

Chapter 25

The First Yogi Jayanti in Jinja

After having lunch and his afternoon rest, Swamishri departed for Jinja by car. A large crowd of the townsfolk and the leading citizens of Jinja were waiting for Swamishri at the railway station. When he arrived, the atmosphere reverberated with the *jay naad*. The local devotees had Swamishri sit in Muljibhai Madhvani's new Chevrolet car, and they led him through the city in a grand procession. The sadhus were staying at Manibhai's house. A beautiful satsang assembly was held in the evening, during which the sadhus and devotees sang kirtans and delivered speeches.

Today, 19 May 1955, was Pragat Brahmaswarup Yogiji Maharaj's 64th birth anniversary. Swamishri's birthday, Vaishakh *vad* 12, was being celebrated on its actual day

for the first time in the Sampradaya here in Jinja.

On this occasion, Swamishri blessed the assembly:

“Swami was in Junagadh. It was raining. Swami said, ‘He whose will prevails is perceived not to know anything.’ When we go to Swami and say, ‘What should I do about this? What about this?’ Swami would reply, ‘Cast all your worries upon God. Even a dry leaf cannot flutter without his will.’

“Now that a mandir has been inaugurated on the African continent, thousands of people will go for darshan, and many people will observe *maantas* there. Gunatitanand Swami says, ‘We want to fill tens of millions of frigates in our wish to liberate countless souls. Then Maharaj thought, whoever has our darshan will attain liberation. However, since our aim is very large, whoever does darshan of our sadhus will also attain liberation; at the time, there were not that many true, enlightened, *nishkami* sadhus. Thus, whoever has darshan of our

devotees will also attain liberation! There are many devotees of our Sampradaya in India, Africa, America, and London. Maharaj has sent them there, and they will be doing satsang and spreading it as well. All these virtues are strengthened by doing *samagam*, listening to spiritual discourses, and engaging in *seva*.

“Why have we come? What shall we give? We shall give our life. Even after sacrificing a hundred of our lives, we would not attain God. However, if we decide to dedicate this one life to God, then we will enjoy his divine embrace; otherwise, we will feel distant and disconnected from him. One should eradicate any flaws one has. Even the natives here will do satsang. If you have employees, you can convince them to abide by our moral codes and lead a morally upright life. You can inspire them to turn five *malas*. We just need to go all-in on this effort. We should take a tractor to the soil and plow thousands of acres at a time. (In reference to sowing the seeds of Satsang.)

“We should inspire others to practice satsang. You will gain spiritual merit for any newcomers you inspire to accept Satsang. However, in order to do this, you will have to be ready to endure hardship. Damodar would pay for *satsangis*’ transport to spiritual festivals and sponsor spiritual festivals himself. Similarly, even if you have to bear the transport cost, you should facilitate others’ engagement with satsang. Today, we have attained an indescribable attainment. It can be understood with the following illustration:

“There was once a Muslim and a Patel. Both were good friends. The Patel had planted sugarcane on his farm. The Patel told the Muslim, ‘As you are a constable, feel free to eat my sugarcane.’ The Muslim said, ‘We do not eat sugarcane.’ The Patel said, ‘Then drink some sugarcane juice.’ The Muslim replied, ‘We do not drink sugarcane juice.’ In this way, the constable, remaining wrapped up in his sense of status, lost out on the opportunity for some sweet sugarcane. Meanwhile, the sugarcane

was harvested and processed into gur. One day, the Muslim was going into the fields to answer the call of nature when he saw large heaps of plowed-up sugarcane roots. He thought, although I didn't eat the sugarcane, let me at least see what it was like! So he surreptitiously picked up a discarded sugarcane root lying on the ground and tasted it. He exclaimed, 'This is very good!' The point of the illustration is that if we fail to associate with a spiritually elevated soul, we will have to gnaw on discarded sugarcane roots. Thus, we should relish the nectar of sugarcane juice.

“We should introspect that if I earn `1,000, what is the benefit in that? We are intent on amassing money, but we must learn to introspect. We should not take money acquired by unethical or unscrupulous means. If we earn our living aligned with the principles of God's commands and his *upasana*, Maharaj will ensure that no miseries will befall us. The good deeds we have done, and the money we have spent for the sake of the mandir becomes our

accumulated spiritual merit. If we attain spiritual wisdom, it will be useful in our life. The service of God and the Sant is unattainable even for millionaires and billionaires, but Maharaj has granted it to us. God remains unattainable even for those who fast every other day, engage in austerities, offer donations, chant God's name, or even hang upside down by their feet; however, we have naturally attained God! If we attain the refuge of the spiritually great, we have achieved the highest success! Maharaj says, 'We do not like the worldly great; we like the humble folk. Because they are devoid of arrogance and ego.'

This morning, on account of Swamishri's birth anniversary, all the devotees offered their puja to Thakorji and Swamishri.

Then around 3,000 devotees ate lunch per the excellent arrangements made by the Jinja Yuvak Mandal. Then, the devotees took Swamishri in a beautiful procession around the city. En route, Swamishri did darshan at the Vishvakarma Mandir. Then Swamishri and the

sadhus presided in the spiritual assembly at 6 p.m. Sheth Dayaljibhai Vadera offered puja to Swamishri. Then, C.T. Patel and Harmanbhai addressed the assembly, followed by the reading of Satsang news from India.

Many youths from Kampala had come here for Swamishri's darshan. Mahendrabhai, the teenage son of Chunibhai of Adas, came to bow at Swamishri's feet. "Will you become a sadhu?" Swamishri had asked this startling question completely unprompted. What answer could Mahendrabhai instantly give to a question he had never considered? But Swamishri's loving words, together with his presence, fostered a divine atmosphere in which everyone who came near him lost themselves, felt touched by his divinity, and under the spell of Swamishri's natural spiritual charisma, were reluctant to displease him. Lost in this sort of experience, Mahendrabhai immediately answered in the affirmative.

On the morning of 20 May 1955, Swamishri explained Vachanamruts Gadhada I 23 and 24,

and reinforced the fundamental spiritual principle expressed therein to Chunibhai and Kanubhai of Kampala.

In answer to the question, “What does the term ‘*pragat*’ entail?”, Swamishri replied, “One should become one with Shastriji Maharaj. Worshiping God with the understanding that Shastriji Maharaj is the gateway to my liberation is *pragat upasana*.

“Other than Maharaj’s *murti*, one would not revere anyone else. When one completely understands his glory, then, according to Vachanamrut Gadhada I 24, one would see Maharaj’s *murti* constantly. All attachments to anything except Maharaj, Swami, and the *muktas* would cease. One would perceive nothing but them. One’s consciousness would remain constantly and singularly engaged in Maharaj. If one’s consciousness is drawn toward the world, then one should understand that God’s glory has not been properly consolidated in one’s heart.

“What does Maharaj mean when he says ‘*chālā chunthva mandē*’? He uses that term to describe a devotee who remembers God but then, at times, also indulges in worldly thoughts. One can experience happiness only if one is constantly speaking of God’s glory, like Maganbhai, but not otherwise. Thus one should engage one’s consciousness constantly in God. One whose consciousness remains in God would never be drawn towards *maya*. The categories of *jīva*, *ishwar*, and *maya* would become insignificant for him. But someone who worships God for a while and then becomes immersed in body consciousness and indulges in worldly affairs for a while is like someone emptying a pot of water in one location sporadically [in that a pool of water will not collect there].

“No matter how many flaws one may possess, if one perceives God and his Sant as flawless, then one will become flawless. Only if one perceives them as flawless does one gradually become flawless. But if he perceives

flaws in the Sant, then no matter how flawless he may be, he would be beset with flaws. Thus, one should never perceive flaws in the Sant. If one draws upon the power of God, one will never feel despondent. One should believe, ‘Maharaj Purushottam has revealed his true form to me and granted me the association of his Sant. I have attained this *sant samagam* and have become free of all flaws.’ If one draws on God’s strength in this way, one will remain blissful. But, if one draws on one’s own strength, one will become despondent. Thus, one should forever draw on God’s strength. By his grace, we have come into contact with Satsang; otherwise, it would be impossible to attain such a Sant. Though such devotees may appear ordinary, one should perceive only virtues, but never flaws in all who have attained Maharaj and Swami and the contact of this Sant.

“One should never take the path of perceiving flaws in anyone. Nowhere in Maharaj’s divine words can one find any

sanction for perceiving others' flaws. Even if they have character flaws unbefitting Satsang, Maharaj will rescue them. Thus, we should perceive virtues in them.”

During Swamishri's stay here, a *parayan* was held on the three sacred texts—the Vachanamrut, the Swamini Vato, and the Shikshapatri.