

Chapter 24

A Fountain of Brahmaavidya at Every Step

On 29 January 1955, on the platform of Vadodara Station on the way from Atladara to Mahemdavad, Swamishri was casually seated on a bale of cotton. Many devotees were standing around Swamishri and doing his darshan. Swamishri beckoned Harshadbhai close and whispered, “Our guru Gunatit had accepted forty-five gurus. By focusing on and imbibing the virtues of each of them, he enabled the spiritual outcome we see today. Everyone developed a profound respect for him. Thus, we should learn to imbibe the virtues of others. Even in the strife over Akshar, Balmukund Swami used to say, ‘Brother, my Gunatit is the primordial Akshar. But if you think Gopalanand Swami is the primordial Akshar, then confirm it when you go to Akshardham...’”

Just then, the train arrived at the station, and Swamishri embarked upon it.

In the early years of Swamishri's travels, Swamishri often spoke to his accompanying sadhus, devotees, and youths wherever he found the opportunity—in a solitary place on a railway platform, in a waiting room, on the train, or sitting in a bullock cart. Often, he would reveal important spiritual principles and other talks that we had never heard before.

“Mukta moh manushya ki, vrutha āyushya na jāt,

Bhajan bhakti jo kare, tāku kāl na khāt...”

(Liberated from delusion, a person's lifespan would not be frittered away,

If he engages in devotion and worship of God, then he would escape the jaws of death.)

It was apparent to all that this verse by Muktanand Swami was fully realized in Swamishri's life. Whenever Swamishri had even a small amount of time, he would grace everyone with spiritual discourses and

discussions. Without the realization of this spiritual principle, it would not occur to anyone to impart such spiritual wisdom in the few moments before the arrival of a train at a railway station. Anyone else would be thinking about preparing to board the train. If they did speak, it would be on some mundane, worldly topics. However, it would not occur to anyone to share important points of spiritual wisdom at such a time. If someone were really intent on imparting such important spiritual wisdom, they would purposefully sit someone down to explain such concepts without any other disturbances. However, Swamishri's tendency to impart such esoteric spiritual wisdom at such unexpected times made such talks unforgettable.

Swamishri often said that spiritual discourses are Maharaj's *murti*. Thus, in this fashion, Swamishri remained immersed in Maharaj's *murti* at every second. On these occasions, everyone realized this truth. The torrent of talks on Maharaj's glory and the

cultivation of satsang flowed incessantly from Swamishri. Those who drank from this divine wellspring were purified and experienced peace.

Prabhashankar Pandya had invited Swamishri to Mahemdavad on the occasion of his baby son's first ceremonial tonsuring. Swamishri made an effort to fulfill his devotees' wishes by being present at even such minor events in their lives.

From here, Swamishri traveled to Ahmedabad and graced the Shahpur Tutorial High School at the invitation of Khengarjibhai Chauhan. Every year, January 31st was celebrated as the school's 'Establishment Day' because that was Shastriji Maharaj's birth date according to the English calendar. Swamishri spent the entire day at the high school. Offering his blessings, Swamishri declared that all the teachers and students of the school would attain ultimate liberation.

Then Swamishri went to the mandir and sat on the first floor. Soon, a small bowl of hot milk

and puffed rice was brought for Swamishri. The other sadhus and devotees were also served hot milk and snacks. At the time, Deva Bhagat was seated in the outside gallery. Due to his eccentric thoughts, everyone considered him to be crazy.

Even those serving the hot milk and snacks neglected to go to the outside gallery to serve him. Swamishri pointed this out twice to those serving. When they continued to neglect him, Swamishri got up and gave his own hot milk and puffed rice to Deva Bhagat!

“Tulyaha priyāpriyo dhiraha.” (For the spiritually wise, the beloved and detested are the same.) On such occasions, the Gunatit state of one equipoised in attraction and antipathy becomes apparent to all!

From here, Swamishri traveled via Anand to Vartal. Ishwarbhai Bhailalbhai of Bhumel had come with him. As Swamishri would soon be traveling to Africa, he prayed before Vartal’s Harikrishna Maharaj, “O Maharaj! We are

going to Africa for the first time, so remain with us every second.”

At that moment, Swamishri’s countenance was suffused with joy and contentment. Swamishri became absorbed in darshan while praying to Maharaj with the thought that the victory bells of Akshar Purushottam *upasana* would soon be ringing on foreign soil. Indeed, the Satpurush never lapses in his sentiment of devotional service to God.

On 1 February 1955, Swamishri arrived in Gana. Chaturbhai Patel of Gana had invited Swamishri to his village and arranged for Swamishri to stay in the mandir.

In the afternoon assembly on the following day, Swamishri narrated Vachanamrut Gadhada II 46 and explained, “The *ekantik* devotee of God is the very path to God. One should understand that an aversion for such an *ekantik* devotee is to fall from the path to God. What is *ekantik dharma*? The living presence of the Satpurush on Earth is itself *ekantik dharma*. *Ekantik dharma* is upheld by God’s

murti, and the Satpurush is the constant upholder of God's *murti*. Thus, *ekantik dharma* is upheld by the Satpurush. It is written in the manuscripts of the *Satsangijivan* that *ekantik dharma* remains as long as the Satpurush is on Earth. Thus, one should never develop an aversion for the Satpurush.

“When can one be said to have developed an aversion for the Satpurush? When one does not like his actions, it can be said that one has developed an aversion for him. When the thought that, ‘His action here was not right,’ occurs to one, even then, one can be said to have developed an aversion for the Satpurush. If such thoughts do, on occasion, arise in one's mind, but are instantly discounted and eradicated through one's understanding, then one can evade developing an aversion for the Satpurush. However, if such thoughts become a habit and form an attitude, then one has fallen from the path of *ekantik dharma*. Brahmanand Swami describes this situation in the following verse:

Shri Ghanshyām kahe suna Nārad, antar
shuddha mero mat ehi hai,

Mo sang pyār sadā mama, nāma uchchārata
jehi hai,

Sant sāche jagamāhi fire, tinaku dukh
nirantar dehi hai,

Brahmamuni bhagavant kahe, soi mune
bhaje tohi narakme jāhi hai.

(Shri Ghanshyam says, Listen Narad,
according to me, his heart is pure,

Who forever loves my company and chants
my name,

But he who constantly pains the true Sant
who travels the world,

Brahmananad Swami says, God says that
even if he worships me, he will go to *narak*.)

“All those who had physically served
Maharaj and pleased him, but who then bore
enmity for Swami, fell from the path.
Pavitrnanand Swami was staunch in his
observance of dharma, but because he

maligned Bhagatji, he had to suffer misery. Thus, if one has served Shastriji Maharaj, but then goes on to malign those who have earned his favor and blessings, then whatever spiritual merit they may have gained in the past is burned to ashes.”

As Swamishri’s lunch had been arranged in Ranoli, Swamishri, the sadhus, and devotees boarded a bus and headed to Ranoli. As they passed Veersad on the way, Swamishri said, “When Shastriji Maharaj was in Vartal, he had had this mandir in Veersad built and installed in it the *murti* of Akshar Purushottam. Thus, we should go for darshan in this supremely sanctified spot.” Everyone stopped to go for darshan in the mandir in the middle of the village. Swamishri was pleased to see that a new *shikharbaddha* mandir was being built in the village. After sanctifying two devotees’ homes in the village, Swamishri reached Ranoli after noon.

Kashibhai of Ranoli had invited Swamishri to his home on the auspicious occasion of his

two daughters' weddings. After having lunch, Swamishri retired for his afternoon nap. When he awoke at 4:30 p.m., he presided in an assembly in which he read Vachanamrut Gadhada II 4 and explained, "When one truly understands God's glory, then no matter if one possesses a kingdom or must beg to survive, it is all the same to him. Only a devotee with such an elevated spiritual state can truly understand the glory of God and his great Sant. Only such a devotee would be able to constantly contemplate on God."

Then, after reading Vachanamrut Gadhada II 5 and 6, Swamishri went to sanctify the devotees' homes around the village. At 9 p.m., Swamishri arrived back in Gana.