

॥ HARI OM ॥

Shree Mota



Pujya Shree Mota

|| HARI OM ||

SHREE MOTA

: Writen by :
SHRI RAMESH BHATT
(In Gujarati)

: Translated by :
SHRI RAMANLAL DALAL
(In English)



Hari Om Ashram Publication, Surat.

- ❑ Publication : Trustee Mandal
Hari Om Ashram, Jehangirpura, Po. Rander,
Surat-395 005, Ph. : (0261) 276 5564
Email : hariommotal@gmail.com
- ❑ © Hari Om Ashram, Surat-Nadiad
- ❑ First Edition : 2007, Copies : 1000
Second Edition : 2010, Copies : 1000
- ❑ Pages : 144
- ❑ Price : Rs. 10/-
- ❑ Available at :
Hari Om Ashram, Surat-395 005
Hari Om Ashram, Nadiad-387 001
- ❑ Type Setting : Arth Computer
203, Maurya Complex,
Nr. C U Shah College, Income Tax,
Amdavad-380 014. Ph : 079-2754 3699
- ❑ Printers :
Sahitya Mudranalay (P) Ltd.
City Mill Compound,
Kankaria Road,
Amdavad-380 022.
Tel. : 079-2546 9101

DEDICATED

to

Architech Shri Maharshi M. Vimawala. Surat.

- Being a jain by community offered us to visit the Ashram on samvatsery day* & told us, 'There is no better work to visit Mota's Ashram on this day'. to examine the loss of property by the worst ever flood of surat between 6-11th August 2006.
- Gave his valuable guidance to repair the floors of maun rooms & strenthen the structures.
- Made the plans to construct the kithchen wing side building & supervised complete work till completion.
- Architech by profession, born & studied in surat. Achieved his masters degree with gold medal from M.S. University of Baroda.
- Strong beliver of 'Karma' - good deeds in a life. Designing of chirstian church at Bhestan, Surat & Various schools at rural villeges of surat districts are feather in cap for him.
- A studious person inspired by Mota's theory of social upliftment through education.
- Always ready to share his knowledge & experience for the selfless service of the common man.

For all his selfless services...

Solemnly and with great respect...

Dt. 25-7-2010

Board of Trustees

Gurupurnima

Hari Om Ashram, Surat.

PREFACE

The life of Shree Mota is not easily distinguishable. To attain this stature, Shree Mota had undergone arduous penance and carried out Sadhana with a predetermined goal in his mind. The history of that Sadhana is enigmatic, unique and esoteric. Yet from his books which are published so far, there is enough material available to draw a hazy sketch of it.

He did not disclose matters pertaining to his Sadhana of which there were no witnesses to the events. But now he has very kindly consented to get published few links of the history of his Sadhana that he had undergone.

This book is a stint record of notable incidents of his life and his intorspections leading him to self realisation so that one can get glimpses of his spiritual pursuit. The undisclosed accounts could be much more esoteric. Shree Mota has not allowed them to be disclosed. The published matters are compiled from the letters written by him to seekers who sought his guidance.

The purpose of writing and publishing this book would be served if it will generate even a speck of interest and inclination towards the subtle and esoteric life of Pujya Shree Mota.

November, 1973.
Amdavad.

Ramesh M. Bhatt.

FOREWARD

The book “Shree Mota” was written by late Shree Rameshbhai Bhatt in Gujarati in 1973. It has seen four editions so far. There was a constant demand for a biography of Shree Mota in English from devotees.

Shree Ramanlal Thakordas Dalal took up the mission of translating the Gujarati Book even though he was of an advanced age and was not keeping good health.

This book is the result of his great efforts and his love for Shree Mota. We express our thanks to him for translating **Shree Mota** from original Gujarati text.

He served for whole his life as a Civil Engineer-Project implementation, at ‘Ukai Water Dam Project’ with Govt. of Gujarat. This project trully, has become a lifeline for the people of South Gujarat. Mr. Dalal was deeply inspired by ‘PUJYA SHREE MOTA’ and shared many personal and private moments with Him.

Our heartiest thanks to all those, who have joined hands with us in the publication of this book, including the one who helped us by correcting the text and the proof, required to complete this book.

We hope the need of a boigraphy of Pujya Shree Mota in English would be satisfied by this book.

Dt. : 25-7-2010

Gurupurnima

Tursteer Mandal

Hari Om Ashram, Surat.

NOTE FROM THE BOARD OF TRUSTEES

This books is a life story of PUJYA SHREE MOTA, compiled from the writings and speeches from Shree Mota. He had in all written more than 75 books in Gujarati some in prose and some in poetry. Out of these, very few are being translated in English. With the growing level of education, the time has arrived to translate those Gujarati publications in English. This book is a right choice to introduce SHREE MOTA in our life. It gives a clear understanding of the power, with which every human being is blessed by God. It is all about, how SHREE MOTA utilised the power with faith, and attained almighty God.

‘ONE WHO HAS PUT US TO TEST
WILL ONLY HELP US TO RESOLVE.’

We very humbly submit this second English edition of ‘SHREE MOTA’ at the lotus feet of the society. We hope readers will welcome this book and help us to spread the message of PUJYA SHREE MOTA amongst the people.

With Thanks,

Dt. : 25-7-2010
Gurupurnima

Bord of Trustees
Hari Om Ashram, Surat.

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'I am omni present'
- **Mota**

DIVISION 1 : BACKGROUND

1 Gujarat : The Blessed Land

It is a matter of deep sense of elation and great exaltation that a saint of great stature like Shree Mota was born on the land of Gujarat. The most striking feature of Shree Mota's life is that he was born in a caste which was considered very low and he was brought up in stark poverty.

He was born on 4th September 1898 at village Savali in Vadodara district. Mother's name was Surajba and father's name was Ashram. He was born on Saturday so as per the convention, he was addressed as Shaniyo. He was named as Chunilal. He was the second child of his mother.

His house at Savali was spacious and on the main road compared to the small congested house at Kalol in which he lived in later years. There was a cobbler shop next door and so the stench of the hides was a permanent menace. Father's business was to dye cloth. By caste he was Bhavasar, a community engaged traditionally in cloth dyeing trade. His surname, therefore, was Bhagat. Ashram was very fond of singing devotional songs. He liked to smoke tobacco

in hukka and consume opium. Due to his addiction to hukka, he would keep cowdung cakes burning in front of his house. If he felt like smoking at night, he would take the burning pieces from them and lit the hukka. This was a rented house and the family was financially poor. Two more sons were born in the family after Shree Mota. The elder brother was Jamnadas and the two younger brothers were Muljibhai and Somabhai respectively.

It was difficult to maintain the whole family from the meagre income of the father. Surajba would do household works at well-to-do families, grind grains for flour and do other physical works to supplement the income to maintain the family.

2. Insulting Shock

Shree Mota experienced a brutal shock in childhood. Policemen on night duty who were taking rounds of the small town would come and sit with Ashram and chit chat for a while.

There was an order from authorities that if any newcomer comes to visit anybody in the town, it should be reported to the police station. This was meant as a precautionary measure to ward off thefts by communities

who were known to have criminal records. One day Ashram had a guest and as the house was so small, he was made to sleep in the verendah falling on the main road where Ashram was also sitting and sleeping.

The policeman on the round, inquired about the newcomer and sternly asked as why his arrival was not reported to the policestation. Ashram, in a casual manner, replied that the rule applied to criminal communities and not to all.

The policeman got enraged by the casual reply. He started thrashing Ashram and dragged him to the policestation and locked him up.

Child Chunilal could not bear this frightening scene. He ran to Nagarwada where a British Government-honoured gentleman known as Manubhai Raosaheb was living and in whose house his mother was working. He gave full account of the incident while crying profusely. Manubhai went to the police-station and got Ashram released by threatening the police of dire consequences.

It is noteworthy that, Chunilal did not sit quiet and wept at the time of sudden difficulty that befell on the family, but he

did what came to his mind as a proper thing to do. But this shock of the insult made him to think deeper. He observed that everybody disregarded the poor. So he should acquire such a post that every one salutes him. For that he should become someone like Mamalatdar - administrator of a Taluka. And for that he should study a lot.

He conceived the idea, thus, by logical conclusion. He was thus, clearly convinced that without proper education it would be difficult to become a bigman and impossible to come out of such an insulting situation.

3 Dynamic Resolve

He decided to study to become a bigman. Child Chunilal who possessed the skill to find a way out of adverse situation, also possessed good memory and sharp intelligence. The headmaster of the newly opened Anglo-Vernacular School, quickly identified the potent talent of this bright child. He made him to complete the course of standards 1 to 4 in just an year and a half. Thus, his skill to shorten the time period is observed since childhood. By the time he completed the primary seventh standard, the smothering poverty started pinching him. Readiness to work to earn money was born out of this.

He accepted a job at the shop of the neighbour. His duties included sweeping, filling water pots, spread bed sheets on mattresses spread on the floor for sitting and other miscellaneous errands. He started doing all these acts sincerely, zealously, lovingly and carefully. Pleased by it, the owner confirmed his job at a monthly salary of rupees five.

4. Honesty

Chunilal who was working, thus, so sincerely, was soon entrusted to weigh the grains brought from farmers for selling. There was a malpractice of taking two to two and half sher (one kilogram) per twenty sher which was weighed on the balance. This was skillfully done by giving a jerk to the chain of the balance with a skill in such a way that the other person watching it, would not be able to detect it. The shopkeeper taught him this trick. However, Chunibhai would talk lovingly with the farmers but would weigh accurately and would not take even a grain more. When the shopkeeper learnt about it, he scolded Chunibhai and ordered him to weigh more as per the trick taught. But Chunibhai did not heed his instructions. Once a farmer raised an objection to the accuracy of weighing and demanded third-

party weighing to know the exactness of the weight. The grain weighed by Chunibhai was weighed on other person's scale and it was found to be exact. But this uncovered the fact that Chunibhai was not carrying out the instructions to cheat and weigh more. So the owner scolded him in front of all. Sored by this, he left the job and started to study again.

5. Integrity

After completing his high school studies at Petlad and passing Matriculation examination with good marks, he took admission in the Arts faculty at Maharaja Sayajirao University at Vadodara. He sincerely and carefully thought out ways and means to lodge and dine so as to spend minimum amount given by the donors for his study.

When Chunibhai was living at Kalol, he used to go to Nagarwada and would run errands for whoever entrusted them to him.

So people living in Nagarwada had good feeling and sympathy for him. There was one Nagar student from this Nagarwada who was a Fellow at Vadodara college and hence he was provided a room in the residency hostel to stay and study further. Chunibhai requested this Fellow to allow him to stay in

his room which he granted. Chunibhai took up the charge of maintaining the room. The problem of lodging was thus, solved.

The problem to arrange for finance for dining was mind boggling as it used to cost Rs 23 to 24 per month. He could have received that much amount if asked, but he was constantly aware to keep his expenses as low as possible so as to borrow bare minimum. He found out a Vaishnav Haveli temple near champaneri gate in Mandvi area. He requested the temple head with love and humility to give him temple Prasad once everyday. The Prasad dish cost at that time one tenth of a rupee. Thus, expenses for boarding were brought down to less than rupees five per month.

He would start everyday early in the morning from the hostel and walk four kilometers to the temple. He would read while walking on the footpath. He would go to the temple, bathe, eat the dish when served and would return while reading. Thus, the term of college was completed.

6. Cautious

Shree Mota had volunteered to prepare tea for the members of the tea club informally formed by Nagar students staying in the

hostel. He would prepare tea two to three times in a day. When those friends went to see a movie, they would take him along and buy his ticket. They would also take him along when they went for outing.

One day a desire to see a movie arose in the mind of Shree Mota. He was startled by the very thought.

He became cautious as his financial condition was not so good that he can afford to buy a ticket for a movie on his own. He also did not feel it proper to go to see a movie with the help of friends. So from that moment, he resolved not to go to see a movie even if the friends offered him to come along.

7. Call for Freedom Fight

The studies at the college were going on very well and he was in good spirit. Exactly at such a time, Gandhiji gave a call to the Nation from his hospital bed to do satyagrah against Rolet Act. There were riots in Punjab. British Government tried to suppress them by brutal force. Gandhiji gave a call to fight for freedom to get justice for the massacre committed by the British at Jalianwala Bagh.

Young Chunibhai's mind and heart were ready to accept the call of Gandhiji. But he had decided to be a great man for which

college education was very very necessary. The family was in the grip of financial crisis. Hopeful sights of all family members were intently fixed on him. Moreover, how can he set aside the readiness of persons who were giving him financial help to continue college education ? At the same time a call to serve the Nation was resounding in young Chunilal's heart.

Persons who were helping him tried to quell the fiery spirit overflowing from the heart of the young man. Chunibhai went through tormenting thought process. He thought over the whole matter with a cool mind. The scene of policeman beating his father was vivid in front of his eyes. That episode itself had driven him to this college education which he was now contemplating to give up.

Simultaneously he also felt that to plunge in the fight for the freedom of the Nation was a sacred duty of each young man. If the youth did not discharge this duty, who else would do it ? He felt that the stream of life was drawing him off the course in a new direction. His thoughts to plunge into the freedom fight were very strong.

And what would he do after leaving the college; he thought ? The future was bleak.

It was like taking a blind jump in total darkness. He knew it well that he was not going to get any help from any body. He resolved that even if some one offered a help, it should not be accepted. There were no chances of doing any service. Days of hardships lay ahead. He would land himself into a very precarious condition. Chunibhai prepared himself mentally for all these adversities.

Gandhiji was to move a resolution of 'Non-co-operation' at the meet of National Congress to be held at Calcutta in 1920. Before that date, two young students of Vadodara college left their studies and proceeded for the Noncooperation movement. One of them was Shree Pandurang Valame, who was later on known as Pujya Shree Rang Avadhoot and the other one was Shree Chunibhai Bhagat, who was later on known as Pujya Shree Mota.

8. Quitting Vidyapeeth

After quitting the college education at the call of Gandhiji, Chunibhai decided to join Gujarat Vidyapeeth. He began his studies there and maintained himself financially by selling the national newspaper published by

Gandhiji - 'Navjeevan'. But the earning from this was very meagre and sometimes he had to spend days on peanuts. Thus, he continued his studies at Vidyapeeth with many hardships.

During this period, Gandhiji once addressed the students of Vidyapeeth and gave them a call to serve the Nation by quitting even the Vidyapeeth. Upon this, young Chunibhai decided to pour vigour in society as a means to service to Nation. He took training at Swaraj Ashram-Bardoli set-up under the leadership of Shree Gidvaniji and went to serve socially-backward people of Vagra Taluka in Bharuch district. He was not at ease there due to many hinderences and paucity of means. So he decided to return to Vidyapeeth and continued his studies. To get readmission, he had to appear for the examination. He passed that examination. Only few months were now left to get graduation from Vidyapeeth. Exactly at that time, Gandhiji gave a call to the youth to leave the studies and join to work for the society as the country was now lit on fire.

The call swelled an intense desire in the heart of young Chunibhai to serve the Nation. He held the water of Ganga (considered to be

the most sacred) in his palm and vowed “I will spend the rest of my life in the service to the Nation as long as I live, come what may.”

9. Self-Confidence

For the sake of the Nation, he left infatuation of a college degree even though only three or four months were left to the graduation. He joined with Indulal Yagnik in Harijan Sevak Sangh at Nadiad. Indulal Yagnik left Harijan Sevak Sangh due to his difference of opinion with Sardar Patel. Shree Chunibhai was offered to continue this work at a monthly salary of Rs. 65.

He was helping the family financially as he was conscious about his duty towards it. His elder brother was also working with Indulal Yagnik in Harijan Sevak Sangh. But he had contracted Tuberculosis and was infirm. So Chunibhai alone had to share the burden to maintain the family and also to pay for his brother's treatment. On top of that he was not getting his pay every month regularly for his work of Harjan Seva. He was getting Rs 50 every month for the Vidyapeeth School he was running for the children of Harijans. Some one must have complained to Gandhiji about the dual salary he was receiving for sincerely doing work for two

institutions. Whereupon, Gandhiji called Chunibhai and asked him “how can you handle two institutions simultaneously at such a young age ?”

Shree Chunibhai replied : “William Pitt, the younger, was the Prime Minister of England at the age of 24”. Gandhiji respected the willpower of young Chunibhai with a smile but ordered him to work for an either institution - not for both.

10. Mental Tension

Chunibhai was facing many adversities simultaneously: T.B. of elder brother, responsibility to maintain family members and insufficient and untimely pay.

It was but natural for Surajba, the mother of Chunibhai, to hold high dreams about Chunibhai who was well-educated, had good acquaintances, was hard-working, smart and of loving nature. He would get a good job and poverty of the family would vanish. But Chunibhai had taken an oath by taking water of Ganga in palm to serve the Nation as long as he lived. there were chances of getting a high salaried job at good places. He had even received a letter of appointment to work as

a teacher in Africa. He had also received an offer of high post at Paris by the recommendations of a well-wisher. But he held on to Harijan Seva due to his integrity to stick to his vow. Surjaba, raged due to financial crisis would taunt him sometime.

He was under deep debt because of spending large amounts to cure TB of elder brother which was considered incurable at that time. The work of Harijan Sevak Sangh involved many hardships and hinderences. He was all the time experiencing great mental tension because of the routine acts he had to carry out, which were unacceptable to the society then. They included : to take Harijan children to the public well, to dare to lift water from the well, to listen threats of farmers to kill him etc. He was all the time worried about the fate of the children if the threats were carried out by the irate people.



DIVISION 2 : HERALD

1. Seeds

Sadhana [Spiritual pursuit] for higher planes of life of Shree Mota can be considered to have begun in 1922 onwards. But seeds for that development of life seem to have been sown in some incidents that took place earlier to that.

He resolved to gain respectable position in society since childhood as he witnessed the rude behaviour of the police towards his father. He therefore, studied very dilligently putting in great efforts with zeal. Moreover, this incident shows that he possessed the virtue of becoming alert to find a way out of difficulties when confronted by them and not be dominated or get suppressed by them.

Strong willpower, boldness and activeness were the virtues he exhibited since birth. Meeting and keeping company of saints was his taste since childhood. While he was studying at high school at Petlad, he used to visit Shree Jankidas Maharaj, a great saint of that time at Sant Ram Mandir Nadiad, 20 km away. He would run few errands for him. He would clean the place, wash his clothes and would quietly sit besides him. He would

carefully listen the talk between Maharaj and the visitors. He had a taste for discourse of higher order ever since his age of adolescence.

2. Grace of a Saint

When he was in the final year of the highschool, Shree Jankidasji advised him to complete his course hurriedly in advance. He forewarned him about his serious illness which was to befall in future.

Shree Jankidasji also suggested to the principal of Samskrta Pathshala to complete his course of Samskrta well in advance. Shree Mota completed and learnt by heart the whole year's course within three months. He referred to guides of other subjects also and prepared himself to appear for the examination. This ability to shorten the time period to complete any type of work, was later on suitably utilised by Shree Mota in his penance for the development of life.

He got seriously ill while in Amdavad and it continued for a long period. He could not appear for the preliminary examination conducted by the school. But as he was a bright student, he was allowed to appear for the matriculation examination which he passed with good marks.

During this illness, he intently remembered Shree Jankidasji with love and respect. According to Shree Mota, Shree Jankidasji was an experienced Mahatma (liberated soul)

After he started Sadhana, Shree Mota would go to Shree Jankidas Maharaj when he would have some problems related to Sadhana. But he would not directly ask him anything but keep them to himself and only pray silently. Shree Jankidasji while talking to some one else would provide solution to the problems vexing Shree Mota's mind.

Shree Mota also participated in discourses of Shree Sarayudasji Maharaj and many Sadhus and Mahatmas coming to Santram Temple at Nadiad.

Shree Mota had personal and intimate relations with Pujya Shree Godadiya Maharaj who was known as Prakshanandji also. He was in close contact with him. Their closeness was internal and hearty.

3. Epilepsy

Strong desire to serve the Nation had been kindled in the heart of young Chunibhai. The family was in dire poverty. He held the responsibility to maintain them. His elder brother had contracted Tuberculosis. And for

its treatment, he had to borrow money from relatives. Due to the squeeze of the family responsibility and financial paucity, he contracted epilepsy. He would lose control of his body at any time and any place and fall down.

Once he happened to spend few days on the bank of river Narmada. There he served a Sadhu who was pleased by his services and observing his bad health, advised him to chant Hari Om to cure the disease. Shree Mota lacked the conviction regarding the effectiveness of chanting Hari Om in curing the disease. So he sought advice of Mahatma Gandhi. Pujya Gandhiji also confirmed that by chanting God's name unrelentingly, any disease can be cured. Even then he could not accept the very idea. If that Sadhu would have given him some herbal roots, he would have put more faith in them.

Thus, he could not accept chanting God's name to cure his disease.

He was overcome by the feeling of uselessness of such an impotent body and questioned its right to exist. On contemplating further he decided to end it by jumping in at a place where waters of river Narmada were deep.

As you go beyond Garudeshwar on the bank of the river Narmada, there is a steep precipice. He took few steps backward, sprinted and plunged into the river from the edge of the precipice.

4. Subliminal Vision

Shree Mota writes : “I can still recall touching my feet to the holy waters of mother Narmada. Its lively picture is still vivid in my memory. No sooner did my feet touch the soft, tender and soothing waters, a violent torrent irrupted from within the waters. It flung my body at a considerable distance up from the edge of the precipice. I had a miraculous vision in the midst of the torrent. That vision was not of an earthly mother in physical form. The vision was indeed weired, unearthly and totally transparent. As I was saved at that time so miraculously, it intuitively dawned on me that by His grace, I am meant for something.’

In present days of rational thinking, it is possible that someone may find it difficult to swallow this incidence. Some may think it to be imprudent to disclose such an event. But I feel it necessary to present it to the world in a humble way, things as they happened in reality.

It is a mental rigidity to negate other's truth also as a truth as it is other than what we believe as a truth.

The account of the above experience is real and as it happened. It definitely was not a case of hallucination on my part. Even today that vision is vivid and intact in front of my eyes. With the grace of God, I have received inspiration from that vision. It has given me virtues like adventurousness, endurance, firmness and its irrepressible power. It cannot be considered as an insignificant experience, as it changed the course of my life suddenly and without any efforts on my part.



DIVISION 3 :

ENTRANCE IN SPIRITUAL LIFE

1. BEGINNING : AFTER REPEATED ORDER

Shree Mota had come in contact with saints like Shree Jankidas Maharaj, Shree Sarayudas Maharaj and Shree Godadiya Maharaj during teenage years. Moreover his heart was full of spiritual inspirations.

Shree Ghanashyambhai Natvarray Mehta, who was popularly known as Ghanubhai and who was the Headmaster of High school at Kalol, had helped him to advance in studies. Shree Mota was staying at Vadodara with the maternal aunt (Masiba) of Ghanubhai.

He had deep feeling of reverence at heart toward Masiba. He considered her as his own mother and would carryout anything she asked him to do.

Once when he was on the third floor of her house, Shree Mota had the fit of epilepsy. He rolled down the stairs into the verandah. The verandah was paved with bricks; so he was badly bruised. On recovering from the fit of epilepsy, he had a clear vision. The Sadhu who met him at the bank of river Narmada personified in front of him and spoke in clear

words. “What are you going to lose in trying to recite the name of God, Sonny ?”

Young man Shree Mota could not quite grasp the mystic meaning of the unique vision and the suggestive hint.

His heart was not yet fully receptive with trust and faith towards saints and their preachings. Moreover, his intelligence could not rationally accept that by mere chanting the name of God, a disease can be cured. On the contrary, he firmly believed that Sadhus as a whole lot were an economic burden on the society. So he was not keen to carry out the advice of the Sadhu in vision.

However, he gave to his spiritual mother full account of the Sadhu whom he had met at the bank of river Narmada and his repeated instruction just given. On hearing the account, she very joyfully exclaimed. “Damn you, Chuniya! You are immensely fortunate. You keep reciting the name of God. Whether you are moving or you are still, whether you are standing or sitting, whether you are eating or drinking, while executing all your daily chores, keep reciting only God’s name and I am sure you will get rid of this dreaded disease of yours.”

Shree Mota recollects, 'I had more faith in this mother of mine than any great Sadhu. I got prompted to recite God's name by the manner she convinced me to recite God's name.'

Shree Mota's sole aim in reciting God's name was to get rid of the dreaded epilepsy. He considered it as a blot on life. So to get rid of it, Shree Mota started reciting 'Hari Om'. He chalked out a program for this recitation. In the beginning it was to be done for one hour everyday in the first week. It was then to be extended every subsequent week. In order that this determination and arrangement stays unbroken, he decided to skip the meals on the day of default.

Shree Mota recollects : 'I was forgetting to recite God's name repeatedly initially; but then I would remember the vow and would resume it. As time passed, the interval between two fits started getting longer and the intensity of epilepsy was going down. And within three or four months, I was completely cured of the disease.'*

This episode, opened a new course for his life. And this can be considered as the

*How disease can be cured is explained by Shree Mota in his book titled 'JAP-CHANTING.'

beginning of Sadhana for the betterment of life. The year was 1923.

2. Call of Guru and Prasad (Benediction)

Shree Mota chanted Hari Om to cure the disease. The intention was only to get rid of the disease of the body. But that led him to cogitate about the greatest disease which had grasped the Life as a human being. He became conscious of the layers of attachments and hatred that lay within him.

He could get rid of the disease of the body, but how to contain this great disease which was restraining the life proper ?

So he continued the same instrument viz. 'chanting Hari Om'. which cured him from the diseases of the body. While doing his duties as Harijan Sevak Sangh at Nadiad, he continued chanting, singing devotional songs and praises, praying and self-petitioning with humility. This continued for an year.

One day a friend who had returned from Amdavad, told him of a Sadhu who stayed at the end of Ellisbridge (an old bridge on river Sabarmati.) That Sadhu was shouting intermittently "Call Chunibhai from Nadiad." Shree Mota did not believe this story. Moveover he was so much dedicated to his field of duties that he would not leave them to go anywhere.

Moreover at that time, he had no curiosity like others to meet any Sadhus and Godmen; as his priority was service to Nation as inspired by Mahatma Gandhi.

He had not developed any clear inclination for Sadhana for the betterment of the life yet. Lava of desire for the freedom of the Nation was boiling within him. He was ready to sacrifice his life for the freedom of the Nation.

How can he desert that cherished service and go to Amdavad ? Moreover, how to believe that the Chunibhai whom the Sadhu is calling is he himself ? He continued chanting God's name while logically arguing himself while carrying out his daily chores. Interestingly however, the story of that Sadhu on the bank of Sabarmati lingers on in his mind. The thought tenaciously lingers on in his mind. That friend also reminds him often to go. But he has no money to buy ticket to Amdavad. That friend gives him rail fare also to go and meet the Sadhu. So Shree Mota takes one day's leave of absence from Harijan Sevak Sangh and goes to Amdavad.

There is a place to stay for Sadhus on the right hand side of the Ellisbridge, just at the enterance, as you go from east end of the bridge to the west, towards Town Hall. There,

one insouciant Bengali Sadhu was chanting Chunibhai's name. Shree Mota was surprised to see this. Who could be this Sadhu and why is he shouting for Chunibhai ? Even today Shree Mota says "there is no special manner or method to know really the Sadguru. You come to know him within yourself through inspiration from within as you advance further and further. And that experience which has sprouted from within is the real experience. In the beginning, the love for Sadguru was swelling within my heart."

This love which was rising within his heart was for this Bengali Sadhu. Before he could accept him as his guru, the guru called him and accepted him. This was an unusual case which Shree Mota explains like this. "If you have within you, aptly developed ground, Sadguru comes forth himself on his own and helps you."

And what happened during the four days he stayed with the Bengali Sadhu who shouted for Chunibhai? Shree Mota recollects. "He fed me so much during those days, which is beyond description. It must be minimum five kilogram daily. I am understating it so that you do not think that I am bluffing. Every hour, some times even every half an hour, various dishes used to

arrive and I was ordered to eat them up completely.

I was eating up everything, though many a times I felt like filled up upto the brim and thought not a single morsel can go further. This was repeated daily several times. But there was no adverse effect on my body inspite of overeating. Even passing the stool was as usual and regular.”

Thus, he accepted the Sadguru after intelligent investigation and logical conclusion. And as the love for him started emanating within heart and went on intensifying, it led him to know the Sadguru properly. He felt his guruhood at heart as a symbol of consciousness of the highest order in the purest form. Later on internal faith and grounding were developed to serve such a Sadguru.

With love, devotion and understanding, this was experienced as he passed through rigid and trying tests.

Shree Mota prayed internally for such a Sadhu to come to his place at Nadiad and showed willingness and readiness to execute immediately all his suggestions.

That Bengali Sadhu was known as Pujya Balayogi Maharaj. When Shree Mota was

ready to go back, Pujya Balayogiji suggested him to spend his nights in a crematory.

Fearlessness, humility, silence and solitude were the four means for Sadhana (exertion towards seeking fulfilment) Shree Mota received from him for advancing in Sadhana. From that day onward Shree Mota started sleeping in the crematory. In that frightful solitary crematory, he began Sadhana by chanting God's name till he was overcome by the sleep.

3. Advancement of life - the sole goal

Life was saved by His grace inspite of plunging into deep waters of river Narmada. The thought that I am born for doing something which was adventitiously dawned to him at that time became as a clear goal by the touch of Shree Balayogiji. The goal to get rid of the disease of the body was achieved in a very short period. But now it was the beginning to experience the process of ending the cycle of birth and death.

Now the only goal of life was to attain God and for that purpose he was ready to sacrifice his life. Even though he accepted that by the grace of Guru everything can be achieved, he did not accept it for the name's sake. He walked on the path pointed by Sadguru, by

carrying out ways and means suggested by him and as a result, Sadguru indicated with grace what lies ahead and what is to be done further when proper time matures.

Steps are now started to be taken with a definite goal in the direction of betterment of life and attainment of God. The goal is firmly established : 'To attain God.' Godsent duty in the form of Harijan Seva is already on hand. While discharging that duty, he was also fulfilling his obligation towards the family. He was chanting Hari Om and obeying the orders of Sadguru.

4. Night stay in Crematory

Shree Mota carried out his Sadhana in special ways. He did not accept any activity without proper and mature thought.

As he had no clear understanding of various aspects of higher planes of life, he was facing confusion in carrying out orders of guru in the beginning. As a result he was skeptical about several things. As he had not attained enough maturity to grasp the full contents of the order of Sadguru, he had heartaches many a times with vacillating mind. However, every doubt was getting cleared up by itself once the order was obediently executed and the way ahead was

appearing more and more clear. So one can tell that executing orders of Sadguru has played a great roll in the advancement of Sadhana of Shree Mota.

He understood the exact reason of chanting God's name after meeting Pujya Balayogiji. Realisation of the Ultimate was the sole goal of life now. And as the goal of life became crystal clear, it helped him to be aware about the aim of Sadhana.

The four main aspects of Shree Mota's Sadhana were : fearlessness, humility, silence and solitude.

Silence and solitude reduce extrovertness while fearlessness and humility cultivate introvertness. Shree Mota was chanting God's name loudly even while executing his daily chores. He would observe silence most of the time during daytime and would talk only very little that was bare necessary. He would neither enter into any arguments nor would participate in any discussions. Many of his co-workers called him frog of the well ! Some believed him to be a simpleton. But the course of his life's stream had changed because his goal of life was sparkingly clear. It was very difficult for a common man to notice the inner flow of life, thoughts, inclination and

propensity of a person engaged in Sadhana and who walks along the path which leads to God.

He maintained the practice to sleep in a deserted place far away from the village during his sojourn at Nadiad. Bare earth was his bed. In the beginning even drinking water was not available there. There was an old woman who kept guard of the fire wood stocked for funeral rites. She would keep a small pot of water filled with water for him. She would even sweep his sleeping place. Be it a chilling cold or raining very heavily, the routine to sleep there continued unabated. Eventhough the environment was very harsh, it was not believed to be so at that time. This was because the mind was adamantly determined to attain the objective and so it was not prepared to accept any impediment as a hardship.

Shree Mota practised to establish continuity of chanting of God's name at a place known as *Bokad bavali*, having a thick grove of Babul trees. He would chant God's name till he was overcome by sleep. Antisocial persons would try to frighten him there and would even threaten to kill him if he did not leave the place. At nights thieves would come

there and would think of killing the young man considering him as a threat. In the beginning of Sadhana, he overheard the discussions and arguments of those thieves. But he never thought of fleeing the place because of threats.

5. Razor's Edge

Shree Mota undertook Sadhana as a means to attain Godhood. During daytime there were many clashes and obstacles peculiar to worldly life but he considered them trivial.

As chanting continued, introversion continued to be developed with the grace of guru. This led to the manifestation of vagaries of the mind, like whims, thoughts faster than thunderstorm and wild imaginations. These obstacles were trying to loosen his resolve to achieve his goal and efforts leading towards it. Strong determination for the attainment of the goal was giving a through fight in return. This fierce fight was in fact a playful act (lila) drenched with love and devotion. The tool for Sadhana which Shree Mota had adopted, was to chant ceaselessly the name of God with devotion and love and he was all the time aware and vigilant about his goal. observing the capricious longings of the

cunning mind, Shree Mota began to mould it properly. He started striving hard to make it suitable for Sadhana.

This striving efforts led him to write a short booklet titled as 'To Mind'. In that booklet he has implored the mind to become helpful in his journey on the way of Sadhana.

Shree Mota writes : "No sooner the mind is transfixed at one point to be helpful to advancement towards the goal, it wavers and gets lost in wilderness. Mind has many close companions. Vagaries, caprices, arguments, doubts, imaginations and the belief that "I am the best, no one can be a match to me" are some of them. They were trying to steer me off in the wrong direction. But with the grace of God, my resolve was unshaky. I was addressing my mind as : 'You may desert me if you wish to, but how can I desert you ? I will keep a constant company with you and keep goading you till you get concentrated at one point and that's how I will drown you in tranquility. God has given me also ways and means to try and I will not desist from my efforts till you cooperate fully. My heart was so strongly implanted with the confidence, that I believed that, there is nothing impossible to attain any thing if you strongly resolve to get it."

I wished that the desire to attain the goal should burn incessantly in the heart all the twenty-four hours. Every day, lively good feeling was persistently lit inside. In that state, I would know by what means I can achieve my goal, what type of prayer I should do and what do I have to sing etc. were all included in that inner feeling. An incessant and lively feeling of that type was getting kindled each and everyday. In the booklet 'At your Lotus feet', (Tuj charne) with the grace of God, I have expressed my feelings of the heart as clear as a mirror. That booklet contains the essence of my prayers to Him. It vividly describes how He can be attained. It also describes at greater length the qualitiveness of a life in which the light of consciousness shines, which marches forward on the path of realisation of the self and which is blessed by the supreme power. And at the end, it contains my prayer to him in which I have specified what I beg of Him. With the grace of God, the prayer which grew within my heart was so strong that it kept my goal of life constantly burning in front of my eyes.

To be in Sadhana is as arduous as walking on a razor's edge. I had barely touched its point by now. I was confronted with the

deceptions and pretensions of the mind and inclinations and attitudes of the heart. They were causing heart burns. These predicaments are shaped in a proper manner while living a social life. Shree Mota therefore, has accepted the necessity of a social life for a man who wants to pursue Sadhana. The test of progress in Sadhana is only possible while living in society. Social life has an importance for a sadhak from this angle.

Shree Mota thus, kept himself engaged day and night relentlessly in his Sadhana. The special features of his Sadhana were to be face to face with the goal, constant awareness of the motive, and use of the tools only to achieve that goal. In the tools, the first and the foremost was constant chanting, prayers, devotional songs recitation of songs and devout petition to God.

“I got bored of constant chanting in the beginning but I could eradicate the boredom by the help of prayers. When the abatements of mind and storms of base urges were highly annoying, vices hidden deep down in psyche were piercing like a thorn and were hurting severely like a snakebite, I was resorting to take shelter in prayers. The sting of the volley of urges led me to pray with utter humility

and importunate requests to subside it. The Bhava (state of Being or Divine Ecstasy or Divine consciousness) generated due to prayers was subsequently used in chanting the name of God. Thus, I was advancing in my Sadhana harmonising the chanting and prayers to God. I underwent with full love and devotion, lots of alternate trials and hardships until I reached a position of stable state in Sadhana (exertion towards seeking fulfilment). The hardships of social life and inner struggles served as tools for penance (Tapas) and they illumined my life.

“The singing of devotional songs and chanting of God’s name during the daytime as well as frequent personal petitions were helping to stay on course of the goal and were helpful in shaping the mind properly.”

6. Entering Life Proper : Vasant Panchami

Shree Mota was working at Harijan Sevak Sangh during daytime and at night he would go for Sadhana to the crematory. But he felt that he was not getting much momentum. The purification of the mind and other internal organs had not picked up any speed. He casually remembered Shree Balayogi whom he had met on the bank of river Sabarmati. He remembered his overpowering

strength. He recalled staying with him for four days. He also remembered his prayer at the time of departure. He had murmured silently at that time that “I will gain something only if you visit me at Nadiad.” But he had no exact understanding of ‘gain’ at that time. How these thoughts got materialised ? Let us hear in Mota’s own words.

“One day I had to go to a village Mirakhedi in Panch Mahal to attend the working committee meeting of Antyaj Seva Mandal. That day, in the morning I bought the fast train ticket for Dahod. I was about to go on the station platform, when I sighted Shree Sadguru (Shree Balayogiji) sitting quietly in one corner. I turned back and bowed him lying down flat on the ground (prostrated) with full love and devotion. I was very glad to see him. He ordered me to return the ticket.

I was in a great dilemma. On one side, performance of my worldly duties was there and on the other hand carrying out the order of Sadguru was there. A fierce fight went through between these two options. Sticking to duty was getting stronger and seemed about to win but finally the order of Shree Sadguru overpowered and won. I cannot explain even today by the virtue of what force I changed my mind and decided to

return the ticket. It was a clear cut case of grace of Shree Sadguru.”

Pujya Shree Balayogiji came to Shree Mota’s residence. He would dance and jump here and there in ecstasy. Shree Mota was staying at Narkhi pole of Nadiad. There was a small room on the first floor. He was made to sit there. He told Shree Mota that he had come to initiate him in Sadhana. For that he would need a large building. That building should be at a solitary place and there should be a pond nearby. He asked him to return fast after arranging for it.

Shree Mota recollects : “I did not know how to arrange for such a building. I had no source, nor did I have any clue as how to get it. Meanwhile it was time to go to my duty. I took his permission with a humble heart to go to my work. I gave the charge to take his care to my mother and left to attend the school at the outskirts of Nadiad known as Marida Bhagol.”

On the way to Marida Bhagol, Shree Mota had to pass through a Muslim area. There he used to salute one old man named Sir Haji Kasam, who used to sit on the porch of his house. They both were exchanging the Salutations ‘Assallam Aalaykum.’ But as Shree Mota was under tension, he missed saying

the salutation as he passed by the house. Sir Kasam was also surprised by this inscrutable behaviour of Shree Mota whom he used to address as Bhagat. (a person worshipful of God) Shree Mota turned back to him, expressed his salutation and explained the dilemm he was in which made him absentminded. Sir Kasam in a very loving tone told Shree Mota not to worry. He had a large house outside Nadiad on the way to village Dabhan. The house was in a remote area and there was a small pond called Ram Talavdi nearby. He gave him the keys of the mansion with the permission to keep the saint in it.

“I was overwhelmed by getting all the facilities he had asked for : a large building, solitary place and a pond. I felt like dashing back to him and hold his feet in utter reverence. But awareness towards my duties was very strong at that time which held me back from being swept away in emotional floods and led me towards the school which was the natural place of worship for me. On returning home after the job, reverentially I gave him the full account of what had transpired and started living in that building with him. He initiated me there.”

Except for the duty hours, Shree Mota was all the time engaged in service of Shree

Balayogi. Balayogiji ushered him to the realm of Sadhana by bestowing the grace of God for faster progress. As the process of functioning of the potency of the grace is inscrutable, it is not desirable to be revealed here. One day Pujya Shree Balayogiji made Shree Mota to sit face to face with him. He asked him to close his eyes and focus eyesight between two eyebrows. He asked him not to allow any thoughts to creep in. Shree Mota made efforts to carry out his instructions. Then Pujya Shree Balayogiji asked him, 'Do any thoughts still come in your mind?' Yes sir, they do come, was the reply. 'Try again'. Shree Mota tried again and again but nothing seemed to work. 'Do the thoughts still come?' Pujya Shree Balayogiji shouted angrily. Yes sir, they still do, he replied. Upon that Pujya Shree Balayogiji hit Shree Mota between the two eyebrows with a large headed nail that was lying nearby. Shree Mota immediately lost his consciousness.

When he regained his consciousness, Shree Balayogiji asked.'

How much time do you think you must have passed in a thoughtless condition?'

Two or three minutes I guess.

'No'.

May be then ten minutes.

‘No’.

Barely half an hour, I guess.

‘No, No, No; exactly three days.’

It was a rare experience of life of Shree Mota in which he was in a state of thoughtlessness, transcending time and space for three days, which he felt lasted only for few minutes.

As the base for higher practices was prepared by Shree Mota in earlier period by means of constant struggles, prayers and chanting the name of God, the implantation of supreme power of God’s grace in the being of Shree Mota through Shree Balayogiji was made possible and it went on stabilising as practices continued.

The day on which Shree Mota was, thus, initiated was Vasant Panchmi of the year 1923. It was spring time during which the nature starts blooming in full form. Human hearts which lay dormant during cold in the winter, also throb with emotions during this period. That pious day was helpful for the vivification of Shree Mota’s life. Mota still recounts the event as follows : ‘Visiting me at Nadiad is the living symbol of his limitless compassion. I can never forget that compassion which was so natural to him’.



DIVISION 4 : INVOLUTION OF LIFE

1. Inscrutable Art of Able Sadguru

After initiating Shree Mota in Sadhana Puja Shree Balayogiji disclosed the secret. 'There is a great saint named Dhuniwala Dada, Puja Shree Keshwanand at Saikheda near Itarasi. He inspired me to come to you to initiate you and I have done my job. Now go to him and get his blessings'.

This was a directive from the Guru. So Shree Mota decided to act accordingly. It was probable that Puja Shree Keshwanand may ask him to pitch a tent. (stay with him for a longer period) So he decided to free himself from all his social commitments. He resigned from Harijan Sevak Sangh and proceeded to Saikheda in 1924. He stayed there in an inn. What was the scene did he see there ?

About 40 kg wood was burning intensely in an open fire place. The eyes of Shree Dadaji are volatile with recondite expressions. He is sitting stark naked. Shining body is adorned by the garlands of calotropis (Aakdo) flowers. A heap of coconuts is lying by his side. A long bamboo staff is resting on his shoulder.

When Shree Mota went towards him after taking bath, frightened people were running

away from Pujya Dada. They shouted out of utter fear and advised Shree Mota to stay away. They warned him that Dada may hit the staff on his head and cause serious injury. But the directive of Shree Balayogiji was fresh and fragrant in his heart. He went to Dadaji straight forward undeterred and prostrated.

Shree Mota has come to meet in person the Sadguru who has been instrumental in establishing him to the course of life which led upwards. They have not seen each other ever before, they have not met even in a dream. And yet he had sent Pujya Shree Balayogiji to Nadiad on his own to initiate him to a course of new life. Such a sadguru was inscrutable by mere seeing him. Supreme Bliss and ultimate knowledge were sitting there in imperceptible human form.

Shree Mota recollects : 'I used to stay five to seven feet away from his seat. Dadaji would speak inconsistently and many times would use sordid language. His utterances would be inscrutable and incoherent. I got disgusted due to such a foul language and even thought of returning to Nadiad.'

'But immediately it occurred to me that he is the guru of Shree Balayogiji who is so powerful. I had witnessed his insouciant

behaviour and paranormal capabilities. So if Pujya Shree Balayogiji is such a person of very high accomplishments, how much more powerful must be his guru ? So there must be some secret behind the utterances of such incoherent foul language, but how to know it ? As soon as this thought came to my mind, Dadaji started speaking to me. It was his usual practice to begin with few abusive words and at times he would even hit out forcefully. So I got the usual gift of few abuses and then he said 'observe carefully the changes on the faces of persons whom I slur out of the mob standing in front of me, then go after each one of them and ask. (the validity of my remarks) Shree Mota did as suggested and was convinced that Pujya Dadaji was omniscient. He could know and also knew everything about everybody. (whether present there or not) Shree Mota had no negative notion about his Sadguru but the reason for doubt was that as a young intellectual, he required inner reconcillation.

Many uncanny incidents transpired during Shree Mota's stay at Sai Kheda. By observing them and the deep imprints they left on his heart, his faith was vivified. Dadaji was visited by people of all walks of life; from

princes to paupers, from learned persons to ignorants, from sinners to highly virtuous. And all received the Blessings from him according to their stature. Shree Mota was blessed by such a high profile Sadguru. Dada told him that it was not necessary for him to stay at Saikheda any more. He advised him to continue the social work he was engaged in. Whenever you have any problem and if you call me, I will present myself there.

Shree Mota returned with these blessings. He attained closeness with Sadguru. He received reassurance of help. All these helped him to gain unprecedented momentum in his Sadhana. Fanaticism of love for the country, volcanic desire for the freedom of the country, readiness to sacrifice his life for the motherland, all these forces teeming in the twentysix year's old youth got diverted to arduous pursuit of God. Adept Guru Maharaj instilled unforeseen momentum in this young man. The course of life stream Yamuna was diverted. It is difficult to gauge the accelerated rate at which Shree Mota must be advancing in internal voyage during the year 1924 after being blessed by Guru Maharaj Shree Keshwanandji.

2. Hearty Relation

Shree Mota now struggles to imbibe hearty relation with Sadguru Shree Keshwananaji. He returns to Nadiad and resumes his work of Harijan Seva. Virtues like insouciance, dilligence, striving, carefulness, assiduousness and concentration are now resonating in his psyche. Their momentum is ever increasing. The work of Harijan Seva, he considers it as a worship to God and its fruits are bestowed on God. Work on hand strengthens integrity and devotion. Shree Mota had inculcated a habit of being in unison with God while discharging his daily chores.

He would go to crematory at night to stabilize his Sadhana. In that dark night, he was observing multitude of layers of darkness within his own psyche. It must be quite a fascinating experiences to explore layer after layer of thought structure and vivid inclinations. And who but Shree Sadguru can help in those moments of fierce struggles ? Shree Mota used to supplicate : ‘O God almighty, I would be lost in wilderness if you do not take care of me. Keep a casual eye on me if not a close one and lead me to the correct course if I ramble even the least. Hey

Keshav ! this orphan would find a dependable support only if you bestow mercy on me. So place your blessed hand on my head so as to enable me to swim this sea. 'O supreme consciousness ! pour Vital Self (Prāṇa) in me.'

Obstructions and impediments are coming incessantly. But Shree Mota has the providence of almighty. His resolve to achieve the goal is resolute. His readiness not to rest at ease till he has developed a suitable ground within for the descent of God is unmatched.

'O God ! I put in strenuous efforts to make this temple of yours neat and clean. I want to eradicate all the baser thoughts of mind and wicked surges of vital self (Prāṇa) by holding your pious feet. I am striving to remove the sordidness totally and yet I cannot do it to my complete satisfaction. Please tell me how to make it perfectly suitable for your dwelling ?

'O God ! stupefy my mind so that it does not waver but stay stable and still. I implore you only this. If this is granted, the fortune would smile on this pauper and he will be able to see good days ahead.'

He was praying so that his incessant efforts in Sadhana do not slacken. He was thus,

moulding and fortifying his hearty relation with Sadguru through hearty prayers of heart and repeated submissions.

Whatever submission was done, whatever mode of devotion that was utilised, whatever was attained as a result of Sadhana was surrendered at the feet of Sadguru. He was flooding his heart with intense love by devotional songs and prayers. And the flooded heart was in turn utilised for chanting. The whole process was fortifying the inner psyche and the interior was getting more and more activated.

By the synthesis of various modes of devotion and their effective utilisation, Shree Mota advanced in the direction of mastering a control over the thought structure and propensities.

3. Magaramaccha (Gargantuan fish)

Pujya Balayogiji visited Shree Mota three times at Nadiad. First time when he initiated him in Sadhana. Second time he personally guided him in Sadhana at the place where Hari Om Ashram of Nadiad exists now. At that time he made Shree Mota to stand on the branch of a tree for several whole nights while pursuing Sadhana as dictated. When

he visited the third time, he demanded Shree Mota to show him Magaramaccha. Shree Mota was astonished by his demand as he did not know how to arrange for a magaramaccha. so he thought of showing large sized tortoises in Gomati pond at Dakor about 30 km away from Nadiad. So Shree Mota took him to Dakor and pointing at tortoises in Gomati said reverentially 'O pious Atman ! behold these magaramaccha which you demanded to see'

Gurumaharaj got infuriated and called him foolish and with other choicest names. Then he pointed at a filthy and yet unsouciant person lying on the road side and said "look there is that magaramaccha."

He dashed to him dragging Shree Mota with him. The eyes of that fakir were full of imperceptible exaltation. Both of them talked ambiguously. Shree Sadguru greeted him and asked as where he stayed. 'Oh in the sky' that fellow replied. Talks like these transpired and Mota stood there dumbfound with folded hands. Then Pujya Balayogiji asked Shree Mota to go and get something to eat. Shree Mota did not have much cash with him, however, he purchased some deep-fried Bhajiya. Both of them started munching

them. Pujya Balayogiji looked at Shree Mota and teased him by Saying 'We will not give you any.'

Then Pujya Balayogiji introduced Shree Mota to that fakir and said 'this young boy is on the pious path of God. I am now proceeding to a far off place from here. So if he has any difficulties in Sadhana and if he comes to refer to you, please show him the way.' Shree Mota had contacted that realised fakir later on few times and had obtained correct and useful guidance.

4. Order of Mother Equals order of Guru

Shree Mota had also to give fight to worldly inclinations of others. He showered deep affection to all but did not heed mundane activities which were likely to be a hinderance in his Sadhana. He would avoid the situation skillfully. He would help family members as well as coworkers by carrying out their works willingly and heartily. Sense of humility was inculcated while doing wordly duties. Every night while going to crematory ground and returning from there, he would sing heartily his own compositions of hymns and devotional songs. He would dance and jump on his way. Someone may slur at him and sometimes children would pelt pellets at him. But on such

occasions he would continue jumping and dancing unperturbed in joy due to love for God; thus, enstrengthening his humility. On returning from the crematory he would embrace his mother whom he loved intensely. He would lie down in her lap. The mother overwhelmed by the love, would scold him for behaving as a brute animal and forbid him not to lie down by her side and embrace her. He would, however, repeat exactly the same notwithstanding and with more intense love.

Mother Surajba never liked her son sleeping in a crematory and inviting poverty by accepting service to Nation as a goal of life. But Shree Mota never compromised with the gross attitude of the mother pertaining to the direction of his pursuit.

“With the grace of God, the awariness regarding the ideal of life had been kindled within me lively and brightly. But before my Sadhana began, my mother and elder brother had arranged my betrothal without my knowledge, as they thought it was not necessary to take my consent in a matter like that. I had clearly informed both of them, time and again about the type of life I intended to live though I had a faint idea about my goal and that I was ready to

sacrifice my life to achieve it and had forewarned them that this engagement was not even remotely congruous to my goal.

Even then, they did not take my words seriously and in due course everything was forgotten. That matter was totally cleansed from my memory and thoughts regarding that matter never occurred to me. It is true that when the offer of my marriage was sent through my mother in 1926, she had asked me about my wish and I had flatly refused. My poor mother was all the time getting perturbed. When the pressure was too much and unbearable, she exploded one day.”

‘This mother of yours has ground tons of grains, pounded husky grains, carried out tiring and trying manual household works of people to raise you. If you cannot honour the promise given by such a mother who did so much for you, how would you honour the word of your Guru Maharaj ? We know so many saints of the past. Most of them were married. No one seems to have raised the fuss as you do. I know it well that you are on the path of attaining God. You do not sleep in the house but sleep in the crematory even if you are physically not well. Be it all, but we have to live amidst society. You have other

brothers too. If you refuse to marry, our prestige would be lost for breaking the promise given to your in-laws. In retaliation, no one would offer brides to your brothers; have you thought of that ? So there is no way out for you other than to get married.’ “With these and many such words my mother raised lots of hue and cry. I also saw some truth in her tirade. But the sentence which struck me the most and pierced in my heart like an arrow was : ‘if you cannot keep the word of this mother of yours who ground tons of grains to raise you how would you be able to keep the word of your Guru ?’ And I showed readiness to get married.

Consent given for the marriage did not make any change in the goal of life or daily Sadhana. It did not waver my mind a bit. I was conscious all the time that I have no desire to get married and even then if the marriage is imminent, let it take place on its own accord. It would be a test of my determination for Sadhana and goal of life. It would be a testing ground for seeing how this pursuer persists or topples down. If the determination of the heart is resolute, then circumstances, however, staggering and unsurmountable they might be, will not

daunt me. If I am aware of the will of the heart for the final destination set by the heart, it will give a tough fight to all the adversities. And amidst this struggle, true boldness, undauntedness and might will emerge which will kindle higher stature of life. So inspite of my great unwillingness if the marriage is going to take place, let it take place. The will to attain the goal of life is burning fiercely inside and there is no let up in that is a fact. With the grace of God, thoughts like these kept a constant vigil on the will of the heart and kept it shining bright and clear amidst darkness and thunderstorms.

And the process of getting married commenced. I was alert from within. I knew that now my readiness and feelings of higher order (bhavana) would be severely tested.

I was feeling that the guiding light of awareness of the ideal is burning intently ever since we set off from Nadiad for the marriage. I was feeling the gushing floods of Bhavana (feelings of higher order) pertaining to the ideal. At times I was feeling that I was losing exterior control of myself. At such times I was trying to compose myself by prayers or devotional songs. I faintly remember the brahmin who was conducting marriage

ceremony murmuring Saṅskṛta ślokas pertaining to the marriage. Then slowly the awareness of the body began to recede. It was not a proper place and time to sing a devotional song or to engage myself in other allied activity. I felt it would be ridiculous and thought that my mother would find it very objectionable and would believe that I insinuated her and the whole family in front of others. The awareness was slowly receding and I could have regained it by singing devotional songs loudly. But that would shake my mother with a terrible shock. I could visualize her shock and so I resisted resorting to those means to regain awareness. As a result I was overwhelmed by an intense emotional onslaught due to which I lost awareness completely. That type of condition, without external awareness, must have lasted for about an hour. In reality it was a clash of married life and complete celibacy at the correct moment. And I personally experienced my preparedness for higher life and that made me nonchalant with the grace of God.

When the intense fire burns like the eruption of a volcano in the heart for the pursuit of ideal of life, it makes its own way. I have known this with the grace of God. The bride expired within five months after

the marriage, before she could be traditionally sent to our house.

My body was in a state of original equilibrium, in other words had gone to the source (Samādhi) at the time of the marriage. My elder brother's wife and many co-students who attended my marriage who are still alive were the witness to this event.”

5. Arrival of a Naked avadhoot

Mind has many layers (aspects) and Prāṇa [vital self] must also have many of them quite unexplorable. Only one who strives, knows this fact. Shree Mota had to face many complexities and anxieties during his Sadhana. They appeared to be unsurmountable in spite of incessant prayers to God. He felt occasionally as if God had no ears, no eyes, no heart and that he was deaf and dumb. He was feeling limitless frustration within. What must be exerting this immense pressure and causing unbearable pain ? But now there was no going back. He set out with courage to march toward Godhood but he was ignorant of the proper way. What could happen to him if he lost his way ? But his eyes were set on the goal like a needle pointing towards the North pole. So he marches ahead slowly but steadily not losing site of his Sadguru.

One day some one informed him that a naked Avadhoot (A realised person) was lying still in a farm. Listening the news, Shree Mota had some inspiration within. He entrusted the work of the school to other teacher and went home. He took bath and wearing washed neat clothes, went to the naked Avadhoot with a jar full of milk. He sat besides the still lying person, and started chanting God's name. After couple of hours, the man changed his side and opened his eyes. His eyes indicated that he was a fully liberated person par excellence - an Avadhoot.

Shree Mota, seeing the Avadhoot awakened, prayed 'O liberated soul ! please shower blessings on me. please initiate rejuvenating vigour in my Sadhana so that it goes on unrelenting and incessant.' In prayers like these and joyful chanting of God's name, Shree Mota lost track of time.

Avadhoot asked Shree Mota to arrange for his stay at house of a Muslim. As Shree Mota had cultivated by now the habit of carrying out orders of such Avadhoots, without any thinking like this way or that, he went to a Muslim gentleman who was practising Unani Medicines and known as Hakim Saheb. He got his permission whereupon he took the

naked Avadhoot in a covered buggy when it got dark. He was fully conscious about the unpredictable risk he was taking in this undertaking.

Avadhoot was well-built and heavy. He would not utter a word. He would eat bread and vegetables. He would even pick up tiny pieces of food fallen on the ground and eat them all. He would speak occasionally few words, sometimes in Marathi, sometimes in Hindi. But he would speak such that you cannot make any sense out of it. At night Shree Mota would massage his body. He allowed it only once.

Shree Mota had made arrangements for cleansing the mouth and passing the stool and urine. But he never used them. He would pass stool any where on the floor. Shree Mota would clean it all with full love.

In subsequent four days the Avadhoot neither passed the stool nor the urine. He stayed there for about ten-twelve days but nothing transpired between them. One day it appeared that he was preparing to leave. Shree Mota, therefore, made preparations for his departure. He went with him upto the road leading to nearby village Uttarsanda. Avadhoot at that time asked Shree Mota to come along with him.

Shree Mota with due respect replied. 'The things which I have got in natural course, like the job, the situations, the circumstances and the affinity I have developed towards them, is my ordained Dharma and it is my duty to fulfil it with all my ability to please the God. So I can not come with you. Even then, if you promise me to expedite my Sadhana, I would come. Moreover if I get a constant premonition of you and I get enough money for the passage to your place, I would come; not otherwise.'

Avadhoot listened carefully without replying and proceeded further. Shree Mota later on learnt from Hakim Saheb that the naked Avadhoot was none other but Pujya Shree Upasanibaba of Sakori near Shirdi.

6. Face to Face with Mentation

Preparations were going on for the famous satyagrah of Bardoli [in which farmers were not to pay land revenue to British Government] Shree Mota had registered his name as a volunteer to participate in it. He got the vision of Shree Upasani Maharaj on the day he received the order to proceed for the Satyagrah. The vision was clear and repetitive. Shree Mota remembered his first condition made to Shree Upasanibaba, 'premonition', it was being satisfied alright.

Then as he was passing near the Vaishnav Haveli, while greatly absorbed in singing devotional song, some one stopped him and gave him forty-five rupees. He was greatly surprised by this event, because at this very place when he was singing the very song, he was slapped by someone scornfully. He instantly realised that these were the signals for going to Sakori. He took the monetary gift of Shree Sadguru, took leave of absence from Sangh and reached Sakori.

He took a bath after reaching Sakori and went to the cage where Shree Upasanibaba was keeping himself locked in, to stay away from demanding visitors. Baba asked him to sit near the cage. Shree Mota took his seat and began his daily rituals. His mind had become silent and concentrated in God while sitting there. After about five to six hours, he had an urge to ease himself.

His feet were not stiff but he could not move them or stand up. It was a riddle. So he thought of dragging himself on the ground. But he could not do it either. There was nothing wrong with the waist as it was not aching. He realised that this was the subtle trick of Shree Upasanibaba. Urge to pass the urine was intense. He tried

consciously to stay in unaffected state and continue praying chanting, meditating etc. During the state of meditation, it clearly dawned upon him that his this type of state was intentionally brought about by Pujya Baba. He realised that his third condition was being fulfilled.

Thus, the hesitation to urinate publicly faded away and he started urinating profusely. Later on he started excreting also right there. Collection of solid waste and urine looked like a four feet carpet of filth. He did not get anything to eat or drink for four to five days. Visitors to Baba started speaking foul words. 'Throw the idiot out; he wants to become Baba' they used to slur. But as there was a carpet of feces all-around, no one dared to come closer; so they pelted stones from a distance. Pujya Upasani Baba was silently watching the show. Only a young girl [Pujya Godavari maiya] was requesting people to desist. Shree Mota says; 'In spite of all the abuses and stone pelting, the tranquility of my mind was not disturbed. Three processes were going on simultaneously : one was tranquil state of mind which was incessant; the other was stone pelting by irate devotees of Baba which

was intermittent and the third was steady excretion of urine and excreta. I was observing all the three processes in a witness state. I was actively experiencing three different types of feelings coexisting and sustaining with equal balance within me. Time span of five days I felt like a moment.'

Afterwards, when he felt that he could move his body, Shree Mota got up and cleansed the place. He spent two-three more days there and then reverentially asked Pujya Baba's permission to return to Nadiad. Pujya Upasani Baba granted the permission and blessed him by saying "this state of cleansed inner veins of yours will stay so for ever"

Shree Mota returned to Nadiad from Sakori and enjoined the same routine of service to Harijans and Sadhana. Service to Harijans was a very important means of Sadhana to Shree Mota.

7. At the lotus feet of Sadguru Keshav

Shree Mota passed through a very difficult period of Sadhana from the middle of 1927 onwards. He has narrated the tormenting feelings he passed through in a booklet named 'Keshav Charane'. The background is as follows:

Chanting of God's name is incessant; whether he is engaged in moving around or engrossed in daily routine or satisfying requirements of the body, the chanting continued without intermission. The psyche is filled with volcanic desire, the desire to feel unision with everyone and everything. The body is surrendered for that ideal and the mind is also fully prepared but the heart still rebels.

To whom should he disclose these real and yet tormenting feelings ? Shree Mota establishes a close rapport with Shree Keshwanand Dadaji who is full of abundant love and cosmic energy and begs for his favours with utmost humility. He strives hard day and night and sobs heavily on failing to achieve what he desires. He passes many days like this in hopes, but yet the unision does not set in the heart. The mind is restless and insipid. How to melt this aspect of the mind into total surrender at the feet of Sadguru ? This mentation is going on relentlessly. He often wonders as how come he has to go through such a long stretch of bad luck.

He tried all the means and ways at his command but nothing seemed to work. True prayer like this gets born from such a heart

which is mollified. He tried to please Shree Sadguru in many ways but none of the tricks clicked. He went through severe mental turmoil, knocked at all the doors but alas ! all was in vain.

Yet Shree Mota does not get disheartened. His march toward the goal is not slowed down. On the contrary, he gains more strength and his resolution becomes unshakable.

As one light illuminates the other light and as a diamond cuts the other diamond, in a similar manner the grace of guru is attained by worshiping guru only and no one else. For that, he makes unabated efforts as if to bring sky and earth together. He is resolute and firm about not to leave his efforts until he succeeds.

He has the courage enough not to be daunted by problems which may look like unsurmountable mountains. He knows it very well that whatever Sadhana he is able to do is only due to the grace of guru.

Sometimes he momentarily feels peace within and the bliss filling the heart dawns. But untill the inner feeling of any type (Bhavana) does not become indivisible and

does not get stabilised in the psyche, it cannot be termed attainment of the Ultimate. Squalls of anger and sex would gush up inside and to subdue them and melt them down in the nectar of devotion requires ceaseless and tiring efforts on the path of Sadhana.

When the mind gets concentrated and when that concentration becomes unfragmented and at the threshold of entering the area of love for all (Bhāva Pradeśa) one is frightened by observing the unscrupulous traits one has been harbouring all the time unknowingly. The unison with Sadguru helps the sadhak to maintain balance on such occasions.

Visions like these are purely facile having no depth or continuity. Shree Mota would not accept anything but the whole. One who has resolved to gain the whole would not settle for the part.

He wants to drink the nectar of supreme power every moment. He craves for it. He bears gusts of anger and sex urges. He is not subdued by those attacks but fights them back vigorously and subordinates them. With great inculcations he strives hard, with the grace of God, to stabilize the dispassion of mind. He left no stones unturned. But what

he did not get by his unrelenting efforts was obtained playfully by the grace of guru. He is therefore, jubilant every moment and is now anxious to have the everlasting serenity. He is now anxious to establish uninterrupted chanting of God's name going on round the clock. He had succeeded to last it for fifteen to sixteen hours during his incessant Sadhana. But round the clock chanting was a reality of distant far. He was praying Shree Sadguru to grace him with that achievement. His prayers from June 1927 onward clearly indicate Shree Mota's ceaseless efforts.

8. Snake Bite-Benediction-Incessant chanting

Shree Mota had gone to attend a meeting at Bodal Ashram in Borsad Taluka in 1928. There were many visitors to the Ashram. So at night Shree Mota went to a lonely place in the out-field to get some sleep. Spotting him there, co-worker Shree Shreekant Seth and Shree Thakkarbapa also slept nearby.

During night, a poisonous snake bit Shree Mota on the thigh. The poison was spreading fast. Shree Mota knew that the snake bitten person should not be allowed to sleep even by beating him if necessary before the poison is removed from the body or else the person may die. Having this understanding, Shree Mota

started chanting loudly Hari Om at the top of his voice. The agony and unconsciousness were gathering strength. The poison of the snake was becoming torrential enough to have an experience of death to Shree Mota. He would not reply any questions asked to him.

This was because he had not yet attained what he had resolved to. He had not yet fulfilled the purpose of his life. How can he die before indemnification? He wanted to live so that he could fulfil his resolve.

He was taken to few places for the cure and finally to the Mission Hospital at Anand known by the famous doctor as doctor Cook's hospital. There his stomach and intestine were washed.

The pathological examination of the extracted liquid revealed that there was still enough poison in it to kill a person. The incessant chanting of God's name which had stalled at sixteen hours per day so far, became incessant for all the 24 hours as he chanted God's name continuously for 76 hours after the snake bite. Shree Mota recollects the occasion like this.

'Thus, this was a God's-given opportunity to make chanting and love for all permanent. After the snake bite, chanting in a very loud

voice was going on. I was witnessing the state of effortless incessant chanting. I was feeling as if I was about to faint due to the poison. I simultaneously knew that if I became unconscious, the poison would overcome and stop my heart resulting in death. If I did not want to allow it to happen, I must chant and stay awake. Thus, a fierce fight was going on in my psyche. I used chanting of God's name to fight back getting fainted due to snake poison. This was done consciously and that was His grace. From this struggle, a constant chanting state emerged. After this incident, on several different occasions, I was getting inspiration from within as how to use chanting to meet and get over the situation. At times like these, I liked solitude and peaceful surrounding. On such occasions, I was getting a state of awareness from within but I have never demonstrated it to others. I have tried to be humbler and humbler and go on striving instead. Every Year I was going in seclusion for a month."

9. Test of State of Higher Order

'Once I took a month's leave of absence and went to Madhya Pradesh. During 24-25 days' stay over there, I did not take any food or water or any other drink for the entire

period. I was consuming only my excreta and urine whatever the body excreted up to the last day. The ablution of the body was carried out by this type of penance and the body appeared more healthy and fit.

Eating the excreta was not nauseating, as it was not smelling foul. It tasted like the dung of an animal. If you are in high spirits, even such normally disgusting action is possible to undergo.

This can be termed as Tantric method of Sadhana. But nobody had suggested me to follow this method. It occurred to me naturally. The excreta and urine were enough to satisfy my hunger as well as the thirst. The reason for the inspiration for this type of Sadhana could be to remove rigid and demanding expectations for the quality and tastiness of the food.



DIVISION 5 :

WAR-STUDDERED SUBTLE PILGRIMAGE

1. Anew at every moment

Strange feelings and inclinations prop up from deep layers of mind and heart. As soon as the goal which was being pursued is attained, a new and still higher goal for striving surfaces. With the grace of God, chanting has become incessant. It is now felt that chanting, as it gets sublimed, is more potent than thought earlier.

This further inspires from within, the other inscrutable means and ways. When they are put into practice and when they become incessant, identification with them takes place.

Shree Mota's Sadhana had qualities like single-pointedness, concentration, continuity, totality and nonregression.

Due to these peculiarities, the instruments of Sadhana were always new. Bewildering scenes are seen but he is now not afraid of them as the goal to be attained is crystal clear in front of his eyes.

He is incessantly chanting the name of that power which is omnipresent and he wants to activate it by assimilating it in every

vein and pore of his body. There was one more typicality of Shree Mota's Sadhana. Every year he used to take one month's leave, to go to a terribly daunting secluded place, and gain steadfastness in Sadhana.

2. One Month Every Year

Shree Mota used to take one month's leave and go to a sparsely visited, quiet place which would be near a water source. He would engage himself in Sadhana for the entire period available to him. He recounts those days as follows. "whenever and wherever I happened to go, I would not make any provision for preparing the meals or any arrangements to get the meals.

Whenever I got hungry, I would drink water from the nearby water source. I was selecting the place far far away from habitat.

The place would be totally secluded but full of natural scenery. It was quite unlikely to come across a human being there in a natural course. I would therefore, go without meals for first 4-5 days, sometimes even longer. But even during that period of hardship, with the grace of God, the hunger has not ruffled me. But afterwards someone would spot me and seeing a young man engrossed in deep Sadhana, would leave a dish of meals at a regular time daily.

The only yearning to me was to stay engaged in Sadhana. I had the experience of various tools of Sadhana. I would select any one of them which came to my mind and would engage myself in it and be in unision with it by flowing along with it. As in archery, singlepointedness and concentration on the object is essential and the eyesight is required to get locked on the object to be dropped, the heart was craving for such a singlepointedness and feelings. Of course there were moments of let up occasionally and they had dreadful effect on me.”

3. Steadfastness of resolution

Once, during Sadhana period, Shree Mota had gone to a lonely place called Chitrakoot in Madhya Pradesh for a month. A learned Pundit would bring him meals everyday. Shree Mota, normally would not enter into conversation with anybody during such a period of Sadhana. At the end of the stay and when Shree Mota was about to return to Nadiad, the Pundit took Shree Mota’s residence address.

After some time, the Pundit came to Nadiad. He took uncooked food articles from the mother of Shree Mota, Surajba and prepared meals by himself. He was also

habitually not sleeping in the house, so he went with Shree Mota to the crematory to sleep at night. Shree Mota as usual was carrying out his Sadhana as per his fixed routine.

The Pundit was also carrying out his Sadhana in his way. Shree Mota got the impression that it was a Tantric Sadhana.

Once, the Pundit by the invocation of certain mantras, personified a ghost and showed it to Shree Mota and told him “I have to perform the last step of this secret ritual. I have to ritualistically invoke, worship and appease certain supernatural powers of Pretayoni. I have to sacrifice certain items in the Yagña. If I can complete this formal Yagña, I would get the Supranormal psychic capabilities - Siddhis.”

(Siddhis are paranormal psychic capacities like clairvoyance, clairaudience dematerialisation and rematerialisation, transmigration etc.)

Shree Mota told him that he had nothing to do with such types of Sadhana. Even then the Pundit persisted by saying that with this pretavidyā, even the strongest man like the Viceroy can be unnerved. He offered to try his powers on someone else and convince Shree Mota about its potency. He wanted to

culminate his tantric rituals and offerings and he had come to Shree Mota for getting some help.

Shree Mota briefed him frankly about his monetary status and showed his inability to raise money from others by donation drive. He gave him fare for Amdavad and bade him good-bye.

4. Premonition of Place

Shree Mota had attained such a state in his Sadhana that he would get the premonition of the uninhabited place where he had to go next for the month's long Sadhana.

The various tools he used for Sadhana like chanting, singing devotional songs, recitals, praying, devout petition, submission etc were getting more and more subtle and of higher order. Practices of meditation and concentration etc had also attained maturity. He was occasionally getting submerged in tranquillity. But Shree Mota would not rest until he made his Sadhana uninterrupted and indivisible.

The mind was now staying absorbed in devotional love for God. Yet it was occasionally attacked in the most subtle manner. The heart at such times was striving hard while imploring God incessantly. The

mind wanted to merge with God. After achieving the capacity of concentration of mind, the subtler thoughts of dreadful nature appear to be monstrosly frightening. This is a very difficult period of Sadhana from which a sadhak has to pass through. With the grace of guru even this period is passed through and yet newer and more difficult fights knock the doors.

In visions of the place of next Sadhana, Shree Mota was seeing it more vividly and clearly. However, ferocious and inaccessible that place might be, he would definitely go there by accepting it as an order from guru. He would make dare devil efforts with great skill to be there.

5. Sadhana in a cave near Dhuandhar fall

In one particular year, he was repeatedly getting premonition of the fall on river Narmada at a place called Dhuandhar. He received the call (by intuition) to sit for Sadhana in a cave-like place on the left hand side of the fall at its far end.

On the set day, Shree Mota set out. But by the time he got down from the train, his pocket was picked. As entering an inaccessible cave would involve some expenditure, he had kept some money in the pocket which was now picked.

He did not have much time to spare but he was put in a trying situation. Undaunted, he went to a shop and talked to its owner. "I have to complete my assignment in a given time so I do not have much time to waste. I am prepared to do any type of work (for the money I need)." The owner of the shop asked if he would clean the utensils and wash the clothes. Shree Mota consented to do both willingly. The owner spoke to some one at his house on phone and informed that he had located a new servant and he was sending him home immediately.

Shree Mota immediately started doing household work with interest and great enthusiasm. He would tell the stories from Ramayan and Mahabharat to the kids of the house. When 'enough amount was accumulated, he asked the permission to leave. The businessman was pleased with the cordial atmosphere Shree Mota had created only in few days of his stay there. So he sent men to help Shree Mota to locate the cave for Sadhana.

Shree Mota went to the fall. Way for going to cave was not so easy. The thundering sound of the fall was soul-daunting. It was not an easy job to reach to the cave, to stay there and to engage oneself in Sadhana. Nobody would

dare to do a thing like that in such a precarious place. The place was so fierce that many would get disheartened. “Fortunately with the grace of God, I had received the command from Guru to sit there. So the only thing I had to think was how to carry it out with due respect, and devotion. I have experienced at time and again that whenever you decide with all seriousness and intent love to do something, you get inspiration and guidance from within for the proper ways and means to carry it out.”

Shree Mota entered the cave risking his life. He stayed there for 21 days. He had made arrangements for getting his daily meals. At the fixed time, people were lowering the food packet tied to a long rope at one end of a long bamboo. It was highly risky even to lean an inch to grab the packet. On several occasions, the packet would be washed away in the swelling waters of the fall without the knowledge of the people who were doing this service. He went through such hardships with love and devotion. It is impossible to imagine the experiences he must have passed through during those tormenting days.

6. In Jail

This was a period of 1930-32. Fight (nonviolent) for independence was going on

in the country with full force. Freedom fighters were thronging the jails. Shree Mota also got the command to go to jail. He must have received this by a vision to go to the jail, like other visions in which he was seeing the next place of Sadhana.

His intention to go to the jail was not for the freedom of the country but to test the progress and steadfastness of his Sadhana and to endure counter-productive situations and atmosphere of the jail and yet remain steadfast in Sadhana.

One warder of the jail was very stern and cruel. He would thrash each freedom fighting volunteer at the entrance. All were made to stand in a queue and had to proceed further while being thrashed. Shree Mota was also advancing in the queue but he was deeply absorbed in his Sadhana. Suddenly he heard a loud and clear voice to look at the warder in a trance. Shree Mota asked his neighbours in the queue if they heard anything. They replied that they have not heard anything of the sort. So he was convinced that it was the command of Guru for him. When he reached that cruel warder, he looked straight at him in a deep trance. The warder could not move his hands and do anything.

In Jail he would complete all the work entrusted to him as if it was a prayer to God and part of his daily Sadhana. He would observe complete silence, not speaking to anyone.

Guru maharaj showed him the flimsy character full of attractions and aversions (Rāga-Dveṣha) of the freedom fighters by sending him to the jail. Now the real character of the world was wide open before his eyes. Thus, guru maharaj showed him that no society or nation can stand on its feet if there are attractions and aversions for each other, be it a field of social service or service to nation.

The conditions in jail were not conducive to Sadhana but that did not deter his mental stability. Many types of noises and shoutings were not hindering his concentration. He was all the time striving hard to ascend higher and higher planes in Sadhana by stabilising the tools which he had already found and the new ones he was finding here. He was keeping himself engaged in the fight for the higher mode of life relentlessly.

7. Hearty call in the Jail

Going to jail was a test for endurance. During the stay there Shree Mota passes

through mental torment which shakes his heart violently.

There is yet no unison of the world of thought and the world of action. The embarrassment due to this, creates tremendous pressure on the heart. It creates many dualities. "When would it be possible to act as I speak ? When would I unravel the mental mess ? When would the tug of war between the mind and the heart end ?"

He has learnt a lot from the world which served as a school. But he wants to forget the whole world now. Let all the ways of the world be forgotten. Let all those who are dear and near be also forgotten. They all care a damn for it. But O God ! let me ever not forget You. This type of prayer goes on unending.

The heart importunes perpetually. In every action he feels the squeeze of external and internal bondages. He tries to find out his faults by analysing his own psyche. And on finding them, prays intently for the strength to eradicate them and make his mind, Chitta and heart serene.

The root cause of the pain is in the expectations. In the journey for higher planes of living, many types of expectations prop up. Not being able to satisfy them all, a deep

dejection overcomes the heart. Deep roots of desires are seen clearly. But one has to strive hard to break the shackle of conditionings (Samskar) which is forged during past many lives. One gets unhappy at the thought of wasting precious years of one's life so far in callosity. Unsavory traits prop up and harrass. Fallibility of the heart is also fully realised. The mind finds various excuses for that. And a thought becons that it would be better to die than live such a wretched life.

He gives account of all the incursions of ignoble and debase urges to God and implores him for the vigour and strength to withstand their onslaught and stay steadfast. He importunately prays. "O God ! You are my unfailing help due to which I have survived unscathed so far, otherwise I would have lapsed and fallen. I continue walking on my path with tottering feet and scared all the time lest You rescind the kindness You are showering at present on me. O God ! eradicate the weakness of my heart and fill it with such a vigour that I stay constantly engaged in Sadhana as inspired by You. With the grace and help of God and relying on self, I continue fighting the inner fight. And what a fight ! It is like the eruption of a volcano, There is fire all-around. How to

escape and where to run ? O God ! only You are my succour amidst this intense inferno which is burning my mind, chitta and heart.

“Why do not I yet get intoxicated within by the name of God ? Why God is kicking this devotee away from His feet ? But the devotee has resolved to attain the goal even at the cost of his life. I have leaned towards Your feet and would not retreat. I am a shameless person having no shame and you know that well. Allow me to prostrate and lie for ever at Your feet and give me the happiness of Your lotus feet. O God ! I am waiting for You. I am waiting impatiently with throbbing heart. O God ! when shall I meet You to sit permanently at Your feet ? This is the sole desire of my life. I will not settle down with peaceful disposition until this aim of my life is achieved.

“O God ! I want to unite my life with You and discard in totality the mental veil of duality. As by single drop by drop a lake is filled with water to the brim; in the similar manner I will advance towards You step by step.”

This hearty call expressed while in jail gives an insight of the intense struggle Shree Mota waged within. [The book titled ‘HRday Pokar’ in Gujarati gives full account of these and other prayers.]

8. Herald of Glow

Shree Mota was in the midst of fierce internal fight. In the fight for achieving the higher planes of life, only the quality of undiminishing and unchanging purity (sat) wins. Egoistic fears and desires germinate and exert immense pressure on the sadhak and many a times may even defeat him. But the real fighter stands up again and fights back. Shree Mota never submitted to disappointments arising from such regressions.

Shree Mota keeps praying to God heartily and unrelentlessly and stays steadfast in Sadhana and makes it incessant. He thus, progresses fast and now sees a herald of light.

In the year 1930 he attains serenity of the mind. This serenity of the mind is not like a flash which is temporary but is a steady one. Shree Mota imbibes the symptoms of Godhood which he feels as he advances in Sadhana step by step and assimilates them in his heart. He makes them incessant. Through well-directed intense penance in Sadhana, he has prepared internally sufficiently stable ground for the descent and stabilisation of such Godhood.

His mind is now completely thoughtless. The mind is blissfully tranquil. Torrents of the phenomenal world of manifestation do not touch his mind. The mind is fully engrossed in God. Such a nonvacillating and serene mind is now helpful to speed up the journey towards Godhood. He is now not going to get any inspiration from social stature or intrinsic attitudes any more.

But this is not a place to pause and rest. The requirement is contrary to it as there is lots of momentum. This is the beginning of the ascent to higher planes of consciousness. In Sadhana, every peak that is surpassed, becomes the base camp of the next higher peak. The speed is infinite. But he surmounts one peak of great substance right here.

Cheerfulness and joyfulness flow out of the mental peace. All objects seen by the eyes look immensely beautiful. All food articles taste tastiest of all.

In Sadhana such a period comes as a morass. If the sadhak is not completely clear about the goal to achieve and if there is lack of constantly vigilant clarity regarding the aim of Sadhana, then it is difficult to cross this

morass. Shree Mota had his goal wide and clear before his eyes and he was fully conscious about the aim of his Sadhana. So he had no place to pause or relax. Now he had to fight with a valour of a warrior ever new fights thrown to him by attitudes and inclinations. He was fully assured of the support and security from his able Sadguru.



DIVISION 6 : ATTAINMENT OF THE ULTIMATE

1. Esoteric Spiritual Quest (Sadhana)

Shree Hemantkumar Neelkanth was Shree Mota's co-worker. In the year 1931, both were together in Sabarmati Jail. Shree Hemantkumar once asked Shree Mota, "what are you murmuring ?" There was no reply. On being asked over and again, Shree Mota shortly replied, I am chantig 'Hari Om'. Shree Mota recollects :

"There are so many strange and awesome experiences one passes through during the Sadhana period. They are covered up deep in the heart and yet are vivid and appear so lively. They were kept as a close secret even from the closest friend. It had occured to me, from the very beginning, that the means of Sadhana must be kept confidential. So Shree Hemantkumar who lived closely with me right from 1926 to 1938, did not get any clue at all about it.'

In the year 1931, Shree Mota went into a State of Original Equilibrium, in other words, he had gone to The Source (Samadhi) while taking a class of students at Bodal Ashram. When he came back to

senses and on being asked, he simply replied, 'it just happens to me like this sometimes'. Shree Hemantkumar had seen him couple of times sitting near the wall or under the Rayan tree in deep meditation well after midnight. And yet seeing him working with great enthusiasm the next day, he was greatly surprised.

A doctor of a hospital at Borsad had told Shree Hemantkumar that he had seen many a times Shree Mota, whom he was occasionally treating, losing consciousness while singing devotional songs and tears dripping down the eyes in ecstasy all that time.

Even though so many people saw all these things several times, Shree Mota never disclosed openly anything about his Sadhana to any one.

2. Gift of a Serene Mind

In the year 1932 Shree Mota was in jail at Visapur. Earlier he had been requested by the students of Harijan Ashram to give a discourse on Bhagavad Gita. But he could not find time for it. In the jail he found time to pay attention to that request. Shree Mota had kept himself busy all these years in Sadhana and so he had no opportunity to read any book of religion or any scriptures So in order

to explain the Gita to the students, he read it by himself for the first time.

Shree Mota used to read one chapter of Gita with due concentration. He would then pray to God. He would visualize the subtle meaning of that chapter by this method. He would then write it down in a poetry form in Anuṣṭup Cchand in Gujarati.

The Gita written in a simple straight forth Gujarati poetry form contains the discourse on personal experience and wisdom of Bhagwan Shree Krishna. The Gita written by Shree Mota is truly a God blessed gift of a serene mind. Before publishing it, Shree Mota had read this 'Jivan Gita', composed by him, to his mother Surajba, who was illiterate, keeping the name of the writer anonymous. Surajba had said that she could understand it without difficulty. [It is so simple.]

Shree Mota went on correcting and modifying it as he grew in his Sadhana. It has seen eight editions and more than twelve thousand copies have been sold so far.

3. Irrepressible Reprisal

While his Sadhana was going on well, suddenly the sex urge which lay hidden deep down in the vital self (Prāṇa) flared up. This

morbidity shakes up Shree Mota violently. Efforts to stay engaged in prayers and chanting are all in vain. This was an abhorrent attack of the sex urge which was subdued long back by chewing bitter leaves of the neem tree. This was a forceful attack of intensely trying magnitude.

He started praying incessantly standing in waist-deep waters. He also tried other ways and means which were inspired by the grace of guru.

Once in the month of May, in the days of intense summer, Shree Mota had undergone hard penance (Tapa) of twenty-one days. He selected a high pedestal like stone in a sparsely inhabited jungle. He made three circles of 21 heaps each of cowdung cakes and put them afire. He then sat naked on the stone and began mysterious secret ritual (prescribed in Haṭhayoga) for eradicating sex urge from the psyche. In spite of this Sadhana having undergone, the root cause of the instinct it seems was not resolved.

He was highly irritated and distressed when all his efforts failed to pacify the urge. He importuned gurumaharj for immediate help, but no response seemed to come as if everything was dead. He suddenly

remembered Pujya Shree Balayogiji. He knew that he was now his the only recourse. But the question was where to find him. (As he had already left Amdavad and his whereabouts were not known)

There was a congregation of Kumbh (Kumbh mela) going on at Haridwar in Uttara Khanda at that time. Anticipating his presence there, Shree Mota decided to go there and went to Haridwar. But alas where to find him in such a multitude of thousands upon thousands of Sadhus ? He searched for him for four days and four nights without taking any food or water. He searched every nook and corner while praying him incessantly. All his efforts were in vain and when he was about to give up the pursuit, he spotted him sitting in a corner.

He dashed and clasped his feet and implored. Pujya Balayogiji smiled and told Shree Mota that he was seeing him daily. "O my Lord ! why didn't you call me then ? Did you not have any mercy on this poor lad ? cried Shree Mota."

"There is no use of my sighting you, you should sight me; replied Pujya Balyoigi. Saints like these have strange ways of behaviour. Shree Mota then told him all

about his impediments. Pujya Balayogiji suggested a ritual to be carried out while standing in waist-deep waters of river Ganga. He performed it as directed. Thereupon the sex urge was converted into devotion of God and the same urge became helpful while receding.

4. For Realisation of Goal

Shree Mota intuitively got an order to go to Himalayas. He understood that the purpose of the trip was to meet a realised soul there. Now onwards, whatever, he undertakes is for the fulfilment of one and the only one goal and that is to realize the Ultimate. This desire, to attain the goal, has become very intense by now.

Shree Mota reached Himalayas with the bare minimum luggage. When he was going up the Himalayas, he had absolutely no idea about the realised soul he was going to meet. Who he would be ? Where would he be ? Where would be his place of residence ? He was not clear about any of these things. He had simply to follow the intuitive vision and the command he would receive within.

He got the vision that in an inaccessible corner of Himalays stayed an Aghori (repulsive and dirty naked Sadhu) to whom he had to meet. He was a realised soul. The

place he stayed is remote and unsurmountable. There is no fixed gait and climbing is stiff. But obeying orders has now become his second nature.

He had hired a coolie to carry his luggage and walk along with him. He entrusted his luggage, cash and letters to him and asked him to stay at one particular place and said "wait for me for five days here. If I do not return in five days, go back to your place, drop these letters in mail and keep the luggage and money with you."

After crouching through the narrow gait, he reached a plain ground. It was possible now to rest feet on the plain ground and walk. But nauseating stench started coming with the breeze. This was an indication that the residence of the Aghori was nearby. The stink was increasing as he advanced further. Feces, skulls and bones were strewn all-around. There was a tall tree which appeared to be the place to reside for the Aghori. But no one was there, the place looked deserted. Undaunted, Shree Mota took his seat there and engrossed himself in his daily rituals.

At midnight, the Aghori came. He was ferocious looking, unkempt and filthy. Neither spoke anything. Aghori got engaged in his

daily rituals and so was Shree Mota. Neither spoke anything for three days. On the fourth day, the Aghori asked “are you hungry sonny ? “yes, sir, I am”, Shree Mota replied.

Aghori gave him some sloppy material to drink and assured Shree Mota that by drinking it, his thirst and hunger would get quenched.

Shree Mota took it, and even though it was having a strong stench, he drank it all as ordered. The thirst and the hunger both subsided instantly and he went into trance. He stayed in the trance for a long period.

When he came back to his senses, the Aghori assured Shree Mota that he was now very near to the finishing line. He could achieve his ambition soon. Shree Mota had come all the way here only with that intention, but he was noncommittal. Aghori said, “I can help you to materialise your ambition but for that, you will have to stay here only with me permanently.”

The Aghori desired to keep Shree Mota life long with him. Shree Mota had a clear vision of the thought that even such highly powerful person inspite of having attained the highest state of transmutation, could harbour hierarchy of the subtlest order. Shree

Mota was very clear in his mind about his goal and its purpose. He had decided to rise in higher planes of Sadhana while staying with the world and carrying out the duties that came to him in natural course. He considered daily work as an important tool for his Sadhana. So he thought that he would miss the power of discrimination if he accepted Aghori's demand. So he spurned his demand with due humility, love and devotion and replied that he yearned for nothing more than be deeply engrossed in love and ecstasy for God.

Aghori got greatly annoyed by the refusal and said in a threatening tone "if that is your decision, I will see how you can go away from here. If you try to go away, your life would be endangered. I therefore, order you to be my disciple and stay put with me."

But Shree Mota was crystal clear about his goal and sense of duty. He also had the unflinching and lively trust in the eternal providence of omnipotent guru. Fear of death was totally absent from his heart. He had fully awakened Shree Sadguru in his heart. So he very politely disregarded the threat of the Aghori and left the place to return.

After descending, he took a bath in the

nearby water source. He cooked some meal. He shared it with the coolie and ate himself. Suddenly he realised that he had passed the stool without his knowledge. This involuntary action was so strange !

He went to the brooklet and cleaned himself. He was dismayed to find that he had passed the stool yet again. He realised that he had contracted diarrhoea. Simultaneously it dawned to him that this was the trick played by that Aghori. It was getting difficult to clean himself so frequently. So he went near the brooklet, selected a lonely spot and laid himself on the cloth spread on the ground. He paid the coolie and bade him good-bye.

The condition of the body went on deteriorating, as a result, he started losing consciousness gradually. Ultimately he reached a state of complete unconsciousness. He lied there still without any movements. Even in such a precarious condition, the chanting of God's name was incessant.

The moment he regained consciousness, he learnt that a Bengali Sadhu was taking care of him. He learnt from him that he was cleaning the feces and taking his care for about twenty days.

Shree Mota expressed great indebtedness

to the Sadhu for taking care of him and said “how would I be able to return this kindness?” The sadhu replied “Oh, forget it sonny, you have not to think of it.

“I had come to you by the order of my guru”. Shree Mota gave him a blanket and twenty-five rupees. The sadhu asked Shree Mota to take rest and assured him to return soon. As the sadhu turned his back and was getting out of sight, Shree Mota had the clear vision of seeing Pujya Balayogiji in him. Shree Mota was overwhelmed at the thought of the care taken by his guru during his unconscious state and shed tears in awe.

5. Vision of God

Realisation of Consciousness in Form

In the year 1934, he had a clear vision of Bhagvan Shree Krishna, the most complete human being of all, as described in Bhagavad Gita.

He could see Him two to three times. The Krishna of the vision was not someone holding a flute in hand and having gross body composed of five basic elements. And yet it was the vision of Krishna embodied with immeasurable beauty and dazzling lustre filled to the brim. It was full of beauty, immense beauty. The vision was indescribable.

The vision was enigmatic. It was not still. It was highly vibrant. It appeared to come playfully closer and in a moment it would sway away. It appeared to enter the body and touch all the inner organs of the being, like the mind and other organs of perception and carry out some subtle corrective action. It appeared to repair some impaired internal organs. It appeared to stabilise at Āgña Chakra or sahasrāra, at one moment and at the other, it would go and settle at Anāhat Chakra. The whole physique appeared flamboyant and flared up with intensely bright light. He was experiencing himself as a separate entity and sometimes he would feel his own vast expanse.

6. Subsequent to this Vision

After this benedictory and blessingful vision experience, he felt inexpressible transformation of the core of his being and it remained permanent like that for ever. It went on getting brighter and more intense as well as dynamic as time passed.

Shree Mota further states : ‘The experience of going through that rare vision which was so fascinating and enchanting as well as full of divine cosmic energy, that it emanates hearty attraction in life towards God. This

attraction is full of dynamic vigour that never gets abated nor its continuity disrupted.

The intensity of attraction for the vision goes on increasing steadily and it gains such a depth, that to be in a state of intense love, is so easy and natural. That love for attraction which was at the time of its natural expression concentrated to only one entity reaches the zenith of single pointedness and concentration. After that the love spreads its wings in vast expanse. That love then expresses itself intensely by seeing a beautiful scene, scenic beauty of nature, resonant flow of a river, a blossoming tree, a healthy and handsome child or any such physical scene or an expression of sensitive love or a sensitivity-provoking devotional song. At such times, deep meditation engulfs automatically and it is highly satisfying. Its dynamic and conscious effect persists for a long long time in daily chores and routine dealings with others.'

7. In Subtler Higher Planes*

In the process of Sadhana, Shree Mota passes through many many stages. He suffers many agonies, torments and anguishes. But the grace of guru and his helping hand gives

* The matter of this section is extracted from the XIV chapter of 'Shree Sadguru, composed by Shree Mota.

him a strong support to cross each stage.

The help of Shree Sadguru is a typical one and is so unpredictable. Whenever Shree Mota felt utter helplessness inspite of all his strenuous efforts, Shree Sadguru came to his help with a great force. Help was conceded only after going through demanding trails.

During Sadhana, the aspirant has to pass through a phase in which he is in total aloofness. Shree Mota got entrapped several times in such morasses and on such occasions, Shree Sadguru helped him out. By these acts, his faith got strengthened in his heart. In spite of such help, the feeling of aloofness on the path of journey towards higher planes of Sadhana was a tormenting experience. Shree Mota describes it like this. 'I felt as if I was dangling half way and I am secluded from all. The company of divine strength which I was feeling uptill now appeared as if it had deserted me and run far far away.

'And yet the potency of Shree Sadguru was watching me from a distance as how the vigour, vitality and courage are developed within me. Though it appeared that I was deserted, there was a sense of reunion within

heart because his company can never be intercepted. The intense fire of curiosity and craving kindled within the heart, were in a way tests prompted by Shree Sadguru. And due to that understanding, the situation was becoming bearable with courage intact. In spite of such restlessness due to intense craving, the feeling of quietness pervaded. As if all the instruments of Sadhana had become impotent. As if the vigour for the struggle had completely exhausted. I felt as if all my support has been turned into shambles.

‘I was feeling a sense of helplessness and desertion within. The vigour to surmount the sky looked dried up and yet I was struggling to hold on. I am all alone and deserted and Shree Sadguru has left me high and dry was the sense prevailing within.

‘And yet I was struggling to hold on and cross over the trying times. I went on intensifying whatever craving was left over and believed that Shree Sadguru would also be greatly enamoured seeing my brave disposition in the midst of destitution.

“At the same time I was so sure that Shree Sadguru walked along with me all along closely by my side during my long journey up to this

stage. I have felt the support of his existence and that is why during my journey on that path, I was unruffled and fearless.

‘This unadulterated period of loneliness and void which I experienced, was making me skeptical and make me believe that I have strayed away from the consciousness. But I was all the time reassured that Shree Sadguru cannot leave the root of consciousness that was sparkling within me.

‘At this stage the sense of helplessness was so intense that as if I was unable to move even a blade of grass. I was totally helpless and yet I stood up resolutely. I reassured myself that even if I am lonely and deserted, I am the cub of a lion. I am the son of a brave warrior. Let HIM see the show from the distance and see my utter helplessness.’
(I am not going to cry for his help)

Even at such insidious moments, Shree Sadguru helps out imperceptibly. Shree Mota while writing about Shree Sadguru writes like this : ‘By surrendering to him, I have engaged myself in many dangerous adventures and risks. I have not cared where and how much I am bruised because by surrendering to Shree Sadguru, You get enlightenment throughout your whole being in the end.’

8. Vision of God in Form

Shree Mota had a vision of God in Form in 1934. It was a vision of Brahma in a form. Shree Mota explains that experience in the vedantic language like this:

‘One should not think that on seeing Brahma in some FORM you also see him as FORMLESS as well and vice versa. Both are different. Both have to be experienced separately. But you can get salvation even by having either one. But if you have a vision of Brahma in form and formless both, it is considered to be better. You have to understand the difference between the two. In one you SEE Brahma as some entity; in formless you FEEL Him. It is not that one is superior to the other. You get salvation with either of them.

And it is not a rule that an individual may have the visoin of both. Someone may have vision of formless first but may not have the vision of form at all or may have it later on. While the other, one may have the vision of the form first and may not have the vision of formless at all. One type of vision is not superior to the other. True vision of the FORM kindles qualities of consciousness in the being of the person who has realised it.’

9. Heraldic signs of Attainment of Destination

Shree Mota was in Karachi (now in Pakistan) during November-December of 1938. At that time he was slipping into Bhāvāveśa (trance) in the presence of friends due to many instruments. This condition was lasting for a long period. This phenomenon continued for three years. (1935-38). Such trance which reoccurs often, leads to a state, in which to be in trance is natural and its continuity gets established. Later it becomes effortless, controllable and self-permeating.

There are many incidents of Shree Mota to be in a trance and there are many unprecedented events of his following Shree Sadguru's dictates. Due to his unfailing following the dictates of Shree Sadguru, the culmination of his Sadhana appeared to be in sight.

Shree Mota came to Varanasi from Kanpur on 13th March 1939. He had intense pain in the body but he was unruffled. He was not mentally disturbed also. With the grace of God, by now he had discharged all the duties which he got in natural course.

He had to find a spacious house to live in Varanasi. For that, he had to meet many

people. He had to perform other chores also. The body pain was gradually increasing, so all these jobs were being done by superficial awareness of the body. According to the instructions of Baba (Shree Sai Baba of Shirdi)* who met him at Karachi, something was sure to happen on the night of 20th March.

But he was not conscious of those thoughts. The body pain during the day was so intense as to cry out in agony. The pain at night was nightmarish.

The soul on the other hand appeared to sink deep within. So the outward awareness had decreased considerably and was just enough to carry on the chores. But the consciousness within was intensely fiery.

Shree Mota had forewarned the young girls who were living with him about some incident that was likely to take place on the night of 20th March. So they were a bit concerned. But Shree Mota went to bed casually and unperturbed on the night of 20th march.

Shree Mota remembers : 'Ten minutes before one o'clock in the morning' someone shouted 'HARIH AUM'. I knew that the shout

* Shree Sai Baba of Shirdi left his physical body in 1918 many years before he personified in front of Shree Mota.

was meant for none but me. I also shouted back 'HARIḤ AUM'. The person who had shouted Hari Om came from the front. He was stark naked. His head was covered with heavily curled twisted hair. I went down and talked to him. He wanted to take me away, somewhere at that hour of dead night.

'I went up and left a note for the lady so that she does not worry due to my absence. In fact she had woken up during my absence from the house and was worried a bit. But I was involved in such incidents at her father's place at Karachi and she also knew that something was going to happen on the night of 20th March, so she was confident and reassured that all would be well in the end.

'That gentleman informed me that I had to go across Ganga river from Manikarnika Ghat where his Guru Maharaj lived. He had sent him to me with the message that I had to live with him. I told him that I will come there provided I am allowed to return to my house in the morning. I am duty-bound to live with this young lady and to leave her would amount to violation of my duty; which I would not do, however, great may be the reward. My condition was refused by the naked Sadhu. He also strongly advised me

not to execute the process of Sadhana showed by the fakir of Karachi.

‘If you would perform it, you would be in great peril. Moreover, when you enter into that meditation, it is highly desirable that you are looked after well. In such a situation, you should be under a loving care of your mother or sister or else you come to our Guru. we will look after you with due care.

‘I told him that at present I had to look after these young ladies so I could come to his Guru only after two months. He flatly refused my offer. I also spurned the offer to go to his gurumaharaj.

‘How this gentleman, living in Varanasi, came to know about the execution of the highly confidential mode of Sadhana demonstrated by the Baba in Karachi ? Would its execution be really perilous ? These and other such thoughts never came to my mind. Come what may was my firm resolve when I returned to our house on the first floor. I immediately sat down to perform that Sadhana shown by the Baba in Karachi.

‘I had barely begun, when the whole consciousness was felt concentrating. I clearly felt that the body, mind and other organs of

perception were separate from me. After a little while I felt as if streams of intense heat were flowing in the middle of the head. (sahasrār) The body suffered unbearable pain and I lost consciousness. I had almost become unconscious due to which the body fell flat on the ground. The tongue had almost been burnt. There was a sensation of burning in the chest. The portion well below the stomach had burnt down completely. The whole body was extremely hot. Nobody knew all this. Its effect lasted for two days.

‘I could not quite understand what transpired. No conflicting thoughts were coming in the mind. The mind was indivisibly engaged in an inner feeling (Bhavana) of some kind. The flow of that tranquil emotion was like the uninterrupted flow of Gangaji. I did not know on what dock my ship would berth. The mind was constantly engaged in him with his grace. It is difficult to put in words the awesome love and joy which filled each pore of the body like tidal waves in the sea. And so I was quite reassured that I will reach the correct destination. This condition continued from 23rd to 29th March of 1939.

10. Not a Single Place is Void

It is the night of 29th March 1939. Today is Ram Navami, the pious day on which Lord

Ram was born. This is also the day on which the fulfilment of Shree Mota's birth is going to take place. How the God in the form of Mahakal coincides two events.

Shree Balayogiji initiated Shree Mota in a new dimension of life on the day of Vasant Panchmi. After that day and fighting innumerable fights on his way, the journey culminates at Varanasi by having a vision of the formless on the night of Ram Navami.

The intense light of millions of suns filled the place all-around him and entered within him also. He lapsed into deep samadhi. When he gained consciousness of the world around, he found that his sex organ along with adjoining portion had burnt down.

From that moment onward, he attained a state of profound realization. He was in a state in which he felt 'I am omnipresent.' This was the expression of the all-pervading consciousness in which he was then and he is now.

The experience which he passed through at that time was also an experience of the FORM. But from that experience he took a quantum jump to enable him to experience the FORMLESS. That experience then settled down in his whole being and expressed itself

as a concentrated dynamic love which went on expanding. It was not only in love form alone. It was an experience of oneness with all and everything. He was all the time experiencing being one with all and yet distinct from all. It can be said that, after this vision, the quality of consciousness which is to be one with all and everything started expressing in his life.

A mother also has oneness with her child, but it is a natural instinct. And that instinct is not all the time whole as well as constant. The oneness of Babar and Humayun can also be considered as an expression of intense worldly love. Such an event happens only once rarely. While the oneness experienced due to the manifestation of consciousness is not a casual or natural or accidental phenomenon. The active oneness is felt uninterrupted. Thus, this is the new birth of Shree Mota. His life is worthy of reverence and worship. The life divine has expressed itself in him. After 29th March 1939, his life has been instrumental in expressing through many events. His new life has started expressing in an inscrutable way.



DIVISION 7 : DESCENT

1. 'Prowess of Dust Particles From Your Feet'

Shree Mota had the vision of the FORMLESS on 29th March 1939 at Varanasi. His experience of this phenomenon was not a momentary event that would last only for few seconds. It was a permanent one and the God's power started operating through him since then.

After that vision, he came from Varanasi to Harijan Ashram at Amdavad. He met friends like Shree Parikshit Majumdar, Shree Hemantkumar Neelkanth and others. He did not reveal his Sadhana and the vision he had at Varanasi to them. He lived with them upto 6th September 1939 and then bade them good-bye. He proceeded to Karachi. On his way, he wrote a letter on 7-9-1939 to his close associate and friend Shree Hemantkumar from Hyderabad Railway station. In that letter he writes.

"I can not forget the atmosphere filled with love of you all in the morning, yesterday. So many of you had gathered together and that too with what a spontaneity and affectionate feelings. It is only due to His grace that I got the affectionate farewell of so many persons.

And whatever I receive like that, I surrender at His lotus feet with full knowledge, devotion and reverence. What can equal the pious love of so many ladies who got together ? You have observed and you know the reverse picture that existed earlier. You are aware that I used to go around in the Ashram wearing barely a very short pant, knowingly imitated as a fool and illiterate, did not observe any rules of the so-called social behaviour, and shocked or surprised or created a sense of distaste or insult in the minds of so many people by shouting loudly in a sober atmosphere of Ashram of Gandhiji. You know that some Ashram girls considered me as a fool and harrassed me a lot.

‘I went around quite casually with a totally shaven head in that civilised environment. I once went to Central Bank with torn and shabby clothes so the payee clerk refused to give me money and I had to get the help of the manager. I posed as a total fool having not a grain of intelligence and earned a nick name of Donkey as a result. How come all of a sudden so many of them showered so much love on me ? You know all this for sure because of your acquaintance with me.

‘You have felt peace, bliss and ecstasy while sitting with me in seclusion while at Ashram. And you, being my closest associate and friend, I could have told you about my life; (as a sadhak) but I have not done so because you were not yet the traveller of This Path.

‘I am writing to you all this clearly after all these years, because now you should know how this can happen. What is that which makes so many ladies (some even did not know me) now shower their love on that person who dressed himself in an uncivilised manner, whose gestures, inclinations and behaviour were such as to be disgusting.

‘It so appears that, Love is raining with a thunderstorm in this life and whoever drowns himself in it, attains ecstasy. You yourself saw me getting so much love which was so pure and divine but do you know due to what ?

‘I shout at the top of my voice, beating the drum, to let you know, O ye ! people of the world, it is due to the prowess of the smallest grain of dust that has fallen on me from His lotus feet. If we can centralize and con-centrate our love in Him alone, then we will surely get the love of the whole world.

‘God has kindly changed, the outer posture of this life and changed its course in a way. Now onwards, I foresee to become His instrument to guide those who meet me with a desire to turn towards this path which leads to Him.

2. Hari Om Ashram

Shree Mota, during his Sadhana years went through many hardships attached to a lonely remote place. He observed that if you get solitude, you do not get meals and if you get meals, you do not get solitude. He, therefore, conceived an idea of Maun Mandirs. They are unique, as they provide the aspirants-sadhakas as a secluded place with all the amenities.

Thus, he got the inspiration from within to create Hari Om Ashram. But to build it would cost money and you have to get it from others. It was even possible to get the required money on asking, but in what manner he would compensate the donors ? Shree Sadguru reassured him by saying “Don’t you worry about the reimbursement; I undertake myself to do that to them.” And with that reassurance Shree Mota founded Hari Om Ashrams. One Ashram is at Nadiad near Anand and the other is at Rander near Surat. These Ashrams regularly run Maun

Mandirs. There are Maun Mandirs privately run by individuals or institutions at few other places also but they are not run on regular basis as hear.

Hari Om Ashram at Nadiad is on the bank of river Shedhi and Hari Om Ashram at Surat is on the bank of river Tapi. Both Ashrams have a long lineage of Spiritual pursuit undertaken by their founder. Nadiad Ashram has six Maun Mandir, Surat Ashram has eight. Both Ashrams are run by independent Board of Trustees.

These Ashrams provide all the facilities and amenities for self-introspection to a person engaged in spiritual pursuit. Maun Mandir is a spacious room moderately furnished with attached bathroom and toilet. There are no windows to the room. ventilators are provided at the top of the room. There is a two-way-opening window through which daily necessities at **fixed hours** are provided. The main door is locked from outside. The room is dark like a cave even during the day. Lights are provided but no fans. [In a solitary cave of a mountain, there are no fans anyway!] Sadhak is not allowed to come out during his stay there but can communicate with Ashram management through short notes by placing

them in the window and pressing the bell. He is allowed to carry a Tape recorder or a musical instrument to be played at low tone but Radio-TV, newspapers are not allowed. You can worship your own God or Guru or to any one in whom you believe or disbelieve. You may belong to any caste, creed or religion or even maybe an atheist.

Minimum duration of stay is for one week and though there is an instance of a person staying for more than 55 weeks (more than a year), normally more than nine weeks stay is not permitted because usually the rooms stay booked for more than 18 months in advance.

There is an awesome darkness in these meditation rooms and complete seclusion. And yet the aspirant is helped to sustain in that type of situation and circumstances by mystical powers full of love and consciousness. The aspirant feels such help coming in different forms. Such experiences reassure us that life on higher planes of living is possible, achievable and attainable.

As Shree Mota used to say : 'don't think that you would attain instant Godhood by your Sadhana in these Maun Mandirs, but the impressions of Sadhana carried out there, has a longer lasting imprint on your

aspiration for higher life. And those impressions will become active when proper time matures and puts the aspirant on the proper path leading to enlightenment.'

This is a very valuable and unique facility provided by Shree Mota through Hari Om Ashrams and it cannot be evaluated by any extrinsic methods or measures. The help and guidance of his loving consciousness is bestowed on those who stay in Maun Mandirs. Though he has left his physical body, (in 1976) his subtle presence is felt in many and mysterious ways by Sadhakas who sit in Maun Mandirs. This mysticism is his invisible form and his work spreads all around like this.

Even 30 years after leaving his physical body on 23-7-1976, the number of seekers who want to sit in Maun Mandirs goes on increasing. You have to wait for more than an year and a half for your turn if you book your name at Nadiad or Surat today. This indicates how the facility of Maun Mandirs envisaged and subsequently created by him is drawing more and more aspirants without any canvassing in any form by the Ashrams.

3. Social Services

There would hardly be any one in Gujarat who does not know about crores of rupees

donated by trusts of Hari Om Ashrams. Shree Mota believed that society as well as religion cannot survive without merit and inner sincere feelings. In order that these two virtues get propagated and get developed to higher levels in society, the trusts have donated to institutions working in various fields. The trusts have donated several crores of rupees for building classrooms in villages and remote hilly areas where mostly adivasis live. Upto April 2006, the amount donated for various charitable causes totals to more than Rs 15 crores. Pujya Shree Mota does not exist physically among us and Hari Om Ashrams never engage in a formal fund-raising activity. And yet donations come from all strata of society and abroad. This indicates the driving force of his consciousness which is so vibrant and forceful even many years after leaving his physical body.

4. Specialities of donations by Hari Om Ashrams

The trusts have so far donated for the following causes :

(A) Classrooms

- To build primary school classrooms in villages.
- To build Ashram Shalas in adivasi areas.

- To build High School classrooms in adivasi areas.
- To build a college in an adivasi area.
- To build classrooms for physically handicaped girls.

(B) To build up adventurousness and courage in the youth

- To build Swimming pools.
- To give financial assistance to swimmers from the state participating in International swimming events.
- To organise yearly sea swimming competition.
- To organise state level sports competition.
- To create artificial rock mounting facility.
- To honour distinguished sports persons.
- Hari Om Ashram was the first to congratulate Mrinal Sen and to send a prize on crossing English channal - first by an Indian.

(C) Literature

- To prepare encyclopedia in Gujarati on the line of encyclopedia Britanica.

- To prepare dictionaries in Gujarati for various branches of Science, Agriculture and Medicine.
- To award prizes for best scientists.
- Our Ex President AJP Abdul Kalam is recipient of this award. Shree Chandrakant Patel was awarded prize for creating hybrid cotton variety called Shankar-4)
- To bring out literary works of notable writers and poets of Gujarat.
- To bring out character-building books for young children in Gujarati.

Though most of the activities of the Ashram are limited to Gujarat, it has donated handsome amount to a highschool at Kumbhkonam in Tamilnad. (Shree Mota used to spend few weeks every year with a business family there who are running this school created largely from their own funds.)

(D) Publication of Books written by Shree Mota and by others about Mota.

Shree Mota wrote many letters to aspirants guiding them in Sadhana and solving problems faced by them. They are very valuable guides to aspirants as everyone passes through similar obstacles on his way

up in spiritual journey. During Sadhana, Shree Mota wrote profusely, mostly in verse. He wrote on many subjects like Sadguru, Curiosity, Benediction, Faith, Instrument etc also in verse. Very few writers have written exclusively on these subjects. These books are classics by themselves. His writings are recorded in 66 books. Books by other writers who wrote about him are 40. All 106 books are published by Hari Om Ashrams. Some books have gone into several editions.

The books are mostly in Gujarati and are moderately priced. Some books are being translated in English, their list can be obtained from Ashrams.

EPILOGUE

Shree Mota's body was accumulating all sorts of diseases from 1960 onwards. Even then, upto 1975, he continued to take active part in envisaging and executing many social service projects. Day by day the body pain was increasing and there were no hopes of getting rid of diseases contacted by it.

These ailments were mysterious. Shree Mota has hinted about it during his discourses with Shree Ramanbhai Amin

(chairman, Alembic, Baroda) which took place at his farmhouse on the bank of river Mahi during 1974-75. Contents of the recorded discourse are published in the book “Tadrūp sarvrūp” in Gujarati.

After the descent of divinity in Shree Mota's being, higher planes of divine life went on unfolding in him. As Shree Mota puts it, if knowledge is infinite, so is scope for human development in higher and higher planes. During this unending journeys on the path of human development, wars which are subtle and mysterious are fought unceasingly. Shree Mota felt so all the while. During this process of development in higher planes, three elements Viz. Ākaśh, Tej and Vāyu accepted the supremacy of Godhood, but the remaining two elements viz. Jala and Pṛthvi refused to cooperate and surrender. As a result a war was being waged within, resulting into diseases in the body. The surprising part of these experiences was that, there were no visible symptoms of any of the diseases on the body. His face on the contrary glowed with a smile all the time. Ten days before he left his body, Shree Nandubhai went to see him. Shree Mota had a swollen stomach and the voice was low.

Even a casual onlooker would shiver at the thought of agony he was bearing. Shree Rambhai Patel was at his service at that time. Shree Mota confided the two at that time by saying this : 'The condition of the body is getting serious now. Either the mysterious practices are not getting desired results at the desired locations or the negativity in the being is more intense. As a result of the reaction of this (war being waged within) the condition of the body is so serious. I am disclosing this secret to two of you but let it not be known to others at this stage.) This was also a mysterious matter unfolded by Shree Mota and was also difficult to understand by them then.

His body pain was at climax on 19th July 1976. He could not urinate without a catheter. At this moment he decided to shed the body on his own will and with pleasure.

He began the process at four o'clock in the evening on 22-7-1976 at the farmhouse of Shree Ramanbhai Amin in the presence of only six persons named by him. They were Shree Nandubhai Shah, Shree Ramanbhai Amin, Smt Dhirajben Amin, Shree Rambhai Patel, Dr. Smt. Kantaben Patel and Shree Rajubhai Patel (the only survivor at present)

He left his body in the early morning of 23-7-1976, at 1:30 AM and assumed the form of consciousness, encompassing the universe.

By commanding his followers not to create any monument of brick and mortar in his memory, he has indicated his desire to exist in a subtle form. Thus, in the war being fought internally in last three years, the divine power finally over-powered the two remaining elements viz Pṛthvi tattva and Jala tattva.

The event of willingly shedding the body by Shree Mota was symbolically a blissful occasion by a supersoul that had come in a human form. A ground has been prepared for humans in flesh and blood to turn towards Godliness and cultivate intense desire to experience it.

Attraction for Sadhana in meditaiton rooms founded by him has increased after his death. And during their stay there, Sadhakas feel irrelavance of time and space and bliss without any apparent reasons. This confirms the radiant blissfulness of Shree Mota. Hari OM, Tat Sat.



ANNEXTURE : 1

THE LAST LETTER OF SHREE MOTA.

To whomever it may concern.

I, Chunilal Ashram Bhagat alias Mota, resident of Hari Om Ashram, Nadiad, hereby declare that I want to shed this inert physical body of mine with my own consent and will. This body is gripped by many diseases and hence cannot be used further for the charitable activities for the masses. There are also no hopes of getting rid of the diseases. So the best course is to shed the body with pleasure. And so I will execute my wish at an opportune moment.

My body should be cremated at an unfrequented peaceful place near the place of my death in presence of you six persons. I command my devotees not to amass so many people around (my place of death).

My mortal remains (bones) should be consigned to the river enmasse.

No monument of brick and mortar should be created in my memory. Commemorative funds received on my death should be used to construct primary school classrooms.

Date 19-7-1976

“Hari Om”

PRAYER-I pray and bow at Thy Feet

*Lord, ever keep me in the Haven of Thy Holy Feet,
I pray and bow at Thy Feet.*

*O, Beloved, ever indwelling in my heart,
Thou Lord of my heart's precious Lotus,
Thou renowned dear and faithful Lover.....(1)
I pray and bow at Thy Feet.*

*I open to you my heart's inner feelings,
My mind still remains intransigent, rebellious.....(2)
I pray and bow at Thy Feet.*

*Removing all obstacles from my life,
Take me home into Thee, dear Lord,
And make me mad for Thee only.....(3).
I pray and bow at Thy Feet.*

*O, Beloved, I know of no means,
But only the flowers of my heart's agonising love,
And these I scatter at Thy Holy Feet.....(4)
I pray and bow at Thy Feet.*

*Wherein is a child's strength?
If there be any it is in his helpless crying;
By that force of crying I want to cross over To Thee.....(5).
I pray and bow at Thy Feet.*

- Shri Mota

*(Translated from Gujarati
into English by Babu Sarkar)*

॥ HARIḤ AUM ॥

ĀRTI

Aum, give me Refuge O Lord,
at the Haven of Thy Holy Feet,
Save this fallen soul, lead him by Thy hand,
clasp him to Thy heart.....(1)

Let my mind, heart and speech
be revealed by my action,
May Thou unify by Thy Grace,
my mind, speech and heart.....(2)

May our heart's love pervade in
our dealings with all,
Even where injustice is done,
let there only love prevail.....(3)

May we attempt by Thy Grace,
to change our lower instincts
Into nobler ones, so we may be
worthy of Thy Holy Feet.....(4)

May my mind's thoughts and
tendencies of the vital
And intellect's all doubts
dissolve at Thy Holy Feet.....(5)

To appear to others as
we truly are at heart,
 Let our being be open,
 so others can know us truly and well.....(6)

Give me the will not
to do otherwise,
 Contrary to what is truly
 in my heart O Lord.....(7)

Wherever there are Virtue and Nobility,
let my heart there abide
 May Virtue and Nobility
 flower and blossom in my heart.....(8)

May the instincts of the vital and
the mind merge and melt in my love for Thee
 And may my adoration for
 Thee ever surge, dance in delight and joy.....(9)

Aum, give me Refuge O Lord,
at the Heaven of Thy Holy Feet.

- Shri Mota

*(Translated from Gujarati
into English by Babu Sarkar)*

FUNDAMENTAL PRINCIPLES OF SPIRITUAL STRUGGLE / SEEKING (SADHANA MARMA)

1. Continuous and conscious utterance of God's Name with whole awareness by mouth or in mind, with frequent introspection of its continuity and sincerity, and meditation on the region of the heart.
2. Surrender every moment of both good and bad, without reservation, to the Lord.
3. Be ever just a witness of life, maintain self awareness always, avoid building a chain of thoughts; let there be no unwanted continuity of thoughts.
4. Ever observe silence both of speech and thought, and maintain self-surrender to the Lord with whole conscious awareness.
5. Give up all obstinacy, self-centered responses, self opinions, self insistences, except your insistence of God Remembrance or God Thought. Cultivate humility to the utmost. Try to remain thought free as much as possible, maintain mind's whole silence and peace.
6. From your heart's depths pray to Him with all yearning, longing, with pain and anguish, reveal unto Him all your joys and sorrows, and by thus opening of your heart and self to Him, build close and intimate relationship with Him. Allow no thought or worry to agitate your mind. Be ever free and empty of all bothers in mind.
7. Whatever work or responsibility fall to your lot, look upon them as God-send for your good and discharge your duties without grudging but with all love and willingness. All that happens in our lives is for our own good. Behind all such occurrences

there is a secret purpose for our own good in Lord's plan or intention.

8. Live within, look within, ever live self aware in your inner word. Never get involved in extraneous matters.
9. Service to man consider as service to God. One who receives service from you does you favour of giving you an opportunity to serve. Lord gives us and we give back to the Lord. We are not doing any obligation to any body. What then is truly mine in this world? All comes from the Lord and goes back to the Lord. Where is the question of labelling any thing as mine?
10. Whatever you do – talking, working, giving or receiving – do consciously so that it gives a fillip or an impetus to our life's major purpose of spiritual seeking. While reading or writing keep alive this motive, cultivate this practice assiduously of self awareness in all your actions.
11. Seek and search for the origin of all your mental tendencies, the source of all thought. Examine them, observe them as they arise without any attachment or involvement.
12. Lord's Beauty, Art, Loveliness, Grace, Purity in any form that pleases or touches us deeply is a Blessing; whatever noble emotions or response they may evoke in us, we must pray unto Him to awaken those noble thoughts and emotions in us for our spiritual advancement.
13. Do not allow any noble emotion or feeling to go a waste, nor get involved in them, but use them for your spiritual progress. Be dispassionate in such cases.

14. While eating or drinking pray for descent of energy of consciousness into your being, and while easing or throwing waste matter out of your body, pray that all your weaknesses and failings fall of your body.
15. Give up all conceptions of the gross (world), think only of the subtle (self), purify your mental inclinations or tendencies, have only pure and noble thoughts and feelings of love.
16. The Lord resides both in the animate and inanimate. Experience oneness of spirit with all beings.
17. Always see the better side of every being or thing. Never pass judgement on any being, never hastily form or give your opinion on any being or matter. Avoid discussions or arguments. Never insist on your opinions or ideas (as being right or correct), see good in others also, in their motives and actions; show generous and charitable broad-mindedness in your dealings with others. Cultivate love for all freely. You have to transform or change your nature from its very roots. Keeping that before your mind's eye never become a slave of your nature, go above it; give up all attachment to fruits of actions. The root cause of every sorrow or injustice suffered by you, is in your own self – be certain about it. Heighten your love, faith and adoration for your chosen Guru or Master. Let there be a confluence of trinity desire for what is good (for you), renunciation of what is unwanted and self offering in you. Let there be cheerfulness and joy ever in thy heart. Ever involve the twin qualities of personal effort and Grace (of God). Keep Lord's Remembrance alive in your heart at the beginning,

middle and end of every action. Keep your mind ever still and unmoved. Be ever vigilant to keep your mind free of personal likes and dislikes, love and hate, use all your spiritual experiences, awaken them, in your daily living, your relationships. There is no fleeing or running away from any situation in life, however difficult; whatever befalls thee accept it as Lord's blessing with grace. Never compare anybody with anybody else. Favourable or unfavourable situations are figments of imagination. All situations are really favourable to the true spiritual seeker, all truly helpful. Only one silent desire have in your heart – to be a perfect instrument of God, to be ever one with Him.

18. Actions in themselves have no importance or significance. Only true and intense feelings in your heart for the Lord have any value or meaning in life. Cultivate the habit of deep introspection for the Lord while performing any action.

-Mota

IMPORTANT DATES IN SHREE MOTA'S LIFE

Born on 4-9-1898 in village Savli Dist. Baroda (Vadodara), corresponding to Samvat 1954 in the month of Bhadrapad in the dark phase on the 4th day. Name: Chunilal, Mother's Name: Suraj Ba, Father's Name: Ashram, Family Surname: Bhavsar.

1916: Father's demise.

1905 – 1918: Interrupted Primary and High School Education, also undertakes hard manual labour to support his family.

1919: Passes Matriculation.

1919 – 1920: Years in Baroda College.

6-4-1921: Gives up college education.

1921: Joins Gujarat Vidya Peeth.

1921: Leaves Vidya Peeth to take up service of Harijans.

1922: Frustrated by Epilepsy fits attempts suicide by jumping from the over hanging rock at Garudeswar into river Narmada, miraculously saved by Divine intervention, cured of the diseases by continuous utterance of 'Hari Om' on the advice of a sadhu.

1923: Composes two spiritual poems – At Thy Lotus Feet and To The Mind.

1923: Initiated by Pujya Shri Balayogi on Vasant Panchami Day i.e. 22nd January, Monday,

- goes to Shri Keshavanandji Maharaj, at Sai Kheda for further guidance under Shri Balayogi's advice, starts sleeping at crematorium at Nadiad and thus Harijan Seva as part of his Sadhana, for God's sake or as dedication to him.
- 1926: In the midst of the wedding ceremony goes into samadhi or a trance.
- 1927: After suffering a snake bite at Bodal Harijan Ashram his utterance of 'Hari Om' became unbroken and continuous.
- 1928: Publishes At Thy Lotus Feet composed in 1923.
- 1928: Out of sale proceeds of the book undertakes a pilgrimage to the Himalayas.
- 1928: The advent of Shri Upasani Maharaj at Naiad, goes to Sakori on his advice, stays for 7 days in a state of samadhi on his own waste matter spread out all around him.
- 1930: The experience of Sagun Brahman.
- 1930 – 1932: Years spent in various jails at Sabarmati, Visapur, Nasik and Yaravda, not as a service to the country but only for furtherance of his Sadhana, endures hardships and police beatings as a test for his courage, wrote a treatise on Geeta in a language simple enough even for illeterate persons to understand – called 'Jivan Geeta'.
- 1934: Realisation of God with form – the blue form of Shri Krishna.

- 1934 – 1939: Visits an aghori sadhu in the Himalayas, spends sometime alone in a cave behind Dhoonvadhar waterfalls in Madhya Pradesh, sits in the middle of 3 circles of 21 fires of cowdung cakes in the hot month of Chaitra with bare body for cultivation of Brahmacharya, has vision of Sai Baba of Shirdi who instructs him on the final meditation for the ultimate liberation or Mukti.
- 29-3-1939: On Ram Navami Day, corresponding to Samvat year 1995 has the experience of God without form, commencement of mukta dasha, resigns from Harijan Sevak Sangh, publishes 'To The Mind'. Composed in 1923.
- 1940: On 9-9-1940 commanded by Sai Baba to travel to Karachi by air.
- 1941: Mother's demise.
- 1942: Quits Harijan Seva Sangh, yet collects donations in Bombay for Harijan Girls' School, endures police beatings to experience state above physical consciousness.
- 1943: 24th February – experiences transference of Gandhiji's urine infection into his own body during Gandhi's long fast (Tadatmya).
- 1945: Pilgrimage to the Himalayas, - extraordinary experiences on the way.

- 1946: Harijan Ashram, Ahmedabad, the beginning of Mouna (Silence) in Meera Kutir.
- 1950: Establishes his first Ashram at Kumbhakonam, in South India on the bank of Caveri.
- 1954: Beginning of Mouna rooms in Kurukshetra in Surat, 28-5-1955.
- 1955: Establishes Hari Om Ashram at Nadiad on the bank of river Shedhi.
- 1956: 23-4-1956 Establishes Hari Om Ashram at Kurukshetra in Surat.
- 1962 – 1975: Constant travelling inspite of the body being afflicted by many diseases, publishes 36 volumes on spiritual subjects based on his experiences.
- 1976: Gives up his body in the presence of six people at Shri RamanBhai Amin's farm house at Fazalpur, on the bank of Mahinadi, by commencing the process at 4-20 p.m. on 22nd July and ending it at 1.35 a.m. on 23rd July 1976.



हरि:ॐ आश्रम में उपलब्ध हिंदी पुस्तिका का लिस्ट

क्रम पुस्तक	प्र.आ.	८.	श्रीमोटा के साथ वार्तालाप	२०१२
१. पूज्य श्रीमोटा एक संत	१९९७	९.	विवाह हो मंगलम्	२०१२
२. कैसर का प्रतिकार	२००८	१०.	बालकों के मोटा	२०१२
३. सुख का मार्ग	२००८	११.	विद्यार्थी मोटा का पुरुषार्थ	२०१२
४. दुर्लभ मानवदेह	२००९	१२.	मौनमंदिर का मर्म	२०१३
५. प्रसादी	२००९	१३.	मौनमंदिर का हरिद्वार	२०१३
६. नामस्मरण	२०१०	१४.	मौनएकंत की पगडंडी पर	२०१३
७. हरि:ॐ आश्रम - श्रीभगवान के अनुभव का स्थान	२०१०	१५.	मौनमंदिर में प्रभु	२०१४

हरि:ॐ आश्रममां उपलब्ध अंग्रेज पुस्तकोनी याटी. ज्ञान्युआरी - २०२०

English book available at Hariom Ashram Surat.

January - 2020

No. Book	F. E.	14. Against cancer	
1. At thy Lotus feet (Tuj Charane)	1948	(Cancer ni Same)	2008
2. To the mind (Man ne)	1950	15. Faith (Shraddha)	2010
3. Life's Struggle (Jeevan Sangram)	1955	16. Shri Sadguru	2010
4. The Fragrance of a saint (Parasila)	1982	17. Human to Divine (Bhagat ma Bhagwan)	2010
5. Vision of life - Eternal	1990	18. Prasadi	2011
6. Bhava	1991	19. Grace (Krupa)	2012
7. Nimitta	2005	20. I bow at thy feet (Tuj charane)	2013
8. Self-interest (Swarth)	2005	21. Attachment and Aversion	
9. Inquisitiveness (Jignasa)	2006	(Raag dhwesh)	2015
10. Shri Mota	2007	22. The Undending Odyssey - My	
11. Rites and Rituals (Vidhi-Vidhan)	2007	Experience of Sadguru Sri	
12. Naamsmaran	2008	Mota's Grace	2019
13. Mota for children (Balako na Mota)	2008		

॥ हरि:ॐ ॥

The background features a solid blue color with large, faint, light-blue decorative floral or scrollwork patterns. One pattern is in the upper right quadrant, and another is in the lower left quadrant.

|| HARI OM ||

Price : Rs. 10/-