

Chapter 18

Jnansatra in Mumbai

On the morning of Sunday, 27 July 1952, Swamishri arrived in Mumbai. The sadhus' accommodations were in Sheth Bhagwan Kalyan community center in Bhuleshwar. From 1 August 1952 (Shravan sud 10, V.S. 2008), a *parayan* was organized on the second chapter of the *Satsangijivan*. Pramukh Swami delivered beautiful discourses on the text while also reading the Vasudev Mahatmya and the Swamini Vato. Mota Swami spoke primarily on the *Satsangijivan*. On occasion, Swamishri also expounded on the Swamini Vato and spoke on other topics in his distinctive style, drenching everyone in the divine nectar of his discourses. The gist of his talks was as follows:

“Developing an aversion for the great Sadhu or devotees means that one has been impacted by adverse circumstances. If one attains the four elements of 1) disregard for the body, 2)

firm conviction of the self as the *atma*, 3) *vairagya* from the sense pleasures, and 4) devotion to God with an understanding of his greatness, then one would not develop such an aversion for the great Sadhu or devotees. Affection for the devotees of God is the greatest spiritual endeavor out of all spiritual endeavors. One should always perceive God and the great Sadhu to be flawless.

“Understanding oneself as *brahmarup*, one should keep God. One should remain filled but not empty. By maintaining the unbroken consciousness that God is with me—he is walking with me, he is eating with me, he is sitting with me—one will experience inner peace.

“You should recognize the ideal devotee of God as he truly is; he who we had hoped to attain after death is sitting before us. One should maintain unwavering refuge in God. Doing so will bring you great benefits. Thus, we should remain steadfast in our vows. There is a kirtan on this topic:

“Tek na mele re, te marad kharā jagmāhi,

Trividha tāpe re, kedi antar dole nāhi...”

(He who remains steadfast in his vows is the true hero in this world,

Despite enduring tripartite miseries, his heart would never waver.)

“Not understanding Shriji Maharaj as the supreme God and oneself as *brahmarup* is primordial ignorance. Maharaj says, ‘My incarnation is to destroy primordial ignorance.’ Only when one remains in the company of the great Sant is this primordial ignorance removed. Only by the grace of the great Sant is primordial ignorance eradicated, but it is not eradicated by austerities or turning the rosary. It is only destroyed by association with the Sant.

“Body-consciousness betrays *upasana*. If the body finds someone who gives it wealth or sons, the mind immediately becomes attached to him and, thus, *upasana* is betrayed. But true royal swans can separate milk and water with

the touch of their bill. Similarly, the words of a true *paramhansa* make one realize the falseness of the world and ensure nothing remains in one's heart except for the liberated souls, Akshar, and Purushottam. One should not believe that such true *paramhansas* existed only in Maharaj's time but do not exist today. They do exist, but one can only recognize them by remaining in their association. But for those who are fake, if one hosts them for six months and feeds them *dudhpak* and *puri*, still one would not experience peace in one's heart.”

Then, Swamishri recited Nishkulanand Swami's verses:

“Evā bahu karatā hoy bodh te sāmbhalye shu vale.”

“...Je jamādiye te pan jāy, khādhu je harāmie.”

(Even if they are speaking most eloquently, what can one attain by listening to them.

Whatever we feed them is wasted; the food, eaten by a rogue.)

“The extent of one’s association with a great Sant is the extent that one benefits. Swami has spoken enough words to fill the universe, but the extent that one has kept them in one’s heart will determine how much one experiences peace. Rainwater falls everywhere and flows into the sea, but if one has filled tanks with rainwater, it will come in use. So, from whatever talks we have heard, only if one does *shravan, manan*, and *nidhidhyas* of those talks will one attain realization of those truths. If one understands the true glory of what we have attained, one will not have to look for anything elsewhere. When one attains complete realization, one will see God.

“To tolerate harsh words is saintliness. It is hard to tolerate a beating. But physical wounds heal, whereas verbal wounds do not. Only if one learns saintliness can one do justice to the guru’s greatness. Otherwise, one will embarrass the guru. Muktanand Swami has written: *Nichi tel male to māne bhāgya jo...* (Consider it your great fortune to receive the chance to offer the

lowest service...). So, there is only greatness in becoming everyone's servant.”

On that point, Swamishri recited a verse:

“Nāne se ho nāne rahie, jaisi nāni dub;

Ghās fis sab ud gayā, dub khubki khub.”

(It is best to remain low and humble, like grass. Because during a flood, bigger, inflexible shrubs and bushes will be swept away, while grass will remain since it bends and allows water to flow by.)

“No matter how much the floodwaters rage, the tiny blades of grass growing on the riverbank are not uprooted, but the giant milkweed and *khakar* trees growing in the middle of the river bed are all uprooted and washed away. So, it is beneficial to remain small.”

In this way, Swamishri delivered extraordinary discourses.

Once, Vachanamrut Gadhada I 57 was being read in the assembly. Someone asked a

question, “What exactly is meant by the knowledge of the form of God?”

Swamishri replied, “To understand Shriji Maharaj as the supreme God and cause of all the incarnations is the knowledge of the form of God. And if you want to understand this in further detail, Motibhai will explain.”

This was one of Swamishri’s typical methods. If he did not want to explain something himself, he would lead the conversation along and then hand it over to someone else. The bold and senior devotee of Anand, Motibhai Bhagwandas was ready to answer. He said, “According to Vachanamrut Gadhada I 27, the Sant in whom Maharaj resides in totality is Maharaj’s manifest form. If one understands this, one can be said to have attained the complete knowledge of God’s form. Today such a Sant is present before us in Yogiji Maharaj.”

Everyone was pleased to hear this answer. Mota Swami and the other sadhus and devotees affirmed it. All the while, Yogiji Maharaj sat

with his head down and a small smile playing on his lips.

In this way, through a variety of spiritual discourses, the doubts of countless were dissolved, and everyone understood the true glory of the manifest Satpurush. The spiritual discourses were also attended by many of Mumbai's prominent citizens, including government lawyer Hariprasad Choksi, Advocate General of Bombay M.P. Amin, Manu Subedar, Chief Police Commissioner Mansinhji Chudasma, Senior Police Officer Pratapsinh Inamdar, Fatnani Sheth of Multan, and many wealthy Marwadi merchants. The *parayan* concluded on Thursday, 7 August 1952 (Shravan vad 2, V.S. 2008).

After that, Swamishri and the sadhus stayed at the Ganesh Baug community center. Nanubhai Dave and Manibhai Jasani had made the arrangements for both community centers. Other arrangements had been made by Bhagwandas Sheth, Jesangbhai, Mahipatbhai, Harshadbhai, and other devotees. Devotees

from Surat, Anand, Nadiad, Ahmedabad, Rajkot, and other centers had come specially to Mumbai to take part in the *parayan*.

Once, during the discourses, someone sang the kirtan, “*Āj pragatyā puran Brahma re...*” (Today, Brahman has fully manifest on Earth...). Hearing the kirtan, a Marwadi devotee by the name of Anandiprasad experienced samadhi. He had darshan of Shriji Maharaj seated upon a divine throne and surrounded by divine liberated souls within the luminous Akshardham. While in samadhi, he began to praise God with profound emotion while repeatedly bowing his head toward Swamishri. Witnessing and hearing about this divine experience helped everyone further understand Swamishri’s divine glory.

On the night of Monday, 11 August 1952, Swamishri and the sadhus were leaving Mumbai on the Ahmedabad local train to go to Valsad. Balvantray Brahmbhatt has made all the arrangements for Swamishri and the sadhus at the station. Consequently, even at

Mumbai's Central Station a satsang assembly commenced in Swamishri's presence. As there was still some time before departure, Swamishri declared in his distinctive style, "Come, let me give you something for the road..." With that, Swamishri recited some Swamini Vato. Then, understanding Swamishri's wish, everyone began singing the *cheshta*. At the same time, devotees were offering Swamishri flower garlands on the occasion of his departure. During his stay in Mumbai, people's attraction for Swamishri had multiplied manifold. This was evident by the large number of devotees who had come to see Swamishri off at the train station so late at night.

Swamishri and the sadhus traveled to Atladara for the Janmashtami festival. Akshar Swami and Shrijiswarup Swami had also come from Bochasan. Mota Swami and other sadhus delivered spiritual discourses. Thousands of devotees from the Kanam and Vakal regions had come for Swamishri's darshan. After the

birth celebration at night, the kirtan team continued singing bhajans all night. Kothari Swami, Mathurkaka, Ambalal of Sejakuva, Manibhai, and others were helping in the arrangements. A senior devotee of the Vartal diocese, D.T.S. Bhogilalbhai had also come for darshan.

For some time now, Shantilal Mulshankar Purohit of Vadodara had nourished a desire to become a sadhu. Mota Swami had told him, “Yogi Maharaj doesn’t have anyone to stay with him as a companion sadhu, so you should stay in his service.”

Because he was a Brahmin, Swamishri asked him, “Do you want to become a sadhu or a *brahmachari*?”

He replied, “Bapa, I want to become a sadhu.”

Swamishri was pleased. Swamishri wrote a letter to the Gondal mandir *kothari*, Vasudev Swami, explaining, “This Brahmin is coming to

become a sadhu, and he will be very helpful to us.”

Swamishri initiated him into the monastic order during the Janmashtami festival in Atladara and told him, “The elderly Balmukunddas Swami has passed away to Akshardham. Thus, we will name you Balmukunddas.”

At the time, Mota Swami of Tajpur, who was extremely hot-tempered, was serving as Swamishri’s companion sadhu. But after this, Swamishri took Balmukunddas Swami with him.