

Chapter 22

A Deluge of Immortalizing Nectar

One day, Swamishri had Vachanamruts Gadhada II 51 and 53 read aloud in Akshar Deri. Then he said, “The *jiva* is unable to see its own self that, ‘What am I like?’ It is that ignorant. And yet it finds faults in the actions of the great Satpurush. Thus, the *jiva* is the greatest of fools. So, one should constantly perceive divinity and flawlessness in every single action of the Satpurush. One can develop such a sentiment towards the Satpurush only by developing *atmabuddhi* towards him. When Mulubha’s son’s arm was crushed in the sugarcane juicer, Mulubha experienced the agony himself. When one experiences oneness with the Satpurush the same way he experienced oneness with his son, then one has attained *atmabuddhi* and profound love. If one has developed such *atmabuddhi* for the Satpurush, then even if the Satpurush compels

one to behave contrary to one's innate or base nature, the devotee would be unruffled, pliable in his behavior, and constantly experiencing peace and joy in his heart. Thus would he be able to embody the teachings of Vachanamrut Gadhada II 51.

“In this way, you should learn this knowledge, which is transcendent of Prakruti-Purush, and transcend *maya*. When we constantly believe that we are sitting in Akshardham, and perceive no city, veranda, loft, haveli, or any other object of this world, then it can be said that we have completely realized satsang. Whoever has attained this spiritual realization would never experience any misery.

“One's flaws will only be removed through *samagam* of the Gunatit. Swarupanand Swami constantly beheld Maharaj's *murti*. However, when Maharaj revoked his *murti* in Swarupanand Swami's illness, he experienced great anguish. Ultimately, only when he meditated upon the roof tiles of Dada

Khachar's *darbar* did he experience peace. This is the difference between being able to behold the *murti* by the strength of one's own efforts, and attaining a state of spiritual realization due to one's contact with the manifest Satpurush. To perceive God at the highest level of *nirvikalp* faith is truly the highest spiritual state.

“One should renounce the objects and evil company that may cause deficiencies in one's *ekantik dharma*. All objects up to Prakruti-Purush are liable to cause deficiencies in one's *ekantik dharma*. Thus one should imbibe the principles of Vachanamrut Gadhada II 24, in which one realizes that only God, Akshardham, and the liberated souls remain. One can attain this realization if one associates with the Satpurush by mind, word, and deed. We should not maintain ownership of this body, but we should entrust it to the Satpurush. According to Vachanamrut Gadhada II 28, one should become a devotee of the devotee. We must not just pay lip service to this principle, but we

must put it into action. If we serve through mind, word, and deed the Sant through whom God is manifest and traveling in this world, then we will obtain their special favor.

“Attain the *ekantik* state. The *ekantik* state is when, having fully attained dharma, *jnan*, *vairagya*, and bhakti, only God’s form remains. That is possible only if we become formless (disassociate from this bodily form) and keep God with form.

“Muktanand Swami had a habit of implicitly observing each and every one of Maharaj’s commands. Maharaj used to like those who had such zeal to implicitly follow his commands. But to nurture the spiritually weak, he did not force such behavior. The Satpurush forever maintains the aim to spiritually benefit countless souls. Thus, it is a grave deficiency to perceive that the Satpurush is doing this properly, but not doing that properly. He may be doing such things using his foresight for the benefit of a soul, but that is not necessarily something we can understand. Thus, to

constantly perceive him as flawless is tantamount to constantly engaging one's mind on God. Our perception of the Satpurush as flawless is only true if, no matter how he commands us, we remain unruffled, harbor no aversion for him, and remain eager to serve him. The Satpurush would not behave outside of the bounds of saintliness, but according to his adopted personality, even if he scolds us, rebukes us, or forces us to behave contrary to our nature, we should still experience joy. The Satpurush may prevent things from happening as we wish. He might consistently side with someone else. To maintain this spiritual state at such times is very difficult.

“What is the *brahmic* state?” Answering that question, Swamishri said, “As one continues to further understand God and the Satpurush's glory, one perceives only divinity in the manifest form of God, and realizes the form of God in the divine abode and the form of God manifest before one to be the same, then one has realized God in one's *jiva* through

experience—irrespective of whether one can see divine effulgence. Harishankarbhai of Dholka used to ask many questions. Thereupon, Swami had said, ‘In Surat, Maharaj had appeared before you and directed you to go to Junagadh. That same God is granting you darshan before your eyes through this Sant.’

“What does it mean to say that only a diamond can cut a diamond?” Answering that question, Swamishri explained, “While God resides as a witness within everyone’s heart, when one develops a conviction in the human form of God manifest before one’s eyes, one can be said to have recognized the diamond. Only when that voice within one’s heart affirms this realization does one develop conviction in the manifest God. That is when the ego of being a liberated soul dissolves. Then, God pervades.”

Swamishri recited the verse,

“Āp tali malyā Bhagavānmā, jenā āpamā
Harino vyāp, sant te svayam Hari...”

(Having attained communion with God, the ego dissolves. He in whom God, thus pervades, that Sant is God himself.)

“Maya is an obstacle only for those who are spiritual aspirants, who are *ekantik*. But if he truly embodies the spiritual state, he evades *maya*’s snare. That snare comes in three forms: 1) laxity in observing the religious vows (*vartmans*), 2) deficiency in one’s affection for devotees, 3) problems in one’s *upasana*. To sing the praises of manifest God is itself *seva*, and it is difficult to get the opportunity to do that.

“Na gai Gangā Godāvari Kāshi, gher bethā malyā Aksharvāsi...”

(I didn’t have to go to the Ganga or Godavari Rivers, or to Kashi, but sitting at home, I met the Lord of Akshardham...)

“Muktanand Swami said,

‘Shuli upar shayan karāve, toy sādhune sange rahie...”

(Even if forced to impale myself upon a stake, I would remain in the company of the Sadhu...)

“He would not allow the vanity of the body to remain. What does the *shuli* represent? It means that during festivals in the mandir, one should tolerate the scarcities, delays, and hardships we might experience in the food, drink, accommodations, and bedding that we are offered. That one should not be dismayed by any of this. If we are not served laddus, if we are told to sleep under a neem tree, if we are told to crush neem leaves and drink their juice, and even in case we are told to impale ourselves upon a *shuli*, we should do so instantly. To follow the commands of God and the Sant is to impale oneself upon a *shuli*. We should accept those commands just as Bhagatji accepted the command to call Girnar. God and the Sant do not wish to impale anyone upon a *shuli*, but if we have mentally prepared ourselves for it, then we would not experience any dismay. Only one who has a zeal for liberation can do this.

“It is Maharaj’s command that everyone should memorize these two kirtans.¹ Who has obeyed this command? Who has memorized them? So now, everyone should memorize them. Moreover, when you are invited to attend a festival but informed that you won’t get any food to eat or bedding to use and that you will be forced to drink crushed neem leaves, then we should see how many will attend. Only those who attend in this situation are true devotees.

“One should not call the Sant God; one should say that he is like God. Otherwise, you will cause us to be beaten. God manifests on this Earth in three ways: in his own form, through the Sant, and through the *murtis*. When God travels on this Earth in his own form or through the Sant, one should not insist on engaging in too much dhyan, chanting, *mala*, etc. At that time, one should sit before God, have his darshan, and listen to his discourses. That would be a better way to nurture one’s conviction. Then, when God is absent, or when we are not in his presence,

then we should understand him to be manifest through the *murti*. Thus, one should offer worship, chanting, *mala*, and other forms of worship with the sentiment that God is manifest in the *murti*. If we do this, we will experience peace and happiness.”

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On Vaishakh *vad* 10, Swamishri arrived in Ahmedabad. Then, Swamishri traveled to and did darshan in Jetalpur, after which he went to Purushottampura and Radhu. Then he had darshan in Dabhan and traveled to Dharmaj and Bhadran before arriving in Atladara. Here, as Mathurkaka had recently passed away, Swamishri consoled his relatives. Then, via Ahmedabad, Swamishri returned to Gondal by Vaishakh *vad* Amas.

About nine miles from Gondal is the sanctified village of Bandhiya. Atmanand Swami, Ramanand Swami, and others used to stay in this village. There are many sanctified spots in this village, including Mulubha’s *darbar*, Madh loft, Dosabhai’s house,

Dosabhai's shop, Gangajaliyo well, and a sanctified neem tree. Maharaj used to stay in a recessed area in the Madh loft. For six months, Maharaj had drunk the juice of crushed neem leaves. Maharaj and the sadhus would sit in meditation under the banyan tree in this village. Mulubhai Darbar used to serve Maharaj. Maharaj would bathe in the Gangajaliyo well and preside over an assembly nearby. Swamishri had a small memorial shrine upon which Maharaj's holy feet were carved built on this spot. Chhotubhai Vakil of Gondal had sponsored the memorial shrine. Years ago, Shastriji Maharaj had come here for darshan in a bullock cart. At the time, he had told Yogi Maharaj, "We want to construct a mandir here in this place of pilgrimage." According to Shastriji Maharaj's wish, with the help of Harmanbhai of Africa, Swamishri had a *hari mandir* built here in a short time. Chhotubhai Vakil had made all the arrangements, and on Friday, 4 June 1954 (Jeth sud 4, V.S. 2010), Swamishri installed the *murtis* according to

Vedic rituals. Due to the summer vacation, youths from many villages had come to travel with Swamishri and do his *samagam*. Swamishri had sent all of them to Bandhiya early to help in festival preparations. The youths had decorated the entire village. They had also arranged for the *murtis* to be taken out in the village in a festive procession to the accompaniment of musical instruments. Swamishri entrusted Akshar Swami and Matam Swami to look after the mandir.

1 1) Mārā harāji shu het na dise re... and 2) Mārā vahālāji shu vhālap dise re...