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(Preface Repeated)

## A GLIMPSE OF DEEDI VIMALAJEE

(VIMALA TAI : KUM.VIMALA THAKAR)

- An inborn visionary transcending her mundane existence and soaring high in her real, integrated, sublime Self, Vimalajee a rare, unique, unassuming and joyous SANYASINI from within, had been in the quest of Truth and Mystery of Life from her very remote childhood.  
She had been intimate contacts and associations with several far-sighted Luminaries, Thinkers, Revolutionaries, seers and Great Modern Seekers, such as Maharashtra Saints like Sant Tukadoji Maharaj, Gujarat scholars like Padmabhooshan Pragyachakshu Dr. Pandit Sukhlalji and Ravishankar Maharaj, *Santiniketan Gurudev Rabindranath Tagore's disciples like Soofi Saint Acharya Gurdial Mallikji*, Banaras Scholars like Pandit Gopinath Kaviraj and Great Indian Musician Sangeet Martand Pandit Omkarnath Thakur, several Gujarat & Rajasthan Jain Saints and world-wide reputed persons and Sarvodaya Leaders like Acharya Vinoba Bhave, Sri Jai Prakash Narain, Dada Dharmadhikari and more so with this century's most original realized Thinker-Philosopher SRI J.KRISHNAMURTI and others.  
Her revelations through her powerful, unique, realised and joy-disbursing speeches spring from the depths of her SILENCE WITHIN...SILENCE—which is a special realm of hers! Her books are the testimonies of this which inspire and mould innumerable ardent seekers of this age worldwide.  
Vimalajee has widely travelled Home and Abroad. At home, mostly all of India, spell bounding thousands and lakhs of listeners during Bhoodan Sarvodaya Movement Padyatras of Acharya Vinobaji and Loknayak Jai Prakash Narain. Abroad enlightening seekers all over the world, particularly Europe, U.K., U.S.A., Australia, Sri Lanka, etc. She had even the adventurous travel up to the North Pole.  
After her total transformation since J.Krishnamurti's acquaintance, she has been scaling more heights of sublime realisation of herself and diving deeper and deeper in the realm of real Silence. Silence within and Silence without. After touring The Himalayas and Himalayan Ranges, She stays in Himachal Pradesh at Dalhousie and in Rajasthan at Mt. Abu for six months each. Being a seeker of totality of life, she doesn't make compartments of Life and in spite of her inner spiritual silent realisations; she remains very much with the world round about. She goes on guiding and moulding the lives of genuine seekers, particularly youth, ladies and children. She untiringly goes on directing the Gujarat Biradari dedicated workers to bring out a total social revolution, spiritual transformation and educational change. All of these efforts are worth studying and adopting which indicate that how even a realised soul can be one with the masses and that too without any claim of Authority, any power of GURU DOM...!She consciously remain away from founding any Ashram, being a guru and enslaving and exploiting the disciples, as several so called modern Gurus are doing!! She remains simple a guiding friend, a sister, a caring and loving DEEDI for all !!!Her spirit and lifestyle of is worth watching and following especially at this active age of her 84 years life span!  
Vimalajee has very high regards and respect for this Age's unique Seer and Mahatma Gandhiji's Spiritual guide SRIMAD RAJCHANDRAJI. He has thoroughly studied this great modern Jain Seer and imbibed his spirit. She had delivered Jain Paryushana Parva discourses on him in the past, later published as APRAMADA YOGA(The Yoga of Silence). Acquaintances with her by the author of these words are of remotest past, from Vinobaji's Padyatras to Visnagar College's principal ship and Gujarat Vidyapith Ahmadabad's Professorship. Co-incidentally, it was during a pilgrimage tour with her at Idar, Gujarat, while Srimad Rajchandraji's dedicated follower Poojya SAHAJANANDGHANJI- Bhadra muni met there all of a sudden in 1967 on way to Srimadji's place from Hampi.  
Regarding IDAR!THE DIVINE ABODE OF SRIMADJI and SRI SAHAJANANDGHANJI'S inspiring meeting with VIMALAJEE and this humble self, I have mentioned with interest in this internal voyage with VIMALAJEE. She also has referred to this in one of her letter from Shivkuti, Mount Abu on 9.1.1968:  
"On 31<sup>st</sup> December I went to Idar from Ajol....suddenly on the same day there arrived Sri Bhadra Muni who was founded Srimad Rjachandra ashram near Hampi, along with his 25 followers. As if a fair took shape over

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there. There is no doubt in that the place of Idar is a 'SIDDHI BHOOMI'. Management of the Ashram is satisfactory. I was extremely pleased."

(Gujarati book "VIMALPANTHE JIVANYATRA":p.13)

During any principal ship and Professorship in Gujarat up to 1970, a number of students' and General Seekers' Camps and Retreats of Vimalajee had been organised or attended by this self at Ajol, Visnagar, Mensana, Palanpur, Patan, Ahmadabad, Chorwad, etc.

There after Editing and publishing of "SELECTED WORKS OF SRIMAD RAJCHANDRAJI " was jointly planned with her to bring out in a series of volumes. But since I moved from Gujarat to Bangalore and Hampi in Karnataka resigning my 'Vidyapith position 1970, this venture could not materialise. But, as it will be found later on this voyage, She became solely instrumental in editing and publishing of "SAPTABHASHI ATMASIDDHI"(which has a unique forward by her and which ought to have been published by above referred SRIMAD RAJCHANDRAJI Ashram at Hampi) and recently "PANCHABHASHI PUSHUPAMALA" and other works of Srimad Rajchandraji.

Here in this internal and intimate voyage with her in the account of our meeting with her after a long long span of about 25 years time in 1994 at Mount Abu, followed by other divine heights scaling meeting at Dalhousie in Himachal Pradesh in 1997. Accounts of these meetings are preceded by the 1967 end meeting at Idar and previous acquaintances During Vinobaji's Bhoodan Padyatras in a flash back of events.

Most of the events of internal voyage with hers by this humble Self clearly and evidently show that how much love and care she constantly offers for a small seeker like me. All of those who have come in her contact will endorse this.

May this voyage of hours inspire all seekers.

JINA BHARATI

1580, KUMARASWAMY LAYOUT

BANGALORE-78 (PH. 6567882) 9611231580

26667882/65953440

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*DIDDI VIMALAJEE'S REFLECTION ON THIS SCRIPT:*

*"I have gone through the ms. There is nothing to add, subtract or change. It is your version of our conversation. Translation also is done by yourself."*

— DIDDI

# **VOYAGE WITHIN WITH VIMALAJEE**

## **ABRIDGED PRELUDE**

**PROF. PRATAPKUMAR J. TOLIYA**

**SPIRITUALITY & SCIENCE SYNTHESIZING**

**SIGNIFICANT BIRTH**

**ON RAMANAVMI DAY**

On the threshold of Modern Century, visualized by farsighted Great Seers like Acharya Vinobaji, as the "SYNTHETIC AGE OF SPIRITUALITY & SCIENCE", a forerunner apostle of it was taking shape in mortal Human Form.

This practising experimenter of unification of Spirituality and Science was born in physical frame of Vimala Deedi on 15th April, 1921, the pious and auspicious Birth Day of Bhagawan Rama - 'Maryada-Purushottama Rama' - The great world-teacher teaching to the world the value and way of sanctity, spirituality, righteousness, respect, duty, humility, honesty, etc., in a House-holder's life, prescribing 'CHARITY BEGINS AT HOME'.

This noble ideal of Lord Rama was to be practised and taught to others in a different way by achieving great spirituality while remaining amidst society in a House-holder's life and not in that of an Ascetic - the world-duties-escaping & seclusion - staying Ascetic ! Vimalajee's life, though internally of a superb ascetic, was a living example of this ideal of Lord Rama !!

Rama himself had rigorously, sacredly, sacrificingly lived upto this ideal MARYADA (मर्यादा) - spiritual sanctity, respecting his revered father and his words like God in doing so, what not he had sacrificed ? can one imagine the unparalleled tremendous troubles, tests and tribulations that he had willingly accepted and 'invited' in doing so ? Can one even think of the total Life - transformation taking place from the state of the WOULD BE PRINCE - KING going to be atoned and installed on the throne of Ayodhya, to a forest-going grandly sacrificing FORESTER - door to door & tree to tree begging BHIKSHU FORESTER and that too full of what sort of tremendous Trials and Thrilling Tests of Time ..... ? Can one have even a glimpse of the pathetic sorrows a delicate PRINCE might have undergone during this Forester's Ascetic Life ? His is the Supreme Example quoted respectfully by a Modern Admirer of Rama, who has remained as one of the Makers, Moulders & Role - Models of Vimalajee, SRIMAD RAJCHANDRAJI - again he himself too a worthy "House - Holder Ascetic" and MAHATMA GANDHIJI'S Spiritual Guide ! He quotes while discussing the pains & potholes of human life to one of his worthiest but 'time-tested' unhappy disciples :-

*(Commenced writing in train at Nadiad - Sri Atmasiddhi - writing place of SRIMAD RAJCHANDRAJI :  
on 22-3-12 (6.31 a.m.) and completed on 31-3-2012 (Morning).*

“हम आप कोई दुःखी नहीं, जो दुःख है वह राम के चौदह वर्ष के वनवास का एक दिवस भी नहीं है।”

"You and I are not at all void of happiness. Whatever unhappiness we feel or find, IS NOT EVEN A DAY OF RAMA'S FOREST EXILE OF FOURTEEN YEARS ..... XXX!"

Hence, such a Great Apostle like Rama, to whom this admirer Srimad Rajchandra's background of Jain Philosophy has given the topmost rank of SIDDHAHOOD, the Moksha-Gami-Atma-Siddhatma, has remained Vimalajee's ideal also of SACREDNESS of a HOUSE-HOLDER'S LIFE- - which, from her childhood, she herself lived throughout.

Is not it a significant event to be born on the Birthday of Rama-Ramanavami ? Again, it was more significant, when her Birth took place at Bilaspur in Chhatisgarh at the place of her Maternal Grand Father, who himself was born on the same auspicious day of Ramanavami and also had passed away on Ramanavami day ! What a symbolic significance !!

Unique soul of Vimalajee, born on such a significant day, was destined to be a symbolic synthesizer of the Spirituality + Science unifying Age of Humankind.

This unique symbolic child was foreseen before birth in the vision of her above Maternal Grand Father - 'Nanaji'- Sri Yadavrayji Bhagdikar, the rich Jagirdar of Raipur in Chhatisgarh. He had brought child Vimalajee's mother and his daughter at Raipur, where she was born. Vimalajee's Life-elevating foundation was laid in Nanaji's Devotion - surcharged atmosphere. Nanaji himself was a unique sublime soul. Even being a big wealthy person possessing Five storey building in Raipur and innumerable servants, this frequently practising 'Lawyer' soul of Nanaji was reading & practising the hidden Law of Divine Life. In spite of being a aforesaid type of an ideal House-Holder, his was a Life of an Ascetic, a rare real ascetic ! This six feet tall, white complexioned House-holder Ascetic, was wearing silken Dhoti-Kurta, Pune style Pagree & shoes and was keeping a shawl on his shoulders, used to get up early in Amritvela Brahma-Muhurta - the early Dawn and sit down in Mouna - Silent Meditation after having his Bath. At this time of morning-meditation of Nanaji, child Vimalajee was fortunately privileged to sit down in his lap for hours and hours of her long childhood years. Nanaji, in spite of being an intellectual was absorbed in constant ecstatic chanting -Japa-Ramanama throughout Day and Night to such an extent that if somebody will stand near his bed while he was sleeping, will listen to this continuous chanting, in his ongoing Breathings. His Palace had become sacred by becoming Residence of several Saints and Scholars. Even Swami Vivekananda had enjoyed Nanaji's hospitality. Thus his entire Life and consciousness was coloured with Satsanga and spirituality. Nanaji's life-long impact shadowed on Vimalajee.

## PARENTS

Such an Ascetic House-Holder Nanaji in course of his Legal acquaintances, once met with a scholarly Advocate Shree Bagaram Chimanjee Thakar alias 'Bapu Saheb', originally from Pune and had permanently settled at Akola after his studies at Indore. Ajmer and Allahabad, U.P. Nanaji got impressed with this young noteworthy Advocate who had many meriteous qualities and characteristics in him. He was a scholar of the Upanishadas, student of the original principles of several religions, was the Secretary of Indian Rationalist Society.

He was also a Freedom fighter and had gone to jail too in course of Satyagraha movements. He had to face social Boycott, a great punishment for a House-holder, when this revolutionary Advocate dined at the place of his Backward class client, but his entire family passed through this boycott-test with peace, equilibrium and self-respect without any compromise. He used to tremendously help several poor children in their studies.

Such a silent Revolutionary Advocate Bapusaheb, Bagaram Thakar was selected by Nanaji Sri Yadavraji and got married his daughter Chandrika with him.

Bapu Saheb and Chandrikaji had four sons and two daughters all of whom whether boys or girls had the privilege of getting equal education provided by Bapu Saheb. Such a revolutionary, kind and LIFE- adoring Bapu Saheb was very much fond of music and was himself a good Tabla Player also. Next to Nanaji, Vimalajee was fortunate to have the background of music, learnings and patriotic revolutionary spirit from such a noble father.

Her mother Chandrikaji, being lovingly called 'Akka', though she had very little formal education, but, was aware of intricacies of Social Rules and Traditions, being a very practical person possessing Limitless Understanding of Life. She was having very worthy Life-Style stamped with decency and beauty. In spite of possessing love for traditional Devotional rituals, hers was not a kind of narrowness but was full of vast generosity, compassion and hospitality. This merit of her hospitality was so much developed that she enjoyed cooking and feeding the guest who might have knocked their doors even at the midnight ! The neighbourhood was lucky to have Akka's generosity in abundance. Unlike Vimalajee's father, Akka had also participated in Satyagraha and had even undergone imprisonment ! Such revolutionary, patriotic and deeply religious parents in true sense were undergoing fasts on all Saturdays. On Sundays, their hobby of walking used to drag them to especial walk of four to five miles.

Akka had, out of all her six children, utmost worry for Vimalajee. Of course, it was over while going ahead and she became friend-like to Vimalajee. Even she used to join her during the Bhoodan Movement Tours and seeing her daughter's tremendous impact while thundering huge public meetings with her speeches, she used to express her joy, satisfaction and proudness of being mother

of such a rare daughter. Whenever she used to come to Shivkuti at Mount Abu, she used to drench all co-residents with her downpour of Love.

Vimalajee was really privileged to have such parents and maternal grand father Nanaji - all of these had left unusual primary impact on her life.

#### EDUCATION - HARDLY SELF-ACQUIRED & UNIQUE

Very hard and unique was Vimalajee's Educational Life. With no interest in Traditional Education, she had the quest of acquiring spiritual knowledge, from her very childhood of 5 years' age. She used to say, "At the Age of Five, God had stolen my Heart." Her dis-interest in formal material education or toys or ornaments or beautiful clothes etc., was indicative of her search for higher realm's education always. If some one asked her, she used to reply that, "I am an Ascetic" and her deep longing of becoming such an Ascetic was later nicely transformed by Ma ANANDAMAYI convincing her that Sanyasa-Ascetism does not confine to change of clothes and name and that she should continue her studies further.

Vimalajee's childhood - consciousness was possessed continuously tremendously after knowing "where the God resides ? How can I see him face to face ?" This quest of hers had pushed her to jump down into a deep well and to escape to forest during her un-interested childhood school education. In fact she had Ashramic Educational Atmosphere in her home only, where she learnt rigorous physical training, cooking, gardening, etc.

At Akola, she had to give up her studies due to financial difficulties and commenced teaching children at Bhandara in Maharashtra by opening her own school under the name of ABHINAV BHARAT VIDYALAYA. After collecting self-earned enough funds, she joined Morris college at Nagpur for Under Graduate studies and the Nagpur University for P.G. Studies of M.A. with Eastern & Western Philosophies. In these days, she had to struggle very very hard to continue and complete her unique Education. She earned several prizes in oratory, elocution, etc., She participated in Dramas, Learnt Vocal Music, Horse Riding and Swimming with achievements par excellence. Even acquired Military Training - all becoming a glorious shining part of her education. During the college studies, her going to Hardwar - Rishikesh, Himalayas and staying in seclusion in Swami Ramateerth's lonely cave on the bank of The Ganges is something unusual for a young girl student and is an example of tremendous Self-will power unusual courage and strength.

#### BHOODAN MOVEMENT

After completion of her educational tenure, Vimalajee was deputed to attend WORLD ASSEMBLY OF YOUTH CONGRESS. From there, after being selected as Chairperson of Universal Organisation for Women, She went to CORNELL UNIVERSITY in U.S.A. This was the period of 1953

A.D. when Vinobaji had commenced Bhoodan Movement in India, which was having spiritual base. In course of this movement, the ownership of thousands of Acres of Land was changed without shedding a drop of blood !

Vimalajee returned to India in the month of November in 1952 A.D. and met Vinobaji in the month of January 1953 A.D. She decided to dedicate Five Years of her life for Bhoodan Movement and after extending further five years, this Time-Tenure was made of Ten years. She studied Gandhian Literature and Sarvodaya Philosophy and this Movement acquired a new dimension and strength. Within this decade, Vimalajee travelled all over India, without sparing any district of it. This travel of hers went sometimes on Foot, sometimes in Train, Jeep, Rickshaw, Bullock Cart, Boat and in whatever means of transport was available. These were the days of very very hard times of travel wherein there was, obviously, no comfort and convenience especially in matters of Diet. Unsettled condition of Diet became a part of the hectic travelling life. Entire India was as if interwoven in blood and flesh of Vimalajee. She spent down total energy of mind and body till the last drop in this absorption of the Nation - Mother India, which had enlarged its vision throughout the universe with Vinobaji's concept and caption of JAI JAGAT ! Vimalajee had begun one of her short but significant poems in 2005 (on 7-8-2005 - the day of Tagore's departure from the world) with these immortal words : -

“तन में भारत देश समाया, मन में पूरा विष्व समाज। ”

"Whole of India is confined in Body and whole universal society in the mind !"

During this all-absorbing, all-serving days - touring days of Bhoodan Movement, Vimalajee had to face a Big Accident while returning from the journey of Nepal. She had to undergo a tremendous and testing operation, her body was greatly damaged. She had to bear long long Hospital Treatments & pains, in course of which once one of her great moulders of life Sangeet Martand Pandit Omkarnath Thakur even had helped her to be cured with his miraculous Divine Music ! Similarly at a later stage, when her body had caught some long permanent pains of Head and Ears as an after effect of this Accident and Operation, rescue had come from another divine healing force. It was of compassionate Sri J. Krishnamurti, her another great Life-moulder, who had healed her above pain of ears and head miraculously for life ever !!

On another side it was Sri J. Krishnamurti's Interesting Voyage Transformation in her life, when she Left Bhoodan Movement, which was facing many limitations, by writing to her great Moulder Dada Dharmadhikari.

ARBUDACHALA ABU

To reside there, where the aspired solitude dwells - this quest of Vimalajee was noticed by Shri Gokul Bhai Bhatt, the Prime Sarvodaya Leader of Rajasthan. He selected and decided his choice on a Building owned by the Princely family of Sirohi at Mount Abu. Its Trust was formed and there

commenced long time residence of Vimalajee.

Mt. Abu - Arbudachala being place of attraction of several Spiritual Personalities from Ancient Times, became more pious with the footprints of Vimalajee on it. Primary residence of Vimalajee was reminding of that forest culture. This span of time full of numerable adventures, had brought many challenges. Basic facilities were being created slowly slowly and Seeker-Aspirants commenced gathering gradually during the time - period from 1963 to 1968. The fragrance of Vimalajee's life spreaded extensively. Friends were being gathered, readings was going on and sometimes questions-dialogue sessions also used to take place. Several mysteries were being explored here. Library which commenced here became prosperous during times of studies of Vimalajee. Gradually organising of Retreats-study camps started. People used to gather for meetings by making own independant arrangements for their boardings & lodgings. Vimalajee refused to keep Shivkuti building as personal property, however, this place became prosperous due to her occupation from 1963 A.D. to 2009 A.D. (46 long years !). She went on making travels of India & Abroad upto 1991 A.D. She ended the festive occasion of her foreign tours in 1991 A.D. Gradually, went on ending tours within India also and Vimalajee hardly came down from Mount Abu in the span from 2004 A.D. to 2009 A.D.

Thus her long residing at Mt. Abu sheltering several seekers, particularly ladies is full of serveral rare thinkings & Attainments of synthesis of Spirituality & Science.

#### FOREIGN TOURS

On her Rama Navami birthday of 1992 A.D. Vimalajee had disclosed that, "Difficult was to acquire education, difficult were the tours & travels of Bhoodan Movement, Times and Foreign Tours were several times more difficult than that !" She happened to go on tour of U.S.A. in 1956 A.D. for the first time and her festive period of foreign travels ended in 1991 A.D. For seekers - Aspirants of the world, these four approximate decades became like, 'FRIENDSHIP FESTIVITY'. Vimalajee did not allow to grow any Ashram, formal organisation or set up around her. Friends went on setting up informal arrangements under the name of 'FRIENDS OF VIMALA'. Funds were being raised only to the extent of travelling expenses and arrangements for Boarding & Lodging. Vimalajee used to participate in Retreats and Meetings and personal Interviews were being arranged, during which she used to share with friends her understanding based on spirituality & Science and Spirituality & Social Life.

The primary years of foreign travels were like Adventure at jumping in darkness. Gradually all started becoming steady and settled from Holland. Thereafter groups of friends commenced taking place of about 30 countries of Entire Europe, U.S.A., Australia, Sri Lanka, etc., All commenced getting sacred touch of Vimal-Vision, Life & Philosophy.

Vimalajee hardly preferred to stay or dine at Hotels. She herself or her accompanying friend used to cook her food. It was a part and parcel of voyage abroad to undergo personal works,



correspondence and personal interviews. This process continued whenever she went. She greatly explored New Human Consciousness and sacred Transformation of An Age also took shape through her medium.

## LAST PHASE & ULTIMATE VOYAGE

After covering & winding up of Foreign & Indian Tours' festivity, Vimalajee continued her permanent Residence at Shivkuti during last years of her life. Here too there remained activeness of life and exploration of several dimensions of Synthesis of Spirituality and Science and Samadhi. Expressions of Universal Awakening and thinking went on taking place. By accepting the physical limitations according to Age, She rhythmically arranged the process of Diet and movements anew. She went on reducing the quantum of diet gradually in form of half-liquid and liquid. Slowly she stopped intake of medicines also which was again innocent, non-violent, ayurvedic !

Her flame of soul went on shining by becoming more and more crystal. When expressed the desire of funeral pyre (अग्निमरुत), she strictly instructed to not to perform any rites & rituals after the death and body being cooled down. Through prior wordly-expression order she refused and forbidden the condolence, meetings and speeches. She had become light and burden-free by making most of arrangements of 'SUHIVKUL' (Dalhouse), 'SHIV KUTI' (Mt. Abu) & 'SANT KRUPA' (Ahmedabad) from very early times.

Her life's last week, particularly last three days were full of eagerness of melting in Divine Existence by giving up all coverings, consuming only the water of The Ganges (गंगाजल). and maintaining total silence. It was something like detaching from the body, remaining by Soul's Existence in the Jaina Samlekhana or Santhara way, which Acharya Vinobaji had adopted before leaving his body.

Vimalajee's pulses of the heart were beating quite normally & naturally, which ceased on the Brahma -Muhurth (ब्राह्ममुहूर्त), Amrut vela (अमृतवेला) of Falgun Shukla Poornima, 11th March 2009, at 5-05 a.m., the day of Chaitanya Mahaprabhu's Anniversary. Vimalajee's peaceful departure was worth-witnessing and inspiring, showing & teaching the ART of DYING (समाधि मृत्यु कला). Her last voyage by covering her pious body in National Tri Colour commenced amidst the changings of OMKARA, STOTRAS, BHAJANS & DHOON. She was given GUARD of HONOUR by Govt. of India. As per her wishes this day is not being celebrated extensively on large scale.

( ॐ शान्तिः शान्तिः शान्तिः )

## UNIQUE SYNTHESIZING SIGNIFICANCE OF SILENCE & SPEECH

Vimalajee, whose self-realized visualized and valuable words (परा-शब्द) sprung from the deeper realm of Integrated SILENCE WITHIN, are stored in a few ACDs-VCDs and about 288 Books in India (121 Gujarati, 92 English, 46 Hindi, 29 Marathi) and translated Abroad in 8 to 10 Languages of the world, are testimony of time, expressing her unique vastness, depth and integrated - all synthetic deeper experience. This experience has been lived alive by her in day-to-day, rather moment-to-moment life, outward external life branded by INTERNAL FORCE of her extraordinary existence.

This inner existence, consisting of her synthetic Total SILENCE, is being manifested in her self realized speech and words. Coinciding with such deeper experience of Medieval Mystic Sant Kabir saying, "शब्द कहां से उठत है, शब्द कहाँ को जाय ? शब्द नाद और शून्य से उठत हैं और शब्द नाद शून्य को जाय ? " She says that शब्द words spring from नाद sound and नाद from original zeroness - emptiness - the realm of the existence of the Self within. Here मौन silence is in the root, silence is Natural form of Life and not the speech. This is what she emphasizes.

Hence her speech or words are the outcome of her deeper All-Integrated, Existence--reflecting Silence within.

Such words are obviously Natural, simple, without exaggeration or short, incomplete expression. They are sweet, balanced, full of inner vibrations of Divine life. They reflect the insight or approach of looking at life and living the life in full awareness. They synthesize inner and outer world. They are capable of her lifelong mission & aim of synthesizing spirituality & science.

The future of mankind will realize this.

( ॐ शान्तिः शान्तिः शान्तिः )

(Courtesy : Based on Prof. Pratap Kumar J. Toliya & Dr. Prafull Dave's Articles and "Samparka Bindu" "Biradar", Feb, 2012)

## MOULDERS & MAKERS : BUT NO GURUS

Vimalajee several times used to say that process of life works very mysteriously behind the meeting of two persons. Vimalaji's life became rich & prosperous by acquiring love from several great personalities. She had frequently expressed that "Let her mortal frame was born in Thakar family, but it was brought up by Saints and Rishis only. Their protecting shield has remained with us."

The below-mentioned names are only placed in form of memorising veneration but no one was her GURU ! In fact, this list, possibly missing several names moulding, making & carrying her illustrious unique life, is bound to be still extensive. It is hoped that the remaining names will be added by the readers from their memory.

- |                             |                                    |
|-----------------------------|------------------------------------|
| 1. Sant Gyaneshwar          | 19. Dada Dharmadhikariji           |
| 2. Nanaji Yadavrajji        | 20. Acharya Vinobaji               |
| 3. Ramakrishna Paramahansa  | 21. Sane Guruji                    |
| 4. Swamy Vivekanand         | 22. Jai Prakshji + Prabhavatiji    |
| 5. Swamy Ramteertha         | 23. Ravishankar Maharaj            |
| 6. Ramana Maharshi          | 24. J. Krishnamurti                |
| 7. Srimad Rajchandraji      | 25. Gopinathji Kaviraj             |
| 8. Swami Prakashanandji     | 26. Gurudial Mallik                |
| 9. Gyangiri Maharaj         | 27. Prgyachakshu Dr. Pt. Sukhlalji |
| 10. Swamy Gangeshwaranandji | 28. Mahadevi Varma                 |
| 11. Swami Japanandji        | 29. Hanuman Prasadji Poddar        |
| 12. Swami Sitaramdasji      | 30. Pandit Omkarnathji             |
| 13. Babaji Maharaj          | 31. Bhadrakar Vijayaji Maharaj     |
| 14. Gaurishankar Maharaj    | 32. Acharya Maha Pragya            |
| 15. Meher Baba              | 33. Dr. S. Radhakrishnan           |
| 16. Ma Anandamayi           | 34. C. Rajagopalachary             |
| 17. Swami Virjanandaji      | 35. Achyuta Patwardhan             |
| 18. Tukadoji Maharaj        | 36. Ravsaheb Patwardhan            |
|                             | 37. Trikamlal Mahasukhram          |

Courtesy : 'Sampark Bindu' Feb. 2012 & 'Antaryatra Vimal Sarita Sah' - By Self

*Published separate Booklet in January 2013 titled -  
"VIMALA THAKAR - A Life Sketch"*

# VOYAGE WITHIN WITH VIMALAJEE

PROF. PRATAPKUMAR J. TOLIYA

“UNIVERSAL VISIONARY DEEDI VIMALAJEE”: PREFACE

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**PREFACE :**

**UNIVERSAL VISIONARY DEEDI VIMALAJEE (VIMALA TAI THAKAR)**

**PROF. PRATAPKUMAR J. TOLIYA**

An inborn visionary who transcended her mundane existence and soared high in her real, integrated, sublime self, Vimalajee—a rare, unique, unassuming and joyous SANYASINI from within, had been in the quest of Truth and Mystery of Life from her very remote childhood.

She had been in intimate contacts and close associations with several far-sighted Luminaries, Thinkers, Revolutionaries, Seers and Great Modern Seekers such as Maharashtra Saints like Sant Tukadoji Maharaj, Gujarat scholars like Padmabhooshan Pragyachakshu Dr. Pandit Sukhlalji and Ravishankar Maharaj, Santiniketan Gurudev Rabindranath Tagore's disciples like Soofi Saint Acharya Gurdial Mallikji, Banaras Scholars like Pandit Gopinath Kaviraj and Great Indian Musician Sangeet Martand Pandit Omkarnath Thakur, several Gujarat and Rajasthan Jain Saints and world-wide reputed persons and Sarvodaya leaders like Acharya Vinoba Bhave, Sri Jai Prakash Narain, Dada Dharmadhikari and more so with this Century's most original realized Thinker-Philosopher SRI J. KRISHNAMURTI and others.

Her revelations through her powerful, unique, realized and joy-disbursing speeches sprung from the depths of her SILENCE WITHIN...SILENCE—which is a special realm of hers! Her books are the testimony of this which inspire and mould innumerable ardent seekers of this age worldwide.

Vimalajee has widely travelled Home and Abroad. At home, mostly all of India, spell-bounding thousands and lakhs of listeners during Bhoodan Sarvodaya Movement Padayatras of Acharya Vinobaji and Loknayak Jai Prakash Narain. Abroad enlightening seekers all over the world, particularly Europe, U.K, U.S.A, Australia, and Sri Lanka etc. She had even the adventurous travel up to the North Pole!

After her total transformation since J. Krishnamurti's acquaintance, She has been scaling more heights of sublime realization of her Self and diving deeper and deeper in the realm of real Silence. Silence within and Silence without. After touring The Himalayas and Himalayan Ranges, she stays in Himachal Pradesh at Dalhousie and in Rajasthan at Mt. Abu for six months each. Being a seeker of totality of Life, she doesn't make compartments of Life and in spite of her inner spiritual silent realizations, she remains very much with the world round about. She goes on guiding and molding the lives of genuine seekers, particularly youths, ladies and children. She untiringly goes on directing the Gujarat Biradari dedicated workers to bring out a total social revolution, spiritual transformation and educational change. All of these efforts are worth-studying and adopting which indicate that how even a realized Soul can be one with the masses and that too without any Claim of Authority, any power of GURUDOM...! She consciously remains away from founding any Ashram, being a Guru and enslaving and exploiting the disciples, as several so called modern Gurus are doing!! She remains simply a guiding friend, a sister, a caring and loving DEEDI for all!!!! Her spirit and lifestyle of work is worth-watching and following—especially at this active age of 86 years' life span.

Vimalajee has very high regards and respects for this Age's Unique Seer and Mahatma Gandhiji's Spiritual guide SRIMAD RAJCHANDRAJI. She has thoroughly studied this Great Modern Jain Seer and imbibed his spirit. She had delivered Jain Paryushana Parva Discourses on him in the past, later published as APRAMADA YOGA (The Yoga of SILENCE). Acquaintances with her by the author of these words are of remotest past, from Vinobaji's padayatras to Visnagar College's Principal ship and Gujarat Vidyapith Ahmedabad's Professorship. Co-incidentally,

it was during a pilgrimage tour with her at IDAR, Gujarat, while Srimad Rajchandraji's dedicated follower POOJYA SAHAJANANDAGHANJI-Bhadra Muhi met there all of a sudden at the end of December 1967, on way to Srimadji's places from Hampi.

Regarding IDAR, The DIVINE ABODE OF SRIMADJI and Shri SAHAJANANDAGHANJI's inspiring meeting with VIMALAJEE and this humble self, I have mentioned with interest in this internal Voyage with VIMALAJEE. She also has referred to this in one of her letters from Shivkuti, Mount Abu on 9-1-1968 : "On 31<sup>st</sup> December I went to Idar from Ajol... suddenly on the same day there arrived Shri Bhadra Muni, who has founded Srimad Rajchandra Ashram near Hampi, along with his 25 followers. As if a fair took shape over there. There is no doubt in it that the place of Idar is a 'SIDDHA BHOOMI'. Management of the Ashram is satisfactory. I was extremely pleased."

(Gujarati book "VIMALPANTHE JIVANYATRA"-page 13)

During my Principal ship and Professorship in Gujarat up to 1970, a number of Students' and general Seekers' Camps and Retreats of Vimalajee had been organized or attended by this self at Ajol, Visnagar, Mehsana, Palanpur, Patan, Ahmedabad, Chorwad, etc in Gujarat.

Thereafter editing and Publishing of "SELECTED WORKS OF SRIMAD RAJCHANDRA" was jointly planned with her to bring out in a series of Volumes. But since I moved from Gujarat to Bangalore and Hampi in Karnataka resigning my 'Vidyapith' position in 1970, this venture could not materialize. But, as it will be found later out in this Voyage, she became solely instrumental in editing and publishing of "SAPTABHASHI ATMASIDDHI" (which has a unique forward by her and which ought to have been published by above referred Srimad Rajchandra Ashram at Hampi) and recently "PANCHABHASHI PUSHPMALA" and other works of Srimad Rajchandraji.

Here, in this internal and intimate Voyage with hers is the account of our meeting with her after a long span of about 25 years' time in 1994 at Mount Abu, followed by other Divine Heights-scaling meeting at Dalhousie in Himachal Pradesh in 1997. Accounts of these meetings are preceded by the 1967 end meeting at Idar and previous acquaintances during Vinobaji's Bhoodan Padayatras in a flashback of events.

Most of the events of internal Voyage with hers by this humble Self clearly and evidently show that how much love and care she constantly offers for a small seeker like me. All of those who have come in her contact will endorse this.

May this voyage of ours inspire all seekers.

#### **DIDI VIMALAJEE'S REFLECTION ON THIS SCRIPT :**

I have gone through the MS. There is nothing to add, subtract or change. It is your version of our conversations. Translation is also done by you.

**Didi.**

## VOYAGE WITHIN WITH VIMALAJEE..

### CHAPTER 1: VINOBA'S VIMALANANDA

After Bapu's (Gandhiji's) short shelter as a Bharat Pathak Scout Volunteer at Poona's Nature Cure Abode of Dr. Dinshaw Mehta in 1946 or so, I was privileged to come across the shelters of Bapu's worthy heirs Acharya Vinobaji Bhave and Poojya Balkobaji Bhave, the first one during his several Bhoodan Tours since 1954 and the second one at famous Nisargopachar Ashram-Uruli Kanchan, near Poona, founded by Bapu himself.

It was during my Walking Tours all the way carrying with my Sitar, with Baba Vinobaji in Orissa after Jagannath Puri Sarvodaya Conference probably in 1955, when I heard more than once from Baba about his faith in the awakening of Woman-Power: STREE-SHAKTI, expressing: "Awake...! Awake...! O Great Ladies and now you are the ACHARYAS!". This was his common theme being frequently repeated. So far as my knowledge and memory goes, this call was responded perhaps more than any other upcoming and awakened young ladies coming in his contact then, by Deedi Vimalajee-Vimakla Thakar.

My first acquaintance with her as a young Padayatri in 1954-55 was very much impressive. Dynamic and Daring Vimalajee was seen with Baba during that Orissa Bhoodan Tour, discussing with Co-workers and thundering huge Public Meetings with her fiery Speeches. Her White Khaddar Saree, Curly hair and black goggles in scorching Sun were perhaps reminding of Subhash Babu's Lieutenant Laxmi as if becoming her Baba's Lieutenant! Then I also saw her with Great Gandhian Thinker Dada Dharmadhikari and Loknayak Jai Prakash Narain. But during all these primary acquaintances, I had no personal introduction with her, even though I was learning Sanskrit Chantings of Kathopanishada from Baba along with other young boys and girls like Kum. Kusum Deshpande and Nirmala Deshpande etc., where probably she was hardly accompanying—atleast during my own walking tour periods, since she was frequently visiting Baba and going back on her mission of awakening through her independent Public Meetings on one hand and getting scriptually and thoughtfully prepared and ready from Baba and Dada at her own timings on the other hand. Hence, though not in personal touch, I was seeing in her blossoming bud that "WOMAN ACHARYA" in waiting to blossom soon.

.....And Vinobaji, out of his love, had jokingly commenced calling her as 'Vimalananda'.

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# VOYAGE WITHIN WITH VIMALAJEE

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PROF .PRATAPKUMAR J.TOLIYA

## CHAPTER 1

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### AT AHMADABAD, MESHANA, PATAN, AJOL, VISNAGAR IN GUJARAT :

From 1956 except frequent visit, I had left Baba's walking tours with her blessings come down from South to Ahmadabad for my studies in the shelter of Pragyaachakshu Dr. Pandit Sukhlaljee. During these studies and then my Lecturerships at Gujarat Bhoodan Tours and organising a mammoth "OM TATSAT Song Chorus" of 20,000 children on the sands of Sabarmati, Ahmadabad on 20.12.58, I had the occasion to come in contact personally with Vimala deedi. Her visit to some Gujarat Sarvodaya Movements Meetings, to Pragyaachakshu Panditjee or to Kalyanbhai's residence listening to a Sitar Recital along with Acharya Rajneesh, etc. all evolved my involvement in uplifting Student—Power. Several of her Student Camps :SHIVIRS: were intimately shared by this humble himself. The memorable ones were at Patan, Ajol and Visnagar. My whole family, wife Sumitra and little elder daughters Parul-Vandana also were fortunate to have Vimala-Deedi's intimacy and love. Her such acquaintances at Ajol Camp become an inspiring and memorable one, some of its glimpses are recorded in my book "PROFILES OF PARUL" as under:



"Same intimacy of Chi. Parul took shape with Sushri Vimala Thakar – Vimala Tai – An associate of Acharya Vinobaji, Dada Dharmadhikari and renowned Philosopher Sri. J.Krishnamurti. Being acquainted with us from our Sarvodaya

Bhoodan Padyatra days and Acharya Rajneesh Meditation & Music meetings, she was also kind enough to be with us from time to time and to shower her love, guidance and grace on our children—particularly on Chi. Parul and Chi. Vandana.

"Worth—remembering were her stays with us at Visnagar during our Mahila Art College principal ship and at Sanskar Teerth, Ajol. In a year – end camp.

"I remember quite well. The then camp was to end on 31<sup>st</sup> December 1966, which was coincidentally Chi. Parul's birthday also. Vimala Tai after becoming intimate with Parul all these days also, blessed her on the birthday morning saying ---

"Be a revolutionary : VIDROHINI BHAV !

Be like me : MAMA SADRISHI BHAV...!"

"Though these blessings of Vimala Tai were contrary to little Parul's silent and serene nature at that time, they began to materialise later when Parul developed her abilities as a writer-journalist and her truth—seeking pen went on becoming fearless and revolutionary. Perhaps the seeds of this individuality were shown in this episode of Vimala Tai's blessings."

#### **A RARE TELEPATHIC MEDITATION EPISODE AT VISNAGAR:**

After above Ajol Camp, in December 1967, I had to privilege to organise Deedi Vimalajee's three—days' Girl—Students'Camp at Mahila Art College, Visnagar, where I then happened to be the Principal of that College. Our whole family was fortunate to host the hospitality of Deedi and her learned accompanying Musician and Pandit Omkarnath Thakur's disciple Dr. Premlata Sharma. In post-camp-hours our daughters had the joy of Deedi's loving company mostly out – bursting with the fountains of her divine laughter's. We had the joy of sharing her philosophical expressions and meditations in the night and early mornings. In morning she usually used to get up very early when we too enjoyed joining her silent meditative sittings in our house. Wife Sumitra even did not miss such elevating company of Deedi in spite of her busily serving and looking after Deedi. Seeing her spite of Non stop work, Deedi had entitled her with the words of "Highly Industrious Serving Soul".

It so happened that one night after the midnight and even before the usual risings in the Dawn, Deedi suddenly got up from the bed and silently sat down crossed legs in her Meditation. I saw it and I too got up and without disturbing her, humbly sat down in silent meditation joining her Internal voyage. After about an hour, when she got up to go to toilet, I tried to inquire of this to early risings of her in the night. She replied to me only in brief before resuming her Meditation—sitting, "Pratap bhai ! Panditji- Omkarnathji is calling me to listen to his new Musical composition....."

And saying so she sat down again and slipped into that silent stream of Clairvoyant Meditation. I did not like to ask any further and remained seated silently again in front of her. All were yet asleep. It seemed as if Deedi was enjoying the Divine music being subtly rendered by the Great Modern Mystic Musician. I had known through Deedi and Premlata ji during this stay then that Pandit Omkar Nathji was not well and was admitted in Bombay Hospital. Just like Dada Dharmadhikari , Pt. Omkarnathji also used to treat Deedi as her worthy daughter and shower his love upon her from time to time. Amidst this background, it was quite natural that Panditji, before his great departure from the mortal world, was singing and making listen his unusual Musical compositions.

After sometime at about 5:30 A.M. Deedi opened her eyes, told me that "After making me listen his Last Divine Music, Panditji's great Voyage has begun... He has left the mortal frame. He has departed from the world."

She again become silent as if paying her tributes to the departed great Musician. The 6—0 A.I.R. Bulletin Broadcast informed of Panditji's passing away at the Bombay Hospital Telepathic Meditation Sitting of Deedi!!!.

### AT SRIMAD RAJCHANDRAJI'S DIVINE DWELLING ABOVE : IDAR....

Srimad Rajchandraji (M.Ghandhiji's Spiritual Guide)'s Solitary and Silent of Divine Dwellings in Meditations, was very much dear to me from my very childhood and youth. I often used to go over there alone in my solitary quest and seclusion and enjoyed there in the Caves and on the 'SHILAS' where Srimadji wandered, stayed and meditated. Vimalaji had known this. Hence when Visnagar College Girls' Camp was over where she had given glowing tribute to departed soul of Pandit Omkarnathji in the end and Premalataji had sung with tears in her eyes Panditji's famous Meeru Bhajan "JOGI MATA JA...", Deedi in her mood of detachment perhaps due to Panditji departure, asked me, "Pratap Bhai ! You often go to IDAR and enjoy the sacred land of Srimadji's dwellings. Why don't you take me over there with you since I have heard much about it especially after Baba (Vinobaji)'s visit over there and as I had never been there....?"

Deedi overwhelmingly agreed and a sudden trip to nearby Idar from Visnagar via Ajol was arranged. We got a Jeep soon, I took my Sitar along with me and reached Idar's Ghantia Pahad, the seventh and lost solitary hill, which we climbed. It was a fine afternoon and after dining before the Sunset and participating in the usual Ashram Bhakti practice, we were absorbed firstly in my devotional singing with Sitar and then listening to a heartful singing of an old dedicated devotee over there. She was Champa Ba, the worthy Devotee and Mother of Sri Kalyanbhai Shah of Ahmadabad, who was staying alone over there and passing her last days in dedicated devotions of Srimadji.

After her singing of Bhajans was over, Deedi lovingly asked her in Gujarati,

"Ba ! such a worthy, unusual and non-stop Bhakti of Srimadji you are undergoing, but did Srimadji ever gave you Darshan any time or not?...."

"No....no...very greedy that he is....!" Champa Ba was replying in sarcasmful devotion of Srimadji, " But once I firmly resolved to have it (the Darshan) at any cost.... I started beating and breaking my head at this ALTAR (plinth stone stage) and told to Param Krupalu Dev (Srimadji) clearly that Now I shall break my head if you do not give me Darshan.... and before I go on breaking my head, a real miracle happened....." She posed for while and Deedi asked, " What Ba?" and Champa Ba continued....

"I heard first of all a sweet, clear, loud voice emerging and from those remote Eastern hills.....I looked out that side and what a surprise ! Srimadji himself was chant-speaking and jump crossing the hilltops one after another with his long long footsteps and was coming towards this hill of Ghantia Pahad. He was in his usual loin half cloth-clad stature with the same frail figure....! I was getting over-joyous. He was chanting:

"SAMKRIT NA PANCH LAKSHANO CHHE : SAM, SAMDEV, NIRVED,ANUKAMPA ANE AASTHA..." These chants of him were being continuously repeated .... he suddenly came and entered this room...stood on this very altar for a while ...once again repeated the same chant and then immediately went out from the western side of this room still while repeating the same words..before this departure I had overwhelmingly touched his feet keeping my forehead on them, but so soon he went away leaving me unhappy. But at least I was fortunate that he had responded to my inner call of longing..." Then Deedi asked:

What was the significance of the words uttered by Srimadji ?"

"Tai ! during my swadhyay(studies), I was often coming across one word "SAMKRIT", but I could not follow the meaning of it. I was eager and longing to know the same Srimadji, the KEVAL JNANI, as if knew my puzzle of the heart and not only gave me DARSHAN, but also clarified my DOUBT and described form and characteristics of the precious word 'SAMKRIT' ....I was contemplated from that day and now my bhakti continues with added vigour.."

And joyously to Champa Ba's wonderful miraculous Episode, we went to our separate rooms for retiring in that silent night. It was probably about 1-30 in night and the sounds were hounding in my heart and echoing from the caves of Ghantia Pahad :

**“SAMKRIT NA PANCH LAKSHANO CHHE: SAM, SAMDEV, NIRVED, ANUKAMPA AND AASTHA: “**

(Equity, rushing towards Moksha-Purushartha, Detachment, compassion and Faith : These are Five characteristics of the SAMKRIT—the STATE of AWAKENING)

.....

The next morning, after we completed our morning routine we were sitting in Champa Ba's open Verandah playing my Sitar. Deedi was listening to it along with others with her usual apt attention.

All of sudden, we saw climbing the upper steps of this small Ashram, a rare unusual simple Yogi, clad in Ioin Saffron Chaddar. Coming from the South, he was Bhadramuni about whom he had heard much. He was followed by Mataji Dhandeviji, Sri Lalbhai Somchand of Ahmadabad and some devotees of his Ashram—Srimad Rajchandra Ashram at Hampi, Karnataka.

Group of people, Deedi and I went there, saluted and received them all. Lal bhai introduced him to us and ourselves to him. It was a spontaneous sudden joyous occasion. The Ashram people extended their reverence ful hospitality to visitors.

In the evening we had special sitting of our Devotional music after the Ashram bhakti with Sri Bhadra Muni. Lalbhai insisted that I should render some of the songs of Srimadji and Anandaghanji, which I could do with overwhelming joy in this surcharged Atmosphere of the Saints on this Sacred Soil of Srimadji due to his grace only. It went till late night until the tired accompanying pilgrims devotees of BhadraMuni wanted. However, there were no signs of tiring on silently listening Deedi and ecstatically Khanjari-playing Bhadra Muni. Dwelling in this divine joy of music we retired.

The next morning Bhadra Muni and his troop were to depart for another place of pilgrimage, which they had planned during that year Srimadji's Birth Centenary Year(1967).

Before their departure, there was a small discourse meet near Srimadji's "SiddhaShila" over there. Deedi was keen to listen to this Srimadji-dedicated new Yogi, while humble Bhadra Muni insisted that VIDUSHI VIMALA TAI only should speak and he will listen. A sweet toggle of humble insistence went on for a while. Ultimately Deedi's humbleness won and bhadra Muni had to speak. He also did so in utter humility speaking on Srimadji and Ghandiji. Deedi admired the same very much telling us later that he is really following the spirit of Srimadji. She has written a little in one of her letters to her inmates regarding this Idar Visit later. Bhadra Muni has also paid glowing tribute to Deedi at several places.

The same afternoon we also departed from Idar with Champa Ba's and Bhadra Muni-Mataji's inspiring encounters – Deedi went to Mt. Abu and I returned to Visnagar.

#### **GREAT PLANNING OF SRIMADJI'S "SELECTED WORKS OF SRIMAD RAJCHANDRA":**

There after, seeing my deep interest in Srimadji's rare Literary Heritage with its constant studies, Deedi could foresee one possibility. In course of our meeting at Mt. Abu and Ahmadabad, especially in 1968 April when I had resigned from the Principal ship of Visnagar College and was about to join Babu's Gujarat Vidyapeeth as a senior U.G.C.Post Graduate Lecturer, we had thoughtfully and joyously planned to bring out Srimadji's world-lifting literature in form of a series of "SELECTED WORKS OF SRIMAD RAJCHANDRA JI", which learned Gandhi-Srimad dedicated Padmabhooshan Dr. Pandit Sukhlalji had also blessed. Acharya Gurdial Mallikji was also a source of inspiration for the same. Side by side with my teaching at A'bad Vidyapeeth and continuous studies under Dr. Pandit Sukhlalji, preparations were being worked out for this voluminous project. Deedi, during her ongoing Foreign tours kept this in her mind. In January 1970 I attended an inspiring retreat of Deedi at The Seashore of Chorwad, Saurashtra.

Before this treat in late 1969, after the Ahmadabad Communal Riots, where in this humble Self had worked as a SHANTI SAINIK, fearlessly moving in the nights along with Professor friend Dr. Harish Vyas and Sri Morarjibhai Desai

had undertaken fasts at the Vidyapeeth for establishing peace. After this all was over, there was another development. My elder brother at Bangalore, a vast hearted philanthropist and president of Srimad Rajchandra Ashram at Hampi founded by Bhadra Muni, whom he had met at Idar, came to Dr. Pt. Sukhlalji and requested him to convince me to come down to Bangalore and Hampi to found a philosophical Vidyapeeth of Srimadji's teachings. Panditji deeply thought over it and ordered me with all his love and foresightedness to think over this proposal of my elder brother. I humbly replied to him to first go over to Bangalore and Hampi and to assess all possibilities before taking such a step while keeping his orders in mind seriously : "GURUNAM AJNYA AVISHARNIYA...".

Hence for primary assessment I went to Bangalore—Hampi during the holidays and returned back with some new hopes. The whole account of this trip has been narrated in my Book DAKHSHINAPATH KI/NI SADHANAYATRA ("A Seeker's Voyage to Hampi"). I discussed in details with poojya Panditji and decided to go over to South resigning the prestigious and pensionable Gujarat Vidyapeeth professor ship. In the meanwhile in April Poojya Gurdial Mallikji passed away, in May 1970 I left the service of the Vidyapeeth at Hampi. But due to this development our planning with Deedi was abroad, he had received Rs.2,00,000 Two Lakh's Cheque primarily for this project from Shri Bhulabhai Patel at Sansfransisco, USA.

When she returned to India and met Pandit Sukhlalji, she came to know about my new development and moving to the south and that too with Panditji's inspiration and orders. She was a little disappointed. Found that the project of the planned Selected works of Srimad Rajchandra was not possible to be carried on single-handedly by her and returned the huge cheque amount to Sri Bhulabhai at SansFransisco. After all a rare money detached soul she was....!

After this, a lot of unexpected things happened at Hampi and Bangalore both. No doubt, we had nice planning over there with elder brother and dedicated Bhadra Muni. Even we had the beginning of Srimad Literature's publication itself primarily commencing with "SAPTABHASHI ATMASIDDHI"! But as two rude shocks, both of the forces and sources of our new planning – Elder Brother Chandubhai Toliya and Gurudeo Bhadra Muni both passed away within six months and my inner spirit had to face several unexpected adversities. After all the task of SAPTABHASHI ATMASIDDHI was completed after 30 years at POOJYA DEEDI'S Big HAND...!

The great story of this gigantic task of 30 years' tests and tribulations is being narrated somewhat here further in the coming pages after 1994 during this small voyage with Deedi's vast life. It is also narrated thereafter in the editorial of this work of SAPTABHASHI ATMASIDDHI by this humble self. In fact, the completion of it, which had commenced with Sri Sahajanandghanji-Bhadra Muni's fore sighting inspiration, would never have been possible and seen the light of the day, if Deedi would not have had hold the tiny hands of this humble self!

Deedi's overall help, right from various translations, editing, precious preface ("GLORY BE TO SRI RAJCHANDRA") to its publication (which was delayed beyond limits) and timely despatch of funds in testing circumstances \_\_is simply unparallel and unique...!!

And in spite of this, see her humility and generosity that She gives the credit of this creation to this editor !This is evident in her later letters of August 1996...!!!

But worth above these all is her above referred precious PREFACE to SAPTABHASHI ATMASIDDHI, which is produced here below in her own words:

### **GLORY BE TO SRI RAJCHANDRA**

"I am very happy to learn that Atma Siddhi written by Sri Rajchandra – the great poet-saint of Gujarat is translated into seven language of India; that is being published under the caption "Sapta-Bhashi Atmasiddhi".

Publication of that Science of Self-Realisation ought to have been done long ago. In that poetic treatise having a format of a dialogue between an emancipated master and an enquiring student, is contained the essence of Indian Spirituality. It transcends the frontier of both Jainism and Hinduism. It has a global content.

The scientific handling of theme, the mathematical precision in the choice of words and the lucidity of style are simply enchanting.

Liberation is not a goal to be attained. It is a fact which has to be perceived and understood. Getting grounded in the unconditionally free nature of consciousness, one has to live with its awareness.

Dry theological dogmas or sentimental repetition of certain rituals do not bring about transformation says Rajchandra. Raga and Dwesha – infatuation and hatred – are the root causes of bondage. Ignorance about the ultimate nature of reality, about the essence of one's being causes the imbalance of Raga-Dwesha. That basic ignorance is the source of all suffering. Eradication of ignorance is the emergence of understanding. The light of understanding dispels darkness.

According to Rajchandra, close proximity to a living liberated person and learning from such a person's way of living is indispensable! Verbal knowledge gathered from books or traditions hardly serve that purpose.

I strongly recommend a serious study of this jewel of a book to every genuine sadhaka. The words of Sri Rajchandra are charged with the vibrations of Supreme Intelligence. He is alive in every verse of Atma Siddhi."

'Shivkul' Dalhousie, Himachal Pradesh 176 304

VIMALA THAKAR

'Shivkuti' Mount Abu, Rajasthan 307 501

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#### **SRIMAD RAJCHANDRA JI & SRI J. KRISHNAMURTI**

Deedi's such a respect for Srimad Rajchandraji, in which she finds him alive "in every verse of Atma Siddhi" is simply unique. Deedi has seen Rajchandraji not physically, but internally with her own deep meditative perception and understanding. Sri Kalyanbhai's father and Srimadji's ardent & studious devotee Sri Trikamlal Mahasukhram was instrumental in strengthening Deedi's understanding about Srimadji in course of their discussions after reading talks of Sri J. Krishnamurti. Through Sri Trikambhai's rendering of Srimadji's verses and "Atmasiddhi", inquisitive spirit of Deedi went deep into Srimadji's spiritual depths and understandings. Deedi was overwhelmingly impressed with. Later she delivered Week long Talks in 1973 at Mt. Abu which were dedicated to Srimadji and published under the titles of 'APRAMAD YOGA' and 'YOGA OF SILENCE' in GUJARATI and English respectively. In course of this, she clarifies at one place:

"He (Srimadji) had studied not for acquiring knowledge, but for digesting what he understood....reading for understanding and reading for acquisition are two different things ... when he had seen through the fundamentals of life, he started writing down his own understanding .....(page 13)...." So Rajchandra became a disciple of his own understanding into action is discipline, is devotion, is the concert of living ....xxxxx.... He wanted to find what happens when the human consciousness contained in him becomes completely silent, relaxed into silence, lungs into silence..."(page 26).

Thus Srimadji's yoga of Silence or APRAMAD YOGA finds appropriate interpretation at the hands of Deedi—the present day experimenter of silence within.

This experimenter of Silence in the depths of her being has seen the same silence like Srimad Rajchandraji and like Sri J. Krishnamurti, has herself realized that unique silence and recommends all to sit and be in that silence of one's own. She simplifies this silence in her 1976 Talks at Hilversum, Holland recorded in her book titled "THE MYSTERY OF SILENCE" :-

"This sitting is silence, being with nature, these are only tenders ways of self-education. Silence is not something negative, it's not absence of verbalisation, it is the substance of life.....So, one has to be alone to be with silence, solitude, and must give at least half of the time which you give to the earning of your livelihood to this self education ." (page 42)

So the silence realized by Srimadji, Krishnaji, Deedi herself become possible for each and every soul, which is potentially pure and divine, as Srimadji says:

“SHUDDHA BUDDHA CHAITANYAGHAN, SWAYAM JYOTI SUKHDHAM;

BIJU KAHYE KETALU, KAR VICHAR TO PAM....!”

Which means:

“ENLIGHTENED PURE, PERFECT CONSCIOUSNESS, SELF BRILLIANT & SHINNING, ABODE OF HAPPINESS; WHAT MORE TO ELABORATE ? HAVE EAGERNESS, DIVE DEEP INTO SILENCE AND YOU SHALL REALIZE THIS!”

(Saptabhashi ATMASIDDHI: 117)

It is great fortune of this Age that the Depths and Forums of Inner Silence which has been scaled by Great Seers like Srimadji and Krishnaji have been realized, interpreted and simplified for a common man, a common seeker by Deedi Vimalaji. That enlightened self within is attainable through inner silence. If it is attainable ( not even “attainable”, but to be “uncovered”) by Vinobaji, Srimadji, Krishnaji or Vimalaji;

It should be possible for any eager and alert common man! This message of Srimadji and Krishnaji both has been brought home here by Deedi. She sees no potential difference in Srimadji and Krishnaji. She writes in one of her letters to the author of these lines :

“Srimad Rajchandra was VITARAGA—totally detached Great Man. Sri J. Krishnamurti was Life-Loving Self Realized Greatman. Truth is infinite, Its different forms are manifested through different great souls. There are seven colours in Sun-rays. One colour is not the same as another colour. But all are risen out of one Sun.”

Such interpretations of potential similarities in all Self-realized Souls expressed by Deedi from time to time, helps to dive into the depths of those great souls and our own self within. This not only helped in my Self-study through Atmasiddhi, but also in the study of other great souls. It taught me to be like a “mirror”. And this self-learning lead me to a joyous state. This mirror helped everywhere. Through this Mirror, I could see myself in Krishnamurti and in all whom I came across. It was in this spirit that when I had commenced editing of “Saptabhashi Atmasiddhi” guided by Gurudev Sri Sahajanandghanji Bhadra Muni at Hampi in early 1970 and thereafter. In those days probably in 1972, Deedi advised me to meet personally Sri J. Krishnamurti, who was then camping in Bangalore. With Deedi’s reference and recommendation, when I met this Great speaker, I was overwhelmed with this humbleness and sweet words: “Welcome, Sir! What can I do for you?” and finding my own mirror in him, I had unusual joy of spending one long hour with then, discussing useful topics of Silence and Meditation etc. This whole inspiring event, taking me into his further contacts at Bangalore Lal Bagh Talks, Bombay Talks, Rishi valley Camp and Bangalore valley School, has been written elsewhere.

## **VOYAGE WITHIN WITH VIMALAJI**

## MOUNT ABU

After about 25 long years when along with Chi. Kinnari, our youngest talented daughter, this humble self happened to reach Mt. Abu and meet indescribable Deedi VIMALAJI, it was not only a joy for us, but also for her ! She untowardly kept mum for a while. It seemed as if she was peeping into this lengthy span of 25 years in silence and then she overwhelmingly uttered—

“Everywhere I have had listening to your nice, tranquil voice through your records and cassettes here in India and abroad—U.S., Europe and all over. It has been a great pleasure throughout.” To this I replied in humility and gratitudes—“This is all due to the grace of Paramgurus, the masters! Nothing of mine is there in these creations: “  
□□□□ □□□ □□□ □□□ □□□ □□ , □□ □□□ □□ □□ □□□□!” I am only the instrument.”

“Instrument you have become, it’s an important thing. Everyone wants to be a “CREATOR” and no one an “INSTRUMENT”, a NIMITTA...” And saying so with her silent graceful, blessings full gestures, she again peeped into silence and seemed to be extremely pleased with all humble spiritual, musical, literary creations that took shape at these humble hands. Then she asked, “Quality wise you have brought out remarkable, notable creation. In number, how many they will be?”

“A few”, my reply came.

“few means ?”

“More than a hundred cassettes-records already produced and about twenty five published and unpublished books “I hesitatingly replied. “Tremendous...! Extensively you have worked, widely you have travelled. A good deal of spread and publicity of spiritual and cultural values you have accomplished.... Now the people, the society should make provisions for your future voyage, for your well being...”She went on telling her friends and inmates gathered over there for silent meditation, a heap of words in praise and appreciation of this humble self in my presence and absence, which I don’t like to express here.

Then the meditation commenced and all of us were absorbed in that extremely pleasant and joyous “Voyage Within”. This VOYAGE WITHIN WITH VIAMLAJI, after a very very long interval of time, took me to my own internal abode of the Self. This was my daily practice, but in my solitude, isolated solitude only. Here, now, it was in the presence and communion of Deedi Vimalaji, which had its own importance, its own charm, Its own place. When the souls alike track together on the same path, the voyage catches its weight and speed. It reaches unto the destination directly in no time. I didn’t know, how that one hour, that silent complete hour slipped without any hindrance in Joy of the Self. Our first meeting was over. The cool breeze of Nakki Lake brought myself and Chi. Kinnari at Shiv Kutir where the trees and plants were blooming in air amidst overlapping sunshine and sunrays. It was very pleasant and excellent indeed.

Vimala Deedi welcomed us in an ecstasy like excitement with her usual warmth full of unbound love. With Chi. Kinnari, who was meeting her for the first time only, she was extremely joyous since yesterday and was a little sad to know that Sumitra had not been able to accompany us due to several reason- work, travel hazards, expenses of long travel, etc. She was worried much for both of us- Sumitra and myself simultaneously, when on the other hand, like yesterday, she was so happy with our creations that she could not prevent herself from unhesitatingly expressing additionally at the very outset with her caring intimacy and love that –

“You should be aptly rewarded for your untiring lifelong mission. You have carried the valuable word of Srimadji and other great Jain Saints across the universe...”

She was continuing yesterday’s theme of her appreciations. On one hand I was feeling uneasy and on the other hand relived to find that after all someone is there to value our little humble contributions!

Deedi continued further and expressed her anguish also at the careless society around us utterly neglecting our works. In her spontaneous overflow of words rising from the depth of her meditative silence, there was again the unexpected valuation of our humble works, limitless love and compassion for whole of our family and suggestive posers for the society.:

“You should be provided by the society with rest relaxation and time for your own realisation now. It is quiet apparent that you have worked throughout without caring your family’s well being and for your own physical comforts, health and care. How far this could go on? I experience a great deal of AGONY when I see your plight and

sight! YOU MUST BLOOM AND BLOSSOM NOW. The Jain society, especially Srimad Rajchandraji's followers must do something for your unusual and untiring creations..."

Such a compassion and valuation full words of hers like other Saints and Masters who have blessed us throughout, were more than several rewards! Otherwise and nearby and far-off Indian and Foreign Indian Society- the affluent and unbothering Jain Society? We have never aimed at them for rewards : our rewards have always been in form of the blessings and vouchsafing from the Paramgurus—The Supreme Masters. After all, what rewards this appreciation less society can provide to us, which has on the contrary, acted vice-versa?

And like a flash, a silent series of our untold sufferings, miseries, tests and tribulations of whole life passed off from the screen of my memory. Without expressing them to Deedi Vimalaji, I went on witnessing these all for a while in my inner self, just as a silent detached "spectator", since I had all throughout tried to take these all in this spirit of a "Spectator", these being my KARMAS, my DESTINY...!

This silent screening went on showing the nearby society and echoing and reflecting that, "WHAT THIS NEARBY SOCIETY, THE JAIN AND INDIAN SOCIETY, IS GOING TO REWARD ME WHICH HAS CONTRARILY..

1. Firstly condemned my creations, then criticised the same throughout under one pretext or the other and at the same time, paradoxically went on pirating them (my cassettes) without paying me anything for my blood-born outcomes, without bothering for the copy rights, taking these acts as their "Birthrights"?
2. "Which has looted, actually broke open the doors, criminally trespassed and then looted away my Chickpet-Bangalore office, bribed the police, played all hook and crook to the extent of bribing the Judges for defeating my case and had thus kept me away from my job and bread for 14 fourteen years!
3. "...which even after inhabiting in foreign countries as very well to do NRIs has not changed its age old narrow minded lifestyle and exploiting outlook/attitude. During two of my foreign Programme tours, they cancel my performances at the eleventh hour after reaching their country spending own travel ticket and allied expenses and leave me in unforeseen difficulties miserably to such an extent that during the last visit, amidst such adversities, here at Bangalore, OUR HOPE OF ALL HOPES, Eldest Genius daughter Kum. Parul dies in a motor accident and this "Invited", "Befooled" and "Exploited" Artist (!) has to rush back from New York with great pathos and by collecting from friends the Return travel expenses...!
4. "...Which has, similarly, here in India remained constantly exploiting this humble self beyond limits : at one place they make me spend conveyance and accompanying artists' fees and they themselves disappear, at other place of our so called Religious Jains, who even after performing at their premises free of charge, even do not bother to pay the meagre Rickshaw fares, make me wonder to collect it at their places and paradoxically honour other outside Artists ( Sri Anup Jalota) with one lakh of rupees at Bangalore just last year !!
5. "...Which has, even being so intimate, condemned my editing's of fifty-one strenuous recordings of late Great Gurudeo, services and labour for which I have not charged!!! This shows that the more you serve selflessly, the more you are condemned and exploited. What a wonderful and apt way of 'rewarding'....!! Anyways, let them be forgotten and forgiven, since such are always the ways of the world. But what is more paining and can hardly be forgiven, because, if so, the higher values and ethical moral standards of the society will suffer and the unscrupulous and corrupt will have unchecked free passage, and hence the revolutionary and revolt's in me could not remain, though without hatred and being detached, a silent SPECTATOR and has from time to time, revolted against such a corrupt and Hippocratic society posing itself as BIG under the guises of Religion and Education and Culture and Ideals and so on, which I myself have actually and personally come across. As a result, what is it of use if such a society rewards and values my work(which in fact they cannot) which is "HEART BORN" and "MASTER\*GUIDED:GURU-GUIDED". It is for this reason that my posers sprung up from within for such a society round about. So I humbly continued silently with more serious Self-experiences and that too from persons and institutions of so called high status: from the Ashrams and Educational set-ups. My reflections continued more intensely "The nearest and dearest Paramguru—founded Ashram of which I myself have remained a part, even go to the extents of double-standards and account manipulation and do not be prompt and sincere enough to pass on the legitimate receipts of huge sums, which has for me, not come from the so called "one-two number" incomes, but officially from the blood of dear departed daughter Parul, being donated for a higher cause in her name.
6. What to expect from such a society of our own people?(Religious people)..What to expect from our Capitalist Jain Temple Authorities of Bangalore who bankruptcy run away from making payment of our highly laboured translations done at their orders?



7. (Religious people)... What to expect from our Affluent Rich Society BIGS of Bangalore who proclaim them to be the monarchs of M.G.Road, and exploit and dupe us to the extent of thousands of rupees by not paying their committed "Studio recording expenses" of their ordered recordings and compelling us ultimately to bear and pay the same...?
  8. (Educational Institutions)—What to expect from the Educational Institutions and their runner-organisers, who, in place of setting their moral-ethical standards of human values in the society, go on exploiting and harassing their teaching staff, of which as the College Principal, Twice, this humble self was made to suffer extraordinarily for his revolt unyielding protests (but of course in vain). Even my great seers masters like Pragyaachakshu Dr. Sukhlaji and Acharya Gurudeo Mallikji had to express their ANGUISHES, the latter one scolding in the College Management had once asked "Do all sorts of ILL PRACTICES of INDIAN GOVERNMENT exist here?"
  9. (Educational Institutions)...Yet a more serious Self example of Native place AMRELI'S Educational Institution AMRELI JILLA VIDYASABHA the college which I had served at its very inception not only as a Lecturer and In charge Principal, but also as a dedicated worker, a Librarian, a Labourer, a Cultural Organiser, a Sarvodya inmate and what not, and which had not only served me with a notice(Thanks to the Late Dr. Jivraj Mehta, the then President and C.M. of Gujarat, who withdrew it) and made me leave my native (in 1962), but had also thereafter, grabbed my own maternal land (costing today more than Rs.3 lakhs) by unfair means...what to expect of the society consisting of such institutions?
  10. (Business Companies)... And when the Religious and educational Institutions behave unscrupulously, what to talk of several business organisations I have had to come across? To cite one out of many, the MUSIC INDIA (POLYDOR) LTD. Prudently, unauthorized, irregular gave away the right of reproducing my internationally acclaimed best selling L.P.Disc of SRI BHAKTAMAR STOTARA (TO Coney co.), a fraudulent Cassettes(without our name as artists,etc.) was produced and marketed and no royalties were paid!! A criminal case, most reluctantly filed by the undersigned against these companies, is still pending before Bombay splanade Metro court!! In the end when this company was to be defeated and loose the case in Bombay court they immediately compromised and paid pending royalties of Rs. 250000.
  11. Business Companies of relatives too...!!... And what remains more to be penned when such companies owned by our relatives ... the brother of 'Brother in law kind and respectable Shri P.J.Udani even cross the limits of all ethics, all considerations, all compassion and indulge in such malpractices of duping the money of the society and not only this, go to the extent of taking the lives of my two dear brothers(young revolutionary KIRTI and elder philanthropic CHANDUBHAI)and even harassing this humble self by all unfair means including duping all the amounts of the sale proceeds of native place Amreli Paternal property, deposited in their company (Udani Engineering company: Bangalore, Hyderabad, Madras)??? And also a number of undue false litigations since 1995....!
- I had no alternatives but to oppose and fight tooth and nails of which Dr. Pandit Sukhlalji also remained a witness from Ahmadabad, NOT ONLY FOR OUR FAMILY INTEREST, BUT ALSO FOR THE SUFFERERS OF BANGALOREANS AND DECEASED BROTHERS'S FAMILY(whose present members are again, paradoxically, against the interest and welfare of the immediate family of this self in spite of this, I have tried my best to look after their legitimate and just interests!!!) This went on ever since Elder brother away in a sudden motor accident on 2-10-1970.And what to tell of the traditional Monks and Acharyas of our above narrated Society which they guide and hold grippingly?
- Leaving the Real Great Saints, Seers and Masters who have thoroughly moulded my life and uplifted me, with whom I personally came across, which consist of a series of highly sublimed luminaries like Acharya Bhoova Ratna Soori, Acharya Vinoba Bhave, Soofi Saint & Gurudeo—Gandhiji's Associate Acharya Gurudial Mallikji, Pragyaachakshu Padmabhoosan Dr. Pandit Sukhlalji, Sangeet Guru Nadananda Bapu Raoji, Naturopath ShriBalkobaji Bhave, my mystic master Yogindra Yugpradhan Sri Sahajanandghanji, Mataji Dhandeviji(latter both of Srimad Rajchandra Ashram, Hampi), J. Krishnamurti, Sushri Vimala Tai Thakar, Acharya Yashodev Soori, Acharya Sushil Muni and several others the above referred Society holding Traditional Monks and so called Saints and Acharyas, with whom I had to come in contact in course of my Philosophical – Jain Philosophical pursuits, have all too have acted adversely, directly or indirectly!
- But in a way, I thank them all and thank the above mentioned harassing exploiting nearby society, that they all have contributed in keeping the flame of my fight for Justice and Righteousness, burning! I also have to thank them for adversely behaving against me which has kept my Self-seeking AWARENESS AWAKENED! This follows the guidance of my above referred MYSTI MASTER Yogindra Yugpradhan Sri Sahajanandghanji, telling me – Pratap! "TREAT ALL YOUR INCONVENIENCES AND ADVERSITIES AS YOUR CONVENIENCES AND FACILITIES" and also reminds me of a GITANJALI story retold long back by Chachaji Girdial Mallikji.

This story narrates the plight of a devotee, a lifelong traveller, who had to shed tears always throughout of his life-path of thorns! He asks God on reaching to him “WHAT happened of my TEARS which I had shed on my path of life? God replied him, “Look Back!” and on looking there behind, he finds them all turned into ROSES!! Perhaps, this is true for my sufferings and pains of life.

And this solacing recollection of Gurudeo Tagore’s Gitanjali story brought an end to my long, long flash like “passing show” of the silent screening of the nearby society, at the same time, it reminded me of the unparallel sufferings of Great Men and Literatures like Tagore, Anandghanji, Sahajanandghanji, Nirmala, Munshi Premchand, Mahatma Gandhi, J.P. and others. The same nearby society had not and never rewarded them with any better plight! In their comparison, where do the adverse rewards and sufferings of this “dust-like” humble self stand?

Still however, the near by society, the world, is to be reminded to stop its harassments of the humble seekers of justice and righteous path, as Sri Aurobindo has very befittingly & painfully expressed:- “HOW FAR THE CROSS, AND NOT THE LAURELS?” Anyway, these quick silent inner reflections of mine stopped and I could experience that I was greatly rewarded by Vimala Deedi’s so careful, loving, intimate warmth and words. It was just like the love, warmth and blessings of my above quoted Masters in their love and satisfaction I have had already received my rewards and laurels and where do I have to look outside for the same from the above referred neglecting exploiting corrupt society?

### **SAPTA-BHASHI ATMASIDDHI**

I tried to switch over to the subjects of Late Gurudeo Yogindra Yugpradhan Sri Sahajanandghanji and Pujya Mataji to whom Vimalaji had met at Idar 27 years ago during Srimad Rajchandraji’s Birth centenary and also that of late eldest creative daughter Kum.Parul. We began with both Poojya Pandit and Y.Y. Sri Sahajanandghanji’s had inspired and initiated this humble self to first publicise and propagate Srimad Rajchandraji’s unique literature in Hindi, English and other languages. In his own inspiring guidance, we had commenced the editing of seven language version of ATMASIDDHI SHASTRA, which had remained incomplete. Vimalaji was very much eager to see that first of all these wishes and incomplete task of Y.Y Sri Sahajanandghanji should be complete soon. She will help in getting accomplished MARATHI translations of ATMASIDDHI, if not done so far. She suggested worthy seeker Sri Bejan Desai’s name and gave two of the letter’s wonderful book to me.

At this juncture, I reminded Vimalaji of our remote past’s unaccomplished and unrealised plans of bringing our “SELECTED WORK OF SRI RAJCHANDRAJI” in English, and informed her that this was done atleast in DEVNAGRI SCRIPT GUJARATI BY Y.Y Sri Sahajanandghanji, by selecting precious gems of Srimadji’s writing in a classified, bulky compilation titled “TATWA VIGYAN”. She had not seen this and I sent her a copy of the same along with some other noteworthy book of Y.Y. Sri Sahajanandghanji after returning to Bangalore. She told me then that she had suggested at several occasions:

1. SRIMADJI’S ATMA SIDDHI SHASTRA should be studied and researched from several angles – psychological, philosophical, linguistic, all religious, secular etc..
2. His “MOKSHA MALA” should be made a text book, especially the worth beautiful verses therein such as “BHAY BHANJAN BHAGWAN A AVNI –NU KAR BHALU JALHAL JYOTI SWAROOP TU\_\_\_”ETC. Should be introduced in Gujarati syllabus of studies and textbooks: In further valuable suggestions she stressed that Y.Y SRI Sahajanandghanji and PRAGYACHAKSHU PANDIT SHUKLALJI’S wishes and far sighted of founding a unique JAIN VIDYAPEETH – A University, should be translated into action. As a beginning, small study camp sessions, seminar of SRIMAD and SRI SAHAJANADGHANJI’s teaching should be commenced at S.R.A.Hampi. They may gradually take the form of the proposed Vidyapeeth in future. These study camps (SWADHYAY SHIVIR) can include the above mentioned many sides studies of ATMA SIDDHI SHASTRA and other works apart from other programmes of MEDITATIONS and DEVTIONS etc. I reciprocated and suggested regarding ATMA SIDDHI SHASTRA, that it will be better if this friend takes it up, provided Marathi translation has not taken place so far, but better still if she herself takes up this at her worthy and able hands.

So far we already have the following versions of ATMASIDDHI SHASTRA ready:

1. GUJARATI (original) by SRIMAD RAJCHANDRAJI himself.
2. HINDI by Y.Y. SRI SAHAJANANDGHANJI and this humble self .
3. SANSKRIT by PANDIT BECHARDASJI DOSHI.
4. ENGLISH by Barrister J.L.JAINI , Brahmachari GOVANDHANDASJI DR. BHAGWANDASJI MODI and one studious father etc.
5. KANNADA by DR. A.N. UPADHAYE

6. MARATHI by (Proposed) SUSHRI VIMALA THAKAR SRI BEJAN DESAI
7. BENGALI by SRI BHAWARLALI NAHATA

Deedi Vimalaji was deeply concerned to speed this work and also wished that Y.Y.Sri Sahajanandghanji's HINDI translation of ATMASIDDHI (a copy which was presented in L.P.Disc size book form along with the A.S. disc by Vardhaman Bharati) should soon be brought out in Pocket book size and should be presented everywhere in India and abroad. Every Jain should have this book with himself/herself. She was quiet agreeable Yogindra Yugpradhan Sri Sahajanandghanji wishes that Srimad Rajchandraji's literature should be propagated and spread throughout across the universe especially. She purposefully insisted that every Jain, particularly Gujarati youth, should first know Srimad RAJCHANDRAJI and then SWAMI VIVEKANANDA.

She endorsed my views and stressing said "You are exactly right. I do not know of Hampi friends, but I know several Jain brothers elsewhere who are only interested in "SEVA-POOJA" and ignore the treasury of literary and scriptural studies and practices of Meditation. Srimadji and Sahajanandghanji both have themselves followed this and the same should be conveyed and explained to their followers."

And after such useful deliberations of his fine morning, we again entered joyous Meditation, the internal silent voyage with Vimala Deedi. It was such an inspiring and everlasting experience of this hour-long silent sitting (after 25 years) that we could not know how one hour slipped in self-awareness full thoughtless realisation. We did not like to get up soon, but we had to and decided to come for third sitting in the afternoon, when Vimala Deedi lovingly invited me and Chi. Kinnari additionally for evening meals also which she had instructed to prepare and strictly before the sunset according to our wishes and practices.

(\*Afterwards I have received one Marathi translation which is being sent to Vimala Deedi for judging its merits and to decide whether the same is required to be done afresh.)

#### **MOUNT ABU : 30-3-94: AFTERNOON**

While coming back to Shiv Kutir for the third sitting in the second part of the day, my reflective inner-self was absorbed in the Unique sufferings of the Great people of the world right from Mahaveera to Sahajanandghanji, "rewards" offered to them by the world and their detached attitude towards such valuation good or bad, worshipping or condemning. Parshwanatha's equanimity full response to Dharanendra and Kamatha – both the extremes – was an ideal pointer like a light house.

This gave me a highly solacing approach when I was thinking of the world's, the nearby society's adverse rewards to me at every step and every place of life. I strongly felt to not to blame anyone even a little for my plight, since these were all my own KARMAS in Gurudeo shajanandghanji's words "MY INDEBTNESS TO THE WORLD, WHICH I HAVE GONE REPAYING AND MUST GO ONTILL ALL IS WIPED OFF.

And soon I remembered that when great Gigantic persons like my above Master and Gurudeo Rabindra Nath Tagore were rewarded with a "Garland of Shoes" from their nearby respective societies before receiving the outer world awards of Noble Prize and so on, of what count of what value, this meagre and shall self of Pratap is? Gurudeo Tagore had rightly told to the same 'Shoe Garlanders' of his reappearing before him again with flower Garlands on hearing of the award of the Noble Prize.

"GIVE ME LOVE WHEN I AM LIVING AND SHOW ME RESPECT AFTER I AM DEAD...!"

Reflecting these all my inner self went on thinking analytically over the rewards and awards and the so called showy respect of the world! The reward and respect aside, does the world have any sense of consideration? Does it at least offer righteous understanding, appreciation, solace and love? Can it at least evaluate and stop condemning, criticizing and harassing the creative persons? Well, the world may or may not, it has its own ways and at least I personally should have my own detached, elevated, impersonal attitude.

With these reflection within, I reached along with Chi. Kinnari, in the next meditation sitting of Deedi Vimalaji – the fountain of joy and love! All my reflections and reactions soon vanished and I merged into silence, into the realm of my reaction-less Self, my own sublime Silent existence.

As soon as this hour long elevating sitting of Silent Meditation, the Internal voyage within, was over, Vimalaji indicated and wanted Chi. Kinnari to sing a bhajan. She spontaneously sung her elder sister late Parul's favourite Bhajan of Kabir:

“HARI BIN TERO, MERE MANAVA! APNA KOI NAHIN...!”

Really God is the only solace, only shelter, only companion! And this was the indirectly reply of our worldly sufferings. I was reminded by my inner self of Srimad Rajchandraji's significant observations: "NEITHER YOU NOR I ARE AT ALL UNHAPPY. WHATEVER SUFFERINGS THERE ARE, ARE NOT WORTH EVEN AN INCH OF THE SUFFERINGS OF ONE DAY OF THE FOURTEEN YEARS OF RAMA'S SECLUSION IN THE JUNGLES AND NOT EVEN A MOMENT OF MEDITATION OF GREAT MUNI GAJASUKUMALJI...!" Comparing this was cent percent correct of our sorrows and sufferings.

Soon after the meditation sittings, we had a long personal sitting for which Vimalaji was kind again to spare her most valuable time. She graciously and joyously went on expressing her intimate, deep, sharing concerns of reflections.

Catching the link of Chi. Kinnari's singing and talking with her she said, "Chi. Kinnari has, like her elder sober siste Parul, a very wonderful sense of understanding. At this tiny age, she has a caring and balance attitude. After all your family's background of sublime contacts and influences of awakened seers and saints like Pandit Sukhlalji, Mallikji, Sahajanandghanji, Mataji etc. are reflecting through her. Let her elevate herself unfolding through her creative arts..."

Then turning to her in the context of her recent talks with her, she told her, "It's a matter of joy that you want to stay with me for some time. Do come again with a long time at your disposal. No, i won't allow you to stay then at the Dharamshala. You will stay with me here at the Shiv Kutir. This Shilpa will teach you Yogasanas."

Then Deedi went on inquiring of her normal health and problems if any. She suggested one Flower powder for her and recommended the name of Bombay parsee Babaji.

Elder brother and past Ashram President, Late Chandubhai, not only aspired to make HAMPI ASHRAM ATEERTH of DILWARA'S stature by constructing a unique JINALAYA but also by founding a JAIN VISHWA VIDYALYA with the undersigned, tried to put the ashram on sound footing (in spite of adverse circumstances and nil co-operation from other co-workers., constructed some fine buildings, dedicated himself to the orders of Gurudev, but very, unfortunately he met with an accident and died prematurely without seeing his dream materialised at Hampi...It was rather tremendous shock to this humble self that after shifting from Ahmadabad, resigning Gujarat Vidyapeeth Professor ship and leaving Sri Pandit Sukhlaji pious shelter in May 1970, both passed away soon on 2<sup>nd</sup> October (Gandhi Jayanti Day) 1970. Not only this Gurudev Sahajanandghanji also breathed last in SAMADHI exactly after one month of brother's passing away, on Nov. 2 1970.

As if following in the foot step of elder brother, our creative and highly talented eldest daughter Kum. Parul (M.A. Gold Medallist, seven Journalism Awardees, Critic and writer and Musician), who used to remain in Holy Mother's company at Hampi and writing and editing several articles and recorded discourses of Guru dev Sahajanandghanji, also met with similar accident and died on 28<sup>th</sup> August 1988, leaving behind her dedicated Articles and Editings of Gurudev, Mataji and Srimadji's Literature...!

Wife Smt. Sumitra has also assisted throughout silently in rewriting and editing Gurudev's PARAMGURU PRAVACHANAS in a constant series since several years. Additionally, she has musically composed Gurudev's Verses and helped in my Ashram pursuits from time to time.

Second daughter Chi. Dr. Vandana (I.N.Y.S.Jindal's Naturopath and commentator of Gurudev's Discourses, etc) and youngest above referred Chi. Kinnari have their own aspiration full contribution for future development of the Ashrams of course if utilised consciously..! regarding this humble self past and present contributions are much more before the eyes of Paramgurus and Future's are also in their hands...what to list and what not! Everything is dedicated to them... and hence to wing up with surrounding silence only, indicating this attachment of our whole family with the Ashram, the future unique and Paramgurus, visualised seats of learning, seekings and aspirations through the far-off Jinalayas and jain Vishwavidyalayas...! Which are the wishes of the Great Masters and not this or any single, limited self...!

All these were not at all required to be conveyed to Deedi Vimalaji, since sailing in the same boat of the Great Masters, she knew these all in spite of the untold., unexpressed expression through SILENCE.

After some silent moments that evening, she turned to the subject of the Elevation of the departed soul Late Kum. Parul whose sudden death in the series of our family deaths had stunned myself, Sumitra and all of us all these years.

"YOU SHOULD NOW LEAVE WORRYING ABOUT DEPARTED DEATH PARUL. HER NOBLE SOUL IS GOING TOWARDS HER SUBLIMATION RIGHT NOW. THERE IS NO 'MUKTI' .SHE WILL TAKE BIRTHS ONLY A FEW BIRTHS AND REACH UPTO 'SAMKIT'. YOU WILL RECOGNISE HER RE-BORN SOUL..."said Vimalajee.

*Incomplete! Continued from Dalhousie  
( To be added )*

