

Chapter 17

Currently, the Spread of Akshar Deri's Glory Is My Wish

After Shastriji Maharaj reverted to Akshardham, Swamishri had assigned Rameshbhai Dalal to collect and manage whatever funds or in-kind donations were made from Gujarat. Then, Swamishri would direct Rameshbhai to send the necessary funds or in-kind donations to Gondal, Sarangpur, Gadhada, and other mandirs. But recently, at Swamishri's instruction, the flow of donations was generally directed towards the Gondal mandir. Thus, Rameshbhai began to think, "Swamishri is pulling everything in one direction." One day, when he saw the opportunity, Rameshbhai openly shared his thoughts with Swamishri saying, "Bapa, Shastriji Maharaj would send funds to Sarangpur and Gadhada as well as Gondal. However, as you generally only direct funds to

Gondal, I am perceiving human traits in you. So, please help steady my thoughts by explaining why you are doing this.”

Hearing this, Swamishri laughed like a child and said, “Rameshbhai! Currently, we are inclined towards Akshar Deri. As Bapa is residing in Sarangpur, Pramukh Swami will spend hundreds of thousands of rupees there in the future. So, currently, you should support my wish whereby you can experience unbroken peace in your heart.”

Such are the otherworldly actions of the Gunatit Sant that even faithful sadhus and devotees perceive human traits in them. As a sadhu, he meticulously follows the five sacred monastic vows and inspires others to follow them. No one can point to the slightest deficiency in that. However, whenever he behaves like a human, displaying partiality or the appearance of greed, the mind would naturally question why he does this. But according to the times, the Satpurush harbors particular inclinations and missions. If one can

understand this, then there would remain no place for doubt in his actions. He does not possess the slightest bit of body-consciousness. Thus, he is not bound by any habit, inclination, or object for the sake of his own body. However, if he sometimes shows partiality toward an individual, a place, or an object, one develops an aversion to this action. One feels, “He should not do this,” and thus perceives human traits in the Satpurush. But devotees should realize that none of his actions are driven in the slightest by any personal self-interest. The singular purpose behind his every action is that something good will come of it in the long run! But, unfortunately, how can the ignorant *jīva* understand this?

Although the Gunatit Sant understands this, he holds firm to his adopted human traits and thus confounds the devotee. This is a test for the devotee, and one’s primary spiritual endeavor is to transcend this misconception and remain blissful; that is, to not allow the perception of any human traits in the

Satpurush and to see him as forever divine. For one who is unbound by infinite universes, how can he be attached to something of this world? And yet, on numerous occasions, he displays the appearance of attachments and fools everyone. In Gunatit *jnan*, all other spiritual endeavors are secondary. But, to truly and wholly perceive and declare divinity when the Gunatit Sant displays human traits is the very definition of devotion, spiritual endeavor, and Gunatit *jnan*!

On the evening of 19 June 1952 (Jeth *vad* 12, V.S. 2008), Swamishri took Pramukh Swami with him via Nadiad to Anand. From here, Swamishri traveled by bullock cart to Vartal for darshan. Accompanying Swamishri were Mathurbhai, Purushottambhai, Jethabhai Keshavlal, and other devotees. They parked the bullock cart across the street from Vartal mandir. Swamishri said, “Come on, let’s go to the mandir for darshan.”

Jethabhai told Purushottambhai, “Stay here and look after the bullock cart while we go for

darshan. You can go for darshan once we return.”

Laughing, Swamishri said, “Maharaj will look after the bullock cart! Who is going to take this bullock cart? We have brought Purushottambhai along so he can benefit from having darshan together with us.”

Thus, everyone went together for darshan.

Holding onto Mathurbhai’s wrist, Swamishri went for darshan in Akshar Bhuvan, the assembly hall, and other sanctified spots around the mandir compound. Then he went for darshan in the residence hall of the Nand *paramhansas*. Swamishri spoke the names of each of the *paramhansas* while doing darshan of their sanctified spots until he came to Shastriji Maharaj’s spot. Here, he did *dandvats* and sat down to narrate many of Shastriji Maharaj’s divine life incidents.

When they returned to the street outside the mandir, Jethabhai said, “Bapa, it’s good that you took Purushottambhai along with us

because otherwise, he would not have gotten the opportunity to do darshan with such an understanding of its glory, nor would he have been able to hear these divine life incidents of Shastriji Maharaj.” Purushottambhai was also very gratified.

Swamishri’s explanation of a pilgrimage place’s glory to accompanying sadhus and devotees would help them realize the greatness of that darshan in the depths of their hearts. Such was the power of Swamishri’s speech. He would explain the glory of the holy place and narrate incidents related to it, but more than that, his presence became the very presence of God, and it attracted great and small, old and new. Swamishri would become absorbed in the holy places sanctified by Shriji Maharaj. He would become one with them.