

Chapter 12

Sunrut—the Blissful Truth

Not long after this incident, Yogi Maharaj began to suffer from a severe case of dysentery. He went to Rajkot for treatment and stayed with his companion sadhu, Purushottamvallabhdas Swami, at Krishnaji Ada's memorial site. The severity of the illness left him physically very weak.

Hirjibhai Sheth, who was managing Manubhai Nathubhai's petrol station, sent a letter to Shastriji Maharaj in Ahmedabad stating, "You often talk about the supreme glory of Yogi Maharaj, but his illness is also supreme. He has become physically frail. Due to his dysentery, just a few morsels of food will result in five or six bouts of diarrhea. He doesn't take his medicines on time, and his companion sadhu doesn't properly serve him, whereby he might regain his health. So, upon reading this

letter, please immediately send a good sadhu who can serve Yogi Maharaj properly.”

As soon as Shastriji Maharaj read the letter, he told Jagjivanbhai, “While you are serving me, Yogi Maharaj is very ill, and I need someone to stay in his service. Although you work in the textile mill, resign from your job and take today’s evening train to Rajkot. By serving a sadhu like Yogi Maharaj, you will gain fruits similar to serving Shriji Maharaj himself.”

According to Shastriji Maharaj’s instructions, Jagjivanbhai went to Rajkot and began to serve Yogi Maharaj. Soon, Yogi Maharaj’s health began to improve. After about ten days, Hirjibhai Sheth wrote to Shastriji Maharaj, “You have sent a very good attendant, and Yogi Maharaj is now slowly recovering.”

A few days later, Shastriji Maharaj arrived in Rajkot. Yogi Maharaj was overjoyed by his guru’s unexpected darshan, and he began to offer his *dandvat pranams* to Shastriji Maharaj. Shastriji Maharaj also performed

dandvats to Yogi Maharaj and said, “Since you are doing *dandvats* to us, we have to do them back to you, don’t we!”

The devotees looked upon this emotional reunion with awe. Shastriji Maharaj inquired about Yogi Maharaj’s health. Yogi Maharaj assured him that his health was improving. Indeed, today he said he felt much better. So, Shastriji Maharaj expressed a wish to go to Gunatitanand Swami’s birthplace, Bhadra, for darshan. Everyone happily assented, and they traveled to Bhadra for darshan before returning to Rajkot.

In Rajkot, Jagjivanbhai told Yogi Maharaj that he had received the opportunity to serve him at Shastriji Maharaj’s behest. Then, Jagjivanbhai said, “If you are pleased with my service, please give me your blessings so that I will have something to remember for the rest of my life.”

At that time, Yogi Maharaj sat down on the stone steps leading up to the loft at Krishnaji Ada’s memorial and wrote an extraordinary

letter of blessings for Jagjivanbhai. This sixteen-page letter can serve as a guide to all spiritual aspirants walking on the spiritual path. The letter is reproduced here in its entirety.

Shriji Swami Is the Truth

Friday 28-3-1941

Five principles noted from the Vachanamrut:

To Do—spiritual association of the holy Sadhu (through thought, word, and deed).

To Know—discernment between body and soul (the distinction between animate and inanimate.)

To Renounce—the *panchvishays*; egotism; and wrong partisanship.

To Understand—the form of God.

To Keep—Parabrahma, after becoming *brahmarup*.

A note on three major obstacles in one's devotion to God based on Muktanand Swami's question in Vachanamrut Gadhada III 8:

(1) Not recognizing one's own faults.

(2) Disuniting one's mind from God's choicest devotee.

(3) Disregard for God's choicest devotee.

In Vachanamrut Gadhada III 5, Muktanand Swami asks: By what means does devotion to God with a full understanding of His glory develop?

Shriji Maharaj replies that by serving and profoundly associating with great sadhus such as Shuk and the Sanaks, devotion to God with a full understanding of his glory arises in the *jiva*. Devotion to God devoid of God's glory is like tuberculosis. Just as a ten-year-old girl afflicted with tuberculosis will die before reaching youth, devotion devoid of God's glory will slacken. (Vachanamrut Sarangpur-5.)

Principle One

To perceive everyone as faultless is our *seva*. According to Vachanamrut Gadhada II 28, one should become a devotee of a devotee. And with reference to Vachanamrut Gadhada I 58: Who can be known as a true devotee? One who lives as the servant of a devotee’s servant!

Vachanamrut Gadhada II 62 teaches: One goes to God’s abode after death only after developing one of the three virtues:

Uttam Atmanishtha (The highest realization —“I am the *atma* and not the body, and within me, God resides eternally.”)

Pativratapanu (Utmost faithfulness, as a wife is loyal to her husband.)

Dasatvapanu (Total, loving surrender and obedience to God and His holy Sadhu.)

One should understand the four attributes of *dasatvapanu*:

- (1) To like the darshan of God.
- (2) To like living near God.
- (3) To like the actions of God.

(4) To like the nature of God.

These four attributes have to be understood and imbibed in one's *jiva*.

Principle Two

Do not engage in gossip about others, that is, talking about (faults of) someone to others and about others' (faults) to someone else. Such a habit leaves one deficient on the path of saintliness. Therefore, one who desires moksha should give up such a nature.

Principle Three

Jaga Swami used to say that if you feel like looking at faults, then find fault in one's own body, one's own base nature, and one's own caste; but never find fault in the *ekantik sadhu* of God.

Principle Four

Tolerance is a powerful virtue. If someone speaks sarcastically, do not retaliate but tolerate. This is called the virtue of forgiveness. By forgiving, one experiences fountains of joy

and eternal peace within one's heart; and the holy Sadhu is pleased from the depth of his soul. Swami Mul Aksharbrahma (Gunatitanand Swami) used to say, "So what if the body dies? Do not understand death as the end of it all with nothing more to do, but one has to become a sadhu and learn saintliness."

Swami Jaga Bhakta used to say that we should not dump another's habits, improper forms, and faults in our souls.

From spiritual discourses, accept those teachings which correspond to one's inclinations and do not accept other teachings—regarding them to be for the benefit of other devotees and not for oneself. This does not amount to having found fault with the speaker.

Principle Five

When there is a large gathering, and someone senior to us is discoursing, then at that time, we should listen and accept whatever is said. Only after developing mutual affection can we point out the differences. So, first, learn

how to develop an affectionate bond. Once there is affection, the message will be accepted. Therefore, only after establishing affection should we voice our beliefs.

Principle Six

Imbibe the great virtue of *suhradpanu*. *Suhradpanu* is to help each other in a spirit of unity. Help and serve one another. If someone scolds you, tolerate it and never tell another about it. And also think, “O, how fortunate am I to have been told off by someone!” Thus, see virtue in whoever scolds you. If you have *suhradpanu* you will develop great virtues. Swami has promised this. So definitely develop *suhradpanu*.

Principle Seven

Have an addiction for spiritual discourses. If one is so addicted, one will not be able to live without them. If someone senior is talking and you are not present, your heart should burn with a feeling of loss. Listening to spiritual discourses gives tranquility. So, learn how to

grasp the discourses. Do not allow even one word to go in vain. Remember new and fresh sermons. Only then can you be called a listener. So, become a true listener.

Understand and imbibe these seven principles in your life and remain elated. A lot has been said, but in short, one should understand this much: when seniors are speaking, listen with concentration, but do not interrupt by passing wise remarks. Eagerly grasp their words of wisdom.

Speak less. Use words sparingly, as you would use milk and not as you would use water. Don't talk on and on. Speak only as required. Speak that which is truthful, good, and in a likeable manner. Make this a habit so that all develop affection for you. By reading this you will attain peace.

Be brave so that your senses and mind tremble with fear and no bad thoughts arise. Read Vachanamrut Gadhada Section III 2 day and night. Remember all these principles. Recall the memories of Pujya Bhagatji Maharaj,

Pujya Swami Jaga Bhakta, Pujya Adaji, and Pujya Shastriji Maharaj daily.

When you are overwhelmed by a willful mood, and someone explains to you to refrain, then to comply is a great virtue. But never cling obstinately to your own view. One thing must be learnt: to accept instantly. Never let the joy of your *brahmaswarup* realization wane for even a second. When thoughts of anger and passion arise, suppress them with spiritual knowledge.

Threaten your mind, “If you entertain vulgar thoughts, I will blow you to pieces.” Read Vachanamrut Gadhada II 12, which describes how to rule a kingdom (the body is the soul’s kingdom). Then you’ll never even have a single bad thought. Learn to think of the world and its attractions as perishable. Understand this body, the world, and its pleasures to be perishable. Meditate every morning, “I am Gunatit, and within my soul Swami and Shriji are manifest.” Believe yourself to be

brahmaswarup. This is my only request. Please correct any mistakes while you read.

Das Gnanjivandasji

Chaitra *sud* 4, Tuesday.

Jagjivanbhai remained in Yogi Maharaj's service for several more days. When Yogi Maharaj had fully recovered, Jagjivanbhai returned to Ahmedabad, where he met Shastriji Maharaj. Jagjivanbhai did *dandvats* to Shastriji Maharaj and informed him of Yogi Maharaj's health and the letter he had written. Shastriji Maharaj declared, "Yogi Maharaj is our *sanstha's* priceless treasure. We should take very good care of his body. In the future, we want him to accomplish many great and divine things for Satsang in this world."

Dholka's Revashankar Trivedi, Babubhai Kothari, Arjunbhai, Vinayakrav Saheb, and several other devotees standing around Shastriji Maharaj at the time were astonished by Shastriji Maharaj's heartfelt words.