

The Summit Of Spiritual Journey

Sadhana num Shikhar

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Assessment of life events of Pujiyapad
Gurudev Shree Acharya Bhagvant shrimad Vijay Bhadrasurishwarji Maharaj



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Lord Adinath of Juna Deesa



Lord Mahavir Swami
of Juna Deesa



Lord Shankheshwar Parshwanath
of Juna Deesa



Special Thanks...

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Special thanks to Rashmiben who had helped inestimably and insured its initial accuracy..

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To the other whom I have not mentioned by name but who have provided encouragement ideas and suggestions...

His Holiness
Muni Maitri bhava Vijay m's.



Life Journey

of Pujiyapad Dada Gyrydevshree

Date of Birth : V.S. 1930 Vaishak Sud-6, Radhanpur

Date of Initiation : V.S. 1958 Vaishak Sud-15, Radhanpur

Conferred By : Pujya Jitvijay M.S.

Date of Badi Diksha : V.S. 1958, Ashadh Sud-10

Date of Conferment of Gani Title : V.S. 1970 Magsar Sud-13, Radhanpur

Conferred by : Panyas Bhavvijay M.S.

Date of Conferment of Panyas Title : V.S. 1970 Magsar Sud-15, Radhanpur

Conferred by : Panyas Bavijay M.S.

Date of Conferment of Acharya Title : V.S. 1984 Poshavad-7 Radhanpur

Conferred by : Panyas Meruvijay M.S.

Life his mortal body on : V.S. 2033 Jeth Sud-8 Junadeesa

Gurudev : His Holiness Shree Vinay Vijay M.S.

Guru's Gurudev (Dada Gurudev) : Pu. Acharya Shiddhisuri M.S.

Mother : Surjben

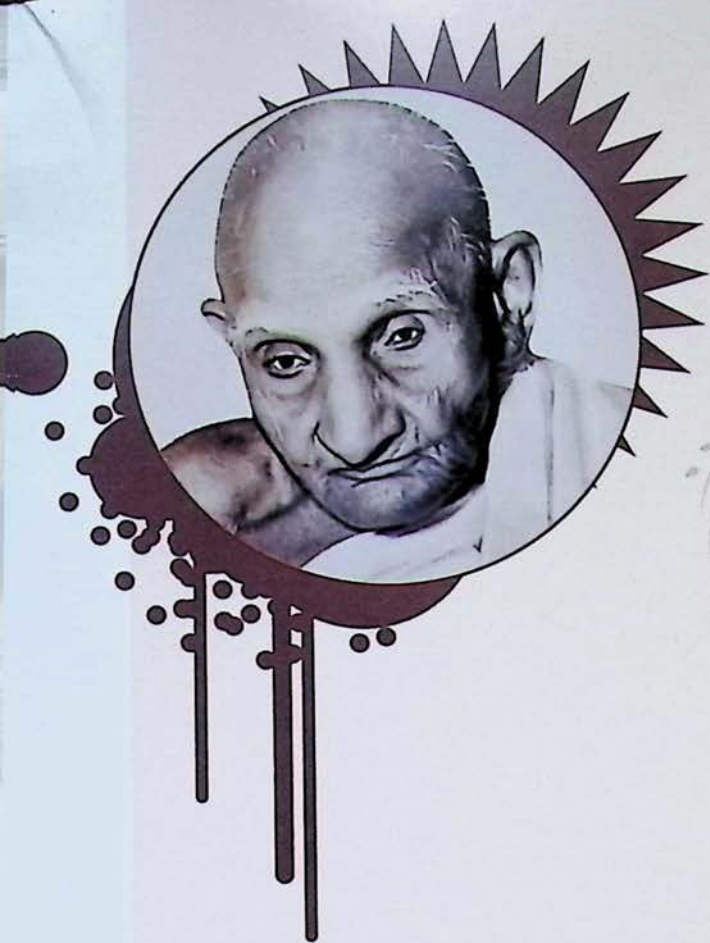
Father : Ugarchandbhai Masaliya

Life Span : 103 Years

Monkshood Span : (Shaiyam Paryay) 75 Years



In rosary of each breath,
I chant your name,
I become one with you
OH! Magnanimous



The Advent Of God's Grace

I had once asked revered Dada Gurudevshri, "Oh respected one, how did your Dikhsa (Initiation) take place?"

The wise one replied: Praise to the Almighty! Because God willed it and bestowed his mercy on me; I was initiated. Otherwise, neither did I have strong desire to be initiated, nor were the circumstances favourable for the same.

I asked: Oh revered one, in what manner did God bestow his grace upon you?

To this the wise one replied: I must have been about twenty two years old at that time. That day too, I had gone for my daily worship of Lord Chintamani Parshvnath, and to perform the Ashtaparakari puja. A flower from the garland in my hand, left me with a question in my heart. The thought crossed my mind that if this flower can obtain a place at the feet of the Lord, then can I not be taken into His Grace?



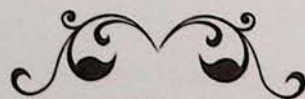
I offered this thought as prayer to the Lord and said: Lord! You accept everyone into your grace, then will you not accept me as well? I want a place at your feet. I want to tread your Path. Will you not guide me onto your Path? Bhaktiyogacharyas say: tu gati, tu mati...aashro (it is you who determines the momentum of life, it is you who gives the wisdom to lead it...it is all subject to your refuge.) Lord! On the path of Sadhna, you are the sole momentum. Endow my feet with your gati give them your momentum!

"And with this I resolved," said Dada Gurudev, 'that until I do not attain diksha I will abstain from consuming wheat, rice and ghee. And then my Diksha happened.

The revered one asked me endearingly, "You have read Lalit Vistra. You are aware my dear, that even the positive feelings are bestowed by the Lord. So it is the Lord who evoked in me the sentiment to dedicate my life to Him, as well as to tread His path. Tell me dear, don't you also agree that it is the Lord's grace itself which has brought me on to the Path.

I intently kept listening to him. The great saint of this era was placing the onus of his Diksha on the Lord above. "Thanks to Lord's grace, I was initiated on this path; I have treaded upon it and have walked with great momentum. I have not contributed in the least towards this achievement."

I was teary eyed. I poured my heartfelt words to God: Dear Lord, it is only because of your blessing that we have been graced with the presence of such a great accomplished devout saint!





Shree Shankheshwar
Parshwanath Bhagwan

Town Of Radhanpur:
Glory Of The Past,
Magnificence Of The Present



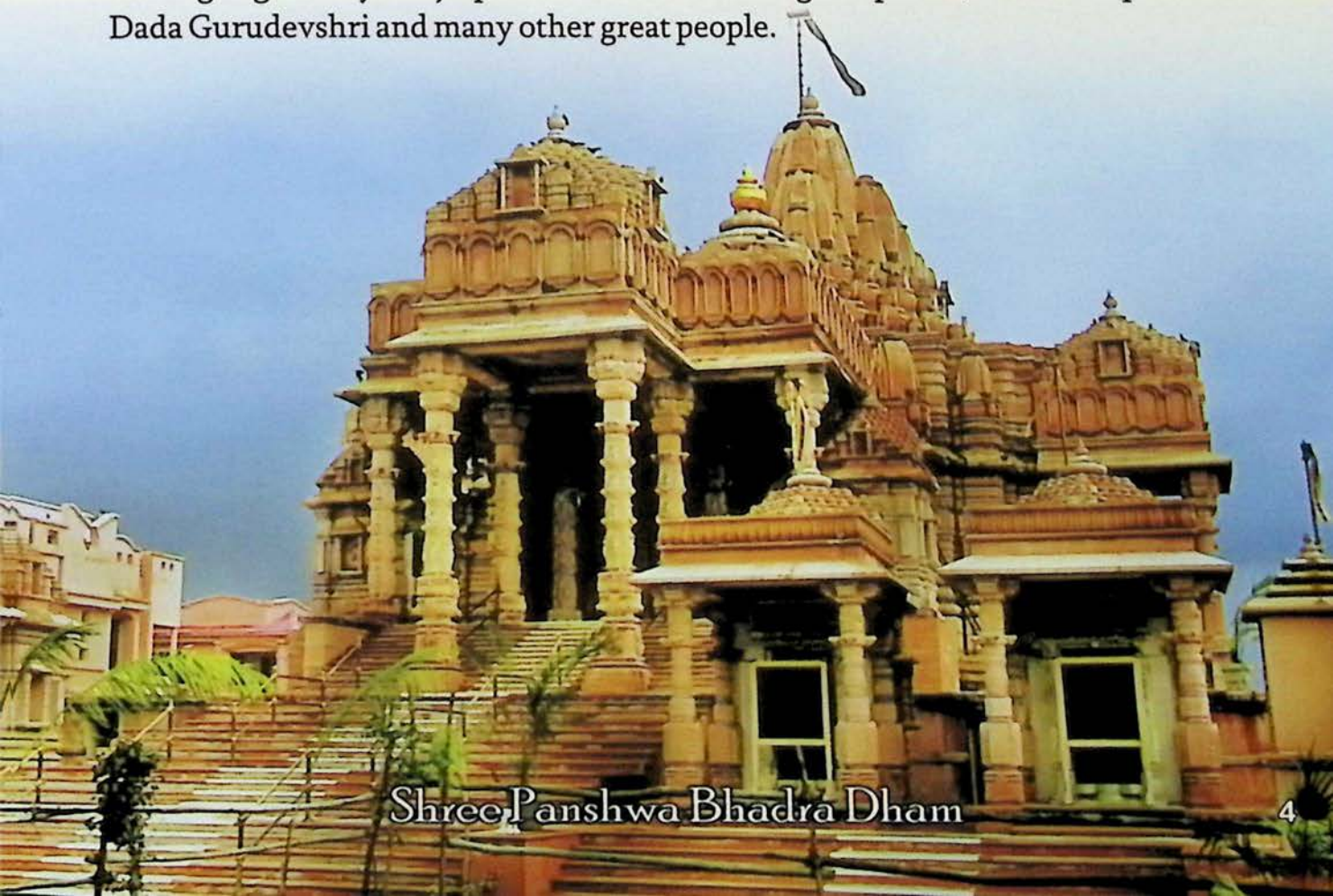
Shree Adeshwar
Bhagwan

The town of Radhanpur.

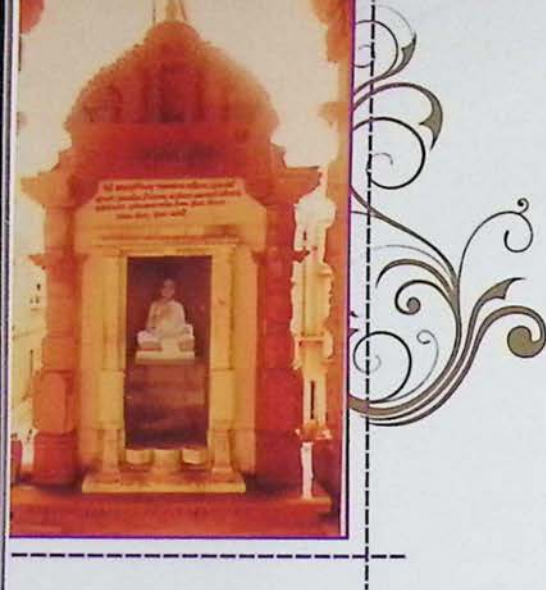
Twenty-five grand temples (derasars) are the highlight of this place. These temples house ancient, attractive, spellbinding, magnificent idols, the mere sight of which evokes an overwhelming surge of emotions in the people who visit them.

Despite residing in Mumbai to eke out their living, the people of Radhanpur have not forgotten where their roots lie. The anniversary of every temple there is celebrated amidst much fanfare.

This land, which is replete with hordes of people who are fasting, troves of literary knowledge, handwritten scriptures, aayambilshala (a place where you can consume the food prescribed by the tenet of Jainism), temples of the saints, and highlighted by Panjrapole and other such religious places, is the birthplace of Dada Gurudevshri and many other great people.



Shree Panshwa Bhadra Dham



A noble thought came to the mind of the followers of the great saint, reverend Gurudevshri; a pilgrim place ought to be built in Gurudevshri's memory in his hometown, so that he could be remembered for eons to come.

The pilgrim place was built on a plot just outside Radhanpur, towards the path that leads to Shankheshwar. It was built with the assistance of the devout follower Kothari Amrutlal Sobhagchand, a resident of Tervada

and various other organisations along with other followers.

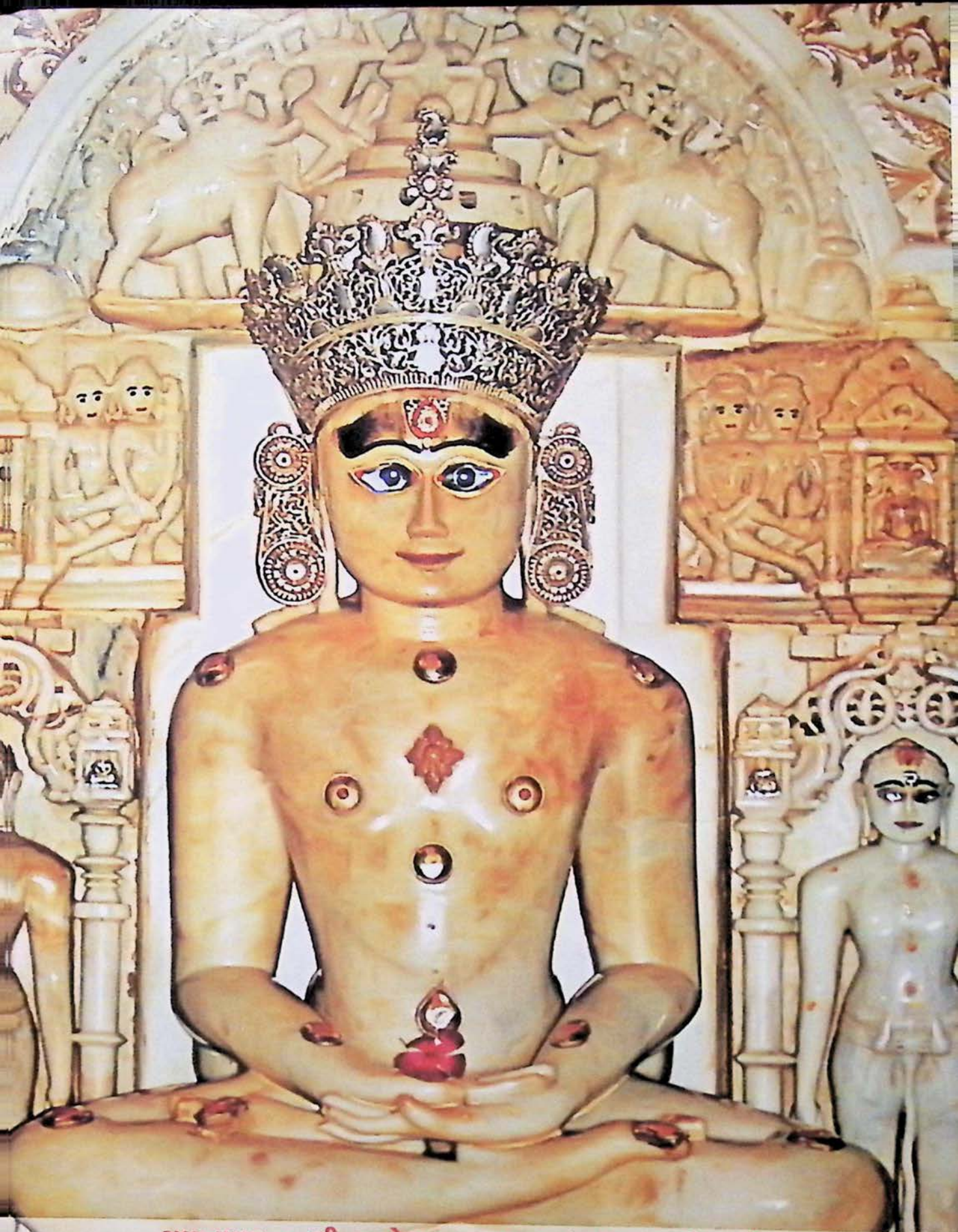
It is only due to being inspired by the learned Acharya Bhagyeshvijaysuriji that Shri Shankeshwar Paarshavnath's huge and magnificent Jain temple was built in the premises of the pilgrim place. In the vault, there exists an attractive idol made of five-metal alloys of Shri Aadishwar.

A guru temple, caravan serai, two Jain monasteries, a dining room, and office building etc., have been systematically set up in the pilgrim premises. Worshippers flock this place in thousands.

This pilgrim place, known as Parshwabhadrardham Tirth, built in dedication to the memory of the great saint Dada Gurudevshri, shall enhance the devotion of the worshippers for years to come.

The instating of the chief idol was ultimately carried out in the auspicious presence of Revered Acharya Arvindsuriswar Maharaj, Revered Acharya Yashovijaysuriswarji Maharaj, Revered Acharya Munichandrasuriswarji Maharaj, Revered monk Dhurandharvijayji Maharaj, Revered Acharya Rajpunyasuriswarji Maharaj, Revered Acharya Bhagyeshvijaysuriswarji Maharaj and Revered monk Mahayashvijayji Maharaj among others, on fifth day in the waxing period of the moon in the month of Vaishakh, in the year 2076 VS, according to the Hindu calendar.





મૂળનાયક : શ્રી આદેશ્વર ભગવાન (રાધનપુર-પાંજરાપોળ)



The ocean of love in which you
have dissolved yourself,
dissolve me also in that ocean of love.



The Stifling Pain of Separation

The year 2015 VS.

Dada Gurudev's period of four months of monsoon (chaturmas) in Rajkot.

After the usual recitation of the hymn of praise and chanting etc., around 9-9.30 am, Dada would reach the temple (derasar). Here he would be accompanied by the benevolent Shri Vasant Vijayji Maharaj.

Despite being blind, such was his devotion that he would sincerely spend an hour or more in the temple every day to offer prayers. Someone once asked him, "You cannot even see the Lord, then why don't you stay at the Upashray itself and worship a framed picture of the Lord instead of visiting the temple?"

The great men speak very little. It is in their smile itself that you will find answers; then why would they indulge in the play of words? And so the meaning behind Dada's mysterious grin at that moment could be construed such: "Brother, one cannot worship the Lord as beautifully from the outside through one's eyes as one can internally, from the within!"



Gurudev would himself climb down the stairs of the Upashray with the help of the railings; and he would do that unaided. Muniraj would follow behind closely.

Dada had a unique way of counting the flight of steps. He would chant each line of the Navkar mantra while getting down one stair at a time. Three complete Navkar mantra and a few lines more. This was his math while counting the flight of steps.



Once there occurred an error in his math. There was one step left, however, Dada assumed that he had reached the end of the stairway, and thus the floor... and so he started to walk accordingly. However, he lost his balance as he had in fact missed the step, and he fell down. (It was later detected in the X-ray that he had fractured his hipbone.)

People immediately gathered around him! Despite being in such pain Dada said: "Take me to the temple!" Despite his condition, he was carried to the temple.

The great saint Shri Omkarsuri Maharaj was giving a discourse when he heard about Dada's fall. He immediately wrapped up his speech and rushed to the temple. We all went there as well.

When we reached there we saw Dada worshipping the Lord. As soon as it was time to sing the hymn, he started singing it himself. He was melodious, and his style of singing was pleasing to the ear. Even at the age of eighty-four he had a lovely voice. I vividly remember how he kept repeating a verse from great Shri Udayratna Maharaj's hymn: "Pardo karone prabhuj! Pacho...aap svarup dekhadone acho.... Pardo karone prabhuj! Pacho". Meaning, Dear Lord, please come forth before me in your true form; please lift this thin veil which is the only obstacle between you and me.

Now, this stifling pain of separation from God was bound to overshadow the throbbing ache caused by the fracture, and the pain would but of course cease to exist!

The worshippers at Rajkot felt immensely fortunate to have been able to witness the devotion of this great saint



Dada Gurudev had divided his being into two levels: one was the body and the other, the inner self. He would be a mere spectator to any physical pain. For, his journey always took place within, which was abundant with nothing but happiness. How could a drop of pain be felt in the ocean of happiness which filled his entire being?



A Peek Into The Past

Saint Dadaami.

A foreign king once said: "Come along with me to my country!" The saint declined this request of leaving his motherland, India, and going to a foreign land.

This angered the king: "You will have to come. If you do not obey me, I shall slice off your head with my sword!"

The Saint started laughing: "Do as you please. It really doesn't matter. I shall merely witness even this episode, not experience it. How does it matter if the head is separated from the body? I am a consciousness which is beyond the body." Saying this he recited a 'shloka' nainum chedanti shastrani, nainum dehati pavat.... No weapon can injure this soul, nor can any fire burn it.

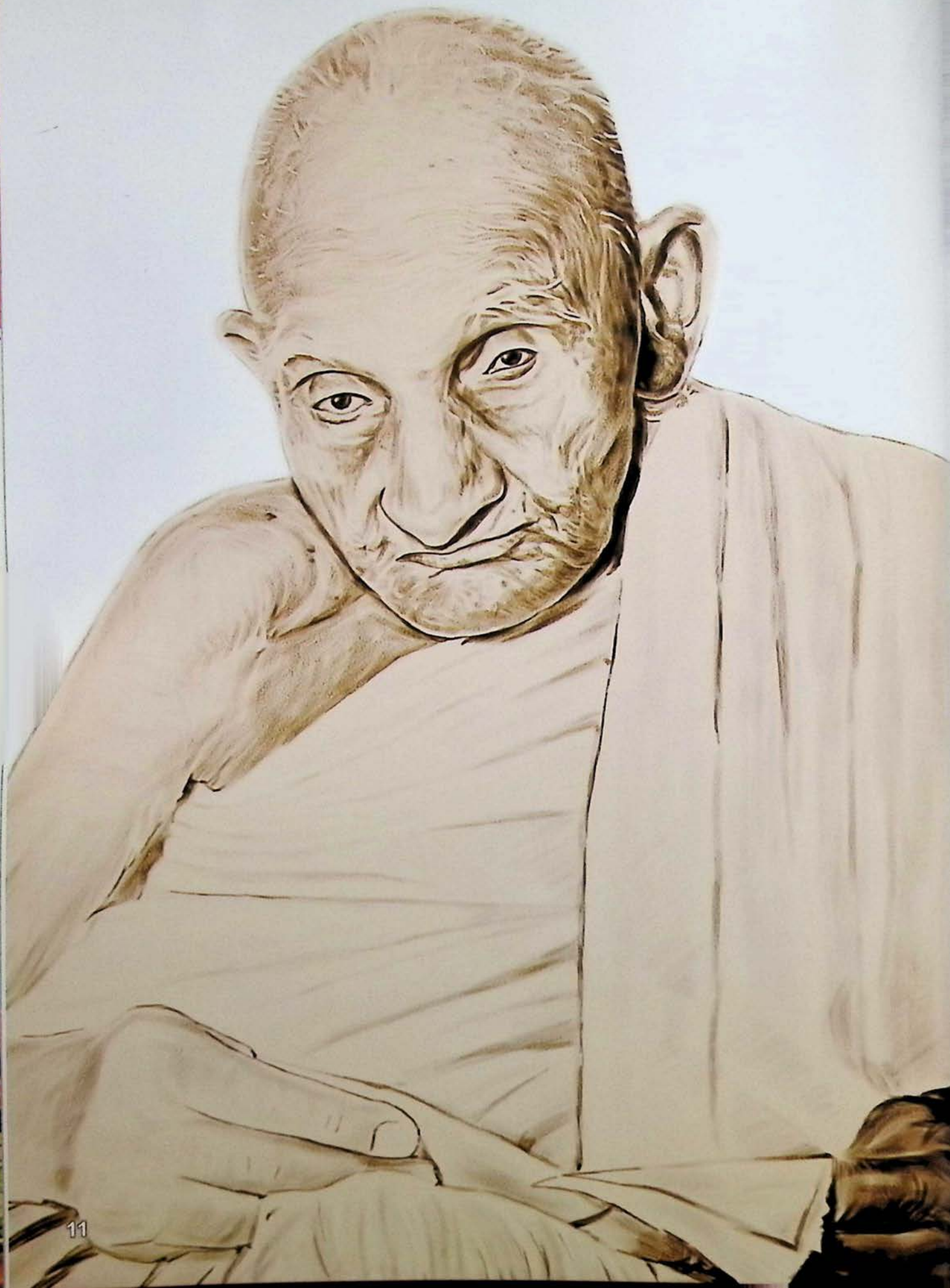
The king was left speechless! What could he say now? His sword was rendered as powerless as a toy sword, for it seemed to have no impact on this saint who had neither the desire to live or nor the fear of death.

This point has been very well put in a sutra from the holy Uttaradhyayan:

Samanam sanjayam dantam, hanejj koi kathai;

nathi jivasa nasoti, evam pehejj sanjay. (2/27)

Meaning, when a foolish person is in a frenzy to take someone's life, the wise man knows that this act will certainly not be able to destroy the soul! The body is inert. Death is only an end to the relationship of the soul with the body. Thereafter the soul will journey on to a better space and it shall continue on its quest towards accomplishment.





The Might of the Spoken Word

An Incident of 2030 VS.

We were travelling from Ahmadabad to Radhanpur along with Gurudev. On the way to Shankheshwar, prior to the reaching the pilgrim place, we arrived at a small village named Vanod. It takes two days to reach Shankheshwar if one goes via Vanod to Panchasar, and then travels to Shankheshwar. And if one were to take a halt for the evening at Vanod, then a further journey of a one day will have to be undertaken to reach Shankheshwar.


With the hope of reaching Shankheshwar at the earliest, it was decided that we shall leave by evening itself. This message was even sent across to the village.

Dada Gurudev was a great imperturbable, steadfast man (known as Sthita-Prajna in the spiritual lexicon) - always engrossed in his Sadhana. His chanting would begin early in the morning and continue until late into the night. He would eat his meals when we would remind about it. He would often say: I have given the charge of this body to Omkar Vijay.

That day, Dada was requested to finish his meal early, by 4.30. So he asked, "Why should I eat my meal by 4.30 pm today?" So he was informed that they were to leave for Shankheshwar the same evening.

The words were promptly out of Dada's mouth: "No we cannot leave today evening." He was requested again: "Please Dada, if we leave for Shankheshwarji today evening then we could reach there by tomorrow and spend an additional day there." To which he replied: "I am not denying the proposition to leave a bit early for Shankheshwarji, however, we definitely do not leave today evening."

Dada's word was considered to be the final word. It was accepted. Thus, the plan to leave for Shankheshwar in the evening was cancelled.





Even today, the incident that took place that evening, is fresh in my mind. It was the Hindu month of Chaitra. Since the plan to leave for Shankheshwarji had been cancelled, the alms collected that day had to be consumed by 55.45. The monk returned after collecting the alms. A few minutes later, a heavy dust storm starting raging over the village of Vanod, where the Upashray (monastery) was situated. The roof was made of a red-tiles and sackcloth. The dust started falling through it on Dada's head. The biggest concern right now was how do we make it conducive for Dada to consume his alms? Ultimately, thick blankets were held over Dada's head, while he consumed the food.

We dreaded to think of what could have happened had we acted upon the decision to travel. How would we have managed to escort the revered one to his destination, in a place like Vadhiyar, where neither houses nor any form of shelter could be found enroute!

We observed one thing, that a storm would engulf the place each day late in the evening. And we made a decision in hearts that we shall never travel in the evening.

From Shankheshwar we reached Baaspa via Sami in the morning. The great Dada Gurudevshri suddenly asked: "When shall we reach Radhanpur?" So we replied: "O revered one, we shall reach Gochnad tomorrow and Radhanpur day after." And promptly the words slipped out from his mouth: "If we leave for Gochnad today evening then we can reach Radhanpur tomorrow itself..."

The thought of undertaking an evening journey did cause worry, given the fact that every evening the winds would be blowing heavily. However, that evening, neither did we encounter wind nor dust, not even harsh sun the next morning. In fact a pleasant breeze made our journey so comfortable, that before we could realise it, we had reached Gochnad.

In that moment, the noted poet Bhavabhuti's words had come to mind:

Laukikanaam hi sadhunaam, artham vag anuvartate;

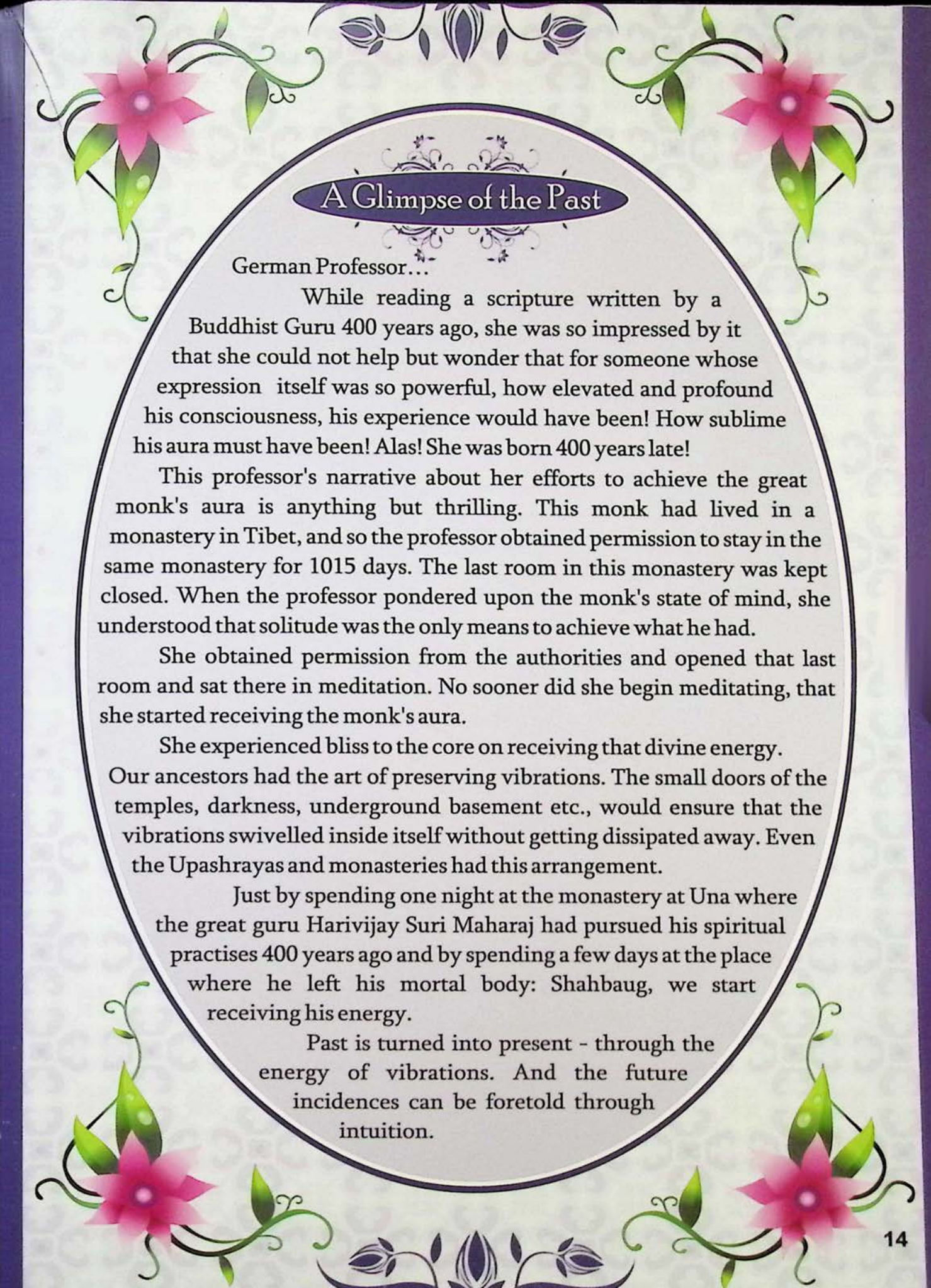
Rushinaam punaradyanaam, vacham arthamnu dhavati .

Meaning, the ordinary men use words in accordance with intended meaning, that which suit their intent. The extraordinary wise sages merely say the word and the meaning and the fulfilment of that word automatically follows. It is the inner strength born out of their righteous conduct which gives the word the power to fulfil its meaning.

It is possible to foretell the incidence which is going to occur later in time. And it is possible to live that episode in the present.

Time can be turned around in such a way that an incident of the past can reoccur in the present and you can once again relive it too...





A Glimpse of the Past

German Professor...

While reading a scripture written by a Buddhist Guru 400 years ago, she was so impressed by it that she could not help but wonder that for someone whose expression itself was so powerful, how elevated and profound his consciousness, his experience would have been! How sublime his aura must have been! Alas! She was born 400 years late!

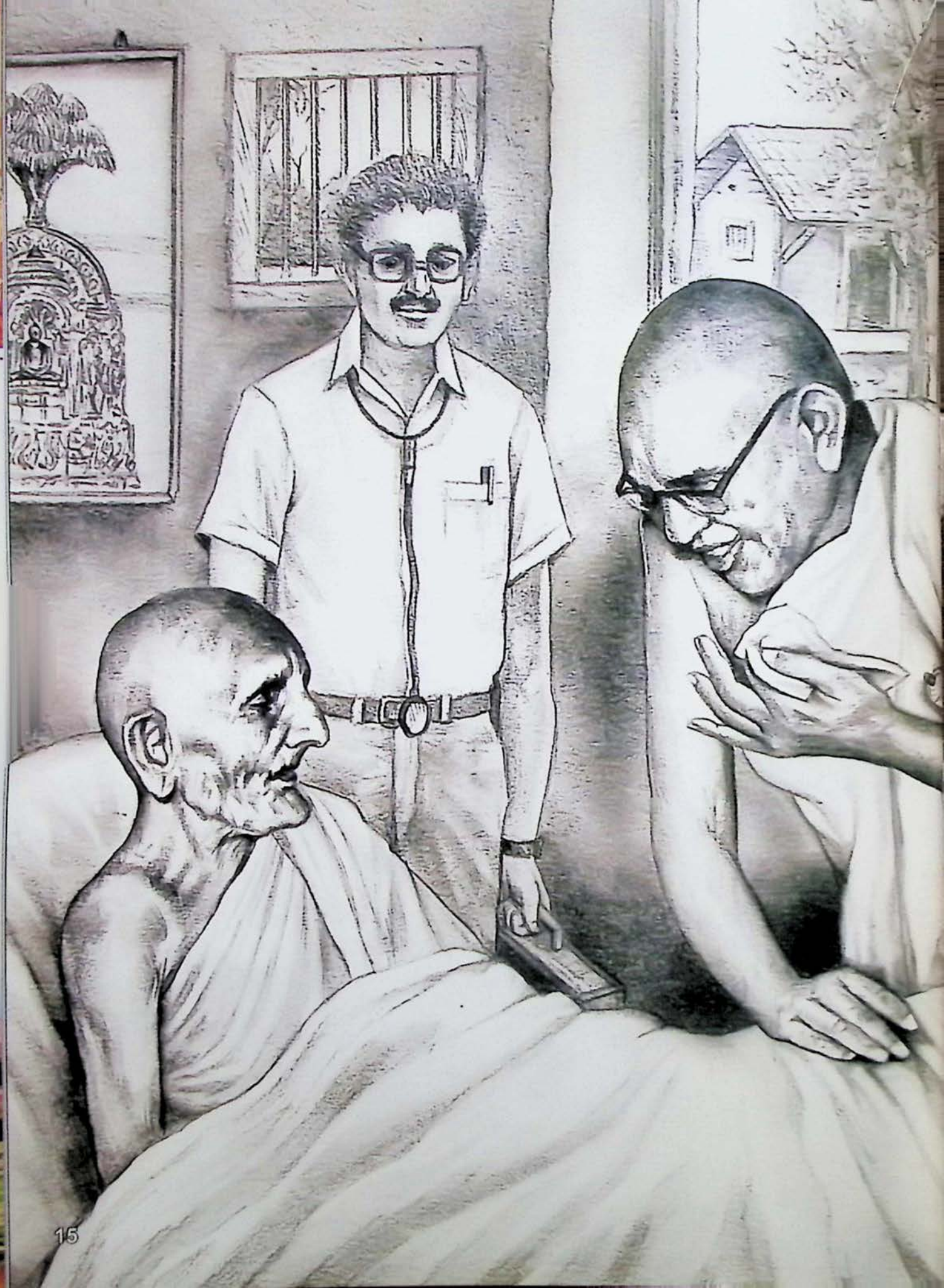
This professor's narrative about her efforts to achieve the great monk's aura is anything but thrilling. This monk had lived in a monastery in Tibet, and so the professor obtained permission to stay in the same monastery for 1015 days. The last room in this monastery was kept closed. When the professor pondered upon the monk's state of mind, she understood that solitude was the only means to achieve what he had.

She obtained permission from the authorities and opened that last room and sat there in meditation. No sooner did she begin meditating, that she started receiving the monk's aura.

She experienced bliss to the core on receiving that divine energy. Our ancestors had the art of preserving vibrations. The small doors of the temples, darkness, underground basement etc., would ensure that the vibrations swivelled inside itself without getting dissipated away. Even the Upashrayas and monasteries had this arrangement.

Just by spending one night at the monastery at Una where the great guru Harivijay Suri Maharaj had pursued his spiritual practises 400 years ago and by spending a few days at the place where he left his mortal body: Shahbaug, we start receiving his energy.

Past is turned into present - through the energy of vibrations. And the future incidences can be foretold through intuition.





An extraordinary state of composure

The year 2018 VS

The great Dada Gurudev Bhadrasuri Maharaja's Chaturmaas (the four-month period of rains) was at his birthplace Radhanpur.

During the rainy season, Dada fell sick. The doctors detected that he was suffering from cancer. His health was rapidly deteriorating and the doctors hinted that he did not have much time left.

The place for his funeral ceremony was decided. Sacks full of sandalwood had arrived.

Even during crucial time like this, to see the revered one in such complete peace, and a state of equanimity, was a sight which the people who saw him would never forget. He was engrossed in his chanting and his face exuded a constant aura of bliss.

In those days, Dr Syed was a renowned name in Palanpur. The devotees asked him to examine Dada Gurudev's health. He examined everything and said: "Who is the main disciple of Dada Gurudevji? Let's step outside for a discussion." Gurudev Omkarsuri was sitting next to Dada Gurudev. Dr Syed said to him "Please come outside with me."

At that moment, a smiling Dada Gurudev in his pleasant voice said: "Doctor, there is no need to go out. You might want to say that observing my health, I may not survive for long... You can say whatever you want to without any worry. I am fully prepared; even if I have to leave for my heavenly abode today itself, I have no qualms about it."

The doctor as well the devotees were highly impressed upon hearing this response of Dada Gurudev.. The devotees felt: "Our dear Gurudev is so detached from the affairs of the body!"



The doctor left. However, before he left he had mentioned to one of the devotees that this was the first time he had come across a patient who could maintain such composure despite the incurable pain he was suffering from.

Soon after the doctor left, Dada Gurudev said to his disciple Omkarsuri Maharaj: "Dear Omkar, I am aware that like the doctor said, I might breathe my last anytime soon. However, I am having a premonition that I shall be present for the instating of the chief idol of Adinath Dada at the new Bhiladiyaji pilgrimage centre.

These were Dada Gurudev's words and they ought to be true. His health began to improve in few days. It was in the year 2027 VS that the consecration ceremony of Lord Bhiladiyaji Parshvanath took place and in the year 2033 VS Dada Gurudev left for the heavenly abode.



Continuation of the Past

Journeying in Time

Premonition is often referred to as a journey in time. An incident can be predicted prior to its actual occurrence. This can also be called an intuition of things to happen.

A reverse process is also possible, wherein one can go into the past. A saint had once told a pilgrim who was travelling to the Samet-Shikhar pilgrimage centre: "If possible do meditate at the banks of Rujuvalika river, where the Lord had achieved enlightenment, so that you too may experience the energy of the vibrations that were dispersed some 2500-2600 years back.

The saint also added: "In this limitless ocean of time, a timespan of 2500-2600 years is nothing more than a point in continuum. You can concentrate your consciousness such that it can travel into the past; when the Lord attained enlightenment..."

Having a premonition of an incident and being able to relive an experience of the past, both processes have charms of their own.





Guru..
Knowledge, Meditation, Chanting, ritual
lore everything is Guru,
One who knows the glory of guru's virtue,
God is with him.
(nearer)





What an impressive way of discerning an incident!

The great Gurudevshri had glaucoma in one eye and cataract had started manifesting in the other eye.

The devotees believed that an expert doctor should operate upon Gurudev's cataract. Back then, Gurudev had been staying at Patan. Devotees appointed a well-known eye specialist from Mumbai.

The operation involved great expertise. However, all of a sudden they were face with a huge problem - Gurudev lost his eyesight.

The devotees were shattered. And his disciples were shocked! It was Gurudev who taught us how to see the world, now he had lost his eyesight! Gurudevji was silent. Afterall, he was an imperturbable, steadfast saint, the sort which is chronicled in Hindu scriptures like the Gita as a Sthita-Prajna. He considered this incident as a chance for devotional service. With absolute calm and poise, he said: "I see this situation as nothing but a message of the dear Lord. Until now, I used to be engrossed in Swadhyay. Right until the evening every day, I would be reading through pages of the holy scriptures (pothi). Lord is trying to convey that you now need to move on from the practice of Swadhyay to the practice of Jap (chanting)..."

What an insightful way of perceiving this incident!

Dada Gurudev was trying say that you cannot change an event which has happened; however, you can always perceive incident differently!

My head bows down each time I recollect these words uttered by Dada Gurudevji: "I only wish to witness the sight of the beloved Lord and for that, these eyes made of flesh are surely useless. I wish to view the Lord with my innermost eyes; I wish to attain him. How does the loss of physical eyesight matter?"

Going down the lanes of history

There was once a saint of great repute.

One day he arrived at a village.

The people there accorded him a warm welcome with a variety of garlands.

However, there was one person who was quite hostile towards the Saint. He had stayed up the entire night and made a garland of shoes. As soon as the Saint passed by his courtyard, he garlanded him with it.

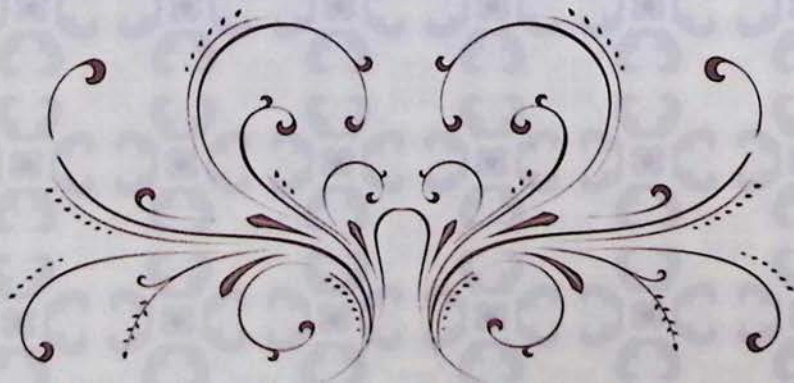
Everyone was shocked at this sight! "How could he commit such a condemnable act towards such an honourable Saint?"

But this was just one facet of the event that opened from the perspective of the people. The other facet, viewed from the lens of the Saint, was quite different. The saint was incredibly happy.

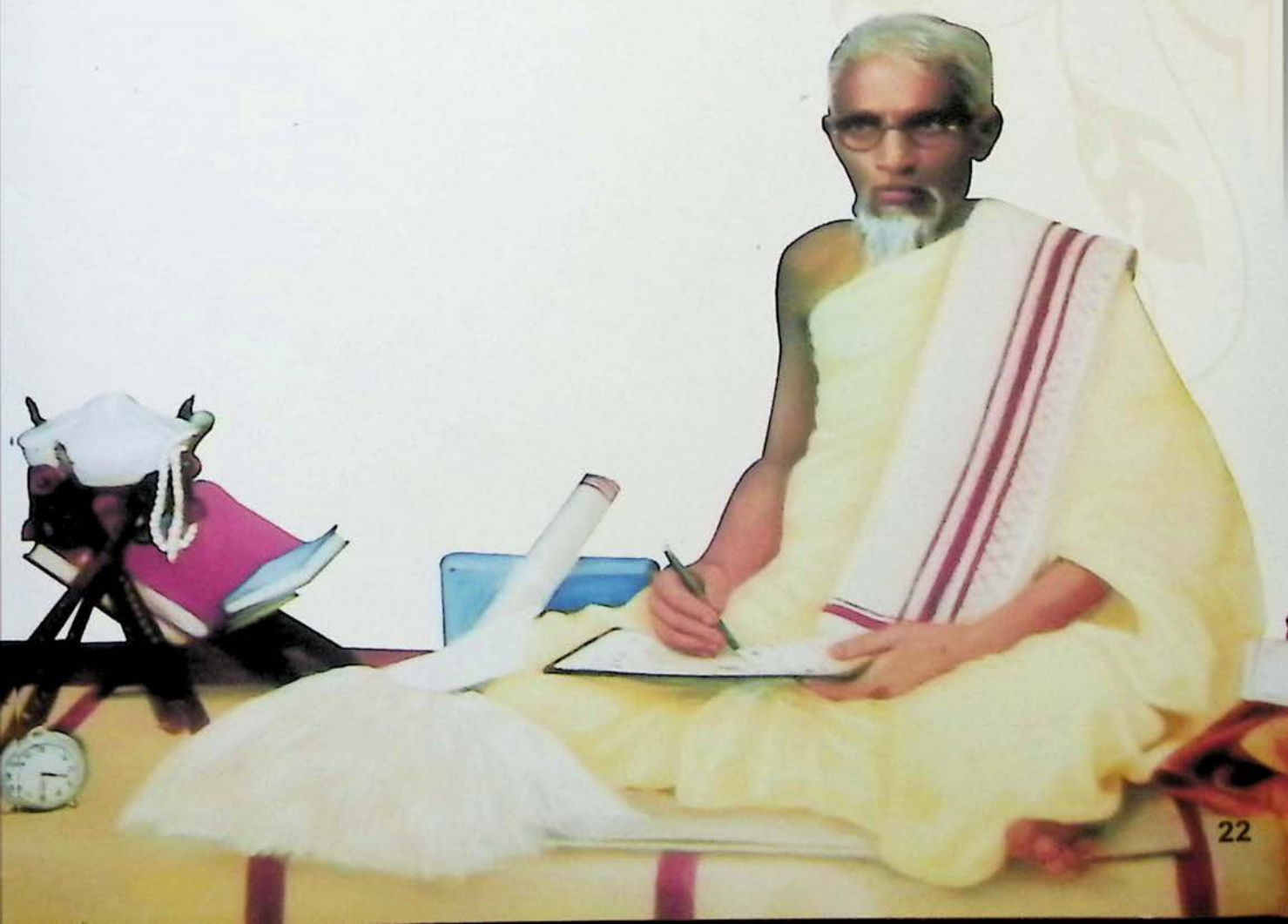
The procession was completed and eventually everyone gathered for a discourse. The Saint in his short speech stated: "Today I feel ecstatic. Wherever I go people have always honoured me by presenting me with garlands of flowers, and so I would be a little upset that the village was filled with only gardeners... And in a village full of gardeners, what would be the value of gardeners as well the flowers? However, today I met a cobbler... And I felt elated, that in this cobbler's village the gardeners as well the flowers both shall be valued."

The incident was simply a one-time occurrence. People's interpretation of this incident was so stereotypical whereas the Saint's interpretation was so interesting almost refreshing!

Let the incidences occur and let yourself be in control of the interpretations of them.



Neither Knowledge can be gain
Nor Salvation can be attained
without Guru.





You are my life, without you mind is not calm,
Every moment your name beats in my heart.





The Depth of Spiritual Pursuits

The great Gurudev Omkarsuri Maharaj had once while unveiling an unknown aspect of Dada Gurudevshriji's sadhna, stated that Gurudevshri had ensured emancipation in his future lives through his divine saadhna.

But what was that incident which brought about this happening?

The great Reverend Dada Gurudevshri along with all the other hymns and chants, would recite the Mahaprabhav Sampanna (that endowed with great powers) Shri Rushimandal hymn as well. In the Rushimandal hymn itself, while describing the greatness of this recitation it has been stated that:





Ashtamaasaavadhim yavat, prathahruthaya yah pathet.
Stotra metanma aatejo jinbimbham sha pashyati.
Drashtay satyartho bimbe, bhava saptmake dhruvam.
Padam praptnoti sudhatma, paramanda nanditah.

Meaning, the pursuer who recites Rushimandal hymn every day for eight months, will see an idol of the Lord radiating a very strong aura. And the one, who experiences this, will most definitely attain salvation in his seventh birth.

After eight months of constant recitations of this hymn, Dada Gurudevshri, once in his dreams early in the morning, saw a radiant figure of the Lord seated on an elephant. And because of this dream his joy knew no bounds!

This was the effect of reciting this hymn by strictly adhering to the code of reciting it.

This was the effect of the depth of the seeker's spiritual pursuits. Dada Gurudevshri's Sadhana had the length of heightened levels of contemplation, had the expanse of rituals that were done in strict adherence to the prescribed code, and had the depths of self-realisation.





A Peek Into The Past

A seeker.

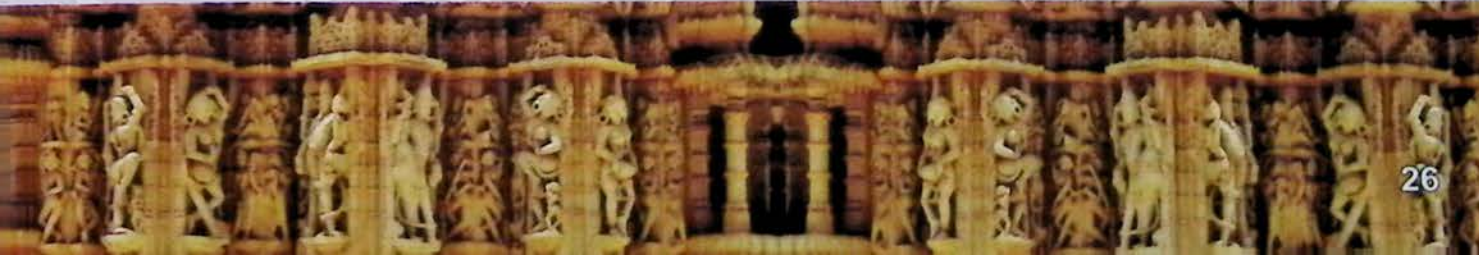
He practised spiritual disciplines for 14 years and accomplished the remarkable feat of walking on water like he walked on the ground.

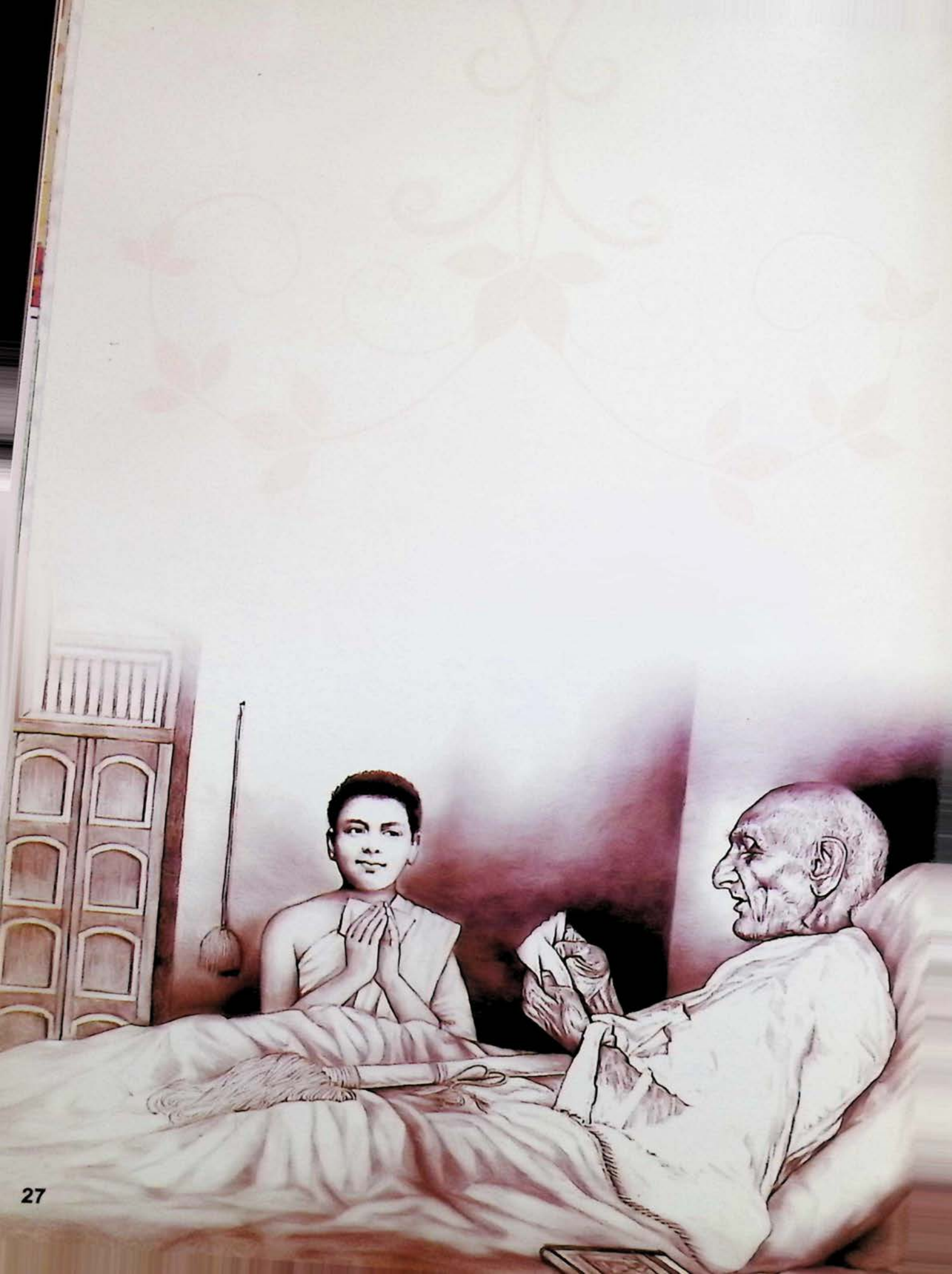
He came to his Guru to exhibit his feat.


Guru laughed: "If the boatman is paid two rupees, he shall take anyone to the other side of the river. And you wasted 14 years of your precious life to accomplish such a feat?

The seeker understood his folly.

He accepted his mistake and treaded the path of gaining knowledge of the self, the soul - with the blessings of Gurudev.







Shabda-Shaktipat


The Bestowing of Spiritual Power through Words

Since the times when reading Bhagvad Gita wasn't even a possibility, and the word Sthita-Prajna was even unheard of... right from my childhood, I had been blessed with the opportunity of revelling in the presence of the great saint, the holy reverend, and a Yogacharya and Sadhanacharya of the highest order of our era.

It was for twenty consecutive years that his blessings were showered upon me.

He would affectionately stroke my head and lovingly discuss interesting things about devotion and meditation. So many conversations have been forgotten, whilst the extremely deep ones may have been difficult to comprehend; however, it is his immense love and the aura of his spiritual self that has been imbibed deep within me.

It was his aura alone that taught me about devotion and meditation despite being far moved from the basic level of learning the art of devotion and meditation.



There is an instance that I recall here.

At that time I was quite young, may be around 1517 years old. I was sitting next to Dada Gurudev who was talking to me with a lot of affection.

To this very day, I clearly remember what he had spoken to me that time. Stroking my head affectionately he said, "Child, the monastic life that we are living today, is as insignificant as a zero when compared to the composure of the great saints from the Mahavideha Kshetra.


He lovingly added, "However, if that zero turns into one, then that zero remains futile no more. When learning to write numbers according the Gujarati script, a child first learns to draw a zero on the slate and only after he adds a small tail to that zero does it turn into the number one."

Overwhelmed and moist eyed, I asked, "So what should I do Dada?"

His powerful words were like a Shabda-Shaktipat (the act of bestowing one's spiritual powers by means of words) and they ring in my ears even today. "Son, your goal should be to follow the word of the Lord to the fullest, and if you make that your ideal, then only you shall be able to tread further in that direction.

He concluded the conversation by stating, "There should be no scope for error in context with your goals. If your goals are set correctly, then your journey too shall progress properly."

I etched his words in my heart and made them my idiom for life.





A Page From History

Baijeed.

A miraculous man! A specialist in mystic rites and rituals (mantra-tantra). However, he was filled with vanity and conceit.

Once, while he was passing by the forest, an old woman called out to him: "Come here!" Such was the command in her words that Baijeed had no option but to come to her. The old lady said: "Take this bag and give it to the monastery in the nearby village."

This hurt Baijeed's ego! "How can I do something like this?" He hypnotised a tiger that was passing by. He called him closer and tied the small bag on his back and pointed towards the direction of the monastery as well as his pointed towards his own attire. The tiger understood that he had to head in the direction of the monastery and give the bag there. Thus, the tiger left to do the needful.

And that's when the old woman said to Baijeed: "I am yet to come across a person more lazy, arrogant and unworthy than you." These were incredibly powerful words!

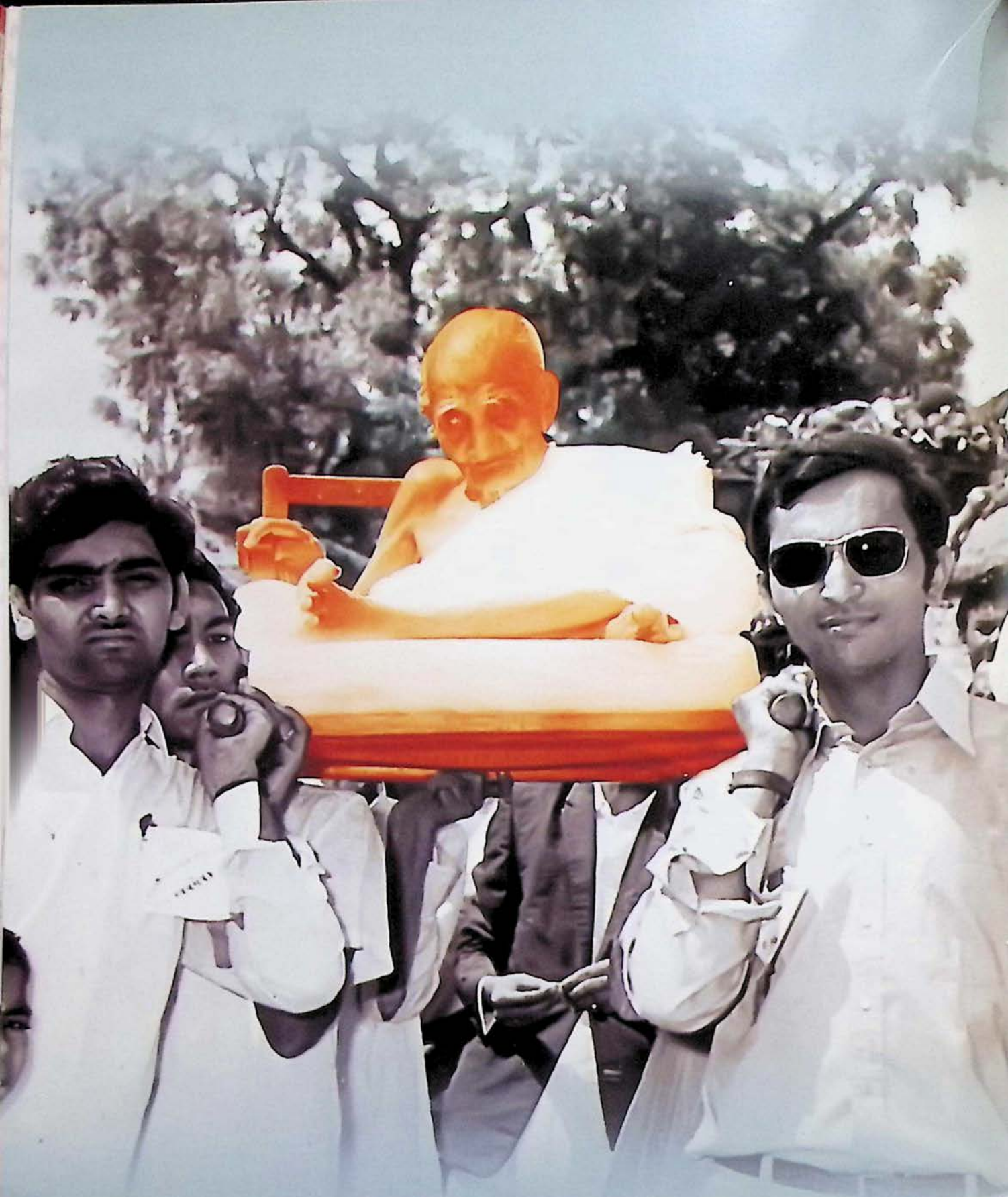
This was a Shabda-Shaktipat!

This was indeed a blow on Baijeed's ego. He immediately took the old woman to be his Guru.

And what guru's remarks clearly implied was: "You are lazy! Are your legs so weak that you had to send a tiger to deliver the bag to the monastery? You are arrogant! You simple wanted to be pompous about the fact that you can hypnotise a tiger to do your bidding... You are unworthy! There will be instances wherein one can tend to be a bit egoistic but to do something as shallow and disgraceful as this in the presence of a Guru will certainly be considered unworthy!

However, these words had flowed out from the lips of an accomplished being, and they were received by him with due grace, and thus with this Shaktipat, he became egoless.





Gurudev! We reverently request you
To have your compassion on us so
we can prolong our selfless service towards you.



What An Inspiring Adherence Towards Self-Restrain!

The Great Reverend Dadashri was around 95 years old then. His digestive system had weakened. He could not consume anything apart from liquids.

However, everyone was in a dilemma about the liquid he could be fed. He had given up fruits so obviously he could not be given fruit juices. If he drank milk, he would develop gas in his stomach, and a simple tea was surely not one of the healthiest options at all.

There was a Jain doctor named Vaalchand Samadhiya in Junadisa. He was a good Ayurvedic doctor and Dada was always treated by him.

Gurudev asked Vaalchandbhai: "What kind of liquid diet should Dada be provided with?" Vaalchandbhai stated: "Serve him tea made out of cow's milk and make sure to avoid adding water to it. He won't suffer from gas and at the same time it will provide his body with the necessary nutrients. And Dada will be able to carry out his spiritual practices through the day without any difficulty."

Mr Mafatlal Mohanlal Sheth, Mr Mafatlal Mehta and Mr Laalchand Dosani resided nearby. They were informed of Dada's health and the doctor's recommendation for him to drink this type of tea. They were Dada's sincere devotees, and so their joy knew no bounds when they were asked to send tea for Dada. They felt honoured to be of service to the Great Reverend Dada!

Mr Laalchand was the simplest of all three. He did not have any in-depth knowledge about religious traditions.



Once Mr Laalchand was sitting next to Dada. We all may have been occupied with prayers or meditation when Mr Laalchand said: "Sir, I feel incredibly honoured. It is an honour for me to serve tea to you."

Dada was shocked to hear this! All this while he believed that Juna Disa was a huge village (with approximately 400 Jain devotees that resided there during those times) with plenty of devotees and there would be a good number of visitors as well; so he assumed that a simple tea would be easily available for him. But when he found that the tea was especially made only for him, that's when he realised how his life of self-restrain had been tarnished by accepting aadhakarmi gochari (food cooked for saints). He quivered at the thought of this!

I clearly remember what followed this incident (which none of us were aware of), when I brought the tea, poured it into the drinking vessel and asked Dada: "Revered one, kindly consume."

To which Dada replied: "What do you all intend to do? Do you wish to ruin my life of self-retrain by offering me such tea? This body will eventually turn into ashes anyway. Does it mean that I should commit such a sin?"

Behind this righteous indignation was the pain of living an unblemished life of self-restrain and it was immensely heart-stirring.



Continuation of the Past

Jagatguru Heervijaysuri Maharaj.

He spent Chaturmaas (four months of the rainy season) at Una (Saurashtra).

He was ailing and undergoing treatment. There came a point when he had an intuition that his body would not be able to survive for long. This great accomplished man thought to himself: "This condition of this perishable body has slowly been deteriorating; however I am not experiencing any such pain which can be a hindrance in my Samadhi (maintain a composed state of mind despite physical pain). Then why should I take medicines?"

Thus he decided, "Let me stop having medicines from tomorrow onwards."

Next morning, his disciple was getting ready to step out to get milk for him to have along with the medicines. Guruji noticed him and called him closer and said: "Do not go to get milk since I shall not be having medicines from today onwards."

The disciple being an obedient one, had no choice but to comply. Although he knew that it was imperative for Gurudev to take his medicines, how could he disobey Gurudev's order?

Gurudev's followers realised that he was adamant about not taking medicines. "What kind of an existence would we have without Gurudev's presence and guidance? How do we convince Gurudev to take his medicines?" Such were the thoughts running through the minds of his followers.

However, the dedicated hearts of the devotees inevitably find a solution for this problem.

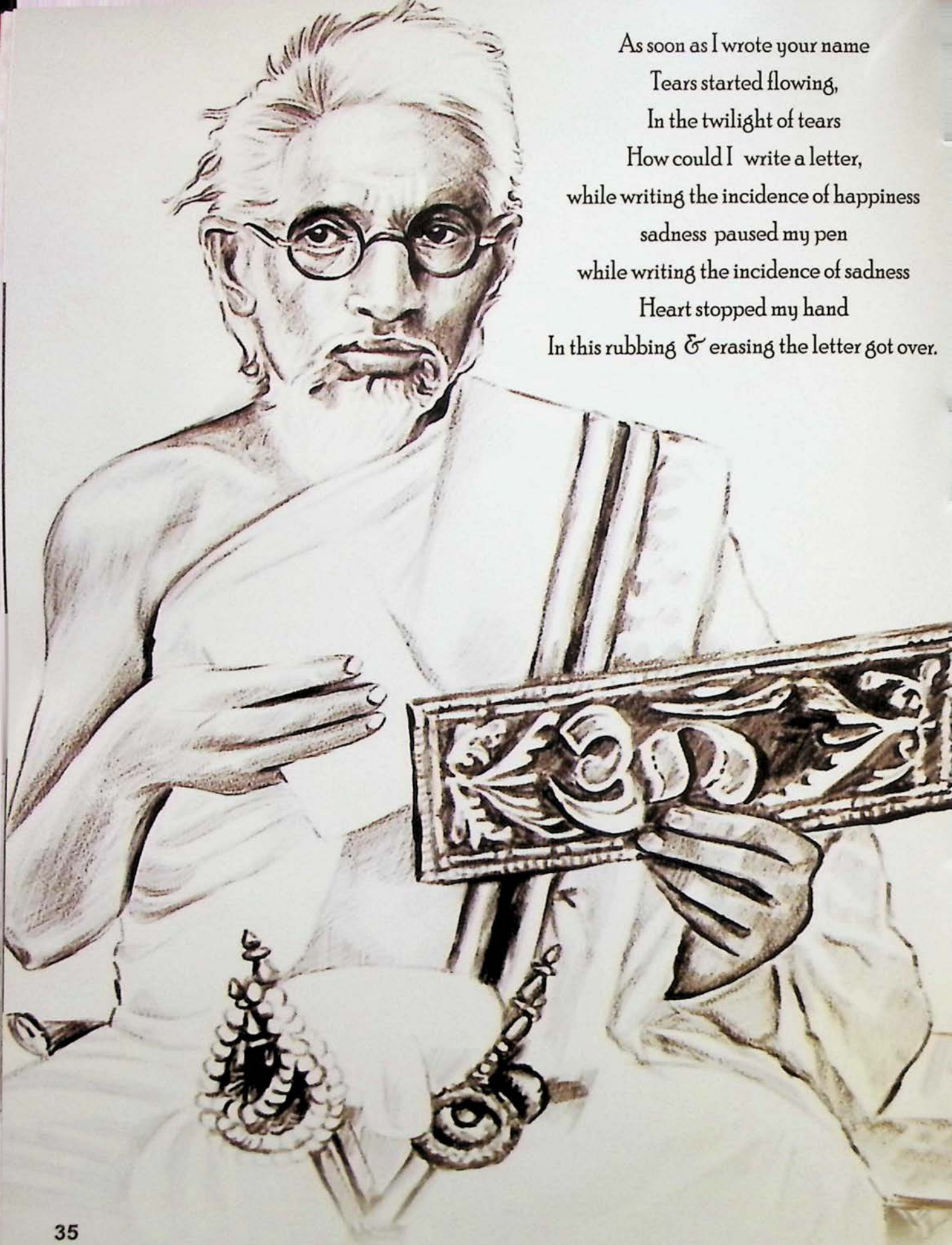
After a while...

Gurudev observed that not a single disciple has been studying. Every day at dawn, the Upashray is filled with collective voices of disciples reciting the sutra of the scriptures. However, today Gurudev wondered: "Why is there so much silence?" So, he called one of the disciples and asked him the reason for this sudden silence, to which the disciple replied: "Gurudev, the prevalent circumstances don't permit us to do Swadhyay. Thus, the silence."

Hearing this Gurudev said: "No such event has occurred today, then why should there be no Swadhyay? Has something happened, of which I am not aware?" To this the disciple replied: "Gurudev, the kids have been crying... and their wailing is quite audible." Gurudev listened carefully and then said: "Yes indeed the noise can surely be heard. But why are the infants crying?" The disciple replied: "Their mothers have denied to feed them any milk - to breast feed the kids." "Why is it so?" asked Gurudev. To which the disciple replied: "Gurudev, it is because you have been denying to have medicines."

Gurudev was touched. He said: "Okay, I shall have the medicines hereon."

As soon as I wrote your name
Tears started flowing,
In the twilight of tears
How could I write a letter,
while writing the incidence of happiness
sadness paused my pen
while writing the incidence of sadness
Heart stopped my hand
In this rubbing & erasing the letter got over.



The Devotion Of Gurudev Toward His Own Guru!

Revered Gurudevshri's guru was the great Saint Vinay Vijay Maharaja. He was such a detached saint, that he would not agree on taking anybody as his disciple under any circumstances.

Revered Gurudevshri's real name was Bhogilalbhai. He decided that he would be disciple of no saint other than the great Saint Vinay Vijay Maharaja. However, to attain permission to be this great saint's disciple was incredibly difficult.

Revered Dada Jeetvijayji Maharaj imparted Diksha to Bhogilalji, while Revered Dada Sidhisuriswarji Maharaj gave his blessings.

Revered Dada Jeetvijayji Maharaj was so taken in by Gurudev, i.e. Bhogilalji's devotion that he named Vinay Vijay Maharaja as his guru. This gladdened Gurudev's heart immensely.

However he had the chance to serve the revered one as a disciple only for a year and a half, for Vinay Vijay Maharaj left for his heavenly abode on the first day in the waxing period of moon in the month of Maha in the year 1960 V.S.

We had obviously witnessed Gurudev's devotion towards God. But along with this, we also got an opportunity to witness how unique his devotion towards his own guru was.

We had ensured that Guru Vinay Vijay Maharaj's photograph was with us. However, we also got a portrait of his made by an artist. And Gurudev would everyday religiously do Dwadashavart Vandan (a particular way of bowing down as prescribed in the Jain scriptures) before this very portrait of Guru Maharaj.

The incident that I am about to narrate now, is when Gurudev was approximately eighty years of age. More than fifty years had passed since Guru Maharaj had left for his heavenly abode, but he continued to reside in the heart of the Gurudev. Every time before and after doing Dwadashavart Vandan before his Guru Maharaj's portrait he would make sure that he respectfully touched the frame on his forehead ... this sight made us all feel that Guru Maharaj is still present amongst us. And anyway, where else can Guru Maharaj be but in the hearts of his devotees, of course.

That day we were on our way to a nearby village. In a small bag full of other utilities, lay the portrait of Guru Maharaj. One gentleman wished to help us by carrying the bag and stated that he would be visiting the village the very same day and thus would return the bag on his visit. And so the bag was given to him.

Now, when we reached that village, Gurudev, after offering his prayers to God, was ready to offer prayers to his beloved Guru Maharaj. Dada said: "Bring me the portrait of Guru Maharaj."

What was to be done now...?

The bag with utilities and the portrait had not yet arrived. And the location of this village was such that there were no telephone facilities. Neither was there any transportation like a bus so that someone could go and get the portrait for Gurudev from that gentleman. The road was sandy, so bicycle was not an option either. Finally there was one follower of Gurudev who owned a horse. He rode his horse to that village to collect the portrait. On seeing him the gentleman who had the portrait stated: "I was to anyway come to the village in the evening." But it was not possible to bid time until the evening because Gurudev would not drink or even have a morsel of food without his beloved Guru Maharaj's portrait which he offered prayers to. Only when Gurudev touched the portrait offering his respect and devotion, did he consume food at around three in the afternoon.

After this incident, we ensured that we always kept Guru Maharaj's picture in our bag. We also got an additional copy made of the same, so that if at all we lost one picture we would have the other one with us.





A Trip down the Memory Lane

Birjanandji.

He was Swami Dayanandji's Guru.

He would sometimes lose his temper.

Once, after bathing in a river he came to the monastery. When he reached there he saw a pile of garbage lying in a corner. Now, for someone who, with his sharp insight and acuteness, could easily identify the dirt lying in a disciple's mind, how would this sight of the piled-up garbage be oblivious to him? He asked: "Who has cleaned the monastery today?" A disciple said: "Dayanand did."

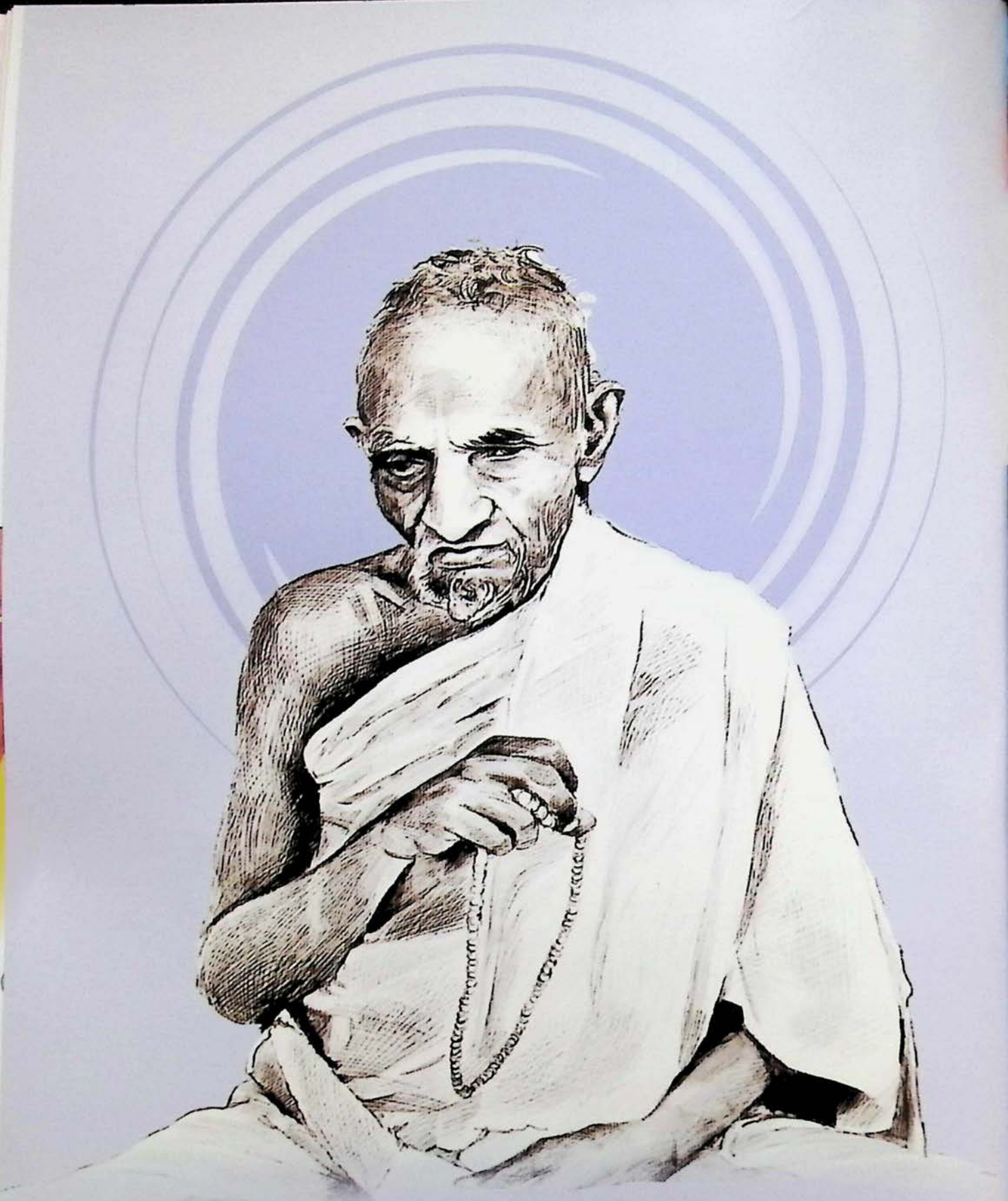
Guru took the broom in his hands and turned it around and started hitting Dayanand's back with it. Dayanand was so hurt that he started bleeding profusely.

The interesting incident however, took place after this. Dayanandji was smiling and he proudly flaunted his bleeding back to his disciple friends and said: "Look how beautiful this gift from Guru is!"

Until the scars remained, he enthusiastically flaunted them, calling them the 'Gift from Guru'. He remained happy doing so.

This is what devotion for Guru is like!





My happiness took me to the place
where there is nothing except my self





The Steadfastness of Gurudev in Chanting

Dada Gurudev happened to reach Bhoyani while he was touring. It was dusk when Gurudev Omkarsuriji Maharaj cut Gurudev's finger nails as well as the toe nails. It was getting darker so while chopping the nails, it slightly cut through his thumb. Gurudev had paper-thin skin and so it started bleeding. Maharaj applied ointment and put a bandage on the thumb.

The bandage may have come off during the night and there must have been some pressure on the wound, so it started bleeding again. And due to the smell of the blood, thousands of ants were attracted to the wound and stuck onto Dada's toe...

This incident happened at around 2am. Dada had woken due to the intense pain. However, it was his regular time to chant. He started to chant Surimantra.






And his focus in chanting became sharper, it intensified; with his attention now so deeply focussed in chanting, the pain was no longer felt. He became engrossed in his chanting and the ritual of Pratikramana (the practise of repentance) without any signs of discomfort... Dada continued his series of spiritual practises one after the other with utmost concentration in each of these activities.

At dawn, we went to visit Dada for Padilehan (the ritual of cleaning Dada's seat and clothes used by him in spiritual activity, to ensure that there are no insects etc which may get killed or harmed in the process of using them). However, as soon as we reached there, we were shocked at the sight which met our eyes. Dada's leg had turned black. It had thousands of ants stuck on it... We cleaned it and applied the necessary ointment on it.

We asked him: "Dada, why did you not wake us up when you felt the pain?"

Dada said: "When I woke up at 2am I felt a sting in my leg. However, due to arthritis, sometimes different parts of my body start aching. So I assumed that the pain I felt was due to that. Had I not started praying immediately I would have definitely felt the pain. However, I started chanting immediately and my entire attention was focused in it. Thus, this thought did not even occur to me."

I bow down to this great Saint for being able to focus his attention inwards with such acuteness.





Reminiscing the Past

Jagatguru Heervijay Suri Maharaj.

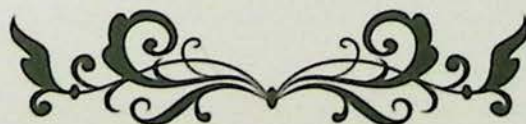
He reached a village while travelling to collect alms. The village was full of devoted followers. These followers grabbed the opportunity of listening to the Guru's discourses both during the day as well as in the evening. Many devotees also came for Pratikramana.

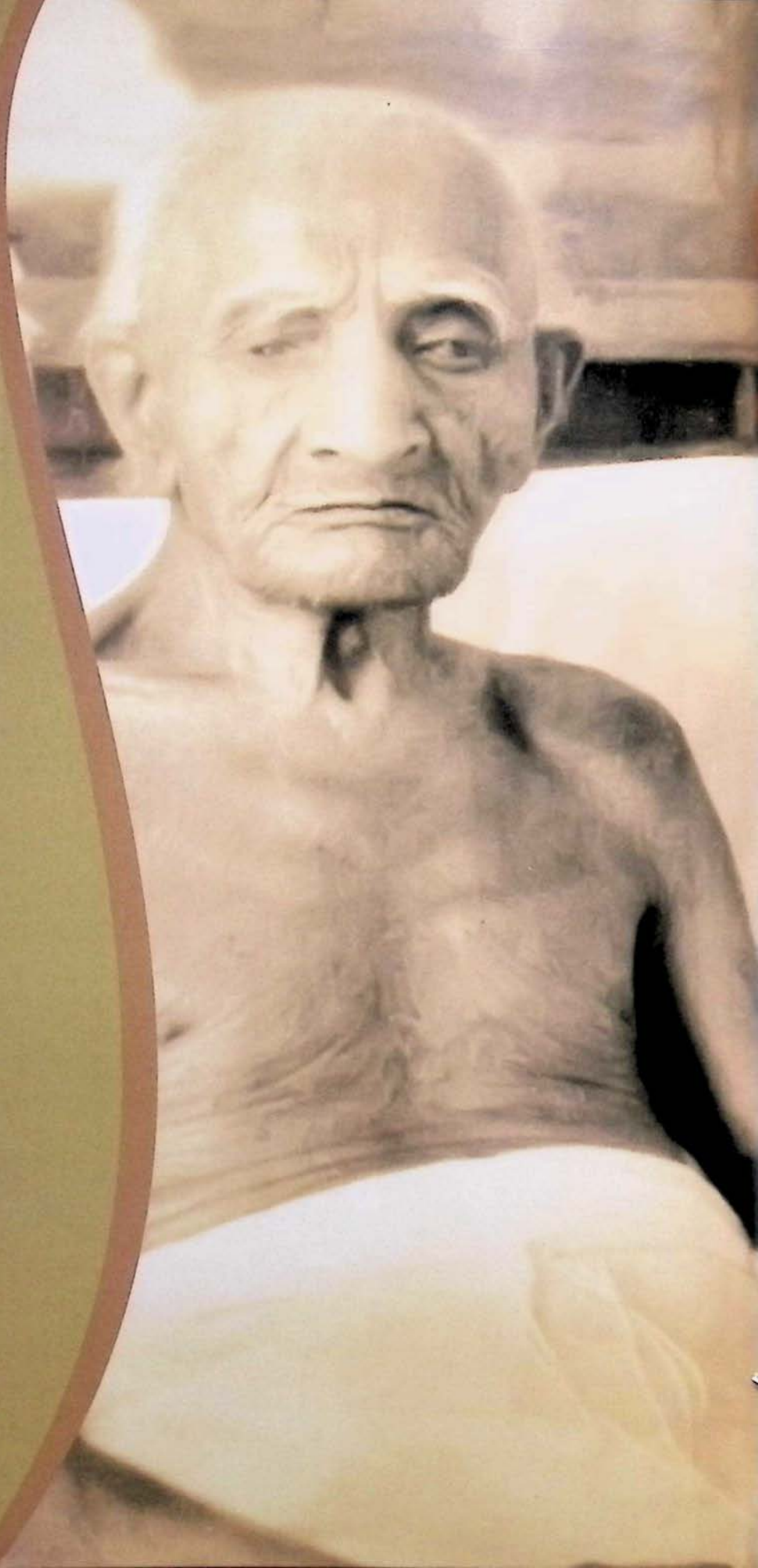
After Pratikramana one devotee started serving Gurudevshri by pressing his feet. While doing so he didn't realise that the edge of the ring on his finger hurt Gurudev's feet. Gurudev had a pus-filled boil on his feet and the sharp edge of the ornament caused the boil to burst. However, Gurudevshri didn't utter a word.

In the morning, when the disciples reached there for Padilehan, they found blood stains on Gurudev's clothes. They were shocked at this sight. When they understood what had transpired they were in awe and they bowed down to Gurudev's equanimity and stable state of mind.

Gurudev smilingly stated: "Was the boil going to remain forever? It was going to burst at some point, and it burst this way... but isn't it good this way?"

This highlights the perception of great men towards various circumstances. Situations occur and a seeker merely observes. He never intrudes with the flow of these situations. He remains indifferent towards them. He is the one who sits at the bank and watches the flow.







Engrossed in One's Own World

Reverend Dada Gurudevshri was an equanimous and a highly uplifted soul.

A question occurs whether he ever showed punya-prakop (a type of righteous indignation as chronicled in the Jain texts) towards his disciples. The scenario of Gurudev being angry with his disciple for some particular reason is traditionally called punya-prakop (anger intended to teach the disciples). It refers to a certain state wherein Gurudev is actually at peace within but simply for the welfare of his disciples or to explain something important would he express his anger towards them.

So when is it that Dada Gurudevshri resorted to punya-prakop and how would it be like? Come, let's unveil the truth!

When it would be time for meals and the disciples would request Gurudevshri to consume the food, he would say: "I still have a few chants and prayers to complete. First let me finish those and then we will talk about food."

We believed that if Gurudev consumed warm food that would be better for him. Because, food that becomes cold can have adverse effects. And so we would say: "Gurudev, you will take only five minutes to consume the food. Please have it, after that you can pray in peace." To this Gurudev would say, "I have wasted plenty of births in eating, but this can continue no more; now at least let me pray peacefully."

Such profound words by the great saint! And the enthusiasm to remain engrossed in prayers and meditation exists within only that great man who has already progressed on that path. The one who has dived into the depths of inner self and has enjoyed the waves of the bliss of soul, such a person shall surely find the entire world dull and lifeless and so he will obviously feel the same way about consuming food.

However, we would feel that it was imperative for Gurudev to have food and thus, after ten minutes we would again request him: "Gurudev, please at least now have the food."

To which Gurudev would retort: "Why are you all being so stubborn? Why are you people so insistent on me eating? Forget it! I won't eat. Shall I keep a fast now?" This was the extent of his anger, his punya-prakop. However, after doing something like this he would not be able to chant the mantra. With teary eyes he would say: "Brother, Micchami Dukkadam (I seek your forgiveness; may my sin be obliterated!). I shouldn't have raised my voice. All of you have been so attentive and caring."

Gurudev became emotional and so did the disciples.

In this atmosphere which was heavy with emotions, Gurudev would consume the food in about fiveseven minutes and then go back to his prayers.



From the Window of the Past

Mahatma Buddha

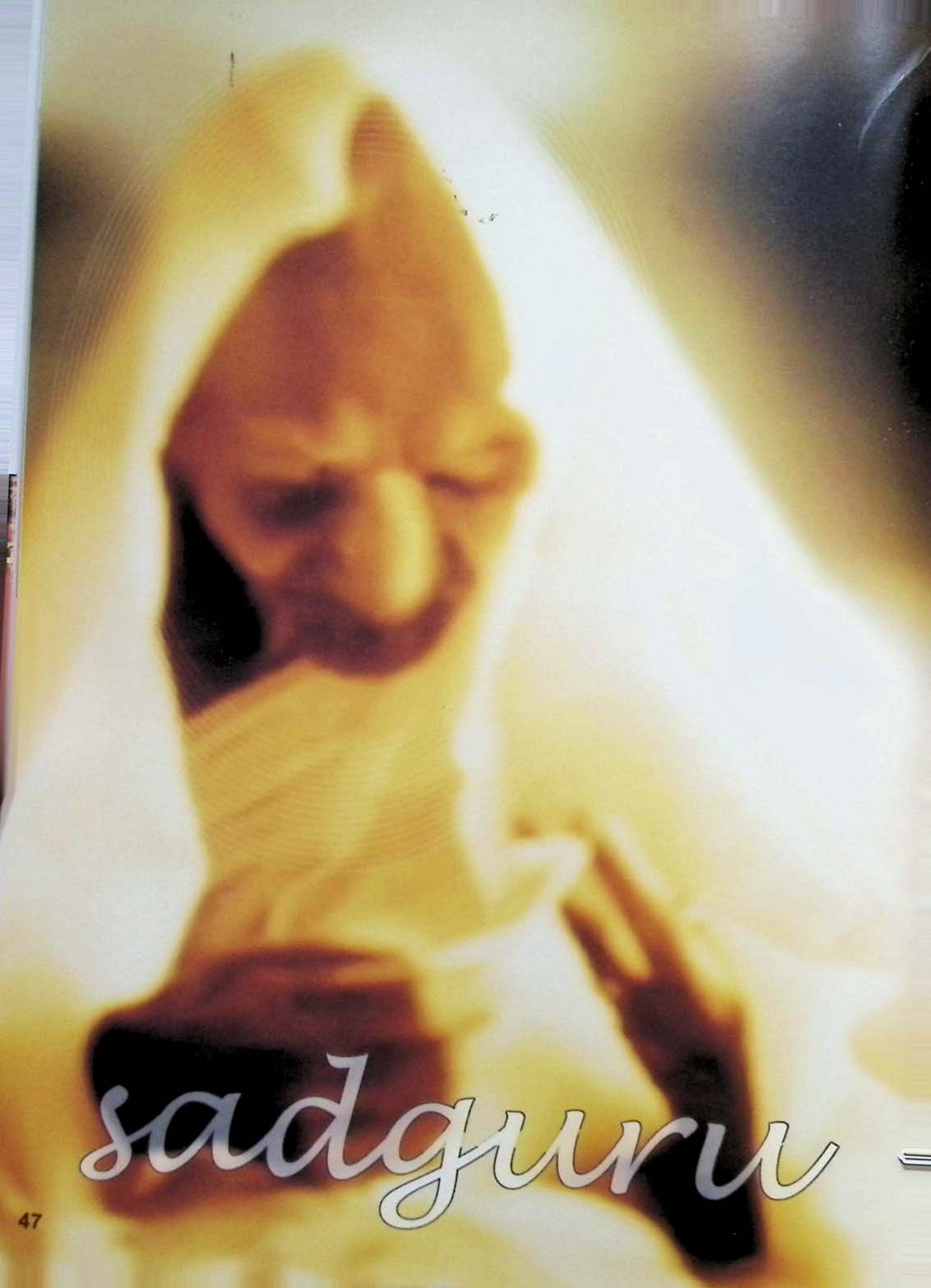
He got angry with one of his disciples named Devdutt. Anand, his main disciple stared at Buddha shockingly and wondered: Does God ever lose his temper?

He was so shocked that he asked Buddha: "Dear Lord, it hasn't sunk in yet that you got angry!"

To this Buddha stated: "Anand, I wasn't really angry. I simply used my anger."

Buddha explained this further in detail: "Whether a doctor prescribes bitter gourd juice or a bitter pill to the diabetic patient, it surely doesn't make the doctor bitter nor does he come across as negative entity. He simply uses the bitterness to heal his patient. Similarly, this anger of mine was necessary for the disciple and thus I used my anger. I wasn't angry for real.

This is exactly how Gurudev's punya-prakop is!



sadguru



Prashant-Vahita A Tranquil State of Being

The preceptor of our current order, the loving Reverend Acharya Bhagwant Shrimad Vijay Arvindsurishwarji Maharaja served Dada Gurudev for a really long time.

Let's experience Dada Grudevshri's life full of his rich qualities through the words of the revered one.

"Once, Dada Gurudev wanted to go to the temple. I was accompanying him. I had held Dada's fingers. (This is nothing but a devotee's way of explaining figuratively! By holding on to Dada's fingers, I was intending to say: "Dada, it is only your support that I have in this barren world. Never leave my side ever, please!

While walking there was one step in between. I was to warn him about the step ahead. However, I must have been lost in some thoughts and so I didn't realise. Dada assumed the ground to be flat but instead tripped over the step in between. I got really scared at this sight. I helped Dada get up. Fortunately, there was only one step and there was sand next to it, so Dada didn't suffer injuries.

I was stunned by Gurudev's greatness. He stood up and calmly started walking along with me. He did not scold me even once for being so careless. And being such an elevated and thoughtful person, he never uttered a word about this incidence to anyone ever.



However, one thing that I observed about Dada's state of mind is that he would simply forget such incidents of the past. He was a great man who lived purely in the present moment and was always consumed by the Yog Sadhna of that moment.

After observing the heights of his spiritual journey, as per Shankaracharya's definition, Gurudev was a "Jivanmukta" (one, who is emancipated, freed from all kinds of bondages, while still alive).

Recollecting the words of Shankaracharya:

Atitannusandham, bhavishyadavicharanama

Audasinyamapi prapte, jeevan mukta shya lakshanam.

No reminiscing about the past; no pondering over the future; living in the present dispassionately. This is the hallmark of a "Jivanmukta".

How blessed we were to have the opportunity to be in the service of such a great and uplifted soul!"

In 'Yogbindu' (Shloka 186) Reverend Haribhadrasuri Maharaja says:

Shantodatta tvam treiva, shuddhanusthan saadhanam

Sukshma bhavo hasamyuktam, tatva sanvedna nugam.

Two qualities of a Yogi have been discussed in this: Broad-mindedness and Prashant-Vahita (meaning a state of existence where nothing but tranquillity flows through and pervades the entire being).

These two qualities were evident in Dada's life at every possible instance.

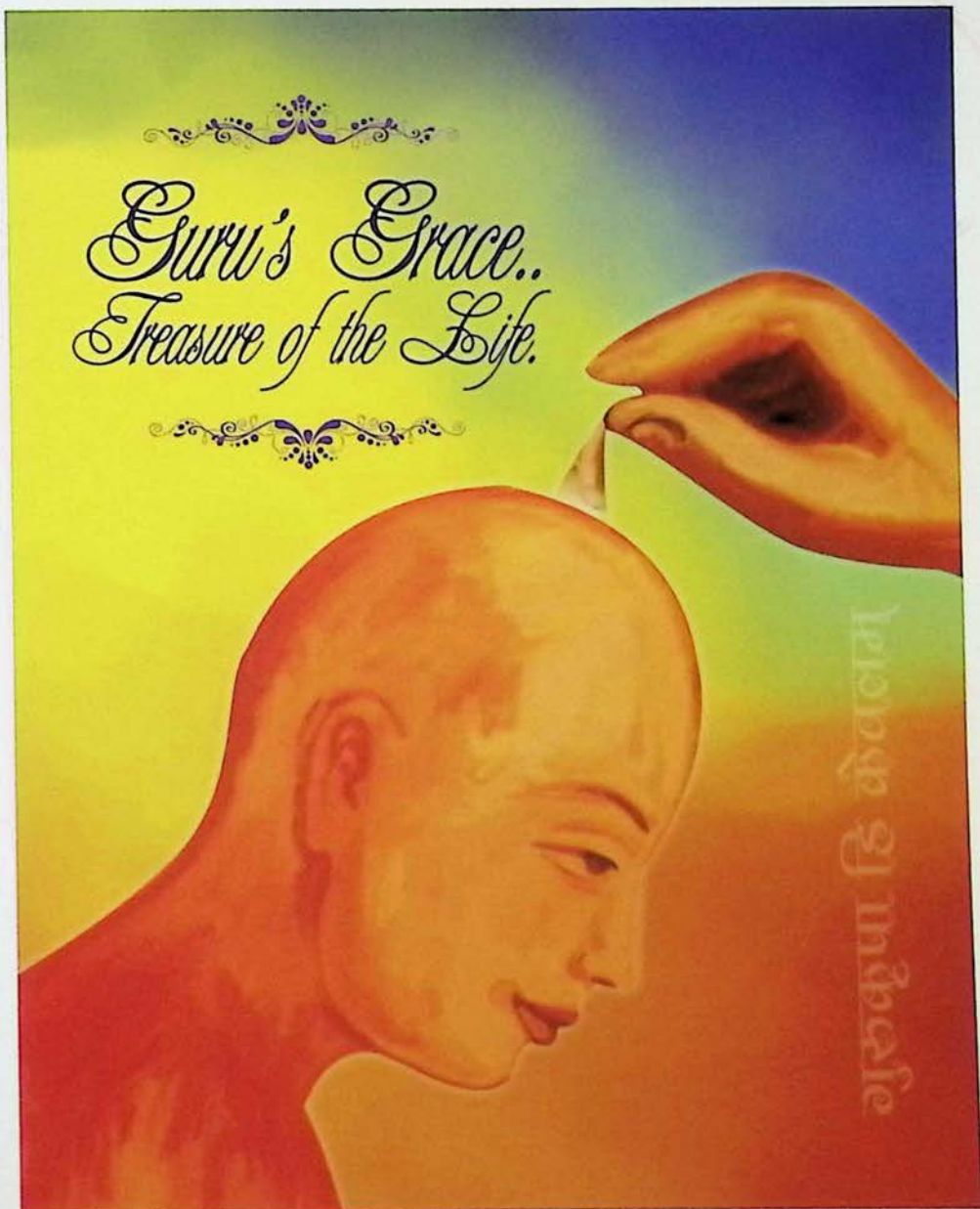
Whenever any religious ceremony or activity would take place, regardless of the Acharya Bhagwant under whose guardianship the activity was taking place, he would open-heartedly encourage it and say: "How glorious is Jain Shasan? Even in this age so many anushtans (religious activities) are taking place so nicely."

Similarly, when meeting a saint from any other community, Gurudev would address him affectionately. He would inquire about state of affairs in their communities.





*Guru's Grace..
Treasure of the Life.*



Nagarjun.

The famous Buddhist Saint.

He had gone to a village. He was residing at the local village Centre. He woke up in the morning to realise that someone had taken his vessel.

Nagarjun thought to himself: "I have to go collect the offerings at noon. Let's think about the vessel then. What's the point in worrying about it right now?"

Nobody came until 12 noon. And neither did he find the bowl. Despite this he wasn't worried. At 12 he left to collect alms without the bowl.

The first house itself was that of a rich gentleman. He recognized Nagarjun and wondered, 'Such a famous and knowledgeable Saint at my doorstep!'

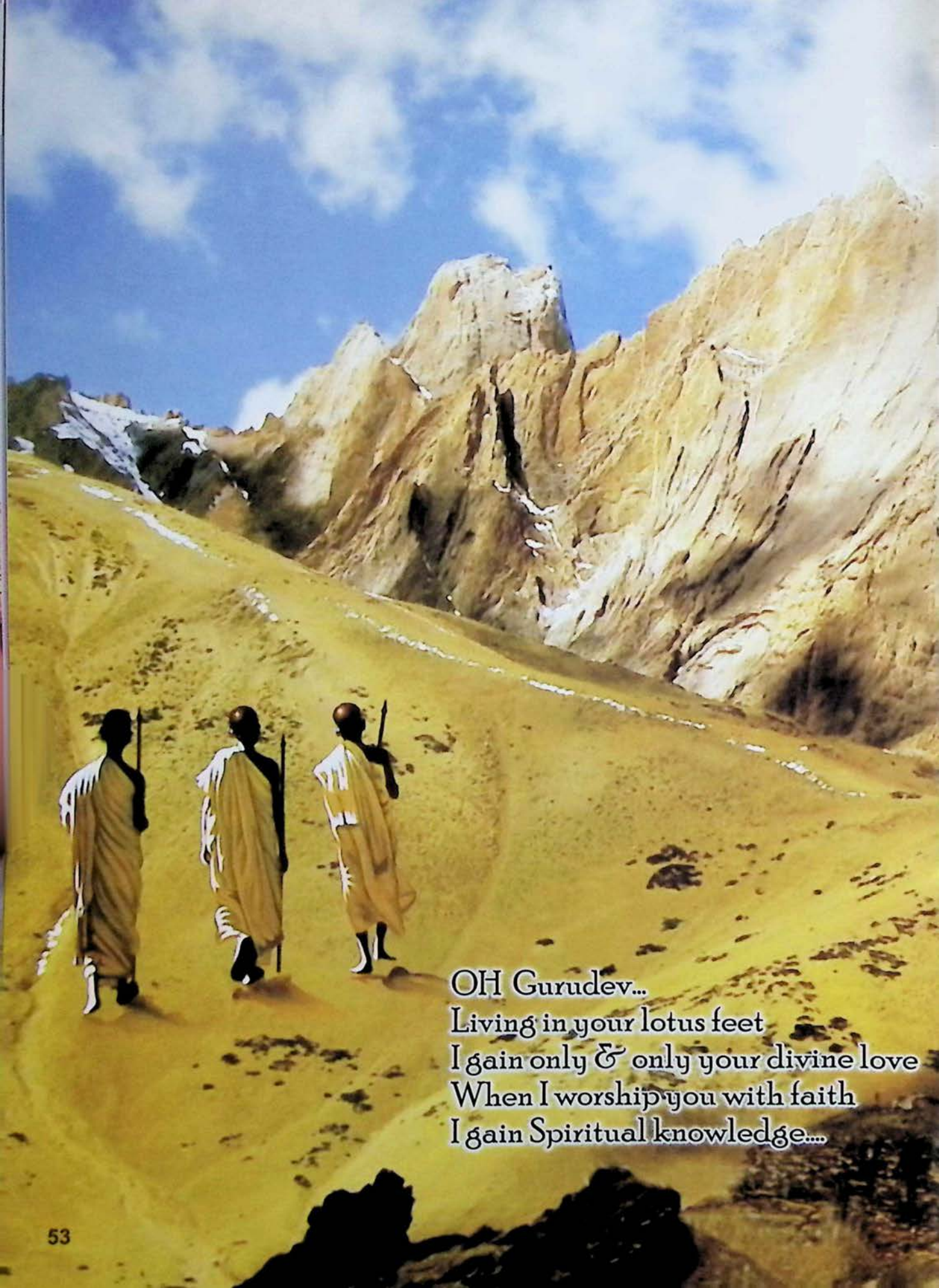
He did not have a wooden vessel; instead he had a gold vessel decorated with jewels. Nagarjun collected his offering in this gold vessel. He then headed back towards the Centre.

A thief laid his eyes on the vessel. He was shocked and thought to himself, "Such an expensive vessel with a Saint!" He planned to steal this vessel. He hid behind a window at the Centre. "Once the saint sleeps I can easily steal the vessel," the thief thought to himself.

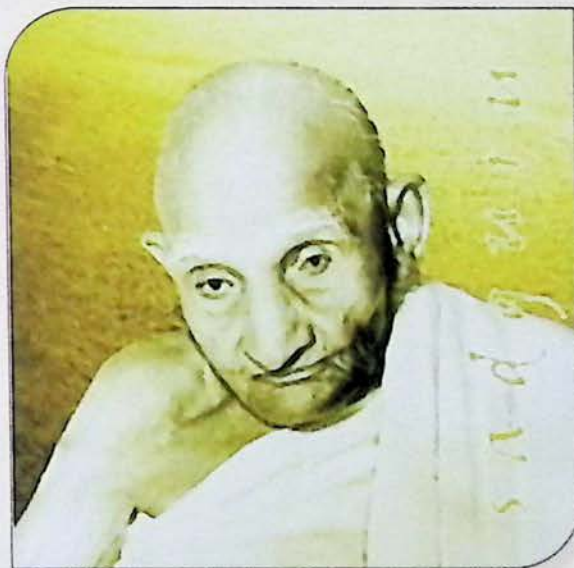
Nagarjun had figured out the thief's plan. Once he had his food, he threw the vessel towards the thief: "Take this brother! I will see how to manage tomorrow when the need arises. I am done using this vessel today. You need the vessel, don't you? Just take it!"

The thief was shocked and was impressed by Nagarjun.





OH Gurudev...
Living in your lotus feet
I gain only & only your divine love
When I worship you with faith
I gain Spiritual knowledge....



Such Is The Path Of Equanimity

Revered Vardhaman-taponidhi Acharya Bhuvanbhanusurishwarji Maharaja, who had greatly contributed to the enhancement of the Jain establishment, had published a series of articles titled 'Bhadrashurishwar Jinwani Sutra' in a weekly called 'Divya Darshan'. Every article carried heart-warming and reflective content that was centred on either Reverend Dada's musings or his discourses that were delivered on some important occasions.

Here are some excerpts:

An elderly age of ninety nine.

Owing to a fracture in the hip-bone, he had been sleeping flat on his back for several years. He couldn't even change sides. Despite this physical suffering, if some follower asked the Reverend about his well-being, he would always reply with a smile: "Dev-Guru Pasay (meaning God and Guru have been kind to me)." To this he would add: "Brother, this path itself is that of Saata (peace and equanimity). How can the path prescribed by God be one of sorrow and distress?"

SukhSaata the words that are used in our tradition are interpreted in Uttaradhyayana Sutra's Lakshmivallabhiya Tika (commentary on Uttaradhyayana Sutra by Lakshivallabhacharya) as follows:

Sukhasya vaishyaikasya shaatah tad gataspruhanivaranena apanayanam sukhsaatah. (29/29)

The absence of inclination towards physical pleasure makes way for SukhSaata. There lies nothing other than sheer bliss on the path that's laid out by God.

It is interesting to note that typically one becomes joyful when he reaches the destination. As soon as a traveller, who is a part of a SanghYatra (holy travel of the fourfold Jain society), notices the tents, he experiences happiness... the happiness of reaching his destination. However, the distinctive aspect of walking on God's path is the fact that the journey itself brings happiness. You tread on this path and become fresh!

This is what the revered one meant when he said, "How can the path prescribed by God be one of sorrow and distress?"



Time Travel into the Past

A Saint.

He would serve the patients who suffered from leprosy.

Once, a devotee said: "Baba, do any form of service as you please but not this. What if you contract Leprosy while serving such patients?"

Baba laughed. And in this laughter itself lay the answer to the devotee's question. "My dear, one has to merely be an observer of incidents, while remaining completely uninvolved. The 'I' (the consciousness) must remain intact, untouched by the incident."

And at last it happened! The saint too contacted leprosy. There were boils full of blood and pus on his body. Flies would hover over these boils. However, he never lost that smile on his face.

The Devotee came to him after a few days. He was shocked on seeing this state of Baba. He asked: "Baba, what happened?" Baba laughed and replied, "This is God's will!"

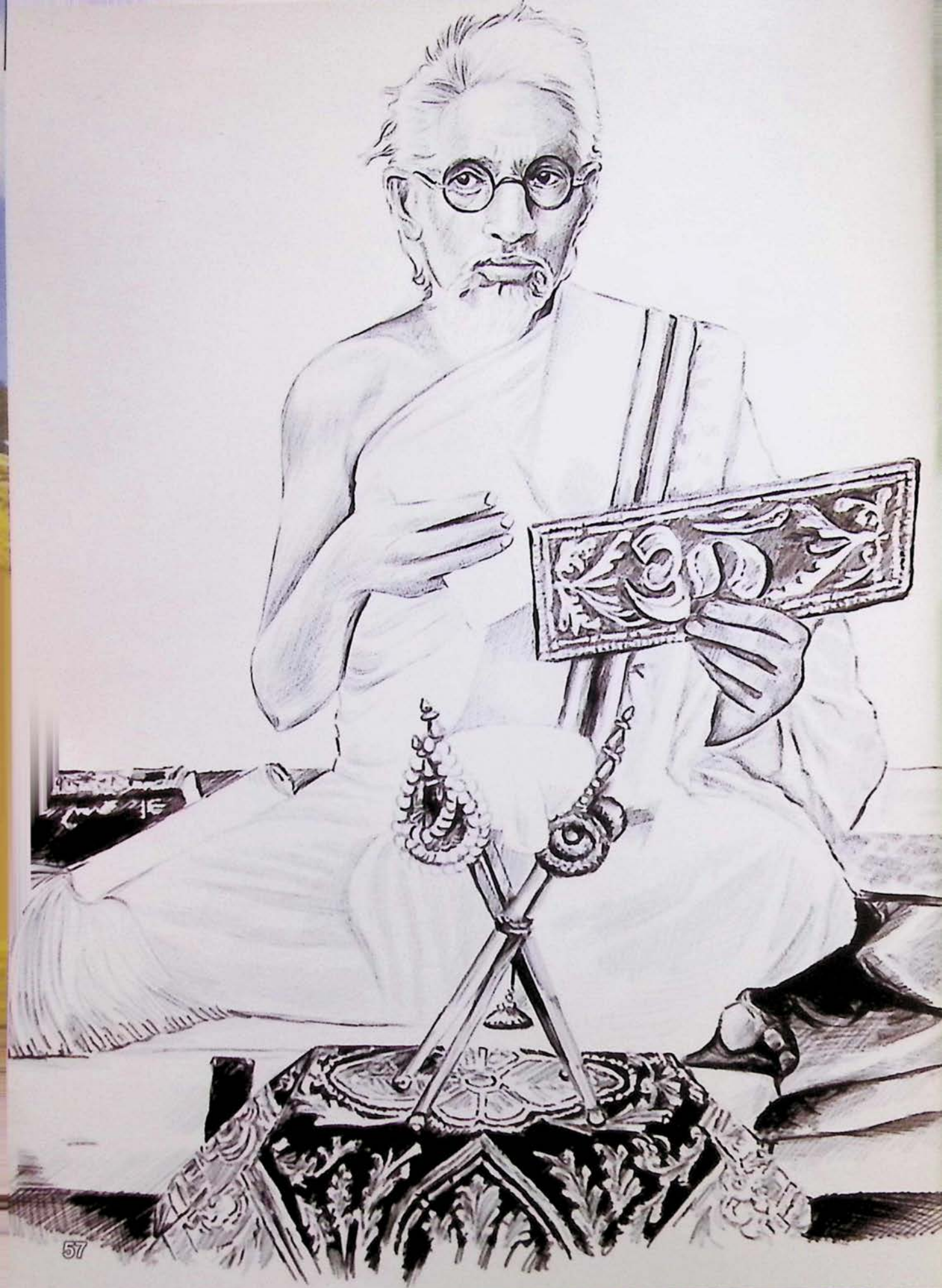
The devotee failed to understand how this was God's will. The disease has spread extensively...


Baba said: "I used to tell people that the dirt lies within our bodies. I would explain to them that the body consisted of nothing but dirt. And yet, my attachment towards the body, the feeling of oneness with my body did not diminish. Today I have been blessed by God such that the attachment towards my body has dissolved. This liberation from false attribution of the self to the body has been granted to me by the dear God. I am forever grateful to you, dear lord!"

What would the devotee say? He was left speechless.

He bowed down to the great Saint.







Should Any Loss Making Business be Conducted?

Once, Reverend Dada asked me: "Weren't you a trader's son before your Diksha?" To which I replied: "Yes I was." I could not understand in which direction this conversation was heading.

That's when Dada shot another question at me: "Does a businessman's son ever conduct a business involving loss?" I replied: "No, of course not."

While unveiling the mystery behind his questions, Reverend Gurudev lovingly said: "Is noticing other peoples' flaws considered to be a profit-making business or a loss-making one?" I replied: "A loss making one." He asked: "So should we conduct such a business?"

Revered one then delved into the depth of this discussion: "Assume that there is a great man or a famous saint. If we were to find a flaw in such people, are you aware what a great loss it could lead to, my dear?"

He continued: "You will be trapped into a wrong line of thinking that if such a great person himself was short-tempered, how is it wrong for me to be short-tempered? And so you won't feel the abhorrence that you should feel for your flaw. And this will result in you becoming a victim of this flaw. Now tell me, what a great loss this would be!"

He kept explaining to me affectionately: "Even if someone does not have flaws, it is possible that our long-standing tendency to perceive others' flaws may look at faults that don't really exist. But, even when a person has flaws, why do we develop hatred towards him? This is where our faulty thinking becomes evident. When a person despite being healthy is suddenly diagnosed with a serious disease like cancer, on hearing such news, we are full of sympathy for him 'Alas! He has cancer.'"

Dada then asked me: "In a case like that, sympathising with him seems appropriate. But why does a similar feeling of sympathy not arise towards the one who is suffering from the cancer of flaws?"

I said: "Dada, you have elucidated something so profound. Please, bless me (shaktipat) such that I may never be the one to notice the flaws of others..."

Dada lovingly kept his hands on my head.



Looking into the Past...

Prabhashankar Pattani.

He was the Chief Minister of Bhavnagar. He was quite an expert.

Once, he was sitting in his bungalow, engrossed in the affairs of the State, when a citizen arrived there. He aggressively said: "Do you want to kill us poor people? You all have just passed a resolution that has turned the poor peoples' world upside down."

Prabhashankar said: "Brother, you speak the truth. This resolution is not correct. If I do get the powers again, I shall sternly oppose this resolution. And I will try everything possible to annul this resolution."

The conversation should have ended here. But that man was being pushy. He relentlessly kept on repeating his point...he constantly exhibited anger on this point for about two and a half hours. Eventually he left.

Prabhashankar's son was sitting right there. He felt that the man's tirade was uncalled for; worse was the fact that his father had given assurance to such an irritating man. He should have finished discussing his point in about five minutes; instead he wasted two hours and thirty minutes of his father's time... The son, however, was an obedient one and so he didn't utter a word in front of his father, Prabhashankar.

The father, however, could gauge his son's unrest. He said: "Dear son, call our crippled gardener please. I want to scold him. Whenever we go to the garden, he comes limping to greet us. However yesterday, even when the King came to visit our garden, he came there limping to salute the king. I want to tell him: "Brother, when the king arrives, does it befit you to limp while walking? How appalling would it look?"

The son was not sure what his father was hinting at: the crippled gardener was skilled at gardening, but being a cripple, he would obviously limp while walking. How could he walk normally?

After gauging his son's thoughts through his facial expressions, the father said: "Dear, the gardener is crippled by the leg. Similarly that man, who had come, had a crippled tongue. Now tell me, can he be blamed for his tirade or be considered at fault?"

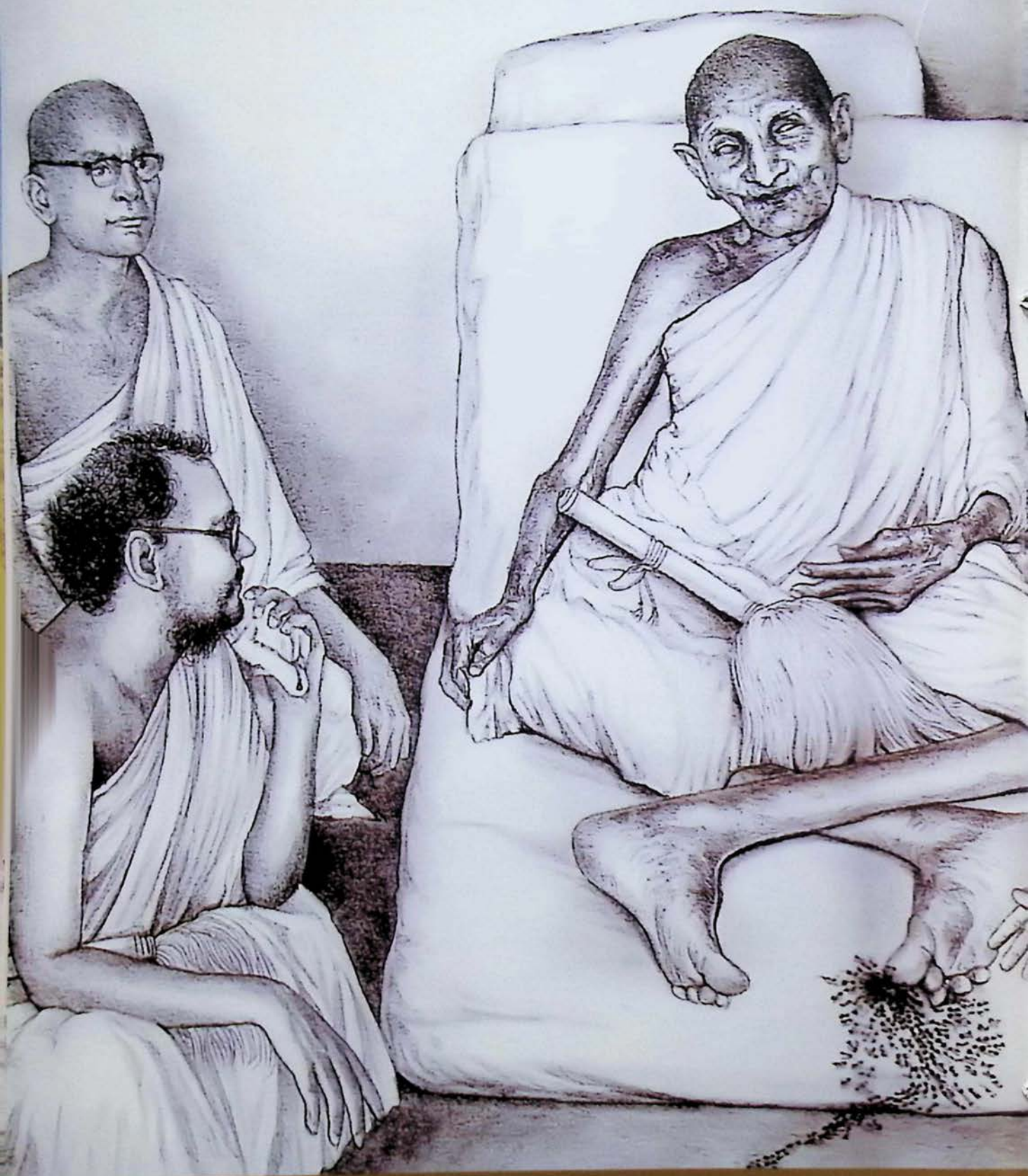
The son got his answer.

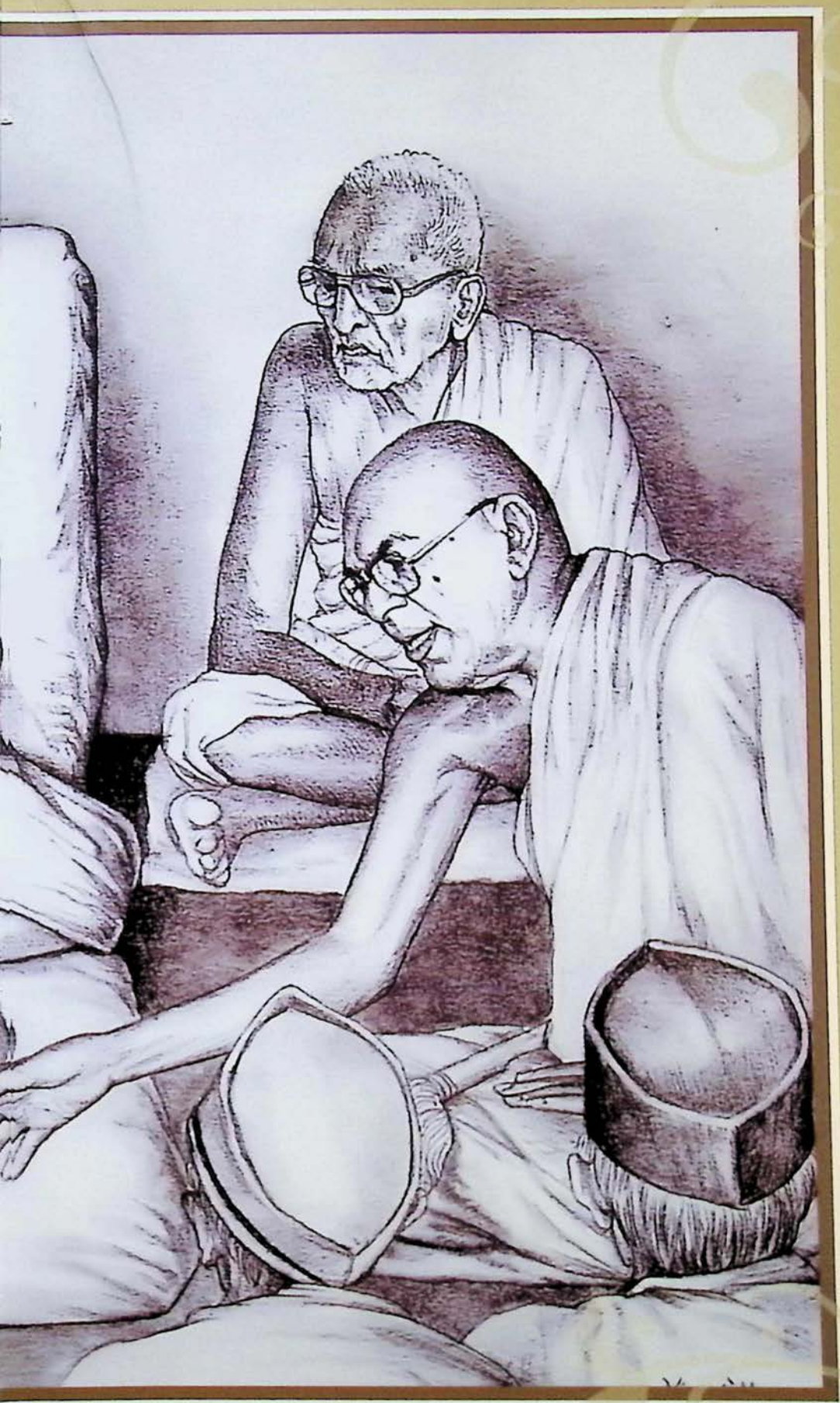
Muni Yashovijayji with Pujoyapad Dada Gurudev Shree...



Parswa Bhadra Dham-Radhanpur









Awareness of Each and Every Moment

The one who remembers the Lord every single moment is a Bhakt (devotee). And the one who has awareness of every single moment is a Sadhak (a seeker who practises spiritual disciplines). Revered Gurudev was both a Bhaktiyogacharya as well as a Sadhnacharya.

Remembrance of the Lord at every moment and awareness of every moment were apparent throughout Gurudev's life.

Japyog (chanting) was his means of remembering the Lord. At around 11 in the night we would request him: "Revered one, now kindly let your body rest for a while." To which Gurudev would reply: "Only a few recitations are left now." Only we knew that those few recitations would take nothing less than two and a half hours to complete.

And how many times would he recite the Navkar mantra? Dada had maintained a custom: "Once he would begin recitation of a particular chant or mantra, he would never discontinue its chanting. After attaining the status of Ganipad, recitation of 'Vardhaman Vidya' had begun. And after attaining the status of Acharyapad, the recitation of 'Surimantra' had begun. But, even at that time, the recitation of the other Mantras that he had been chanting hitherto didn't stop.

When he lost his eyesight, he thought that now he would be able to get more time. And so, he decided that along with all the other chants, he would now also recite Bandhi Navkarvali (rosary comprising of one hundred and eight beads used for chanting Navkar Mantra) twenty times daily. And this routine was religiously followed.

Even when he crossed 100 years of age and was unable to recite anything else due to his ill-health, his chanting of Namaskar Mahamantra continued throughout the day.

Generally, he never divulged the Mantras or the Stotras that he recited every day. However, during his final days, once while answering my question, he said: "If I am not sleeping then I am constantly reciting Navkar Mantra." Years of chanting had almost turned into a practice. And we can presume that even during the obvious sleeping state his internal chanting would have continued uninterrupted.

This was his Bhaktiyog - remembrance of the Lord every moment.

His awareness of every moment was similar too. In Panchvinshatika scripture, Upadhyay Yashovijay Maharaj has described the awakened, evolved seekers as those who are asleep in all matters external (meaning they are detached from the worldly matters). Dada truly was a great sage who had completely veered away from the worldly matters.

Jagrutaya aatmani te nityam bahir bhavesu sherate. Udasate paradravye, liyante svaguna amrute.



Both the great men, Acharya Bhagwant Bhadrasurishwarji Maharaja and Acharya Bhagwant Kirtisagarsurishwarji Maharaja along with their disciples were in Junadisa.

Dr. Raval from Patan had been called for a check-up of Acharya Bhagwant Kirtisagarsurishwarji Maharaj Saheb's health. After he examined Maharaj Saheb's health and prescribed the necessary medicines to him, the followers informed him about the presence of Acharya Bhadrasurishwarji Maharaja and requested him to visit Dada Gurudev as well. So, the doctor came to the Upashray from the Poshadshala (the place where Acharya Kirtisagarsurishwarji was staying). He examined Dada Gurudev. Dada did not have any trouble in particular except that he could not change sides while sleeping and this had been the case ever since he had fractured his hip during the Rajkot Chaturmas (the holy period of four months). And due to the fracture, the skin on his hip had become hypersensitive. For this reason, Dr. Raval prescribed a few medicines. The dosage of medicines began from next day onwards.



On the third day, around the time he would do the morning Pratikramana, Dada said: "I have not yet been able to complete my chanting. The rosary beads haven't been moving." He was helped to do his Pratikramana and Padilehan and other routines. Thereafter, he was requested to break his fast and consume food. To this Dada Gurudev said: "I shall complete the chanting and then only will I consume anything." He broke his fast at around twelve. This continued even the next day and that's when medicines were suspected to be the underlying cause. When we asked the doctor, he said: "Yes it is because the medicines have substances of drowsiness." As soon as the intake of medicines was discontinued, recitations from midnight until four in the morning were resumed.



From the Window of the Past

Haribhai Patel.

A respectable and leading householder from Jotana (Dist. Mahesana).

He would come regularly to attend Gurudevshri Omkarsuri Maharaj' speech during chaturmaas (period of four holy months) in Jotana. He would always maintain silence. And he would continually recite the mantra given to him by his Gurudev.

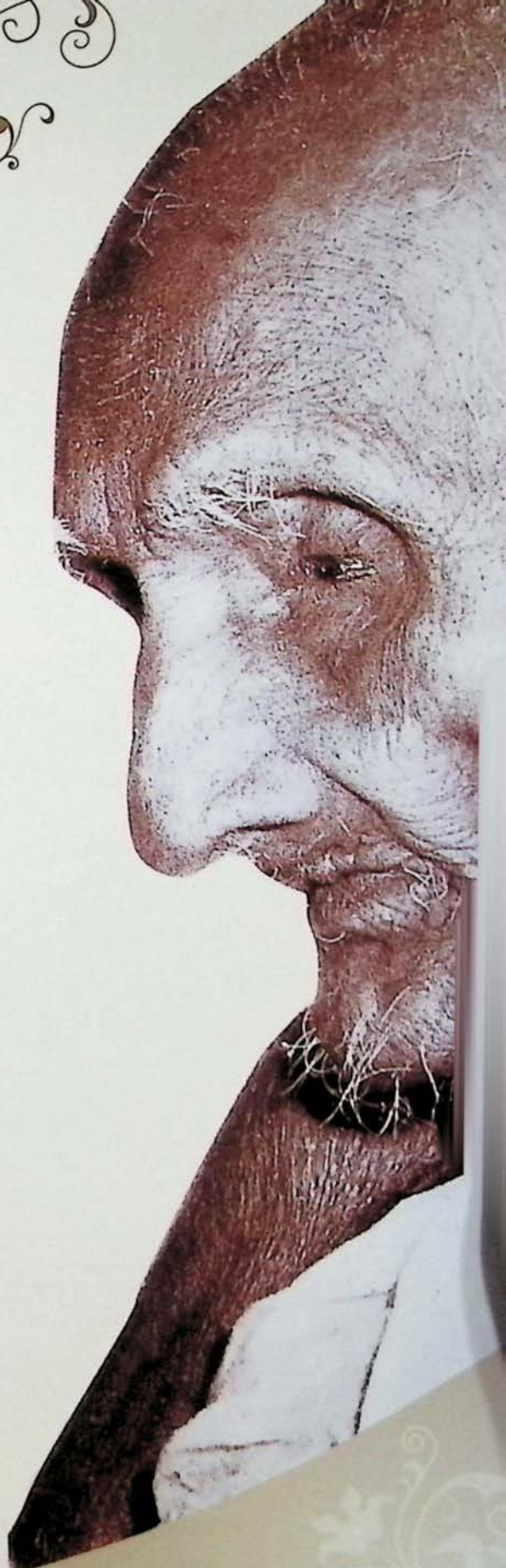
One day he met Gurudev at a pre-decided time. He carried a slate and pen along with him. He would ask questions on the slate. Gurudev would answer those questions.

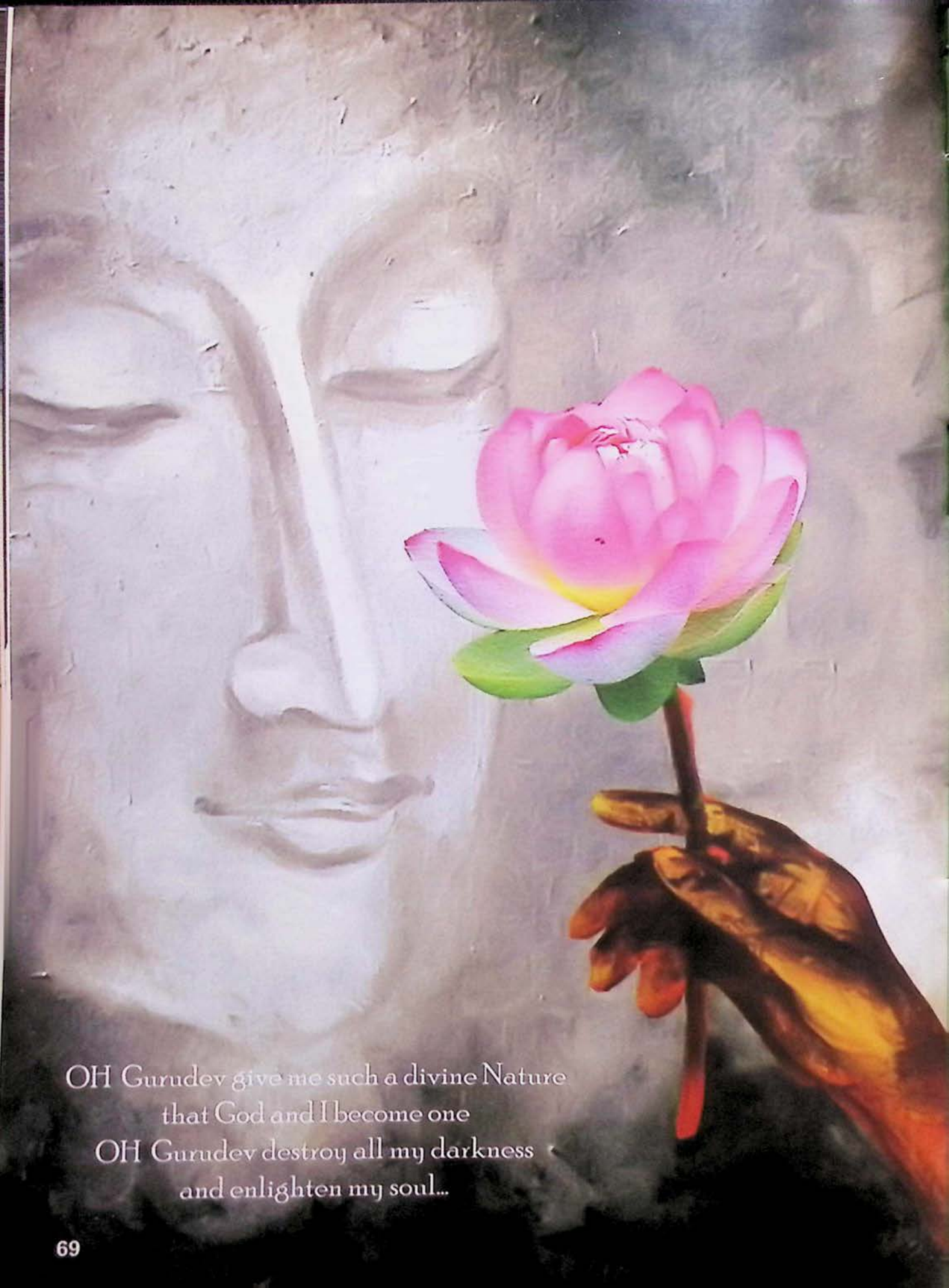
Finally, Gurudev asked: "Haribhai! I am aware of your uninterrupted chanting. Does it continue even while you are asleep?"

I was present at that time and became equally curious to know Haribhai's answer. I wondered, "What will this humble seeker's answer be?"

He replied by writing on the slate: "O Revered One, during the nights in winter, I wake up twothree times to use the washroom. And I have noticed that the chanting is in progress from the very moment I wake up. So I presume the chanting continues even while I am asleep. However, this is simply my guess; I cannot say so with certainty. Only God knows the truth or wise people like you would know."

How endearing is this humility that is reflected in the reply of a seeker!





OH Gurudev give me such a divine Nature
that God and I become one
OH Gurudev destroy all my darkness
and enlighten my soul...



Detachment

Revered, Vardhaman Taponidhi Acharya Bhagwant Shrimad Vijay Bhadrakarsurishwarji Maharaja has thrown light on the aspect of detachment in the life of Reverend Dada Gurudev. Below is an account in his own words:

“About twenty-five monks had gathered in Ahmedabad under the tutelage of Dada Gurudev Acharya Bhagwant Shrimadvijay Siddhisurishwarji Maharaja.

During lunch time, when the monks had gathered for lunch, Revered Bhadrasuri Maharaja was the chief overseer. He offered all the monks everything that was necessary and suitable for them. He did not keep much for himself.

The monks requested Dada to allow them to get some more food for him, but Dada politely rejected this request and had only one meal that day with whatever little was left.

It was later discovered that this was his daily routine. He would just have one meal a day with whatever little remained after the alms were distributed.

Everyone wholeheartedly appreciated his virtues like generosity, contentedness, detachment, etc. that were evident from this episode”

An experience similar to this one is described by Dada Gurudev's scholarly disciple, Panyaspravar Shri Charan Vijayji Maharaj Saheb. Given below is the description in his own words:

"We were travelling near Mangrol (Saurashtra) with Revered Gurudev. One day Gurudev had high fever. During this time, Gurudev used to fast on five Tithis (five auspicious days as per Jain calendar), do Lukkhi Nivi (consumption of food prepared only with curds or buttermilk as a base and without spices) on five days and Ekasana (sitting at one place and eating only one meal a day) on the remaining twenty days.

Dada had really high fever. He was strictly against consumption of medicines and would generally avoid having them. He would say: "Langhanam param aushdham (being on an empty stomach or fasting is the best medicine for anything). The fever could possibly be due to muck in my stomach. I shall consume only liquids for a day or two; I am sure my health will improve after this.

And thus for two days, during Ekasana, Dada consumed nothing other than liquids. It was Tithi on the third day. We said to Dada: "O Revered One! You still have fever today. We are well aware that you shall do nothing less than ekasana. But, we request you to not do lukkhi nivi today. Just do ekasana, so that at least you can consume liquids such as milk and tea."

However, as determined as Dada was in his vows, this great man did not budge. For such great men, Gangasati states: "Meru re dag re, Jena mann na dage..." Whereas Subhashitkar describes the heart of such great personalities as 'Vajradapi Kathorani' (tougher than a thunderbolt) and 'Mruduni Kusumadapi' (tender than a flower) this description actually seemed befitting that day. It implies that such great men who never take any liberties for themselves and seem tough on the exterior actually have a heart within, which for others, is even more delicate than a flower.

That day, as per his routine, Dada did lukkhi nivi. And the fever was bound to disappear! It was as if the body understood that it would not get any fruits, juices or tea and milk that day, and so it should cure itself soon."



Dada continued to practise the above-mentioned penance until he was seventy-five years of age. His body had weakened after that, and so as per doctor's advice he decided to do beasna (having only two meals a day by sitting in one place.) However, post ninety years of age, he could only have liquids and that too not much at once, so he would have it multiple times during the day. Although, he continued to fast on chaudash (the fourteenth day of the fortnight) until he was ninety-five...





Continuation of the Past

Once a King wished to know what kind of intelligent people lived in the villages of his kingdom. And so, he sent a goat each to these villages. Along with the goats he sent a message as well which stated: "The goat has been weighed and sent to your village. In a few months when we ask for the goat, you should send it back to us. However, there's a condition: neither should the goat weigh less nor should it weigh more."

Now, if there's sufficient grass kept in front of the goat, it is bound to keep eating throughout the day. And this can obviously increase its weight. And if at all it is given less food, its weight will obviously reduce.

This was a huge problem! What could be done?

In one of the villages there lived an intelligent person. He came up with an interesting idea. He placed a live size picture of a lion at the place where the goat was supposed to be tethered. It appeared as if the lion was gearing to hunt down the goat. Now, the goat was tethered at the ordained place. It was given sufficient grass to eat daily. Its weight would not reduce because it would eat the grass and the weight would not increase due to the fear of lion (the picture) standing right before it.

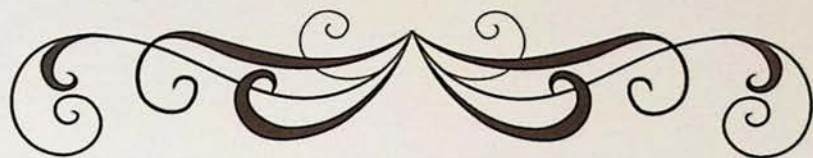
This illustrates why the great saints despite consuming food received as alms are never bound by Karma...this is because they do not have any attachment for food.





No one can harm, those protected by Guru
when god become angry guru is refuge, but
when guru becomes angry noon else is refuge in life.





The Magnetic Power of Detachment

The kind of impact that the mere presence of great men commands, is highlighted through an instance from the life of Dada Gurudev.

It was during the chaturmaas of the year 2012, in Patan at Nagindas Mandap. There were discussions going on to renovate the place. And to raise funds for this renovation, a meeting was convened in the presence of Dada.

Initially, nothing much happened. Nobody was ready to donate any amount. And even when someone offered to donate, the amount was very little. Everyone was disheartened! How could the Sangha attain its goals if things continued like this?

Dada uttered just one sentence: "You all ponder over this; I shall meanwhile do some chanting."

Dada started reciting Namaskar Mahamantra. People assumed that he would recite the rosary of Navkar Mantra once or twice, but his recitations continued for almost an hour and thirty minutes.

And who knows what kind of miracle happened that no sooner did Dada put down his rosary, than people started calling out numbers to offer donations. Everyone was stunned to witness this.

Such was the miracle caused by Dada's presence; such was the power of his pure vibrations.

The reason behind this mystery was even more interesting: Dada was supremely detached, completely free of desires whatsoever. He never tried to take the responsibility of any task -- how or which way it was done -- on himself; he always left these matters to the will of God, completely relieving himself from the doership of that task for he believed everything happened per the will of the supreme-power.

And this detachment has a compelling power which has been described in the following verses:

Je jan abhilashe re, tehathi te dur bhage; trun samjhe ghane re, tehne nitya rahe paase.

Chase after a thing,
It eludes your grasp;
Rise above discerning it as a straw,
It stays with you forever...

Dada had placed the onus of the accomplishment of the task on God. But of course, that which is willed by God is bound to be extraordinary.



Journey through the Past

The famous Saint Rajarshi Bhartrihari and Gopichand.

The two became saints and started travelling for spiritual practices.

During their travel they came across a temple at a secluded place; next to this was a small caravan serai. It was surrounded by trees laden with fruits and alongside was a river flowing down.

They found this place to be ideal for their spiritual practice. Soon they started living there and began pursuing their spiritual practises.. A man who seemed to have lost his way happened to come there. In no time he was impressed with the two saints; he bowed down to them and left immediately after. By mere coincidence, a wish that he had harboured was fulfilled. He started spreading rumours that in a certain temple by the riverside, there have arrived two great hermits from the Himalayas. As soon as people heard this news they began visiting the temple hoping to meet the great hermits.

This news finally reached the King. One fine day, the King arrived at the temple on his chariot. At the sight of him, the two saints started thinking: "If the King were to come here, he is bound to be followed by crowds of people. How will we be able to continue our spiritual practises in such commotion? Let's drive the King away."

The King walked through the bushes and decided to secretly watch the Saints and their movements, to gauge their genuineness.

On the other hand, the two saints start pretending as per their plan. Bhartrihari had been sitting under the sun. Gopichand came and stood in such a way that he blocked all the sunlight from reaching Bhartrihari. So Bhartrihari said: "Stand aside! You are blocking the sunlight." To this Gopichand replied: "This is such a big compound, why don't you go sit aside?" To this, Bhartrihari responded: "I am older than you. You should follow my command." Gopichand claimed: "I am the older one, you should actually be following my command." Bhartrihari said: "You may be the older one in your house, but not for me." He pretended to be extremely furious. He stood up and fumed: "Do you have any manners at all?" And to ensure that his anger looked real, he slapped Gopichand. Gopichand too matched him in this drama. And so both the Saints got into a physical fight with each other.

The King witnessed this and wondered: "What kind of Saints are they? Thank God that their true colours have been revealed!" And thinking this to himself made a quick exit from there to return home on his chariot! When the saints watched his chariot exit, they clapped with joy and said: "Good riddance!"





"Guru Aanae Muhko"^{***}

*Guru's Commandments is salvation

Behold the Lord!

Even a few words uttered by the Reverend Gurudev spread such warmth and light in the hearts of his devotees!

Nagindas Sanghvi, a respectable merchant of Patan, was a foremost devotee of God. He thought of performing Ashtottari-snatra (the ritual of bathing God with eight different materials). He thought it would be great if the 'Ashtottari mahapuja' was conducted under the tutelage of the great, highly devoted Dada Gurudev.

He invited Gurudev to Patan. Gurudev along with his entire family of disciples arrived there.

During those times, devotees would come on bullock carts from far-away villages to partake of the Ashtottari and other mahapujas. The one who had resolved to organise these pujas, would also arrange for the hospitality of these devotees. With the devotees being well looked after and partaking of these rituals, atmosphere would be rife with piousness and devotion.

Materials of the highest quality were to be used in Ashtottari Mahapuja. And the responsibility of making arrangements for the necessary materials was given to a devotee named Kamalsibhai from Radhanpur. From sandalwood and saffron to incense, fruits and sweets, everything of supreme quality was bought for the Mahapuja. The task was almost completed. Even the musicians and singers that were called were the best available!

Suddenly, a thought crossed Kamalsibhai's mind: 'In the puja, one needs to stand in front of the Lord 108 times with all the offerings (Sarvopachar) which includes rupee coins; how great it would be if gold coins were offered instead of the rupee coins!' And without even asking Naginbhai, he bought 108 gold coins. He only informed Gurudev about it.

The Mahapuja began. Naginbhai himself was standing with a plate full of the offerings for the Mahapuja. He noticed the gold coin and presumed that since this was the first Puja, gold coin may have been used instead of the rupee coin. This continued even during the second Puja...yet another gold coin was offered. Naginbhai thought to himself that it may have been decided to use gold coins for the first three Pujas.

However, in the fourth Puja too, gold coin was offered! Unable to fathom what was going on, he started to look for Kamalsibhai, but he couldn't be traced for some reason. That's when Naginbhai glanced at Reverend Gurudev. Gurudev understood his gesture and said: "What are you staring at me for? You should be beholding the Lord!"

These two sentences spread warmth in Naginbhai's heart. He got so emotional that his face was glowing with happiness. He thought to himself: "All these things have been gained only by the almighty's blessings, and therefore even if one devotes everything he owns to the God, it shall not suffice. Then, how do these gold coins matter?"

When the Mahapuja was over, Naginbhai came to Gurudev and said: "Dear Reverend, your words of wisdom transformed my heart completely. Gurudev, your grace has always been boundless; however today yet another feather has been added to the cap!"



Looking Into The Past

A seeker came over to meet Gurudev. He bowed down to him and requested: "Gurudev, please impart me some wisdom! Even a few words would do."

Gurudev however did not utter a word.

It wasn't as though the compassionate Gurudev did not wish to speak. He was simply waiting for the right moment.

The saint turned back with a heavy heart. It was imperative for him to leave. He must have taken a few steps when Gurudev said: "Stop, come back." Just two impactful sentences and the saint retracted his steps. He was walking towards Gurudev when suddenly his mind had a revelation about what Gurudev intended to say to him. He was astonished when he read between the lines. He had meandered into the material world. Gurudev said "Stop!" followed by "Come back!" Thus, Gurudev's intention was this: 'Enough of wandering about aimlessly in the material world. Now, be awakened to your natural self and tread further in that direction.'

The seeker came to the Gurudev.

He was overwhelmed and he bowed down at Gurudev's feet in deep reverence. And he repeatedly thanked Gurudev for showering him with this blessing of words.

These two sentences of the Sadguru were like Shabda-shaktipat that resulted in a complete transformation of the seeker's heart!





Paropakaray Sataam Vibhutayah

Along with spiritual practice, Gurudev had continued to ceaselessly carry out acts of benevolence. His mere presence at any given place would exude intense ripples of religious sentiment! And this religious sentiment would manifest in the form of religious festivals and ceremonies etc.

So it is apparent that, those devotees who were in close proximity with Dada Gurudevji, would definitely find the celebrations of any religious ceremonies at their place lacklustre without Dada's presence.

When Dada was nearing 95 years of age, other Sanghas along with Junadisa Shri Sangh had requested that Dada should not be travelling anymore. They wanted their Sangh to be the only one to get the honour of serving Dada. And Dada had even agreed to fulfil this wish of the Sangh. Dada would tell Omkar Vijay: "No more travelling henceforth!"

But...

No sooner would Dada make that statement than some devotee would arrive and say: "Dear Sahebji, I have a devotional ceremony at my house, and the celebrations cannot begin without your presence. So you must grace the occasion, please I insist!"

Gurudev (Omkarsuri Maharaj) would overhear this conversation and realise that Dada would now give in to the gentleman's wish and agree to visit his house for the ceremony. So, Gurudev would call over the devotee by his side and taking him away from Dada, explain to him: "I can understand your desire to invite Dada over for the ceremony; however, it would be great if you could be considerate about his age and his ailments. He is more than 95 years of age and how tiring it will be for him to travel to your place." The devotee would naturally agree with Gurudev. But, the thought of the ceremony taking place without Dada's presence would become very hard for him to digest. He simply wouldn't be able to curb his wishes. What would he possibly do in a situation like this?

Finally, he would feel that if Dada himself were to accept his invitation, his wish would be fulfilled. And so, when all of us would be occupied with work and wouldn't be around, he would take this opportunity to speak directly with Dada regarding the ceremony: "Dear Reverend, you are my Gurudev. You're a parent to me. How can there be any ceremony at my place without your gracious presence? You will have to honour my invitation and visit my house for the festivities!"

The soft-hearted Dada, would accept the devotee's invitation and later call my Gurudev and say: "Omkar Vijay, I shall have to attend the ceremonies, since I have accepted the gentleman's invitation!"

What could Gurudev say to that?

Dada's decision was considered to be the final and the definite one!

A Guru's command is the motto of his disciple's life.

The gentleman's joy would know no bounds and he would start hailing Dada Gurudev!

Dada would repeat: "Omkar Vijay, I have to attend the devotional ceremony. You need not worry about my well-being. This ceremony is a celebration of devotion towards God, so He will obviously take care of me!" And to lighten the environment (as well as to relieve us of our worry about letting him travel despite his ill-health) Dada would laughingly say: "We have offered our entire lives to the devotion of the almighty; so we have to attend the ceremonies for the same reason. The power that lies in our devotion for Him is unfathomable. So do not worry please!"

It will seem unbelievable, but this routine of travelling continued until Dada was a hundred and three years of age. In the year V.S. 2032 (as per the Indian calendar) when Dada was in his hundredth and third year, his Chaturmas (the holy period of four months) was at Junadisa. He continued to stay there even after the Chaturmas. Junadisa Sangh requested Dada to do the next Chaturmas at Junadisa once again. Dada did not respond to this request. And so, Gurudev asked Dada: "O Revered One, Junadisa Sangh has requested for the next Chaturmas. What do you wish to do?" To this, Dada replied: "You reply as you please." Gurudev went ahead and accepted the Sangh's invitation because Dada was anyway in no condition to travel. His health was deteriorating. Junadisa Shri Sangh cheered at the news of Dada's confirmation.

In the year V.S. 2033 (as per the Indian calendar) on Jeth Sud 8 (the eight day of the waxing moon cycle in the month of Jeth), before the Chaturmas, Dada left for the heavenly abode. After he passed away, we realised the reason for his non-commitment of the Chaturmas invitation. He had a premonition that he would breathe his last before that year's Chaturmas began. In such a critical situation, how could he accept the Chaturmas invitation?

I bow down to thy feet, dear Dada!!



From The Window Of The Past

Swami Vivekanandji was invited to represent Hindu religion at the Parliament of World's Religions in Chicago.

After Guru Ramkrishna Paramhansa passed away, Ma Sharadomini was given his position. And so Vivekanandji asked her: "I have been given an invitation. What is your command?"

Ma Sharadomini did not utter a word in response.

After a while, she asked Vivekanandji to give her a knife. He got a knife from the kitchen. Generally, people tend to offer the knife to another person by holding the wooden part and pointing the sharp part towards the opposite person.

However, Vivekanandji held the sharp side of the knife and instead offered the wooden part to Guruma just so that her tender palms do not get hurt by chance.

Guruma said: "You should go abroad. You have my blessings." She wanted to gauge whether someone who was going to represent the Hindu religion, had in his heart the feelings of compassion and benevolence that are intrinsic to Hinduism. If he did not have these emotions ingrained within him, then how could his articulation on Hinduism be honest and spirited?

Such a small act, but so profound!

Vivekanandji successfully passed the test by displaying compassion and benevolence. He gained the permission of Guruma.





You can only burn the lamp of knowledge,
You can only erase the pricing darkness.



A Spiritual Master: On The Path Of Yoga

A wife is the one who follows her husband. Jekorben was the wife of Bhogilalbhai (Rev. Dada's name before he took Diksha).

Jekorben was the one who felt the most pain when Bhogilalbhai vowed that until his renunciation he would give up eating ghee, rice and wheat.

He could not be fed anything like chapatti, bhakri and thepla (Indian breads) and neither could he eat rice, khichdi, ghaes (preparations made of rice). And ghee was to be avoided completely. Then what could be fed to him? Plain rotis made of bajra or jowar... His wife would be disheartened each day while serving him such food.

This sorrow played a crucial role in weakening this bond. She became not only prepared for her husband's renunciation but also pledged renunciation herself by taking inspiration from him. Even the younger brother, Hargovandas became ready to walk the path of renunciation.

The renunciation of these three noble-minded souls happened with the consent and blessings of Sangh-sthavar Acharya Bhagwant Shrimad Siddhisurishwarji Maharaja and with his Vasakshep (sanctified sandalwood powder), they were ordained into monkhood at the hands of the kind Reverend Dada Shri Jeetvijayji Maharaj.



At the time of Dada Gurudev's birth, per the custom of the naming ceremony, his aunt had given him the name Bhogilal. But little did she know then, that she was naming a child who would grow up to be a great spiritual master in the future.

During his renunciation, he was given a new name: Bhaktivijay.

While being granted the position of Acharya, he was further given a new name Reverend Bhadrasuri Maharaj. Meaning, the one who's every step or act leads to constant welfare (bhadra) of others; such was our dear Gurudev Dada.



In the 'Shodshak' scripture, Reverend Haribhadrāsuri Maharaj explains that during renunciation the name given to a disciple by his Guru is the Shaktipat of Guru.

The name Bhaktivijay was instrumental in Dada Gurudevshri immersing himself in the flow of devotion (bhakti) towards the almighty. And after being honoured with the name of Bhadrasuri, he involved himself in the task of bestowing others with the spirit of devotion and spiritual practices, thus being instrumental in their welfare (bhadra).



Continuation Of The Past

A saint arrived in a village in Maharashtra. One renowned gentleman sat in the company of this saint for some time. The Saint's aura was so divine and strong that the gentleman thought if he could get the honour of being a disciple of such a great Saint, it would enhance his spiritual practice remarkably.

He requested the saint to accept him as a disciple.

When the saint learnt of his past history, he realised that this gentleman was immersed in numerous social activities. He was a well respected figure in the society and his word was considered to be the final one in the social activities.

Guru realised that if this gentleman were to take Diksha (renunciation), then even as a renunciate, he would remain extremely busy with worldly activities, and would never be able to focus on his journey inward. He would neither be able to extricate himself from activities such as those of building temples and religious places nor would he be able to meditate in peace.

The unique experiment that the guru conducted is worth a mention here. He initiated the gentleman into monkhood and gave him a new and apt name Nivruttinath (meaning one who has retired from worldly matters) for his new life.

This was the Shaktipat of Guru onto a man who was deeply immersed in countless social activities. And Nivruttinath began moving on the path of becoming Nivruttinath not just by name, but in its real sense (i.e. becoming detached from worldly matters).

Gurudev was planning to stay in that village for a few more days. Meanwhile, Nivruttinath put up a placard near his place stating: "I observe silence throughout the day except for 3 to 4 in the afternoon." Since such an honourable gentleman had turned into a saint, there was bound to be a constant flow of visitors wanting to meet him.

Gurudev noticed this and felt a wave of compassion for Nivruttinath. He thought: "Even in the one hour of non-silence, this man will have so many conversations that the after-effect of these shall spill onto the other twenty-three hours of the day."

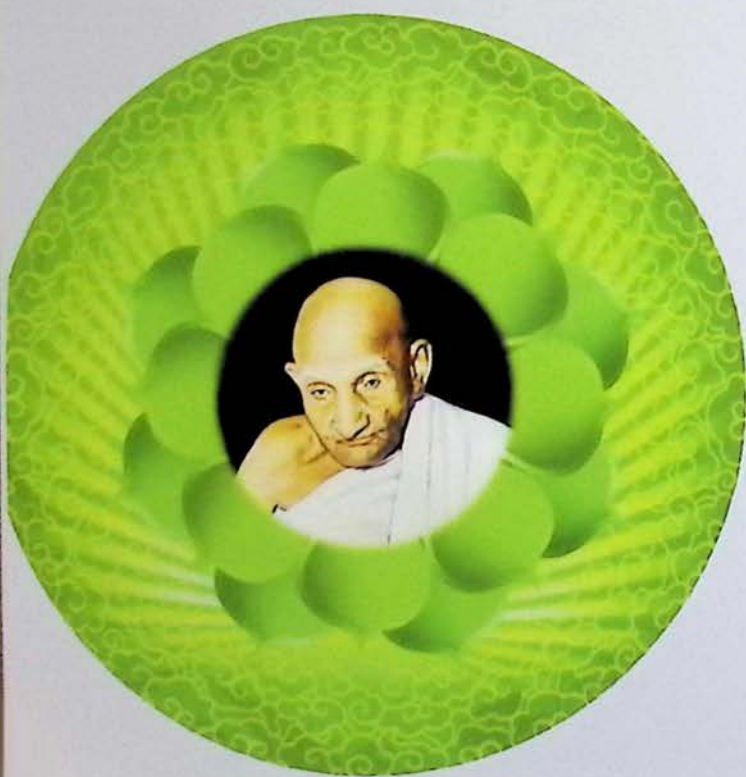
So, he called Nivruttinath next day in the morning and said: "You need to visit a nearby village to serve a saint." To this Nivruttinath responded: "Yes Gurudev, I shall. When do you wish for me to leave?" Guru said: "Right away!"

Guru sent Nivruttinath to such a village wherein nobody knew him and neither did he have any relatives who lived there. Nivruttinath soon transformed into exactly what his name meant. Meaning, he became detached from the worldly matters.

Every fifteen days, Nivruttinath would write a letter to Gurudev informing him about the mistakes or the sins he had committed. This routine continued for some time. Thereafter, one fine day, Gurudev got an envelope that was written by Nivruttinath. It said: "Dear Gurudev, I bow down to thy feet"... Seeing the handwriting, Gurudev recognised that this letter belonged to Nivruttinath. He tore the envelope to open the letter. However, the letter was blank. It had nothing written on it. "Guru is an Antaryami (one who can read the mind, the inner thoughts)! What can he be informed about?" was Nivruttinath's thinking.

Gurudev was impressed. Finally Nivruttinath had become true to his name.





There can't any knowledge with out a Guru
There won't be any salvation without a Guru
There won't be any realization of truth without Guru
and there won't be any removal of flaws without Guru



Dear Lord, Please Lift the Veil....!

An aspect of Gurudevshriji's Bhaktiyoga (devotional practice) only recently came to light. When he was still involved in his worldly life, he had visited the Shatrunjay Mountain and conducted the Nav-anga puja of all the idols there (this ceremony includes a systematic ritual of worshipping both the toes, knees, shoulders, top of the head, forehead, throat, heart and navel). Traditionally, this ceremony is known as Bhav-puja - the ritual (puja) that elevates one beyond the cycle of birth and death (known as Bhav or Sansar) this may well be the meaning of this word. He had undertaken this journey of climbing the Shatrunjay Mountain 99 times (known as 99 Yatra) thrice in his life.





Pujyapadshriji had an incredibly sweet voice. The highlight was that until he was about ninety seven years of age, he could sing hymns with such spirited, sweet and deep voice that about 500-700 people could hear him sing.

Every day morning while doing Dev-vandan (a ritual of offering prayers to God), he would sing at least three hymns. One hymn would be for the Mulnayak (the main idol in the temple), second hymn would be per the Tithi (i.e. on ekam or the 1st day of waxing moon cycle, it would be for Lord Rushabhdev, on beej for Lord Ajitnath ... and so on; on the 1st day of the waning moon cycle, for Lord Shantinath, on the 2nd day, for Lord Kunthunath and so on...) and the third one would be anything from the vast collection of hymns that he had memorized.

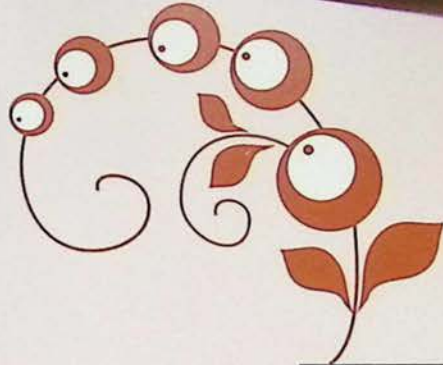


It was quite an opportunity to hear him sing hymns that flowed out of his passionate throat.

Once he was reciting one of the hymns by Revered Udayratnaji Maharaj: 'Aap sva roop dekhado ne, aacho paddo karo ne prabhuji! Pacho...' (Oh lord, please grace me with a glimpse of you. Reveal yourself to me; lift the veil...) On hearing this I felt that God must have surely shown this great one his original form. The revered one would recite this verse around 56 times at least. Sometimes he would recite it 1015 times. The wetness of his voice as well as the pangs of separation from God that were evident in his voice would compel me to beg to God, "Dear Lord, it would be far-fetched for me to ask for devotion similar to Dada Gurudevshri, but please bless me with at least a speck of it...!"

Devotion to the Almighty was the very breath of Gurudev ...





Journey through The Past

Once, Tansen performed a wonderful music piece before emperor Akbar. Impressed by this marvel, Akbar said: "Wow! Fantastic! Today, thanks to you, I have been able to experience the highest form of music!"

The humble Tansen replied to this: "Dear King, my guru Haridas possesses extraordinary musical abilities the melody in his voice is unprecedented. If you hear his music once, you shall find my music absolutely mediocre in comparison."

Akbar said: "So invite him to the court. We shall welcome him in the palace with due respect..." To this Tansen explained: "My Lord, neither does he visit anyone nor does he sing for anyone. He lives at the bank of the river Yamuna in a shanty. And when he wakes up at night or dawn, he presents his music as an offering to the almighty. To listen to his singing one has to go to his shanty and that too secretly."

And so that night Akbar and Tansen headed towards the bank of the river Yamuna, on a chariot. They ensured that chariot was stopped some distance away from the shanty, and thereafter they made the distance to the shanty on foot. They reached there and sat on the sand. After about an hour or two, Haridas began to sing a hymn. He sang for approximately two hours.

As soon as the hymn got over, Akbar and Tansen started to leave. They sat in the chariot but Akbar was still mesmerized by the celestial music he had just heard. He said to Tansen: "Tansen! Can this melody not flow from your throat? I can't keep going there every day to hear him sing like we did today. But if you could sing so beautifully then..."

Tansen replied: "Your majesty, that's impossible!"

"Why?"

"Because I sing to please you, while my teacher sings to please the Lord and it is the power of the Lord that manifests in the voice of my Guru."



Guru is the potter, disciple is the pot,
Gives shape & cures the
Protecting with palm from inside,
while pounding the pot from outside.



A Master in Performing Rituals

Reverend Dada, in his days as a householder, was well versed with ritual of Shantisnatra as well as Pratishtha (ceremony for the instatement of Lord's idol). On several occasions and at several places, I have heard his followers praising such rites performed by him: "Rituals conducted by Bhogilal are bound to be beautiful. They are the best."

An account of Shantisnatra performed by Dada has been published in a magazine named 'Shri Jaindharma Prakash' (No. 3, Year V.S. 1956, Book 16, JETH SUDI 15) which is as follows:

"An epidemic of cholera has broken out and become widespread in Kathiawar region of Gujarat. The epidemic of this incurable disease has more or less affected a few parts of Bhavnagar as well. For the abatement of this epidemic as well as for the spiritual growth of the self, the Sangh has decided to undertake Shantisnatra and called upon the foremost Shravak Bhogilal Ugarchand of Radhanpur from Palitana."

“Panyasji Shri Gambhirvijayji first established the Arhat Mandal and on Vad-6 (the 6th day of the waning phase of the moon) water was brought to the place in accordance with the prescribed rites. Shri Sangh collected the necessary donations. On Vaishakh Vad-11 (the 11th day of waning moon cycle in the month of Vaishakh), the kumbh (a pious urn containing holy water) was installed and the Poojan of Gruh-Dikpaal and others (the ceremony to appease the various planetary celestial beings for favourable astrological effects) was performed by the aforementioned Shravak Bhogilal.”

“On Vaishakh Vad-12, Panyasji Gambhirvijayji performed the Shantisnatra. Bhogilal performed all the rituals that were best suited for Shravakas. Since Shravakas-Shravikas had arrived in large numbers to listen to the Shantisnatra, there was barely any place left in the Derasar (Jain temple). The enthusiasm amongst the Shravakas was obvious, however since this act was performed for the welfare of all (common people inclusive), so even the common peoples' happiness knew no bounds!”

“...Right from the time this ritual began, the epidemic has begun to abate. And after (post Shantisnatra) the Jaldhara (pouring of the holy water), the relief from epidemic has been even more palpable. Within a few days, the epidemic is expected to subside completely. Such noble tasks are beneficial for both this lifetime as well as the next.”



Looking Into The Past

This is about an incident that occurred sometime in the year V.S. 2013, in Godhra (Panchamahar).

A fierce fire had consumed the entire village. It was said that 'Godhra was ruined'. After a lot of struggle when the fire had been doused, the villagers were scanning the place to assess the damage. All of them became rooted at a particular place. They were so stunned at the sight, that they could not believe their eyes at what they saw, and began to scratch their heads in surprise.

How could this have happened? How is it even possible?

The place they were standing at, housed a colony of Bohras (a Muslim community). Their houses were on both sides of the street and a little further lay a huge wooden bridge; a street passed under this bridge. That bridge was partially burnt and strangely the fire had stopped spreading to the other half of the bridge! This sight was so unbelievable!

There was a lot of speculation. While getting into the depths of the matter, and after intense discussions with everyone, the reason that was discovered made each one of them highly emotional.

It had so happened that, five years ago before this fire took place, a great celebration for pratishtha (the installation of God's idol and inauguration of the temple amidst rites and rituals) was organised at Lord Shri Chintamani Parshavnath's temple. One the day of the Lord's pratishtha, during the night, the daharavadi ritual had been performed (pouring the mixture of water, milk and other liquids used in the ceremony, so as to bless the land). Every street that the volunteers passed by performing this ritual, every area in which this water had been poured upon, had survived the fire!

- Acharya Pradyumansuri
[Cited from Abhishek]



OH! God Give me Such wisdom
to meditate in lotus feet of guru...



Vachan-siddha Gurudev

In the year 2023 VS, in the month of Maha, on the tenth day of the waxing period of the moon, Revered Jinchandra Vijayji, Revered Munichandra Vijayji, Sadhvishri Kalpalatashree, Mokshrasashreeji and Tatvarasashreeji were imparted diksha.

In the month of Phagun they reached Radhanpur. Dada Gurudev was around ninety-four years of age and so they intended to travel towards Junadisa.

Meanwhile, a few people from Usmanpura Jain Sangh, Ahmedabad and Junadisa Sangh came over to request Dada for Chaturmas (four months of a holy period).

Most of the monks wished to do Chaturmas at Usmanpura because they had done several Chaturmas in Junadisa earlier. However, as had been the norm, this decision was solely in the hands of Dada Gurudev. Even Revered Omkarsuri Maharaj was aware that their travel and chaturmas routines were to be planned in a way that would be agreeable to Dada. Moreover, Dada Gurudev was a great sage who had attained mastery over the speech such that every spoken word of his would come true (known as Vachan Siddhi in Yogic terms). Because of this, everyone had deep faith that every word that would come out of his mouth would always be appropriate.

Reverend Omkarsuri Maharaj Saheb got along with him the representatives of both the Sanghs and entered Dada's room. After paying his respects, Omkarsuri Maharaj Saheb said to Dada Gurudev: "Dear Reverend, these two sanghs have come here with a request for you to observe Chaturmas with their respective sangh. We shall give confirmation to the one you choose."

Dada replied: "Omakar, this is still the month of Phagun. There is no need to decide about Chaturmas as yet. It is possible that we travel in other areas and a new request comes our way."

Revered Omkarsuri thought that while travelling from Radhanpur to Junadisa, there seemed to be no areas wherein any such request could possibly be made. But the mystery behind Dada Gurudev's words would often be revealed afterwards. Therefore, Gurudev said: "Dada, every year chaturmas is observed at Usmanpura Sangh. And so it is only fair if we give them a definite answer right away. So that they can make other arrangements. If we were to say no to them during the month of Vaishakh, then how will they be able to invite someone else to their Sangh?"

"Omkar, if we have to give an answer today itself then confirm it with Junadisa Sangh. However, I don't think the time to decide about chaturmas has arrived yet," said Dada to Omkarsuri Maharaj.

The joy of people from Junadisa Sangh knew no bounds. They hailed Dada Gurudev while the people from Usmanpura Sangh were teary eyed. They left from there with a heavy heart.

Few days after this incident, people from Vaav Jain Sangh arrived at Dada's place. They said: "Terapanthi Acharya Tulsiji is planning to arrive with his large family to our village. Many people will be imparted diksha.

On this occasion, it is important that saints from Murtipujak (idol-worshipping) sect arrive there too and bring about religious awareness by means of discourses. We learnt that you are here in Radhanpur, so close to our village. So, we have come here to invite you."

Considering Dada Gurudev's old age and that Vaav was a dusty and arid region and also the fact that it was summer season, members of the Vaav Sangh said to Dada: "Dear Revered one, you may not be able to visit us. However, please do send Acharya Bhagwant Omkarsurishwarji Maharaj Saheb."

That's when Dada Gurudev stated: "This matter concerns the Jain establishment. And we are duty bound towards it. So, I too shall come."

The members of the Vaav Sangh became incredibly happy on hearing this. During those times there was no concrete road from Vaav to Bhabhar. Traveling by foot on the sand with great difficulty, the journey was finally accomplished. When they reached Vaav, they were accorded a grand reception by the members of Vaav Sangh.

Acharya Bhagwant Omkarsurishwarji Maharaj Saheb's discourses created a lot of religious awareness. Many families joined the idol-worshipping sect. The members of the Sangh were imparted deep understanding about Dev-dravya funds (funds accorded for religious work in the name of the Lord) and the importance of paying out the committed amount. This resulted in people paying the outstanding amounts diligently.

After observing such an impactful effect of Maharaj's words, members of the Vaav Sangh insisted that he observe Chaturmas at Vaav. This is when Gurudev Omkarsuri Mahasaj understood the mystery behind the words that Dada Gurudev had spoken at Radhanpur.

Vaav Sangh requested the Junadisa Sangh and the Junadisa Sangh decided to agree with Dada's decision whatever that may be. Thus, in the year 2023 VS, Dada observed Chaturmas at Vaav Sangh.

This Chaturmas was considered historical for many reasons. Not only did the renovation of the temple of Lord Godi Parshvanath take place, but it was also decided to construct a new temple for Lord Ajinath.

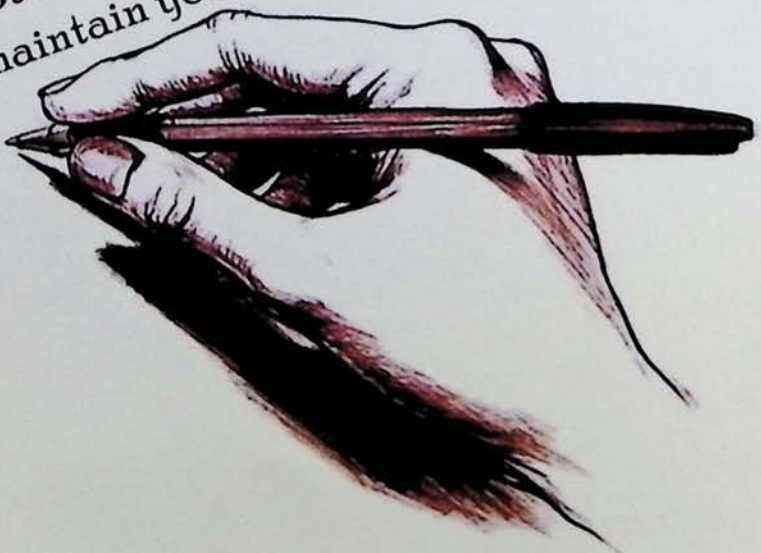
Once the construction was over, the occasion for Pratishtha (formal installation of Lord's image) came. The day ordained was the Vaishakh Sud 10 (the tenth day of the waxing moon cycle in the month of Vaishakh) in the year 2030. Coincidentally, Dada Gurudev completed hundred years around the same time. And due to this, the volunteers from Vaav Sangh were so thrilled that instead of installing the customary 100 chhods (canopies overhead the statue), they went ahead and offered 105.





Pujya Shree Vinayvijayji Maharaj

Look at the form of your Guru worship the
lotus feet of your Guru... Listen to the world of
your Guru... and maintain yourself in the state
of truth fulness..



The Greatest of all Gurus

After observing the plentiful spiritual and devotional life of Dada Gurudev, one can imagine how profound and elevated his Guru's Sadhana would have been!

He (Guru of Dada Gurudev) was born in the year 1923, on the fifth day of the waxing period of the moon in the month of Phagun at Dhanpiparli Pol (a housing cluster) in Ahmedabad. While the baby was in the womb, his mother thought of pledging celibacy. She spoke to her husband regarding this. As soon as he agreed for the same, both of them together took a vow to remain celibate thereafter.

His father happened to come and stay at Gandevi (District: Navsari) due to business reasons. Since his childhood, Vadilal was soaked in religious tenets and way of Jainism. He soon developed the feeling of taking Diksha. However he could not voice his desire to his father. And eventually he had to get married.

Nonetheless, the flame of detachment was burning brightly within. Upon asking a well-wisher, he was asked to seek the guidance of Acharya Bhagwant Siddhisuri Maharaj (the Revered Baapji Maharaj...who was a monk at that time). This required him to go to Surat where Baapji Maharaj was present at that time. He lied to his mother: "I have been promoted in my job. I need to go further. Please give me your blessings". Although he sought her blessing under this pretext, he had told his father the truth. He thus came to Surat to meet Baapji Maharaj. Unfortunately, Maharaj refused to impart Diksha to him due the prevalent circumstances in the family.

Vadibhai, then, dressed himself in a monk's attire, forsook food and water and sat down in a room. Adamantly he said, "I shall step out of this room only if my parents give consent for Diksha."

A letter was then sent to his father informing him of this development. His mother was shocked on hearing this. She thought to herself, "I must bring back my son, come what may."

To this her husband replied, "You should go there and try explaining to him. If he comes willingly, do bring him back but please do not force him to accompany you. Do not even try to touch him without his permission."

The mother went there to meet her son and make him understand things from her perspective. However, he was adamant. "I shall drink water only after you give your consent," said the son to his emotional mother. The mother's heart melted on seeing her son's firm resolve. She gave him her consent for his renunciation. And that's when Vadibhai took renunciation under Reverend Baapji Maharaj Saheb. And his new name post renunciation was Munishri Vinayvijayji.



Reverend Vinayvijayji Maharaj's renunciation took place in the year 1943, on the fifth day in the waning period of the month of Chaitra. He was the most detached person one could ever meet. Bhogilalbhai wished to take Diksha under his tutelage. But, Reverend Vinayvijayji Maharaj was clearly not interested. However, the adamant Bhogilalbhai urged the Revered One and forced him to give in.

There came a time when Revered Vinayvijayji had to undertake the spiritual practises (known as Jog) required for Bhagwati Sutra (one of the 45 Aagams). However he refused to do so because that would entail him being conferred with a title of Gani and he was not interested in being elevated to such a position. Everyone explained to him that by undertaking those practises, he would avail the benefit of worshipping the Bhagwati Sutra. He conceded and began the practice. Then came the time to be conferred with the title of Gani. At that time Reverend Baapji Maharaj was on his way to Radhanpur from Ahmedabad. When he reached Goynad, a village about 10kms away from Radhanpur, Reverend Vinayvijayji Maharaj was down with high fever. Despite that, he left for Goynad to receive Baapji Maharaj. His fever developed further into Pneumonia. And on Maha Sud-1 (the first day of the waxing period in the month of Maha) in the year 1960 VS, he left his mortal body.



Pujyapad, Acharya Bhagwant Shree
Siddhisuriswariji Maharaj (Pujya Bapji Maharaj)





A disciple is full of mad and ignorance.
A preceptor is water of knowledge whatever
impurities are accumulated in many birth
he cleans in one moment.



Personification of Devotion to the Lord

(A summary of his life story)

Radhanpuri village better known as Aradhanapuri, was home to the prestigious and renowned Masalia family who had their residence in the Bhoyra street. The city chief Sirchandbhai's elder brother Ugarchand's wife Surajben gave birth to twins on the auspicious day of Vaishakh Sud 6 in the year 1930 VS. One of the twins was named Bhogilal (Reverend's name prior to Diksha) and the other was named Hargovan. Of the six children, Bhogilal was Surajben's fifth child.

Time went by and the children grew up. When they turned six years old, they were faced with the death of their mother. At the age of twelve, they lost their father and at the age of thirteen, Bhogilal married Jakorben, daughter of Tribhovandas, who hailed from Radhanpur but was settled in Mahua (Saurashtra) for business reasons. Since his childhood, he was steeped in religion. In spite of his worldly duties, he was quite absorbed in his religious practises. He established a group that would sing devotional songs and another one which would perform dramas on religious subjects. These groups kept everyone enthralled with their performances for decades. Bhogilal even attained knowledge on conducting rituals for various religious occasions including that of Pratishtha (installation of the Lord's idol). He would preside over these ceremonies himself and conduct them to perfection, to the extent that he himself would observe fast on the occasion of Pratishtha.

Bhogilal would spend hours conversing with the Lord. One day, he said to the Lord, "O Lord! There can be no better form of devotion towards you than surrendering this life at your feet. When will that day come when I shall be able to tread the path prescribed by you!"

That said, it wasn't easy to get the permission of his family who loved him dearly. But, Bhogibhai was resolute this life must be surrendered at the feet of Lord. One day he took a gargantuan vow that he would abstain from consuming ghee, rice and wheat completely, until the day he got Diksha. His family bowed down in front of this sacrifice. His younger brother Hargovanbhai and wife Jakorben also decided to follow suit. Bhogilal's worldly life too was imbued with religious activities. He went to Palitana and worshiped 36,000 idols with incense, sandalwood, fruits, flowers and such.

At this time Vinayvijayji Maharaj arrived in Radhanpur. Vinayvijayji Maharaj was an extremely detached and composed saint. Bhogilal was taken in by his persona and he was overwhelmed with reverence for him. He decided to dedicate his life to him in following in his footsteps. He started visiting the revered one for his religious study and practise. Vinayvijayji was extremely detached. He wished to remain immersed in spiritual practises. So, he asked him to take Diksha from someone else.

On hearing this, Bhogilal's respect for Vinayvijayji grew leaps and bounds. During this time, revered Jeetvijay Dada, who was committed to the cause of upliftment of Kutch-Vagad, arrived at Radhanpur. Bhogilal spoke to him of his dilemma. Jeetvijayji agreed to impart Diksha to Bhogilal. The day chosen for the Diksha was the full moon day in the year 1958 VS, in the month of Vaishakh. On gauging the feelings of Bhogilal, Jeetvijayji declared the guru's name as Muni Vinayvijayji. Bhogilal was extremely happy at this turn of events.

The Nawab of Radhanpur, Bismilla Khan was also present at the ceremony. He was elated to see these two brothers from the family of the city chief taking Diksha and he celebrated this moment with much grandeur. Bhogilal was named Muni Bhaktivijayji (and went on to become Acharya Bhadrasuri). Hargovanbhai was named Muni Hansvijay. Jakorben was named Sadhviji Jayashreeji and she became a disciple of Chandanshriji (wife of Revered Baapji Maharaj prior to Diksha). Hargovanbhai's wife had taken Diksha much earlier on.

The virtuous Vinayvijayji was a native of Ahmedabad. However, he lived in Gandevi for his business. Revered Acharya Siddhisuri Maharaj (Baapji Maharaj) was staying in Surat to serve the monk Ratnasagarji at that time. Since Vinayvijayji often travelled to and fro between Gandevi and Surat, he came in touch with Baapji Maharaj and became highly influenced by the religious way of life. Soon, at the age of 20, on the fifth day of waning period of the month of Chaitra, in the year 1943, he took Diksha and became a disciple of Revered Baapji Maharaj.

Barely two years had passed since Bhaktivijayji took Diksha than Vinayvijayji passed away. Bhaktivijayji was bereaved. Despite this short span of time, he was so influenced by the virtues and aura of his guru that even after his demise, he would circle around his photograph and pay respects and only then consume any food.

Bhaktivijayji had a very delicate body. His skin was so tender that at the time of Loch (the ritual of plucking out the hair), his scalp would bleed steadily. Even the Naharaj who was performing this ritual could not bear to see this and refused to do so. However, Bhaktivijayji was mentally quite strong. He finished plucking his hair himself. He undertook various penances after his Diksha. For the next fifty years of his life, he ate just one meal a day (known as ekasna). He would observe complete fast every fortnight until the age of ninety five.

As he progressed on his religious path, he was conferred titles by the senior saints. In 1970 VS, thirteenth day in the waxing period of the month of Makshar, he was conferred the title of Gani by Revered Bhavvijayji. Two days later, he was conferred the title of Panyas. In the year 1989 VS, on the seventh day in the waning period of the month of Posh, the title of Acharya was conferred upon him with the blessings of Acharya Siddhisuri Maharaj and Gani Meruvijayji in Radhanpur. After this he was known as Acharya Bhadrasurisawarji.

In his lifetime, he imparted diksha to many, presided over numerous Pratishthas (idol instations) and did a lot of other religious work. Being a devotee himself, he did all these selflessly with complete detachment while remaining immersed in his own spiritual practices.



Shree Bhiladiyaji
Parshwanath Bhagwan

In 1992 VS, he lost his eyesight completely. Any ordinary person would become perturbed in such a situation. However, Gurudev, accepted this turn of events quite calmly. Omkarvijay, who was a child and only thirteen years old at that time, was quite saddened when the operations for restoring the vision of both the eyes had failed. Nevertheless, Gurudev said to him, "It is alright if my eyes have lost sight, but the inner eye is still open and receptive. It is fine if I cannot read anymore, I shall now spend more time chanting the Lord's name."

Chanting of the Surimantra, Kayotsarga and other such practices, became a part of his daily routine. He would sleep very little and wake up at 1 am. He would continue chanting for hours together.

In 2001 VS, when he was afflicted with cancer and everyone had lost hope, he told Acharya Omkarsuri Maharaj, "No matter what the doctors and others say, my intuition tells me that I won't depart without seeing the renovated Bhiladyaji Tirth and the installation of Dada's idol."

And Gurudev's health improved. The Bhildiyaji Tirth committee undertook the construction of the new temple under the guidance of Acharya Omkarsuri Maharaj from the outset. In 2027 VS, the Pratishtha ceremony of Lord Bhildiyaji Parsahwanth was carried out in the august presence of Acharya Bhadrasuri, Acharya Kirtisagarsuri, Acharya Omkarsuri, Acharya Subodhsagarsuri and others.





In 2023 VS, the revered one arrived at Vaav Panthak. The surge of religion in that area after his arrival is historic. The temple of Godi Prashvanath temple was renovated. The Pratishtha ceremony of Lord Godi Parshvanth as well as the Revered one's centennial birthday was celebrated with great joy and reverence.

In Vaav Taluka, many more temples were built and Pratishtha ceremonies held in the villages of Garaambadi, Madaka, Suigam, Benap, Bharadwa etc and towns like Radhanpur, Aarkhi, Panthawada, Aalwada, Dhaniyawada, Jinjuwada, Jasswantpura, Terwada, etc. in the presence of Gurudev. In the year 2028 VS, on Maha Sud-1 (the first day of the waxing period of the month of Maha), the Pratishtha ceremony of the Paduka (footsteps) of Acharya Siddhisuri Maharaj was carried out with great fanfare in the presence of Gurudev at Jamalpur in Ahmedabad, which is the place where the final rites of Acharya Siddhisuri Maharaj were performed.



Shree Chintamani Parshwanath
Radhanpur



Junadisa Sangh too has been fortunate to have been bestowed with unbridled grace from the Revered one. He has imparted dikshas to many here. The Sangh of Juna Disa had requested for years that the Revered one stay there. He too accepted their invitation and spent a long time there.

Time passed and one day, at the age of 104, Gurudev breathed last his on Jeth Sud-8 (the eighth day of the waxing period of the month of Jeth) in the year 2033 VS. Until his last day he was hale and hearty and in a composed state of mind. Getting birth as a human in the repeating cycle of birth, life and death is a rare occurrence. Gurudev had lived his human life worthily and had scaled the summit of spiritual journey. A few moments before his death, he handed over his rosary for chanting Navkar Mantra and said that he shall henceforth count on his fingers. The entire Sangha was around him when he left for his heavenly abode, amidst the chanting of the Navkar Mantra.

After his death, the Junadisa Sangh got his Charan Paduka (footsteps) instated in a Guru Kulika at the location where he was cremated. They also got installed a marble idol of his in the Guru Mandir in the old town of Junadisa. Both these installations were done by Omkarsuri Maharaj. On the occasion of the installation of Shanthinath Prabhiji's idol, the Madka Jain Sangh also got an idol of Gurudev made of five-metal alloy installed within the premises of the temple.

Even the Radhanpur Sangh established a Guru Mandir in his memory. On the outskirts of Radhanpur, a complex named 'Bhadra Sadhana Sankul' has been developed, where in there is a magnificent temple of Lord Shankheshwar Parshvanath, a Guru Mandir, a large Dharamshala (caravan serai), a large dining room, and two Upasharays.

Even today, religious activities everywhere are on the rise with the divine grace of Gurudev.

Many many salutations at the holy feet of Gurudev!



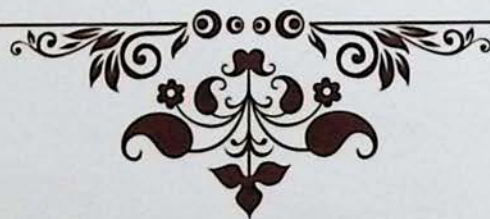
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Tasmai Shree Sadguruve Namaha:





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