pāthyey
14. At any time, there is no one other [than God]. Our Beloved alone is in all forms. To perceive anyone else is our only mistake. This mistake ends automatically upon taking refuge. Pāthyey
15. *Sharnāgati* is the key to success and is the limit of spiritual aspirant's self-efforts. There no place for fear, worry, and disappointment in the life of the one who has taken

³² One who has taken the refuge.

- refuge. *Sharnāgata* is highly dear to *sharanya* (God) for there is no one else that is of the *sharnagata's*. Pāthyey
16. In the eternal pastime of the dearness and the dear Beloved lies the fulfillment of human life, which is attainable by taking refuge [in God]. Pāthyey 260
17. Those who, relying on His motiveless grace, have taken refuge, they all attained to His supreme wealth of Love. Pāthyey
18. The one who has taken refuge should become [self-less] will-less, forever. Pāthyey
19. When the spiritual aspirant has properly experienced incompetence in himself, then only he becomes eligible for taking refuge. Satsang aur Sādhan
20. There is no opposition in surrender and self-effort....Self efforts leads to *sharnāgati* and *sharnāgati* leads to self-efforts automatically. Chit-Shuddhī
21. When the spiritual aspirant, based on doubtless trust, surrenders his sense of 'I' and 'mine' to the Infinite, then he attains to the same divine life that is attained through self-efforts. Chit-Shuddhī
22. To ask for nothing and to do nothing is called surrender. The worshipers of peace only discover peace through renunciation based on knowledge of reality. The worshipers of power only get power through penance, *yog*, self-restraint, etc. But upon surrendering, renunciation and penance get done naturally. Therefore, the surrendered one attains both peace and power. Sant-Samāgam 1
23. Nothing else remains here to be done after taking refuge. This is the ultimate means of the path of devotion (*bhakti*-

yog). *Sharnāgati* happens only for once in life. Only he can taste the nectar of *sharnāgati* who has no pride left whatsoever of his personality. Sant-Samāgam 1

24. True surrender happens only once in life; after that there is nothing left here to be done. Sant-Samāgam 1
25. The sentiment of *sharnāgati* is the ultimate means of the path of devotion, which is undertaken only once in life. Sant-Samāgam 1
26. There is no object or state which is not changing constantly; perhaps, as if, it is teaching us that we should not get struck in anything limited. Rather, we should always progress towards the supreme center of Freedom, which occurs most easily through surrender or by taking refuge [in the Divine]. Sant-Samāgam 2
27. Whosoever expects whatsoever from him in a justified manner, the one who has surrendered enacts that very part accordingly. For himself, he who has surrendered expects nothing apart from the *Sharanya* (God). In other words, the one who has surrendered, despite being everything for everyone, for himself, he looks towards nothing apart from *Sharanya*. Sant-Samāgam 2
28. The perfect means (or spiritual practice) is that which does not separate the spiritual aspirant (*sādhaka*) from his goal (*sādhaya*). According to this view, the sentiment of *sharnāgati* is the quintessential means. Sant-Samāgam 2
29. Even the most decadent person becomes pure by taking refuge. Sant-Samāgam 2
30. It is a law that whoever is of service to someone, he becomes dear to the one who is served. Thus, according to the same law, the one who has surrendered becomes dear

to God, i.e., the ‘surrendered to’ becomes ‘the surrendered to, to the surrendered!’ (*sharanaya ka sharanaya*). Sant-Samāgam 2

31. The inclination to do ends on taking the refuge. And one realizes that now there is nothing here left to be done. The inclination to do does not let the egoism to perish. Sant-Samāgam 2
32. Those who sincerely take refuge in the Lord receive the necessary objects, unasked; they do not get the unnecessary objects even when asked for. Sant-Samāgam 2
33. We regard our body as ours and give it tremendous importance. That is why the world does not give it any importance. There cannot be two owners of the same property. That object which has become God’s [through total surrender] gets provided for on its own [by God]³³. Sant Vānī (Prashanōttra)
34. By turning away from the body and the world and by relying upon God by surrendering oneself to Him, one experiences no difficulty whatsoever in depending upon God’s motiveless grace. Therefore, this practice is infallible and extremely easy. Sant-Saurabh
35. Until the spiritual aspirant has the quintessential sentiment [of trust] in God, till then he cannot be surrendered to God. Sant-Saurabh

³³ Sri Krishna in the Bhagavad Gītā 9.22 assures his devout devotees: ‘...*yogakṣemaṃ vahāmy aham*:’ ...I provide for what they lack and preserve what they have. Swāmī Ram Tirath used to say that this is the mid-point of the Gītā, the very center of the Gītā—this seminal verse splits the Bhagavad Gītā in two halves! Hence its importance.

36. *Sharnāgati* is not a practice; *sharnāgati* is a sentiment. *Sharnāgati* means only this—to surrender oneself to that God of which one has only heard of. Sant Vānī 4



Body (*Sharīr*)

1. Don't seek entitlement for your body after serving your family. Leave the needs of your body on the will of your family. Then you will see how much peace you will get. Sādhan-Trivenī
2. You do not need any material or apparatus to discover God. If no apparatus is needed, then what will you need your body for [in this regard]? It will not be useful in the discovery of God. Just serve God's creation with the help of this body. Sādhan-Trivenī
3. The bodily needs get fulfilled automatically by serving the society. Sādhan-Trivenī
4. The resolve to maintain the body in tact is meant only for social service. God is not attained by the body; liberation-in-life is not received through the body; eternal peace is not attained through the body. Sādhan-Trivenī
5. The lord of this body is the same as the lord of the world. I am not the lord of the body. He who will accept this matter, his body-conceit will end. Sādhan-Trivenī
6. What can we do without the co-operation of the body? We can become desireless, effortless; and with faith and trust, we can surrender or take refuge [in the Divine]. Sant-Udbodhan
7. The poor body and world are not even slightly helpful or unhelpful in fulfilling our [real] demand [to realize God]. Sant-Udbodhan
8. The spiritual aspirants at no time need the body for their own purpose. Sant-Udbodhan

9. By insightfully (*viveka-puravak*) accepting oneself to be separate from the body, there remains no need for the world. Sant-Udbodhan
10. The body is not our true existence. Our spiritual practice, our conduct is our true existence. Mānav Kī Māng
11. If someone were to ask—do you want to live in the blood, in the bones, in the flesh, in bone marrow, in the urine? All thoughtful people will say that they do not want to live in such a manner because no one likes impurity. Now let's think ourselves—what else is there in the body except the impurities? One has to admit that there is nothing else!³⁴
Mānav Kī Māng
12. Where there is body, there indeed is death. Mānav Kī Māng
13. The relationship of the objects is up till vital breath, and not after that. The relationship of the vital air is up till the body, and not after that. And the relationship of the body is up to the point of death, and not after that. Mānav Kī Māng
14. If one were to place crap in the urn and cover it with silk cloth and ask someone if they would like to keep it, then everyone would say, no. Then why do we decorate the body with most beautiful ornaments and clothes? One

³⁴ This may seem very harsh to some modern sensibilities since we identify with our body-consciousness too much. Our entire cosmetic-culture is devoted to keeping us seduced to the peripheral attractions of the body. The fact is that our body is constantly degenerating despite our great desire and best efforts to the contrary. Therefore, saints, in their inexhaustible compassion, help us to develop dispassion (*vairāga*) towards the body which is *vikārī* anyways.

- would have to say—by disregarding the knowledge born of our [discriminative] intelligence. Mānav Kī Māng
15. No one can prove their independent existence by creating identity with the body. And no one has received anything from the world by regarding oneself as separate from the body. Then one has to admit that one does experience proclivity in what appears [to be real], but one does not attain anything. Mānav Kī Māng
16. Tell one such thing that you get by regarding yourself as separate from your body? Mānav Kī Māng
17. One has to give up attachment of the body and not abhor it. Mānav Kī Māng
18. Trust of objects like body, etc., has turned us away from trust in God and the body conceit has turned us away from the immortal existence. Mānav Kī Māng
19. There is still existence even when the body remains no more; then what meaning does the craving to keep the body in tact has? Nothing whatsoever. Sāadhan-Nidhi
20. We have responsibility to use properly objects like body, etc. The conviction that dependence on them will lead to our welfare is delusional. Mook Satsang
21. Once one becomes steadfast in one's own duty or law of being (*sva-dharmanīshtha*), the observance of the body-*dharma* starts happening automatically according to the laws of Nature. Mook Satsang
22. Those who regard the world for the purpose of the body experience sorrow by becoming slaves to sense objects and getting struck in the net of cravings. Those who regard the body for the purpose of the world, they,

crossing [the ocean of] *saṅsara*, attain to the eternal bliss.
Sant Pattrāvalī 1

23. Just like the world is separate from me, and is so far from me; even so this body is also that much far from me. Just like I do not have sovereignty over the world, even so I have no sovereignty over my body also....Truthfully speaking, there has never been the union of the body and the world with our [real] self. Sant Vānī 7
24. The body remains far from us despite its union with us. The identity of the sentiments, the identity of thoughts/ideas, and the identity of form and nature is the real union. Sant Pattrāvalī 1
25. All types of sorrows are due to [the error of] regarding the body as our [real] self. Sant Pattrāvalī 1/28
26. The body is an object of the world; it will last until whatever work God has to get done through it, gets done. Pāthyey
27. As a pen is held in one's hand while writing and is put down the moment writing is finished, even so hold the body, as it were, to perform tasks, and as soon as the work gets done, put it away safely as is and at the same place only. By doing so, at the end of each proclivity, spontaneous communion (*sahaja-yog*) will occur automatically which is capable of providing the requisite ability. Pāthyey
28. Keep on looking after the body properly and keep on making its proper use. Without any sense of attachment with it, one should surely serve it as such. Pāthyey
29. Regard the received objects such as body etc., as worship-material for the Lord manifested in the form of the

- cosmos; do not regard it as yours—this is a master key to be free from the body-conceit. Pāthyey
30. The body is a service-treasure (*sevā-nīdhī*); to safeguard it is service; to be attached to it is a mistake. Pāthyey
31. The task in which the doer gets the enjoyment, the effect of that task is useful for the body. Pāthyey
32. One should take care of the bodily health as apropos. Through the service of the body also the attachment with the body gets abolished. Pāthyey
33. There is no question of gain or loss due to the existence or the non-existence of the body in the life of a spiritual aspirant who is a believer. Pāthyey
34. The body is a material for the service of the world; we have nothing to do with it. With this truth becoming reality in life, even the resolve to maintain the body also ceases to be. Pāthyey
35. In fact, the existence that is devoid of body is the real existence. In that alone the aspirant should have the immovable faith. In the realization of that life lies the obliteration of attachment. Pāthyey
36. The spiritual aspirant can become desireless without the body, can create a relationship of self-identity with God, can take a pledge to be free from the committed vice as well as from the known vice, and can become fearless based on trust in God. With love for God, the spiritual aspirant can be of service to God. Pāthyey
37. You are not the body at any time, nor is the body yours. The body is merely the manure of the garden in the form of the world, and nothing more. Pāthyey

38. The body may remain anywhere, in whatever condition, or even may not exist; in this, there is no loss to our [real] self. Pāthyey
39. When the body-idea ceases to be in us, then there remains no attachment in any [one's] body and one's freedom from delusion (*nir-mohatā*) becomes self-evident. Pāthyey
325
40. How is the body?—to pay attention to it indeed is a great mistake. After becoming surrendered in service, the question of the safety of the body rests with the one who is served and not on the servant. Pāthyey
41. Those who think that the body is a means to fulfill their fondness, they never get peace. They never, never ever get peace. The body is only a means or material for the service. Sant Vānī 3
42. Man has been granted the independence to make proper use of the body. No one has ever been granted the freedom to maintain the body intact. Safaltā Kī Kungī
43. There is not even a trace of exertion in the existence devoid of body. Now if someone were to ask, is there an existence that is devoid of body? If life is fastened to body only (*sharīr-yukta*), then what is death? Thus, it is [proved to be] an indisputable truth that the [real] existence is indeed beyond the body. The existence is not in the body, but there is a false illusion of life in the body. Chit-Shuddhī
44. Those individuals who regard the body as the means to the fulfillment of cravings for lust neither attain humanity nor true peace. Sant Vānī (Prashanōttra)
45. That we are in the body, this [to think in this manner] is a great madness. That I will suffer a great loss when the

body ceases to be—to think in this manner is a great madness. Sant Vānī 7

46. The materialist also has to admit that the body is not mine. The theist also has to admit that the body is not mine. The spiritualist also has to admit that I am not the body. Safaltā Kī Kungī
47. No one can be independent considering oneself to be the body. Chit-Shuddhī
48. All deeds originate by regarding oneself to be the body. Therefore, the body-identity alone is the mother of proclivity [or the tendency to engage in activity]. Chit-Shuddhī
49. The food that helps to build the body—that food is obtained from those forces of the cosmos that are not personal. From this it is verily clear that there is self-identity between the body and the cosmos. Darshan aur Nīti
50. If we have not severed our relationship with objects such as body etc., then we should understand that we have not fulfilled our duty through the objects which were entrusted to us for the fulfillment of the duty. Chit-Shuddhī
51. Regarding oneself as the body, no one can be free from the sorrow of non-fulfillment of one's resolves (*saṅkalpas*) or from the joy of fulfillment of one's resolves. And regarding oneself as separate from the body, one can very easily abide in the eternal peace. Chit-Shuddhī
52. By not regarding oneself as the body, all cravings come to an end; and with the ending of the cravings, the bondage

of joy and sorrow ends and one attains to the everlasting peace. Chit-Shuddhī

53. With the ending of identification with the body, one is not able to say anything about one's existence. Since whatever one may have to say, it has to be expressed through the body. And whatever has to be expressed through the body, in that the influence of the body will remain in some measure. But this does not mean that, that which cannot be expressed has no existence. It may not be expressible but it can be attained. Chit-Shuddhī
54. With the attainment of the accurate knowledge of the body, one attains the knowledge of the whole cosmos. It is because the body is a wave of the cosmic ocean. Chit-Shuddhī
55. A spiritual aspirant who does not perceive a sense of reality and beauty in his own body does not perceive reality and beauty in any object and person. Chit-Shuddhī
56. There is the acceptance of the body-idea; there is no oneness with it. But by having the sense of 'I' in the acceptance itself, one starts feeling oneness despite separateness....Acceptance can only end by non-acceptance; it cannot be ended in any other way. Therefore, 'I am not the body'—merely by this [realization] alone, relationship with the body can be severed. Immediately upon the severance of this relationship, the lust will end and the love of the ever-attained will awaken on its own. Chit-Shuddhī
57. By mere acceptance of the attainment of the body, that which is beyond the body appears to be unattained. In other words, my mere acceptance of the attainment of the

cosmos, that which is the support of the cosmos and through which the whole cosmos is illumined appears to be unattained. Chit-Shuddhī

58. Can the two persons who are attached to each other remain attached to each other after experiencing themselves as separate from the body? Never!...The attachment with all objects is on the basis of the attachment with the body because it is verily for the body that all objects are required....If we have no attachment with the body, then there cannot be any attachment with any object, person, etc. Due to the attachment of the subtle body alone, attachment with ideologies, sects, and beliefs arises. Chit-Shuddhī
59. By assuming the body-idea in oneself, the All-Blissful God Absolute appears in the form of the cosmos. Sant-Samāgam 1
60. Auspicious-inauspicious actions bind a person in the gross body; meaningful-meaningless contemplation binds a person in the subtle body, volition-full and volition-less state bind a person in the causal body. Chit-Shuddhī
61. The body is non-separate from the world; how does that matter to you? Think in a discerning manner, the body that you regard as your own, that body is in fact one with the whole world; because the body and the world are related like the body parts and the body. Sant-Samāgam
62. Constantly as a flow, the body is burning in the Time-fire. Can you save it with any invention? If you are not able to save it with any invention, then, by surrendering it to Nature, become free. Sant-Samāgam 1

63. A person who cannot sever relationship with the body cannot sever relationship with the world also. While the relationship with the body is there, one's mind will not become peaceful and pure even if one goes to the Himalayas. Sant-Saurabh
64. He who keeps the relationship with the body, howsoever penances he may perform, howsoever donations he may give, and howsoever exalted his state may be, his relationship with the world cannot be severed. Sant Vānī 7
65. By becoming free from the evil alone the gross (or the physical) body gets purified; by becoming desireless, the subtle body gets purified; and by becoming effort-less, the causal body becomes pure. Sant Vānī 2



Education (*Shikshā*)

1. A servant cannot be a true educator. Mānav Kī Māng 198
2. In this age, if someone becomes educated on the basis of wealth, then he will not be able to make proper use of the education; he will only get busy with the amassing of the wealth. Mānav Kī Māng
3. The education received with service motive makes one devoted to service. And the education that is received with the help of wealth makes one greedy. Mānav Kī Māng
4. I believe that each educational institution is a temple for the future building of the society. Due to this very reason, there is nothing nobler than the work of teaching. And student life indeed is the ground for the development of man. Sant Pattrāvalī 2
5. Those whose heart ache about the building of an elegant human being, whose mind is healthy, and who are proficient in their respective subjects, only those great ones are eligible for the work of teaching. Sant Pattrāvalī 2
6. The nation can provide education regarding arts and sciences; but the education regarding Indian culture can only be imparted by the saint-like servant. Sant-Samāgam 2
7. An educated person becomes confused only when he does not accept his own view. Literacy is a sort of ability. When the ability does not remain subservient to knowledge, then it ends up committing great catastrophic blunders. No one else has spread as many flaws in the society as have been spread by the educated folks. Sant Vānī (Prashanōttra) 4

8. What is the touchstone of being an educated person? – That, through the knowledge of arts and sciences, we should make ourselves so elegant that the society starts experiencing our need for itself. Mānav Kī Māng
9. The ability through which the usefulness of the society gets fulfilled, that ability is called ‘education.’ One should not regard one educated merely on the basis of some special position (degree) alone. Mānav Kī Māng
10. If the importance of position lies in the augmentation of the pride, then that position is always renounceable. Pāthyey
11. It is a law that kids change on the basis of a role-model. If they will be able to see a life that exemplifies such divine virtues as truthfulness, pious conduct, and generosity, they will themselves become like it. Mānav Kī Māng



Volition or Resolve (*Sanḱalpa*)

1. After the fulfillment of each resolve, a person comes to the same state in which he was before the origin of the resolve. Why don't you grasp this truth? The fulfillment of that *sanḱalpa* did not add anything unto you and the non-fulfillment of that *sanḱalpa* did not cause any detriment to you. You were verily in that state already. Sant Vānī 5/136
2. The fulfillment of the resolve occurs due to the [Divine] Dispensation and not by [the act of resolving]. Sant-Udbodhan
3. Our own *sanḱalpa* is verily the root cause of our catastrophe. Sant-Udbodhan 109
4. In fact the program [sequence of events] is verily all fixed. But this is experienced only by those spiritual aspirants who have no willful-will of their own. Thus, in absence of one's volition, whatever happens, that alone is right indeed. Pāthyey 211
5. The real devotee of independence verily visualizes dependence alone in the fulfillment of the *sanḱalpas*. Because the fulfillment of the *sanḱalpas* depends upon place, time, object, person, etc. Satsang aur Sādhan
6. The fulfillment or non-fulfillment of the *sanḱalpas* depends upon the Divine Dispensation. The spiritual aspirant is independent in the proper use of *sanḱalpas*. Satsang aur Sādhan
7. When there remains no *sanḱalpas* of the spiritual aspirant, then essential tasks keep on getting done through the *sanḱalpas* of others. The spiritual aspirant suffers no loss

- by becoming volition-free; rather there is all-round development only. Safaltā Kī Kungī
8. To fulfill the *saṅkalpas* of the world is our duty or service ('*sevā*'). And to fulfill the *saṅkalpas* of the Lord is 'worship.' When there remains no *saṅkalpas* of one's own, then no perturbation (*vikāra*) arises; that is, imperturbability gets expressed, which is in fact a [spiritual] means (*sāadhan*). Safaltā Kī Kungī
9. The attraction of [seeming] reality, beauty, and pleasantness of objects is verily the form of *saṅkalpas*. In other words, to accept the importance of objects more than one's own self is to get bound in the *saṅkalpas*. Chit-Shuddhī
10. The *saṅkalpas* do not arise at all upon the ending of the identification with the body, effected through discriminative intellect. Upon the ending of *saṅkalpas*, one enters in the kingdom of 'peace' that is beyond joy and sorrow. With this, the enjoyer, relish for enjoyment, and objects of enjoyment—the distinction of all three comes to an end. Chit-Shuddhī
11. Those *saṅkalpas* that invoke some unattained object, state etc., those *saṅkalpas* are impure and should be given up; because they augur one towards inertness and dependence. And *saṅkalpas* which awaken the yearning for that existence which is beyond all states are pure *saṅkalpas*. It is a law that upon the cessation of impure *saṅkalpas*, pure *saṅkalpas* get fulfilled automatically. Chit-Shuddhī 12

12. One gets much greater peace from the cessation of the *saṅkalpas* than the pleasure one gets from the fulfillment of the *saṅkalpas*. Chit-Shuddhī
13. Until the relation with objects is not severed, the *saṅkalpas* will keep on arising, getting fulfilled, and disbanding. Chit-Shuddhī
14. The place of origin of all *saṅkalpas* is self-identification with the object and in fulfillment of *saṅkalpas* also lies the importance of objects alone. In other words, the determination that 'objects alone are indeed life' is the very form of *saṅkalpas*. In the non-acceptance of the reality of objects, there is no arising of the *saṅkalpas* at all. In this view, the subtle form of objects is called '*saṅkalpa*' and the crude form of *saṅkalpa* is called the 'object.' ...*Saṅkalpa* and object—these are two sides of the same coin; call it *saṅkalpa* or the object as you may. Chit-Shuddhī
15. Whenever in life the image of non-fulfillment of *saṅkalpas* presents itself, the spiritual aspirant should understand that in the non-fulfillment of the *saṅkalpas* is implicit verily the fulfillment of the *saṅkalpas* of the Beloved. Chit-Shuddhī
16. The meaningfulness of the sacrifice of the unnecessary and the impure *saṅkalpas* is proven only when the spiritual aspirant does not get struck in the pleasure of the fulfillment of pure *saṅkalpas*; because the pleasure of the fulfillment of *saṅkalpas* gives birth to new *saṅkalpas*. Not only this, the relish for pleasure indeed gives birth to impure *saṅkalpas*. Because the indulgence in pleasures strengthens the body-conceit. Chit-Shuddhī

17. The slavery of pleasure arising from the fulfillment of each *saṅkalpa* is the mother of new *saṅkalpas*. Chit-Shuddhī
18. Until a person does not accept the reality of object, person, etc., the *saṅkalpas* do not arise. Chit-Shuddhī
19. Pure *saṅkalpa* is more respectable than impure *saṅkalpa*; but pure *saṅkalpa* has no value compared to being free from the *saṅkalpas*. Sant-Samāgam 2
20. Do not let those *saṅkalpas* arise which are not virtuous and regarding the broadcasting of which one will be hesitant. Sant-Samāgam 2
21. That which creates relationship with the object, person or state is called *saṅkalpa*. Sant Vānī (Prashanōttra)
22. With the realization of volition-free state (*nirsaṅkalpata*), steady abidance in that what 'is' (*Sat*-Truth) and severance of the relationship with that which 'is not' (*asat* or untruth) happens automatically. Because the moment we have *saṅkalpa* of that which is 'not,' our relationship with it is established by our consent; and the moment we have *saṅkalpa* of that which 'is,' we create distance from it. Sant-Samāgam 2
23. Whenever a spiritual aspirant feels that my essential and pious *saṅkalpas* are not getting fulfilled, then the aspirant should not entertain any thoughts of despair and disappointment; he should rather realize that now the Lord, in order to embrace me and to grant His love to me, is fulfilling His heart's desire instead of mine.' Sant-Saurabh
24. *Saṅkalpas* arise when any form of attraction (*rāga*) is present. Sant-Saurabh

25. The spiritual aspirant should savor the nectar that he experiences during the time of freedom from the *saṅkalpas*. The fulfillment of *saṅkalpa* after it's arising, and before a new *saṅkalpa* arises—paying careful attention during this *gap*, one may experience the nectar of being free from *saṅkalpas*. Sant-Saurabh
26. Mind is also an instrument (*karana*) only; so, mind does not have the capacity for *saṅkalpas*. Mind is not the doer of *saṅkalpas*, but it transforms itself in the form of a *saṅkalpa* in order to fulfill the fondness or inclination of the doer. Sant Vānī 5
27. The acceptance of identity (or sameness) of nature with the body (*tadātmaya*)—this verily is the root cause of the arising of the *saṅkalpas*. Sant Vānī 4
28. All thinkers have to admit this that after the fulfillment of *saṅkalpas*, every person comes back to the same state as he was before the arising of the *saṅkalpas*. So, what did you gain out of this, O dear brother? One gets only that which a person gets from scratching an itch—delight in scratching the itch and a wound as a result of scratching. No person can get anything other than this in exchange of the fulfillment of *saṅkalpas*. Sant Vānī 4
29. One cannot be free from dependence, from inertness, from sense of lack or scarcity while retaining one's *saṅkalpas*. Sant Vānī 4
30. The enjoyment of pleasure arising out of the fulfillment of *saṅkalpa* makes us dependent. The fear of sorrow from the non-fulfillment of *saṅkalpa* does not let us live peacefully. Sant Vānī 4

31. Our *saṅkalpa* is the root cause of all contra-methods (*asādhans*). It is the untruth (*asat*). Why is it the untruth? For one, it is the untruth (*asat*) because it does not get fulfilled. [Secondly], with its fulfillment, dependence increases—that is why it is the untruth. So, to keep our *saṅkalpa* is to associate with our known untruth. Jīvan-Patha
32. It is a law that he who does not think bad of anyone, no impure *saṅkalpas* arise in his heart at all; and without impure *saṅkalpas*, impure action does not take place. Chit-Shuddhī



Struggle (*Saṅgharsha*)

1. The internal struggle arises by not respecting what is happening and the outer struggle arises by not making proper use of the available situation. Darshan aur Nīti
2. When man, despite there being several differences, insists on teaching everyone only one kind of lesson for the attainment of goal—and opposes anything that is contrary to his system—then he gives birth to a new struggle under the guise of development. Darshan aur Nīti
3. Outwardly, it appears that economic scarcity and political dependence are the causes of struggle(s); however, viewed with inner sense, the root causes of struggle are verily monotony and lack of dearness. Darshan aur Nīti
4. Give more importance to the object than the money; to the person more than the object; to discriminative intellect (*viveka*) more than the person, to your spiritual goal ([i.e., God in the form of Truth] more than *viveka*. To fulfill one's spiritual aim and to end the struggle or to establish the peace, it is essential for people of every sect, school, section, society, and nation to accept the foregoing sequence. Darshan aur Nīti
5. The violent war cannot win any victory in any way, because the accretion of thoughts cannot be extinguished by destroying the field of bodily forms. Thus the nation that seems devastated today by the violent war again becomes capable to wage a war later on with extreme force; because its sentiment for war did not get extinguished. The dying person re-emerges again to kill, gaining power from the mother-nature. Sant-Samāgam 1

6. Shattering the bodies etc. of the sorrowful does not bring about their end because their subtle and causal bodies remain behind. Even if we destroy a person's physical body, with whatever thought/sentiment he leaves the gross body, according to the very same thought, accumulating energy from mother-nature (or world-cause Absolute) and becoming more powerful than us, that person comes in front of us to oppose us. Sant-Samāgam 2
7. The struggle that is there in the life, in the family, and in the society does not arise all at once. That battle verily starts in our mind and our heart alone. Sant-Vānī 7
8. Why does the war take place? If we pay attention to it, we will come to know clearly that when the number of happy people in the society becomes less, and the number of sorrowful people gets more; when there is left no more generosity within the happy, and there is left no more sacrifice among the sorrowful, then war happens. Sant-Vānī 7
9. What is the most elegant solution to end the social struggle? The solution does not lie in getting everyone agree to what we agree to and getting everyone to do what we do. The solution lies in keeping sameness of dearness with everyone, howsoever many the differences may be among each other. Sant-Vānī 7
10. There can never be any struggle where there is no attachment and hoarding. All struggles arise from attachment and hoarding. Sant-Vānī 5

11. The root cause of all struggles is this only—that a person, a group, a community, a nation, forgetting their own faults, keep an eye on the faults of the others. Darshan aur Nīti



World (Cosmos or creation, Universe)

Saṅsāra (Srishtī, Vishva)

1. When you do not need the world but the world experiences your need—this is life's pure materialism. This is called the art of living properly in the world. Sādhan-Trivenī
2. The whole creation is nothing but external diversity and internal unity. Mānav-Darshan
3. It is a law that he who does not feel the need of the world alone proves useful for the world. Mānav-Darshan
4. The creation itself does not illumine itself as such. Thus it becomes essential to admit that creation is someone's illumination. Mook Satsang
5. The Absolute (*Brahman*) can exist without the creation (*jagat*) but the creation cannot exist without the Absolute; because the difference between the creation and the Absolute is only imaginary, and not a difference of [real] nature. That is why the *Brahman* is real, and the world is illusory. Sant Pattrāvalī 1
6. 'This' (world), and 'That' (*Paramātman*), and 'I'—consider these three [entities] as one, for that which, arising from That, abides in That, and gets merged in the end in That alone, that in fact is That only. Sant Pattrāvalī 1
7. In order to perceive someone else's mistake, the perceiver has to forget his self; for until one adopts the body-idea in oneself, one is not able to not perceive the world—this is my experience. Sant Pattrāvalī 1
8. The universe is not created by someone. The Creator of the universe has created it out of Himself. Pāthyey

9. In fact, the whole universe is one, and man has an indivisible relationship with the creation and the Lord of creation. Pāthyey
10. The service of the world is required or expected; it is not an assurance or a precept. Satsang aur Sādhan
11. To merely call the world illusory only is not spiritualism; rather the utter ending of the difference and separateness alone is spiritualism. Duhkha kā Prabhāv
12. In the vision of the seer (*drashtā*), there is nothing like creation as such because all creation gets merged [in the seer] when the intellect becomes equanimous. Jīvan-Darshan
13. Every person is indebted to the universe. Mānav Kī Māng
14. All creation is one entity (or object); the sense of individuality that we feel in it is the result of the sense of 'I' and the sense of 'mine;' and nothing more. To end that sense of individuality, whatever ability, strength, objects etc., we have been granted, we are to offer them to the universe; for, in reality, they indeed belongs to the universe. Jīvan-Darshan
15. From the materialistic point of view the whole universe is one existence. From the spiritualistic point of view, all is verily our own [true] self or nature (*svarūpa*). From the theistic point of view, there is nothing whatsoever apart from the Beloved (*premāspad*³⁵). Darshan aur Nīti
16. The whole universe is like a mirror. In it, man sees his own image only. If this were not so, then there would not have

³⁵ The one who is the object of love is the *premāspad*, or the Beloved.

been so many opinions about the universe. Darshan aur Nīti

17. He who hates anyone hates the Infinite or the Boundless, for the whole universe is His manifestation only. Chit-Shuddhī
18. The universe appears only by assuming the idea of the objective forms (*vishyādik*) in one's self. The poor soul (*bechārā*) attached to the sense objects, accepts the assumed reality as true. Therefore, this alone is the cause of the appearance of the universe. With the destruction of the cause, the effect gets destroyed automatically. In other words, with the ending of the tendency born of objects, the universe as such ceases to be. Sant-Samāgam 1
19. If you want to rule over the world, then do not look towards the world. Sant-Samāgam 1
20. In fact, the carving for sense-pleasures is verily the world. Because with the cessation of the craving for sense-pleasures, the senses, mind, intellect etc., and the whole world, turn out to be of no use. Sant-Samāgam 1
21. What is the world? We can answer this question only if we were separate from the world. Separate from the world, the world is one object, and not many; because the diversity or manifoldness of the world *appears as the world by becoming the world*. We are not able to know the world by being the world. Thus, the idea that there is manifoldness in the world is not proved in any manner. Sant-Samāgam 1
22. As a wave is not separate from the water after knowing the water; similarly, after realizing proper knowledge of

the world, the world is not separate from [our own true] self-nature. The wave-sense does not remain on having the water-sense—then how can one say that there is manifoldness in the wave. Sant-Samāgam 1

23. When we look insightfully, anything apart from ‘one existence’ is not perceived. Whatever appears to you to be, that is only your attachment with or attraction [towards sense-objects]. Sant-Samāgam 1
24. Infinite digits are born from single unitary digit, since no count is left if we take out the one unitary digit. It is the single digit alone that appears in the form of numbers and upon attaining the knowledge of numbers, only the single digit remains. In other words, the diversity of the world is merged in oneness. Look deeply—upon enumerating the digits from ‘one’ to ‘nine,’ at the end, only ‘one’ is left again. Sant-Samāgam 1
25. The world has no meaning except for our one state only [i.e., the waking state]. Sant-Samāgam 2
26. The creation is meant only for those persons that are attached to the sense-objects. A person who is given to sense-objects cannot be a seeker and a devotee. He can do penance and he can perform pious acts. An atheist can donate also; but he cannot love, he cannot turn away from the world. Sant-Samāgam 2
27. The attachment does not end merely by regarding untruth as untruth only. On feeling the need for truth, the untruth gets renounced on its own. Sant-Samāgam 2
28. My dear whatever you feel through mind, senses etc., that is a mere spectacle or scene. To this spectacle only, the

ordinary people address by the name of the 'world.' Sant-Samāgam 2

29. The action, the body, and the world—the [self-] nature of these three is the same. Sant Vānī (Prashanōttra)
30. The world is not a field for delusion (*mōha*)³⁶; it a field for service. Sant Vānī (Prashanōttra)
31. Each person is a drop of ocean in the form of the world. Despite the difference of properties between an ocean and a dot, there is identity of the nature and the class. It is natural to have difference in the 'action' [practical conduct] due to difference in the properties; and sameness of the 'goal' due to the class and nature-identity. Mānavtā Ke Mūla Siddhānt
32. The fulfillment of [real] need or demand cannot take place with the help of world. Sant Vānī 8
33. The relationship between us and the world is that of the 'service.'...there is no other relationship. Sant Vani 8
34. That we have received anything in the world, this is a great illusion. Sant Vānī 8
35. There are two types of relationship in the world—to give; there will be a relationship still; to take, there will be a relationship still. If we have *given* what needed to be given; but have *given up* what needed to be *taken*, then the relationship with the world will get severed. Sant Vānī 8

³⁶ According to Monier-Williams Sanskrit Dictionary, in Indian Philosophy, *moha* signifies the darkness or delusion of mind (preventing the discernment of truth and leading men to believe in the reality of worldly objects), p. 836.

36. The world does not become happy merely by love; it needs the service also. Sant Vānī 8
37. Whatever the world can give—does that take one beyond the body? It does not. Sant Vani 8
38. The world is not sorrowful. Its relationship is sorrowful. Sant Vānī 8
39. The world does not rejoice or run after him; it rather becomes unhappy with the person who has a sense of 'mine' in the world, and who craves for the world. The world likes him who is free from the cravings and the desires. Sant Vānī 8
40. The appearance of what is seen (*drishya*) takes place when we establish identity with the sense-knowledge and the intellect-knowledge. These two are also what is seen only. Therefore, it is proven that the appearance of the seen takes place by creating self-identity with the seen. Jīvan-Darshan
41. The appearance of the world is felt when you want to fulfill some desire. If you do not desire anything, the world will not show its face to you. Sant Vānī 5
42. If you ponder over this, you will discover that the operation of the world depends upon both the strong and the weak. Where you need an able physician, there you also need a patient too. Suppose, the competent physician is there, but there is no patient—will the physician be able to do anything? Sant Vānī 3
43. The relationship of duty is towards the 'other,' and not toward the 'self.' All that is apart from us, that verily is the 'other.' That which is addressed as 'this,' is separate from us. Due to this reason, the body and the whole creation

comes under the connotation of the 'other.' Mook
Satsang



Association with [Sacred] Truth (*Satsang*) (see, *Mook Satsang*)

1. Although we talk about truth under the name of the *satsang* (association with Truth), yet we associate ourselves with the untruth. Sant Vānī 4
2. Keeping the untruth intact does not lead to our condemnation; but there is condemnation in the untruth becoming revealed—as long this weakness remains, we cannot do the *satsang*. Sant Vānī 4
3. You can do work for God’s creation with the body. But you do your work, as if there is no work that is ‘yours.’ Your work, your personal work, is verily the *satsang*. Sant Vānī 7
4. *Jāgrat-sushupti* (to be in a state of deep sleep during the waking state) is verily called ‘*mook satsang*.’ It will not be an exaggeration to say that this alone is called the ‘*satsang*.’ Preranā Patha
5. The meaning of the *satsang* is verily to have association with what ‘is.’ Preranā Patha
6. The *satsang* is self-evident in life that is free the effort. Preranā Patha
7. What is the definition of the *satsang*? I will not misuse strength—this is *satsang*. I will not disrespect knowledge—this is *satsang*. I will not have doubt in faith—this is *satsang*. Sādhan-Trivenī
8. Under the system of Mānav-Sevā-Sangh, even preaching is included under discussion about truth, and not regarded as the *satsang*....In Mānav-Sevā-Sangh, only *mook satsang* alone is regarded as the primary *satsang*. Sant-Udbodhan

9. To acknowledge the truth is verily the *satsang*. Sant-Udbodhan
10. The *satsang* is the duty of one's own *self* and not the duty of one's *body*. Sant-Udbodhan
11. The *satsang* does not mean a spiritual practice; to give up untruth is verily the *satsang*. Sant-Udbodhan
12. The *satsang* is not a spiritual practice or a penance; rather it is spiritual aspirant's own duty (*svadharma*).³⁷
In other words, that which is perfectible by one's own self only without any dependence on the other—that alone is the *satsang*. Sādhan-Nidhi
13. 'That there is *satsang* apart from *mook satsang*'—accepting the *discussion* about the truth to be the *association* with the truth—although discussion about the truth is a helpful practice for association with the truth, yet it is not verily the association with the truth itself. Mook Satsang
14. Although practices that are helpful in *satsang* are also called *satsang*; but the real *satsang* lies in being free from the sense of doership. In other words, only the silent *satsang* is verily the '*satsang*,' which can be attained by each person. Mook Satsang

³⁷ *Svadharma* (Skt., *sva*, 'own', + *dharma*, 'duty'): In Hinduism, it denotes one's own right, duty, or nature; one's own role in the social and cosmic order. *Svadharma* is relative to one's caste and stage of life (cf. *varṇāśramadharmā*). — *The Concise Oxford Dictionary of World Religions*

15. The *satsang* is not a practice but one's own self-duty. For practice etc., the body is required; however *satsang* is attained verily by one's own self. Mook Satsang
16. Only *satsang* is the supreme self-effort of all of mankind. Mook Satsang
17. The discussion of truth, contemplation of truth, and virtuous actions, depend upon the availability of some situation in one form or the other. Every situation by its very nature is changeable and illumined by something else. Therefore dependence on the situation turns a person away from the *satsang*. Mook Satsang
18. There is nothing that is mine; I do not need anything; I have nothing to do for myself—this is the *satsang*. Mook Satsang
19. The *satsang* is not done by the body, senses, mind, intellect, etc.; the *satsang* is verily performed by one's own-self. It is because the need for *satsang* is in the 'self' only. The relationship with the body is only the harbinger of defilements or deviations (*vikārs*) such as attachment, craving, etc. Mook Satsang
20. The *satsang* means—association with what 'is;' that is, the association with that which is right here, the association with that which is present, the association with that which is ever-attained. Sant Vānī 5
21. That which is attained by the *satsang* is not attained in any other way. Mook Satsang 130
22. From the standpoint of spiritualism, having no attachment or inclination for or interest in the world is *satsang*; and from the standpoint of theism, to accept

devotedly and trustingly self-identity with God is *satsang*. Mook Satsang

23. Association with the truth is not perfectible by practice. Due to this reason, only silent *satsang* is real *satsang*. Mook Satsang
24. There is no method other than the *satsang* by which one can, by being free from *asāadhan*³⁸ in its entirety, become steadfast in the spiritual practice (*sāadhan*). Mook Satsang
25. To turn away from all directions (or complete estrangement) is indeed the real *satsang*. And only by the *satsang* that the lover becomes one with the Beloved, the seeker becomes one with truth, the restless becomes one with the Peace-Supreme, and the incompetent becomes one with the competence. Mook Satsang
26. That which is cultivated by one's own 'self,' that alone is the *satsang*. Sant Pattrāvalī 2
27. Virtuous actions, discussion of truth, contemplation of truth, etc., are not the *satsang*. The *satsang* is man's own self-duty (*svadharma*) and discussion, contemplation, etc., are attainable through dependence on the others and the effort. The destruction of that which is attainable through efforts and the [destruction of] dependence on others is inevitable. Sant Pattrāvalī 2

³⁸ *Asāadhan* denotes a sort of 'contra-practice,' a practice that does not contribute to the attainment of the spiritual goal. Hence, Swāmījī calls it a-*sāadhan*, a sort of non-method. To avoid awkwardness, it is left untranslated here.

28. All spiritual aspirants can attain their goal through the *satsang*—this is a truth borne out by experience. Sant Patrāvalī 2
29. In fact, the *satsang* happens one time only; the discussion of truth takes place several times. Pāthyey
30. The *satsang* is the only infallible solution to awaken the slumbering humanity. Pāthyey
31. The disassociation with the untruth and association with the truth are the two forms of the same truth. The only difference is that the abandonment of untruth is self-effort while the association with truth is self-proven. Apart from the disassociation with the untruth, no other effort is required for the association with the truth. Only by mere disassociation with the untruth alone, the association with the truth (*satsang*) happens. Satsang aur Sādhan
32. The *satsang* is not a matter of (or does not lend itself to) [mere] talk; it a matter of being. Upon the disassociation with untruth, association with truth happens on its own. Sant-Samāgam 1
33. No one can [truly] be a human being without the *satsang*. Only that person who has vital-breath energy guided by the discriminative wisdom is human. Even animals, birds, and trees have vital breath energy that is devoid of the discriminative intellect. The important endowment of human life is discriminative intellect only. And it for the development of that alone that there is a great need for *satsang*. There are three means to attain that *satsang*—1); True scriptures; 2) truthful human beings; and 3) association with the Lord who is of the

form of truth, and pervades as the indweller of all and everything. His association can be attained through the renunciation of the untruth. He who is the recipient of this third type of *satsang* no longer has the need for true scriptures and truthful beings....For such a *satsang*, there is no need of any celebration or any organization. This *satsang* can be attained in seclusion by [merely] being still. Sant-Samāgam 2

34. The true *satsangī* is one who accepts the truth, the one who is a lover of the truth. He neither needs anything from the world nor from God. Sant Vānī 8
35. The *satsang* does not mean to listen to spiritual speeches. This is verily discussion about truth. To think and to understand—this is contemplation about truth. The *satsang* means—to accept the truth. ‘There is nothing mine’—this is the truth. ‘I do not need anything’—this is the truth. Sant Vānī 8
36. The *satsang* does not mean that a special person came along and gave a speech that we all listened to together. This is only a helpful means to the *satsang*. In fact, it is not the *satsang*. The real form of the *satsang* is—*abandonment of the known untruth*. Sant Vānī 6



Proper Use (*Sadupyog*)

1. The moment you start making a proper use of the available [situations, resources, abilities, gifts, etc.], trust me the essentials objects will long to come to you. Sant Vānī 4
2. The proper use of the objects lies in the service of people. Sādhan-Tattva
3. Only the proper use of the present makes the future bright. Sant-Udbodhan
4. One only has to make a proper use of the available situation. Some have given it the name of self-effort; some have called it duty; while some others have called it spiritual practice. Mānav Kī Māng
5. If the pure *saṅkalpas* arise in the mind, that means the received 'mind' has been put to proper use....If our intellect knows our duty and the rights of others, then understand that the 'intellect' has been put to proper use....If our speech says words that are true, helpful, sweet, and endearing, then understand that the proper use of 'speech' has been made....If the body does not feel lethargic in doing the necessary tasks, and does not feel inclined to do the unnecessary tasks, then understand that the proper use of the body has been made....If the received goods are spent on the safety of the people, the one should understand that the proper use of goods have been made. Mānav Kī Māng
6. The proper use of joy and sorrow is the foundation of the spiritual practice. Mānav Kī Māng

7. That which is of the nature of coming and going—of that, we should make proper use of. That which is everlasting—in that, we should have dearness. Mānav-Darshan
8. To make an improper use of what has been received is man’s own mistake; and its proper use is a part of the cosmic scheme. According to this view, lack of duty is our fault and dutifulness is self-evident. Mook Satsang
9. By making the proper use of what has been received, necessary objects, ability, capacity are received automatically by the Benevolent Dispensation. Sant Patrāvālī 1
10. The proper use of the pleasure or happiness is ‘service;’ and the proper use of the sorrow is ‘sacrifice.’ Sant Patrāvālī 1
11. It is a natural law that by the misuse of power, the strong becomes weak on its own with the lapse of time. Not only this, some opposing force also comes into being and one has to go through the same bad times oneself which one has shown to the weaker people on account of the misuse of one’s strength. The proper use of strength leads to mutual solidarity and amity; and then the difference between the strong and the weak remains no more. Duhkha kā Prabhāv
12. The delusion ends by serving the people one happens to be with and the greed ends by making the proper use of the received objects. Jīvan-Darshan
13. It is a law that by making proper use of the objects such as the body etc., our relationship with them gets severed. For, what we have made proper use of its necessity remains no more. Jīvan-Darshan

14. One attains necessary objects by the proper use of the [available] objects and one gets eternal life by the proper use of the transient life. Jīvan-Darshan
15. Of all the things, the most important thing is the present time. In the proper use of the [present] time alone lies the proper use of the entire life. Jīvan-Darshan
16. He who expects pleasure from others and saves himself from the sorrow of others—and does not regard the received happiness as the heritage of the distressed—howsoever powerful that person may be, he cannot make proper use of the situation. Chit-Shuddhī
17. One gets a break (*chhuṭṭī*) automatically by making proper use of the current situation. The outer break is not the real break but only a change of task. An ordinary person considers a change of task to be a break; but the thoughtful people regard the completion of the task a break....Making proper use of the available situation is the quintessential means to get a break. Sant-Samāgam 2
18. Whatever we have been granted, that is the best means for our welfare; because the Cosmic Dispensation is just and fair. By making proper use of it, our Beloved will definitely embrace us. Sant-Samāgam 2
19. Despite the difference of duties based on difference in situations, there is still the sameness in the fruit (*phala*) or the result. In other words, the fruit of proper use of every situation is the same. Sāadhan-Tattva
20. It is a law that if a person does not make the proper use of an object or the power, that object or power gets taken away from him. Sant-Saurabh



Society (*Samāj*)

1. The hermitage (*āshram*) gets build based on the generosity of the society. How does one become the recipient of the generosity of the society? By becoming useful for the society. Sant Vānī 3
2. Several great-souls like the Buddha, Christ, Mahavīra, etc., etc., came on the earth. But the condition of the society kept on worsening gradually. What is the root cause of it all? Upon pondering over this, it appears that until man accepts the matter regarding what he should do, till then the demand that he has will not be fulfilled. Preranā Patha
3. The truth that gets integrated into our life becomes ubiquitous in the society. Sādhan-Trivenī
4. The arising of revolt in the society takes place when an individual does not remain steadfast in the duty. Sant-Udbodhan
5. What does it mean to build an elegant society? A society in which everyone's rights are safe. No one usurps anyone's rights. When there is the sameness of mutual dearness despite the differences in attributes, situation, actions etc. Where there is no need to get something accepted by force. Sant-Udbodhan
6. The supreme effort of man lies in making proper use of power and in respecting the discriminative intellect. With this supreme effort, one attains one's own welfare and an elegant society gets built. Sant-Udbodhan
7. That society will be termed as elegant in which every section or class is established right (and proper) in its place. Mānav Kī Māng

8. An individual's steadfastness in duty verily disseminates dearness in the society. Mānav Kī Māng
9. Our society will become elegant when we will become steadfast in our duty. Mānav Kī Māng
10. An elegant society cannot be built until we improve ourselves. Mānav Kī Māng
11. The society becomes faultless when an individual becomes faultless. And the society becomes guilty when an individual becomes guilty. Mānav Kī Māng
12. No one can remain alive in society by completely severing his relationship with the society. Mānav Kī Māng
13. As the desire for service increases in the society, so does the building of the elegant society. As the desire for greed increases in the society, so do the impoverishment and the struggle. Mānav Kī Māng
14. The purpose of building society is to cooperate in the fulfillment of mutual needs. Mānav-Darshan
15. Society is verily the outcome of establishing unity among several kinds of diversity. Mānav-Darshan
16. To confine social sentiment in some boundary of class, ideology, sect, religion, ism is partisan-ism or regimentation (*dalbandī*) and not a society. Regimentation gives birth to struggle. The social sentiment is the mother of solidarity and peace. Mānav-Darshan 131
17. The individual is the gardener and the society is the garden. The gardener remains immersed in the service of the garden and also remains dependent on it. According to this view, both the individual and society are responsible for their mutual development. Mānav-Darshan

18. The society is the field of service and the individual is the servant. The person who does the service develops more as compared to the person who is served. Mānav-Darshan
19. Without putting an end to provincialism, it is never possible to establish unity based on mutual affection. And without the unity of affection, it will not be possible to establish peace in the society. Pāthyey
20. The future society can become elegant only when the sustenance and education of the boys and the girls are entrusted to individuals immersed in the service informed by the conquest of senses and search for truth and meaningful contemplation. Mānav-Darshan
21. Only with the emergence of independent individuals can the independence be safe in the society. The independent society is neither afraid of someone nor does it cause any fear to someone. Only a fearful society accumulates war material. Darshan aur Nīti
22. Spiritualism does not disassociate an individual from the society but disassociates him from the attachment to the pleasures. Mānav-Darshan
23. As the accumulation grows, so does the awareness of hoarder keep on getting enwrapped in grossness. There is greater degree of awareness in the laborer as compared to the hoarder. According to the law of nature, the reform begins with that person who has greater degree of awareness. Therefore, the reform of the society is implicit in the reform of the labor-class. Till to date, the upliftment of the society has never happened at the instance of the hoarders. Darshan aur Nīti

24. Only that person is elegant by whom the rights of the society do not get usurped and who himself is free from the longing for the rights. Darshan aur Nīti
25. In the building of elegant individuals lies the building of an elegant society. Darshan aur Nīti
26. When an individual strays from his duty, only then different types of upheavals burst out in the society. Darshan aur Nīti
27. That person is always in demand by the society who never disrespects or rejects anyone and who becomes compassionate seeing the unhappy and becomes joyous seeing the happy. Darshan aur Nīti
28. All the great reformers of the society were only those in whose life abstention was of prime importance. Sant-Samāgam 1
29. Only by disregarding the discriminative intellect (*viveka*), the struggle is born in the individual's mind. Therefore, until the struggle of the mind ends through discernment, the struggles that take place in the society can never end, whether those struggles are personal, domestic, or social. Mānavtā Ke Mūla Siddhānt
30. The building of an elegant society is solely implicit in the service. Mānavtā Ke Mūla Siddhānt
31. Only that becomes ubiquitous which is in our life according to the natural law. Therefore, only through the dutifulness, the mutual dutifulness comes; and due to craving for rights only, the demand for rights in others is born. That is why, giving up our own rights and protecting the rights of others is the basis of development. Mānavtā Ke Mūla Siddhānt

32. An elegant society means where there is mutual solidarity, affection, and trust between two individuals, two groups, and two nations. Despite several differences—such as difference in the actions, language, and way of living—there is unity of dearness, unity of trust, and unity of goal. Sant Vānī 6
33. In the society, dutifulness extends on account of observance of the duty. It does not extend due to the preaching, commanding, and messaging. Sant Vānī 5
34. In the society, revolution happens by accepting the truth, and not through the movement. Sant Vānī 7



Spiritual Aspirant (*Sādhaka*)

1. Each spiritual aspirant should not devote too much time to *listening* about the spiritual method; he should devote more time to *practicing* the method. Sant Vānī 4
2. Each act of the believer in God is 'worship;' and each act of the spiritualist is 'spiritual practice;' and each act of the materialist is 'duty.' Sant-Udbodhan
3. The spiritual aspirant is neither body, nor soul, nor Brahman. Then who is he? He who has accepted a sense of 'mine-ness' (*mamatā*) in the body but still who has yearning for the realization of truth and dearness for the Infinite. Jīvan-Patha
4. Whatever a spiritual aspirant perceives apart from his goal supreme, he should neither regard it as his own, nor should he regard it for himself, nor should he crave for its attainment or continuation. Sant-Udbodhan
5. Only he who accepts the truth is called a spiritual aspirant; he is called man. Sādhan-Trivenī
6. He who gives but does not take—this is the nature of God. He who gives and takes—this is the nature of non-aspirant. He who only takes—this is grossness. Sant Vānī 5
7. The first demand of the spiritual aspirant is for the peace. His last demand is for the expression of the nectar unlimited. Sant-Udbodhan
8. The spiritual aspirant has to be non-separate from the means (*sādhan*), and not get attached to it. To be attached to the means is indeed the contra-method (*asādhan*). Mānav Kī Māng
9. The observance of one's own spiritual practice and respecting the spiritual practices of the others is humanity.

To have attachment to one's spiritual practice and condemnation for others' spiritual practices is inhumanity.
Mānav Kī Māng

10. Even the whole creation cannot fulfill a spiritual aspirant's real need. According to this view, the value of an aspirant is greater than that of creation. Sādhan-Nidhi
11. He who is unserviceable to anyone is not a spiritual aspirant. Sādhan-Nidhi
12. The person alone is a spiritual aspirant in whose life, the ever-new yearning for fulfillment keeps on increasing progressively. Sant Pattrāvalī 2
13. The cessation of useless inclinations is extremely important for the spiritual aspirant. If there is no work by way of service, then do not just look at the wall. At the conclusion of service, the doors of senses should close automatically. Sant Pattrāvalī 2
14. All spiritual aspirants have to be non-separate from the essential reality of the spiritual means. This will be possible when the spiritual aspirant accepts only *satsang* to be the supreme self-effort. The spiritual practice (*sādhan*) should not be filled just from the top; rather it should express itself through the spiritual aspirant himself. Sant Pattrāvalī 2
15. The spiritual aspirants should not try to make personal practice into community practice; nor should they make it motely to the [public] view. Sant Pattrāvalī 2
16. The proper use of dependence on others and exertion lies solely in the service of others. At no time should the spiritual aspirant need to rely on dependence and exertion for his own purpose. Sant Pattrāvalī 2

17. In the spiritual aspirant's life, there is no place for the slavery of the favorableness and fear of the unfavorableness. Pāthyey
18. No spiritual aspirant has to do anything other than abandoning the known untruth. Pāthyey
19. When the spiritual aspirant realizes his own spiritual goal expressed in several forms, then, for him the form of both engagement and abstention—that is, the manifest and the hidden—becomes of equal value. Pāthyey
20. The spiritual aspirant should not change the pure *saṅkalpa*. However, to become free from conceptual distinctions (*nir-vikalpa*), one can abandon all *saṅkalpas*. To change [one pure] *saṅkalpa* for some other *saṅkalpa* is an impediment in the steadfastness of the spiritual aspirant (*sādhaka*). Pāthyey
21. In the detachment from the body lies the non-separation of self-identity with the Beloved (*premāspad*). In this view, it is very important for each *sādhaka* to be detached [from the body]. Pāthyey
22. Each individual is a *sādhaka*; but body and soul are not *sādhaka*. Sant-Udbodhan
23. For a wakeful *sādhaka* it is very important to be free from the need of the body while there is body, which is attainable only by becoming thought-free, desire-free, and effort-free. Pāthyey
24. He who expects to get anything from anyone is not a spiritual aspirant (*sādhaka*) but an aspirant of the enjoyment of sense-pleasures (*bhōgī*). Chit-Shuddhī
25. It is my belief that the Beloved (*sādhaya*) is pleased with serving the *sādhakas*. But the *sādhaka* who is being served

should be careful not to regard himself as any special; and should not start accepting the worship himself in place of the Beloved. Pāthyey

26. The *sādhaka* who has become steadfast in his spiritual practice by virtue of the *satsang*, such a *sādhaka* has no complaint about anybody of any type, whatsoever. His life is a beautiful spectacle. Not only this, no one has any complaint of any type about him. Because he becomes dear to all by becoming everyone's very own. The lover has no complaint regarding the Beloved, and the generous person has no complaint regarding the world, and the independent person has no complaint regarding himself. Accordingly, a *sādhaka* who is steadfast in spiritual practice has no complaint against anybody. Pāthyey
27. Let the body be serviceable to the world, let the heart be filled with love, and let the self be free from pride—to feel this real need is verily the supreme effort of the spiritual aspirant (*sādhaka*). Only the [real] need is capable of fulfilling the [real] need—this is the matchless Dispensation of the Infinite. Pāthyey
28. The mere remembrance of body etc. is intolerable for the *sādhaka*. Then to have any interest in any special quality of the body is nothing else other than the attachment. Satsang aur Sādhan
29. The *sādhaka* can get fulfilled only through that means which is according to his interest, regarding which there is steady trust, and for which he has the ability. Jīvan-Darshan
30. The goal of all spiritual aspirants can be one but means [to reach the goal] cannot be the same. In all the spiritual

aspirants, there can be sameness of dearness, but not of the action. Jīvan-Darshan

31. No spiritual aspirant under any circumstance can say that he cannot pursue spiritual practice. Because spiritual practice or means are built according to the [available] circumstances. Jīvan-Darshan
32. Whatever is there in whosoever, it verily belongs to the creation and the creator. If the body of the spiritual aspirant has a relation with the creation, then it [also] has a relation with the creator. Sāadhan-Nidhi
33. Every spiritual aspirant has been endowed with the body, the heart, and the mind. It is highly essential for every spiritual aspirant to make proper use of the situation by working hard with the body, to surrender with simple and trustful heart, and through mind to attain freedom from the sense of 'mine-ness' by employing the faculty of discriminative reasoning. Jīvan-Darshan
34. It is through non-cooperation with the activity, contemplation, and the state (*sthiti*) that the spiritual aspirant becomes content in himself. Safaltā Kī Kungī
35. According to the [psychological] built (*banāvāt*) of the spiritual aspirant, he should regard himself in one form or the other. Consider yourself either a devotee or a servant or a seeker. Then according to your assumption, the spiritual practice will start bearing results. Sant Jīvan Darpan
36. If you can offer yourself to God unconditionally based on the simple trust and can experience His kindness or grace under unfavorableness, then be a 'believer.' If you can be detached from the seen (i.e., the objective world), then be

a 'spiritualist.' And if you can share your happiness, be a 'materialist.' Whatever your wish, enter into it [solemnly].
Sant-Samāgam 2

37. The spiritual aspirants following the path of abstention should not seek the fulfillment of even the pure or pious *saṅkalpas*, because for the fulfillment of *saṅkalpas*, some form of accumulation is required which is really the root cause of [all] misfortune. Not only this, the relish of fulfillment of *saṅkalpas* does not let the aspirant become one (or non-separate) with his spiritual goal. No sooner the *saṅkalpas* get fulfilled than the new *saṅkalpas* keep forming. It is a law that the moment *saṅkalpas* arise, the limited sense of ego gets strengthened. Sant-Samāgam 2
38. Undoubtedly the goal of all spiritual aspirants is one only since their real need is one [i.e., God-realization]. Sādhan-Tattva
39. Each *sādhaka* has different *asādhan* known to himself. Accordingly, no two *sādhakas* can have the same practice in its entirety; because the spiritual practice verily begins from within the spiritual aspirant alone. Sādhan-Tattva
40. No spiritual aspirant *has to* do that what he *cannot* do. And no spiritual aspirant has that as his goal which he cannot attain. Sādhan-Tattva
41. It is a law that when the spiritual aspirant (*sādhaka*) renounces the contra-spiritual practice (*asādhan*), known as such by himself, then the spiritual practice (*sādhan*) which is already present within him becomes manifest. Sādhan-Tattva 33-34
42. A spiritual aspirant who undertakes the chanting and the remembrance of God's name for the sake of fulfillment of

some desire, God definitely fulfills that desire if it is not going to cause his downfall. But the spiritual aspirant does not receive God's love through that. Sant-Saurabh

43. He who does *tapa* (penance) for gaining his own pleasures, he who does *japa* (chanting) for gaining his own pleasures, he is counted, please excuse me for saying so, in the list of Hiranyakashipu.³⁹ The chanting, penance, and donation done for gaining one's own pleasures is of the demoniac nature. It is not of the humane-nature. Sant Vānī 7
44. It is not possible that you would want to move forward toward truthfulness and the world does not come forward to help you and that God's kindness not be with you. Sant Vānī 7
45. Now a days people do not do spiritual practice but want to receive the fruit of the spiritual practice; how can they succeed [in this manner]? Each person thinks that the other person should attain competence through spiritual practice but expects to be blessed by the other person so that he may get the benefit of other person's happiness....In order to get success in the spiritual practice, the spiritual aspirant has to perform the practice by himself. Sant-Saurabh
46. Despite the destruction of the cause, the effect may still appear to be. As even after cutting the root of a tree, its greenery is still there for some time; even so despite

³⁹ Hiranyakashipu, the infamous father of bhakta Prahlāda, is a demoniac character from the Purānas who performed a penance for Lord Brahma to gain magical powers. He was subsequently killed by the Narasimha Avatāra of Lord Vishnu. His tale depicts the futility of attaining powers for selfish ends and the omnipotence of the Lord to protect his devotees (such as his own son, Prahlāda).

renouncing the untruth, the spiritual aspirant may still perceive for some time the effect of his association with his body, senses, mind, and intellect etc., and get afraid. Not only this, he may end up doubting his renunciation of the untruth. Although the renunciation of the untruth is thing of the present, yet the obliteration of its effect requires time. To doubt one's decision is verily an association with the untruth too. When carefully the spiritual aspirant does not doubt his decision, then the effect of association with untruth gets destroyed automatically. Satsang aur Sādhan

47. As even after cutting the root of a tree, its greenery is still there for some time, even so, despite there being no sense of doership, activities keep on appearing to take place. Sant-Samāgam 1
48. To accept that 'there is no other; there is no outsider'⁴⁰— this is verily the life of the spiritual aspirant. Sant Vānī 6
49. If today's spiritual aspirant accepts repose and refuge in God, then he can solve the problems of life very easily. Sant Vānī 3
50. Only that individual gets to weep who makes himself more valuable than the world. Because one does not cry without feeling helpless. Sant-Samāgam 1
51. When the spiritual aspirant decides to be independent, the celestial forces start craving to serve him immediately. Sant-Udbodhan
52. This is the identification of a spiritual aspirant—that in every pore of his body, there is the reality of his *sādhyā*

⁴⁰ Alternative rendering: 'There is no one else, there are no others.'

(goal, i.e., God); there is no existence of the separateness whatsoever. How can that person be a spiritual aspirant who has his own mind, who has his own intellect? Never ever! Sant-Udbodhan

53. Why don't we attain knowledge of Reality by becoming a seeker and enjoy God's supremely enchanting, eternal Divine Play by becoming a devotee? [Instead], we like to see fleeting plays by becoming the body and sense-craver. We should be ashamed of this ability of ours. Sant-Samāgam 2



Spiritual Means or Method or Way (*Sādhan*⁴¹)

1. Without abandoning the *asādhan*, the *sādhan* does not even get expressed. Sant Vānī 5
2. As long as you accept the reality of the world, you may start the *sādhan*, from the standpoint of materialism. And when you accept the reality of God, then you can do the *sādhan*, from the standpoint of theism. What is the state of affairs today? That we accept the reality of the world, and want to attain to God! Sant Vānī 4
3. In order to attain perfection in the *sādhan* that effort is not required which we cannot put forth; that object is not required [to attain perfection in the *sādhan*] which has not been granted to us; that person is not required [to attain perfection in the *sādhan*] who is not with you. Sant Vānī 4
4. Where is the difficulty in *sādhan*? Wherever you feel the difficulty, understand that you are trying to fulfill *your* heart's desire; that is why there is the difficulty. Sant Vānī 4
5. One does not get time for the *asādhan* after the beginning of the *sādhan*. And when one does not find time for the *asādhan*, then the whole life becomes the *sādhan*. Sant Vānī 4

⁴¹ The word *sādhan* denotes spiritual method or practice or way or means. And the word '*asādhan*' denotes the opposite of the spiritual practice or means, i.e., a 'contra-method,' so to speak. In other words, a practice that is not conducive to the attainment of the spiritual goal is called *asādhan*. To avoid awkwardness in the flow of ideas, both of these words are left untranslated here.

6. If the limited energy that one has is spent on the discussion about the *sāadhan*, where will one bring the capacity to do the *sāadhan*? Sant Vānī 4
7. All *sādhans* start—with the service that is done without any expectation of the pleasure; because this is the science of duty. And all *sādhans* culminate—in the expression of dearness [for the Beloved!]. Sant-Udbodhan
8. You devote your full energy in eating the food; but for the discovery of truth, you want to find out an easy method, a convenient way! I am asking you—that you can put forth effort for eating the food; why can't you do the same for the discovery of truth? Sant Vānī 5
9. These days while doing *sāadhan* we tend to forget that we are human beings. And what do we do? We regard learning about the *sāadhan* as the *sāadhan*; we regard teaching about the *sāadhan* as the *sāadhan*; but we do not let the *sāadhan* express itself by renouncing the *asāadhan*. Sant Vānī 5
10. Not to do anything is also *sāadhan*. For example, a person's body has become very weak. He cannot take a bath in the holy river Ganges; so for him, not taking a bath in the Ganges is the *sāadhan*. Sant Vānī 6
11. There can be no one *sāadhan* which is helpful to all to the same extent. Preranā Patha
12. The truth that was discovered by any religious teacher, saint, or prophet can be discovered by you as well. But to expect that you will discover it in the same manner as they did—this is a wrong notion. Preranā Patha
13. That which should not be done has to be given up first of all. After that, that which should be done will be expressed

in your life automatically. And that *sādhan* will be your *sādhan* and you will attain perfection through that *sādhan* alone. Preranā Patha

14. If eating food is not what is meant by worship, then, kindly excuse me for saying so, counting rosary beads is also not worship. And if counting the beads of rosary is worship, then going to the restroom is also worship. Jīvan-Patha
15. If there is *sādhan*,⁴² then every inclination is the *sādhan*. Otherwise, if the *sādhan* is a special inclination or proclivity, and some other special inclination is *asādhan*, till then all is verily the *asādhan*. Jīvan-Patha
16. He in whose heart the true yearning for God has arisen; he has verily accomplished all the *sādhan*s. Sant-Udbodhan
163
17. It is sad that we do not do that which we can do by our *self*; and we try to do that alone what we can do with our *body*. Sant-Udbodhan
18. You [kindly] accept that ‘God is mine;’ with this, life will prove useful for God. Take a vow of service; with this, life will become useful for the world. By becoming free from objects and desires, life will become useful for our self. If you do not accept any one of these three [propositions], then no one will be able to help you do the *sādhan* even for endless life-times!⁴³ Sant-Udbodhan

⁴² That is, if the import of *sādhan* is properly understood and assimilated, then every act, every inclination, every proclivity is verily the *sādhan* only.

⁴³ What is implied here is that one should at least practice one of the three methods for salvation: *Bhakti Yōg* (consider that only “God is mine”); *Karma Yōg* (“serve the world”); and *Jñāna Yōg* (become “detached and desireless”).

19. The spiritual practice (*sāadhanā*) undertaken to realize God is the supernatural element. Man has discovered it. The *sāadhanā* is not man's creation. Rather, it the Divine Force. Sant-Udbodhan
20. If in return of our worship, we ask for wealth, progeny etc., then our goal (*sādhya*) is verily that desired object; God is just a means to attain that. Sant-Udbodhan
21. The *sāadhan* can be performed in all states or situations. That which depends upon a special situation etc., cannot be called the *sāadhan*. Sant-Udbodhan
22. According to law of nature, the *sāadhan* can be undertaken under all circumstances. Mānav Kī Māng
23. The spiritual aspirant can build *sāadhan* under the most terrifying circumstances and can be one with the goal (*sādhaya*). Mānav Kī Māng
24. The difference in the *sāadhan* is essential despite the sameness of the goal. But to regard the *sāadhan* as the goal (*sādhaya*) is negligence or inhumanity. Mānav Kī Māng
25. Having a sense of mine-ness in the *sāadhan* also creates attachment in the *sāadhan*. The attachment with a personal *sāadhan* is opposed to other *sādhans*. Accordingly, the *sāadhan* should be life itself, but there should be no attachment with the *sāadhan*. Mānav-Darshan
26. The *sāadhan* that is practiced forcefully creates a sense of false pride in the spiritual aspirant. Sāadhan-Nidhi
27. Communion (*yog*), realization (*boddh*), and love (*prem*) is the culmination of all *sādhans*. Mook Satsang 48
28. Weeping is the best *sāadhan*; but it should be thoughtful. The state that is attained by weeping, if one becomes content in that, then the *sāadhan* becomes the dosage

(*khurāka*). Therefore do not regard the [seemingly] ultimate state—which feels like nectar—to be the truth and go even beyond it. Sant Patrāvālī 1

29. As long there is relish in any activity, sentiment, and state, till then the wayfarer verily keeps on walking. If you are to end the process of walking then do not relish any activity, sentiment, and state. Beyond the states, there remains not even the path; that is, the place to stay arrives, and that is verily our own true nature or self (*nij-svarūpa*). Sant Patrāvālī 1
30. That is not called the *sāadhan* which the spiritual aspirant is not able to undertake; nor that is called the *sāadhan* about which the spiritual aspirant has any type of doubt; and that is also not called the *sāadhan* which is not interesting to the spiritual aspirant. Pāthyey
31. The mental chanting (*mansīk-japa*) can be performed without taking the bath, in every state. The chanting with voice is more beneficial only when there is external purity. Pāthyey
32. The bliss can only spring from the disquiet or the uneasiness (*vyākultā*) and no other way. As in all the sweets (or candies), the sweetness is that of the sugar, even so in all types of virtues, the goodness is that of the disquiet. Renunciation, love, knowledge—these are all offsprings of uneasiness or restlessness. Sant-Samāgam 1
33. In fact, giving alone is the humanity and taking is the beastliness. That which has been given away increases; this is known to all thoughtful people. Therefore, even to receive, giving is essential; and giving is essential to be free from the debt. Thus, this is indisputably proven that giving

is verily a true spiritual practice (*sāadhanā*). Sant Pattrāvalī
2

34. God' name, God's work, God's meditation carry equal value. Pāthyey
35. All the *sādhans* get merged in the repose, independence, and love. Satsang aur Sādhan
36. The culmination of all the *sādhans* is in the 'renunciation' and the culmination of renunciation is implicit in the 'love.' Jīvan-Darshan
37. In everyone's welfare alone lies our welfare—one should perform all dutiful actions, perform chanting and penances with this understanding. Even the meditation performed for one's own welfare is verily the bondage. Pāthyey
38. The *sāadhan* is related to the spiritual aspirant's interest, competence, and capacity. Only that *sāadhan* which supports all of them is capable of granting perfection. Satsang aur Sādhan
39. The personal truth is of the nature of means to the attainment of real truth. Due to this reason, it is worthy of respect and following. But the attempt to have everyone follow one's personal path makes one insistent about one's personal truth. Due to such insistence, the truth get covered by the untruth and then the personal truth, which was of the nature of *sāadhan* for oneself, cease to be so, and only the sense of 'I' begins to get nourished. The sense of 'I' does not let the mutual unity remain intact and rather gives birth to separation [or differences] which is the root cause of struggle. Duhkha kā Prabhāv
40. The effort to make personal *sāadhan* pervasive through force and insistence is to turn away from one's personal

truth which nourishes mutual separateness. Duhkha kā Prabhāv

41. To insist on teaching one's personal *sāadhan* is verily the indulgence of the *sāadhan* and not the service. The service teaches the lesson of becoming compassionate on seeing the sorrowful and of becoming joyous by seeing the happy; it does not make one ruler [over others]. Duhkha kā Prabhāv
42. The one who is a servant in the beginning of the *sāadhan*, only he is a renouncer in the middle, and a lover in the end. Jīvan-Darshan
43. A seeker who cannot give up his known fault and a devotee who cannot surrender himself, both of them cannot become successful in the *sāadhan*. Jīvan-Darshan
44. To do the *sāadhan*, no such strength, object, person etc., are required that the spiritual aspirant do not already have. Nor is there any need for such knowledge that is not within us. Rather, one has to do the *sāadhan* with what is [already there]. It is a law that lesser or greater degree of capacity does not have any meaning with regard to the *sāadhan*. Jīvan-Darshan
45. There is no incompetence to do the *sāadhan*, but only carelessness, which goes away upon the awakening of interest in the *sāadhan*. Jīvan-Darshan
46. All spiritual aspirants have the same goal. And each *sāadhan* includes all other *sādhans*. Jīvan-Darshan
47. Many people say in jest, what's the need right now to do the *sāadhan*; we will think about it some years later; let's be merry and have fun right now. It is important to realize how one can find joy without the spiritual means. Any

task of our life that is done improperly is never pleasant, never peace-bestowing, nor capable of producing welfare.
Safaltā Kī Kungī

48. The *sāadhan* is not a burden. The spiritual aspirant comes to know that as a person gets up content and worriless after having the meals, even so when he gets up from meditation, he gets repose—as if when he was in meditation, he did not have repose. How is it the *sāadhan* then that one does not get repose during the time of meditation? Safaltā Kī Kungī
49. What is a person's predicative *sāadhan*? What to talk of someone else, a person himself is not able to decide this until he gives up those actions, relationships, and trust that are contrary to the discriminative intellect. Association with the truth by disassociating with the untruth contributes to the building of the *sāadhan*.
Darshan aur Nīti
50. To accept difference in the goal on account of differences in the means is to accept the means to be the goal.
Darshan aur Nīti
51. Although each method or system is definitely beneficial for some spiritual aspirant or the other, there can never be any method which is beneficial to everyone in its entirety; because methods arise based on an individual's ability, interest or circumstance, etc. No two persons are same in entirety in terms of their ability, interest, and circumstance; then to give so much importance to a method so that everyone should accept it—this is verily an aberration of the ego of its follower. Chit-Shuddhī

52. There is no kind of dependence, incompetence or failure in the *sāadhan*. But each spiritual aspirant under every condition is forever independent in undertaking the *sāadhan*. Chit-Shuddhī
53. It is a law that all spiritual aspirants are verily free in the fulfillment of the negative *sādhans*; because for that no unattained object, etc., is needed and in that there is never any failure. For example, 'We will not wish ill of anyone'—in this *sāadhan*, no spiritual aspirant has any difficulty; and its attainment can only be during the present. Chit-Shuddhī
54. The negative *sāadhan* is verily the real *sāadhan*. The predicative *sāadhan* is merely its beautification. The predicative *sāadhan* merely leads to the declaration of the spiritual aspirant. But the non-separateness of the spiritual aspirant and the practice is attained through the negative *sāadhan* only. Chit-Shuddhī
55. Verily that is the '*sāadhan*' in whose performance the spiritual aspirant is capable and independent. And this is the 'goal' (*sādhya*) whose attainment is guaranteed. Chit-Shuddhī
56. All the *sādhans* get fulfilled by making a proper use of the power to reason or to think, power to believe, and power to do. Chit-Shuddhī
57. One cannot advance on the path of spiritual practice without giving up attachment and desire. Sant Jīvan Darpan
58. As the body without the vital breath is useless, howsoever beautiful it may be; in the same manner, howsoever

- superior a *sāadhan* that is devoid of spiritual disquiet (*vyākultā*) may be, it becomes useless. Sant-Samāgam 1
59. As in all the sweets, the sweetness is that of the sugar alone, even so in all the *sādhanas*, the prominence is that of the spiritual disquiet. Sant-Samāgam 1
60. The essential reality of devotion is that there occurs an utter lack of whatever appears apart from the Lord of devotion, and there remains no reality of anything else apart from the Lord of devotion. Sant-Samāgam 1
61. Before engaging in the devotion, the devotee should understand it properly whether he considers himself as one with the form or without the form. Because, regarding himself as one with the form, he cannot worship the One without the form; and regarding himself as one without the form, he cannot worship the One with the form. In fact, worship is done verily of the One with the form and the attributes. For that which is called formless on the basis of the senses is indeed with the form on the basis of the intellect. Sant-Samāgam 1
62. The *sāadhan* that does not originate from the aspirant's sense of 'I' is merely a decoration for the spiritual aspirant; it is not life. Sant-Samāgam 2
63. To do work by directing one's heart toward God is not as good as to do work by regarding it as God's work. Sant-Samāgam 2
64. Expecting nothing from anybody and doing no harm to anyone—then, the devotee will attain God; the restless will get the eternal peace; and the sorrowful will get freedom from the sorrow. Sant-Udbodhan

65. Understand this very well that he who, in good faith, becomes God's for once; he does not suffer a downfall. Therefore, 'I am God's'—make this principle a living reality in your life. By doing so, all problems will be resolved automatically. Sant-Samāgam 2
66. Only that *sādhan* is meaningful which can make spiritual aspirant one with his spiritual goal. That can happen only when life itself becomes a *sādhan* and when the *sādhan* is not merely a part of life. Sant-Samāgam 2
67. The devotion comes automatically upon becoming a devotee; self-inquiry arises on its own upon becoming a seeker; it is because the efforts of mind, senses, etc., do not take place contrary to the sense of 'I.' Sant-Samāgam 2
68. The self-inquiry undertaken before becoming a seeker after truth is merely an intellectual exercise; service done without becoming a servant is a pious act; and God contemplation without being a devotee is merely a means for obtaining the sense-pleasures; it is not devotion (*bhakti*)...Therefore, each *sādhan* should emanate from the sense of 'I;' that is, one should conform one's 'I'-sense to the goal that is to be achieved. Sant-Samāgam 2
69. The path of faith and the path of self-inquiry—these are two separate and independent methods. There is no place for self-inquiry in the path of faith; and no place for faith in the path of self-inquiry. Sant-Samāgam 2
70. The chanting can happen merely by acceptance; but remembrance [of God] cannot happen until one become Lord's in good faith—because remembrance cannot happen in any way without relationship. Until the

remembrance of God arises, till then it is essential to do chanting....By chanting one gains the force to establish relationship. Sant-Samāgam 2

71. Without spiritual restlessness, one can neither realize Brahman with attributes, nor the knowledge of reality (*tattva-jñāna*). To do *sādhana* free of spiritual disquiet is like a lifeless device that has no meaning other than just changing activities. Sant-Samāgam 2
72. As life's completion changes into death, even so every *sādhana* changes into its next *sādhana* automatically. Sant-Samāgam 2
73. True disappointment with the world and removing oneself from all sides is the easiest-most method of spiritual progress. Sant-Samāgam 2
74. The feeling of difficulty in the *sādhana* is merely the negligence of the spiritual aspirant. Or the reason of difficulty is the unfavorable *sādhana* contrary to the ability of the spiritual aspirant. Or the spiritual aspirant has engaged in the *sādhana* passionately before the arising of the need. Or there is the weakness of the faith and disrespect of the experience; that is, such spiritual aspirant does not make his life according to the self-knowledge. Due to all of these reasons, the spiritual aspirant feels difficulty in the *sādhana*. Sant-Samāgam 2
75. You should live like a lonely person while living with all the people. In other words, there should not be such closeness with anyone that he talks nonsense with you; that is, do not make anyone a means for the entertainment of your heart. Sant-Samāgam 2

76. Insistence on personal *sāadhan* proves that the *sāadhan* that is being insisted upon is not really the very life of the spiritual aspirant. It is like a hungry person who commends food but remains hungry himself. Mangalmeya Vidhān
77. Do not get yourself struck in the outer *sāadhans*. As far as possible, call the Beloved (God) from your heart. Sant-Samāgam 2
78. The individual who binds himself more with external *sāadhans*, develops false pride about the *sāadhan*. Outer *sāadhan* can cover up the weakness but it cannot remove it....The latent *sāadhan* is much more powerful than external *sāadhans*. The hidden sacrifice and love increases; hidden dearness gives rise to true spiritual restlessness, which is really true worship. No one makes precious things motely to the view. Therefore, one should keep such a precious thing as dearness hidden in one's heart. Sant-Samāgam 2
79. To experience the immeasurable, endless, eternally ever-new nectar of dearness in one's spiritual goal (*sāadhaya*) is verily the true reality of *sāadhan-tattva*. Sāadhan-Tattva
80. The negative (*nishēdhātmaka*) *sāadhan* is the same for all spiritual aspirants. Because to give up the contra-practice (*asāadhan*) is verily the spiritual practice (*sāadhanā*). Without giving up the *asāadhan*, the predicative spiritual practice (*vidhyātmaka sāadhanā*), which is different for every spiritual aspirant, cannot be attained. Sāadhan-Tattva
81. The negative spiritual practice verily safeguards the unity of dearness among all spiritual aspirants. In other words,

despite the predicative spiritual practice being different for different spiritual aspirants, the mutual unity remains maintained on the basis of being a spiritual aspirant.
Sādhan-Tattva

82. The *sādhan* is a matter of the present and not of the past or the future. Sādhan-Tattva 18
83. That alone is the *sādhan* which becomes the very life of the spiritual aspirant. Sādhan-Tattva
84. The *sādhan* in which the spiritual aspirant does not have natural dearness, that *sādhan* cannot be the very life of the spiritual aspirant. That which cannot be incessant or continuous (*akhanda*) cannot be a *sādhan* in reality. Sādhan-Tattva
85. Despite the sameness of the spiritual goal of everyone, the material or apparatus for the *sādhan* for even two spiritual aspirants cannot be the same in entirety. The proper use of *sādhan* apparatus is verily called the *sādhan*. The difference in the *sādhan* is necessary due to difference in the apparatus of the *sādhan*. Sādhan-Tattva
86. The spontaneity can be there only in that *sādhan* in which the aspirant has not even the slightest possible doubt; that is, it should be according to the spiritual aspirant's own discriminative logic (*nij-viveka*). For doubtlessness is not possible in the *sādhan* which is contrary to one's own discriminative reasoning. Not only this, the enticement for perfection through other *sādhans* too should not waver the mind of the spiritual aspirant; rather, the spiritual aspirant should be steadfast in belief that he is going to attain perfection only through his own *sādhan*. Sādhan-Tattva

87. It is a law that without an active *sāadhan*, the ending of the 'attraction for doing' (*karney kā rāga*) is not possible.
Sāadhan-Tattva
88. Our 'intellect' accords automatically in a *sāadhan* in which there is doubtlessness and our 'mind' gets earnest in that *sāadhan* automatically which is interesting. With the earnestness of mind and intellect there comes naturalness or spontaneity in the *sāadhan*; because the unnaturalness involved in getting the mind-intellect interested or disinterested is ended. Because being interested or being disinterested is attained through the expenditure of efforts or exertion, and exertion can never be constant.
Sāadhan-Tattva
89. The truth (*Sat*) is the illuminator of the untruth (*asat*) and not its destroyer. But the longing for truth, which is of the nature of *sāadhan*, eats up the untruth and makes the spiritual aspirant non-separate from the truth. According to this view, this gets proven indisputably that the *sāadhan* is far more important than the goal (*sādhaya*). Surely, this is true that it is only the reality of the *sādhaya* that pervades in the *sāadhan*. Sāadhan-Tattva
90. The *sāadhan* is not such a task in which there can ever be a question of not-doing. That alone is verily the *sāadhan* which continues constantly in a natural manner. If there are interruptions in the *sāadhan*, then understand that we have adopted some *asāadhan* under the garb of *sāadhan*.
Sāadhan-Tattva
91. The *sāadhan* which appears to be only in one aspect of life, that *sāadhan* is verily the *asāadhan* under the garb of the

sāadhan because the whole life of the spiritual aspirant is verily a *sāadhan*. Sāadhan-Tattva

92. No unattained situation is required to attain oneness in one's *sāadhan* and one's life, because from the standpoint of *sāadhan*, all circumstances are of equal value. The desire to change circumstances is there only in those individuals who regard circumstances to be the life itself. Sāadhan-Tattva
93. To consider others to be the cause of our joy and sorrow is the greatest obstacle in our spiritual practice. Sant Vānī (Prashanōttra)
94. If we sacrifice our rights in protecting the rights of others, then our entire householder's life will become fit for spiritual practice; and we will not feel any difficulty whatsoever. To regard others to be the cause of our joy and sorrow is the greatest obstacle in our spiritual practice. Sant Vānī (Prashanōttra)
95. God's worship-contemplation that is undertaken to fulfill desire brings estrangement (*vimukhatā*) of God upon the fulfillment or non-fulfillment of desire. Sant-Saurabh
96. If you stop listening and learning and start understanding and accepting, then the [great] purpose is served. With regard to knowing, there is nothing that needs to be known other than that—'Nothing is mine.' With regard to accepting, there is nothing that is worthy to be accepted other than accepting God [as our own]. Sant-Udbodhan
97. Experience this knowledgeably that 'I am not the body during any time, nor the body is mine.' Accept with full faith, reverence, and trust that within me my Beloved

[God] is always present. This alone is the key to success.
Sant Pattrāvalī 2

98. The emergence of the effect of relationship of God in life is verily called spiritual practice (*sāadhanā*). Sant Vānī 7

99. The purpose of spiritual practice is never that we do that practice which is ever apart from our life. Sant Vānī 7

100. Truthfully, that is not called the *sāadhan* which you have appropriated from the outside. The real meaning of the *sāadhan* is that whose expression is from within the spiritual aspirant. Sant Vānī 4

101. Only that spiritual practice leads to fulfillment which is done by our self. The *sāadhan* that is done through dependence upon others, in that there may be the outer development that is observed, but one does not attain anything oneself. Sant Vānī 4

102. If you think that perfection is not possible in the [present], then why do you think about doing the *sāadhan*? If you reply that you think about doing the *sāadhan* because of the fact that after a lapse of time, after many-many lifetimes, you will attain perfection. This means that right now we want to enjoy the pleasure born of the *asāadhan*.
Sant Vānī 4

103. Even to perform the penance for our own sake is indulgence; whereas, even to broom for the sake of God is worship. Sant-Udbodhan

104. You do not [want to] become familiar with the condition, you do not [want to] become familiar with the need, but you want to be familiar with the *sāadhan*. The *sāadhan* which is not according to your need, the need that does not come from your present condition, how will that

be stable in your life? If the thirsty person gets to hear some idea about the water, he grasps it immediately; because he is thirsty, [and] has the need for it. First examine your present condition; what is it? Then examine your need; what is it? Then ask for the solution, keeping your need before yourself; then, just to experience the need will become a great solution. Sant-Udbodhan

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

106. The detachment from the body etc., based on the discriminative intellect is the real spiritual practice. Because the disassociation with someone alone becomes the non-separation from someone else. Pāthyey

107. Detachment is not attainable through any practice. Because practice creates sameness or identity of nature (*tadātmaya*) with those things from which the spiritual aspirant needs to be detached. Duhkha kā Prabhāv

108. Detachment is not attainable through any practice without becoming selfless. Duhkha kā Prabhāv

109. Accepting the self-identity with God is verily the worship and ending the attachment or the sense of mine is the real spiritual practice (*sāadhan*). Sant Pattrāvalī 2

110. That which is called *sādhan*, and that which is called worship, is not the spontaneous nature of the body. Sant Vānī 3
111. The worship has two parts—one part is ‘service’ and the other is ‘dearness.’ Service during the period of engagement and dearness during the period of abstention—this is called worship. Preranā Patha
112. Service, sacrifice, and love—these three together constitute worship. In worship, there is service also, there is sacrifice also, and there is love also. Sant-Udbodhan
113. Remembrance of God, dearness of God, yearning for God—this verily is the worship. The thinkers have called it the means (*‘sādhan’*); the reverent (devotees) have called it the ‘worship.’ Sant-Udbodhan
114. [Spiritual] practice is not called worship; dearness alone is the true worship. Sant Jīvan Darpan
115. Work done for the sake of God becomes worship. Sant Vānī 8
116. Worship happens automatically through him who, severing relationship with everyone else, regards solely God as his own—he does not have to do the worship. Sant-Saurabh
117. When will worship take place—when you will consider God as your own or when you will perform some special activity? Worship will happen when you will regard God as your own. Sant Vānī 7
118. Regarding God as our own—this alone is the true worship. Why? By regarding God as our own, He becomes dear to us. Sant Vānī 3

119. He who regards God as his own, without expecting anything at all, he alone can do worship. Sant-Udbodhan
120. One should definitely do the worship at the time of sleep, at the end of all tasks and after waking up from the sleep. An individual who steadfastly remembers God at the end of each task, even at least for once, he will definitely remember God at the time of death. Sant-Saurabh
121. In my view, worship can be attained in three ways—invocation, devotion, and prayer. ‘Invocation’ denotes—to accept the reality and significance of God; ‘Devotion’ means—to accept relationship with God; and ‘prayer’ signifies—to experience the need for God’s love. Sant Vānī 3



Capability or Capacity or Strength (Sāmarthya)

1. The greater the worriless-ness in your life, the more will be the development of strength in your life. Sant Vānī 4
2. By being free from the sense of mine (or attachment), one receives the capability of becoming selfless. And by becoming selfless one receives the capability of being free from attachment. This is verily the law. Sādhan-Trivenī
3. From the scientific viewpoint, the worriless-ness is the mother of the necessary strength. And fearlessness is implicit in making the proper use of the available strength. Sant Patrāvalī 2
4. The mental restlessness only leads to the dissipation of the available strength; it does not benefit in any way—this is an unalterable truth. Due to this reason, thoughtful people always safeguard mental peace under every condition. As a result, they receive the capability to make the proper use of the available strength from the Benevolent Divine Dispensation. Sant Patrāvalī 2
5. The strength does not get expressed without becoming free from exertion. Pāthyey
6. The experience of powerlessness proves that strength is not any individual's personal [attainment]. It is verily His gift indeed by Whose very light the whole universe is illumined. Jīvan-Darshan
7. The incompetence is born of the misuse of the competence. By the proper use of the competence, it [competence] verily keeps on increasing progressively. Safaltā Kī Kungī

8. According to the law of nature, the proper use of strength can solely be made for the service of the body, family, society, world etc. Through it, the Imperishable existence cannot be attained. Safaltā Kī Kungī
9. Immediately on misusing the strength, the opposing force gets manifested. As a result, the person who used to consider himself as powerful becomes powerless. And then the same thing starts happening to him which he had done to the other. Darshan aur Nīti
10. Only he is powerful who does not misuse the power and who does not disrespect the discriminative intellect; whose happiness does not depend upon someone else and who proves useful and helpful to all. He alone is powerful who never causes any harm to anyone. Darshan aur Nīti
11. According to the law of nature, received competence is the heritage of some incompetence. It should only be used for that purpose only; that is, the proper investment of the competence lies in employing it for the welfare of all and everything. Chit-Shuddhī
12. Only those nations, societies, classes, castes, individuals etc., are considered to be powerful by which no harm is caused to anyone and whose well-being does not depend upon someone else. Chit-Shuddhī
13. The real power is only that which can create solidarity between the strong and the weak. Chit-Shuddhī
14. The strength which does not serve the weak; the strength which rather harms them;—such strength gets destroyed automatically. Chit-Shuddhī
15. Only he is truly competent who does not run after objects; rather, objects run after him. It is because the needs of

- such a person get fulfilled automatically by the [Benevolent] Dispensation of the Infinite. Chit-Shuddhī
16. The cry of the sorrowful has the same force as that of the thought of the thoughtful. Chit-Shuddhī
17. To depend upon worldly objects such as the body etc., is verily the weakness. If the help of the world is sacrificed, the spiritual aspirant becomes highly strong; and then, the world becomes obliged to be favorable to him. Sant-Samāgam 1
18. On becoming His (God's), even the weakness is a great strength. And without becoming His (God's), even great strength is supreme weakness...Upon becoming His (God's), even the weakest person, after overcoming the greatest problems, becomes one with Him. Sant-Samāgam 2
19. The necessary strength comes on its own by making proper use of the available strength. Sant-Samāgam 2
20. Howsoever powerful the untruth may be, it is [still] powerless. Howsoever powerless the truth may be from the external standpoint, it is [still] powerful. Sant-Samāgam 2
21. According to a law of nature, the proper use of the received strength can only be in the service of the weak. The individual starts considering himself strong in comparison to the weak only. Not only this, one cannot even feel one's strength without the weak. In this view, strength is the gift of the weak. Mānavtā Ke Mūla Siddhānt
22. Only in the soil of repose, the necessary strength gets expressed. Mānavtā Ke Mūla Siddhānt

23. According to the law of nature, weakness is implicit in the misuse of strength. In other words, the strong becomes weak through the misuse of power. That is why after a lapse of time, the victorious gets defeated and the defeated becomes victorious. Mānavtā Ke Mūla Siddhānt
24. As the selfishness [of a person] gets consumed, the Nature makes such person powerful. For example, the trees which nourish other trees, their life is comparatively longer; and they also start getting nourishment from the trees that they have nourished. Chit-Shuddhī
25. The usefulness of power solely lies in the proper use of the power. Sant Vānī 5/30
26. Without repose, the competence cannot be expressed. And when does one get repose? When the desire for the untruth remains no more. Sant Vānī 4
27. The greatest and the most powerful person, class, and society cannot make us incompetent till we do not misuse the received power and do not disrespect our discriminative intellect. Darshan aur Nīti



Happiness and Sorrow or [Sense-] Pleasure and Pain (*Suhkha aur Duhkha*)

1. The proper use of pleasure is generosity and the proper use of pain is disenchantment. Mānav Kī Māng
2. The sole reason that we feel sorrowful today, and our development does not take place, is that we consider others to be the cause of our sorrow. Mānav Kī Māng
3. It is a law that the difficulty that is borne with calmly gets resolved on its own. Bearing the difficulty calmly means to bear the sorrow without considering anyone else to be the cause of our sorrows. Mānav Kī Māng
4. The release from the sorrows can take place even without accepting God. Become selfless, your sorrows will end. Sant Vānī 7
5. Those proclivities that are pleasant for us and are painful for others, they can never be conducive to the *sāadhan*. The pleasure which comes in the form of someone's pain, that pleasure becomes great pain after the lapse of time. And the sorrow that comes from someone's welfare, that sorrow makes us one with joy. Safaltā Kī Kungī
6. The other cannot be the cause of our sorrow. If someone else were the cause of our sorrow, then the question of getting rid of the sorrow wouldn't arise in our life. Preranā Patha
7. If we had accepted ourselves, and not someone else, to be the cause of our sorrow, then our sorrow would have ended. Preranā Patha
8. By associating with the known untruth, the individual has himself created the world that gives pain. Jīvan-Patha

9. When there won't be the temptation for pleasure, and no indulgence in pleasure, at that very time the sorrow, that you regard or experience to be the sorrow, will cease to be; but there will be the remover of the sorrows right there. Jīvan-Patha 128
10. The root cause of the sorrow is mistake. If there is no mistake of ours in this regard, then there cannot be the sorrow in our life. Sādhan-Trivenī
11. Become desireless upon the arrival of the sorrow; become generous upon the arrival of happiness. If you become generous, then you will be free from the bondage of pleasure. If you become desireless, you will become free from the fear of sorrow. Sādhan-Trivenī
12. Only those who do not know the reality of pleasure do not get jaded with the pleasure or do not get sorrowful with the sorrow of others. Mānav Kī Māng
13. What is the recognition of the influence of sorrow? That there remains no relationship with any object, person, state, or situation; nor there remains any expectation from anyone. There is a great difference between the influence of the sorrow and the indulgence of the sorrow. The influence of sorrow is the *sādhan* (i.e., spiritual practice); the indulgence of sorrow is the *asādhan* (i.e., the contra-method). Sant-Udbodhan
14. There is no such pleasure which does not originate in some pain; and there is no such pleasure which does not end in pain. Mānav Kī Māng
15. During happiness or pleasure, the sorrow or pain gets suppressed only; it does not end. It is a law that the suppressed pain increases; it does not decrease. According

to this view, pleasure is not required to end pain; however, pleasure may be required to increase the pain. Mānav Kī Māng

16. The human life is not received to bear joy and sorrow but to make proper use of joy and sorrow. Mānav Kī Māng
17. If the part of sorrow is taken out of human life, then neither the [real] joy could be realized nor could man be free from the slavery of the pleasure. Mānav-Darshan
18. The joy and sorrow are born of the sense of 'I' and the sense of 'mine.' 'I-ness' (*aham*) and 'mine-ness' (*mama*) are proved only through the non-discriminative intellect (*aviveka-siddha*). They do not last when one respects one's own discriminative intellect; then the fear of sorrow and the slavery of pleasure also end. No sooner the slavery of pleasure ends in its entirety than the sorrow comes to an end automatically. Mānav-Darshan
19. The sorrow is not deplorable but the slavery of the pleasure is deplorable. Mānav-Darshan
20. According to the law of nature, the pain that is received after giving pleasure, that pain makes man one with the bliss. And the pleasure that is realized after giving pain, that pleasure binds man to the great pain. Mānav-Darshan
21. To maintain the slavery of that pleasure that departs despite craving for it; and to be afraid from that pain that has ushered the all-round development—and not to adopt its influence is nothing else than negligence. Mānav-Darshan
22. As compared to the happiness, the sorrow is much more essential part of life. Sant Vānī 8

23. The pleasure leaves for sure and pain comes for sure. This dispensation is not unfortunate but is verily fortunate for man. Sāadhan-Nidhi
24. No man, until he makes himself sorrowful [first], can make the other sorrowful. Sant Pattrāvalī 1
25. It is verily a law that, that which comes, goes. According to this principle, both pleasure and pain cannot last forever. We can make proper use of that which does not last forever; but we cannot have a sense of reality in it because we cannot have everlasting relationship with it. Mānav-Darshan
26. Give up the pleasure before you would end the sorrow; then the poor sorrow will go away, sorrowfully. Sant Pattrāvalī 1
27. Pleasure is the worst condition of life because [while it lasts] it does not let the yearning for the bliss to be awakened. The bliss, though a matter of our own self-nature, has been helplessly turned away by the attraction of this unfortunate pleasure. Turn away the pleasure by taking refuge in the supremely dear sorrow. Sant Pattrāvalī 1/107
28. The sorrowful person makes progress through the 'renunciation' and the happy person makes progress through the 'service.' Sant Pattrāvalī 1
29. The sorrow comes to teach the individual the lesson of the sacrifice. As the sacrifice increases, even so the sorrow keeps ending automatically. Sant Pattrāvalī 1
30. It is a great mistake to regard the voice of truth as the individual's voice, to regard the knowledge of truth to be the knowledge of the individual, to regard the love for

truth as the love of the individual, to regard the bliss of the truth as the bliss of the individual, and to regard the beauty of the truth as the beauty of the individual. Due to this mistake verily there arises attraction for (or attachment with) individuals which is the root cause of sorrow. Attachment certainly leads to the sorrow and renunciation to the bliss. Sant Pattrāvalī 1

31. It is the experience of everyone that the pleasure one gets during the deep sleep is greater than the pleasure of an object or the pleasure of the association of an individual. That is why we give up association with all objects for experiencing deep sleep....This experience of being separate from everyone gives us the indication of the existence that is beyond [the world of] objects. Mānav Kī Māng
32. The Benevolent Dispensation [of the Divine] that has brought the sorrow has not brought it by way of punishment but has arranged the visitation of sorrow for the welfare of man. Duhkha kā Prabhāv
33. If the attained pleasure has gone away on its own; what benefit will there be for having an expectation for the unattained pleasure. It comes and goes on its own as determined by the Divine Dispensation. To make effort for it is nothing but improper expenditure of the received capacity. Duhkha kā Prabhāv
34. With the proper expenditure of the received competence, a person becomes free from the debt of the society. The spiritual aspirant finds repose by renouncing the desire for the unattained pleasure. According to this view, in the proper use of received pleasure lies the welfare of others;

and in the ending of its desire lies our own welfare.
Duhkha kā Prabhāv

35. According to the law of nature, at the beginning and at the end of every pleasure there is the visitation of the sorrow automatically. Duhkha kā Prabhāv 33
36. With the ending of the expectation for pleasure in its entirety, every sorrowful person becomes free from the sorrow automatically. Duhkha kā Prabhāv 35
37. Poor sorrow comes only to make the spiritual aspirants free from the sorrow. Duhkha kā Prabhāv
38. The world history and personal experience have not proved that there is such a situation in which there is pleasure only and no pain; nor there has been [or is] any person who, while enjoying the pleasure, did not have to bear the pain perforce. Duhkha kā Prabhāv
39. From the Benevolent Dispensation, the visitation of the sorrow happens solely to make one free from the slavery of the pleasure. Duhkha kā Prabhāv 78
40. By thinking deeply, it becomes evident that the giver of sorrows is verily the remover of the sorrows. In addition, in order to free the spiritual aspirant from the slavery of the pleasure, the remover of the sorrow verily descends in the form of the sorrow. Duhkha kā Prabhāv
41. The blissful realization takes place in the same moment when the selflessness arises. With the freedom from the desire, the selflessness manifests in a permanent manner. And during the period of fulfillment of the desires, the selflessness comes automatically for a short period of time. Due to negligence, the spiritual aspirant assumes the

nectarine realization to be dependent on object, person, situation, etc. Duhkha kā Prabhāv

42. To meet with the expectation of pleasure is nothing other than getting ready to be separate from it. Jīvan-Darshan
43. The sorrow of the sorrowful can end only when he does not consider anyone else to be the cause of his sorrow. Darshan aur Nīti
44. The experience of pleasure and pain is felt during the waking and the dream state; but during the deep sleep no one experiences pain. From this it becomes evident that when there is no relationship with the seen, there is no pain. Based on this realization, if one is able to attain deep sleep during the waking state, then the sorrow (or pain) can be ended very easily. Jīvan-Darshan
45. 'Pleasure' is meant for service, and not for indulgence; and 'sorrow' is meant for respecting the discriminative intellect, and not to be afraid of. Jīvan-Darshan
46. Anything that will be different from the spiritual goal (*sādhya*) cannot stay with you. Therefore the received pleasure will not stay and the received pain will not stay. Safaltā Kī Kungī
47. The presence of the sorrow is not a fault; but to contemplate on the pleasure by being afraid of its fear is the real fault. Chit-Shuddhī
48. How unique this [divine] system is that for the ending of the covetousness for pleasure, the pain comes automatically in life. The influence of sorrow, by destroying the temptation for pleasure, forever frees the sorrowful from the sorrow. Safaltā Kī Kungī

49. If one were to experience, even for a shortest possible period of time, the joy after severing the trust of and relationship with objects and persons—it [joy] cannot be compared with that joy which from an infinite period of time one has been getting from relationship with objects and persons. Chit-Shuddhī
50. The deeper the pain, the clearer is the awakening; because pain alone is such a master key through which one realizes the knowledge of the [real] nature of objects, persons, etc. The accurate knowledge of the objects, etc., is capable of granting disassociation with the objects. Chit-Shuddhī
51. There is absolutely no such pleasure at whose beginning and end there is no pain. In the pleasure during the middle, one should verily perceive the pain at its beginning and its end. Chit-Shuddhī
52. To suppress and end the received pain with the pleasure, and the expectation for the pleasure, indeed prove utterly meaningless and harmful; because pleasure gives birth to new pain and one verily has to embrace some form of pain even at the beginning of every pleasure. Chit-Shuddhī
53. Why is there an interest in suppressing the pain, received on its own, with pleasure; and why one has formed the nature to maintain the known fault? It is verily due to attachment with relish for pleasure that an individual tries to suppress pain with pleasure; and verily to maintain safely the pleasure that one adopts the known fault. Chit-Shuddhī
54. The objects from which we expect pleasure—do we have everlasting relationship with them? Or the persons, from whom we have expectation of pleasure—are they not

sorrowful themselves? Or the situation that is deemed as pleasurable—does it not have some form of lack in it? Or the state in which there is the perception of pleasure—is that not subject to change? Everlasting relationship is not possible with any object. No individual is free from sorrow. Every situation is full of scarcity and there is change in every situation. Then to expect pleasure from them can be nothing other than negligence. Chit-Shuddhī

55. The personal sorrow of an individual is a merely a [spiritual] means to help him realize the collective sorrow. Chit-Shuddhī
56. No person can escape from the sorrow brought about by circumstances. To be afraid of that from which one cannot escape makes no sense. Chit-Shuddhī
57. According to the law of nature, received pleasure or happiness is the property of the sorrowful. To regard it as our own and to indulge in it is to appropriate other's property as ours. Chit-Shuddhī
58. No one gives the pain; but others themselves feel the pain of the painful—just like the fire, burning itself, burns others. Sant-Samāgam 1
59. The sorrow of the sorrowful is intact only until the unfortunate sorrowful wants to end the sorrow with the help of the world. The Lord (Sri Hari), the Extinguisher of woes, Himself extinguishes the sorrows immediately as soon as the sorrow-stricken person gets disheartened with the world. Sant-Samāgam 1
60. The poor inert world cannot give sorrow; and there is no sorrow at the behest of God who is the Abode of Absolute

Bliss. Therefore, the sorrow is caused by the mistake of the sorrowful. Sant-Samāgam 1

61. He feels the pain which is neither inert nor conscious; but which becomes like inert by associating with the inert and becomes like conscious by associating with the conscious. In other words, the “I-sense’ or ego, which has no independent reality of its own, rather accepts in itself some assumed nature; and experiences the ‘pleasure’ in the favorableness and the ‘pain’ in the unfavorableness of that nature. Sant-Samāgam 1
62. There is no such virtue that does not originate in sorrow. Sant-Samāgam 1
63. Illimitable bliss is hidden in the embodiment of your own self/nature (*nij-svarūpa*); which [the illimitable bliss] will be received through the kindness of the sorrow, and not through the kindness of the happiness. Sant-Samāgam 1
64. The pain gets suppressed by pleasure; and through bliss, pain ends. ‘Bliss’ occurs upon the termination of the desires and ‘pleasure’ happens on the fulfillment of the desires. Sant-Samāgam
65. Sorrow comes from pleasure, and pleasure is the outcome of accepting the reality of the world. Sant-Samāgam 1
66. He who has given happiness has [also] taught how to give happiness. Pleasure cannot be given to the bestower of the pleasures; therefore, to give pleasure to the sorrowful is to be free from the debt of the bestower of the pleasure. Sant-Samāgam 1
67. There is the enjoyer of the pleasure, and not the knower. The enjoyer can never be the knower and the knower can never be the enjoyer. Sant-Samāgam 1

68. The presence of the sorrow is the supreme benevolence of the Lord. For, if there were no sorrow, the distaste in sense-pleasures would not have occurred in any manner. Sant-Samāgam 1
69. What else can the pleasure that has originated in someone's pain give us in the end other than the pain? Sant-Samāgam 2
70. Thoughtful individuals do not relish that pleasure which is someone's pain (or brings pain to someone); but they cheerfully embrace that pain which is someone's pleasure (or brings pleasure to someone). Sant-Samāgam 2
71. When we become sorrowful, it does not just bring sorrow to us but also keeps on generating pain in the world. If we do not remain sorrowful, then no one will get sorrow from our existence. Sant-Samāgam 2
72. When we will be able to offer ourselves to our beloved and our body to the world, it will bring an end to the sorrow right away. The world needs the body; because the body is the property of the world. Our Beloved waits for us; because we belong to the Beloved. Sant-Samāgam 2
73. We run toward the world but cannot clasp it. This is verily the sweetness of the world that when we get tired of running, we get some rest. In other words, only tiredness is verily the pleasure of the world. My dear, no one gets anything else other than just the exhaustion at the end of every activity. Sant-Samāgam 2
74. The pleasure is a thing to be shared and not something to keep. He who tries to hold on to the pleasure loses the pleasure; he does not get anything. And the person who shares the pleasure attains the bliss. Sant-Samāgam 2

75. The pain is the utmost essential thing in life. Without pain, life is not fulfilled (or life remains incomplete without pain). The pain, after ending all types of disorders, perishes automatically at the end. Sant-Samāgam 2
76. Develop the habit of remaining always cheerful continuously. As the cheerfulness will keep increasing, the unfavorableness will keep decreasing timidly. Everyone looks towards cheerfulness; thus, the whole world will look towards you. For no one else, except the remover of the sorrows (i.e., the Lord), looks towards the sorrowful. Sant-Samāgam 2
77. The sorrowful individuals are not the unfortunate. The truth is that only those who are happy are the unfortunate. Because, the sorrowful attain the Lord, the Abode of Bliss Absolute; and the happy person gets only the pleasure of sense-objects....True, the sorrowful is unfortunate only until he looks towards the world. By virtue of the true discontent with the world, the Remover of Sorrows, the Lord (Shri Hari), definitely removes the sorrows. Sant-Samāgam 2
78. The sorrowful who does not renounce, the happy who does not serve, do not make progress. Sant-Samāgam 2
79. For our all-round development, the presence of the sorrow and the absence of the pleasure are essential. Mangalmeya Vidhān
80. According to the system of nature, the pleasure which is born of any pain and harm gets altered into terrible pain and the enjoyer of the sense-pleasures indeed suffers harm only. Sādhan-Tattva

81. Scarcity, restlessness, dullness, and dependence—these four are terrible sorrows, which one gets by liking [or by clinging to the] the world. Sant Vānī (Prashanōttra)
82. At the base of the inclination for crime lies the temptation for personal pleasure. To realize our pleasure through someone's harm, destruction, and pain is verily the fundamental crime. Due to this reason, innocence (or crimelessness) will get expressed in life only when man will become free from the covetousness of pleasure. Mānavtā Ke Mūla Siddhānt
83. It is futile to think that there will be no form of sorrow in the life which has verily begun in the suffering. Sant Vānī 8
84. The dullness does not arise under the unfavorableness alone, nor is the relish gift of the favorableness....It is a law that the pain gets suppressed with the pleasure; it does not end. The suppressed pain escalates, it does not subside. Thus to assume that with favorableness alone dullness will end is a mistake. Chit-Shuddhī
85. The more pleasure you derive from the Nature, the more pain you have to bear. What is scientific progress, after all—to change $\frac{3}{4}$ into $\frac{75}{100}$! Sant-Jīvan-Darpan
86. The consequence of expecting the pleasure from others has been that we are unhappy today. The consequence of considering others to be the cause of our sorrow has been that we are not able to end our sorrow. Sant Vānī 5
87. The joy and sorrow that we all feel do not depend upon any situation, any state, or any object. The fundamental cause at their root is—our body conceit. Sant Vānī 4
88. If we do not ask for our pleasure from the creation as well as the Creator, but become generous towards the creation

and adopt love towards the Creator, then we will automatically attain peace, equanimity, and independence. Safaltā Kī Kungī 88



Enjoyment of or Indulgence in Sense- Pleasure (s) (*Sukha-Bhog*)

1. No individual can enjoy sense-pleasures without being heartless, without being dishonest, without devaluing oneself, and without becoming dependent. Sant Vānī 6/94
2. Would you be able to enjoy pleasures if the part of pain is taken out of your life?...Without pain, enjoyment of pleasure is not possible. Sant Vānī 6
3. When we rely on indulgence [in sense pleasures], then we enjoy the pleasure by choice and with interest; but we have to suffer the pain helplessly. Sant Vānī 4
4. The enjoyer of sense-pleasures has to suffer pain. Sādhan-Trivenī
5. Unfortunate sense-pleasures have turned us away from our desirable knowledge of reality, love of God, and our spiritual welfare. That is why in human life there is a place for the proper use of pleasure, and not for its indulgence. Mānav Kī Māng
6. It is a law that the heart in which kindness rides, in that heart there is no clinging to the sense-pleasures. Mānav Kī Māng
7. The enjoyment of sense pleasure that one attains, for its continuation, it becomes necessary to adopt some kind of fault or the other. Mānav Kī Māng
8. If there were real enjoyment in pleasures, then the enjoyment of sense pleasures would not have to end in dullness. Mānav Kī Māng
9. No enjoyer of sense pleasures is of any service to the object of enjoyment. Rather, through the enjoyer, the object of enjoyment verily gets destroyed. Mānav-Darshan

10. Can the sorrow end in any way while the covetousness for pleasure remains? Never ever. Mānav-Darshan
11. The relish in sense-pleasures does not end in its entirety in any other way than the awakening of the real need. With penance etc., the interest in the sense-pleasures gets suppressed; but it does not end. With the awakening of the real need, the interest in sense-pleasures ends in its entirety and forever. Pāthyey
12. Irrationality or lack of discriminative intellect (*aviveka*) gets nourished by indulgence in sense pleasures. Duhkhā kā Prabhāv
13. No person while considering himself as the body can be free from the lust for sense-indulgence. Jīvan-Darshan
14. We are not able to see sense-objects during the period of sense pleasure; and when we see the sense objects, we are not able to enjoy them. Thus, seeing is only possible during the time when one is not indulging in the sense objects. The inclination for indulgence in the sense pleasures is not seeing the sense pleasures; rather it is to enjoy the beginning of sense pleasures and to suffer the pain of their result. Jīvan-Darshan
15. The result of sense indulgence is illness and sorrow. Jīvan-Darshan
16. An aspirant who keeps an eye on the consequence of sense-indulgence becomes disinterested in sense-indulgence. Chit-Shuddhī
17. What could be greater indiscretion than if the interest in sense indulgence remains intact despite the destruction of the objects of sense-indulgence and the dissipation of the energy to enjoy the sense pleasures? Darshan aur Nīti

18. The expectation for sense pleasures is a greater fault than indulgence in sense pleasures; because in case of sense indulgence, one develops disinterestedness quite naturally; but the expectation for sense-indulgence keeps on increasing progressively with the passage of time....No one can serve or love while there remains the expectation for pleasure. Jīvan-Darshan
19. With the inclination to sense-indulgence comes the dissipation of energy to enjoy the sense-pleasures and the [eventual] destruction of the object of pleasure. Darshan aur Nīti 91
20. The prescribed enjoyment of sense pleasures is required to find out the reality of sense indulgence. Darshan aur Nīti
21. With sense indulgence, abnormalities such as negligence, violence, etc., are born automatically which lead to one's own downfall and harm of the society. Chit-Shuddhī
22. The sweetness that resides in the relish of sense-indulgence, that sweetness is not there even in the inclination for sense-indulgence. The pleasure that is there during the beginning period of inclination for sense-indulgence, the same pleasure is not there during the middle period; and during the end period not even a trace of the pleasure remains; rather several kinds of diseases arise as a consequence. Chit-Shuddhī
23. He whose happiness depends on someone else, he is a *bhogī* (one who is given to sense indulgence). In other words, he who has a sense of reality with regard to the proceedings of the body is a *bhogī*. Chit-Shuddhī

24. The interest in giving pleasure devours the attachment for sense-indulgence. Jīvan-Darshan
25. The fulfillment in sense indulgence is not possible without negligence and violence; because to regard oneself as enjoyer is 'negligence;' and there is 'violence' in the destruction of the objects of pleasure. Chit-Shuddhī
26. Howsoever beautiful the pleasure may be; and it may even also be according to the tenets of the society—and the energy for pleasure may also be there—still, dissipation of energy is certain. Sant-Samāgam 1
27. There is no *bhogi* who has escaped from these three abnormalities—from dependence, from inertness or grossness, and from weakness. Sant-Samāgam 2
28. To enjoy sense objects with the sentiment of a cinema is deftness of the enjoyers. O dear! The discerning ones have to end the sense-objects. Rather, having a sense of a cinema leads to the protection of sense-objects. Sant-Samāgam 1
29. Every enjoyer [eventually] experiences the lack of interest in the sense pleasures. But the enjoyer who is not able to make this [lack of] interest permanent alone gets the inclination for sense-indulgence over and over again. Sant-Samāgam 1
30. Although the relish that is in the sense indulgence is verily that of their abstention but ordinary person regards it the relish of the sense-indulgence itself. Sant-Samāgam 1
31. The desire for sense objects does not get fulfilled; because sense objects and desire for them have no reality of their own—they only appear to be so. The momentary sense of fulfillment that one feels in the inclination for sense

objects, is nothing other than the weakness of lack of inclination for them....There is dissipation of strength in the inclination for sense objects, and not their fulfillment.

Sant-Samāgam 1

32. Indulgence, dishonesty, cruelty, and dependence appear in the life of a person due to indulgence in the pleasures.

Sant-Samāgam 2

33. In human life, there is no place for the indulgence in sense pleasures....Indulgence in sense-pleasures is verily the animal life. Sant-Samāgam 2

34. In human life the purpose of enjoyment is to accord an accurate knowledge of the nature of enjoyment [of sense pleasures]. Because with the accurate knowledge of the nature of indulgence, disinterestedness in sense pleasure comes automatically. Sant-Samāgam 2

35. All of the creatures become afraid of the *bhogī* (the one who indulges in sense pleasures). Because without violence and negligence, one cannot attain fulfillment in sense indulgence. Sādhan-Tattva

36. It is not possible to attain everlasting communion [with God] without the destruction of the relish for sense indulgence. To become still with the help of some special practice is to attain to a state only; it is not the attainment of the everlasting communion (*nitya-yog*). Mānavtā Ke Mūla Siddhānt 67

37. We engage in the enjoyment of the sense pleasures by choice; we have to bear the pain, helplessly. Sant Vānī 8

38. When we will experience the need for God by our self, then the relish for sense indulgence will be destroyed. With the destruction of the relish for sense indulgence, the

relationship with the body and the world gets severed.

Sant Vānī 8

39. He who wants the enjoyment of sense pleasures, and gives importance to them only cannot safeguard his character.

Sant-Saurabh

40. No one is afraid of him who is not a *bhogī* of anything. Whether you agree or not, everyone is afraid of the *bhogtā* (the one who indulges in sense gratification)...He gives fear to everyone and remains dependent himself.

Sant Vānī 6

41. On the attainment of *Yōg*, as long as we think 'we are *Yōgī*,' we are verily *bhogī* of *Yōg*. And on the attainment of *jñāna*, as long as we think 'we are '*jñāni*,' we are verily the *bhogī* of *jñāna*. On the attainment of *Prem*, as long as we think 'we are '*premī*,' we are *bhōgī* of *prem*. He who is *bhōgī* of *prem* can also sometime become the *bhōgī* of lust (*kām*). And he who is *bhōgī* of *jñāna* can also sometime become the *bhōgī* of *ajñāna*. And he who is *bhōgī* of *yōg* can also sometime become the *bhōgī* of the *bhōg*. Sant Vānī 5

42. As a result of sense-indulgence, man keeps on advancing progressively toward incompetence and dependence.

Sant Vānī 2



Service (*Sevā*)

1. If you are not getting the object [that you want], it means that you have not yet employed your strength in the service of others. Sant Vānī 3
2. The service that is performed with the sense of 'mine' is not really the service. Such service creates a sense of 'mine' in that person also who is being served. Pāthyey
3. You yourself can establish a relationship with Him by severing all relationships. And when you will establish relationship with Him, you will assume on yourself the responsibility of everyone's service; for everyone belongs to Him....However, by not regarding anyone as yours, you cannot have any expectation of pleasure from anyone. Sant Vānī 5
4. When will we become servant? When we will experience that nothing is mine and that I do not need anything. Sant Vānī 7
5. By doing service, sense of 'mine' gets destroyed and love is strengthened. Sant Vānī 7
6. The highest service cannot be performed with wealth, ability, strength or rule. The highest service can be performed—by not desiring bad of anyone, by not regarding anyone bad, and by not doing harm to anyone for any reason whatsoever. Sant Vānī 7
7. He alone can serve who does not have anything to do for himself. Sant Vānī 7
8. You may serve anyone but the service must end in sacrifice. When service will end in sacrifice, sacrifice will end in realization (*bodha*) and realization will end in love (*prema*). Sant Vānī 7

9. If someone were to serve your body, then you are not grateful to him because he has served you, but because you have regarded body as yours. In the same manner if the one who is serving serves you by way of doing a favor to you, then understand that he is not doing service. He, by regarding God-given objects as his own, dishonestly, has a false sense of pride in the world. Preranā Patha
10. Service is such a reality whose lightest possible burden should not be on the one served. Jīvan-Patha
11. Do not expect any reward for the good deeds and be free from the evil—this is the embodiment of service. Sādhan-Trivenī
12. If you do not become selfless and free from [the desire for] the objects, how can you serve yourself? If you do not become generous, how can you serve the world? If you do not regard God as yours, how can you serve God? Sādhan-Trivenī
13. If we become free from the evil in the mind, speech, and deed, it is called ‘service of the whole world.’ If we be of some service to others according to our knowledge and strength, it is called ‘social service.’ If we become selfless, it is called our ‘own service.’ If we attain dearness of the Lord, it is called ‘service of the Lord.’ Sādhan-Trivenī
14. The capacity to serve is granted to only those spiritual aspirants who become compassionate watching the sorrowful and become joyous on seeing the happy. Sant-Udbodhan
15. In fact, as long as we have relationship with the world and we want to get something from it, till then only we have a duty to serve it. Sant-Udbodhan

16. To perform work with the body and to give away objects is not called service; service is a condition of the heart which one can maintain in every situation. Sant-Udbodhan
17. The master key to service is this—whatever is given to me is not mine; nor is it for me also. The service starts from here only. Sant-Udbodhan
18. To improve your self is the true service. He who has improved himself attains the benefit arising out of the service of the entire world. Sant-Udbodhan
19. The meaning of serving the world is this—to devote the objects received from the world in the service of the world. In other words, to become honest—this is true humanity. Mānav Kī Māng
20. Whatever I have received, it is not personal; rather, it is someone's service-material. Mook Satsang
21. It is not possible to become servant while retaining the relish for respect and indulgence [in sense pleasure]. Mānav-Darshan
22. We only have to serve the world; considering it our own neither benefits us nor the world. Mānav Kī Māng
23. The talk of service by a *bhogī* is like making fun of the service, and nothing else. Mānav-Darshan
24. If someone were to ask how will they serve their near and dear without the feeling of attachment or attraction? One has to say that attachment is not required for the service; rather only generosity is required. Mānav Kī Māng
25. If the service rendered by us has resulted in covetousness for the position or has created some expectation from those served, then we should understand that we have verily fulfilled our own selfish interest under the name of

service. Such service is that vice which comes in the garb of virtue. Mānav Kī Māng

26. Spiritualism starts with the sacrifice and end in the service; materialism starts with service and ends in the sacrifice. Mānav-Darshan
27. If we are to offer ourselves to the Lord of the universe, then we need to invest our body in the service of the world. As a matter of fact, the creation is verily the light of the Creator. Serving the world with the body is verily the service of the Lord of creation. The Lord of the universe has created the world out of Himself. According to this view, the universe has no independent reality of its own. Therefore, *the service of the creation is the service of the Lord of the creation.* Sādhan-Nidhi
28. One should serve affectionately the father-in-law and the mother-in-law—more so than one’s own parents; and should give more respect and affection to sister-in-law and brother-in-law. It is because the bond of sentiment is stronger as compared to the bond of birth. Sant Patrāvalī 2
29. Learn the habit [or develop the nature] of being compassionate by seeing the sorrowful and being cheerful by seeing the happy. This is the real service. Sant Patrāvalī 2/86
30. The opportunity to serve is received by God’s grace. One should never lose it. Sant Patrāvalī 2
31. In the life of the servant there is no place for his own sorrow because his heart always remains full of compassion seeing others’ sorrow and remains cheerful seeing the happy. Pāthyey

32. The whole world becomes happy in the fulfillment of its own rights. Protecting every body's rights is the real service. Satsang aur Sādhan
33. There is no service higher than becoming sorrowful in others' sorrow. But this service can only be performed by those spiritual aspirants who, based on faultlessness in the present, do not regard any one bad, do not desire bad for anyone, and do not do any evil to anyone. Duhkha kā Prabhāv
34. The service of the individuals is capable of making us free from the delusion. Jīvan-Darshan
35. 'Service' is capable of severing the assumed relationship and 'love' is capable of making us non-separate from that with which we have identity of kind. Jīvan-Darshan
36. The service gets merged in the sacrifice and the sacrifice gets merged in the love, which is capable of making us non-separate from the Infinite. Jīvan-Darshan
37. The service of the world is implicit in the service of the body. Because by serving the body, the body starts becoming useful for the world. Now we have to ponder over as to what is the real form of service of the body. One has to say that it is—the conquest of the senses, doubtlessness, and equanimity. Through the conquest of the senses, the body becomes 'pure;' through doubtlessness of the mind, one receives the 'competence;' and by the equanimity of the intellect, one gets 'peace.' With purity, competence, and peace, inclination for the well-being of all beings starts happening automatically—this is the service of the world. Jīvan-Darshan

38. The service is the ground for sacrifice and the mother of love. Jīvan-Darshan
39. The real service can be rendered only when there is no sense of mine in the means with which the service is performed; nor there is any sense of mine in those who are served; only then the real service can be rendered. Jīvan-Darshan
40. A person who is struck in the greed or in the attachment or in the sense of mine cannot serve. Jīvan-Darshan
41. What can be more dishonest than not being able to serve the world with the objects provided by the world? And there cannot be any easier method than this that we can worship Him with the objects granted by Him. Safaltā Kī Kungī
42. What to say about the fruit of service, it is essential that the servant should even give up the longing to be called a servant. Darshan aur Nīti
43. Only he can be a true servant who has served himself. To do one's own service, one has to think by himself about himself. In other words, only by giving up the untruth known by oneself as such that one is able to serve. Darshan aur Nīti
44. He who does not have independent existence can be served. It is a mistake to be attached to him or to expect happiness from him. Chit-Shuddhī
45. In the fulfillment of service, the arising of 'worship' takes place on its own....In the fulfillment of 'worship' lies the arising of 'love.' Chit-Shuddhī
46. A person who is struck in the covetousness of pleasure is not able to serve. Chit-Shuddhī

47. God grants the prize for service; the world cannot grant it.
Sant Jīvan Darpan
48. Service is a feeling and not an action. In this view, small or big service has equal value. To offer the gift of received happiness to any sorrowful and not to expect to be called even a servant is the true embodiment of service. Sant Jīvan Darpan
49. He can serve whose heart is always full of pain for others; because service teaches the lesson of getting the pain in exchange of giving the pleasure. A person does not remain sorrowful by embracing the sorrow of others. It is because the nectar of joy which is accomplished in being sorrowful in the sorrow of others has no parallel in any indulgence of sense pleasures. Chit-Shuddhī
50. If someone were to say that serving people will lead to increase in attachment; but [let it be known that] it is not so. It is because increase in the attachment happens by expecting pleasure from people and not by serving them. The service of people makes one free from the sense of mine or attachment with people; for only he can serve who is free from the expectation of pleasure. Chit-Shuddhī
51. It is the Benevolent Dispensation of the Lord that service takes place by existence that is free from the body-conceit; and not by existence that is bound with the body.
Sant Jīvan Darpan
52. Only he can serve the sorrowful who does not need the world for himself. Sant-Samāgam
53. He who himself is in sorrow cannot serve; but he can 'think over' or engage in self-inquiry. Due to attachment

with pleasure, the self-inquiry does not arise in the poor pleasure-stricken creature; but he can serve. Sant-Samāgam 2

54. As the sunlight is the nature of the sun and perfume is the nature of the flower, even so service is the [very] nature of the one who serves. One does not engage in service; it happens. Sant-Samāgam 2
55. The servant never feels tired by rendering the service. But as his service increases, so does his strength. Sant-Samāgam 2
56. There are two types of servants—one, who like the holy river Ganges, visibly moves about before the public and the society; and, second, who, like the immovable Himalaya, renders the silent service. Sant-Samāgam 2
57. One does not need external goods to render the service. Through the accumulation of external [pious] goods, one performs the sacred deeds. Sant-Samāgam 2
58. To hoard objects is to be indebted to the world. Therefore, to devote objects in the service of the world is to be free from the debt, and not to render the service. Sant-Samāgam 2
59. To be a servant is the means to progress; but to be called a servant is the cause of decadence. Sant-Samāgam 2
60. Service cannot be rendered by a servant; for he, the poor soul, who himself is struck in sense-gratification cannot serve. Only he can serve whose existence is dependent on the support of alms and who is free from the cravings of wealth and lust. Sant-Samāgam 2
61. Only he can serve who does not need anything for his happiness apart from himself. Sant-Samāgam 2

62. These days, people regard auspicious acts to be the service; that is why they get struck in them. Real service is not performed with the help of the objects and the senses....The right to render true service is gained when a person has nothing left to do for himself. Sant-Samāgam 2
63. Service is the [spiritual] means or practice of the happy people and not of the sorrowful. The sole practice for the sorrowful people is verily the sacrifice [of the desire for pleasure]. Therefore you should embrace sacrifice. In other words, do not regard any object or relative such as the body, mind etc., as yours. Sant-Samāgam 2
64. It is essential to serve those with whom we have established our assumed relationship. To maintain the relationship while saving oneself from the service is a great obstacle in the cultivation of the spiritual practice....He who has to serve for any reason—for him it is essential to end all assumed relationships in a discerning manner. Sādhan-Tattva
65. The reach of actions is solely to [enable us] be free from attachment and for the building of an elegant society. But this is possible only when the action is accomplished with the [pure] feeling of service and there remains not even a trace of selfishness. Sādhan-Tattva
66. Not to take anything from the world—this indeed is service. Sant Vānī (Prashanōttra)
67. To open a school or a hospital is not service. It is verily the repentance for hoarding. Sant Vānī (Prashanōttra)
68. In whatever object a person accepts immovable faith, that very object becomes recipient of service on his behalf. And

service is done on the basis of that relationship. Mānavtā
Ke Mūla Siddhānt

69. A child, a sick person, a tree, and an animal—the responsibility of their service rests on all of the mankind. Without performing sufficient service for them, neither impoverishment will end nor will the society get adequately provided for with the necessary goods. Therefore, the accumulated property indeed belongs to the child, the sick person, the tree, and the animal. Darshan aur Nīti

70. According to the law of nature, the accumulated property belongs to that class of the society which is incapable of earning or acquirement. The class which is capable of earning does not have right over the accumulated property. Therefore, it is essential to serve the sick people, children, and people who are absorbed in the discovery of truth. Darshan aur Nīti

71. The operational form of service may be limited but the sentiment behind it should be unlimited. The service which is rendered with limited sentiment creates mutual conflict between individuals, classes, and nations. The culmination of service lies in the flowering of love, and not in the struggle. Mānavtā Ke Mūla Siddhānt

72. By becoming free from evil, and not desiring or expecting the fruit of one's good deeds—this is the greatest service to the world....This is then the service to the world. Then how will service to us be rendered? Service to us will be rendered by becoming selfless or desireless. 'I do not need anything'—through this we will be able to serve ourselves. Sant Vānī 8

73. By serving the world for the sake of ‘God,’ every inclination/proclivity will become ‘worship;’ by serving the world for the sake of the ‘self’ or ‘soul,’ it will become spiritual practice (*sādhanā*); and serving the world for the sake of the ‘world,’ such service will become duty. Sant Vānī 8
74. If we worship the Ganges with the Ganges’ water, tell me, will anything get expended in such worship? In the same manner, we are to devote world’s objects for the service of the world. Sant Vānī 7
75. What is the difference between the sacred acts and the service? If you serve someone by considering the object as yours, then it will be a sacred act, and not the service. Sant Vānī 5
76. Service does not mean this at all that we give something to those we serve. Service only means presenting someone’s property kept on faith (*dharōhar*) to that person. In other words, to give an object back to the person to whom it belongs—this is called ‘service.’ Sant Vānī 5



Self or Self-nature (*Svarūpa*)

1. I will suffer a great loss when the body will be no more—to accept this is a great madness. Sant Vānī 7
2. The truth is that the body and the world have never ever been united with your 'self.' Sant Vānī 7
3. You are the dweller of the celestial world; with the gross body, you have separateness of self-identity. In other words, at no time, you are the body. The body is the glory or the expression of the world. It has to be presented to the world. When you conceal your 'self' in the garb of the body, then your Beloved, assuming the form of the world, showers his love on you in so many forms. Pāthyey
4. After realizing that 'I am not the body,' one has also to give up the sense of mine-ness in the body. In other words, this has to be properly known that—the body is not mine.' Pāthyey
5. The continuation or the discontinuation of the body has no effect on your real self or nature. Pāthyey
6. One does not gain certainty about the self; rather one realizes the self. This talk about certainty is done during the period of ignorance for the growth of knowledge. My dear, scripture is the spiritual means (*sāadhan*) and not the doctrine (*siddhānt*). Sant-Samāgam 1
7. You have come to play in the forest of the world having separated from your real self. This place is not meant for your play....What you call as your mother, father, and relatives, they all are thorny trees of this forest. Sant-Samāgam 1

8. Do not look at your condition; rather look at your real self or nature (*svarūpa*). Can the creation ever touch your real self? Never ever! Pāthyey
9. For one's self, one does not need that which is separate from one's self. Because to have unity out of diversity is always impossible. Sant-Samāgam 2
10. We can always exist independent of all the states such as waking, dreaming, deep sleep etc. Sant-Samāgam 2
11. How strange it is that even to know 'who am I,' we have created the need of the other. Sant-Samāgam 2
12. The assumed 'I' is like a thief. With the dawning of the sentiment that 'I am eternal,' the assumed 'I' will run away. Do not make even this knowledge a matter of contemplation for the intellect; for, the contemplation of knowledge is ignorance indeed. Sant-Samāgam 2
13. We should not superimpose the notion of nation, caste, sect, etc., on the body; we should not regard the changeable body as our existence; nor should we accept its need for ever. Sant-Samāgam 2
14. 'I am Brahman,'—this, you do not know; you only accept it....Based on knowledge, no one can say 'who am I.' You can only say that 'I am not this.' You have negative knowledge about yourself. Sant Vānī 5
15. Only with the severance of relationship with the seen does one know by oneself about oneself. This alone is the solution to the question—'who am I?' Mānav-Darshan 52
16. The purpose of chanting 'Om' is this only—that 'I am not the body, but Bliss Absolute Self.' Sant Pattrāvalī 1
17. The difference of states exists in the gross or the inert; and not in the conscious. Sant-Samāgam 1

Independence (*Svādhīntā*)

1. Independence only means this that when you will get to like independence you will not experience even the need for the body. Sant Vānī 5
2. If we come to know this, if we experience this, that there is life in not doing anything—that we exist in spite of not doing anything and that our being exists—then we will become independent right now. Sant Vānī 6
3. Who is called independent? He who does not need anything for himself, and he who does not have anything with him by way of his own. Preranā Patha
4. He who has consciously experienced that in this wide world I have verily nothing as my own, he has attained independence. Sant-Udbodhan
5. The worshiper of independence has nothing else to do apart from silent (*mook*) satsang. Mook Satsang
6. Independence lies solely in the spontaneous abstention (*sahaja-nivṛtī*) and taking refuge (*sharnāgatī*). Mere engagement or proclivity (*pravṛtī*) is indicative of dependence. Sant Patrāvalī 2
7. The disinterested life indeed is the [true] life. The independence lies in living without the [dependence on] objects. Pāthyey
8. Only a dependent person causes harm to others. No one is hurt by an independent person. And independence can [only] be attained independently. Safaltā Kī Kungī 97-98
9. The extent to which man is independent in fulfilling the heart's desire of the other person, he is not so independent in having his own desire fulfilled by the others. Darshan aur Nīti

10. No one can become independent by considering oneself as the body. Chit-Shuddhī
11. Dependence can never be the means to attain independence. In other words, the means to independence are also independent because independence is matter of a person's own self....An individual is always free by his own will to be completely independent. Sant-Samāgam
12. If we did not have some form of slave-hood in us, we would not have tried to make anyone dependent. He who is independent himself does not try to make others dependent. Sant-Samāgam 2
13. Although independence is dear to everyone by nature, yet due to the temptation of desire fulfillment, the spiritual aspirant starts giving the same importance to dependence as to independence. Sādhan-Tattva
14. He who, for his own happiness, does not have to look towards others—only his life indeed is an independent life. Sant Vānī (Prashanōttra)
15. By regarding the need of our body as our need, we make ourselves dependent. Sant Vānī 8
16. Only by becoming desireless [or selfless] does a person become independent; he then does not have a need for anyone. Sant Vānī 7
17. When the temptation of pleasure and the fear of pain are not there, then automatically we gain entry into the kingdom of independence. Sant Vānī 6
18. You attain independence in an independent manner. It is not that you attain independence through dependence on any 'other.' Sant Vānī 6

Is [-ness] or the Real or Reality (*Hai*)

1. What is the 'is-ness' or the Real? That which is free from the creation and the dissolution. Or that which is antecedent to the creation and the dissolution. From which the creation and the dissolution get illumination. Only that should be taken to mean by 'is [-ness].' Mānav Kī Māng
2. That which never gets destroyed or divided can be referred to as the Real or the Imperishable. Sant Vānī 5
3. Love (*prem*) is only with that which is 'Real;' communion (*yog*) is only with that which is 'Real;' and realization (*bodha*) is only of that which is 'Real.' So, my dear brother, one needs to do *yog* with what 'is;' that which 'is,' is to be realized; and one has to love that which 'is.' Thus, *yog*, *bodha* and *prem* are matters of the present. Sant Vānī 4
4. 'I [-ness]' (*mein*) has been recognized in the form of several values and 'I [-ness]' has been interpreted many times in a limited way. Due to this reason, one may be negligent or amiss in calling 'Is [-ness]' as 'I [-ness].' Jīvan-Darshan
5. The description of 'Is' is possible only through the language of indication or symbols. Because the spiritual methods by which we may describe 'Is' are all illumined by 'Is' only and get their reality from the reality of 'Is.' The methods that derive their existence from the Real, how can they describe the reality of the Real. At best, they can only hint at it. Mānav Kī Māng
6. Only by accepting 'Is-thinking' in what 'is-not' one develops estrangement. Mānav-Darshan

7. Without turning away from the appearances, the reality of the seen does not become evident. And without becoming non-separate from the 'Real,' one does not have the realization of the 'Real.' Mānav-Darshan
8. There is the appearance of 'is-not' (or the perishable or the unreal) but no attainment; and there is the attainment of the 'Is' (or the Real) but no appearance. Mānav-Darshan
9. Immediately on experiencing that which is 'not,' one attains to that what 'Is,' automatically. Mānav-Darshan
10. Everything is dynamic by its very nature. In that dynamism, there is someone's attraction. Everyone can only be attracted to that which 'Real.' Mānav-Darshan
11. Whether or not one accepts what 'Is' one attains to that which 'Is' only. Sāadhan-Nidhi
12. The abstention (*nivr̥tti*) of that which 'is-not' happens automatically without any labor. And the attainment of that which 'Is' is also not conditional upon exertion. Mook Satsang
13. Only that which 'Is' is discovered and one also has full faith in that which 'Is.' The association of what 'Is' is the association of the truth. Mook Satsang
14. That which 'Is' is One only, and not many. Thus, the analysis regarding how it is, is not as necessary as the association with what 'Is.' Mook Satsang
15. It is only what 'Is' which is attained in the form of 'I' and in the form of majesties such as imperturbability, supreme peace, independence, immortality, etc. However, the master key to attain that which 'Is' in the form of 'Is' itself is—*immeasurable dearness*. Mook Satsang

16. The difference of 'I' and 'Is' is not in that which 'Is;' and this is verily the greatness of that which 'Is.' But if the 'I,' disregarding what 'Is' accepts the reality of the 'I' only, would not that be a mistake of the 'I?' Mook Satsang
17. The attachment with 'this' links 'I' and 'this,' which is in fact caused by an error. The dearness of that which 'Is' ends the attachment with 'this' and makes 'I' non-separate from that which 'Is.' Mook Satsang
18. That which 'Is' does not extinguish that which 'is-not;' rather, it illumines it. [The Real does not extinguish the unreal; rather it illumines it]. The need of that which 'Is' by ending that which 'is-not' makes one non-separate from that which 'is.' An individual knows that which 'Is' by becoming non-separate from it. Hence, in order to know that which 'Is,' external aid such as that of the mind, intellect, etc., is not necessary. Sant-Samāgam 2
19. Without the abstention (*nivṛtti*) of that which 'is-not,' can one attain that which 'Is?' Not at all. Sant Vānī 5
20. What kind of worship it is if we do not have dearness in that which 'is.' And if there is no realization of that which 'Is,' then what type of realization of the knowledge of reality it is? And what type of supreme peace it is if there is no communion with that which 'Is.' Sant Vānī 5
21. After becoming free from the sense of 'mine' and the sense of 'I' [or after becoming selfless and desireless], there remains no independent existence of 'I.' Yes, then only that remains which 'Is.' Sant Vānī 3

Miscellaneous (*Prakīrṇa*)

Solitude or Seclusion (*Ēkānta*)

1. The full benefit of seclusion accrues when our relationship remains with the One only. If we go to seclusion carrying several relationships with us, we do not derive as much benefit from it as we should. Sant-Udbodhan
2. Sitting in the seclusion, despite the lack of external means, the person who gets moved by the sorrow of the sorrowful is verily ending the sorrow of the sorrowful; because will power is the power of God's Divine Play which is capable of accomplishing everything. Sant-Samāgam 1
3. Not to have any room for the third person other than the lover and the Beloved is verily the true seclusion which can occur even amidst the marketplace. Sant-Samāgam 1

'Doing' and 'Happening' (*Karnā aur Honā*)

1. What is happening is beneficial for everyone. But we have to ponder over what we are doing. Mangalmeya Vidhān
2. Everyone's welfare is present in what is happening. Therefore, we should constantly try to 'be happy in what is happening and be careful in what we do.' Jīvan-Darshan 177
3. What we are doing—that is verily the worship. And what is happening—that is verily the Divine Play. Sant Pattrāvalī 2
4. No one's harm is involved in whatever is happening. Then, what could it be other than our mistake not to remain happy in what is happening. Chit-Shuddhī

5. Who does not have even a trace of restlessness? He who remains 'happy in what happens' but is 'careful in what he does.' Sant-Udbodhan
6. In being careful in doing lies the destruction of the non-duty; and in being cheerful in happening lies the non-attachment. Sādhān-Tattva
7. According to the Law of Nature, *he alone who is careful in doing can be happy in what is happening; and he alone who is cheerful in what is happening can be careful in doing.* Chit-Shuddhī
8. What is it that does not have independent existence? That which is 'getting destroyed even as it is coming into being.' This is verily the meaning of 'happening.' Darshan aur Nīti
9. The true meaning of the word 'inevitable' (*honhār*) is destruction; for what in reality is happening? The destruction of creation. Sant Patrāvālī 2
10. In the inevitable lies everyone's welfare and no one's harm. The sole reason for harm is verily negligence in doing, and not the 'inevitable' (*honhār*). Mānav Kī Māng
11. If we ponder over what is happening, it becomes evident that what we call creation is verily someone's destruction and what we call destruction is verily someone's creation. Chit-Shuddhī

Forgiveness (Kshamā)

1. The experiment of forgiveness proves beneficial only for those with whom we do not have attachment. The forgiveness that is based on attachment brings good to no one—neither to us nor to that person with whom we have attachment. Chit-Shuddhī

2. If someone does not forgive in response to asking for forgiveness, then one should not worry at all, for the capability to forgive rests only with the Infinite. As an individual, we ask for forgiveness from Him alone. Chit-Shuddhī
3. Only he can render 'service' who is devoted to the well-being of everyone. Only he can 'renounce' who knows the real nature of the world. And only he can 'forgive' who does not consider anyone else to be the cause of his sorrows. Sādhan-Tattva
4. Someone has caused me sorrow: If you feel it to be so, then understand that the person who caused sorrow, is himself sorrowful; that is why he has caused sorrow. Therefore, he deserves to be forgiven. Sant-Udbodhan

Pilgrimage (*Tīrath-Yātra*)

1. By traveling, the individuals who are of the active nature (*rajoguni*) get the benefit. Sant Pattrāvalī 1
2. Those who regard themselves as the gross body only—that is, those who regard the physical body as their self—for them the pilgrimage is the first and foremost practice; because on the pilgrimage, donation, holy bath, etc., become essential. One should keep the sentiment of the higher worlds; doing so will certainly lead to welfare. Sant-Samāgam 1
3. The weak, the poor, and the irreverent should not go on the pilgrimage. Sant-Saurabh
4. Only he is eligible to visit holy places who can experience the sentiment of the celestial higher worlds in the places

of the pilgrimage; that is, he who does not have materialistic thinking about the holy places. Sant-Saurabh

Impious-Pious Acts (*Pāpa-Punya*)

1. To depend on someone else for one's pleasure other than oneself—this is the 'sin.' Sant-Samāgam 1
2. The sin is sufficient to destroy the sinner; that is, sin automatically destroys the sinner. Sant-Samāgam 2
3. The downtrodden who receives the light of the sun, the water quenches whose thirst, whom the air lets breathe, whom the sky provides space, and whom the earth gives respite—can you not give him love? Jīvan-Patha

Allotted or Earned Destiny (*Prārabdha*)

1. '*Prārabdha*' (Earned Destiny)—meaning natural justice; that is, the apparatus, the means, the material for the spiritual practice. '*Purushārtha*' (Self-effort)—meaning the proper use of that spiritual material. '*Prārabdha* and *purūshārtha*'—these are not two separate things. They are verily two sides of the same thing. Sant Vānī 7
2. *Prārabdha* is not the cause of anyone's downfall. Sant-Saurabh
3. Do not regard the *prārabdha* as bad or good. No one becomes fortunate or unfortunate by the *prārabdha*. Only he who becomes free of the evil, he alone is fortunate or lucky. Sant Vānī 7

Past, Present and Future (*Bhoot-Bhavishya-Varatamān*)

1. One will definitely have the experience of the Self by forgetting the past, giving up expectation for the future,

and becoming detached from the allotted activities of the present. Sant Pattrāvalī 1

2. Regard the present time to be the best, because with the betterment of the present, the ruined past and the forthcoming future get better automatically. Sant Pattrāvalī 1
3. After adopting what was meaningful among the incidents of the past, it is essential to forget the incidents. The meaning behind each incident can be a guide on the path because the meaning of the incident is full of discriminative wisdom. Darshan aur Nīti
4. The impurity of the past can be given up during the present; but the purity of the present cannot be destroyed in the future. Chit-Shuddhī
5. It is a law that only when the present tasks become right, the consequence of the past wrongs can be corrected and the future can be brighter. According to this view, the present task is the superlative task. Chit-Shuddhī
6. To leave the present task to the future, and to contemplate about the future task in the present; to look towards others for something that one can do by oneself; to contemplate on that which is not to be performed by oneself—these lead to the failure. Jīvan-Darshan
7. The state which is present at the time of writing the letter, will that state last till the letter is delivered—is this matter doubtless? Not at all. The receipt of the letter is the discussion of the past period, and nothing else. Pāthyey

Doctrines and Sects (*Mata-Sampardāya*)

1. Each doctrine and ism is respectable and authoritative. But their attachment makes individuals crazy. The medicine intake is essential for the restoration of the health and not for the purpose of attachment. Therefore the need for doctrine, sects, etc., is to make oneself elegant in accordance with the situation, and not for mutual struggle. Darshan aur Nīti
2. Until man, making himself elegant according to his doctrine, sect or ism, goes beyond their limit, till then in his life, perfection will not be expressed. Darshan aur Nīti 133
3. The truth of life is not a matter of any sect or religion or tradition. It is a matter that is everyone's own [realization]. Sant Vānī 8
4. The others are not in need of our ideology; but they need our cooperation and love. Mangalmeya Vidhān
5. The opposition of our sect, tradition, stream of thought, etc., is not on the basis of principle or doctrine; but our existence verily is responsible for the opposition of our principles. We want to broadcast our doctrines by explaining their glory. But the real publicity will be of those doctrines whose reflection can be seen in our life. Jīvan-Darshan
6. If there is life in any group, organization, nation, religion, ism, it is verily the life of humanity. Groups, organizations, etc., that are devoid of humanity only give birth to struggle, which is the root cause of destruction. Mānav-Darshan

Truth and non-Truth (*Sat-Asat*)

1. It is a law that the truth is not capable of destroying the untruth, because the truth illumines the untruth by granting it reality. However, the yearning for truth is capable of destroying the untruth and in making one non-separate from the truth. Mānav Kī Māng
2. The movement towards the untruth is not as sweet as the attraction of the untruth appears to be. The proclivity itself is not as attractive as the relish of the proclivity is. Mānav-Darshan
3. The truth is the illuminator of untruth and not its destroyer. The dearness of the truth is the sole destroyer of the untruth, which is attainable only by establishing the identity of self with the truth. Mānav-Darshan
4. The acknowledgment of the existence of the untruth verily keeps the untruth alive. Mānav-Darshan
5. One cannot talk about the untruth without stepping away from it; and one cannot experience the truth without being one with the truth. Sant-Samāgam 1

Saints and Great Souls (*Sant Mahātamā*)

1. This alone is the difference between an ordinary person and the saint—the saint accepts what he knows and acts according to what he accepts. Sant-Udbodhan
2. The saintly people did not create any party or creed based on their spiritual practice. The parties and the creeds were originated by their followers under the influence of their own body-conceit. Mānav Kī Māng
3. Just as the water of the ocean, after becoming vapors, spreads over several places; even so, the seer of the

Reality, after steady abidance in truth, pervades in all and everything everywhere. Only he alone can steadily abide in reality or truth who detaches himself from all three types of bodies—gross, subtle, and causal. Sant Pattrāvalī 1

4. In the world till today, all the holy men, all the great souls, great individuals, saints, prophets that have been—in their lives you will notice three things: You will notice ‘service,’ you will notice ‘sacrifice,’ and you will notice ‘love.’ Sant Vānī 8
5. Until you are generous, you are not independent; you are not lover; you are not great-soul—howsoever impressive speech you might deliver. One does not become a great-soul merely by giving speeches! Sant Vānī 2

Communion-Realization-Love (Path of Action, Path of Knowledge, and Path of Devotion) *Yog-Bodh-Prem (Karmayog-Jñānayog-Bhaktiyog)*

1. *Yog*, *bodh*, and *prem* incline a person in what is ‘attained;’ and sense-gratification, delusion, and attachment incline a person in what is ‘unattained.’ Chit-Shuddhī
2. In the fulfillment of ‘*Yog*,’ both *bodh* and *prem* are self-evident; in the fulfillment of ‘*Bodh*,’ both *yog* and *prem* are self-evident; and in the manifestation of ‘*Prem*,’ both *yog* and *bodh* are self-evident. Chit-Shuddhī
3. In ‘*Yog*,’ there is strength and peace; in ‘*Bodh*,’ there is liberation; and in ‘*Prem*,’ there is devotion. Sant Vānī 6

4. If you want to 'do' something, do the service; if you want to 'know,' know thyself; and if you want to 'accept,' accept the Lord. In other words, know thyself; accept the Lord; and serve the world. Mānav Kī Māng
5. In generosity, sacrifice, and love, there may be the difference of relish or delight; but there is no difference in [sameness of] their true nature. Mook Satsang
6. Keep rendering service, keep embracing sacrifice, and keep increasing your yearning or thirst for love. Sant Vānī
7
7. What is 'Bodh' ('knowledge') from the standpoint of yearning (for truth), it is 'Yog' (communion with truth) from the standpoint of dispassion, and, it is 'Prem' ('love') from the standpoint of surrender. Pāthyey
8. In the ending of remoteness alone is the flowering of 'Yog;' in the ending of difference is the flowering of 'bodh,' and in the ending of separateness is the flowering of 'love.' Mānav-Darshan
9. By not misusing the received [capability or strength], 'dutifulness' comes automatically; and by respecting what is known, one attains 'detachment;' and by having full faith in the not-known or unknown, 'surrender' arises automatically. Mānav-Darshan
10. That which is known without having to learn; i.e., that which arises spontaneously— that alone is true 'knowledge.' That which is motiveless is true 'love.' And that which happens on its own is true 'sacrifice.' Because the true 'sacrifice' does not have to be performed; it happens. Sant Pattrāvalī 1

11. In the forgetfulness of the 'duty' is born duty-less-ness; and in the forgetfulness of our own self or our own nature is born the body-conceit; and in the forgetfulness of the 'Beloved' are born innumerable attachments, which is the root cause of all destruction. Duhkha kā Prabhāv
12. *Yog, Jñāna, and Prem* are indivisible. Jīvan-Darshan
13. 'Service' is the harbinger of the building of an elegant society, 'sacrifice' in bringing one's own welfare, and 'dearness' born of self-identity is responsible for providing illimitable nectar [of love of the Beloved]. Darshan aur Nīti
14. That our value does not diminish—this is verily the 'self-effort.' To have no relationship whatsoever with the body—this verily is the 'sacrifice.' To accept no reality apart from the Infinite—this verily is 'love.' Sant-Samāgam
2
15. Some people believe in [the reality of] the world; they have to free themselves of the vice. Some people believe in the reality of their own self; they have to be free from the desire and the sense of 'mine;' and some people believe in God; they have to love [or be lovers]. Sant Vānī
8
16. In my view, to be free from the vice is the supreme self-effort; to be free from the desire, is the supreme self-effort; and to accept God as our own is the supreme self-effort. Sant Vānī 7
17. With these three things, all problems of life can be solved—1) I do not need anything, 2) God is mine or our own, and 3) everything verily belongs to God. This is the truth of life. Accepting this truth, one will attain generosity, independence, and love. Sant Vānī 7/70

18. In the attainment of *Yog*, *Bodh*, and *Prem*—not expecting or desiring anything is the master key. Sant Vānī 6
19. The essence of ‘service’ is to be free from the vice; the essence of ‘renunciation’ is to be free from the desire, to be free from the sense of mine, and to be free from self-identification; the essence of full ‘faith’ is not to accept any reality apart from God and to accept the reality of God alone. Sant Vānī 7
20. With the dawning of ‘dutifulness,’ whether you want it or not, your life will become useful for the world. With the attainment of ‘detachment,’ despite not wanting it, your life will become useful for yourself. And with the attainment of the sense of self-identity, your life will become useful for God. Sant Vānī 5
21. If you take ‘love’ out of realization or knowledge, you will get the void. If you take ‘knowledge’ out of love, you will get the lust. And if you take ‘*yog*’ out of knowledge and love, you will get the incompetence. Sant Vānī 4
22. The meaning of the theistic philosophy is—to trust in God. The meaning of the spiritual philosophy is—to give up the relationship which is contrary to the discriminative intellect. And the meaning of the materialistic philosophy is—to give up action that is contrary to the discriminative intellect. Sant Vānī 4
23. The pinnacle of materialistic progress is ‘*Yog*’ (Communion); the pinnacle of spiritual progress is ‘*Bodh*’ (Self-Realization); and the pinnacle of theistic philosophy is ‘*Prem*’ (Love). Sant Vānī 3

24. Every act of the devotee of God is ‘worship;’ and every act of the spiritualist is ‘spiritual practice;’ and every act of the materialist is ‘duty.’ Sant-Udbodhan
25. If you believe in the reality of God, then surrender [or take refuge in the Divine protection]. If you believe in your own reality, then become free from the desire and the sense of mine. And if you believe in the reality of the world, then render service. Sant Vānī 2

Miscellany (*Vividha*)

1. Whatever you want from others, tell them in a simple, straightforward manner—‘I would like you to do this.’ Just have this sense of sacrifice—that if the other person says no, then do not feel bad. Sant Vānī 4
2. If you do not like to live alone, then remember the constant-companion [i.e., the Lord]. Sant Vānī 4
3. ‘Saint’ means one who severs the relationship of the world, whether by staying at home or by going to the forest...Not everyone can be a saint in attire and appearance. But every brother and sister can be a saint without attire and appearance. Sant Vānī (Prashanōttra)
4. If you will keep less belongings, then you will get more comfort. If someone were to live on the earnings of others, if one were to live on the support of the society, then it is better if his needs are bare minimum. Sant Vānī 3
5. He who cannot improve himself cannot improve anyone; he can satisfy his craving on the pretext of improvement. Sant Vānī 5

6. The firewood burns other firewood by burning itself. It does not *teach* the other firewood how to burn. Those who are interested in teaching or reforming others only give proof of pride in their limited qualities and qualification. Sant-Samāgam 2
7. This is an indisputable truth that the attainment of that which is visible is not possible. And that which is attained is not visible. Sant-Udbodhan
8. Essentially speaking, I would say that we have committed three mistakes. The first mistake is that we end up misusing the received power or strength. The second mistake is that we end up disrespecting what we know. The third mistake is that we end up distrusting that which we have heard only, and have not known. Jīvan-Patha
9. That which has been received is meant for others. And that which is present (or available) is meant for us. Preranā Patha
10. In principle, there are no 'outsiders;' there are no 'others.' By one relationship or the other, everyone is our own and in everyone dwells our Beloved. Sant-Udbodhan 137
11. When there is no 'other' at all, then why fear? When there is no 'outsider,' then why there is no dearness? Sant Vānī 6
12. As we take (or consider) ourselves to be, so do we tend to act; and so do we become at the end of the action. Mānav Kī Māng
13. There is no 'repentance' like feeling remorseful about the committed mistake. There is no vow like the determination to not repeat the mistake in future. Sant-Udbodhan 146

14. Not to repeat the committed mistake is the greatest repentance of all. Sant-Samāgam 2
15. As I do not consider the opponent of one side as wakeful, even so I do not consider its supporter as wakeful either. Only that person's mind remains wakeful who, honestly speaking, is neither an opponent nor a supporter. Jīvan-Patha
16. He who needs anyone as his companion, he cannot honestly remain celibate. Sant-Samāgam 2
17. The root cause of all the weaknesses in our life is solely the misuse of received strength. And all the irrationality that is there, its sole cause is the disrespect of the discriminative intellect. Mānav Kī Māng
18. These are the words of an enlightened saint (*Sadguru*) that one gets the essential thing, unasked; and the essential tasks get done automatically. Pāthyey
19. If every task is done for the welfare of the whole world, then there are no obstacles encountered [on the way to its completion]. It is because the Divine Power (*yog-māyā*) of dear Lord becomes favorably operative for that person. Pāthyey
20. It becomes highly essential to make the body toilsome, the mind self-restrained, the heart loving, and the self, free from pride. Mānav Kī Māng
21. The choice-less awareness (the state of meditative absorption free from self-consciousness or conceptualization) is superior to that of the activity, inertness, meaningless contemplation, and meaningful contemplation. Mānav-Darshan

22. That whose destruction is required, do not lend protection to it and do not oppose it or support it. Regard it as non-existent. Mook Satsang
23. To regard everyone as your own or the experience that 'there is nothing in us as our own'—both are of equal significance. Mook Satsang
24. The superior people change through 'knowledge;' mediocre people change through 'enticement;' and inferior people change through 'fear.' Sant Patrāvalī 1
25. You should not take to any rule in anger or in the heat of passion, nor should you observe a rule for whole life. Sant Patrāvalī 1
26. This is my experience: Desiring nothing, one gets everything. Desiring something, one gets nothing. Doing nothing, everything happens; doing something, nothing happens. Knows everything, knowing nothing; knows nothing, knowing everything. Sant Patrāvalī 1
27. Whatever feeling comes upon listening to the letter—that feeling is its true reply. The feeling is more pervasive as compared to the word. The heart changes through rapport or good faith; beautiful words affect only the brain. Sant Patrāvalī 2
28. Your dream of an autobiography is very beautiful and interesting. But you know that the witnesser of the dream is always separate from the dream. And the dream is always devoid of reality. Pāthyey
29. The social sentiment that is forming regarding the physical looks of the girls is worth pondering over. This sentiment will end only when the girls would not marry for economic reasons. In fact, marriage is a set arrangement. Whatever

is bound to happen, will happen. To worry about it is a mistake. It is my belief that purity of the heart, beauty of the character, and ornament of the ability will safeguard the girls. Sant Pattrāvalī 2

30. Do you get disheartened or feel compassionate watching the Beloved (the Lord) in the form of sorrow-stricken people. If you get disappointed then it is a mistake. If you feel compassionate, then it is quite natural. By getting disheartened, the importance of pleasure increases and its servitude gets imprinted [in our mind]. By feeling compassionate, the attraction for pleasure ends and generosity upsurges which by eating up the attachment for sense-pleasures makes the mind pure. Pāthyey
31. After doing everything one gets only that which was there prior to the beginning of doing. Satsang aur Sādhan
32. The means (*sādhan*) in the form of 'discriminative intellect' (*viveka*) is given to make the proper use of what has been received. And 'sorrow' has appeared to destroy the relish in the indulgence of sense-pleasures. Duhkha kā Prabhāv
33. This is everyone's daily experience that one cannot live without embracing the separation every day of the dearest most objects and persons. Everyone experiences the need of deep sleep and meditative absorption (*samādhi*). Duhkha kā Prabhāv 94
34. If something (desire) does not get fulfilled then understand that it is not necessary. Sant Jīvan Darpan
35. Birth, preservation, and death are under the purview of the Divine Dispensation (*vidhān*). Darshan aur Nīti
36. The decision of several types is verily the 'irrationality' (*aviveka*); the existence of several types of faiths is the

‘disbelief;’ and action by the performance of which, there remains behind the attraction for doing in the doer is verily the ‘non-duty.’ Jīvan-Darshan

37. Until the ache (*vedanā*) of doubt does not become highly intense, one does not receive the competence to end the doubt—to the extent that if one is thirsty and is offered the choice between drinking the water first or becoming doubt-free, and the person says that I want to be doubt-free, then one should understand that the intense feeling has awakened. The moment the ache gets to the point of being unbearable, it gets resolved on its own. Jīvan-Darshan
38. What we do, its effect does not remain confined to us only, but becomes pervasive in the whole world. Jīvan-Darshan
39. This is the law of nature that whatever we do to anyone will come back to us *manifold* after the lapse of time. Preranā Patha
40. Whatever is done to others automatically starts happening to us *manifold*. Jīvan-Darshan
41. The progress achieved through someone’s regress is verily regress only. It may appear in the beginning that there is someone’s gain in someone’s loss, but in the end it will be confirmed that gain produced through someone’s loss is [only] a preparation for the big loss. Darshan aur Nīti
42. Even after having written commentaries on Upanishads and Vedanta, the condition is such that still the sense of mine has not come to an end, the craving has not come to an end. And the intelligence is such that one understands

the matter; it feels right too, but it does not get reflected in life. Preranā Patha

43. The fulfillment of life lies in regarding everyone as our own; regarding indeed anyone person alone as our own or regarding no one as our own. Jīvan-Darshan
44. The role of 'exertion' is in ending sloth, and not in attaining the Beloved. The role of 'disinclination' is in relinquishing indulgence in sense-pleasures, and not is the awakening of the dearness. Jīvan-Darshan
45. According to the system of nature, if the usefulness of a thing is truly required, the means for its protection obtain automatically. Darshan aur Nīti
46. We have to free ourselves only from the craving of that which is unattained. We have to respect only that which we know. We have to do that which we are capable of doing. The moment one becomes free from the desire of the unattained, one attains to 'Yog' (communion) on its own. The moment we start respecting what we know, we attain 'Bodh' (realization) automatically. The moment we start doing what we can, we attain the elegant condition automatically. Chit-Shuddhī
47. One should not conceal one's condition from oneself. The moment one gains the true familiarity of the state of the real thing, either the fire of anxiety will be ablaze or the Ganges (stream) of bliss will loom large. Chit-Shuddhī
48. This is a law that indulgence in sense-pleasures, delusion, and attachment arise only when one accepts a notion of accomplishment in the appearances. Chit-Shuddhī

49. It is a law that, that which is unbearable, perishes. And one attains to that whose non-existence is unbearable. Chit-Shuddhī
50. Knowledge, capacity, and objects are limitless. They cannot have any count or limit. An individual may search for them but cannot create them. It is a law that one searches for only that thing which is. According to this view, science is the discovery of a scientist, philosophy is the discovery of a philosopher, and art is the discovery of an artist—that is, these are discoveries not creations. Chit-Shuddhī
51. It is a law that whatever an individual accepts as real, its reality starts appearing to him as such. One starts having belief in what appears to be real. One starts developing relationship with that on which one has belief. One develops dearness on its own with that with which one has relationship. One starts having a remembrance on its own of that which is dear to one. One starts having an attachment with that which one has remembrance of. One starts feeling reality, pleasantness, beauty in that with which one has attachment. And then the individual becomes slave to it. Chit-Shuddhī
52. The inclination to give can end only when an individual becomes free from the pride of giving and from the expectation of receiving. In other words, when one considers the object given as if belonging to the person to whom it is given. If one gives considering it to be one's own, then definitely the expectation to receive will arise. To talk about giving while the expectation to receive remains, is not honest. In other words, it is receiving only

in the form of giving. In addition, the receiving of that person is verily the giving who does not regard anything in himself as his own. He who feels anything in himself to be his own, his giving is taking only. In other words, his sacrifice is verily an attachment and his love is delusion only. Any service rendered by him is also selfishness. Chit-Shuddhī

53. Only by increasing geniality can maliciousness be ended. Maliciousness can in no way be ended by maliciousness. Sant-Samāgam 1
54. The nature of action and the world is the same; that is why one attains the world through action. Sant-Samāgam 1
55. O Dear! Stay away from both the language and the feeling. The language and the sentiment do not illuminate the reality of anything; they are only pointers. Sant-Samāgam 1
56. O Dear! If the reality is beyond the feeling and the language, then what could be its description? Sant-Samāgam 1
57. No words illuminate their meaning themselves; therefore, try to understand something in the same sense (or with the same feeling) in which it was said. Do not mind the words. Sant-Samāgam 1
58. The experience cannot be stated through intellect; it can only be hinted at. The Gītā etc., too hint (or indicate) only. Sant-Samāgam 1/236
59. The words of the observer of sense objects cannot be authentic regarding the sense objects; since the poor thing does not have the *true knowledge* of the sense-objects. Sant-Samāgam 1

60. The spontaneous activities of the Nature can in no way be harmful; for no one can cause any harm to one's own self. The body, etc., belong to the Nature. Therefore, Nature cannot make a mistake in their betterment. Only due to likes and dislikes, it seems to be the Nature's mistake. Sant-Samāgam 1
61. To catch Nature's mistake with the help of the intellect only means that the 'whole' makes a mistake and the 'part' tries to catch it; although the 'part' at all times is dependent on the 'whole;' that is, the part is dependent. Whatever loss is perceived by the 'part,' it is verily the fault of the 'part,' and not of the 'whole.' Think deeply about it—can an eye ever catch the fault of the sun?...The intellect that is attached to the eye pointlessly criticizes the sun. Sant-Samāgam 1
62. The 'whole' does not 'harm' the part. If you accept that the whole harms the part, then why doesn't the part get separated from the whole? It does not behoove the part to attack the whole till the part could be separated from the whole. Sant-Samāgam 1
63. If you like being a beggar, then become such a beggar and ask the Lord Himself in the alms so that you do not have to beg again and again. Sant-Samāgam 1
64. Only that 'supposition' or 'acceptance' is meaningful in which there is an extreme faith. And only that 'knowing' is meaningful which is respected. Sant-Samāgam 2
65. Today vegetable is an asset for the factory, but not for the dairy farm. This mistake of the industrialists has played havoc with the human health. Outwardly, they sing songs

- of non-violence, but eat up the humans [alive] instead of the animals. Sant-Samāgam 2
66. Each incident of life carries some meaning or the other. Thoughtful people adopt the meaning; they forget the incident. Sant-Samāgam 2
67. The demerit gets illumined on the basis of the merit; the vice gets illumined on the basis of the virtue; the non-duty gets illumined on the basis of the duty; and the untruth gets illumined on the basis of the truth. Sādhan-Tattva
68. Consider no person good or bad; because by considering others bad, evil enters in the heart. And by regarding others good other than the Beloved, the trust of the Beloved is tarnished and the mind becomes captive of the world, which is the root cause of sorrow. Sant-Samāgam 2
69. In whichever scripture of truth a spiritual aspirant has reverent faith, he should search for means to solve his problem in that [scripture] only, rather than trying to study the whole scripture. It is because without giving up the known untruth, no spiritual aspirant can understand a scripture in its entirety. The scriptures of truth may be like the sun; but sun's light is of no use to a blind person. Sādhan-Tattva
70. Individual differences are complementary to each other. Mangalmeya Vidhān
71. He who is struck in the slavery of someone, is busy in the effort of making someone else slave. Jīvan-Patha
72. What an irony it is that no individual is able to safeguard the servitude of an object, person, state, etc. In other words, the object whose servitude the person has

accepted does not last; only the bondage lingers. Mānav-Darshan

73. Restlessness gets destroyed through selflessness; fear gets destroyed by being free from delusion; and impoverishment gets destroyed by being free from greed. Sant Vānī 8

74. It is verily negligence only to have expectation from others to safeguard one's respect and peace. Peace lies in selflessness and respect lies in detachment. Sant Pattrāvalī 2

75. A person who, not minding his faults, regards others blameworthy and thinking that 'over here I am not respected; people do not behave properly with me;' leaving one place, goes to another place, he does not get respect over there also; because *no one respects a person who wants pleasure from others*. Sant-Saurabh

76. All beings crave for love and respect. All of the mankind has the capacity to give and to receive love and respect. But without seeing anyone's special qualities, one is not inclined to give love and respect. Man forgets that respect and love given on the basis of qualities is a proof of our own weakness; it is not respect and love. Darshan aur Nīti

77. It is commonly observed that a rich person does not decorate his body from outside as much as a person who does not have money; because a person has no interest in displaying whatever ability he has in reality. It becomes his very nature. Sant-Saurabh

78. If we leave the body at the pleasure of the world and leave us at the pleasure of the Lord, then all the problems of life can be solved. Sant Vānī 2

79. The 'action power' which does not get expended in the consumption verily gets spent in the service. The 'dearness' that does not get bound by an object verily reaches the Beloved (All-Competent God). The 'knowledge' that does not get spent in the acquisition of goods is verily non-separate from God. Sant-Samāgam 2
80. According to the law of Nature, there is no 'attainment' of the other; rather one attains that which is ever-attained. 'Craving' only happens for that thing which appears to be but does not have an everlasting reality. And 'need' is felt for only that thing which has an independent existence but has no appearance. Chit-Shuddhī
81. Take the servitude of the world out of your heart; this alone is the 'renunciation.' Make yourself more valuable than the world; this alone is the 'penance.' Surrender yourself in every way to the Beloved; this alone is the 'devotion.' Do not look towards anyone for your happiness; this alone is the 'liberation.' Sant-Samāgam 2
82. May Lord be dear to me; may His remembrance be steady; may the heart be steadfast—this alone is called 'worship.' This verily is the 'devotion.' Sentiment of the welfare of others; goodwill and amity towards everyone—this alone is the 'service.' Not wanting anything is the 'renunciation.' To be surrendered to God alone is the 'love'. This is called true worship. If everyone remains properly positioned in their respective place, then everyone is 'saint.' No task is big or small. That which remains right according to one's social division and stage of life alone is '*dharma*.' To remain detached from everyone in a discerning manner is

true '*Vedanta*.' To take refuge in God reverently and trustingly is '*Vaishnavatā*.' Sant-Udbodhan

83. 'Renunciation' does not happen while the expectation of pleasure from the world remains. 'Defilements' do not end while the sense of mine remains. One does not get 'peace' while cravings remain. One does not attain perfection in '*Yog*' without freedom from the desires. Without detachment, 'realization' cannot occur. Without self-identity, one cannot attain 'love.' These are eternal truths. Sant-Udbodhan
84. Great sayings useful in life—1) Nothing is mine; 2) I do need anything; 3) God alone is ours; and 4) All and everything belongs to God. Pāthyey



Outpourings! (*Hridya-Udagār*)

‘The “body” always dwells in death. But “I” always abide in deathlessness. This is my introduction.’ Prabodhani

‘O sorrowful people of the world! Do not delay now. Hail the Lord, the Abode of Bliss Absolute, with anxious heart. He will definitely come; he will come; He will certainly come!’ Sant Pattrāvalī 1

‘O the Purifier of the fallen souls, All-Competent Lord! Looking at your Benevolent Grace, please sanctify this fallen soul; so that this fallen soul may be free and your name be upheld.’ Sant Pattrāvalī 1

‘Please get this thing out of your mind forever that you will be able to serve me only by coming close to me. Make yourself as much elegant as you can—this will be my true service. Sant Pattrāvalī 2

‘In fact, the realization of all of mankind is the literature of Mānav-Sevā-Sangh. Pāthyey

‘He who, by relinquishing the known untruth, has attained steadfastness in the spiritual practice—he has rendered a great service to me. He who is useful for himself, for the world, and for the dear Lord—he alone is supremely dear to me.’ Pāthyey

‘Do not forget your true self. This is my supreme service.’ Pāthyey

‘I have a profound relationship with the composer of the Gītā. He is my great friend. I have a great respect for the Gītā. I respect the Gītā a lot; since it is my friend’s conversation.’ Sant Vānī 7

‘People have started saying even now that Sharnānandji has a philosophy. Sharnānand’s philosophy [is that which] is everyone’s philosophy. Have reverence in your philosophy, you would have known Sharnānand’s philosophy. You have not understood Sharnānand’s philosophy if you want to have faith in Sharnānand’s philosophy but are irreverent towards your philosophy. Sharnānand’s philosophy is only this—that each brother, each sister should have immovable faith in their philosophy. Sant Vānī 4

‘My remaining work is—to awaken the slumbering humanity.’ Sant Vānī 3

‘I am immortal, O my friend! This body of mine may not stay, but I have several bodies; I can be found in them.’
Sant Jīvan Darpan

‘If you have listened to my words, then truthfully speaking, you will not need any separate guru for yourself.’ Sant Vānī 4

‘Those individuals who live, in every way, surrendered to God’s, they are always with me and I am always with them.’ Sant Pattrāvalī 2

'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.' Sant Jīvan Darpan



Om Śrī Kṛṣṇarpanamastu



Glossary of Definitions of Terms

Akelā (Alone)—Unattached to the body-mind-senses.

Akīnchana —Devoid of objects; not to regard any objects as one's own.

Achāha—Self-less; free from desires.

Aprayatana—without activity; not to do anything.

Abhīmānshūnya aham—Ego which is free from the conceit of doership or sense of pride; the basic 'self' of material nature (*Prakṛti*).

Ādar Karnā—to give importance or to respect something or to regard something as important.

Avashyaktā aur Kāmnā—'Need' or 'necessity' [or 'demand'] is for the imperishable or the eternal and 'craving' or 'desire' is for the perishable or the transient. The 'necessity' is one and 'needs' are many. (Sant Samāgam)

'Aur' aur 'gair'—The 'other' or 'another' and the 'outsider'

Karan—[the instruments of action/perception [such as] the body, senses, mind, intellect, and ego (or 'I-sense')]

Kala—Relief, rest or repose

'Kula' aur 'Juja'—'Kula' means—Total or complete, and 'juja' means—part or portion or fraction. For example, the

material nature (*Prakṛti*) (Totality) is 'kula' (the entirety) and its part, the intellect, is 'juja.'

Jātiya éktā—Identity or oneness or sameness of the essence (*tattva*); sameness or identity of the self; identity of the self-nature.

Jīvan—This word has been used in two [different] senses—changeable existence and eternal or everlasting existence. Eternal existence means—Imperishable reality; the Self or the Supreme Spirit.

'Nahin'—Perishable. Untrue—[that which is not true]; the unreal; the physical body and the world.

Nirmama—free from the sense of mine

Pyār aur Prem—'pyār' is with the other and 'prem' is with oneself. To give away everything that is one's own is 'pyār' and give to give away one's own self is 'prem.'

Prem-Pātra—*Premāspada*, the Beloved; the Lord (God)

Mook Satsang—a sleep-like state during waking state; the spiritual practice of silence or stillness. To be silent or to be still internally and externally. Not to contemplate or think about anything—neither about the world nor God. If some thought occurs spontaneously, being indifferent toward it without having any attraction or aversion towards it; not to regard is either as good or bad; neither to support it nor to oppose it.

Vartmān—This word has been used in two senses—as the present time, and as the reality that is beyond time. The reality beyond time means the self (*svarūpa*) which is devoid of the triad of the past, future, and present.

Vyaktitava—Egoity; sense of ‘I.’

Sharīra—Earth, water, fire, air, and space—the physical body composed of flesh and bones is called ‘**gross body**’ (*sthūlasharīra*). Five senses of knowledge (ears, skin, eyes, tongue, nose), five senses of action (mouth, hands, feet, the organ of generation and the organ of excretion), *pāncha prāṇa* (*prāṇa*—the up-breathing; *apāna*—the down-breathing; *samāna*—the on-breathing; *udāna*—the out-breathing; and *vyāna*—the back-breathing), mind and intellect—these seventeen elements constitute the ‘**subtle body**’ (*sthūla-sharīra*). Where the ignorance and the self-nature reside is called the ‘**causal body**.’

Sāthī aur Sāmān—a person or individual and objects (such as body, etc.)

‘**Hae**’—the conscious and imperishable Reality, the essential truth; the self and the Supreme Self or Spirit.



Lists of Primary Works Consulted [and Cited]

1. Chit-Shuddhī—second edition 1965
2. Darshan aur Nīti—second edition 1977
3. Duhkha kā Prabhāv—second edition 1967
4. Jīvan-Darshan—second edition 1965
5. Jīvan-Patha—third edition 1965
6. Mānav Kī Māng—third edition
7. Mānav-Darshan—second edition
8. Mānavtā Ke Mūla Siddhānt—third edition 1975
9. Mangalmeya Vidhān—third edition 1975
10. Mook Satsang aur Nitya Yog—second edition 1976
11. Pāthyey—first edition 1978
12. Preranā Patha—first edition 2001
13. Sādhan-Nidhi—fourth edition 2000
14. Sādhan-Tattva—second edition 1968
15. Sādhan-Trivenī—first edition 2006
16. Safaltā Kī Kungī—first edition 1979
17. Sant Jīvan Darpan—first edition 2005
18. Sant Patrāvalī (Part 1 and 2)—first edition
19. Sant Vānī (all eight parts)—first edition
20. Sant Vānī (Prashanōttra)—first edition 1990
21. Sant-Samāgam (Part 1 and 2)—sixth and fourth edition respectively
22. Sant-Saurabh—first edition 1997
23. Sant-Sant-Udbodhan —first edition 1998
24. Satsang aur Sādhan—second edition 1970
25. Prabodhani—first edition 1981



The Invaluable Literature of 'Mānav-Sevā-Sangh'

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

Swāmī Shri Sharnānandjī Mahārāj

**To obtain Books and Audio Cds of Brahmleen Pujayeypād
Swāmī Shri Sharnānandjī Mahārāj,**

Please contact:

Mānav Sevā Sangh, Vrindāvan—281121 (Mathurā)

Uttar Pradesh, India

Phone: (0565) 2442778



www.swamisharnanandji.org



Om Śrī Kṛṣṇarpanamastu