



**God**  
**Swami's Sharnanandji's words**  
**Guru and God**

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*Om Shri Paramatmane Namaha*

**God**

*Q: How can finite man know an infinite God?*

A: Nobody can know. In this hall, at the end, there is a portrait of a great Saint of modern India - Swami Sharnanandji who died in 1974. Some of his words are written on the portrait. There is an organisation that has printed the portrait for the public and for themselves. They took the words from his books, and I have translated the words into English. It came to my mind that a translation would be insufficient. You will not be able to understand the deeper meaning because the sayings of great Saints carry with them and in them certain spiritual truths in a very condensed form. They describe concepts in very few words that are otherwise said in volumes. It came to my mind to help you with a more detailed explanation.

They are words of deep wisdom. Many Saints utter such words that, if we understand them correctly and follow them - ignoring everything else - we can find and experience the Truth. I shall translate each line and then try to explain it to you.

*Every work is God's worship  
and every event God's play*

People have tension about their work and feel burdened by it. Many would prefer not to work and to earn money without work. Such people have not started their spiritual journey consciously.

The Saint starts with work. Those who avoid work can never be spiritual. It is a wrong idea to think that it is difficult to work and at the same time to realise the Self. As regards work or activity, there is a category of activity that is prohibited. For example - stealing and deceiving others. Another category is performing one's duty. One who does not perform duty honestly and sincerely cannot evolve. Even if

performing duty remains a burden for some time a change comes and duty becomes service. This is a change in attitude. In duty one may feel a burden, but in service one starts having a greater element of goodwill towards others and one starts deriving happiness. Even when work becomes service, there is that purified ego: “Oh, I am performing service. I am better than others. There are people who need service, and I am giving it, so I am better.”

This ego should also go away, and then work becomes worship. In service, money becomes secondary and one’s primary motive is to help others. Even then: “*I am the one to help others*” – the ego remains. At the fourth stage, work becomes worship. The difference between service and worship is that, in service, one carries the idea that one is better than others, while, in worship, one considers the worshipped on to be better than one’s own self. The person whom we worship becomes more important than the worshipper and ego is finished. There is no place for ego in worship. Therefore, the Saint says:

*‘Every work, God’s worship’.*

Whatever work we may go on doing, it is not necessary that the result of the work done would be according to our desire. Whatever happens should be taken as God’s play. If there is something favourable to me in the play, I should not take the credit. If something is unfavourable, I should not accuse or complain. This attitude should develop.

*‘World is a training to meet God.’*

That is one translation. Certain interpretations in one language cannot be said in the same way in another language. Languages have their own history and culture.

Some may say that the world is a training ground for finding or experiencing God. The sense is about good or bad things happening every day in the world. They happen for our training and we are trained by the events. When a favourable event happens to us, we should not become a victim of the mask that comes inside: “*Oh, I am lucky! I am a special person!*” But when an unfavourable thing happens, we should not complain. In this way, we should learn from the event rather than becoming happy or unhappy. Every training institution has to be left some day. One has to leave this world also, but one must be trained in this world to rise above the temptations of the world. In this way, the world is a training Institute to meet God. The world should not be taken as a place for seeking pleasure and luxury. Take the world as a training ground. If the training is complete, then God will be experienced.

*'Whoever lives a correct worldly life  
to him alone God experience happens.'*

Therefore, those who want to have God in life have to have a correct worldly life. But what is a correct worldly life? In all the religions of the world, the rules for a correct worldly life are almost the same. We should not steal. We should be loyal, sincere and hard working. We should not be greedy. We should banish lust and anger from our life. We should strive for the positive and avoid the negative. We should be considerate, loving and helpful to others. In brief, this is what we mean by *'leading a correct worldly life.'*

If we are married, we should be loyal to our husband or wife. It is not good to keep on changing partners. If after marriage, we get involved in another sexual relationship, this is totally incorrect. If we are entrusted with some money by the owner of the company, where we are employed, we should be honest, and the money should be used only for the assigned work. In every way we should try to live a correct way of life. Before experiencing god, let us become good citizens and good human beings. It is a prerequisite for experiencing God.

Next is a very interesting statement made by the Saint:

*'whoever lives a correct worldly life  
to him alone God experience happens –  
if such a person has no free time  
then God himself meets him'*

Such a person may be very active leading a correct worldly life. He may not have free time to meet God – then God will find time to meet him. Leading life correctly can be summarised in one sentence: *Leading a life of performance of duty honestly.* Duty applies everywhere. It may be towards your wife, your child, your parents or people in your office. So if a person leads a correct worldly life and is so busy that there is no time to remember God, then someday God may say: *"Oh listen, I have been waiting for you such a long time. Can you not give some time to me?"*

There is a temple named Bithoa's Temple. The story goes that a boy was so dutiful towards the parents that he served them the whole day and at night he would not go to bed until they had fallen asleep. He was always doing them service. Lord un-manifest can become manifest at any time. Manifest or un-manifest – these words are for us human beings. The Lord can be without form or can assume any form. The Lord is Lord, and all powerful. He stood at the back of the boy by the door, waiting: *"I have come."* The boy did not pay attention, although somehow inside his heart

he must have felt it. The story is that the Lord said: *“I have been here waiting for quite some time now, standing at the door. Can you pay attention to me.”* The boy said: *“I have no time. I am very busy in the service of my father and mother, so you can wait.”* He was sitting on three or four bricks. He brought one of the bricks out from underneath him and pushed it towards him: *“You can sit there and wait while I am doing my work.”*

‘Bithoa’ or ‘Bithur’ means ‘where the Lord sat down’. He was waiting: *“All right, whenever you are free, give me your attention.”* The Lord is never far away from us. He is always within and with us, but only the curtain of worldly desires creates an illusion of separation from Him. If such a person has no time, then God himself gives him the experience of oneness.

*‘One’s own happiness increases  
by sharing one’s own happiness with others.’*

One’s own happiness increases by sharing your own favourable circumstances with others. Sharing your happiness with others does not mean drinking champagne. Sharing your happiness means sharing your favourable circumstances with those for whom favourable circumstances do not exist. You are happy because you have more money than your needs. Therefore, you should share your money with those who do not have any. You are happy because you have a healthy body. So you should share your body in the service of those who are weak. You are happy because you are very intelligent and have knowledge. So you should share this knowledge with those who are less knowledgeable. It does not mean that you should share your bottle of champagne! Share your happiness and your unhappiness decreases.

*‘Unhappiness decreases by sharing  
the unhappiness of others.’*

Everybody wants to decrease one’s unhappiness. The Saint says that one’s own unhappiness decreases by sharing the unhappiness of others. If, for any reason, someone is unhappy, you should have sympathy and try to help. Then your own unhappiness will decrease.

*‘The body should become manure for the world garden’*

Garden plants grow only when you put down manure. Seeds only grow when you put down fertiliser and water them. Plants do not just grow. They need their food. Why did the Saint say this? A plant comes into

existence by the transformation of that manure. The manure gives it its life. One entity gets transformed into another. For the world's sake, let this body be put into service and be used up. The body should not experience the pleasures of the senses because one day it will go to the burial ground. Before that, the body has to be used in the service of others like manure is used in the garden to give life to seeds.

*'I should become free from pride'*

One's existence should be without pride. One cannot completely eliminate one's existence or 'I-ness.' The Saint says that you should let the 'I' continue but pick pride out of it. Remain ordinary and do not consider yourself especially wise, beautiful, strong, rich, etc. Do away with pride and simply remain 'I'. Even 'I' gets reduced to 'is-ness' or 'being'. For practical purposes, there is nothing wrong with the 'I', if it has no pride in it. Pride is the problem. One should become devoid of pride and one's heart should be filled with divine love. In this lies the fulfilment of human life. The body is to be used for the service of the world like manure is used in the garden. The ego, or 'I-ness' may stay in the world without having any pride, without taking any credit for itself.

*'The agony of present is the achievement of the future'*

Whatever is to be achieved in the future is achieved only when there is agony of its absence in the present: "*Oh, I have not experienced God.*" This pain in the present will help us in experiencing God some day in the future.

Whatever causes us pain starts going away. For example, if the presence of lust in life causes agony, then lust will start disappearing. Here is another example: I know that greed is bad but even then I am greedy and there is agony due to the presence of greed in life. If agony is there then greed will start going away. I know anger is bad and I should not be angry. If there is pain or agony about the anger, then anger will start going away. Pain should be there. Whatever causes pain starts going away. If the absence of God causes pain, then this absence will start going away, and the presence of God will start happening inside. This is for those negative things. Another example: suppose the separation from the Lord causes pain, then separation starts going away. The removal of separation with God result in experiencing Him. We want to get rid of those negative things in life, like lust, anger or greed, that many of us have had for a long time. But they will only go away when the pain is very acute. When God's absence causes pain, God comes into experience.

*'If you want to live peacefully  
then be free by performing the essential work'*

The essential work in the present must be performed if you want peace of mind. If you are lazy and you have the habit of putting off essential work, you cannot have peace in life. The Saint says if you want to live peacefully then become free by performing the essential work. Do not ignore it and be a victim of procrastination. Perform your duty immediately and do not delay it. A person who habitually procrastinates can never have peace in life.

*'One who wants something, does not get anything. One who does not want anything, gets everything'*

If you have a desire, it may or may not be fulfilled, or it may be fulfilled only partially. One who does not want anything, gets everything. 'Everything' means 'God'. Only those who want nothing or are completely free of desire, can realise God. These are the words of a saint who realised God in his life. Therefore, to have any worldly desires is a matter of loss, and not a matter of benefit. Why should we not be wise and have everything in life, instead of having only something? You should not desire anything. Nobody wants loss. Why have loss in life? If you want everything, you should not want anything. God will be there. God is experienced by those who are completely desireless.

*'In the eyes of the servant, not world but God exists'*

This very world becomes God to him or her whose aim in life is the service of humanity. In the eyes of Saint Teresa of Calcutta there was no world because she became a servant to the whole world. This was her motto. Her whole life was devoted to the poorest of the poor. To find God here in the world we have to serve the world.

*'Service eats up animosity and creates love'*

Bad feelings cease when you start serving somebody. In the eyes of the servant, not world, but God really exists. Service eradicates the feeling of animosity and gives birth to love.

*'Affection in deed is service, in discrimination it is renunciation, and emotionally it is love'*

He says affection in action is service. If you have affection for somebody, then you will like to serve him or her. In discriminational wisdom, it is relinquishment or giving up. There is something he or she wants, but you also want it. If you love then you give it up for the beloved. Emotionally, it is the act of loving.

*'The very texture (every cell) of the servant of humanity gets transformed love and friendliness'*

The very texture of the servant of humanity gets transformed. The words carry a deep sense that is difficult to convey in any other language. Words have their own history and carry in them the cultural history of a race. Every particle of the body, all existence of the servant of humanity, gets transformed into the element of tenderness and friendliness. You feel closeness to the whole world. Love and oneness with the whole of humanity becomes the very nature of one whose life's motto is 'service'. There remains no feeling of separateness from others.

This raises two questions here.

*Q: One is by a seeker about donating one's body organs after death for the use of charity. The seeker wants to know my opinion.*

One is free to donate bodily organs, but I recommend you to donate yourself before death! You are free to donate if you wish, but try to donate your whole existence – the head, the heart, the mind, the body - for the service of humanity before death. Some saints do not recommend the donation of bodily organs after death. According to them, the five elements forming the physical body should be allowed to disintegrate and mix with the universal existence. Preservation of physical organs, according to them, hinders the smooth onward journey of the soul after death.

## **Guru and God**

*Q: Another question relates to attachment to the Guru and to God. Somebody wants to know if there can be attachment to the Guru or God.*

Get connected to Guru or God in whatever manner you can. It is your choice. We always speak against attachment in spirituality but get attached to God and to Guru. Your attachment will do nothing with the Guru or God. It will disappear, because the Guru will not have attachment with you. It is better to go away from a Guru for whom you develop attachment. Having a relationship with a Guru is not like having a relationship with a man or a woman. There is eternal, divine energy flowing through that person, with whom you have the relationship. Even if there is attachment, a time will come when by God's grace, attachment

will automatically go away and love will remain. Nobody can bring down a realised person to one's own human state of ignorance and detachment.

Sometimes curious things happen. Thirty or forty years ago there was a person giving spiritual discourses. He became famous and went to the USA. Then news came that the Guru had married a lady there. The lady gave him a silver car. My goodness! We do not criticise but just point out the gist of the story. If material objects can overpower a spiritual man, what spirituality is there? If a spiritual man can be influenced by material things, it would be better to remain at home rather than go to his ashram! What would you do there? It is difficult to define the virtues of a realised person, because only God knows or his Guru will know. There must be so many virtues in an awakened person.

At least three things are essential as a minimum in a spiritual guide. Sexual attraction should not be present. If it remains, the person can never carry out spiritual work. Sexual attraction gets transformed into pure love. It does not mean that the spiritual person does not see a woman as beautiful, but to a spiritual man it is all divine beauty.

Another concern is money. There should not be any attraction or temptation for having money. If he has even the slightest thought about which seekers may have more money to donate to his ashram, then the person is not spiritual. If money does come, it should be used for charity.

Another problem is fame. There should not be the least desire to become famous. If there is the least desire to be recognised as a Guru, he is not worthy at all. When someone is free of lust, greed and the desire for recognition, only then can the person guide others on the spiritual path.

Get related to God, or a spiritual person, in any manner. It is a question of having the link. By the way, someone asked a saint this question: "*Sir, is it essential that one experiences God only after all bad things and impurities are gone, and only then?*"

The Saint said: "*If the cloth is totally clean and white, what will you do with the soap? If the material is stainless, is there any necessity to wash the clothes?*"

God is not a salesman who sees good and bad points and considers the question of profit and loss. God is a lover. Whoever loves God, is loved by God in return. God loves even those who do not love Him. But those who love Him start receiving His love. It is true the love of God removes all impurity. Do not curse yourself too much. It does not mean you need not do anything. The mind is very cunning. Do the best you can but remember that your doing will not solve all the problems. Do the best you can but depend upon God and not upon your doing. Ultimately a stage comes when the ego of doing goes away and then you become a worthy receptacle of His grace.

Grace is falling on human beings all the time. If there is rain in the city, some vessels are upside down, and it is not the fault of the rain that they remain empty. We have only to be like a vessel, ready to receive the rain, and then God will do everything.

*May God purify our minds  
May we have the desire to serve the world  
May we not have the desire of service from the world  
Remembering God,  
May we be able to perform our duties well  
May we find shelter at the feet of the Lord  
May all be happy  
May all be healthy  
May we see good in all  
May there be no misery for anybody in the world*

***OM, Shanti, Shanti, Shanti***  
*Peace, peace, peace for all*