

**PICTORIAL**

**SHRIMAD RAJCHANDRA**

**BIOGRAPHY**



**The original house in Vavania where Shrimad Rajchandra Prabhu took birth**

"Boundless joy today, in our hearts boundless joy today,  
What will the singer say, in our hearts boundless joy today;  
Birth occasion of Rajprabhu, celebrate all in gay-in our hearts ◦  
Man of knowledge, descent of God, takes birth on full moonday-in our hearts ◦

- Pujyashri Brahmachariji



SHRIMAD RAJCHANDRA  
NIRVAN SHATABDI  
Addition 1957 to Addition 2057

## SHRIMAD RAJCHANDRA PICTORIAL BIOGRAPHY

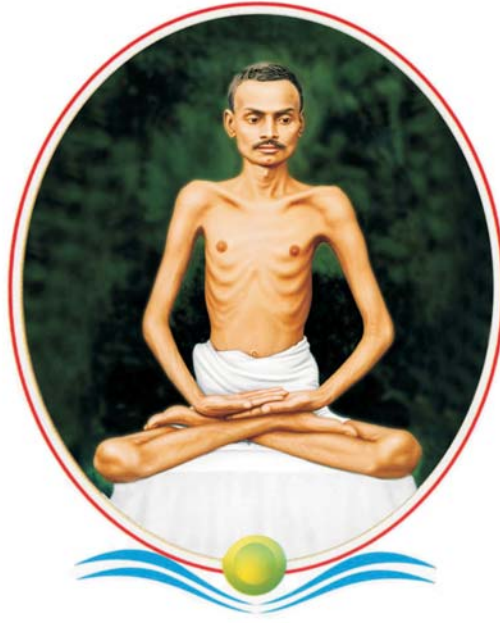


Shrimad Rajchandra

English Translator  
Manubhai Doshi

Compiler  
Parasbhai Jain

Publishers  
SHRIMAD RAJCHANDRA JANMA BHUVAN, VAVANIA



અહીં સત્યરૂચના વચ્ચેના યુગ, ભુદા અને સુત્રોમગમ.  
 સુષુપ્ત મેળવને જાગ્રત ફરનાર, ૫૬૧ વૃત્તિને સ્થિર રાખનાર  
 દશનિ માત્રથી ૫૬૧ નિર્દોષ અપૂર્વ સ્વભાવને પ્રેરક, સ્વરૂપ પ્રતિભિ,  
 આપ્રમત સંપત્તિ, અને પૂર્ણ વીતરાગ નિર્વિકલ્પ સ્વભાવનાં કારણભૂ  
 ત - છે છે આધેશી સ્વભાવ પ્રગટ કરી આંગ આબ્યા બાધ સ્વરૂપ  
 માં સ્થિતિ ફાવનાર. ત્રિફાલ જપ વંત વર્તો.  
 ૐ - શાંતિ: શાંતિ: શાંતિ: ॥

Shrimad Rajchandra's Handwriting

| <b>Publisher:</b><br>Bharatbhai Modi<br>President, Shrimad Rajchandra<br>Janma Bhuvan, Vavania<br>Taluka : Malia, Miana<br>District : Rajkot - 363 660 | <b>Edition</b><br>First Edition in gujarati Copies 5000 A.D. 2001<br>Second Edition in gujarati Copies 5000 A.D. 2001<br>Third Edition in gujarati Copies 5000 A.D. 2003<br>Forth Edition in gujarati Copies 2000 A.D. 2015<br>First Edition in English Copies 500 A.D. 2015 | <b>Printers</b><br>J. K. Burad Offset Pvt. Ltd.<br>Raipur Mill Compaund<br>Saraspur,<br>Ahmedabad - 380 018            |
|--|--|--|
| <b>Available at</b>  |  |  |
| Shrimad Rajchandra Janma<br>Bhuvan,<br>Vavania<br>Taluka : Malia, Miana<br>District : Rajkot<br>Pincode - 363 660                                      | Shrimad Rajchandra Gyan Mandir<br>Akashvani Road,<br>Rajkot,<br>(Gujarat)<br>Pincode - 360 001   | Shrimad Rajchandra Gyan Mandir<br>Shrimad Rajchandra Marg<br>R. B. Mehta Road,<br>Ghatkopar (East)<br>Mumbai - 400 077 |

Cost Price - Rs. 350/-

Sale Price - Rs. 50/-





SHRIMAD RAJCHANDRA

## Introduction

It gives immense happiness to introduce this book on the eve of spiritual salvation of Param Krupalu Dev.

Param Krupalu Dev Shrimad Rajchandra Prabhu emerged as a sun to spread the light of the true path of renunciation in this most dangerous dark era where religions have suffered an immense loss, hence Shrimad Rajchandra had tried his utmost best to focus on the diminished path in all the four directions and a hundred years have passed since.

In these 100 years as Param Krupalu Dev had felt and said that true religion will definitely flourish with his present life and he was determined about his statement, which is seen today. Almost 60 ashrams, institutions and temples running in the name of Shrimad Rajchandra have come into existence nationally and internationally. Thousands of people started achieving peace as followers of Param Krupalu Dev. Even today in his absence, followers (devotees) have kept his detached form in the form of portraits and idols and worship them as his virtual presence. Even his handwriting is considered as divine as living guru, through which, even today devotees are purifying their souls. This inspiring strength is only due to the virtual presence of the strength of pillar of Param Krupalu Dev to his followers.

**"May the divine strength of the self-realized saints purify the universe."** - Shrimad Rajchandra

Even in this Dark era (kalyug) Shrimad has achieved the ultimate true self, and by his infinite compassion, has shown the path of salvation in a simple language to the people who wish to realize their souls and has showered his benevolent grace on us by revealing the miraculous importance of prayer, satsang and religious discussions.

This book which illustrates the divine life incidents of Shri Param Krupalu Dev through pictures, hopefully will help devotion to grow towards Shrimad in the hearts of the blessed followers.

It is a humble effort to infuse life into these pictures of these true inspiring, astonishing incidents.

Right from Param Krupalu Dev's birth to his end of this divine life, all important events have been gathered in this book to serve as moral lessons. The effort to illustrate the divine life of Shrimad Rajchandra, through pictures is done by 'Shri Parasbhai Jain'. May this well-wishing efforts of his to inspire firm faith in Krupaludev be helpful to all devotees desirous of salvation.

Devotees, who have donated in making these pictures are truly worth thanking. I am thankful to those people who have generously supported in the publication of this book by which it is available at a price much lower than its cost price.

The list of donors has been given at another page in this book.

by humble follower : Manubhai B. Modi

## Editor's RePresentation



Overcoming the present age of kaliyug and overpowering the Karmic enemies, Shrimad Rajchandra came on earth for purifying souls like river Ganga descending from Himalayas. He had an amazing mnemonic capability and bore universal affection. The birth of such a wonderful personage during this tough descending age of kaliyug was symbolic of our great fortune. In order to make instructive events of his life comprehensible to the truth-seekers. we are presenting the same here in pictorial form.

viewing such events in pictures is more effective and they leave a lasting visual impression in the minds of the people. It is said that the pictures were instrumental to Lord Parshwanath in developing detachment towards the worldly life.

It so happened that once prince Parshwa went to a park along with his wife Prabhavati and stayed for some time in a palace within the park. There were many pictures. Some of them related to Lord Neminath leaving Rajimati and adopting renunciation at the prime of his youth. That prompted prince Parshwa towards detachment for the worldly life and he decided to renounce. As those pictures became instrumental for his detachment, these pictures of Shrimad's life are likely to inspire many people towards liberation.

These pictures have been prepared by Prafulbhai and Maheshbhai as per our direction. We thank them. For preparing these pictures, almost two and a half years passed. This illustrated biography of Shrimad Rajchandra (A Glimpse of Shrimad Rajchandra in pictures) was prepared by me on the occasion of Shrimad's centenary. Since it was well received it was thought by the people that its english translation would be helpful in conveying the message to the english knowing people. As such, I requested to Shri Manubhai Doshi to prepare this english translation. He did this work with great pleasure. Hence I am presenting this before you.

In order to make the sense of the pictures clear we have given a title at the top of every page, and with a view to bringing home its purpose we have given its substance at the bottom mostly in the words of Shrimad Rajchandra. All the pictures are prepared on the basis of events narrated in Jivankala, of Shrimad Rajchandra half century Memorial book and writings of people, who had come in contact with Shrimad. At the end are given extracts pertaining to faith, devotion etc. form the holy script 'Shrimad Rajchandra', 'Updeshamrut' and 'Bodhamrut' to make out what needs to be done by us.

While giving quotation we have used the following abbreviations. For those from Shrimad Rajchandra volume we have used S. R. for those from Updeshamrut, we have used Updesh; and for those from Bodhamrut we have used Bo. followed by 1,2,3 which shows volume number of the said book; For Jivankala we have made use of JK. These abbreviations are followed by the page numbers of the books concerned. We hope this clarification would help the interested readers in getting to the original source. After going through this book we request the interested readers to read Shrimad's biography under the title 'Jivankala' and Mokshmala prepared by Shrimad himself.

Shrimad had told Laghurajswami at Vaso, "If a truth seeker comes to you, tell him to recite 20 lyrics, Yam-Niyam, Kshamapana, to recite Mantrasmaran to adopt seven types of vows and to omit seven non-eatable articles." Accordingly, he had given many people those vows in front of the portrait of Shrimad Rajchandra. Thereafter as per his instructions Brahmachariji also had given many deserving beings those vows. The inscription to that effect is there at present in Agas Ashram by the side of the Portrait of Shrimad Rajchandra. The people now adopt those vows by reading that inscription, bowing to the portrait and saying, 'Lord, I will always recite the three lessons advised by the saint as per your directives'. This is the speciality of the Ashram. Every truth-seeker needs to fulfill the rare human life by observing the said commamd of Shrimad. Carrying out the commandment is religion, and that itself is austerity.

— Parasbhai Jain



## LIST OF DONORS PARTICIPATING IN THE PUBLICATION OF THIS BOOK

Paramkrupaludev's words of appreciation for the donors of first edition of 'Moksh mala' :-

"First edition's thanksgiving letter : The biggest support in publishing this book is of Shri Nemichand Vasanji. However, an initial & strong support is also given by a wise lady; hence it is not proper to ignore her obligation.... Her best efforts in such auspicious deeds is praise worthy. Such wisdom in females of this country is very rare.....

The author gratefully ends the thanksgiving letter requesting the able man to enlighten the regime. Publish such books indicating Jain philosophy without wasting time. This lady has taken a step in this excellent deed, So she deserves to be congratulated.

-Author (Paramkrupaludev)" (From Moksh mala's first edition)

"Now onwards, whatever charity is to be done, should be done from divine point of view & with following wish - to disentangle my soul from the circle of births & deaths." (Updeshamrut Pg. 332)

"Charity is to be done to reduce greed, to increase the liking for the path of virtue & to pity the soul.... Even if a small pebble falls off that greed the soul becomes lighter & pure " (Bodhamrut Part-3 Pg. 796)



|          |  |  |        |  |                       |
|----------|--|--|--------|--|-----------------------|
| 5,51,000 | Shri Bhulabhai Vanmalibhai,<br>Shri Ramanbhai Bhulabhai,<br>Shri Manjuben Ramanbhai,<br>Shri Pramodbhai Ramanbhai,<br>Shri Roshniben Pramodbhai,<br>Shri Jinali Pramodbhai,<br>Shri Aagna Pramodbhai Patel | Aasta  | 51,000 | Shri Thakorabhai Gopalbhai Patel   | Sadodra               |
| 5,00,000 | Shri Bhupatbhai T. Shah Through<br>Shri Mahendrabhai Bhupatbhai Shah(Miami)U.S.A.  |  | 51,000 | Shri Pravinbhai Madhavbhai Bhakt &<br>Shri Vasantiben Pravinbhai Bhakt   | Nansad                |
| 1,11,111 | Shri Arvindbhai Mohanbhai,<br>Shri Prabhaven Arvindbhai,<br>Shri Amitbhai Arvindbhai,<br>Shri Rupen Arvindbhai Patel   | Puna-Kumbharia                                     | 51,000 | Shrimad Rajchandra Gyanmandir  | Ghatkopar-<br>Mumbai  |
| 1,11,111 | Shri Smitaben Vasantbhai Shah<br>Shri Rajivbhai Vasantbhai Shah<br>Shri Neepaben Rajivbhai Shah<br>Shri Pallaviben Manojbhai Dhakaan<br>Shri Manojbhai Keshavbhai Dhakaan                                  | Borivali<br>Borivali<br>Borivali<br>Dubai<br>Dubai | 47,550 | Shri Mumukshuben   | America               |
| 1,00,001 | Shrimad Rajchandra Trust   | Rajkot   | 25,000 | Late Shri Bhagubhai Karsanbhai &<br>Late Shri Gulabben Bhagubhai Patel<br>Through Shri Jagdishbhai & Pushpaben,<br>Vinaykumar & Tejaskumar Patel | America               |
| 1,00,001 | Shrimad Rajchandra Mumukshu-<br>Mandal   | San Francisco, U.S.A.                              | 25,000 | Shri Ratilal Lalchand Mehta &<br>Shri Manchhaben Ratilal Mehta Chari-<br>table Trust Through Shri Bhogibhai<br>R. Mehta & Brothers               | Mumbai                |
| 75,000   | Late Shri Prabhubhai Madhavbhai &<br>Madhuben Jairambhai<br>Through Shantaben, Prabhubhai<br>Narenbhai, Chetnaben, Anjuben,<br>Kanchanben Patel  | Ambheti<br>(U.S.A.)                                | 25,000 | Shri Shantibhai Devjibhai Patel  | Aasta                 |
| 51,000   | Shrimad Rajchandra Mandir Trust  | Indore   | 25,000 | Shri Kusumben Makanjibhai Patel &<br>Vimalbhai Makanji & Kamleshbhai<br>Makanji Patel  | America               |
|          |  |  | 25,000 | Shri Subodhak Pustakalay   | Khambhat              |
|          |  |  | 17,500 | Shri Shaileshbhai & Mumukshus  | Mumbai                |
|          |  |  | 14,500 | Shri Daahiben Shankarbhai Patel  | Simarda               |
|          |  |  | 11,111 | Shri Bhavnaben Parasbhai Jain  | Agas Ashram           |
|          |  |  | 11,111 | Shri Chhotabhai Vallabhbhai Patel  | Agas Ashram           |
|          |  |  | 11,111 | Shri Pravinbhai Chhotabhai Patel   | New Jersey<br>America |
|          |  |  | 11,111 | Shri Dilipbhai Chhotabhai Patel  | New Jersey<br>America |

|        |   |                   |       |  |                      |
|--------|---|-------------------|-------|--|----------------------|
| 11,111 | Shri Rajendrakumar Chhotabhai Patel   | Indore            | 5,001 | Shri Roshniben Sanmukhbhai Bhakt   | NewJersey            |
| 11,111 | Shri Hemantbhai Laxmichand Veerji Hemraj  | Mumbai            | 5,001 | Shri Ranjanben Dilipbhai Patel   | NewJersey            |
| 11,111 | Shri VasANJI Veerji Shah  | Mumbai            | 5,000 | Shri Sarojben Mangalbhai Patel   | Aanklaav             |
| 11,001 | Late Shri Jellyben Bhikhabhai Patel   | Vachharvad        | 5,000 | Shri Gaangji Bhaanji Family  | Mumbai               |
| 11,000 | Shri Kantibhai Pasubhai Shah  | Mumbai            | 5,000 | Shri Badamiben Nemichandji Mutta   | Sivana               |
| 10,001 | Shri Shantilalji Ganeshmalji, Shri Sheelaben Shantilalji, Shri Abhishek Shantilalji, Shri Ankit Shantilalji | Madras            | 5,000 | Shri Mahendrabhai Somabhai Patel   | America              |
| 10,001 | Shri Sanjaybhai Manharbhai & Shri Tejalben Sanjaybhai   | Vaghech           | 5,000 | Shri Jellyben Karsanbhai Patel   | Bardoli              |
| 10,001 | Shri Dr. Smitaben Jasvantbhai Shah  | NewJersey-America | 5,000 | Shri Chanchalben Nanubhai Patel  | Agas Ashram          |
| 10,001 | Shri Pistaben Labhchandji, Shri Jayshreeben Rakeshbhai Mehta, Shri Rajubhai Rakeshbhai Mehta                | Madhavnagar       | 5,000 | Shri Pushpaben Nanubhai Patel  | Agas Ashram          |
| 10,001 | Late Shri Fulkorben Mohanlal Bunki  | Surat             | 5,000 | Shri Kanchanben Nanubhai Patel   | Agas Ashram          |
| 10,000 | Shri Vinaykumar Dilipbhai Patel   | America           | 5,000 | Shri Laxmiben Nanubhai Patel   | Mombasa              |
| 10,000 | Shri Hasubhai Madhavbhai, Shri Ushaben Hasubhai Patel & Family  | (Pardi) Khoj      | 5,000 | Shri Harshadbhai Nanubhai Patel  | London               |
| 10,000 | Shri Narottambhai Narsibhai Patel   | Sadodara          | 5,000 | Shri Leelaben Nanubhai Patel   | London               |
| 10,000 | Shri Chandrakantbhai & Indiraben Vora   | America           | 5,000 | Shri Jyotiben Nanubhai Patel   | London               |
| 10,000 | Late Shri Ishwarbhai Bhikhabhai Patel   | Khoj              | 5,000 | Shri Brihaspati Nanubhai Patel   | Surat                |
| 10,000 | Through Shri Bhanuben Ishwarbhai Patel (Pardi)  |                   | 5,000 | Shri Jayshreeben Brihaspati Patel  | Surat                |
| 10,000 | Shri Bhulabhai & Taraben Patel  | Vachharvad        | 5,000 | Shri Shrenikkumar Brihaspati Patel   | Surat                |
| 10,000 | Shri Kantibhai & Urmilaben Patel  | Vachharvad        | 5,000 | Shri Rukhiben Rambhai Patel  | Aafva                |
| 10,000 | Shri Tarunbhai & Champaben Patel  | Bardoli           | 5,000 | Shri Meghna Chandorkar   | Ghatkopar            |
| 10,000 | Late Shri Revaben Chhotabhai  |                   | 5,000 | Late Shri Arvindbhai Chaturbhai Patel                                      |                      |
| 10,000 | Through Shri Pravinbhai Dilipbhai Patel   | Kaavitha          | 5,000 | Through Shri Induben Arvindbhai Patel                                      | Dabhasi              |
| 10,000 | Shri Naaranbhai Dahyabhai Patel family  | London            | 5,000 | Shri Pushpaben Vallabhbhai Patel   | Navsari              |
| 10,000 | Shri Mumukshu mandal  | London            | 5,000 | Shri Miraben Sanmukhbhai Patel   | Navsari              |
| 8,001  | Shri Bhanuben Chhabildas  | U.K.              | 5,000 | Shri Muktaben Sheth  | Rajkot               |
| 7,500  | From a Mumukshubhai (Ashokbhai)   | Simarda           | 5,000 | Shri Rajeshbhai&Shilpaben Shah   | Fremont-U.S.A.       |
| 7,000  | Shri Naaranbhai Dahyabhai Patel family  | London            | 5,000 | Shri Hasmukhbhai & Harshaben Shah  | Vileparle-Mumbai     |
| 7,000  | Shri Mumukshu Mandal  | London            | 5,000 | Shri Bhaviniben Dileshbhai Patel   | Kothamdi             |
| 5,555  | Shri Sumermalji Chhogalalji Family  | Mysore            | 5,000 | Shri Labhubhai & Labhuben Turakhia   | Ghatkopar            |
| 5,501  | Shri Hansaben Gopalbhai Patel   | Segva             | 5,000 | Shri Mahendrabhai Jethalal Shah  | Union City-America   |
| 5,001  | Shri Subodhak Pustakalay  | Khambhat          | 5,000 | Shri Diwaliben Ranchhodbhai Haribhai Patel                                 | Paardi-(Sisodra)     |
| 5,001  | Late Shri Revaben Chhotabhai Patel  | Kaavitha          | 5,000 | Shri Mumukshuben   | Dhaman               |
| 5,001  | Shri Ilaben Vinodbhai Patel   | NewJersey-U.S.A.  | 5,000 | Shri Pravinbhai & Leelaben Turakhia  | America              |
| 5,001  | Shri Shivaniben Bharatbhai Shah   | NewJersey         | 5,000 | Shri Kusumben & Nanubhai Bhulabhai Patel                                   | Sanfrancisco-America |
| 5,001  | Shri Nishaben Bharatbhai Shah   | NewJersey         | 5,000 | Shri Shardaben & Kishorebhai Chhotabhai Patel                              | Sampura              |
| 5,001  | Shri Shimulben Sudhirbhai Tolia   | NewJersey         | 5,000 | Late Shri Balubhai Bhikhabhai  |                      |
| 5,001  | Shri Sunishiben Sudhirbhai Tolia  | NewJersey         | 5,000 | Through Ansuyaben Balubhai Patel   | Aasta                |
| 5,001  | Shri Chiragbhai Sanmukhbhai Bhakt   | NewJersey         | 5,000 | Late Shri Madhuben Kanchanlal Parikh                                       | Canada               |
|        |   |                   | 5,000 | Shri Manjuben Anil bhai Bunki  | Surat                |
|        |   |                   | 5,000 | Shri Prabhaben Jayantilal Desai, Himansubhai & Dilipbhai Jayantibhai Desai | Kanpur               |
|        |   |                   | 5,000 | Shri Bhadrilal Maneklal Patel  | Khambhat             |
|        |   |                   | 4,000 | Shri Hemaben Navinchandra Chauhan  | London               |
|        |   |                   | 3,750 | Shri Neilkumar Navinchandra Chauhan  | London               |
|        |   |                   | 3,605 | Shri Shantaben Lallubhai Patel   | Dastan               |



|       |                                      |               |       |   |             |
|-------|--------------------------------------|---------------|-------|---|-------------|
| 3,000 | Shri Vanitaben Deepakbhai Shah       | Ahmedabad     | 1,001 | Shri Shantibhai Ramji Anandji           | Kutch-Kodai |
| 2,500 | Shri Mulchandbhai Premjibhai Shah    | Agas Ashram   | 1,001 | Shri Deveshbhai M. Patel                | Dubai       |
| 2,500 | Shri Rukhiben Balubhai Patel         | Dalas-America | 1,001 | Shri Chhayaben Deveshbhai Patel         | Dubai       |
| 2,500 | Shri Gunvantiben Dhirajlal Vora      | Sion          | 1,001 | Shri Karishma D. Patel                  | Dubai       |
| 2,500 | Shri Seema Suvil Parikh              | Canada        | 1,001 | Shri Shivaan D. Patel                   | Dubai       |
| 2,500 | Shri Sejal Ravi Shah                 | Canada        | 1,001 | Shri Diwaliben Lekhrarji Solanki Family | Aahor       |
| 2,500 | Shri Kantaben Chhitubhai Patel       | Segva         | 1,001 | Shri Deepaliben Ratilalbhai Patel       | America     |
| 2,500 | Shri Ushaben Hemantbhai Shah         | Mumbai        | 1,001 | Shri Shardaben Kishorebhai Patel        | America     |
| 2,400 | Shri Kalpana Stores                  | London        | 1,001 | Shri Sombhai Vitthalbhai Patel          | Umrakh      |
| 2,001 | Shri Shantaben Lalchandbhai Shah     |               | 1,001 | Shri Keshavbhai Govindbhai Patel        | Bardoli     |
|       | Through Prafulbhai                   | Thana         | 1,001 | Shri Jaisadguru Tubes Pvt. Ltd.         | Mumbai      |
| 2,000 | Shri Mikuben Rikhabchandji           | Hubli         | 1,001 | Shri Yogsan Steel Company Ltd.          | Mumbai      |
| 2,000 | Shri Mumukshuben                     | Mumbai        | 1,001 | Shri Nirmay Palak Harakhchandbhai       | Mumbai      |
| 2,000 | Shri Nirjaraben Mehulbhai Shah       | Ahmedabad     | 1,001 | Shri Kunalkumar Ashokbhai Patel         | London      |
| 1,750 | Shri Mumukshuben                     | London        | 1,001 | Shri Ashokbhai Gordhanbhai Patel        | Bhadran     |
| 1,750 | Shri Rekhaben Gutkha                 | London        | 1,001 | Shri Kalpanaben Ashokbhai Patel         | Bhadran     |
| 1,600 | Shri Amitbhai Vala                   | London        | 1,001 | Shri Kusumben Ramanbhai Patel           | Vagra       |
| 1,525 | Late Shri Khimji Champshi Gala       | Lakhapur      | 1,001 | Shri Natubhai Panachand Shah            | Mumbai      |
| 1,525 | Late Shri Nanabai Khimji Gala        | Lakhapur      | 1,000 | Shri Amichandji Multanmalji Bagrecha    | Sivana      |
| 1,525 | Shri Mavji Khimji Gala               | Agas Ashram   | 1,000 | Shri Champaben Amichandji Bagrecha      | Sivana      |
| 1,525 | Late Shri Laxmiben Mavji Khimji Gala | Agas Ashram   | 1,000 | Shri Hansaben Navinchandra Patel        | London      |
| 1,525 | Late Shri Nanji Khimji Gala          | Hyderabad     | 1,000 | Late Shri Suadevi Shanklecha            |             |
| 1,525 | Shri Zaverben Nanji Gala             | Hyderabad     |       | Through Shri Sohanrajji, Vijayrajji,    |             |
| 1,525 | Shri Kirtikumar Nanji Gala           | Hyderabad     |       | Jawaharlalji                            | Pachpadra   |
| 1,525 | Shri Sarlaben Kirtikumar Gala        | Hyderabad     | 1,000 | Shri Shantilalji Hastimalji Hundia      | Bangalore   |
| 1,525 | Shri Payal Kirtikumar Gala           | Hyderabad     | 1,000 | Shri Surajben Shantilalji Hundia        | Bangalore   |
| 1,525 | Shri Avani Kirtikumar Gala           | Hyderabad     | 1,000 | Shri Rajeshkumar Shantilalji Hundia     | Bangalore   |
| 1,525 | Shri Gaurav Kirtikumar Gala          | Hyderabad     | 1,000 | Shri Binduben Shantilalji Hundia        | Bangalore   |
| 1,525 | Shri Sanjaykumar Nanji Gala          | Hyderabad     | 1,000 | Shri Sweetyben Shantilalji Hundia       | Bangalore   |
| 1,525 | Shri Sheela Sanjaykumar Gala         | Hyderabad     | 1,000 | Shri Rekhaben Manishkumarji Kuhad       | Bangalore   |
| 1,525 | Shri Hardik Sanjaykumar Gala         | Hyderabad     | 1,000 | Shri Kavtaben Rajeshkumarji Mutta       | America     |
| 1,525 | Shri Karan Sanjaykumar Gala          | Hyderabad     | 1,000 | Shri Ranidevi Ghevarchandji Chopda      | Ahmedabad   |
| 1,525 | Shri Vijaykumar Nanji Gala           | Hyderabad     | 1,000 | Shri Chandrikaben Natubhai Patel        | America     |
| 1,525 | Shri Reena Vijaykumar Gala           | Hyderabad     | 1,000 | Shri Ushaben Hemantbhai Shah            | Mumbai      |
| 1,525 | Shri Jitendrakumar Mavji Gala        | Hyderabad     | 1,000 | Shri Mumukshuben                        | Mumbai      |
| 1,525 | Shri Rupa Jitendrakumar Gala         | Hyderabad     | 1,000 | Shri Sushila Anupchand Meta             | Bangalore   |
| 1,525 | Shri Hiral Jitendrakumar Gala        | Hyderabad     | 1,000 | Shri Anupchand K. Meta                  | Bangalore   |
| 1,525 | Shri Sefali Jitendrakumar Gala       | Hyderabad     | 1,000 | Shri Sarojben Mahendrabhai Meta         | Bangalore   |
| 1,525 | Shri Shantaben Bhogilal Furia        | Mumbai        | 1,000 | Shri Mahendrabhai L. Meta               | Bangalore   |
| 1,525 | Shri Bhogilal Manilal Furia          | Mumbai        | 1,000 | Shri Natvarbhai Vitthalidas Desai       | Ahmedabad   |
| 1,500 | Shri Mumukshuben                     | Bhivandi      | 1,000 | Shri Ankitaben Dineshkumar              | America     |
| 1,111 | Late Shri Dhanji Padamshi Gharod     | Mumbai        | 1,000 | Shri Arunaben K. Lakhani                | Mumbai      |
| 1,111 | Late Shri Champaben Dhanji Gharod    | Mumbai        | 1,000 | Shri Tusharkumar Dineshbhai Chheda      | Mumbai      |
| 1,111 | Shri Nikhil Dhanji Gharod            | Mumbai        | 1,000 | Shri Diptiben Bharatbhai Gosar          | Mumbai      |
| 1,111 | Shri Navalben Vallabhbhai Haria      | Mumbai        | 1,000 | Shri Santoshben Dineshbhai              | Bangalore   |
| 1,100 | Shri Ratanben Motiram Patel          | Agas Ashram   | 1,000 | Shri Ramuben                            | Uttarsanda  |
| 1,100 | Shri Rakeshbhai Kantibhai Patel      | Simarda       | 800   | Shri Rekhaben Ramnikbhai Gutka          | Mumbai      |
| 1,100 | Shri Kalp Mitesh Chheda              | Mumbai        | 501   | Shri Dakshaben Hasmukhbhai Patel        | Vagra       |
| 1,100 | Shri Sudhaben Kanaiyalalji Surana    | Ajmer         | 500   | Shri Mukundbhai Harjivanbhai Mehta      | Devlali     |

# Index

| Subject   | page  | Subject  | page |
|---|-------|--|------|
| Shrimad Rajchandra different portrait.....                        | 1     | Compassion towards misery of others .....                                | 47   |
| Shrimad Sadaguru Birth Mahotsav peom.....                         | 2     | Happiness should not be acquired at the cost of others.....              | 48   |
| Shrimad Rajchandra's Birth.....                                   | 3     | The worldly drama according to the consequences of past deeds.....       | 49   |
| Kid's Play .....  | 4     | Nonviolence is supreme religion.....                                     | 50   |
| Inclination for glimpsing the Lord's idol and love saints .....   | 5     | You are Soul, not Kashi.....   | 51   |
| High thoughts at early age .....                                  | 6     | Acute smelling capability of Shrimad.....                                | 52   |
| Shrimad reading in the class on the first day .....               | 7     | Intact faith in the words of self-realized saintly being.....            | 53   |
| Eagerness to know the mystery of death .....                      | 8     | Extraordinary impact of Spiritual force.....                             | 54   |
| Visualizing previous births on looking at the cremation fire..... | 9     | Spiritual force can alter ones sentiments.....                           | 55   |
| Shrimad giving lesson in the class.....                           | 10    | Only truth would be told, The saint gulped down his pride .....          | 56   |
| Explaining Ramayan and Mahabharat.....                            | 11    | Adverse thoughts at the time of destruction.....                         | 57   |
| Patiently bearing the pain of thorn.....                          | 12    | Fear due to ignorance.....   | 58   |
| Shrimad's inclination towards Jainism.....                        | 13    | Shrimad's portrait at tha age of 24.....                                 | 59   |
| Shrimad's compassion towards the plant life.....                  | 14    | Intimation in Advance .....  | 60   |
| Shrimad obliging judge Dharashibhai.....                          | 15    | Testing the faith of judge Dharashibhai.....                             | 61   |
| Invitation for studying at Kashi.....                             | 16    | Four devotees, who gained spiritual knowledge of the soul.....           | 62   |
| Right grasping and fast functioning at young age .....            | 17    | Another portrait of Shrimad at the age of 24.....                        | 63   |
| No asking of anything for self.....                               | 18    | Juthabhai recognized the true spiritual state of Shrimad.....            | 64   |
| Shrimad giving a religious talk in Bhuj. ....                     | 19    | Making out the essence by turning over pages,                            |      |
| Honest and Hard-working.....                                      | 20    | Why do I attend a function ? .....                                       | 65   |
| Service minded Shrimad's parents.....                             | 21    | The first meeting with Saubhagyabhai.....                                | 66   |
| Classification of Gangey in Simple Style.....                     | 22    | May I not remember anybody's name except your's.....                     | 67   |
| Accepting Shrimad as Guru.....                                    | 23    | Unparalleled preaching at Idar .....                                     | 68   |
| Removing the doubts of the learned.....                           | 24    | Creation of Apoorva Avasar .....   | 69   |
| Present economic condition will improve as per past .....         | 25    | Studying Bhagavati Sutra in Monastery.....                               | 70   |
| Religion of detached Lords is perfectly true,                     |       | Lallujiswami coming to know about Shrimad.....                           | 71   |
| Shrimad's detachment comparable to Lord Ram's.....                | 26    | Lallujiswami's first meeting with Shrimad                                |      |
| Shrimad composing Mokshamala.....                                 | 27    | Lallujiswami falling at the feet of Shrimad.....                         | 72   |
| Amazing explanation of the sacred text.....                       | 28    | Request for Samyak Darshan and firm celibacy, "Prabhushriji" a           |      |
| Shrimad's portrait at the age of 16.....                          | 29    | realized monk in the religious realm-in the field of self-realization..  | 73   |
| Manjibhai's father expressing amazement to Shrimad's father.....  | 30    | 'Atambhavna Bhavata Jiv Lahe Kevalgnan Re'.....                          | 74   |
| Shrimad's portrait at the age of 19.....                          | 31    | Fructifying and non-fructifying activities.....                          | 75   |
| Performing 52 Avadhan's at Botad.....                             | 32,33 | Diamonds, rubies, pearls are like acute poison .....                     | 75   |
| Performing 100 activities simultaneously in Bombay.....           | 34,35 | The letter of Six Fundaments .....                                       | 76   |
| Newspapers applauded Shrimad's performance.....                   | 36    | Inconceivable soul .....   | 77   |
| Award of Gold Medal to Shrimad.....                               | 37    | Shrimad's first meeting with Gandhiji .....                              | 78   |
| Godly Planetary position.....                                     | 38    | Gandhiji in close contact with Shrimad .....                             | 79   |
| Who will avail this ? .....                                       | 39    | Gandhiji's highly esteemed opinions about Shrimad .....                  | 80   |
| Shrimad's astonishing sense of touch.....                         | 40    | Gandhiji learned the strength of truth and nonviolence from Shrimad..... | 81   |
| Astrology an obstruction in spiritual pursuit .....               | 41    | Will consume food only on removal of doubt .....                         | 82   |
| Shrimad's marriage due to deeds of previous births.....           | 42    | Mind reading capability .....  | 83   |
| Rain as symbol of advent of man of Age.....                       | 43    | God is always affectionate towards devotees.....                         | 84   |
| The pivotal person in the trade .....                             | 44    | Fearlessness depends upon confidence.....                                | 85   |
| Standard of honesty for Jains.....                                | 45    | Gaining pure perception.....   | 86   |
| I do not want to displease anyone .....                           | 46    |  |      |



# Index

| Subject  | page | Subject   | page |
|--|------|---|------|
| Portrait of Shrimad at the age of 24.....  | 87   | Birth of the last pupil of Lord Mahavir in this Era.....            | 125  |
| Lord Mahavir's procession.....   | 88   | Seven monks waiting for Shrimad's arrival under a mango tree... 126 | 126  |
| Shrimad's miraculous internal state of soul.....                                     | 89   | Siddhashila, the abode of the liberated souls.....                  | 127  |
| The creation of Mantra, Sahajatma Swaroop Paramguru.....                             | 90   | Will you fear when confronted with a tiger or a snake ?             | 128  |
| To obey the command of a spiritually realized guru, is true religion...91            | 91   | Protection to animals due to Shrimad's presence.....                | 128  |
| Shrimad's arrival from Ralaj.....  | 92   | As may be the mode of desire so is the accomplishment.....          | 129  |
| Separation unbearable for Lallujiswami.....  | 93   | If one gets attracted towards the garden, he would be born there129 | 129  |
| Acquiring bondage in the place of acquiting them is a great<br>loss to the soul..... | 94   | Shrimad waiting on the border of Naroda for the monks.....          | 130  |
| Purifying the soul through repentance.....   | 95   | Steadily walking in the heat of summer.....                         | 130  |
| Forecast of the holy place Vadva.....  | 96   | Now I want to give up all associations completely.....              | 131  |
| Eagerness to listen to Shrimad's preaching.....                                      | 97   | Telepathy.....  | 132  |
| Composing of 'Mool Marag'.....   | 98   | He who gives everything is the biggest donor.....                   | 133  |
| Scatter your obeisance over the universe.....  | 99   | Renouncing wife and wealth.....                                     | 134  |
| Composing of the pious Atmasiddhishastra.....  | 100  | Donating religious scriptures to the monks.....                     | 135  |
| Importance of Atmasidhhi-shastra.....  | 101  | Lion-like soul of Shrimad.....                                      | 136  |
| Dedicated selfless attendance by Ambalabhai.....                                     | 102  | Shrimad at the age of 33.....                                       | 137  |
| Aspiration to meet Shrimad.....  | 103  | Merging within the True self.....                                   | 138  |
| Shrimad's miraculous preaching on non-attachment.....                                | 104  | Departure with total quietude.....                                  | 139  |
| Do not pluck so many flowers unnecessarily.....                                      | 105  | Picture of Shri Ambalabhai's  | 140  |
| We are seeking our own Selves.....   | 106  | Unbearable separation pain.....                                     | 141  |
| Who has died of hunger due to devotion?.....   | 106  | Lallujiswami's grief at the loss of Guru.....                       | 142  |
| Shrimad's exemplary way of preaching kids.....                                       | 107  | Samples of original papers published on demise of Shrimad.....      | 143  |
| Mother, give permission to become monk.....  | 108  | Eagerness of Dharashibhai to get smaran mantra.....                 | 144  |
| Spiritual pursuit at a solitary place.....   | 108  | Shrimad, the manifest Guru.....                                     | 145  |
| Reduce the use of vegetables and devotionally lay flowers<br>upon the God.....       | 109  | The inner state of Shrimad's soul.....                              | 148  |
| Idol of Omniscient Lord; a strong source to depend upon.....                         | 109  | The rare words of Shrimad.....                                      | 149  |
| Self-study and meditation, basics of monastic life.....                              | 110  | Importance of the religious book 'Shrimad Rajchandra'.....          | 149  |
| Liberation by obeying a self-realized Guru.....                                      | 110  | Selfless compassion of Shrimad                                      | 151  |
| Rare preaching from evening to morning.....  | 111  | Path of the enlightened is easy, but difficult to obtain.....       | 151  |
| The means of spiritual benefits  | 112  | Worthiness to recognize the saintly being.....                      | 151  |
| Agnabhakti portrait.....   | 113  | What is the foremost to be done for the soul.....                   | 152  |
| The Result of Seven Addictions.....  | 114  | Infinite Worldly wandering due to faith in wrong guru               | 153  |
| The result of seven addictions and seven non-eatables.....                           | 115  | Wandering in universe due to self-willed religious activities.....  | 153  |
| Ascetic life of Shrimad.....   | 116  | Shrimad as viewed by Laghurajswami.....                             | 154  |
| Amazing ascetic posture.....   | 117  | Shrimad as viewed by Brahmachariji.....                             | 155  |
| Staying lonely in the woods.....   | 118  | Concept of Samkit (Right Preception).....                           | 156  |
| The lady to be liberated in the eighth birth, Preaching to the lady..                | 119  | Daily devotion towards God.....                                     | 158  |
| Implicit message of Lord Tirthankars.....  | 120  | Commands of the self-realized Guru.....                             | 160  |
| Last pupil of Lord Mahavir, Samvasaran.....  | 121  | Significance of saintly company.....                                | 161  |
| Miraculous state of the soul of Shrimad.....   | 122  | Shrimad Rajchandra Ashram at Agas, A Pilgrimage Place.....          | 162  |
| Observing the facial features for five hours   | 122  | Sacred places at Rajkot.....  | 164  |
| Muni, you will experience the soul.....  | 123  |   |      |
| Shrimad's meeting with the king of Idar.....   | 124  |   |      |

# SHRIMAD RAJCHANDRA

(A brief life sketch)



India is known as the land of saints and sages. Lord Mahavir the apostle of Ahinsa and compassion was born on this sacred land in ancient times. Similarly Shrimad Rajchandra, the saint with divine insight, was born here in Vavania village in the State of Gujarat in India on Sunday, November 9, 1867. According to Indian calendar he was born on the full moon day of the Kartik month. The life of Shrimad presents the impressive portrait of a rare enlightened person. I am giving below his brief life sketch so that the spiritual aspirants may feel happy to know about his highly admirable attributes.

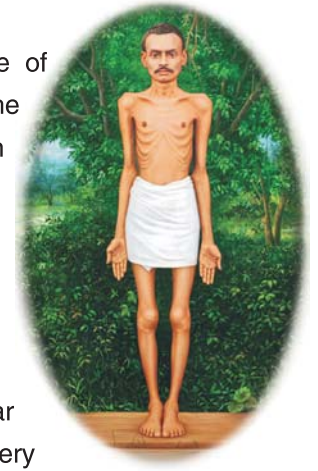
His grandfather Panchanbhai belonged to Vaishnav sect, but Shrimad's father Ravjibhai married to Devbai, who belonged to a Jain family, Shrimad had thus inherited both the cultures. His life up to the age of seven was spent in kidplays. He was admitted to the village school at the age of seven. But an enlightened being hardly needs to study at school. His memory was so sharp that he instantly understood whatever the teacher taught. He finished the seven grades within two years. Mature reasoning, fluent talk, and noble approach while playing in childhood indicated what type of man he would turn out. The proverb 'Characteristics of a man are visible in his cradle' was applicable in his case.

While looking at the cremation of Amichandbhai of Vavania at the age of seven, Shrimad could make out the wordly cycle of birth and death, and he visualized his past lives. That capability increased at the time of visiting the fortress of Junagadh and eventually he visualized 900 of his past births.

He started composing poems at the age of eight, and composed 5000 verses in that year. The next year he prepared brief versions of Ramayan and Mahabharat. The subsequent year saw the manifestation of fluent oratory. At the age of eleven he left school and started writing articles in Vignan Vilas, Buddhi Prakash and Bodh Prakash, the known periodicals of that time. The next year he composed a 300 stanza philosophical poem on clock within three days. Detachment was at his heart since childhood. Once he went to Bhuj along with the minister of Kutch and gave a religious talk at that young age. It was very impressive and the people thought that he would make a name in future.

When he was 13, he started reading biographics of great sacred texts etc. and gained knowledge in many subjects by the age of 15. Thereafter he went through the main books of six ideologies, viz. Jainism, Buddhism, Vedant, Sankhya, Yog and Charvak's. That led to unflinching faith in Jainism. As such, he wrote 108 lessons of Mokshamala (the basic scripture in the name of steps towards Liberation) within three days at the age of 16. Therein he has explained the essence of Jainism in simple language. He went through the comprehensive literature in Gujarati, Hindi, Sanskrit and Prakrit languages without formally studying the same. It was noticed that he could comprehend any book by merely turning over its pages and whatever he read stayed in his memory.

His mnemonic capability was manifested during his 16th year. That is termed as Avadhan, which denotes keeping in mind various activities at a time and displaying the same without any mistake, First he performed 8 Avadhans at Morbi. That was raised to 12 and 16 at Jamnagar. Then he performed 52 at Botad. At the age of 19 he performed 100 Avadhans in a public function in Faramji Kavasji Institute at Bombay. All the people were spell bound



to witness that display. On that occasion he was awarded a gold medal and the title of Saraswati (Goddess of Learning Incarnate). There were highly commendable reports in the newspapers like Jame Jamshed, Mumbai Samachar and Indian Spectator. He was known as a great poet and learned man. By virtue of the said performance his fame spread as Shatavadhani (performer of 100 activities simultaneously).

He had also studied astrology and could accurately foretell by looking at the palm, facial lines etc. Eventually he found that astrology as well as mnemonic capability were of no use in spiritual pursuit and so he gave them up.

At the age of 20 he married Zabakba the daughter of Popatbhai Zaveri. That very year he came in contact with Juthabhai Ujamshi of Ahmedabad. The next year he started jewellery business in partnership at Bombay. Within a short time the firm expanded its operations to foreign countries and it came to be known internationally.

During his 22nd year Ambalalbai, Lallujiswami, Saubhagyabhai and others came in his contact. In the subsequent year he gained pure samkit (true determination of soul). Though being involved business, every year he used to take out time for study and meditation at lonely places of Idar, Kavitha, Uttarsanda, Ralaj, Vadva, Vaso etc.

Mahatma Gandhi happened to see him at Bombay on the very first day of his arrival from London. During two years thereafter Gandhiji learned deep from him of the vital importance of Ahinsa. He has written, "I have not noticed in him the sense of attachment for any wordly object...One, who tries to remove detachment, makes out how difficult it is. My impression is that the state of detachment was natural to him." Gandhiji considered him as the topmost person of that time blessed with spiritual knowledge.

At the age of 29 Shrimad composed the unparalleled Atmasiddhishastra within an hour and a half. He has presented to the world therein the essence of spiritual sciences. He also composed Apoorva Avasar (Unprecedented Occasion), Moolmarg (The Original Path), Amoolya Tattvavichar (Invaluabe Contemplation) and other unique verses presenting liberation in the form of poem. Moreover, he has left behind about 1000 letters that have been blissfully helpful to the liberation-seekers. All his writings have been published in 'Shrimad Rajchandra' volume covering about 1000 pages. 45000 copies thereof have been printed by now. Thousands of liberation-Seekers have been making out the right path and gaining peace of mind by studying that holy scripture.

Shrimad's detached state with the desire to remain alone. continual endeavour for spiritual pursuit etc. are evident in his priceless literature. From those, who had come in his contact, it is learnt that he could make out what used to transpire in the minds of others and the purpose thereof. Questions arising in the minds of the listeners were solved during his talk before they were raised. When the people asked about that miraculous capability. he used to say that the soul has indfinite capabilities. He also said that such capability is inherent wihtin every soul, one has to endeavour to attain the same.

After attaining a state close to omniscience Shrimad left the mortal body at Rajkot at 2 o'clock p.m. April 9, 1901 at the young age of 33.

Whose refuge do we have now ? Fortunately his detached and the verbal body in the form of his ambrosial words are still available. With that help we may remove our aggressive passion, make this human birth fruitful by contemplating over the Mantra of 'Sahajatma Swaroop;' and be absorbed within the true self ! Let that be our prayer.

-by Parasbhai Jain





બાણું ઝાંઘ શીર્ષમાં- જાત મોં સત્ય-  
 રૂપને શોધને તેનાં અરુણ કમળમાં સ-  
 વલ્લાવ મર્ષણ ફરી ધ્વ વર્ષોળ. ૫-  
 છી જે મોક્ષ ન થયે તો મારી પાસે  
 આ લેજે.


રાત્પુરેષ એજ કે તિશી મીઠા જેને આ-  
 લોનો ઉપમોગ છે- શારદામાં નથી. અને  
 સાલબેમાં નથી. છતાં અગુલવમાં આ-  
 વેં તેવું જેવું પ્રિય છે. અંતરંગ રમૂલા ન-  
 થી એવી જેની ગુપ્ત આચરણ છે. બાપી  
 તો કુંજ કુલું ભયે તેમ નથી.

અને આમ પ્રીતિના તારો કોઈકા-  
 જે ધ્વરૂંકો ધવારે નથી. આ અગુલવ. ૪૫૬-  
 ન મનાગિરકે ગણા-

વિ - રામચંદ્રના મણામ- આશીર્વાદી  
 શાંતિ મોદમપિ

૨

એક રાત્પુરેષને રાજકિવામાં તે-  
 ની સર્વવિધાને પ્રસિંસવામાં તેજ  
 રાત્પુરેષનામાં આપી જુદગી ગ-  
 વ તો ઉલ્કેષમાં ઉલ્કેષ પંદરભ-  
 વે આવરૂંક મોક્ષી જઈશી.

  
 મિતિ અને લિખક મજા

Shrimad Rajchandra's Handwriting

## Translator's note

Shrimad was self-realized and is known as a spiritual philosopher of very high calibre. He was born with a high level of Kshayopasham(Intelligence). Consequently he could gain the knowledge of his previous births at the tender age of seven.

His memory was very sharp and he could recollect whatever he read or came across. He became known for his mnemonic capability during his teens. That capacity went on increasing and at the age of 19 he displayed the extraordinary feat of memorizing 100 activities at a time. Thereby he came to be known as Shatavadhani. Even the British rulers of that time were impressed by his performance and had offered to make necessary arrangements for him, if he was willing to go to Europe for displaying his capability. He however, declined the offer.

He gained samkit (pure right perception of one self as soul) at the age of 23 and since then he stayed tuned to spiritual elevation. That was continued despite being occupied in the jewellery business. His moral character was also very high. His regard for truth, adherence to high moral values in the business and firm determination to do what he saw right inspired those who came in his contact. Mahatma Gandhi was highly impressed by his spiritual level and had accepted him as his spiritual Guide. When Gandhiji was in South Africa, he came under pressure from his Christian and Muslim friends to adopt their faith. At that time he sought guidance from Shrimad, who showed him that he could reach the highest level of spiritual elevation by continuing within his own faith. He has reverently written about Shrimad in his autobiography and has paid glorious tributes to him on several other occasions.

There are three modes to proceed on the path of liberation, viz.gyanyog (Path of knowledge), Karmayog (path of action) and Bhaktiyog (path of devotion). There are many pitfalls on the former two paths. Shrimad had therefore termed Bhaktiyog as the topmost. Devotion, however has to be undertaken with a view to gaining enlightenment. While replying to one of the questions from Mahatma Gandhi he has mentioned in the letter number 530 of Vachanamrut that devotion leads to purification of soul and that leads to liberation.

The writings contain the rare jewels of spiritual wealth. There is utmost stress on enlightenment therein. It is good that Parasbhai has taken pains to pinpoint the significant writings of Shrimad in this book. They would be of immense help to those, who want to proceed on the path of liberation by contemplating upon Shrimad's words.

While preparing this translation, I have tried to remain close to the original. That has tested my ability a bit. It was particularly tough to present the deeply meaningful quotations in a language, which is short of spiritual vocabulary. The objective was to present the writing in simple English while taking care that nothing of the original sense is lost. It is for the readers to judge to what extent I have succeeded.

Lake Forest IL 60045 Manu Doshi





દુનિયા રે વીરવતી આ અણી,  
 ભગા રે શિલિ અધુનરે,  
 દેશી ભલેરે પેરે ઉભરો,  
 મહીમે ઉદય કુમનો ગર્ભ રે. ૧૯૪૦

ગોપાલીસને ને એકુવોલે,  
 આભાને અધુન આગરો રે,  
 મોગાભાઈ મને ને બેગાભાઈ,  
 આદુગુણ ભેશવરે આદરે. ૧૯૪૦

મોગાભાઈ મને ને મુગાભાઈ,  
 સમજીવ શુભ પ્રાંતરે રે,  
 શુભ અગુણ અધુન દેશી,  
 વિભ રમણેય આગુભાઈરે. ૧૯૪૦

તેમ આભાઈ રે ઉદય કુમનો,  
 પુત્રીમદ મને પદ મેરે,  
 ભગ ભાઈ ઉદયકુમનો,  
 તેમ વર્ષ નવરે એક રે મેરે. ૧૯૪૦

વાજીરું એમ ભાઈરું  
 ઉદય કુમનો કાઈરે,  
 જામે કુમનો રે તે ભાઈ,  
 એમ ભાઈને મળ માંહિરે. ૧૯૪૦

મેમી ઉદય ભે મિ ભાઈ,  
 મે ભો મેમનો ઉદયકુમનો,  
 મેમી આગરો આ ઉદયી,  
 એમ મેમો નિ રવારે રે. ૧૯૪૦

મોગા અધુન જાગિ અણી,  
 મેમો અધુન મોમરે,  
 કુમનો મોગાભાઈરે,  
 મેમશીરો ઉદયકુમનો રે. ૧૯૪૦

આગરો કુમનો ભાઈરે,  
 ભાઈ ભાઈ અવશીયે,  
 ભાઈ ઉદય એકુવ મેરે,  
 ભાઈ રે મેરેય રે મેરે રે. ૧૯૪૦

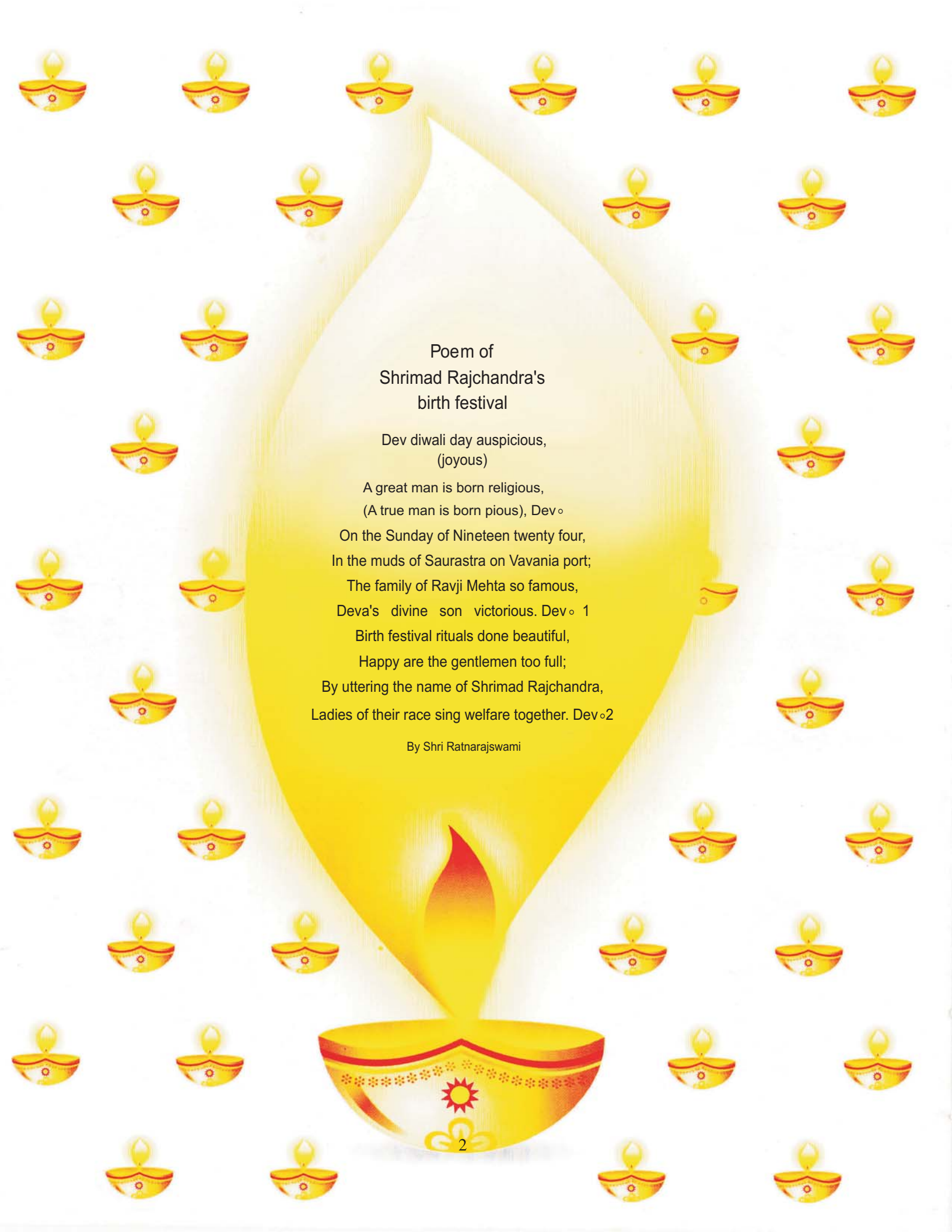


**Sahajatra Swarup Sadguru**  
**Shrimad Rajchandra**  
**Different Age**  
**Birth**  
**Vavania (Saurashtra)**  
**Vikram Samvat 1924 Kartik Sud 15**  
**Death**  
**Rajkot (Saurashtra)**  
**Vikram Samvat 1957 Chaitra vad 5**



**Shrimad Rajchandra**  
**at different age**





Poem of  
Shrimad Rajchandra's  
birth festival

Dev diwali day auspicious,  
(joyous)

A great man is born religious,  
(A true man is born pious), Dev ◦

On the Sunday of Nineteen twenty four,  
In the muds of Saurashtra on Vavania port;

The family of Ravji Mehta so famous,  
Deva's divine son victorious. Dev ◦ 1

Birth festival rituals done beautiful,

Happy are the gentlemen too full;

By uttering the name of Shrimad Rajchandra,  
Ladies of their race sing welfare together. Dev ◦ 2

By Shri Ratnarajswami

**Shrimad Rajchandra's  
Birth  
for spiritual benefit of the world**

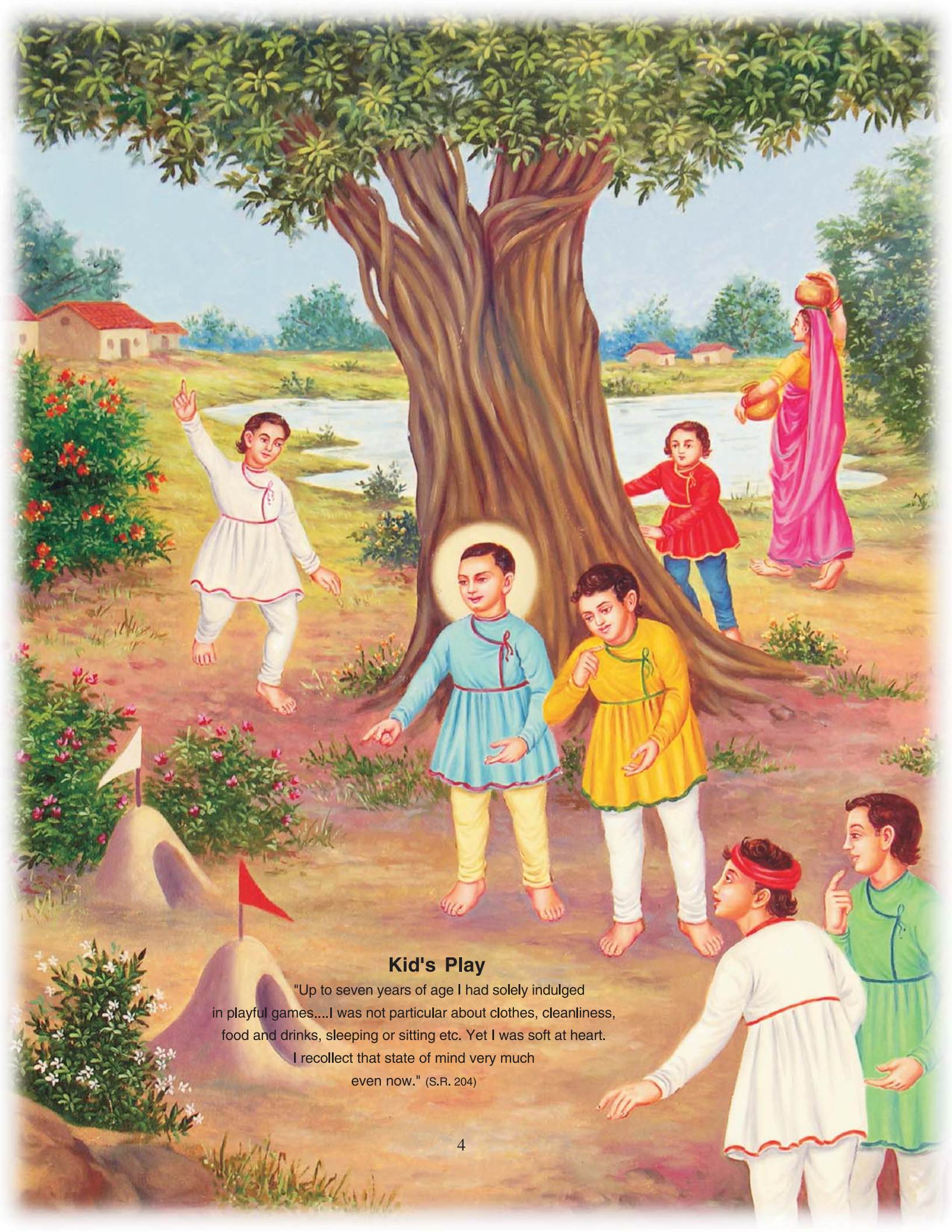


Shrimad Rajchandra was born in a village of Vavania in the State of Gujarat on Sunday, November 9, 1867. According to Indian calendar that was the full moon day of the month of Kartik, which is considered the day of heavenly Deewali. He had the world-renowned wisdom and had gone through spiritual pursuit during many previous lives; since childhood he was imbibed with the state of detachment that of a great ascetic; he was the enlightened incarnate and brought to light the soul-oriented religion.

The incarnation of the great man on the day of heavenly Deewali was like the rise of sun to remove the darkness of ignorance and served as ambrosia for the immortality of soul. His birth name was Laxminandan. That was changed to Raichand later on. He became world renowned as Rajchandra. The pious life of such a spiritual ascetic is capable to inspire the spiritually interested beings on the path of liberation and prompt them to manifest self-realization.

**"Remain devoted to a self-realized personage, remember his divineness,  
and contemplate over his attributes." (S.R. page 201)**





### Kid's Play

"Up to seven years of age I had solely indulged in playful games....I was not particular about clothes, cleanliness, food and drinks, sleeping or sitting etc. Yet I was soft at heart.

I recollect that state of mind very much even now." (S.R. 204)



## Inclination for glimpsing the Lord's idol and love for the company of saints



Shrimad's grandfather Panchandada was a devotee of Shri Krishna. Shrimad used to go to Krishna temple along with him. His mother Devba had brought forth Jain religion. The child-ascetic was thus imbued with both these religions.

**Who is God ? The one who is detached from worldly pleasures. Which idol is worth worshipping ?  
That which hints detachment from worldly pleasures. (S.R. 671)**



Shrimad used to go to listen to religious tales from time to time and was fond of listening to the miracles relating to incarnations. He believed in God and was very keen to see his abode. He used to think, 'How nice would it be, if he might be the head of that sect, might be telling the tales of miracles from place to place, and be renounced ?'

**"One, who has not developed attributes like renouncement and detachment,  
cannot gain self-realization." (S.R. page 528)**

## High thoughts at early age



During the early age Shrimad at times thought of acquiring the state of sovereign king. That time he conjectured about the aspirations of a sovereign ruler;

**"but when he looked into the heart of the sovereign, it was noticed that he was very unhappy. He was trembling with infinite fright. The time was swallowing the string of his life span. His tendency was inclined towards**

**the body composed of bones, skin etc. He loved the pebble-like wealth. He was heavily inclined towards anger, pride etc.**

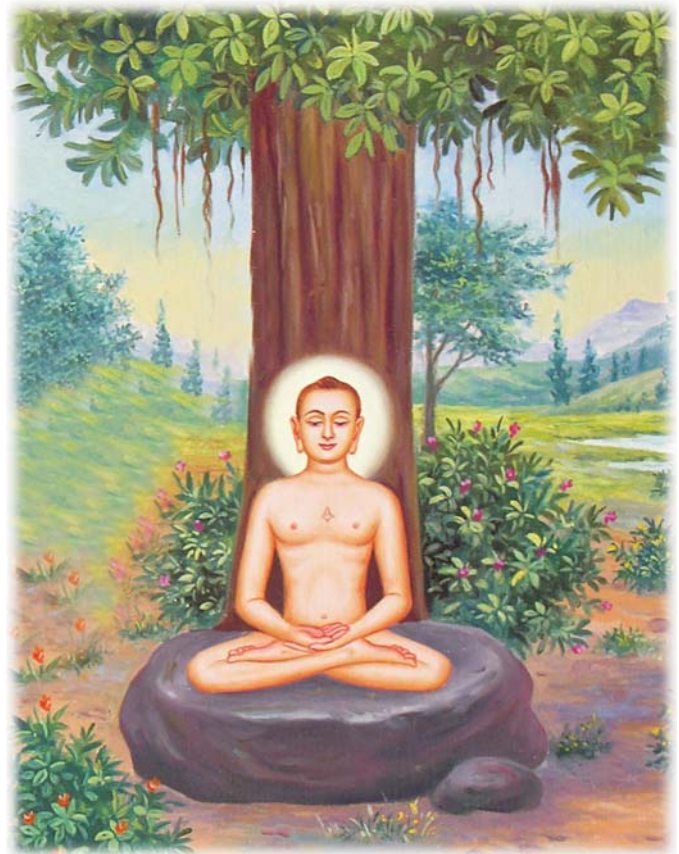
**Very miserable-" (S.R. No. 792)**



### Thoughts of becoming desireless saint

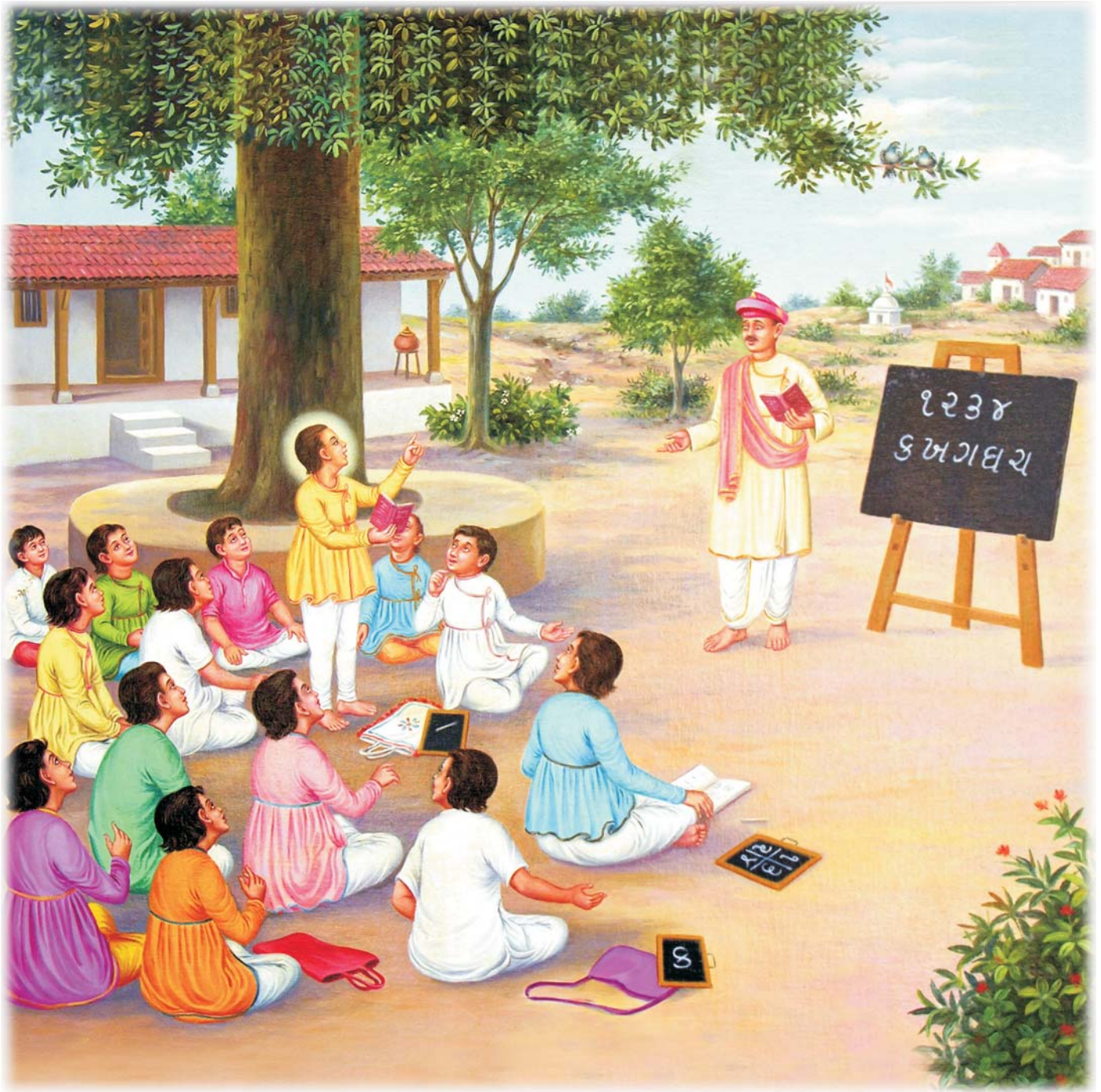
When Shrimad used to see a saint having no desire, he thought of leaving everything and to be like him. Thereby the state of his soul was getting pure day by day.

**"The enlightened men have urged for monastic life by making out that total renouncing is very helpful in the states of moral desire, contemplation, and right knowledge etc." (S.R. page 489)**





## Shrimad reading in the class on the first day



Shrimad was admitted to school at the age of 7. As his teacher showed him the numbers 1, 2, 3, 4 etc. and the letters K, Kh, G, Gh, etc. Shrimad said that he knew that. When he was asked to read the lessons from book, Shrimad read that out without interruption. After putting the book aside, he spoke out without any mistake the lessons that he had read. The teacher was amazed that Shrimad had come to the school for the first time and yet he knew all that. He must be a divine being !

Shrimad was holding such extraordinary intellect due to his previous life's inner purity.

**"It seems that ignorance has been absent since birth in the present body."** (S.R. page 374)



## Eagerness to know the mystery of death



One important event occurred when Shrimad was seven years old. In Vavania there was a man named Amichand, who loved Shrimad very much. He died instantly by a snakebite.

On hearing about death, Shrimad came home and asked his grandfather what dying meant. Grandfather said that his soul had gone out of that body; as such, he could not move, walk, speak, eat or drink. He would do nothing, and hence his body would be burnt to ashes at the cremation ground near the pond.



On hearing that an acute eagerness arose in the mind of Shrimad. For some time he moved in the home here and there and then sneaked towards the pond.



**"Start the day while keeping in mind that sin is committed in every step, every sight creates Karma equivalent to poison and death is hanging over the head." (S. R.4)**



## Visualizing previous births on looking at the cremation fire



Shrimad climbed over the babul tree by the side of the pond and noticed that the body was burning on the funeral pyre and several men were sitting around. The question arose to him, 'How cruel it is to put such a good man to fire ? Why did it happen ?' While thinking about it the obscuring cover gave way due to the inner purity of the soul and previous births were visualized at the tender age of seven.

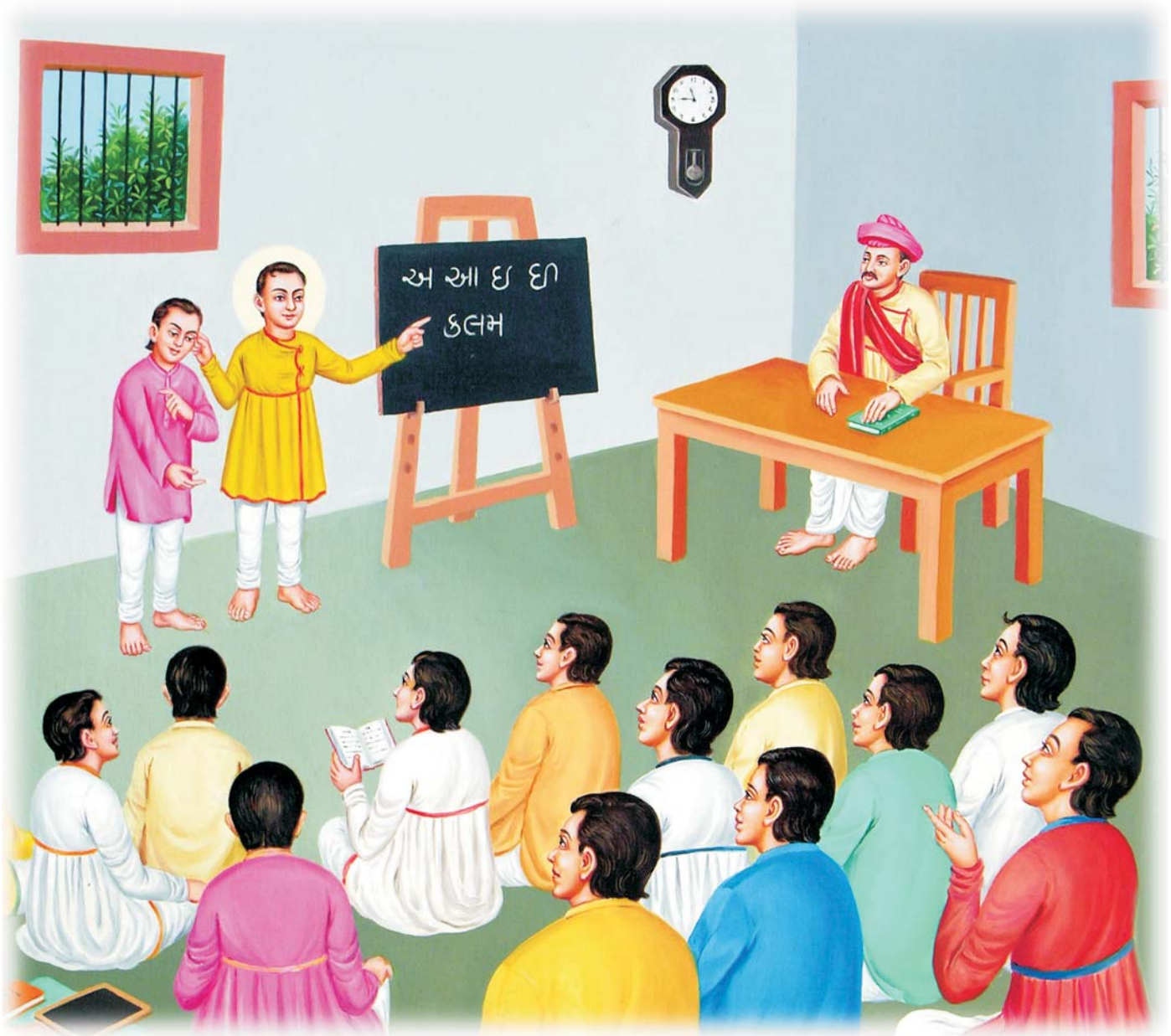
Knowledge of previous births increased a great deal, while visiting the fortress of Junagadh and eventually he remembered 900 of his previous births. Thereby he became increasingly quiet and his sense of detachment rose higher and higher.

**"Knowledge of previous birth is covered in Dharna which is part of Matigyan (Knowledge through our senses). Many previous births can be visualized thereby." (S.R. 755)**

**"There is rebirth, surely it is; I can say that positively, after experiencing it." (S.R.361)**



## Shrimad giving lesson in the class



Damjibhai informs that when Shrimad was going to school, he used to give lessons in the class, while the teacher merely stayed as a spectator. The students used to say that they could easily remember when Shrimad gave lessons.

One person, who was studying with Shrimad has written, "Once I went to school without doing the homework and could not give correct replies. Shrimad asked me to stand up and softly held my ear lobe. I found his hand so smooth and delicate that I did not feel any pain and wished that it would be better if he continues to hold my lobe. I still remember how compassion was present in every part of his body."

**"When one is not affected by emotions be it happiness or sadness denotes of having understood true spiritual knowledge." (S.R. 687)**



## Explaining Ramayan and Mahabharat



Shrimad was fond of reading Ramayan and Mahabharat since childhood. He used to go to the hut of Vaja Bhagat, read Ramayan and Mahabharat, and explain the same to the latter at eleven or twelve years of age. That shows the impact of the previous lives.

**"One should habituate oneself to have control over sense organs; that enables one to engross in sacred scriptures and virtuous contact which should be carried out continuously." (S.R. 637)**



## Patiently bearing the pain of thorn



Shrimad was 10 years old when his grandfather died. At that time he had held the fire-pot and was walking ahead of the funeral procession. As was the custom at that time, he was bare-footed. On the way a thorn pricked deep in his foot. He ignored that and reaching the cemetery, he made four rounds of the dead body and was the first person to light the fire. Other people then followed. Shrimad sat along with them till the dead body was entirely burnt and then taking bath at the pond, he reached home along with others. (Pg. 56 Ardha Shatabdi Granth)



Since he was limping when he reached home, his mother asked, 'Why are you limping ? Is your foot hurting ?' She looked at his foot and saw a long thorn. She extracted it and asked, 'When did it prick ?' Shrimad replied that it pricked on the way to cemetery. Mother asked, ' Why did you not tell anyone about it ? How could you bear the pain ?' Shrimad did not reply.

**"Taking physical pain as a natural tendency of the body and admitting it as the consequence of one's past deeds, one needs to bear it with equanimity." (S.R. 378)**

## Shrimad's inclination towards Jainism



During childhood Shrimad was inclined towards Vaishnavism under the influence of his grandfather. The Jains living in Vavania belonged to Sthanakwasi sect and Shrimad was in contact with them. When he happened to get their Pratikraman and other Jain Mamix, he noticed their message of humbly extending friendship towards every living being. That turned his inclination towards Jainism, and it continued to increase steadily.

**"Be assured that the supreme peaceful religion of the detached Lords is perfectly true." (S.R. 406)**



## Shrimad's compassion towards the plant life



### Visualize Lord Mahavir in your sight

Popatbhai Manji writes, 'The child-ascetic Shrimad used to call kids, ask them to sit in meditation posture, close their eyes, put hands on the lap, and visualize Lord Mahavir as he spoke. Some boys assumed the postures as suggested; those, who could not do that, were asked to stand. That time Shrimad used to recite something of the following sort;

**"Reflecting on the soul with highest spiritual thoughts together with right knowledge, deep thinking and detached mind leads to an end of birth and rebirth."** (S.R. 56)

Shrimad's daughter Javalben informs. "Worshipful devma used to say that when Shrimad was young, she once asked him to cut vegetables for preparing the day's food. As he started cutting, tears began to flow from his eyes. As she noticed it, she asked why he was weeping performing that trifling work.' What reply could Shrimad give ? His heart was flowing with compassion for the plant life, and that had brought tears in his eyes. Who would make out that internal pain of the enlightened ?

**"I cannot look at someone cutting the vegetables. When a soul purifies internally, compassion is experienced at a high level."** (S.R. 699)



## Shrimad obliging judge Dharashibhai

Once Shrimad went to his maternal uncle at Rajkot with judge Dharashibhai. On the way while talking with him the judge was impressed by his intelligence and asked him to stay with him at Rajkot. Shrimad said that he would better stay at the maternal uncle's place.

As he reached the place, his uncle asked with whom he had arrived. Shrimad replied that he had come with Dharashibhai. The next day when Shrimad was taking lunch, he heard the maternal uncle talking among themselves about getting rid of Dharashibhai.



Shrimad went to Dharashibhai and asked about any connections with his maternal uncles. He learned that there was no family relation, but there was political intrigue regarding the state affairs. Shrimad said that he better remain cautious, as they were talking about getting rid of him. How did you know that?

Shrimad : When I was taking lunch, they were talking about that; I therefore came to caution you.

Dharashibhai was amazed by the obliging nature of the young ascetic and thought that it was his sheer good fortune that he came in his contact.

**"If you want to be a profound religious person, have obliging nature and stay in contact with a virtuous being." (S.R. 156)**



## Invitation for studying at Kashi



Due to internal purity Shrimad could make out that two persons from Kutch were coming on camel to see him. So he asked Dharashibhai whether they could stay with him. Dharashibhai readily agreed.

Thereupon Shrimad went to the road by which the men from Kutch were coming and welcomed them by addressing their names, 'How are you, Hemrajbhai, Malsibhai ?'



They asked, "Are you Raichandbhai ? How did you know that we are coming by this route at this very time ?"

Shrimad replied : "The soul has infinite capabilities. I know by that."

After reaching Dharashibhai's home they took Shrimad to a solitary place and said : "On hearing about you we have come with a request to take you to Kashi for further studies. We will make all arrangements for your lodging, boarding etc."

Shrimad : "I cannot come."

Those men could of course make out that Shrimad was highly learned; there was nothing that he needed to learn by going to Kashi. He was indeed a miraculous personality.



**"The sensible one should not insist learning that does not lead to subsiding of aggressive passions discrimination, or spiritual contemplation."** (S.R. 390)

## Right grasping and fast functioning at young age



The next day Shrimad went to see Dharashibhai. The latter had to immediately prepare copies of govt. reports and other notes. He had ten assistants. In order to finish the work quickly he thought to distribute the work among them.

Shrimad asked : Do you need to prepare copies of these papers ?

Dharashibhai : Yes.

Shrimad : It will be done if you entrust it to me.

Dharashibhai : You will not be able to do it.

Shrimad said firmly : I can surely do that.

Thereupon Dharashibhai entrusted half the work to Shrimad and distributed the remaining half among his ten assistants.

He had stated, "Shrimad copied the papers and handed over to me after about two hours. I compared it with the original and found that while copying he had corrected the mistakes that had crept in the original and the writing was neat and clean. Those ten assistants handed the work after five hours. And in between if they could not make out the letters in the original papers, they asked me, and still there had been mistakes in the copies made by them."

"Since Shrimad correctly and neatly performed within two hours what those ten persons could do in five hours, it amazingly occurred to me that the boy would turn out to be very clever and be highly esteemed in future."

**"Well planned work is done quickly, gives desired result and is instrumental to the source of pleasure." (S.R. 155)**



## No asking of anything for self



When Shrimad had to go back to Vavania, his maternal uncles had given him a box of sweets. He accepted it and bade them farewell. Thereafter he saw Dharashibhai and bade him farewell.



Since Dharashibhai came to know of the greatness of Shrimad, he used to give him a cushioned seat and he himself used to sit respectfully in front of him.



Shrimad did not have enough money for the return journey. He therefore sold the sweets to a sweetmeat dealer and obtained the required money. Though he had close contact with Dharashibhai, he did not ask him for money. That state of not asking for anything had arisen in him at a young age. Like a wise gentleman he had the following principle.

**"Death is preferable than asking anything for self,  
but no shame in asking wherein matter of the soul is concerned."** (J.K. 29)



## Shrimad giving a religious talk in Bhuj



Manibhai Jashbhai, the minister of Kutch used to halt at the Kutch State house at Vavania while travelling to and from Kutch. During that time he used to have religious discussions with Shrimad. Impressed by his intelligence Manibhai had several times asked him to visit Kutch. Accepting his invitation Shrimad once went to Bhuj. There he gave a talk on the religion of detachment to a large group of people. Those people were amazed to hear it and said that since the boy was so learned at that young age, he would surely shine out and make a name in due course.

**"It would not be necessary to preach on the basis of mamix in future.  
Mamixes have been comprehended in all their perspectives." (S.R. 250)**



## Honest and Hard-working



After finishing school Shrimad used to sit in his father's shop. He has written :

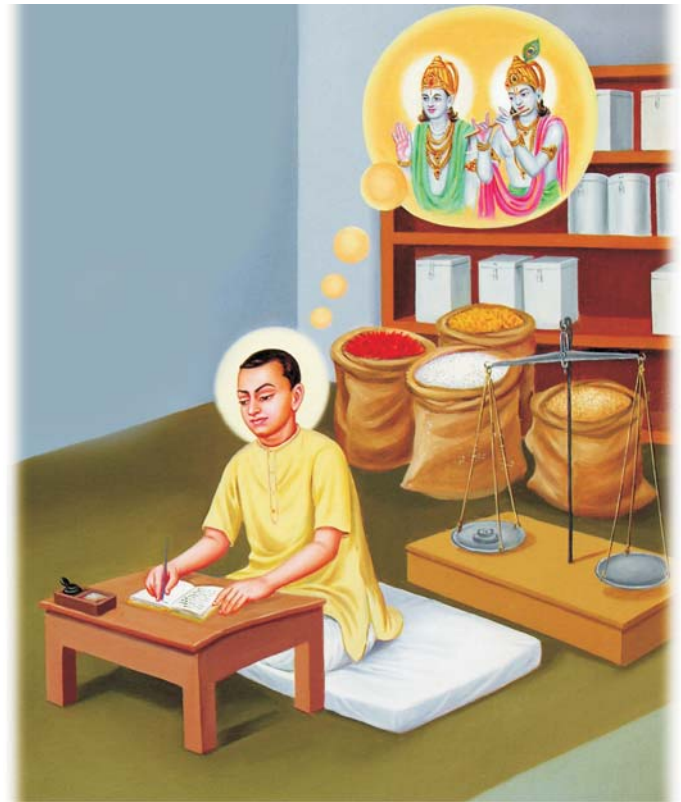
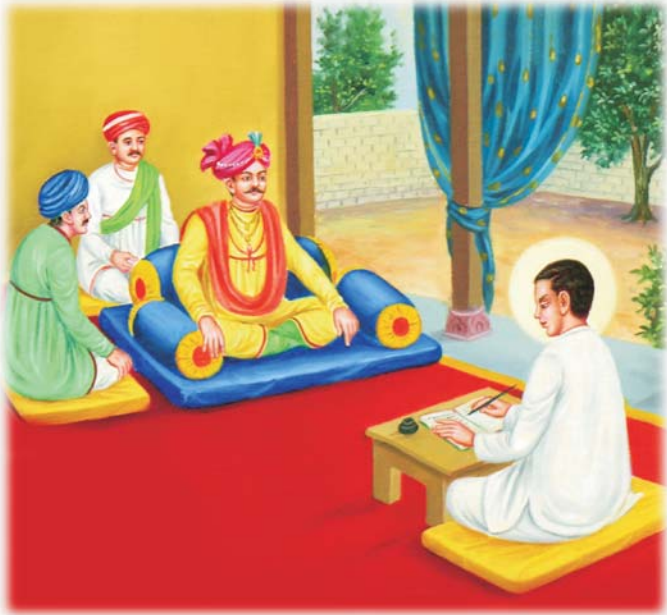
**"I exactly remember that I have not charged any customer more or less or given more or less in weight." (S.R. 205)**

**"Virtuous person cannot do injustice. If he does injustice, then for whom would it rain ? For whom would the sun shine ? For whom would the wind blow?" (S.R. 677)**

**"Whatever occupation you have, do not earn unjustly for the sake of livelihood." (S.R. 5)**

During free time Shrimad used to read books and compose poems on the contents of Ramayan and Mahabharat.

**"Do not waste time." (S.R. 12)**



Shrimad used to write neat and clean. As such, he was called at the Kutch Royal Court for writing. He was also entrusted to write personal matters.

## Service-minded Shrimad's parents



Father : Ravjibhai Panchanbhai Mehta



Mother : Devba Ravjibhai Mehta



Ravjibhai used to serve saints and sages and distribute grains, clothes etc. to the poor.



Devba used to serve the in-laws very well. Her mother-in-law used to say, "Dev, you are like a goddess, hardly anyone would have a daughter-in-law like you; God bless you."

One aged commission agent used to come to Ravjibhai. Once he fell very ill. At that time Devba served him dedicatedly. She used to

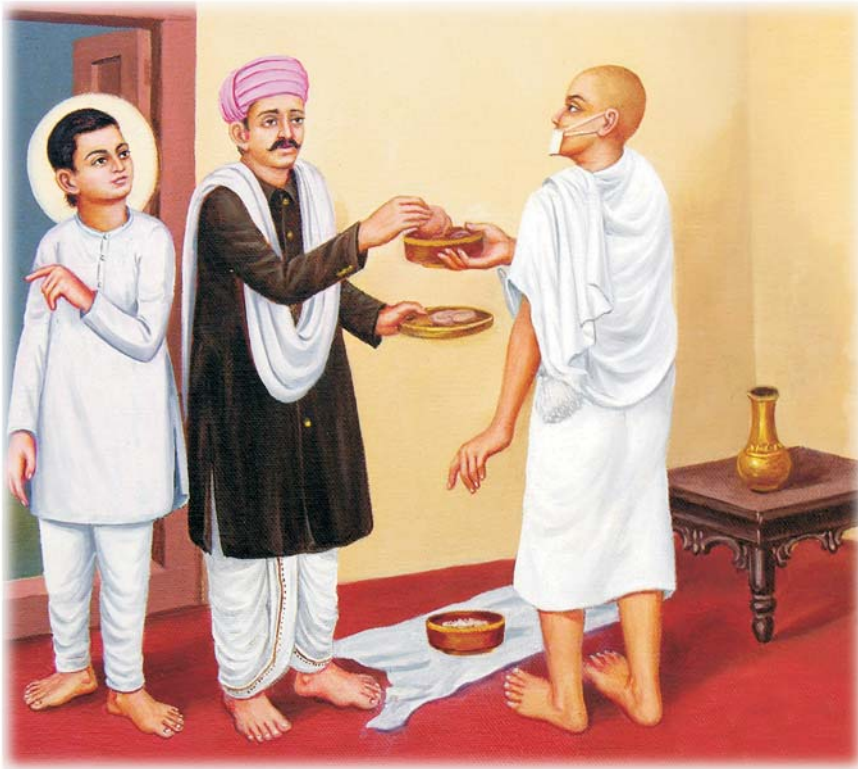


make Shira (a soft sweet) and feed him. He had said, "You are serving me very well; Dev, I bless you to have a very fortunate son."

(Pg. 55 Ardha Shatabdi Granth)



## Classification of Gangey in Simple Style



Dharashibhai has mentioned, "At the age of 14 or 15 Shrimad once came to us at Morbi. I had studied religious scriptures. As such, a monk, who came for alms, said that he could not make out the complexity of Gangeya's classification and asked me to go to Upashray (monks' camping place) in the afternoon for explaining the same. I agreed to do so in the presence of Shrimad, and thereafter I went out for some work."

Meanwhile Shrimad prepared a simplified explanation of the said classification on a paper under the title 'Unique secret of Gangey Classification', kept it in a book and went out.

"As I was returning, I saw a goat entering the home and it picked up a book in its mouth. While driving her out the book fell down and the paper prepared by Shrimad turned out. My amazement knew no bounds to read it. The sense of utmost respect for Shrimad arose in my mind and I sent my man to call him back."



**"Religion shows the path, not the underlying essence. That lies in the inner heart of an enlightened Saint." (S.R. 184)**

## Accepting Shrimad as Guru



"As Shrimad entered, I instantly fell at his feet, and begged his pardon for discourtesy on my part. For two hours thereafter he explained to me the unique significance of the said classification. I was overjoyed to listen to those ambrosial words. Since then I accepted him as my saviour Guru."

**"Self-realized Sainly being are just like guides who shows the path to a traveller and goes his way; he has no intention to become a Guru or to enroll deciples." (S.R. 711)**

**"Only a spiritual teacher, who has no personal interest whatsoever, should be accepted as a guru." (S.R. 26)**

**"A self-realized Guru would seat us in the boat of true religion and would take across the worldly sea like an expert sailor. One cannot get the idea about the philosophical differences, the identification of true Self, concepts of the universe and beyond, nature of the worldly life etc. without a competent Guru." (S.R. 65)**

**"Do not expect liberation without a self-realized Guru. There are many gurus around but only a self-realized one can show the path of liberation, none else can do so. Therefore pour all your love on Shrimad." (Updesh-168-269)**

**"I do not want to become Guru, I point out the true Guru....becoming a Guru entails heavy responsibility." (Updesh 296)**



## Removing the doubts of the learned



Since his childhood Shrimad was considered very smart, highly intelligent and wise in the village. Everyone was pleased with him. He was very quiet. Even at his young age several learned people used to come to him to ask questions, to present their doubts, to test his knowledge, and to discuss about spiritual matters. They felt happy and bowed to him when their doubts were removed.

**"Consider adversity lies there where there is doubt." (S.E. 211)**

**"Everyone needs to have complete faith in soul from its existence to liberation.**

**No doubt should be entertained about that. Not having faith therein is the cause of fall ; and that fall has no bottom."**

**"A soul can acquire the bondage of 7000 trillion Sagaropams (measured period), in 48 minutes whereby it has to take innumerable births." (S.R. 674)**

## Present economic condition will improve as per past meritorious deeds



At a young age Shrimad used to read at home in a lonely place. Once his father Ravajibhai asked him about the future economic condition of the family. Shrimad replied, "It would be far better; everything will improve according to past meritorious deeds."

**"With the rise of past sinful deeds the wealth on hand also disappears in a moment; while even the things far away become handy with the rise of past meritorious deeds. Treasure of diamonds can be procured without any effort, when the relevant obstructing Karma subsides or is destroyed.**

**The worldly life is the result of meritorious & sinful past deeds." (S.R. 19)**





## Religion of detached Lords is perfectly true

From the 13th year Shrimad started exploring the truth in different religions. For that purpose he studied all of them in a year and came to the conclusion that the religion propounded by the omniscient Lords is perfectly true.

**"Completely assured are the words of the detached Lords, since where aversion and attachment are totally diminished there rises self-realized knowledge as per rule.**

**It is logically evident from their words that utmost detachment lies within the Lords. Those very words bear the evidence thereof." (S.R. 463)**

The home of Popatbhai Daftary in Morbi had become Shrimad's library and writing place. On listening to his interpretations of scriptures Popatbhai was treating him as a child-saint. He used to extend help by bringing books from Morbi and Ahmedabad.

Shrimad composed Mokshamala there, which is the basic substance of teachings of the great men in his previous lives and which provides the essence of the books that he had read.

## Shrimad's detachment comparable to Lord Ram's

Shrimad's detachment at the time of composing Mokshamala was comparable to that of Lord Ram. After finishing the pilgrimage tour Ram was residing in the palace, but there was contemplation of Self at his heart.

While at Vadva (Khambhat) Shrimad had once told Lallujiswami, "Our detachment at the time of composing Mokshamala was comparable to that of Ram depicted in Vairagya chapter of Yogvashishtha. During that time I had gone through Jain Scripture within a year and a quarter. The sense of detachment was so intense that I did not even remember whether I had taken food or not."



**"Detachment is associated with self knowledge and self knowledge with detachment. They cannot be separated from each other. If one is not disinclined towards the objects of senses after hearing the words of detached Lords, it has to be understood that he has not listened to those words. Words of the enlightened work as purgatives for the objects of senses." (S.R. 762)**

## Shrimad composing Mokshamala



In 1884 Popatbhai Daftary suggested that if Shrimad wrote a book that could be easily understood by everyone from a child to the aged, that would be of great help to many people. Shrimad accepted that suggestion and composed Mokshamala (Rosary of Liberation) in 108 lessons within three days while sitting on the second floor of Popatbhai's home.

**Shrimad himself has mentioned, "I had composed Mokshamala within three days at the age of 16 years and 5 months. Therein I have tried to precisely indicate the path of Jainism. It contains nothing beyond what has been said by the omniscient Lords. It has been presented in the form of instructions for children so that everyone, from the child to the aged, may be inclined to learn the path of the detached Lords, to comprehend it in true form and to implant its seeds within "** (S.R. 663)

**"If thought deeply Mokshamala would serve the purpose of gaining liberation. It is an effort to teach moral conduct and philosophy. The main purpose of publishing this book is to prevent immoral knowledge among the growing generation, which leads them far away from achieving self realization."**

(S.R. 58)

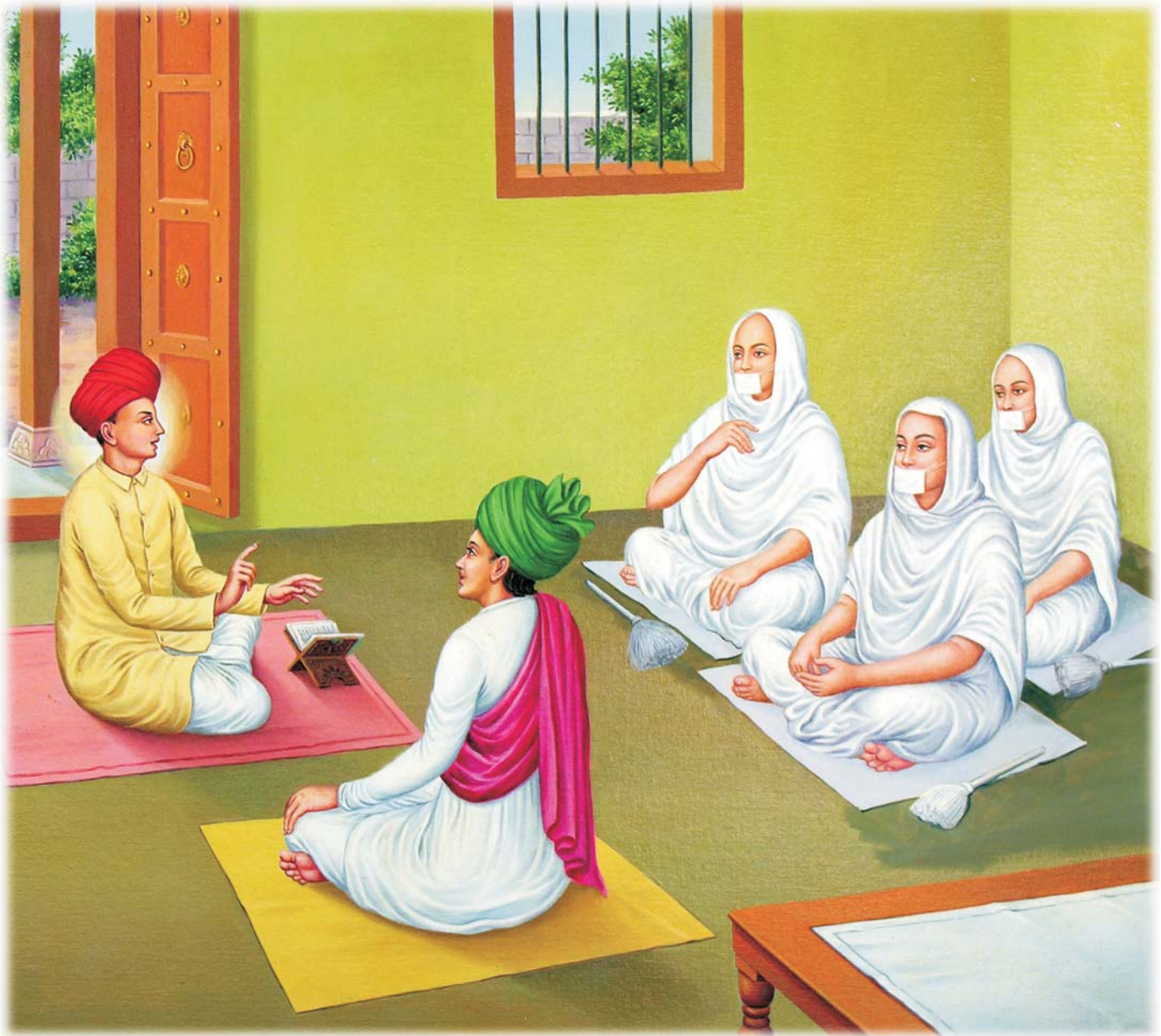
**"Mahasatiji's listening to Mokshamala is helpful and beneficial.**

**Please convey to her my request to listen to it adequately and ponder over the same.**

**No effort has been made to put therein anything beyond what has been said by the omniscient Lords. It has been written objectively based on experience and in tune with the present times. I hope, Mahasatiji would listen to it with concentration for the welfare of her spiritual growth."** (S.R. 193)



## Amazing explanation of the sacred text



Once three nuns came to Vavana. As they heard of Shrimad's fame as a learned man, they told Popatbhai about their intention to hear the sacred text of Suyangdang's stanzas from him. Shrimad agreed to go to the monastery for that purpose and asked Popatbhai to remain present at 2.00 p.m.

When Shrimad arrived at the monastery the nuns were sitting on a cot. On hearing the explanation of first two stanzas they were so wonder struck that they stepped down from the cot and said to Shrimad, "Sorry, we happen to indulge in disrespect. Till date such deep explanation we have never heard even from monks."

The same way Shrimad had explained to them the lessons of Mokshamala

**"Sacred maxims have been composed for the sake of gaining true nature of soul."**

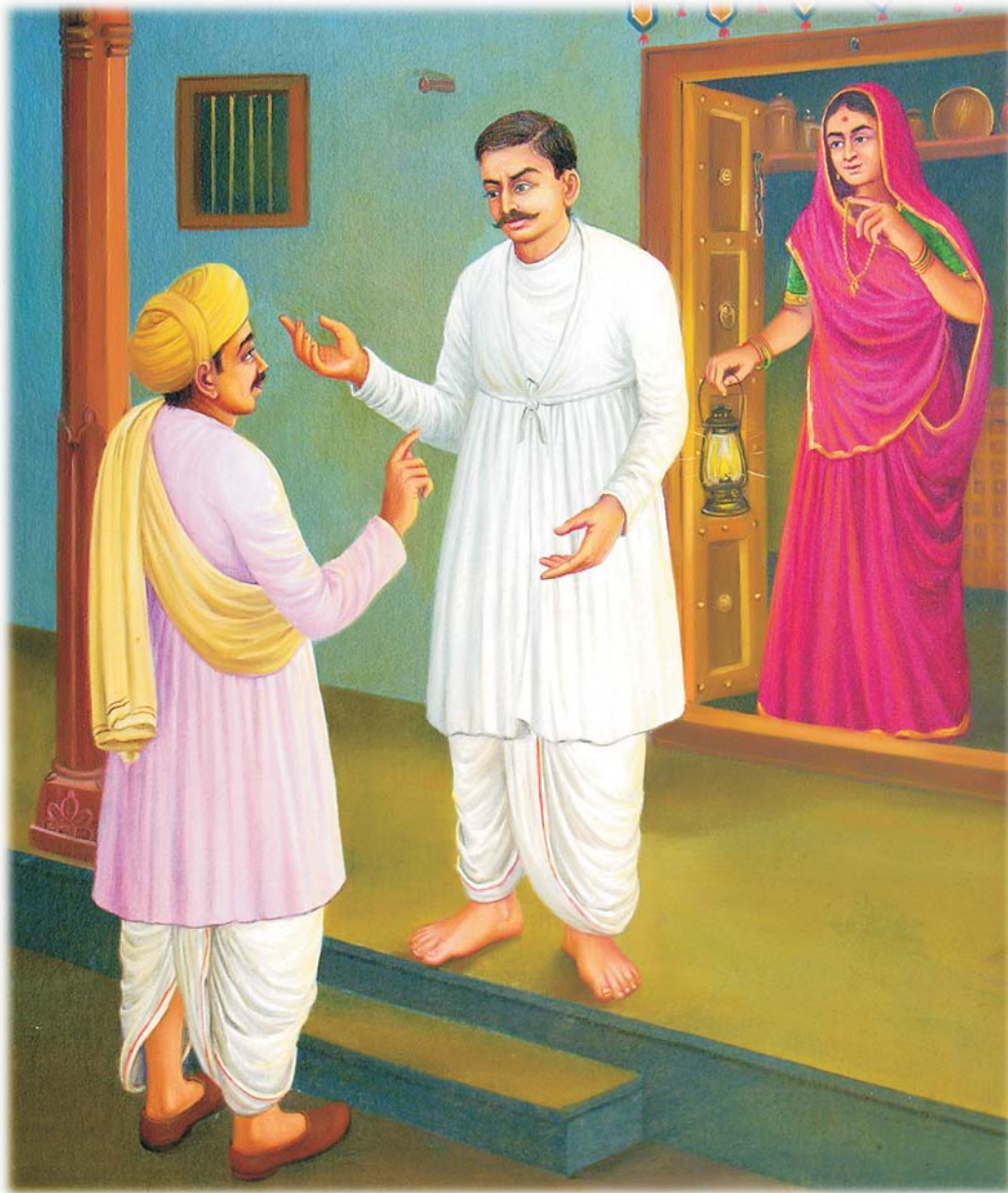
(S.R. 770)



**Shrimad's portrait at the age of 16**



## Manjibhai's father expressing amazement to Shrimad's father



Popatbhai Manji has written, "My father had been to Morbi. There he noticed Shrimad's first performance on eight Avadhans on eight subjects simultaneously and attending to 8 activities in the presence of a friendly circle, and on the next day in a public function organized at a Jain monastery in the presence of 2000 people. On the insistence of many people he performed 12 activities. My father was so much amazed to witness the miraculous performance that on coming back to Vavania he straight went to Shrimad's father. Since the door was closed, he knocked it and told Ravajibhai with intense pleasure that he had a divine son in Shrimad, he had displayed the extraordinary feat of attending to eight activities at a time !"

**"Nor am I able to conceive your greatness hence there is no exhilaration.  
Nor do I have the affectionate and profound reverence for you." (S.R. 295)**



Shrimad's portrait at the age of 19



## Performing 52 Avadhan's at Botad



Shrimad performed 52 Avadhan's at Botad in the presence of a millionaire friend Harilal Shivilal Sheth as detailed below.

|  |    |
|--|----|
| 1. Playing Chopat with three persons                                     | 1  |
| 2. Playing cards with three persons                                      | 1  |
| 3. Playing chess with one person   | 1  |
| 4. Counting the striking of bells  | 1  |
| 5. Mentally calculating addition, subtraction, multiplication & division | 4  |
| 6. Looking at turning of beads and counting the same                     | 1  |
| 7. Solving eight new puzzles   | 8  |
| 8. Composing 16 poems on the required subjects and in required rhymes    | 16 |

|  |           |
|--|-----------|
| 9. Putting in order 400 words presented at random of 16 languages like Greek, English, Sanskrit, Arabic, Urdu Latin, Gujarati, Marathi, Bengali, Maru & Jadeji and in between attending to the above activities too. | 16        |
| 10. Explaining to a student  | 1         |
| 11. Figures of speech  | 2         |
| Total  | <u>52</u> |

Shrimad himself has written, "These 52 tasks have to be kept in mind simultaneously. The disorderly words of unlearned languages have to be put in order. Let me tell you in short that everything simply remains in the memory." (J.K. 96)





श्रीमद् वचन विचर्यो  
विद्याहकीर्तौ भाग्येण पुत्रमां  
अस्ते विचर्यो यत्न भाग्येण-  
श्रुत्वा वचुं...

ग्रीक, अंग्रेज, संस्कृत, आरबी,  
लैटिन, हिंदी, गुजराती, मराठी, बंगाली, मल,  
बाउल्ल आदि सोण व्याख्या आरबी राठ्ठी  
अनुक्रमविहीनता डारुडर्म अहित याद्य  
अनुक्रम अहित उही आध्या. पश्ये  
जीवां कस यत्न उठे वचुं...

The matter in the 16 languages were allotted to 16 persons, who presented the letters at random while other activities were going on. For instance, first was given the 3rd letter of Arabic, then was given the 17th of Latin, then 2nd of Sanskrit, then 41st of Urdu and so on. Without writing down, Shrimad took note of the letters in his mind and arranging them in order, he spoke out the relevant sentences or the poems at the end. For instance, there were 44 letters in Sanskrit and they were given in the following order:

44, 16, 35, 31, 38, 39, 25, 22, 34, 36, 1, 3, 6, 5, 14, 13, 4, 7, 9, 21, 27, 12, 26, 8, 23, 15, 18, 11, 20, 10, 24, 17, 40, 43, 42, 37, 41, 2, 19, 20, 28, 22, 29 and 32.

Those letters consisted of the following verse, which Shrimad recited at the end.

**Baddho Hi Ko Yo Vishayanuragi,  
Ko Va Vimukto Vishaye Viraktah  
Ko Vasti Ghoru Narakah Swadehah,  
Trushnakshayah Swargapadam Kimasti.**

It means : Who is bound except one who is attached to sensuality ? Who is the liberated one, that who is free from the objects of senses ? Which is the horrible infernal abode of the soul :- the body Which is the heavenly abode :- uprooting of desires.

There were 27 letters in Gujarati and they were given in the following order.

16, 7, 12, 3, 1, 10, 22, 11, 25, 15, 4, 2, 24, 18, 26, 19, 8, 17, 6, 13, 21, 14, 20, 23, 9, 4, 27

Those letters consisted of the following sentences.

**"Apana Jeva Ratnothi Haju Srushti Sushobhit  
Chhe, A Joine Anand Thay Chhe."**

It means : It's a pleasure to note that the earth is still adorned with jewels like you.

Similarly he narrated the sentences or verses of remaining fourteen languages on the basis of the letters received at random.

These 52 activities were undertaken at a time. The method employed was to take some part in one activity and then in the second, than in the third, then in the fourth, then in the fifth and so on till the last one, and then going back to the first. That was continued till the end.

That was done while sitting on a high seat by concentrating the sight and mind in the activities, without putting anything in writing or asking for any particular activity again.

Faramji Kavasaji Institute Building, Bombay where Shrimad performed 100 Avadhans







**Performing 100 activities  
simultaneously in Bombay**

During 1887 at the age of nineteen when Shrimad was in Bombay, he had performed Avadhans at various places.





The most important event was the performance of 100 Avadhans at a public function organized under the chairmanship of Dr. Peterson in Faramji Kavasji Institute. That was highly acclaimed and reports thereof had appeared in various newspapers like Times of India, Indian spectator, Mumbai Samachar, Jame Jamshed etc. Sir Charles had also suggested him to visit Europe and display his capability there. Shrimad, however, had no intention to sell his spiritual capabilities. As a matter of fact, considering mnemonic capability as an obstruction in spiritual pursuit, he gave it up the next year.



## Newspapers applauded Shrimad's performance

The reports of Shrimad's performance of 100 Avadhans had appeared in the newspapers like Times of India, Indian Spectator, Mumbai Samachar, Jame Jamshed etc. Family Members are seen reading the news.



Original Newspapers cuttings are shown here

મુંબઈ સમાચાર, શુક્રવાર, તારીખ ૨૪મી મે, ૧૯૦૧

શ્રીમાન રાજયચંદ્ર રવ  
જીભાઈએ સત્તર વરસની વયે જામ  
નગરમાં કરેલા બાર અવધાનો માટે  
તે વખતે પ્રગટ થતાં એક પત્રે કરેલું  
વીવેચન.

— મોગલિક નોંધ. —

લખવાને અતીશય આનંદ ઉપજે છે કે વ  
વાણીઆ બંદર નીવાશી દવાદશાવધાની શીખ્ર  
કવી રાજયચંદ્રજી રવજીભાઈ મહેતાને હમણા  
ખાનગી કામ પ્રસંગેને લીધે જામનગર જવાનું  
યજુ હવું. ત્યાં તેઓના અદભુત અને અગાધ  
અવધાનના અમતકારો દરથાવવા માટે જામનગર  
ના પ્રખ્યાત વર્ધરાજ મણીશંકર વીઠલજી રસે  
શ ધરમાચારય અને બીજા વીદવાનો તરફથી  
સીખ્ર કવીશ્વરને આમંત્રણ થયું હતું. તે આમં  
ત્રણ કવીશ્વરે સ્વીકારી નીમેલ વખતે તે અમતકારો  
દરથાવવા માટે કલુલ કર્યું. તારીખ ૧૬ મી  
ને રોજ ત્યાંના પ્રખ્યાત વીદવાનો, કવીઓ, શા  
સ્ત્રીઓ, વર્ધદો, અને સુસદીઓ, અમલદારો અ  
ને પ્રખ્યાત શૈઠ સાહુકારો મળી આશરે ૧૫૦  
અહસ્થોની સમક્ષ તે અવધાનના અમતકારો દર  
શાથી પેતાની ઇશ્વરદત્ત દીવય સ્વભાવીકથકતી  
થી સઘળી સભા રંજન કરી દીધી હતી. આપ  
જી આ શીખ્ર કવીશ્વરની અદભુત શક્તિથી સરવે  
સભાસદોનાં મનના આનંદનો કથી પાર રહ્યો ન  
હોતો. અમતકારો દરશાથી રહ્યા બાદ દુરંતજ પ્ર  
ખ્યાત વર્ધરાજ મણીશંકરભાઈએ ઉઠીને  
શીખ્ર કવીશ્વરની અદભુતશક્તિને માટે પ્રસં  
યા કે આ અદભુત અમતકારીક વીનોદથી હું

અત્યાનંદ પામયો છું. પુનરજનમ નહી માનના  
ર પુરવેને આ સીખ્ર કવીશ્વરની અદભુતશક્તી  
પુનરજનમ છે. એમ મનાવવાને માટે પ્રયત્ન  
અને સખળ પુરાવો છે, વીગેરે વીગેરે વર્ધદરા  
ને પ્રસંસા કરવા પછી વર્ધદરાજ સંજીભાઈ  
બાલુકીશોરી ચોહન, શ્રી નારાયણ હુમચંદ્ર, મા  
સ્તર દામોદરદાસ, માસ્તર બલવંતરામ, મા  
સ્તર શંકરલાલ અને કવી હલમદાસે એક પછી  
એક જણે ઉઠીને આપણા શીખ્ર કવીશ્વરની  
અદભુતશક્તિને માટે અતીશય પ્રસંસા કરી  
ઉપકાર માન્યો; અને કવીએ નરમતાપુરવક  
તેનો યોગ્ય પ્રત્યુત્તર આપ્યો, તયાર પછી સ  
રવ સભા પરખાસ્ત થઈ. શીખ્ર કવીરાજશ્રીને  
મહારાજ જામ સાહેબ બહાદુર તરફથી (૪૫૫)  
આરસે પંચાવન ઇનામ દાખલ મળ્યા હતા.

જામે જમશેદ. મંગળવાર  
તાં ૧૬ મી એપ્રેલ ૧૯૦૧  
સતાવધાની રાજયચંદ્ર રવજીભાઈ  
રાજકોટ, તાં ૧૩ મી એપ્રેલ.

અશરાવધાન એટલે એકી વખતે આ  
ક કીખાઓ સાથે કરવી. તે અદભુત ને અ  
મતકારીક શક્તિવાળા પુરુષો આગળીને તે  
રવે ગણીએ તેટલા પણ થતા નથી. એ  
વાત જગ પ્રસીધ છે.

ને મકાનને વીથે શાસ્ત્રીજી  
એ અશરાવધાન કરવા હતા, તેજ મકા  
નમાં ખીજો દીવસે શ્રીમંત રાજયચંદ

બાર અવધાનો ૨૦૦૦ માણસો સમક્ષ  
કરી દેખાડયા. ઘોડા દીવસ પછી સુંબઈ  
વાળા શૈઠ લખમીદાસ ખીમજી મોરખી  
આવેલા, તેઓની સમક્ષ પાછાં ૧૨ અવધાનો  
કરી બતાવયાં. ઘોડા વખત પછી તે  
ઓનું જામનગર જવું થયું. તયાં આ  
ગળ વીદવાનમંડળ આગળી ૧૬ અવધાનો  
કરી બતાવયા. આ વખતે નામદાર જામ  
સાહેબ તરફથી એક પરસ બેટ થઈ. ઘો  
ડા માસ પછી વઢવાણમાં કરનલ નટ સા  
હેબે રાજ રજવાડાઓને આમંત્રણ કરી  
એ હજાર દરશાઓની એક ગંભવર સ-  
ભા કૃષીશવરની આ અદભુત શકવી બતાવ  
વા માટે ભરી, કળશવરે ૧૬ અવધાનો કર્તે  
હમંદ રીતે કરી બતાવવા. તયાંથી કળશવર  
પેતાના એક મીનને મળવા માટે બેટા  
ગયા. તયાં ૧૬ થી છલંગ મારી એકદમ પર  
અવધાનો કરી બતાવયા. ૧૭મે વરસે તેઓએ  
સુંબઈમાં પહેલ વહેસો પગ ચુક્યો. કરામજી હ  
નસદીટપુટમાં ૧૦૦ અવધાનો કરી બતાવયા.  
તયાં આગળ તેઓને સાદાત સરસવડીનું  
ઉપનામ મળ્યું અને સોનાનો ચાંદ મળી  
યો...  
તમામ ઇંએજ અને  
દશી પત્રો તેઓની શક્તી માટે દરરોજ  
કતારો ને કતારો સગુતી લખવા લાગયા.



## Award of Gold Medal to Shrimad



Shrimad had displayed his mnemonic capability at various places in Bombay. Impressed thereby he was awarded a gold medal and the title of Sakshat Saraswati (Goddess of Learning). Several other persons also were immensely pleased by his performance and had given him various gifts.

**"For performing given activities simultaneously this person has been awarded the title of incarnation of goddess Saraswati (Goddess of Learning); I have found by my experience that Avadhan is a function of spiritual faculty." (S.R. 134)**



## Godly Planetary position



Among the learned men, pandits and reputed men present at the time of Shatavadhan at Bombay, there were astrologers too. They were attracted towards the impressive young Shrimad, who was also curious to know astrology and got from them the clues thereof.

At that time there was only one person in Kashi, who had knowledge of the vanishing science. Shrimad learnt that too. A high level of memory and concentration of mind are required for that purpose; and Shrimad possessed both qualities naturally.

10 well-known astrologers once saw Shrimad's planetary position. In that connection he wrote as under to his brother-in-law Chatrabhuj Bechar.

**"My planetary position has been termed as godly by ten learned astrologers....."**

**I am flowing in detachment. Ashupragna." (S.R. 165)**

**"Self-realized deities have said that man becomes God." (S.R. 158)**



## Who will avail this ?



Due to performing 100 Avadhans, Shrimad had come in contact with many reputable persons. The Parsee gentleman Jamshedji Tata had furnished his bungalow with furniture and other fancy articles brought from England etc. Once he showed it to Shrimad. After seeing the bungalow Shrimad uttered, 'Who will avail this?' Those words went deep in the heart of Tata. Therefore he made a trust of his properties and entrusted the same to the trustees for benevolent purposes.



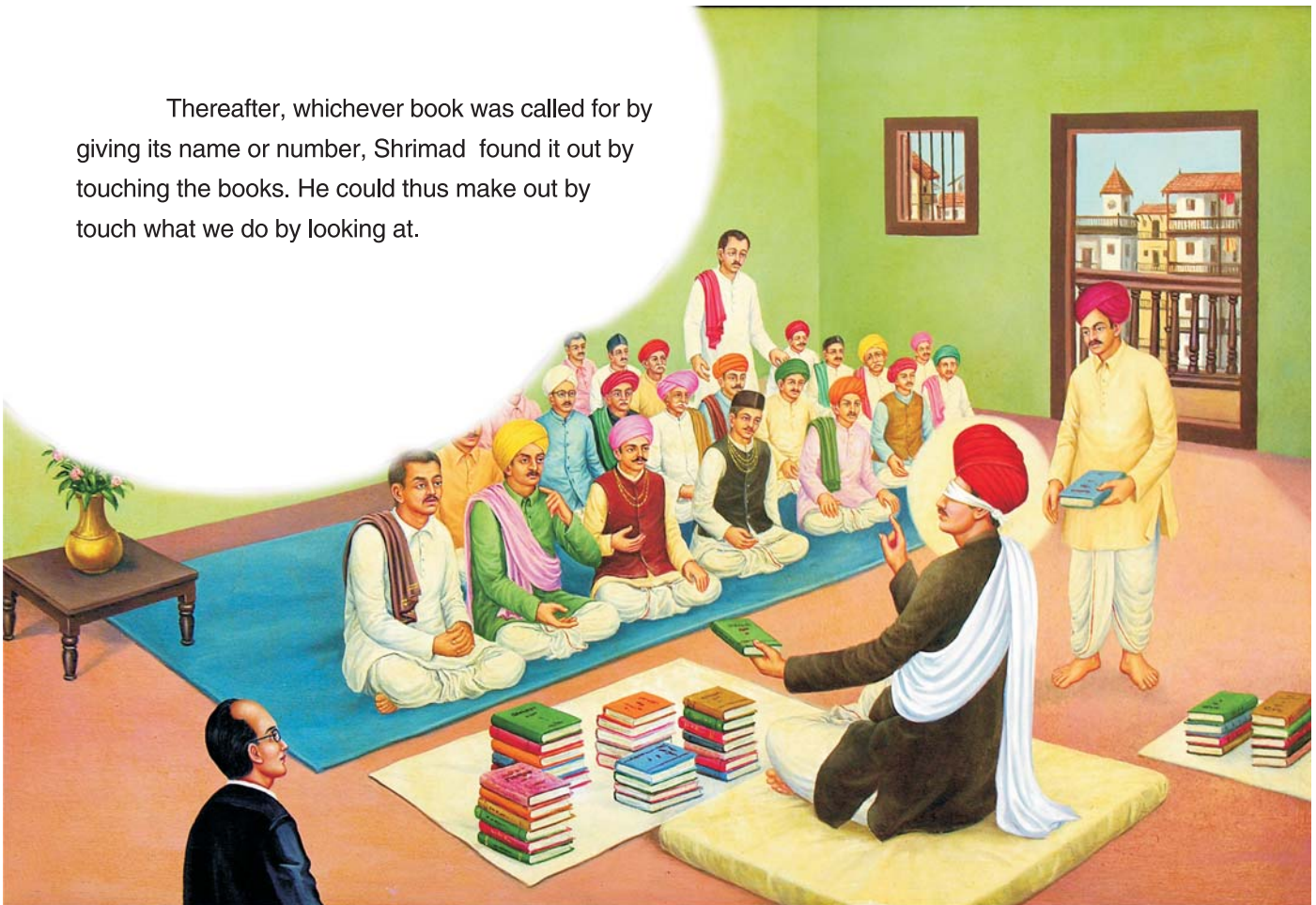
## Shrimad's astonishing sense of touch



Pandit Lalan, who had come in contact with Shrimad had mentioned, "Now let us see the extraordinary sense of touch of Shrimad. He had given its demonstration in Arya Samaj at Bombay under the chairmanship of Justic Telangna. In a blind-fold condition about 50 books of various sizes were put in his hand one by one and their titles were read to him.

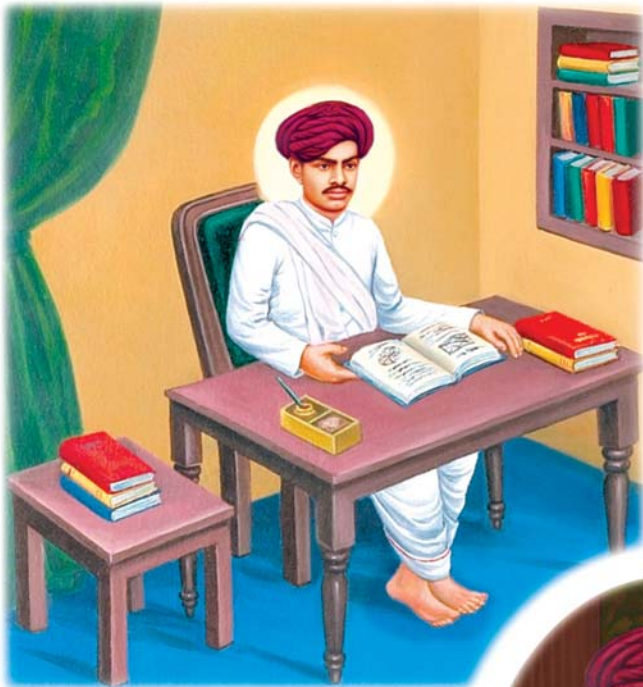
Shrimad moved his hand over each of them and put them by his side.

Thereafter, whichever book was called for by giving its name or number, Shrimad found it out by touching the books. He could thus make out by touch what we do by looking at.

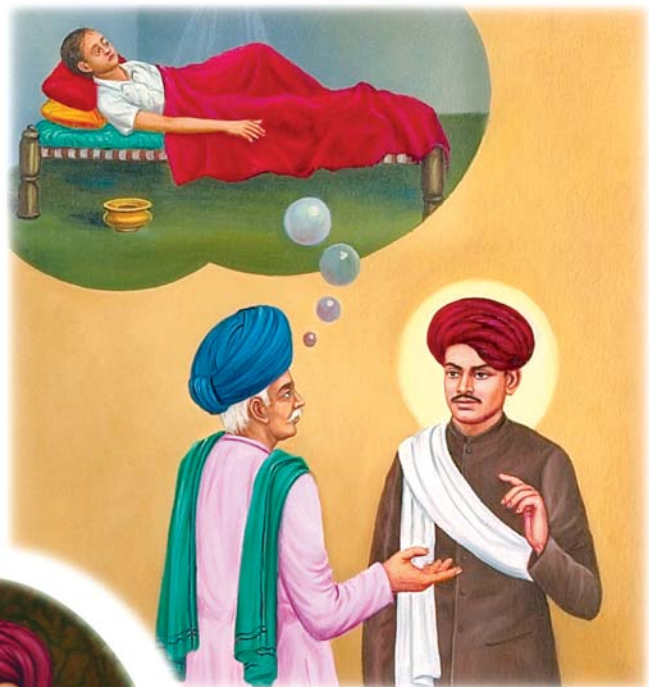




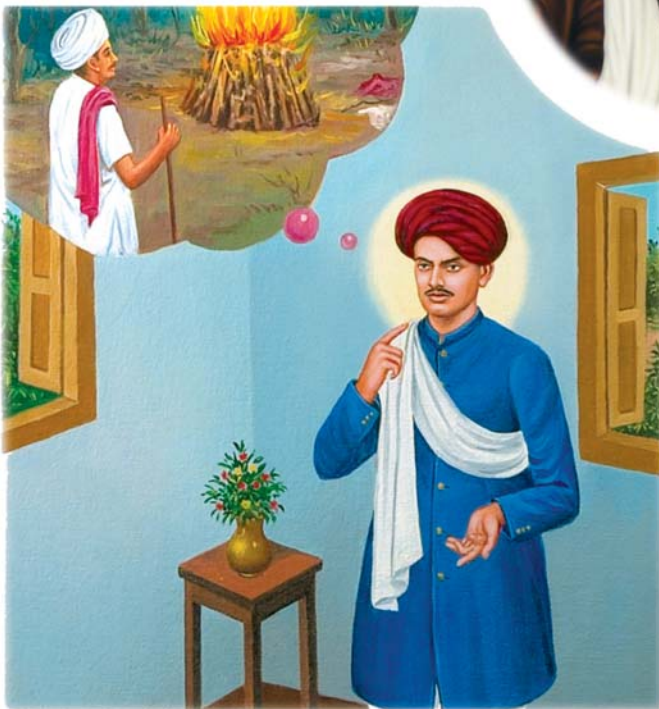
## Astrology an obstruction in spiritual pursuit



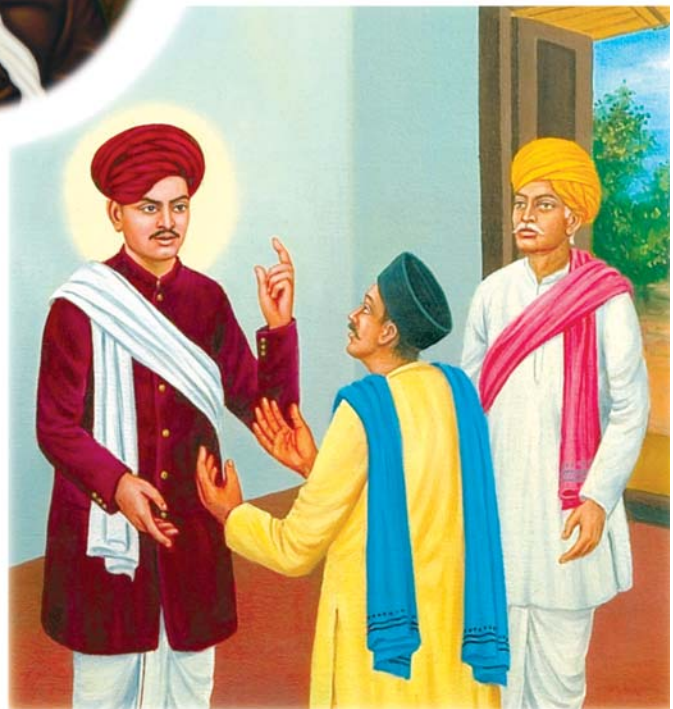
Shrimad gained mastery over astrology within a short time. He also went through the unique 'Bhadrabahu Sanhita' of Bhadrabahu Swami.



Knowing about his mastery over astrology many relatives and others used to take its advantage. Shrimad fell in thoughts when asked about the future of a bed ridden child ?



Due to his knowledge of astrology Shrimad made out that the child would not survive. That made him think, 'Why do I need to forecast such undesirable distressful news ?'



Thereupon he said, 'From today I stop imparting the knowledge of astrology.' When asked why he was giving it up, he said, 'Astrology is more of fancy and causes hindrance on the path of spiritual pursuit; so I am giving it up.'



## Shrimad's marriage due to deeds of previous births



Shrimad was married in 1888 to the most fortunate lady Zabakbai at the age of 20. She was the daughter of Popatbhai Mehta, the elder brother of Rewashankar Jagjivan.

**"The activity that self-realized personage undertakes is on account of his previous deeds to terminate future worldly extensions of births. Destiny of the enlightened thus functions differently.**

**That destiny does not necessarily become operative in the form of retirement. For instance, Shri Krishna was enlightened, yet his destiny required him to function actively. The same applies to the life of Lord Tirthankars prior to renouncement. That destiny terminates only after going through that mode of life."** (S.R. 392)

**"I have no inclination to indulge in attachment or resentment towards the wife."** (S.R. 196)

**"I have not stayed in the worldly life on account of internal attachment.**

**My staying with the wife is for terminating the previous deeds; staying with the family is for paying the debt incurred in earlier births; the partnership with Rewashankar is for paying his dues. All other connections are covered therein. I have not stayed in the wordly life on account of any consideration about the body, wealth, enjoyment, happiness, self-interest or any other such reason. How is it possible to make out such subtle distinction for those, who are not close to liberation ?"** (S.R. 356)



## Rain as symbol of advent of man of Age



Shrimad's brother-in-law Chatrabhuj Bechar has mentioned, "There was a shower of rain, while the bridegroom party was returning to Vavana along with the married couple. After the shower I got down from my cart and walked for a while along with Shrimad's cart to talk with him. At that time he said that in earlier days rain used to sprinkle over the era-making personages. I felt it was suggestive of his advent as a man of Age. I exactly remember that talk."

**"The worldly being does not recognize the enlightened persons and fancy them as per oneself. In which way can one overcome that ?" (S.R. 318)**

**"One, who does not think of the virtues of an enlightened and acts according to his own fancy, simply extends his worldly life because he is drinking poison to remain immortal." (S.R. 803)**

**"Shrimad was the man of Age and has done a great deal during his life; he had substantial achievement to his credit from the earlier lives. He gained the knowledge of previous births at the age of seven. He recollected what he had heard or performed earlier.**

**He has done a lot of spiritual work during 33 years. By contemplating about the six ideologies, he concluded which is the foremost." (Bo1 p. 195)**



## The pivotal person in the trade



Rewashankar Jagjivan came in close contact with Shrimad after he became his uncle-in-law. After about a year Shrimad prompted him to go to Bombay, because as per astrology he had a good chance in business. Simultaneously he asked him to start jewellery trade there. Accordingly Rewashankar gave up legal practice of law and



went to Bombay.

The firm of Rewashankar Jagjivan came into existence in the later part of 1889. Maneklal Zaveri was the inspiring force, and he remained in partnership with Shrimad till the end. Within a couple of years business established with major business firms of England, Arab, Rangoon etc. (P.70 Ardha Shatabdi Granth)



By 1892 Nagindas Kapurchand Zaveri of Surat, Chhotalal Lallubhai of Ahmedabad and others joined the firm. Shrimad played a pivotal role in business.

**"There have been many enlightened persons; very few of them had to carry out worldly activities like me, while remaining in highly detached state of mind."** (S.R. 319)

**"Millions of thoughts occur while passing through the role of a businessman and remaining in an unattached state."** (S.R. 803)

## Standard of honesty for Jains

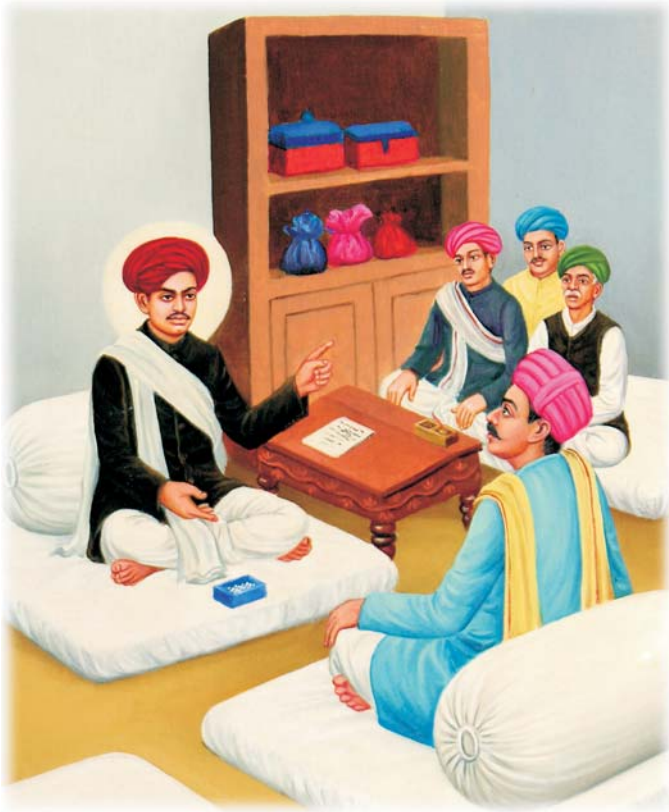


Motilal Girdharlal Kapadia has written, "Once while we were taking a walk in Bombay, Tribhuvandas Bhanji asked about the standard of honesty for Jain. Shrimad pointed his finger towards the High Court building and said that the honesty of a Jain can in no way be lower than that of the High Court judge. In other words, his honesty should be such that no ground remains for doubts. Not only that, his honesty should be so well-known that if someone talks about his dishonesty, the listener would not believe it."

**"The liberation-seeker leading the family life should first set up the root of ethics within himself; otherwise the preaching of God etc. would not leave any impact on his mind. Ethics means total justification in earning etc." (S.R. 398)**



## I do not want to displease anyone



Sukhlal Jaymal has mentioned, that once a man came to Shrimad for selling pearls. They were real, but were not assorted. Shrimad told him that he could get a better price after assortment and still better, if sent to Rangoon (Burma).

The man came back after assorting the pearls. Then Shrimad asked, "The pearls have been mortgaged with you; what will you do, if the owner comes for releasing them?"

Surprised to hear about mortgage the man said, "The pearls have been under mortgage for last three to four years. I have come to sell them with the assumption that the owner is not going to release from mortgage." Shrimad then bought the pearls and paid the amount.

In the evening Vanmali said to Shrimad, "If you like we may send the pearls to Rangoon together with the consignment that we are sending today." Shrimad said "Not today."

The next day the man came in a panting state and said, "The owner of the pearls has come for release of mortgage and I have sold them to you. Now what can I do? Have pity on me and please return the pearls."

Shrimad said, "Yesterday I had pointed out to you. You have sold to us and the trade is going to be profitable to me. However, since you have come for that, you can surely take back the pearls. I do not want to displease anyone. Shrimad asked Vanmali to return the pearls and to take back the amount. The profit from the trade was foregone.



**"Understand that benefit for others is one's own benefit." (S.R. 14)**

## Compassion towards misery of others



An Arab merchant, who was dealing in pearls along with his elder brother in Bombay, thought to trade on his own. Learning about the trustworthiness of Shrimad he came to him and offered the pearls for sale. Shrimad bought them at reasonable price and paid the amount.

As the Arab went home and talked about the trade to his brother, the latter showed to him the letter from the consigner stipulating the minimum selling price, which was higher than he had traded for and told his brother what he had done !



The Arab was perplexed. He came to Shrimad and with folded hands he narrated his troublesome position. Shrimad returned his pearls and took back the amount. He let go the high profit that was to turn out of the trade. Since then the Arab took him as God.

**"Consider others miseries as one's own."** (S.R. 14)



## Happiness should not be acquired at the cost of others



Once Shrimad entered into a trade agreement with a businessman. It was decided that the man would sell a particular quantity of diamonds to Shrimad at agreed price at the time stipulated. Accordingly the man signed an agreement and handed it over to Shrimad.

It so happened that the price of diamonds shot up before the date of maturity. If the man supplied the diamonds at the agreed price, he would be put to heavy loss; he would be required to dispose off his entire



belongings. Now what can be done ?

As Shrimad came to know of the situation of the diamond market he went to the man's shop.

The latter was very much perplexed to see him at his shop. He said, 'Raychandbhai, I am very much worried about our trade agreement of diamonds, whatever happens to me, rest assured, I will settle the bargain at the market rate. Do not worry about it.'

Shrimad replied compassionately, 'Why should I not worry ? If the trade agreement worries you, how would it not cause worry to me ?



After all this agreement is the root cause that worries both of us. If we tear it, our worry would come to an end.' So saying he tore the agreement.

Shrimad then said, "As per the agreement Rs. 60000 to 70000 become due from you. If I insist upon that amount, what would be your financial condition? Raichand drinks milk, not blood." The man felt much obligated and looked at an angel-like Shrimad.

**"There is no religion if there is no compassion for the misery, disadvantages or dissatisfaction of any living being." (S.R. 64)**

## The worldly drama according to the consequences of past deeds



Manibhai Saubhagyabhai states, that once he wanted to go to see a drama. Thereupon Shrimad took him to the window and pointing out the scene outside and said, "Watch this real drama of Karma. Those people are moving in the coach, that man is begging, that one is suffering from disease and so on. Everyone bears the consequences of his own Karma. That is the worldly drama. We see animals being beaten, suffering from disease and undergoing unbearable pain. Also there are apparently happy and reputed people, who might be debtors, might have problem about their livelihood, might be worrying about marriage of the children or about other family matters. The internal unhappiness that they bear cannot be belittled. All that is drama.

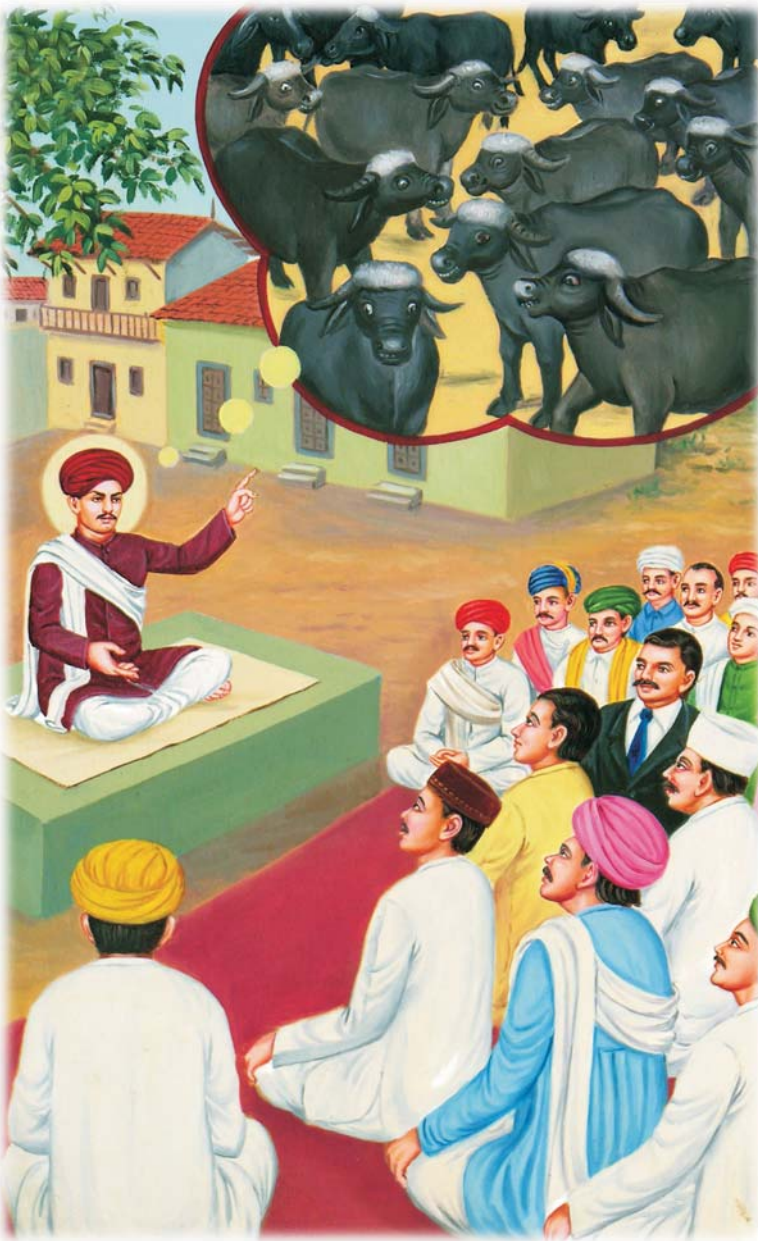
**"The worldly life is full of misery; the enlightened being endeavour to cross over it.**

**Eventually they attain liberation and abide in infinite bliss."** (S.R.60)

**"Let me tell you about a few queer aspects; if you ponder over that, you will get faith in the life beyond death. One sleeps in a bed of flowers, while another does not get even a torn sleeping bag. One stays gratified with a variety of tasty foods, another does not have even dark millets. One avails of the incalculated wealth, another has to move around begging for a penny. One muses the minds of others with sweet words, another stays dumb. One moves adorned with fine clothes and ornaments, another does not have a torn cloth to cover his body in acute cold. One does not have the least concept of worldly misery, another cannot look beyond his miserable life."** (S.R. 59)



## Nonviolence is supreme religion



Popatbhai Gulabchand has mentioned, 'When I was in contact with Shrimad in Bombay, news came that 150 buffaloes were to be butchered at Dharampur on the day of Vijaydashami (tenth day of the last month of Gujarati calendar). Shrimad discussed the matter with the people concerned and it was agreed to call a meeting in Dharampur and to send Maneklal Ghelabhai for that purpose.

Shrimad also tried to know from the learned men of Bombay about the sanctions for such violence in Veds, and if their interpretations were not right, he even used to give them the right guidance.



He had continued to give talks about the matter and also used to give money to those who were hungry of that.

He was endeavouring day and night for saving the lives of those animals. That eventually resulted in prevention of the slaughter.'

**"There is no religion like mercy." (S.R. 78)**

**"The level of compassion set in Jainism does not exist anywhere else. Lord Tirthankars have strongly imprinted to hit the word 'hit' itself..... Nonviolent religion of omniscient Lords specifies that violent particles does not exist within the heart of Lords." (S.R. 780)**

**"Keep in mind Always to protect every living being." (S.R. 79)**

## You are Soul, not Kashi



Once Shrimad asked his three years old daughter, "Who are you?" She replied, "Kashi." Shrimad said, "No, you are soul."

Meanwhile Tribhovandas came there. Shrimad told him. "She is not even three years old. Her understanding of having the name 'Kashi' has been of short duration. Still when I tell her that she is the soul, she replies that she is Kashi. Such state of childishness has been undergoing among the worldly beings."

**"The worldly soul identifies itself with the body, hence its mistaken belief continues. Due to the said identification one believes that he is a Bania or Brahmin, but if he thinks rightly he can make out that he is pure Self." (S.R. 700)**

**"What is the true nature of soul ? So long as it is not known, one has to take infinite births." (S.R. 700)**

**"Sense of belonging to anything constitutes delusion. The scriptures are meant to uproot that sense." (S.R. 700)**

**"The sense of my brothers or my sisters etc. leads to acquisition of Karma." (S.R. 700)**

**"The true nature of soul consists of pure eternity and pleasure, but due to illusion it seems different. Just like viewing two moons from skewed eyes." (S.R. 156)**

**"All the scriptures, instructions, knowledge and devotion are meant only for gaining the true nature of one's Self." (S.R. 193)**



## Acute smelling capability of Shrimad



Shree  
Chhotalal  
Anjaria

writes that Shrimad had extra ordinary capability of making out by smell.

If there was more or less salt in any food, he could indicate it merely by its smell. Once we were to dine at Rewashankar's place. While all of them were waiting, I went to the cook and told him to make the chick-bean product without salt and to put extra salt in vegetables. That I said in the name of the host and the simpleton cook did accordingly.



Then we sat for dinner and food was served in the plates. Looking at it for some time Shrimad turned his eyes towards me and asked, "Do you want to test me or has the cook been at fault ? Chick-bean product is without salt, while the vegetables contain extra salt." Thereupon Rewashankar tasted the products and finding them as said by Shrimad, he took the cook to task. Then I disclosed the truth and made everyone at ease.

## Intact faith in the words of self-realized saintly being



Shrimad's daughter Javalben has mentioned, "Once Shrimad took his son Chhaganlal and brother-in-law Tokarshi Mehta to Idar hill. Seating them on a stone slab he said, 'I am going to the opposite cave and will come back after an hour. Meanwhile sit here. A tiger would come from that side to drink water, but do not fear.' So saying he drew with his fingers a protective line around them and went away. Thereafter they did notice the tiger, but continued to sit fearless due to faith in Shrimad. The tiger went away after drinking water."

**"Having intact faith in the enlightened surely leads to liberation." (S.R.314)**

**"Have faith in the Graceful Lord. The faith constitutes the soul.**

**During this human life one will get fulfillment towards liberation if he finds out an enlightened and keeps true faith in him." (Updesh 351)**

**"I have worshipful mode for those, who have faith in Shrimad. They have adopted the truth and as such they will attain the blissful liberation." (Updesh 358)**



## Extraordinary impact of Spiritual force



Shrimad's brother-in-law Tokarshibhai Mehta was suffering from gland and delirium at Bombay. He was babbling and used to run off. Four persons had therefore to hold him.

When Shrimad came to see him, he asked them to move. They said that Tokarshi would try to run off, but Shrimad said that he would not.



As Shrimad sat by his side, Tokarshibhai came to his sense within five minutes and asked respectfully. 'When did you come ?' Shrimad said 'a little back' and asked, 'How do you feel ?'

Tokarshibhai said, 'I am well, but there is pain of the gland.' Thereafter Tokarshibhai remained calm for half an hour and Shrimad went to his shop in a coach. Within five minutes after he left, Tokarshibhai was found in delirium once again.

At 7.00 p.m. Shrimad came back. Thereupon the attending people withdrew and stood along the wall. Then sitting by the side of Tokarshibhai Shrimad made some gestures with hands, eyes and lips. Within five minutes Tokarshibhai came to his sense and spoke to him.

Shrimad asked : 'How do you feel ?'

## Spiritual force can alter ones sentiments

Tokarshi : 'I am feeling well and do not have the pain of gland.' Then he uttered a Sanskrit verse.

Shrimad asked : 'Do you remember where you had heard the verse ?'

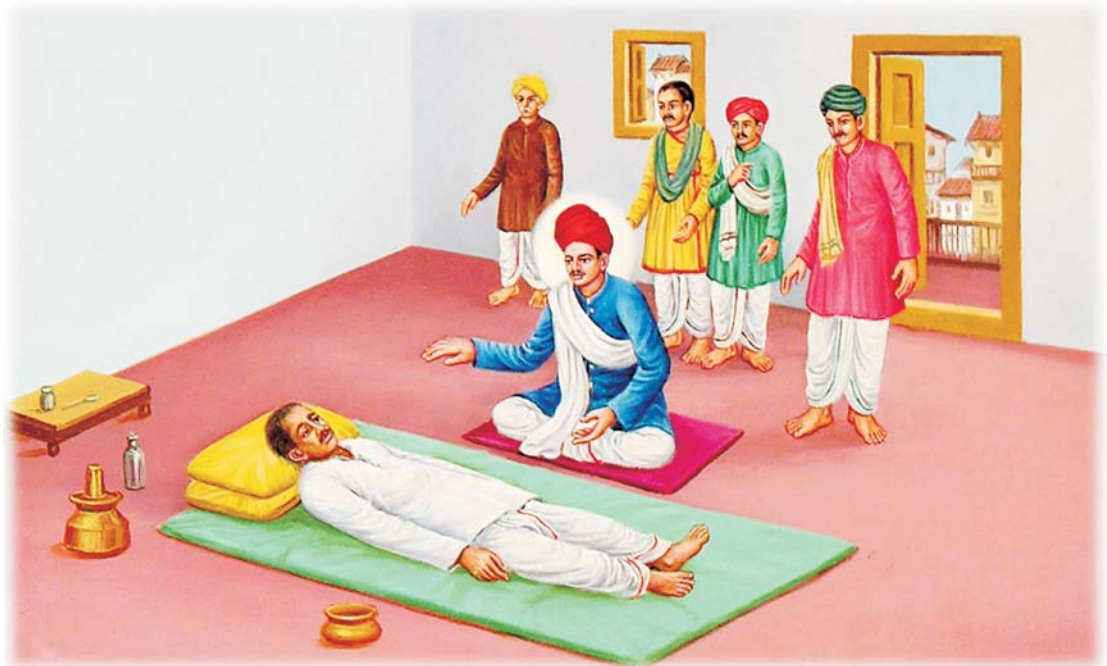


Tokarshi : 'Yes, I had heard it in the woods of Idar, when I was with you.'

Shrimad : 'It is a very good verse and is worth writing down.' After a while he asked again, 'How are you now ?' Tokarshi : 'Delightful, very delightful; I have never experienced such a state.'



Then Shrimad made a signal of his hand rising towards Tokarshibhai's face and immediately moved away from the place and said, "Tokarshi Mehta has passed away, but do not go near to him for about 45 minutes."



Shrimad thus altered Tokarshi's sentiments with his spiritual force. The departing soul moves

towards the new life as per his sentiments.

**"As consciousness of soul becomes miraculous, its pure mode manifests. Such spiritual personage can turn perturbation to calmness." (S.R. 785)**



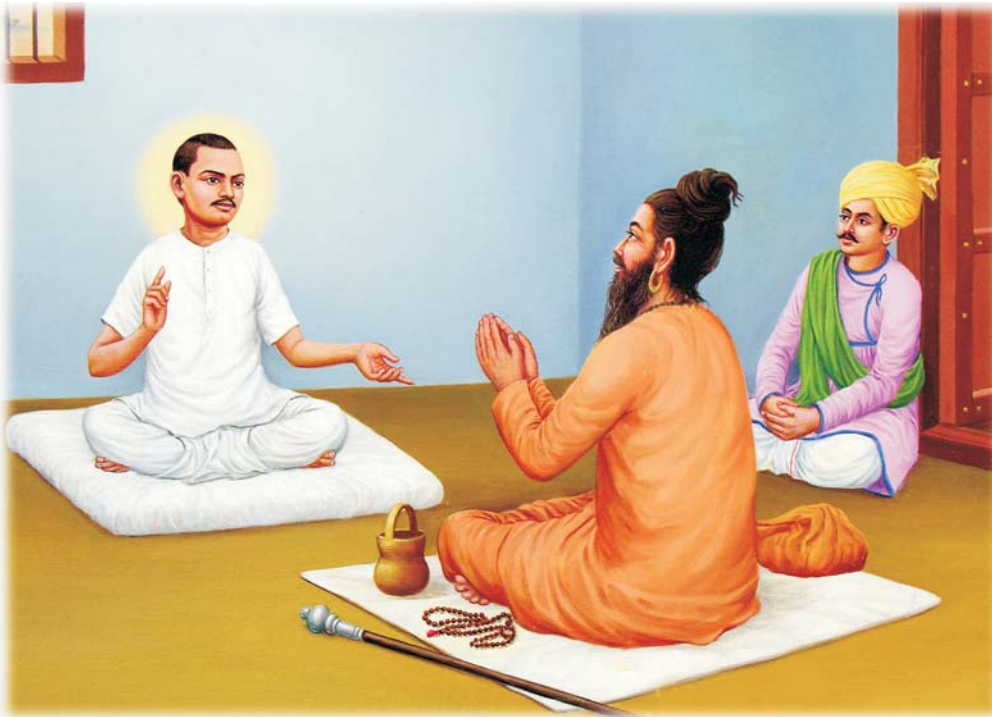
## Only truth would be told



Once reputed people of Sthanakwasi sect came to Shrimad and said in privacy that if he helped in glorifying their sect, they would treat him with respect; and they also suggested other tempting offers. Shrimad replied, "I would merely abide by the truth. I do not have difference of opinion for anybody. Your tempting offers are of no significance to me."

"Even if the whole world turns into gold for me its equivalency is that to grass." (S.R. 270)

## The saint gulped down his pride



Once a saint came to Vavania. Hearing about Shrimad's fame he thought of talking to him. Accordingly Popatbhai Manji took him to Shrimad and the latter received him appropriately. The saint's attitude was initially rude and he asked 13 questions. As Shrimad replied to four or five of them, the saint rose from his seat and falling at Shrimad's feet he said, 'My vanity is gone today.' So saying he begged pardon for being disrespectful.

"Pride and persistence of sectarianism serve as obstacle towards path of liberation" (S.R. 756)



## Adverse thoughts at the time of destruction



In Vavania there was a landlord named Bhupatsingh Lakhmanji. He used to see Shrimad often. His house was only a little away. Once while going for a walk Shrimad told him that he may better not go to a reception ceremony, and if he went, at least he should not ride the horse that day. Bhupatsingh seemed to agree, but eventually he went on horseback. While riding, the horse took fright. Bhupatsingh fell down and died shortly afterwards.

**"Obeying the directives of true spiritual preceptor is supremely helpful in liberation;  
it is always advantageous; that business is always profitable." (S.R. 724)**

**"Those who come in contact with a true spiritual preceptor and obey his directions  
are surely to dissolve their craving and aversion." (S.R. 719)**

**"Even if one endeavours of his own for an infinite period, he cannot gain self-realization;  
while one, who obeys to the commands of self-realized person can attain even  
omniscience within 48 minutes." (S.R. 263)**

**"It is beyond doubt that whatever this soul has done earlier does not seem  
to have been done as per command of a self-realized person; otherwise it would not  
have to roam in the worldly cycle." (S.R. 411)**

**"Obeying a self-realized person is the supreme means for liberation." (S.R. 411-2)**



## Fear due to ignorance



In Vavania once Shrimad went for a walk along with Mulji Bhatia. While they were a little away from the cemetery, they saw a moving light. They saw 2, 3, 4....10 such lights. Muljibhai was frightened to see that. In order to remove his fear, Shrimad led him towards the cemetery. On the way they saw a man. On inquiring it was learnt that a Muslim had died and that was a funeral procession. Since it was dark, the participants were holding torches on their way to the graveyard.

One feels afraid on account of ignorance. Similarly the worldly soul remains afraid of death on account of ignorance of the Self.

**"A liberation-seeker or a wise person should not have any fear in the world except the fear of ignorance." (S.R. 435)**

**"Lord Tirthankars have admonished to fearlessly and grieflessly be compliant towards a self-realized personage and I too advice accordingly. It is not worth being afflicted whatever may be the reason, in this worldly life." (S.R. 379)**

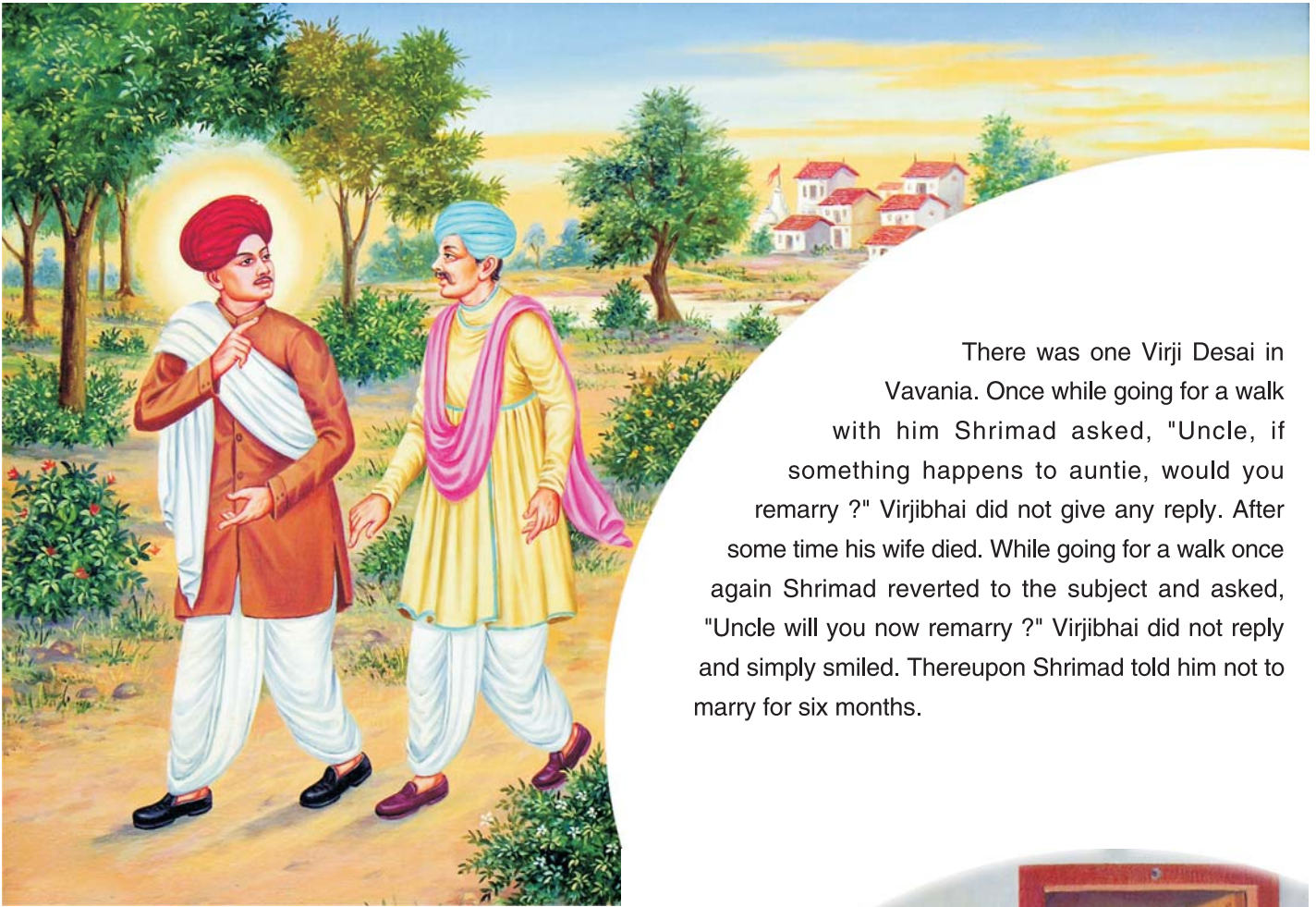




**Shrimad's portrait at the age of 24**



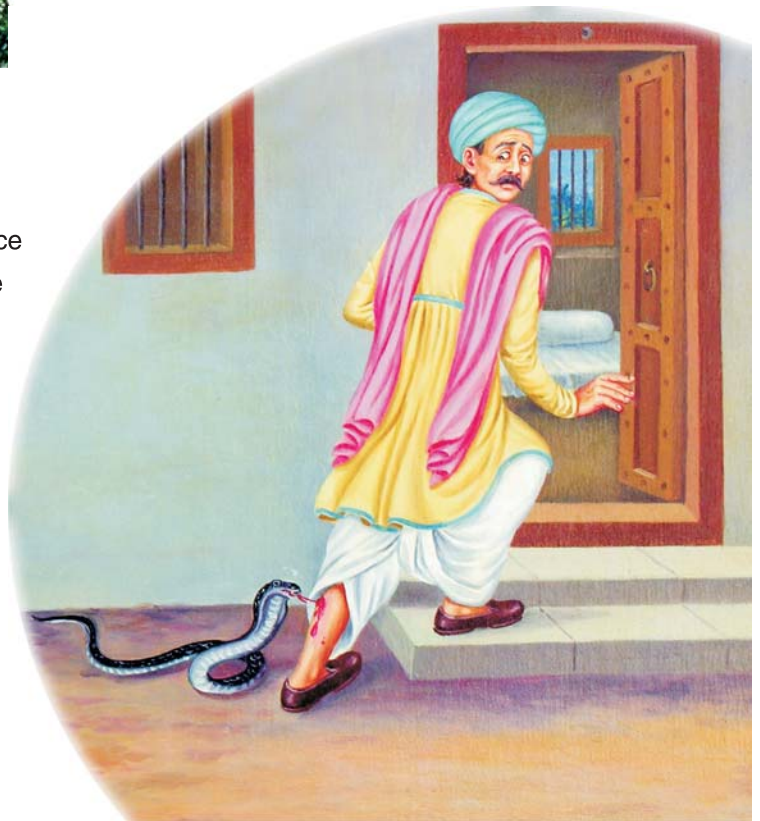
## Intimation in Advance



There was one Virji Desai in Vavania. Once while going for a walk with him Shrimad asked, "Uncle, if something happens to auntie, would you remarry?" Virjibhai did not give any reply. After some time his wife died. While going for a walk once again Shrimad reverted to the subject and asked, "Uncle will you now remarry?" Virjibhai did not reply and simply smiled. Thereupon Shrimad told him not to marry for six months.

At the end of six months, as Virjibhai was once coming home from Monastery, a snake turned out of the drain and bit him. The people tried to remove the poison, but Virjibhai said, 'I have been told of my destiny; therefore please do not do anything that would break my vow of not taking anything till sunrise.'

**"The human life is begotten by abiding to the vows taken from a self-realized Guru etc. One gets thereby birth in a high status family and in Arya land. That can lead to self-realization. Such ritualities should therefore be treated as the means of gaining spiritualism."** (S.R. 223)





## Testing the faith of judge Dharashibhai



Dharashibhai has mentioned, "One afternoon I was sitting in my drawing room talking about religious matters with Shrimad. At that time he suggested for going for a walk. I abided by his wish and it being hot, I took my umbrella. As we came to the main market of Morbi, Shrimad said, 'Dharashibhai, please open the umbrella.' I immediately opened and held it over his head without caring for what the people would think. While talking about the religious matters when we passed the main market, Shrimad said, 'Now close the umbrella.' I pointed out 'There is more heat outside, let it remain open.'

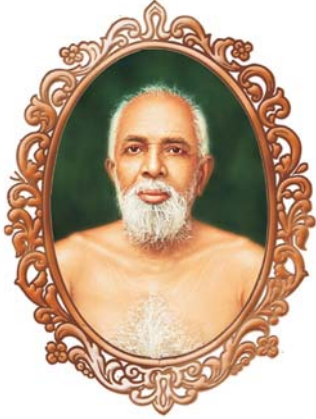
Shrimad said, 'Heat of the aggressive passions needs to be removed from the soul. The entire universe remains agitated on account of three types of heat (worry, disease and worldly troubles). The self-realized beings are free from that worldly heat. They compassionately urge the worldly beings to get free from the three-fold heat.'

**"One's welfare lies in eradication of craving, aversion, ignorance and aggressive passions." (S.R. 733)**



## Four devotees, who gained spiritual knowledge of the soul

### Shri Laghurajswami



He was originally initiated as a Sthanakwasi monk at the age of 30 and became a follower of graceful Lord Shrimad after coming in his contact in 1890. The Letter of six Fundamentals was addressed to him and Shrimad had helped him in gaining samkit (right perception) during his stay at Vaso. Since he used to address everyone as Prabhu, so he came to be known as Prabhushriji. He presented the preachings of Shrimad and set up Shrimad Rajchandra Ashram at Agas. There he breathed his last quietude at the age of 82.

### Shri Saubhagyabhai

He was a resident of Sayla. He also came in contact with Shrimad in 1890 and he was 44 years older than Shrimad. He was instrumental in bringing out Atmasiddhishastra from the heart of Shrimad. The latter had removed his doubts by writing several letters at length. Saubhagyabhai had written eleven days before his death, "This is my last letter. By your grace I am clearly experiencing for last eight days that body and soul are entirely separate. The faith in Gosalia has entirely disappeared. Please raise me to a higher level by your letters.' The letters Nos. 779, 780 and 781 were helpful to him in leaving the body in quietude at the age of 74.



### Shri Juthabhai

He might have undertaken spiritual pursuit in his previous life, and hence had become a devotee of Shrimad at a very early age. His death at the young age of 23 was shocking even to Shrimad. He has praised him thus 'His wrong beliefs had considerably gone down; he was heavily inclined towards the detached Lords, he very much despised the worldly life; the torch of devotion was always lit in his heart.'

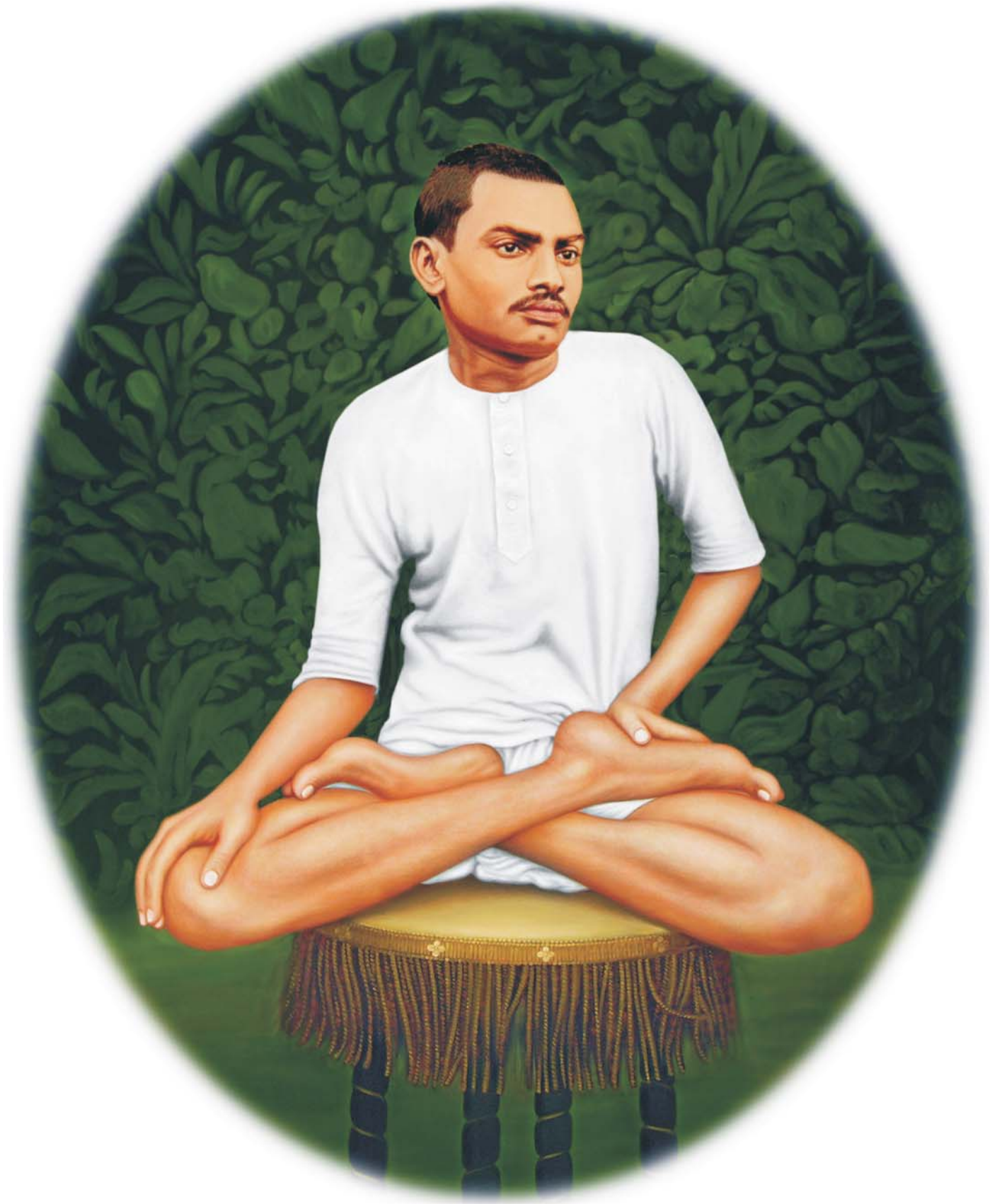


### Shri Ambalalbhai

He was a resident of Khambhat. He also had come in contact with Shrimad in 1890 and had become a staunch devotee and had gained samyak darshan (true determination of soul) from him. He was always keen to serve Shrimad and even used to cook for him during the tours. He had sharp memory and could present Shrimad's talks word by word even after a few days. He used to make fair copies of Shrimad's talks and send the same to the liberationseekers as per Shrimad's directives. He died in quietude at Khambhat at the age of 37 while remembering the name of Shrimad.



**"Repeated obeisance to spiritually enlightened, who out of innate compassion has preached the true religion that leads across the infinite ocean of the worldly life." (S.R. 465)**



**Another portrait of Shrimad at the age of 24**



## Juthabhai recognized the true spiritual state of Shrimad



In 1888 Shrimad had been to Ahmedabad for printing Mokshamala. He had put up with Panachand Zaverchand, where Jesangbhai and his brother Juthabhai used to come. The people were wonderstruck by Shrimad's capability to know what was going on in their minds; and carried the impression that he was a great and learned man.

Shrimad had performed Avadhans on the first floor of Dalpatbhai Bhagubhai's yard. On witnessing that and by regularly coming in contact, Juthabhai had come to know about samyak darshan and other spiritual attributes of Shrimad.



**Shri Juthabhai**

Jesangbhai had to go out on business often and did not get much time from his work. He had therefore left it to his younger brother Juthabhai to take care of Shrimad. Thus by coming in contact and also due to previous birth qualities, Juthabhai came to know of Shrimad's spiritual attributes and that led to profound worshipfulness towards him.



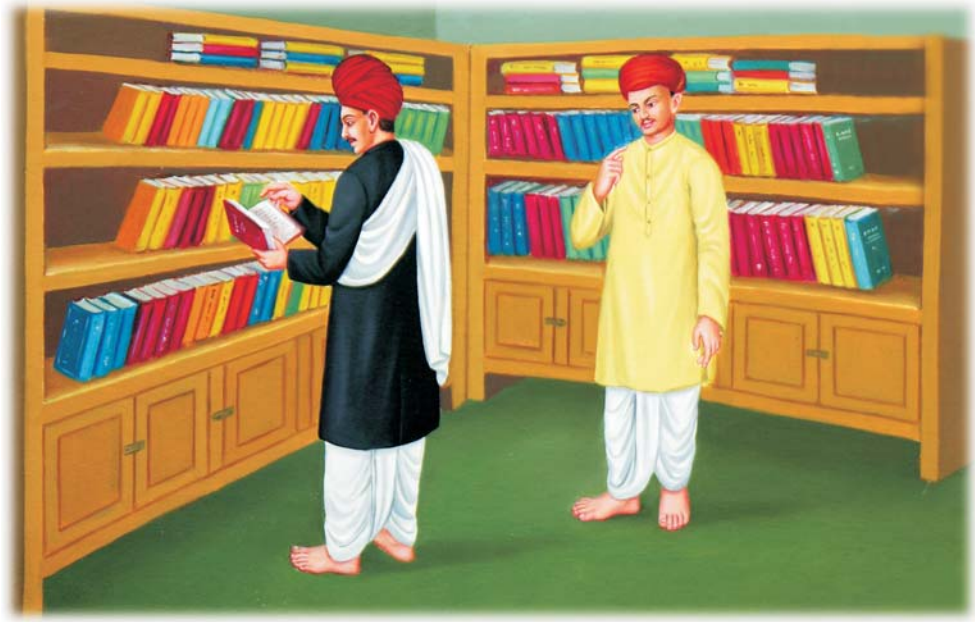
**"The worldly soul has been roaming since the infinity on account of wrong contact and unrealized guru. It is therefore necessary to recognize a spiritually realized guru. How can that be done ? The right person is he, whose sense of attachment towards the body is eradicated and has attained spiritual knowledge. If one obey's to the commands of such an enlightened person, one's faults and aggressive passions etc. would subside. Consequently he can gain self realization, that is, experience of the soul."**

(S R 727)

## Making out the essence by turning over pages

Once Shrimad went to the home-library of Seth Dalpatbhai along with Juthabhai. In that connection the latter had told his brother Jesangbhai that Shrimad could make out the essence of books merely by turning over their pages.

Thereafter Juthabhai's correspondence with Shrimad regarding religious aspects increased. His health was not well, but his sense of detachment continued to grow by contemplating over the words of Shrimad.



**"The essence of thousand of scriptures occurs to me while reading one verse and my mind covers over the same." (S.R. 646)**

### Why do I attend a function ?

Once Ambalalbhai, Chhotabhai and others came from Khambhat to Ahmedabad on the occasion of a marriage. While they were going for the procession, they invited Juthabhai to join. Since the latter had a detached mind, he spoke out, Why do I attend a function that is a cause of attachment to the worldly entanglement. On hearing it Ambalalbhai got curious. Thereupon Juthabhai talked about the high attributes of Shrimad and showed the letters received from him. Thereby Ambalalbhai and others got inclined towards religion.

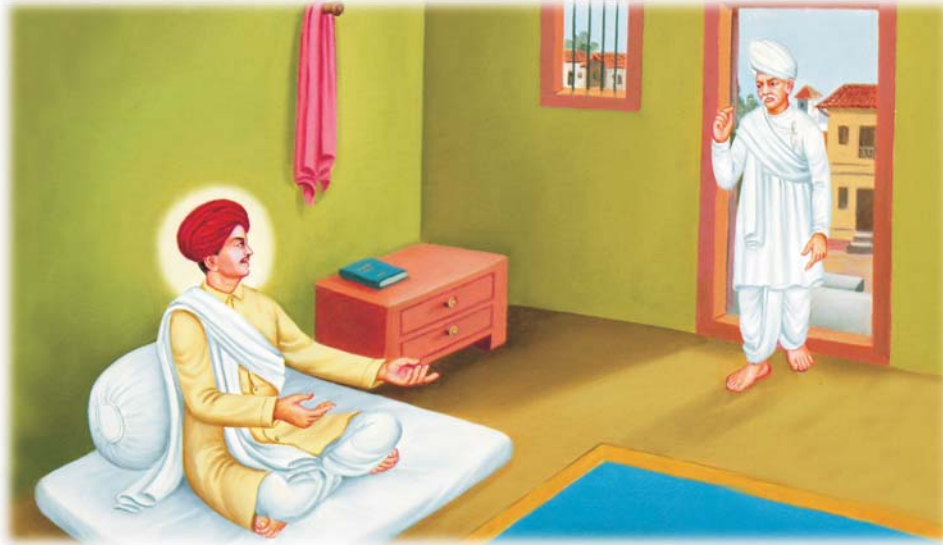


**"It is not possible to be free from all miseries without being freed from all worldly entanglements."**

(S.R. 475)



## The first meeting with Saubhagyabhai



Lallubhai of Sayla got Beejyan (seed of spiritual knowledge) from a Jain monk. He gave it to his son Saubhagyabhai with the instructions to pass the same to a deserving person.

As Saubhagyabhai came to know about the reputation of Shrimad as a Shatavadhani; attending 100 tasks and at the same time learned, philosopher and poet, he went to Morbi in 1890 for giving Beejyan to him. When he met Shrimad, the latter was sitting in his shop. As Saubhagyabhai reached there, Shrimad received him by his name. Saubhagyabhai was surprised to hear that, 'He does not know me, then how does he call me by my name?' he thought.



Before Saubhagyabhai would ask anything, Shrimad said, "There is a chit in that drawer, please read it." As Saubhagyabhai took out the chit and read it, his amazement knew no bounds. It was about Beejyan which he intended to give to him. He thought that Shrimad must be a profound religious person. In order, to test him he asked, "In which direction is the main door of my house in Sayla?" Shrimad said, 'In the north' On hearing that, sense of worshipfulness arose in Saubhagyabhai.

**May I not remember anybody's name except your's**



As Saubhagyabhai sensed the spiritually enlightened state of Shrimad, he humbly bowed to him three times. At that time Shrimad got absorbed in deep and unique contemplation.



While bidding farewell at the time of Shrimad's last visit to Sayla, Saubhagyabhai had walked with him up to the river. There he said, "In the witness of the rising sun, in witness of the river, in witness of an enlightened being, this Saubhagya may not have any remembrance except yours."

**"Do not have attachment; however have it towards the spiritual saintly being :  
Do not have aversion; if you have it, be it towards immorality." (S.R. 156)**



## Unparalleled preaching at Idar



Saubhagyabhai was having fever during his last days, yet Shrimad took him to Idar for 10 days by assuring his sons that nothing would happen to him. There he gave him rare preaching pertaining to soul and its ultimate bliss and inspired him to strive for the same. Thereafter also he wrote encouraging letters from Bombay about it. Thereby Saubhagyabhai ended his life in abstract contemplation. In the letters from Bombay Shrimad had written,

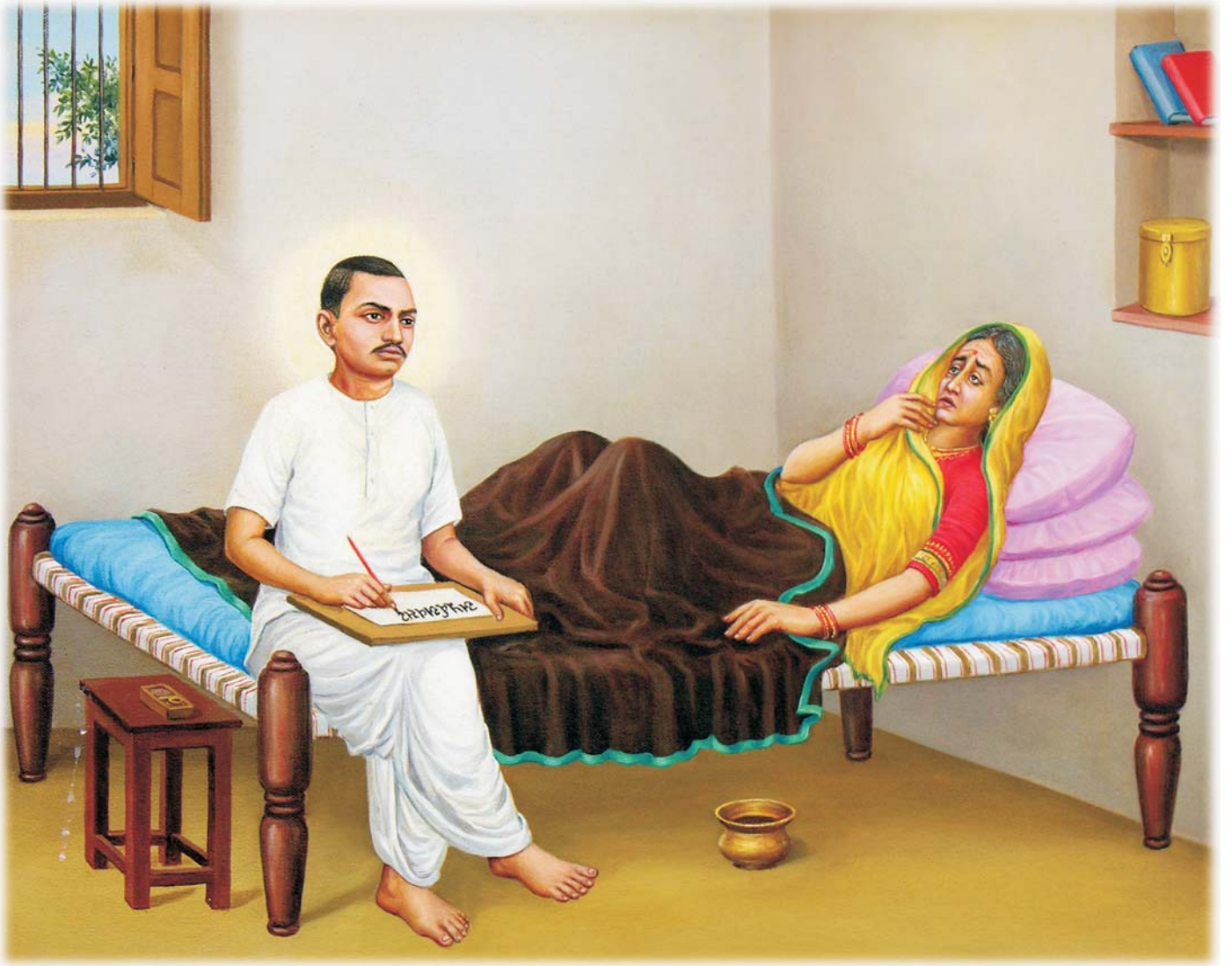
**"I (referring to soul) feel that God will confer upon you the supreme devotion through me; he will let you know the true nature of the soul; and I will consider it a great rise of my fortune." (S.R. 293)**

**"The only thing to be gained through this body is to see that no attachment or aversion remains towards anyone. Equanimity should be maintained universally. That determination leads to eternal happiness." (S.R. 604)**

**"Whoever follows by heart the words of a spiritually enlightened saintly being, will attain the truth. There is no doubt about it." (S.R. 605)**

**"Since infinity the worldly soul has been undergoing grief while leaving the body; it has been identifying itself with the body. That is the root cause of rebirth. Saubhagya has accomplished firm detached state by shredding all worldly connections and by retaining the state of consciousness of the soul while leaving the body, which have been difficult to attain even for great monks. There is no doubt about it." (S.R. 606)**

## Creation of Apoorva Avasar



**Apoorva Avasar Avo Kyare Avashe ?  
Kyare Thaishu Bahyantar Nirgranth Jo ?  
Sarva Sabandhanoo Bandhan Tikshan Chhedine,  
Vicharashu Kav Mahatpurush ne Panth Jo ? Apoorva.**

When shall that rare occasion arise wherein I will be free from all external (house, wealth etc) and internal (aggressive passions, attachment, aversions etc) worldly bondages and proceed on the path laid by the great personages ?

While Shrimad was at Nadiad, news came that his mother was ill. He immediately went to Vavania and served her very well. He mostly stayed by her bedside. On account of illness his mother could not walk. He therefore made her walk by holding her hand.

He composed the highly factual-true verses of Apoorva Avasar (the rare occasion) while sitting on his mother's cot.

**"One has to desire for the state of liberation, has to remember the liberated ones, who are delusion-free. Apoorva Avasar has been composed for contemplating about that state. The worldly soul has forgotten that, that is its true state. There is no attachment or aversion, there is nothing mine or thine within the soul. Craving or aversion would not occur, if the tendency turns towards those, who have manifested the soul, if it turns towards the spiritual enlightened beings." (Bo1, 246)**



## Studying Bhagavati Sutra in Monastery

This is the picture of a monastery at Khambhat, where Lallujiswami first met Shrimad.



Once Harakhchand Monk was reading Bhagavati Sutra to the people and then he was sending the read pages downstairs to Lallujiswami. The latter was discussing the same in a corner with Damodarbai, who had studied scriptures.



On the other corner Ambalalbai, Tribhovanbai and Chhotabhai were reading the letters of Shrimad. Thereupon Lallujiswami asked Ambalalbai and others either to go upstairs or to sit by his side.



## Lallujiswami coming to know about Shrimad

Instead of going upstairs Ambalalbhai and his colleagues went to Lallujiswami and sat by his side. The discussion arose about the concept of destined state, but no one could satisfactorily explain it. Thereupon Ambalalbhai pointed out that Shrimad had high knowledge about the scriptures and he was to come to Khambhat. So Lallujiswami asked him to arrange for his meeting with Shrimad.

**"One should not listen to the talks that lead to indolence. The worldly soul has been wandering since infinity on such accounts. Do not listen to the concepts like destined state, right time etc. They are all excuses. When the tendency arises for eternal happiness, it should be treated as the destined state." (S.R. 724)**



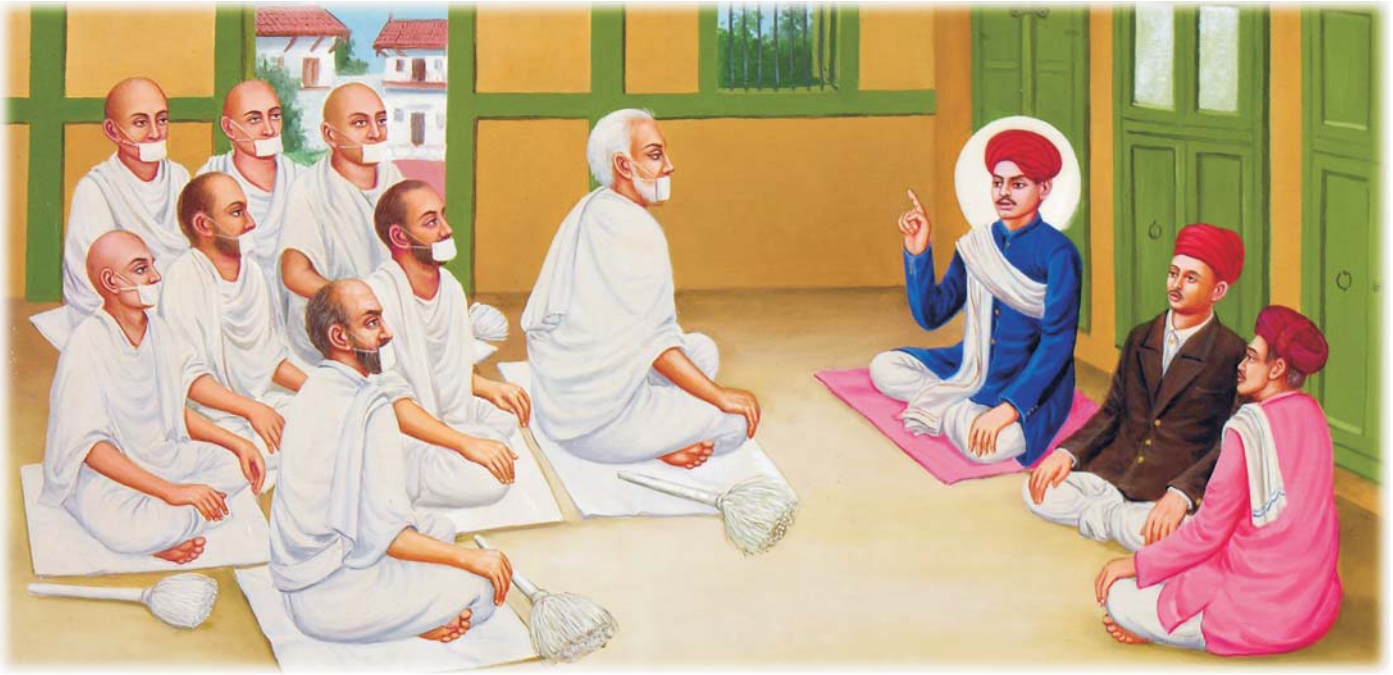
Then Ambalalbhai gave the letters of Shrimad to Lallujiswami. By reading that he felt sure that Shrimad could satisfactorily remove his doubts pertaining to religion. Deep insight of spiritual fundamentals evident in the letters was observed nowhere else.

**"The worldly soul has learnt about the substance as per common people's view, not from the viewpoint of an enlightened. One, who learns from the opinion of an enlightened, gains Samyak Darsahan." (S.R. 325)**





## Lallujiswami's first meeting with Shrimad



Shrimad first came to Khambhat in 1890 and put up with Ambalalbai. The latter took him to a monastery along with his father Lalchandbhai. By that time Shrimad had given up Avadhans, but on the insistence of Harakhchand Maharaj he performed eight Avadhans. All the monks were amazed to see that capability and his learnedness. (J.K. 155)



### Lallujiswami falling at the feet of Shrimad

Lallujiswami asked permission from Harakhchand Monk to gain something from Shrimad. As Harakhchandji agreed, Lallujiswami went upstairs with Shrimad and fell at his feet. Though the latter tried to prevent it, Lallujiswami did it enthusiastically and unhesitatingly by recognizing him as the highly deserving person. (JK 156)

The amazingly rare occasion of such a straightforward leading monk bowing to a 22 years old young and learned Jain poet spontaneously occurred in that lonely place. That event happened to be the first step on the right path by Lallujiswami, who later became known as the founder of the vast Rajchandra Ashram, Agas.

(JK 157)

**"If a soul possessing virtues like humbleness, frankness, pridelessness and always abides the instructions of a saintly being can gain the types of accomplishments, which are held by the saint he bows to." (S.R. 183)**

## Request for Samyak Darshan and firm celibacy

Shrimad asked Lallujiswami : "What do you wish ?

Lallujiswami (imploring with folded palms): "I want self-realization and observance of complete celibacy."

Shrimad kept silent for a while and then said: "Okay". So saying he stretched the right leg toe of Lallujiswami and examined it. Then both of them stood up and went down. (J.K. 157)

Once Lallujiswami said to Shrimad : "For the sake of celibacy I am observing fast for five years on every alternate day and am performing Kausag (staying above physical and vocal modes), but it is difficult to observe celibacy mentally."

Shrimad : "Do not do it from worldly opinion, austerity should not be observed for showing it to the people; take food while forsaking the taste and less than the appetite and pass over the tasty food to others." (J.K. 159)



**"Observing celibacy is a high means that leads to worthiness and worldly company is a big obstacle." (S.R.262)**



### **"Prabhushriji", a realized monk in the religious realm-in the field of self-realization**

On the way back Shrimad told Ambalalbai, "This man (Lallujiswami) is having good potentiality. One, who possess those markings, can secure a high position in the worldly life and can become a realized monk in the religious realm." (J.K. 157)

The next day Lallujiswami went to Ambalalbai's home for contacting Shrimad. The latter asked him in solitude : "Why do you give me so much respect ?"

Lallujiswami : "I am overcome with pleasure and affection to see you. I feel as if you were my father in previous life. No fear occurs in the mind; fearlessness is experienced within the soul on seeing you." (J.K. 157, 158)

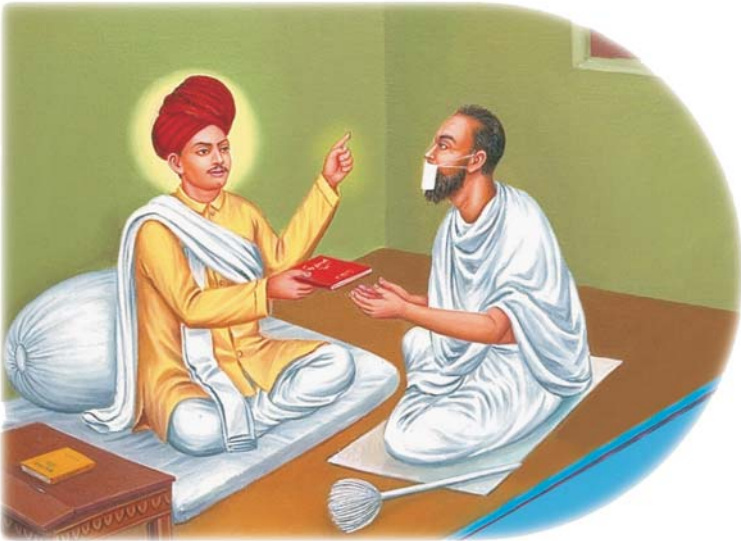
Shrimad : "How did you recognize me ?"

Lallujiswami : "I came to know about you through Ambalalbai; I have been roaming since infinity, please take care of me....I have been trying to make out that whatever comes to my sight is illusion, it's wrong." (JK 158)

**Shrimad : "Notice the soul everywhere." (JK 158-159)**

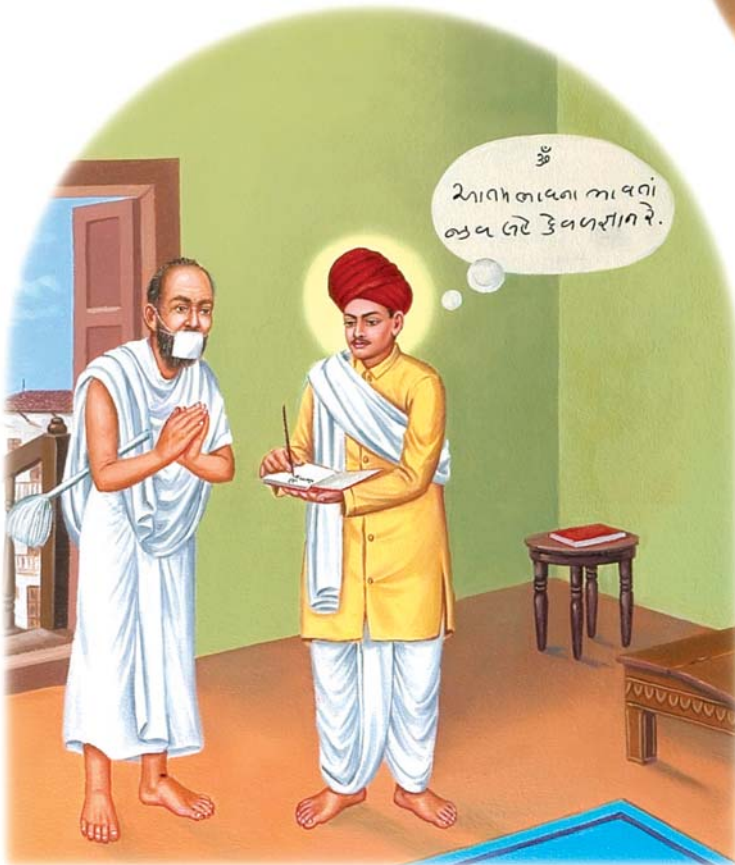
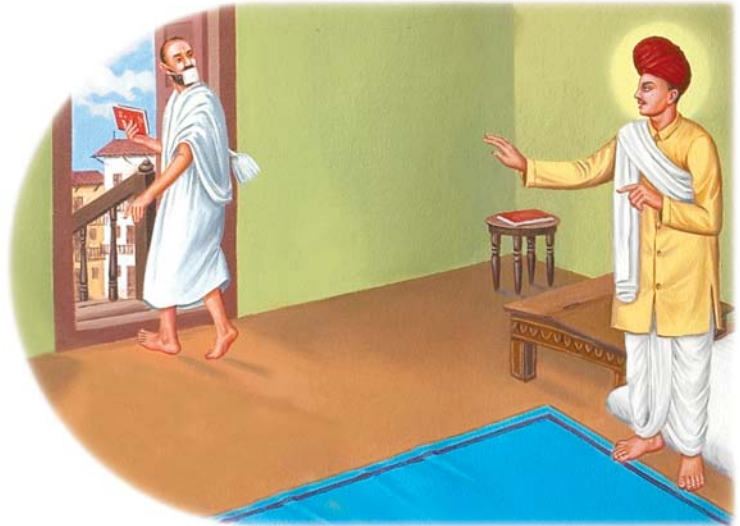


## One attains purest spiritual knowledge by reflecting over the true nature of soul



In order to remain in Shrimad's contact Lallujiswami decided to spend the monsoon of 1892 at Bombay. When he used to go to Shrimad's shop, the latter used to take him to an adjoining room and explain Samadhishatak. After explaining 17 stanzas of the book, he gave it to Lallujiswami for reading.

By the time Lallujiswami went to the stairs, Shrimad called him back and wrote the following unique Mantra on the first page of the book.



'Atambhavna Bhavata  
Jiv Lahe Kevalgnan Re'

(One attains purest spiritual knowledge by reflecting over the true nature of soul).

**"I am not the embodiment or human body, the body, spouse, children etc. do not belong to me. I am conscious, indestructible soul; attachment and aversion comes to an end by contemplating as such."** (S.R. 504)

## Fructifying and non-fructifying activities

Once Shrimad went to Chinchpokli monastery along with Sunderlal. At that time Devkaranji drew his attention to a stanza of Sutrakrutang and said, "This stanza would make sense, if we read fruitful in place of unfruitful and vice versa. Do you think that this has been miswritten ?"

Shrimad said, "It is not miswritten. The activities of the ignorant bear fruits in the form of good or bad karma, while those having the true spiritual knowledge do not get such fruits. Their activities result in Nirjara (eradication of karma) and are thus fruitless. It should therefore be interpreted in right perspective."

Devkaranji was satisfied by that explanation and felt Shrimad was a highly intelligent person as Lallujiswami used to say.

### **Diamonds, rubies, pearls are like acute poison**

Once as both the monks (Lallujiswami and Devkaranji) came, Shrimad asked Muni Devkaranji, "Who gives discourses ? How many people assemble there ?"

Muni : "About 1000 people come to the discourses."

Shrimad : "Does any undue instinct occur on seeing the women ?" Muni : "Mentally it occurs, but not physically."

Shrimad : "The monk needs to avert it mentally, verbally as well as physically." Muni (in an accusing tone) : "When you sit at the cushion and while diamonds, rubies etc. are lying in front of you, is your tendency not affected ?"

**Shrimad : "Muni, I notice that as acute poison; do you feel that way ?"**

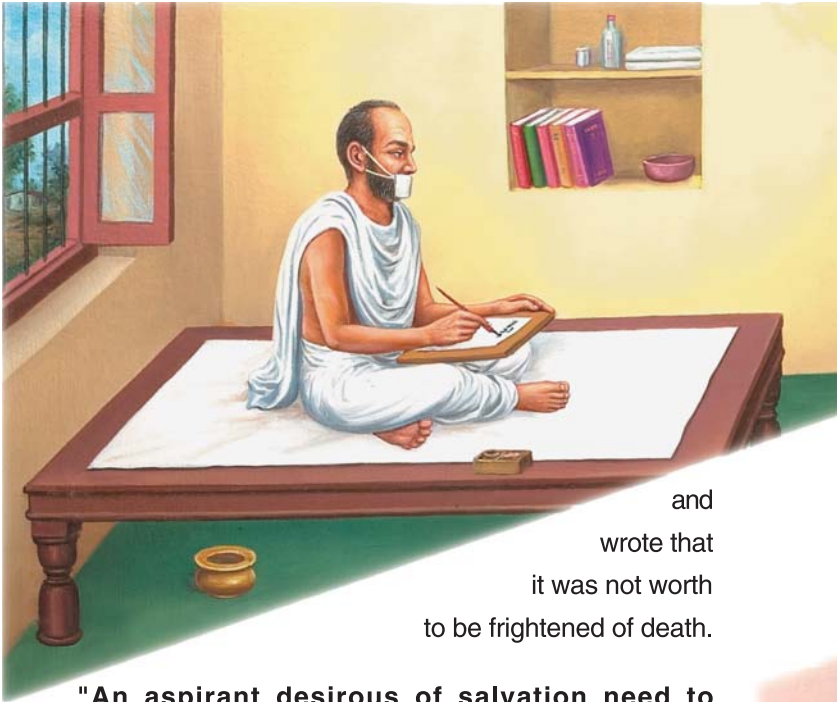
Devkaranji was stunned to hear that.

**"The enlightened beings treat the universe as trifling; that indicates their bright majestic enlightenment." (S.R. 669)**





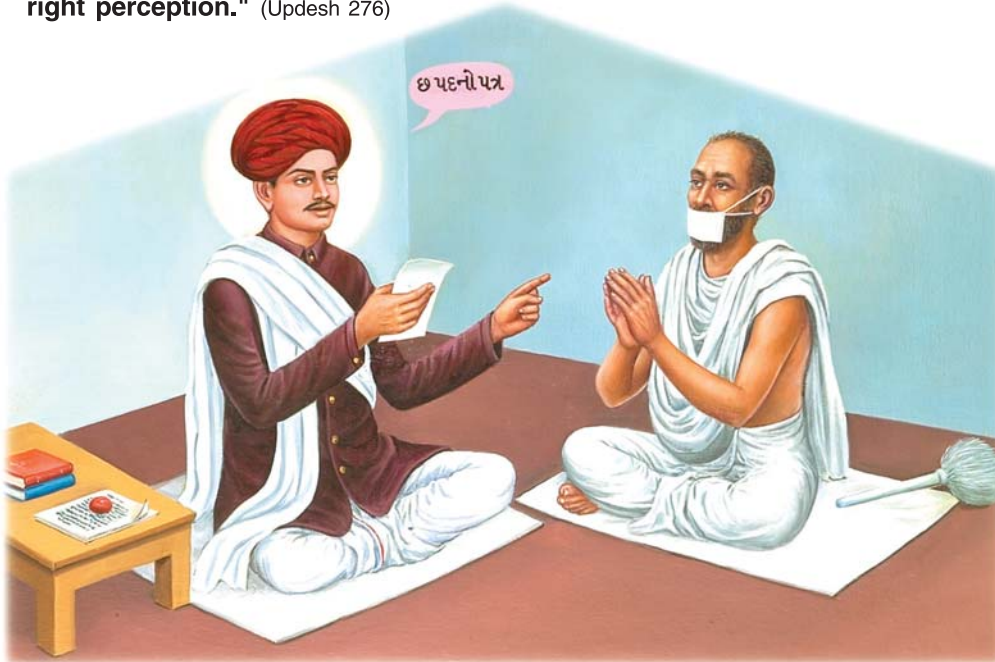
## The letter of Six Fundamentals



and  
wrote that  
it was not worth  
to be frightened of death.

**"An aspirant desirous of salvation need to contemplate at length the following six fundamentals that constitute the abode of right perception." (S.R. 802)**

**"The letter of six fundamentals is ambrosial. All letters from Shrimad are worthwhile, but this is the blessed one. If one contemplates over it for six months, that would result in wonders. If any obstacle or obstruction comes along, drive it out. Contemplate over it daily and see what happens ! That leads to right perception." (Updesh 276)**



When Shrimad went to Surat, he explained the letter at length and made clear its true significance to Lallujiswami. He also advised him to memorize the letter and contemplate over it repeatedly. If a person is worthy of the right perception, contemplating over this miraculous letter leads him in gaining it.



## Inconceivable soul



Kilabhai Gulabchand has written, "Shrimad had spent the Paryushan days of 1895 at Baroda. That time Fakirbhai Sheth, the State jeweller, took him to the palace for viewing the State jewellery. It was worth millions. Fakirbhai showed a diamond worth nine lakhs. On seeing that Shrimad spoke, "The worldly soul does not see the miraculous and inconceivable grandeur of soul and attaches importance to such stones."

**"The world does not make out the concealed miracle of the soul." (S.R. 156)**

**"Jewellers believe that a nice, lustrous well-shaped, visibly spotless ruby of the size of a betel-nut would be worth more than 10 millions. If we really think, there is nothing but the gratifying view, desire to possess and fancy concept.**

**The people, however, treat it as surprisingly invaluable on account of its gratifying view and rare availability.**

**They do not have any significance or inclination towards the means of saintly preaching, wherein soul can abide in peace.**

**That surprising aspect is worth thinking over." (S.R. 380)**



## Shrimad's first meeting with Gandhiji



Mahatma Gandhi has written, "My first meeting with Raychandbhai (Shrimad) took place in June 1891 on the very day I came back to Bombay from England. I had put up with Pranjivandas Mehta, the doctor-barrister and now known jeweller of Rangoon. Raychandbhai was his nephew-in-law. The doctor introduced him as a poet and said, 'Despite being a poet, he is in trade with us. He is self-realized and Shatavadhani.'

"Someone suggested that I should speak some words to him. Whichever language they belong to, he would put them in order. I wrote down words of different languages, because how was I going to recollect the order? Then I read out those words. Raychandbhai gradually reinstated all those words one by one. I was pleased, amazed, and formed a high opinion about the mnemonic capability of the poet."



### During religious commotion Shrimad's letters rendered peace

"In 1893 I came in close contact with some Christian gentlemen in S. Africa. Their main mission was to convince other religionists to become Christians. I went through Christian and Islamic books, and entered into correspondence with those in India whom I could trust. Raychandbhai was the foremost amongst them. I had established good relation with him. I had respect for him. As such, I thought of getting from him whatever was possible. The result was that I gained peace of mind. I got the confidence for which I was looking for. That was due to Raychandbhai. The reader will therefore make out to which extent I held my respect for him."



## Gandhiji in close contact with Shrimad



Gandhiji has moreover written, "During my close contact with him for two years I had marked that the detachment radiating in the stanzas of Apoorva Avasar existed within him every moment. The extraordinary feature of his writing is that he has written only that what he had experienced. There is no artificiality. I have not seen that he has written even a single line for impressing others. There had always been some religious book and a diary by his side. He would note in that diary whatever occurred to him, some-

times in prose and sometimes in poetry.

"While eating, sitting, sleeping or doing any other thing, he would invariably be imbued with detachment. I have never seen him enchanted with any worldly grandeur.

"I used to see his lifestyle respectfully but minutely. He was contented with whatever he got for eating. His dress was simple, a shirt, stringed upper garment, headress and dhoti. I do not remember that they were very neat or ironed. Sitting on the floor or on chair was equal to him. In his shop he usually sat on a cushion.

"His walking was slow and an observing person could make out that he remained in deep thoughts even while walking. His eyes were very bright, there was no uneasiness and they remained concentrated. He had a round face, thin lips, neither sharp nor flat nose, slim body, medium size, dark complexion and quiet look. There was so much sweetness in his throat that one would not be tired of listening to him. He had a smiling and delightful face; it was imbued with internal pleasure. He had perfect command over language. I do not recollect any occasion when he might be looking for words to express his thoughts. I have hardly seen him changing the words while writing. Still, the reader would not find that any concept is incomplete or construction of a sentence is defective or selection of any word is at fault.

"This description would apply to a restrained man. One cannot be detached by outward show. Detachment is a grace of soul; every one can see that it can be gained by endeavour of several prebirths. One, who tries to get rid of attachment, makes out how difficult it is to get freed from that. I have the impression that the state of detachment was natural to him."

Shrimad had deeply studied many religious books. He had no problem in understanding Sanskrit and Magadhi languages. He had studied Vedant, Bhagwat Geeta. He used to read every Jain book that he came across. His grasping power was immense. One reading was enough for him to make out the essence of it. He had also gained the knowledge of Quran, Zand, Avasta etc. through their translations.



## Gandhiji's highly esteemed opinions about Shrimad



**The foremost impression :** "I have come in contact with religious heads. I have tried to reach every head, but no one has impressed me to the extent that Raychandbhai did. Many of his words went through my heart. I had high regards for his intelligence as well as his integrity. As such, I knew that he would not misguide me and would present what was in his mind. I used to take his refuge in my spiritual hardships. His impression has been so deep on my life that I cannot adequately describe it."

**None comparable to Shrimad :** "For last several years I have been looking for religious people in India, but I have not seen anyone comparable to Shrimad. He was imbued with self-realization, detachment and devotion; he was far away from hypocrisy, partiality, craving and aversion."

**Lying intrigues etc. unbearable :** "He used to say, I can bear, if someone pierces knives all over the body, but it is not possible to bear the lies, intrigues and wickedness going on in the world in the name of religion. I have seen him several times boiling

over brutality. For him the entire universe was like his relation. The grief, which we experience on witnessing the death of our brother or sister, occurred to him on seeing the misery of the world."

**Flight towards liberation:** "We are worldly beings. Shrimad was above the worldly life. We would have to take innumerable births, Shrimad would not require more than one. We would be fleeing from liberation, Shrimad was flying towards it."

**Detachment is liberation :** "From Shrimad's point of view liberation consists of getting rid of craving and aversion."

**Shrimad's impact in observance of celibacy :** "Importance of observing celibacy even in case of wife became clear to me in S. Africa. I do not exactly remember which occasion or book led me towards it, but I recollect that Raychandbhai was the foremost impact."

**Not a businessman but self-realized being :** "The man, who starts writing about deep spiritual matters soon after contracting business deals of millions, belongs to the class of enlightened, not of businessmen. I have experienced such states of Raychandbhai many a times. I have never seen him in an alluring state. He did not have any personal interest in me."

**Attracted by his noble attributes :** "What fascinated me was his wide scriptural knowledge, pure character and yearning for realization. It came to my notice later on that he was living for the sake of Self-realization."

**His literature will be helpful :** "I am confident that one who wants to uproot internal grief, who is eager to know what is to be done for liberation will get enough material from the literature of Shrimad whether he belongs to Hinduism or any other religion."

## Gandhiji learned the strength of truth and nonviolence from Shrimad



**Basis of Shrimad's thinking :** "In many respects Shrimad's conclusion and comparison were in accord with my inner approach and standard of morality. Non-violence was the basis of his thinking. That concept covered every living being from minute insects to mankind."

**Truth and non-violence :** What is worth learning ? "Truth and nonviolence are the concepts worth learning from him. He always used to say what he believed to be true and acted accordingly. Non-violence was natural to him, because he was a Jain."

**Liberation in reach :** "Shrimad Rajchandra was an extraordinary personality. His writings reflect his personal experience. Liberation would be in easy reach for one, who reads and puts them into practice; his worldly passion would subside, he would develop detachment for the worldly life, he would be least concerned about the body and would concentrate towards his soul."



**Compassion even for a murderer:** "My contact with Raychandbhai was not of one day. Our contact remained very close till the end of his life. I have written several times that I have taken a lot from many people, but maximum I have taken from is from the life of Shrimad. Even the religion of compassion I have learnt from his life.....He taught me the concept of loving even a murderer. From him I drank deep the concept of non-violence."



## Will consume food only on removal of doubt



Manilal Raychand Gandhi has mentioned, "In Hadmatia I was once walking along with Shrimad. As we came at the gate, Keshavlal offered a glass of milk. Shrimad, however, said, 'It is time for lunch; moreover Manilal has come with a decision to take food only if I clarify his doubt without his asking, and I cannot take food unless he takes it. So let us first clarify his doubt.'"

"Then he took me about a mile away and asked, 'Why did you cry while sitting alone on the first floor of your home?' I replied, 'While you were there, I was prevented from seeing you. I therefore considered myself the most unfortunate person. Such thought made me cry.'

**"Engrossing oneself in the preachings of a great saint who is free from worldly desires is called 'faith.'" (S.R.226)**

### Desired wishes fulfilled

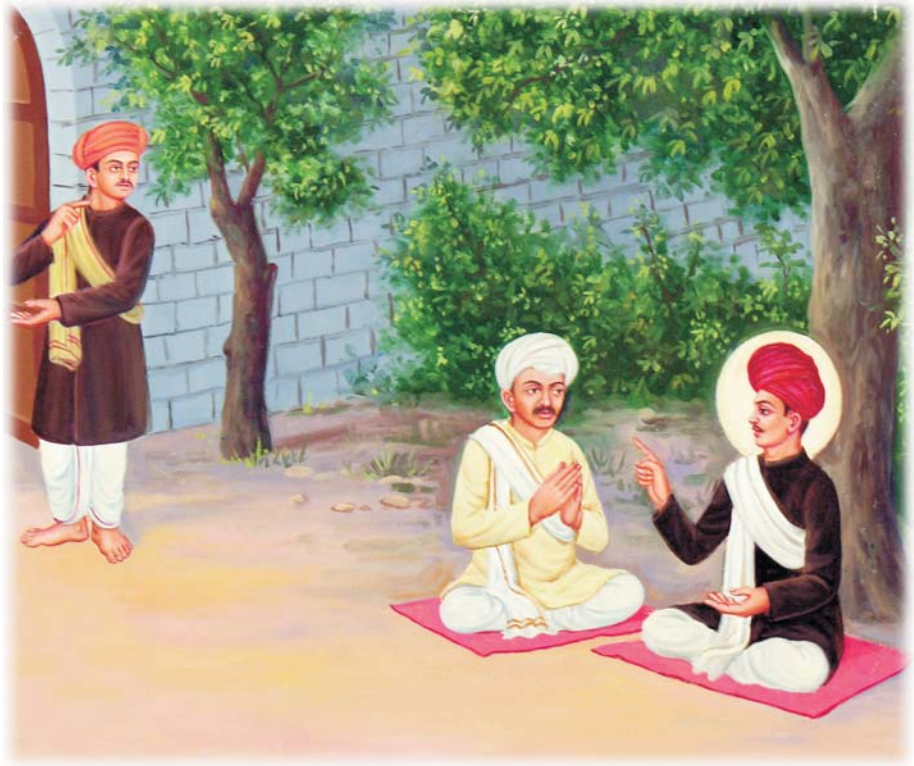
"Thereafter Saubhagyabhai Dunganarshibhai and others sat for lunch along with Shrimad. I did not join on account of shortage of space, but was thinking it would be a great pleasure, If I get a chance to take food along with Shrimad. Instantly Shrimad asked to make some space so that I could sit. Accordingly I sat for lunch, but again a desire came to my mind that it would be a pleasure if Shrimad asks me to take one more Chapati (tortilla-like bread), and instantly Shrimad asked one person to bring one Chapati and serve to me with sugar and ghee. Thus whatever came in my mind was truly happening."

**"If a devotee extends love, no rule can prevent me from accepting it." (Updesh 207)**

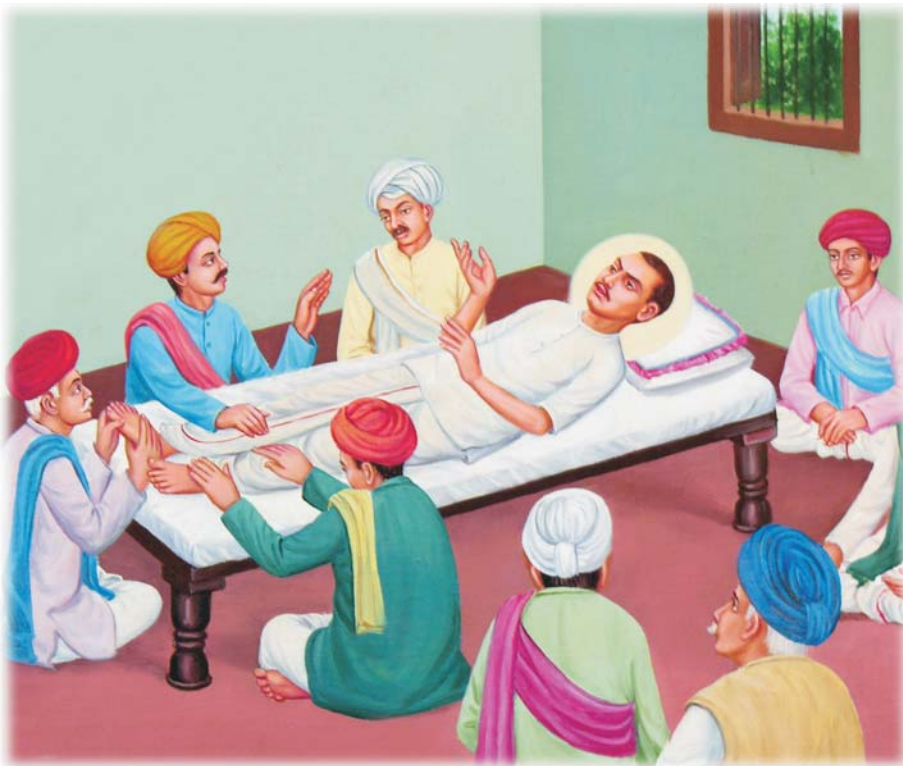


## Mind reading capability

Manilal writes : "Once I was sitting along with Shrimad under a tree and he was talking to me about religious matters. At that time one Anandji was standing a little away and seemed to be thinking about something. At the instance of Shrimad I called him. As he came close, Shrimad asked, 'Are you Anandji?' He said yes. Shrimad : Did you think that I was inducing Manilal to be a monk and were you therefore thinking to inform his father and other relatives accordingly? Anandji : Yes sir, you correctly figured out what was in my mind. You are a profound religious personage and might be giving only good advice. I am sorry for my thought.



Shrimad : You have come with 10 questions in your mind and this is the reply. Anandji : You are great. I got the clarifications that even monks could not give. I beg your pardon if I have indulged in any disrespect towards you.



### Benefit of serving an enlightened

There was again religious talk in the evening. Thereafter every one went to bed, but a couple of liberation-seekers were serving the feet of Shrimad. I told them to allow me to serve, but they told me to sit on the side. I felt sorrowful that it was the rare occasion of my seeing him and I was deprived of serving him. Immediately Shrimad asked other people to move aside and allow me to serve, because I was keen for that. Accordingly other people moved and I served to the best of my abilities with much pleasure."



## God is always affectionate towards devotees



Manilal further writes, "At night other liberation-seekers took me with them for sleeping. I lay down while thinking that it would be a great pleasure, if I get a chance to sleep by the side of Shrimad. But how can I go without his permission ? I was feeling sad. Meanwhile one liberation-seeker came with a lantern looking for me. He said, 'Manibhai, Shrimad is remembering you. You have to sleep by his side.' Accordingly I slept by his side. When I woke up at 4.00 a.m. Shrimad was sitting on the couch. I bowed to him with folded palms.

**"Samkit (right perception) in Jainism constitutes faith in omniscient Lords, faith in desireless monk as Guru and faith in the religion propounded by the Lords. The true sense of God and religion was not realised because of untrue guru; that sense arised due to contact of true Guru.**

**As such, faith in true Guru itself constitutes the right perception. Its purity varies with the degree and level of faith. One should always keep in mind to aspire to gain that perception."** (S.R. 686)

**"On account of rarity of enlightened saintly beings in this age, the saintly path, its importance and reverence for it have been eroded since long. Moreover those, who had undertaken spiritual pursuit earlier, are fewer, and hence the people fail to recognize the saintly being. Most of them even fail to make out the nature of saintly being; They treat those as saint, who try to protect six types of living beings, or who have studied, religious scriptures or who have renounced or who are wise. But that is not right."** (S.R. 686)

**"If a liberation-seeker comes in contact with an enlightened saintly being and constantly remains in rapturous spirit with him then he can achieve self realization in a short time."** (S.R. 348)

## Fearlessness depends upon confidence



In 1895 while Shrimad was going to Virsad, he was walking through a narrow lane along with the liberation-seekers. They noticed two fighting bulls coming fast from the opposite direction. Most people were frightened and took shelter in fields due to lack of confidence in Shrimad. But Shrimad said that the bulls would calm down by the time they come close. He continued to walk with Saubhagyabhai & Dungarshibhai. The bulls did calm down as predicted by him.

**"Having faith in God is the path of happiness. One, who has firm faith, is never unhappy, even if he is in an unhappy state, he does not feel unhappy; on the contrary, that state turns out happy for him." (S.R. 224)**

**"There is no possibility of contradiction in the words of an enlightened, who are imbued with detachment; one should have faith as firm as lead by relying on this statement. If any doubt arises one should always take that as his own mistake." (S.R. 674)**



## Gaining pure perception



"Memory of the past came to light at the age of seven in 1931.

The stream of amazing detachment arose at eighteen in 1942."

"There is no doubt that this soul has gained self-realization; it is the ultimate truth that the knot has been untied; all the enlightened ones have acknowledged it,"

(S.R. 249)

"I know that detachment is the main characteristic of right perception; and that is being experienced." (S.R. 315)

"Sad for being alone in contradictory times !!!"

(S.R. 383)

### The entire Bombay seen as cemetery to Shrimad

In Bombay Shrimad once went for a walk along with a companion. As they came to the cemetery, Shrimad asked what place it was. The companion replied that it was cemetery. Thereupon Shrimad said, 'I see the entire Bombay as cemetery.' (J.K. 129)

**"Sakal Jagat Te Ethvat, Athava Swapna Saman; Te Kahie Gyani Dasha, Baki Vachagyan."**

(Atmasiddhi stanza 140)



"When the entire universe is looked upon as the impure (food left over after eating) food or as a dream, that is called the spiritually realized state; the rest is verbal knowledge." (Atmasiddhishastre stanza 140)



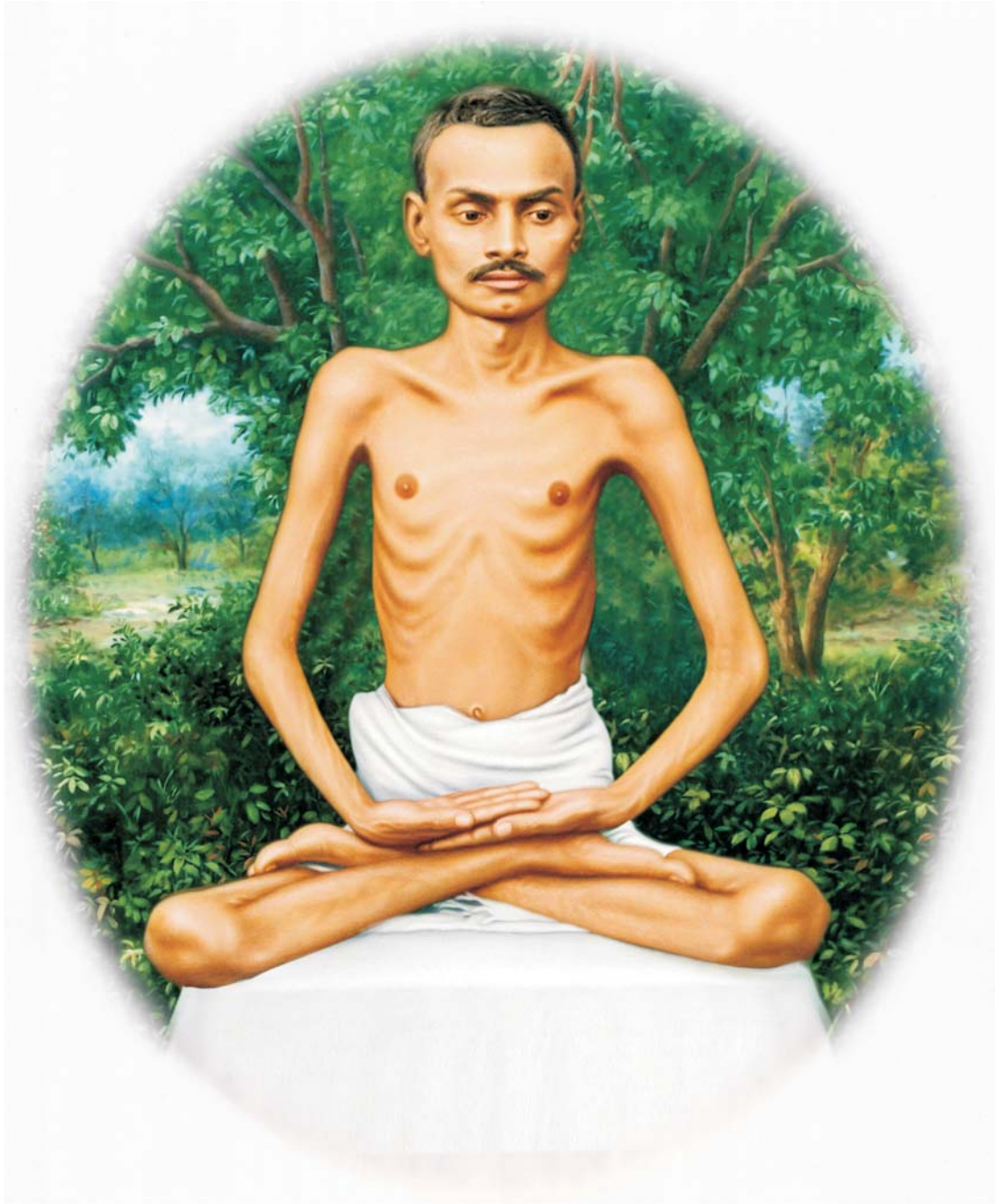
**Portrait of Shrimad at the age of 24**



# Lord Mahavir's procession







## **Shrimad Rajchandra**

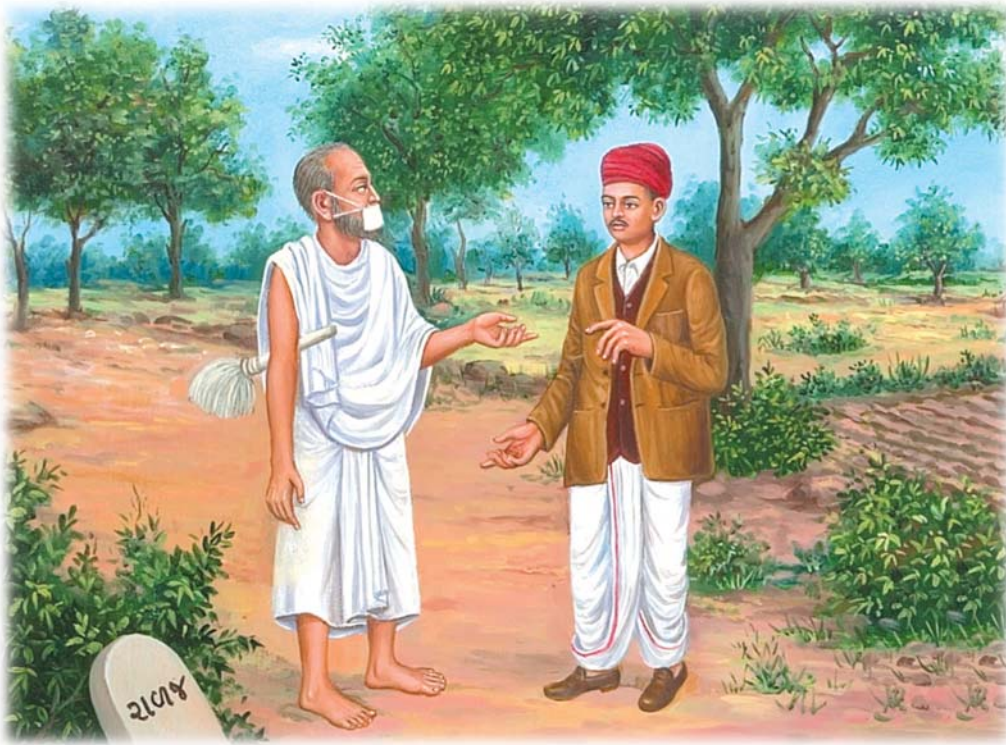
### **Shrimad's miraculous internal state of soul**

← In 1896 summer, there had been a procession to celebrate the birthday of Lord Mahavir, which passed by Shrimad's shop. On seeing it Shrimad wrote about the miraculous condition of his soul, which starts as under.

**"Lord, I do not have any longing except for liberation, and that longing also has been overcome on account of being absorbed within the Self. As such, what are you going to give me even if you want to give due to being pleased ? Graceful Lord, my abidance rests within your non-separate self.....Aum Shri Mahavir (personal)" (S.R. 499)**

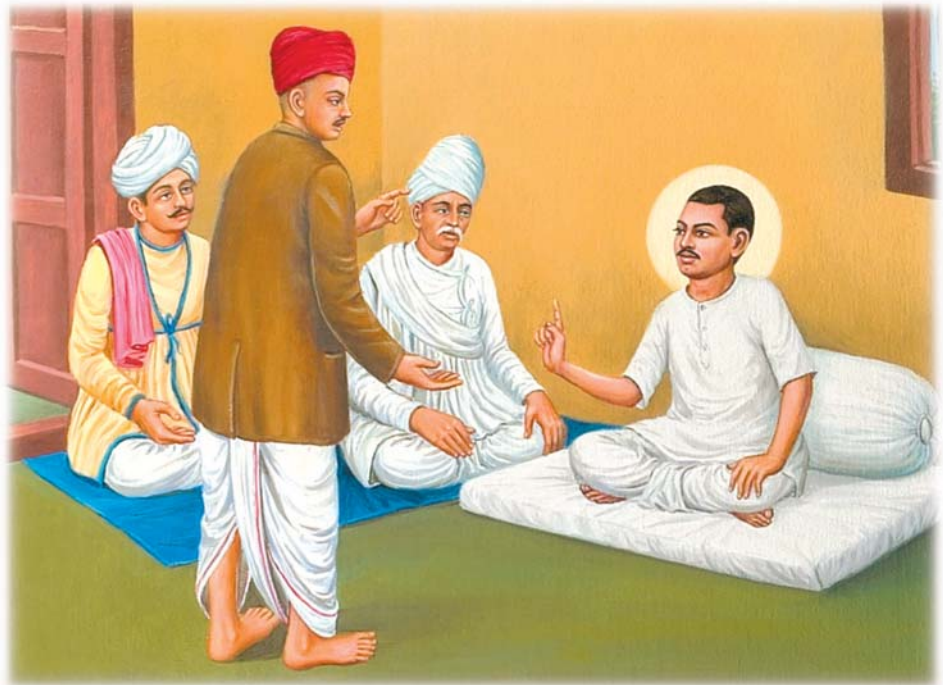


## The creation of Mantra Sahajatma Swaroop Paramguru



Having come to know that Shrimad was at Ralaj near Khambhat in 1896, Lallujiswami went up to that village and called for Ambalalbhai to seek Shrimad's permission.

That was monsoon period and Jain monks are not supposed to move during that time. As such, when Ambalalbhai asked for permission, Shrimad sent message that if Lalluji felt very dissatisfied he would go to see him, otherwise he can go back, if he can remain in peace.



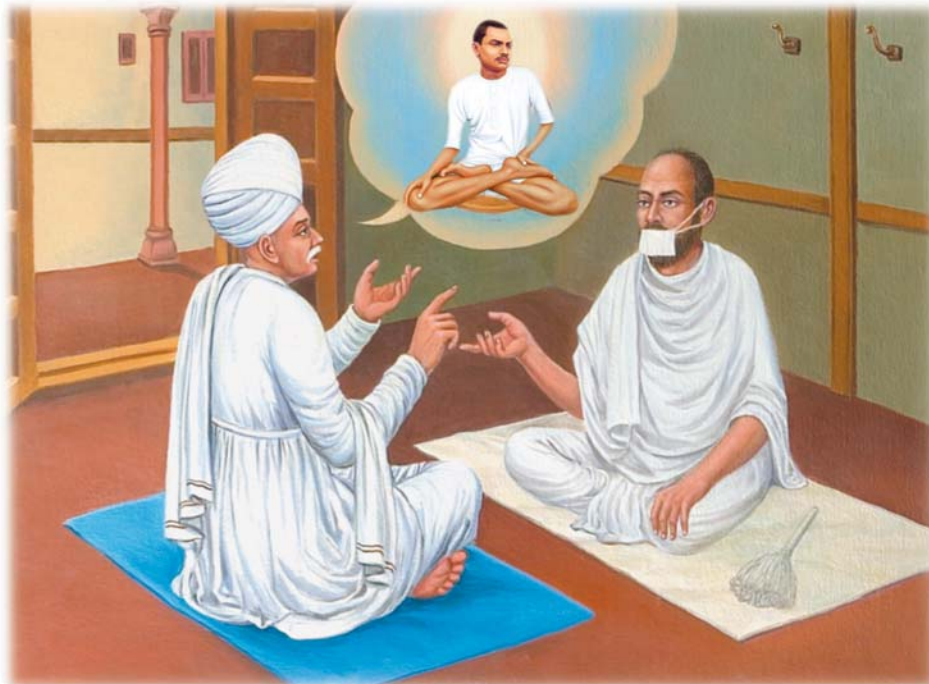
**"Devotion towards the soul, purified highly esteemed worship towards self-realized personage, keen desire towards his path of liberation, only that is worth remembering constantly" (S.R. 282)**

## To obey the command of a spiritually realized guru, is true religion



When Ambalalbai gave that message to Lallujiswami, he decided to abide by Shrimad's wish and in an aggraval state and with continuous tears falling from his eyes, he went back to Khambhat.

The next morning Saubhagyabhai came at the monastery and said that Shrimad would shortly see him.



### Experiencing sublime peace on receiving Mantra

Meanwhile there was a message exclusively for him that was to be conveyed in private. As such they went to Ambalalbai's home.

Saubhagyabhai then conveyed to him the Mantra of Sahajatma Swaroop Paramguru and said that Shrimad had asked to turn the rosary-beads five times of the Mantra every day. Lallujiswami was highly gratified to get it, and was very happy to learn that he would be able to see Shrimad.

**"Religious discussions is a super source of medication for the beneficial one's soul to achieve liberation." (S.R. 76)**



## Shrimad's arrival from Ralaj



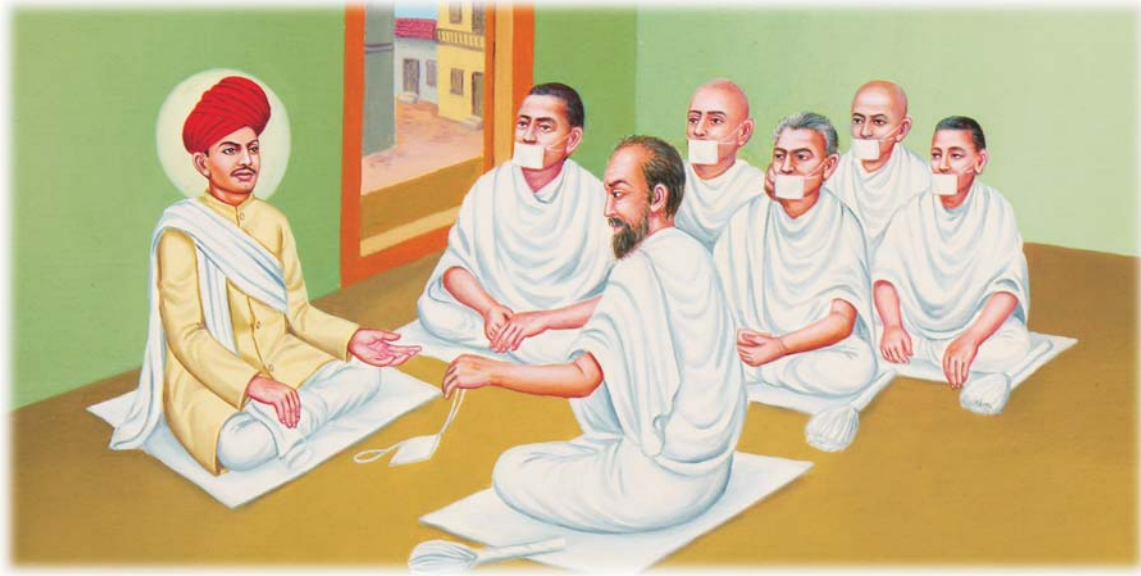
"Being in contact with Lallujiswami five other monks also became devotees of Shrimad. As such, when they heard about his arrival, all the six monks went to receive him." (J.K. 182)



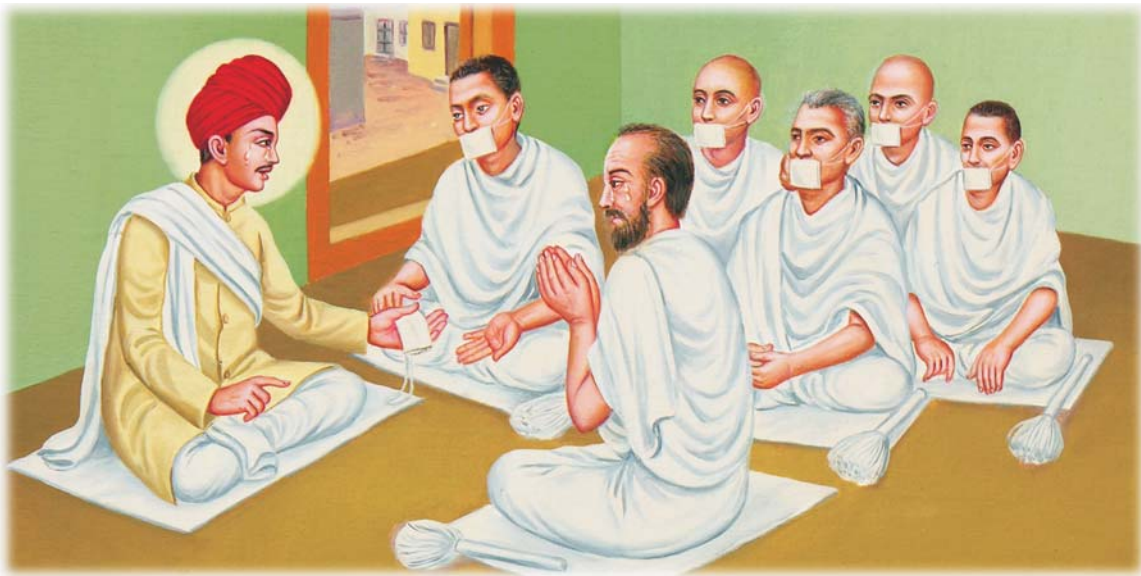
"Shrimad and Saubhagyabhai were coming in a chariot. As Saubhagyabhai saw the monks coming, he got down and walked along with them up to Vadva camp." (J.K. 182)



## Separation unbearable for Lallujiswami



"During the meeting at Vadva Lallujiswami's heart overcame with emotions and he said, 'Lord, please keep me at your service forever, I do not want this Muhapatti (the cloth tied to the mouth)'. So saying he put the Muhapatti in front of Shrimad. With tears in the eyes and in a choking voice he said, 'I cannot bear your separation.'" (J.K.182)



"On seeing that Shrimad's heart also overflowed. The tears came in his eyes and it was difficult to stop them. Lallujiswami was overwhelmed to see that. He thought, Oh, what did I do ? Lord of the devotees, did I indulge in any irreverence ? What should I do now ?' He remained in such remorse thoughts. At last Shrimad said to Devkaraji, "Give this Muhapatti to Lalluji and let him keep it for the time being." (J.K. 182)

**"When one recognises a self-realized saint, he develops such a rare devotional affection that it is very difficult for him to pass even a few moments of separation." (S.R. 268)**



## Acquiring bondage in the place of acquiting them is a great loss to the soul



Once Shrimad was sitting under a banyan tree at Vadva. The above-said six monks as well as others males and females had assembled there to listen to his preachings. The listeners noticed that whatever questions were in their minds were solved by his talks without asking. His main message pertained to giving up of the family and racial traditions.

Meanwhile one Gatorbhai, belonging to Sthanakwasi sect, stood up and stretching his hands with rage said that one should speak only after tying Muhpatti to the mouth. His face, hands and feet were quaking out of rage. Shrimad pointed out that the scriptures stipulate Muhpatti, but not thread.

Shrimad also said that if one wanted to say something, he needed to do it quietly, otherwise it would result in acquisition of Karma. If one acquires bondage at the place where the bondage can be untied, where else could he remain peaceful ?

**"One, who is under the impact of infinite binding aggressive passions,  
would not even like to listen to the right person." (S.R. 694)**

**"Lord Tirthankar has said that being discourteous towards an enlightened being  
and feeling proud of that act leads to infinite extensions of birth and rebirth." (S.R. 343)**



## Purifying the soul through repentance

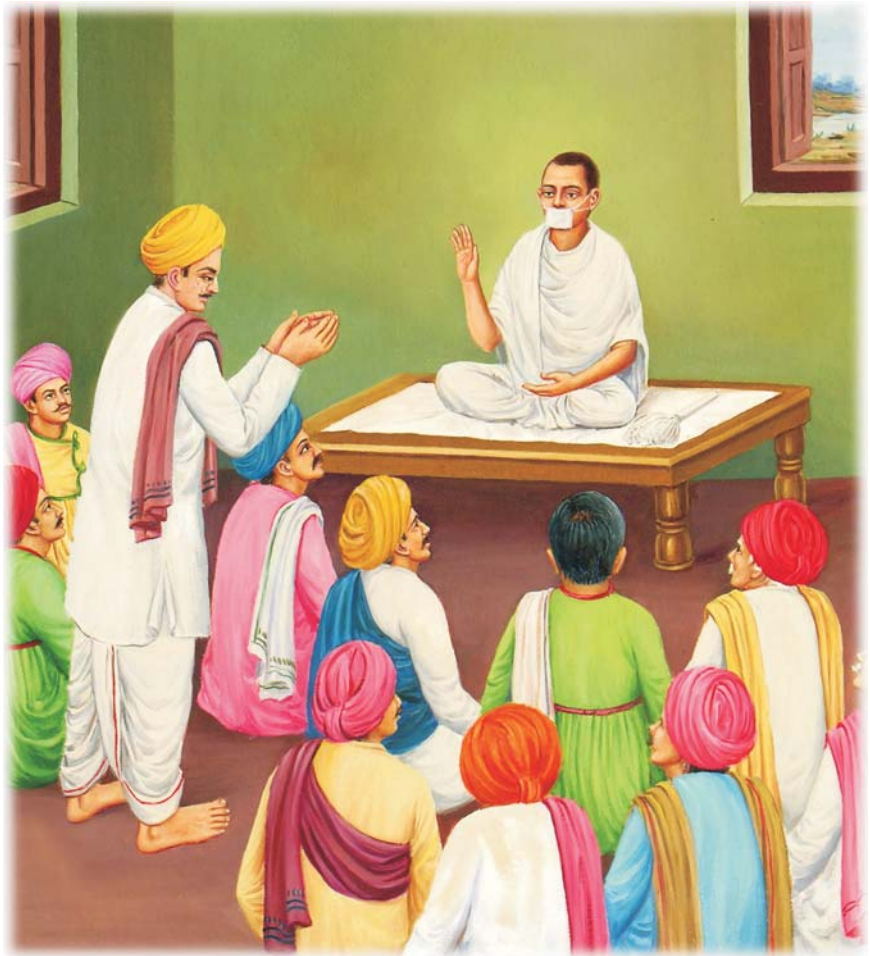


In the evening when Shrimad had been for a walk, Ambalalbai pointed out that Gatorbhai had accusingly spoken with rage during the meeting. Shrimad said, "He is going to come to the right path very shortly; therefore do not keep that in mind and do not criticize him. He will sincerely repent for his action."

**"It is worth staying in the wordly life; only if everyone is treated as a soul, whatever happens is taken for good, faults of others are overlooked, and the highest virtues of one self are merely noticed; otherwise not." (S.R. 307)**

Later on, Muni Devkaraji happened to come to Khambhat along with other monks. During one of his discourses he dealt at length with knowledge-obscuring Karma and explained how its adverse effects have to be borne. On hearing that, Gatorbhai stood up and said in a crying tone with folded palms, "I am heavily at fault; I had accused Shrimad and slandered him. How can I be free from that !" Muni replied that he should sincerely repent for it and should remain in touch with Ambalalbai and others. Thereafter he used to remain in contact with those people

**"If something wrong has been done, repent for it and adopt the right guidance." (S.R.6)**





## Forecast of the holy place Vadva



- 1) When Shrimad came from Ralaj to Vadva in 1896, he had forecasted; 'Vadva is a golden land; the idol of Lord Chandrabrahswami will be installed here.' At that very place now stands Shrimad Rajchandra Ashram.
- 2) He had forecasted it in the presence of Ambalalbhai and others from the window of the upper floor of the house where he had stayed.
- 3) The arrow in the picture points out the very window of that house where there is a stepped well adjoining it. Vadva was barren at that time.

**"By recollecting the quiet places of Idar and Vaso, Shrimad vividly remembered the same. Similarly he remembered the place where he had stayed at Vadva, the stepped well and the rocky elevation nearby, the road ahead and the quiet cool place, where he sat in peace and tranquility. He recollects all that 500 times today. There were others with him, but everyone could not recollect, because it depends upon destruction and pacification of Karma. A particular spot also can be instrumental for that." (S.R. 768)**

## Eagerness to listen to Shrimad's preaching



Chhotalal Manekchand has written "In 1896 Shrimad had stayed in my house for 18 days. My house used to remain full at the time of his preaching. There was hardly any room to move, because all the halls remained crowded. Many people had to listen while standing outside. All those, who had questions in mind realised that their questions were solved during his preaching. As such, the people wondered as though he could read their minds !"

**"Desirous of preaching is helpful to liberation-seekers as that helps in maintaining awareness." (S.R. 398)**



## Composing of 'Mool Marag'



When Shrimad was at Anand, one monk had observed one month's fasts at Khambhat. Many people were therefore going to bow to him. At that time Shrimad composed the poem 'Mool Marag' (the original path) and said that it was the true path; what they were going towards is the path of a particular sect believers. (Bodh-2 33)

In that connection Popatlal Gulabchand of Khambhat mentions that while staying in Premchand Motichand's inn near Anand Rail Station, Shrimad had said to my brother Nagindas, "This is the original path, give it to your maternal uncle, and tell him that this is the path of Jainism." So saying he had explained the poem at length.

**"Mool Marag Sambhalo Jinano Re, Kari Vrutti Akhand Sanmukh; Mool Marag.**

Please listen to the original path of the omniscient Lords with deep concentration.

**"Noy Poojadini Jo Kamana Re, Noy Vahalu Antar Bhavdukhk: Mool Marag."**

Nor do I desire to be worshipped.

Nor do I intend to increase the worldly misery by guiding you towards a wrong path. I am simply telling you the original path as told by Lord Mahavir.

## Scatter your obeisance over the universe



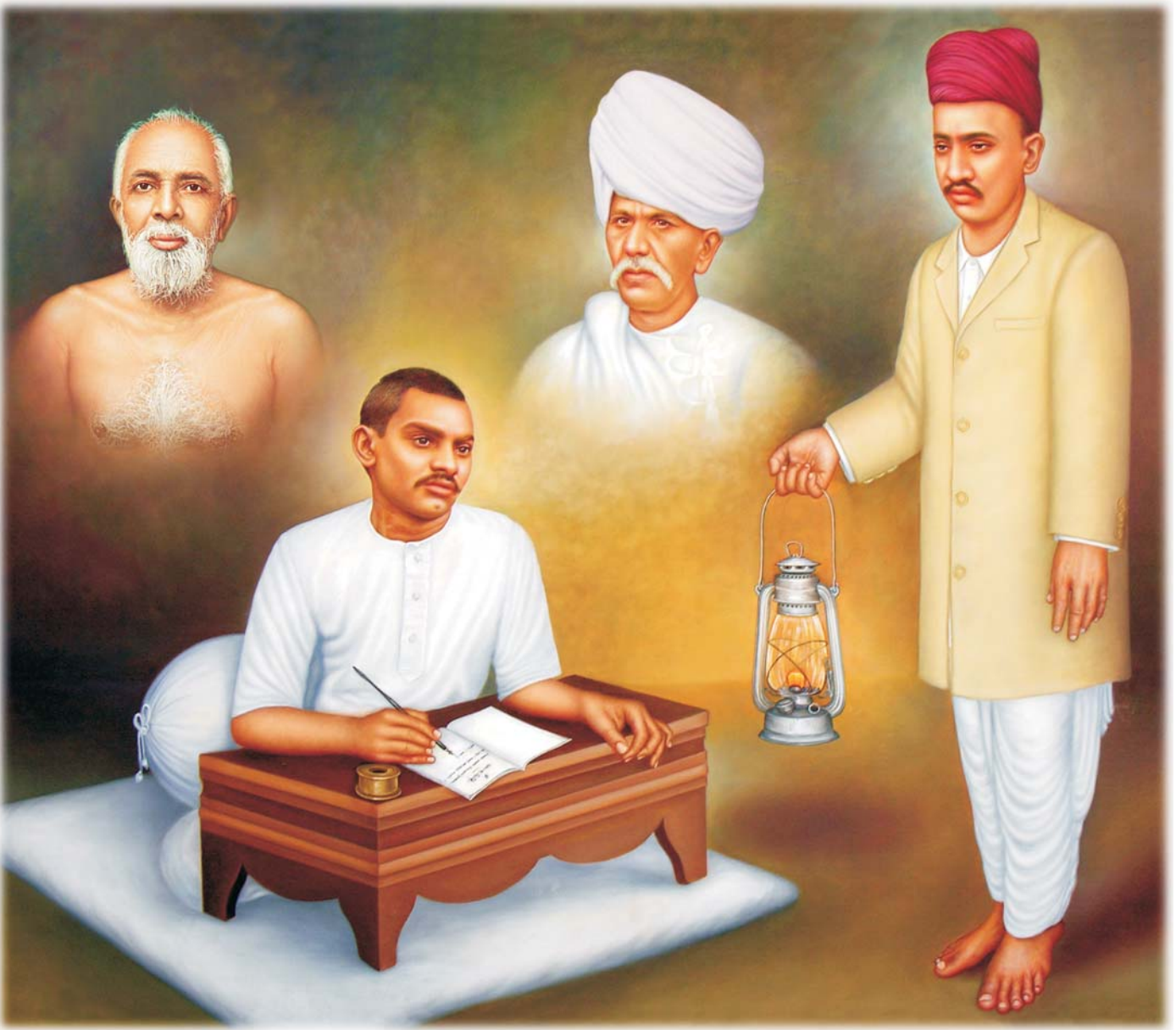
Popatlal Gulabchand of Khambhat mentions that while Shrimad was preaching at where he stayed in Anand, Motibhai came there. He wanted to ask 14 questions, which he had noted down and placed the note in his turban. When he realized Shrimad had clarified all those questions during his preaching without being asked, he stood up and said with folded hands, 'You are God, who knows everything.' After thus praising Shrimad very well he sat down.

Then an idea came to his mind that since Shrimad was in the family life, how could obeisance be offered to him? Knowing the thoughts of his mind, Shrimad said, "I do not want your obeisance, that is not worth even a penny; that will be scattered in whole universe." That way he had given much instructions to Motibhai.

**"He is not fit to be a true Guru, who has not accepted himself  
as a disciple of the entire world." (S.R. 158)**



## Composing of the pious Atmasiddhishastra



The Letter of six Fundamentals was sent to Saubhagyabhai in 1895, but he could not memorize it. So he requested Shrimad by the inspiration of Lallujimuni to bring out something like that in poetic form.

(Bodh-2 306)

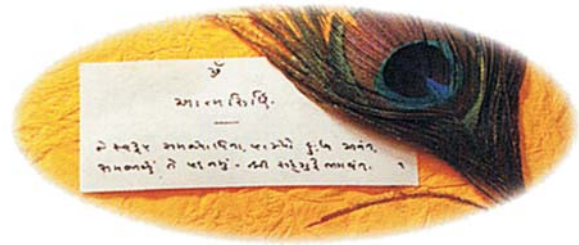
In late 1896 Shrimad was in Nadiad. On one auspicious evening after coming from a walk he asked Ambalalabhai to hold a lantern. As the latter did it, Shrimad started writing, and within an hour and a half he wrote down 142 stanzas of Atmasiddhishastra. This proves the spiritual wealth he possessed.

(Bodh-2 191)

It is said that the drop of rain falling in the mouth of an oyster in the autumn full-moon day is turned into a pearl. Similarly, this request came from such a man, at such a time that it prompted Shrimad to bring out the pearl of Atmasiddhishastra. The nature of soul remained manifest in his heart while journeying on the road to liberation. That poetical version was brought out in simple language on the day after the autumn full-moon day of 1896 in the form of Atmasiddhishastra, which can be understood easily by young and old. (J.K.192)

## Importance of Atmasiddhi-shastra

(in the words of Shrimad, Prabhushriji and Brahmachariji)



**"Atmasiddhishastra should be thought over at length!" (S.R. 560)**

**"Copies of brief explanation of Atmasiddhi and some instructive letters have been mailed today. They cover many events worth pondering over by liberation-seekers." (S.R. 604)**

**"Keep Atmasiddhishastra with you. If Trambaklal and Manilal wants to ponder over it, let them do it. If it is possible for them to read and think of some religious books prior to that, then Atmasiddhi-shastra would be of utmost help." (S.R. 606)**

**"Atmasiddhi covers all aspects of liberation, nothing remains to be observed after that." (Updesh 452)**

**"Atmasiddhi is not an ordinary creation. Every stanza thereof, if pondered over, would lead to fulfillment of liberation." (Updesh 475)**

**"Atmasiddhi is miraculous, it is an accomplished composition, it is like a Mantra. Even if its importance is not understood reciting it daily can lead to gaining of liberation." (Updesh 368)**

**"The Soul has been implemented in "Atmasiddhi," it does not defy any religion. It is worth pondering over by every religious person. If we want to realize our soul, we need to ponder over it repeatedly. It is the essence of 14 Poorvas." (Updesh 102)**

**"Atmasiddhi is like a necklace of pearls. Millions of Karma can be eradicated by reciting it heartily everyday." (Bo1 293)**

**"Speak Atmasiddhi everyday. If it is pondered over daily, one can make out the soul abiding in the body." (Bo1 286)**

**"In Atmasiddhi and Mokshamala Shrimad has presented everything that is to be conveyed to a liberation-seeker." (Bo1 30)**

**"The life-span being shorter in this age, Shrimad has therefore conveyed essence of all scriptures in Atmasiddhishastra." (Bo1 270)**

**"Atmasiddhi is the essence of all religious scriptures; it is a rare composition. Shrimad has composed it after attaining, self-realization. It covers all the six spiritual philosophies." (Bo1 126)**

**"Atmasiddhi is miraculous. It uproots everything else and connects one directly to the soul." (Bo2 311)**

**"Much can be accomplished, if one keeps in mind that he wants to realize the soul through Atmasiddhi. It shows the way of gaining true happiness." (Bo2 308)**

**"As Mokshamala has been written to raise keen desire for religion, so Atmasiddhishastra has been written with virtuous high aim to determine one's soul and attain self realization." (JK 194)**

**"There were 14 Poorvas out of which Atmapravada was the seventh Poorva. Graceful Lord has composed Atmasiddhishastra as the summarized, simple and unbiased version of all those Poorvas after realizing the soul." (JK 211)**

**"Atmasiddhishastra is not to be merely recited, it is to be pondered over. After describing the characteristics of truth-seekers, it deals with six fundamentals. At first, the pupil has doubt about existence of soul. Guru therefore explains its existence. That way all the six fundamentals have been explained. There are many scriptures at present, but nothing can be compared to Atmasiddhi composed by Graceful Lord in simple Language." (Bo2 307)**



## Dedicated selfless attendance by Ambalalbhai



When Shrimad again went to Kavitha in 1898, he had stayed with Zaverchand Sheth in the same room over the gate of his house. There he used to preach in the morning, afternoon and evening.

**"Infinite care should be taken of the soul than the body, because infinite birth and deaths are to be eradicated within one birth."**

(S.R. 201)

On some occasions he used to go about a mile away and meditate under a tree or by the side of a pond.



At that time Ambalalbhai was cooking for him. The cooking place was little away from Shrimad's room, yet while cooking he could hear and remember what Shrimad used to teach. He could write that down in exact words even the next day. He had manifested such skill due to his devotion towards Shrimad. He used to serve food to Shrimad on time.

**"Dedication leads to the grace of Guru, grace leads to self-realization which melts all worldly pride; what remains is Self-realization."** (Updesh 37)



## Aspiration to meet Shrimad

While Shrimad was once going from Saurashtra to Bombay, Ambalalbai, Gandabhai and Saburbhai came from Khambhat to see him at Ahmedabad Railway station. As Shrimad's train arrived at Ahmedabad station he came down and Ambalalbai offered tea and fruits bought from the railway stall. On looking at that Shrimad said that he was not willing to use it.

Ambalalbai thought that Shrimad might have declined to take the hotel-tea. Then he noticed that the fruit was slightly tainted and as he tasted it, he found it sour.



Thereafter all the four persons took their seats in the train for Bombay. Shrimad then asked Ambalalbai what he had felt when he (Shrimad) had declined to take the tea and the fruits. Ambalalbai replied, "Nothing is unknown to you." Shrimad said, "What you thought is true. I did not take tea for the same reason."

Gandabhai and Saburbhai got down when the train arrived at Anand. Ambalalbai accompanied Shrimad up to Bharuch and then went back to Anand.



**"There is no blissful factor like saintly contact; it is beneficial to aspire for remaining in such contact persistently and to think deeply every moment about the adverse impact of the unsaintly contact, for the welfare of the soul." (S.R. 332)**



## Shrimad's miraculous preaching on non-attachment



Once while Shrimad was sitting under a tree outside Kavitha some liberation-seekers came and sat in front of him. At that time he preached so deeply on non-attachment that tears began to fall from the eyes of the listeners.

**"Non-attachment is the best guide that leads to eternal happiness." (S.R. 96)**



In the meanwhile a person was seen coming towards them using foul words; the attention of some persons was drawn towards him. By the time he, however, came close, he calmed down extremely and started bowing to Shrimad.



## Do not pluck so many flowers unnecessarily



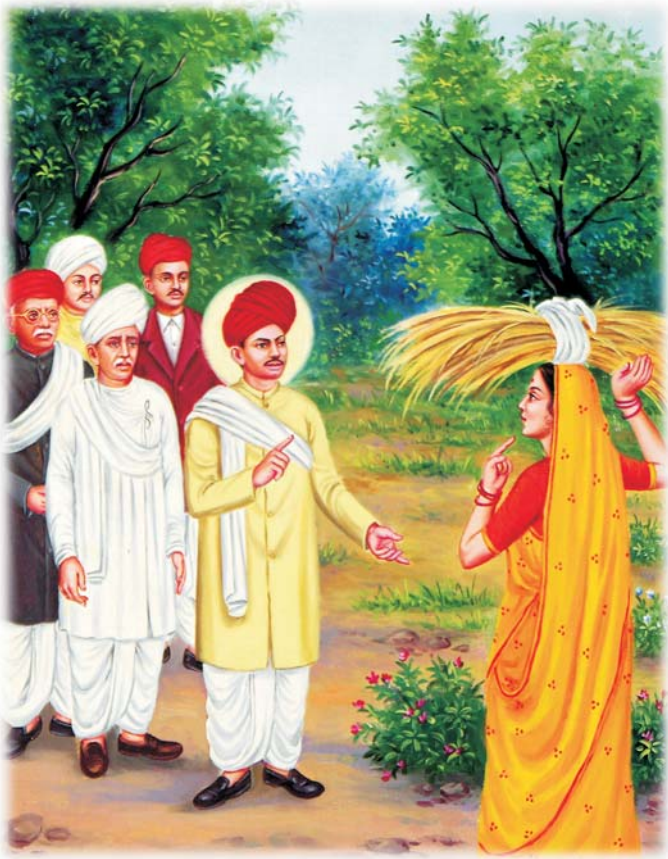
Vrajdas Gangadas Patel has mentioned "Once I was sitting under a mango tree near the village of Kavitha along with the liberation-seekers in front of Shrimad. After a while he went far away for a while. In the meantime the owner of an adjacent farm was passing by that side. Seeing all of us there he plucked a bunch of flowers, put them on Shrimad's seat and sat behind us.

- 1) When Shrimad came back, Laherabhai of Sayla pointed his finger towards the man to indicate that he had put the flowers there. Thereupon Shrimad advised the man not to pluck so many flowers unnecessarily. Then he asked whether his name was Shamaldas Ramdas. The man said, 'Yes'.
- 2) Shrimad then asked whether he was going to see his sick daughter, and as the man said yes, Shrimad said, do not worry, go at ease, she will be alright tomorrow morning." On hearing that Shamaldas repeatedly bowed to him but Shrimad stopped him from doing so with a sign of his palm.
- 3) When Shamaldas reached there his daughter was alright.

**"No permission is given by the omniscient Lords to afflict even a petal of a flower. Wish happiness for every living being; that is the main preaching of Mahavir." (S.R. 59)**



## We are seeking our own Selves



Shankarbhai Ajubhai has mentioned, "Once Shrimad went for a walk along with a few liberation-seekers. He was walking with serenity while keeping the sight downward. After going a little distance they saw a woman with a bundle of grass on her head. She was uttering, 'These people have been moving at different places; who knows 'What they have lost that they are serching for!' Shrimad replied 'We are seeking our Selves.'

**"Every religion accepts the fact that the worldly soul has forgotten itself, and therefore it is away from the true happiness. Ignorance resulting from the forsake of Self can be destroyed by self-realization, believe these beyond doubt."**

(S.R. 262)

### Who has died of hunger due to devotion ?

Once after listening to Shrimad's talk Pragjibhai Jethabhai said; "I would love to observe devotion, but God has given this stomach, which asks for food. What to do about that !"

Shrimad said, 'I can take care of your stomach' so saying he told Zaverbhai Sheth "Give food to Pragjibhai twice a day with a pot of water so that he can remain in devotion while sitting on the first floor of the monastery on the condition that he should not even glimpse, if a marriage procession or the women pass by while singing songs and should not talk about worldly aspect. If someone comes for religious talk, that would be okay; but he should not talk or hear anything else."

Pragjibhai said that he could not stay that way. Thereupon Shrimad said, "This soul does not want to pray so holds the stomach as an excuse. Who has died of hunger due to praying. The worldly soul is thus deceived by itself."

**"Be ready wearing the ornament of total devotion towards God as that is the best highway towards liberation according to me."** (S.R. 335)



## Shrimad's exemplary way of preaching kids



Shankarbhai Ajubhai has mentioned that in the wilderness of Kavitha, some school children once came to Shrimad. He asked, 'Boys, suppose you have a pot of buttermilk in one hand and of ghee in the other and while moving if you get a push, which one will you take care of ?' One boy replied, 'Of ghee, because if buttermilk is lost, someone would give fresh one, but no one would refill the pot of ghee.' Thereupon Shrimad explained, 'Soul is more valuable than body; we should therefore take care of it like ghee and let go the body like buttermilk.' Then he asked, 'Have you seen a sword ?' As the boys replied 'yes', Shrimad said, 'As sword is separate from the sheath, so is soul from the body in which it abides. They look alike, but soul is separate from the body, as is the sword from its sheath.'

Shrimad again asked, 'Have you seen a goat?' Boys said, 'Yes, we have seen it.' Then he asked, 'Have you seen a buffalo?' The boys replied, 'Yes'. Thereupon Shrimad said, 'If a goat is thirsty, it would go to a pond, quietly drink water while standing on its bank, and come back; while a buffalo would come back without drinking water, because it would go inside the pond and make the water dirty. As such, it cannot drink and functions as an obstacle to others. Similarly some people try to show their wisdom in the presence of a self-realized personage. They do not get anything and become an hindrance to others. The sensible people quietly listen to the enlightened and benefit like the goat.'

Shrimad had thus explained to the children with examples how the soul is the only essential thing amongst all other things, how it is separate from the body, and how one's well being lies in quietly listening to the enlightened and in carrying out his sermons.

**"One that thinks and abides in the body, is it separate from the body ?**

**Figure out whether it is happy or unhappy ?" (S.R. 200)**



## Mother, give permission to become monk



Shrimad requested his mother, "If you give me permission, I want to become a monk." Mother : "How can I give you that permission ? Why become a monk? Why do you ask for that ?" While saying that, tears came in her eyes. Thereupon Shrimad said, "Mother, the alive ascetic....you may be able to see his face some time, he may come at your door." So saying he gave an example of a king. As, however, tears began to roll from her eyes, Shrimad said, "Mother, be it as you wish; I will not talk about that, do not be unhappy." (57 Ardh Shatabdi Granth)

**"According to me if, it is possible for me to renounce the world then thousands of people can gain the original path; thousands can attain higher state of existence. That seems feasible through me. The level of detachment existing within me can prompt many people to renounce in my company." (S.R. 518)**

### Spiritual pursuit at a solitary place

For a few months in a year Shrimad used to go out of Bombay with instructions that no one should correspond with him unless he wrote for it. He used to live a solitary life in the woods of Gujarat and spend days and weeks in contemplation and meditation. (J.K. 160)

Retiring from his occupation he used to go to at places like Vadva, Khambhat, Ralaj, Vaso, Kavitha, Uttarsanda, Idar etc. and had thus manifested the state of God.

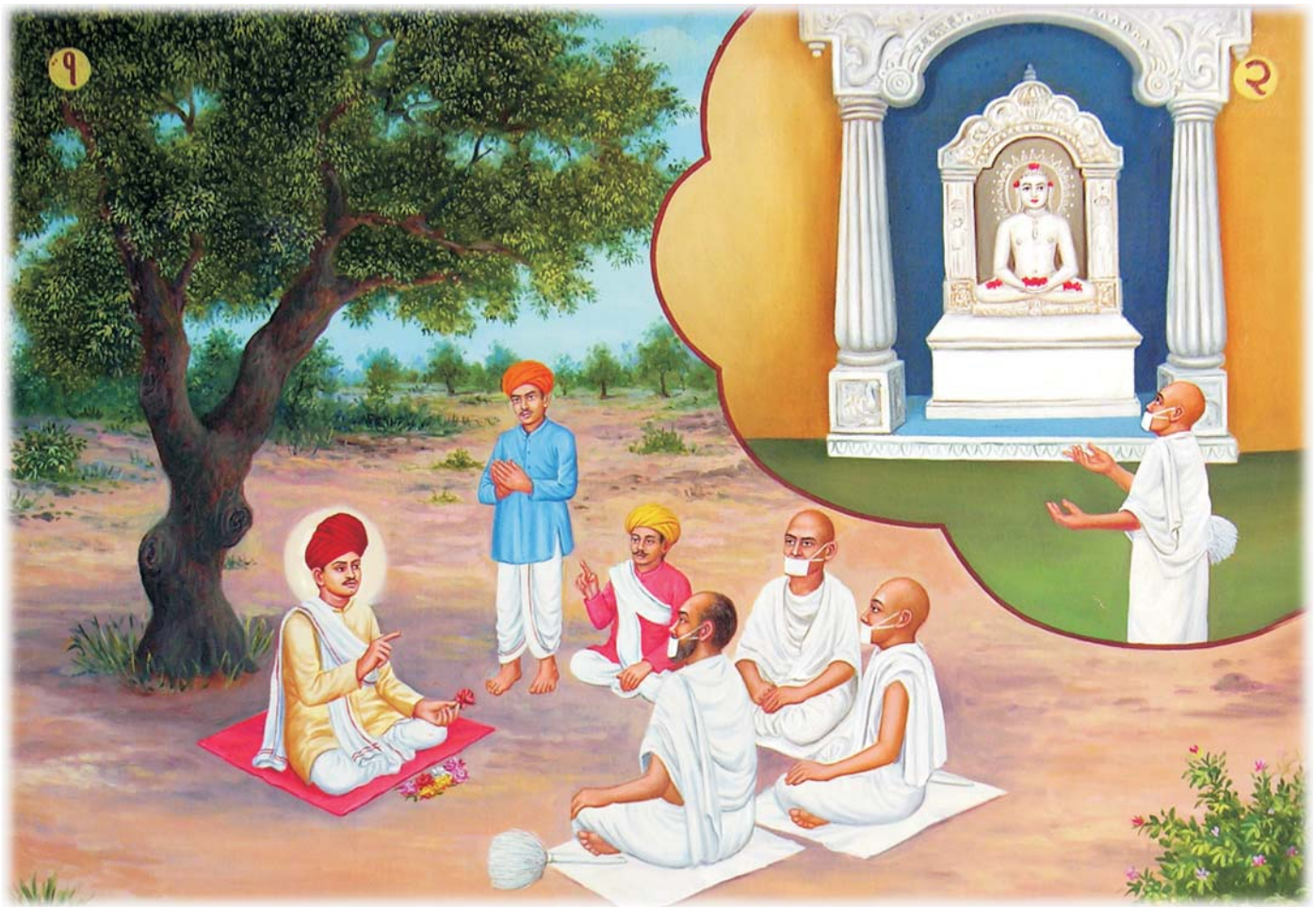
**"It is my indisputable experience that one can attain the perfectly detached state while abiding in the body. My soul states that I am going to attain that state, that is certain." (S.R. 319)**

**"One becomes God by contemplating about God." (S.R. 188)**

**"To state here that absence of embodied sense does not exist in the present age is equivalent to stating that I do not exist in this time." (S.R. 354)**



## Reduce the use of vegetables and devotionally lay flowers upon the God



- 1) Shrimad once sat under a Rayan (yellow berry) tree in the grazing area of Vaso together with Lallujiswami, other monks and Muljibhai. There was a road nearby and a gardener was passing by it with flowers. With a natural sense of devotion he laid some of them in front of Shrimad. Thereupon Muljibhai gave him a coin. Taking one flower in hand Shrimad said, "Those, who have entirely given up taking green vegetables, cannot lay flowers on the Lord's idol; those, who have not given up, can devotionally lay flowers by reducing the in-take of green vegetables in their diet on that day. The monks are forbidden to lay flowers and the ancient seers have stated that the monks cannot even instruct others to lay them." (JK 219)

### **Idol of Omniscient Lord; a strong source to depend upon**

- 2) After giving that clarification about laying flowers, he said about the idol, "A learned monk belonging to a non-idolater sect was once moving through a forest area. On the way, he came across a Jain temple and entered it for taking rest. As he saw the Lord's idol, he gained peace and his mind was delighted. He could thus make out that the tranquil idol of Lord is true, "since it put his mind at peace." (JK 219)

**"Anti-idol sect arose within Jainism itself. Thousands of people turned their faces against the idol, which is instrumental in gaining self-realization. The scriptures of the detached Lords were contradicted by fanciful interpretations; some of them were entirely destroyed. During that period of 600 years it was necessary to have another competent Hemchandracharya to defend the path of the detached Lords." (S.R. 665)**



## Self study and meditation, basics of monastic life



Once while Shrimad was talking to monks near a stepped-well, he asked Chaturlalji, "What did you do since you got initiated?" Chaturlalji replied, "In the morning we go for tea then get snuff and smell it. At the time of lunch we get food in alms and take a nap after that. In the evening we perform Pratikraman (atonement) and sleep at night."

Shrimad (amusingly) : "Do you think that getting tea and snuff in alms and sleeping after taking food is the way to gain spiritual knowledge, perception and conduct ?" Then he gave instructions for seeking self-realization and advised Lallujiswami, "Please see that the monks do not indulge in laziness; they should spend their time in reading, self-study and meditation. All of you need to take only one meal a day, should not get tea and snuff unnecessarily and need to undertake the study of Sanskrit language." (JK 222)

### Liberation by obeying a self-realized Guru

Muni Chaturlalji was once turning the Rosary beads at Vaso. Shrimad happened to come at that time and asked, 'What are you doing ?'

Muni : I am turning the Rosary beads. Shrimad : While turning the rosary beads where is your mind concentrated ? Muni : On food.

A question occurred to Muni due to the purity of atmosphere, and asked, 'What would be my re-birth, if I leave the body with such tendency ? How much would I have to wander in the universe ?'

Shrimad : "Muni, if you leave the body while being under my command, I will drag you out of any birth. I can regulate your soul but not the body.' (Bo3 452)

**"Sermons of an enlightened serves as an obstacle in furthuring re-birth."** (S.R. 411)

**"Obeying one command of an enlightened leads to multitude of benefits."** (S.R. 669)



## Rare preaching from evening to morning

Lallujiswami had mentioned, "Once many liberation-seekers came in the evening. Shrimad asked them to stand up. Accordingly they remained in standing position with folded hands. Thereupon Shrimad started talking to them, and that unique preaching continued till early morning. All of them remained standing till then. Some of them came to the monastery after sunrise. On their face I noticed the sign of Upsham (Pacification of passion) as if they might have come from the heavenly abode. That gave much pleasure to my mind. Simultaneously I felt sad for being deprived of the unique preaching. The deprival was on account of observance of the monastic code."

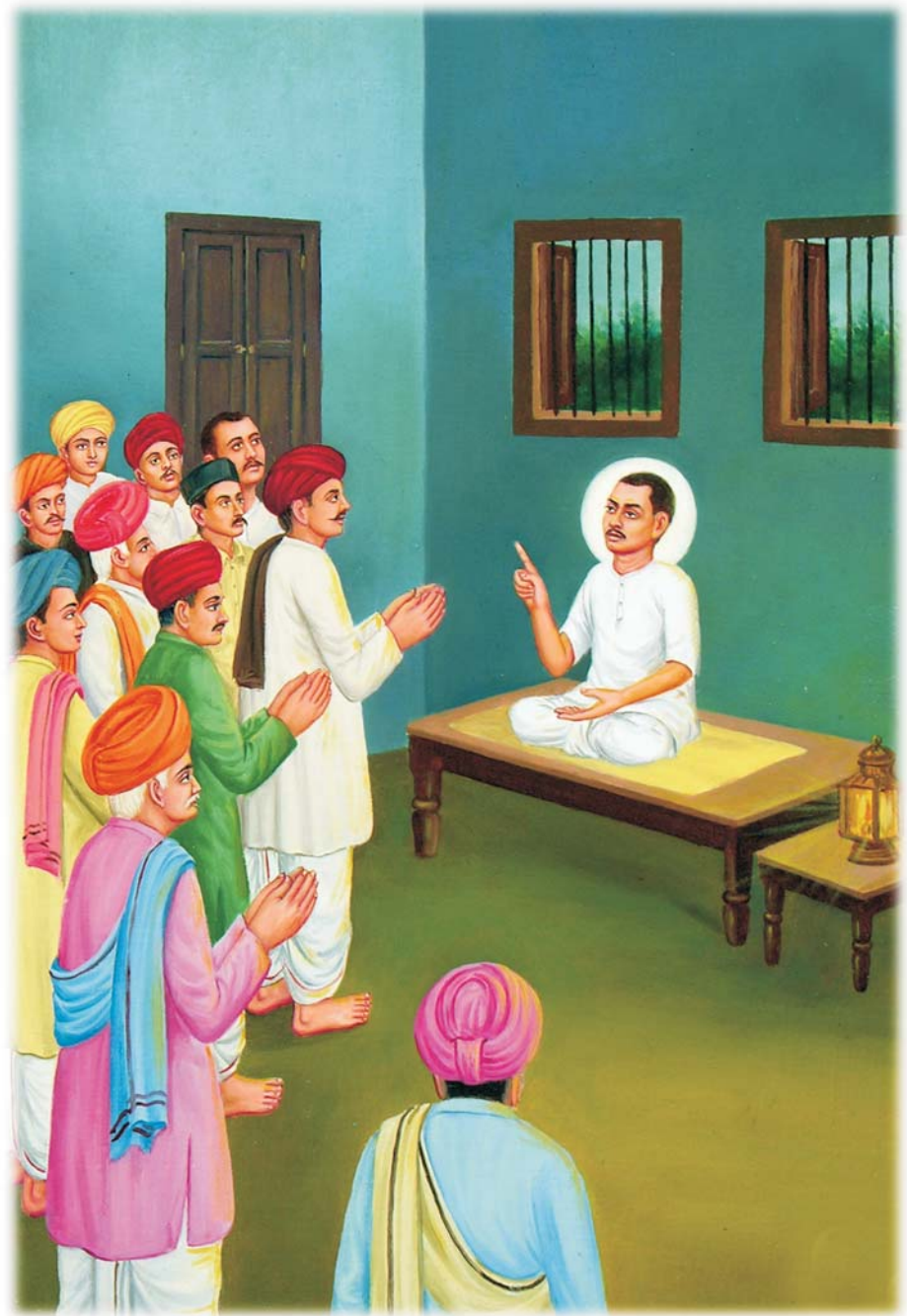
Sukhlalbhai of Viramgam had asked, 'Lord, the sleep is working as a handicap, how to avert it?' Shrimad explained that the soul had been staying in delusion since the time immemorial; even those knowing 14 Poorvas had to revert back on account of indolence. "Sleep and other temperament, anger and other aggressive passions are enemies since the infinity. One should deal with them boldly. Insult them; if they still do not come under control, overcome them cruelly. If they still

remain beyond control, get rid of them when the opportunity arises. Thus they should be dealt boldly like a warrior so that the enemy is defeated and the blissful state may remain." The preaching for overcoming the wrong temperament was thus carried on till 6.00 A.M. It had a deep impact on everyone and Sukhlalbhai's problem of sleep disappeared.

Vanmalidas of Godhavi soon came to monastery and informed the monks that Shrimad preached like the downpour of Pushkaravarta (where it rains very heavily). "We have become free, it seems as if the heaviness from the head is removed." That way he praised the significance of that saintly preaching.

**"The impact of visual saintly contact is indescribable; and it is the result of previous pre-birth's religious assets."** (S.R. 190)

**"Do not take too much sleep."** (S.R. 12)

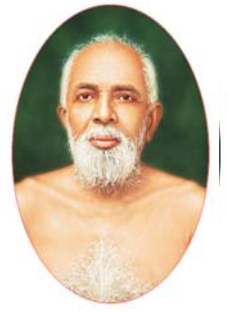




## The means of spiritual benefits



Shrimad had told Lallujiswami : "If a liberation-seeker asks for means of self-realization, point out the following pre-requisites necessary for the welfare of soul :



1) To take a vow to give up seven major addictions. 2) To omit eating green vegetables. 3) To omit eatables growing underground. 4) To omit the articles, which are forbidden, for eating. 5) To omit eating after sunset. 6) To take a vow to count a string of Rosary beads five times a day. 7) Narrate Mantra. 8) To study and contemplate over Kshmapana (repentance) and 20 lyrics every

day without fail. 9) Dedicate towards self-realized saintly contact and religious scriptures." (J.K. Pg. 224)

**"You might remember the twenty lyrics which starts with 'Oh God, the compassionate Lord of the downtrodden ! What do I say ?' The more you contemplate over that, the greater would be the rise of virtuous attributes. There are other eight lyrics in different rhyme; they too are worth contemplating over."** (S.R. 434)

**"Sahajatma Swaroop Paramguru' is a miraculous Mantra. Millions of Karma can be eradicated by remembering, recalling or reciting it and by turning the tendency towards it, leads towards the mode of moral thoughts and becomes instrumental in gaining liberation. If the tendency at the time of death remains in the Mantra or in listening to it, one would be destined to a higher state in next birth. That can also be a strong factor in getting rid of births and deaths."** (Updesh 351)

**"Millions of Karma can be eradicated by devotionally praying 20 lyrics everyday and trying to understand what Krupaludev wants to convey to us through this lyrics; 'Yam Niyam', Bahu Punya Kera Punjathi; 'Kshmapana etc. that would lead to a higher state of existence. Everyone has come here alone and is going to depart alone; devotion towards religion would go with him, if one wants to attain the blissfulness of the soul, it should be remembered that money or wealth would not accompany death; if he has performed devotion and worship, that religious asset will accompany him; many life-cycles can be averted thereby. The human incarnation would be fruitful, if that is done in this life."** (Updesh 380)

**"Shrimad has extracted and presented the essence of all the scriptures. In this age he has given something very rare, which can lead to realizing our soul. If you have trust in me, let me tell you; 20 lyrics of devotion are like Mantra; it would not be enough even if they are repeated hundred or thousand times; that would lead to a multitude of gains. Kshmapana, Letter of Six Fundamentals, Yam-Niyam, Atmasiddhi are rare; they are miraculous and are worth praying daily with a concentrated mind. One needs to do so till the last breath. If you achieve that much, you will gain peaceful death and will gain samkit (true faith of one self as soul as told by sadguru) What else do I say ?"** (Updesh 388)

**"Revered Prabhushri had said at the end of his life, 'If you come across a truth-seeker, tell him to pray 20 lyrics, Yam-Niyam and Kshmapana daily. Ask him to respectfully bow to the portrait of Shrimad and say 'Lord, I will always remain devotional to the three lessons advised by the saint as per your directives' This covers a lot. Even partly complying to the commands of an enlightened can lead to the path of liberation. The enlightened and those following his commands are considered to be treading on the path of liberation."** (Bo3 150)

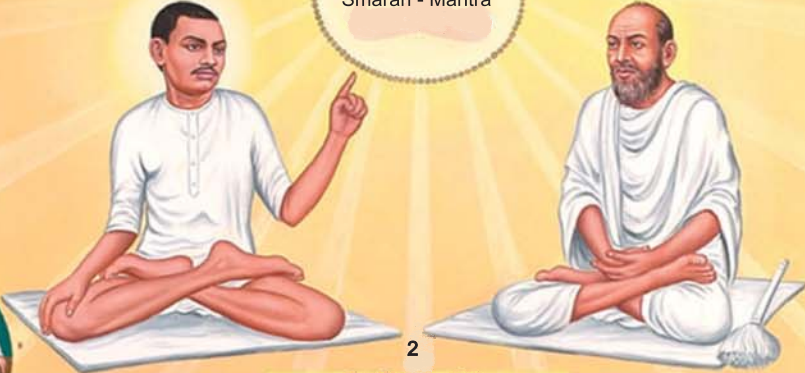
**"Mantra is immeasurably beneficial to the soul. It is a means of putting every second to the right use. The soul as known to Shrimad is inherent within it."** (Bo3 694)

**"Sahajatama Swaroop Paramguru is the soul; one, who adheres to it, will gain self realization. That can lead to liberation, if followed as per commands; otherwise one can earn punya (religious asset) but not liberation. All the five Parameshti (supreme Gods) are covered in the Mantra; one should go on speaking it while moving or doing anything."** (Bo1 121)

**A liberation-seeker asked, "What is meant by Sahajatma Swaroop ?" Brahmachariji answered : "It relates to the nature of soul. To stay tuned to the inherent nature or to the Karmaless state is Sahajatma Swaroop."** (Bo1 262) **"Nityaniyam needs to be maintained daily at all costs."** (Bo3 328)

Param  
krupaludev  
told Prabhushriji that  
whichever men or women  
come to you for the means to attain  
liberation, show them the following means  
for the welfare of their soul.

1  
Show the  
'Smaran - Mantra'



2  
Study of Twenty stanzas,  
Yam-Niyam, Kshamapna's Lesson etc.regularly



Gambling



Meat



Liquor



Theft



Company of Prostitutes



Company of other's wife

3  
Give up the seven bad habits



fruits of banyan tree



fruits of Pippal tree



fruits of Pippal tree



fruits of fig tree



Dry - fig



Honey



Butter

4  
Give up the seven non - eatables

5  
Association with religious  
men and worship the books  
of religion



6  
keep a view to count  
five rosaries



7 Give up the underground roots.



8 Give up dinner after sunset.



9 Give up green vegetables.



# The Result of Seven Addictions

"Among the seven addictions, we have been told to refrain from seven bad habit as the use of every such thing develops into a habit and the mind is diverted only there, obstructing religion and destroying present and future births too. Hence, we all must pledge to stay away from such deadly deeds and omit them totally from our life as it results only in misery and unbearable pain." (Updesh 128)

## 1. Jugar (Gambling)

"It is very important to note that one who gambles goes to hell and is considered wretched." (Updesh 110)

"Greed to gamble to become instantly wealthy is very bad and if over comed is very beneficial for the soul. We should never indulge in gambling or buying lottery tickets etc. to become wealthy instantly." (Bo1 9)

"Gambling is the result of bad company, stands first among all the bad habits, it is the root of all sins; unhappiness and illfame, and always misleads the mind." (Pragnavbodh 215)

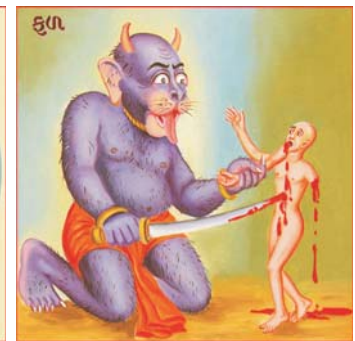


## 2. Non-vegetarian

"For the sake of addiction or benefit I kill innumerable lives without any hesitation and this is going to result in endless miseries in future." (S.R.78)

"We all love our body. Similarly every living being loves its body to which the meat belongs." (S.R.80)

"When people bring killed animals; continuous germs are produced from those dead bodies, so when it is disgusting even to see or touch it, how can a person eat it ?" (Pragnavbodh 215)



## 3 Liquor

"A person when drunk loses his sense and considers even his mother as his wife; he sleeps with his mouth open in the ditch and even drinks the urine that the dogs urinate in his mouth.

Drinking leads a person to losing his religion, his work and the wealth of life in the present birth and brings misery in the future births too. What good all this can do ?" (Pragnavboth 215)



## 4. Stealing (theft)

"It feels good to get money instantly by stealing, but its result are very distressful and miserable. One should understand this and should not steal even a smallest thing like a vegetable. Even if we come across anything worth a lakh of rupees on the road, we should not take it." (Bo1 9)

"If a person cheats someone even once he himself will get cheated again and again. The fruits of helping the needy are thousand fold, similarly the fruits of stealing are also thousand fold." (Pragnavbodh 215)

"These seven habits obstructs one to follow (moksh marg) the path of happiness as shown by Paramkrupaludev (Shrimad Rajchandra). The base of religion is morality. Therefore whenever we want to follow religion, the first step is to pledge to omit these seven habits forever." (Bo3 669)



## The result of seven addictions and seven non-eatables

"To be able to obey Shrimad's instructions, moral excellence should be observed strictly without which all religious rituals are next to fruitless. Therefore these seven addictions namely :- gambling, non-veg, drinking liquor, stealing, prostitution, hunting, extra marital affairs and seven non-eatable fruits should be omitted totally. Also butter and honey should be avoided." (Bo1 9)

### 5 Prostitution



"A prostitute is like hell, stinking of meat and alcohol. Those who keeps company of prostitutes just for wealth are always filled with immoral thoughts. A prostitute woman is like a stone for washing dirty clothes, like a dog eating bones. People who keeps company of prostitutes lose all their sense of right and wrong and are struck in a maze.

This addiction destroys the present as well as future births too. Hence we must avoid this. A person engaged in prostitution is considered down trodden in the society, so he must refrain from it." (Pragnavbodh 215)

### 6. Hunting (Killing)

"We must not kill any life purposefully. Many people are in the habit of killing insects like bedbugs, mosquitoes etc. but we should not do that." (Bo1 9)

"If we kill someone(some life) even once, it will die with a feeling of vengeance and will kill us repeatedly in future. This process of revenge will continue for many births to come." (Pragnavbodh 215)



### 7 Extra marital affair

"All goodtasks, good qualities, brilliance, authorities, honour, wealth are shameful if a person has extra marital relation. Marital relation means love to other women or men other than his wife or husband. For a man who has weakness to love other women or snatching others wealth etc; even dreaming of such habits makes his life useless. It brings along with only worries, agitation evil thoughts, diseases, unhappiness etc.. Such a man goes to hell where he is burnt with idols of women made of hot iron (by embracing them). (Pragnavbodh -216)

"A man's total efforts in religion are useless, unless he gives up other women and untruth." (S.R.777)



### 8. Seven non eatables

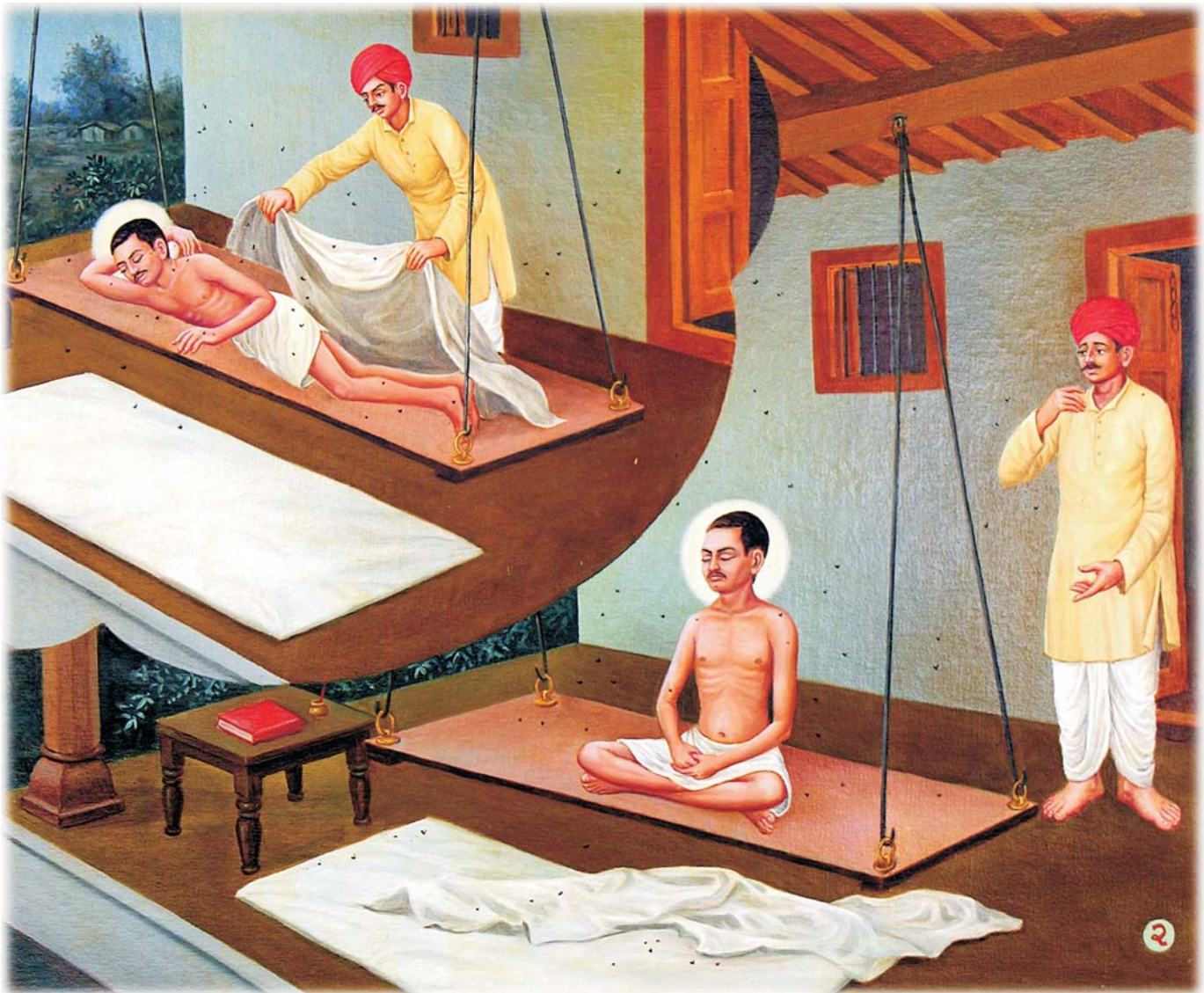
"These seven addictions and (1) fruits of a wild tree , (2) fruits of a holy tree of Indians, (3) another fruit of a wild tree, resembling fig tree, (4) another fruit of a holy tree (5) fig, (6) honey, (7) butter - these seven non-eatables - All these should be omitted for the whole life and a vow for the same should be taken at the portrait of Shrimad as instructed by Prabhushriji to all followers." (Bo3 329)

"Seven habits and five non eatable fruits and honey, butter; avoiding these means observing five main vows of a non-monk, are covered. We can understand if we think slightly" (Bo1 272) ".Tasting one drop of honey is more sinful then that of burning seven villages." (Bo3 711)





## Ascetic life of Shrimad



- 1) In 1898 when Shrimad was at Uttarsanda near Nadiad, he used to lead an ascetic life. Only one person named Motilal was at his service. When he spread the bedding on the swing, Shrimad did not want that, but allowed it on the insistence of Motilal. When Motilal came there during the night, he noticed that the bedding was on the floor and Shrimad was absorbed in chanting while lying on the swing. Since there were many mosquitoes, Motilal covered his body with a cloth and went back.
- 2) When he came again, the cloth was lying on the floor and Shrimad was absorbed in stanzas while sitting on the swing. Motilal covered his body again pointing out that there were too many mosquitoes, but Shrimad did not pay any attention. Thus he used to remain engrossed in meditation even at night without taking care of the body.

**"I get conscious of the body only when I recollect that I am embodied."** (S.R. 290)

**"The saintly being is that, who remains within the soul. What he says can come to the experiential level, even though it may not occur in scriptures nor is heard of. Absolute is his concealed behaviour. It is difficult to express beyond that."** (S.R. 195)



## Amazing ascetic posture



In the woods of Uttarsanda Shrimad used to wear only one plain cloth and kept its ends on the shoulders. He had thus spent one month in that amazingly ascetic posture.

Once while taking a walk by the side of a pond he told Motilal that there was a snake in the area on the previous day. The next day when he went for a walk, Motilal was following him. But Shrimad told him to come along. Motilal remembered the previous day's talk and started walking ahead of Shrimad. After going a little distance, Shrimad told him to stop and let the snake pass by. Thereupon Motilal stopped. It was dark, the area was full of thickets and there was only a narrow pathway. As such, he did not notice the snake at first. On hearing Shrimad's instruction he stopped on the spot and then noticed it.

**"Oh liberation seeker ! You will know everything in the universe by knowing the soul;  
and the only purpose of knowing everything is to know one's true Self." (S.R. 482)**



## Staying lonely in the woods



In 1898 Shrimad had stayed in the house shown here. Motilal was at his service. At that time Shrimad used to take Chapati (tortilla-like bread) and a little milk every day. Once he said, "This body has been fighting with me but I do not allow it to conquer me." (J.K. 229)

**"Minimum food, minimum strolling and sleep, limitations in talking and outings and suitable religious place are the necessary means to control the mind."** (S.R. 164)

Once Motilal asked his wife to come with food and to wait a little away. Instead of that she came close to the house. Motilal therefore took her to task, because her arrival was not to be brought to Shrimad's notice.

**"Do not rebuke unnecessarily."** (S.R. 145)

## The lady to be liberated in the eighth birth



### Preaching to the lady

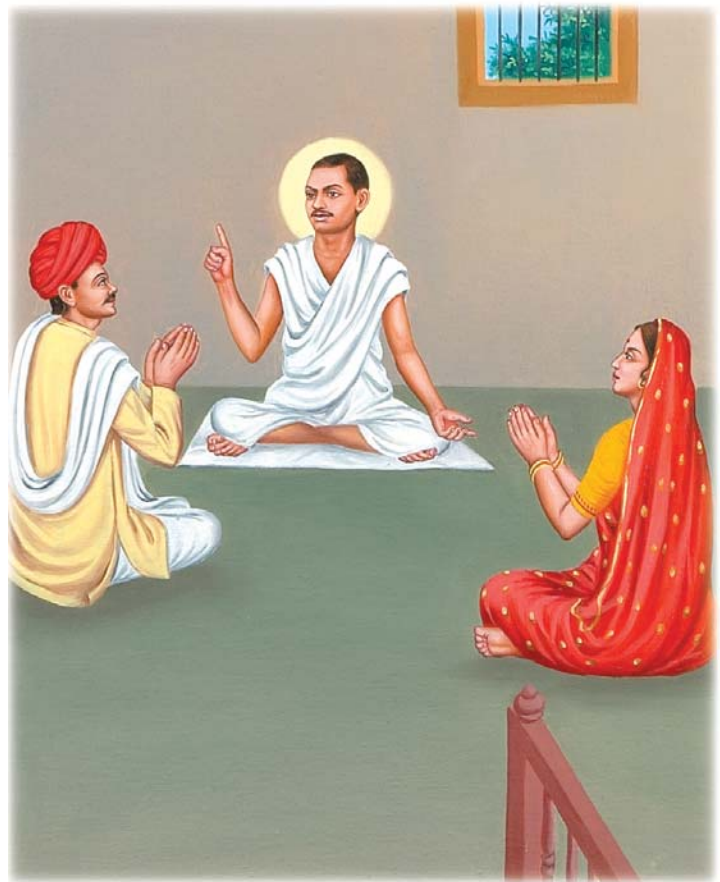
When she came up for bowing, Shrimad urged her to give up laziness in the following words, "Wake up from indolence. Why do you pass time without endeavouring in gaining self-realization? You will hardly get such opportunity in other births. When you have it due to meritorious past deeds why are you wasting it? Wake up, wake up; whatever I have to say is only for the purpose of awakening the soul."

(J.K. 228)

When Shrimad came to know about the rebuke he told Motilal, "Why did you become angry with her? Are you using your power as a husband? No, that should not be done. On the contrary you should feel grateful to her; she is going to be liberated in the eighth birth. Let her come here."

Then Motilal went immediately and told her, 'Come up, if you want to see his divine self; he has given permission.'

(J.K. 228)



**"The wordly soul forsakes its inherent nature on account of indolence."** (S.R. 164)

**"The omniscient Lord does not want one to forget one's soul even for a moment. "** (S.R. 348)

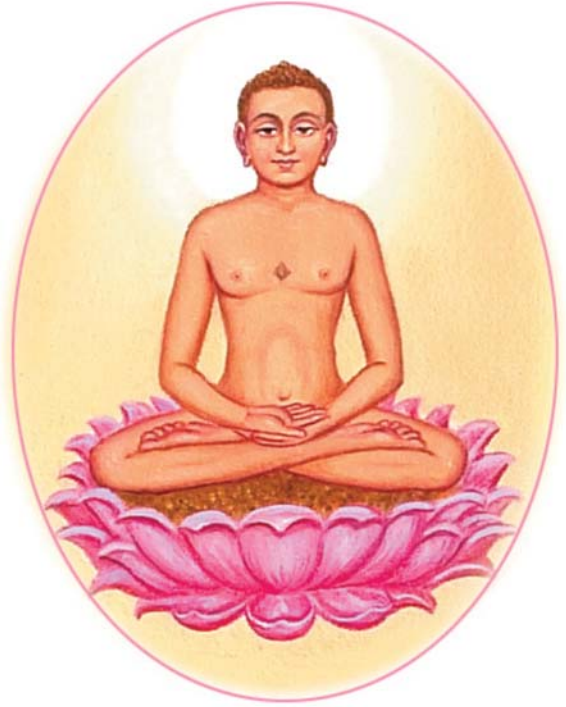
**"Indolence has caused maximum harm to the wordly soul."** (S.R. 655)

**"The worldly soul has inclination towards indolence since the infinity, but it is not worth being inclined to."** (S.R. 613)



## Implicit message of Lord Tirthankars

"The religion, which correctly presents the arrangement of bondage and liberation, is helpful in leading to liberation quickly and I believe that Lord Tirthankars are capable to indicate that arrangement and I strongly feel that if anyone knows in this area, at this time, what was conveyed in the message of the Lord, that should be myself." (S.R. 314)



### Shrimad, the last pupil of Lord Mahavir

While in Uttarsanda, Shrimad once told Motilal, "Why are you indulging in indolence ? The present path is strewn with thorns; only my soul knows how much effort had to be made to remove those thorns. Had there been an enlightened being, I would have followed him step by step; you have the enlightened in front of you and still your soul has not awakened. Shun the laziness and awaken your soul. When I had been the last pupil of Lord Mahavir, I had indulged in slight indolence and consequently I had to take all these births. Still the worldly souls do not worry at all even while living with immense laziness. It is very difficult to recognize an enlightened being." (J.K. 227)

In order to awaken the monks Shrimad said to them at Vaso: "Oh monks, you are at present indulging in indolence in the presence of an enlightened, but you would repent for that in his absence. It would not be possible to come across an enlightened one even by travelling thousands of miles." (J.K. 224)



**Holy assembly Hall** - Lord Mahavir and his pupils along with Shrimad in the Holy Assembly







## Miraculous state of the soul of Shrimad



Muni Devkaraji has mentioned that he had once gone to see Shrimad when the latter was sitting on the third floor of a building in Kheda. While reaching there he noticed that Shrimad was uttering something to himself. Thereupon Devkaraji stopped at the door and listened to what he was uttering.

"The great soul that was at Ralaj in 1892 was cool and peaceful; the one at Vaso this year was the miraculous ascetic staying tuned to soul; one staying here is

also the high ascetic staying in tranquility " That way he was describing his unclad non-denominational disentangled state.

**"It is true that the enlightened beings undergo the ever-increasing level of restrained state every moment as stated by the omniscient Lords." (S.R. 799)**



### Observing the facial features for five hours

As the four monks once went to see Shrimad in that very building in Kheda, he said that he did not want to talk to them that day. Thereupon the monks sat there looking at his face from 11.00 A.M. to 4.00 P.M. At last Shrimad said, 'Today I did not want to speak, but what are you doing here ?' The monks replied that they were looking at his face. Thereupon he

said, "Today I am going to sow the seed deep within you; the benefit will accrue according to your understanding." So saying he gave rare preaching and said, "It would be very beneficial, if you contemplate over it at the place of retreat."

**"Observe the facial features of the saintly beings deeply." (S.R. 250)**

**"The saintly beings do not say, neither do they do anything; their saintliness lies in their untainted facial features." (S.R. 159)**

**"The monastic life consists of not speaking without a purpose. With that concept in mind, Lord Mahavir observed silence for almost twelve years and a half, during which he repeatedly examined the impact of delusive Karma within himself, got rid of it, and manifested the omniscience state." (S.R. 676)**

## Muni, you will experience the soul

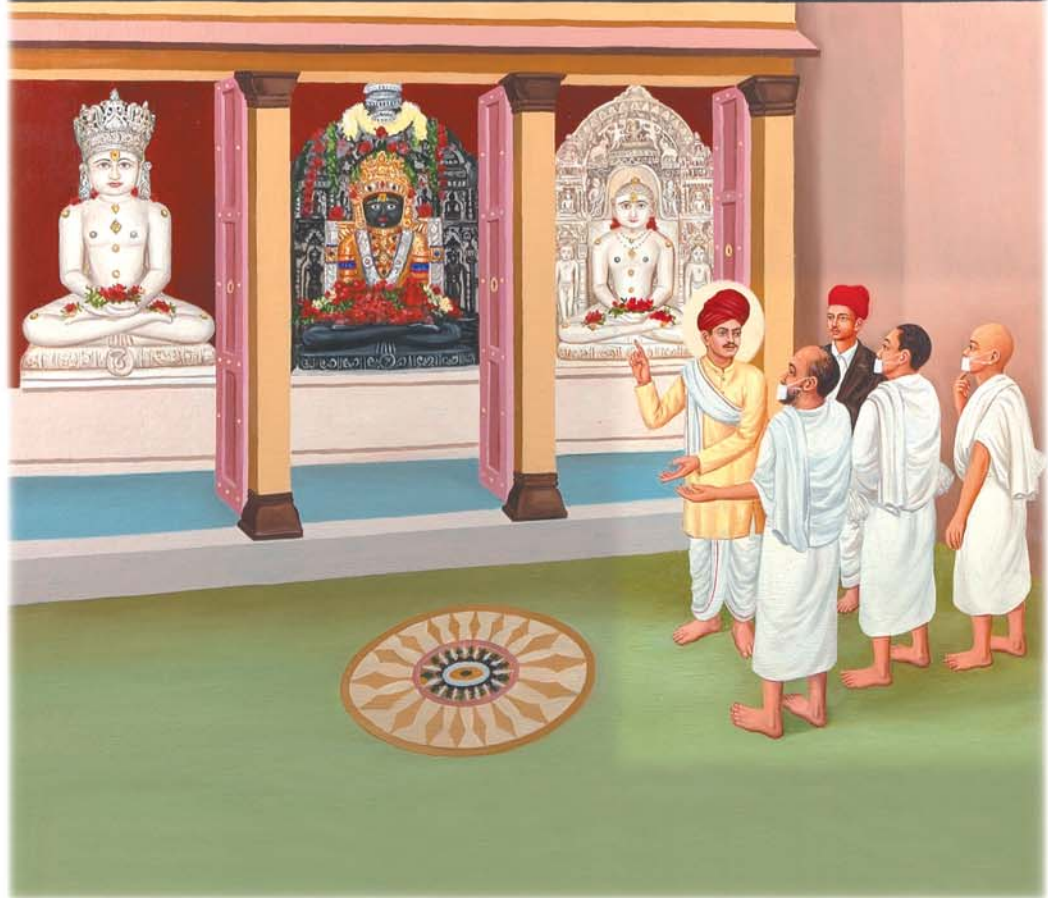
Once Shrimad was to go to the Rajpur temple in Ahmedabad, and called the monks there. He himself spoke there the Stavan a (a hymn of worship) of Lord Padmaprabhaswami, starting with 'Padmapraph Jin, Tuj Muj Antarun Ra (Lord, there is much distance between you and me). Thereafter he prayed, bowed to the Lord and went to the basement along with the monks.

As they came to the grand white idol by the side of the main idol of Lord Parshwanath, he spoke out, "Devkaranji, look ! look at the soul."

Thereupon Lallujiswami asked, "Where is it, my lord ?" Shrimad looked at him and said, "You will be seeing it."

**"The soul is self-experiential, it is not visible to the eyes; enlightenment that transcends which has no connection with the sense-organs, knows it."**

(S.R. 713)





## Shrimad's meeting with the king of Idar



During 1899 the then king of Idar met Shrimad once or twice. He once asked, "What is the meaning of the proverb 'Rajeshri Te Narakeshri ?' Shrimad replied that getting kingship is the outcome of earlier good deeds and observing penance. Karma is of two types viz. good deeds which leads to further fruitful deeds; bad deeds leads to unfruitful outcomes. Those with the former use the kingship for benefit of people and earn new good deeds. Those with the latter misuse it, get addicted to the luxurious way of living, impose oppressive taxes upon the people and undertake evil activities. Thereby they acquire bad Karma and are destined to the infernal abodes. Hence, the proverb 'Rajeshri Te Narakeshri'.

**"The saintly beings describe the nature of the fifth era mainly in following terms :**

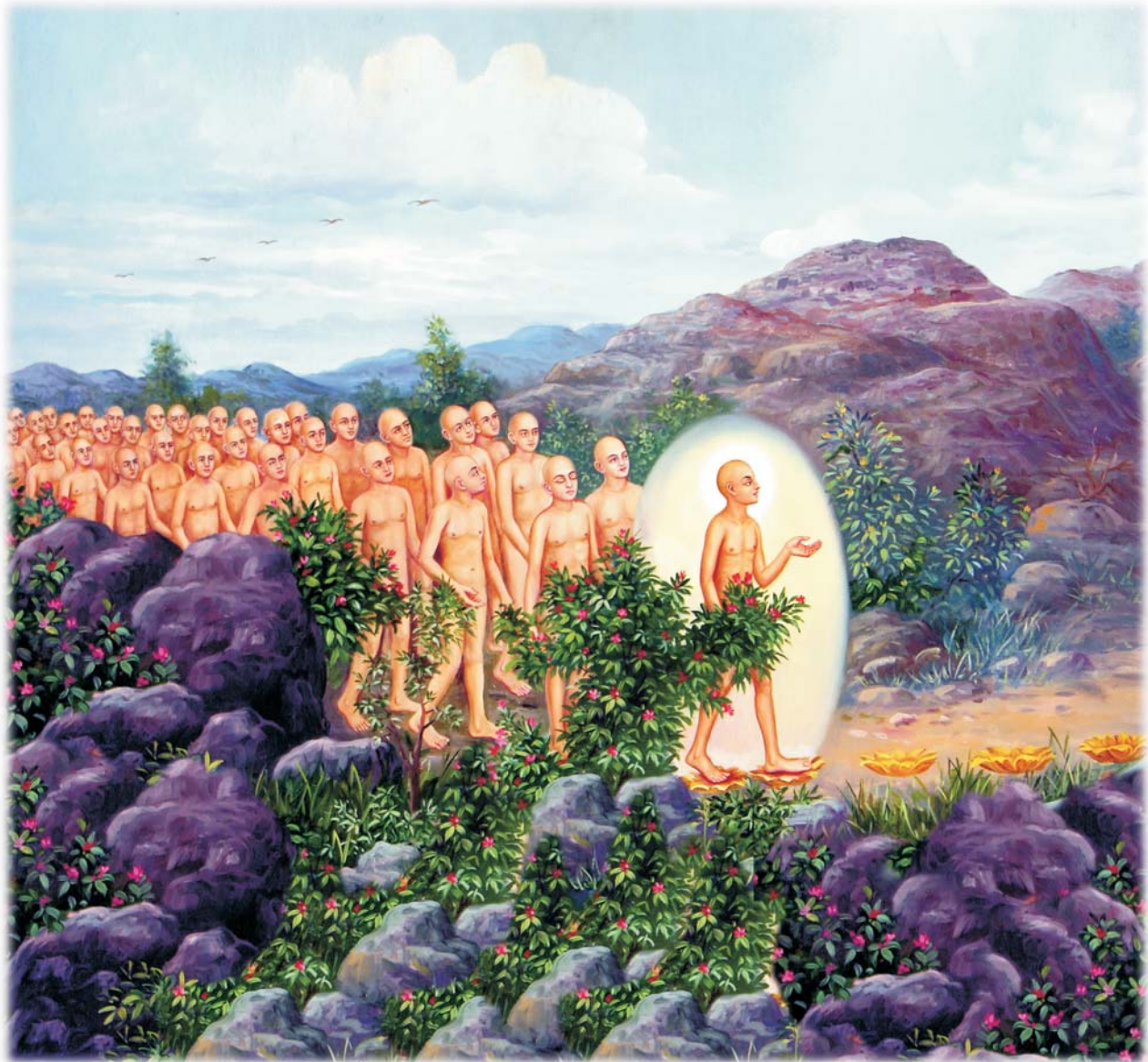
**The land will become lamentable in absence of true warriors; the useless kings will get allured towards prostitutes and will forsake morality, duties and state policy; they will give birth to injustice, will rob the public to the utmost extent, will adhere to sinful activities and spread the same among the people."** (S.R. 117)

**"On seeing this nature of the fifth era, the discriminant people will adopt the true element; they will acquire faith in spiritual aspects in tune with the time, will get the higher state of existence and in turn will pursue liberation. The words of the renounced, renounced Guru, etc. are the means to gain the elements of religion.**

**Worshipping such Gurus eradicate bad Karmas."** (S.R. 118)



## Birth of the last pupil of Lord Mahavir in this Era



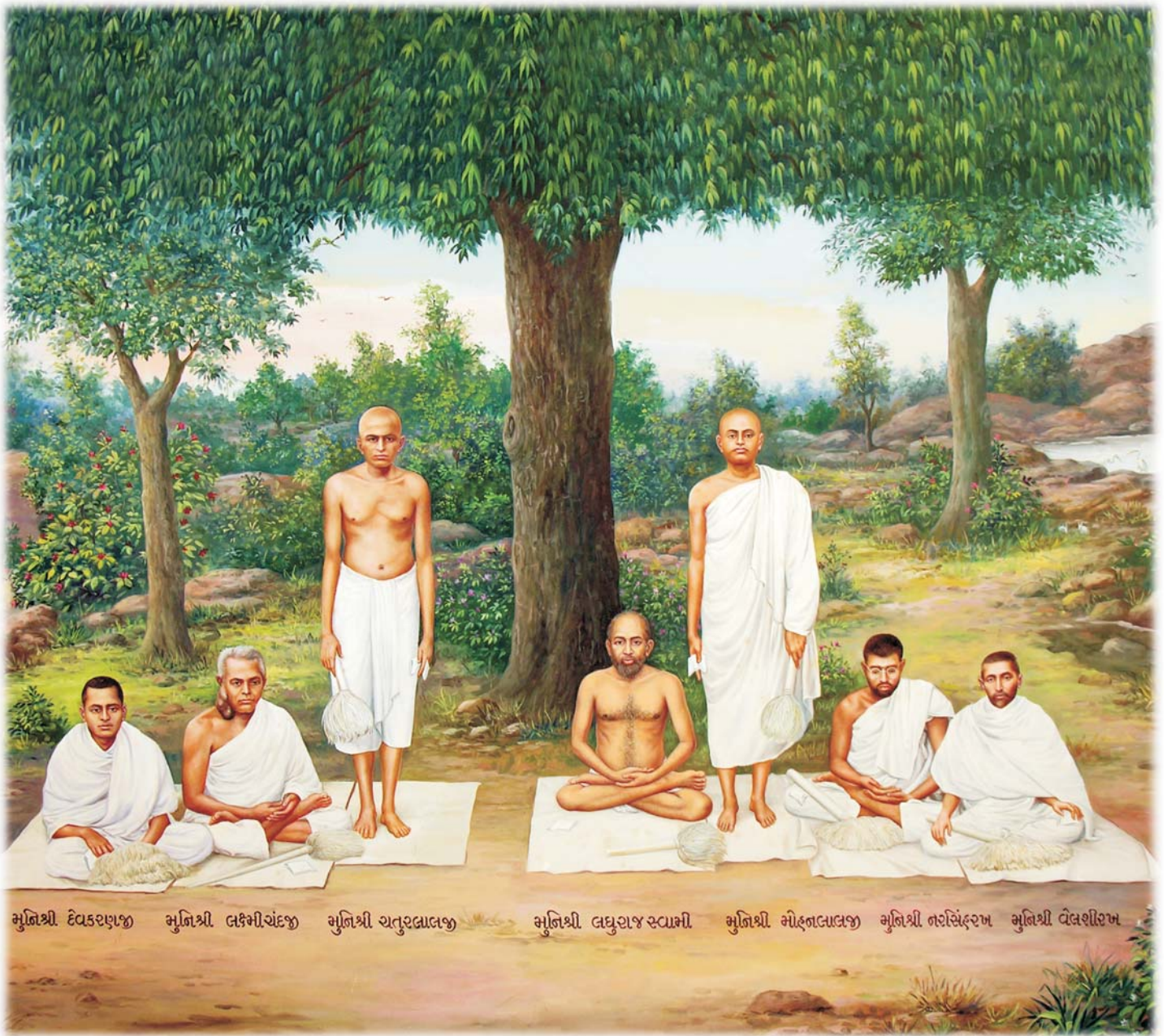
As the king of Idar asked for the opinion about his territory, Shrimad said, "The fortress of Idar, its Jain temples, queen's enclosure, Ranmal's gate, caves of the great personages, medicinal herbs, all these give the evidence of the flourishing condition of its ancient inhabitants, of their economic, moral and spiritual progress.....There have been 24 Jain Tirthankars. You might have heard the name of Lord Mahavir, who was the last. It occurs to me that Lord Mahavir, who illuminated the religious order, his pupil Gautamswami and others might have moved in this area. Most of his pupils gained salvation. One, who was left behind, has been born in this age. Many beings are likely to gain spiritual benefit through him." This hint relates to himself, because he has mentioned elsewhere that he had been the last pupil of Lord Mahavir.

**"The enlightenment, with which Lord Mahavir viewed the universe, is inherent in every soul. That simply needs to be manifested."** (S.R. 158)

**"Even if you go astray, do not disobey the commands of Lord Mahavir; whatever be the doubt, treat the Lord beyond doubt on my behalf."** (S.R. 158)



## Seven monks waiting for Shrimad's arrival under a mango tree



Shrimad had asked Lallujiswami and other monks to wait under a certain mango tree. All the monks accordingly went and sat under the tree waiting for him. The picture shows Shrimad arriving there. Since the monks could come in his contact under that tree, it had turned out for them to be the desire-yielding tree of the three worlds.

**"If a soul remains poor (not turning attention towards one's soul) after getting the desire-yielding tree in the form of inconceivably esteemed saintly contact, that could be 11th wonder of the world," (S.R. 652)**

**"Reading and understanding religious teachings is the source of all happiness; desires are fulfilled due to true preaching. Such preachings is the topmost means for attaining maximum purity of the soul. The advantage, which can be derived from the true preaching of short duration, cannot be obtained from wrong contact of millions of years; on the contrary, that causes the sins obtained from wrong contact of millions of years; which lead to lower state of existence, and pollutes the soul." (S.R. 75)**



## Siddhashila, the abode of the liberated souls



In Idar Shrimad once went up the Ghantia hill along with the seven monks and sat on a large slab of stone. The monks bowed and sat in front of him. Shrimad said that there was a tiger nearby, but they should not be afraid. Then he addressed to himself, 'This is siddhashila (the abode of liberated soul), and one who is seated here is Siddha (Liberated).

Then he asked the monks to sit in lotus posture and listen to the meaning of Dravyasangrah. Thereafter he explained the whole Dravyasangrah and all the seven monks listened to him with rapt attention. Monk Devkaranji felt much elated and enthusiastically spoke out, "Of all the contacts with the great Guru so far, this was the supreme one. As people set a metal pitcher at the top of a temple, so has this occasion become supremely beneficial for the soul. The elaboration has been of the highest order."

**"Ma Mujjah Ma rajjah, Ma doosah, Itthanittha Atthesu  
Thiramichchhah Jai Chittam, Vichittajanappasiddhie."** (Dravya Sangrah Gatha 49)

**"If you want to steady your mind for spiritual meditation then avert being enchanted, attached or detached towards desirable or undesirable objects or beings of the world."** (S.R. 630)



## Will you fear when confronted with a tiger or a snake ?



Ranchhodbhai Dharashibhai has stated, "Along with Shrimad I often used to go to the rest area in Dharampur and reach home rather late. At times Shrimad used to go from there alone for meditation in the thickets a little far away. Once he asked whether I would be afraid, if I came across a snake or a tiger. I replied, "I think that I may not be afraid in your company, but it is difficult to say about it without facing the test."

**"Ekaki Vicharato Vali Smashanman,  
Vali Parvataman Vagh Sinh Sanyog Jo;  
Adol Asan Ne Manaman Nahin Kshobhata,  
Param Mitrano Jane Pamyu Yog Jo. Apoorva." (S.R. 565)**

(Moving lonely on the cremation grounds or in mountain ranges in the midst of tigers and lions, May I remain in steady posture without perturbing the mind as if I was in the company of the closest friends. When shall that unprecedented occasion arise ?) "In 1900 Shrimad had stayed in the forests of Dharampur for some time." (JK 251)

**"On a snakebite if a fearless state is experienced understand that self-realization has manifested. Soul is ever young and immortal hence why fear death?" (S.R. 715)**

### **Protection to animals due to Shrimad's presence**

Ranchhodbhai has also stated, "There is one example of compassionate impact of Shrimad's presence. While he was with us in the rocky areas of Dharampur, the British Political Agent camped there, and arrangements were made for a hunting party.



Was it possible for the animals to remain without protection where the stream of compassion for animals was flowing in Shrimad? So long as he was there, those people did not get any prey. It was heard that they got it after he left."

**"It's a major sin to kill even a most minute insect.  
As my soul is dear to me, so is its to that being." (S.R. 78)**



## As may be the mode of desire so is the accomplishment



Ranchhodbhai has further stated, "During Shrimad's stay at Dharampur we were setting up a rest area and a small garden for those accompanying funerals. We had also planned to collect multi-colored pebbles from the adjoining river and arrange them in the form of a maxim. We therefore consulted Shrimad about selection of the maxim. He suggested 'Bhavanasiddhi' and we did accordingly. The maxim conveys that one begets the way his mode of desire functions. It seems that it would be helpful to everyone during the times of happiness or unhappiness."

**"This youthfulness is not mine, nor is the land. The sense of belonging is merely a delusion arising out of ignorance. Oh soul ! If you want to attain liberation, contemplate deeply over the fact that you are the soul and not the embodiment hence nobody and nothing of the world can belong to you, since on death, you will be burnt to ashes." (S.R. 44)**

### **If one gets attracted towards the garden, he would be born there**

In the above stated garden new leaves sprang to a banana tree. As I saw them moving swiftly in the wind, I drew Shrimad's attention towards it. Thereupon he said that if my mind stayed attracted towards it, I would have to be reborn there. So I asked whether a human being can be reborn there. In reply Shrimad quoted the example of Marudevimita as given in Jain scriptures. Therein it is said that she had been a banana plant prior to getting the human life.

**"Someone may go to Guru and continue to present doubts pertaining to one-sensed species; he may always go there and raise such doubts. What does he have in mind ? Does he want his rebirth in one-sensed species ?"**

(S.R. 694)





## Shrimad waiting on the border of Naroda for the monks



In 1900 Shrimad came to Naroda from Ahmedabad. Several liberation-seekers also had come with him. It was set up that all of them should go at noon to a banyan tree outside Naroda. Accordingly Shrimad arrived at the border of Naroda and were waiting for Monks. (Updesh [23])



### Steadily walking in the heat of summer

"The ground was hot due to summer. As Shrimad saw the bare footed monks, he said that they must be experiencing the heat. Thereupon he removed his shoes and walked steadily bare footed. The monks were walking quickly to reach the shade, but Shrimad was walking patiently without being perturbed by the heat. The residents of the place were talking that he was truly an enlightened person as Devkarani Muni used to say." (Updesh [23])



## Now I want to give up all associations completely



"Shrimad took seat under a huge tree. All the six monks bowed to him and sat in front of him. His feet had been red-hot, but he did not even move his hand over that. He looked at Muni Devkararaji and said, 'Now I want to get out of all associations. I do not like to come in contact with anyone; the soul wants to stay in lonely restrained state.' Devkararaji said, 'The enlightened beings are infinitely compassionate, where would that compassion go ?' Shrimad replied that it also has to be given up in the end." (Updesh [23])

**"Disassociation means not to be involved in anything except on the matter of soul." (S.R. 364)**

**"Obeisance to the godly beings, who accomplished the disassociated state to such an extent, as if they never had any connection with the body etc." (S.R. 604)**

Chhaganbhai of Naroda has mentioned, "Once Laghurajswami came along with several liberation-seekers to a place by the side of the highway, where Shrimad had sat and had given instructions to the monks and others. As Laghurajswami bowed to the place, the liberation-seekers also did so. Laghurajswami said that it would be very beneficial, if a Deri (small temple) could be constructed at the place. Many people, who passed by that side, would be induced to bow on seeing the Deri. They would not know whom they would be bowing, but it would be to the true spiritually realized personage and that would lead to the achievement of great religious assets. Thereupon the Deri was constructed at that place."





## Telepathy



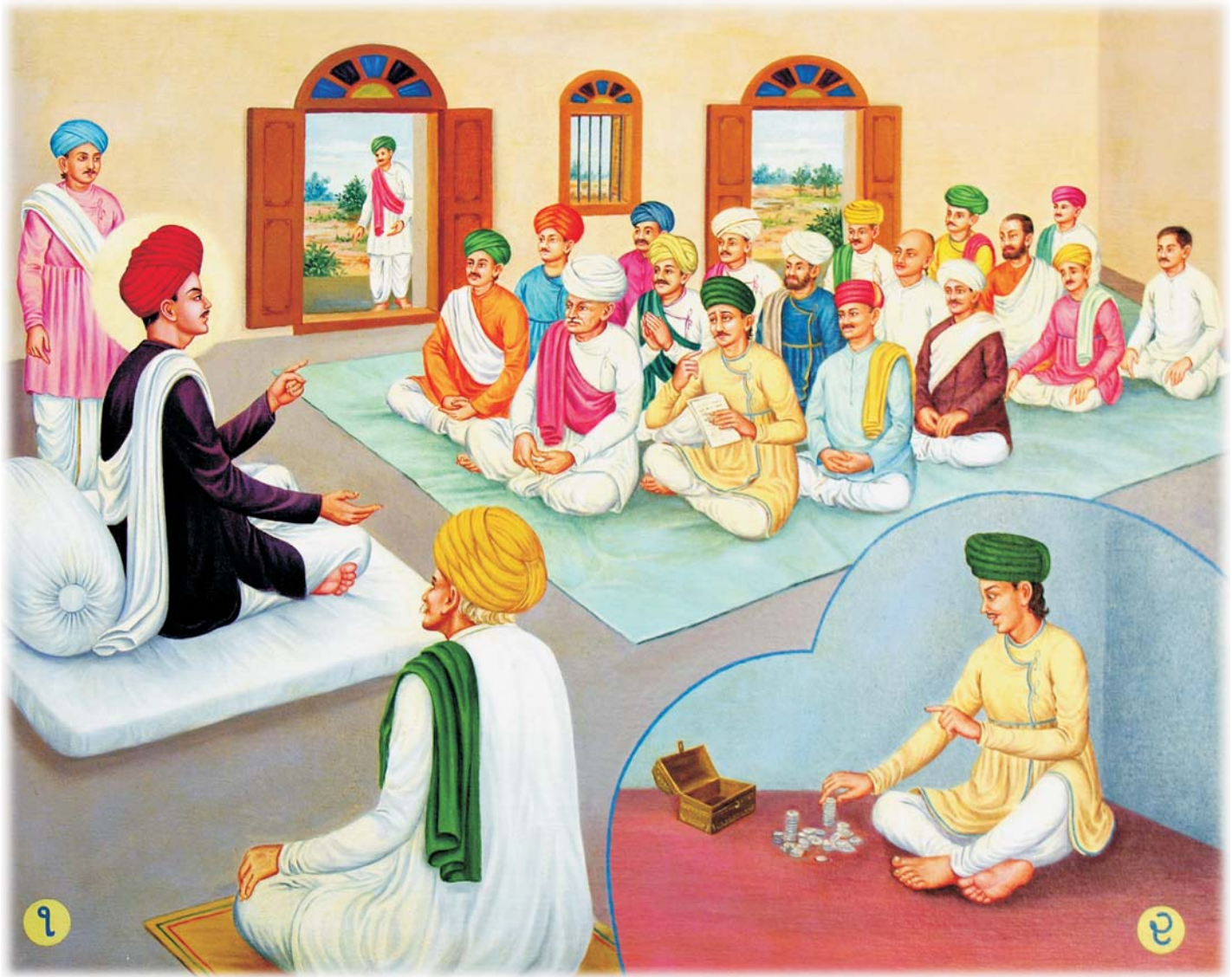
- 1) Once Shrimad had given up taking food for a few days; as such it occurred to Laghurajswami and Devkararaji that it would be better, if he starts taking food. Accordingly they dictated a letter for mailing to him.
- 2) Surprisingly, at that very time Shrimad asked for grapes and after taking it he told to write to the monks that he had taken food. By the time the letter from the monks was received, his letter reached them.

**"True devotion arises, if one is totally convinced that he is an enlightened being and if his rare contact is recollected." (S.R. 709)**

**"Though being in absolute renounced state the supreme God remains at the service of the highest devotee. That is the hidden admonition of the enlightened ones who have experienced it at heart." (S.R. 263)**

**"Set up the portrait of the Graceful Lord at heart, visualize it, and keep the mind therein. Do not forget that one can attain quietude by contemplating with detached mind on the pious body of the true Guru, which is the abode of the pure enlightened soul." (Updesh 8)**

## He who gives everything is the biggest donor



Hiralal Narotamdas has written, "At Surendranagar a list was being prepared of those, who wanted to contribute to the Param Shrut Prabhavak Mandal set up by Shrimad. It came to my mind that if Shrimad himself told me to contribute, I would feel gratified and contribute 25 to 30 rupees that I had put aside. Meanwhile, Shrimad asked to move the list to me. As I saw that the people had contributed substantial amounts, I was hesitating to write my trifling amount. Thereupon Shrimad said, 'Hirabhai, you have no reason to hesitate. You have set aside 51 rupees, and you intend to donate the entire amount, while others have donated only a part of their collection. As such, your contribution would be higher.' On hearing that I wrote 51 rupees as my contribution."

"After coming back to Ahmedabad I opened my personal box and counted the amount. Together with the change it exactly amounted to 51 rupees, neither more nor less."

**"The book, which explains mainly about soul, is spiritual scripture.**

**If the attributes mentioned therein exist within one's soul, he would attain liberation."**

(S.R. 704)



## Renouncing wife and wealth



In 1900 Shrimad said to Devkaraji and others at Ahmedabad, "I have publicly renounced wife and wealth; I think, mother will give permission for total renouncement." (J.K. 263)

"After renouncing wealth Shrimad used to observe the vow very minutely, and did not keep with him even a rail ticket." (JK 264)

## Donating religious scriptures to the monks



- 1) In 1901 Shrimad had been at Agakhan's Bungalow in Ahmedabad along with his mother and wife. He is seen here talking to them about donating sacred manuscripts to the monks.
- 2) Shrimad had two voluminous sacred manuscripts, Gyanarnava and Swamikartikeyanupreksha. The former was given to Lallujiswami by Shrimad's mother Devaba, and the latter to Muni DevkarANJI by Shrimad's wife Zabakba.
- 3) Dr. Pranjivandas had been to Agakhan's bungalow. Shrimad told him, "These two monks, Lalluji and DevkarANJI are like the monks of the 4th era, they are the specimen of that time." In letter number 875 of Vachanamrut Shrimad has addressed Lallujiswami as below :-

**"Respectful obeisance with intense devotion at the lotus-like feet of highly graceful monk."**

The attributes with which that he addressed evidently show that Prabhushriji was the most reliable person to show the path of liberation.



## Lion-like soul of Shrimad



At Surendranagar Shrimad told his brother Mansukhbhai and Chhaganbhai Nanjibhai, "The golden cage is open, it is not possible to confine the lion within it, and the lion is ready to leave." He meant to convey that his lion-like soul was going to leave the cage of embodiment. In that connection Chhaganbhai has mentioned, 'While looking at him at that time it was noticed that his body resembled the cage and soul the quiet lion.

**"The pupil was tired since he did not get true Guru;  
His ill luck fled away as he got the refuge of self-realized Guru." (Bo3 30)**

**"What can a fox do to the cub of a lion ?  
He, is, the vow-holder who retains his faith in Guru even at  
the critical time of death." (Vir Hak)**

**"Those, who have the shelter of the enlightened,  
are like the cubs of lion." (Bo3 111)**





**Shrimad at the age of 33**



## Merging within the True self



- i) Narmada mansion where Shrimad left the body.
- ii) The previous evening he said to Mansukhbhai, Rewashankarbhai and Narbherambhai, 'Do not worry; this soul is immortal and is certainly to gain a higher birth; conduct yourself with peace and tranquility. No time is now left to convey the spiritual knowledge through this body; continue to endeavour.' (J.K. 267)



- iii) "At 2.30 A.M. while facing the acute cold he said, 'do not worry, my soul is immortal.' At 7.30 he directed to be moved from the bed to a couch, so Mansukhbhai arranged the couch in a way he can quietly lie upon and then moved him." (J.K. 267)
- iv) "At 8.45 he said to his brother, 'Mansukh, do not lament, take care of mother, **I am absorbing in my true Self.**" (J.K. 267)

## Departure with total quietude

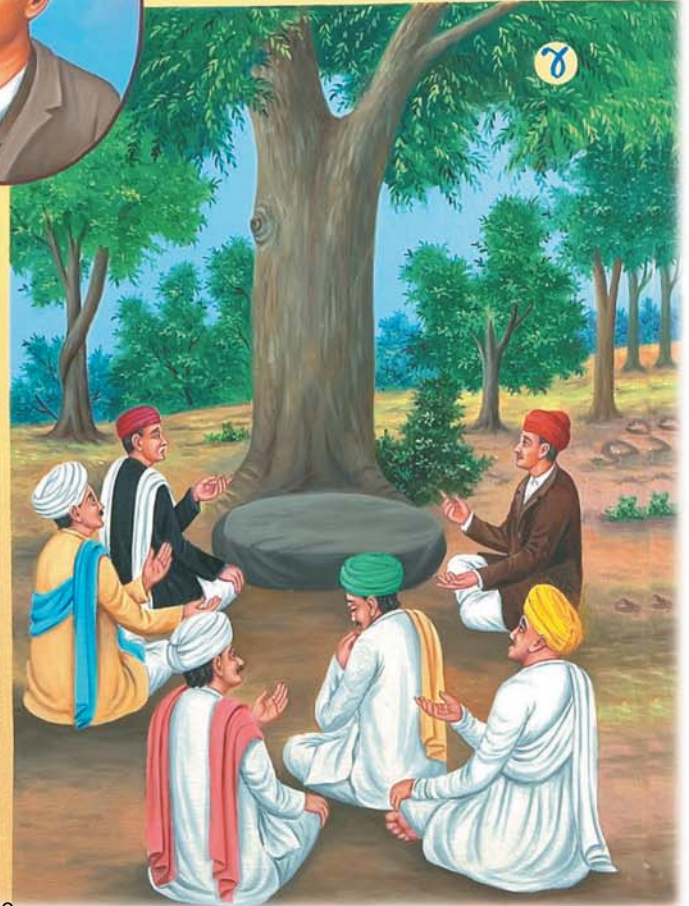
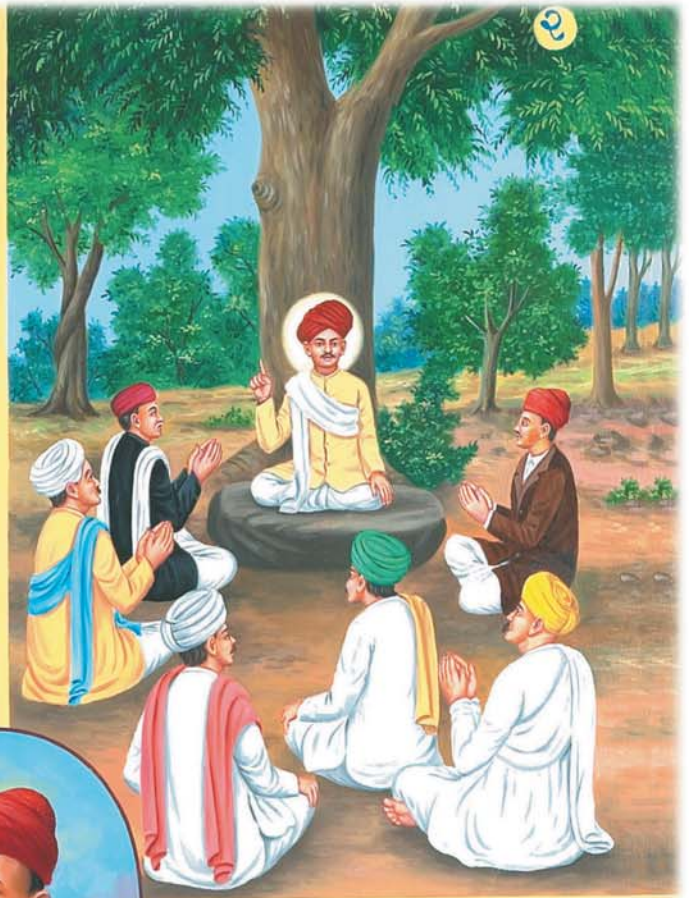


Mansukhbhai has written, "That pure body and the pious soul departed on that couch in total quietude. There were no sign of soul having left the body. The brightness on the face increased as the life-vitalities went down. That very state, in which he was photographed in standing posture at Surendranagar, continued to exist for five hours on that coach. Nothing like urination, excretion, tears, perspiration, etc. occurred from 7.45 a.m. to 2.00 p.m. when the soul left. Normally he used to go for toilet after one hour after taking milk; that also did not happen. Everything was in control like an instrument with winded key. The pious soul thus left the body in quietude." (J.K. 268)

"Navalbhai was present at the time of Shrimad's departure. He has written in a letter to Ambalalbhai, "The image of Graceful Lord at the time of departure was unique, full of consciousness, peaceful, fascinating and worth looking at continuously. Not only did it seem that way to us, devotees, but others, who were present there, also felt it surprising, and that lent a sense of worshipfulness for Shrimad among them. It is not possible to express the feeling that arose within my soul by the amazing scene of that time."

"The great soul of Shrimad Rajchandra left the mortal body and this land on April 9, 1901 at 2.00 p.m. and attained the highest birth....whose refuge do we have now ? In my view the only refuge lies in obeying to his divine instructions and in following his virtuous conduct." (JK 268-269)







## Unbearable separation pain



Ambalalbai has presented feelings within his heart as under :

Om

← "In a vast barren area there could be one single tree that gives shade and peace. The birds would be playfully living there in pleasure, peace and happiness. How much miserable would they feel, if the tree is set ablaze ? Can they have peace even for a moment ? Alas ! Even the great poets are unable to describe that misery. Oh Lord ! Where did you go leaving behind such misery to the helpless people in this dense forest of the worldly life ?

"Oh ! sacred land of India, could you not bear the weight of the Lord, who, while being embodied, was prevailing transcendently ? If you could not bear, you should have ridden the load of this distressed person whose burden you have beared on the earth !

"Oh ! the most terrible Time, did you not have any trace of mercy ! You have taken the toll of millions during the famine of 1900 and still you are not satisfied ! If you are not yet satisfied, you should have first taken the prey of this body. Why did you cause endless separation from the calm and tranquil Lord? You could have used your mercilessness and harshness towards me ! Why are you smiling at me !"

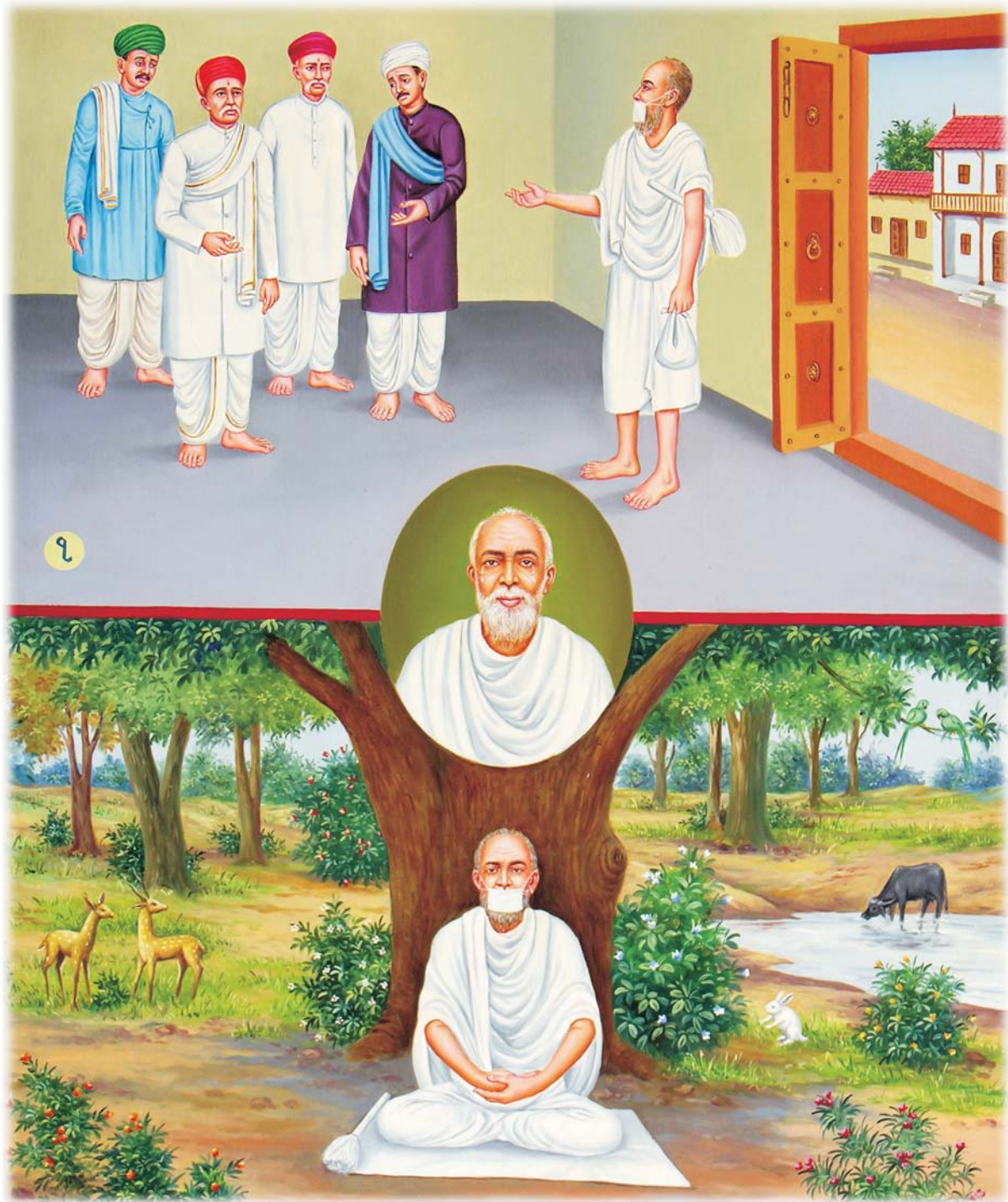
"Oh ! Goddess in charge of the order where did your strength evaporate in face of Time ? The graceful Guru was a leader in serving the cause of religious order. You were offering obeisance to him with mind, words and body, and were remaining at his service. What type of happiness were you engrossed in so that you could not think of what this wicked Time was up to ?

"Oh Lord ! in your absence where shall we lodge our complaints ? Since you have chosen the path to mercilessness, who else is going to feel compassionate towards us ? Lord, how much do I remember your high attributes of supreme grace, merciful heart, capability to win over others, acute detachment, unprecedented enlightenment, glorious right knowledge, right perception and right conduct, benevolent approach, unfathomable peace, innate compassion, selfless preaching, unique communion etc? The learned poets and divine rulers are unable to write your virtues in words. Recalling your highest attributes, I bow at your feet with body, mind and spirit. Let your vigour, your words and your instructions protect me forever. The remembrance of your separation that you have given me forever would never be forgotten by me.

"Sorrow, Sorrow, Sorrow ! Nothing else occurs to me. I have been spending day and night in crying; I cannot make out anything." (JK 270)



## Lallujiswami's grief at the loss of Guru



"Lallujiswami was in Kavitha when the news of Shrimad's death arrived. On the previous day he had observed fast and he mostly stayed in the woods. As he came to the village for terminating the fast, he noticed that the liberation-seekers were talking among themselves. Lallujiswami inquired about it and as he learnt that Shrimad had passed away, he instantly turned back and bore the grief alone without taking food or water. He was very much shocked at the news.

Those who have gained self-realization through a true Guru and comprehended the nature of soul through him, find his loss unbearable." (JK 269-270)

**"Intense agony of separation from God leads to its attainment." (SR 284)**



તા રી ખ ર ડ મી એ પ્રી લ

મરહુમ મહાન જર્ઠન તત્વવેત્તા અ  
ને હીંદના એક પુરેપુરા શતાવધાની  
કવીશ્વર શ્રીમત રાજ્યચંદ્ર રવજીભા  
ઈની યાદગારી કાયમ રાખવાની

સુચના.

મુંબઈ સમાચારના અધીપતી જીગ.

સાહેબ,-મહાન તત્વવેત્તા અને હીંદના એક પુરેપુરા શતાવધાની કવીશ્વર શ્રીમત રાજ્યચંદ્ર રવજીભાઈના યુવાન વયે સ્વરગ ગમનથી આખી જર્ઠન કોમને એક મોટામાં મોટો ધરમ વરૂ થી પ્રકાશક ઉપદેશરો યુમાવયો છે, યુજ્જરાતી ભા પ એ તેનો એક મહાન કવી યુમાવયો છે, અ ને હીંદ પોતાને એકલોજ રતન રૂપ શતાવધાની એહયો છે. તેમનાથી હીંદ પોતાનું એક મહાન પ લીટ કરયે જતું રતન યુમાવયું છે, અને તે થી આ દેશની બીજી આફતોમાં એક મોટી આફતનો વધારો થયો છે. મહાન પુરૂષોની યા દગારી રાખવાનો રીવાજ એટલા માટેજ ચાલે છે કે, આવી ભયંકર આફતોમાંથી પોતાનું ર કાણુ કેમ કરવું, તે ઉપદેશનારા તે પુરૂષોનું સ્મરણ રહ્યું તે બવીષ્યની ચોલાદને તેમનું અ તુકરણુ કરી તે આફતો દુર કરવાની પોતાની પવીત્ર કુરજની સમજ પડે.

શ્રીમત રાજ્યચંદ્ર મહાનપણે દેશની અને ખાસ કરી જર્ઠન ધરમની ઉત્તી વધારવામાં જે પ્રયાસ કરયે જતા હતા, તેવો પ્રયાસ કવીપણુ કર નારા આપણા દેશમાંથી વીરલાજ નીકલી આ વયે. ખરું કહીએ તો આંગલીને ટેરવે ગણી શ કાય તેટલા પણુ મળવા મુશકેલ છે. આવા પુરૂષ તું સ્મરણુ હંમેશાં ચીરંજીવ રહ્યું તે માટે મહેનત કરવાની પવીત્ર કુરજ દરેક દેશાભીમાની અને તે માં પણુ ખાસ કરી જે ધરમનું તે રતન હતું તે ના અગ્રેસરોની છે.

શ્રીમતની વીસ વરસ પહેલાની કારકીરદી આશ્ચર્યકારક છે. તેઓની શતાવધાન કરવાની જે અદભુત શક્તી હતી તેથી એક વખત આપું હીંદ ચક્રીત થઈ ગયું હતું. સર ચારલસ સર નેટ આપણી હાઈ કોર્ટના મુખ્ય ન્યાયાધી પી હતા. તેઓ તેમની આવી હુરંત પમાડનાર શક્તીથી મોહીત થઈ ગયા હતા, અને પોતાની સાથે ઈંગલેંડ આવવા માટે તેમને આગ્રહ કરયો હતો. વીસ વરસે જે પુરૂષની આટલી યોગયતા હતી, તે પુરૂષને માટે જે દેશને તેણે જનમ થઈ હીપાવયો હતો. તેણે શું ન કરવું જોઈએ?

વીસમાં વરસથી તેઓ વધાપારમાં જોડાયે હતા, અને એક બાહોશ અને મોટા વેપારી ત રીકે શ્રીરતી મેલવી હતી. છતાં તેઓ વીદેહી જે વાજ રહી લોકોમાં ધરમાંપણું વયાપી રહ્યું છે, તે દુર કરવા માટે સતત મહેનત કરતા હ તા, અને તેમનાજ પ્રતાપથી યુજ્જરાત અને મું બઈ ઈલાકાના ઘણા ભાગમાં ખોદું ધરમાંપણું અને મતમતાંતરોના કલેષ દુર થવા પામ યા હતા, અને લોકો સમજવા લાગયા હતા કે, ખોટા ધરમાભીમાનપણથી આતમ અ ને પોતાના દેશનું અકલયાણુ થાય છે. આવી રીતે ઉપદેશ આપવામાં તેઓએ ચક્રિ વરસ ગા બયાં હતાં, જે દરમયાન તેમના સેંકડો અનુયા યીઓ થઈ ગયા હતા.

હું અંતઃકરણથી એમ માતું છું કે ધર મ સંબંધીનો કદાચદ દુર કરાવવામા તેઓજ હાલના વખતમાં એકલાજ કામ કરતા હતા. જ ઈન મારગમાં જે સેંકડો ફાટાઓ પડી ગયા છે તેનું મુખ્ય કારણુ અજ્ઞાનતા છે, એવું સમજ વી સમજવી લોકોમાં એઈક્યતા દાખલ કરાવ વાની તેઓની મહેનત અયાગ હતી. આવા પુ રૂષની યાદગારી કાયમ રહ્યું તે માટે કાંઈ કરવા ની શું આપણી કુરજ નથી કે? મોટામાં મોટી કુરજ મારી માનયતા પ્રમાણે જર્ઠન કોમની છે કેમકે તેઓ તેમને જે ઉધાર કરવાનેજ જ ત

હતા. આટલી નાની વયમાં જે પુરૂષે આટલું કર્યું તે પુરૂષ વધારે વરસ જીવવા હોત તો શું ન કરત? જે કોઈ પણુ પુરૂષની છંદગી ખાસ અતુકરણુ કરવા જેવી હોય તો તે આ પુરૂષની જ છે હું આશા રાખું છું કે મારી આ સુ ચનાને તેઓના અનુયાયીઓ તેમના વેપારી મી ત્રો આખી જર્ઠન કોમ અને વીદવાન વરગ ત રત ઉપાડી લેવાનો અવશય પોતાની કુરજ સમજરી. લીં સેવક,

સુખલાલ છગનલાલ સંઘવો  
મરૂચ, તાં ૨૧ મી એપ્રીલ સને૧૯૦૧.

મુંબઈ સમાચાર સો મવાર  
તો રી ખ ર ડ મી મે. ૧૯૦૧

મરહુમ જર્ઠન શતાવધાની તથા શીલસુક  
રાજેંદ્ર રવજીભાઈનાં મરણુ ઉપરથી ઉપજ  
તા વીચારો.

મરહુમ જર્ઠન શતાવધાની તથા શીલ સુક રાજેંદ્ર રવજીભાઈનાં મરણુની ખબર બ્યારે જર્ઠન કોમમાં ફેલાઈ ત્યારે સઘળા વર્ગો વચે ઘણીજ દલગીરી પ્રસરી હતી, તે વાંચનારાઓને યાદ હશે. શતાવધાનના પ્ર યોગીથી, શીલકવી તરીકેની શક્તીથી તથા જર્ઠન ધર્મ વીષેનાં પોતાનાં બહોળાં જ્ઞાનને લીધે, મરહુમ રાજેંદ્ર જર્ઠન કોમમાંજ નહી પણુ પરકોમમાં પણ ઘણા જાણીતા થયા હ તા, અને જર્ઠન કોમ તો તેમને ઘણુંજ માન આપતી હતી. મરહુમની પ્રત્યે જર્ઠન કોમ કેટલો પ્યાર તથા માન ધરાવતી હતી તેનો પુરાવો એજ છે કે, તેમનાં મરણુ પ ળી થોડા દીવસમાં ગ્યયાર હજાર રૂપ્યાની રકમ મરહુમની યાદગારી માટેનાં ફંડમાં ભ રાઈ છે. તેટલું માન મેળવવાને તેઓ ભા ગ્યથાળી થયા તેનું કારણુ કાંઈ એકલા શતા વધાનના પ્રયોગોનું, અથવા જર્ઠન ધર્મ પુ સ્તકો વીષેનાં તેમનાં જ્ઞાનનું નહી હતું, પણુ તે એ ઉપરાંત શીલકવી તરીકેની ત થા જર્ઠન ધર્મોપદેશક તરીકેની તેમની બા હોશીનું પણ હતું.

"We have had a visit from a young prodigy, Shatavadhani Kavi Shri Raichandra Raoji, inhabitant of Vavanis, between Kutch and Morbi. Mr. Raichandra is a Bania by c.s. 2, a versifier by birth, and by birth also a Shatavadhani, that is one whose innumerable powers will perform, we suppose, 1600 different functions at one and the same time. He knows no other language but the Gujarati, and yet he can exercise his marvellous powers upon sixteen different tongues. We shall be glad to introduce him to earnest inquirers —"Indian Spectator."

જૈન શીલસુક કવી રાયચંદ્ર અને તેમનું સ્મારક ફંડ.

મુંબઈ સમાચારના અધીપતી જીગ.

સાહેબ,-જર્ઠન ધરમનેજ નહીં પણ બ ધા ધરમોને ઉંડો ખબલાસ કરી બહોળું જ્ઞાન ધરાવનાર કવી રાયચંદ્ર હાલમાં રાજકોટમાં ગુજ રી જવાથી આખા દેશને એક મોટી ખોટ ગઈ છે. એઓનું ધયાન એટલું ચોક્કસ અને યાદ દાસ્ત શક્તી એટલી મક્કમ હતી કે એકવાર વાંચેનું કદી ભુલતા નહી હતા. તેઓ શતાવધા ની એટલે એકસો કામ સાથે કરી શકતા હતા. ચારસો માણુસોની ઉચારેલી જીવી ભાષાના શ ખદો અતુકમે કદી સંભળાવતા હતા. એ જાપ્ત તમાં એમની મોટાઈ નથી. એક તટસ્પ તરીકે જણાવું છું કે તેઓ એક મહાન વીદવાન અ ને એકમારગી હતા. જાહેરમાં આવવા વીના મુંગે મહોરે સરૂષ્ટીનું અને પોતાનું શ્રેય શામાં રહ્યું છે તેની પાછળ લાગયા હતા. તેમને ઉપદેશ એ હતો કે બહાર દેખાવમાં આવી ઘણું મેલવા કરતાં કરીનેજ સાર કામ બતાવવું જોઈએ. એટલુંજ નહી પણ સદવરતનનો ઉપદેશ ન કર તાં જતે સદગુણી થવું કે જેથી બીજા તેણું ક રવાની કોશિશ કરે જેથી સરૂષ્ટીને સામાન્ય લાભ થાય. એઓના પ્રમાણીકપણાની, ખંતની, સત્ય તાની, નીરભીમાનીપણાની અને ધરમ કારયને માટે પોતાનાં ખાનગી કામો છોડી દેવાની આદત જગે જગે પ્રશંસનીય થઈ રહી છે. એઓના ખાનગી આરડામાં પુરશી પાસે, ટેબલ પર, બીસ્તર પર, જગે જગે જાત જાતનાં પુસ્તક શીવાય કશું નજર આવતું ન હોતું.

એઓની દલીલો સચોટ હતી અને યુક્તી પુરવક એવો જવાબ આપતા કે પુષ્કાર સંતો વી થઈને જતો.

એઓના અકાળ મરૂતયુથી વધુ દુઃખ એટ લા માટે થાય છે કે તેઓની પરમ ઇચ્છા કા રયમાં મુકવાનો સમય આવે તે પહેલાં આયુ પ કરમ મુટયું.

શ્રધાથી નહીં પણ ભુમીતીની ષેઠે વીતરાગ ના સીધાંતો સીધ કરી અજ્ઞાન દશાને દુર કરવી, તે માટે મહાનપણામાં પોતાનું જીવન ગાળતા હ તા. તમામ સામગ્રીઓ-વીદવતા, અભયાસ, લ ક્ષમી, કુહુંબ સંપત્તી અને કીરતી એ બધું મે ળવવા પછી તેને વીષે ઉદાસીનપણું સંપુરણુપણુ રાખવાનું સામરથ મેળવ્યું હતું. તઈયાર થઈ ર હવાનો વખત આવયો ત્યાં તે નીરૂપયોગી વર્થ પડી.

"પાયોનીર" પત્રે એ ખાબતમાં કરેલી સુ ચના ઘણીજ ઉત્તમ છે. તે સુચના એવી છે કે, મરહુમની યાદગારી રાખવા માટેનાં ફંડ ની જે આવક દરવરસે થાય તેમાંથી પ્રાચીન જર્ઠન ધર્મ પુસ્તકો, જે કદી પણ પ્રગટ થયે લાં નહીં હોય તે પ્રગટ કરાવવાં, તથા જર્ઠન ધર્મને લગતાં પુસ્તકોને એક મોટો સંગ્રહ કરી તેને "રાજેંદ્ર રવજીભાઈ પુસ્તકાલય" નું નામ આપવું. આ સુચના જર્ઠન કોમને ના પસંદ થઈ પડે એવી તો કદાચજ કહેવાશે.



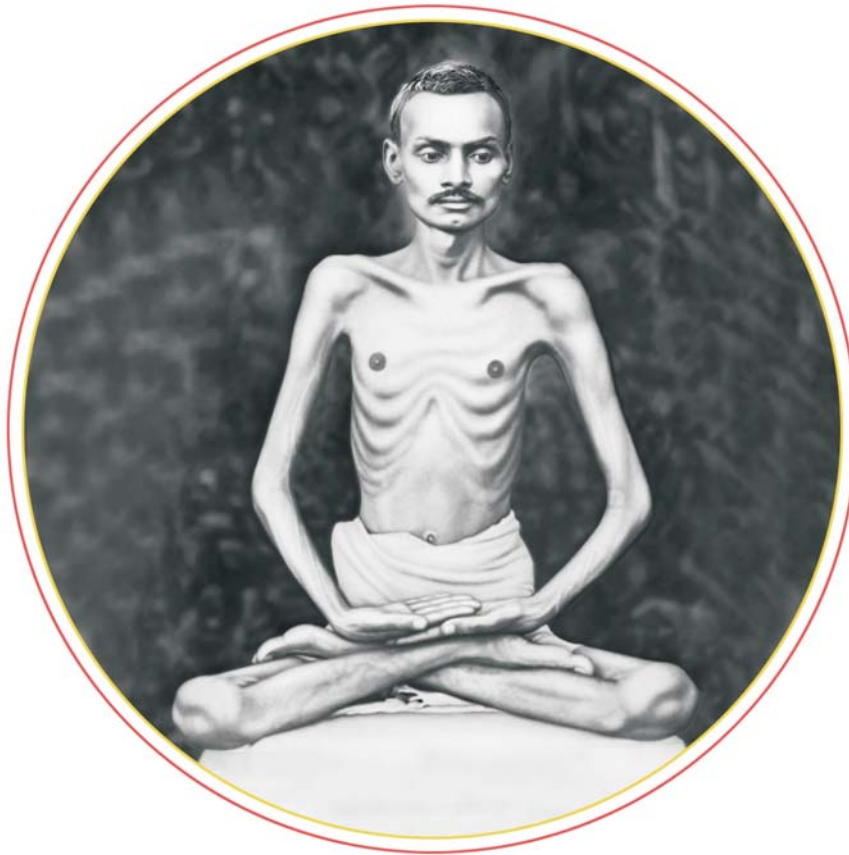
## Eagerness of Dharashibhai to get smaran mantra



Dharashibhai was a student of Karma (good and bad deeds of a person) philosophy. He went to see Lallujiswami, when the latter was at Dhandhuka for the monsoon, and requested him to go upstairs. There he fell at the feet of Swami and said, "Graceful Lord had told me five or six days before he passed away that Ambalalbai, Saubhagyabhai and you had gained Self-Realization during his presence. I understand that those words were for my benefit. Now you are my resort; if he has given you any directions for liberation seekers, please let me know. These are my last days and if I die it would be most-deplorable. I entreat you to please favour me." So saying he requested Lallujiswami to oblige him. Thereupon Lallujiswami gave him the Smaranmantra as directed by Shrimad. By resorting to it till the end of his life Dharashibhai met death in tranquility, which is very rare.

Juthabhai also had gained Self Realization in the presence of Shrimad. It has been mentioned in Vachanamrut on letter number 117.

## Shrimad, the manifest Guru



Whose refuge do we have now except of the manifest Graceful Lord Shrimad ? He has stated that it is not possible to gain self-realization without help from the manifest saintly being. But the question arises, 'Who is the manifest saintly being by obeying to whose commands one can achieve spiritual guidance?'

First, the saintly being must be self-realized. The so-called enlightened person, who is internally desirous of being worshipped, cannot lead to spiritual guidance. To become a guru entails heavy responsibility. If one is having the characteristics of a wrong guru and yet claims to be the Guru, he would acquire terrific karma, which will lead him to infinite extension of the worldly life.

As stated by Shrimad it is very rare to come across a truly realized Guru at present. So, following the advice of Laghurajswami, the safest way is to accept Shrimad as Guru and to devotionally become his disciple till the end of life as stated by Laghurajswami. It is not worth wandering in search of a Guru. Otherwise, as revered Brahmachariji has said, one may even lose what he has attained.

Shrimad Rajchandra, who had realized the soul, existed only about hundred years ago. As such, it is certainly beneficial to accept him as Guru and to obey to his commands. His words are still available as they had been 100 years before. His detached posture also is available the way he had been. By considering his posture, and his words as virtual it is possible to gain right perception even at present. In that connection, Graceful Lord himself has stated as under in the letter no. 609.

**"If it is not possible to remain in constant contact with the saintly being then one should contemplate over his preaching and consider it as the saint incarnate. Thereby he can gain the unique right perception." (S.R. 470)**



## The significance of the manifest saint



"There has been infinite enlightened beings earlier, but they cannot remove the faults of the worldly beings. For instance, if someone is egoistic, those enlightened being would not come to point it out, but if there is one enlightened at present in body can help in removing the fault. The far away milky sea cannot quench our thirst, while a pitcher of water here can do it." (S.R. 382)

"Contemplating about the earlier great men is beneficial, but it cannot lead to self realization, because one cannot make out thereby what needs to be done. In case of direct contact, the realization can occur even without being explained. It is therefore evident that the direct contact of the enlightened being and reflecting over his instructions can lead to liberation. The statue of saintly being reflects the mode of liberation." (S.R. 287)

### Rarely does one comes in contact with a liberated incarnate true Saint

"No doubt, it is very difficult to get access to self-realized being and to the right contact. Such access and contact are as significant to the liberation-seekers as is the cool shade to one suffering from scorching heat. All the scriptures have specified that is very difficult to get such contact." (S.R. 613)

"At present there seems to be absence of detached Lords." (S.R. 818)

### Difficult to recognize the liberated incarnate true saint

"Had there been the Lord at present and if we point him out, the people would not believe it. Similarly they would not believe in the present available enlightened being. After he leaves, they would say it is rare to have such an enlightened being, and would worship his idol; but they cannot be convinced of the present one. The worldly beings thus fail to recognize the manifest enlightened beings." (S.R. 722)

### Who can be considered manifestly enlightened ?

Liberation-seeker : What is meant by manifest ?

Prabhushri : If one does not understand so obvious a matter, it should be considered an Achchhera (surprising aspect) of this era ! Manifest means one, who has gained self realization. There is much difference between the knowledge gained from the scriptures and that received from an enlightened one. The scriptures indicate the path, not the inner essence. The essence lies in the heart of an enlightened Guru." (Updesh 276)

### Difference between manifest and non-manifest

Liberation-seeker : What is the difference between manifest and non-manifest ?

Brahmachariji : The presently available self-realized saintly being is manifest; scriptures etc. are non-manifest. In the presence of a manifest Guru, one can notice one's own faults through his teachings. The Guru also can point them out, and they can be removed. Scriptures etc. are non-manifest and one can raise doubts, and can interpret the way he likes." (Bo1 45)

### Whom to approve as saintly being at present

"Liberation-seeker : Shrimad has written at many places that soul's well being lies only under access to the manifest saintly being. Since Shrimad is no more, whom should we approve as the manifest saint ?

Brahmachariji : We have access to his words and that should be contemplated and worshipped as manifest saintly being. The importance of such worshipping is such that it can lead in gaining even samkit (true determination of the soul).

Liberation seeker : It is mentioned in Samadhisopan that bowing to the idol, worshipping etc. constitute the manifest reverence. How is it manifested ?



Brahmachariji : One should consider the idol as the manifest Lord. When the Lords were on earth, this soul could have been wandering in one-sensed species etc. Now we have the human life, but no access to the Lords. Hence we need to think of the idols in the temple, as if the Lords are sitting there. We should assume the temple as Lord's spiritual assembly and then perform devotion. We have to reduce our anger, pride, greed and illusion as these factors are the main obstacles towards liberation. (Bo1 105)

### **He who has manifested the true nature of soul is manifest enlightened**

Liberation-seeker : I am still not clear about manifest and non-manifest true Guru.

Brahmachariji : Do not indulge in any fancy about that. The self-realized Graceful Lord Shrimad is manifest; adopt his shelter. Do not have any other fancy. Do you remember the oath given at Poona ? Prabhushri had administered the oath to everyone, 'At the instance of Saint I am under the command of Shrimad.' Believe in Shrimad's words as ordained by Prabhushriji; forget all others. We do not need to go for seeking the manifest. After doing it at length Prabhushriji found out Shrimad and asked us to obey him. As such, stay away from all other fancies. Believe in the soul as known and said by Shrimad and try to realize it. Put his commands and instructions into practice. Be positive at heart that Shrimad was a self-realized personage. Had he been present, would we not have listened to his words ? What else could we have done ? As such, act according to his instructions. We should surely listen to someone else, if he talks about Shrimad. It is worth to forget all fancies and remain under the shelter of Shrimad. Develop total sense of submissiveness towards him. Remain under the shelter of Shrimad only and obey his instructions

(Shri Brahmachariji Janma Shatabdi Granth-23)

### **Which commands are to be considered as that of manifest enlightened?**

Liberation-seeker : Shrimad has said, 'For liberation one needs to obey to the commands of the manifest enlightened.' What are those commands and how to follow ?

Brahmachariji : He, who has manifested the true nature of soul, is manifestly enlightened. Shrimad had vividly experienced the soul and remained within it; he could hardly recollect the embodiment, and that too only when he gave thought to it. Prabhushriji got direct instructions from him and obtained the benefit thereof. As such, he conveyed the same to those deserving people, who came to him, and at the end instructed me to do the same in his absence. You have thus obtained direct commands of a manifestly enlightened being. It is now for you to keep faith therein and to resort to the same without indulging in indolence. (Bo3 777)

### **The words of a spiritually realized personage are equivalent to God**

"Undertake the study of his words keeping in mind that though he is not there, his words are there, which are equivalent as himself. (B01 265)



## The inner state of Shrimad's soul



"Do not forget that I do not belong to any sect; I am within my true Self." (S.R.170)

"There is no doubt that the soul has gained enlightenment; it is also true that the knot has been untied. Every enlightened being has acknowledged it. What is required now is to attain the ultimate absolute state, and that can be done at ease." (S.R. 249)

"There is no reason to feel perturbed on account of the present activities; but had they not been there, it could have been helpful to others in following on the right path." (S.R. 251)

"Internally it is wished that whatever may arise as out come of previous good or bad deeds as destined, we should not to be affected or disaffected there by." (S.R. 224)

"I do not like anything except Omniscient Lords and their lovable assets. I have no liking for any object; nor any desire to acquire anything. I do not know how practicalities function; I do not recollect the state of the world. There is no distinction between friends and foes; I come to know of the embodiment, only when I recall it; it is not possible for anyone to make out what I have to do." (S.R. 290)

"An ever-accelerating sense of Self along with its infinite attributes has been within me every moment. That is generally not made evident or I do not have the contact of those, who can make it out." (S.R. 310)

"The mind mostly longs for the woods; the soul generally seems to be in the liberated state; there remains a high degree of detachment." (S.R. 312)

"I am firm within not to be reborn in the worldly life, which seems full of affliction to every wise person. From now onwards it is not possible to conceive the worldly life passionately, and it is never going to be conceived either." (S.R. 335)

"Those, who are destined to benefit at present, I believe that they will benefit through me not through anyone else." (S.R. 346)

"I am like ambrosial sea to calm down the threefold heat (worry, disease and troubles) of those, who are disgusted of the worldly miseries and are keen to be free.....I am the desire-yielding tree for beneficence of liberation-seekers." (S.R. 499)

"The Jain path is basically difficult to understand and to explain. Many factors come in the way. As such, there is hesitation in undertaking that activity; simultaneously it is felt that if it is presently possible, it can be done by me; the efforts of others to lead the people to the original path are not likely to succeed. The original path is generally not known to others. Moreover, for teaching it illustratively it is necessary to have mastery over the scriptures and other internal attributes, which I firmly feel that I possess." (S.R. 518)

"This soul knows full well the state which the great personages had attained and what they had done prior to laying the path. That itself seems to be the sign of God and his wish to lay the path for manifesting the path." (S.R. 249)

"It is beyond doubt that liberation is in close proximity for me. My mind does not remain attached to any place except the soul; it does not stay steady anywhere else even for a moment but stays steady within the Self. For the present it is not possible to say about that amazing nature of soul. (S.R. 328-29)

"It is beyond doubt that this soul has attained self-realization and stays in totally detached state while performing worldly activities." (S.R. 247)

## The rare words of Shrimad

The Preachings of an enlightened are incontrovertible regarding their hidden meaning, soul-oriented and exceptionally meaningful hence is capable to awaken the soul. Those who has not experienced the soul do not have such attributes. The incontrovertibility, which is the topmost attribute, is not likely to be present in the words of a bare knowledgeable, because he does not have the true knowledge of the basic substances. As such, his words always remain fanciful." (S.R. 496)

"Lord Tirthankar says that if one is inclined to fondly indulge in the worldly life has not heard the words of an enlightened nor has he realised his divinity." (S.R. 376)

"The devotional hymn of Devchandrajji are the words of an enlightened person, but those of Shrimad are spiritually above that. Such a man arose after a long era; his spiritual state was very high. His birth during this era was a miracle. One comes to know about him by virtue of much highly meritorious deeds; hence adopt him as Guru and have firm faith in him." (Updesh 411)



"The words of Graceful Lord are like ambrosial shower at this time. When we see other books, we repeatedly make out the depthness and highly beneficial nature of his words. Even if one cannot elaborate them, reciting the same again and again will purify the soul and listening thereto will purify the ears." (Bo3 126)

"The words of Shrimad are imbibed with detachment. For a truth-seeker they work as saviour from the worldly life, they lead on the right path and serve as a guide on the path of liberation. Whatever one wants is available therein." (Bo3 667)

"The words of saintly beings are capable enough to confer true understanding of the soul and then experiencing it; if they are treated as the words of a saint incarnate, and are followed reverently and faithfully. If it is not possible to remain in saintly company, devote yourself reading his books at least one hour a day to bring their true essence to the heart to the utmost possible extent. In that case you will realize their impact even while being involved in other activities." (Bo3 331)

"On the second day Shrimad was pleased to present the unique words that can lead to detachment and subdue one's worldly desires. Adopting a superb detached posture and staying within the pure Self, he said that those words were coming out of pure self, coming out by touching the regions of the soul. We all monks were very highly impressed by those extraordinary words. They seemed miraculous as if we had never heard the same. We found that very unique." (JK 184)

### Importance of the religious book 'Shrimad Rajchandra'

"It is worth spending more time in reading Vachanamrut; that would serve the purpose of saintly company."

(Updesh 128)

"Vachanamrut contains the words of a virtuous personage free from desires. Shrimad has written them while staying beyond the embodied state. Do not show disrespect to that, do not cast it aside at the instance of anyone. It would be beneficial, if one reads it under the ordain of an enlightened person." (Bo1 257)

"Vachanamrut is more than Bhagavati Sutra; it is the essence of all fundamentals, but one does not awake to realize its importance. Formerly people used to get one or two letters from Shrimad while we have got the whole Vachanamrut. That contains teachings of the manifest enlightened person of this age. One, who digest his words will attain the goal of freedom from birth and death. There is scarcity of saintly contact in this era." (Bo1 225)



## Importance of the religious book 'Shrimad Rajchandra'



"One, who has 'Shrimad Rajchandra' volume, is equipped with the treasure of truths; one can gain from it in proportion to his worth. There may be much water in a river, but one can fetch it in proportion to the size of his vessel. As such, it is necessary to endeavour for developing worthiness of a truth-seeker." (Bo3 786)

"The life of great man makes us taintless. That of Shrimad is equivalent to several lives. It is the substance of several births within one birth. His letters represent his true life. No one has been able to write about such serene concepts. The entire path of liberation has been laid in each of them. If we understand it properly, our life can reach a high level. If one knows about the life of a great man, he would tend to develop devotion for him. One can learn something, if he tries to make out what is worth for himself." (Bo1 315)

"The letters of Shrimad are life-givers. We can get unique strength from that, if we read any of them with the concept that the letter has been addressed to us and has just been received. Graceful Lord has said, 'The spiritual force of the saintly beings exists for the benefit of the universe.' If we are determined to get benefit from the book that contains his letters, we would surely be benefitted." (Bo3 108)

"Oh Lord, these letters have been received by the low-laid person like me as a pauper getting a jewel. Many liberation-seekers have reformed their lives on the basis of one single letter therefrom; by digesting deep of such letter for the entire life and have purified the inner state of the soul. I also want to make my self immortal by drinking its divinity." (Bo3 634)

"When 'Shrimad Rajchandra' was not published, the aspirant people were asked to go through other appropriate books. If one tries to read all those, he would never come to an end. Think of the proverb 'Too many scriptures and little intelligence'. It would therefore be beneficial to read and ponder over 'Shrimad Rajchandra' instead of those, which can neither be understood nor can lead to detachment and pacification of passions." (Bo3 335)

"Instead of wasting time elsewhere, what you can get from 'Shrimad Rajchandra' will be unique and more beneficial. However much an unrealized person may talk, he cannot manifest detachment and disillusion within the listeners. If one hears even a few words of the realized persons as the saint incarnate and obey them, that can lead to forsaking of the world and turning towards the soul; that can also lead to self-realization." (Bo3 753)

"Your desire to read 'Shrimad Rajchandra' is welcomed. That volume is the essence of all scriptures. Regularly studying it with faith to the extent possible will be beneficial. It can serve as a guide and an unique refuge in absence of the saintly being." (Bo3 54)

"Every liberation-seeker may think of making the writing of Shrimad easily available to all because they are helpful up to the end. A rich person can think of doing it by spending money on publishing books by setting the price below cost or by purchasing the published copies and distributing them to deserving ones." (Bo3 689)

## Selfless compassion of Shrimad

"Without understanding the blissful path of salvation and god's true self, the ignorant people fancy the path of liberation as per their intellect and act according to various means. Thereby they wander in the worldly life instead of attaining liberation. My selfless compassion cries to notice it." (S.R. 499)

"Koi Kriyajad Thai Rahya, Shuska Gnanaman Koi;  
Mane Marag Mokshano, Karuna Upaje Joi." 3

"Some people cling to lifeless rituals, some to the bare knowledge; it is compassionate to notice that they believe the same as the path of liberation." (S.R. 527)

"The more frequently one reads the words of Shrimad the higher gratitude arises towards him. This great personage has exceptionally presented the entire path of liberation, which was lost out of sight. By virtue of his spiritual force, many people have turned, are turning and will turn towards the right path. We are also very fortunate that we acquired faith, liking and conviction of his words, and that we are prompted to elevate the soul by obeying his commands coming from the unique compassion lying at his heart. We are also obligated to Laghurajswami, who drank the ambrosia from the great man up to his heart content, and who has clearly asked, at the end of his life, for continuing the tradition, whereby the truth-seekers of this era can gain the unique advantage that he had experienced. He had repeatedly shown his conviction in Shrimad's teachings. I am giving below a part thereof for your thinking so you may keep it in mind and get its benefit.

'Graceful Lord has extracted and presented the essence of all the scriptures. In this age he has given something very rare, which can lead to attaining the soul. If you have trust, let me tell you, 20 lyrics of devotion are like Mantra; it would not be enough even if they are recited hundred or thousand times; that would lead to a multitude of gains. Kshamapana, Letter of Six Fundamentals, Yam-Niyam, Atmasiddhi are unprecedented; they are miraculous and are worth reciting daily. One needs to do so till the end of one's life. If you do that much, you will have ecstatic death; will gain the right understanding that the soul is separate from the body. What else do I say ?' (Bo3 481)

### Path of the enlightened is easy, but difficult to obtain

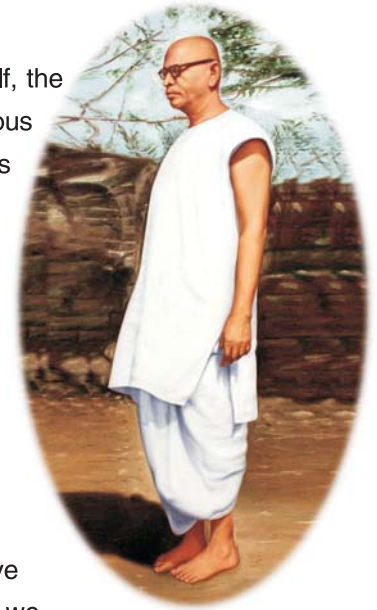
"Walking on the path of an enlightened being is easy, but access to it is difficult; the path is straight but it is difficult to obtain it. Basically there should be the truly enlightened person, one should recognize him and be convinced of that. It is then easy to rely upon his words and to follow the same without harbouring any doubt. The path is thus easy, but one rarely comes across an enlightened being and recognize him." (S.R. 668)

### Worthiness to recognize the saintly being

"The eyes of a liberation-seeker can recognize a virtuous saint." (S.R. 289)

"Aspirant of liberation consist of being sick of delusion and of tediously endeavouring for liberation. Acute linging consists of continually walking on the path of liberation with unique affection." (S.R. 288)

"The main characteristic of a liberation-seeker consists of continually feeling the worldly life like a prison term."  
(S.R. 398)







"The attributes like compassion, tranquility, equanimity, forgiveness, truth, renouncement and detachment are ever present or are awake in the heart of a liberation-seeker; in other words, there cannot be longing for liberation in absence of these attributes." (S.R. 557)

"Sainly being can be recognized in this age of immorality and sins with interminable difficulties. Fascination for wealth and women comes in the way of unique worshipping. Moreover, the tendency of worldly soul does not allow him to remain steady in it. This is the age of immorality hence; obeisance to those, who are not deluded therein."

(S.R. 299)

## **What is the foremost to be done for the soul**

"Religion is not worth heard about, pondered over or followed as per one's fancy or through the fanciful people. One should hear about it, and follow the religion of Self through those saintly beings, who has acquired self-realization." (S.R. 351)

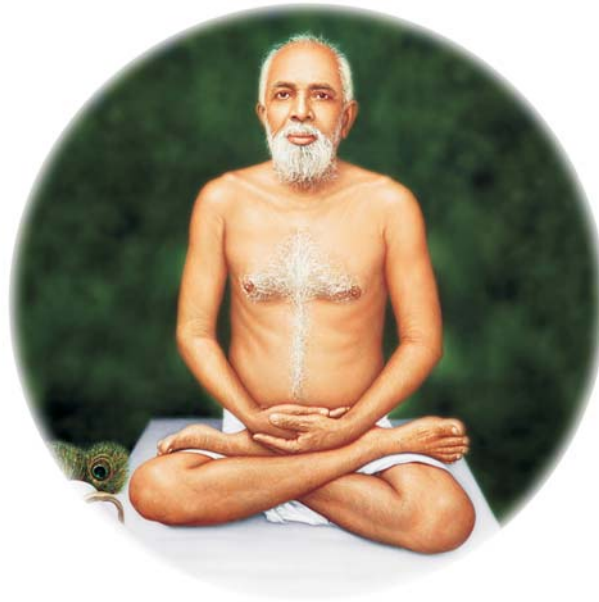
"If one wants to cross over the worldly sea, what should he know first? He should recognize the saviour, and avoid unsainly contact, and should give up that which drowns him. Graceful Lord has said, 'Make completely sure that one, from whom you solicit the religion, has gained it.' There should not occur any mistake in recognizing the true Guru. If any mistake creeps in that respect, everything will go wrong; the sum of wrong numbers invariably turns out to be wrong." (Bo2 57)

"What needs to be done at this time ? 1) Take refuge of a true Guru. 2) Calm down anger and other aggressive emotions. 3) Do not harbour any desire except that of liberation. 4) Maintain detachment. 5) Remain disinclined when the aggressive emotions arises, do not let it expand. 6) Rely on correct contact for understanding the scriptures. The highway towards liberation consists of relying on the means whereby ignorance is removed and aggressive emotions are reduced. Everything goes wrong without the right understanding of the soul." (Bo2 109)

"Firm faith in Shrimad is the main foundation of all religious rites beneficence. If you get time and are eager to know, remember that reading or listening to biography of Shrimad can lead to increased worshipness for him." (Bo3 288)

"The first thing to be done in this human life is to increase the yearning for Truth. It is worthwhile to find out and keep faith in the saintly person, who can lead to Truth. The Lord has considered such faith as very rare. Liberation is not far for those, who retain such faith till the end of his last breath. For acquiring it, it is necessary to get preaching from the self-realized saintly being, think deeply over it and trust the teachings from within, therefore self-effort is absolutely necessary to acquire worthiness. The following four modes can be helpful for that, a) absence of animosity towards every living being b) praise and adoration for the virtuous, c) pity and compassion for the distressed, and d) neutrality instead of resentment towards the wicked. Graceful Lord has said that a worthy state can be attained by daily reflecting over those four feelings. (Bo.3 55)

## Infinite Worldly wandering due to faith in wrong guru



"The worldly soul has been wandering since the infinity on account of wrong contact and wrong Guru. It is therefore necessary to recognize the true saintly being." (S.R. 727)

"He, who is not self realized or the means thereof, is a wrong guru." (S.R. 529)

"It is obvious that self realization can be gained from the self-realized person only. In spite of that the worldly soul does not give up the refuge of the un-realized guru due to popular pressure etc. and that is the root cause of infinite binding of karma." (S.R. 262)

"The worldly soul has been deceived in the name of guru. He does not spread love, where he needs to do, and spreads wherever he comes in contact. That causes disrespect to the truth; and that leads to becoming unduly crazy." (Updesh 69)

"The wrong gurus have robbed the people of their human life; they are deluded and lead others towards delusion." (Bo1 120)

### **Wandering in universe due to self-willed religious activities**

"In no way can one attain the truth by his own fancy. Truth can be attained only by getting in contact with a living self-realized person. Thereby one makes out the truth, gets on the path of truth and becomes conscious of truth. Whatever is done without keeping the self-realized person in view constitutes bondage of birth and death. This comes out straight from my heart." (S.R. 261)

"One, who concludes about the soul by his own fancy without worshipping the true Guru, merely acts in tune with the rise of self-indulgence." (S.R. 803)

"One may fancy that he would benefit by meditation, yog or such other means; but no benefit can arise thereby. Only an enlightened knows how a soul can benefit, and that can be understood through supreme saintly close contact. One should therefore give up fancies." (S.R. 382)

"Many measures were adopted as per own fancy or at the instance of wrong guru; that merely led to increase of trouble." (S.R. 231)



## Shrimad as viewed by Laghurajswami



In the view of Laghurajswami Shrimad is the supreme Godhead. It is said, 'One, gets as he perceives.' Someone may take Shrimad as learned, poet, mnemonic giant, expert astrologer, or an enlightened person, but in Laghurajswami's view he is the supreme God. Throughout his life he remained absorbed in devotion towards him. Due to that unique devotion and faith, he gained self-realization and visualized his previous births. Thereafter instead of turning the liberation-seekers, who came to him, towards himself, he advised them as under.

Adopt only Shrimad as Guru. Let my Guru be your Guru. My inner self would be gratified, if you adopt him as your Guru. He thus reduced himself to the secondary place. He also said, Do not term anyone as self-realized or nescient; if there be any enlightened being, he would be included in Shrimad. Never commit mistake in selecting Guru. Adopt Shrimad as the true Guru and obey his commands. That will lead to beneficence of your soul. I can insure you for that because there is no mistake in following his path.

"I am expressing what is at my heart. Only he (Shrimad) abides in every particle of my body. He is my lifeline. I get elated when I hear about his adulation. He is all in all to me; he is acceptable to me. It is up to you to do so. Only highly fortunate ones would do that. I can forthright say that whoever does so will attain beneficence : the simpleton and the straightforward will gain fulfillment. Those, who have faith, trust and conviction, will reach the end of worldly wandering." (Updesh 358)

"Accept the shelter of Shrimad. I am also his most humble servant. Do not fancy anyone as Guru, nor term him as self-realized; have a neutral attitude. Believe the Graceful Lord as supreme Godhead, I also do so. Let us not have different Lords. He is the only one. Love him, adore him." (Updesh 96)

"I have accepted Shrimad as the supreme Lord and the same be yours. I am not your Guru; the one that I have adopted as Guru is your Guru. Face every distress with that concept in mind, everything is going to disappear in due course." (Updesh 97)

"When 1500 mendicants gained self-realization through Gautamswami, they adopted him as Guru. Gautamswami, however, took them to Lord Mahavir and told them to adopt him as Guru. Since we do not have enough intellect, we should make out the intent of the benevolent and obey his commands." (Updesh 435)

"Remember the statement that one, who keeps faith in Shrimad at my instance will benefit and also recall the oath taken by everyone at Poona in front of Shrimad's portrait to adopt his commands at the instance of the saint. It is thus worth to firm up faith in Shrimad as much as possible. As every footstep can be covered within the footstep of an elephant, the same way devotion to Graceful Lord covers devotion in all omniscient Lords. Therefore keeping aside all the differences, it is worth to turn towards Shrimad. That would be easy if one remains flexible like gold." (Updesh 137)

"Though Shrimad was in worldly life, he was Self-realized; he was thus worshipful even to the heavenly beings. What is worth noticing is the internal state, not the external undertakings. One has to keep faith in light of the internal state." (Updesh 433)

"Destruction of passion makes the difference between the enlightened and the nescient. It should not be forgotten that the former has uprooted the passions. Esteem for Guru should not be reduced on the ground of equality of all the other saints. One should remain firm about that." (Updesh 257)

"I undertake the responsibility for the path mentioned by me, but I cannot hold responsibility for those, who make any change on their self-will. It is not easy to undertake responsibility, but I take it since there is nothing wrong in this path. Those, who believe in Shrimad, are sure to get at least the heavenly abode." (Updesh 65)

## Shrimad as viewed by Brahmachariji

In the view of Brahmachariji Shrimad is the supreme Godhead. In spite of holding all the attributes of a religious learned head, Laghurajswami asked every one to adopt only Shrimad as Guru. Hence Brahmachariji also adopted him as such.

"In this era also, those, who are fortunate to obey the commands of Shrimad, will benefit through their devotion. It is impossible at this time to come across a person, who could have as high a spiritual state as attained by Shrimad. He had been an exceptional personage of this era. Such persons take birth after thousands of years. Many of those, who are considered great, cannot stand with him in terms of enlightenment and detachment. As such, it is worth putting aside all the viewpoints and to endeavour for remaining under his refuge with faith." (Bo3 779)



### Brahmachariji's summit of devotion toward Shrimad

"Devotion to Graceful Lord to the extreme possible extent is beneficial to soul.....Worshipping him amounts to worshipping all liberated Lords." (Bo3 123)

"Prabhushri (Laghurajswami) has immensely obligated us by urging devotion towards Shrimad. One needs to purify himself by praying, adoring and worshiping him with devotion. Similarly it is worth reading, listening to, pondering over and reflecting over his words repeatedly so as to develop firm faith therein." (Bo3 135)

"We are highly grateful to Shrimad that in this critical age he has perfectly presented the spiritual path in Gujarati for easy understanding to ignorant people like us." (Bo3 423)

"Praiseworthy are all those worthy ones, who have Graceful Lord at heart, who consider him worshipful, who adore his attributes, and have affection for him." (Bo3 423)

"Of all those, who might have obliged us, Shrimad's obligation is the highest.....It is therefore necessary to divert our mind from the worldly enchantment and direct it towards the great personage by whose spiritual force our soul can be purified and attain liberation. We need to develop an ever-increasing devotion towards him. Our devotion, correspondence, acquaintance, reading, contemplation etc. need to be turned to that purpose. No worldly aspect is going to help us at our last breath. Keeping that in mind, it is necessary to withdraw from all sorts of delusions and develop all-out love for the great personage Shrimad." (Bo3 604)

"At present there is no one like him and I feel that it is not worth diverting the mind anywhere else. We have wandered infinitely by keeping faith elsewhere. Now it is necessary to stay devoted to only one, like a chaste woman." (Bo3 736)

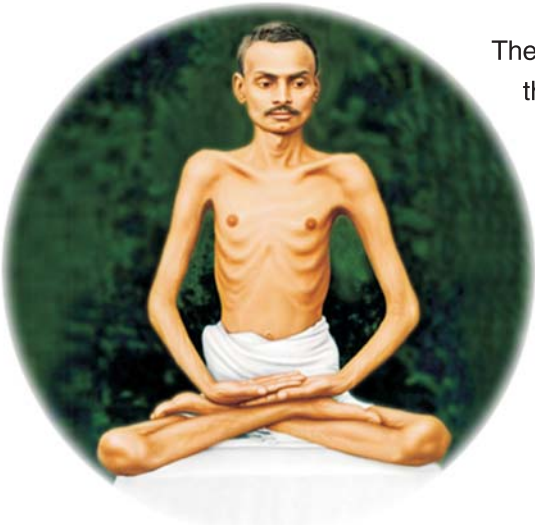
"Have firm determination that there is no one to save us except Graceful Lord Shrimad. Those, who has not gained self-realization, are like wells without water. If you go there with vessels and try to fetch water, you will get nothing but mud; your labour would go in vain.... Instead of roaming after the misguided men, if you spend the time chanting Mantra at home, you will get the result earlier." (Bo3 783)

"Faith in an enlightened being is called samkit. If there is conviction that my well being lies in believing in Graceful Lord Shrimad, that can be counted as Samkit. Faith in the right person, in his words, obeying his commands, all these are the factors that lead to Samkit." (Bo1 294)

One who has incurred spiritual wealth due to previous meritorious deeds awakes to worship a self-realized Guru realising that God and religion depends on a Guru who can correct him on the path of religion. (Bo1 103)



## Concept of Samkit (Right Perception)



The scriptures have termed the faith in true God, true guru and true religion as the practical right perception. In a way, faith in true guru constitute right perception, because he helps in recognizing true God and religion. Even maintaining faith in absence of guru, if true, is powerful enough to take one towards liberation within 15 births. It should be firm enough not to deviate even in highly critical adverse circumstances. Faith is the cause of acquiring practical right perception. That, in turn, is the cause of absolute right perception, which leads to omniscience.

Faith is an attribute of soul; that which always exists in every soul. At present that faith remains oriented towards the body and is misdirected as such. If it is directed towards the soul listening to the preachings of an enlightened saintly being, that faith can lead to absolute right perception and thereby one can attain the eternal bliss of liberation. The endeavour with faith is the true endeavour; all religious activities without the right perception are like zeroes without a digit. In other words, they are not helpful in proceeding on the path of liberation.

### Shrimad's explanation on right perception

"Q : How can one gain samkit ?

A : That arises by awakening to the correct understanding of soul. Samkit is of two types, practical and absolute. To listen to the true guru, to ponder over his words and have faith in his words is practical Samkit, while true experience of soul is the absolute one." (S.R. 709)

"Samkit does not arise as long as one identifies one self as the body." (S.R. 732)

"It is difficult to be gain footage on the path of right perception without giving up self-importance." (S.R. 712)

"Faith in True guru, true God and the religion propounded by the omniscient Lords have been termed as Samkit, but true God and the religion of the Omniscient Lords are covered in true guru." (S.R. 693)

"Knowledge of the soul does not arise without deep thinking; true faith does not arise without knowledge; conduct does not arise without true faith; and omniscience does not arise without conduct. It is noticed that there is no liberation without omniscience." (S.R. 754)

"Maxims, knowledge of 14 Poorvas, monastic life, lay life, thousand of types of virtuous conduct, austerities and all other means, efforts, endeavours etc. are meant for identifying one's own soul; for seeking it. Those efforts are fruitful, if made for the sake of soul, for seeking it, for identifying one Self; otherwise they are useless. They can result in external worldly benefit, but they cannot lead to the end of four types of worldly existence. If one comes in contact of a saintly being and awakens to oneself as soul and not the body, he may become a deserving soul; thereafter if he keeps faith in the saintly being he can gain samkit (determining one self as soul not the body)" (S.R. 716)

"The scriptures do not intend to convey that all the monastic and lay followers of Lord Tirthankars had gained samkit, because they knew about the sentient and non-sentient matters. Many of them had the conviction that Lords are true, they show the right path of liberation and the path is exactly the way they indicate; with such (firm) resolution, taking refuge in God and determination in God leads them in gaining samkit." (S.R. 599)

"Characteristics of samkit; 1) calming down of aggressive emotions or interest therein, 2) tendency towards liberation, 3) treating the worldly life as bondage or like acute poison, 4) compassion for all living beings, particularly towards one's own soul, 5) faith in true God, true religion and a self realized true guru." (S.R. 742)

## Have firm faith in Shrimad

"Have faith in one; if you keep faith here and there, you may get lost. If you have firm faith in self-realized Shrimad, your chanting, austerities and all other religious rites would be fruitful; it would mean a successful human life, lighting lamp of the soul and gaining samkit." (Updesh 382)

"I am now 82 years old, please listen to my last advice. I am telling what the enlightened one has said and that is as valuable as the storage of mid-monsoon water. One, who keeps it in mind, will be benefitted. Do not fancy this or that one as enlightened; do not slander anyone. Have faith in Shrimad; keep at heart 'Sahajatmaswaroop Paramguru' till your last breath." (Updesh 302)

"Only the Graceful Lord stays at my heart, I am obsessed by him, that is my faith and objective. Whoever comes in my contact, are directed towards him to carry out the commands of Shrimad, and to keep faith in him. The nature of soul that he has known and experienced is true; have faith in his words and believe that is my original self too; stay incessantly devoted to him, do not indulge in any other fancy." (Updesh 137)

"Belief, faith in true Guru as indicated by the self realized saint, constitutes samkit. In this human life it is worth keeping that much faith in Shrimad. It is no use to fancy anyone else as guru. Those, who stay faithful to the true Guru, will benefit spiritually and will attain blissfulness. If you do not gain samkit then this valuable human birth will go in vain. Faith in him covers faith in all enlightened beings." (Updesh 90)

"Faith needs to be so firm that one does not tend to believe in anyone else. My soul is exactly as known by the enlightened. I have not known it, but the enlightened has and that is acceptable to me forever. The Graceful Guru Shrimad Rajchandra is that enlightened being. Let him be acceptable to me forever. For me nothing in the world is mine except him." (Updesh 445)

"Have firm faith. The wise and pandit without faith would be left aside and simpleton, ignorant, those in the last row, who have firm belief, will go ahead on the path of salvation. Many beings will attain freedom by the Grace of Shrimad." (Updesh 346)

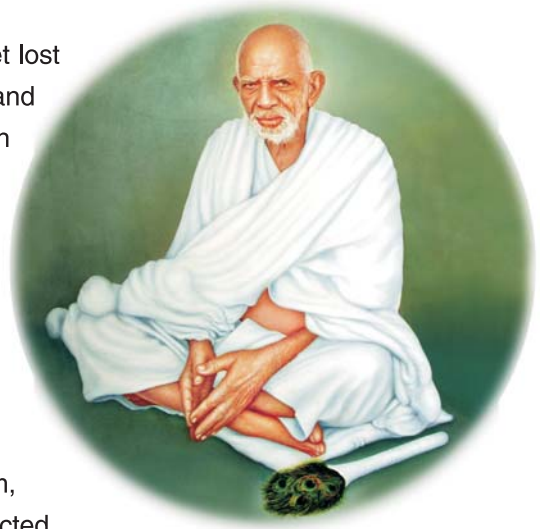
"The Lord has said, '**Shraddha Param Dullaha**' (It is very difficult to cultivate deep faith in Shrimad). Hence get ready, grasp the faith anyhow. Chanting, austerities, renouncing, detachment can follow. Let faith be the foremost; that is very vital, only the fortunate will have it." (Updesh 390)

"We have to walk in the footsteps of a true self realized Guru. I am quoting what Prabhushri used to say about Shrimad, 'Will you hold faith in him?' On the occasion of Samvatsari he had said, 'Today is the last day of Paryushan, I am saying something that you need to ponder over during the next 12 months, that is Shraddha Param Dullaha.'"

(Bo1 207)

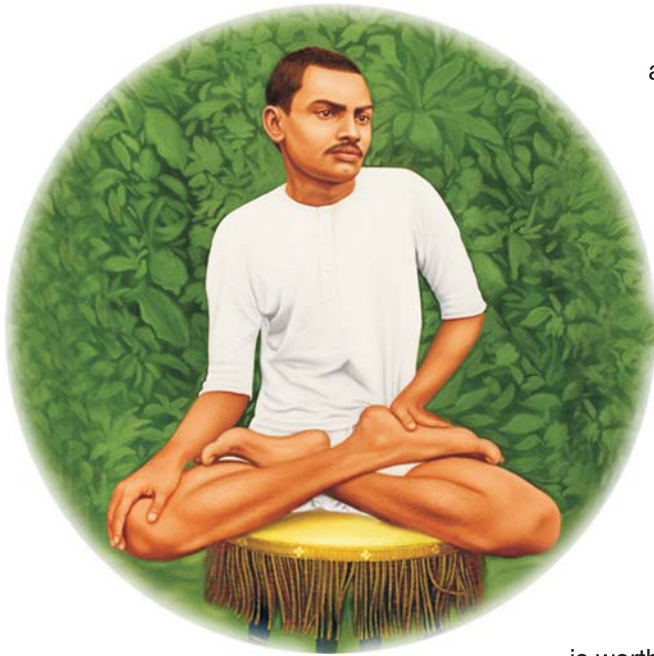
"I am happy to notice that you have increasing faith in Shrimad. In this era of immoralities Prabhushri has induced in us to keep faith in the great personage, whose words correspond to those of Lord Mahavir himself. As we realise the unending benevolence of Prabhushri in that respect, there arises within us the increasing affection and endeavour for the right path indicated by him." (Bo3 481)

"Blessed is one's paramount faith in Shrimad which awakens himself as the soul separate from the body. Hence does not feel unhappy in misery and pain knowing very well that any pain cannot affect his indestructable soul. He has sort of found refuge in that faith." (Bo3 514)





## Daily devotion towards God



Devotion means love, affection; it denotes affection for the attributes of saintly beings. Devotion relates to the mode of a devotee. The soul gets purified, if it stays tuned to saintly beings, and remains involved in reading, writing, pondering over, and memorizing his words, or in singing the appropriate hymns. All Karmas can be reduced to ashes, if there arises true love for God. Devotion towards God is capable to do that.

There cannot be self-realization without devotion, and that too should be absolute. The only aspiration that should be is for liberation. Devotion is the easiest and the best way of attaining liberation.

### **Shrimad's utmost preaching on devotion**

"Devotion for true god, guru and scriptures without indolence is worth worshipping. (S.R. 630)

"Devotion removes all the faults and hence it is topmost." (S.R. 710)

"Devotion becomes perfect when there is no desire to ask for anything from God and one stays merely devotional in all circumstances." (S.R. 287)

"Devotion is the topmost path. It removes ego; self-indulgence is overcome and one can proceed straight ahead; all fancies comes to an end. Such paramount is the path of devotion." (S.R. 687)

"By contemplating in many ways, it is my firm belief that devotion is the topmost path; it can lead to liberation within a moment, if one remains under the guidance of a true saint. (S.R. 264)

"Q : Can an ignorant attain liberation merely by devotion ?

A : Devotion leads to purification of soul and that leads to liberation. If ignorant means illiterate, it is not impossible for an illiterate to be devotional. Enlightenment is inherent in every soul; that gets purified by devotion; and pure enlightenment leads to liberation." (S.R. 430)

"Those virtuous personages who has presented devotion towards Guru, is only for the benefit of the disciple  
(P. 395)

The main intent of the enlightened ones is to remove all self-willed activities and by abiding in devotion other faults are also easily diminished. The enlightened seem to have decided that in the present age one needs to lead purely devotional life for a long time, even up to the end of life. (I feel that way and it is certainly that way.) (S.R. 340)

### **It's worth Worshipping Shrimad with highest adoration**

"While asking the saint, he indicated the path by which he himself gained benefit that is, the path of devotion to the Graceful Lord. That path is unmistakable, true and beneficial for us. That is the obligation of saintly being and we should not forget it." (Updesh 129)

"Liberation-seeker : We have indulged in many sinful activities since the infinity; what is the best way to eradicate the same ?

Prabhushriji : All the sins can be destroyed if one remains in a devotional state, reciting mantra and feel deep repentance. It may be difficult to observe fast and other austerities.

## It's worth worshipping Shrimad with highest adoration

If one remembers the name of God with affection and devotion, and if the mind remains in Mantra given by true Guru, that can destroy millions of Karma. That is the significance of devotion." (Updesh 443)

"There are many types of devotion. Listening, reading and pondering over the preachings of Shrimad and having love and affection for him; that is the best type of devotion" (Updesh 444)

"Truth and moral character leads to worthiness. And shall I tell you the ultimatum ? That is of two letters, which saves those drowning in the sea of birth and death. It is devotion, devotion and devotion (towards Shrimad), staying absorbed in self devotion." (Updesh 369)

"Liberation-seeker : What is meant by devotion ?

Brahmachariji : Devotion consists of turning the tendency from the worldly life towards the saintly being. Prabhushri had said that devotion is the inclination and turning the lust for the worldly life, towards the saintly being constitutes devotion. (Bo1 56)

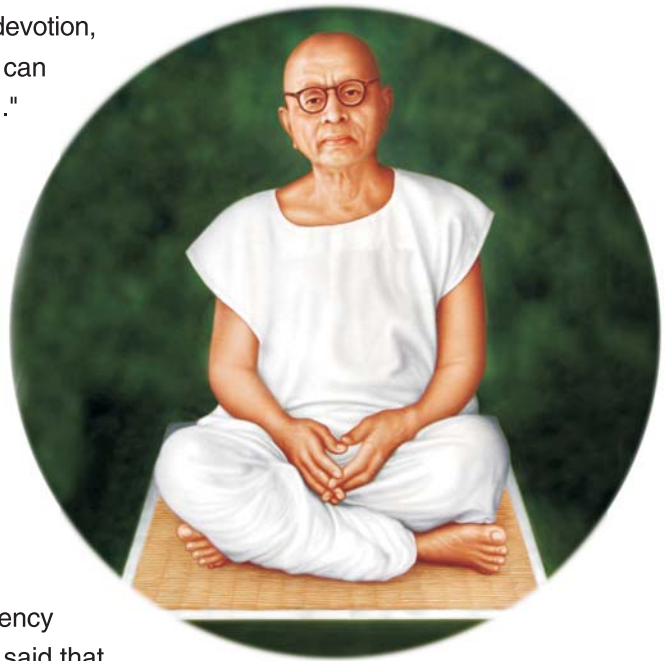
"Love of a chaste woman for her husband is praised everywhere, and in the worldly life there is the importance of that love. If one develops such love, he will reach the shore towards liberation not as much as, but that love should be infinitely more times than that of a chaste woman. The soul has been stuck in the worldly life and it has to be pulled out of it. Love of a chaste woman is not enough for that. Infinitely more times of that love is required. That love should exist within one self with every breath. Even God is subject to such love; it is indescribable." (Bo1 78)

Devotion is a mode of obtaining salvation through intense love towards sadguru wherein one gets absorbed within the supreme being. 'Par Prem Pravah Badhe Prabhuse (paramount love should flow towards the Lord)'. There are many aspects to be renounced, while worshipping is only the supreme being; he is the idol of liberation incarnate. The entire world can be forsaken by remaining adoringly absorbed in such a being. Many great men have followed this short path of reaching the supreme state and has preached it beneficial at the present time." (Bo3 547)

"The main point is the unique unparalleled devotion towards Shrimad. Prabhushri has emphasized that he, who stays devoted only to Shrimad, need not contemplate about any one else. It is recommended that devotion towards him should be at heart." (Bo3 337)

"Cultivate unparallel love, devotion, trust and faith in Shrimad, and seek his shelter. Devotion to him covers devotion to all the enlightened ones. Believing in him does not leave out any other God. All of them are covered. One needs to repeatedly ponder over it and keep that firmly at heart." (Bo3 62) "The unique love for Shrimad and the degree of affection, with which he is to be worshipped, need not be extended at present to any other personal God etc. That much needs to be engraved at heart and remembered till the end of life." (Bo3 208)

"We are extremely obligated to Shrimad. He manifested the soul and preached it, showed it as separate from the body like a sword from its sheath. He turned us from the wrong path and directed us towards the true path of soul, and also showed the path of liberation. No one else has obligated us so much, hence as such, he is our Guru and he is to be worshipped and adored lovingly. He is our brother, protector, saviour, lord and God. It would be our great fortune, if you all and me develop intense devotion towards Shrimad." (Bo3 649)





## Commands of the self-realized Guru



"One's well being lies in carrying out the commands of saintly being....

There is no pride in the commands, while there is always pride in self-willed activities."

(S.R. 711, 706)

"The commands of the omniscient Lord lies in following a way, whereby craving and aversion can be eradicated to an increasing extent." (S.R. 358)

"The omniscient Lords has stated that the truth-seeker would not do anything on self will except breathing." (S.R. 688)

"Recognize the enlightened and obey his commands. Carrying out one command of the enlightened leads to multiple benefits." (S.R. 669)

"As many plants emerge by one rainfall, so multiple attributes arise by carrying out even one command of the enlightened." (S.R. 696)

"The command of the enlightened consists of observing restraints and morally sound conduct to the highest extent possible." (S.R. 686)

"Instead of studying many scriptures and numerous words if one obeys to even a single command of the enlightened, he can easily get that which otherwise can be obtained from many scriptures after a long time." (S.R. 637)

### For liberation obeying to the commands of Shrimad is worthwhile

"What is meant by command ? The command consists of the faith in saintly being that what he says is right, affection for him, of listening to and believing in his words and of the tendency to behave accordingly to his command and desire to follow according to his preaching is called command." (Updesh 338)

"Even if a few minutes are spent for the soul as per commands of the enlightened, that would work as lighting of a lamp." (Updesh 360)

"Keep in mind to behave as per instructions of the saint. Simply observing the prayer of 20 lyrics and kshamapana (repentance) as per commands of the saint would lead right up to samkit. The commandment is not superfluous. One should give up indolence and start obeying as per one's worthiness. That is surely bound to be fruitful." (Updesh 369)

"Liberation-seeker : How can one attain self-realization ?

Prabhushri : One has to seek a self-realized personage. Keep faith in him and obey his commands. Carry out these two aspects. Even if you try for more, say, try to look for soul, that is not going to be visualized." (Updesh 350)

"Lots of moral conduct was observed in earlier births but that did not help because there was no escort in the form of command from true Guru. Morally good conduct as per commands is observed for the sake of soul; that by self-willness is done for heavenly life or fancied liberation. Hence only obeying to the command of an enlightened guru is helpful." (Updesh 350)

"How does blissfulness arise ? By obeying the commands of a manifest enlightened saint. Inclination towards it will benefit the soul. Shrimad has attained self-realization. Obeying to even one word of the virtuous man is enough to lead towards liberation. Now make up our mind to do only what is right. Whenever one is free, he should resort to Mantra-Smaran, reading his teachings or contemplation over his words." (Bo1 288)

"True path consists of following the command of an enlightened saint. Lord Parshwanath uttered Mantra to the snake; thereby the latter was reborn as Dharnendra Dev. Otherwise, a snake is destined to the infernal abode. The aborigin simply took the vow not to eat crow-meat and observed it to his last breath. Thereby he was first reborn in heavenly abode and later on as king Shrenik. He gained samkit when he came in contact with Anathimuni; then he gained much footage in samkit when he met Lord Mahavir and gained the highest rank amongst gods; that is of Tirthankar Bhagwan." (Bo1 51)

## Significance of saintly company



"There does not seem any factor comparable to saintly company to achieve blissful soul." (S.R. 423)

"If it is any way possible, it is not worth to undertake any business activities in this dreadful worldly life. It is necessary to remain in saintly company or his teachings." (S.R. 397)

"The impact of wrong company diminishes by remaining in saintly contact; that gives scope for contemplation of Self." (S.R. 451)

"Saintly contact becomes fruitful only to those who does not do anything to show to the world; beneficence can never arise without a saint and his preaching." (S.R. 696)

"The enlightened have urged liberation-seekers, who desire to end all miseries, to resort to a self-realized personage or his preaching every day; and that is excessively true." (S.R. 484)

"What leads the soul towards truth is saintly contact; that which indicates the path of liberation is friendship. Remaining engrossed in religious scriptures is saintly contact, remaining in touch with saintly beings is also saintly contact." (S.R. 75)

"Direct saintly contact is unique; that is the result of pious Karmas leading to further pious ones. Still I would take it as the rise of fortune as long as I get the indirect saintly contact as like reading and understanding his preachings as preached by the enlightened." (S.R. 190)

"It is highly beneficial to the soul to remain in contact of holy scriptures; that can lead to increasing level of detachment and subduing one's worldly emotions. It is worth withdrawing from all other worldly contacts." (S.R. 414)

"It is absolutely necessary for the soul to treat all other means as auxiliary and to remain wholeheartedly in religious preachings. Thereby all other means towards salvation become available at ease. That is the intuition of my soul." (S.R. 469)

"In worldly get-together there are many occasions which cause the tendency to roam about. Gathering of the followers of Shrimad constitutes the true get-together; i.e. of true followers. In such get-togethers the tendency remains less unsteady, may also become steady. The enlightened have therefore recommended get-together of true followers of Shrimad." (S.R. 671)

"Beneficence can never arise without a saint or his preachings. If beneficence can arise of its own, it would also be possible for earth-soil to turn into a pot on its own. That cannot happen even at the end of millions of years; similarly beneficence does not arise without a true Guru." (S.R. 703)

"Even a momentary contact with the saintly being works as a boat to cross over the worldly sea." (S.R. 224)

"A liberation-seeker should keep in mind inevitably the fact that there is no force like Shrimad's preaching, which brings forth beneficence. It is helpful to aspire for remaining continually in his readings and to ponder over the evil effects of bad deeds. It is worth to bring this fact to the experiential level in every respect." (S.R. 332)

"The best and unique way leading towards salvation is satsang." (S.R. 226)

"The great personages and hence my self have come to the decision that satsang is the supreme means of liberating the soul.....virtuous contact denotes the contact of the persons, who have worthiness comparable to one's own. I term saintly satsang as the utmost supreme contact. Neither I have come across nor heard of anything else as more beneficial than this in the world." (S.R. 287)



## Shrimad Rajchandra Ashram at Agas, A Pilgrimage Place

In 1898 Shrimad arrived at Agas Railway station for going to Kavitha. The cart that had been sent to pick him up was delayed. In the meantime he had been to the place of this Ashram and had sanctified it with his feet. On the land so sanctified, this Ashram was set up in 1920 by the ascetic force of Prabhushri and he happened to spend 14 monsoon periods here. Thereby thousands of people gained the path of the detached Lords as explained by Shrimad.



Prayer Hall

### Esteem of Ashram in the words of Prabhushriji

"Which type of Ashram is this ? Here the talk exist exclusively of the soul. Know your soul and treat it as God. Will you believe what I say ? Your own soul can be liberated, it is God and it is to be worshipped." (Updesh 432)

"Do you know what type of place this is ? It is the temple of heaven. Whoever comes here should keep all the worldly desires outside the gate, the prevalence of pure spiritual force is present here." (Updesh 269)

"Why is this Ashram a place of pilgrimage ? Here the talk is only of the soul. What is the first requirement ? Listening, of course 'Savane Nane Vinnane' (Listening leads to knowledge and knowledge to conviction). One learns in virtuous contact. For that purpose it is necessary to have supreme approach. The worldly approach cannot lead to unique

spiritual bene-ficience." (Updesh 346) "The reign of Graceful Lord exist in this Ashram. He was a great miraculous self-realized personage. Unique is the esteem of this sacred land. Those living here are fortunate. That may not be apparent, because there is no wealth or amount of a few hundred thousands which can be seen. Here reigns the value of spiritual sentiments and that leads to the highest spiritual state." (Updesh 433)



Main Entrance of Ashram

## Significant information about the Ashram



New Prayer Hall

"Here exist the extraordinary ascetic force of Shrimad. All those, who have left the bodies here, have gained the heavenly abodes. This has been an extra-worldly place, where faith in Shrimad goes up and beneficence arises. Only the fortunates would give up their bodies here. If

livelihood is not a problem, one needs to spend the remaining life span here. Everything here is tuned to confer piritual trait day and night." (Bo3 77)

"It is worth staying in this Ashram....Do not be led to other pilgrim places that the people may point out. That is the place of pilgrimage, where there is provision to learn about the soul and where peace is gained by the mind."

(Bo3 174)

"Prabhushri has said to the extent that he, who gives up the body here, will gain a tranquil death." (Bo3 366)

"In this Ashram the unmarried girls observe celibacy for lifetime; married, but childless males and females pass their life happily by observing celibacy. As such, if it is possible to stay here with the family members during vacation period, they will naturally get at heart what you may not be able to say or get them to do." (Bo3 411)

"It is a pleasure to learn that you intend to come to this Ashram, which is the place of pilgrimage and where Prabhushri has spent 14 monsoon periods which denotes santification of the land." (Bo3 629)

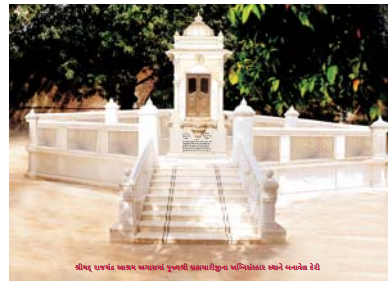
Think every morning that Shrimad Rajchandra Ashram is a place where soul is taken care of day and night and hence when would it be possible for me to stay there ? When that seems likely to happen, start counting down the days. The earlier that happens, the better would it be.

Shrimad had to pine, 'Where is the place where I may stay ? Or where are the saints where I can nourish the soul by staying without craving or aversion ?' Prabhushri has set up the place for us where we can gain tranquil death. If now we delay, that would be our drawback. He used to say, 'Get ready, and if you delay that is up to you.' (Bo3 784)

"One's sentiments varies with the place. There is the story of Shravan. While carrying his parents, as he was passing through the battlefield of Panipat, he had adverse thoughts. He tried to figure out why the adverse thought occurred and found that it was due to passing through the battlefield. On the other hand the place, where saints have moved, retains the purifying environment for a long time." (Bo1 15)



Cremation Place of Prabhushriji



Cremation Place of Brahmachariji



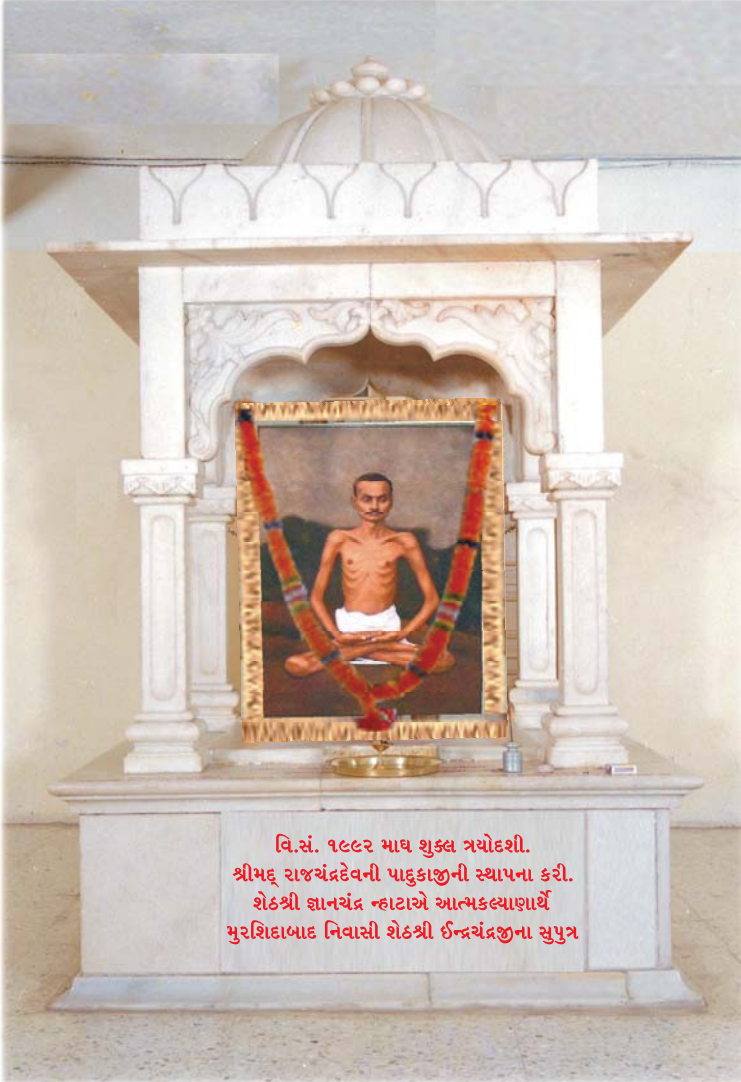
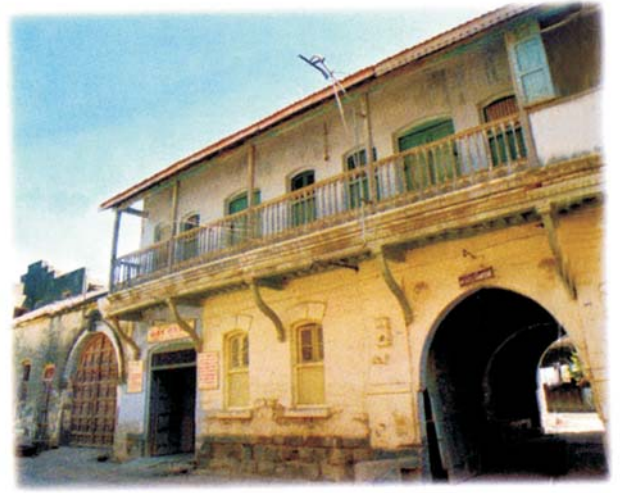
## Sacred places at Rajkot

The last poem 'Ichchhe Chhe Je Jogi Jan' was composed by Shrimad in 1901 at Narmada Mansion in Rajkot. Its last stanza is as under.

**"Sukhadham Anant Susant Chahi,  
Dinratra Rahe Taddhyan Mahi;  
Parshanti Anant Sudhamay Je,  
Pranamu Pad Te varte Jayate."**

(True saints aspire for infinitely blissful abode of true self and their mind stays towards it day and night. I bow to that infinitely ambrosial state of quietude; victorious be that state.)

Shrimad left his mortal remains in this very house on April 9 1901.



This new Samadhi Mandir has now been set up at the place of cremation. That is a place of pilgrimage for truth-seekers.

Shrimad Rajchandra Samadhi Mandir was set up on the bank of Aji river by the side of cemetery where the body of Graceful Lord was cremated. A marble Deri was constructed and his pious footprints were installed therein in 1940. Then in 1951 a stand was built where three portraits of Shrimad were laid by Shri Brahmchariji.



## Shrimad Rajchandra Gyanmandir at Rajkot



This vast temple is in Rajkot city. On its upper floor are the portraits of Shrimad and others. The lower floor has life-size marble idol of the Graceful Lord.

There everyday devotees gather from morning nine to ten for devotional prayers.