

REVELATION OF PUJYA SHRI MOTA HIS LIFE AND DIVINE EXPERIENCES



COMPILED BY : NARHARI PUROHIT

PUBLISHER : HARI AUM ASHRAM, NADIAD

REVELATION
OF PUJYA SHRI MOTA
HIS LIFE AND DIVINE EXPERIENCES

(ENGLISH VERSION OF 'AN ABSTRACT FROM NINTH
PUBLICATION OF: LAST FIVE YEARS OF SHRI MOTA'S
LIFE, A PART OF HIS AUTOBIOGRAPHY PUBLISHED IN
GUJARATI, IN 1975.)

FIRST EDITION

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HARI AUM FOREWORD

It is with great pleasure, that with the Blessings of Pujya Shri Mota, and the Almighty, we have been fortunate to have this Ninth Publication of the 'First Edition' (revised*) entitled REVELATION OF PUJYA SHRI MOTA : (His Life and Divine Experiences), comprising of Shri Mota's last five years of his life, a part of his Autobiography, which was published in 1975 in Gujarati; and has been authenticated by Shri Mota himself. It is based on his letters, conversations, discourses etc., published later on.

We therefore, take this opportunity to extend our sincere thanks to Shri N. M. Purohit** for compilation of English version of this book. It brings out, both in letter and spirit, Shri Mota's original work in Gujarati, and readers could easily make it out.

We are grateful to Hari Aum Satsang Mandal (Canada), for extending their financial support in all the ways, as also to all our well-wishers, who prefer to remain anonymous, for their kind help, and assistance in making this publication possible.

Last, but not the least, it would be ungrateful on our

* First Edition (English version by Prof. H. G. Chhikniwala entitled 'Shri Mota's narrations of Self-experience: Autobiography) was published in June, 2009.

** Shri N. M. Purohit's books: 'English versions of, 'Shreemad Bhagavdgeeta-classified, Abridged Ashtavakrageeta, Avadhoota Geeta etc.,' have already been published in May, 2018, under the auspices of 'Shree Somnath Trust, Prabhas Patan-362268, Veraval, Gir-Somnath, Gujarat (India).

part, if we fail to acknowledge very kind and sincere co-operation extended by Shri Shreyasbhai Vishnuprasad Pandya of Sahitya Mudranalaya, Ahmedabad (Gujarat-India), in having 'REVELATION OF PUJYA SHRI MOTA - His Life and Divine Experiences' nicely printed to make its publication possible in time.

We feel confident, and trust, that this book will be appreciated, and welcomed by all the Devotees of Shri Mota, as also by those, who are interested in Pujya Shri Mota.

Hari Aum,

October 8, 2019 (Dussera).

Board of Trustess,
Hari Aum Ashram,
Nadiad, Gujarat, (India)

ACKNOWLEDGEMENT AND OBSERVATION

At the outset, I am pleased to place on record, my 'Sincere acknowledgement' to Dr. Gautam Patel, and Shri Rajendrabhai Raval, the trustees of the Reverend Shri Mota's Trust, Nadiad, for entrusting to me the work of English Version of this Book, REVELATION OF PUJYA SHRI MOTA - His Life and Divine Experiences. It was for me, an auspicious occasion, to visit Shri Mota's Ashram at Nadiad, during 'Purushottam Masa: Month devoted to the Supreme Being, Lord Krishna', on Sunday, June 17, 2018, when the Trustees of the Ashram, had their meeting on that day.

At that time, I was given to understand, to go through the previous such work, by the learned Prof. Chhikniwala, who had made very sincere attempt to translate Shri Mota's this book, written in the original native Gujarati Language, and that too, in compound, and complex sentences, active voice and passive voice, making use of many native words, and phrases, prevailing then. Hence, instead of going through Prof. Chhikniwala's translation, which was an arduous task for me, I thought of attempting, independently, to have my Version in English. It was also for me the most difficult task, I have witnessed so far. While doing my work, it was also a great job to co-ordinate the sentences, and have proper syntax to bring out the spirit of, what Shri Mota wanted to convey to his devotees, and others at large. I am therefore, not aware as to, whether I have succeeded in this humble attempt or not, to give proper justice to Shri Mota's work, and ask for your forgiveness, if I have missed in bringing out the spirit of his book.

In the end, I again feel grateful to the Trustees of Shri Mota's Ashram for all the help, they have given me, in my humble attempt.

Hari Aum and Jai Shri Krishna,

Sunday, January 20, 2019.
Ahmedabad.

Narhari Purohit

INTRODUCTION

I wish to thank, and feel grateful to the Trustees of Shri Hari Aum Ashram, Nadiad, especially Dr. Gautam Patel, and Shri Rajendrabhai Raval, for entrusting me with the work of English Version of REVELATION OF PUJYA SHRI MOTA - His Life and Divine Experiences. As I said earlier, in my 'Acknowledgement and Observation', it's English Version was the most difficult task, I had witnessed so far. However, by God's Grace, and Shri Mota's Blessings, I attempted to give justice to bring out the spirit of, what Shri Mota desired to convey, to all those interested, to follow the Spiritual path of Ascetic Practice for Self-realization, to attain to the Lord (Para-Brahma: Param-Atma).

While going through Shri Mota's various compilations in this book, such as, 'Jeevan-darshan, Jeevan-pokar, Jeevan-sopan, Jeevan-mandan' etc., during my assignment, I observed, that Shri Mota was a Yoga-bhrashta Atma, as described by Lord Krishna, in Shreemad Bhagavad-geeta (CH. VI/V.34). In response to Arjuna's question, 'A-yatih shraddhay-opeto Yogach-chalita-manasah; A-prapya Yoga-samsiddhim kam gatim Krishna gachchhati: Arjuna said, "He, who has no self-control, though has faith, and has his mind deviated from Yoga, failing to attain perfection in Yoga, O Krishna! what happens to him? (B.G. CH. VI/ V.37)', Lord Krishna replies, 'Partha naiv-eha n-amutra vinashas-tasya vidhyate; Nahi kalyankrut-kashchid durgatim Tata gachchhati (B.G. CH. VI/V.40). He also states, that either he is born in the house of the pious, and prosperous, or he is born in the family of the Yogis,

endowed with wisdom (insight of knowledge); and such a birth as this, is indeed difficult to attain in this world: Athava Yoginam-eva kule bhavati dhimatam; Etaddhi durlabhataram loke janma yad-idrusham (B.G. CH. VI/ V.42)'. I therefore attempted to evaluate Shri Mota's life from the perception of 'Shreemad Bhagavad-geeta', which appears as an 'Addendum' in this book.

Moreover, besides what is mainly contained in this book for the Aspirants for the Spiritual Development of their life, there are some important Historical Events such as, 'Quit India Movement: Bharat Chhodo' and (Adherence to Truth: Satyagraha' by Mahatma Gandhi, wherein Shri Mota also actively participated, along with him (Gandhi Babu). Shri Mota had described in detail, what suffering the people (including himself) went through at the hands of the British Government then. As such, those born after 1947, would also find it interesting to learn about those historical events, before India got 'INDEPENDENCE'.

I also wish to convey to all the readers of this book, as to why we should read, or go through this book, REVELATION OF PUJYA SHRI MOTA - His Life and Divine Experiences. In this regard, Shri Lord Krishna, in Shreemad Bhagavad-geeta (CH. III/V.21), conveys, 'Yad-yad-acharati shreshtas-tad-tad-eva itaro janah; Sa yat pramanam kurute lokas-tad-anuvartate': 'whatever a Great man (Leader) does, is also done by others; people act, following the standard set by him'. As such, Shri Mota sets an example to others, that what was possible for him, could also be possible to those, who attempt to follow the Spiritual Path of Ascetic Practice, to attain to the Supreme (Para-Brahma: Param-

Atma). Mahatma Gandhiji has also re-iterated the same message to all those, who go through his Autobiography, 'Satyana Prayogo: Experiments with the Truth'.

Here, I wish to mention, and place on record, my sincere appreciation to Shri Dharmajna Gopani, as also to Smt. Bhumi Pandya, and above all to Shri Pathik Gopani, the Chief of Gopani Product Systems, Ahmedabad, for making available his office facilities, and helping me in every way, to have this book in its present form.

Shri Bhaskarbhai Bhatt also deserves special appreciation for meticulously going through this book in detail, so that nothing is inadvertently missed from the Original Book in Gujarati.

Once again, I also wish to express my Sincere Regards, and gratitude to Dr. Gautam Patel for his valuable suggestions, and especially to Shri Rajendrabhai Raval for indicating a worthy TITLE for this book, as also for all their required assistance, and co-operation.

With all the Devotion to Lord Krishna, the Preceptor of the world (Jagad-guru), and with Shri Mota's Pious Blessings,

Hari Aum, and Jai Shri Krishna,

Narhari Purohit

Date: March 30, 2019
Ahmedabd (Gujarat-India)

HARI AUM
A WORD ABOUT THE AUTHOR,
RESPECTED SHRI MOTA
(SEPTEMBER, 1898 TO JULY, 1976)

This Book is An Abstract of the Autobiography of a SAINT, Respected Shri Mota of Gujarat (India). It contains, in his own words, in chronological sequence, the Events, and his Experiences. He was an Ardent Social Worker of Mahatma Gandhi, during the Freedom Movement, as also, after India attained Independence. He eventually set on a Spiritual Path, and came to be known as 'Pujya Shri Mota'. As he was inspired by Gandhian Ideals, he remained continuously engaged for the Harijan Sewak Sangh for many years. He lived at the Sabarmati Ashram in Ahmedabad (Gujarat), as also, in such other similar type of Ashrams in Gujarat (India), and collected funds for the services, and work of the Harijan Sewak Sangh. At Mahatma Gandhiji's behest, he left his studies at the University before completion, and joined with him, in his social and other works.

He was born in Savli, Dist. Baroda (Vadodara) Gujarat (INDIA). His name was 'Chunilal Asharam Bhagat', before he became a Saint. He established his Ashrams in Nadiad, Surat, as also, at Kumbhakonam, near Trichi, etc. He was guided by various Saints such as, Shri Dhuniwala Dadaji (one who keeps burning fire wood, emitting smoke), as his Preceptor, Mentor, and who also sent others to such other Great Preceptors, such as Shri Balayogi, and Shri Sai Baba of Shirdi (in Maharashtra-India), and Shri Upasani Maharaj also trained and guided Shri Mota

on his Spiritual Path. However, Shri Mota, in his early stage of life, had attempted to commit suicide, because of his ill health, by plunging himself into the river Narmada, at Garudeshwara; but he was miraculously saved. This incident made him aware of the Mission of his Life. He thereafter, devoted himself to the Spiritual Path, and laid great emphasis on continuous chanting, and reciting the Spell (charm-mantra) 'HARI AUM', as it has magical effects on those reciting it.

He also laid emphasis on 'Observing Silence' and 'Self Purification' by means of Gunas (Traits: Sattva-Rajas-Tamas), and Bhava (Faith-Devotion). He wrote nearly sixty-two books, and by that work, he collected donation to build rooms for Primary Schools in Villages, as also, to encourage Sports, organize Swimming Competitions, develop Scientific Research, and for other Social Services etc. He also donated lakhs of Rupees, initially for the Publication of a Gujarati Encyclopaedia known as 'Vishvakosha,' published from Gujarat Vishvakosha Trust, Usmanpura, Ahmedabad (India). He was thrifty, and would not allow any money to be used for his personal needs.

Later on, when he was down with his deteriorating health, he chose his own Time and Place, and manner of his death. In his Will, he stated that, 'No Monument of His, in bricks and mortar' be built to commemorate his name and memory. He always shunned publicity of every kind, except his Preaching, through books. However, he allowed observance of a couple of festivals, during the last few years of his life, so as to help his followers, to progress on their Spiritual Path, and thus develop a strong

bonding, for the uplift of the society at large. This has spiritually helped all his followers, both in India and Abroad, to enjoy a peaceful life, and thus spread the Message of Chanting the Spell-Mantra 'HARI AUM'. His followers also believe in his promise, 'To remain omnipresent', so as to help them, when they remember him, with sincere devotion and prayer.

Narhari Purohit

Date: March 30, 2019

Ahmedabd (Gujarat-India)

HARI AUM

EXPERIENCE OF A DIVINE TOUCH

Literature, regarding the Respected Shri Mota's life, work, and thinking, has already been published under various titles; but in order that, all such works are easily made available, and at the cost price to the readers, as one Publication, Shri Bhagatbhai Sheth, the owner of R.R. Sheth's company, and the manager, Shri Dhirubhai Modi, had expressed their cherished desire to Shri Mota; and appreciating the feeling of their devotion, he had given his consent for this publication.

We were then entrusted with the work of its editing. In carrying out such work, as this, good feelings of both of them towards us could be considered as outweighing, over and above our competence. We have considered that as a great honour for us. In fact, the literature, from which we have done editing, we have accomplished it, with the arduous work of Shri Mota's Ashram inmate, Shri Nandubhai. So, he really deserves the main honour, and credit for editing this book. But, as he has become an inseparable part of Shri Mota, keeping himself aloof from such work, he has made us worthy of credit for this (editing work). However, the editing of this book has been delayed a little more, than our expectation; but our laziness or negligence was not responsible for such delay. In fact, we have had complete support and freedom from both of them. As such, in order that, Shri Mota's life and work, could be presented in the best possible manner in this book, we carried our scrutiny, after scrutiny in editing it, that

continued even after, the write-up was sent to the press (for printing). In such work, we have experienced, as if some mysterious inspiration was active. Yet, we do not claim to have reflected (Shri Mota's) all round personality; and that is our limitation. While whatever is the merit of this book, it is all due to Shri Mota's genius.

Shri Mota's language is not literary, but it has its unique power, and native flavour. It flows from his inquisitive Spiritual Quest, as a stream like holy Ganga. Let no one judge his poetic literature from the view point of poetic art. He has been more comfortable with expressing his speech in a poetic way. As such, his conscious striving, and line of thinking is characteristically expressed in it. His poetic literature has therefore, to be evaluated with this intention in mind.

By editing this book, we have experienced a kind of Divine Touch of Shri Mota's life, and his memorable work, which, we trust, the reader would also attain. We are heartily thankful to Hari Aum Ashram, and Shri Bhagatbhai Sheth for entrusting to us the editing work.

– Compilers

Guru Purnima

(Previous Editors)

(Full Moon day, assigned to the Preceptor)

Vikram Samvat: 2031

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Hari Aum Ashrams, 'Maun Mandirs (Holy Rooms to reside in solitude, observing silence)', and Guna-Bhava Vikas Yojana (Project to develop one's virtuous qualities in life).

Note: The present book comprises of Part I out of the five parts (Upto Page: 172, of the Original in Gujarati).

**DEDICATED TO RESPECTED,
SHRI NANDUBHAI SHAH**

While dedicating this book to Shri Nandubhai Shah, we feel ourselves as Truly Blessed. He devoted his entire life in service of the Preceptor, Shri Mota, both consciously and voluntarily. He also had the Preceptor, Shri Mota's unique Blessings, and has made his life also truly blessed, by his incessant hearty feelings of love to the Preceptor. He was dearly loved by all, and he lived his life, till the end, in the service of Hari Aum Ashrams (founded by Shri Mota).'

Date : 15-08-2003

Managing Trustees,
Hari Aum Ashram,
Nadiad (Gujarat-India).

"Lives of Great men all remind us, that we
can make our Lives Sublime."

(Henry W. Longfellow)

"A Great Book is the Precious Life-blood of
a Master Spirit."

(John Milton)

QUOTATION

Quotation appearing (on Page 2: Jivan-darshan) opposite to the Photograph on the Entrance of Shri Mota's house, at his Birth Place, in Savali (Page-3):

"These incidents comprise in them total reality, such as 'One plus One makes Two'. To bring to Lime Light, vividly and factually, that whatever, and in whatever way it has happened, with some specific Divine Intention, could not be considered as 'Self-praise'. Whatever factual incidents, that have occurred, naturally in reality, have to be expressed in the like manner, and that too, to be expressed, when such occasion arises, is quite appropriate for us. This is an exposure of the fact of life with some specific purpose. There is a difference between revelation of praise, and such fact. In praise of own self, there is no revelation of the reality of life, as actually expressed, and it might be an exaggeration."

Jivan-darshan (Perception of Life: Page-92)

SHRI MOTA

HARI AUM

1. STAGE OF STUDENT LIFE*

In the early child-hood, I had passed my life under extreme hardship, and poverty. At that time, no kind of spiritual feeling was awakened; yet, on account of having experienced a difficult incident in life, my intense ambition for study had awakened.

When I was in Gujarati School, there was no possibility to study further, because we were in extremely poor condition. We had our rented house, with one room and a small verandah in front, situated on the straight main road in Kalol (Dist. Panchamahar). My father was addicted to sipping opium and a hookah. On every day at night, he used to keep fire, burnig with dung-cakes; and when he had desire to sip hookah, then he used to sip the hookah, by picking some fire from it (main fire). At night, a policeman, taking his round, would also sit there, and chit-chat, as also, even some one would sip the hookah. Thus, my father had developed friendship with the policemen. One day, a guest had come to our house. On that day, at night, he was sleeping on the cot, over the raised platform (adjoining the verandah). That night, the policemen, who were on round, came there. They set with my father, and started talking. One of them asked,

* (Shri Mota's name was Shri Chunilal Asharam Bhagat. He was born on the 4th September, 1898, at the village Savali of the Vadodara District. His father had the business as a Dyer, and he was revelling in devotional songs. In the present book, now on, whatever would have been mentioned, there would be the name as 'Shri Mota').

“O Bhagat! Who is this man sleeping here?” My father replied, “He is a guest.” So the policemen asked, “Then, why did you not inform about him at the Police Station?” My father replied, “Such information has to be given by low-caste people, not by us.” On just little hearing as such, that policeman became angry, and he started taking my father, beating on and on, to the Police Station.

I could not watch this terrible scene. As such, in the clothes, I had put on, I ran to Nagarwada, where Shri Manubhai, known as Rao-saheb used to live. Then, waking him at night, I told him about all facts of beating of my father. He was very sympathetic to me. He used to pass by our house every day, and knew us, as my mother used to attend to, their job of grinding and pounding of food grains. On that night, I was sobbing and crying, while telling my story. He (Rao Saheb) immediately called for his horse carriage, and went to the Police Station, along with me, and calling that aggressive Head Constable, ordered him to immediately set free my father. The head constable, and the policeman even became surprised to see such a prominent, and reputed citizen of the Kalol village of that time, to have come to the police station at night; but hesitated to release my father. So the Rao Saheb said loudly, “Now, and at this moment call the Police Sub-Inspector. I want to file a complaint against you for beating this Rangrej (Dyer: Shri Mota’s father). Now, and now only, I want to carry that person, whom you have arrested, in my horse-carriage to the hospital. I want to get the marks of his beating examined by a Doctor.”

On hearing this, those two or three policemen, and the head constable, who were present, got afraid, and they released my father. But this event startled me, to set me thinking, "In this worldly life, every one humiliates the poor, and abuses him; but though we are poor, what should we do to create such a situation, that no one insults us." Such an acute feeling awakened in me. On thinking, I could understand, that even the most reputed of the village salutes the Mamlatdar (A Government Executive and Revenue officer) of our Taluka (Sub-district). So I should also become as such (Mamlatdar). For that, I should study very much. As such, intense desire to study awakened in me.

An English School had recently opened at Kalol. It was dependent on the fees from the students for its running. In the initial stage (of its running), who would grant free-ship? Hence, I undertook to sweep the whole school building, and for that, I would get a Rupee and half per month. All the benches, tables, small planks of wood, chairs, black-boards etc., were to be wiped and kept clean. Sometimes, I had to do the job as a peon of the school, and study. With God's Grace, I used to maintain First Rank. Thus, more years would pass by, studying in this way. Hence (I thought), if with the God's Grace, I could be promoted over to 'two to four years (by skipping in between)', I could save those years. With God's Grace, (then) a new Head master joined the school. With that purpose (of 'skipping over' in mind), and intuitively, by strengthening devotion of prayer in my heart, I established relation with him (the Head Master).

I would go to his house, bring vegetables etc. I would also be helpful in some way or other. I would play with (his) kids. His wife used to have love and affection for me. She used to give me whatever some food that was available with her. She used to love me like her son. In this way, I became a part of their family. Then, I completed first four standards in a year and half.

(Jeevan-sopan: pages-178-179)

Since, I started studying in English school in Kalol, because of my contact and relationship with the Head master of that School, I would have more frequent visits to Nagarwada in Kalol. As I was poor, everyone would be kind, and would show sympathy to me. They would also provide me with clothes to wear, though used, but in good condition, and not worn out. However, I my-self, have never put on them (those clothes). As also, I have not refused either. I would lovingly accept them, and make them feel happy. I would put on (those clothes) for some time, and take them home, or else, I would give them to a person, who might be poorer than me; but that too with love, and never out of pity. (Jeevan-pokar: page-250)

The intention to write about this all is that, when there is intense feeling of 'doing something' burning aglow (in heart), then one would not care for whatever tasks, that would be given (to be performed).

When I was studying in the Gujarati School in Kalol, and the seventh standard was not yet completed, as also, I was experiencing so much pain of squeeze of poverty, I then thought, 'Let me now start earning, so that whatever

earning would be done, with the God's Grace, the crush (of poverty) would be mitigated a little. At that time, as my father was working as a Dyer (of clothes) in Godhara (Dist. Panchmahal), I went there. A merchant was living in our neighborhood. Once, I visited his shop, and entreated him very much to engage me in service (at his shop), and told, "few days after being satisfied with my work, if you feel so, you may engage me in service."

He then engaged me in service, and entrusted me with the work of sweeping the shop, and such just sundry ordinary work. Every day, arising early in the morning, and taking the keys of shop (to open it), I used to sweep, and clean everything in the shop. Normally, such merchant's bed sheet over the mattress, pillow covers etc., would remain dirty, and stained with black ink-spots for days together as such, without being washed. But I had to please my master's mind, by doing the job in the best possible manner, and even the small work, that was given to me, because I had to retain my job. I used to daily wash the bed sheet, pillow covers etc., and I would spread out, and cover them so well, that no wrinkles on them would be formed. And I would take utmost care, that not even the slightest dust particle would remain on them. I used to arrange everything in such a way, so as to make it appear decent. Daily, I used to bow down to the shop, on entering, with devotional feeling, as also, I used to sprinkle over (them) rice and vermilion (kumkum). Within two to four days, on perceiving my such kind of job, the master naturally became very pleased, and engaged me in his service. But, what was the salary? It was only Rupees

five per month, which, even at that time, was to be considered as good. He (the Master) started entrusting me with, one after another, responsible tasks. At that time, farmers used to bring food grains (for sale) in bullock carts from villages. I was also (then) entrusted with the job of weighing (food grains). It had become a common law, and a customary practice, to weigh about two to two and half pounds (sheers) more, over every forty pounds (of food grains weighed); and it was not considered as doing anything wrong. I used to talk with the farmers with love and affection. I also used to keep them pleased. (More over) I used to weigh (the food grains) fairly and properly. (However) the master used to understand that, 'This Chuniya (Shri Mota) would do whatever, that was to be done, to his master's advantage.' His (master's) selfish interest was in taking (buying) as much as possible food grains from the farmers, while weighing. Such was his (master's) understanding. To me, I (Shri Mota) had very much need, and scarcity of money (to sustain). As such, I had to do this job. However, at that time, there was such customary practice (of weighing some more food grains) in vogue, and as such, no one used to feel, that there was anything wrong in doing it. When the master came to know, that I was taking the food grains, by properly and truly weighing them, then he (the master) became very angry with me, and explained to me, when I was alone, all that technique of 'how to take more by weighing'. He showed me the technique of easily taking two to two and half pounds more of food grains, by skilfully giving light pressure to the chain connected with

the weighing pan, used for putting the weights, to lean it, so that no one else could be aware of it. Thereafter, I started weighing the cart-loads of food grains, but I had not implemented the skilful technique, the master had shown to me.

But once, suddenly, he (the master) himself, had dispute with some farmer. That farmer thought of entrusting the job of weighing (food grains) to some other person, to know whether the weight was correct, or not. Then my disgraceful work was completely exposed. As such, in the presence of all, he scolded me, and very much took me left and right. Hence, though being immediately, extremely in need of money, I gave up that job, and reciting 'Hari Aum', I again started studying. With God's Grace, being extremely intelligent in study, it did not take much time for me, in getting fully engaged in it.

In the year 1919, I passed the Matriculation examination with good higher marks. I secured over 70% marks (distinction) in Mathematics, Sanskrit, and Gujarati subjects. I had secured First Rank in the Petlad High School, and for that I was awarded prize also. As such, with the God's Grace, it became possible to enter the college. A person, with whose help I was studying in college, I had the feeling, alive in me, at that time, that his amount (for fees) could be spent the least. I had to study in Baroda (Vadodara) college, but the question was, 'where to stay?' A person named Nagarbhai of Kalol was appointed as a Fellow, at the Baroda College. I requested him," Kindly allow me to stay in your room. I would look after all the

work of managing the room.” He accepted my request, due to his feelings of love for me. At that time, the name of the Hostel was ‘Residency Hostel’. This hostel was situated opposite to the big ground, on the way (road) from College to Hostel, where cricket was being played.

Now, there was a question for my meals. At that time also, at the mess of the hostel, the expense per month (for meals) used to be Rupees 23 or 24. It was not possible for me to afford that much expense. However, if I had spent that much (amount), the supporter would have certainly sent such amount affectionately to me to spend. But I thought, that it would be the best to sustain, by God’s Grace, with as much little amount as possible. I found out one solution. In the midst of the city (Vadodara), on that other side of Mandavi, on the way to Champaner Darwaja (Gate), on its left side, there is one Vaishnav Temple. Once in my childhood, I had gone to visit it (the temple) with my mother. I remembered that, and I found out that temple. I met with the Main (Head) Priest, and bowed down to him (at his feet). I said, “I study in college. I want to eat every day the food offered to God (Prasad); and I will be greatly obliged, if you give me one plate-dish (of that food) to eat.” He consented to it. Its cost was only one and half anna (six paise then). The meal was also very pure, as also was cooked in pure ghee. Every day in the morning, setting out early from college hostel, I used to walk on the footpath, while reading also. I had to travel up to two and half miles, and then also return, after travelling two and half miles. On reaching the temple, I would take my bath, and after eating my

meals in the plate (Prasad), I would return. At that time also, I would walk on the footpath, while reading. That was my daily routine. With the God's Grace, in the first term, everything was going on well. But this fact (of my taking meals at the temple), having come to the knowledge of my spiritual mother*, she even did not allow me to do so. How much love she had for me!

With recommendation from the teacher, Shri Ghanshyambhai, Shri Mota used to stay with this Spiritual Mother, in Vadodara. He used to do all that, what his mother would say. He had immense faith in her word.. Shri Mota used to do, even what his servant would say. And he used to revel in the devotional songs being sung by his spiritual mother.

Also, when I was staying at the college hostel, then the Nagar (belonging to Brahmin Nagar caste) students, who stayed there, had a Tea-club. Every day, I myself used to prepare tea for them. I had to prepare the tea, two or three times a day. I would also gladly do the work assigned to me by even any one of them (those students). (More over) I had to carry out many persons' work, along with my study-work; and yet, I used to gladly do their work.

* Smt. Prabhavatiben, who was maternal aunt (masiba) of Shri Ghanshyam Natvarray Mehta, a principal in Kalol School, was Shri Mota's spiritual mother. She used to visit Kalol often. She had great affection for Shri Mota. Her heart was full of devotion. She had a sweet voice. She learned music from a famous musician named Maulabaksha. She used to sing devotee poet Dayaram's devotional songs in sweet voice, with affectionate devotion.

As such, all those brethren (persons-students) would also help me. Whenever they used to go to see a drama, or a picture in the cinema hall, they would certainly buy a ticket for me. Whenever they used to go on a trip, then also, they would take me along with them. I used to remain consciously aware of such behavior, so that I could also be really useful to them*.

* Once Shri Mota desired to, independently, view a picture in the cinema house. He himself could not financially afford to go to cinema house (to view a picture). Hence, he had turmoil in his heart. He then resolved, that even if a friend takes him to view a picture in the cinema house, he must not go, because, if by that way, a habit would be formed to view the picture in the cinema house, his mind would get addicted to it. As such, he decided not to, at all view the picture, in the cinema house.

2. ON THE PATH, LED BY GANDHIJI

With the God's Grace, It had become possible to get settled in (my) study-work at the college. I was joyfully passing my days. one after another. Then, a highly surprising event happened. Gandhiji, though being sick and on bed, challenging the Rowlet Act, resolved to adhere to 'Satyagraha: insistence on Truth' against it. In order to train the people for 'Ahimsa: Non-violence', he declared the Sixth day of April to observe Community (mass) Prayer, Fasting, and Strike. The people responded to this (his call) positively; but on that day, there were great riots in the Punjab. The Government acted ruthlessly to oppress the people. The people felt shocked in their heart, as and when the facts of the massacre in the Punjab were coming out. In order to have justice for that (event), as a cause, Gandhiji gave a Call to the Nation 'to get Independence for Bharat (India), through 'SATYAGRAHA, or Fight for Adherence to Truth'.

At that time, I (Shri Mota) also felt so much that, it was useless to study in the college then. If the youth of the country would not do the Nation's work, then who else would do it? There was great excitement in the atmosphere (prevailing then); and for me, to leave the college meant, that whatever aim I had nurtured to be in life, as also, whatever all the ambitions, I had thought of, all that were to be completely shattered. The members of my family also, with expectations from me, used to have happy dreams (of a promising future).

If I would leave the college, then there was no

possibility for me to study at the institution of Gujarat Vidhyapith, that was to be opened. That too, at that time, whosoever were helping me, they so thought, that I should study further at the college. They very much disliked my leaving the college. It was also painful for me to entertain their dislike. I was not refusing their helping hand earnestly extended to me; but at the same time, I had really felt in my heart, that it was my duty to serve the nation.

The relatives, who were helping me, tried their best to explain, 'Brother (Shri Mota)! You are doing all this in excitement, which is neither good for you, and nor for your family. You will suffer, and your family will also suffer. Being helpless, they are all dependent on you for their living. You will make them all without support. You, yourself, think, with what expectation to be, you wanted to study further? All those dreams of your life will be left in lurch. So do study, until this excitement calms down, and thereafter, do as you deem fit to do.'

When all over there, the situation of excitement prevailed, then it was quite proper, that all of my well-wisher relatives would convey to me, 'not to be carried away, in the whirlpool of that excitement'. As such, I have never ignored their advice. Not only that, I have, for days together, pondered over the same in my heart, but also, thought about it, with cool mind. The scene of my father, having been beaten ruthlessly by the policemen, also played a role in my giving up education-study at the college. Then also, I had felt such that, now with the God's Grace, the course of my life intends to lead me in some other direction. It is also our duty to serve the nation.

The independence, that other countries attained, in that struggle for freedom, many youngsters like me would have sacrificed their lives. If the youngsters of the country do not work for attaining freedom of our country, then who else could do it?

I used to remain engrossed in the whirlpool of thoughts. After leaving the college, I had total blankness in my life. And I had to plunge into that total darkness. There was nobody from home, who could help me. It was not the matter of looking for any job. The course of plunging thoughtlessly (into that darkness) only remained open for me. I had often suggested to my mind, 'Brother! If we plunge in this, then we will have to face difficult days. Even we may not get food to eat. No one will help us; and to expect help is also wrong. Even if, someone extends help, we have not to accept it. Now the Resolve is to live on our own. Hence, O Mind! Do think in this regard, again and again.' I had made up my mind for what kind of difficult situation was to come up.

Those days were of such great excited situation, that the college students were not able to concentrate on their studies. The same atmosphere (of excitement) prevailed all over. In that whirlpool of the powerful situation, initially whosoever students, that plunged into it, giving up college (studies), they were also intelligent students. Shri Pandurang Valame (who became famous in the society as, 'Shri Ranga Avadhoota'), was along with me, who gave up the Baroda College. We were only the first two students, who entered the Non-cooperation movement, and that too, also in 1920 Special Congress, held in Kolkata, we were the first to

introduce before it, Mahatma Gandhiji's Resolution of 'Non-cooperation (movement)', and the Congress was to be persuaded to pass the Resolution. Before that, we both the students decided to give up the college. This is the history of 'Giving up college.'

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Though I got admission in Gujarat Vidhyapith at the end of the month of June, in that year; but how to get money?. Whatever amount I used to earn, by selling 'Navajivan' every week, I would maintain myself any way from that. It was being published every Sunday. On sale of every copy, I would get one Paisa (1/64 of one Rupee, then). So I would earn that much money, as per whatever sale (of copies) was done. As such, I had to maintain myself from whatever amount I would earn; and for some days, I had to have my meals one time only."

(Jeevan-pokar: page-202)

Once, it so happened, that on Sunday, only 50 copies of Navajivan were sold. Hence, I had to maintain myself for seven days (in that amount: 50 paisa). At that time, near downward slope of Kocharab (on the bank of the river Sabarmati), classes (for study) were being conducted by the Gujarat Vidhyapith, in Shri Dahyabhai Ijatram's bungalow, and this self (Shri Mota) was studying in the foremost front room in the Chawl (a building with many small rooms), opposite to the Gujarat College. Now I had to maintain myself, with seven paisa each day, for seven days (7x7=49 paise). When I was studying at the Vidhyapith, I used to myself cook (my meals). During the span of those days, even sometimes, I had subsisted on mouthful of

grams (chana), and parched grains of rice (mamara). There were my relatives' homes in the city (Ahmedabad), and I would have taken my meals there (with their love); but it was improper to do that (it being an obligation).

Thus, carrying on in this way, with God's Grace, I had secured a tuition. I earned Rupees thirty-five per month (for that), and at that time, it would be more than enough for me. The reason, to write about this is, 'that any kind of difficult situation, and any kind of test might have to be faced; but in that, with God's Grace, if we live with strength, and by awakening enthusiasm, then, for that also, solutions would be found'.

(Jeevan-pokar: page-204)

Even the atmosphere (situation) at the Gujarat Vidhyapith (centre or seat of education) was not suitable for study. When the students' mind remained encompassed, by such kind of atmosphere as, 'to join the procession, to entertain the visits by great leaders, to attend their lectures', how could it be possible to study? Else, what could be done either? As such, it would be necessary to present before the collegians, as an alternative, a syllabus of such national feeling, as would sustain the education, being imparted at the Government College, and the thinkers, having such national feelings, thought about it, so that it could be of benefit in that atmosphere.

However, the Gujarat Vidhyapith was founded, and the students, who had left the college (due to struggle for freedom), started their studies; but that time was not at all favorable for study. The professors for different subjects did engage, we all students, in study. Their

lectures, pertaining to the respective subjects were studied, and were such as could properly express the substance of the subject. The Professors of the respective subjects had attachment and sympathy with the students, and the feeling of assisting them, which was also visibly effective. They would also properly think about, how the students would get all the facilities. After some time, the Gujarat Vidhyapith was moved from the downward slope at Kocharab to Bhulabhai's verandah, opposite to the Ellisbridge (railway) Station. The preparations for construction of a new building for Guajarat Vidhyapith were also in full swing.

During the period, when all this (construction work) was going on, Gandhiji arrived in the midst of us all, and addressed us. That was also a new, and highly surprising event. He said, "I have thought, that all of you, leaving the college, will start, with perseverance, engaging in the service of the nation. There are many villages in the country (India). So, going to the villages, convey to their residents, the fact about all the events (riots, ruthless beating of people etc.), that happened in the country; and visiting there, you explain to all the people of the villages, all the fact about all that happened in the country, under the British Rule. Tell them about the story of the massacre in the Punjab, as also, ardently engage your-selves, in various ways, in such work-service, that could generate new awareness, and new breath in the society. I have made you give up the college with that intention. This is such as giving up, one kind of illusion of a degree (of college), to keep alive another kind of illusion of degree

(of service of the nation). My intention, to make you leave the college, is that you, all the youngsters, work for the nation, and awaken the nation. As such, think of your duty (to the nation), and research seriously in depth about my talk, and if you feel it proper, then give up having education at this Vidhyapith, and engage your-selves, in the service of the country. Now, your youth is really needed for service in that direction.”

Gandhiji’s such kind of lecture penetrated deep into the heart (of all the students). His talk was also absolutely true. As such, under Shri Gidwaniji’s leadership ‘Swarajya Ashram’ was founded; and I accepted to be trained in it (Ashram). I had to go, and serve in Vagara Taluka (Sub-district) of Bharuch (district), after I completed (my) training. The residents of the Vagara Taluka were backward, and there were many hardships in working there. I would not be paid even a paisa, neither for a post, nor also for travelling. I had to work under many kinds of inconveniences. I also needed help of some money; but that too was not possible to obtain. (As such) I did not feel comfortable (there).

I also accepted to study, again going to Gujarat Vidyapith; but just as it is, no body would admit me there. I had to appear for one examination. And I appeared in that too. (Then) I was directed to obtain Shri Vallabhbhai Patel’s letter of recommendation that, ‘I served at a particular place’. I was able to obtain that (letter) also. When my examination was to be conducted, with God’s Grace, a miracle happened. The question paper which was set for the Annual Examination, that same paper was

given to me to answer. I had already thought very well about that question paper before appearing for the examination. Hence, I was extremely pleased to have that question paper. I fully passed out in that examination, and again I started to study further.

Now only few months were left in becoming a Graduate. Then again Gandhiji gave lecture in the Vidhyapith. "The nation is burning, and how could you all sit with cool heart to study like this?" Here again, my mind became agitated, and I gave up totally the illusion to have the Degree as a Graduate.(This illusion, if it had subsisted for three or four months, I could have certainly got the degree as a graduate).

During that period, there was a letter from Shri Indulal Yajnik addressed to Shri Gidwanji, that if any one sincerely desired to serve the Harijans (Un-touchables), then there is a vast field to work for the same. And for that work, we specifically need the service of the students of the Vidhyapith. My (Shri Mota's) elder brother was already working with Shri Indulalbai (Yajnik). His (my elder brother's) body was not healthy; but at that time, it was not clearly diagnosed, that he had contacted T.B. (Tuberculosis, a serious disease). In Nadiad, Shri Indulalbai Yajnik had founded a Harijan Ashram. I was required to work there; as such, I did absolutely give up the illusion, to have a Graduate Degree.

Since I could not get the job at any other place, it was not that, I had to unwillingly accept to be in service of the Nation, for maintaining my family. In those days, I was offered service as a teacher in the High School, in

the Kampala city (East Africa), on a monthly salary of (British) Pound Sterling 24/-. As also, I would get an annual increment of P. Stg.2/- (in my salary). I would also enjoy 4 months' leave at the end of three years' service, with second class fare in the steamer for going to and fro (i.e. from Kampala to India, and back to Kampala). I had conveyed the message of the telegram to Shri Parikshitbhai, regarding that (offer). In the middle of the year 1923, with God's Grace, it so happened, that I adhered to the work (of service for Harijans), with a determined faith, for God's sake, even giving up the intention of service to the country.

(Jeevan Sanshodhan: Page 382)

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I was not even a member of the Gujarat Harijan Sevak Sangh; and yet, Ordinary General meeting, and the Executive Committee meeting used to be held at my residence in Nadiad. Once, in one such meeting, 'always appearing as young', Shri Narsinh Uncle had also come to attend it. Initially, he watched the whole manner, in which the business of the meeting was being transacted. We also passed whatever Resolutions, that were proposed, with regard to the work; and after we concluded the work (of the Meeting), then Shri Narsinh Uncle began addressing, 'un-touchability will never be abolished in this way. We should announce a programme of Satyagraha (adherence to Truth) to the Harijans, against the Hindu Community, such as, 'Harijans to go to fetch water from public well/s, to bathe and wash (clothes) in the public pond/s, as also to visit the Temple/s to worship with devotion. Such various kinds of programmes should be presented before

the Harijans, and in that way a powerful momentum should be enforced. I feel, that by all these ways such as, 'separate school, separate Ashram, scholarship, digging of separate wells etc. (for Harijans), you want to make the un-touchability last forever, and you, youngsters, have begun learning such A, B, C, D. All this is meaningless.' In his speech, (his) true feeling was definitely revealed.

We used to carry on with that work under Mahatma Gandhiji's advice and guidance. Some of the Executives of the Gujarat Harijan Sangh were also not properly satisfied with such programmes. So, when they had to visit Mahatma Gandhiji, at the Sabarmati Ashram (in Ahmedabad), Gandhiji himself had insisted specifically, to adhere to such constructive kind of programmes. He told, "to meet, co-operate, and mix amongst Harijans, as also, to enthusiastically try to redress their real complaints such as, some harassment being caused to them by the Hindu community, and annoyance; as also, to try to revive their professions."

Yet, Shri Narsinh Uncle delivered a challenging lecture; and then, I decided in my mind to accept the challenge. (I felt) I should go to him, resigning from the Sangh, to embark on the programme of Satyagraha (Adherence to Truth), as suggested by him. So my colleague (co-worker), Shri Hemantbhai, and I immediately resigned from the Sangh, and on the next day, in the morning, with all the bags and baggage, went to Shri Narsinh Uncle's residence in Anand. On seeing us coming to his house, he became very surprised. We conveyed then, that we had been there to embark on the

programme of Satyagraha, as suggested (desired) by him, for the work of abolishment of Un-touchability. "Now please be our Leader. We have prepared our-selves to have our heads beaten, and to go to whatever place or well you ask us to go." On seeing us quite unexpectedly, and on hearing all that we had said, he was spell-bound.

At that time, 'Irvin-Gandhi accord' (Settlement between the Viceroy, Irvin, and Mahatma Gandhi) was entered into by them. Mahatma Gandhi was in Borsad village (of Anand Taluka) to scrutinize it. After thinking a while, Shri Narsinh Uncle told us, "Let me go to Borsad, and first obtain Gandhiji's consent." He went there (to Borsad), and conveyed to him (Gandhiji) all about the facts, that had happened. Gandhiji explained to him (Narsinh uncle), "The Harijans have no inner strength, yet enlightened in them, and they are also not well prepared for such action. In such a situation, if we ask them to go for Satyagrah then, on the contrary, their condition will be difficult. There will not be end to the harassment, they would go through. We will not be able to do anything such as, to liberate them; and by the Satyagraha, these people (Harijans) will become more fearful, and more weak. As such, it is absolutely not advisable to make them go for Satyagrah, as suggested by you." Shri Narsinh uncle, then returned to Anand, and met with us. He conveyed to us all about the talk, he had with Gandhiji, and spoke, "I am sorry that there is no possibility, that we will be able to do more in this regard; but I am pleased to see the courage, adventure, and the power of endurance in both of you."

The intention to write about this event is that 'it is absolutely not worth, that one would dare to challenge our manliness, and we take it disgracefully. However, it is also advisable, that many times, we have to exercise discretion, if such occasion occurs in life, and observe humility then; but to suddenly plunge blindly is not called True Manliness.'

3. STRUGGLE IN LIFE

I (myself) was the first student from Vidhyapith to join Gujarat Harijan Sevak Sangh. I had worked as a secretary to Shri Indulal Yajnik. Besides that, I had also to work in the School to maintain accounts of the Sangh.

On account of some circumstances, Shri Indulal Yajnik decided to give up work of the Harijan Sevak Sangh. The work of that Centre was then shifted from Nadiad to Godhara. As a manager of the Ashram, Shri Indulal had decided to pay me the salary of Rs. 65/- (per month); but I would always experience economic scarcity. There was no such other thing, that I would get some amount in cash per month. However, the teachers, who used to work in the villages, would mostly get payment every month; but I would get Rs. 50/- per month for the work of the school. However, Gandhiji had received a complaint that, how such a big amount was being paid to Harijan sevak (worker at the Harijan Sevak Sangh)! He called me to see him (Gandhiji); and Gandhiji asked me, "Who has undertaken 'vow of service to the poor', in our poor country, whether one could afford to have such a big amount of salary?" I told him, "I have no other means of support to sustain my living. My elder brother, for a long time, is lying on Dr, Cook's Hospital bed, suffering from the disease of T.B., while working for Harijans, and doing Political work in the public. In addition to that, I have to maintain, along with him, other six (members of the family)." When I told Gandhiji, all about the fact, that my mother, brother's wife etc., were themselves doing

much labour work, then he (Gandhiji) asked me, "At this young age, how can, you alone, manage the work of the two Institutes?". But by God's Grace, it was possible for me to convey to him, "William Pitt, the Younger, was the Prime Minister of England, at the age of 24." He laughed on such answer; but in a short period, I received an order from Gujarat Vidhyapith, that I should decide to work in either one of the two Institutions. The reason conveyed to me was, "You alone cannot perfectly handle the work of two Institutions."

After that event happened, then about three months thereafter, those two Institutions were entrusted to this Soul (Shri Mota), for work; and moreover, at that time, I myself had to cook the food, to fetch water, and also get it fetched by others. As it was the first Ashram, that was opened in Gujarat, I had to certainly remain present to monitor the children, when they were carrying on all their activities such as, 'how to take bath, how to dress, how to stand up, how to behave, how to prepare the bed, how to eat etc, in almost every activity, and to guide them; as at that time, many persons were not there to work, as it was earlier. This Soul (Shri Mota) was also living alone. Initially, one Harijan (lowly-born: Antyaj) was working there as a helper, and in between, there was (also) one highly-born (Savarna) person. After they left, this Soul (Shri Mota) had to carry on with activities-work of the Ashram, besides the activities of the School. When such a situation was not favourable before, how could that same situation become favourable now? Also at that time, this Soul (Shri Mota) had contacted disease of 'swelling of the face:

fefaru'. Though other senior responsible persons would know about that, yet no one felt in his heart, that the person (Shri Mota) was entrusted with the burden of management of two institutions, as also, that the condition of his body was not suitable to carry on such burden; so, it would be better to entrust to him, the management of either one of those two institutions. But no-body realized to think in that way. However, I carried on to the extent it was possible for me to do. And the state of my health was so deteriorated, that this Soul (Shri Mota) could not possibly carry on with the same. I had myself complained, that it would be better, if I was entrusted with, either one of the two institutions. As such, this Soul (shri Mota) was entrusted with the management of the School only, taking away, the work of the management of the Ashram.

(Jeevan-pokar: Page-121)

My elder brother was suffering a lot in his body, due to the disease of T.B. My economic condition was so severely strained, that I had to incur into a debt, for medical treatment of his body. However, I would, myself, not incur into a debt for anything, and would instead prefer more to behave, as not to incur the debt. But my mother, and my elder brother would taunt me, calling me 'a miser'. However, for treatment of his disease, I had taken him to Bhavnagar, travelling in first class (by Railway); but my brother would secretly write, asking for, and would get money from, whosoever of my relatives; and I came to know about that later. I had to repay all that debt. Moreover, some amount of money was also borrowed from my close relatives.

My elder brother expired. But, how to repay the outstanding debt, I had ? At that time, I was in service with Gujarat Harijan Sevak Sangh. From that time, I had taken 'an oath to serve'; and I had desperately Strong Resolve, 'not to accept any other work, except service'. The reason, for taking such an oath, was that, there was so much of poverty, that my mother and my brother's wife had to do extra work (to sustain). It was in the best interest, not only for others, but also for themselves , that they would do that extra work during their spare time. But my mother used to believe, 'my son (Shri Mota) is so much educated, and has good acquaintances, influence, and they all will be pleased to get him well-settled, and yet, he does not seek any good job.' There was every possibility for me to get settled, and yet, I neither had the slightest desire in that regard, nor did I ever had it either. Many a time, due to the strain of financial scarcity, my mother would taunt me. Thus, being inspired by such acute feeling, in order not to get carried away, that I might desire to earn money, I had decided to take an oath, with water of Ganga, in my hand that, 'I would offer myself in the service of the Nation only'. By such oath, I did never have dissatisfaction, or guilty feeling in my mind. But because of such economically strained condition, I thought very much, and had often, in my heart, such acute feeling as to, how I would be able to repay the debt, incurred for my brother's medical treatment. Thus, there was no way open for me to repay that debt. So, I was obsessed with such thought, often arising in my mind, that would eventually often become so much obsessed, that

I would get perturbed. Along with that in my life, other reasons also had come up in my mind. On the one side, there was strain due to poverty, and on the other side, there was so much impatience about (my) in-ability to repay the debt. On account of such a situation, there was such conflict (in my mind), that it affected my physical health. And due to that, I contacted the disease of 'Epilepsy-fefaru'.

At that time, I used to attend to the responsible job of Harijan Sevak Sangh, together with Shri Indulalbhai Yajnik. I had to do all the work, such as 'to send money to all the Harijan Institutions founded in Gujarat then, to maintain accounts for that, to correspond with such other institutions, and maintain doing that, as also, to manage the Harijan Ashram founded in Nadiad, and do all the work relating thereto. In addition to that, the work of the School for Harijans founded by the Gujarat Vidhyapith was also allocated to me. Shri Parikshitlalbhai had not joined the Ashram, then. Hence, I had great responsibility, and hard work. Due to that, I used to have mental stress. In those days, it was also a difficult task, to openly have the Harijan children, ' fetch water from public well/s', and get the job done. The Harijan Ashram was situated on the way to Dabhan Village, at a distance of about a furlong and half, to the Mission Hospital, as also, at a distance of about half a furlong from that Hospital, one well, belonging to the Hindu Community, was situated on Ram Talavadi (small pond). All the farmers, residing in, and around that area, used to fetch water from that public well. The Christians had a separate well constructed for use by

them. But, with God's Grace, daringly, we continued to fetch water from the well belonging to the Hindu community. Many a time, the farmers used to threaten us for fetching water from that well., and some times, such events used to occur often. And yet, with daring and courage, we continued to fetch water from that well. In the year 1922-23, there was more intense repulsion towards Harijans, in the Hindu Community, than what it is at present. So, there was every possibility, that those farmers might cause some harm to the children of (the Harijan Ashram). On their often loud shouting of threatening, I used to feel constantly , 'What will happen, if something is caused to the children?' At the public pond, situated near the garden in Nadiad, hot water, continuously springing from the land, falls into the pond, like a small water fall. All the students (of the Ashram) used to finish their bath in that pond every day. Also every day, there used to have shouting there, with the Hindu Community.

I used to have a kind of stress of such events. And with such events, causing mental stress, and agony, I had also contacted the disease of 'Epilepsy: fefaru'. Many a time, while going and coming by cycle, I used to fall (on the ground) with heavy thump. Many a time, though I had money of the Institution in my pocket, I did not have then Devotional feeling of Love in my heart, to thank God for being so saved with His Grace; but now, I clearly understand, as a lighted lamp of ghee, (enlightenment within), that the Almighty, having thousands of hands, and thousands of eyes (Omniscient) used to take my care then also, and protect me.

4. WORSHIPPING HARI (AUM)

(1)

When I had contacted the disease of 'Epilepsy: fefaru', then, taking leave, I had to go twice to the bank of the River Narmada, to have some rest. Once, Shri Maheshbhai Mehta and Shri Bhanuprasad Pandya had accompanied me, and second time, I went alone. For few days, I stayed at Lord Ranchhodji's Temple, situated across the Mokhadi quay of the River Narmada. A great Recluse used to live there. I therefore used to serve him every day. I had 'Epilepsy: Fefaru' three or four times. When I left the place, I bowed down to that Recluse, and asked for his blessings. He told me to recite continuously God's (Hari's) name, and also told me, that by that (recitation) the disease of 'Swelling face: fefaru' would be cured. But then, I thought in my mind, that I would have trust, if the Recluse would have given me some miraculous herbal root. However, I did not feel it true, or as inspiring faith, that by reciting God's Name only, my disease would be cured. Moreover, that Recluse had also told me, that, after one year, I would meet with some worthy Preceptor, who would spiritually develop my life. However, at that time, 'Life' and 'Development' were for me, words only. And my earnest desire to serve the Nation was quite 'True' for me. Hence, inspired by that earnest desire, of serving the Nation, it was not possible for me to sustain with that, in my state of poverty; but however, when I was returning, I also tried to end my life by jumping into the River Narmada.

From going farther from Garudeshvar there is one high precipice; and from the edge of that precipice, I plunged into the River Narmada, by first retreating a little, and then running; and I still have vivid awareness of the touch of the flow of the water of the Holy Narmada River, to my feet. That live picture is still in my mind. No sooner did I have that soft, tender, and cold touch, then suddenly, from the flow of water, a strong whirlpool arose, which, lifting my body up, threw it away, far from that precipice. Then, I had a miraculous vision in the middle of that whirlpool. The scene of that vision was not, as in the physical form of Mother (Goddess); but it was a Divine Perception. As that time, I was miraculously saved. From that time onwards, I had such awakening in my heart, that **'By His (Lord's) Grace, I am meant for something'**.

In the present Scientific age, it is but natural, that no one would believe in such factual event. Some might not feel it advisable, if such fact would be presented to them. But I, humbly, with love, felt it necessary to present before the people, my true experience of that event. In the belief, 'that what we believe is the truth only, and nothing else is true', there is a kind of rigid obstinacy in having such opinion. It is not at all, that the experiences narrated above were hallucinations only. But by the God's Grace, I have been inspired from that Perception. Moreover, I have also acquired such traits as, adventure, courage, patience, power of endurance, firmness etc., as also, their strength. By such Divine experience, that suddenly, 'the course of my life automatically changed', could not be considered

as a light event; as also, it could not be possible to have such a Divine experience in life, spring up from imagination, or earnest feeling.

After that event happened, I returned to Vadodara (Baroda). There, in my Spiritual Mother's home, because of attack of the disease of 'epilepsy: fefaru', I rolled down from the staircase of the Second floor, and fell down on the ground floor. I was also bruised by the Verandah of bricks, and some blood was oozing out from the bruises. However, when I became a little conscious, I perceived that Great Recluse, whom I had earlier met on the bank of the River Narmada. He then told me, "O Man! Do even try to recite God's (Hari's) name. Is there anything for you to lose in experimenting this (recitation)?' Though, all that was revealed, yet at that time, my mind and other senses did not have such kind of feeling, that I could give importance to that Recluse's words, or his culture. Even after that, when I recovered, I conveyed all about that fact, to my Spiritual Mother. She was very much pleased to hear about such event. She said, "O Chuniya (Shri Mota)! You are very lucky. Now go on chanting God's name. Get your-self absorbed in reciting only God's name, while standing-sitting, moving, eating-drinking, and doing all the activities. You shall certainly get cured."

At that time, I had more trust in My (Spiritual) Mother, than what I had in that Recluse (in what he told); and I got inspired to chant God's (Hari's) name on account of her. Thereafter, by suggesting to my mind often, I began reciting God's name; but I would forget about it often, and thereafter, again and again recollecting, I would start

reciting it. There was a change in the intensity, and duration of the attack of the disease, 'epilepsy: fefaru', and within three to four months, I got completely cured of that.

By the God's Grace, that event opened a new Path for me in my life, and the Ascetic Practice for the (spiritual) development of life began. After one year, that Soul (Shri Mota) really met with an enlightened Preceptor on the bank of the River Sabarmati, in Ahmedabad, to help me progress further, on the path, to Ascetic Practice.

(2)

In either good or bad events, God's Grace is always being showered. This is not a matter of imagination; but it is a fact derived from life. In the year 1928, Harijan Ashram was to be inaugurated, by the Respected Shri Vallabhbhai Patel, in Bodal village (Taluko-Borsad). On that occasion, I happened to go there from Nadiad, along with my Mother. And when Shri Sardar Patel would be there, the crowds would gather there, as also, clamour and commotion would certainly be there! In the morning, some people were about to kill a serpent in the field of the Ashram. I stopped them doing so, and also made them release the serpent. On that day and night, there was an over-crowding and clamor. So, to have solitude, peace, and some rest, I was sleeping, a little far away, in the field of the Ashram. Then, on watching me restfully sleeping in a calm place, Respected Shri Thakkarbapa also came to sleep there. Thereafter, observing that, Shri Shrikant Sheth also slept along with us there. However, I was sleeping in between both of them, and in the middle of that night, I felt a heavy blow on my head, as if

something, with heavy weight, directly hit in the center of my head with force. As such, I sat up frightfully. I felt some blood oozing out from my thigh, as also a sting. Others also suddenly woke up, and began giving me neem leaves, salt etc. As I had earlier taken much of neem and its juice, [they told me, that it (neem) would not taste bitter (if bitten by a snake).] Then I felt becoming unconscious. At that time, I suddenly recollected a statement made by Gandhiji. "One, who is bitten by the snake, should be kept awake, even by beating him. There is no violence in that; but it is pure non-violence." On recollecting that, I decided in my mind, that whatever might happen, I should not become un-conscious. Then, I started reciting God's name loudly, and used to continuously recite loudly. On the one hand, the poison of the snake was trying to make me un-conscious, and on the other hand, I would have strong inspiration in my heart that, reciting God's name, by keeping awareness, I might not become as such. There was such a desperate struggle as in, 'Gajendra Moksha, an elephant, when seized by the crocodile, prayed to the Lord, for its deliverance, and was delivered by the Lord'. Hence, no sooner I experienced the state of death, then automatically, with full breath, I continued chanting of God's name with force, and went on doing so in that manner.

They took me to the Bodal village for the treatment of the snake bite (to have the poison of the snake removed), and from there, to Asodar village. Thereafter, I was admitted to the Mission Hospital, in Anand. By God's Grace, in this fight, I continued with chanting of

God's name in such a way that, thereafter, it so remained permanently, that it was established in my heart (as Ajapa-japa). Earlier, while doing all my work, by the God's Grace, I was trying to form the habit of chanting God's name; but it was not being done so constantly. During that period, many times, I was not successful in maintaining its continuity; but that blessed event it so happened that, what could be attained with great difficulty, came to be attained easily and naturally. From that, I experienced Shri Lord's Supreme grace. His Grace is always there active, in both good or bad events; but our chanting for God, as also, our earnest hearty feelings are not turned towards Him, in that manner. As such, a human being does not experience His Auspicious grace, in good or bad events in his life.

(3)

When I was working in the School, situated at Marida Bhagol (outskirt), in Nadiad, then some Muslim (belonging to Muslim community) boys used to come to harass us. I tried to persuade them very much not to do so. I had also, after getting their parents' addresses, and contacting the people acquainted with them, conveyed our complaint to them; but those Muslim boys would harass us in various ways. The School Building was on the main public road. So, they would throw dust, filling it in their folded palms, inside the school., and would also harass the students on their way to, and from the school. The Muslim population was all around (the school premises). To calm them down, thinking rationally, we tried all the means; but they were of no avail. In the end, we thought, "Now, if we surrender

to this harassment, then it is a sort of challenge to our manliness." We told about that to some Muslim teachers of the Urdu School; and meeting with their Respected Head Priest (Kaji), told him about that matter. Even then, when it was of no avail, I decided that those boys must be given proper physical punishment. One day, with full preparation, I thought about a plan of beating them. I also thought about its consequences. The next day, when they began throwing dust, filling it in their folded palms then, since I was hiding behind the door, with a thick long cane in my hand, I attacked all those three or four boys like a wolf, before they might suddenly run away. They began shouting loudly, and ran away; and getting together many persons returned with them. Many of them were those, with whom I had lodged my complaint against those boys. The crowd of those Muslims was agitated, and they were all immediately ready to beat me; but I was not the least afraid of it. It was therefore necessary to take such action, as would cause some sudden change in their agitated mind; and by God's Grace, I could find out that remedy. Immediately, I took off my clothes except langot (a small piece of cloth covering genitals). They were stunned for a moment, observing that; and looking at such a condition of my body, there was a sudden change in their agitation in mind. At that time, I told them, "Now, you can beat me properly. I have become barely exposed. I have already complained to some of you against these boys. I had also conveyed to these children's parents, approaching them at their homes. I had also conveyed about this matter to the Head Priest (Kaji). I had informed the Muslim teachers,

residing around this area, in regard to these boys' harassment to us; but no one came to persuade them not to do this. You may see that none of you realizes the boys' fault. Is it, that we should bear this harassment daily? You all are wise, and mature. Then you dispense the justice."

On observing my bare body, their agitation had cooled down to some extent. So, they at least heard even some what little, that I had told them. Would it not be that someone wise would be amongst them? Thus, they fully supported my talk. Now, O'Bhagat if ever again these boys come to play mischief, then you beat them ruthlessly." Thus, all those, who had gathered, dispersed.

Thereafter, those Muslim boys totally gave up harassing us. I used to cross that Muslim street, on my way to, and from the School, to Marida Bhagol (outskirt). I also used to talk, on my way passing by their houses, with love to those boys, whom I had beaten, and used to give them some baked grams, worth two to four paise. Thereafter, I had also made friendship with them.

Such a state, where one's manliness would be challenged, so that one would have to become disgraceful, should neither be ever tolerated, nor any action should be taken blindly to be free from such a situation. Instead, we should fully, and properly think of our being fully prepared for it, and thinking properly, do whatever is necessary.

(4)

By the God's Grace, though being a Joint Secretary of the Gujarat Harijan Sevak Sangh, I have not experienced inferiority in performing any task. Once, I had to go to the Bank in the City, for either withdrawing or depositing some money. The next bus stand was ahead, the 'Ever witnessing, Tamarind Tree' (Servesakshi aambli), near the Ashram. I was to embark on the bus, and at that time, I heard some words from either of the two persons, talking with each other, and then immediately, I got down. However, their talk pertained to their some personal event in the past. and as such, I got a-glowed like electricity, and intuitively felt 'not to sit in that bus'. Such thoughts were not out of some rational thinking (of past or future). Thereafter, riding on a bicycle, when I started going, then the bus had met with an accident near the Vidyapith. Those in the bus were hurt, and if I were there, I would have experienced the same condition.

(5)

Once, together with some four or five students, travelling on cycles, from Navsari Ashram, I went on a tour, to meet with a Political Prisoner in the Nasik Prison, also along with the Senior Shri Makanbhai, Shri Morarbhai, Shri Simubhai, and others, whose names I would not remember. It was also a Diwali (festival of lights) then. There were very dense forests after Dharampur, on a way from Navsari to Valsad. Because of torrential rains, all the roads were washed away. There were many big pits at several places (on the road), on account of the forceful

flow of water. After leaving Dharampur, night set in. There was tall grass throught out, on all the way. While passing the road on the bicycle, I had sudden intuitive inspiration, that now, let us not go further any more. I told my Ashram friends, that to-day night, we would camp at that place in the jungle. So, we cleared the ground, all around under a big tree; and gathering some wooden pieces, lighted a fire. We used to keep watch in turn. In the morning, when there was a full Sunrise, we again began our journey. As soon as we walked a little distance, we observed on the road a big, broad, and deep pit. Thus, if we had at night road on the cycles, we would have fallen into that pit. Thus, by the God's Grace, we were saved.

(6)

Whenever I had to go to the *dense thorny bush in the Bokad Bavli place not arrow to sleep, then those people, visiting that place, would plan an intrigue to make me get afraid, or frighten me, and also would threaten to beat me, as also, to murder me. Once, some three persons with stolen goods, hiding in that dense thorny bush, were to divide their share (of the stolen goods), amongst themselves. They saw me; and one of them spoke." Let us finish that bastard (Sala : abuse), so that he may not recognize us." By God's Grace, no one from them took any action. Thus, that place at the Bokad Bavli place was dangerous in all respects.

* (At present this place is not dangerous, as also, it does not exist at all; and now new houses have been built up there).

(7)

At the time of Satyagrah, under-trial prisoners, kept in the temporary prison, were harassed, and caused annoyance. In order to have confession of their (story of) guilt, they (the policemen) would make them stay half-bent on their legs, and would place some heavy weight item on their bent backs. The police men would carry out such very humiliating acts. They also tried to harass me in such manner. All the time, by the God's Grace, I was continuously passing my time in ascetic practices as, prayers, singing devotional songs, chanting (God's name), and meditation; and by the God's Grace, I was able to attain accomplishment in "concentrating both the eyes on a single point (keeping steady gaze)". The head constable (jamadar), who approached me, to make me bent half-way on my legs, by the God's Grace, I thought to perform 'concentration of my eyes on to his eyes', and I also did so. So, without doing any such thing, I was sent to sub-jail in Kheda.

(Jeevan-darshan: Page-84)

(8)

Everybody knows about my favorite Devotional Song:

'Harine bhajatan haji koini laj jati nathi janire,' and in that Devotional Song (further) there is, ' Vahale Narsinh Mahetane har hatho-hath apyore.' (Meaning: While worshipping Lord Hari, no one's reputation is put to shame' as also, it is further stated,' Dear Lord (Hari), in person, handed over the garland to (the Devotee) Narsinh Maheta. It is not possible for our (so called) intelligence of present time, to accept such fact; and yet, I (venture) to write about some such events, that happened in my life.

“In order to keep alive our ‘Sanatan Hindu Culture’ Shri Malaviyaji founded the Hindu University in Kashi (Benares) and for its maintenance, he had called on the Hindu Community of India, for assistance. The Base of One’s life is One’s Culture. The attraction, that I had for (Hindu) Culture was incredible, and intact, and, it still exists as yet. In that joy, a kind of feeling to donate sprang up in my heart; but (my) economic condition was so strained, that nothing could be said in that regard. I had to sustain seven members of the family within the amount of Rs. 47-50. The balance of Rs. 2-50 was placed with the Co-operative Society as a Fixed Deposit. In the social dealings of my life, I could not afford to uselessly spend even a paisa. I used to have (my) shave once a month. I also did not have any such tool for shaving. Yet, I was feeling in my heart to contribute (some amount) to that University Fund.

“In such circumstances, from Sabarmati Ashram, we both the friends went to some place in the City (Ahmedabad). When we walked a little further from the Ashram, there, near the Chandrabhaga River bridge, I felt an urge to urinate, and on finding a tree on the right side (of the bridge), I asked my friend, “May I go for urination?”. He consented to that. I used to do all such things at that time, even by asking (some-one). Some-one would feel that, as foolishness; but in that, I had kept awakened, the purpose of development, in my life. After finishing my urination, when I got up, I looked at a paper lying nearby. When I picked it up in my hand, and showed it to my friend, standing nearby, two rings came out, also with the writing,

'This is for your use'. Then, we both went to the bazaar (to sell them), and sent the amount of the sale proceeds to Benares (as contribution to the B.H.U. Fund). This is a direct visible example of our live feelings.

(Jeevan-darshan: Page-85)

(9)

In the year 1938, I (this Soul's: Shri Mota's health) was down with passing of blood in the stool, and had to be admitted, as a patient, in the Vadilal Sarabhai Hospital (Ahmedabad). As this disease was not cured, I had to go to Karanchi (now in Pakistan), for treatment; and I was cured of that disease by proper treatment, and medicine. Thereafter, since Shri Thakkarbapa became 70 years of age, I read Gandhiji's 'Foreword' published in 'Harijan Bandhu (a newspaper)', inviting contribution for the celebration. The contribution, amounting to Rs. 70,000/- was considered as very little, and Gandhiji had written, that the fund should be immediately fully subscribed. From there (Karanchi), one lady insisted on me, that I should contribute something to that fund.

However, I did not have anything to contribute; and I would not like to borrow from someone else, and contribute it. That lady told me, 'If you heartily desire to contribute to the Fund, then the amount would come to you like windfall'. With what enthusiasm Shri Thakkarbapa had, in the way, carried out his services for the Aborigines, and the Harijans. There is nothing unusual in it, and not only that, but also, he had founded a suitable organization (for them). I never had the feeling,

even then, that the acts such as, certain kind of accuracy, care, diligence, accuracy in maintaining accounts, were not felt, as not revealed in his life.

Thus, because of that lady's persistent remark/s, and being inspired by his (Thakkarbapa's) feeling of such service, I had thrilling intention in my mind, that I would be much pleased, if I could contribute something to that Fund. Now, what happened, that on the New Year's day I had to accompany Bapu*, along with those two sisters, to meet with some of our gentlemen in Karanchi. We went to the ex-Mayor Shri Chagala Saheb's bungalow; and we came to learn, that he was then offering his prayers to Allah (Almighty-God). We kept our car waiting outside for some time, and then got down. Before we were to enter the Drawing Room, I saw a folded paper already lying on the road. The roads in Karanchi were so much swept and clean, that nothing could escape from our eyes. Pointing to that (folded paper), I told that lady, "See, something is lying there." When looking at it, and opening the fold (of the paper), I noticed a Five Rupee Note. In that paper, it was also written in Urdu (language) that, "this amount is meant for you, to use it, as you like." By the God's Grace, I contributed that amount to Shri Thakkarbapa's Fund.

* (Shri Mota's one elder gentleman, Shri Parsadbhai alias Priyamvadbhai Natverlal Mehta, who was the manager of Scindia Steam Navigation company, Karanchi, as also, the son-in-law of Shri Narsinhrao Bholanath Divetiya (a renowned Gujarati Writer).

(10)

My friend knew about, what strained economic condition, I was passing through. Yet, I did never ask anything from them. Once, due to some circumstances, I extremely needed money. As I never felt in my heart to ask for money, as such, I would not ask for money; but I immediately needed the amount. In the time of crisis, Lord tries to help His Devotee, in one way or the other. Such kind of my devotional Knowledge was no small solace for me. By that solace, I used to have support and sympathy; but that was not noticeable. By God's Grace, if such support and sympathy are visible to me in concrete form, then only my economic crisis could be solved. However, I have never prayed God for help in such a condition. Even the hardest of the hard situation of crisis is destined for cultivating feeling, or living lively with feeling of love. I would never care for such crisis-situation; but, it would not be that, by that the crisis would be solved. However, the pressure of the crisis would neither suppress me, nor obsess me either; and that I would recognize directly by experience; and in that too, I would experience God's Grace.

One day, in the evening, we were going to Kumbhakonam, on the bank of the river Kaveri, to pay our respects to a Saint. At that time, I had, along with me, Shri Hasmukhbhai Mehta, a businessman there, and Shri Nanubhai Bhatt of Ahmedabad etc. At one place, I noticed a small bundle wrapped in torn out cloth. On looking at it, while opening, I found one golden necklace. In that also, there was some writing in Tamil (language),

“This is for your use.” Shri Hasmukhbhai sold that necklace in bazaar (for me), and gave its amount to me. And by God’s Grace, my economic strain was solved.

(11)

Once, when I returned to the Sabarmati Ashram from Karanchi, then I was required to stay there from, July, August, and the half of September. I had then to go back to Karanchi. But, it was not certain as to, when to go. One day a postman arrived to deliver a Registered parcel to me. I got, there in, currency notes of the value of Rs.605/- and something written in Urdu (language), for which, I approached my friend Shri Kureshi, who read it for me. In the script, it was stated with such order that, “You should go to Karanchi on your birth day, and that too, by flying. A small plane, having four seats, used to fly at that time, and it was difficult to book ticket in that plane. After inquiry, for two-three times, I could get the ticket, and I travelled by plane on my birth day.

My travelling period by plane passed in indescribable, mysterious state of meditation. How could a person, like me, imagine travelling by plane? My economic condition was also not such, as to make it possible. How could I have suddenly, and spontaneously such amount (for travel by plane)?

5. SADHANA (ASCETIC PRACTICE)

When I was studying in Petlad, it was possible for me to come in contact with Shri Janakidas Maharaj (a saint). After leaving the High School, and after my study period at the High School (in Petlad) was over, and whenever there was no study-class for me to attend, then leaving the School early, I would go to him (Janakidas Maharaj). I would sweep the place (of his stay). Sometimes, I would also wash his clothes; and at times, I would sit quietly near him. I would hear about that, what he would be talking with other people. (But) I did not have anything to ask him for. I sincerely loved to listen to his talk. He was straight forward and simple. His living was also as such. A reputed Merchant, dealing in colors, had feelings of respect and reverence for him. It was because of him, that he (Janakidas) was residing there. That revered Merchant had made all arrangements for him (Janakidas), for his stay there. He (Janakidas) never used to deliver any lecture, or speak about religious stories (Kath-varta), as also, read any Scriptures, either. However, I was not aware, if he would be doing that in my absence. When I was studying in the School, I never had taken part in any kind of play. When I would have spare time, or when he (Janakidas) would have come to Petlad, I would certainly go to meet him. I did never have any talk with him. However, sometime, he would definitely inquire about me as to, 'What was I Doing?' or 'What was I studying?' When, I was studying in the Matriculation Class. with kindness (sympathy), he had warned me, at that time,

that my body would be down with serious illness. 'As such, try to complete all your study, as soon as possible.' He had also told the Head Master of the Sanskrit School, managed by that (color) Merchant, "make him (Shri Mota) complete all the subjects of the Matriculation class; and when you have time, you should teach this boy. He stays at else's place, and in such case, it is not possible for him to come at the right time".

The Sanskrit School was situated at a little distance from, The Chief Executive's residence in Petlad. I had therefore completed, within a short period of two to two and a half months, the study of Sanskrit, especially that of Grammar, completely. Moreover, since Shri Janakidasji Maharaj had very kindly warned me, I had, with the help of guides, and answer sheets to questions of the relative all other subjects, being then published, or printed, completed my study. On some occasion, I had to go to Ahmedabad, and though my elder brother, and my mother were staying there, yet, I had thought of staying at Shri Dhanubhai's place. Truly, and according to Shri Janakidasji's forecast, I was so seriously sick, that I was in death-like situation, and had to remain unconscious for some days.

During this (sickness), I would very much remember Shri Janakidas Maharaj, and I had very much love for him in my heart. My physical illness lasted for long. When I recovered in health, and started my study, the Doctor refused me to do so. As such, I could not appear for the Preliminary Examination, required to be passed, before being worthy to appear for the Matriculation Examination. But, Shri Ishvarbhai Patel, a resident of Sojitra Village, was

the Head Master of the High School; and had much liking for me, as I was a brilliant student in study. As such, though I did not appear for the Preliminary Examination, yet, I had secured the Form (to appear for the Matriculation Examination). If Shri Janakidas Maharaj, by his sympathy, had not warned me, then certainly I would have failed (in the examination). Saint's contact, with good feeling, was experienced in my case, as proved successful. I also had come to learn, that if love for such a Saint's contact is awakened, and if we heartily love to visit that place (Saint's residence), then only just sitting nearby him, we would certainly have peace, and feeling of homeliness. Hence, I used to have in my heart, feeling to go to visit him often.

Moreover, he (Janakidasji) had specially advised me to pay my respects to, and have Blessings from the Revered Shri Saryudasji Maharaj, in Ahmedabad; and I had done so accordingly. However, I did not know the Magnanimity, or Importance of the Saint's contact, at that time, when all such events happened; but, to-day, by retrospective and sustainance of earlier recollection, I could certainly say, that Shri Janakidasji Maharaj was a Self-realized Great Saint. Sometimes, when he would visit the Santaram Maharaj's Temple in Nadiad, I would approach him then. He had, his remembrance of previous acquaintance with me; and at that time, I had fully entered into the field of my Ascetic Practice. When he inquired, I told him about commotion in the region; but I did not tell him about the difficulties, I experienced, and the confusion, created during my Ascetic practice. Yet, when

I would visit him, I would have, with prayer, such things in my mind, and when he was talking with someone else, or was speaking about something, I would have solution of my puzzles from it (that talk). I would continuously follow such practice (of prayer), when some other Saint would come to visit the Santaram Maharaj's Temple (in Nadiad).

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When I was working in the Harijan Sevak Sangh, then sometimes, I would go to a lonely place, on leave for a month. In that field of my service (to the Sangh), I never enjoyed any un-necessary leave. I would visit the Harijan Residential area, even on Sunday, and would begin some activity. I would warmly mix, and move with the people of that area. In Nadiad, I had to reside in that area for a considerably long time. I know that, as the God's Supreme Grace. At that time, one of my relatives, Shri Chunilal Vyas was working in the (Harijan Sevak) Sangh. He always used to often make me agitated. He would say, "You are the first one of all, to have entered (the Sangh), to serve the Harijans, and are used to perform alone many tasks, involving responsibility; but taking away all that work from you, they have entrusted you with a task pertaining to a small School. That is your most disgraceful insult. You are a coward. You do not oppose that. You are afraid of them all. You do not have strength, and courage to speak the Truth."

That fellow, so long as he was working under me in Nadiad, used to remind me often in such way. After he was transferred from that place, and when I happened

to see him, then he would not spare me from reminding me in that manner. By the God's Grace, thereafter, I was already deep in the Ascetic Practice. As such, I would go on accepting, with firmness, satisfaction, and love, all those circumstances and events, with a view that 'they are for my development (in the Ascetic Practice)'.

Though my work in Nadiad was limited to a small School, yet, I had not limited my work to that School only. As such, I used to organize, once or twice in a year, grand functions, 'to create awareness for eradication of untouchability'. On the 12th no-Moon day (Vad-Amas) month of Bhadarva as per Indian Calendar: Gandhiji's Birth day, to avail my-self of that occasion, I had organized a Get-together Function of the Reputed gentlemen of Nadiad, for the Harijans, to celebrate the occasion. On that occasion, I had made arrangement for us all to sit-together in one row on a carpet (spread on the ground). I had invited persons from amongst various sub-castes (classes) of Harijans. I had also arranged for the distribution of invitation cards, in person, to the reputed citizens of the Nadiad City. By the God's Grace, that function was successfully accomplished. Shri Gokuldas Talati, (who was addressed as 'Bapu' by everybody in Nadiad), and Shri Fulchand Bapuji Shah, and also such other reputed gentlemen were present by special invitation. On the next day, that function created a great uproar in Nadiad; and at various places in the city, there was uproar, and futile discussions about that function.

The castes of both Shri Gokuldas Talati, and of Shri Fulchand Shah gathered together, and decided to outcast

them from their respective castes. Both of them had persons in their respective castes, who would favour them; as such the castes were divided into two sections. The effect of that Vaishya caste had also effect on my caste, as being of a back-ward caste. There was also an uproar to oust me from my caste; but that did not happen, might be because of the good feelings, that Shri Godadiya Maharaj had for me, as also my humble behavior, and good disposition, always to my caste. When he (Shri Godadiya Maharaj) would come to Nadiad, he would stay at the Cremation Ground (Smashan), and I had also to sleep there every night. Due to that, by God's Grace, I had established relation and contact with him. As such, I used to visit him often. However, he had some indication of my progress in my Ascetic Practice (Sadhana). On my part, I would not miss my serving to him as much as possible. Other gentlemen from my caste also used to visit him often.

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By God's Grace, since the time this Soul (Shri Mota) attained the Ascetic practice, he (Shri Mota) would hardly sleep at home. He would always sleep at the Cremation Ground; and would also stay at the places, where fear might be experienced, or would be frightful (to stay). Moreover, where there would be fear of Serpents, or where animals such as tiger or lion etc., there he would make a conscious effort, by God's Grace, to have the opportunity to pass the night (in those places). A man does not become fearless, even of social customs and traditions, as also, of the pressure on account of that. He would also feel great fear of the people; as he could not go against the

social customs and traditions, and would remain fearful of such atmosphere. Whenever such events happened, then this Soul (Shri Mota), by God's Grace, had made very determined efforts, in order to be free from fear. At that time, in the City (Nadiad), I used to pass nearby the relatives' homes, singing and dancing by reciting devotional songs. There, I would meet on the way, maternal aunt (masi), maternal uncle (mama), and other relatives; but no one would stop me, and speak with me (in that regard). However, when I would see them, then reveling in my devotional songs, I would pay my respects with folded palms of two hands, and moving (bowing) my head a little; but I would never wait there (stand to talk), and revelling in such (devotional tune), by God's Grace, I would (instead), feeling proud, sing with full voice. Due to that, the carefree condition, I had, that no one else could understand that intoxication (of devotion). To cultivate fearlessness, I had never taken any pre-conceived steps; but in my life, whenever such kind of events, incidents had happened, then, by God's Grace, to be fearless, I had such carefree state to forcefully fight against them.

When I would have to stay at the Cremation place, or any such other frightful places, it was not, that I had the sole ambition to be fearless. With the intention, that I would have the solitary place for me, a little away from the commotion of the crowd of people, I could, joyfully and peacefully, engage in my Ascetic Practice. In the beginning, not that, I would not feel fear; but in such event, I would continue reciting God's name, and praying. Fear is caused due to some inherited culture; and if such

cultural traditions are removed, then no fear would be experienced. By God's Grace, I had developed in my heart, such deep understanding; and as such, it was possible for me to be free from fear.

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Moreover this Soul (Shri Mota) had never been enrolled as a member of the Congress. However, I myself got fully engaged in the National Struggle (for Freedom) of 1930. At that time, to experience, that to what extent, I should cultivate fearlessness, by the God's Grace, I jumped into that struggle (for freedom). The Thakor (Landlord-Petty king) of the village Devan (Sub-district: Borsad Taluka), deceitfully invited the volunteers, engaged in the Struggle for Freedom, for a Public Address arranged at night; and surrounding them from around all sides, started beating them heavily with the sticks. This Soul (Shri Mota), reciting God's name, was taking the beatings by the sticks, and did not move, even a step ahead, from that place. Many kinds of such incidents happened in the 1930 (Freedom) Struggle. Even my imprisonment was with the intention, that I would continue my Ascetic Practice there (un-interrupted). My mother would not permit me to go far away, for a long period, for my Ascetic Practice, to a solitary place. Then, when the 1930 Freedom Struggle started, I said to my mother, "Mother! Now, this is a time to repay the debt (of our Nation), as one of the citizens. The obligation to that (the nation), which sustained our lives, now challenges us to join ourselves, with pride, in the Struggle (for Freedom). Now we should not remain quiet, just gazing at (watching) what is happening. Please give me your

consent. Arrangement to meet with the expenses of our social dealings will be made by God's Grace". Any way she (mother), though unwillingly, gave her permission (to join the Struggle). I had already written to Shri Parikshitbhai, to make arrangement in my place for the management of the office; and that, I had also made financial arrangement, for maintenance of the office. However, while continuing my Ascetic Practice, I would not speak with anyone, observing silence in the prison. I remained fully engrossed in my usual practice of 'recitation of God's name, prayer, and meditation etc.'; and I would lovingly show enthusiasm in carrying out the task/s given to me in the prison. However, many persons' (prisoners') dubious real nature would be exposed. They would do so many kinds of such deception; and carry on such strategies, that on observing that, I felt that, "How could such people maintain feelings of non-violence (have faith in non-violence)?" I had felt, that they could possibly not have faith in non-violence. They had only joined, by being carried away, in the momentum of the atmosphere, then prevailing. In the prison, by the God's Grace, I used to pass my time in 'constant recitation of God's name, prayer, meditation etc.' remaining unaware of other activities. The reality (of my such behavior) had already been experienced by Shri Parikshitbhai, and Shri Hemantbhai.

(Jeevan-darshan: Pages-53 to 55)

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This Soul (Shri Mota), in all his social dealings of life, has constantly attempted, with knowledge and devotion, to cultivate the quality of humbleness. By God's Grace,

this Soul (Shri Mota) was (also) endeavouring diligently to bring his (quality of) humbleness to zero level. The humbleness was carried to such a low level, that many persons would consider, and know me as an idiot. The humbleness is not cultivated just like that. It is hardly known, that one has developed humbleness in oneself, without having the force of various kinds of understandings, beliefs, and obstacles, mitigated in life. As such, without giving importance to my own understanding, I used to follow all others advice, and suggestion, with love and devotion, and everybody would know about it. It could not be possible to behave in such a (humble) way, without having unattachment enlightened within. When I was the Joint Secretary of the Gujarat Harijan Sevak Sangh in Sabarmati Gandhi Ashram (Ahmedabad), then while working there, I would have to visit toilet, when I had some urge for that. At that time, the sisters of the Girls' School would tell me jokingly, "Chunibhai! Do not visit the toilet. Go back"; and I would follow that advice with full understanding of the intention behind that (advice-remark), but others (in my place) would consider it as foolishness. However, in that also, the underlying intention was to cultivate restraint, which I would keep alive in my mind. I did know, that if one suppresses the urge to go to the toilet, it might be harmful to one's health; but the action being done with awareness of its intention results into less of disadvantages. By God's Grace, I was having such experience, many a time in my life.

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When I had to manage the Nadiad Ashram, then during holidays, I had an occasion to visit the (Ashram) Students' village. We would stay in their Residential Area, and would also stay in the Untouchables' residential area. We would carry their utensils such as, big pots, pots etc., to the river, or to the pond, and by cleaning them, again and again, would make them very shining; and then, we would fetch water in those utensils (to the residence). When we would come back, along with the students, with the utensils, as thus shining, the people of that area, would become angry, and would threaten us also. We would cook our meals in that area, and organize programme of singing Devotional Songs. That work was carried out only, because of my honesty to my duty, as also my loyalty and faith, arising out of my Ascetic feeling.

(Jeevan-darshan: Pages-60-61)

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This Soul (Shri Mota) would not have rest, even for a moment, during that period of Ascetic Practice. I had to carry out my duty, duty, and duty only. As such, I was definitely benefitted, and did not suffer any harm. I had, myself, experienced many injustices. As such, how could I write about its story, or history? It would not be our duty to judge, whether that Soul (Shri Mota) suffered the injustice, or not. I had never been grieved on account of that; on the contrary, I had my good feelings, increased towards my friends, and not reduced."

(Jeevan-sopan: page-190)

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When I would go to a lonely solitary place, I would not think about having my meals, or activities in having meals to eat etc.; but, when I would feel hungry, I would drink water from the nearby pond. I would prefer a place, that would be quite lonely, and far away from the populace, as also fully endowed with natural beauty. As such, I would not accidentally encounter any person. For minimum 4 to 5 days, or sometimes for more than that, I would go without food; and yet, I had never been perturbed for want of food, and that was God's Supreme Grace (on me). I had also an intense fondness for Ascetic Practice. I would cultivate different kinds of Ascetic Practices, and would have something new revealed out of that. I would have such kind of feeling , earnest in my heart, as in Archery, one would have his vision of eye on the object to be aimed, and steadily fixed. However, I would often have stages of slowing down, and sometimes, would experience frightening effect of retardation, in my Ascetic Practice.

By God's Grace, I had to go to a place called 'Dhunvadhhar', (a waterfall) on the Narmada River. If we would observe standing opposite to the 'Dhunvadhhar', then on the left side, at quite the end of the waterfall, there was some place, like a Cave (Den). I had an intuitive order to sit there for my Ascetic Practice. One would be just frightened by the thumping sound of the waterfall. Hence, It was not a small matter, even to sit there, and then too, again faithfully engage one-self in the Ascetic Practice. It was a place, where no one even could dare to stay. Even 'could not dare' would not be a proper word.

It was a place, where one would lose one's courage (to stay). By the God's Grace, I had the order from within, and I had to think how to implement it, with love, and devotion. However, if there is enthusiastic feeling in the heart, 'to do whatever has to be done', then, the solution to carry out that action, as also, the wisdom for that, would be available. Such was my live experience, not of one time, but also, of many a time. I would not write about what means, I had adopted, so that I could enter the cave near the Dhunvadhhar Waterfall; but by God's Grace, I had to stay there for more than 21 days. It was possible for me to pass, by God's Grace, each and every moment in the Devotion to God, as also, in practicing the study of different Ascetic Practices, and that was the God's Supreme Grace. To have the meals, even after 5 to 6 days, was also at the God's Will only. Thereafter, some people would try once to give some utensil, packed with the meals, tying it with rope, and swinging the same, within the catching hold of my hands, so that it could reach me. I had to pass my urine and stool, there only. This Soul (Shri Mota) has undergone such various kinds of hardships in his life.

Once, I had gone, from Gujarat Harijan Sevak Sangh, to Madhya Pradesh, on a month's leave. At that time, for 24 to 25 days, every day, without taking any kind of meals, or water, or anything else. I would eat my stool, that used to come out easily till the last day, as also would drink the urine; and as such, the excretion of the body was cleaned, as also, my physical health was improved. However, I did not have any nausea in eating my stool; but in drinking urine, there could not be so much nausea

(as that for stool).I did not feel stinking smell in (eating the stool); and it would taste such as that of cow-dung. That could only be possible on account of my intense faith (in the Ascetic Practice). Such kind of practice could be considered such, as that of a Mendicant, following the Cult of Black Art (Aghori). It could not be, that such kind of Ascetic Practice could be necessary for any other else to follow. However, nobody had suggested me to practice that; but I had, on my own, thought about (to practice) it.

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Once, this Soul (Shri Mota) had to go to a solitary place, called 'Chitrakuta'. At that time, one learned Brahmin (a Pandit) used to provide me with meals once in a day. During such period (of my Ascetic Practice), I would not have any kind of conversation with the person, who would serve the meals. As such, I did not have any conversation with that learned Brahmin; but he had obtained my address, when I left that place. Once, that Pandit had visited Nadiad. My mother provided him with necessary ingredients to cook his meals, as he would not eat meals cooked by anyone else. He said to me, that I had never slept in my home; and I also said to him, "Every day, I go to the Cremation ground (Smashan), outside the village, to sleep there. As such, you can also accompany me (to sleep there)". Then, we both slept at that night there, on the Cremation ground. There, I would continue my Ascetic Practice at night, and he would also do his Ascetic Practice. As such, I had the impression on my mind, that he would be doing that Ascetic Practice (to perform) Black Art (for Ghosts etc.).

Then afterwards, he talked with me about such kind of his Ascetic Practice, "There is also a species of Ghosts, as that of Human Beings; and by the Art of Spell (Black Art), that can be directly visualized". He made me directly experience the same. He would tell me, "I had yet to take one last step to go ahead in that (Black) Art. To accomplish (that Art), by performing some kind of sacrificial rites (of igniting fire), and various oblations have to be offered to that Sacrificial Fire. Thus, if by completing those rites, the sacrificial fire is ended (rites completed), I can then have the attainment, in the learning of that Art". I told him, "We do not have anything to do with such attainment (in Black Art). We only need Independence". Then he told me, "By that Black Art (for Ghosts etc.), even the Viceroy (of India) can be made perturbed to do as we will desire him to do; but to complete the ceremony of that (Black) Art, I have come to you, to ask for money, for the oblations, that are required for completion of the rites". I told him about my (strained) financial condition. He suggested that, I should help him by collecting donations (from others). Then, conveying him clearly about my inability to do that, I paid him railway fare to go to Ahmedabad, and sent him off.

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*Once, I had observed Roja (Muslim's fasting day) in Karanchi. I had resolved to observe that fast for 40 days; but when 38 days of my fasting was over, I met with

* (During his fast (for Roja), Shri Mota used to have tea, two times only, and nothing else).

one Godadiya Maharaj (a Saint). He said to me, “why (do you observe) so many fasts? Just stop (doing) it; and now eat meals.” At first, I replied, “Well.” Then, I thought, “why should I give up fasting for the remaining two days? When so many days have passed, then let me have fasting for two days more.” As such, under power of my subtle Ego, I did not obey Godadiya Maharaj’s order. During that time, when I was going to some place in my respected Host’s car, accompanying him, a Muslim Saint (Faquir), in dirty clothes, sitting on a raised platform on the public road, called me with gesture of his hand. Then, making the car stop, in spite of my host’s objection, I went near him (the Muslim Saint). That Faquir told me, “Have you not been out of your Ego, as yet? Now eat this sweet, and end your fasting (Roja)”. At that time, I came to realize, that God had arranged for that, to shatter my subtle Sattvik Ego. As such, I became prepared to eat that sweet. My host said, “O Man! After undergoing fast for so many days, you should not eat this sweet. You will become sick”; but honoring that Muslim Saint’s command, I ate there only, the sweet offered by him, and ended my fasts (Roja). Even though, we would have power of Ego in virtuous (good) resolve, it would need to be shattered. God, by His Grace, makes us shatter it.

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This Soul (Shri Mota), knowingly, and with full understanding, had developed cultivating humbleness. In the field of my service therefore, discarding my Ego, I would try to accept a lower post in (my) service. In the Branch of Nadiad Ashram, and in the Ashram, this Soul (Shri Mota)

held the Main Post (as Head Master); but I would work under my junior teacher, promoting him to the post of Head Master. As such, the junior teacher would get the best education, as also, would learn to be humble. I (Shri Mota) was transferred to the Bodal Ashram, as the Chief Manager; but I had myself requested the manager of the Sangh, to appoint on that post, Shri Hemantbhai, as the Chief Manager. And now, I myself made Shri Hemantbhai, as my superior, and that too with my asking.

“Though working in the same Institution (Harijan Sevak Sangh), I did never become over-wise; and hardly, I had to give orders or instructions to the person, holding the Chief Post. Also, it never happened, that I would undertake anything, by coming forward to do that. By God’s Grace, I would observe silence as much as possible, and I would fully accomplish my service-work, compared to others. The intention to write about this is, that all my relatives might understand the same, and could try to behave accordingly.”

(Jeevan-sopan: Pages 75 to 77)

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Shantiniketan was founded in commemoration of Maharshi (the Great Sage) Devendranath, and yet his original burial ground (Samadhi Sthala) was in a dilapidated condition. As also, on every day, at the break-fast time, many beggars, men and women, would stand for begging outside the Kitchen room; and after the break-fast was over, they would be scrambling to snatch the remainder. On account of these two events, I had a desire to meet

with Shri Rathindranath, the son of Shri Ravindranath Tagore, the Best Poet, and the Chief Manager of Shantiniketan. *Shri Mallikaji had suggested to me, that I should not meet with him, because his nature was such that, he might ignore me; but for me, I had, with love and humility to do, what I had determined to do. I would not care about, whatever its out-come would be for me. This is one of the characteristics of a True Ascetic. As such, I sent him a chit, writing my name on it, to meet him at the time, convenient to him. Then, he called me inside, and asked me the reason, I wanted to meet him. I explained to him, "In this holy atmosphere, I am grieved about two things: one, that the place, where the Maharshi (Devendranath) attained, and remained in Abstract Contemplation (Samadhi) for eight hours; and being in that Samadhi, he had pronounced the word, 'Shantiniketan'. Thus, based on his pronouncement, the Institution was named as 'SHANTINIKETAN'. That holy place of Samadhi is now in a dilapidated condition, that is shameful for such a (reputed) Institution; and the second one is, that at the break-fast time in the morning, there is a big crowd of beggars outside the kitchen, and after the break-fast is over, the scramble, that is created (by the beggars) to snatch away the left-overs. This event creates a sort of curiosity

* (The Professor of English at Shantiniketan, Shri Gurudayal Mallikaji's family used to reside in Karanchi. I have had good dialogue with him then. He is such an Embodied Soul (Person), who had already been initiated into the (Spiritual) Ascetic Practice from the bottom of his heart. His humility in Ascetic Practice is worth following).

in my heart. With respect to both of these events, I have come to request you, that if you kindly make proper arrangement, then it would be the best in the circumstances”*. However. He neither responded to that, nor even spoke a word in that regard. He listened to both of my requests carefully. Then, after begging his permission, I immediately came out of the room. Thus, I myself felt fully satisfied, that I had approached, and did meet him.

(Jeevan-sanshodhan: Page-174)

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During this Soul’s (Shri Mota’s) period of Ascetic Practice, there was such a great period full of hardship, that in spite of my (Mota’s) all diligent efforts, it could neither be possible for me to do anything (no success could be possible), nor I could progress higher in that Acetic Practice. At that time, I (Shri Mota), with knowledge, and devotion, asking for the Preceptor’s (Sadguru) support, complained loudly, and prayed many a time (to God for His Grace). *In the last line of my every prayer, my

* (Dhaal: Vaishnav nathi thayo tunre!)

Hari hun shun karunre, mujane chen pade nav kyan jo;
 Chitta chonte muj koi vishena, mano-mathamam bhare:
 Kan hadseli mujane mukyo, vhenamalamam bhare....Hari
 Sunder mel hato jamelo, muj-jivanano Bapu!
 Kone marun ghar vanasadyun, hatun je lipyun-gunpyu....Hari
 Jeevan-pathaman kyanthi avyan sukan rana-medano?
 Ras-kas maran udi gayan kyan? Kyanthi aa tofano?....Hari
 Damadol thati muj nauka, chadhyun muj man vantole;
 Nivrutti-Pravrutti vachche kan sapadavi mare?....Hari
 Jem suzyun tem didhye rakhyun, madar tunj par bandhi;
 Thavan kan lathadavi mare avi jyan mane aandhi?....Hari
 (Jeevan-pravesh: pages-116/117)

respected Preceptor's (Sadguru) name, "KESHAV", would be pronounced. By such prayers, I have had in my life, constructive benefit (of spiritual development); and that is my visible, direct experience. **It is a fact, that we do have Preceptor's assistance; but it is experienced, when we would heartily, with devotional love, get surrender it. Our feeling, to offer our devotional love and surrender to Him, could never be compared with anything else. Our feeling of devotion, experienced in our heart, towards the Preceptor, is quite fully capable and powerful, to specifically sustain us, in concentrating, and having our mind centered in the Ascetic Practice.

(Jeevan-sanshodhan: Pages-201 to 204)

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In the year 1931, when Shri Hemantbhai, and myself (Shri Mota) were together in the Sabarmati Ashram (Ahmedabad), then he had asked me, "What are you murmuring?" When he asked me (about it) often, then only I replied, "I am reciting, Harih-Aum". Except that, I did not say anything else. My other colleagues, serving along with me did never even know about it. Then, how would it be, that I would have told anybody about the miraculous experiences, I had in life? I have deep in my heart, some facts relating to the experiences in the field of my Ascetic Practice, that still remain alive. I have observed silence about it, before any of my wellwishers. However, to observe silence, and sustain restraint, could not be that

** (These prayers are contained in the book, 'Keshav charan kamale: At the Keshav's feet as lotus').

easy, as we might think. By God's Grace, I had in my mind, that whatever was HIS work should be secretly carried out. As such, though Shri Hemantbhai, and I (Shri Mota) were together from 1926, yet in 1938, Karanchi he would hardly first realize about this Soul's (Shri Mota's) Spiritual Life. In the year 1931, we stayed together in Bodal Ashram. Then, while conducting the class in the room inside, once accidentally, with some intention, and on inspiration from HIM (God), I had totally lost consciousness of my body; and when the students (on observing this) went outside, to call Shri Hemantbhai, then he had observed this Soul's (Shri Mota's) such state of Abstract Contemplation (Samadhi). At that time also, I told him, "Sometimes, I do have such condition-state", in such a way, that he would not have curiosity to know (more) about it. As also, once or twice, at midnight about 1.00 a.m. to 2.00 a.m. he had seen me seated, either near the wall outside, or under a Rayan Tree (bearing yellow sweet fruit), praying (God). Though, after burdensome physical activities throughout the day, how could I have strength in me, to wake up and sit at midnight, and then next day, to continue enthusiastically, resuming the usual daily routine? He was astonished to observe all that. Once, Dr. Nagar of Borsad General Hospital had told him, "He (Shri Mota) loses consciousness of his body, while singing Devotional Songs; and from his eyes, drops of tears of his Love and Devotion to God would continue flowing. I have observed that many a time." He had come to know about it through Dr. Nagar; but this Soul (Shri Mota) had no desire in that regard (to spread it). Thus, I have intentionally observed silence for so many years.

Now, let me tell you, “Why do I write about such events”? After having attained, enough and worthy trait, and continuously maintaining that, such state (of abstract contemplation) would not remain the same, after crossing certain stages of (spiritual) development. Initially then, it was worth for this Soul (Shri Mota) to observe silence, and secretly perform Ascetic Practice; and as such now, by God’s Grace, I have such a state experienced, that the whole state of my life has changed: and my apparently same body experiences a new life. As such now, for the intention of this Soul’s (Shri Mota’s spiritual) development, I have thought it fit to express myself to the relatives (my experiences).”

(Jeevan-sanshodhan: pages-233/234).

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In 1931, when Hemantbhai and I were residing together, and working in the Harijan Ashram of Bodal (village), and earlier to that period, when I was residing in Nadiad, one person had told me very much against him (Hemantbhai). That person had also made many complaints against him. However, If I had been incited by that, then it would not have been possible for me to carry on with him; but, by God’s Grace, ‘it would be advisable to listen sympathetically to what others would say, and yet we should not take it to heart’; and since I had cultivated impartiality and equality, it did not have any effect on me. ‘To listen to what others say, but not to get influenced by that,’ is not that easy, as we think; as such, it is better not to hear anyone’s negative talk/story.”

Looking at, 'what a cordial relation had developed between both of us!', even Harivadanbhai, and Parilkshitbhai were astonished; and they had said, "Both of these persons carry on their wordly life, as if they are Husband, and Wife". Hence, our friends had, in joke, named us as 'Gulab (Rose), and Kusum (The name of Flower)'. Once, when Hemantbhai had gone to Surat, then just to joke, he had written openly in the Post-card, addressing me as, 'Dear Gulab (Rose)', and signing at the bottom as, 'Yours Kusum (The name of Flower)'. Their relatives still remember that incident."

(Jeevan-sanshodhan: page-271).

In the year 1932, when I was released from the prison, then Shri Thakkarbapa was in Mumbai; as such I had to go (to Mumbai) to pay my respects to him. He ordered me, "Now, you have not to go to jail. You have to work for the Sangh'. In that, my father (bapu) also agreed, and advised me, 'What Thakkarbapa has said, is true, and I also advise you as such"; and I agreed to that. I was appointed as a Secretary; and I had the management of the Ashram. At that time, I was aware of my constructive responsibility; but due to the supervision of all the institutions of the co-operative society, I had my attitude to Ascetic Practice slowed down a little. When I experienced such conflict in me, then by God's Grace, I was inspired, to again remain constantly in devotional feeling (to God). Thereafter, all that work became secondary for me (to such work of the Ashram).

Many a time, it would so happen that, 'though we would understand within, but it could not be fully explained;

and yet, we would understand something new, experience something new, and would get new strengthenergy'. I have directly experienced that, 'if we have love in our heart towards the Preceptor, it does (certainly) inspire us.'

(Jeevan-sanshodhan: Page-303)

When, Shri Hemantbhai Nilkanth, and I were residing together in Karanchi, then many a time, he had observed me in the emotional state (absorbed within). I would experience emotional state of Meditation on such motives-causes, and in many ways such as, 'some beautiful scene, emotional statement, such emotional reading, natural simplicity, some good devotion song etc., and it would continue for a long time, for about three years. Having such emotional state, also, simplicity and truthfulness are expressed-experienced there in. Thereafter, it becomes naturally active-alive. Then, for such a person, it is not necessary to behave as such.

By God's Grace, we would not wish to be known as, 'clever'. Earlier also, nobody would consider me as such intelligent. Hemantbhai is my old colleague, and he is a witness to that. He knows, that I used to be known as the one, 'having education up to two or three Standards'. My relative, Shri Nandubhai, on observing me typing in the office of Harijan Sevak Sangh, was astonished, 'Oh! This (Shri Mota) knows such English! Whether he can type (in English) also!' This Soul (Shri Mota) is such dull and foolish, as he was earlier, and thoughtless, as you would say. Let him have as many abuses as possible; and do not come in between".

(Jeevan-sanshodhan: Page-138)

“I have been abused by many relatives; and I have been hated also, by my relatives. Some of my relatives have also sent me back (from their homes). Some have opposed me much; and some have believed something else in their mind. However, nobody has given me (any) importance to me, in spite of my having in me, such virtuous traits, as could be experienced in the Sublime Life. And yet, this Soul (Shri Mota) has no ebb in respect towards anyone. By God’s Grace, I could make myself available, at any time, to be of use to them. I would have also extremely foul abuses from some persons; and yet, by God’s Grace, God has made me to shower love on them. That is HIS Supreme Grace. If someone has obliged me even a little, or if this Soul (Shri Mota) is indebted even a little to someone, then, to repay that, this Soul (Shri Mota) has also undergone much diligence. This Soul (Shri Mota) has never said to anyone that, which he has neither put into practice, nor this Soul (Shri Mota) has conveyed anyone to behave as such (in his life).”

(Jeevan-manthan: Page-226)

“By God’s Grace, I have secured permission to sleep at night in those solitary frightful places, where no one is allowed to stay-sleep at night. As such, how could I describe the experiences, that I have had, in such (frightful) places?; and also, how could that be realized without visible direct experience in that regard? As and when, one by one, when we reach the Highest Peaks (Highest level of Attainment) in the Ascetic Practice, then, from one point of view, we gradually become aloof. As such, it is not, that we would not be able, to mix with all others. Such

feeling of disassociation is something unusual. In such a state, we revel more in inner bliss. At that time, in Bhuj (Kuchchha), it was necessary to have permission from the concern state authority department to stay at night on that Hill, as there was fear from carnivorous animals. However, I obtained that permission, and passed my night there. As such, I have in my life, impression of remembrance of (my stay at) night there. Many a time, by such sweet, and pious recollections only, I have experienced in my heart, unique Bliss, and love. This Soul (Shri Mota) could not be able to remain present in serving his Spiritual Mother, at the last moment of her death. As such, I was very much grieved in my heart, for that incident; but what to do? However, on that Hill (in Bhuj), while I was sleeping in the open veranda of the temple there, at mid-night, God made me feel satisfied about that event (of my non-presence at the moment of her death). As such, she presented herself before me; and I could then experience the pleasure to sleep in her lap, and I could talk with her also; but when I changed my side (of the body) in the sleep, then she disappeared. It was not an experience of half-sleep, or a dream; but in my fully awoken state, I have had her direct embodied perception. However, no one would believe in such fact. In the same way, at Balaram in Palanpur, I could pass my night there, by God's Grace, having some miraculous experience.

(Jeevan-sanshodhan: Pages: 159-160).

By God's Grace, I would try to understand the oscillations created by many kinds of my Ego. The result of such spiritual practice was. that I would spontaneously

experience in me, arousal of such traits, as equality, impartiality, peace, discretion, bliss, forbearance etc. As such, being aware with devotional knowledge, and with the intention to attain that, the traits are spontaneously cultivated, by the Ascetic Practice, in that regard. This Soul (Shri Mota) was not accustomed to cultivate the traits only, and I did not know about it either. As also, I would not have such conscious imagination at that time, to only cultivate the traits.; but I would have some rare bliss within in experiencing, that I could cultivate such traits, by constant study of Ascetic Practice, with proper devotional knowledge. And from that, I have developed Self-confidence, that was worth (for my Spiritual Progress).

For doing any business, as we need, capital, business acumen, discretion, knowledge, experience, etc., so also, to develop faith for (spiritual) development in life, Soul's Power is necessary. Now, from where to have the initial Capital for that? That question perplexed me a lot. Even if a person very much thinks to do business, and if he has no all such necessary means for doing business, as also, no capital, and to acquire that, does not have proper acquaintances, or relations, then he could not implement it. Such happened in this Soul's (Shri Mota's) case; but my Preceptor had ordered this Soul (Shri Mota), not to remain in-active, and get frustrated, and helpless. I had, therefore, decided to properly implement my Preceptor's word in my behavior at any cost. And, By God's Grace, I had such kind of understanding (of not being helpless) developed within, and thus, I was saved from such state of being frustrated. At that time, I would become completely

absorbed in my Preceptor's faith (in me). Then, I would pray for that, with extreme affliction, and kindness, from the bottom of my heart; and then concentrating all my attention to solve that, I would behave with discretion. This Soul (Shri Mota) would then spontaneously have its solution, such as a bamboo plant naturally springs up from the ground. As such, this Soul (Shri Mota) could realize, "O Soul (Man)! Your acute desire for (spiritual) development in life, strong faith towards it, and diligence to persistently doing efforts, valor, extreme patience etc., as also power of (your) traits are not just insignificant.

(Jeevan-pokar: Page-127)

"When this Soul (Shri Mota) experienced obstacles on the path of (spiritual) development in life, and when that was felt pinching, then, I would be in such an acute state of mind, that I would not rest, till that matter would be solved, as also, I would pray from the bottom of my heart, and yet, if it (the mind) would not be satisfied, then this Soul (Shri Mota) would introspect within, the different facets of mind, breath, consciousness, intelligence, and Ego; and I would observe, that there would certainly be some imperfection, either in my faith in prayer, or those means such as mind etc, would not have been properly absorbed, or I would not have awakened in me such concentration, or my mind centered on it. By such indepth analysis, by God's Grace, I would continue making diligent efforts, to get absorbed into Devotion to God. As such, I had succeeded in attaining devotion of prayer deep in my heart. Thereafter, I had given up my desire to attain any fruitful result by Prayer. It was also not proper for me to

entertain such desire. As such, this Soul (Shri Mota) had awakened in him such self-confidence, and true faith that, 'By God's Grace, if we would get engaged in performance of the duty allotted to us, perfectly and faithfully in a proper way, then HE (God) is also going to perform HIS (God) part of the duty: (God helps those, who help themselves)".

(Jeevan-pokar: pages-113/114)

"In having concentration in devotion to Prayer, or getting absorbed, or being absorbed in concentration, if the mind, or intelligence would sometimes have hypothetical thoughts, then I would tell them that, after having given my Soul, 'of what use would be in having such hypothetical thoughts?' And, when I had some oat in Devotion within, I would address it with love that, 'It is the sign of love to die offering myself at HIS (God's) feet'."

I had, in me, the feeling, that it would be better, if 'the aim, that God could remain present in front of me for all the time'. And, by God's Grace that has been expressed in the Devotional Song, 'At thy feet, poem (Tuj Charne)!' In that song, there is Devotion in His Prayer. In that, there is also Meditation, expressing where, and by what kind of means, that could be attained. Therein, it is also described, as to how could that life be, as being established in Consciousness, developing, and having His Grace bestowed on it. At the end of that prayer, it is also expressed, what I have to ask from him. That prayer has awakened in me, such kind of God's Grace, that I would always sustain in me, the presence of the Aim of my Life; as also, that prayer has made me achieve the great aim of my life.' In my childhood, I used to have

dreams about the Himalayas; and would have often inspiration arising in me, to go to the Himalayas. Not only that, during the period of my Ascetic Practice, I would think about it often. Then, my Preceptor awakened in me a gentle feeling, that I should have the prayer, 'At thy feet' (Tuj Charne) printed, and published; and from that, with whatever income would be earned, I should travel to the Himalayas. In the year 1923, I needed some little amount to have it (At Thy Feet) printed; but it was difficult for me to even obtain that much amount of money. My initial spiritual Mother had given me that amount for its printing. However, I did not start any campaign for its sale, and yet by God's Grace, I could have the amount of Rs. 437/-, and I could travel to the Himalayas." (Jeevan-pokar: Pages-131-82)

If I could not have enlightened in me, sustenance to continue my Ascetic Practice, then I could never have experienced such (spiritual) strength. To attain new energy, we have to continuously use the energy, that we have; and as our understanding would develop, by using our energy, we would also have the strength by its use, and would attain good traits. As such, if we would kindly put to use our devotion-faith, and continuously sustain doing its practice, then only we could attain some success. I do not just tell you such tales, as if I have returned from a cave (in the Himalayas, being enlightened there), so as to prove them in any manner. By God's Grace, it has been possible for me to behave in the way I have lived my worldly, and social life; and also, I persuade you to behave in that manner." (Jeevan-pokar: Page-306)

Prayer would have to be performed with acute Devotion; and every day, I would do many such prayers, during the period of Ascetic Practice, that would awaken in me, such faith, on that day of my Ascetic Practice, and to strengthen my devotion, I would then memorizing, express it in humming. By God's Grace, I would sustain in my heart, the constant conscious practice of that devotional feeling, so that, it would penetrate deep into my heart, and would fully sustain my whole life with devotion and faith. Of course, there would also certainly be recurrence of such event (in my life). If we would want to have any of such feelings manifested in life, then its repetition in our life is necessary and unavoidable. Repetition is at the heart of the study (to attain perfection). By such repetition in life, consciousness, and energy, for new creations are experienced in the heart. Along with the recurrence, we experience some kind of novel inspiration also, because in such recurrence, feeling of devotion, in our heart, is also experienced; and new creation comes up from such feeling of devotion; and because of such new creation, each repetition (of feeling of devotion) is expressed in different respective ways. I had, for many years, such devotional songs, depicting my association with the Saints. I would then every day compose two to four devotional songs, depicting the devotional feelings prevailing then, to strengthen them within. Thus, I had three or four bags full of those prayers. Then, in 1930-32, there were days of revolution. I participated in that (struggle), and received in return, beatings by stick, imprisonment, and penalty. In that age

of non-cooperation, we did not have to pay penalty, and if it were so, then also, my financial condition was not such (to pay that). At my house in Nadiad, confiscation was carried out three or four times, and they seized and took away all my belongings. In that, they took away also, my three bags, full of devotional songs of Prayer, that were lost forever; but at that time also, I did not experience grief for any loss of those bags, because, I would then experience the intention of that creation (that had strengthened my faith in God).

Based on the above incident, I remember another event. Once, I had been to Sarkhej (village), to meet with the Poet, Shri Sagar, to listen to his devotional songs of 'Love and Affection'. Before he would sing the songs for me, I had some spiritual conversation with him. I also talked with him, about the ultimate experience, relating to (my) Ascetic Practice. Thereafter, he sang songs for me. He said to me, "You have, in your heart, pure, unattached love, and that too, is of very Superior kind. I have been very much pleased with the fact of the 'inner world' you have told me; but I tell you with love, that the people, instead of grasping the proper substance, even from such high level of devotional songs, they would use them to sustain their life (singing them for commercial gain). As such, throw away all these compilations in the nearby pond."

And without waiting for even a moment, I offered them all to the nearby Pond. Even the Poet Sagar was stunned. I have now with me, some literature, saved from my earlier period of Ascetic Practice.

(Jeevan-sanshodhan: Page-342)

By God's Grace, this Soul (Shri Mota) did learn, through dream, about some subtle ways of Ascetic Practice. Sometimes, through the dreams, I would also experience, and learn some things (about my Ascetic Practice). My Preceptor, through my dreams, had shown this Soul (Shri Mota) some such things., which is the concrete fact of my life. Other persons could not be able to accept the true substance of such facts, and that could also be understandable. However, this Soul (Shri Mota) had been, through his dreams, made conscious of the most intense, and subtle, various kinds of drawbacks, stored in his Nature. I would also understand, through my dreams, my unknowingly done drawbacks. My Preceptor, had also awakened in this Soul (Shr Mota), through his dreams, the art of, how to behave properly, and discretely, in my social dealings. The respected preceptor had performed various kinds of subtle rites on this Soul (Shri Mota) as a base, in his dreams, through the dreams. By his Grace therefore, this Soul (Shri Mota) learnt about the visible experience, truthfulness, and concrete reality etc., of such facts. As such, my respected Preceptor, accompanying this Soul (Shri Mota), as if alive, would lead, and inspire me, wherever I went; and I would experience such Self-confidence revealed in my life. All these facts are not conveyed from my deranged mind. If many persons might believe that, to be a kind of mental discord, then in that, it would not at all be least considered, as their drawback. Let whosoever would understand as per his experience. It is not my claim that, everyone would accept, whatever fact mentioned as

above. It is also not that, what I believe to be true in mind, others should also believe it as such."

(Jeevan-Pokar: Page-108)

In the year 1924, as suggested by the Respected Shri Balyogi, I had visited a Great Saint. At his place, there was absolutely nothing such, as we would consider as ethical. Anybody would come, and would behave as he would like. There would be quarrels also (amongst them). There would also be fights, as also thefts. On observing that, I did neither ever have any hatred, nor did I ignore them; but then all that could not be understood. At present, I would imagine all about that. I did not have to think otherwise, as I had been aware of his magnanimity. And yet, I had thought that, how would such a Great Saint allow such nonsensical activities, to be carried on before him? But, thereafter I would understand "As water of both big and small rivers flow into the Sea, so also, various kinds of people go to the Saint, to fulfill their respective motives."

(Jeevan-pokar: Page-15)

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This Soul (Shri Mota) did not allow his respected Preceptor's word to go in vain. Shri Balyogi had come to Nadiad, to initiate this Soul (Shri Mota) on this (Spiritual) Path. He told me, "I have come on this side (Nadiad) on the Order of Shri Dhuniwala Dada (A Saint, keeping fire burning, with smoke). He is your Preceptor. Now go to him, and have his blessings. Go with such preparation (so that you can get his blessings)". How this Soul (Shri

Mota) would understand the meaning of 'such preparation'? I had already applied to the Secretary (of the Sangh) for leave, for about 7-8 days. When I told him about that matter, then he had become very displeased, and would tell me, "That is not considered as preparation. What about that, 'If he orders you to stay there'? You have to make such kind of preparation, so as to stay there, if he so desires. Do get prepared by mind also; and enthusiastically making such preparation, go on reciting (God's name) in mind."

Now, I did not have that much of time. My mother was in Vadodara. That mother, such Mother, who was addressed as 'Mother in Manane: To Mind', and who was this Soul's (Shri Mota's) real Mother, by the God's Grace; and because of her, this Soul (Shri Mota) could have real breath. As such, I went to Vadodara (to meet her). By that (spiritual) Mother, I persuaded my genetic Mother, any way, and had her Blessings. After coming to Nadiad, by sending telegram to Parikshitalal, at Navsari, I immediately called him there (to Nadiad); and handed over to him, the complete charge. He told me much about not behaving foolishly as such. I had to leave mother, brother's widow wife, her children, all without any means of support. I did not have so much financial means as to sustain them. In such circumstances, I had to make such sudden preparation, and that too, with enthusiasm, which was extremely difficult for this Soul (Shri Mota), at that time; but what was required to be done had to be done, and nothing could be done in that regard. By God's Grace, this Soul (shri Mota), would try repeatedly warning myself,

that it was my duty to behave as such. Thereafter, this Soul (Shri Mota) went to Sai Kheda (a village), where Shri Dada (Dhuniwala) used to reside. He had then kindly ordered me to stay, where I was (staying). As such, I returned to Nadiad. Shri Parikshitbhai again, affectionately, gave me his consent to resume my duty, and I began doing my work."

Those, who were enrolled as members of that Institution (Harijan Sevak Sangh), had to vow to remain as member (of the Institution), for three years. In that (vow), they had to provide the Best of Service, by constantly giving attention, and thought to the Harijans. However, my Preceptor suggested to me, "I should resign as a member (from the Institution), and yet, even you should work in that field (to serve Harijans)." Hence, I submitted my resignation, both as a member, and as a Manager of the Institution. However, I was persuaded much to continue as a member (of the Institution); but I refused that. Yet, this Soul (Shri Mota) would have good feelings for all those, working for the Institution. The meeting would be conducted at this Soul's (Shri Mota's) residence (in Nadiad). When Respected Shri Thakkarbapa would visit Nadiad, he would put up at our small house, having two rooms. It is the God's true Supreme Grace, that I could have such a Soul's (Shri Thakkarbapa's) good feelings. When we would be doing our duty, then it would be easy for us (to do our duty), if we could have good feelings of those, working in this field, that could be visibly revealed to us".

(Jeevan-pokar: Pages-182/185)

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When I would experience my Preceptor's nearness to me, then I would experience progressive feeling for development of my life; and whenever the mind would act mischievously, then I would experience his presence, as if warning me. His nearness to this Soul (Shri Mota) would inspire me to proceed on the Spiritual Path, and would awaken in my heart, (his) sympathy, and warmth. Then, I would feel, that I have (his) support, and could obtain (his) help, when I would ask for it. Thus, I had such Firm Resolve awakened in my heart. Also, it would be as something rare (as a miracle), when I would experience warm of his nearness.

(Jeevan-sopan: Page-131)

During this Soul's (Shri Mota's) period of Ascetic Practice, the Soul's tendency of nature (traits: Sattva-Rajas-Tamas) had not that less effect. By God's Grace, I would look for it, and to find that, I would continue to emotionally revel in Prayer. The examples of (my) prayers, during that time, and for that cause, are stated in 'Hrudaya Pokar: Cry from Heart', and in 'Keshav-charan kamale: At preceptor Keshav's lotus feet'. The Soul's kind of basic tendencies need to be rooted out. What does 'rooting out' mean? It is not only to abuse the same, but also, it has to be rooted out. When does 'rooting out' happen? (It happens), when the farmer understands, that something useless has cropped up, along with something useful, and that is harmful to, what is useful. If we would not root that out, then it would not allow the good one to grow. As such, the farmer roots out that, which is bad; and that is called 'weeding out'.

The Ascetic Practitioner, being aware of the same, has to carry out the process of 'rooting out'."

(Jeevan-sopan: Page-163)

My Shri Sadguru Maharaj had told me to do scavenger's work of collection of excretion. In Nadiad, nobody would allow me to do that kind of work. Since those in (Nadiad) Municipality know this Soul's (Shri Mota's) reputation, they would not entrust such work to me. Hence, I had written to Parikshitbhai, who was the secretary of Harjan Sevak Sangh in Navsari, to make such provision for me, so that I would get scavenger's (such) duty in Municipality there; and he did provide it for me; but, when I went to Shri Gurumaharaj, to have his permission, and blessings (for that work), then he refused me to do that job, and told me, "Now, you have not to go there (to Navsari). It is enough, that you were fully prepared for that job'. Yet, in the beginning, whosoever had observed 'vow of silence-solitude, this Soul (Shri Mota) would clean their excretion, and urine.

"Whatever events, that we experience (in life), they are to teach us something; but we could not understand their benefit, and that is the peculiarity of our Mind and Intelligence. If that Soul (Person) would immediately have spontaneous knowledge as to 'whenever, whatever, and why that incident happened, then to know, believe, and understand that, such soul's (Person's) base would be ripe for the Ascetic Practice. Then he would learn that quickly".

(Jeevan-sopan: Page-233)

“By God’s Grace, I have physically worked for one Master; and ‘how much work! A lot of work! Then what is the use of describing about it? Let my body might break down; but if mind is absorbed in My Dear God, then I would be having the required stamina, as also, physical help. As such, when two or three days were left, then the Boss’s wife also began assisting me (in my work). Thus, She and my-self would have great competition (in doing the work).”

(Jeevan-sopan: Page-324)

“There is also a history as to, ‘By the God’s Grace, how, and how much care He (God) has taken of this Soul (Shri Mota) in such kind of different stages of his life. I have perfect visual picture of the events, that happened at various stages of my life of Ascetic Practice; and if I would write its history, then it would prove such as ‘a miracle’, and for a person interested in it would prove very much exciting and inspiring ; but I do not have order to write such history, so long as, even one out of my own cousins, who have themselves met me, I would not consciously experience perfection in his faith.”

(Jeevan-sopan: Page-172)

“I would not have desire (in my heart) to be hasty in writing the history of my Ascetic Practice for (spiritual) development of my life. And by God’s Grace, even to get my-self expressed by writing on paper, then it would be due to their being associated with me in the interest of Ascetic Practice.”

(Jeevan-sopan: Page-214)

“The time is not yet ripe for me to write about my life during the Ascetic Practice. I do not experience my mind or heart to be so perfect that, I would talk or write something to someone, so that he could fully experience its reality (truth). As such, I talk about this fact, based on my understanding of the experience, I had”.

(Jeevan-sopan: Page-219)*

* (In Shri Mota's recently published compilations on such subject as, Jignasa (curiosity), Shraddha (Faith), Nimitta (Cause-Motive), Krupa (Grace), karma-upasana (Action-worship), Shri Sadguru (Preceptor), Svarth (Selfishness), Moh (infatuation), Prem (Love), some secret, subtle observations are conveyed, regarding the History (of his) Ascetic Practice. Any inquisitive, well-wisher would enjoy the feeling of his secret statements from these books).

6. MATRU-BHAKTI (DEVOTION TO MOTHER)

(1)

‘O, Mother! How much did I remember you to-day? When all the sisters tied ‘Rakhadi’ (a sacred thread, tied around brother’s arm, for his prosperity) around my arm, then (Mother), I visualized your affection. Even though, children would be wandering any where they like, Mother would move her (affectionate) hand on their heads. How much unique love she has in heart (for her children)! Indeed! There is no limit to Mother’s love towards her children. Mother is Mother indeed! Mother is the Mother of the World. Mother is Omnipresent. Though the children would forget their Mother, yet the Mother would keep the children embraced with her breast; and all that, what I have stated here is absolutely true. If there would have been no existence of Mother in the world, then there would not have been such feelings as, Consciousness, Breath, Liveliness, and Delight in life. I would now realize the Secret of this Statement. Mother’s hilarious affection from her heart, and her sweetness, sweeter than honey, springing from her heart spreads kindness, love, and sympathy, whenever, and where ever, there are harshness and dullness. There is Divine nectar in Mother’s heart. As such, by moving her hand on the Children’s body, she keeps them energetic. Sometime, though Mother raises her eyebrows, yet, that means, she wishes blessings, happiness and good feelings for her children. In order to generate good feelings in children’s heart, Mother has to have

such good feelings in heart also. Mother's creative power is also meant, so as to stimulate enlightenment within many Souls.

The joy, one has while sleeping on Mother's lap, being carefree, is something unique (rare). O Mother! To-day also, I would, affectionately crying from a distance, 'Ba (Mother)! Ba (Mother)' !, would come to you running. In every word "Ba", that I would address, there would be so much feelings of love arising from my heart, that many times, by such delight, I would embrace you also. And, when I would be sleeping outside (home) in a distant solitary place, and from there, getting up early in the morning, such enjoyment that I would have in sleeping beside you, that I would always experience increase of affectionate feelings in my heart (for you); but then, you would abuse me a lot, and would speak, "O! My strayed child! Heirless! Childless!* Though being grown up, big as a buffalo, yet you sleep beside me! You do not have any sense either. Are you still a small child? However, in spite of that, with emotional excitement, as I would cling, and embrace her more and more, then she would (also) shout more and more.

Mother's loving affection has to be enjoyed, to attain sublimity in life. Mother is 'joy manifested' wishing happiness, as also, she is an enraged Goddesses Durga, and Kalika. However, if we could manifest Mother's Divine Feeling by our love and devotion, then by that, we could have a big jump to spiritual progress in life,

* (Shri Mota's mother was habituated to address him as such with love).

which could not be possible even by extremely diligent Ascetic Practice. When we have Mother's energy, then our Ascetic practice attains great velocity in its momentum. Thus, after having passed through certain stages of the area of Ascetic Practice, subsequent to the year 1939, by His Grace, I have consciously experienced Mother's True Form, and her magnanimity. Mother is Mother indeed! Mother's love is double edged. Mother would make it grow, as the way you would use it (either for good or bad).

Mother, on her own, does (certainly) assist us; but that could only be possible, when we would also, get perfectly absorbed in our feeling of Love, and Devotion to Mother. Mother's affection is not just an emotional imagination only; but she present herself (when you remember her). Hence, surrendering ourselves to such Mother, if we would satisfy our (genetic) Mother, to have Grace of Mother's help, and that too, also with such intention, and knowledge, as to enlighten our own affection towards her, then, it is my experience that, such satisfaction to Mother's heart, would keep our feeling absorbed, in love and affection to her.

(2)

I am the eldest one, amongst the existing members of our family, and as such, I am more responsible. By God's Grace, I have made, in the circumstances prevailing then, all the diligent efforts to the extent possible for me, for education of my late elder brother's sons-daughters, as also, for those of my younger brother's members of the family. But, however, I could not give enough

satisfaction to my Mother etc., that I do perfectly understand. If I would have a house constructed, and gathering money earned, could give it to them, as capital for family, as also, spend enough money for sons' marriage etc., and for providing caste-dinners for marriages, then only, she would get pleased with me, and get satisfied. I have not done anything in my life, when there were occasions of dealings in caste. In that, my mother would feel, that the family respect was being lost. Because of such reasons, my mother remained very much dissatisfied with me. She would also complain about me before some persons in the (Gandhi) Ashram. She would also complain to Godadiya Maharaj (about me). But, by His (God's) Grace, I had absolutely moved away at a distance, from the area of my Mother's such material tendencies (of insatiable demands).

(3)

By God's Grace, I had been aware of my ideals in life (as to what I have to do). But before that, my Mother, and my elder brother, had committed for my betrothal. They believed, that they would not need my consent (for that). However, I had told both of them, as to how I have to fruitfully live my life. By God's Grace, I have a faint vision (idea) about it, and it is my only longing to sacrifice everything, to materialize that (vision). As such, with that vision, there could never have been any harmony of betrothal.

In spite of that, they had not paid any attention to it, and in that way, the matter (of betrothal) was eventually forgotten; and I had also completely forgotten that matter.

As also, no such idea ever occurred in my mind in that regard. When, in the year 1926, my mother was approached for my marriage, then she had asked me about it, and I had repeatedly said 'no' for it. My mother would then get perplexed; and when a lot of pressure was on her in that regard, then she had become very much enraged on me; and she told me, "In order to bring us up, this mother had to do a lot of manual work of grinding, and pounding grains, and you do not honor such mother's word?; then how are you to honor your Preceptor's word?" In earlier times, there were also many Devotees, and all of them were married. They did not act so funny, as you do. I do realize, that you continue worshipping God, and do not sleep at home; and even if you are sick, you sleep anywhere outside the village; but we have to maintain our worldly life, and you have other brothers also. If you say 'no' to get married, then our family's respect would be put to shame, then what would be about other brothers? You have to get yourself married anyway."

My mother started weeping, and wailing, which I believed to be true; and all above that, especially my Mother's taunting word-statement, 'I did work of grinding, and pounding grains for bringing up all of you, and you cannot honor such mother's word (to get married), then how will you respect your Preceptor's word?', that directly penetrated deep into my heart such as an arrow. As such, I became ready to get myself married.

Though, I heartily expressed my readiness to get myself married, yet, there was absolutely no change in my aim of life, to carry out my routine of Ascetic Practice;

and there was no place for wavering in my mind. However, I so thought that, "if I have to marry, then let it happen, if it so happens naturally. I shall also experience, that how my mind would resist, or yield to that (marriage); and if, I have firm resolve in my heart for my ideal, then how shall I rest, without carrying out fight against that? From that fight, I shall do, I would have in me, bravery, enterprise, and brilliance, and thereby, the life will blossom." By God's Grace, it was being made possible for me to continue igniting, my fire like curiosity of heart, to successfully attain my aim.

Thus, arrangement for marriage was made; and in my heart I was feeling, 'O Child! Now only, you will experience the real feeling of marriage.'" From the time I left my home for marriage, I was experiencing enlightenment of my ideals, as being kept stimulated; and was also experiencing uprise in my emotional flow. Sometimes, when I would experience loss of external consciousness, then to sustain that, I would try to be mentally active to sing devotional song in mind, as also, I would try praying, what I had in memory. When I was sitting on the square structure (chori) for marriage, then I was a little aware of, what the Priest was ambiguously speaking. Thereafter, when I would start slowly losing physical consciousness, then there was no chance for me to sing. It would appear weird also (to sing). Not only my mother would like that, but also, she would feel so bad that, 'Chuniya (Shri Mota) put me to shame.'

So that my mother would not feel shocked, I could not actively apply such means, as devotional songs etc.,

even though, I would be losing external consciousness; and I had experienced such an emotional state, wherein I had absolutely lost my external consciousness. Such a state would have lasted for an hour or so. Consequent to the event, that accidentally occurred at the critical time of marriage life, I directly experienced the power, and tendency of my emotional feeling. As such, by God's Grace, this Soul (Shri Mota) became carefree. Thus, when the curiosity of the ideal of life is really ignited as a volcano, then, any way, it finds its way; and by God's grace, I did experience that. However, that girl expired within about five months, after our marriage.

(4)

In Sabarmati Ashram, this Soul (Shri Mota) suffered from diarrhea with blood passing in stool. As such, I had gone to Karanchi, to have medical treatment, and rest. After everything (in health) became normal, and thereafter, when I returned to the Ashram, I decided in my heart, that I would not do this work; and by God's Grace, whosoever would arrive there willingly, it would be the best fortune for me, to do such kind of service for them, as would enlighten their mind. Inspired by such feeling, therefore, I had decided in my heart to resign from the service with the Sangh.

My elder brother's son, Shanti, had already been employed. Hence, he was able to sustain both his mother, and himself; and my mother could stay with my younger brother. I told my mother about all in that regard. Then, She said to me, "You do not earn enough, even to buy quarter pound of grains for the birds (to eat); and by giving

up this small job, what a big thing are you going to achieve in life?"*

Thus, as she was unwilling, I waited for 2-4 days, and then again persuaded her. She told me, that I should provide her with an amount of Rs. 5-6 per month; and I arranged for that also. But she conveyed me her condition, 'If I would be so sick, that I might die, you should come, and be with me, at the time of my death. With love, I accepted her condition, and told her, "I would like to serve you at the time of your death; and it is also my duty to do that, as also, on hearing about that, I shall immediately come to be with you."

Thereafter, I retired from the service with the Harijan Sevak Sangh. It is not, that the service, I rendered continuously for so many years, in a single field (of service to Harjans), did not play any part in my life; and due to my retirement from the service with the Sangh, it did not seem, that anyone in the Sangh felt my absence either. I had worked with diligence, good feelings, and cordially with all. Thereafter, I moved to a different place, and would stay there. From there, I would visit my mother at the interval of 2-4 months, as my Mother had gone to stay with my younger brother, Muljibhai in Nadiad. Moreover, I had to go to Benares Hindu University,

* (In commemoration of his Mother's such a statement, Shri Mota had arranged, with the help of a donor, for construction of a raised platform, to spread grains for birds to eat, at the Hari Aum Ashram, in Nadiad, where daily, regularly, about 10 lbs of jowar, and millet grains, (also with the help of a donor) are spread on it for the birds to eat).

accompanying two girls. I would have stayed there (in Benares) for about a month and half, and during that period, I received a letter from (my brother) Muljibhai, that my mother was seriously sick in Nadiad. As such, with regard to my mother's ill health, I sent a telegram to those girls' father in Karanchi; and he replied to me by telegram, that I should make arrangement for Girls' stay with someone, and go to Nadiad.

There was such a rule in the Hindu University, Benaras, that outside the Hostel's residences, if any girl would be staying (alone), then she should have some guardian, also staying with her. As such, how could I go, without making arrangement for those, growing up girls, to stay with any one (unknown)? Here, any one would mean, 'any known relative'. How should I find out such a known relative in Benares? In fact, those girls' father should have come to Benares; but it appeared, that it was not possible for him to come there. However, out of the two real duties, one, that is the duty in the existing situation (which is also a true duty), and second duty, that came thereafter, which one should be preferred first out of those? Thus, a complex problem had come up. On the one side, my mother's sickness, and the promise, I had given her, and on the other side, taking care of those two girls, and to arrange for their education etc., I had to stay there. Generally, it is but natural, that I would feel in my heart to go to my mother, in her near-death sickness. Moreover, I had given her my promise (to be by her side at the time of her death). But, who would stay with those girls? It was not possible for me to leave them as such

(in such a situation), as also, it was not possible for me, to remain present before my mother.

When I felt, that I could not go to Nadiad, and would have to stay there in Benares, then, I did not have any other best alternative, except to pray to God. As such, I sat in my house, observing silence, and loudly cried (complained), "O God! What kind of weird situation, I am in? O God! I have been perplexed between two kinds of (my) duty. I am unable to find any solution, as to how am I to remain present before my mother, at the time of her sickness? Now, what shall I do? I should fulfill my promise, at any cost, and I am perfectly ready to fulfill it; but how would I go there?"

I would pray to God, often. I had given up my physical activities, such as taking meals etc., and I would cry (complaining) to God only, "I am unable to fulfill my promise given to my mother. As such, it is not that I do not wish in my heart to do it; but due to these circumstances, I am unable to fulfill it." I would feel its pain so much that, as if I would, like that person did (God's) worship by offering lotus (his head), at HIS lotus feet, in Balaram, offer my-self in consequence of my not being able to fulfill my promise!

"Though, I was so much grieved, yet, I did not have that kind of irrepressible un-yeilding inspiration awakened in my heart. Often, I would cry to God, 'O God! O Merciful! What a difficult situation is this! I would neither give it up, nor I would be able to go there. I have to fulfill my promise. You kindly honor my respect. You kindly make me fulfill my promise. O God! my mother

had asked me to promise her, to remain present, at the time of her sickness. She helplessly did not ask for anything else from me; or was there anything, that I would give her? O God! I have to be in such helpless situation, that I could not give her any such thing; now my respect would sustain only, if you would honor it.”

In that situation, my mother would certainly be lamenting for my presence there. She would have, in her mind, such trust in me, that, “Chuniyo (Shri Mota) will certainly come to see me. Oh! Would the trust, my mother had in me, be broken-lost? O God! This is a tough test. At this moment, nobody else, except you can honour my promise (to my mother). O! Dear God! O Merciful Lord! Bestow your Grace (on me). I have neither any claim-right on you; nor, I have awakened in me such devotional love for you, that I would make you do my job-work. Whosoever your many saintly Devotees, that existed earlier, I am not even a particle of dust of their feet. Then, with what claim could I ask for that? But in this critical unbearable situation, being helpless, I have no other remedy-solution, except to seek your shelter. O God! O Father! You are all in all. I have been chained in a difficult situation. As such, how can I go to Nadiad, even by plane? I have certainly my mother in my heart; but, how could I physically remain present before her? I heartily vow to be physically present before my mother. My desire, to fulfill the promise given to her, is also like a burning volcano.”

“In the different stages of my Ascetic Practice, devotional feeling is also manifested; and by God’s Grace,

I have had definitely such experience. Hence, I very much pray You, that this terribly intense feeling, to physically remain present before my (sick) mother, is materialized by Your Grace. During the period of my Ascetic Practice, I did never pray You (God) for (fulfillment of) my material desire-demand. During the period of Ascetic Practice, I would often do prayers, so as to dispel whatever all obstacles, obstructions, difficulties, that would harass me. O God! You used to listen to my prayers, as also, you did have kindly provided me with your help. As such, I could never forget obligation of Your Grace. In my wavering state (of mind), I do not have anyone, except You to help me. By Your Grace, I have extreme strength of power of 'Resolve'; as also, I am aware of that. The strength of power of my 'Resolve' is only YOU. O God! All that exists is within YOU. You are the only one, who could materialize my feeling to be physically present before my mother. O God! O Merciful Lord! O My Dear! Kindly do take care of this helpless being; and honour my respect. I do not myself want to have satisfaction of being present there; but my mother would feel satisfied by my physical presence before her, that, yes, 'Chuniyo (Shri Mota) did come, and he fulfilled the promise (given to me)'. I need that kind of satisfaction only. O God! I ask from you with the intention, that she (my mother) would experience self-satisfaction for me, at the time of her death'. Such kind of intensive feeling, that I experienced in my heart, was so terrible, and raging, that its intenseness could, perhaps, be compared with, Gopi's intensive feeling of separation (from Lord Krishna). I would constantly cry

complaining to God, with such intenseness of my feeling; and because of the pain of such intenseness, such a cry of affliction, and love would be experienced, that were inspired by the intenseness of that feeling. This would continue within, by Inner-self. In such a situation, I had no alternative, except (praying to) God. There was neither anybody to express, mercy and sympathy, to my feeling; nor it was necessary for me to have such solace. I had with me the Lord, having thousand hands, and thousand eyes (Omnipotent and Omniscient), and that was a true solace for me. In that way, about 3 days would have passed in my prayer within, and during the period of that prayer, with cry of affliction and love, in a moment, the electric bulb that was lighting, suddenly went off. As such, I imagined immediately, that my mother expired, and her soul left her body. It was then not possible for me to begin crying etc. At that time also, I would be absorbed in praying to God in my heart. As such, by God's Grace, I had come to know about my mother's death, while being there (in Benares) only.

Then, I received my brother Muljibhai's telegram from Nadiad, that mother had expired. Thereafter, I received his letter, wherein he stated, that sometime before my mother expired, mother had loudly said to Muljibhai, "O Muliya (Muljibhai)! Look! This Chuniyo (Shri Mota) has come". Then, my brother Muljibhai said, "Chunilal (Shri Mota) is in Benares. How could he come from there?" Thereafter, my mother replied, "O! He is here. He is sitting, placing his head on my feet; and moves (his) hand over my body (to show his presence). Look! He is here

only." On reading such kind of words in that letter, (I felt) God honoured my vow, honoured my self-respect, and fulfilled my promise. By this incident, I got so much excited with joy, which joy could never be compared with such joy of thousands of Brahmands. God is so powerful, that I have experienced in my life HIS great live support. Since I have had such a powerful visual experience by His Grcae, that thereafter, I experience my life to have become Blessed, happy, and fully satisfied. From the point of view of such self experience in my life, the significance of this event is no small".

For this event, I feel in my heart, that whatever, God has done with His strength, and limitless power for me, as also, whatever He directly fulfilled for me is such which, from pragmatic (worldly) point of view, could never happen (with anybody), by His Grace, has been made me experience the same. Such kind of experience, that is beyond duality (of pleasure-pain etc), and beyond the traits (Sattva-Rajas-Tamas) is indeed a Great Event.

7. SHREE SAD-GURU (THE RESPECTED PRECEPTOR)

How much do I recollect, what my Life-giver, the Inspirer of Life, the Luster of Life, the Soul of Life, the Respected Preceptor, told me, before initiating me deep into this (Spiritual) Path. Then, I did not have complete understanding of that (Path); but I did understand its significance, as also I did fully realize its necessity; and as such, I could heartily, by His Grace only, be benefitted by him. Even to-day also, I visualize as present before my eyes, and in my heart, that voice, seriousness of that voice, its softness, pure love, sweet utterance, and His softness of Soul in that voice. I pay my devotional respects to that courteous, incarnation of Loving Soul, auspicious, beautiful, grand, and mysterious Idol (of the Preceptor), with prayer from my heart:

मम हृदयं ते अस्तु ।
मम चित्तं चित्तेन अन्वेहि ॥
मम व्रते हृदयं ते दधामि ।
मम वाचमेकमना जुषस्व ॥

Meaning:

May your heart, be within my heart,
Search-follow my mind with your mind:
I vow to bear-sustain your heart in my life;
(i. e. I vow to continuously sustain in my life,
affectionate consciousness of your heart.)
May my speech, with single-mindedness, enjoy
that blissfully.

Once, in Gujarat Vidyapith, I heard such pious verses from an erudite, great educated, and a great learned, Shri Anandshankarbhai himself. At that time also, the joy of emotional excitement, that I had in my heart, is still that vivid (before me).

A true secret is comprised in the above-mentioned verses. By His (Preceptor's) Grace, I used to continuously try to engage my helpless ignorant heart, in (thinking of) His heart. I would also diligently try, as I would understand, to follow His mind, by my mind, as purified. I would continue to sustain all the feelings in my heart, reflecting His life's ethical character (surrendering my whole life to Him); and by God's Grace, I had also continued my effort, to constantly enjoy His speech with single-mindedness. I had the Preceptor's such grace that, I could easily maintain whatever I would have learned from him, as also, His life's behavior and tendency (in my life).

(Jeevan-patheya: Pages-6 to 8)

X X X

By God's Grace, I did not have any curiosity awakened in my life, until my initial young age, to follow this (Spiritual) path; and I did not either have any longing for that (Spiritual Path). But, if there would be petrol in the subterranean strata of the Earth, then only it could be drawn out, so also, my respected Preceptor, diverted the great craze, I had for the service of the Nation, to the field of Ascetic Practice. My real Preceptor was the respected Shri Keshavanandaji, the Dhuniwala Dadaji; but I heard Him say as such, 'that Shri Keshavanandaji, Shri Saibaba etc., were manifestations of the same

Consciousness'. Shri Balyogi was the first to initiate me into the Ascetic Practice. It also happened, that I had to run to Kumbha Mela (an auspicious religious gathering of people usually held at the intervals of Twelve years in turn, either in Haridwar, Prayag (Allahabad), Ujjain, and Nasik)."

(Jeevan-darshan: Page-392)

By God's Grace, I have trust in me, that my Preceptor is alive, and Powerful. He has supported me with (his) love. I have never kept with me His photo. However, by God's Grace, with devotional feeling in my heart, I could always experience him, as manifested (before me); as also, in my heart, I could visualize him in the same way, and could have his assistance, and inspiration. My dependence on the Respected Preceptor, with devotional love, and love with understanding, as also the inspirational feelings, and energy, I have from them, is a matter of some rare region (of spirituality)."

(Jeevan-darshan: Pages-216/220)

At present, where there is Ellisbridge (on the River Sabarmati, in Ahmedabad), on the way to the Town hall from there, on the right side of the front part of the Bridge, there is small place for Ascetics. There, many years ago, a Bengali Hermit, in Bengali dress had arrived (to stay). He called for this Soul (Shri Mota) from Nadiad; and I went to meet him, after having leave for 4 days. During all those four days, he made me eat so much, that it could not be imagined. The food, I ate must be weighing about 10 lbs, though that is the minimum, I have mentioned. Either at every hour, or sometimes every half an hour,

dishes filled with different kinds of food, used to be served, and I was ordered to eat that. After eating, I felt that I had eaten so much (upto my neck), that I could not eat even a single morsel more; and yet, on his order to eat, I would eat that. That would happen many times in a day, but it had no adverse effect on my health. I would visit toilet in the morning, as usual, once a day. That had been a great eventful experience for me.

At that time, I did not have any curiosity (to know) about either God, or Devotion. I only had in my mind, either my work, or the work of the Harijan School, at Nadiad. Once, Nanubhai Kanthariya came to me and said, "Oh! Bhagat (Shri Mota)! An ascetic, who stays on the bank of the River Sabarmati, in Ahmedabad, remembers you! He would shout five-ten times in a day, that call Chunilal (Shri Mota) from Nadiad. He appears to be a carefree person". I told (him), "What have I to do with that Ascetic?" At that time, I would believe the Ascetic, as an economic burden on the society. As such, I did not give any attention to Nanubhai's message. But few days after that, I had a strong desire (in my heart) to go to Ahmedabad, and meet him (that Ascetic); and I felt as if, he was pulling me. As such, I went to Ahmedabad on leave (to see him).

He was known as a 'Balyogi'. He appeared to be a carefree person. When he would bathe in the river (Sabarmati), he would swing like an elephant (taking its bath). However, he made me stay with him for about seven to eight days. There, he made me visualize such miraculous experiences, that I had respect for him; and

I did not understand, how, instead of about three days, I stayed with him for so many more days under his charm. He would tell me, "Your Preceptor has sent me to initiate you in this path (of Ascetic Practice)." At that time, I would not understand about such initiation etc. Then, I prayed in my mind, "Please do come to Nadiad, so that I would get whatever benefit, that would be possible for me to get. Then, saying as such, I returned to Nadiad.

I had to attend the Executive Committee meeting of Harijan Sevak Mandal at Mirakhedi (Dist. Panchmahal: Ta. Dahod). I booked a railway ticket for Dahod in the fast train, leaving in the morning. When I was about to embark the train, suddenly I saw the respected Preceptor. He was sitting calmly in a corner, outside the railway platform. When I saw him, I returned, and bowed down lying flat, paying my respects to him with love, and felt very much pleased. Then, he ordered me to return my railway ticket, and being excited, I returned the railway ticket, as also sent a telegram to Dahod, that I would not be able to go to Mirakhedi (to attend the Executive Committee meeting). Then, I requested, praying Him, to come to my home (in Nadiad); and he came to my home. There, being carefree, how he would be swinging and jumping, and would be dancing here and there! At that time, we used to reside at Narakhi pole (a street in Nadiad). There was a small upper storey, above the front gate (of the street). I made him sit there. As soon as he sat in the upper storey, he told me, "I have come to initiate you in the Ascetic Practice; and for that I need a big house."

Being surprised, I told him, "O Respected One!, I am

a poor man. I do not know (have acquaintance with) respected persons, that I could get a big house". On hearing this, he might have perhaps hit me. Hence, I moved a little aside. He told me, "You are (like) an ass (fool). You do not have any sense (wisdom); and you are indeed dull." He might have uttered so many such words! Then, again he said, "I do need a big house".

When, I said in my mind, "Oh! God! Where there is no possibility even, to have a big house, and again you also talk about that (house) in a solitary place!", then again he became enraged, "A big house, and that too in a completely lonely place, as also, there should be a water pool nearby; and on having that, you quickly return to me".

I did not comprehend as to how to get that. Then, it was a time for me to leave for my job. I prayed to the Respected One, and had his consent (to leave). Thereafter, entrusting to my mother, to take care of him, I left for my job at the School, at Marida Bhagol (an outskirt in Nadiad).

Every day, on my way, I had to pass through Vohrawad (place of Vohra Muslim community). Since, all of us (Hindu and Muslim) stayed together at the Gujarat Vidyapith, and on account of that culture, I had in me, the feeling of Hindu-Muslim unity; and inspired by such feeling, every day, while going and coming, I used to sincerely pay my respects regularly, to a Respected gentleman, Kasamsaheb saying, 'Assalam alaykum'; and he also used to reciprocate that (to me) in the same manner. Such was my routine. But that day, I was

absorbed in my thought of 'a big house, in a lonely place, and (also) nearby a water pond'. As such, I did not look at the Respected Haji Kasam-miya saheb, though he was standing on a raised platform, about some twenty feet ahead, even then I did not see him. Since, I used to salute (him) every day, I recollected my sense to salute him, and as such I returned. Then, approaching Kasam-miya saheb, I begged his pardon for having missed to salute him. He said, "O Man! what thought are you absorbed in?" I told him, "I have a Devotee saint at my house". He said, "It is matter of good fortune for you." I told him, "That is not enough. He asks from me such thing, that I can never obtain (for him)". He said to me, "Tell me completely indeed all about that matter!" Then, I told him the complete matter in detail.

He said, "O Bhagat (Devotee-Shri Mota)! Why are you puzzled? I have a big house in a lonely place, on the way to Dabhan (near Nadiad), in a lonely place, with Ram Talavadi (water pool) nearby. I agree to give you that for your use. Take this key (of the house), and make your Oliya (Saint) stay in that bungalow". I knew about that house. During the period, when Shri Indulalbai was alive, there used to be a Harijan Ashram, running its activities, and I had stayed there for some time. On hearing this, how could I describe that, how much delighted I was!

I felt like running to my Preceptor, and heartily pay my respects bowing down to his feet; but I had powerful sense of my duty, and as such, instead of being carried away by the force of such emotion, that I experienced,

I went to carry on my routine duty. When I returned home after finishing my duty, I paid my respects to Him, with emotional feeling, and conveyed to Him, all about that had happened. Then I took Him along with me, and stayed in that house; and there, he initiated me into the Ascetic Practice.

The effect of this event was so much deep on my life, by that effect, such feeling I had experienced, that it had saved me from being broke in my Ascetic Practice. It is a living example of his endless grace, that he stayed as a guest at my house in Nadiad. I could never forget the astonishing power of his natural grace (on me).

X X X

Shri Balyogi Maharaj would have kindly stayed with me in Nadiad, for about one and half, or two, or two and half months. He would have kindly visited me about three times. When he stayed (with me) for the first time, he said, "There is Dhuniwala Baba in Saikheda (a village). I have come to you, as inspired by him, and have initiated you into the Ascetic Practice. Hence, go to him, and have his blessings". Then, I went (to him) being fully prepared. I had arranged to go there, being free from all the sails (activities) of the boat (Sangh); and as such, I had resigned from (my service with) the Sangh. I went to Saikheda, and stayed in a room at a public rest house. Then, after taking my bath etc., I went to my Preceptor (Dhuniwala Dada), and bowed down to his feet. I did not know that the people, being afraid of him, stay away (from him). I bowed down on his feet. Then the people shouted loudly,

“O Man! Move away! Dada will hit (hardly) on your head”; but nothing (as such) happened to me.

Every day, I would sit near his seat, at a distance of about five to seven feet. Dada would speak anything whatever, as also sometimes hideous language! There would not be any kind of meaningful sense from his speech. The foul language, that he would speak was of such kind, that one would hate hearing it. I have had repulsion, and I thought in my mind, to suddenly leave that place, and return to Nadiad; but at the spur of the moment, I thought otherwise, “that Balyogi Maharaj was staying in Nadiad (at my house), whose mysterious gestures! I had often visibly experienced, and by his grace, he had initiated me into the Ascetic Practice. This Dhuniwala Dada is his Preceptor, as such, how much capable he would have been! Hence, there should be some reason behind, whatever all that he speaks, and the way he walks; but how could that be recognized?”

The moment, I felt in my mind as such, I heard him speaking. When he would speak, he would revile two-four abuses, and sometimes would hit hard also. I also had the grace of his abuses. However, nobody would know, that he speaks addressing me. He said, ‘When I speak, you have to watch the reactions, noticed on the faces of the gathering of people before me; and recollecting that person, and approaching him, to ask him about all that (reaction)’. He would speak as such addressing me, as at that time, I used to have such kind of question in my mind”.

After this event had happened, I would observe the gathering standing before him. I would be watching queer reactions-changes noticed on someone of that gathering; and every day, I would try to meet with such 5-7 persons. Then, I would come to know that, what Dadaji would speak, did happen in those persons' life, and they would amongst themselves, utter such abuses, that he (Dadaji) had spoken.

He (Dadaji) would be talking about such stories of many persons; and as such, how could there be consistency in their meaning? Everybody would have different experiences (of such utterances), either good for someone, or bad for someone else. Dadaji would speak according to what each one had respectively experienced (in his life). An ordinary third person would feel in his speech, only distortion-confusion, foulness, abusiveness; and because of his utterance of these abuses, he would be hitting them also, and nothing would be properly understood (about such reasons). In some Hindi Newspaper, often adverse write-up against him was also being published. My friend Chunilal would regularly have that Newspaper; and he would not miss to send me the write-up against my Preceptor (published in it). It would not be that write-ups, in regard to such persons, could reveal their true life. How could someone else understand their secret, and experience, I had by his (the Preceptor's) Subtle Grace?

On the next day, after the day I went there, since morning, Dada would be speaking about the Heads of the states, and Kings, as also, their relations with the British Government. When he would be speaking, then there

would be none of those present in the gathering, that he would be exposing, as to how, the kings used to provide satisfaction to them (the Britishers), and such other customary manners. In that, he would speak about many dirty games, as if, that would have actually been visualized, as happened. An hour must have passed, since he would be speaking as such, then a whole procession arrived, with two-three horse-riders in front, followed by a car, some horse-riders, and after that, there were police men. Coming out of the car, the prince, bowing at the feet of Dadaji, offered two big silver plates, one of which contained silver coins, and the second contained some gold coins. Dadaji, then kicked those plates with such force, that both the plates, swinging in the air, fell at a distance, and the coins therein were scattered all over (the place). The policemen, and other persons of the king cordoned that place, and picked up all those coins. Then Shri Dadaji spat over that. He (Dadaji) said in anger to the prince, "What have you come for?" I speak this using a very mild language; but whatever he had spoken could possibly not be stated in writing here. He abused them a lot, and exposed all their intrigues. Other people would hardly understand, as I would do. He (Dadaji) told him (the prince), "Your father will lose his (kingly) seat, and you will get it." Afterwards, when I inquired about that matter, I came to know, that the king of Indore, at that time, would have done many intrigues; and at that time there was a 'Bavala murder case' in process (in the court). Before the eldest (heir apparent) came there (to Dadaji), Dadaji would be speaking about him. That was the matter,

I knew by my personal inquiry. Hence, I came to know about the power of his (Dadaji's) soul by that event; and till I stayed there, I would, every day, try to find out the substance of about 5-7 events, happened in various persons' lives. All that, I was doing, was to have my intelligence proper awareness of the Preceptor's Divine power.

Many kinds of persons would come there (at Dadaji's place). People from different walks of life, and observing vows, to fructify their various kinds of desires, would come there. Even women-dancers, and gamblers would also come. Ascetics-recluses, learned and pundits would come, as also, the sick persons would come there. When I first went there, I had decided to meet with, whatever all sick persons, who had come there. I felt that about 30% of them would have recovered (of their disease). After about 10-12 days would have passed, then Dadaji had received a coconut. He threw that (coconut) towards me, that hit my forehead, and caused a swelling also. Thereafter, he ordered me, "You go to your home and staying there, engage yourself into the Ascetic Practice. Go on praying me, and get fully occupied in whatever duty, that is destined for you."

From there, I came to Vadodara. My relative, Shri Bhagatprasad Pandya, was admitted as a T.B. patient, in the T. B. Ward at the Dufferin Hospital (Vadodara). He had served for a considerably long period of time, while staying with Shri Thakkarbapa. He had the T.B. disease of the testicles, and was admitted to the Dufferin Hospital for its treatment. I told him all about

gathering of the people before Dadaji, and told him in detail, about the percentage of some patients, I had calculated according to the patients, who could have been cured of their diseases. Then, I told him, 'How is that you could also not possibly be one of those patients, who were cured? If you go there, by God's Grace, you would also be cured (of your disease).'

He replied, "If you pay for my railway fare for going there, and returning (after cure), then I would go." At that time, I did not have that much amount (to pay for that railway fare). However, I told him, "If you do not get cured, then I would have to pay that much amount in any way." Then, when he stayed with Dadaji, in a short period, he was cured of his disease.

He (Shri Bhagavatprasad Pandya) had written a letter to Navsai Harijan Ashram, that whatever amount of money, or house-hold items, that belonged to him, should be distributed amongst all, and nothing should be kept in his name. When Thakkarbapa came to know about that matter, he had not allowed that; but he had entrusted to Parikshitalal, that when his (Bhagavtprasad's) son comes of age, then whatever amount was in his family life (in Bhagavatprasad's name), that should be given to him. Shri Bhagavtprasad Pandya would always stay with Dadaji, and had also once become naked. And, whenever Dadaji would speak about me (Shri Mota), then he would either write it down, or properly listen to that carefully. As such, whatever prayers, that I would do at the crematorium in Nadiad, Dadaji would speak (recite) that word to word (there). He had also shown me, my devotional song, that

he had already written as such. and he had shown me such two prayers (he had written there) as:

Prabhu sharan-charan-maan rakhore.....Pavale Lagun

Rasiyaji Antaryami, mara hrudaya-kamalana swami;
Albela preminami re..... Pavale lagun (Prabhu)

Sharanagat-vatsal jani tane janavi antar kahani;
Toya mana rahyun haju maani re..Pavale lagun (Prabhu)

Adavun badhun enu taali, helavi lai Giridhari;
Pad lagadi do ni taali re..... Pavale lagun (Prabhu)

Vhalaji sadhan kain na, dil prem-bhavanan fuladan;
Verun hun nit-tava padaman re..Pavale lagun (Prabhu)

Balakanun jor kashun shun? Jo hoy kashun to radavun'
Ei jore mare taravun re.....Pvale lagun (Prabhu)

Meaning:

O God! Kindly keep me at your feet, as my shelter, I bow at your feet.

O Romantic, abiding in (my) heart, the Lord of my lotus-heart;

O Amorous known as Lover...I bow at your feet.(O God!).

Knowing as affectionate to the refugee, I have told you the tale of my heart; and

Yet my mind is egoistic.....I bow at your feet.(O God!).

Ignoring my rude behavior, and O Giridhari (Krishna)!, associating with me;

And making me touch your feet, kindly have me clap of (your) hand. I bow at your feet.(O God!).

O Dear Lord! I have no other means (to approach you),
except flowers of sincere love (to offer);

I would scatter them every day in your feet.....I bow
at your feet. (O God!).

What is the strength of a child? It is only to cry for
something; By that strength (of a crying child), I have to
cross over the worldly life...I bow at your feet. (O God!).”
(Jeevan-shodhan: page-371).

X X X

Once (before the year 1928), I experienced such a
critical moment in (my) life that, neither prayer, nor any
other means could be of any avail. Nothing successful
could be possible. I would cry for nights together, and
would be praying loudly. There was a pond near the
crematorium (in Nadiad), and standing therein, I would
cry in a louder voice (to God). Recitation of God’s name
would continue as a flow of the water of the forceful River
Ganga. Thus, in order to come out of that critical situation,
I would go on having, whatever other material remedies,
I knew. At that time, I did not acquire any skill to have
the respected Preceptor’s subtle vision in my heart. As
such, I felt in my heart, that personally approaching him
(my Preceptor), I should get the solution (of the puzzle),
I experienced during my Ascetic Practice. I was sincerely
eager to go to find him. It is known, that the Ascetic’s
paternal home (piyar) is the Kumbh Mela (the auspicious
Religious Gathering). At that time, the Kumbh Mela was
to be held at Haradwar (U.P.). However, I went there with
great difficulty. Then, I went on searching for him, without

being asleep, crying loudly all around for four days. At last, when I found and met him. He was just very near me. I cried for a considerably long time, placing my head at his feet. By God's grace, I had that conscious awareness only, to go on praying from the bottom of my heart (for that purpose). As such, I would have been lying (at his feet), in that state of emotional praying for about three-quarter of an hour. Thereafter, he made me get up. I told him, "I was searching for you for the last four days; but I would not see you, that you were so near me".

He replied, "I was observing you; but until you perceive me, till then, everything is meaningless. I said, "O Father! would you not have even slightly called me! You also did not feel, that this boy (Shri Mota), without having food, and water, is searching for his Preceptor, and has lost his sense, and consciousness."

The Preceptor replied, "It is not my duty to call for you. It is your duty to call for me; and until you see me, till then, calling (for me) is of no meaning."

At that time, I did not have such energy to understand its subtle meaning; but since, I had in me, such good feeling, and faith for him, that I could accept his word. However, I could understand its essence, and meaning, by passage of time. By God's Grace, he bestowed on this Soul (Shri Mota), the subtle skill to be free from the cause, for which I had gone there, as also of the Ascetic Practice. It was so difficult to do such Ascetic Practice, that one would have near to death experience; but I had decided, "What is to be done, has to be done." I had such living trust in (my)respected Preceptor's word. As such, it was

possible for me, with all my energy, to embark on to that (Ascetic Practice). In the same way, many a time, when this Soul (Shri Mota) was in an un-embodied state of nature, then he would have the Preceptor's help.

X X X

By God's Grace, the way I was initiated into Ascetic Practice, in Nadiad, so also, such kind of another event had happened there. When I was calling students, staying in the (Harijans') residential area, at Marida Bhagol, then a Harijan said, "Chunibhai (Shri Mota)! In the field behind our pit, there is a man lying in a completely naked state, and does not have even the slightest movement. By God's Grace, I could realize that either a mad man, or an Avadhoota (Recluse) could have such strength to be in a naked state. Immediately, on having such thought (in my mind), entrusting my work to other teachers, I returned home, took my bath, put on fresh clothes, took one big metallic pot, cleaned it with my own hands, and taking in it about 2 lbs of milk, I went to that place, where that naked man was lying. I could easily find out that place. That man was lying in such a (naked) state, as before (without movement). Then, I was sitting there, and was praying (to God), and reciting (God's) name etc. I would have been sitting there for about one and half or two hours, and then the respected one moved a little. Thereafter, he slowly, slowly changed his side, and that too, not towards me. Then again, he stayed lying there; and also, again after about quarter of an hour, he changed his side towards me, and opened his eyes.

It definitely struck in my mind, "He does not appear to be a mad man". As such, I had another inference, 'he must be a Soul of Avadhoota category class'; and on having such intuition, I began having emotional feeling in my heart (for him). As such, on having his perception, I believed in my mind that, as my fortune that, "O God! Bestow grace on me, and do instill in my efforts such energetic momentum, as also instill in me such kind of devotional power that, my Ascetic Practice would constantly go on." I would have such natural intuition in my mind, and to go on continuously praying in mind. I was completely absorbed in being emotionally carried away in prayer.

However, when I came to my senses, it would have been six o'clock in the evening. He (the Recluse) told me to take him to some Muslim's house. I clearly felt, that he was speaking in Marathi language. I was very much astonished on hearing his talk of taking him to a Muslim's house; but how could that be possible? In the common sense point of view, it was improper to take him, in his naked state of body, to someone's house; but this Soul (Shri Mota) was accustomed to be heartily eager, with good feeling, to follow according to the identity of such kind of persons. The habit, I had from Gujarat Vidyapith, of paying respect to Muslim brothers by 'Assalam-alayakum' with the feeling of 'Hindu-Muslim Unity', also helped (supported) me here (in this case). I would salute 'Assalamalayakum' to a Yunani (Muslim science of medicine) physician Hakim (whom people used to call 'whimsical') in the street on my way to Marida Bhagol

(outskirt of Nadiad), and he would also respond in the same manner (to me). We (both) used to have such mutual relationship alive for a considerable period of time; and except that, we would have hardly talked with each other.

Getting up from the Respected Recluse, I went to that Yunanai physician's (Hakim) house. Fortunately he was present there. I told him, "An Oliya has arrived in a farm, situated behind the pit, belonging to the leather tanners, and used by them for painting (leathers). He wants to stay at a Muslim's house. I am coming recently from him only. Hence, if you can keep him in the upper storey of your house, then I shall not only provide him with all kind of services, but also, shall remain present, as and when required. I shall never have you suffer any kind of difficulty in that regard."

Then he agreed to that, and I told him, "Respected Hakimbhai Saheb! You have so kindly given your consent; but that Oliya is completely naked. However, I shall bring him in a horse-carriage, covering all the sides with curtains. I shall also definitely arrange, praying him, that he would cover that (genital) part of his body, by a small piece of jute-cloth. Hence, kindly give me a small piece of jute-cloth." He was stunned on hearing this. I also felt, that he was agitated a little. In fact, it clearly appeared to me, that he was about to withdraw his eagerness to keep a person, in such a physical (naked) state, in his house.

I told him, "I could certainly take him to my house, and would affectionately keep him. I could also keep him

in a bush, behind the Santaram Maharaja's temple (in Nadiad); but that respected being (Recluse) wants to stay at a Muslim's house, and as such, I am helpless. Thus, I have come to request you. I also tell you, that I shall make him climb up the upper storey, by any way, wrapping around his body the jute cloth. I shall myself clean his excretion, urine etc., However, he appears to be of such a carefree nature that, it is possible, that he may not come out for such activity. I am mentally prepared to do all that with devotion. Such persons are extremely whimsical. We cannot understand anything as to, what they speak, or how they behave."

When Hakim Saheb heard this, there was a change on his face; and began to tell me, "O Bhagat (Shri Mota)! I have noticed for a long time, that you sing devotional songs on your way while going and coming, and pray God. As such I agree with what you say: but it is (also) your responsibility to see, that I am not put to any trouble, and in midway, I am not required to drive out that person, whom you call 'Oliya-Recluse."

I sincerely accepted that responsibility. However, before accepting such responsibility, it did occur in my mind, that it was a difficult task, that such kind of person would not, immediately, be ready to leave (the place). He would sit steadfastly, and say, that 'I am going to sit here, and shall not leave', and if he would not leave, then I might be put in a miserable condition. Suddenly, I had such thought flashed in my mind; but I had to honour his (Hakim Saheb's) word. As such, I sincerely thought, 'let whatever may happen in future, and at that time, by God's

Grace, certainly its solution would be found'. Thinking as such, I daringly gave my consent to Hakim Saheb. Then, first I went to see the upper story, and told Hakim Saheb to remove, whatever furniture, house-hold items etc., were lying there. I also told him, that I would wait for half an hour, and place all those (items), at the place, as he would suggest. He told me not to do that, and said, that he would himself arrange to do that.

Then, being worriless, and being excited with pleasure, and hiring a horse-carriage, I went to that Recluse, to the place, where he was sleeping. When he saw the horse-carriage coming, he himself got up. I had already pulled down all the curtains of the horse-carriage. The driver of the horse-carriage also got very much astonished looking at a completely physically naked person. Thereafter, making him (Recluse) sit in the horse-carriage, I prayed him with my both the folded hands, to kindly put, and keep that jute cloth on that (genital) part of his body (as cover). Then, he remained completely quiet. As such, I took his consent for granted for that (and I did that). Thereafter, our procession (in a horse-carriage) went to Hakim Saheb's house. Hakim saheb was standing outside, and waiting for us. That Recluse's body was hefty, and heavy. I had told the Recluse to get down from the horse-carriage, and immediately climb up to the upper storey, as the people of the society could not bear any sort of such thing, and on the contrary, Hakim Saheb would be put in a shameful situation. Then, he energetically got down, and swiftly climbed to the upper storey.

I prayed him (the Recluse), that I would come back with a clay pot for water, two or four clay bowls, some kind of mattress to sit, and some eatables (bhikhsha); and also prayed him to sit silently till then (I return). Thereafter, using foresight, I had also brought a broom (to sweep). Then, I very slowly swept all that place carefully, so that dust would not be up in the air, and he would feel that. I also laid the mattress, and the seat for him to sit; but he did not sit on that. I also did not insist on him for that. I borrowed a big bowl of clay from Hakim Saheb, and brought back, filling dust in that. Moreover, I brought two or four bricks, and making a seat by arranging them, I placed that clay bowl in the middle, so that he would easily excrete, if he so desired. He was watching all of my such activities. During that period, neither I would speak anything, nor he would speak anything. Thereafter, washing my hands, I prepared to lay before him the eatables. At that time, I had nothing as eatables to offer, except only a loaf of millet, cooked vegetables (with some spices), and milk. He heartily ate that loaf, vegetables, and milk; and not only that, but also, he ate some pieces of millet loaf, that had fallen on the ground. Then, I believed, that he would wash his mouth, but he did nothing of that sort. As such, drenching a napkin with some water, I slowly wiped his hands, and mouth.

At night, I thought, 'what should I do for him to go to bed (sleep)?' He would sometime speak something in Marathi Language, and something in broken Hindi; but I would not understand anything of that. I also would not have courage to ask him. However, I was accustomed to

sleep without mattress. Anyhow, I told him to bring the mattress, or the carpet; but he would never reply; as such, I gave up asking him more about that, and going near him, and bowing before him, I slowly moved my hands over his feet. Then, I developed courage for the opportunity to serve him; but he allowed me to do that, for one day only, and thereafter ordered me to go to sleep; and I slept. When I (waking up in the morning), wanted to give him a datun (a piece of a branch of a thorny tree to clean teeth-mouth), then he threw it away. Then, I placed before him a bronze pot of water, and a shallow big bowl of iron, and prayed him to clean his mouth; but he did nothing in that regard. I used to carry meals for him, twice a day. He would eat that also; but he would not use the arrangement, I had made for him, to excrete and urinate. He would excrete anywhere in the upper storey; and I would heartily clean that, and would also myself wash that excreted part of his body. In my absence, he had excreted two or four times, and then he had not washed that part of his body; but when I returned, I had washed all that, and had daubed that place properly, with dung and clay. I had then taken all that (excretion etc.), to throw them in a Municipal dustbin, at a distance. Thereafter, for two-three days, or perhaps for four days also, he could remain free from emitting excretion and urination.

We would hardly talk with each other. I used to pass my time in recitation (of God's name), and doing Ascetic practice etc. In the farm, where he was initially lying, and when he had opened his eyes there; then the kind of prayer, I had at that time, it would be possible for me

to remain absorbed in that emotional devotion. After about two days, as I felt that he wanted to leave that place, I brought a horse-carriage; and then I would take him on a way to Uttarsanda (a village near Nadiad). At a great distance from the village, I told the driver to stop the horse-carriage, and bowing down to him, I requested him to get down from the carriage. After paying fare to the driver of the horse-carrier, and then running after him, I accompanied him. I would have walked with him for some distance, then he told me, to go along with him.

I told him praying, "By God's Grace, I believe it, as my present duty to perform, 'the work-duty, the condition, and the circumstances, all was destined for me', with proper aptitude, and devotional love; and yet, if you kindly bestow on me, the impetus to progress further in my Ascetic Practice, then I would come with you." He did not reply to that (immediately); but then he said, "Do come to my place, where I stay." I told him, "I could come to your place, if you kindly accept my three request: one, you kindly make me, fulfill my intention, of Ascetic Practice; second, I would have YOU only in my vision, and to have primarily alive in my mind, devotion to you; and third, I would accidently have from someone, that much amount to pay for the railway fare, to come to your place, and return here." Thereafter, he went away, and told me to return (to my place).

Then, coming back to the city (Nadiad), I went to Hakim Saheb's residence, and after arranging everything in proper order (at Hakim's upper story), I very much

thanked Hakim Saheb. Hakim Saheb said to me, "He is a very great Oliya. He lives in Sakori (village in Maharashtra), and his name is 'Upasani Maharaj'. He has knowingly come here secretly. O Bhagat (Shri Mota)! You got the best opportunity to serve him. You are fortunate. He has extreme love for you." I also told him (Hakim saheb), that he was prepared to take me with him, as also told him about the three request, I had put before the Respected One, with prayer (to be fulfilled by him). Then Hakim Saheb told me," It was not good on your part to do that; and if you had gone with him, you would have been benefitted". But I did not regret for that (action).

Thereafter, a considerable time passed away, and there was an uprising of Bardoli Satyagrah. I had enrolled my name in the volunteers, who were prepared to go there and join, when called. When I received a written order to proceed to Bardoli, on that day only, I suddenly had Upasani Maharaj's perception, and I heartily desired to go there (to his place). Thinking that, ' why such thing occurs to-day only, and not on any other day?' I again, and again thought about it with introspection. Thereafter, I often used to have Upasani Maharaj's perception. Then I became aware of the three requests, I had made to him; and decided in my mind, that I would go there, when I would spontaneously get the amount of railway fare to go there (and return). Then I became carefree. I also decided, that if I would, automatically on that day, have the amount of railway fare to go there, and return, then I should put off to go to Bardoli, and certainly go to Sakori (Upasani Maharaj's place).

Every day I would have to pass by Vaishnava's Temple (Haveli) for going to Marida Bhagol (outskirt of Nadiad); and then for some days, I used to sing loudly, Shri Dayaram's (a Devotee Poet's) song, 'Vaishnav nathi thayo tun re, shidane gumanman ghume (You have not yet become (turned) a Vaishnava (from an ordinary man), then why do you revel in pride?', addressing myself, while going there, and returning. The particular line of that song, "Vaishnava nathi thayo tun re....." used to be recited often, while passing by the Vaishnava's Temple; and I was not singing to let someone hear only. One day, a Vaishnava gentleman had become agitated (raged) on hearing that line-word (Vaishnava...), and had slapped me (on my cheek). Then, I had told him, "I do not sing addressing you. I sing constantly as Devotional prayer only to change myself." But it appeared, that person (Vaishnava) believed, that I was singing, addressing him only, and as such, he was enraged.

Then, on that day, I was heartily feeling, to go to Sakori, and I used to often have Upani Maharaj's perception. Thus, when I was passing by the Vaishnava's Haveli (temple), singing that devotional song loudly, at that time, some another gentleman came to me, and handed over to me the amount of Rs. 45/-. I was surprised and said, "Brother! What is this amount for, and why are you giving that to me?" He said, "Everyday, by passing this way, while going, and coming, you sing devotional song. I have been observing, that your this routine (of singing) has been going on since long. As also, every night, while going to Santaram Bhagol, when you pass by kakarkhad,

and come back from Santaram Temple, many a time, I have listened to you singing loudly devotional songs, at any place, whatever. As such, I have affection for you, and for the last so many days, I was thinking in my mind to give you something; but specifically to-day, I had such feeling, getting more powerful, and picking up in my hand, whatever amount that I could get, I was, sitting on that opposite raised platform (otla), waiting for you to give. And, as soon as I heard you singing, 'Vaishnava nathi thayo tun re..', then. I have immediately come to you. Hence, Kindly accept that much amount'. I then felt, "By singing that same song, one gentleman blessed me with a slap, and this another gentleman gave me the amount of Rs. 45/-. Now I am definitely going (to Sakori)". Then, dropping my leave application in the post box, I started leaving for Sakori by train.

After reaching there (Sakori), I placed my baggage at one place, and took my bath etc., and then, bowed down to the respected (Upasani) Maharaj. He ordered me to sit near the big wooden cage, where he used to sit. I sat there, and began constantly engaged in my Ascetic Practice. About 5-6 hours would have passed, and then I had the urge to go for urination. I tried hard to get up to go out, but it could not, at all, be possible for me to get up. As such, I thought that, since I constantly sat for 5-6 hours, my legs would have got stiff. Then, I began moving my legs completely, and observed, that they would be perfectly moving, and could properly bend from the knees. I did not feel, that the legs would have become stiff. It was then a puzzle to me,' that inspite of that

(moving of legs), how is it that, I would not be able to get up?'. Then, without getting up, I tried to move, while sitting, at some distance; but that was also not possible for me! In that way, about 2-2 ½ hours passed away, as I became absorbed in prayer etc., Ascetic Practice.

Moreover, on being conscious of the body, I had earnest desire, getting more acute, for urination; and then I felt that there was no other way (except to urinate there only); but how would I urinate at that place? That question would puzzle me a lot, and I would feel hesitated also (to urinate). I then tried consciously to remain engaged in devotion, such as prayer etc. No sooner than, about half an hour passed in meditative condition, then I had to become awake, and my desire for urination became extremely acute. Again, I tried to get absorbed in devotional prayer, recitation, meditation etc., and then, in the state of my Meditation, I would understand, that all that trick was that of Upasani Maharaj, else my legs were not stiff! There would have been his, some intention. in creating such a condition (for me).

On realizing as such, my hesitation to urinate disappeared, and I started to do that (urinate) there only; and how much quantity of water would come out? Limitless indeed! Then, all those people, gathered there, began abusing me. Thereafter, I would have my excretion to continue there only, and continuously for so many times without limit. All of my clothes were drenched with all that dirt. That place of four feet was completely filled with excretion-urination. Though I did not have either food or water for about five days, yet there continued to be so

much limitless excretion, and urination, that it appeared, as if there was a bed of excretion in that place.

Moreover, the people (who had gathered there) would continue beating me. People would say, "This dud wants to become 'Upasani Baba'. Lift him up, and throw him out". Some people were prepared to do that (throw me out); but they would not dare to put their feet in the bed of excretion. Then, people would begin pelting stones and pieces of bricks, from a distance, hitting my body, and Upasani Maharaj would be watching all that game; but he would completely remain as a Witness to all that. However, a girl of about 13-14 years of age would be persuading often to those people not to hit me, and she was trying to save me. (That girl was no one else, but the respected Mother Godavari herself only; and I had come to know about that fact afterwards). In spite of such heavy beating, there could not be the slightest of perturbation in my mind, established in the devotional state of Abstract Contemplation (Samadhi). On one side, a continuous devotion, such as that of the purifying flow of the water of Ganga, was going on, but (on other side) that too was intermittent. On the third side, the process of the flow of excretion, and urination, was continuously going on; but I was experiencing, as a witness, the delight of continuous mixture of all those three aspects, united as one, and alive in my Inner-self.

That was such a state, as if, in a moment nearly about five days passed away in that way. Then, Upasani Maharaj called for warm water for me to drink. That routine continued for about 2-3 days. However, the state of body

was, as it was before. The excretion and urine would continue emitting in very much quantity. Thereafter, the respected Maharaj arranged to give me a quite dry piece of loaf of millet. By God's Grace, I had to remain in that condition for eleven days. Thereafter, I felt suddenly, "Now I can get up, and can walk." Then, I immediately got up, and going away, I took away my clothes, made dirty by the excretion, and properly washed my body completely', but where, and how I washed it, I would not at all remember. Thereafter, putting on a langot (a piece of cloth tied on genitals), and bringing from somewhere, a spade, and a shallow big iron bowl (Tagaru), I completely cleaned, in unconscious state of my mind, all that place near Upasani Maharaj's cage. After cleaning with the spade, I also cleaned, and wiped that place, with drenched piece of cloth, and water. Then, I went to the market, and brought a small bottle of sandalwood oil, and properly sprinkled it all over to that place. As soon as I finished that job, I affectionately begged (Upasani Maharaj) for leave to return to Nadiad; but he did not speak. Then, after half an hour, he gave me his consent to go to Nadiad, and said, "Now, such state (of your mind) will remain permanently in your life."

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I did not have any knowledge, and awareness of all that subtle in-depth tricks of Ascetic Practice; but I would have in them, my Upasani Maharaj's devotional knowledge (to guide me). Initially, when I had to go to my Preceptor, then I had so often listened to him, uttering from his

mouth, many such names as, “I am Saibaba; I am Tajuddin Baba; I am Upasani Maharaj; I am Swami (Lord) of Akalkot”, and would again say, “I am all those beings only”. I would not understand all that, at that time, and it would appear as ‘Confused talk’. I would not understand in my mind, as to how could that be possible (that he is all those beings)? However, after I reached Sakori, I had direct visualization of my Respected Preceptor, as present in Upasani Maharaj; and I would feel that powerful affection of devotion, I had alive for my Preceptor, would have, as if manifested in him (Upasani Maharaj). I would then experience the proper creativeness of his words, such as, ‘I am Saibaba, Upasani Baba being, Tajuddin Baba’, that my Preceptor would be speaking. Thereafter, I returned to Nadiad, and joined my duty.”

(Jeevan-darshan: Pages-341/360)

However, this Soul (Shri Mota) could not bear, even the slightest lethargy, or slow movement, in devotion towards my Ascetic Practice. I would often pray to my Respected Preceptor. Thus, when we are sincerely absorbed in devotional love with knowledge in prayer, then our Preceptor would also respond to that (favourably). Now I, “with open heart, affection and love, write as to how he responds”. I very much like beauty of Nature, and solitude. When I used to work in Nadiad, then during vacation, I would go to the southern bank of the river Shedhi, taking the students along with me. There, I would spend my time, by God’s Grace, in devotion, prayer, and Ascetic Practice, and would spend nights together in Ascetic Practice. Some

have, sometimes, seen me sitting under a Rayan Tree (a tree, bearing yellow sweet fruit) in Bodal Ashram. I would have to come to Navsari Ashram during the struggle of 1932, and then it was not possible for me to go to a solitary place. Hence, with the students' consent, we thought of going to a small forest, at a little distance from the place, where now there is Supa Gurukul. As such, packing all the bags, and baggage in a hand cart, we reached the destination, along with the students, walking and enjoying together, and camped on the sand of the river (Shedhi). The students brought some pieces of wood, picking them up, from all around that place, and we lighted the fire at night, before the place, where we had camped. Then, the younger students would keep watch, going around the camp up to 10.30 pm, and thereafter, the elder students would keep such watch.

I would myself, remain engaged sometime in prayer, or sometime in meditation, or at times, in some different kind of Ascetic Practice, and at that time, I would have continuously enlightened in my heart, the devotion to prayer from within. In some time past mid-night, I had my Preceptor's visualization, and naturally inspired by devotional love (to him), I heartily bowed down to him. At that time, recitation of (God's name) was continuously going on; but often, its movement would slow down, and that would hurt me much; but, in that state of Ascetic Practice also, my mind and intelligence, were not completely absorbed, and by God's grace, I was directly conscious of that.

My mind, and intelligence would not believe in that

experience of God's Grace, and would say, "How could he be there as an embodied being (having attained-dissolved into- five basic elements: earth, water, fire, air, and ether) after death? It is your devotional affection to him that has manifested in that way; and my mind and intelligence found out the solution in that way. But, on my having such solution, the respected Preceptor said, "O Fool! I am present here, directly, and physically in reality, as also to warn you to strengthen your important duty-task (of Ascetic Practice), which you believe to be for the practice of development of your life, and you have attained that state to make it mature by God's Grace. Thus, that Soul, who intelligently with love and devotion, heartily becomes God's Devotee from within. He Himself then takes over his (devotee's) Yoga-(attainment of the un-attained)-Kshema (protection of the attained); and that Yoga-kshema is not of one kind only, but also, it could have many meanings. Each, and every aspect of life is to cultivate Ascetic Practice, and whose that kind of live affection-devotion sustains continuously, then the Lord, treating him as His own with kindness, conducts all his worldly dealings. As such, Be Woriless, as God is to kindly conduct, by His Grace, all your tasks, and be sure of that." Then again he said," After I disappear, if your mind-intelligence creates any doubt, then I tell you that, "I am directly present here such as, one dead body is really lying here."

Thereafter, I would have (Preceptor's) such a holy (savior of the sinful) perception. However, at that time, I thoroughly examined myself to ensure. that I was awake,

conscious, and what visualization, I had was quite real-true. That event ended in just few minutes; but its effect on this Soul (Shri Mota) was such that, its impact, that could never have been attained by efforts, through many births, had been experienced by that (Preceptor's) holy perception only. At that time, my mind-intelligence, even with devotional love, would not admit that, and would say, "This could never be possible". I would warn my mind-intelligence, "OK. I have seen with my own eyes, have myself heard the words with (my) ears, and whatever he has said is (still) resounding in my heart. He himself has said, "I am physically present here, such as that dead body lying here". Then, the mind-intelligence would also say," Where is that body lying here?" I also told my mind-intelligence, "He has not only said that, but also, has spoken by making a circle with the thumb of his right leg." For how many hours the students are playing, here and there on this sand! As such, if the circle is freshly made, then only it could be clearly seen, else it would be erased! (He had made that circle at such a place, where the students were constantly playing different kinds of games)."

When such kind of conflict was going on in my mind, and intelligence, at that time, I called two elder students, who were taking round, and asked them. "Please see! Do you find any big circle outlined around this (camp) fire? As such, when they watched there by torch light, then they saw a circle, as if freshly made there. And yet, the mind-intelligence would say," But, where is the dead body here?" And then, gathering the elder students, I told them

to dig a water-pit (virado) in the place of that circle. However, By God's Grace, I was sure in my heart, that a dead body should be (found) there. I felt, that by God's grace, if my mind-intelligence could have proof, then I could have a solution, with affectionate devotion (to the Preceptor). Thus, it is necessary to have support, and co-operation of all our inner means (mind, intelligence etc.,) in our sincere devotion. When the students dug deep about two feet, then water started coming up, but the dead body was not seen. Then, mind-intelligence would say." Look! Where is the dead body here?" Yet, I was sure in my heart (about that); as such, I told them to dig still deeper. Then, about a foot below water, a dead body of a dove was found. That dead body, though being in water, was quite dry! By that direct evidence, my mind, and intelligence were also satisfied that my puzzle was solved."

(Jeevan-darshan: Pages-7 to 12)

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By God's Grace, I would carry out, with affectionate devotion, my Respected Preceptor's command; and (in evidence of that) two incidents had happened in Karanchi. When I used to live there, then I would go somewhere, for walking. Once in the morning, I would go for walking for a long way on the shore of the sea. At that time, my Preceptor ordered me to walk towards, into the sea. However, he was not physically present there; but he ordered me as such, by being present within my heart. This is neither event of illusion, nor also a madness. As soon as he ordered me to walk into the ocean, then immediately, with excitement of my affectionate devotion,

I obeyed it, and walked till the sea-water came up to my mouth, having only alive in my mind, the devotional prayer, at the Preceptor's lotus feet. Then, I did not know what happened thereafter. Thus, my body, being thrown away from the water of the sea, was lying far away from the Clifton's palace, and the clothes, on the body, were drenched (with sea water); but when I woke up, they were not so much drenched with the water. As such, I thought that I would have been lying there, for some time, being in unconscious state of the body! And, on being conscious of the body, I got up, and started walking, and came to the palace. Then, looking at my drenched clothes, all those (in the palace), had asked me a lot about that.

The matter with regard to another incident is such, that earlier, I used to observe Roja in the month of Ramjan (period of fasting observed by the Muslims); and I had done that (observed Roja) in Karanchi. On the day of the EID, thousands of Muslims get together on the plain (ground) of Idgah, and they, all at a time, pray to Allah (called Namaj). As such, I was very much eager in my heart to go there (place of Idgah). However, everybody said, " what will happen if, in your such dress as, loose lower garment (dhotiyun), and loose shirt (paheran), and cap, the Muslims, perhaps, may do something to (hurt) you?" They all very much frightened me about that, and persuaded me to desist from it; but I wanted to go there, and hence, I went to that place by car. At the place of Namaj (prayer by Muslims), Muslims had gathered in thousands. I would then also do, the way, on praying to Allah, they (Muslims) would bow down, stand up, and

bend on their knees. At that time, I would be heartily doing my prayer from within. And when suddenly all (event) was over, and everybody started dispersing, then I had my Preceptor's visualization; and with emotional devotion I bowed down at his feet. He patted my back, and putting his hand over my head, ordered me, "Go from here naked to your home!"

I really felt in my heart, "Now it is a critical moment for me to act upon (my Preceptor's order); and if I would miss this moment, then the most opportune moment would be lost". This was the real moment to carry out the order, with affectionate devotion. God kindly made available to me this invaluable event to be free from, 'attachment to body, strong association with body, and shame of (being naked in) body'. However, at that place, if I would take out my clothes, and hand them over to the driver bhimjibhai, then he would not allow me to do that, and instead, lifting me, and putting me into the car, he would take me to the palace. However, some times, the resident of Malabar, Shri Kalyanpur used to come to our palace, and he had also some liking for such kind of (spiritual) path. I thought that, he would perhaps understand, such kind of my carrying out my Preceptor's order, and instructed the driver to take the car to Shri Kalyanpur's house, under the pretext of visiting him. Then, after reaching there, I told the driver, Bhimjibhai, to convey to Bapu, and others, "I am at Kalyanpur's place, and will come back at my convenience, Hence, let no one worry about me, and all may take their meals."

After the driver left, then I climbed the staircase there,

and entered into Kalyanpur's residence, and I told him, "to-day, is the day of Supreme Fortune, and Delight for me (as Sun-rise in my life), as also I have my Lord's (Swami's) order, that I have to follow with affectionate devotion to him". On hearing that, he was stunned, and said, "No, no. Not here, not here! Then, I made him cool down, and suggested, "Please do not be afraid. Please come down on the road. After going a little ahead from your house, I am going to hand over, taking off my clothes, to you. Thereafter, taking all those clothes with you, kindly go to Clifton's palace on bicycle, and tell Babu, and others, about this matter. Also tell them not to get perturbed. I shall definitely come back to the residence, at my convenience, after moving all around (the city). However, I cannot tell you only definitely, as to when I shall reach the residence."

Thereafter, taking off all my clothes from the body (being naked), I handed over them to Kalyanpur. As soon as I took off my clothes (from the body, and became naked), then immediately, I had in every hair of my body, such kind of devotion, and excitement (of being carefree of body), as also, its enthusiasm, and power was so much terrible, that I could not keep my feet steady on the ground. I was feeling as if, I was flying in the air, higher from the ground. Then within some moments, my consciousness about that, also disappeared, and the body would be keeping walking; but instead of awareness of that walking, some rare kind of consciousness was prevailing within. I would not at all know, from whichever way, I would have walked, on the highways of Karanchi.

I would only faintly remember, that at one place, one British (White) sergeant, had tried to stop me. Then, I had shouted so loudly, that the British Sergeant had saluted me saying, "Saibaba! Happy EID! I had only that much consciousness at that time, and then it also disappeared".

When I came near Governor's palace, then I saw my respected Preceptor himself standing there. He affectionately embraced me very much at his chest, and very much patted on my back. I do remember all about that. Then he gave me a five Rupee currency note to end my Roja (by purchasing some eatables). Thereafter, I lost all the consciousness, and was not aware, when I started walking again. Then, I became conscious, when the Clifton's palace, on the sea side, was at a distance of about 200 feet; and from there, shouting very loudly, I had called for my clothes to wear.

Whatever incidents, I have in my life, to carry out with affectionate devotion, my Respected Preceptor's order, are all some kind of so astonishing, that an ordinary man's intelligence would not believe them as true.

My Preceptor was very much pleased, by my obeying such kind of his order, and was satisfied, and the two big cane-baskets, that he gave me, represent the direct evidence in that regard. One big cane-basket contained various kinds of fruits, and dry fruits. Usually, on Sunday, we all would not go out anywhere; but on one Sunday, I desired to visit the vegetable market in Karanchi city, from where I used to daily buy the vegetables. Then, my younger sister would say in joke, "Your Saibaba would be calling you no! And saying thus, she did not allow

me to visit the (Karanchi) City. However, I was conscious of my Preceptor's presence there (with me), throughout that whole day. On the next day morning, dropping all of them, at the office of Scindia Steam Navigation Company, I went by car to the vegetable market (in the City). However, I had forgotten my pocket containing money, at the office only. Then, since, I used to buy the vegetables from one specific shop only, the vegetable vendor gave me all the vegetables, I wanted (and did not ask me for payment). But, when I was about to get out of the gate (of the vegetable market), then I saw my Preceptor, standing there. Immediately, on seeing him, I had so much feeling of love springing in my heart, that I could not help dearly embracing him; and he had also very affectionately kissed me. He then told me, "How much did I wait for you, yesterday? I had brought two big cane-baskets, as (my) Grace for you, which I donated in your name (to those needy: poor). Now, being pleased, I have (again) brought for you two big cane-baskets for you, and you take them with you."

Since those two baskets (being big) could not be accommodated in the car, I took them hiring a labourer. On the day, that incident happened, then Bapu told me to invite my Preceptor to our residence, and after serving him with tea, we would give him farewell; but I did not know, where he would be then, or where he would be living. I also did not feel in my heart to ask him in that regard. Then, Bapu told me. "Think about that in (your) meditation, and you will automatically come to know his whereabouts. Thereafter, you go there and bring him."

By God' Grace, since long, I would have such practice to accept whatever suggestion was made to me. As such, I began to meditate (as suggested), and no sooner, I was so absorbed in Meditation, as nearly becoming unconscious, then by his (Preceptor's) grace, I could think in my heart about the place, where he was; and by his Grace, I could see him walking far away along the shore of the sea. Thus, I saw him in the state of walking. At that time, with emotional humility, I invited him for tea; and after hearing that, he said, "Then see, I drink this tea: and saying as such, he started drinking the tea." I directly experienced that in Meditation."

8. SAKSHATKAR (REALIZATION : DIRECT PERCEPTION)

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During my Ascetic Practice, or thereafter, I did never have any thought of myself being initiated into Sannyas (Renunciation). From the very beginning, it was my Aim to accept the life as it is. In the early stage of my Ascetic Practice, when recitation (chant of God's name) was silently going on automatically (ajapa-jap), then my ears would hear them clearly from within. The ajapa-jap (recitation in silent mode) began after serpent-bite, meaning, mostly after 1928; and I attained Tranquility of Mind around the year 1930. At that time, I used to have hardly some sleep; and as I would be keeping nearly awake for nights together, I have passed many years as such (in that state). I would do my work at the office of Gujarat Harijan Sevak Sangh, for twelve hours at a stretch. Such kind of work was being automatically carried on because of my strength of devotion (to duty). As such, it did not harm the body, or its other internal organs; and after having attained perfect restraint over hunger, thirst, call of nature, desire (such tendencies of mind) etc., the state of liberation would begin. All such things could happen in reality, because of the force of devotion (to them). Then, all the demands of Mind, Breath, and Body would calm down, and restraint would be naturally attained over all of them.

However, I had the experience of TRANQUILITY (OF Mind) in 1930; and after having realization of DVAIT (Discrete) in 1934, after five years, in 1939, I had the realization of ADVAIT (Indiscrete). As such, since the

moment, I had the experience of ADVAIT, I have, prevailing in my life, the state of a 'Liberated Soul'.

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When I had the experience of BRAHM as Manifested (Saguna-Brahma: Param-Atma: Supreme Being), I had realization of Lord KRISHNA, two or three times in my life, then that Krishna was not manifested as FLUTE-Player, or in (five) material elements of Body (as Embodied), and yet, that Lord Krishna's Visualization was in an Embodied State of Supreme Beauty, overflowing with limitless Brightness. Everything (in HIM) was full of Beauty, beauty, and beauty only, all around. That was an Indescribable Visualization. That Manifestation was so fascinating to mind, and heartily attractive, that no one else could be imagined to be compared as such (in such a State). HIS Perception was Soft, Transparent, Clear as Crystal, Sky-Blue, and Lively. That Perception was not Steady; but was such as appearing , playing, moving-walking, coming near in a moment, and in a moment going a little away; as also, it was being experienced, as penetrating, in a moment, even within the body, and touching various senses of mind etc., (senses of the body), and would appear as doing some process of repairing there (in them). It was also being experienced as getting established in the middle portion (Brahma-rundhra) between the two eyebrows, as also being experienced as established in the Heart. The whole base (body) appeared as of fiery color (like copper), and covered with full brightness. I also experienced my 'Inner-self, as the base of all (Self-realization)', and within some moments, its expansion was also being experienced. Lord Krishna's visualization

was such wonderful, exciting, fascinating, glossy, and tender, that it was absolutely indescribable! I experienced my whole body as being weightless, as also, raised from the ground. Its effect is being experienced by me, as permanently established in the whole body, and its organs-senses. Thereafter, by His (Lord Krishna's) Grace, that effect has become permanently established within."

After that experience, it is not that, I did not have to experience subtle, subtler, and the subtlest obstacles, as also, those of Divine areas; but by the Divine Grace, I could solve them. After having experience of His (Lord Krishna's) such Graceful Auspicious Visualization, I would experience in the centre of my body, some indescribable change, and thereafter, it remained permanently alive as enlightened in me.

After having attained Perception of the Supreme (Para-Brahma: Lord Krishna), I have, enlightened in my life, His such fascinating, and pleasant Supreme consciousness, both as alive, and consciously active, that ITS Reality could never be separated from me. Moreover, the Devotion of (His) such Attraction is being experienced, stage by stage, with such intensity, that we would have it naturally revealed in our state of Devotion; and such devotion, that was experienced in the initial stage of manifestation of (His) perception, reached its highest peak as centered on HIM. Thereafter, that devotion gets extensively enlightened. Then, he, who experiences intensively such devotion, on perceiving such kind of causes as, some Beautiful pleasing Scene, Nature's original beauty, Scene of some river's rippling flow, Newly blossoming trees, Scene of a beautiful healthy child, or Scene of such beautiful material object,

some speech of Devotional thought, or Some such devotional song, such Soul automatically attains Devotional Contemplation, and he becomes Blessed by that. Moreover, in his daily routine life, and in daily behavior, its effect is sustained with awareness, for a long time.

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On 13-3-39, I had returned to Kashi (Benares) from Kanpur. Also, while going to Kanpur, when I bowed to Gandhiji's feet, at Prayag Railway Station, I started having pain; and on 23-3-39, that pain was at its such most acute state, that I could not bear it. However, the mind was not perturbed. Though I did not feel dejected, yet the pain was so severe, that I could not do all those jokes pleasantly with others, as also, prattling that I used to do. Yet, by God's Grace, I could do my present duties, destined for me. Moreover, I had to make arrangement for our stay there, and also, I had to meet with many others. All other things were also to be arranged; and I was feeling, as if, doing all that, with superficial consciousness. I would also not think about, what would happen (due to that pain) at night. However, I had many such experiences, that pain (usually) would become more intense at night. That pain, day by day, was becoming such intense, that I would shout loudly; and I would feel my soul as sinking deep within. As such, I had very little external awareness, just enough to attend to my duty; but the consciousness from within had suddenly become extremely enlightened; and according to Saibaba's (who met in Karanchi) instruction, the sister did know about something, that would happen on 29-3-39. Hence, she was working with little perturbed mind; but I slept peacefully.

At night, 10 minutes before 1.00 am. I suddenly heard two shouts of 'Hari Aum' in front of our palace. I could immediately understand that the shout was made addressing to me only. I also responded in the same way shouting 'Hari Aum'. The person, who was shouting came from the front, but he was naked. He had lot of curly hair on his head. I descended, and came to know, that he wanted to take me somewhere, at mid-night. Therefore, I wrote a chit to the sister, and dropped it upstairs, so that she would not worry for me. However, in my absence, she had awoken, and not finding me there, she was also worried a little; but since, all such incidents used to happen (with me) in Karanchi, she had confidence, that all would be well. Moreover, she did know, that something was to happen on 29-3-39. As such, she was not worried.

That person told me, that I had to go, across the wharf, on the opposite side of the River Ganga, to the place, where his Preceptor was living. He had sent him, to take me there, and I had to live with the Preceptor.

I Said, "I would come there at night, and return here in the morning, because it is my duty to stay with these sisters. As such, giving up that duty, to do something (my duty) for else, is doing duty to other (Para-dharma). Hence, if you permit me to come there at night, then I would come (with you)." He said 'No' to that. Moreover, he absolutely told me not to do the meditation, as shown by Baba, in Karanchi, and said, if you would do that, then there would be great calamity for you. Moreover, when that meditation begins, then there should be enough preparation to take care of you. In such matter, you should be under the nursing care of some affectionately devoted

mother, or sister, if she is available, or else come to my Preceptor, and there we would take such care of you." I said, "At present, I have to take care of these sisters. As such, I would come after one or two months." He clearly said "No" to me in that regard, and said, "If you want to come, then come, now only." I also clearly said "No" to that. However, I did not have at that time all those thoughts, as to how this person, in Kashi (Benares) came to know about the knowledge given by Baba, under extreme secrecy, and about its experiment, I was to make, or that, I would have great calamity in doing that. Then, thinking, that let what would happen might happen, with respect to that experiment, I came back upstairs, and began doing the experiment, as shown by the Baba, who had met me in Karanchi.

As soon as I began (that experiment), I felt the whole of my consciousness, getting concentrated, and I clearly started experiencing that, 'body, mind, and other senses, are distinct (from me)'. After a little while, I became conscious as if, streams of extreme heat were flowing in the middle part of my head, and I had, in my body, such unbearable burning, that I had nearly become unconscious, and had fallen down. The tongue was, as if, burnt out, and I felt, as if, the lower (private) part, below my stomach, was completely burnt, and the whole body was heated like fire. However, the sister did not know about that, and by God's Grace, she had to suddenly go for nature's call, and perceiving me as unconscious, she also did some nursing to me. At that time, we had staying with us, a music teacher from Karanchi; but he would not understand anything in such matter. However, the sister very carefully

attended to me. After a while, I had some relief; but its effect lasted for two days.

I would neither follow the meaning of all that happened, nor I had in me inauspicious (adverse) thoughts about that; but I had experienced a kind of perfect absorption in Devotion only, that could sustain continuously in me as a flow of Ganga water. I had only one Aim, and that one Aim, by the God's Grace, would sustain in me such as, a flow of Ganga water; and I would experience in me indescribably, the emotions of Devotion and Bliss, like the waves of the ocean, in all hair over my body. (Jeevan-sanshodhan: Pages: 3-4-5)

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*In the year 1939, on the 29th March, the day of Ramnavami (Birthday –Incarnation of Lord Rama), I had the experience of 'Realization of the INDISCRETE (ADVAIT). IT was such, as if, billions' of SUNS' BRIGHTNESS, spreading all around me, entered into my body; and as a result, I had to go into Great Abstract Contemplation (Maha-Samadhi). As soon as I woke up, I observed that the private part of the body, and area around it, was burnt out; and I had to get its treatment done by Dr. Balakrishna Amarji Pathak, the Dean of the Ayurvedic college of the Benares Hindu University (Kashi: Benares); and from the moment of that experience onwards, I was having a State of Liberation (in my life); and I had, and now exists in me, such conscious Devotional development in all respects as, **'I am omnipresent'.**"

* Shri Mota, on his own, relinquished his body in 23rd July, 1976 at Fazalpur (Dist. Vadodara, Gujarat, INDIA) on the bank of River Mahi.

At that earlier time, the Experience I have had was that of 'Manifested Lord Krsihna: Saguna Param-Atma); and immediately from that, making a Big (Hanuman) Jump, and getting the experience of the Un-manifest Lord established in my body, I had the perfect concentration of that Enlightenment established therein, that was experienced as centered in me as alive, and thereafter, I was experiencing continuous expansion of such enlightenment in my life.

It could also not be said, that it was such as, 'Devotional Enlightenment'; but it was being experienced as 'INDISCRETE: ADVAIT', as also, though existing in all (as INDISCRETE), was also continuously being experienced as 'Discrete-Dual-Dvait' also. As such, it could be definitely said that, after that (Enlightenment), I was continuously experiencing in my life, "Absorption in tendency of Consciousness'.

X X X

*In 1942, I came straight from Trichi to Mumbai for that work (for collection of fund), and since, the respected Thakkarbapa was in Mumbai, I thought to meet him. I

* (After 1939, Shri Mota had retired from the Harijan Sevak Sangh, and other work. Thereafter, Shri Mota used to stay with the relatives, and used to personally guide the relatives in (their) Ascetic Practice. The event, that happened in 1942, was important in his life. Shri Nandalal Shah was staying at a place, 10 miles away from Trichi, in solitude, for (the purpose of) Ascetic Practice. On the last date of July 1942 (i.e. July, 31, 1942), Shri Mota had gone to visit Nandubhai; but on 9th August, 1942, (Gandhiji's call for 'Quit India' movement), all the leaders of the Nation (India) were arrested. At that time, Shri Mota had an intuitive command from within, that the children and the members of the Harijan Sevak Sangh were experiencing difficulty, on account of financial strain; and for them, he felt his duty to collect funds. Shri Mota considered his inner voice as, 'the Preceptor's command').

requested him to write for me a letter of recommendation for collection of fund; and he said, "At present, you are neither the secretary of the Sangh, nor its member. You are not a teacher in the sangh, as also, you have already resigned from the Sangh. As such, how can I constitutionally write a letter of recommendation for you? Truly speaking, you could not be permitted to collect fund (for the Sangh); but since I have trust in you, you may do that work, and keep writing to me in that regard." At that time, Shri Dahyabhai Nayak, and Shri Ambalal Vyas of Bhil Seva mandal were there, with the respected Thakkarbapa. The respected Thakkarbapa had already collected fund within three days for Bhil Seva Mandal from Mumbai. Then, Shri Nayak told me, "In Mumbai, without having any influence, it is not possible for you alone, to do work of collection of fund; and the work of collection of fund is also not that easy, as we believe; and without having influence, it is not easy to collect amounts (for fund)".

Then I said, "When have I taken up this (collection) work for us? I worked in the Sangh for nineteen years, and sustained myself by its earning. That Sangh provided me with facility, and convenience to do this pious work. As such, it is my duty to help the Sangh, in its difficult (economic) condition. I have, therefore, strengthening my devotion to God, and with extreme faith, undertaken this work, for Lord's sake". However, the respected Thakkarbapa, did not write for me a letter of recommendation. Yet, I would be moving (wandering for collection of fund) in Mumbai. Then, I went to Shri Shah, a donor of our Sangh, and told him all about the event of the year 1942

(movement of struggle for freedom), and said, " All the main workers are in prison, and there is no one to look after the work of the Sangh. We very much need money to maintain the children in the Ashram." He told me, "The situation you told is true. I am prepared to help; but I do not know you. What is the proof that you are not a rogue? On hearing this, I laughed very much; and then, he asked me about the reason of my laughing. I said, "I am very sure that since, you honoured me with such words, now my work will be properly done."

Thereafter, immediately I went by train to Poona, to meet with the respected Thakkarbapa. On seeing me there, he said, "O Man! How much amount did you collect (for fund)? I told him about the amount I collected, as also about my meeting with Shri Shah (in Mumbai).The respected Bapa, said in astonishment, "Is it, that did he call you a Rogue?" Then, he took out his notepad, and wrote a nice (favorable) letter of recommendation for me. The next day, with that letter, I met with Shri Shah (in Mumbai), and told him about how I got the letter of recommendation from the respected Thakkarbapa. Moreover I told him, that when the society would give donation after proper assurance, then no rogue would take advantage in such matter (of collection for donation). I had also given him (Shri Shah) congratulations and thanks".

That time, in Mumbai, was very difficult then. No one either wearing a white cap, or a loose long sleeve shirt of Khadi (symbol of Congress) was noticed anywhere. All the workers had changed their dresses; and someone

would be putting on pant and neck-tie*.

One day, I went to Shri Jivanlal Motichand, a dealer in aluminium, for collecting contribution. There was a person, present with him, who spent many years as Gadhiji's close co-worker, and known as a very good learned writer in Gujarati language. I thought that perhaps he would have been involved in underground movement of struggle for freedom, as otherwise, if he would have been openly working for that, he would have certainly been

* (Some others would also move under the guise, as Pathan (a Muslim Tribe of Afghanistan). Shri Mota would watch all of them, and would know them. Those workers (of the Congress) would feel, that Shri Mota would shout, on recognizing them. As such, putting 'finger on the nose', they would indicate (to Shri Mota) to remain quiet. So many times, those, wearing khadi dress, would be searched by (the police), and would be beaten; but Shri Mota, putting on khadi dress, would move to collect fund, by having with him, Harijan Sangh's Report, and the (blank) Receipt book. As such, he was caught by the police, 5 to 6 times, and was minutely searched. The police would think, "this person (Shri Mota) is collecting fund for the Congress". At that time, in the city, such as Mumbai, there would be much more harrasment (by the police). Once, the police accused Shri Mota, "this man collects fund for the Congress, in the name of Harijan Sevak Sangh'. As such, He (Shri Mota) was put in the Marwadi Police station's lock-up, opposite to Mumbai's Sikkanagar; and without giving him food and water for two days, and one night he was severely beaten. Then, Shri Mota represented the fact before a New-comer, Police-sub Inspector (Fojdar), and also told him about the Respected Thakkarbapa. Thereafter, Shri Mota was ordered to be released. "Shri Mota had the Respected Thakkarbapa's letter of recommendation published in the 'Janmabhumi (a news paper)'; as at that time, his friend, a well-known poet, Shri Karsandas, was in service with 'Janmabhumi'. Thereafter, Shri Mota would keep with him the letter of Recommendation given by the Respected Thakkarbapa, till he continued to collect funds for the Harijan Sevak Sangh. As such, there was no harrasment form police (to him); as at that time, the then Government had very high Regards for the Respected Thakkarbapa).

arrested by the (British) Government. I explained to him all about my circumstances, and said, "I have been doing this activity, purely inspired by devotion to my duty. Though the fare (for railway/bus) etc., is Rs. 15/- I have undertaken this task only for God's sake, without taking any salary (in return)." As soon as I finished my talk, the elder learned gentleman, who was sitting there, said, "Now you do not have to do any other activity. The aim of the whole Hindustan (people of Hindustan) should be concentrated, and centered in a Single activity (of freedom struggle) only; and what is this you are doing instead?" And, being excited, he gave the lecture for half an hour. By God's Grace, being fascinated by it, I listened to all that, peacefully. After he (that gentleman) completed his lecture, I again requested Shri Jivanlalbhai, "In such (financially) critical time, the children of the Ashram very much need (money for maintaining them). The task, one has preferred, and for which one is devoted, that task-duty is the Best for that one to perform." Then, he (Jivanlalbhai) gave me a check for some amount. After thanking him for that, I left from that place. Thereafter, I sent to that elder gentleman, through Sau. Harshadabahen, wrting a poem, as under:

SHAKTINA RAMAKADAN

(Raag: Shikharini - Mandakranta)

Ghadaye chhe, je je nij jivanman dukkh ne shirsh vhore,
 Ghadaye chhe, je je avar janane karane yajna mande;
 Ghadaye chhe, je je nij jivanane prembhave samarpe,
 Ghadaye chhe, je je nij jivanane bhet mani varte. 1

Ghadaye chhe, je je nij jivanman toch adarsh rakhe,
Ghadaye chhe, je je nij jivanane lakshyavedhi banave;
Ghadaye chhe, je je nij jivanana hetu kaje jive,
Ghadaye chhe, je je satat nijano bhav eman dharechhe. 2

Ghdavane mate paristhiti male sarvane vishva manhe,
Thatun e hetunu nij hradayaman bhan ko dhanya vele;
Chhatan ye dubelo nij rasmahin manavi khoi bese,
Gharade potani nij jivanane sho hasedya kare te! 3

Jano jane seva avar janani manata, te mahin ye,
Kain raga-dvesho mahin padi rahya kon jani shake te?
Mahatvakankshae nij hradayani shuddhatathi bhareli,
Padela sevaman, nij jivanana tattvanu shreya pami. 4

Kharo sevarthi te nij mana sada je ukelya kare chhe,
Thashe keva keva manamahin bharya, ne sada je nihale;
Nihalyathi evun nahi kain vale khali jo te nihale,
Ghadashe evo je viral viralo yuddha te sath mande. 5

Nathi seva pote nij par mahin ekadeshiya kyayen,
Rahyan sevamanye vividh ritanan lakshano, kshetra disha;
Khari seva ye to nij jivanane sarvato mukhi rakhe,
Rundhi na rakhe ko nij jivanani ek baju mahin te. 6

Kare seva pote avar janani te ja te satya mane,
Thati seva kevi nij jivanani te na teo tapase;
Varela jeo chhe nij jivanaman satyane koi rite,
Tahin teo satye nij jivanana sarva ango tapase. 7

Kare chhe seva je nij jivanaman matra sevani kaje,
Nathi kain vanchha avar pana kain eka seva vina tyan;
Kadi jo te seva pan nava kare sarvangi vikas,
Raheli tyan khami kahin pan kain jani levi ghate chhe. 8

Meaning:

TOYS OF SPIRIT (Divine Power)

(Tune: Shikharini - Mandakranta)

He, who has, in his own life undertaken pain himself, becomes mature,

He, who does, in his own life, sacrifice for other person, becomes mature;

He, who offers his own life, with affectionate devotion, in service for others, becomes mature,

He, who behaves, believing his life to be only as a Gift, by the Lord (to serve others), becomes mature. 1

He, who has, in his own life, the Highest Ideal (of Service to humanity), becomes mature,

He, who makes his own life, to attain the Highest Aim of life, becomes mature;

He, who lives his own life, with some purpose (to serve others), becomes mature,

He, who constantly devotes his own life, in fulfillment of that purpose, becomes mature. 2

Everybody, in the world, gets the opportunity to become mature,

And at some fortune moment, he becomes conscious in his heart, to avail himself of that opportunity;

Yet, the person, involved in satisfying his own interest, loses that opportunity,

And in old age, he goes on pushing his own life, without any aim in life! 3

The persons, who believe in service to others, yet, who would know about the likes/dislikes lying within themselves?

Those, who have, in their own heart, pure ambitions to fulfill, get engaged in serving others, and attain the true essence of life. 4

He is the real social worker, who always introspects within his mind,

and perceives what kind of drawbacks (dosho) such as, likes/dislikes, pleasure/pain etc., are therein; but by introspection only nothing fruitful would be achieved, as that rare person, who fights with those drawbacks within, shall attain maturity. 5

By that, he does not serve himself only, as in the service, there are various features (aspects) such as, area, direction etc., 'as such without restraining his life to live for own sake only (with selfish interest), he should serve others all around (sarvatomukhi). 6

And without examining, what service he does to his own life, he should think, that the service to others is the true service only. Those, who are adhered any way to the true meaning of life, should examine all aspects of their own life, as to whether they serve others, or themselves only. 7

He, who does service in life, for the sake of service only, and does not have any other desire, except to do the service; and if that service, even does not result into his all over development, then he should try to find out, that there is some drawback in his service. 8

(Tune: Mandakranta)

Pote je je kaink karata te ja chhe matra sachun;
Te vinanu avar kain ! je satyani khamivalu:
Pota vina bhramit matinan je bijan chalnaran;
Sevabhavi kain kain ditha manyata evi valan. 9

Je chhe sachun nij jivananun karya je urdhva-gami;
Manyun, teman nij jivananun sarva kain samarpyun:
Chhone fave kain pana bhale kshetra ho game te;
Seva eo pana jagatani eni rite kare chhe. 10

Jenathi kain jagat paranan sarva samanya evan;
Jeo jeo nij jivanaman kaink samarthya pamyun:
Evi shakti gudha, sakalane je ramadi rahi jyan;
Te Shaktinan sau Ramakadan apane to bicharan. 11

Meaning:

I have seen such Social workers, having deluded mind,
believing, that what they were doing was right only, and
all else is not right, and has drawback in it. 9

He, who has thought about his duty in life to attain
higher aim, and sacrificed all of his life in that, they do
their service to the world in their own way, irrespective
of the field of service. 10

That Secret Energy (of God), whereby ordinary persons
have attained some power in their life, that makes us all
play, and we all are the helpless toys of that Energy (God). 11

On reading this poem, he replied me as under:

Mumbai. Dt. 20-12-42.

Dear Brother,

I received your poem, and was pleased after reading it. Duty-Work is the Yoga, and that is the true invigorating medicine of life. Service is the ladder (means) for the work (object-thing) (to attain higher state). I am agreeable to your faith, that a person becomes mature by constantly working, and constantly serving only. I have expressed before you my inner thoughts with such intention, that when every true person devotes himself, after his own preferred duty-work, then he should not at all have any spare time, in turning to doing any other thing-work, or looking at it, or being perturbed by it. However, everybody could have his own respective different preferred duty-work. A person, therefore, should himself, and no one else, see whether his preferred duty-work is proper or not.

‘Trunad-api suniyena taror-iva sahisnuta’

The (social) workers, who have, in them, humility to lie even lower than a reed, and endurance as high as a tree, are worthy of adoration in the society. I wish you success in your work.

Signed: A sevak (servant)

I was very much pleased, when I received his letter such as this. It is an enlightening virtue, that he accepted the real fact, and expressed humility with gentleness. To exercise discretion in action is so subtle, that it could not be recognized by anyone without experience.

(2)

The respected elder brother (Shri Vadibhai Bhogilal Shah) himself, with enthusiasm, had written to the respected maternal uncle (Shri Gopaldas Maheta) in Trichi that, he should arrange for collection of contribution (fund) for the Sangh, from Zaveri Bazaar (a market place for Diamond Merchants). When he came to Mumbai, then I (Shri Mota) told him on phone, "I do not wish to give you trouble, because eventually, the balance amount (to complete the target) would be obtained any way."

On that day evening, when I met with him at his firm, then he said, "Present time is such that money (for contribution) would be quickly collected; but if you want to collect more amount, then I would take you to two-four places." I said, "If you do not feel hesitated, then what is better than gold? Then he took me to four-five places in Zaveri Bazaar, yet nothing could be collected. However, I have passed such days, that even though I moved a lot, yet I would not get any amount. Thus, one should not get frustrated; but one should observe peace of mind, even though some one would say any nonsense. One should remain composed, even if, someone would behave in such a way, as to hurt one's ego. It is very essential for a person to take up such work, as an ascetic practice, if he wants to undertake such experiences (of collection of fund). A proper test of patience, and endurance would be really experienced, if you want to collect the targeted amount of fund; and if a person has no firmness in his resolve, he might certainly get really perturbed. However, Shri Gopaldas Maheta, took me to some 4-5 places in Poona, and when no amount was

collected, then he said, 'If there is a short fall in the amount of your target, then, I shall give you from my pocket.' But I respectfully refused him to do that.

(3)

I went to meet with the secretary of a Mandal in Mumbai, for collection of contribution. He told me, that in one or two days, a meeting of the Mandal would be held, and if you would come there, then, you could talk about that (contribution), to all the members of the Mandal; and if they would get satisfied, then contribution would be made (by them) there only. I remained present, when their meeting was held. After the routine work of the meeting was finished, the secretary introduced me to all the members, as also requested them to sympathetically listen to my matter. Then, I told about all the matter so emotionally, that everybody felt in his heart to do something. Everybody registered his amount of contribution, and first of all, the president (of the Mandal) registered an amount of Rs. 501/-; while others registered their respective amounts, as per their capacity. Then, after 2-3 days, I went to the President's firm, and paying respects to him, I sat there. He told (his man) to give a check for Rs. 101/- (to me). Then, I got really stunned, and said, "How about Rs. 101/- instead of Rs. 501/- (as registered)? When I asked him thus, he replied, "If I had not registered an amount of Rs.501/- then, you would not have so much amount for your contribution. By my registering that amount, you have benefitted only. I had registered Rs. 501/- with the intention, that you would get good amount (for contribution), and not that, I intended to pay that much amount to you." On hearing that, I was speechless, as

that was my first only experience. I told him, gently, and humbly, "I would accept only Rs. 501/-, and until you give me that, I would come to your firm, and sit here." Thereafter, everyday, I would go to the firm, and sit there; and spend my time continuously in replying the letters, I had received. One or two times, the president grumbled also. However, I did not pay any attention to that. I would come every day, and pay my respects to him; and would leave only after all would leave, and the firm would be locked. In this, seven days passed. Everyday I would spend my time in writing letters (replies), and he was observing that. On the seventh day, he called me near him, and asked, "Day after day, what so much are you going on writing?" I stated, "I give replies to my friends' letters, I receive. If you sincerely feel to see the letters, I have written to-day, you can see them." Since, he had observed me writing continuously for all seven days, he would have thought that, every day, what this man would be writing. He would have some kind of curiosity generated in that, and inspired by that reason, he started seeing the letters, I had written, and by seeing them, getting anyway interested, started reading them also. He went through many of the letters, and in the end, said, "Oh! You appear to be some learned! The kind of matter, you write to your friends, for the path to Ascetic Practice, is really the best. It is a big matter, that you have expressed the best of such Faith-devotion in a simple and easy language. You sat here for seven days, keeping patience, and were paying me respects every day, morning, and evening. I have told you two (some) bitter words also. I would really remember in my life, your sweet adherence to truth. I am pleased

with your calm and gentle behavior, and I have more gentle feelings towards you, for such writings in your letters. Please forgive me, that I made you suffer for seven days. I feel really very sorry that, you had to put off your work for seven days. Your humility, and your gentleness have inspired me to give you an amount of Rs.501/-.' Saying that, he had ultimately given me Rs.501/-

I was pleased to receive that amount, and thanked God, sincerely praying Him. I had also tears from my eyes. That God's Grace was a Blessing for my life. That gentle merchant might have considered my gentle humility significant in paying that amount; but the True Secret (in that) was God's Grace only.

(4)

The (total) amount of contribution of Harijan Sevak Sangh worked out up to Rs. 10,000/- in 1942*. During that period, an interesting event happened. I had to go to the owner of the office of a very big renowned Firm. I wrote name on a chit, and gave it to the peon for meeting with that owner. Then, I waited from 11.30 am to 4.00 pm, but no one called me to go inside. Since there is a limit to keeping patience, and especially in work, I thought that even if, I might be refused to enter, or it might be good, even if, I am asked to get out, but anyhow, I must definitely enter. With such firm resolve, I entered

* (Respected Shri Mota, and Shri Nandubhai had gone to Colombo (Shri Lanka) to collect fund for Harijan Sevak Sangh; and to express their devotion to the Sangh, had collected the contribution of Rs. 36,000/-, and given to the Sangh).

(the office). Then both the clerk and the peon came running after me, and threatening me said, "Are you a rustic? Do you not know that without permission, you should not enter? What is your education? When they came to know about my education, and job, they offered me a chair to sit. Then I said, "Sir! What these men say is true; but I have waited for long, outside your office, from 11.30 am to 4.00 pm. If you kindly listen carefully to, what I have to say, I would tell you in two minutes." When he was calm, I quickly, with emotion, started telling him, and in the end said, "By God's Grace, and with your blessings, I know about the modesty; but since 4-5 hours passed out (waiting), and I would not get even any opportunity to meet with you, I had to take such step, so kindly forgive me". When the master heard that, he told the clerk, and the peon, "See, that hereafter, anyone coming to visit me, has not to wait for more than half an hour; and keep in mind, that this rule has to be properly followed." Then, he asked me to forgive him, for my waiting for so long. I would not forget his such gentle, and cordial behavior. He also gave me a check for a good amount for the Sangh. Thus, sometimes, we have to take such immodest action, knowingly, and with full understanding; and in that, it is necessary to have, courage, as also inspiration.

(Jeevan-manthan: Page-127)

(5)

On 17-1-43, at night, I boarded the Gujarat mail for Nadiad. In the latrine of that carriage (I boarded), a bomb exploded. It so happened also in the Second Class carriage. Hence, the Mail stopped at the Kim station. From our carriage, clouds of smoke were coming out. I was then

sleeping on the board (in the carriage). From there I shouted, "Pull the chain," "Pull the chain." Someone, then pulled the chain, and the train came to a halt. The police men arrived in front of our carriage, and shouted loudly, "Who has pulled the chain?" There was someone else, who really pulled the chain, because the chain could not be pulled from the place, where I was sleeping. However, I took over its responsibility. I told the police, "There was a big thundering sound, as if something exploded, and all have heard that. The clouds of smoke are coming out of that, and smell of sulphur is coming out. As such, perhaps the whole carriage may start burning, and peoples' lives may be at risk. Thus, with foresight, I have pulled the chain."

Looking at my dress of khadi, the police asked me to get down, and threatening me said, "You are the only one, who has placed the bomb in the latrine, as such you agree, and admit it; and tell us all about that, from where you have brought that bomb, where it is assembled, and who else are involved in that, otherwise, you will be so heavily beaten that your ribs would be broken." Then, after a while, the Mail train stopped at the Kim Station. Then, threatening me, that again I would be searched, one police man was made to sit in my compartment, and the train moved on. When the train stopped at the Bharuch station, then immediately I saw, that a crowd of police men, and 2-4 police inspectors had arrived, and were waiting there. Then, immediately holding my hand, and pulling me, they pushed me out of the compartment, and took me to the waiting room at the Station, as also asked me about all that had

happened. Then, remaining composed, I told them about all that had happened. They threatened me a lot; but would I tell otherwise, if I knew that? I had also some slapping. Then, the head constable angrily shouted, "Heat the rascal (beat him more), otherwise, he would not admit."

At that time, I did not know, what I felt in my heart, that in a moment, spontaneously, I would take out all the clothes, off my body (became naked). On looking at that, they all were stunned. I told them, "Now, it will be easy for you to beat this body. Beat it as much as you want." Thus, they became more angry, and said, "First put on your clothes, then, we will talk else.' The head constable, then asked all my details, asked my name, and ordered to detain me at Bharuch. I told him, "I have my ticket up to Nadiad; and no one can be asked to get down in the middle, while the train is moving on. You may detain me in Nadiad, if you so want." Though, in those days, no rule of law prevailed, they believed in what I said, and that is the God's Grace."

When I got down from the train at Nadiad in the morning, the police there were waiting for me. They again asked me all about that. I told them all about what had happened. As such, they asked me all about, "To whose place, you want to go? How long do you want to stay there? Thereafter, where do you want to go? I told them, "I am to go to my younger brother, Muljibhai Bhagat's house, and from there, in the evening I am to go to Sabarmati Gandhi Ashram (Ahmedabad)." As such, one police officer said, "If this person is to leave to-day only (from Nadiad), then why should we have such unnecessary discussion? Then, when I got down at Ahmedabad

in the evening, then I met with the police, and I was obliged, that on that day, they allowed me to go directly to the Ashram (without asking). On the next day, one police officer came to the Ashram, and took away my written statement.

9. NISHKAM-KARMA DESIRE-LESS ACTION-DUTY (ACTION-DUTY WITHOUT EXPECTATION OF ITS FRUITS)

“By the God’s Grace, this Soul (Shri Mota) would not suffer for want of money. How much more affection (from heart), and love he needs! Till now, where were Nandubhai, or Hemantbhai etc., (who financially helped me) in my life?; yet by God’s Grace, I have been sustaining my life (boat) in the world. On my own volition, I was having less salary, even though, there were many members of the family to sustain. It is not that, I would not have experienced economic scarcities in my life; but By God’s Grae, this Soul (Shri Mota) would be having (financial) help. Is it a some small experience, that a single, lonely, un-renowned Soul (Shri Mota), would receive such a big amount for the activities of the Sangh?

(Jeevan-manthan: Page-189)

I have undertaken this task as my duty, and neither on account of Sangh, nor on account of Parikshitalal, or Thakkarbapa. While doing this duty, I was beaten up, body had suffered, and the weight was reduced by 20 lbs, from 117 lbs to 97 lbs; and yet, I did not absolutely have any such expectation, that someone would appreciate that. By undertaking such task, I learnt that, whosoever is experienced, should certainly carry out his destined duty properly, despite whatever hardships-difficulties, he would have to face; as he could not remain aloof from anything, and by passage of time, he would attain maturity (get absorbed in it). The one, who is aloof, and becomes aloof,

then, how could one be called an experienced one! In him, there would be such impartiality, and bond, that they could not be compared with anything else.

Then, once I went to see the Respected Thakkarbapa. He persuaded me a lot to accept the post of a Secretary (in the Sangh); but when I flatly refused to accept it, then he suggested, "You should look after every work (in the Sangh), except that done by Hemantbhai, and resign after Parikshitlal joins." He had suggested me to accept the salary (for my work); but I clearly refused in that regard also*. He asked me in regard to collection of contribution, and was pleased, that I was able to collect on my own, without any influence, such a big amount for Sangh; and that, Gujarat Sevak Sangh did not have to worry financially for one year. The Respected Bapa then said, "After you have resigned from Sangh, I do not have trust, that you will be able to do, on your own, so much work (of collection); but I am pleased with your this work."

(Jeevan-manthan: pages: 2-5).

Respected Dhanubhai of Vadodara, who had helped me for progress in my education then, I had written, so as to help him, to the respected Thakkrbapa, who had told me, that he would give him Rs. 30/- to Rs.35/- per month. Conveying that matter, I had shown the respected Thakkarbapa's that letter, to the respected Bapu (another elder relative) in the Karanchi prison.†

* (Jeevan-manthan: page 129).

† (Shri Mota's intention was to honour (fulfill) Shri Dhanubhai's obligation). (Jeevan-manthan: page-198).

10. PAR-ARTHE ATMA-BHOGA : SELF-SACRIFICE FOR OTHER'S CAUSE*

Whatever some divine incidents, that are mentioned here, though being factually true, there is no such standard, that at any time, again and again, such incidents could happen. However, such incidents would not just happen without any rhyme or reason. There is ought to be some secret, subtle tradition of 'action and cause of action'. However, those, who know such tradition of 'action and cause of action', are some rare brave beings. That Soul (Shri Mota), would have in his life, experiences to understand, and accept in their true spirit, such divine incidents, then it would become easy for that Soul (Shri Mota) to attain higher stage in spirituality. But that Soul (person), who could not experience in his life, to recognize, understand, and accept with proper hidden meaning, the Best Grace of opportunities available to him, then it should be understood for sure that, that Soul's insight within is not yet enlightened. It is also not a small matter, to directly experience in one's life, such miraculous incidents. At that

* (In 1939, when Respected Shri Mota's life was revealed as a 'Disciple', from thereafter, many such experiences, and incidents had happened, that no embodied soul (Jivatma-person), could imagine (them) to be true. This incident is published here, so as to inspire some spiritual aspirant soul; but any aspirant, leaving aside his diligence (in Ascetic practice), becomes only helpless, seeking Grace, or becomes weak or lazy, as also, becomes interested in such kind of miracles, Shri Mota has severe rage, and strong objection to that).

time, such soul (person), himself, does not give significance to the reasons of manifestation of such Grace, irrespective of, whether that soul (person) accepts that (Grace) in reality, or not.

(Jeevan-pokar: Preamble-Introduction to Jeevan-pokar)

On the night of Ramanavami, in 1939, five months after Sakshatkar-Realization, I could not forget the joyful devotional atmosphere, I experienced that morning, on my way from Ahmedabad to Karanchi. How many persons had gathered, and that too, with so much excitement and affectionate love (for giving me send off)! That is His Greatest of the Great Grace. I offer all that, with knowledge and devotion at His lotus like feet. What else could be compared with so many sisters' such pure devotional love (for me)! Otherwise, on such a person, as myself, walking around in Ashram, putting on, the shortest of the short, shorts; knowingly exposing himself as 'Dull'; not observing the least, so called civility; in the serious atmosphere, as that of Gandhiji's Ashram, shouting loudly, so as to hurt some, or else, to create astonishment, hatred, and insult; appearing to some as illiterate, so that some girls in the Ashram would be teasing, considering him as mad; moving without hesitation with clean-shaved head, even in that cultured atmosphere; Oh! Going to the Central Bank (of India), putting on torn out clothes, so that he would be required to see the manager, when the clerk refused to give money looking to him in such clothes; and as much as possible appearing as a rustic, and having been compared with 'an Ass (dull)', so as not to have the least of skill and cleverness, such

as MYSELF, how would there be so much affection by all those (who came to give me send off)!

“Dise bare Megho sam varasato prem Jivane,
Dube chhe teman je, tari jai bane dhanya bas te;”
Atalo badho ne avo bhav male te shathi ?

“E chhe pratap Padani Dhulikano,
Dandi piti Jagatane kahun dhyan lejo.”

(Jeevan-sanshodhan: Pages: 15-16)

Meaning:

This Soul (Shri Mota), being showered by affection like torrential rain pouring in, is sub-merged there in. Why have I more of such affection? It is because of the power of the dust of God’s lotus like feet, that I proclaim to the world, by beating drum with the stick. Please take that in mind (pay attention to it).

X X X

The Merciful Supreme Lord has made this Soul (Shri Mota) to change his dress (behavior), and the way of living his life. Hence, I see that, being His medium, those relatives, who would meet with me with the intention of turning themselves to this (Spiritual) Path, by His Grace, I have to guide them. I have therefore desired to make HIM (God) only to be the means, and cause for the same. Then, no other element would have any place to perform those actions-duties. By His Grace, I had, and have in me still now, such firm faith.

(1)

I would state an example of an event, that I experienced in my life, that how the miracle of Meditation, or the enlightening resolve, you might call, takes shape.

I had to stay with two sisters*, hiring a big house, at the Banaras Hindu University. Generally, they (the sisters) would wear very less of ornaments. Once, after returning from a walk outside, those two sisters handed over to me all the ornaments, they had; and I, as a fool, put the same in the pocket of my loose long-sleeved shirt. After some hours, we all, along with two sisters, had to go to the famous Vishvanath temple of Lord Shiva, for worship; and after passing through the pushes and blows (of the devotees gathered there), reached the inner side of the temple, and visualized (Lord Shiva), with love and devotion. There in a melodious sweet tune, a big pipe (musical instrument) was being played. Thereafter, we returned to our residence.

The next day, we had to go on a pleasant journey by boat in the river Ganga. The sister asked me to change all of my clothes; and I changed all the clothes. To place whatever all, I had was that in the shirt I had put on, to the pocket of the new shirt, I started searching the pockets of the old shirt. At that time, I came to know, that the pocket of my (old) shirt was cut off, and the ornaments were stolen. At that time, I had experienced in me acute awareness, that it was certainly my own responsibility to safeguard, what was entrusted to me with

* The learned Shri Narsinhrao Divetiya's daughter's daughters.

trust. When I told about that fact to the sister, she did not give any importance to it, treating it as a trivial matter. Though, it was best for her to take it in that way, but for that, I felt pain and misery.

Then, we went on a pleasurable trip by boat on the pious flowing water of the river Ganga. There, one of the girlfriends of those sisters, sung some songs with such devotional fascination, that on hearing those devotional songs, I experienced my-self very much emotional in my heart, and I lost consciousness of my body. Earlier to that, I had indeed in my mind, painful thought of failure in my responsibility, given to me, as to, who would have cut my shirt's pocket with ornaments. When I went deep into that emotional state, I experienced one scene, which was miraculous and exciting. I visualized the real scene of how, and who cut that pocket, in the Vishvanath Temple (in Benares). At that time, I would be spontaneously telling, "O Man!, These are not my ornaments. Someone has entrusted to me to keep them safely, and I am a poor person, and I am not able to repay their value. You will not be able to bear this (stolen) property (ornaments). As such you come, and return that (stolen ornaments) to me. My residence is located at a particular place. Since in the morning, examination is being conducted, I stay at a particular place of Hindu University for half, or three quarters of an hour or so." All that happened in the State of Meditation. My younger sister used to be angry with me on such state. It was but natural, that she would not like all such incident. When the boat touched the bank of the river, then the elder sister, in any way, managed

to bring me into consciousness. Thereafter, we returned to our house in (the Banaras) Hindu University.

The next day, we were on the upper storey of that building of the University, where the examination was to be conducted. The elder sister was in her examination hall. One of the girlfriends of the sister, and I were standing outside in the verandah. At that time, a person was coming running, breathing heavily, and indicating as calling me. The lady with me directed my attention to that. That man loudly stated to me, "Sir, kindly come down." Then, I went down, and met him. He told me, "Please take back your ornaments. I am having so much burning in my body, that I could not bear the impact of that fire. Kindly do something, that I could be cured of that."

When I experienced such miracle of God's Grace, I became emotionally tragic. Thus, when I got back the ornaments, I experienced so much peace within, that I do not have such energy as to write it down (I experienced indescribable peace within). That person, entreating me, and bowing down to my feet, said, "Sir! Please cure me of such severe burning." I told him, "Brother! This is my God's trick (plan). How could you recognize, that I am myself the owner of these ornaments?" He said, "Since, yesterday early evening, accidentally, I experienced such severe burning throughout my body, that I was unable to bear it; and throughout, during the period, I was having your real image appearing often, as if floating, before my eyes. I would also know about the place of your residence, and I could also perceive, where you would be in the morning; but I did not have energy in my body to come

to you at night, and I do not have it now also. However, I have anyway, managed to come here. When I was about to come, then I felt I would not be able to walk; but thereafter, I experienced so much energy, that I have been running only, and have come running breathlessly here. Hence, kindly get me cured of this burning.”

Then, suddenly I told him, “Brother! Now take a vow, ‘I shall not cut whosoever devotee’s pocket, that comes to worship at the Vishvanath temple’. Then again, I said, “If you will perfectly observe that vow, then by God’s Grace, you will be certainly cured of that burning in your body. If someone poor like me would come to worship, and his pocket is sheared, then what kind of situation, he would experience! What kind of harassment that helpless poor would suffer! Hence, please do not cut anyone’s pocket in the temple. And take such firm resolve.” Then, he said, “I shall die of hunger, but shall not cut anybody’s pocket in the temple.” Thus, I experienced trust in his statement, and heartily prayed, from within, to God to cure him of his burning; and within some time, he experienced, that he was cured of his burning in the body. He then paid me respects, and went on his way.

By God’s grace, I had such kind of experience. In the state of Meditation, while gradually being unconscious of our body, whatever thought that comes up, or if it is possible for us then, with intelligent restraint to have whatever resolve, then that resolve takes its own image; and that was the experiment spontaneously experienced by me.”

(Jeevan-darshan: Pages: 94-99)

In Kanpur (U.P.), we went to see a person, who seemed to be a mad man. A gentleman, called Rajaram, was residing in Navaganj (an area in Kanpur). He would have been of the age of about 70 years (in 1939). He had his own house, but quite in bad, repairable condition. There was one small well in open space, in front (of the house). He would not gather together anything. In the morning and evening, he would go out for walk, if he would like to, otherwise not. People would consider him to be a mad man. He would, salute Muslims, and then say 'Sitaram' (pay respects) to Hindus. If someone would give him money, then he would accept it, if he would be in mood, or else, he would donate it to someone. Sometimes, he would himself prepare tea, and add curd to it! He would eat, if someone would offer him. He would not care for anything. He would not have any expectation. He would sing good devotional song, and two-line poems (sakhis). He was a carefree being. We had been to his place at night on 22-9-39; and there, he, and I (both) entered into the state of meditation. After meditation ended, we both embraced sincerely with each other. He had paid me respects, while he was in meditation. The next day, when we went there, just for a casual talk, and when we were to depart, then also, we embraced with each other; but when he tried to bow down to my feet, I moved away a little. He wanted to come with us to a great distance, to give us send off, but I refused him to do that. Then, he himself said, "I bowed down to his feet yesterday, then why does he not allow me to bow down to his feet today"? Those, who are carefree, have eccentric behavior;

and their affection is also such extremely sincere. At that time, I experienced the glimpse of his nice feeling; but “who would know God’s will?”

(Jeevan-sanshodhan: Page-168)

(2)

My one elder’s girl of 10 years of age was crying very much, as she would be remembering her mother. Her remembrance was so acute, that her sobbing (while crying) would not stop at all. That girl, without mother, had extreme eagerness for her mother in her heart. By the feeling of her such acute eagerness, I experienced in my heart extreme sympathy for her. Five years would have passed, since her mother died; and yet, by God’s grace I would speak out, “Sister! You will certainly see your mother; and now you see her.” And truly she saw her mother. She (Mother) pacified her, and told her not to cry. When she (the girl) told me about that, then I experienced in my heart such emotional devotion, that if we could have been of such perfect trust, as that of the girl, then we would have already visualized God long back, as she had visualized her mother.

(Jeevan-sanshodhan: Page-231)

X X X

(Anushtup-rhythmic poem)

Marelun ho purepurun manhethi Tumadun yadi;
Potane tarava shakti pame chhe te hrude nakki:
Pase jyare marelo ho, shakti rog sudharava;
Apele male ene, evun apanun janavun.

Mahatma dhanya ke jene mrutyune gholi pidhun!
Evi krupani shi shakti, aje te janava malyun!
Mrutyune bhetavamanye jene prem rahya kare:
Mrutyune jivavun-bethi eo nitya vase pare.

Meaning:

Even if the gourd is perfectly dead (dry) from within;

Yet, it contains within, the energy to swim over itself
to the bank:

If there is energy within to cure the deadly disease;

Then, know that, it would naturally have energy
within to cure it.

That Great Soul is the blessed one, who has surmounted
the death;

I came to know to-day the power of that (God's)
Grace:

The person, who has love, even to embrace death;

He stays always beyond both Life, and Death.

I had kept the above-mentioned rhythmic poem,
writing it on a paper; but when Hasmukhbhai was about
to read it, I snatched it from him; and then I told him,
that I would give it to you for reading, after there would
be a broadcast on radio, about Gandhiji's ill health. Once,
He (God) retained my consciousness, that I was about to
lose, and based on that experience, I had written the
above-mentioned rhythmic poem.

In the same way, I could also know in advance (had
premonition), about the Great Poet Ravindranath Tagore's

death. Hemantbhai, and I had gone for a walk in Khat bazaar; and at that time, without knowing (reading) news from the newspaper, I would be able to tell him about that fact (about Tagore's death). In writing all these, it is not the intention to create in all, this Soul's (Shri Mota's) importance; but I have to write about all the above-mentioned facts, to make one understand, that there are such possibilities also (of premonition), on the way of progressing ahead, on the Path of Ascetic Practice."

(Jeevan-manthan: Page-347)

(3)

Gandhiji suffered from many poisonous bacteria in his urine. I had stated that they (those bacteria) would not be there to-day (in his urine), before the announcement was made in that regard, in the radio broadcast on 24-2-43. I had also sent Hemantbhai to the Municipal clinic, early in the morning with my urine, to immediately get it diagnosed. On account of my frankness in heart for Gandhiji, his extremely soft, and tender respectful nature, and his affectionate feeling for me, for my having worked along with him for 19 years in that field, made me experience such impartial oneness with him (Gandhiji).

(Jeevan-manthan: Page-349)

(4)

When I was just lying half asleep in the afternoon in Kumbhakonam (South India), I suddenly received a thrust to my body. A mason was working at a gate of the Ashram, under construction, which was at a distance of 400 feet away from the place, where we used to sleep.

He was doing plastering work of cement, standing on a deodar (wooden) box, placed on a small bench. Due to the weight of his body, the deodar box bent, and his body fell on the ground with a great thump. Thereafter, getting up, I went there, and shouted to Nandubhai. Nandubhai was sitting there only, where the masons were working. I asked him, "Is he hurt too much?" By God's grace, he had not received the least of injury, and he could do his work. After few days, when four labourers were lifting a big trunk of a tree, then the trunk stumbled, and fell on one of them, hitting him, rolling down, from shoulder to thigh, thigh to knee, and from knee to shin bone, and from shin bone to upper part of the heel (ankle). He had to be warmed up for about an hour and half; but by God's grace, in spite of fall of a weight of over 20 mounds, he did not receive any injury.

When here, in Ashram the (construction) work was going on, then some incidents had happened, where in, while undergoing suffering myself, by God's Grace, it so happened that, due to that work, no other Souls (Persons), would get hurt (injured); but in that, it was not my skill, and all that trick, then happened, was by God's Grace only".

(Jeevan-mandan: Page-145)

11. PRABHU-KRUPA : GOD'S GRACE

God's existence is everywhere, in both animate and inanimate objects. He has also, by His Grace, made me have such experiences, even in a short span of my life. He made me experience His presence, while going to Mahi-Galteshwar (Lord Shiva's Temple on the bank of the River Mahi). Hemantbhai, and myself had thought to go to some lonely place, and stay there for a day to have Meditation. First we went to Godhara, and nothing happened till we reached there. However, at night, there was torrential rain, and such thunder storm, with cracking of lightening, that even the big trees would shake. Therefore, it seemed quite impossible, to go to Mahi-galteshwar, leaving early in the morning. As the train would leave early in the morning at 4.30 am, we would have to leave at 3.30 am, from Ashram (in Godhara). However, by God's Grace, the rain stopped exactly at the time, we were to leave. Who would wish to go out early in the morning, on that stormy night? However, when we boarded the train, we were the only two persons in the whole compartment. At that time, it so happened, that I went into emotional state, keeping my one hand's live touch to Hemantbhai alive. In that state, I directly visualized, as that in cinema, how he (Hemantbhai) would lead his life in my company, in what a dangerous forest, and what wide spread forest fire would be ignited in the forest, as also, how innumerable bat-like night birds, and bats would be burnt, and turn into ashes, and then, we would reach the temple. I had then told him about all that. As such, our purpose was accomplished then only,

before going to Mahi-Galteshwar; but due to his sincere desire, we had got down at Angadi station. When we got down at the station at 5.00 am, then in darkness, how could we find the road to Mahi-Galteshwar? Hence, we were talking with each other, "What to do"? In the meantime, another passenger, who would have got down at Angadi Station, or would have been earlier there at the Station, on hearing our talk, himself immediately said, "Come along with me, I want to go there only." Do we not realize the God's direct presence in all such coincidences as: the torrential rain would stop, when we were about to leave (for Mahi-Galteshwar); no one else would be there in our coach-apartment; and some one only would be readily waiting for us at the Angadi Station, to show us the way, without our asking"?

(Jeevan-sanshodhan: Page-368)

X X X

We all were to go on a pilgrimage to the Himalayas. Then, since early in the morning, one sister (lady) would be walking along with us in the journey; and Nandubhai would leave late, after properly packing and arranging the baggage. We both (the lady and my-self) would leave early. Many a time, it would be raining on us, and I would loudly pray (God) to stop the rain, so that it could be heard (by others), until we reach our destination. That did not happen once or twice. It so happened many a time, and the rain would stop, when I prayed.*

* We had along with us nine persons. They would not have anything such as, bed or to cover themselves. As such, I had mercy for them, that they would become drenched in rain. Hence, on account of such circumstances, I would pray God to stop the rain.

While walking, that lady would be having stomach pain, and what a pain! She was little behind, and this Soul (Shri Mota) was walking in front. She did not inform me in that regard. She needed to be warmed up also. The cook, who accompanied us, and this Soul (Shri Mota), collected some wooden pieces, that could be ignited. He had a matchbox. He tried igniting all the match-sticks; but unfortunately all the match-sticks were exhausted, and the fire would not ignite at all. Now, there was no match-stick left; but it was very essential to ignite the fire. There, we had also collected grass etc., and over that, we had, arranging, placed the small wooden pieces, so as to be quickly ignited. There, this soul (Shri Mota) started blowing by mouth, like bellows, and continued blowing for long; and by God's Grace, the fire was ignited.

(Jeevan-pokar: Pages: 64-65)

Moreover, the place, we were to reach, was at a distance of 2½ miles. The rain would be falling intermittently. There is a difference in the rain here, and that rain in the Himalayas. We continued walking so much in the rain, and were experiencing the rain falling on us; as also, till we reached the destination, while walking, such rain would also continue falling on our head. However, in spite of that, when we reached the destination, our clothes were dry! Is that not a great miracle, that even while walking so much during the rain, the clothes would not get fully drenched with (rain) water? If not so, then what else? It was sure, that we had not covered our heads (while walking in the rain).

Once Motiba's (Grandmother's) palanquin had rolled down. I myself was away at a great distance from the

palanquin. I (also) rolled down, and spoke, "To-day, Mother's grand (Baa) palanquin fell, and we all were saved."

While climbing on the road to the Himalayas, Shri Nandubhai's wife, Kantaba, experienced severe fatigue, and extreme thirst! She would feel, as if thorns were pinching in her throat; and her state became so acute, that she would not be able to walk even a step further. What an extreme thirst she had! I observed that at some place, right under the precipice, a small stream of water was flowing. It was very dangerous, and difficult for anyone to go down; but what to do? She would not be able to walk without pacifying her thirst. At that time, I prayed to God, and ultimately I prepared to go down to fetch water. As soon as I started taking steps, I observed a boy, just closely near me, standing with water. I then gave that water to that lady. She drank the water to her full satisfaction; and also, after satisfying my thirst, when I turned my back, I did not find that boy. Since the road was straight, we could see, even if he had got down to the valley below. Whatever happened; but by God's Grace, we got the water. That was not such a small incident. It would also have been possible, that the boy would have quickly gone somewhere, and would not have been seen by us.

The place, where we were to stay at night, was very pleasant. There was a big creeper (plant) etc., going up on a tree; as such, it was a Memorable place. We would have finished packing of our luggage, by about 10.00 pm., and would have left that place at midnight by about 2.00 to 2.30 am. Then, we reached Rudraprayag by about 8.00 am. Even then, no one was fatigued; and the sister had

also to do cooking of food then; but there was no ghee. As such, we had suggested to her to borrow it from someone. However, that was such an event as to, 'constantly walk for so many miles at a stretch, and then, to have only few hours' sleep, and not to get physically fatigued, and in such condition, again to engage in work, as also, that too for someone, who was not accustomed to walk the least in his life', could not be possible for an ordinary man. Thus, we would have walked for about 32 miles in 28 hours. The journey was made in three stages, and only 13 hours passed by walking. Shri Nandubhai, in his note on the 'Pilgrimage to the Himalayas' writes, "we walked for 32 miles, in 28 hours (wherein 13 hours were for real walking)." I felt it as a miraculous incident, and when in Chamoli, jnanasing (a hired labourer), who was completely fatigued with physical pain, also walked for 32 miles in 28 hours, carrying (mother's) palanquin! That jnanasing was also sick and was to be relieved from his job at Chamoli only, and he was also relieved; and another person was also hired in his place, and he was made to sleep along with persons, carrying the palanquin; but that hired man had ran away, early in the morning, somewhere. Jnanasing had also left; but (as we wanted someone), we sent another man, who ran after him (Jnansing), and brought him back. Then, would not that incident of 'Jnanasing having left, and we all, having walked (so much)' a miracle!

When we had left for the pilgrimage to the Himalayas, and going straight to Hrishikesh, we had put up in the Kalikamaliwala's Inn, and from there we had come to Haradwar. In Haradwar, Siddharth was physically ill, as

he was suffering from many loose stools (diarrhoea) also. Since he was in Ahmedabad, he was on medicine, and while leaving (for pilgrimage) also, he was having loose stools. After coming to Haradwar from Hrishikesh, he was already on medicine (for treatment of loose stools), but he was not cured. When we were going back to Hrishikesh, with (his) medicine, then spontaneously I would utter, "To-morrow, we shall be beginning our pilgrimage to the Himalayas, and yet, Siddharth has not recovered from passing of loose stools! We would have been very much pleased, if he would have been healthy." Then, Nandubhai said, "Then, why do not you cure him?" Only God alone would know, what incident then happened; but from that time only, he recovered his health (he was cured). However, this Soul (Shri Mota) would be undergoing from the same pain, as he (Siddharth) was suffering from, as also the disease, he had.

In spite of my physically suffering so much, I would not be feeling physically weak, and could easily climb the Himalayas.

(Jeevan-pokar: Page-71)

There is yet another intention in writing all about that, is that, 'The Soul (person), who sincerely tries to enlighten his life, would understand as to, how much useful is the importance of the secret of 'Prayer' to enlighten his life'. Thus, he should understand that, and take resort to the 'Prayer'.

X X X

When I was staying in Karanchi, then some person was receiving letters, from some one, and by God's Grace,

I would tell in his presence, whatever all, that was written in the letter, without opening it. Such incidents happened, not once or twice, but eight to ten times. Such incident happened, just as an experiment, to be experienced. Such experiment could not be made constantly. Moreover, when the respected Bapu would ask me about some persons, then I would tell about that Soul (person); but by God's Grace, I would understand, that it would be improper to do that, and to tell that. Thereafter, I had also informed him (Bapu), that kindly he should not ask me again in that regard. It is a fact, that after crossing some stages in the Ascetic Practice, such condition is experienced.

(Jeevan-manthan: Page-246)

X X X

After leaving Tanjore on 21-2-43, I experienced getting more pleasant in my mood; and all area, within and without, the centre, between the two eye-brows (Brahma-rundhra), opened up, and I was experiencing festival of joyful rhythmic dancing, prevailing in all hair over my body. Such incident, in its extremely exciting state, lasted for three quarter of an hour. Thereafter it slowed down a little, and again it would increase at night. That process, though constant, was very peaceful, active, pinching, rhythmic, and pleasant, and yet, was painful; because while it would be passing (within the body), then to find its way, it would cut some hard knot (inside the body). In spite of that, due to extreme pleasure, though having pain, I would not feel it; and yet, I was conscious of experiencing that pain.

The above-mentioned feeling of experience, was

relative with each other, as within me, and mine; and yet I would alone experience them impartially: the triple activities, all at a time, and I, as a fourth witness. Yet, it was such game, as all four, having, 'Unity, Equality, Absorption, as if, experienced in One (soul) only. It represents, our sincere affection towards others within our own heart, and when in that affection, in such proportion, as the equality between the hearts gets strengthened, then one cannot help without experiencing that.' 'In such incident,' if there is importance, and the magnanimity', then it is that of affection only."

(Jeevan-manthan: Page-334)

X X X

Once, Hemantbhai, and this Soul (Shri Mota) had gone to Chorwad (Saurashtra). There was one affectionate gentleman Shri Harakhchandbhai, who was Shri Jivanlal aluminiumwala's real brother. He was of helpful nature, and was a follower of Gandhiji's ideal qualities, in his life; and had very much love, and devotion for the respected Shri Thakkarbapa. He was also closely associated with the late Shri Amrutlal Padhiyar, who had written books such as, 'Swargani-sidi: Ladder to heaven' etc. He had also got a house constructed for him (Amrutlal Padhiyar) to reside; and it is still known by his name. Whosoever desires to go for (spiritual) practices such as, recitation (of God's name) etc., he could peacefully carry out staying there, and for that, he could be provided with whatever ease and facilities, that might be required.

That gentleman, Shri Harakhchandbhai, had invited this Soul (Shri Mota), by telegram to stay at his place;

and I would have stayed there for about two-three days. He had also many estates, and land in Chorwad. He was also very sincerely attached with unique fondness for the farmers, interested in nurturing of nurseries, and gardens. His wife, herself would prepare loaves and vegetables for the farmers, who would come to visit there; and Shri Harakhchandbhai, himself would serve them with that. Once, accidentally, 12 to 14 farmers had come there; and at that time, this Soul (Shri Mota) had also served them, along with him. Thus, the love and affection, I observed in Harakhchandbhai, while serving food to those people (farmers), was indeed memorable in my life.

X X X

There, this Soul (Shri Mota) contacted jaundice (a disease), which subsequently became seriously severe (known as Kamali). At that time, when we were there, then the Nawab of Junagadh had also put up there (in Junagadh). He (the Nawab) had his doctor also there with him. He (Harakhchandbhai) very much persuaded me to get myself treated by him (that doctor); but this Soul (shri Mota) desired from within to leave that place any way. He insisted upon me very much (for treatment), and said, "It is very dangerous to travel by train, up to a distance of 1500 miles, to Trichi (South India), in such a state of physical condition of the body, without rest."

But, would it be that, such fool (shri Mota) would believe in that (advice)! I certainly left that place any way, and reached Viramgam. In those days (in 1944), to accidentally have the second class railway ticket booked was absolutely impossible. That would mean, it would not

be available at all. However, at the Viramgam station, I met with a Ticket Inspector, and he recognized this Soul (Shri Mota). He belonged to Nadiad. I told him all about my decision, and he arranged for my second class ticket. Then, after having reached Mumbai, with great difficulty, I obtained a ticket for inter-class, instead of second class, in the train leaving for Madras in the afternoon at 1.30 pm. After reaching Madras from Mumbai, without putting up anywhere in Madras, from there only, I boarded at night, the train leaving for Trichi; and in the early morning, reaching Trichinapalli railway Junction, and by fixing the rate, hiring a bullock-cart, I had reached Kerapatti (a small sub-area of Christians, near the Trichi City). It was indeed God's grace, that I directly visualized, to make it possible for me, from a great distance of Chorwad to reach Trichi, in such a physical state of extremely serious jaundice.

At that time, the respected maternal uncle, and Shri Nandubhai had insisted on me very much to have the medical treatment of this body; But I told them, "Not now. This disease will get spontaneously cured, and then I shall tell you to write, whatever is occurring inside the body. Thereafter, we shall think about the medical treatment." After few days, that disease was cured, and then I had told Shri Nandubhai to write whatever, that was happening in this body. That writing was full of two to four pages. However, Nandubhai had written all about, what was happening in the body. I handed over the written paper to the Doctor. He would have been perhaps stunned, reading that paper! Then, he (Doctor) said, "I keep this paper with me, and I shall go through the same properly. You may therefore come to-morrow; and then we shall

start the medical treatment." The next day he examined the body, and started the treatment. Nadubhai had hired a bullock-cart to go to the Doctor, and I would daily go there, every 4-5 days, or sometimes, every 3-4 days; and he would change the medicine according to the symptoms, that would occur in the body.

One day, I had to wait for more than half an hour at the clinic; and in turn, when I was called by the doctor, I had told the doctor, "Well, Doctor Saheb! I am not in the habit of waiting." Then, the doctor, looking at me said, "Yes, I know about that. Hence, when you come next (to the clinic), then immediately, without any hesitation, you should approach me. I shall quickly examine your body, and shall relieve you in time to go back." Thereafter the doctor said, "Samiyar (saint, as used in the South), you do not need medicine at all. Then, of what disease should I do the treatment? To-day there would be a particular symptom, and then next day it would be else, and some time, it would be some third one." Then, with seriousness on his face, he said, "For the last two-three days, I feel like coming to you, and tell all about (my) life's story, and get myself relieved from within; and if such inspiration becomes extreme, then some day, visiting you, I shall become peaceful, after telling you about all that. I have never experienced such feeling, but with you, I feel like getting relieved in heart (by telling all that)."

Then, after 12 p.m. one day, he arrived by his car at the place, where he (Nandubhai) was staying, and started telling me, "Since, ultimately, I could not help coming to you, I have come." Then, he told me openly revealing all the facts of his life.

He began telling me, all at a stretch, without any hesitation, whatever that was strange, or tricky in his life story; and I really felt, that he appeared relieved after telling that.

From that time, the relationship, that was so lively bonded, has been maintained till today.

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Once, Hemantkumar had to go to the most Respected Nanchandraji Maharj Saheb, to have Preface by him, on my hand-written 'Jeevan-sopan: Step to Life', after reading that to him. He could read that easily on one day; but the next day, since he had to go to latrine, outside the village, his spectacles for reading fell somewhere on the way, and yet, he could read that (Jeevan-sopan) for five to six days, without spectacles, was a miraculous incident. However, he did experiment to read (as such) without spectacles, but he did not feel comfortable in that. If the incident, that only by devotional recitation of God's name, or prayer, it could be possible for him to read all that written material, in that way (without spectacles), in Sayala, is true, then, in such manner (without spectacles), it could also have been possible to do the same, at some other time. But the fact is, it being One's (God's) writing, His power of consciousness, inspired him (Hemantkumar) to do that (read without spectacles).

Moreover, he (Hemantkumar) had a letter written to me, "I could climb every day for about 10 to 11 miles to go to Kedar-Badri (temples of Lord Shiva, and Lord Vishnu) in the Himalayas, could neither have been possible then, and now also, for a person like me, in such

a physically sick state; as also, in such a severe cold, that would freeze the body, I could maintain my (unhealthy) body, all that, is a miraculous incident for a person like me. Further, I could walk during the journey to the Himalayas, and during the whole pilgrimage, at every place, we could surprisingly get such astonishing facilities, was also on account of some one's (God's) conscious energy; and I have absolutely no doubt about that. Moreover, these are not only one or two incidents alone in my life. I could describe in writing many such incidents; but I feel sorry and miserable about the fact, that I am not yet able to experience enough inspiring consciousness of spirit, that could, on the path of (spiritual) development in my life, enlighten upward momentum!"

(Jeevan-pokar: Page-436)

When Hemantbhai was used to be known as my friend, and when he was sick in Shirohi, then, this Soul (Shri Mota) had thought of visiting him from Navsari. I stayed there for three days only; and in those three days, Hemantbhai had his weight of body increased by about 1 ½ lbs. On one another occasion, he was having ill health, and came to me with the medicine, Thereafter, he did not take medicine at all; and while staying with me only, he had his weight increased by about 10 lbs. However, he himself would know, how much ill health he had, and how much physical weakness, he was experiencing. At that time, it was impossible for him, even to walk about two furlongs. After the year 1938, he would be experiencing very much itching all over his body, and when we would see him scratching (his body); but, after his inclination of mind, towards the path of (spiritual)

development of his life, he was absolutely cured of itching of his body. However, this Soul's (Shri Mota's) body had contacted it. What a solid experience that I had! Once, this Soul (Shri Mota) was in Benares, and Hemantbhai was suffering from acute pain of eczema. As such, this Soul (Shri Mota), dispatched two telegrams to him, one to the doctor, and another some where else. The doctor, though did treat him; but the respected Motiba, treated Hemantbhai with (some) medicine, and got him cured; but at that time, this Soul (Shri Mota) experienced that pain (of eczema) on his body; and the mark, that remained, is still near the elbow of my left hand."

Once, this Soul (Shri Mota) was in Kerapatti, near Trichi. Then, I experienced much pain in my stomach, and that lasted for three days. At that time, my friend's wife had experienced delivery pain, and she was cured after three days. The dates of both the events, on which they happened, were the same.

Whosoever Souls (persons) have come into this Soul's (Shri Mota's) contact, and with whom I have some close relation, as a sincere relative, this Soul (Shri Mota) has affectionately undergone in his (Shri Mota's) body, whatever sickness of disease, each of them had suffered from in his respective life. Many of this Soul's (Shri Mota's) relatives have realized such true experiences (in their lives); and nobody could deny in that regard. Thus, this Soul (Shri Mota) would experience as such, when unity of sincere, sympathetic attachment is naturally established with each of them. This Soul's (Shri Mota's) body would have been experiencing many such incidents! Sometimes,

such incident would happen, and pass by also; while some times, it would retain in the body for some period also.

(Jeevan-pokar: Pages: 241-242)

In Kumbhakonam, the respected maternal uncle (Shri Gopaladas), and the Elder brother (Vadibhai) were living at (uncle's) firm. In the house, there was also a young girl (daughter) of such age, that she could be taught cooking etc. Hence, I would make her get up early every day, and show her how to ignite the hearth. I would see, that she would do cooking of food only. In the morning, after cooking early, and taking some breakfast, she would leave for the convent school of the Mission. As such, the food would be prepared early by about 8.30 am, and then after 8.45 am, she would wait for the (school) bus, and would read either standing, or sitting near the raised platform. That girl's father would come home from the firm every day, at 1.15 p.m. If girl's mother would have been alive, then only her father would be served with hot meals; and how the meals cooked early at 8.30 am in the morning, could remain hot till 1.15. pm, or 1.30. pm? Hence, putting charcoals in the hearth, and igniting, he (girl's father) would make the meals hot, so that he could have hot meals to eat. He would tell this Soul (Shri Mota), "Mota! I do not like at all such trouble you take (to make the meals hot). I would do (eat) all that, as it is." But, this Soul (Shri Mota) had to do his duty, for the sake of devotion (to duty). Hence, let whosoever soul (person) would want, might realize, what sincere affection, I would have for all of them! This Soul would be trying to help all, and in this Soul (Shri Mota), there would be

nothing such as, 'others are dear, and some are unpleasant'. Hence, I would say, "Brother! Have I to serve someone, for his sake? It is all being done for the sake of my devotion to duty only. If I have true affection in my heart, then everything would happen spontaneously."

Now, one day, it so happened that the respected maternal uncle and the Elder brother came to mother's house at about 11.30 am. We then talked till 1.00pm, and at 1.15 am, that person (girl's father), returned from the (business) firm to the house, and we began to have our meals. However, the (cooked) food was as heated as it was before, as also, the liquid lentils etc., were also heated as such, and that too, also fairly heated, though prepared at 8.45 am, and it was about 1.30 pm, when we began to have our meals. The girl had already left after cooling the hearth, and without being heated for so many hours, the cooked food was there as such, and yet it remained so fairly heated. That is the matter of direct experience of both of us.

(Jeevan-pokar: Page-243)

Thus, the power of devotion-faith is tremendous. Hence, there is no such rule either, that it would happen as such at every time. However, I have stated this to explain, as to what kind of, and which type of possibilities exist in such spiritual life."

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One Soul (person) would be observing a vow of silence, at some place. One day, after having evening dinner, at Kumar's house, I was suggested to begin recitation (of God's name), near the room for observing

silence. Then, near that room, I would do recitation for about ten minutes. Thereafter, that person (in the room) experienced such emotional devotion, that he went home, all the way reciting God's name. After reaching (his) home also, he would remain absorbed in that spellbound state of recitation, for about half or three quarters of an hour. This Soul (Shri Mota) had also followed him to his house, and had also observed his (such) state; but he (that person) did not know about that.

Once, the respected elder was experiencing such kind of state, that he could not even have a single thought in his mind.

Thus, whosoever Souls (persons) that have come into contact with this Soul (Shri Mota), they each have had, in some way, such experiences (in life), so that they would firmly realize in their heart, that they are on a higher, or the highest state, than that of their embodied Souls. If such Souls (persons) would have remained aware of their daily behavior, intelligently, with devotional love in their means of (spiritual) development of life, then they would have realized more in regard to this (spiritual) path.

(Jeevan-pokar: Page-244)

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By God's Grace, this Soul (Shri Mota), in the first about two years of the initial stage of Ascetic Practice, would perceive in dreams the scenes of the Tamilnadu region (In South), as also, since childhood the dreams about the Himalayas. However, at that time, I would not understand about the dreams of the scenes of the Tamilnadu region, as to what region that pertained to. I would feel that the

scenes would be of some place; but, in the year 1941, when I visited that place for the first time, then automatically, all that (those scenes) revived (in my mind).

X X X

It would be the year 1944, when Nandubhai was living in Kerapatti. This Soul (Shri Mota), had been to the place of his firm in Trichi, to stay for few days. There, one of his relatives was not keeping good health. As such, I told the maternal uncle, "Can I begin practicing recitaion (Japa-yajna), or not?" Because, some customers would come outside (the firm for buying), and if the recitation of (God's name) would be going on vividly, would not they feel it odd (awkward)? He said, "On the contrary, the people here would love that very much." Then I said, "From to-day, let this Soul (Shri Mota) begin recitation (of God's) name, and let my sister, keeping her mind and heart in that, slowly, slowly do reciting (God's) name." Thus, this Soul (Shri Mota) began recitation (of God's name) loudly, and constantly, without caring for increase in his weight, by two to three lbs within those four days. In that, whatever might be this Soul's (Shri Mota's) intention, by that, the sister's weight had definitely increased by three lbs; and not only that, but also, those Souls (persons) who were listening to that in that area, had also their weight increased.

12. 'MOTA' AND 'SAJJAN' (SHRI MOTA, AND VIRTUOUS PERSON)

If the emotion of love, that you experience in you, for this Soul (Shri Mota), is not used in the progress of (your) Ascetic Practice, then, would not that emotion be considered as, 'bubble of soap's froth' for him? The emotional love is energy; and that is our best means (to attain our aim). Thus, understanding that emotional love, as energy, being experienced by you towards me, you have to kindly pay attention to use it.

The feeling, you have for this Soul (Shri Mota), is not for the individual known as 'Mota', but it is for the 'Conscious spirit' enlightened in him; and that feeling, you have, as Manifestated (in Shri Mota), you have to be cautiously aware, so as to strengthen, for him, such emotional devotion in your heart. Even though, you have such emotion, yet, how much harsh is this Soul (Shri Mota) towards you, that he could also not keep you joyful?

In this (Spiritual) path, it is not such as,
'Thus far & no further'.

To my mind, it is the God's Grace that, to an absolutely illiterate, such as me, living in some unknown place, and such a poor person, whom nobody knows, you all the relatives (swajan) shower (your) affectionate devotion. Else, if I would think, what have I with me (as my own)? At present, the people would know, and be acquainted with such a person, who has some reputation, some awe, some wealth, some authority, some prosperity, some impressive intelligence, and some such smooth oratory, and some

literacy. Out of all these, I have no such thing (quality) in me. My (worldly) dealings could sustain only on the relatives (swajans) devotional love, and appreciation of my duty in life. Without that, I am absolutely a debtor. Though being absolutely poor, my God-given relatives (swajans) have not made me, want of devotional love. Yet, the fire of dissatisfaction, that severely burns within my heart, and the consequent pain that, I experience, I feel burning and miserable within.

It is the fruitless ambition of my life, that I experience in me such craze as erupted volcano, in my relatives' heart, to have some aim in life; and for that cause only, I have been sustaining my life span; as also for that purpose, I would be grateful to live as many lives as possible. By the God's Grace, I would be fortunate, if I have also to undergo fiery test, or hell, or else whatever harsh, tricky circumstances, or repute, and disrepute I have to go through, to fructify that aim. However, that extreme dis-satisfaction is the only support for me to live my broken life. That is the intention for which my life is blessed. To live with such life, let by God's Grace, whatever might happen, when it might happen; but how much painful and piercing is that misfortunate state of my life, or such childless state, that such a Soul (as Shri Mota) alone, in that state, would understand that pinch of such emotion. My childless state is the consequence of the Auspicious, Supreme Merciful God's Grace; and I experience, that my life is extremely fortunate for that. In the world, someone might take the childless state of material life, as a disgrace; while for me such childless

state is this Soul's (Shri Mota's) fortune, as the Sun-rise of the morning. To have him, as childless, is in all of your God-sent relatives' hands. By God's Grace, I do not need the material prosperity that you have. The divinity of life is also of various kinds; and that Divinity of the spiritual life is one of all the Divinities, as against which, all other Divinities are such, that would appear as dull. Hence, I would like to see that all the relatives' lives become such Divine; and until then, even if I have to take thousands of births, yet, it would be God's Grace for me.

A person, who with whatever devotion, and in whatever way, worships the Supreme Merciful Lord, sincerely by mind and heart, the Lord reciprocates to him in the same way Himself, by sustaining his 'haves and have-nots (Yoga-kshema)'; and such is the Direct Promise by the Lord. If that is fully enlightened in our mind and heart, then the consciousness would be immediately revealed. As such, you all, who have met me, kindly favour me."

(Jeevan-prerana: Pages: 166-167)

Whosoever relatives have approached me on their own, with the intention of (spiritual) development of their life, to them, I urge, "Kindly, by your behavior, have in your life, such live conscious awareness enlightened, that I would feel satisfied; and if by living haphazardly in your life, if you ask me to have God's Grace (on you), then I will never tolerate it. There is also a specific limit up to which the relatives' behavior is tolerated; and if you do not want to behave properly, then give up to have

God's Grace, IT is not that easily at hand. In our worldly dealings also, if we want to please someone, then we try to behave in such a way, so as to please him. So also, in the same way, if we can make our behavior, and life appear such, as would please the Lord, then only there is some meaning in your meeting me. While doing our social dealings, if we enlighten in our life: Un-attachment, non-possessive-ness, desire-less Action, non-infatuation, non-insistence, non-egotism, then it would be such, as would certainly please the Lord."

Thus, I kindly urge you, "Have system in life; and if it could be possible to have in us, order, persistence, zeal, courage, adventure, patience, tolerance, etc., in whatever duty, destined for us; then in the area of (Spiritual) development of our life, what another energy are we going to enlighten? Hence, kindly have awareness, so that the significance of your intention in meeting with me becomes fruitful."

(Jeevan-darshan: Preamble)

"By God's Grace, this Soul (Shri Mota) would be diligently trying in various ways to cultivate, and mould the relatives, he had met with, and he would love them also. However, when he (Shri Mota) would not observe, or experience in them, acute eagerness, and craze in those relatives, so as to mould their life, then he would feel himself extremely miserable. All those relatives have come to him, on their own, and with their own choice; and he has not gone to invite them. Yet, I am not able to bear, the awareness of the intention of their life, not enlightened, in actions/duties , those relatives are doing;

as also, observing them doing their duties, haphazardly only, how much annoyance, I would be experiencing, that some relative would hardly understand! If you have met me to cultivate your life, and have come to me with that intention, then create awareness about that in you: and if you do not continue to maintain, alive in your heart, awareness of the affection, with which you have accepted me, and behave in any way you like, then how much severe annoyance, I would have on you? As such, I urge you to kindly understand the same. I consider the relatives' affection, as this Soul's (Shri Mota's), invaluable means, which is an invaluable God's Blessings on me; and I apply that Blessings to my chest, eyes, forehead, and neck, in the same way, as the devotee takes nectar of God's feet".

(Jeevan-darshan: Page-69)

Otherwise, I have neither ever said, nor I would say, "I am your Preceptor, or you accept me as such."

'Recitation of God's name' is a simple means (to attain to Him); and that too, nobody could yet properly perform; and we have begun to climb the Himalaya Mountain. We want to embrace the Ether (as Lord); but we could not embrace the small place of two feet (not able to do simple 'Recitation of God's name). I feel a kind of extreme sadness in heart, on looking at all our hypocrisies. People do not want to do anything, and want to do vain efforts, just to have some importance!; and yet they desire to have arrogance to consider themselves as intelligent, and desire to have many kinds of boasting, and maintain Ego, higher than the Himalayas. I observe all such things in the relatives' heart, and do not experience, that some one

really cares for life. By just shouting 'Life' 'Life', it could never be attained. Severe penance is required to really attain 'Life'; and I do not observe in my relative's heart, any excitement for doing such penance.

"Then please! For what intention you have come here? Who had invited you here? If you have come on your own, then be cautious for the work you have come for. (Spiritual) Development of life demands extremely difficult, and tremendous diligence of the Highest of the high category. The (spiritual) development of life is not just a stray flower, colliding here and there, so that we would pick it up bending down. When it would appear as attainable, then also, how would it be, fascinatingly attracting, and flying to a distance, attracting us! You have come to me un-invited, so as to attain to such kind of (spiritual) development of life, as also, you have all affectionately, entrusted me with the right to mould your life. By God's Grace, I have to decide, as to how to properly mould the mould. Many a time, making myself sure, I have experienced, that for the (spiritual) development of life, I would have hardly instructed to any soul (person), how to do it this way, or that way. In that also, I have not yet experienced, that some such soul (person) would have, with affectionate devotion, and sincere excitement, without creating any tendencies, would have willingly accepted it. This fact is really the unfortunate aspect of my life.

"I feel extremely painful observing that, even though we are not really prepared, yet looking at arrogance, and whims of our mind, how helpless we are!; and such is

our condition, that we want to be something (great), but do not want to do anything. Though a person tells, that he wants to do something; but for doing that also, by God's Grace, I do not observe sincerity in him to do that. He himself wants to be clean; and yet, he often rolls in the mud, full of stinking smell, and yet again, feels himself proud to have been perfectly clean. By God's Grace, when I observe all this, then I remember my Preceptor. He wanted to give me the (samnyasi's) staff (initiate into renunciation); but the fool like me did not accept it. He (the Preceptor) was really truthful in offering that staff, and I was wrong in not accepting the same. By God's Grace, if I would have that staff (adopted renunciation: samnyas), then I could have shattered the arrogance of those who had met me by that staff; but the staff alone is not enough to break such different kind of arrogance. It would have also been the best for me, as then, nobody would have approached me for nothing. These people have come to me willingly, and yet, do not want to do anything! They have given up training their means (for ascetic practice) such as mind etc.! Over and above that, the extreme oppression, I specifically feel due to them, as I have to remove various kinds of dirt, obstacle and ignorance, that spoil their means (for ascetic practice) such as mind etc.; but they are (on the contrary) adding to them! However, in some of them, there would be some improvement in understanding, belief, insistence etc., instead, some such other kind of thing happens, that its hold gets strengthened. I have therefore, also to take very much such care that, they do not have sustained in them new thing, instead of the old one.

By God's grace, whenever I visualize before my eyes the relatives' game of means, such as mind etc. (for ascetic practice), then I neither observe in them sincere excitement of affectionate devotion, nor any kind of decisive power of resolve, nor sincere enthusiastic will to uplift their life (to a spiritual higher stage-level). I could not bear all these. It is such, as if instead of giving me happiness, you give me extreme annoyance, as also, you are neither aware of that, nor you have such awareness. If we have willingly accepted someone as our Preceptor, it is our duty to fully satisfy him by our behavior, and by our devotion; but all that is lost somewhere. We speak that we want to lead our life to a higher (spiritual) path, yet, I do not experience people's (relatives') attachment and envy having been perfectly withdrawn. What should I do in such a situation? It is such as that, getting our head injured by hitting it with the inert stone."

(Jeevan-darshan: Pages: 149 to 151)

By just wishful thinking, (Spiritual) Development in life could never be attained; and not only that, but also, by that, the life would get wasted. Keeping our ideals high, if we would have willingly, in our heart, to go a step further, and such rhythmic enthusiastic devotional excitement, to surrender ourselves, then I certainly feel, that we would be able to achieve something. When the Sun is about to rise, then we certainly perceive, in advance, the Sun's brightness; in the same way, when we want to proceed on a Higher Spiritual path to attain something great, then we have to prepare in advance. If we would experience some of its evidence in the steps,

we would be taking, then it should be understood, that we have enlightened in our mind, the true zeal for spiritual development of our life. Even from our smallest steps, we would take, we should be able to realize, that in that step we would take, what kind of the condition of the means, such as mind etc., we experience within? As such, in that way, learn to measure every such moment. If we would not be doing as such, then we would make a complete fiasco. This path (of Ascetic practice) is not a game of jokes; and if we would not have such perfect awareness, as to, what kind of games we play, then know for sure, that we would be deceiving ourselves only. We want to avail ourselves of the smell of fragrant flowers at every moment, and yet, we have been stranded in such games of means, as mind etc., that would generate many kinds of stinking smell (inviting our downfall).

By God's Grace, if you are my true relatives, kindly try to look into the burning misery, I feel in my heart (because of your such behavior); as also, if you feel concerned due to this, then I shall be much obliged. If we could not prepare for the way (Ascetic practice), we desire to follow, and instead of preparing, if we go downwards (in our behavior), and in spite of such downward trend, if we would not have awareness about that, as also, we could not be prepared to struggle there (fight against our evils), then I am unable to follow, as to how I should understand our attitude towards life. I could not believe without observing (behavioral) improvement in you. Hence, kindly Arise! Awake! Be prepared! And with firm resolve, proclaim the most severe

struggle against 'thought, tendency, and attitude (in our life). The struggle for Ascetic practice for (spiritual development) in life have to be fought with the sword (of knowledge: jan-asin), and demands the heaviest of the heavy manhood. The zeal of that bravery is of infinite kind, and of infinite strength-energy; and by vain efforts nothing fruitful could result. I do not want to frighten you all; but I have to speak what is true. By God's grace, for the intention to accomplish which, we have met, if you could not be conscious about that, and if you could not express your courage, enthusiasm, care, persistence, and attention, as also, if you do not have sincere eagerness in you, then we have to put off that intention, and that is the true honesty of purpose. Then, by God's grace, it would be advisable for us to remain in relation with each other as a common man, that is far better for us.

By God's Grace, whosoever, with the intention, they have met me, to each of them, I have, turning them topsy-turvy (for Ascetic practice), to make them move on the spiritual path. The seed could never be planted, without turning the land upside down, so also, without having affectionate devotion from heart towards the Preceptor, the Preceptor also could not plant the seed of devotion of Spiritual development of life, without also his experiencing unity of affectionate devotion to us. The preceptor is also naturally eager and ready to give advice to plant the seed (of spiritual development of life). In such (preceptor's) eagerness, continuity is also certainly experienced; but what else that poor (Preceptor) could do? Who could understand, how helpless is he? Having self

confidence, by God's Grace, I could definitely say, "Let some relative, having enlightened within, the aggressive desire like volcano, experience arrogance to surrender to the Preceptor, and then, himself experience, how much, and what assistance he gets from him. Even yet, we have not initiated ourselves into any kind of devotion to the Ascetic practice, and over and above that, we have to trouble the Preceptor. What is all that about! If unintentionally we trouble any relative, whom we have met with, in our worldly dealings, then would he tolerate that? And then, would he not react in consequence of (your) such behavior? (Jeevan-darshan: Pages: 151-153)

Hence, kindly never believe, that even the Preceptor would also tolerate all that. It is a decided fact, that the accusation, we have attributed on him, would also be going to be extremely harmful to us in return; and whatever else, we would be thinking about him (the preceptor), he would not accept that in the same way. As such, the tendencies, that we have in our mind towards him, would revert, and enter into us only. Thus, we create the reverse possibility of their being twice fold or thrice fold, to gather more force. I therefore write about that, inspired by my affectionate emotion towards you, so as to generate awareness in you.

By God's Grace, I have never claimed to be as a perfect being; but you have yourselves decided (accepted) me to be your Preceptor. If I could not understand your devotional behavior towards me, then, how could such relative's other quality, I would observe towards the respected preceptor, so that I could have true understanding

about that? I have written this addressed to one individual (relative), but that applies to all other relatives. However, if you all could accept my burning desire with affectionate devotion, that your view towards life is properly cultivated, and if the relatives' attention is directed to that, then your present life would pick up force, and momentum. O! Let it be as it is; if all of you consider me to be your true and real relative, and leaving aside affectionate devotion, if you all have only feeling in your heart towards this Soul (Shri Mota), then would it not be, that you could have such feeling as to please, and satisfy him by your behavior to him? And if you all have accepted me, as your relative, then would it not be, that such quality also would be expressed in your behavior towards him?

(Jeevan-darshan: Pages: 157-158)

“Hence, I have to urge, as also, pray the relatives, I have met with, “Kindly be brave, when you experience difficulties, obstacles, puzzles, problems, troubles etc.: and fiercely oppose them by your devotion to the Ascetic practice; and be also more and more cautious, at the time of difficulty, keeping enlightened and alive, your devotion (to Ascetic practice). Also, have awareness of the intention as to why the difficulties etc., are experienced. It is extremely necessary to do all this. By experiments only the substance is realized, and by going on doing the experiments, new and novel things are experienced, as also new things are learnt. As such, kindly be brave, and please be aware, that nothing could be accomplished without that (being brave); and if you could that, then I would feel affection for you.” (Jeevan-darshan: Page-172)

“We have to have, in all the aspects of our life, continuous awareness of Ascetic practice; but however, I cannot experience that (awareness), as enlightened, or being enlightened, within the relatives’ heart, because I do not experience in any one, the enlightenment of the real ascetically eager excitement and need. If you ask me, “then why have they all met me for?” to that, my reply is ‘you had come to me in such kind of some state of excitement, relative to such period.’ Even if, by now you are not sincerely ready to go on to this (spiritual) path, then also, diligently go on engaging in the field of Ascetic practice; as a person, who persistently remains engaged in, and attached to it (Ascetic Practice) is sure to be benefitted, not at present, but in future.”

(Jeevan-darshan: Pages: 178-179)

‘The relation between us is, to make you free from the circle of illusions, and ego etc., we are involved in, otherwise, there is no meaning of our relation. As such, by just paying respects to this Soul (Shri Mota), and by expressing whatever in speech, or with emotion, about this Soul (Shri Mota), our relation could not be successful. The intention of your relation with this Soul’s (Shri Mota’s) life, is that by God’s grace, whosoever relatives would have met me, they would persistently pursue to fulfill the substance of that intention (to attain spiritual development in life); and I have to see to that, how the intention of the relationship is fulfilled. As such, for that purpose, wherever, and whenever, it is necessary to pat their feelings, or it is necessary to hurt them, this Soul (Shri Mota) would have to do that, without feeling any pinch

in heart; as also, I would not think about anything, in naturally expressing to do that. By God's Grace, by giving such shock, or expressing that in speech, or in writing, I would not have any such thought, as to what that relative or the Souls (persons), near me at that time, would think about me. I need to apply all the ways so as to fulfill that purpose. By God's grace, my attitude, though would appear as the real attitude, it is to express, that sincerely and openly in stern voice. That is because I have in my heart the specific significance to fulfill that purpose.

My respected Preceptor was after me like an enemy, and has affectionately made me swallow the bitter pill (told me harsh words in an affectionate way). He had made me do such things that you would all even get shocked. The God is merciful, and is alive to open our eyes and heart. His ways are even also unique. By God's Grace, if this Soul (Shri Mota) would have to persistently give you pain, though affectionately, then also, he would do it with pleasure, and would experience pleasure in that also. We would not want to move an inch (not to change even little), and he (Shri Mota) would want us to move from that. On one side, we would want to lie totally as inert, and that (Shri Mota) would want to move you from that place by even pushing you. Such is that game; but if we could not have in us real awareness about that, then what he (Shri Mota) could do? He would not care the least, whether you would feel good or not about that. However, he (Shri Mota) would by God's Grace, incessantly pursue diligently to do, what he would intend to do."

(Jeevan-darshan: Page-198)

“I do not want to make you all dejected; but by God’s Grace, I have to make you aware of how we all are (very idle). The work, I have undertaken to carry out, if I do not observe in you ‘the real intention, persistence, diligence, and zeal for it to do that, then have I to helplessly watch that? On observing you forgetting to proceed on the desired (spiritual) path, if I could possibly do that, I would make you aware about that, even by strangling your neck. In reality, you all have to yourselves become aware in that regard, and be conscious about that. If you would not be doing that, and if I become extremely angry with you, then on the contrary, you find fault with me. Oh! If I could really do, what I would like to do, then I would spill over you all the burning liquid of iron (would become very much aggressive), because I could not tolerate, that we all are deceiving ourselves. By God’s Grace, I have set an example before you, accomplishing all that myself as evidence. If we would be serving with someone, and if we would not do the job properly, then would he permit us to sit idle? He (the boss) would immediately relieve us from the job, and there, no one could tolerate your mistakes or drawbacks. I would clearly and specifically tell you, that I would not tolerate any unworthy behavior from any one, in regard to the work (of ascetic practice); and if you would have sincere devotion and affection for me, then even inspired by that, you would try to be worthy (for ascetic practice). On the contrary, by God’s grace, I would also come to realize by that, as to what, and how much kind of devotion, and affection you would have for me; and if you could not carry out the assignment

for which you have come, then what could be the meaning of being a hypocrite? As also, what could be the meaning of being attached to me uselessly like she-goat's udders?

“The love and devotion, I ask for is in your interest only, and I do not care for the least about that; and kindly, if you want to stay with me, then at every moment, we would have to be conscious. When I do not observe such kind of awareness in those souls (persons), on the spiritual path of Ascetic practice, and yet they believe, they are ‘on the path of Ascetic Practice’, then I understand it to be the God’s Grace, if with all kind of vigour, I start abusing their hypocrisy”. The person with real devotion and love is that being, who would introspect within himself, the real cause, as to how other person behaves towards him. If we would begin doing such introspection, as also thinking, then that would be easily recognized. Kindly see that all, we have met, have had been in such deep sleep, that in spite of alarm bell ringing, we could not wake up, and as such, we have to be awakened by shaking. Then, you would find fault with the person (the Preceptor), who would wake you up! What kind of such justice is? The work, we would have undertaken to do, would be examined with respect to its real intention, honesty, and faithfulness.

On this (spiritual) path, it would not work, if you would remain idle; as also, it would not work, if you would suddenly shout, “No, it would not be possible for me to improve.” Even if you would have spoken it, in transient emotional upset, but by that haphazard speech, that soul’s (person’s) spirit, and his basic preparedness

would be understood. As the amount deposited with, or borrowed from some merchant could not be waived by just telling someone, 'let it be waived' ; so also, whosoever soul (person), who would have approached the Preceptor, and who would have accepted him as his Preceptor, then such person would not get relieved by just chattering from the Preceptor's affection, and from his heart.

(Jeevan-darshan: Pages-235-237)

"I sincerely urge you all, that by the God's grace, if you all have met me, then now let me have your real co-operation; and the work, I have undertaken, you do all express, like flood of river water, with zeal, persistence, carefulness etc., so as to make it appear glorious; and then it would be considered as true service to me; and be sure, that the service is also to be done for One's own self with the intention of (spiritual) development of life.

By God's Grace, I do not have even anybody's any obligation to fulfill. Till now, I have reciprocated with the same zeal, the feeling, enthusiasm, and assistance rendered to me by anyone. My capable Master (Lord: God), having thousands of hands, would neither allow me to be under anybody's obligation, nor this Soul (Shri Mota) would be burdened by assistance or service rendered by anyone, nor also, he would be emotionally thankful for obligation rendered by even anybody. The process of 'taking and giving' would have been constantly going on only. To-day, I openly tell you, all relatives, "By God's Grace, what we take from you is never by way of reward." But to kindly enable me behave, in reciprocating to the emotions expressed by you, my capable God is fully alive there.

There is no objection, if you think you could not render service; but the kind of other things you would create, and that would be, in your mind, in trying to find fault with me, by that, you would be inviting your own downfall only, and that, how much extremely painful would I feel! As such, I would be scolding you to make you aware, and again to be conscious in your devotion (to Ascetic practice).“ (Jeevan-darshan: Pages: 239-240)

By God's Grace, this Soul's (Shri Mota's) Preceptor was so capable, that if he would have thought, then this person (Shri Mota), as dull like an ass, just by his casual Graceful indication, would have been established him in consciousness; but instead, he kindly preferred to mould this Soul (Shri Mota), by making him pass through various stages of Ascetic Practice. By his Grace, whatever state, event, and circumstance, I had, by sincerely accepting that with excitement, and heartily welcoming that with devotional cooperation, as also, behaving properly accordingly, it has been possible for me to intelligently continue to try to fulfill his intention. Thus, 'I am, what I am to-day.' As such, I urge you all, "All of you, accept the life as it is, as also accept whatever is destined, and knowingly co-operate with that, so as to have knowledgeable consciousness, to succeed in life, and go on trying to facilitate proper ground for enlightening your consciousness; and then only, the Preceptor's Grace would be fruitful. Else, by having vain glamour, only hypocrisy would increase; as also, we need not have conscious knowledge, so as to behave as per the Preceptor's liking (feeling). It is pure (total) ignorance, and hypocrisy to

believe, that the preceptor would do all our duty, until it is experienced within our heart to surrender all our devotional love and excitement, in all ways, for the sake of the Preceptor. It is a fact that sometimes, at such unexpected events, we do experience within our body, the Preceptor's consciousness working (guiding us); but as such, it is meaningless to believe, that without having our aptitude for that, it would make us full of consciousness.

Many a time, I pray my dear Lord, "Kindly make all these relatives to have enlightenment of real knowledge, to fulfill their intention of meeting me, so that, they could have stark experience of knowledge (of Inner-self); and if they could realize it truly, and perfectly within, then only, they could express it in their proper behavior in life."

A time would also be there, when all these relatives would repent, "We have ignored the person (Preceptor-Shri Mota), we had met, and we could not properly accept him by heart. The purpose, for which we wanted to accept him (as our Preceptor), we did not at all realize to use him properly for that purpose! Even we could not understand him fully. He was always very near us, but we did not fully observe him truly. Then, how could we experience him?" Such kind of some thought would arise in the relatives; but then, their repentance would be of no avail. Those, who would neither believe in the living beings, nor could have believed in them, how could they believe in him, after his departure? Say good bye to them all. Hence, the person, whom we would have thought to believe in, it would be the best, if he could be properly understood, while he would be alive, as also, to use him

with knowledgeable affection and devotion, as a means for (spiritual) development of life.

(Jeevan-pokar: Page-133)

How much do I need your support for proper (spiritual) development of all of yours' life! How much, and what kind of want do I have for that! Who would satisfy that want? Everybody would keep that helpless being in want only; and no one would feel mercy for him. Even no one would think, 'our such kind of haphazard behavior, manner of thinking, and various kinds of events, arising out of tendencies-thoughts, how much grieved would he be feeling within? Who would do such proper thinking in our everyday routine dealings-behavior? Many would nip them in the bud; and some would throttle, and choke it. This fact is neither an imaginary thinking, nor that of imagination either. However, it is a hard truth of experience, but who would believe that?"

(Jeevan-pokar: Page-136)

We very much dearly love the true Self-analysis, perfectly made from within, without hesitation. Such a soul (person) has already become my close relative. Whether it would be possible to meet with such a person, or not, or else, that soul (person), being involved in his social dealings, would have forgotten me, but he could not be forgotten by me.

The devotion given, or being given from heart is a food for him (Shri Mota) to live his life. Hence, if you would want to give, then just give it, with total affection from heart, for the purpose of your own (spiritual)

development of life, as also, without any kind of internal or external condition (material or subtle cause). We would not need that being, who has no heart, devotionally transparent, and overflowing with excitement.”

(Jeevan-pokar: Page: 310-311)

Know for sure that God helps him, who helps himself. You are bound to experience that understanding. I (My Soul) am pleased with you. As such, diligently go on pursuing (your ascetic practice), and go on doing it with courage. There is one proverb “God helps those who help themselves: Himmate marda to madade Khuda.” Being brave by courage, if you would become brave, then certainly God’s help would be there for you. Go on very much remembering Shri Mota. If you would remember Shri Mota with sincere devotion from heart, then Shri Mota is not just a statue made of clay. As the consciousness exists in everybody, so conscious awareness exists in him (Shri Mota) also; and you would experience that. If you would have Shri Mota’s experience in your heart, then you would have very much courage in you; and then, you could never give up Shri Mota. Hence, go on pursuing the remedies, I have made, as also, go on reciting God’s name, and praying (God) from within.

I urge you from my heart, that go on pursuing, joyfully, enthusiastically, and with calm and blissful mind, the means (of Ascetic Practice) suggested to you; and then only, some meaning of acquaintance with (Shri Mota) might be possible. There is a great significance in (reciting) God’s name. As such, while doing whatever (your daily duties), go on constantly reciting Him (God), so that it

could remain permanent within. Then you would have devotion experienced within, when the remembrance (recitation) would be enlightened. At present, you have to give importance to recitation of God's name only; and that is the important duty of our life.

Even though my nature is much caring, so also, it remains carefree either; as such, I urge you not to have misunderstanding, when I would express that kind of my nature (both caring and carefree).

(Jeevan-pokar: Pages-95-96)

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By God's Grace, it has been possible for me to have been in some acquaintance with you; as such kindly take loving care of a helpless (imperfect) being as me. And I urge you all not to have any ill-feeling, you feel, when I speak to you about something angrily, with attachment, with passion, with love or in any other manner. By God's Grace, I could tell you under vow of God, that with the Respected Preceptor's power of Grace, whatever little consciousness, I have enlightened within, that is for me a stark fact; and God has made that experienced by some Souls (persons) also.

I neither care for anybody's wealth, nor I have greed for wealth, nor I have ever aspired for wealth in my life, nor also, I have any fondness for power.

Of course, this Soul (Shri Mota) has a sort of 'Hun-kar: I am: Ego'; but there is a difference between that (I am: Ego), and (I am: Ego) of an embodied soul (Jivatma: Human being). The aforesaid 'Ego' is not the one

of the Ego of an 'embodied human being'. In that real (Ego), there is also no arrogance. Such veracious 'Ego' generates from the expression of knowledge; and inherent, as that of natural flavour on blossoming of a flower.

This Soul (Shri Mota) neither wants to force upon you himself, nor he has such willingness to do so either; but if you could take this Soul (Shri Mota), as a question or matter, so as an experiment on your Spiritual Path, then I urge you to consider this Soul (Shri Mota), in the same way as, in the countries in Europe etc., the society of the relative country provide with love, means such as, 'to promote, help, sympathize, inspire, as also warmth, support and facility, to the researcher doing experiment in scientific research'. This Soul's (Shri Mota's) diligence of experiment for the (Spiritual) development of life, by God's Grace, passing through its every stage, by God's Grace, goes on uninterrupted. He neither needs anybody's anything, nor asks for money-wealth, power, or such other thing; but he only asks for your pure affectionate feeling, sincere warm welcome, acceptance, and co-operation from you all; and if you could do that much only, then by God's grace, the power that this Soul (Shri Mota) would have to participate in your life, could be of some use to you all."

(Jeevan-sopan: Pages: 335/336)

13. LILA-KALA (ART : SKILL-SUBTLE TECHNIQUE)

‘Amare chahava kerī badhane rit nyari chhe! :

I have unique way to love you all’. (Shri Mota)

By God’s grace, this Soul (Shri Mota) is ready, and eager to help you all; but if I would get your full readiness in that, with your zeal, your courage, adventure to embark upon, curiosity and eagerness to be free out of the hold of inhibited understandings, beliefs, standards, and habits etc., then only this Soul (Shri Mota) could be able to do his duty to guide you on the Spiritual Path; otherwise, my help would not be of use to you. Is it not that we would require two hands for clapping? Fortunately for me, I would not have such belief, as to believe, if you would write, “We experienced love for you, and had devotion for you.” I would believe that of others; but I would not care for that. However, I would be having some different feeling for those engaged in Ascetic practice.

If I would be soft in my behavior to you, then do not believe, that I have agreed with what you are doing. When we would experience spiritual development of life, then you would have enlightened within you, charming effect or impression about me; and thus, others would feel the effect of our behavioral changes, understandings, and effect of our living as such. If you would have such experience, then that would be of more substance, and would be having in-depth effect. Our own humility, feeling to surrender, sympathetic behaviour, all that, as also, our appreciative tendency to understand intention of others’

duty-work, and when all others would observe that, then and then, they would experience such feeling as would have this Soul's (Shri Mota's) effect increased more on them. I would also sometimes think to do some such strange jokes, so as to observe the extent of intensity of the Ascetic practitioner's attitude to surrender has been cultivated.'

(Jeevan-manthan: Page-61)

What need could we have to understand, whether this Soul (Shri Mota) is a Perfect Master (Preceptor) or not? We only need to serve our purpose, and have nothing to do with prattling; and so long as our intention is served, then even if, there would be a pod of clay (useless thing), then we should understand that to be our preceptor.

The mysticism of your heart is on account of this Soul's (Shri Mota's) love. Why could this Soul (Shri Mota) listen to all that? He has nothing as such in him to believe. Fortunately, by his (Shri Mota's) Grace nothing could ever be enlightened in us; and if we would experience within us, then all that would be as a consequence of our diligence to (spiritually) attain higher stage in our life. Howsoever highest (spiritual) development of our life would be, then even if, I would inadvertently believe (that it was on account of this Soul (Shri Mota), then it would be considered as this Soul's (Shri Mota's) meanness only. All this is a matter of fact. By God's grace, this Soul's (Shri Mota's) usefulness would be more clear, on account of occurrence in all of your life's basic transformation; and its effect could also certainly be there on all others around us.

Except by the power of God's Grace, this Soul (Shri Mota) is extremely helpless. Hence, you have not to plead for him before anybody (that he has great power). He, who is wise, would certainly understand about that, though late, and from a beggar such as me, I have faith that He (god) would not let anyone go empty-handed from him (though being a beggar himself).

It is my complaint, that I do not have your enough co-operation, sympathy, warmth, devotional love, such feeling with your mind and heart, appreciative attitude, faith, trust, zeal, inspiration etc., and that is my misfortune. Even then, this Soul (Shri Mota) has not to lose courage, as also, not to lose patience (to strive for your spiritual development of life).

By God's Grace, even if this Soul's (Shri Mota's) such enthusiastic feeling does not have sustenance, and does not have proper hearty corresponding response from other side, even then, such feeling would sustain there, for them only. Such Soul's (Shri Mota's) such feeling would not have any desire or expectation for its fulfillment or consequent success. As such (my) feeling would not think about anything, as to what would happen as a result, and it would go on naturally, and would disappear at its proper time. However, before such thing would happen, it (the said feeling) would continue to do its work irrespective of any expectation (from anyone); but what would be the guarantee, that such continuous feeling would be for our benefit only? What could be the evidence for that? When its proper perception is experienced within, then only it would be possible, whether it could be understood or not.

Else, in all others' life, they are made to experience obstacles; and by obstacles conflict arises, and by conflict understanding is created, provided our heart has been such, as to experience that.

If any Ascetic practitioner would not behave as per the instructions, or suggestions, even then, I would heartily co-operate with him till the end, and if it could be possible, I would go beyond that; but how that relation with him could be given up? Suppose, if some ascetic practitioner would refuse me (to help him), and discard me or hate me, even then, I could not do anything. Would God negate us, even though, we would behave haphazardly? Would Mother discard her bad son? But instead, the true mother would never encourage his bad habits.

By God's Grace, this Soul's (Shri Mota's) duty is such, as that of a physician. I would have also to experience observing their disease, boils, scars, and such other things. The relatives might feel, "Would there be nothing as good in me? Would he (Shri Mota) be observing only bad in me/us? However, whatever is virtuous or good in them would not disappear; but I would have to initially observe the bad traits they have, because by God's Grace, if I could mould them in proper direction, and they could be expressed properly, then by that duty, it would be considered as (my) proper service provided to him. Thus, if that soul (ascetic practitioner) would have fully accomplished his ascetic practice, then it would be considered, that this Soul (Shri Mota) would have fulfilled his duty.

By God's Grace, such duty has been entrusted to our renunciation (samnyas), that when we point out such kind of things (to the ascetic practitioner), they develop dislike for us; and we know that also. It is our duty to serve others, and we do not care much, whether anyone likes it or not. It is our affection towards the relative, that makes us do so. If we have to point out the relative's some misbehavior, then it is for his good only; and it is unfortunate for us, that such kind of intelligent faith has not been fully developed in the relative's heart.

How could I give up my duty? Some time, I have to be extremely angry, and some time, I have to diligently make them experience something, even by giving shock to them; and by God's Grace, you should not experience sorrow, if I would be required to do such thing.

I do not even have despair in doing any (such) thing, and I leave, whatever that is, to Him (God). Let it so happen, as He (God) would like. I do not have anger on anyone; and the only aim is, that cordial relation in each other's life is maintained. As such, I have to warn them at the critical moment of their experiencing obstruction in the path of (spiritual development) of life, so that they would not feel, "Well! You should have at least warned us! If you would have told us, we would have even tried (to be cautious)! But you did not give us such opportunity!"

With whosoever, I have had my relations, they all souls (persons), by God's Grace, have disclosed their inner secret matters, now or later, to this Soul (Shri Mota). People would not talk about such matters to any one, whosoever.

That person is such a rare being, to whom, anyone whosoever, opens his heart in all respects.

There are many shops in the market, where many kinds of transactions are conducted. By God's Grace, this Soul (Shri Mota) has also opened such a shop, where the dealing does take place, but that is of renunciation only; and whosoever desires to do that should only think in mind of coming to that shop. Renunciation means, 'in spite of having (materially) everything, to use that wisely, with devotion, giving up sense of possession'. If the vessel would be empty, then only it could be possible to fill it with something; and if the vessel would be full, and something is to be filled in, then whatever thing is filled in, it would have to be emptied out." (Jeevan-manthan: Page-201)

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We would be shouting loudly for (good) life; and that is our profession. Whosoever comes in the street to sell, he would shout loudly about his thing to be sold; and what could be wrong in that? He, who could afford, would purchase it; but hearing his such shouting, how could one get teased? (Jeevan-pokar: Page-236)

By God's Grace, I do not tolerate anything from anyone; and wherever, I have to tolerate, the purpose is to sympathetically associate with that person. The one, who has some selfish interest, would only tolerate. I have no need for anything from anyone. By God's Grace, I have the need, that the purpose for which the relatives have met me, how they would sincerely want to learn it, and behave accordingly to have it reflected in their life."

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The rest of this body's (Shri Mota's body) life could be spent (used) by His (Lord's) Grace, for anyone whosoever would come to him (Shri Mota) to learn (recitation of) God's name, even by pushing him forcefully, to lead him on the (Spiritual) path; and that is only, the ultimate duty of his life. Thereafter, he (that person) would succeed as per the curiosity, he would have to diligently pursue for his aim. By pushing also, some would have to move forward on the Spiritual path; and such is the God's Grace (desire) in my life. However, if I could enlighten in anyone's life, the significance of the true method of 'Recitation of God's name', then, even by such very little of my duty to him, I would be fully satisfied; and whosoever, of whatever nature, would meet me, he would have the benefit, according to what could be possible for him to get. By God's Grace this Soul (Shri Mota) would be diligently doing his duty, so as to guide, in subtle way, whosoever comes to him (Shri Mota), according to his way, without his knowledge, in this work (ascetic practice). He (Shri Mota), who has been disassociated from all, could also remain attached with all, in the same way.

(Jeevan-manthan: Page-231)

"However, in the present hard time, they would like, that we would live, and behave according to their desire. Now, since this Soul (Shri Mota) could not be able to behave as such, it could be understood, that, that Soul (person) would also not like it. After having passed through certain stages in Ascetic practice, there would be some period, when the embodied soul (Jivatma-person), at the same time, would behave as being careful, as also, being

carefree, and mannerless. As such, who would like that? Now, by God's grace, I would not have to live my life, so as to please some one (as some one would like). By God's grace, my earlier life has already been transformed".

Whosoever soul (person) might feel as he would like, in observing, understanding, and experiencing him (Shri Mota); but by His (God's) grace, I would not have to go to some one, so as to please or displease him. By His (God's) grace, I had, for a long time, behaved sincerely as such, with understanding from within. If every soul (person) would behave in his own way, his will, and desire, then how could this Soul (Shri Mota) behave as such? Thus, how could there be objection, or hesitation in that? When would I have to go to tell someone that, come to this Soul (Shri Mota)? If you desire to live as per your wish only, then, so as to mould you for the purpose, you had come, I would have to tell, and remind you for the sake of fulfilling that purpose; and those, who would not be prepared to accept that properly, should definitely move away; and by God's grace, I would not feel pleased, or displeased by that. By God's grace, I would be revelling within myself, as I would be. I would have nothing to hide; and I would have no objection, as to what I would appear to be, would be known, or would behave. If there would be objection, then it would be to us; and my humble request, and prayer is that the person, who would have objection should not stay here even for a moment (should immediately leave). At the time, when I had obstacles and obstructions experienced in my life, by God's Grace, if some one would think about

how much prayers I had made then, I have to urge that soul to think about that". (Jeevan-pokar: Page-152)

"If we could have experienced, in our heart, live warm feeling towards all, then such alive warm feeling of heart would make us, by God's grace, to behave with them, as per the respective aptitude of each one of them. I have such trust already enlightened in my heart.

Hence, he (Shri Mota), by God's grace, continues to live, as calm, and restful; and he could not be hurt by anything. This Soul (Shri Mota) could not now be able to behave, as he could have spoken during the period of his Ascetic Practice, when there is some possibility or occasion to write or convey, and that this Soul (Shri Mota) does admit; but by God's grace, this Soul (Shri Mota) would knowingly negate, that doing as such (admitting), is being done under vanity. It is also not his intention to tell, that all other souls (persons) would believe in such matter, as this Soul (Shri Mota) believes. It could also be possible, that some particular elders, in such a state, that this Soul (Shri Mota) had been, would also have suitable understanding in that regard (admitting). I have only just clarified about that".

A human being, could not always remain, as he was earlier. Every soul (person) would be changing, and so also, it might be, that this Soul (Shri Mota) would have changed as such. This Soul (Shri Mota) had conscious live practice, to impartially, and with extreme harshness, analyze himself. Even now, that could be understood by his prayers, and devotional songs. Could it be possible that the effect of such a long time of conscious practice

would not be there (experienced)? The soul (person), while in his embodied state (as a living being), would have formed some kind of habit, then, every body could be able to experience the same kind of effect of such habit. Would it be possible that, by God's Grace, the effect of the Asectic practice, this Soul (Shri Mota) have had for years together, would disappear?

How so much of silence, this Soul (Shri Mota) would have been observing, during the period of his ascetic practice? He would neither speak much, nor act, nor would discuss on any subject; and he would have in him, always conscious respect towards the elders; and at present, such a Soul (Shri Mota), on happening of whatever kind of event, with whosoever, whatever is appropriate to the event, tells, writes or makes each of them listen (scolds them)".

It would be possible to understand that other souls (persons) might not like the manner of expression in such a way by that Soul (Shri Mota). This Soul (Shri Mota) has changed by this Soul's (Shri Mota's) such behavior. (It would not be spoken as such, in the interest of learning). Some would be believing, 'he (Shri Mota) has become arrogant'; but those Souls (persons), who would have come perfectly in close contact with this Soul (Shri Mota), as also, by God's Grace, other souls (persons), who would have been the companions for a long time, and those, who would have this Soul's (Shri Mota's) perfect experience of many aspects of (his) life, such Souls (persons) have had proper perception of the truth of such arrogance, or egotism in this Soul (Shri Mota)." (Jeevan-pokar: page-149).

How would it have been possible, that in him (Shri Mota), who has constantly and diligently had done his work (duty), at a stretch, for hours together, during the period of Harijan Sevak Sangh, along with the close friends for years together, if there would have been 'egotism or arrogance', then would not have such friends observed that? 'Egotism' would have been expressed in many ways. When during daily routine work, if one would have to remain constantly occupied for years together, and yet there would never have been some conflict, or quarrel, or agony, and only cordiality prevailed in his life, then what would that indicate? However, let someone might believe as he would like, I (Shri Mota) would not care about that. By God's grace, I would have to behave, as would appropriately appear to behave; and if I would start thinking, as to how others would feel by his such behavior, then, softness would be experienced, in such kind of my appropriate behavior (which would not have desired effect).

I would have burning within me, intense agony, and pain of many relatives' life. In fact, I would have fire burning within my heart; and suddenly, in such kind of acute agitated state, if some relative would come near me for some intention, then, this Soul (Shri Mota) would spill his anger for all the relatives, on him, so as to warn, and awake those relatives. All would know that 'this Mota is angry with that one only'; but, if at that time, the relatives would understand, that they were also a part of that, then by God's grace, they could also learn to be aware.

However, by God's Grace, with understanding, I have also thought of, giving up that (to be angry with the relatives).

The time would also be changing. It would be agreeable to me, even if, some soul (person), with his own intelligence, attributes on this Soul (Shri Mota), the abuse for my using the means (to be angry with him) to accomplish that purpose (of making him lead on the right path of ascetic practice); and I have nothing to lose in that (being abused).

(Jeevan-pokar: Page-173)

At present, you all people (persons) experience this Soul (Shri Mota), as doing nothing at all; but he is not as he would appear to be, and his inner spinning wheel (recitation of God's name: japa-yajna) would be going on only. How would I describe, that it has been done as such, by God's Grace? (Jeevan-pokar: Page-179)

By God's grace, this Soul (Shri Mota) never allowed cowardice in his life, and had no where (in his life) become an escapist from (doing) anything; as also, I have never hesitated to tell the truth to my friend, since about as many as some 30 years. I also never had any fear anywhere in my life, as to either he would feel bad about it, or he would give up to be my friend. The feeling of love is such hard, as also so soft. Every one would accept and understand the softness of love; but the true affection would be judged only, when the harshness of affection would be accepted by affectionate devotion. By God's Grace, this Soul (Shri Mota) could not encourage any of those relative's drawbacks, who have been associated with this Soul (Shri Mota), for the (spiritual) development of (their) life; Yes, he (Shri Mota) might accept some soul's (person's) drawback (bad trait), but that too, with the intention to mould that drawback, such as the ascetic

practitioner would accept his drawback (to have the same moulded). In the same way, it is my duty to accept the relative's drawback, but that would be to discern it from him, and put him on the right path. The aim of (living the) life is not to spread secularism; but the real aim of life is to have (spiritual) expansion (development). The substance, and the meaning of the ascetic practice in life could not be found from the dictionary of languages; but it could be attained only by living (one's) life in a worthy manner." (Jeevan-pokar: Page-373)

I would hear, without being disturbed in my mind, some one, who would talk high. It so happened that, my old time college friend had come to visit (me at) Kumbhakonam for about 24 hours. He would talk of very high episodes about himself from morning to evening, until he stayed there. He told Nandubhai about me, "Bhagat (Shri Mota) is worth three paise (useless)." However, there is a vast difference between my value of three paise, and that of three paise of an ordinary being. I would have no objection, if he would talk of such episodes; and I would lovingly listen to them.

But, if any relative would talk of such episodes, then by God's grace, I would have to scold him." (Jeevan-mandan: Page-137)

There is no end to this Soul's (Shri Mota's) foolishness. By God's grace, to whosoever soul (person), I would love, I would center my attention to the respective person's drawbacks, and for that reason, I would have to scold them. As such, this Soul (Shri Mota) would be like a fly on the excretion (an evil seeker). Hence, what would be

the use of association with such a person (Shri Mota)? It would be the best, if by association with whom, the Soul (a person: an embodied being), would experience realization of the Supreme, by climbing higher on the wrungs, one by one. It is the most rare incident to have enlightened within the feeling, 'I want to move in the higher strata of life', and that too, it is a rarer incident than that, when the Saint's shelter remains enlightened within the heart, with the awareness of affectionate devotion, based according to the understanding of one's own inner development; as also, the most difficult than that, is 'to understand and experience the Saint's heart'.

(Jeevan-pravesh: Page-29)

I have not told either my relative or anyone else that. 'I am myself a Saint.' In fact, I am absolutely nothing. I do not want to tell, such as 'believe something about this Soul (Shri Mota)'; but if we would have in our life, the vision and intuition of development of life then, if we could not be able to appropriately think of 'our mind, intelligence, memory, breath, and ego in him (that Saint)', and we would not have our respect, and honour for such a Soul (Saint), then from such a Soul (Saint), we could not be able to have any benefit. I have never told anyone to worship me by offering (something). In this world, everybody would behave according to his own respective habit/attitude/nature; and no body would be just waiting to know, whether I also might have, or might not have such habit/attitude of some area (in my life). And, it would be of no meaning, if that could be proved with emotion."

(Jeevan-prerana: Page-145)

“Well, of what meaning would you to have my photo? I would not like that. Earlier, I would not have me photographed; but I insist upon giving up that. Is it not that, I present myself before your eyes, whenever you desire so from within? Would you then need my photo? It is not that, I could not appreciate the feeling of your love behind it; but that is of no meaning. As such, do not have your mind involved in such thing; and if your mind would wish to do that, then tell the mind, ‘would it not be that, you could bring before your eyes, the one, whose photo you wish to see, whenever you so desire?’ Then, why would you need his physical presence? We should not encourage the material thing.” (Jeevan-pagaran: Page-101)

I also definitely suggest to my friends to approach such other Souls (Saints). In Ahmedabad, when the respected Pujya Shri Anandmayi mother had come to visit, then I had specially sent Nandubhai to see her, as also, I had advised him to go to Ponducherry Ashram (to see the respected Maharshi Aurobindo), and to such other (holy) place. He, who desires to have development of his life on the Spiritual Path, would have to bow down to, wherever virtues or divine qualities are experienced, with appreciative devotion, as also with knowledge about that. It would be a pleasure to serve some specific Saint; but over and above that, accidentally by God’s grace, if you have himself to meet with some High Soul (a great Saint), then there would be nothing wrong, if you would keep serving him. By God’s grace, I would not have to cheat anyone.” (Jeevan-prerana: Page-52)

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“The fourth day of the no-Moon (Vad) period of the month Bhadarva is the birth-day of this (Shri Mota’s) body (as an embodied being); and I seek ‘Hearty Best Wishes, Thoughts, and Blessings’ from all of you on that day. As also, I urge you all, to have your inspiring devotion in this Soul (Shri Mota) on that day; and on that day, if you would keep thinking of the remembrance of this Soul’s (Shri Mota’s) consciousness in all the works, you do on that day, then this helpless being (Shri Mota) would consider himself to be a Blessed one”.

(Jeevan-prerana: Page-88)

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We have to meet with each other, not physically, but for the purpose of the (spiritual) development of life, as also, being aware with devotion of mind, intelligence, mental consciousness, breath, and Egotism; and if we would keep meeting (spiritually) as such, it would be the best remedy for (spiritual) development of your life.

It is my condition, that you have not to believe, that this Soul (Shri Mota) has some Divine Power; as also, you have not to consider me as a Great being (Saint). This Soul (Shri Mota) is just like an ordinary human being; as such, he is not to be also worshiped. I do not also need such kind of faith from you. That faith, which would spontaneously generate from acute burning eagerness, and enlighten the understanding of development of life, would be of some meaning only. If we would have to have faith in someone, then it would be for us only. Without having developed inner faith of consciousness, we could neither

remain attached with Faith, nor could enter into that (Faith). Then, how could we get even inspired also? If there would have been Faith, then it would not be just without any meaning; as such, we would have to do whatever, with understanding and thinking. I have written at some place in 'Manane: To Mind', we would not have any objection, if we would have to suffer for our action by our own thoughts, because if the Soul would be in the Ascetic practitioner's state, he would certainly learn by that (his own thinking), and would have his eyes opened; but we would have to keep specifically in our mind, that we would not be just simply led blindly by other's thoughts." (Jeevan-sopan: Pages-73-75)

"I am not able to understand the fear you have from me. I have also not told anything with loud voice; but it would not be such rule, that I would not tell you as such in future also. The inspirational feeling, I would have, is because, I would have kindled in me, the understanding of experiences of such kind of cultural traditions. It is true that, there would be some kind of fear in love; but the feeling about fear should be eradicated from the mind; and then only one would be frank. Yet, I would have so much stored within me to tell you about. Whatever is within the center of my heart is true; but it would not be expressed just like that. It would be expressed only, when there would be some kind of cause. One kind of Devotee, due to some reason, or being aware, would pray to God; while other kind of Devotee would be always absorbed in Lord's devotion, eventhough, there would be some reason or not. Thus, you should not have any

hesitation in presenting before (telling) me, in the same form, whatever emotion you would have in your mind, eventhough that feeling would be of the best kind, or of the worst kind; and when you would open up in that way, then your burden would become very light. You would then have perfect experience, that you really have had a true relative in life.” (Jeevan-sopan: Page-40)

What would I write about your not having affectionate devotion for this Soul (Shri Mota)? It would be of substance not to remain attached to a person, even if, he might have been considered as great, if we would not have perfect assurance from within, that by our sincere gentle attraction to him, our highest kind of expectation of life would be fruitful. The Highest Soul's (the Great Saint's) shelter is for the sublimation of life, and that is also, the means (to attain that). Only the Lord is the Most Excellent, and the Supreme Being.”

In this Soul (Shri Mota), by nature, would have various kinds of drawbacks, that would be innumerable. As such, how would I write about me? Thereafter, by understanding, and by more experience, when that experience gets established within, it would be then really understood by all those. However, I have never told you to associate with this Soul (Shri Mota)”.

I would not have anything to tell you about, whether you have hearty feelings for me or not; but if you would tell me, “Mota! I do not have affection for you, as constant, and uninterrupted, and it has ebb, and tide in it, like no-Moon (Amas), and full-Moon (Purnima)’, then, I would

never tell anyone, to have company with me, or come to me, or to associate with me; or else, I would neither create any such pretext either, nor also, I would refuse anyone, who would come to me on his own. Let it be so, if anyone would desire to have more or less of his relation with me; but by the God's Grace, I would not have in my heart, ebb or tide for the person, for whom I have affection from my heart. Let it be so, if anyone would feel externally, as he would like; but if there would be subtle eye to perceive, as also, if there would be awakening in the heart to recognize that, then sincere love could not be kept secret. I would not examine for the sake of it, whether the feeling of your heart for me is true or false. By God's Grace, I would sincerely not like to examine anyone, as that is not in our culture. Our culture insists on associating with everyone, and that too perfectly, and totally."

(Jeevan-sopan: Page-61)

I do not believe in anything free. We do have to pay for anything whatsoever (that we get). We do not get anything as such (free), either in our life, or in the world, or in the social dealing. My honour could sustain by your behavior in your life, and I would have to be respected by your feelings. If you could not behave as per the awareness of the feeling you have for me, then it would be like death for both you and me. Hence, have mercy on the helpless (Shri Mota). I would never have any fear of fame, or respect; but I have earnest feeling in my heart to perceive that, 'your fame might grow, and your reputation might go on progressing'. If you would lose your fame, then it would pain me more than death.

However, the death would not pain me the least, and I could meet with it affectionately; but I would sincerely urge you from my heart that, 'go on living such life, that because of you, I would not have to be put to shame.'

(Jeevan-sopan: Page-115)

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"I would have to have very much from you; and yet, I have only begun having so much little from you. It is my urge to you that, 'go on giving all you have, all that of the embodied soul's (in your) nature, such as, all bad and good deeds, as also, whatever thoughts, tendency, feeling, emotion, devotion-faith, moral deterioration, attachment, infatuation, anger, passion, arrogance, egotism etc.,, whatever that would arise in you. Moreover, at whatever moment, go on giving with devotional awareness, and remaining conscious about that."

(Jeevan-sopan: Page-116)

(Anushtup Rhythm-tune)

Koik gudha Yogio, yoga je janata nathi;
Eva manavio lai potane vasha chittathi:
Ichchha potani ke eni pramane, chittana Unda;
Sanskarone karave chhe jagrat tyan khada:
Te velano kharo labh, jo koi ugra Sadhak;
Lai leshe hrude cheti pame labh puro ura.

(Karma-gatha: Page-137)

Meaning:

Some mystic Yogis, who do not know Yoga, such persons, with restrained mind, make the indepth cultural traits of mind, perfectly conscious; and if, at that time, the energetic Ascetic Practitioner sincerely avails himself of the perfect benefit, then being cautious, he would attain perfect Bliss within. (Karma-gatha: Page-137).

By God's Grace, this Soul (Shri Mota) would not do any such thing haphazardly; and whatever cultural traits you had in your mind, I have expressed them by some specific subtle technique, so as to directly and clearly visualize them, while being in silent mode of mind in solitude. It could be clearly understood from the statements made in the above-mentioned poem, that by God's Grace, this Soul (Shri Mota) has attained the knowledge of such technique (of expressing thoughts in other's mind); and by His grace, I have performed the same accordingly. It is therefore each other's own respective duty, as to how to avail him-self of that benefit. This Soul (Shri Mota), by God's Grace, had already proved it, and shown it (to others). I would not therefore care, as to how I should stay, be, or live'; but by God's Grace, whatever that has happened, has to be experienced within, with acute awareness, leading the heart to the area of devotion; and by God's Grace, I have performed that. However, it is clearly certain that, such act could not be performed in any other way.

In one Ashram, this Soul (Shri Mota) had directly experienced, that I had myself to physically undergo the (same) diseases, that were suffered by other's body; as also,

whatever ailments, other souls (persons) were suffering from, about that, other souls (persons) heard from this Soul (Shri Mota), that he (Shri Mota) suffered from the same ailments. It was assured in various ways that, in the way this Soul (Shri Mota) would physically suffer from, was also due to suffering (from same ailments) by other souls (persons).*

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Such fact has been abstracted from his various direct experiences that, 'this Soul (Shri Mota) would not be troubled by any disease'; and such kind of thing (incident) would be passing, so many times, through each and every atom of this Soul's (Shri Moita's) body."

(Jeevan-sopan: Page-348)

I would be always desiring, that the relatives, I have met, would get lot of duties for the (Spiritual) development of their life; and Nandubhai and others would know about that, 'I would very much like such that, I would remain so diligently engaged in my work-duty, that other work-duty would be there waiting for me to do, as soon as, one work-duty would be finished'. An idle mind would be destructive. (Proverb: an idle brain is a devil's workshop); and instead of that, I would not have any objection, if the body would be fatigued. Work-duty is the visible 'Yajna-Narayan' (Lord Narayana-Vishnu). It is my experience, that if the work-duty would be performed for

* Shri Mota has described about the secret of the technique of such action, in the Introduction to his book 'Jeevan-sampadan'.

the sake of the Lord, then a person would never get fatigued.

What would Mota do, if you could not have (awakened in you) ardent desire to do experiences of praying (to God), being consciously aware, with affectionate devotion from heart, and being absorbed in that? On the contrary, I would feel oppressed on hearing such talk about not doing as such. I would need such relatives, who would at every moment, surrender their life with affectionate devotion (to the Lord), and in such surrendering, there would be pure devotional feeling of heart. I would not want to listen to anyone's grievances; as such grievances would make a person impotent. The Soul could like to be brave in whatever difficult situations, he would have to face; and even if, he would get defeated, he would remain diligently engaged with feeling to succeed, even though defeated. In whatever events, that might happen, that soul (person), who learns to stand firm (to face them), he would experience Lord's helping hand, with sincere affectionate devotion from within; and such a person would not feel alone any where. He could, instead, remain calm, amongst the commotion from enemies, and their bombardment. This soul (Shri Mota) would not have such physical experiences; but have had the experiences of the extremely severe inner attacks (of internal enemies, such as, passion, anger, greed, infatuation, arrogance, and malice).

(Jeevan-sopan: Pages-282-284)

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A LETTER TO A CHILD NAMED 'LATA'

Dearest child,

I remember you. Do you know what that means? If you do not know, then ask (your) sister. A creeper does need support. Without support, it will not grow. The creeper could neither remain alone, as also, nor it would like to remain alone; nor it could survive itself alone. I want to see you very much, as also, shower very much affection on you; but I am totally a rustic, and you would not like me, when you see me, as I would have my hair grown*, as also, I would have a long piece of cloth tied around my head: would you not be afraid by seeing me as such? Do go on reciting God's name daily. The sister would not scold you, and think, even if she would scold you, then also, would it be, that would you feel bad, if mother would scold you? My mother used to beat me very much, and yet, I used to really love my mother. There is no one more dear than mother. There is a proverb that, 'Mother is the Mother only, the rest are as the breeze of the forest (of no use).' Give my remembrance to the sister. Here, I see many Latas, but no one is like you.'

(Jeevan-mandan: Page-157)

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This Soul (Shri Mota) would not like to be worshipped (respected) just like that (for nothing). In that (body), life is prone to death. I would have to have every thing from all of you. By God's Grace, this Soul (Shri Mota) is like Vaishvanara (Fire of the stomach), that is ready to digest

* (At that time, Shri Mota used to have hair-cut once a week).

whatever is available; but who would believe, and understand that? (Jeevan-pravesh: Page-227)

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(To the Elders),

You have the right, in all respects, and with all feelings, to tell this Soul (Shri Mota), whatever is that in your mind. You have also the right to catch (twist) the ear (scold) this Soul (Shri Mota), when he commits any error. I would have in my heart such spirit, and courage given by God, as to, admit my error. He (God) has given me such understanding as, to love those in the same way, as they had met me (with such love). He (God) has also made me have such attitude in my life, that I could not behave in any other way. As such, God has made me to behave harshly to such extent, with the relatives I have met, that they could never imagine about that. It would not have been possible for this Soul (Shri Mota) to make some one pleased, without any cause (purpose); as also, this Soul (Shri Mota) would not have missed to scold such elders, at such, and on such occasion.

By God's Grace, this Soul (Shri Mota) would be doing something, so as to upset everybody, in some way or other; and in that, if something untoward would happen, I would urge, with nobility of my heart, to forgive me. Behind that, it would be only this Soul's (Shri Mota's) acute eagerness for other soul (person), to lead him on the path of development of life; and if it would be possible for them to realize that, then this Soul (Shri Mota) would consider himself to be fortunate." (Jeevan-pravesh: Pages-155-156)

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There is neither any such power in this Soul (Shri Mota), as to know about anyone's some thing, nor he has any technique to know about anyone's thoughts either. If such other souls (persons), who had been in his (Shri Mota's) contact, would have felt as such, then, that would be their respect for this Soul (Shri Mota).

Some time, if some soul (person) would make some kind of attack, and then, if my dear God would perform some articulations to teach him a lesson, then He (God) would only know about His intrigue.

This Soul (Shri Mota) is like an ass (dull), that would also carry burden, and over and above that, he would have beating (by stick) either. The burden would also be such heavy that, why the loader would think, whether it (ass) could carry it or not? When it would stand to have some respite, then it (ass) would immediately get beating by stick; and as such, I am used to having such beatings only. Some one would beat (abuse) by mouth, some would beat (grumble) in his mind, some one would be angry, some one would annoy, as also, some one would make false accusation, and some one would attribute on me various nick-names. Hence, I would not have to believe in anyone's such actions. As such, I would have to judge by experience, what is right (or wrong); and It would be considered as the True Experience, 'if what is considered to be true by experience, and it would have been really so (true), then there would not be retreat from that'

(Jeevan-sopan: page-289)

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From this Soul (Shri Mota), there would be nothing as such, that would be of benefit to you; and I would not have to invite or call for any one. However, if any soul (person) would come on his own to this Soul (Shri Mota), then could I refuse him to come to me? Instead of coming here, such souls (persons) would be willing to take me to their place, and that would happen due to their spontaneous feeling of the heart. I would not have any such rule, or vow, as to, whether I should go to someone's place, or not to go to someone's place; and whosoever would feel in his mind that, 'I would go to someone's place, and why not to my place? Then, he should not kindly come here. Moreover, there is another request also that, 'No one should harbor any desire or expectation of any kind from this Soul (Shri Mota).' This Soul (Shri Mota) is like an ass (dull), and have nothing of benefit (as a ladavo: sweet-meat ball) to offer.

It is so said that, "if any saint would visit at our place, then our poverty-pain would be over. There is pure ignorance in such belief. As such, instead of making worthless efforts, it would be of benefit, if you render him service, do his work, and behave according to what he had said; and in spite of that, if anybody would want to invite me, he should have in him, at first, willingness to offer something."

(Jeevan-mandan: Introduction)

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You have not to believe by imagination anything about me, without experience, or belief; but if you have

in you, such feeling as to accept its reality, then only you should accept that. It is called as 'Acceptance', when there could not be retreat from it, once it is accepted. Hence, I have to repeatedly request you, that you should not believe emotionally and in excitement.

I would have nothing to claim about me; but I could not involve myself into trouble of explaining to you by all means. It would not happen just by saying, such as, 'how I should write, how I should live, how I should behave etc. '; as also, I would not have any permanent place to live. Hence, it would be completely possible, that others might think, whether I am a worthy being, or not a worthy being, as some believe; and at that time, being aware of that, it might happen, that I might lose my (mental) balance. However, then I would feel it improper to make them understand (about me), and involve myself into such unnecessary discussion; and it is for me to see as to, 'how I should move-work, how I should behave, how I should say, and how I should write.' As such, I write about this to warn you, before it would so happen that.

In this Soul (Shri Mota), there would not have been complete understanding about his consciousness, or else, you would think, or believe according to your state of mind, and understanding about that. Generally, it would not be that, I would not make one understand (about me); but there is no specific standard as to, I would behave in such way only."

(Jeevan-mandan: Pages-78-79)

By the respected Preceptor's Grace, and by the God's Grace, this Soul's (Shri Mota's) ascetic practice has been successful. There are evidences to prove its truth. In spite of having extremely poor condition of the family, and physical condition in life, and in spite of undergoing various kinds of difficulties, and harassment, it is a real fact, that I have passed my whole life in service, and for the sake of the Lord. However, in this Soul (Shri Mota), there is proper ground to have trust, for such faith, as an embodied soul (jivatma-a human being) would have, in his nature; and that could be experienced by clear assurance about that. For the development of life, if in the relatives, I have met, have faith, steadiness of mind, affectionate devotion, and eager desire within for the (spiritual) development of life in them, it would be impossible for this Soul (Shri Mota) to enter into, 'mind, awareness, intelligence, ego, etc.' in them.

Hence, this Soul (Shri mota) would demand aforesaid qualities from all of you; and as such, I would be loitering before you for the same, with a beggar's bag. As yet, I would have nothing from you (in my bag); and I would be going on shouting for the same. I have assurance, that 'my God is real (true); and I would be living on His Will (faith in Him). As such, for the (spiritual) development of the relatives' life, I have been attached with, by His Grace, I would not be able to get relieved from them either, even for thousands of my birth.

In the business world, one would not be an accomplished being without complete engagement (indulgence) in business. In this (spiritual) development of

life also, after being absorbed in that, and after making the life, having passed through various kinds of different types of fronts in the struggles, that embodied soul (jivatma-person) would be transformed; and then, he would have in him, the power to recognize, and understand himself. In ordinary dealings also, we could not completely recognize a clever, wise, accomplished, and a pragmatic person; then how could we recognize such 'person'?. Hence, instead of involving ourselves in the intrigue of recognizing, or understanding such person, we should continue to have as much attachment as possible with him, with affectionate devotion from heart. Thus, it would be the best for us to accept, with such warm feeling of heart, as at that time, we would be living such life, with faith, trust, and devotion as much as possible, understand his utterances, that there would be some proper kind of truth in that; and because of that (accepting his words), all of you would neither suffer loss of lakhs of rupees (a great loss in life), nor there would an earthquake, that would upset you. In such state of acceptance, at that time, there would be neither any consideration, nor any other such understanding: or else, such tendency that, "Well! Mota would be pleased by that.": but there should be only one understanding in that, and that is for the (spiritual) development of one's own life. Else, there would be no objection, if it would not be possible to accept such words. He (Shri Mota) asks only for all the relatives' welcome with affectionate devotion, acceptance, cooperation, and company; and if that would happen, then only, there would be attachment amongst one

another. If the attachment would be really experienced in the heart, then do understand, that we would remain attached amongst one another. As yet, no such attachment has been experienced in any relative. The path for uplift of the (spiritual) development of life demands some unavoidable conditions, and the implementation of those conditions, with affectionate devotion from heart, is the Greatest means to attain success in this (spiritual) path.

**THIS IS AN APPEAL FROM THE BOTTOM OF THE HEART,
TO THE HEART.**

This is an urge, and loud call to the relatives' heart, pouring from the bottom of my heart.

However, by God's Grace, I have to do or make the relatives attached with me, by various methods.

14. ADDENDUM : **EVALUATION OF SHRI MOTA, IN PERCEPTION** **OF 'SHREEMAD BHAGAVAD-GEETA',** **BASED ON HIS EXPERIENCES IN LIFE**

While doing my assignment of this book in English, I observed Shri Mota's various facets of his life, and the miraculous experiences, he went through, and more so, his experiences of 'Perception of the Supreme Lord (Krishna Param-Atma), as 'Dvait (Manifested), and also as 'Advait (Un-manifested)'. As such, being an ardent devotee of Lord Krishna, and His Message of 'Sanatana Dharma: Universal Religion' conveyed in Shreemad Bhavad-geeta, I had an idea to evaluate Shri Mota's life, as to how he could be evaluated from the perception of 'Shreemad Bhagavad-geeta'. I, therefore, decided to classify Shri Mota's life under the following categories as:-

1. A Perfect Disciple, as also, as a Preceptor himself;
2. A Perfect Learned Devotee;
3. A Karma Yogi (Diligently engaged in work-duty);
4. A Samnyasi (Renunciator), and a Tyagi (Relinquisher);
5. A self-realized Soul: (liberated Soul: Jeevan-mukta Atma); and
6. An Avadhoota.

1. A PERFECT DISCIPLE, AS ALSO, AS A PRECEPTOR HIMSELF

'In (7) Shree Sad-guru; (The respected Preceptor): Jeevan Darshan: page: 392', Shri Mota conveys, that he did not have any curiosity or longing for the Spiritual Path, in his initial young age, to divert him, from the craze of

Service of the Nation, to the field of Ascetic Practice, to follow the Spiritual Path. His real Preceptor, to divert him from that craze, was Shri Keshavanandaji, the Dhuniwala Dadaji. Shri Mota was therefore, initiated into the Ascetic Practice by Shri Balyogi, as desired by his Preceptor, Dhuniwala Dadaji. 'In Jeevan Darshan: Pages:216/220', he also shows his total devotion to his Preceptor, when he says," By God's Grace, with devotional feeling in my heart, I could always experience him, and could have his assistance and inspiration". Shri Mota's dependence on his Preceptor was so total as "a matter of some rare region (of Spirituality).

Thus, Shri Mota surrendered himself totally to his Preceptor, as Arjuna was asked to surrender himself to Lord Krishna, his Preceptor, as conveyed by HIM in B.G. CH.VIII/V.66:

Sarva-Dharman parityajya Mam-ekam sharanam vraja;
Aham Tva sarva-papebhyo Mokshayishyami ma Shucha.

Meaning: Renouncing all Dharmas come to ME only for shelter. Do not be grieved. I shall deliver you from all sins..

'In 'Mota' and 'Sajjan' (11)', Shri Mota, as a Preceptor, conveys to his followers, "whosoever relatives have approached me on their own, with the intention of spiritual development of their life, to them I urge, 'kindly by your behavior, have in your life, such live conscious awareness enlightened, that I would feel satisfied; and by living haphazardly in your life, if you ask me to have God's Grace on you, then I will not tolerate it. He urges

them all 'to have order, persistence, zeal, courage, adventure, patience, tolerance etc., in whatever duty is destined for you, so that the significance of your intention in meeting with me becomes fruitful". (Jeevan-darshan Prastavana: Introduction to Revelation of Life).

2. A PERFECT LEARNED DEVOTEE

'In (4) worshipping (chanting) HARI AUM, when Shri Mota had contacted the disease of 'Epilepsy: fefaru', he had gone to the bank of the River Narmada twice. When the second time, he went alone, for few days, he stayed at Lord Ranchhodji's Temple, where he met with a great Recluse, who used to live there. Shri Mota used to serve him every day. During that period, Shri Mota had that disease three or four times. When he left that place, he asked for that Recluse's blessing. The Recluse told him to recite continuously HARI AUM (God's name), and told him, that by that recitation of His name, the disease of the 'Epilepsy; fefaru' would be cured. However, that did not happen until Shri Mota went to Vadodara to meet with his Spiritual Mother, where at her residence he fell down from a staire case, because of that disease. When Shri Mota recovered from the bruises, he told her all about his meeting with that Recluse. His Spiritual mother then said, "O Chuniya (Shri Mota)! You are very lucky. Now go on chanting only HARI (AUM), while standing, sitting, moving, eating-drinking, and doing all the activities. You shall certainly get cured." Shri Mota then got cured of that disease thereafter.

Lord Krishna in B.G. CH.VIII/V.7 conveys:

Tasmad sarveshu kaleshu Mam-anusmara yudhya cha;
Mayy-arpit mano-buddhir-Mam-ev-aishyasy-asashayam.

Meaning: Therefore, at all times, remember Me and fight (do your duty). Having your mind and wisdom resigned to Me, you shall, without doubt, attain to Me only.

'In 'Jeevan-prerana: Inspiration in Life': pages; 166/167' Shri Mota says, 'A person, who with whatever devotion, and in whatever way worships the Supreme Merciful Lord, sincerely by mind and heart, the Lord reciprocates to him in the same way Himself, by sustaining his 'haves and have nots: Yoga-kshema'. If that is fully established in our mind and heart, then the Consciousness (Spirit-Soul) would be immediately revealed. Lord Krishna has also conveyed the same in B.G. as:

Ye yatha Mam prapadyante tans-tathaiva bhajamy-Aham:
Mama vartm-anuvartante manushyah Partha sarvashah.

(B.G. Ch.IV.V.11).

Meaning: In whatever way, a person seeks MY refuge, I receive (accept him in the same manner. O Partha (Arjuna)! Persons in every way follow my path.

As also:

Ananyashchitayanto Mam ye janah paryupasate;
Tesham nity-abhiyuktanam Yoga-kshemam vahamy-Aham.

(B.G. Ch.IX-V. 22).

Meaning: Those, who worship Me only, with unique (devotional) meditation, being always in union with me,

I provide their have-nots (yoga), and security for what they have (Kshema).

'In part (2) of '4. Worshipping (chanting) Hari's (God's) name', after Shri Mota had snake-bite, on recollection of the statement made by Gandhiji, he started reciting God's name continuously and loudly, to avoid being un-conscious; and that continued within, in such a way, that it remained so permanently thereafter established in his heart as 'Ajapa-japa'. Thus the blessed event so happened, that what could be attained with great difficulty, came to be obtained naturally, and easily, and he experienced God's Grace in that.

3. A KARMA-YOGI

'In "Struggle in life' (13)', when on account of extremely severe financial condition of his family, in order not to get carried away by desire to earn money, Shri Mota decided to take an oath, with water of Ganga in hand that ' I would offer myself in the Sevice of the Nation only'. As such, he did never have dis-satisfaction or guilty feeling in his mind. At the Harijan Sevak Sangh, together with Shri Indulalbhai Yajnik, Shri Mota used to attend to all the work such as, 'to send money to all the Harjan Institutions founded in Gujarat then, to maintain accounts for that, to correspond with such other institutions, as also, to manage Harijan Ashram founded in in Nadiad, in addition to the work of the School for Harijans founded by the Gujarat Vidhyapith, under so much mental stress, and agony, that he contacted the disease of 'Epilepsy-Fefaru'. Many a time, while going and coming by cycle,

Shri Mota would fall on the ground with heavy thump, but was saved. He then admits that the Almighty Lord used to take his care then, and now also.

Lord Krishna in B.G. CH/III. V. 19 conveys:

Tasmad-asaktah satatam karyam Karma samachara;
Asakto hy-acharan-karma Param-apnoti Purushah.

Meaning: Therefore, continuously perform the work, that has to be done (perform your duty) properly, without attachment, for a person, performing his work (duty), without attachment achieves the Highest (Supreme-Para-Brahma).

4. A SANNYASI (RENUNCIATOR), AND A TYAGI (RELINQUISHER)

Shri Lord Krishna, in Bhagavad-geeta, has conveyed, in regard to 'Samnyasi: Renunciator':

Jneyah sa nitya samnyasi yo na dveshti na Kankshati;
Nir-dvandvo hi Mahabaho sukham bandhat-pramuchyate.

(B.G. CH.V/V.3).

Meaning: He, who neither envies, nor desires, should be known as a Samnyasi *Renunciator'. O Mighty-armed (Arjuna)! being free from dualities (pleasure-pain etc.), he is easily released from the bondage (of worldly life: attains Salvation).

Lord Krishna further defines Samnyasi as:

Anashritah karma-falam karyam karma karoti yah;
Sa Samnyasi Sa Yogi cha na nir-Agnir-na ch-akriyah.

(B.G. CH.VI/V.1).

Meaning: The Blessed Lord (Krishna) said, “Who, without seeking fruit of action, does the action-duty, which, he has ought to do, is the Samnyasi, and he is the Yogi; (but) not he, who does not light fire, and does not work (perform duties: rites-rituals).

Thus judged from the above perception of Bhagavad-geeta, Shri Mota was really a Samnyasi.

‘In (2): On the path of Gandhiji, under Jeevan-pokar (page-202)’, Shri Mota states, that though he got admission in Gujarat Vidyapith, he had to sell Navjivan (weekly) to maintain himself, and for some days, he had to have meals one time only. He had also to subsist on mouthful of grams (chana), and parched grains of rice (mamara), eventhough he had relatives in Ahmedabad, where he could get meals.

‘In (9) Nishkam-karma (desireless action-duty)’, Shri Mota states, that he had accepted on his volition less salary, eventhough there were many members of the family to sustain. He also did not have any expectation, that someone would appreciate his work. He states, “whosoever is experienced, should certainly carry out his destined duty properly, despite whatever hardships-difficulties, he would have to face; as he could not remain aloof from anything.”

Lord Krishna in B.G. CH/XVIII. V. 11 conveys:

Na hi Deha-bhruta shakyam tyaktum karmany-asheshatah;
Yastu karma-fala-Tyagi sa Tyag-ity-abhidhiyate.

Meaning: For the embodied (Jivatma-Soul with body), it is indeed impossible to give up activities (actions-duties)

altogether; but he, who gives up the Fruit of Action, is said to be the Relinquisher.

5. A SELF-REALIZED SOUL

(LIBERATED : JEEVAN-MUKTA ATMA)

Shri Mota states 'in (8) Sakshatkar (Realization: Direct Perception)', that in the early stage of his Ascetic Practice, when recitation of God's name was silently going on automatically (ajapa-jap: in silent mode), then his ears would hear them clearly from within, and that began after snake-bite, mostly after 1928. When after working continuously for twelve hours at a stretch, at the Gujarat Harijan Sevak Sangh, with the strength of Devotion to Duty, he eventually attained perfect restraint over hunger, thirst, call of nature, desire etc, tendencies of the mind, and the State of Liberation began. Then, after having attained Tranquility of Mind in 1930, Shri Mota had Realization of Dvait, Manifestation of Saguna Brahma (Param-Atma: Lord Krishna) in 1934, that he very clearly and beautifully described, as being not manifested as a 'Flute-player, or in Five material elements (Panchamahabhoota: Apara Prakruti), but in Para (Divine Prakruti), and yet, that Lord Krishna's Visualization was in 'an embodied state of Supreme Beauty, overflowing with limitless (extreme) brightness'. Shri Mota has most beautifully described in detail, about Lord Krishna's manifestation in this chapter.

Then, after five years on 29-3-1939, Shri Mota had the experience of Advait (Non-dual Brahma), when he began the experiment of Meditation, as shown by (Sain) Baba in Karanchi. He then started experiencing, that his

body, mind, and other senses were distinct from him, and felt extreme heat, flowing from the middle part of his head, with unbearable burning, making him unconscious. His whole body was heated as fire, and his tongue, and lower (private) part, below his stomach, was completely burnt, and its effect lasted for two days. Then, he experienced a kind of perfect absorption in Devotion only, that could sustain in him continuously as a flow of Ganga water. He had thus, the indescribable experience of 'Devotion and Bliss' like the waves of ocean in all over his body. (Jeevan-sanshodhan: pages:3-4-5).

Lord Krishna in B.G. CH/V.V.19 conveys:

Ih-aiva tair-jitah Sargo yesham samye sthitam Manah;
Nirdosham hi Samam Brahma tasmad-Brahmani te sthitah.

Meaning: Even here, the world (that is created) is conquered by those, whose mind is Established in Equility of all Existences. Brahma-Supreme is innocent, and is the same (exists equally) in all. Therefore, these persons are Established in the Supreme (Para-Brahma).

6. AN AVADHOOTA

'In (5) Sadhana :Ascetic Practice', Shri Mota states, that since he was engaged in the Ascetic Practice, he would hardly sleep at home. He would always sleep at the cremation ground, or would stay at the places, where it would be frightful to stay, or fear would be experienced. He would also make a conscious effort to pass the night, where there would be fear of serpents, or animals such as tiger or lion. He also states, that he would like to remain aloof from the society, to engage himself in Ascetic

Practice, and such places were suitable for that. He further states, that 'it is not that in the beginning, he would not feel fear; but in such event he would continue reciting God's name, and praying God'. He states, that the fear is caused due to some inherited culture (Inhibition), and if that is removed, then there would not be any fear.

Shri Mota also describes an incident, when he went to a place called Dunvadhar, on the bank of the river Narmada, near Jubblepore in Madhya Pradesh. There was a cave on the left side of the waterfall, 'Dunvadhar'. He had an intuitive order from within to sit there for Ascetic Practice. It was a place, where no one even could dare to stay. There, he would go without meals for 5 to 6 days, by God's Grace. Some people would try to give some utensils packed with the meals, by swinging them, tied with the rope, within the catching hold of his hands. Also, he had to pass his urine, and stool there only.

Shri Mota also tells of an incident, when he went to Madhya Pradesh, on a leave from Harijan Sevak Sangh, for Ascetic Practice. There, for 24 to 25 days, he would have to go without taking any meals, or water, or anything, and had to eat his stools, and drink his urine. That could only be possible on account of his intense faith in the Ascetic Practice. He states, that such kind of practice could be followed by the Mendicant for Black Art (Aghori). However, he adds that such kind of practice could not be necessary to follow; but he had on his own (willingly) thought to practice it. In Chitrakuta, he was also made to experience Ghosts, by a learned Brahmin (Pundit), practicing Black Art in the cremation ground there.

Shri Mota had also observed Roja (Muslim's fasting day) in Karanchi.

In the end, I wish to state, that what is mentioned under each head, as above, some important events have only been high-lighted, while there are series of such incidents/events in Shri Mota's life, that are comprised in this book.

Shri Mota had realized 'Lord: Para-Brahma:Param-Atma' as Advait (Non-dual), which is the Ultimate State on the Spiritual Path; and could be attained by the God's Grace only. Thereafter, all the means to attain the Supreme such as Ascetic Practice etc., become absolutely unnecessary. In Shreemad Bhagavad-geeta, Lord Krshna in CH.VI.V.3 conveys:

Arurukshor-Muner-Yogam Karma karanam-uchyate;
Yog-arudhasya tasya-aiva Shamah karanam-uchyate.

Meaning: Action (work) is the means for a Recluse, wishing to attain to Yoga, and for the Recluse, having attained Yaga, Serenity (calming of desires) is said to be the means.

Moreover, Lord Krishna also states in B.G. CH.Iii/V.20 that:
Karman-aiva hi samsiddhim-asthitah Janak-adayah;
Loka-sangraham-ev-api sampashyan-kartum-arhasi.

Meaning: (King) Janaka, and others achieved the Highest Perfection, only by works (performance of duties). Hence, in order to maintain the World (to sustain the welfare of the people), it is necessary, that you should work (perform your duty).

Shri Mota was also working upto the end of his life, for the Welfare of the people, by doing many social works, eventhough he had attained the Highest State, realizing both Dvait, and Advait. His works, both in the field of 'Welfare of the people' as also, for the society at large, in the field of Education, Sports etc., are earlier described in detail in 'A word about the Author: Shri Mota'

Dedicated with total Devotion to Lord Krishna, the Preceptor of the World (Jagad-Guru).

With Blessings from Shri Mota, Hari Aum, and Jaishri Krishna,

Narhari Purohit

PRAYER

Take me Lord! under Thy wing
As mother-bird her fledgling.
Stretch Thy gracious saving hand
To redeem this fallen soul. 1

The noble thoughts I think,
The brave words I speak,
Let them be revealed in action;
Make my mind, words and heart unified. 2

For all whom fate has cast me with,
Let my heart be filled with love,
Though insults are hurled,
Let my love flow to them. 3

Let me struggle hard to raise
The lower urges that drag me down;
They grace alone can help me there
And to come under your protection. 4

Let the lower impulses of the mind,
Wicked surges of the vital self,
Distracting doubts the intellect
Be dissolved into
Willing submission to Thee. 5

On Lord! Let me look as I am,
Let my mind be opened fully
So that, I look as I am. 6

Let nothing discordant with
The lofty things I cherish
Be done by me in word and deed.
Lord give me that strength of will. 7

Let my heart have reverence deep
For all where virtue, love reside,
Let my heart run to all
That is virtuous and the devotional. 8

And this to crown them all;
Merge my mind and heart,
My body and my soul
In the great ocean of love That Thou really art,
And raise white heaving waves in me
Of devotion for Thee in my heart. 9

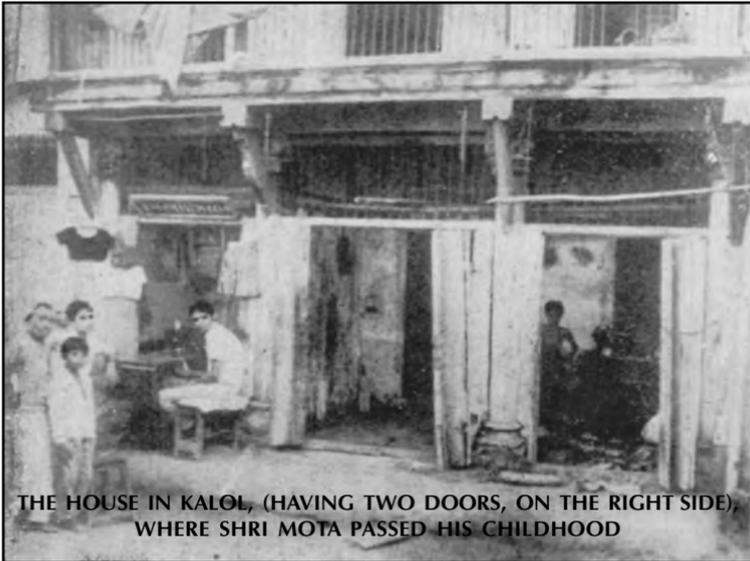
With Due Respect to : **– Shri Mota**
'SHREE SADGURU' in English
Translated by Late Shree Pratapbhai Upadhyay



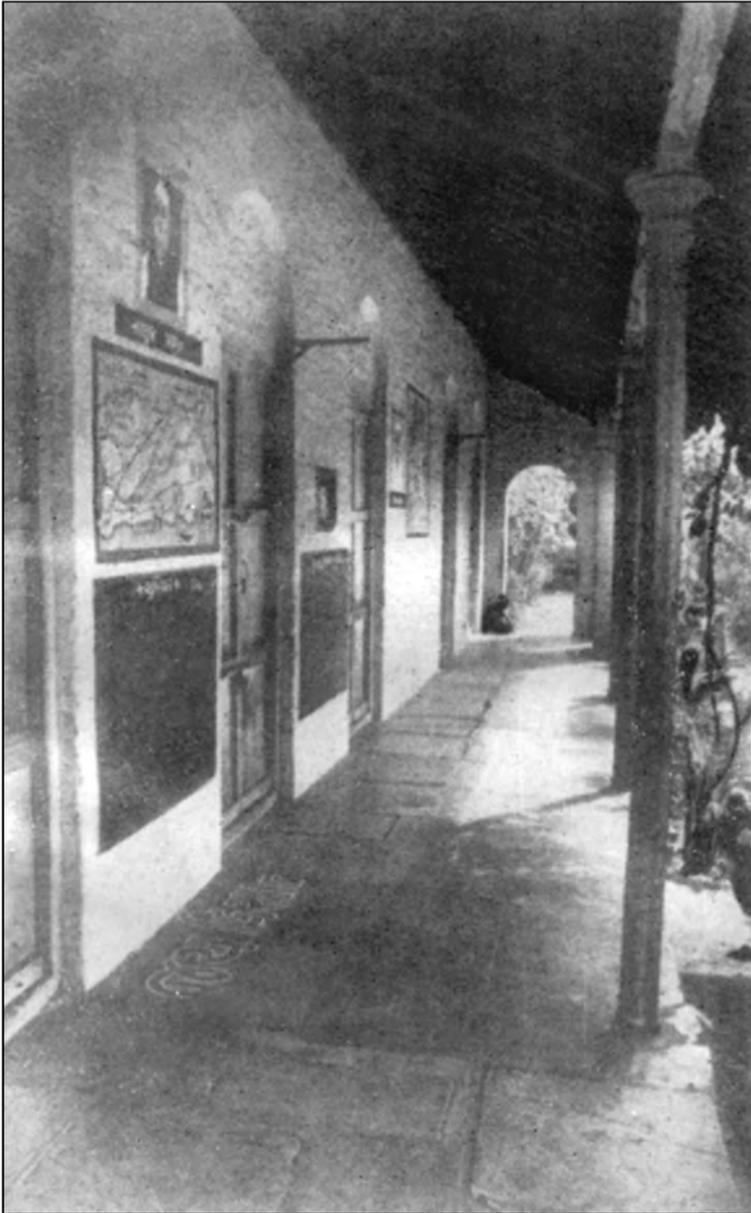
THE ENTRANCE DOOR OF SHRI MOTA'S HOUSE OF
(HIS) BIRTHPLACE (SAVALI)



**BIRTH PLACE OF SHRI MOTA (SAVALI)
THE VIEW OF THE WHOLE HOUSE**



**THE HOUSE IN KALOL, (HAVING TWO DOORS, ON THE RIGHT SIDE),
WHERE SHRI MOTA PASSED HIS CHILDHOOD**



THE INTERIOR PART OF THE HOUSE OF PRIMARY SCHOOL
OF KALOL



THE HOUSE OF THE PRIMARY SCHOOL OF KALOL
(VIEW FROM OUTSIDE)



THE HIGH SCHOOL IN KALOL, WHERE SHRI MOTA SERVED
ALSO AS A PEON



THE HOUSE, WHERE SHRI MOTA
STAYED IN PETLAD



THE N. K. HIGH SCHOOL OF PETLAD

NARAKHI POLE,
NADIAD,
SHRI MOTA'S
RESIDENCE.



THE OLD RESIDENCY
HOSTEL OF BARODA,
THE ROOM HAVING
MORE OPEN VIEW,
WHERE SHRI MOTA
STAYED DURING (HIS)
COLLEGE PERIOD.



THE RANCHHODJI'S TEMPLE NEAR MOKHDI QUAY SITUATED NEAR SURPANESHWAR WATERFALL, WHERE SHRI MOTA STAYED FOR A WEEK FOR RELIEF IN (HIS) LUNGS' - DISEASE, AND A GREAT-ASCETIC HAD TOLD HIM TO RECITING 'HARI AUM'.

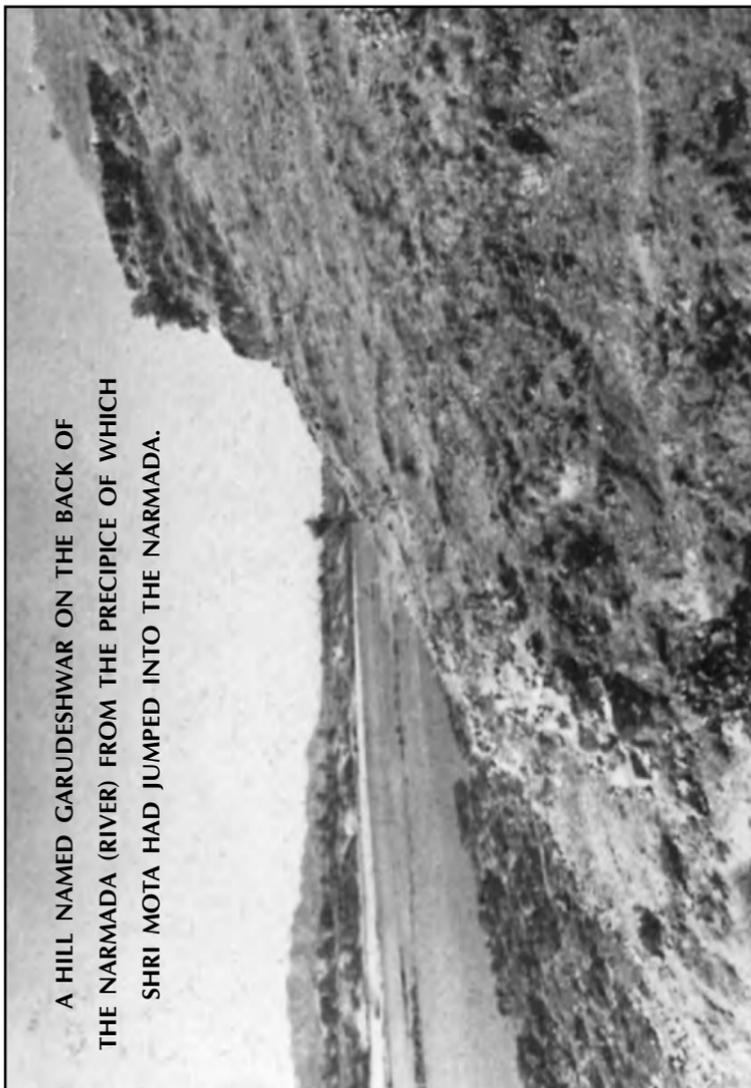


HARIJAN ASHRAM, BODAL. A FARM ON THE EASTERN SIDE, WHERE SHRI MOTA HAD SNAKE-BITE.



THE STAIRCASE, FALLING FROM WHERE SHRI MOTA HAD
A GREAT ASCETIC'S PERCEPTION.

A HILL NAMED GARUDESHWAR ON THE BACK OF
THE NARMADA (RIVER) FROM THE PRECIPICE OF WHICH
SHRI MOTA HAD JUMPED INTO THE NARMADA.





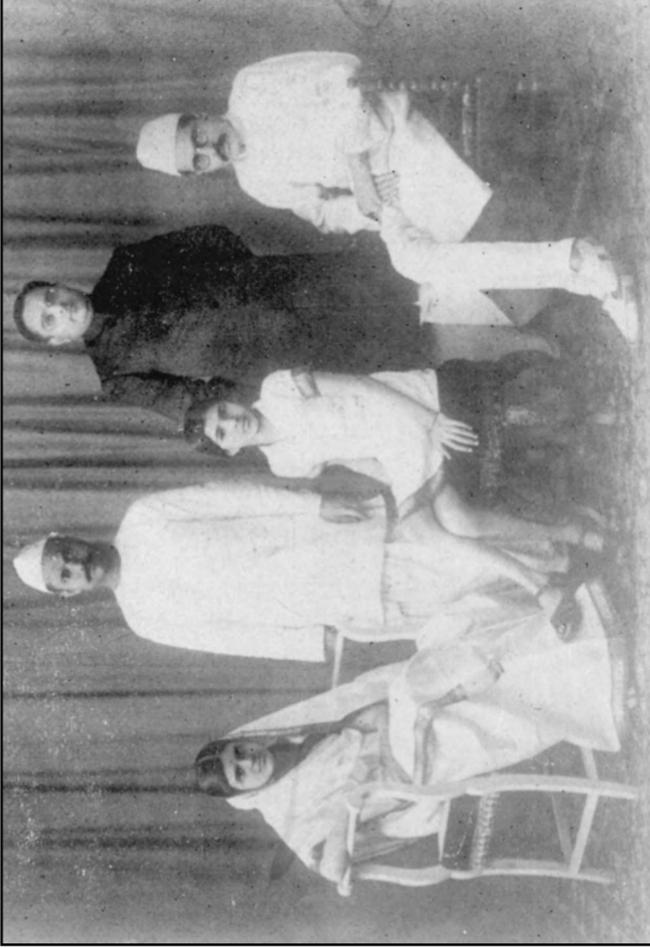
THE HARIJAN SCHOOL AT MARIDA OUTSKIRTS OF NADIAD.



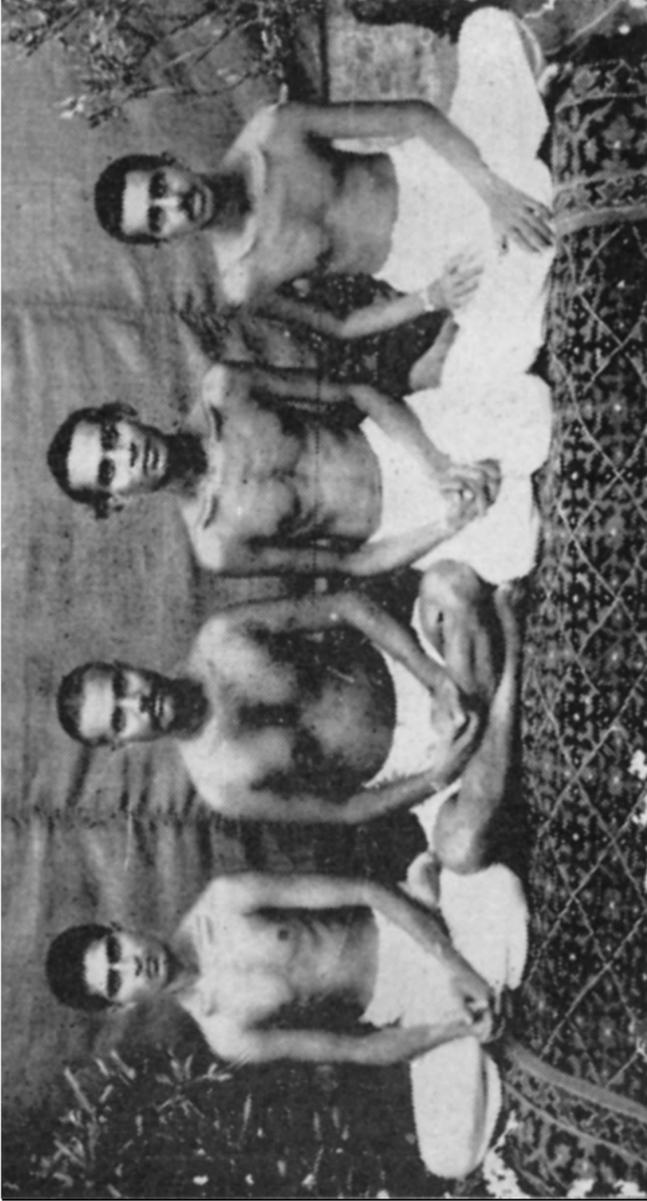
A COMMAND-LETTER TO GO TO KARANCHI BY THE AEROPLANE ON 'THE DAY OF BIRTH : PEDAISH KE DIN'



THE HARIJAN ASHRAM, BODAL - OFFICE-ROOM - WHERE
SHRI MOTA USED TO CONTINUOUSLY RECITE THE SPELL
(MANTRA-JAPA)



SHRI MOTA, WITH KINSMEN DURING HIS STAY IN KARANCHI. LEFT SIDE (SHRI PARSHADBHAI N. MEHTA)
KURANGIBAHEN, SHRI MOTA, CHITRABAHEN, SHRI KEVALRAM (DAYARAM GIDUMAL)



SHRI MOTA-(IN 1914) WITH ASCETIC PRACTITIONERS-FRIENDS. (FROM LEFT SIDE, SHRI VAJUBHAI JANI,
SHRI MOTA, SHRI NANDUBHAI SHAH, AND SHRI HEMANTKUMAR NILKANTH)



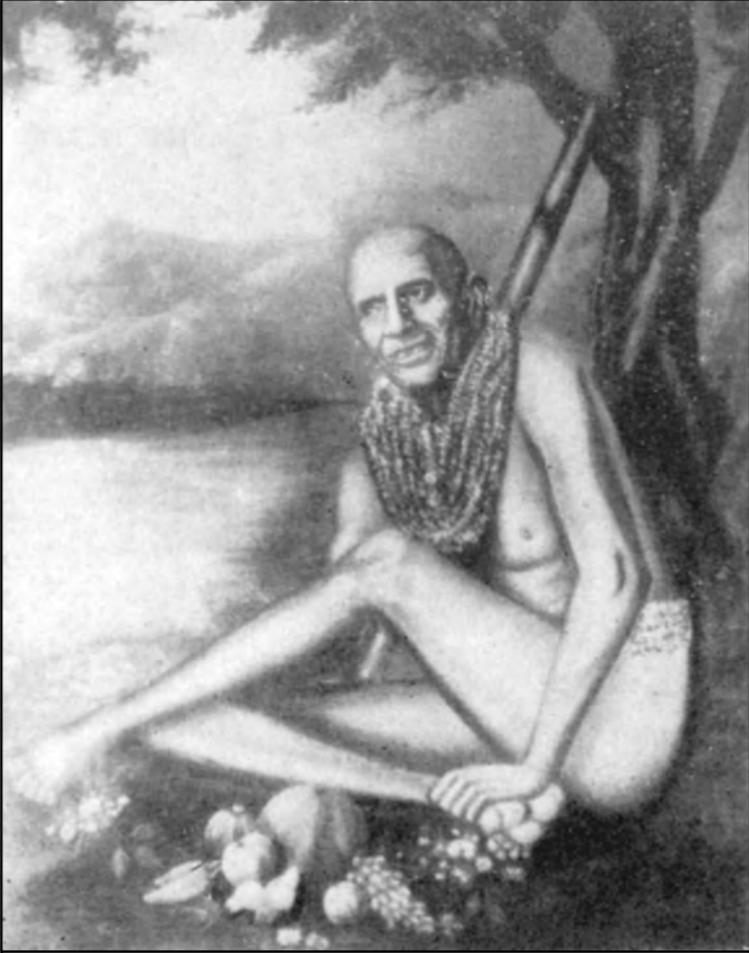
A POND CALLED 'RAM TALAVADI' NEAR (A HOUSE CALLED)
HAJI MANJIL



HAJI MANJIL – A PLACE OF SHRI MOTA'S INITIATION INTO
ASCETIC PRACTICE



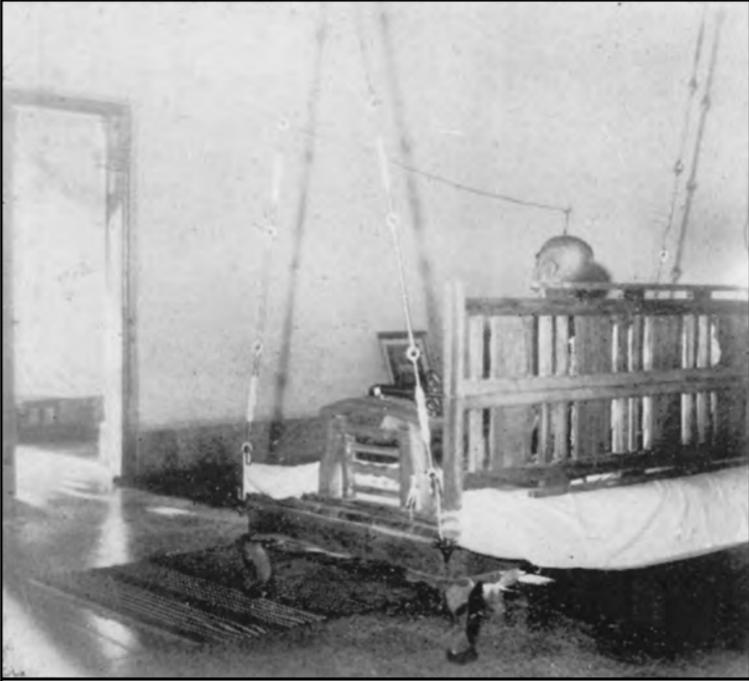
THE RESPECTED, SHRI BALYOGI MAHARAJ



THE RESPECTED, SHRI KESHAVANANDJI - THE RESPECTED DADAJI



SHRI MOTA BRINGING UP DEAR HARI (A CHILD)



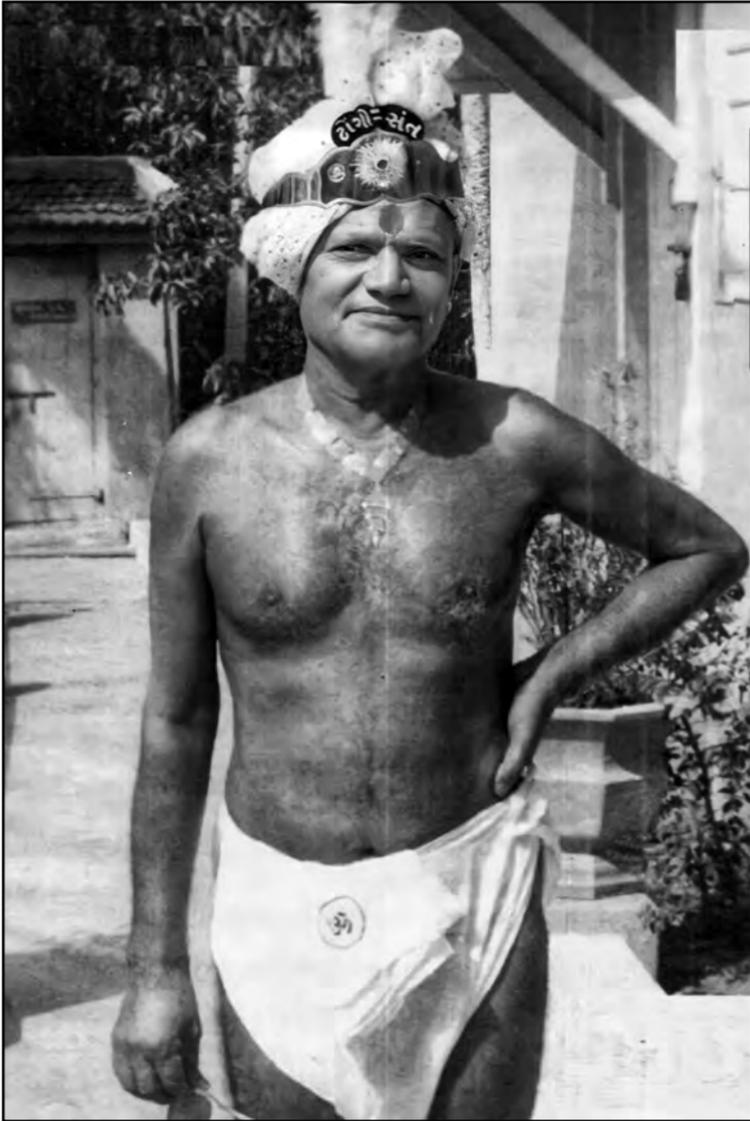
THE INNER VIEW OF A HOLY ROOM TO OBSERVE
SILENCE - SOLITUDE



HARIJAN ASHRAM, THE SABARMATI -
A HOLY INDIAN TREE (PEPPAL TREE), PLANTED BY
SHRI MOTA, OUTSIDE OF THE ASHRAM.



SHRI MOTA IN HARIJAN ASHRAM (SABARMATI)



SHRI MOTA WEARING A GOLDEN CROWN WITH CARVING OF
'A HYPOCRITE SAINT'



A SCENE OF THINGS BEING GIVEN FROM A WINDOW IN THE
HOLY ROOM TO OBSERVE SILENCE (MAUN MANDIR)
HARI AUM ASHRAM, NADIAD



THE ENTRANCE PATH TO HARI AUM ASHRAM,
KUMBHKONAM (SOUTH INDIA)



A HOLY ROOM TO OBSERVE SILENCE (MAUN MANDIR),
HARI AUM ASHRAM, KUMBHKONAM (SOUTH INDIA)



HARI AUM ASHRAM, KUMBHKONAM (SOUTH INDIA)



A BALCONY OF KUMBHKONAM ASHRAM AT THE KAVERI RIVER
(SOUTH INDIA)



THE ENTRANCE DOOR OF HARI AUM ASHRAM, NADIAD



THE KITCHEN AND OLD OFFICE, HARI AUM ASHRAM, NADIAD



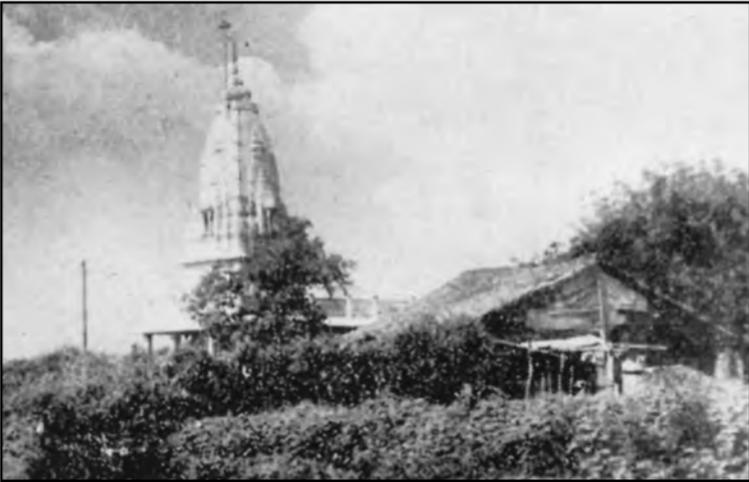
A VIEW OF HARI AUM ASHRAM, NADIAD



SHRI MOTA'S RESIDENTIAL ROOM IN HARI AUM ASHRAM, NADIAD



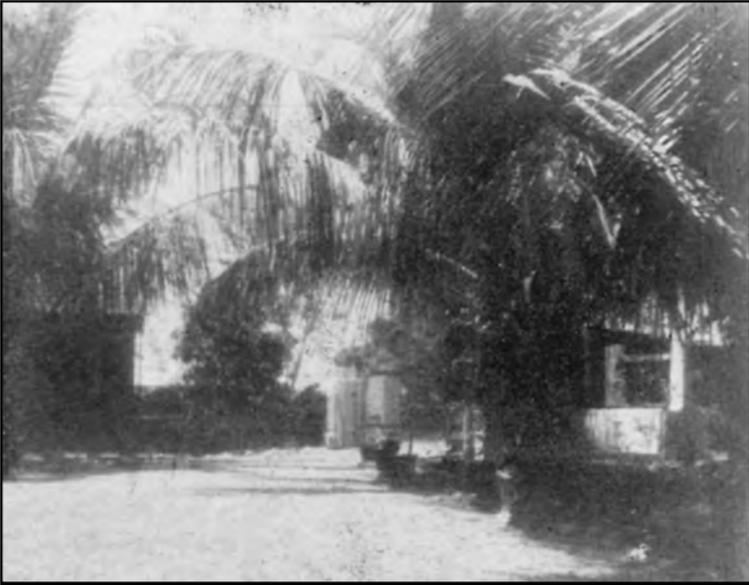
'MIRA COTTAGE' HARIJAN ASHRAM, SABARMATI, WHERE SHRI MOTA STARTED INITIATION TO OBSERVE SILENCE - SOLITUDE



A TEMPLE OF LORD SHIVA, NEAR RANDEK, HARI AUM ASHRAM, SURAT.



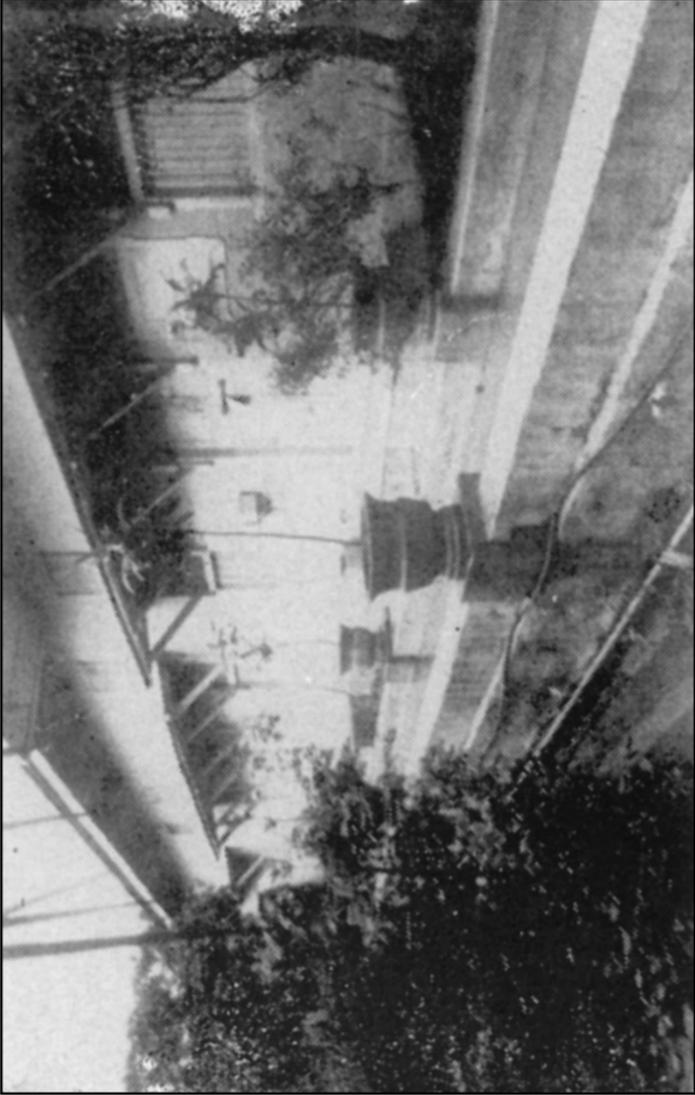
A QUAY OF THE TAPI RIVER (SURAT), BEGINNING OF INITIATION INTO ASCETIC PRACTICE FOR OBSERVING SILENCE IN THE OPEN PLACE ON THE TOP, NEAR BY THE CEMETERY.



THE ENTRANCE PATH TO HARI AUM ASHRAM,
RANDER (SURAT)



THE OFFICE, HARI AUM ASHRAM,
RANDER (SURAT)



A HOLY ROOM TO OBSERVE SILENCE (MAJN MANDIR), HARI AUM ASHRAM, RANDEK (SURAT)



A QUAY ON THE TAPI RIVER, CONSTRUCTED BY
HARI AUM ASHRAM, RANER (SURAT)



HARI AUM ASHRAM, RANER (SURAT)



A WELL IN THE TAPI RIVER, FOR THE ASHRAM, RANDEK (SURAT)

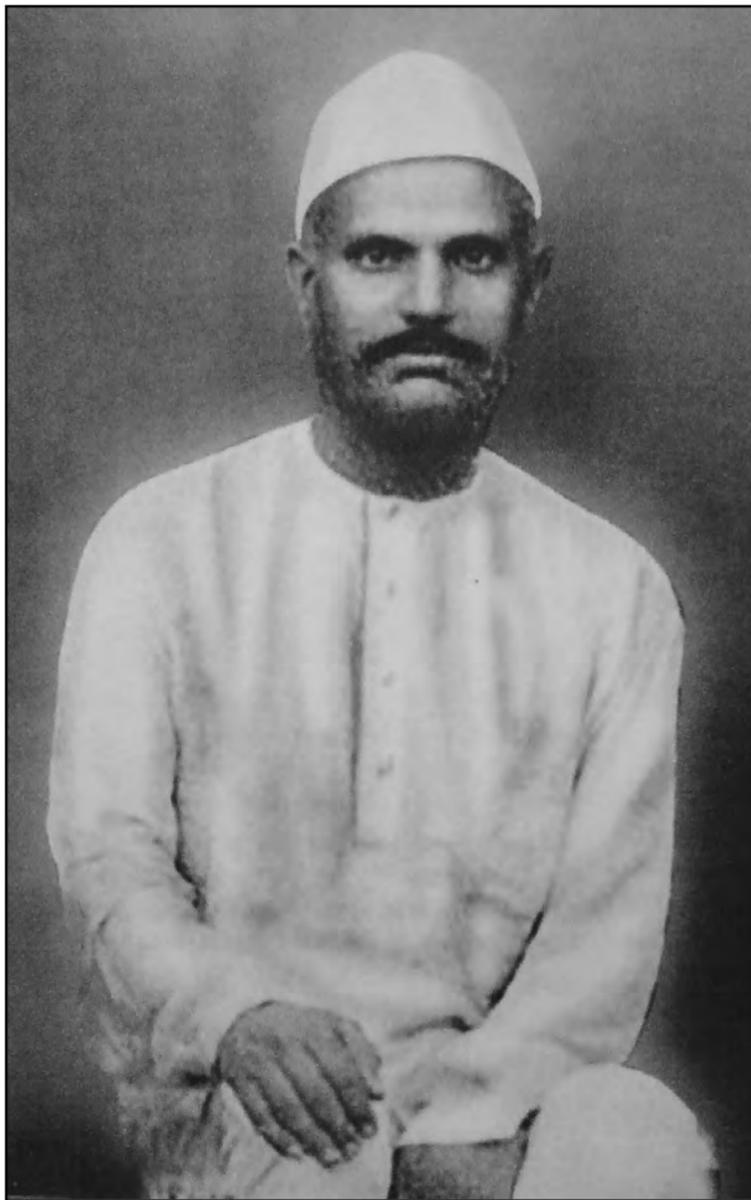


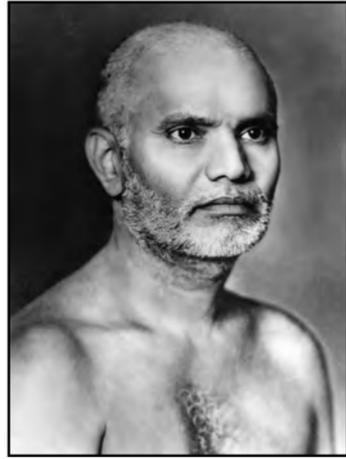
SHRI MOTA WITH YOUNG BOYS, AFTER SACRED
THREAD CEREMONY (JANOI)

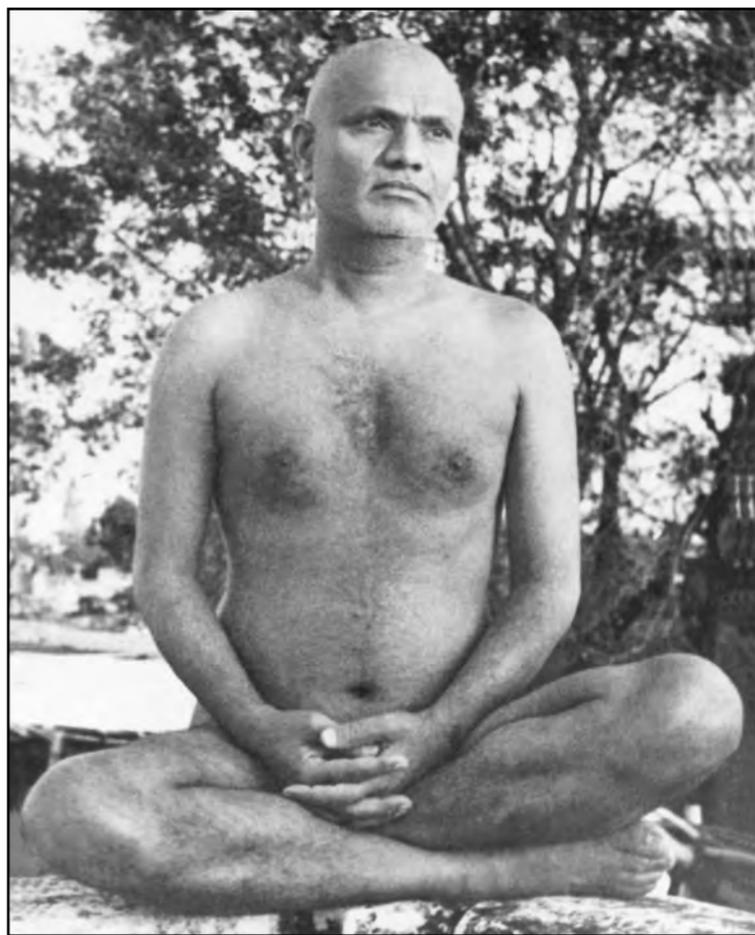


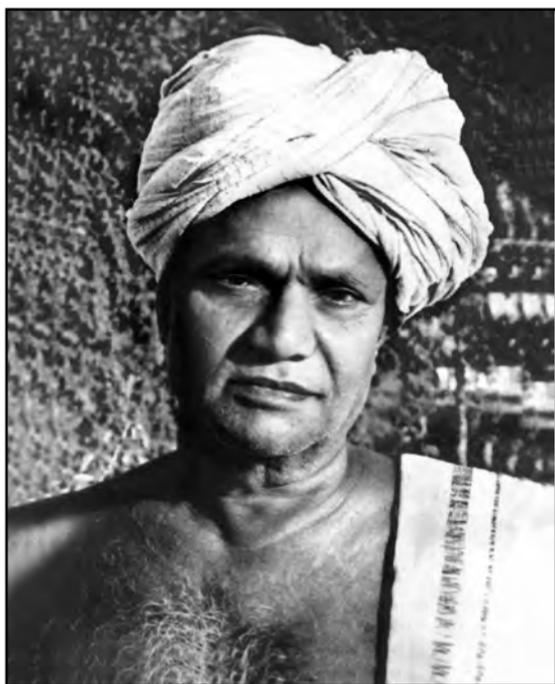
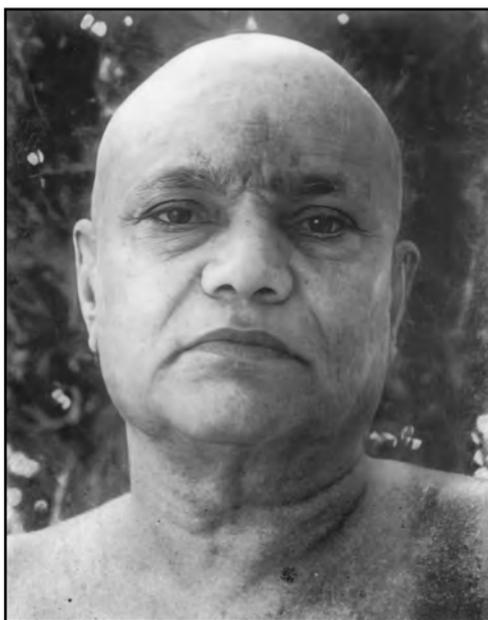
SHRI MOTA PERFORMING MARRIAGE CEREMONY

SHRI MOTA IN VARIOUS POSTURES

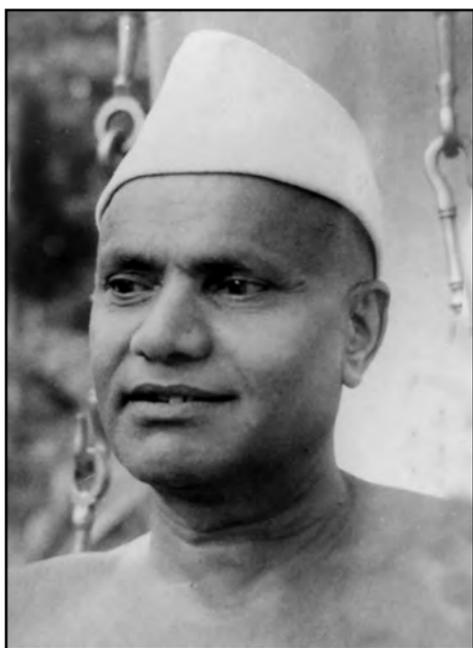








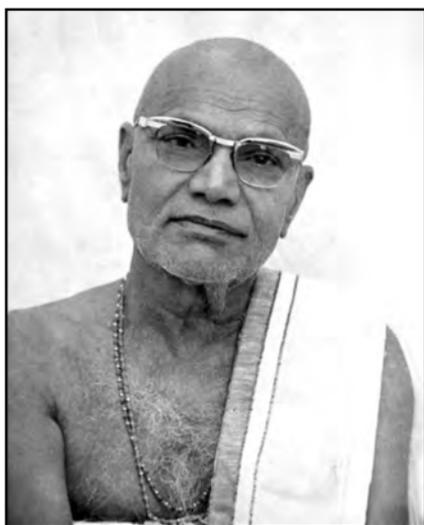
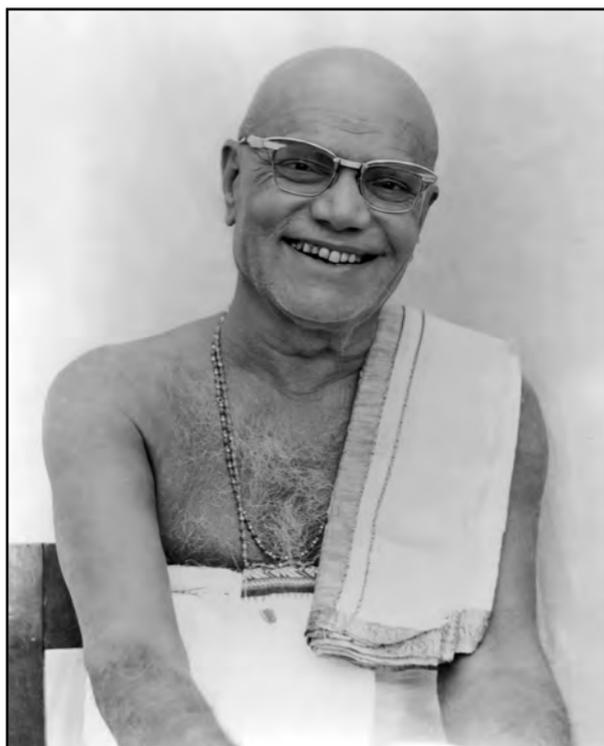






















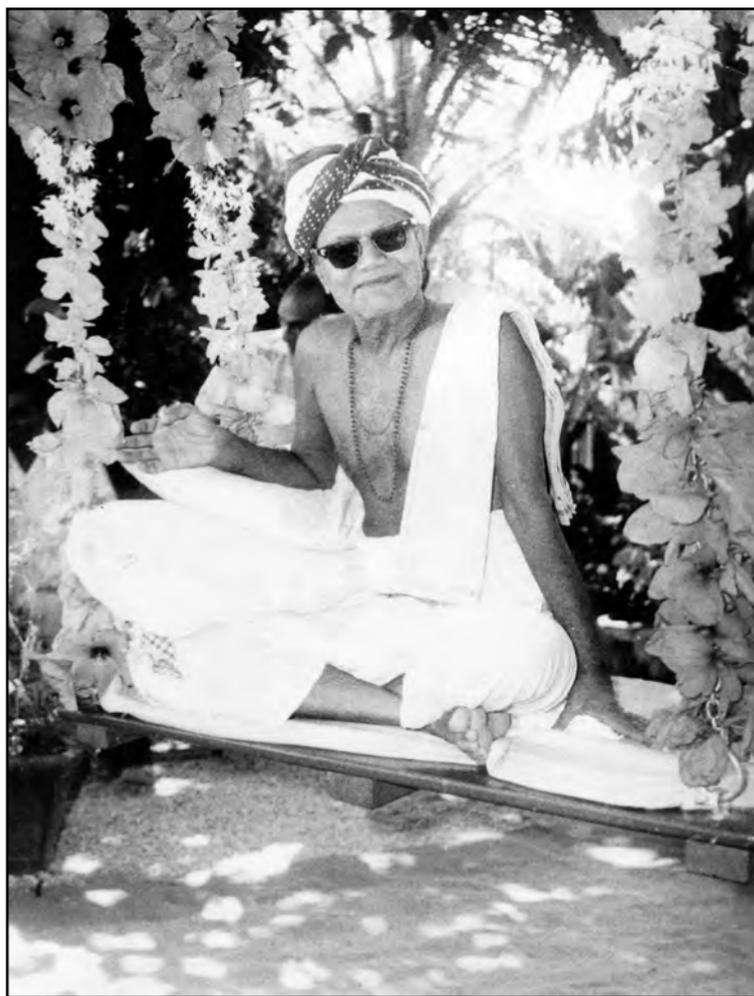




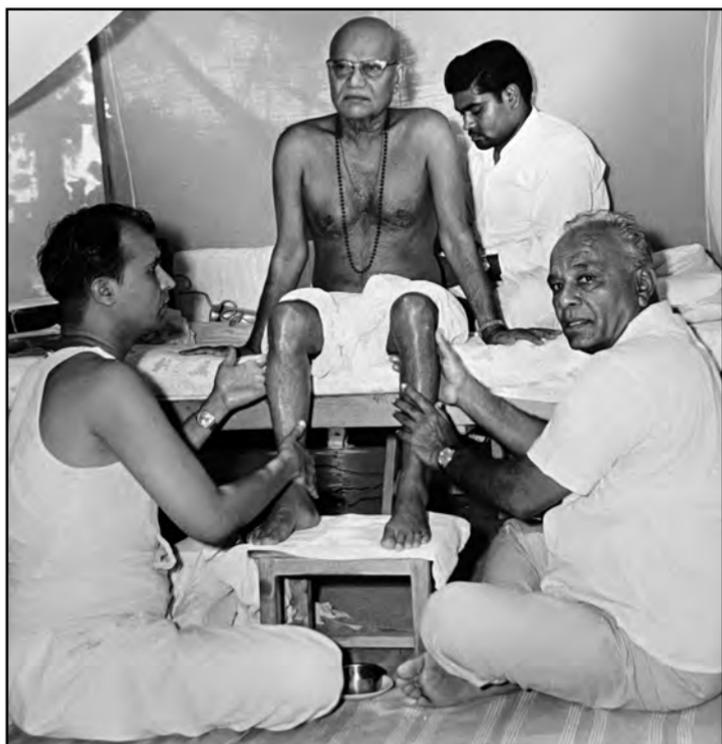






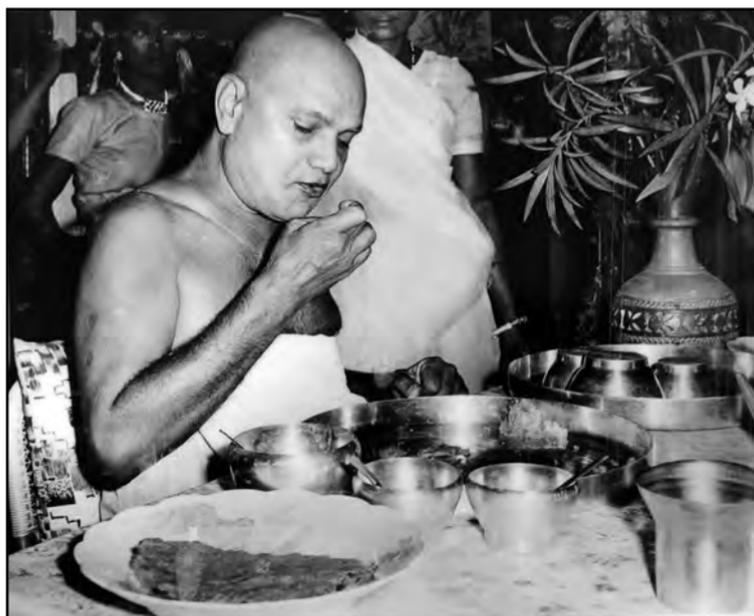


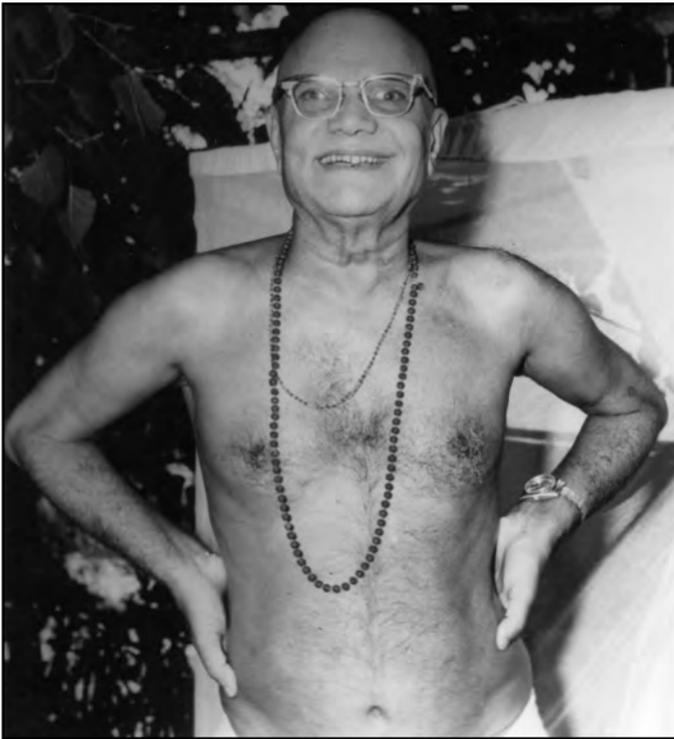


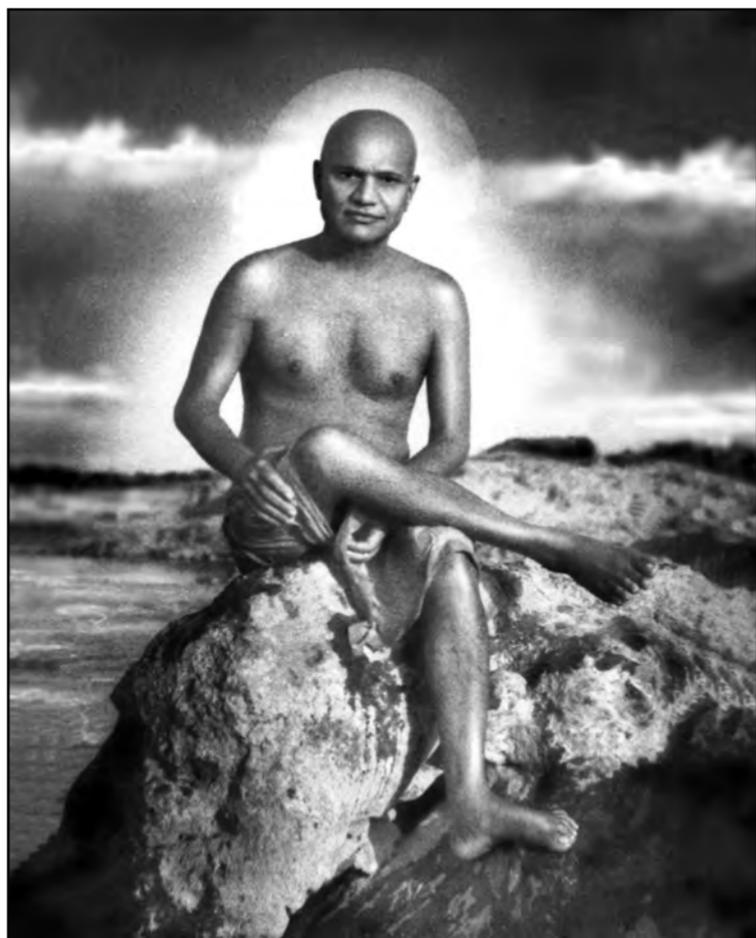














SHRI MOTA'S Specific Rebuking but Inspiring Precept to PROMOTE DEVOTEES ON THE SPIRITUAL PATH

Whosoever relatives have approached me on their own, with the intention of (spiritual) development of their life, to them, I urge, "Kindly, by your behavior, have in your life, such live conscious awareness enlightened, that I would feel satisfied; and if by living haphazardly in your life, if you ask me to have God's Grace (on you), then I will never tolerate it. There is also a specific limit up to which the relatives' behavior is tolerated; and if you do not want to behave properly, then give up to have God's Grace, IT is not that easily at hand. In our worldly dealings also, if we want to please someone, then we try to behave in such a way, so as to please him. So also, in the same way, if we can make our behavior, and life appear such, as would please the Lord, then only there is some meaning in your meeting me. While doing our social dealings, if we enlighten in our life: Un-attachment, non-possessiveness, desire-less Action, non-infatuation, non-insistence, non-egotism, then it would be such, as would certainly please the Lord."

(Jeevan-darshan: Preamble)

LORD KRISHNA IN SHREEMAD BHAGVADGEETA re-iterates the same in CH VIII (V. 6 & 7) as under:

Yam yam vapi smaran-bhavam tyajyati-ante kalevaram;

Tam tam-ev-aiti kauteya sada tad-bhava-bhavitah. (V-6)

Thinking of whomsoever who, at the end gives up his body, O Son of Kunti (Kaunteya) ! Being always (ever) absorbed in that form, he attains to that form.

Substance: The state of a person's mind, absorbed in whatever desires, or thoughts at the time of death, will make him achieve that desire/form. He will become such, as he thinks, at the time of the death. It is not the General Thought at that time, but Constant Effort during the whole life, that will determine its fruitfulness at the time of death, resulting that a person's re-birth in Good or Evil wombs: species.

Tasmat-sarveshu kaleshu Mam-anusmara yuddhya cha,

Mayy-arpita-mano buddhir-mam-ev-aishyasy-asamshayam. (V-7)

Therefore at all times, remember ME and fight. Having your mind, and wisdom (understanding) resigned to ME, you shall, without doubt, attain TO ME only.

Substance: Fight here indicates, not the fight on the battle field, but fight against all the forces of darkness we are surrounded with during our life span, and has to be carried in till death. It is therefor important, that while we are engaged in our worldly activities, we retain our consciousness in the presence of the Supreme Lord, at all times.