

# ***SRI SAHAJANANDAGHANA GURUGATHA***

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Prof. PRATAPKUMAR TOLIYA

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**MY MYSTIC MASTER  
YOGINDRA YUGAPRADHAN**

# **Sri Sahajanandaghana Maharaj**

**30-8-1914: 2-11-1970**

## **CHAPTER 1**

Sahajananda is the name of mine,  
Sahajananda is the name of mine;  
Doubtless resident am I of a land  
Impenetrable, of a city invisible and divine.  
Appropriate understanding is father mine,  
Profound self-experience my mother,  
Syadvada is my family line,  
Right discrimination my brother.  
Right faith is my God.  
Right knowledge my master and guide,  
Steadiness of self my religion,  
Meditation is the path I ride.  
Right intellect is my activity,  
Threefold control my rest,  
With my sweetheart, pure self-consciousness,  
I dwell unattached in zest.  
In brief, such is the introduction of me  
Ask ye about the physical frame? Oh! Say I  
Its just useless  
Why waste thy time?

This is the autobiography the great Jaina monk has left for us. Though precise, this depicts the true nature of the man, who cared so little to leave an account of his physical self. As to his spiritual self, too, we know not much beyond fragments of his discourses in private meetings or public gatherings that may now be scattered among his followers and admirers in the form of personal notes, and unless collected in the near future, will be wholly lost to the future generations.

**Yogindra Yugapradhan Sri Sahajanandaghana Maharaj, popularly known as Sri Sahajananda, the founder of an Ashram named after Srimad Rajchandra (Raichandbhai, who inspired Gandhiji to the cult of Ahimsa) at Ratnakoot, Hampi, in the Bellary Distric of Karnataka, was born on August 30, 1914 at Dumra (Kutch) in Gujarat. We know not much of his childhood or youth, but it is said that while he was a child, he had had several visions, which must have contributed much to influence the course of his future life. We have it that it was in 1933, when Sahajananda was 19, employed in a business firm in Bombay, that he had had an unusual experience of a spiritual trance (samadhi) when he heard a voice urging him to go to a forest and stand motionless in penance, like a tree, as the ancient Jinas did. But his parents did not agree to this in view of his tender age and so the thing did not fructify. But they could read into the great spiritual possibilities of their son and they discipled him with Muni Sri Jinaratna Suri, the master and spiritual guide of the family, under whose supervision young Sahajananda was to learn the Jaina Scriptures.**

**This opened immense spiritual possibilities before him. Sahajananda deeply studied the Jaina Agamas of both the Digambara and Svetambara Sects under the guidance of his master, and another Sri Labdhimuni Maharaj. At the same time, he studied the scriptures of other religions also. His master found in him a born genius and he gave him every facility to quench his thirst for knowledge and to practice spiritual exercises of a higher order. Thus he stayed with his master for 12 long years when he had again a spell of spiritual trance in which he heard the same voice urging him to go into seclusion. This time he was sufficiently prepared to comply. With the permission of his master, he moved out, leading the life of a wandering mendicant and underwent severe penances and meditational exercises. In the course of these wanderings. he visited many places, widely apart like Mokalsar, Garsiwana, Idar (the seat of Raichandbhai), Charbhuja Road, Sammet Sikhar, Pavapuri, Rajgir, Gokak, Udaigiri-Khandagiri, Risikesh, Badrinath, Dehra-Dun, Une, Bikaner, Bordi and ultimately reached Hampi. Needless to mention that during his wanderings over such a vide region, he occasionally withdrew to caves and lonely places and on quite a few occasions he had to live with wild animals and reptiles. At Hampi, too, which attracted him at least to settle, he stayed at first in solitary caves, but later, the Ashram came up and he lived there. As we have nothing on record, we know not much about the details of his spiritual experiences, though there is reason to believe that these must have been of a high order. Quite a number of stories are current about his great spiritual achievements, and one of them is that because of his lofty spiritual stature, the celestial beings conferred on him the title of 'Yugapradhan',**

In 1969-70, he undertook an extensive tour of the country, meeting his followers, devotees and admirers, and inspiring people in all walks of life. He visited many holy places and delivered speeches and discourses at some of them. A large number of intellectuals, both Jaina and non-Jaina, came into contact with him and had the rare opportunity to hear from his lips the cream of the ancient saints as realized by him. He became seriously ill in October, 1970, and left this mortal frame on November 2, 1970. Sri Sahajanandaghana Maharaj has composed hundreds of worthy poems and devotional songs in Hindi and Gujarati-the latter being his mother tongue. Given below is the English rendering of one such song in which the great saint addresses the Mind:

Accept my advice O Mind!  
Why slip ye here and there so blind?  
Prestige is lost of the woman chaste,  
Who wanders at others' gates and waste,  
And also of a king taken captive by another state,  
While the inert never attains the qualities and taste,  
Why court ye inertness in haste?  
A chase woman's mind diverts not from her beloved,  
Fie on thee, why die ye not of shame  
While ye are divorced from the Lord,  
And still call yourself a devotee and hold the name.  
The organs loot the joy of the senses five-fold,  
While ye are getting only the slaps.  
Why do ye take things as good and bad,  
Why ye get delusioned in happiness-sorrows' raps?  
Listening to the advice of the Master Right,  
Go on thinking it day and night,  
Says Sahajananda, strive for the state of Lord  
Let the Hamsa merge into Soham.

Besides the poems and songs, Sri Sahajananda has written several books and articles (mostly unpublished) and made deep and discriminative studies and useful research in traditional Jaina literature of both the Digambaras and Svetambaras. In his "Anubhooti- ki- Awaj" (Voice of Realisation) he has described the various super-powers generated by the soul of and super-natural experiences undergone by, a devotee. There is reason to believe that this work must have been based on his self-experience. He has composed very lucid and stimulating verses on "Niyamasara" by

Acharya Kunda Kunda and "Samadhisataka" by Acharya Pujiyapada. His researches on the works of poets and saints of the medieval times, notably Anandaghana, Yashovijay, Dyanatrai, Banarsidas, Rajchandra and many others are very significant. He has compiled and edited a useful book, viz., "Tattvavijnan", based on the writings and letters of Srimad Rajchandra whom he considered as his spiritual guide and master. It is under the inspiration provided by him that the present writer translated Srimad Rajchandra's "Atmasiddhi Shastra" from Gujarati into Hindi. Besides, the letters written by him and tape-recordings of his speeches, if collected and published, would run into volumes.

Sri Sahajananda was above all narrow, sectarian outlook. He had, in fact, acquired and embodied in himself the true spirit of Universal Jainism which is the Religion of the Soul. As for his teachings, he added nothing of his own except simplifying teachings, of the Jainas. His main emphasis has, however, been on self-realisation-to know the self or Atman, and to emancipate it from the encagement of karma. To sum up his teachings in short:

- 1) The soul is in slumber since ages. Awaken it, realise it and know that thou art the omniscient soul. and not inert body.
- 2) Even remaining in the body, the soul can be realised quite independent of the body.
- 3) Create within thyself a deep craving to come into contact with the enlightened souls as they alone can guide thee on the path of salvation.
- 4) The world is a creditor and we are the debtors and as such, we have to give much and get less. Offer and serve more and acquire less from others.

For these his formula was 'too tera sambhal' 'Mind thy Self'. Sahajananda's appeal is universal. One who minds his own Self, realises his Self.

It is normal for the Jaina monks to have traditional names as given by the Acharya at the time of initiation. But Sri Sahajananda discarded the name Bhadra Muni and assumed the name of Sahajanandaghana. This is because of his non-sectarian views and outlook. He belonged to no sect but to his own Self which was absolute natural joy.

The Srimad Rajchandra Ashram, of which Sri Sahajananda was the founder, came into existence after 1961 on a plot of land which came as a gift from Acharya Sri Tolappacharya of the Ramanuja sect and another such gift on Ratnakoot, Hampi, by the Government of Karnataka, through the good offices of Sri R.M. Patil, the then

Home Minister of the State. Then followed generous donations from innumerable Philanthropists. The Ashram is situated on a beautiful hill facing the Tungabhadra and is connected with a motorable road with main Hampi Road. The Ashram at this moment consists of a 'Gupha Mandir' (cave temple), several renovated caves, a bhakti hall, common resting and waiting halls, ladies' hall, dining hall, a cows' shelter (goshala) and about a dozen buildings erected by the devotees and given over to the Ashram.

On the site of the Samadhi of the great monk, 'Guru Mandir' is constructed. This is having an image of the great monk installed on the ground floor, and another of Srimad Rajchandra on the first floor in addition to the latter's statue standing in KAYOTSARGA outside. A Dadabari dedicated to the celebrated Jaina monk Yugapradhan Sri Jinadatta Suri is also constructed in the neighbourhood. The Ashram has a plan for setting up a publications centre, Jain Darshan Vidyapith and a girls' school, a Jaina temple and single guest rooms. In these, after the passing away of the great monk, the source of inspiration and guide is the Holy Mataji, who has participated in great spiritual exercises with the monk and is well advanced on the spiritual path, is at this moment the Head of the Ashram.\*

("Jain Journal" July72)

-Pratap Kumar J. Toliya.

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\*Mataji, "JAGATMATA" Dhandevji has also left the body in 1992 and her Matru Mandir is also erected next to Dadabai later.

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MY MYSTIC MASTER Y. Y. SRI SAHAJANANDAGHANJI (BHADRA MUNI)

*Chapter 2*

**AUTOBIOGRAPHY OF A COBRA**

By: Late SRI GANESH LALWANI, Editor, JAIN JOURNAL, CALCUTTA.

Translated from Hindi By Prof. PRATAPKUMAR J. TOLIYA, Bangalore.

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[Soul-stirring true story as narrated by the Cobra who himself was the terrifying chieftain during the Great disastrous war of Kalinga in his previous Birth.]

It contains the resultant 'KARMA' outfall in several following births for the Great Guilty Past war Chieftain, now the suffering Cobra. It also consists of the indication of mankind- destroying bloody Wars from Kalinga to Atomically distracting HIROSHIMA-NAGASAKI. These and their Previous Great Wars of Mahabharata and present day Terrorist Wars and looming 'Star-Wars' –all full of tremendous Gross VIOLENCE going on since thousands of years, which has been deeply lamented by Modern Seers like Sri J. Krishnamurti and Mahatma Gandhi and his Spiritual Guide Srimad Rajchandraji (as aptly recorded in Award- winning Play of "The GREAT WARR' OR of AHIMSA") Here in this symbolic story, Y.Y. SRI SAHAJANANDAGHANJI also indicates the same Great Truth of Universal War crime results through his SILENT SMILE in the end, The well-versed author Ganesh Lalwani, who has travelled with him in Bihar Padyatra has himself published this humble writer –penned article on Y.Y. Sri SAHAJANANDAGHANJI in the Jain Journal 1972, reproduced in the opening chapter of this book itself. –P]

I was going along with Bhadra Muni in walking tour to Pava from Vaishali. This was the same Vaishali where sometimes the Lichhavis were residing. Tathagat Buddha had told once about the Lichhavis that those who have not seen TRAYANSTRINSH Gods, should see the Lichhavis. These Lichhavis on the earth are just like the Trayanstrinsh Devas in the heaven.

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That is to say that the prosperity of the Lichhavis is being reduced only to the nominal in the present times.

*Several names flashed on my memory on the recollection of the Lichhavis—Prince Abhay Kumar, Mahali, Commander Sinh (who had adopted Buddhism by giving up the religion of Niganttha Naya Putta Mahaveer), Ajit Kumar, Dummukh, Sunakshatra, Sarvopari Ambapali or Amrapali. Well, who doesn't know that Great Popular Beauty?*

**Amrapali on the earth was just like Urvashi is in the heaven. Know not, how beautiful she was, but more beautiful than her beauty was her heart, that is why not all of her wealth, but she had sacrificed even her entire Self at the feet of Bhagawan Buddha.**

**Let me now give you introduction of Bhadra Muni also. His conduct was not like several other Jain Monks, even though he was a Jain Monk. He was wandering lonely and just like "EKSHATAKA" Monk, he was wearing one loin cloth, that too from waste to knees only. In form of his possessions was only one KAMANDALU for waster. He was consuming his food only in hands and that too once a day. His time was being passed either in Meditations or in Discourses. Neither he was giving his Sermons and Guidings forcibly to anyone, nor he was residing in any house-holder's building. He was normally staying either in the forests or in mountain-caves. He would stay either in a Dharmashala or in any broken-relinquished house, if he will come in population. Those who don't make their own publicity-propaganda, find it difficult to get their followers. They only were his devotees or loving followers, who reluctantly or forcibly came in his contact like me. But he was not accepting anything from us. Therefore when I met him today after coming suddenly to Vaishali, I thought of staying with him for one or two days.**

**It was still sometime for evening twilight to come. We were passing through a field and all of a sudden a soft lump of clay fell down in front of us, scattered and spreaded all over. We looked towards the direction from**

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**where this lump of clay had come. We saw a young boy of farmer standing in that field and looking towards us. We didn't know whether that lump of clay was purposely thrown to us or not. Maybe, due to playfulness, he was throwing these lumps here and there in the field itself and one of them co-incidentally came in front of us. I saw along with that lump of play a worm too which was cut into so many pieces spreaded all over. I thought, as if in the morning when the field was being ploughed, the sharp edges of the plough might have cut its body into pieces. For always being with Saints or for other reason, my mind was compassionately hurt too much on seeing this. As I was looking thus at the broken pieces of that worm's body, Bhadra Muni spoke out,**

**"It is yielding and suffering the fruit of its previous Karmas". Astonished to hear this, I started looking towards him and asked, "Who is this worm? What are its Karmas that he took birth as a worm and why it had to bear all these tortures today?"**

**"You will listen these all from its own mouth only".**



Saying so he proceeded further and I too had to follow him, but a tremendous curiosity was awakened in my mind to know the secret of this.

On the outskirt of Kurma Village, there was a broken Shiva Temple and in a barren relinquished house attached to this temple itself, we spent that night. That was the dense dark night of Krishnapaksha (dark half of the month), I don't know what time it was and how much night was left. All of a sudden my eyes were opened and I felt somebody was standing near my bed. I got scared, but trying to gather courage I asked—"Who is that?"

"It is me, the Cobra

"Which Cobra?"

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"The same, whose body cut into pieces of a worm was just seen by you while coming here".

This reminded me of what Bhadramuni had told. He had said, "you will be able to know everything in his own words" and then I thought, "Perhaps that is why the Cobra has come to tell his own story?"

And I got up. I asked the Cobra "Why are you standing? Sit down."

I moved a little and offered some portion of my blanket to sit. Hesitatingly the Cobra sat down. I requested him to relax and asked, "Tell me, Cobra! What sin had you committed so that you had to bear such severe and horrible tortures?"

The Cobra replied: "I am a great sinner. I had gravely acted against humanity. And as a result of these gross sins, I am going through such terrible tortures of body-cuts.....Not only in this life, but I have undergone such severe tortures throughout 84,000 lives and still I have to go through further 96,000 times in future. !"

On hearing this, I was greatly stunned. Not a single word could out from my spellbound mouth. Thought: What sort of sins this soul had committed that he had to undergo through such pains for 84,000 lives and still he had to go further 96,000 lives?.

I asked, "You never told me anything about your sins, O Cobra!"

"I will definitely tell you",

Saying so, he kept quiet for a moment and then in a very pathetic tone, he started telling,

**"You might have heard about Kunik Ajat Shatru?"**

**I replied:**

**"Yes, definitely, I have not only heard, but has also read and studied, because I was a student of History.**

**"Oh! it is good then. You easily understand everything. When you know the story of Kunik Ajat Shatru, you will definitely be knowing the story of**

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**the war of Vaishali, which is named by the history as "Mahashil Kantaka" war and "Rathmoosal" war (the war which consisted of these giant weapons of that time made of big iron thorns and iron pestles)".**

**I spoke out enthusiastically – "Yes, I know. Not only the story of the war, but also the background of the war is known to me. Shrenik Bimbisar had before his death given one "Gandhahasti" (fragrant Elephant who spreads fragrance from his naval) and a Divine Garland consisting of eighteen pearl-springs to one of his sons by name Bihalla. By wearing that Garland and riding on the Gandhahasti Elephant, Bihalla used to go daily for a bath in the Ganges along with his inmate women. This matter slowly became talk of the town. People started telling – "Kunik is the king only for sake of the name. Bihalla only is enjoying the real kingly pleasures." Queen Padmavati heard this tale of the masses & she went to Kunik out of jealousy and asked for that Gandhahasti Elephant and Garland. Kunik called Bihalla and ordered him to give Gandhahasti and the Garland.**

**Bihalla said, "I can give both of these things to you on one condition if you give me half of our father's Kingdom."**

**But it was not possible for Kunik to pay this price. Therefore Bihalla not only left the kingly assembly, but also Kunik's Kingdom of Magadha and went away to Vaishali. He took away along with him that Gandhahasti and also the Garland, because Kunik will grab away both of these things any time. When Kunik came to know about this, he sent Ambassador to Chetek and said, "Return Bihalla to me together with the Gandhahasti and the Garland" but Chetek did not agree to this, since Bihalla was his grandson and also he had taken shelter under him. Kshatriyas (warrior community) never release those who have come unto their shelter. Therefore Kunik reluctantly decided to invade Vaishali."**

**The Cobra said- "This is half truth." This is only the immediate and**

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secondary reason of the war and not the real one. Even without happening of this event, the war of Vaishali might have taken place with Magadha, because state of Magadha was craving for a greater kingdom right from the times of King Shrenika. Ideologically speaking also, Republics of Mallaki and Lichhavi existing on the Northern part of the Ganges had become thorns on their eyes, since the expansion of their Empire was not possible till the existence of those Republics. The state of Magadha even being expanded into the East could not be expanded further in the North in the time of Shrenik.

The responsibility of fulfilling this dream had come on the shoulder of Kunik after the death of Shrenik. Infact, it was Kunik only who had brought the state of Anga to the control of Magadha and shifted his Capital to Champa from Rajgriha. This only was the reason of Kunik not parting with half Kingdom to Bihalla. Somehow or other, he had to destroy all the nine Lichhavi, Mallaki and eighteen Republics of KashiKoshal in the North, without which it was not possible for Magadha to see its dream fulfilled."

I said- "This is O.K., but these all are only historical stories. What relationship does your life has with them?"

The Cobra said- "There is, that is why I am telling these all. This was not any ordinary war. This was 'Sarvik' that mean Great War. Possibly India did not witness such a Great War after the Mahabharata War. Since a long time, Magadha was making preparations for this War. Just like Mahamatya Basakkar, there was one role of mine also in this preparation."

I sat down a little consciously awakened thinking that some new fact of the history will be evolved. I said "To fight with Vajjis, Basakkar only had got the Fort constructed in Patli-Gram (Patli Putra or Patna)."

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The Cobra said "Yes, I was staying in the Patli Gram. I was an Iron Smith, manufacturing the weapons of Iron. Afterwards being persuaded by Basakkar, I got busy in manufacturing weaponry and not for preventing the invasion of the Vajjis. Because the Northern Republics had no courage at all to invade Magadha. There was one reason for this also and that was the Iron wealth of Magadha. This wealth was not possessed by the Northern Republics, apart from this, they had no unity amongst them. Quarrels were constantly going on between them. They realized afterwards that they will not be able to fight with Magadha if they had no unity. Even if they got united they could not get saved. They got destroyed by the special weapon which I

was manufacturing in the Fort. No outside person was knowing what was going on inside the Fort. Nobody had the right to have entry in that Fort. Not even that of going out. That Fort was being strictly guarded days and nights by very confidential and trust-worthy Sentinels."

I asked – "Cobra, you did not mention at all what weapon you had manufactured- "Sheelakantaka" or "Rathamoosala"?"

The Cobra looked around for a while and then went on telling slowly- "There is no harm in disclosing this to you today. Neither Basakkar nor Kunik is alive today. I had manufactured both the weapons "Sheelakantaka" and "Rathamoosala...."

I in turn interrupted in between only- "You! You had manufactured both of these weapons! I have read about these weapons also. Then your name is worth-inscribing in Golden Letters on the pages of the history, but how we people have forgotten you! You had prepared such an extra-ordinary Throwing Weapon before 2,500 years which had imbibed such an energy not even in ordinary stones, but also in the dry grass that they killed the lives of humans ! you are only the Founding Father of the First Iron Tank which was used in the past First World War. That machine-operated Iron-Chariot of yours had crushed down the Vajjis. The Arrow, the Bow, the

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Barshi, the Gada and the Tomar etc. could not do any harm to yourself. weapon".

The Cobra said "The same thing was said by Ajat Shatru Konik to me after the victory in the War, what you have said just now. He had honored me by decorating my body with abundant Golden ornaments. He had said..... "The victory has become possible because of you only in this War. Now the dream of Magadha has been fulfilled. I have transformed the Kingdoms of Mallaki & Lichhavi into Smashanas (cemetaries) and now have unhurled the flag of victory of Magadha on the cemetery. That Republic has been destroyed. Nobody can prevent now, the voyaga of victory of Magadha Empire."

The Cobra stopped for a while and then continued further – "I am thinking today where does exist even the Magadha Empire? It also has melt with dust like the Republics of Mallaki and Lichhavis. But that day it was neither the Shreya (welfare good) nor Preya (beauty & liking), the way I have taken the same for granted. I had not been able to understand it at that time, the same was understood only on that day, when I was contemplating upon the Destroyal by watching it in the Smashana (cemetery). My heart had turned upside down and was greatly broken by seeing that disaster. The decorated Golden Ornaments on my body were biting me as if like

thorns. Unable to bear this internal pain, I ran down unto Mahashramana (Mahaveer). At that time Mahaveer was camping in Champa. He was solacing and convalescing the inmate women whose husbands had died in the war. I bowed in repentance and fell down at his feet and requested – “Oh God! Kindly protect me.” He told me in his sweet voice – “Rise up, dear! How can I protect you? You will have to certainly bear the fruits of the deeds which you have performed, but can contemplate and repent so that can bear these fruits of that Karma without having anger”.

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Ganadhara Gowtama was standing beside only. He asked Lord Mahaveer- “Oh God! How many people have died in this war by Sheelakantaka and Rathamoosala?” Mahashramana Mahaveer replied- “Gowtama! 84,000 warriors have died by Mahasheelakantaka and 96,000 by Rathamoosala in this war.”

Gowtama again asked, “Oh God! What will be the future state of affairs of the person who manufactured Mahasheelakantaka and Rathamoosala?”

Mahashramana looked at me, (the Cobra continued) and said, “This will have to bear the tremendous tortures of getting his body cut gradually for 84,000 and 96,000 times.”

Listening to this, my conscious was greatly thrilled. I again fell down at his feet.

He lifted me up. Said, “Oh Cobra! The resulting destiny of Karma is uncrossable. Keep on repenting till the end of your life. Maybe because of this, your burden might get lightened.” Disappointed I came back. But I could not stay in my home. I went back to the cemetery and went on moving here and there like a mad person. I don’t know because of my regret or my repentance? But those pathetic screams began to tear my ears. You were telling that my name will be written in Golden letters on the pages of History, but what more paradox would have been there than this? It is good that History has forgotten me.”

One day in that area of cemetery a perplexed young man came in front of me. On seeing me he laughed loudly. He spoke, “Oh Cobra! I have been searching for you since a long time. I could find you out today and I will definitely kill you now.”

“I don’t know who he was, I had never fought in the battle field, and neither had I killed anybody. Perhaps some of his beloved persons might have been killed by Sheelakantaka or Rathamoosala. Even I was also not

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willing to remain alive. The man was having spear in his hand. I opened my chest and I surrendered myself to him and told, "Common, kill me."

"He moved back a little aiming at my chest, he threw his spear. His spear pierced my chest. I fell down on the earth and my blood spreaded all over and went down in that soil. Next moment, thousands of worms were born out of that blood."

I asked, "Oh Cobra what happened to that Sheelakantaka and Rathamoosala manufactured by you?"

"These things were already been destroyed by me before going to Mahashramana."

I was stunned and kept spellbound quite for sometime. Then when I wanted to ask him "Oh Cobra for what reason did you destroy these weapons?" at that time Cobra was not there to reply me.

I saw outside and found that morning Sun rays were spreading all over the earth.

I could not find Bhadramuni also in the house. So I came out. He was sitting under a tree and watching the red colours of the sky.

As soon as I reached unto him he asked me "What did the Cobra tell you?"

I replied, "His story is really very very strange but I want to know about those people who had invented and manufactured Atom Bomb. What happened to them? Are they also taking births and rebirths again in that dry deserted land of Hiroshima and Nagasaki, by becoming the worms and bearing the great pains and punishments for committing sins against mankind?"

BhadraMuni did not give any reply. He simply smiled. ✓

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3

**SRI KALPASOOTRA SHRAVANA MANJUSHA :**  
**MP3 Digital Audio CDs**

**Y.Y.SRI SAHAJANANDAGHANJI'S PRECIOUS PARYUSHANA DISCOURSES**  
**(Revised & Released during his Birth Centenary , 2014)**

- KALPASOOTRA : Part 1 (Tracks 1 to 10)
- KALPASOOTRA : Part 2 ( Tracks 11 to 19 )
- KALPASOOTRA : Part 3 (Tracks 20 to 21,etc..)
- MAHAVIRA DARSHAN : Abridged Life & Message with SHRIMAD RAJCHANDRAJI & Y.Y.SRI SAHAJANANDAGHANJI's visions
- MAHAVIR KATHA : Enlarged Life & Philosophy as per SHRIMAD.RAJCHANDRAJI. & Y.Y.SRI SAHAJANANDAGHANJI's Visions : particularly GANADHARVADA & SRI ATMASIDDHI SHASHTRA'S unique comparative interpretation.

The Last Two CDs are simplifying Gurudev Sri Sahajanandaghanji & Param Krupalu Dev's immortal insights and essence of SELF – REALISATION. The fortunate apt Listeners are requested to split the above Tracks into 3 or 4 as per their availability of Time every day. Further continuation may be carried on from the last left Track. There are facilities for switching over this in all Computers , Laptops and C.D. Players. This could be ascertained in respective equipments.

May Great Gurudev's unique vision enlighten you lit the light of Self – Realisation – the core of Bhagawan Mahavira's and all Tirthankaras' Lives and Messages.

(The Story Link could be found from Mahavir Katha & Mahavira Darshan CDs. Awaiting all Listeners' Co-operation and suggestions. Thanks. ----P.)

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**SRI KALPASUTRA SHRAVANA MANJUSHA : YOGINDRA SRI**  
**SAHAJANANDAGHANJI**

Cassette No.

Particulars.

Remarks.

CD Track No.1

ENG . SCRIPT By Prof . PRATAPKUMAR & KUM . PARUL P. TOLIYA  
Navakar , Mangalika (Gurudeo Sahajanadaghanji ) "Anant Anant "

(P.Toliya )

**1.DISCOURSE : PARYUSHANA PARVA : Definition : Source of Eternal Happiness : The Soul in its own form's sphere : The Self–Created bondages : EXPERIENCE of SEPARATION OF THE SELF AND BODY: Through the grace of the Guru .The form of PARYUSHANA to be understood through DRAVYA (Matter ), KSHETRA (Space/Place), KALA (Time ) , BHAVA (Inner aspirations ): Paryushana's meanings from PARMARTHIC (Spiritual, Eternal ) and VYAVAHARIKA (Practical) points of views . Several Festive occasions: Social , National , Religious: PARVA-AVASAR (Opportunity). The worldly captive mind's requirement of Eternal Joy- providing opportunity and atmosphere , environments , Nature of the Soul itself is original , eternal happiness – joy- bliss (Anand) . There may be Several sects (SAMPRADAYAS) but RELIGION is one. Definition and Meaning of the word DHARMA, which is , "TO ARREST THE MIND ". That experiment and that experience is DHARMA in which the Mind remains in the control of the SELF , MIND and its definitions & meanings : Its spiritual secret "The Machine which deeply and analytically thinks is MIND". Two forms of Mind: "DRAVYA MAN". Interpretations and analysis of Mind in both the original traditions of Indian Culture : SHRAMANA & BRAHMANA. To calm the mind, to mould the mind as per the Self's order , to arrest and channellise the mind in the right direction of eternal absolute joy , to keep it aloof & detached from the external social , political , environmental CIRCUMSTANCES. ANAND : JOY : BLISS is the TOTAL of all the prosperities and faculties of Happiness . RELIGION : SECTS . Religion-Individual and Collective. One has to control his/her own mind by one's own Self. -**

The JINA , ARIHANTA , SIDDHA is soul/self-formed entity and not the Physical – formed , They have detached their Self-form from the Physical Form. They go beyond Astral Body also after getting rid of the Causal Body (KARMIK SHARIR) by eradicating the 8 Eight KARMAS , Eight 8 Days PARYUSHANA PARVA is to indicate the destroyal of EIGHT karmas and to attain Self Realisation and the Ultimate Supreme Knowledge: KEVAL JNANA throughout, Discriminative , Integrated Efforts : PURUSHARTHA , MOKSHA and the other Human worlds.

**2. Continuation of the Interpretation and Definitions of Paryushana from the Jaina Philosophical Points of views consisting of both the aspects of "UPADAN & NIMITTA: KARYA & KARANA (Inner Origin & External Reason : Cause & Effect ). Paryushana Parva from VYAVAHARIK & PARMARTHIC (NISCHAY ) aspects. Vyavaharik (Practical) aspect defines it as an OPPORTUNITY while Parmarthik (Spiritual) as to enter into the realm of the Spirit.**

**3. PARYUSHANA : In Action & in Theory : PRACTICAL & SPIRITUAL Aspects. The Current of Consciousness tied with these Machines of Body , Mind & Speech all of which could**



become silent & relaxed if the said current returns back to its "Generating Power House of the Self, the Spirit, the Soul" Paryushana Parva is the opportunity for this. "ATMA VICHAR DHYAN. MANTRA with three stages of PRANA, VANI, RASA, "UPADANA: One's Self & NIMITTA". Stability of three-fold activities of three machines of Body Mind & Speech.

ACHARAS (Conducts): IO KALPAS which are related to NIMITTA. DHARMAS LAKSHANAS : (Characteristics): IO LAKSHANAS or YATIDHARMAS. which are related to UPADANA. Kalpa for the Monks and Simple KARTAVYAS for Householders: ASHRAVA KASHAYARODHAS : Prevention of the incoming of Karmas and 4 vices of ANGER, PRIDE, DECEIT & GREED ( i.e. KRODHA, MANA, MAYA, LOBHA) PARABHAKTI. Story of ARDRA KUMAR.

#### 4. Story of ARDRA KUMAR continued.

Importance of the path of Devotion, which is a must for DARSHAN-VISHUDHHI purification of

P.T.O (Page 2)

cognizence and vision. Monk's and Householders' prime conducts & duties. Eradication of Karmas through SAT PURUSHARTHA: To be in Self – awareness Constant awareness, Visualisation of separate entities of the Self and Body.( DEHA, ATMA, BHINNA DARSHANA ) Utmost importance of deeper respects and adorations for the GYANIS: The Realised Seers, Dis-respect and Negligence, bringing grave accumulation of Karmas, Real GYANIS unique and Revolutionary: SRIMAD RAJCHANDRAJI'S previous revolutionary Birth's Narration in which he was poisoned by the wasted traditional interests and so called monk order.

"PRATITI – DHARA" (Awareness of the Self), "ANOOBHOOTI – DHARA" (Experience of the Self) "LAKSHYA DHARA" (Aiming at the Self). TAPA (Penance) is prevention of all desires.

AHIMSA (Non –violence) is birthlessness of Bad or Good (Shubha –Ashub) thoughts or movements which is the stability (SAMADHI) of the SELF.

5. Two - fold functions of Household Seeker (A Shravaka): to pay off debt, worldly desires as well as the seeking & meditation of the Self. house holders who cannot continue their seekings (SADHANA) in the conveniences of Household life, cannot do it in the inconveniences of the forests & caves where there are hardships at every step. I AM THE SELF: Let this awareness prevail inspite of the puzzling KAHTAS (all indicated above in No. 3): This Self Awareness will eradicate all these four in course of time.

NAVAKAR: KALPASUTRA: ACHARA: AN IDEAL: ACHARYA BHADRABAHU SWAMY. DEVA: GURU, DHARMA TATTWA IN NAVAKAR MAHAMANTRA. BEAUTIFUL, UNIQUE, ORIGINAL DEFINITIONS OF NAVAKAR, ATMA-TATTWA IN NAVAKAR, COLOURS IN NAVAKAR'S

**SAKAR (Form) Nirakar (Formless) in NAVAKAR, SWAR-VIJNAN: NAVAKAR Aradhana, its layout and importance in Story of Shivkumar.**

**6. MARICHI (Bhagawan Mahavira's previous remote birth), Kapil & 27 previous births of Bhagawan Mahavira.**

**PANCH KALYANAKAS (Five auspicious occasions) of TIRHANKARS**

**7. DEVANANDA, TRISHALA, EMBROYO –TRANSPLANTATION : IO ASCHARYAS: 14 DREAMS INTERPRETATION: BIRTH OF BH. MAHAVIRA .**

**8. CHILD HOOD : AMALKI KRIDA : PRINCELY LIFE : RENUNCIATION , UPASARGAS the terrible tremendous sufferings & DHYANA (Meditations).**

**9. UPASARGAS: KEVALA JNANA: SAMOSARANA: GANADHARA VADA, NIRVANA, GAUTAM KEVALGNANA.**

**10. BHAGAWAN PARSHWANATHA & PREVIOUS BIRTHS: BH. NEMNATHA & PLEVIOUS BIRTHS.**

**11. RAJUL-NEMANATHA : RATHNEMI. NABHI, VIMALVAHAN KULKAR: RISHABH CHARITRA, SHREYANS KUMAR. ADI-BUDDHA RISHABHA: the father of Cultures.**

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**(Page 3)**

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Transalation:

SELF-REALIZATION OF SRIMAD RAJCHANDRA

(OR “LIFE OF SHRIMAD RAJCHANDRA – THE SELF REALISED SOUL!”)

By Prof.Pratap J.Toliya

M.A (Hindi); M.A (English); Sahitya Ratna;

Ex-Principal , National College, Ahmedabad.

Chapter1:

## SERVICEFUL PARENTS

Spiritual practice of India is very remote and famous. It commenced thousands of years back. Unknown it is that who started it first, but its several great exponents are well-known. It is pre-Buddha-Mahavira tradition of the Rishis or the Saints.

The saints , devoted to that spiritual practice, have been existed there after in various parts of this country in different traditions and different castes and tribes.

Inspiring and life-inspiring awakening is the spiritual practice and way of living of Srimad Rajchandra, who existed in the same spiritual tradition. Let us dive deep in the pious flow of his life and proceed on the path of self-achievement or self-realization.

Sri Panchanbhai Mehta, grandfather of Srimad Rajchandra, was originally a resident of Manekwad near Morvi (in Saurashtra-Gujarat region of India), from where the former came to reside and settle down at VAVANIA, near Morvi, in Samvat 1892, after getting divided from his brothers.

After coming down to Vavania, Panchanbhai purchased one building. The same was the birth-place of Srimad Rajchandra.

At Vavania , Panchan dada (the said grandfather) , was carrying on the business of Ship-building , shipping and side by side that of banking and lending money on large scales.

No sons of Panchan dada survived as years passed. But later on, Sri Ravjibhai who was the father of Srimad Rajchandra and Devbai the mother.

Since the age of 14 , Sri Ravjibhai used to handle the banking business in Vavania, Chamanpura and nearby places. He used to pass his leisurely hours with his colleagues in the centre-place called 'Chora' of the temple of the 'Thakor' (the Chief of the town) of Vavania. 'Dayra' - the seating of folk poets and interested class-audience-used to get assemble when the village story-tellers or the bards told the legends and the stories of the Epics. Ravjibhai did go there.

Moreover, He did attend such seatings being held at the doors of the warrior landlords the 'Garashias' – also. There Ravjibhai earfully listened to the folk-legendaries or legend –tellers, who used to tell stories, fables and myths in interesting poetic expressions.

Shri Ravjibhai used to serve and pay homage to the saints with great devotion. He also used to donate and distribute foods and clothings to the poor. He had enormous faith in the saints, monks, faquirs, etc.

An aged business-agent often used to pay visit to Ravjibhai's place. Once, the former fell seriously ill. Devbai, Srimad Rajchandra's mother nursed and served him like anything then. The

sick old foreigner had gone very much weak, but Devbai did not allow him to feel homesick or isolated at all. Finding her motherly nursing, the old man spoke out to Devbai in gratitude from the depths of his contented heart, "You are serving and nursing me extra-ordinarily , my God: This is my blessings to you, O pious lady Devbai, that may a greatly fortunate son be born to you!"

Mother Devbai used to serve her father-in-law and mother-in-law also endlessly. Being over –contempted with her services, the mother-in-law would say in gratitude: "Devbai! You are like a Goddess at ours. No body will be fortunate to have such a kind house lady like you. All of yours will go well, my dear!"

Srimad Rajchandra was born at such devotional and serviceful Parent's home at Vavania on the pious Kartika Poornima (full moon day) of Samvat 1924 at 2 A.M. on Sunday

This Kartika full moon day is auspicious to the Jainas. Full moon is the symbol of perfectness. No less is the importance of full moon day in the aim of achieving perfectness of the soul. On this day, several devoted Jains come from distant places to Palitana for the heartfelt pilgrimage of the great and holiest mountain Shri Siddhachalji or Shetrunjaya. Moreover, Srimad Hemchandracharyaji, the "Kalikal Sarvagya" (knowner of all knowledge in this age) was also born on pious day of "Kartika Poornima" of Samvat 1145 (1089 A.D) in the reign of great Gujarat king Karnadeva.

The family or pat name of Srimad Rajchandra was Laxminandan. Afterwards, it was changed to 'Raichand' in Samvat 1928. In course of time he became known as "Srimad Rajchandra"

## Chapter 2:

### RELIGIOUS IMPRESSIONS OF CHILD HOOD

The grandfather of Shrimad Rajchandra was a devotee of Lord Krishna, while Devbai, Rajchandra's mother , brought Jaina cultural imprints with her. Other Bania families of Vavania also amazingly following into the heart of this little sage like the meet of the Ganges and Yamuna. Shrimad Rajchandra has described his childhood in an article named "Samuchchaya Vayacharya" penned at the age of Twenty Two. He narrates therein:-

"My grandfather used to worship Krishna. In that age, listened from him the devotional songs of Krishna and talks regarding the miracles of different 'Avataras', following which , I had got tied 'Kanthi'- the sacred thread – in my neck from a sage Ramdasji, during the 'Bal-lila' performance of Krishna's childhood.

I used to go to have a 'darshan' of Krishna daily, used to listen stories now and then and used to get fascinated in the miracles regarding the Avataras and believed him to be the Lord Supreme, so that I had a deep desire to see his place of residence. A desire used to catch hold of me that how nice would it be if I may be a religious head (a 'mahanta of the Lord's sect), may be performing 'Harikatha' (the Lord's story) with miracles from place to place and may be a renounced sage. Moreover, when I come across some wealthy and glorious person, I desired to be a powerful wealthy and wordly person.

"In the meanwhile, I had gone through a book named 'Pravin Sagar' I could not follow it well, but I longed that how pleasant state would it be to be happy with different pleasures pertaining to woman (or sex) and may with the listening of devotional stories.

"I had firmly adopted the principle and preaching regarding the creator of the Universe as mentioned in the school – books or the Vernacular readers in Gujarati language series. Because of this, there was very much hate in me for the Jains. 'Nothing regarded the Jainas (who were against this who did not accept any one as the creator of the universe) as foolish and ignorant. Moreover, I did notice the religious practices of the people unfaithful of idolworship. As I found these practices to be filthy, I feared from them, it clearly meant that I did not like the same.

"The Banias of my birth-place had no faith in idolworship inspite of their different tribal-faiths; and I had to be in their contacts. People used to regard me as a genius and a popular student of the town from the very beginning. As such, I deliberately used to present myself in such companies and to exhibit my smart ability. They often used to pass sarcastic remarks and criticise me lightly for my 'Kanthi', but I used to argue with them and tried to convince them.

"But gradually, I came across their books like "Pratikraman Sutra" etc. Where in friendship with all the souls of the Universe has been aimed at with great devotion and modesty. As such, my faith and liking in the same as well.

"This contact got increased day by day. Still however, I had faith in 'The creator of the Universe' and I preferred cleanliness and other traditional ways of living of the Vaishnavas. In the meanwhile, my Kanthi got broken, so I did not tie it up again. I had not found any reason of tying it or not at that time".

In this way, Shrimad Rajchandra got fully acquainted and mixed with Jainism up to the age of thirteen. His remotely detached mind used to tend more and more towards Jainism full of renunciation inspite of Vaishnavas cult full of wordly sensual pleasures. He writes about this:

"There is no real peace of our soul, where there may be the preaching of enjoying women or sex, where there may be the teaching of wordly wealth and where there may be the indication of the 'eat drink and be marry' type of extract for the enjoyment of colourful wordly pleasures.

For, if we regard the same to be a religious point of view or principle, then whole of the world is full of religious principle. The house of every gentleman is full of that planning and then, which is the 'non-religious' place? If someone, (in reply) may point out to that religious temple saying 'the devotion of God may be performed there', the only reply remains for them with regret that, they do not know the supreme element and its detached devotion.

### SCHOOL TEACHER IMPRESSED

Child Rajachandra was sent to school at seven and was made to read a lesson once only and grasp and repeat. He did exactly and speedily The Numbers and Alphabets were also completed fast. The school teacher greatly impressed and astonished: "How and where from such an Intellect? This brilliance proves him to be a prodigy and some Divine person, possessing such a unique knowledge due to previous birth's studies. Even the child prodigy unfolded the given text books' secrets to the school teacher later

(After the School Teacher impressing Talent Episode)

EXTRA ORDINARY CHILDHOOD REMINISCENCES RETOLD BY SAHAJANANDGHANI

## **CHAPTER 3 AMONGST INTELLECTUALS**

In the tender Child age, Srimadji following the tradition of knowledge acquirement, read out and accomplished the study of all the literature that was available in his native place Vavania.

Then he went to his relations at nearby Morbi to quench his thirst of knowledge In opposite building itself there was a Satsang Mandal. He went there on hearing that Satsang religious Discussions & Deliberations were going on over there Intellectuals, Lawyers, Big Officers were being gathered there and they were daily pursuing religious discussions. Srimadji, the tender child sat down amongst them. At that time some such topic was being talked over in which inspite of long discussions, no conclusion was being arrived at. To derive special meaning of one subject, one person opines in one way, while the other in another way, but nobody was satisfied with that interpretation. Srimadji was silently listening to these all. When no ending conclusion was achieved and all these intellectuals got desperate, he stood up and requested them humbly with folded hands that,

"If I may be permitted, I shall like to express my views in this respect."

On listening this, one person laughed him out saying, "Sit down, sit down. When we all elderly people are not being able to find any solution of the topic, what a child like you will be able to explain?"

One old person opined and told. "This tiny body is nodoubt a child, but the Soul dwelling in him is not a child! Who knows, in which form an enlightened person is existing in him! Hence, at least listen to what this child is telling"



All agreed upon this, Then Srimadji, the enlightened child expressed the same subject topic with such a depth that all got astonished. All were completely satisfied. With great style of SYADAVADA (integrated point of view), he explained synthetically that all were greatly influenced, the whole group was influenced and stressed that, "You also should join our Group."

"I stay at Vavana, hence I will not be able to come daily, but when there is any special occasion and you will order me to attend. I shall definitely come." He replied.

In this way he got associated with that group. In course of time, once there arrived in Morbi an Avadhani named Shankarlal Shastri. He was able to perform Eight Avadhanas. In whole of India, there were two Avadhani persons and they were ASHTAVADHANIS. So at that time the Morbi citizens had invited Shastri and had arranged his experiment of the Avadhana. That intellectual group with which Srimadji had got associated at Morbi, sent him invitation that "You are badly needed here, please come immediately"

He attained in time. Shankarlal shastri's Avadhana experiments were organised in Public Meeting. Just like all Srimadji also witnessed the same. After seeing, he told his group that, "We (I) will perform Twelve Avadhanas and show to you."

"Well, it is good." It was agreed.

## **CHAPTER 4**

### **EXPERIMENTAL SHOW OF AVADHANA**

Hence, first he performed Twelve avadhanas privately in a place called Vasant Baug amidst an audience of two thousand people. The next day an announcement was made in the whole city and again showed these Avadhanas

What are these Avadhanas? You asked one complicated question, which we listened and memorized. Not to write it down. Then you raised some independent subject which again is complicated and the listener listened to it. Noted in mind that there is not a single letter more or less in it. In this way, such eight or twelve persons will be there, or of whatsoever number. To listen to all their questions and memorise them and then to give their replies. To repeat all the questions contained in the same. Not even one letter should be less or more. Such a tremendous power of holding Memory!!

So very big big scholars placed their questions before him. He carefully heard them all and then replied them exactly.

At that time one Mr. Lakshmidas Khimjee, who owned a Flour Mill at Bombay, was present over there. Overwhelmingly he stood up and delivered a speech, which was heart bewitching and highly admiring one. This speech was published out in the Press of those days and even today it has been preserved.

Afterwards getting opportunity, he went to Wadhwan and exhibited Sixteen Avadhanas over there.

Thereafter he was invited to a huge congregation at Botad which was organised by Princes, Kings and British people of that time who were working as Agents in the agencies. He graced the occasion and exhibited even Fifty Two Avadhanas!

Before this occasion he had happened to visit Jamnagar also where some persons were striving hard since several years to Master Avadhanas, but they had not been able to succeed in that Art. Srimadji shown the Avadhanas to them and they were all greatly astonished. He was awarded several Titles like "JEWEL OF INDIA" (Hind-ke-Hire), "LIVE SARASWATI", ("SAKSHAT SARASWATI") etc. and also several Medals etc.

He came to Ahmedabad before getting his book MOKSHAMALA printed. His object was to not to spend the wealth of his father and to proceed further with his own efforts by enrolling Advance Contributors Buyers of the said book. For this purpose he had come to Ahmedabad. His name and fame were already spreaded there in advance amongst the eminent Jains over there, who had immediately assembled there on hearing his name. There also he exhibited Avadhanas.. Afterwards advance buyers of Mokshamala Book were also got booked.

## **CHAPTER 5**

### **AWAKENING OF "JATI-SMRITI-JNANA IN JUTHABHAI**

There at Ahmedabad, in Samvat 1944, one incident of the first acquaintance of Shri Juthabhai, the brother of Seth Jesingbhai, is worth understanding that how it took place. Srimadji had camped at the Residence of Shri Jesingbhai. From there he went to the home of Shri Juthabhai by taking with him one helper person for accompanying. Surprisingly, that guide-like accompanying person was walking behind Srimadji who was walking ahead! He was visiting Ahmedabad in this birth only for the first time. As if he had known and seen the home of Shri Juthabhai previously, he was proceeding in such a manner!!... He entered the outside threshold of the home and saw Shri Juthabhai, who was of the same age as his, seated in front. Soon on entering the threshold, he called out in Gujarati, "KEM JUTHABHAI!" (How do you do juthabhai!), on listening to these awakening words and seeing Srimadji, Juthabhai immediately went into Meditative Trans..... his body-consciousness was lost and he acquired the "JATI-SMRITI-JNANA" (Clear knowledge of own previous Birth). He was Srimadji's close relative in previous Birth. He was got awakened in Self-Knowledge!! What an unusual unearthly life of Srimadji!!!

## **CHAPTER 6**

### **JUDGE OF RAJKOT SHRI DHARSHIBHA SAVED BY CHILD SRIMADJI**

Before the above incidents, in early age of Srimadji the child, a programme was arranged for him. He went to Morbi and from there he had to go to his maternal relatives' place at Rajkot. At that time there were no transportation-communication facilities available to go to Rajkot which are available today. Transportation was to be made by Bullock-carts. Family members of Srimadji were in search of some accompanying people who can carry Child Srimadji with them. In course

of it they came across with one Judge Rajkot's Judge. He also was a Jain. He was requested that "this child has also to go to Rajkot, whether he could carry him with?"

"With all pleasure" the Judge agreed and making the child comfortable to sit with him in the cart, he went on inquiring with him, on the way. To get acquainted, he conversed on some matters and then proceeded towards religious discussions. Judge Dharshibhai was able to dispel off the doubts of monks in those days. Judge already he was. He was the leader of Sthanakwasi Sect and was capable of providing solution of the questions even of the monks of Sthankwasi Society. Such a scholarly person he was and was knower of Karma Philosophy in depth in those days. In course of discussions, he conversed further with Child Srimadji subtly and even raised some of his own doubts. Srimadji went on clarifying all of them! The judge was overwhelmed with Joy and said, "Today is my fortunate day that I get acquaintance of a person like you, coincidentally! was in search of some such person, but today I am really fortunate"

And when Rajkot was nearly reached, Judge Dharshibhai invitingly told him that, "You stay at our place only" But child Srimadji courteously replied "Sir! I have come to my Maternal Relatives' place, hence I am bound to go over there, but I shall certainly keep coming to your home."

In this way they were tied up with Chord of religious love.

Srimadji went to his maternal place. Maternal Uncle Mama Sahab was seated there. With humbleness he extended veneration; Namaskaras to him and everyone over there. All blessed him and asked, "Along with whom you have reached?"

I have come with Sri Dharashibhai who is a Justice over here. He replied and was told, "Alright, have your food."

After completing bath etc, he sat down to dine. On the other side, both the Mama Sabs Maternal Uncles were talking amongst them that, "Now is good opportunity..." in this way they commenced such a topic in which the subject was of Shri Dharashibhai. Complicated Political Conspiracy was existing in which some cases were going on, in respect of which these two Mama Sabs had conspiratively planned and resolved to do away with Judge Dharashibhai Great Conspiracy was going on.

Child Srimadji overheard all these talks while dining. Both the Mama Sabs were seated in the adjoining Verandah and he was inside the home, but their voices were clearly heard. Moved by this, finishing his meals scatterdly, Srimadji somehow escaped out from there. Went over to Shri Dharashibhai's house and asked the Judge very seriously that, "Is there any relationship between you and our Mama Sabs?"

"No other practical relationship, but this political conspiracy is going on. Due to some incident, some differences and controversies are existing." Shri Dharashibhai replied.

"If it is so., then remain very careful and conscious. At some planned time, you are to be done away with (eliminated). Therefore be extremely aware ...." Child Srimadji warned him.

Shri Dharashibhi questioned him:

"How this is possible .. How did you know that they intend to do So ?"

Srimadji replied: "When I was dining, at that time from outside they were talking so loudly and in hesitatingly that I could listen."

"But why and how they will talk like this in your presence Dharashibhai asked.

"Because they thought and took it for granted that, This is a small child and what sort of understanding he will have to grasp such matters?' So they went uninterruptedly talking and your subject was being discussed in this. They had asked me, with whom you have come (to Rajkot)? I had clarified and told your name. Then they had told me to take my food Hence I have come to warn you and for your solution and safety."

Compassionate Srimadji explained

Justice Dharshibhai was extremely influenced, He thought "What an obiging sense this child has! This child is rendering such an obligation, which even elderly person will not be able to do! Good that I brought him with me (from Morbi). Glory be to this saintly child, Fortunate is my fate that i got his companionship"

Thinking so, Dharshibhai became overwhelmed with joy and expressed great gratitude.

Then that conspiracy plot was exposed. It was totally stopped.

## **CHAPTER 7**

### **UNUSUAL FORE KNOWLEDGE'S IMPACT ON HEMRAJBHAI- MALSIBHAI**

On listening the fame of Srimadji as an ashtonishing unusual memory possessing person in those days, two persons Shri Hemrajbhai and shri Malsibhai from Kutch came to Vavania to meet him. Both of them were very intelligent and scholarly persons and were such learned ones

that they were memorising hundred hundred shlokas (verses) in a day! They heard that there is such a Gem of persons in him, who will shine out as a rare personality (VIBHUTI) in the world if he is made to study further. Out of such fondness and parently love, they had come to Vavania riding on Camel. At Vavania they came to know that Srimadji had gone to Morbi. When went to Morbi, they heard of his going over to Rajkot. Hence they were coming towards Rajkot. There was no previous acquaintance, no correspondence and only with a resolve in their minds they were coming, Srimadji foresaw the reflection in his pure and crystal clear knowledge about this arrival. He went to Shri Dharashibhai's place and said, "My guests are arriving, We wish that they could be provided accommodation at your place Whether will it be possible?"

"It is a matter of great pleasure. They are most Welcome." Dharshibhai responded

"They may be provided accommodation and food also" requested Srimadji.

"Everything will be done" Dharashibhai reaffirmed.

And then Srimadji went to receive them. You must have probably seen the City of Rajkot. There are host of streets ever there. It was not sure that from which way side they will be coming. Even though Srimadji was proceeding in the same road direction from where they will arrive. Then after going at a far distance, he saw that they were coming by riding on the camel. Hemrajbhai was also intelligent and sensed in his imagination that probably the boy who was coming from the front should be the person to whom we are coming to meet. They imagined so. And then when they proceeded little further, Srimadji called, "Welcome Hemrajbhai, Welcome Malsibhai, have you reached with joy? How do you do?"

And listening to this, both of them were tremendously surprised. They thought: "Never there was any prior meeting, nor any correspondence previously and also no information was sent of their coming now, then how he could know about?" They descended down from the camel back, met with great affection hugging Srimadji and asked him surprisingly:

"How could you know our names and that we are coming from this road and at this time?" Srimadji replied, "Infinite powers are possessed by the Soul, from which we know"

Only this much he said.

And then he led them and accommodated there as it was pre-arranged. Both of them found that

there were all arrangements including that of meals. After dining they got relaxed and Hemrajbhai requested to Shri Dharashibhai that, "We intend to talk to Shri Raychandbhai confidentially in loneliness. Whether there will be such a facility in any room?"

"It's ready. Please come." Shri Dharshibhai replied and took them to a private room.

Sitting in solitude, they kept their proposal before Srimadji that "We are very much influenced by your intellectual geneous and also by your knowledge. We wish that a Jewel may be prepared for the Welfare of the World. We find that light in you. We intend to take you to Benaras-Kashi Benaras the abode of learnings for further studies. In short duration of time only you will be expert in all languages and knowledge and will uplift all of us. We have come with a purpose to take you to Kashi Benaras to educate further. There we shall make all sorts of arrangements for you. Therefore, if you will come with us, we shall be highly obliged."

Srimadji replied in this matter telling "We don't have the need to go over there." And with presence of mind he rejected their insistence. Expressed this much only.

They realised that who will further educate the person who has such a possession of knowledge that to whom we had neither dropped a letter, nor had any acquaintance, even though he has such a knowledge of addressing us by our names and make these all prior preparations Who will provide further knowledge to him? Which other teacher is required by him? Still however there exists this notion of the tradition that if there is scriptural knowledge, it becomes easy to teach and explain.

Ultimately, to understand the genius of his knowledge, they showed him one Scripture titled "SANGHAPATTAK", which is written by Shri JINVALLABHASOORJI MAHARAJ, the Master of Shri JINDUTTASOORJI MAHARAJ, who existed before eight hundred fifty years. It is a greatly original scripture possessing very complicated Sanskrit language. One verse out of it was selected and one letter of it was uttered before Srimadji in scattered way (in "LOM-VILOM" form) and he was told to join it. Immediately he joined the same and uttered exactly. He made them to listen only by listening and then joining inside.....!

Ashtonishingly they surrendered before his knowledge.

Thereafter they came out of the room opening the door and Dharashibhai asked them, "Whether your task is accomplished?"

"No sir! The purpose with which we had come was not served." Both of them replied.

"For what reason?" again the enquisitive Judge asked.

"We had come with this purpose, which he has rejected. Extremely desireless detached person he is....!" they said.

Then Shri Dharashibhai himself also tried to convince but in vain.

The two visitors reaffirmed that we have sufficiently tested his knowledge and found that there is no possessor of knowledge more than him in India. He is incarnation of Saraswati itself. What else was to be taught to him? We have understood this and hence therefore we also do not insist any more.

Shri Dharashibhai heard all this incidence from the mouths of these visitors and became more and more influenced by Srimadji. Earlier, he was making Srimadji sit at par with him, but now onwards he started sitting before him as disciple and went on respecting him with VINAYA.

There are several of such incidences of Unusual Knowledge of Srimadjis life from his childhood and young age. This is the glory of his knowledge. The person is the same, but there is no value

of him until he is in dark and unpublicised. There is everything, when he is exposed to Light.! We have not understood and realised the value of KNOWLEDGE's LIGHT, but have understood the value of money, of wealth !! Have understood the value of family, society and of Nations, but not of the Glorious Light of KNOWLEDGE. Therefore we become blind and mad after money, but do not strive to acquire knowledge. Our purpose is this only that may we understand the value and importance of KNOWLEDGE and get ready to express the same.

There are a number of such examples of Srimadji's life expressing power of knowledge, which will be told further serialwise in future. Om Shanti

Note : (Translated from Y. Y. SRI SAHAJANANDGHANJI'S recorded Hindi SHATABDI TALK in C.D. titled VISHWAMANAV SRIMAD RAJCHANDRAJI.)

Here are a few incidents and episodes of Child and young Rajchandraji's unique and glorious life. His further such events will follow in future, but here these all are enough to awaken and provide an ideal for youngsters.

## 'ATMA – DRISHTA MATAJI'



The self – Realized Holy Mother of Hampi,

Heading SRIMAD RAJCHANDRA ASHRAM

**By Kum. Parul P. Toliya**

The dense darkness of night has encompassed all over...spreaded every where is peace-tranquil, soundless, pleasing peace! The stars and faint moon providing light in this darkness go on twinkling and smiling in the sky. Casting a glimpse on all sides, visible are only the shapes of far- standing mountains and also, at times, small-big rocks !

This is a different world closed in its own: Such a world wherein one sort of unforeseen tranquility invades the mind as soon as we step in, such a world where we forget this world of ours on reaching over there, where can't reach the luxuries and vices of this world like ego, anger, greed, tricks, delusion, confusion, etc.

If you have to come here, you will have to leave behind these all encaged in your home, because you come here to solace your craving and wandering soul, to impress upon it the value of rare human life, to search your identity by peeping in your own forgotten self-and not to increase your lust, luxuries and aforesaid vices !

This land of YOGA is Hampi- branded with the sands of foot-prints of several Great men. It is KISSHKINDHA City of RAMAYANA TIMES and ancient Jain place of pilgrimage called RATNAKOOTA, HEMKOOTA & BHOT in KARNATAKA as mentioned in "THE SADBHAKTYA STOTA" and of lately known as the lost and prosperous empire of VIJAYANAGARA.

Right here spreaded in natural caves is this modern Jain Pilgrimage place-like complex-SRIMAD RAJCHANDRA ASHRAM (Showing the self-searching ideals of SRIMAD RAJCHANDRA Spiritual Guide MAHATMA GANDHIJI) – miles away from the obstacles, pollution and vices of city life..... I Not even the snoring sounds, of Machines, Trains and Motor-Buses can reach here !! (Of course, buses ply down the hill to take you to nearest town

And Railway Station Hospet on Hubli – Guntakal line.)

Down below this hill top-situated pilgrimage place are green blooming fields, mountain ranges, huge rocks and silently flowing river TUNGABHADRA. Up in the Ashram premises are built beautiful Cave Temples, Meditation shelters and a few residential buildings. Your vices escape away as if they were not at all existing previously when you observe these tranquilizing surroundings.

Everyone is welcome here. There is no room for the differences of big or Small which divide our society:

This is the land which had been fortunate to have on it the pious foot prints of Twentieth Jain Tirthankara bhagawan MUNISUVRATSWAMI and maryada purushottama bhagawan SRI RAMA. This "KISHKINDHA NAGARI" of their ancient times and 'VIJAYA NAGARA' of Medieval times is equally



fortunate even now in the present times, since in the form of three-fold SADHANA of YOGA, GYANA & BHAKTI flown by YOGINDRA YUGAPRADHAN SRI SAHAJANANDA GHANJI, the blessed follower of Gandhi-Guide SRIMAD RAJCHANDRAJI, as if God himself resides here ! And in God's eyes devoid of Differences – Hatred and Attachments, all souls are equal at par-whether they be of the Rich or the Poor, of the human-body-bearers or that of the Animals, Birds or Insects ! Not the outward external “Covers”, but the right inner aspirations (BHAVAS) are respected here.

Currently, after the passing away of Sri SAHAJANANDA GHANJI, the head and Soul of this Ashram is MATAJI, the Holy Mother, seemingly, outwardly quite simple, unassuming and a showless person, but internally a highly elevated self-realized soul, who has acquired immeasurable heights through the three-fold valuable gems of YOGA, GYANA & BHAKTI.

Everyone recognizes her by this name. She is literally, in fact, “MATAJI, and not only for name's sake. She is “Mother of ALL Ocean like Mother, full of compassion and unusual love !!

The “Physical frame” of mataji, originally known as DHANDEVIJI belongs to the Kutch region of Gujarat, but her “Self” to the Divine Land of “MAHAVIDEHA KSHETRA” –in spite of residing in human body! SRI SAHAJANANDA GHANJI has enshrined her on the place of “JAGAT-MATA” – The universal Mother, before he left his mortal body through YOGA in 1970.

The whole Ashram today is ever shining due to the enlightened face of the Holy Mother. She is live incarnation of motiveless compassion and love for all, while individually she is above the worldly bondages of attachments and delusion. She is the “Mother” of several suffering dumb animals and creatures and not only of ours. It is only worth-watching how this compassionate Mother serves and looks after each and every Guest, every pilgrim, every seeker, every child, every monk and nun, even every animal and bird !

Everyone remains greatly astonished to find Mataji serving all with such humbleness and modesty in spite of her own heights of YOGA, GYANA & BHAKTI. For girls and women, the Holy Mother is huge Banyan Tree like shelter of Love. On the other hand, she is an unparallel “BASE” for people, animals and particularly death awaiting old persons for acquiring “SAMADHI-MARANA” – the peace, poise and self awakeningful “DEATH”. Not only some human beings, but also the cows, cats and dogs, etc., have been fortunate to lead a meaningful life by leaving their bodies (Dying) through such a “SAMADHI-MARANA” in her presence what and how much to write on such a whole world –enlightening, compassionate Mother? Her unique, unparallel life story is above words to describe.

Several sublime thoughts enter and disappear in the shelter of such a supreme Mother, by sitting at the Lotus feet of hers and below the open sky. It is an “experience” to be in her presence.

Then, all of a sudden sparks a thought full of pathetic pain that I will have to soon leave this heaven-like world and to get back into the artificial world of our dealings.....! My heart becomes upset..... I do not want to go. Alas ! Had there not such a world of our desires be made (by us) at all ! where does it have the love, the intimacy, which we get in the shelter of the compassionate Mother at Hampi? It seems as if the people of that artificial world do not know this at all.....!

But, however, the responsibilities drag me, they compell me to go helplessly and reluctantly. I start to leave Hampi, but a firm resolve rises in the depth of my being that-

“ I shall come back here again soon!”

These thoughts get engulfed in the dense night.... And tranquil peace again invades the mind.....

# YYS Sahajanadaghan Pravachan Manjusha



Vardhaman Bharati  
International Foundation  
1580, K.S. Layout, Bangalore-78 (Ph:26667882)

Section	Sr.no	SUBJECT	SUBTITLE	LANG	DUR
I	1	Sri KALPASOOTRA	*1 Paryushan Parva	Hin	90 min
	2	Sri KALPASOOTRA	*2 Upadan Nimitta	Hin	90 min
	3	Sri KALPASOOTRA	*3 Das Kalpa Achar	Hin	90 min
	4	Sri KALPASOOTRA	*4 Darshanvishuddhi	Hin	90 min
	5	Sri KALPASOOTRA	*5 Navkar Atma	Hin	90 min
	6	Sri KALPASOOTRA	*6 Dravya + Bhav Puja	Hin	90 min
	7	Sri KALPASOOTRA	*7 Kalpchartira Arambh	Hin	90 min
	8	Sri KALPASOOTRA	*8 Tirthankar Mahavir 27 Poorva Bhav	Hin	90 min
	9	Sri KALPASOOTRA	*9 Das Achar. Mahavir Janma	Hin	90 min
	10	Sri KALPASOOTRA	*10 Bal Krida+Sangam Dev, Deeksha	Hin	90 min
	11	Sri KALPASOOTRA	*11 Shesha Mahavir+ Parshav Charitra	Hin	90 min
	12	Sri KALPASOOTRA	*12 Neminath+Rishabadeva Charitra	Hin	90 min
	13/26	Sri KALPASOOTRA	*13 Sthaviravali	Hin	90 min
II	14/27	DASHLAKSHAN DHARMA	*1 Bhoomika : Bhadra Shu.Panchmi	Hin	90 min
	15/28		*2 Sadguru Prem - Parigraha Prem	Hin	60 min
	16/29		*3 Char kashaya: Vinaya gun	Hin	90 min
	17/30		*4 Lobha , Parigraha: Dharma	Hin	90 min
	18/31		*5 Apramada : Satya: Samyam	Hin	90 min
	19/32		*6 Kshamagun	Hin	90 min
	20/33		*7 Vistar, Samapana, Stavana	Hin	90 min
	21/34		*8 Badra Shu.10+ Raj Shatabdi	Hin	90 min
	22/35		*9 Raj Shatabdi -2	Hin	90 min
	23/36		*10 Raj Shatabdi -2	Hin	90 min
III	23	Niyamsar : Kshamapana : Samvatsari	Khnavu Sarva Jivone	Hin+Guj	90 min
	24	Atmasaksatkara ka Anubhav Krama	(Sadhana Prayog) Jaipur Talk *1	Hin	90 min
IV	25	Atmasaksatkara ka Anubhav Krama	(Sadhana Prayog) Jaipur Talk *2	Hin	90 min
	26	Atmasaksatkara ka Anubhav Krama	(Sadhana Prayog) Jaipur Talk *3	Hin	90 min
	27	Atmasaksatkara ka Anubhav Krama	(Sadhana Prayog) Jaipur Talk *4	Hin	90 min
	28	Atmasaksatkara ka Anubhav Krama	(Sadhana Prayog) Jaipur Talk *5	Hin	90 min
	29	Dharma Samanvaya 1 Jaipur Talk		Hin	90 min
	30	Dharma Samanvaya 2 Jaipur Talk		Hin	90 min
VI	31	ParamGuru Pravachana Series no1	*1 Pancha Samavaya	Guj	70 min 47 sec
	32	ParamGuru Pravachana Series no1	*2 SatPurshartha Atmabhan Vitragata	Hin	61 min 11 S
	33	ParamGuru Pravachana Series no1	*3 Sakar – Nirakar	Hin	78 m 35 S

	34	ParamGuru Pravachana Series no1	*4 Adhyatmikta	Guj	64 min 28 Sec
	35	ParamGuru Pravachana Series no1	*5 Atma Sadhana	Guj	102 min
	36	ParamGuru Pravachana Series no1	*6 Atma-Parama Charne	Guj	78 min 22 sec
	37	ParamGuru Pravachana Series no1	*7 Srimadji khi Gyanadasha:Shatabdi	hin	176 min 56 Sec
VII	38	ParamGuru Pravachana Series no2	*8 Atma Pakada	Hin	61min 18 sec
	39	ParamGuru Pravachana Series no2	*9 Atmanubhava Krama	Guj	84 min
	40	ParamGuru Pravachana Series no2	*10 Mayik Sukh Tyaga	Hin	57 min
	41	ParamGuru Pravachana Series no2	*11 Syadayad- Ahimsa Charcha	Hin+Guj	90 min
	42	ParamGuru Pravachana Series no2	*12 Sukh -Dukh Karan	Guj	89 min 22 sec
	43	ParamGuru Pravachana Series no2	*13 Sadhana Ma Avashyaka Guno	Guj	81 min 22 sec
	44	ParamGuru Pravachana Series no2	*14 Hun Kon Chhun ?	Guj	83 min
	45	ParamGuru Pravachana Series no2	*15 Samadhi Maran Khi Kala(1,2,3)	Hin	72 m+72 m+ 73 m)
	46	ParamGuru Pravachana Series no2	*16 Adhyas : Atmasmaran	Hin	83 min
VIII	47	ParamGuru Pravachana Series no3	*17 Atma Vishvadarshan: Vishvamaitri Ashtayoga Drishti	hin	72 min
	48	ParamGuru Pravachana Series no3	*18 Ashtapad Rahasya Darshan Swakatha	Guj	83 min
	49	ParamGuru Pravachana Series no3	*19 Samyaktva : Sabhacharcha	Hin	65 min
	50	ParamGuru Pravachana Series no3	*20 Atmani Anubhooti -1 (Sadhana)	Guj	120 min 33 sec
	51	ParamGuru Pravachana Series no3	*21 Atmani Anubhooti -2 (Manav Deha)	Guj	86 min 54 sec
	52	ParamGuru Pravachana Series no3	*22 Atmani Anubhooti -2 (Ashant Vishva)	Guj	85 min
IX	53	Prakirna Vishesh : Misc	Navkar Mahima (Abridged KS)	Hindi	78 min 13 sec
	54	Prakirna Vishesh : Misc	Sahajanada Pad (Self Voice)	Hindi+Guj	65 min
	55	Prakirna Vishesh : Misc	Vishvamanav Srimad Rajchandraji	Hindi	70 min
	56	Matri Vani - Swadhyay -1	Srimadji Vachanamruth: Tattva Vigyan	Guj	67 min 70 sec
	57	Matri Vani - Swadhyay -2	Srimadji Vachanamruth:Tattva Vigyan2	Guj	68 min
I	1	Sri KALPASOOTRA	*1 Paryushan Parva	Guj	78 min 13 sec

Original Recording SRA , Hampi President late Sri.Chandubhai Toliya. (Some) Sri Navin Bhai zaveri, Professor Pratap Kumar Toliya, and Sri Chimabhai lalbhai.Editing & Studio Recording: Prof. Pratap Kumar Toliya, Late Kum.Parul Toliya, Sri.Sumitra Toliya, Dr.Kumari Vandana Toliya, Kum.Kinnari Toliya) Blessings Poojya Atmagya Mataji Sri.Dhandeviji, Srimad Rajchandra Ashram, Hampi(Karnataka) - India Copy Right Producers : JinaBharati- Vardhaman Bharati, Bangalore-5600111 (080- 26667882/M: 09845006542/09611231580) Email: Pratapkumartoliya@gmail.com

A PROFILE OF COMPASSION, PHILANTHROPY AND WISDOM  
MY UNIQUE EVER-GRACEOUS OBLIGATORY & VISIONARY ELDER BROTHER

**SHRI CHANDUBHAI TOLIYA**  
**A TRECKLESS TRAVELLER OF THE INFINITE :**

**President** SRIMAD RAJCHANDRA ASHRAM, HAMPI (Karnataka)

Born : Gyan Panchami, ... October, 1922, Amreli; Left: Gandhi Jayanti 2-10-70, Hampi,

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BY Prof. PRATAPKUMAR J. TOLIYA, Bangalore.

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CHANDUBHAI --- Sincere, serene, sympathetic, generous hardworking noble, full of mercy-compassion and wisdom was born on the pious day of knowledge - GYANA PANCHAMI, the 5th of Hindu calendar in month of October, 1922, in a devout Philosophical Jain Family at Amelia, Saurashtra, Gujarat State.

Highly cultured, Learned Music & Literature - minded and patriotic was the family where he was brought up amidst the atmosphere of Indian National Struggle for Independence of India. National Sprit, Literature, Music and Philosophy were in the air because of the dedicated, learned, Literateure and Philosophic father SHRI JAMNADAS TOLIYA.

Chandubhai had to struggle and toil and moil for learning and living from the very beginning. Studious, hardworking and duty-devoted he was. As such he completed his studies while earning and learning together in his hard days. His inspirers and everlasting companions were Patriotic Songs of Gujarati Poet Shri Jhaverchand Meghani and Tragic songs of Shri K.L. Saigal. No doubt, a few sincere friends he had from his childhood who remained inspiring him till his last days.

After his Engineering Studies at "KALA BHAVAN" Boroda, he entered his practical field of Civil Engineering with M/s B. Shivalingam & Company, contractors, Poona. Afterwards he joined famous contractors like M/s Baluchistan Construction Syndicate, M/s Ratnashi Tejshi & Co., M/s Shrama & Udani and last 15 years of his life he joined M/s Udani Engineering Company with his brother-in-law Mr. P.J. Udani and established successfully the company's Bangalore Office as a partner & Engineer expanding Engineering work with great adventure devotedness and hard work. He earned the reputation for firm for the right and honest lines of Engineering Contracts in Mysore State for which the Mysore State Government Officials and other authorities like the M.E.S. hold very high opinions. Shri C.J. Toliya left no stone unturned to raise the standard of clean Engineering work and also to maintain cordial and harmonious relations with the public and especially with all who came across him. Today, the Government, the public and especially the staff under him, suffer a great loss in the untimely and unexpected accidental death they all appreciate and admire his honesty, Sincerity, generosity, just attitude and analytic outlook based on wisdom.

In social life also he strived his best to uplift the suffering humanity round about. Spoke he little, but grasped and worked a lot. He was a pillar of several social

and religious institutions of Bangalore like Gujarati Samaj School, the Sindhi Association, various Jain & Gandhian Institutions and Hospitals, Lion's Club, Canara Bank Welfare Society and Srimad Rajchandra Ashram, Hampi, Karnataka -- all of which find an unreplaceable loss in the sudden unexpected and highly tragic death of this noble soul.

During an unusual episode of his late younger Revolutionary brother, a luminous being had mystically narrated about Chandubhai's hidden spiritual soul's characteristics of "BEING INSTRUMENTAL IN UPLIFTING OTHERS RELIGIOUSLY, INSPITE OF HE HIMSELF NOT BEING ABLE TO PERFORM ANY RELIGIOUS PRACTICES DUE TO HIS INVOLVEMENT IN FAMILY DUTY & EARNING ACTIVITIES..... EVEN SEEMINGLY BEING AWAY FROM RELIGIOUS PERFORMANCES, HE HAD REACHED NEARER TO SPIRITUAL ATTAINMENTS....."

He had utmost faith and dedication in his Great Spiritual Master Yogindra Yugpradhan Shri Sahajanandaghaji Maharaj, Founder of SRIMAD RAJCHANDRA ASHRAM, HAMPI, who had selected him as The President of the said Ashram through overwhelming unanimous decision of all. The Master always admired his noble qualities of services and Chandubhai always treated own self as a most Fortunate one to have such a Greatly Self-Realized Master to whom he had entirely dedicated his life. A verse of SRIMAD RAJCHANDRAJI'S The ATMASIDDHI SHASHTRA is quite befitting the inner state of fornnute soul of Shri Chandubhai:-

"PRATYAKSHA SADGURU PRAPTI NO, GANE PARAM UPAKAR.....

The company of the Teacher true,  
Directly does the greatest good;  
Soul-seekers all accept this view,  
Complete obedience understood."

He had abundant dedication to carry on the Great Master's wishes. Accordingly, he had been instrumental in bringing his learned Devotee Younger Brother Professor from Ahmadabad Gujarat through the help of other Great master Padmabhooshan Dr. PANDIT SUKHLALJI PRAGYA CHAKSHU to Hampi and Bangalore compelling him to leave his Gujarat Vidyapeet his professorship to carryout and fulfill Great plans and wishes of the Great Master at Hampi Hill Ashram. These wishes and plans were of propagating out the Latter's Jewel-like Literature in all languages, of unique Jain University at Hampi and erecting an unusual unique JINALAYA over there. For these last two Gigantic Tasks of creation of JAIN VISHWAVIVIDYALAYA and JAINALAYA Chandubhai tried utmost in small span of time at the feet of the Great Master and Dream of walking in the Footsteps of VASTUPALA & TEJPALA: The Great ARCHITECT-BROTHERS do world famous DELWARA, MT.ABU JINALAYAS. He repeatedly expressed this to the Great Master and his younger Brother Prof. Pratapkumar Toliya, the writer of these lines.

Inspite of the Great Illustrious Master's and his utmost wishes, the Destiny of these Gigantic Plans was different..... who knew that both these Divine Dreamers: Gurudev and Chandubhai had unprecedented CALLS FROM THE OTHER WORLDS.....? It happened very soon after the above plans and after setting in motion this Humble Small Self. Chandubhai, President of the Ashram, "PRA-MUKHA" FIRST FACE: had to go first to answer these Divine calls of the other World before the Master, exactly One Month before the Master.

Chandubhai - The PRAMUKH'S life-end was an unexpected one and very significant. On 1st October 1970 he had reached unto the Ashram late in the night even by tedious and tense travelling in the Bus from Bangalore by STANDING FOR 8 Hours to worryingly see his beloved ailing Gurudev, who had reposed great confidence in him being a most worthy and Trust worthy disciple. This humble self had sent a Telegram to him at Coonoor to come down to Hampi to see seriously sick Gurudev. Accordingly, Chandubhai had risked a lot and reached unto the feet of ailing and awaiting Gurudev. He spent a few precious moments with bed-ridden Gurudev, but compassionate Gurudev sent extremely tired Chandubhai to rest and retire, by keeping the important Ashram and own Health Matters pending for talking in the next morning. In the early hours, as per the Master's orders, I lead Brother "PRESIDENT" to ailing Gurudev's Cave, left him there for his talks in confidence with the master and came out. Chandubhai might have only a few matters about the Ashram's responsibilities and Gurudev's serious Health and Wishes and in no time (while Gurudev might have turned his side of the frail paining body and slipped in a little Silence expressing halfway one point and keeping the rest to talk after a little gap of Meditative Poise) suddenly a responsible, Asram person entered Gurudev's cave and irresponsibly thoughtlessly and without any sense of discrimination, silently driven out Ashram President Chandubhai from the cave....! Probably silent Gurudev also had not known this first.

Astonished greatly and wounded deeply, Serene, silent sober Chandubhai came out to me, sat on the chowk stone bench and told me: "ASHRAM MINUS GURUDEV IS EQUAL TO ZERO....." He shortly disclosed what had happened with deep pathos. Said that he had to talk about most important matters with Gurudev which remained Untold due to such a rude and thoughtless behavior of that fellow. He only stressed about Gurudev's deteriorated health and his OWN WISHES TO NOT TO CARRY HIM TO VELLORE HOSPITAL. Brother handed me the responsibility to see that He, GURUDEV, is not shifted to VELLORE against this own wishes. He wanted to remain in the Meditative State and Atmosphere of Hampi cave only. I promised brother to do so. Then when asked something about Business responsibilities and worries at Bangalore, which also brother dispelled telling " NOTHING TO WORRY, WE HAVE IN OUR COMPANY EIGHTEEN LAKHS' ASSETS AND ONLY ELEVEN LAKHS' LIABILITIES .... WE HAVE TO WORRY GREATLY ABOUT GURUDEV AND ASHRAM ONLY....." That's all. He was not worried about our family or his wife, two daughters, one son, we two other brothers and old mother.

It was the morning of Friday the 2nd October, GANDHI JAYANTI. Hurt Chandubhai, driven out of Gurudev's Cave, then at about 10 O' clock decided to go towards Bombay in the car of his Co-brother, who had also, co-incidentally came to Hampi from Bombay for a "DARSHAN."

And Chandubhai began to start from Hampi for Bombay, instead of staying over there. When I remained to atleast get AGYA from Poojya Mataji, when he did not feel proper to disturb Gurudev, he told me to get her AGYA with a deep sense of respect to both-GURUDEV & MATAJI- as she also was strenuously running helter-skelter in the service of Gurudev, should not be disturbed. With such a respect, saluting both from outside, he stared with his co-brother in his car.

Here, silent and seriously sick though in AWAKENED STATE of his Being, Gurudev sensed something wrong done by that discrimination-less (VIVEKA-VIHIN) Person in his service, knew that President Chandubhai, his trusted and worthy disciple, all of a sudden was leaving in car for Bombay, Sent his dedicated Devotee (Sri Hira -chandbhai of Bordi) to follow Chandubhai's car and bring him back. This Hanuman-like dedicated Devotee chased and ran after the speeding car upto at great distance, but of no avail.....! There was no possibility of telephone at that time that he could be stopped

Gurudev, in his knowledge foresaw Chandubhai's Motor accident to take place in the evening and to make this BROTHER instrumental in conveying JAPA Vibrations of SAHAJATMA SWAROOP PARAMGURU's ongoing Ashram-Dhoon unto far off moving brother Chandubhai. I was then playing Sitar and singing Bhajans above Gurudev's cave with the Master's orders. Gurudev sent me message to stop sitar playing & singing and to go to the Ashram Bhakti Hall and to lead the ongoing Japa Dhoon over there. I unquestingly did so... started singing and leading Dhoon after brother's accident time of 6-20 P.M. when his car met with a fatal Lorry-colluding Accident. At the same time here at Hampi, the Drum which i was beating for Rhythm, was suddenly broken! but I continued beating the sticks on the floor and went on singing and leading the continued Dhoon without any interruption.

There, near Belgaum, brother and all other injured co-travelers who met with serious accident, were taken to Belgaum hospital, 4 miles away from the spot. Chandubhai himself called one of his Belgaum friends Mr. Koshthi and told him: "I'VE EARNED LAKHS OF RUPEES.....BUT WHAT AN UNFORTUNATE SITUATION THAT I HAD TO COME HERE LEAVING AILING GURUDEV.....!"

He was remembering Gurudev here and Gurudev himself was looking after him even away at Hampi. he had made me instrumental in conveying and sending JAPA vibrations. Moreover, he telepathically inspired one Travelling Devotee to go to Chandubhai at Belgaum Hospital and chant and make him listen to NAMOKAR



MANTRA ! What a Telepathic, Compassionate, helping Gurudev even from a distance.... !!... Namokar Mantra were chanted for a good time and the said Devotee left, Again Chandubhai turned to Mr, Koshthi and complained that he was having terrific pain in back and stomach He was earlier operated upon for Hernia and the blood was probably coming up in the breathing pipe making him difficult to speak.

Listening to his complaint , Mr. Koshthi and attending Doctors were trying and starving their utmost to treat him but the required Blood of our Group was not available then.....! Then Chandubhai, due to Gurudev's grace, got an intuition that he was nearing his life's END, What a Master-force that he was conscious joyously smiling and probably internally chanting the Mantra Jaap. All GURU-KRIPA....!!!

After about one and a half hour, he went on telling and pointing indicating towards the sky that "I AM GOING UP ...!". He repeated this indication thrice by waiving his hands upwards and uttering again last words:" I AM GOING UP, GOOD BYE.....!

And he bid farewell to his Mortal BODY, to his FRIENDS AND RELATIVES and to the WORLD for ever....

With the Divine Master's grace he started on the Eternal Voyage the LIMITLESS.... The INFINITE...."ANANT"----Yes "ANANT" the name of the building he built was given by him.... But alas! He was not of stay there now at B'lore !!

It was about 11-15 or 11-20 P.M. in the night then, where here at Hampi, at the same time my JAPA-DHOON beating STICKS had torn my hands with BLOOD symbolically (when the colleagues like Shri Anop Chandji had physically lifted me seated in PADMASANA then)..... And Gurudev himself in his distant cave had enabled and seen Chandubai's UPGOING to Heaven.....! How such a greatly compassionate Gurudev will miss to sublime the noble soul of his Devoted President --Devotee....?

This Prime President Devotee of Gurudev went first to see the face of the other World on 2<sup>nd</sup> October 1970 night,,,, then Gurudev himself entered his Sublime Self's Samadhi and left his body in unprecedented state the RELISED SSELF leaving full of light over there, exactly after one month on 2<sup>nd</sup> November 1970.....!

BOTH THE INSPIRING LIGHTS OF THIS HUMBLE SELF FADED AWAY,,,, BOTH THE DREAMS REMAIN SCATTERED.....BOTH THE VASTUPAL TEJPAL-LIKE BROTHERS SEPARATED WITHOUT FULFILLING THE GREAT DREAMS OF BOTH THE GREAT MASTERS --- PRAGYACHAKSHU Dr. PANDIT SUKHLALJI and YOGINDRA YUGPRADHAN SADGURUDEV SRI SAHAJANANDAGHANJI.....!

\*However, his intuitive and smiling face at the time of his death graced by GURUDEV indicated that he had proceeded on the voyage of the " LIMITLESS" – ANANY-worthy traveller of this path he was!.

Pragyachakshu Dr. PANDIT SUKHLJI has befittingly given this tribute to this Great Noble soul on his passing away:-

"Chandubhai was in one way a Saint –like person his unexpected and pre-mature death leaves us in insurmountable sorrows"

For the eternal peace of such a rare person heart born prayers sprung up from all the person:- "May his noble soul cross the barriers of the LIMITS of the world and reach unto the abode of the Limitless, the INFINITE-"ANANT".

\* "EK BANGALA BANE NYARA"; ANANT

Out of the several selected songs of Saigal he liked this song the most from his early age. And in his life time later he did, complete this longing of his by constructing "ANANT" building at Bangalore –no. not for himself, but for the whole family to stay in ti – (Rahe Kunaba Jis Me Sara"! ) He himself wanted to stay in a cave at Hampi in the shelter of the Great Gurudeva.....!! And virtually he proceeded on the path of the infinite "ANANT: leading to MAHA GUFA, the external-internal cave of the self- to tell in Kabir's Word"APNE KHATIR MAHAL BANAYA, AP HI JAKAR JUNGLE SOYA"

Om shanti...shanti.....shanti.....

GURUPAD RENU PRATAPKUMAR J. TOLIYA, Bangalore.

(Penned in 1970, revised 2013)