

Divine Discourses of Sant Bhagwant Sahebji

Spiritual Essence

Discourse on Vachanamrut Gadhada Madhya 22 :

“Be Sena nu, Narayan padharavya nu”

29 September 2018, Brahmajyoti Mogri

Original Discourse in Gujarati Transcreated by : Bhavisha Tailor

‘Bija bajaari bakaal re, Santo shid ne rahiye kangal...’

Do you know what ‘bakaal’ means? ‘Bakaalu’ means vegetables, and ‘bakaal’ refers to the vegetable seller. This line of the bhajan means, people are like vegetable sellers, whereas Santo are those who are God’s traders. Those who live in God, who live their lives for God and who desire nothing except God, is the Sadhu! And everyone besides the Sadhu are ‘bakaal’. The Kathiawadi word for vegetables is ‘bakaalu’. Yogi Bapa would specially sing this bhajan and say to the Santo, ‘..malyo maha moto maal re, Santo shid ne rahiye kangal..’ – meaning to say, you have got God and you have Santo, there is no greater possession than this.

In this *kirtan*, the verse, ‘Raja ni raani bhami bhikh maange.’ refers to the example of the beggar lady. [The story used to be told by Bapa to illustrate how we can be like beggars, who even though we have attained God, do not want to let go of our dire condition, meaning our worldly ways, desires etc. but

rather hold onto them stubbornly, in spite of God wanting to give us everything.]

The story is of a king who became attracted to a common lady. She was healthy and pretty and so he married her. Once she became queen, she was naturally served the most sumptuous meals, but she started to lose weight. The king was concerned and so many physicians and teams of doctors were called in, but even then she did not get well and continued to lose weight. One of the smarter doctors decided to observe her over a number of days and found that she was not eating anything! The doctor looked into her condition, and dug deeper into her history and found that she came from a class of people that traditionally begged for food. This is what she was used to and therefore she would reject the food that came specially prepared for her. The doctor instructed the queen’s maidservant to serve the food and then leave the room, and not to be present at any time when the queen had her food. So the maidservant did as she was told and left the room. Once the queen was



alone, she got up and shut all the doors and windows and then put little scraps of food on all the ledges. She then took a traditional Indian broom, broke off a stick and brushed her teeth with it. Making a little bag out of cloth, she slung it over her shoulder and started to call out at each window ledge, 'Mahalakshmi please give a piece of *rotlo...*!' Saying that, she would stand by each window, use the stick to pull the food into her cloth bag and then go into a corner, sit down and eat whatever scrap she had. After six months, the queen had blossomed and put on healthy weight! The king called for the doctor and asked him, 'what medicine did you give?' The next day, after the queen was served her food, the doctor showed the king what she did. Seeing this, the king said, 'oh my goodness, she is a beggar. She has come into the palace and still her old traits have not left her! Take her out of the palace at once.' In this way, seeing her as unfit for the palace, the king had her leave.

Yogiji Maharaj says that God has wedded us, God has accepted us, has embraced us and yet we take joy in all of our ingrained wants, desires and sentiments; we take joy in everything besides God, and that is our ignorance; so let go of that. Bhagwan says that it is because we have other expectations besides God, we want things other than God and want to attain something other than God that we remain like beggars. We have attained God, we have the Sadhu in our lives – and that joy is of a completely different type! It is not like that of a beggar.

'Vachanamrut Gadhada Madhye 22: Two Armies; The Consecration of Nar-Narayan' speaks precisely of that which was sung in this bhajan.

We are aware of the whole history of Bhagwan Swaminarayan, who at the age of nineteen years graced the soil of Gujarat. His heart settled in

Ramanand Swami's ashram and there he resolved to make Gujarat the soil from which he would carry out his work, and begin the path by which to transform man into exceptional human beings. He made Ramanand Swami's ashram his base and that is where he stayed. He was initiated in that year, and by the time he was twenty-one years old, Ramanand Swami had instated him as the head of the order.

Just two days ago, someone was asking, 'God used to wear the saffron robe, so when did He start to wear such clothes? Why did He do that?' Maharaj took *bhagwati*¹ initiation from Ramanand Swami and Ramanand Swami named him Sahajanand Swami. But when Ramanand Swami instated him as the Acharya of the order, the restriction regarding attire was no longer applicable. As the 'Acharya Maharaj,' he could then wear any clothes he wished. In the same way that our Acharya Maharaj's – Rakeshprasadji Maharaj, Tejendraprasad Maharaj, Kaushalendra-prasadji Maharaj wear their chosen attire, when twenty-one year old Maharaj was seated as the head of the order, he began to wear the clothing of the Acharya.

For twenty years, between the age of twenty-one to forty years, Maharaj travelled and did *vicharan*² but he did not build any mandirs. Maharaj initiated 3000 sadhus, out of which 500 were *paramhansas*³ and there were hundreds of thousands of devotees, but Maharaj stayed in Dada Khachar's darbar, Jiva Khachar's darbar and at the various other darbars. While travelling, they would rest under trees, with all their belongings, but there was no mandir. It was only when Muktanand Swami prayed for it, that Maharaj

¹ Initiation as a Sadhu, whereby one is given the saffron robes.

² To travel from place to place solely to carry out spiritual work.

³ Paramhansa refers to the sadhu of the highest calibre and spiritual understanding.





decided to create mandirs, to instate beautiful *murtis*, to give rise to such Sadhus that would instil life in those *murtis*, to create such scriptures that would spread the glory of the Lord, of the Sadhus and of the mandirs, and have such *seva*-inclined devotees that would befit all of this. These six resolutions were made by Maharaj.


Maharaj constructed the very first mandir in Amdavad. At that time Amdavad was under Muslim rule. With the spread of Bhagwan Swaminarayan's glory and with so many people being drawn to the Swaminarayan Sampradaya, the Muslims felt this would be a threat to them. For that reason, the Muslim ruler called Bhagwan Swaminarayan to his court. Bhagwan Swaminarayan had resolved to create a mandir in Amdavad, so Maharaj had asked the Muslim ruler for some land. The Muslim king had said, 'For as long as I rule, I will not give you land.' Maharaj replied, 'Yes but when your rule is gone, I will certainly get the land!' The Muslim king got very angry and invited Maharaj to his court, with a plot to kill him. We know of this incident. The king had a large boiling pot of oil placed and covered it with only a decorative cloth to make it look like a seat, so that when Maharaj would be made to sit there, he would fall straight into the boiling oil. Maharaj came to meet the king, but before he sat down he poked the decorative cloth of the seat with his cane, and the cloth cover fell straight into the oil! The king's deceptive plot was uncovered! Maharaj was displeased with him and left from there. Whatever spiritual merit that king had was finished. In just a short space of time, the British took over the whole of Amdavad.

During the period of the king's reign, crime and vice were rife and social values were at an all-time low. The British were intelligent and they were also the best administrators. They carried out a lot of work

that was in the best interest of the people. They held a meeting; they felt this city is wonderful, this country is wonderful but what can we do to decrease the crime and the nuisance? Thereupon one smart individual commented that to pull them out of addiction, vice and crime, we have to first change and improve their mind-set. Laws and punishment will only be able to control them for a while, but that would be a temporary solution. If we want to make it permanent, then at present, there is someone by the name of Bhagwan Swaminarayan, who is such a being that positively transforms the mind-set of whosoever comes into his association. So why not invite him here and ask him to grace the city of Amdavad. For this reason, the British invited Bhagwan Swaminarayan to Amdavad. Bhagwan Swaminarayan accepted the invitation and the British warmly welcomed him. The British governor humbly requested and put his prayer before Bhagwan Swaminarayan saying, 'In the same way that the people of Saurashtra who have come into your association, who have served you, listened to you, had your *darshan* – have become free of vice, negative habits and traits and are now living good, honest lives; please do the same for Amdavad! Grace the people of Amdavad!'

That is when Bhagwan Swaminarayan said, 'We too had resolved that we would build a mandir here, so we would like some land for that.' Having heard what Bhagwan Swaminarayan had to say, the British said, 'Please choose from the surrounding areas of Amdavad which and however much land you need and we will give it to you.' And the British passed these orders down to the administrative office-bearers. Bhagwan Swaminarayan set off on his horse with his Santo. At that time, the area that is today known as Kalupur, was on the outskirts of Amdavad, and Bhagwan Swaminarayan selected the area that had





wild-berry trees. He then set his horse loose and whatever area Manki-godi covered was the amount of land that Maharaj requested from the British.

This happened for two mandirs. One was Amdavad, where Bhagwan Swaminarayan said, 'The Muslim king is refusing us, but when his rule goes, we will get the land won't we!' And they got the land. Maharaj constructed the first mandir in Amdavad, and instated the deities of Nar-Narayan. This Vachanamrut is talking about this – the seat of Nar-Narayan. It is after the consecration of the deities of Nar-Narayan, that Maharaj has spoken this Vachanamrut.

The second place that this happened was for Gadhpur mandir. Bhagwan Swaminarayan wanted to build a mandir in Gadhpur. Dada Khachar's uncle, Jiva Khachar had a large belt of land alongside the river. At that time, the Shri Gopinathji Mandir that is in Dada Khachar's darbar, was not yet built. It was Maharaj's wish to build the mandir on the hill-top, alongside the river bank. Bhagwan Swaminarayan had chosen the place for it. Dada Khachar told Maharaj, that he did not own that land and that it belonged to his uncle, Jiva Khachar. So Maharaj called for Jiva Khachar and said, 'We would like to build a mandir on this site, so please give us this land.' Jiva Khachar said, 'the land is yours Maharaj! Use it as you wish.' Maharaj replied, 'Jiva Khachar, give us the deed in writing, then we will begin the work of the mandir.' Jiva Khachar replied, 'Maharaj, we are one; why go through the headache of paperwork?' Maharaj said, 'No, we will only construct the mandir, if we have this in writing. When it comes to kings, men and monkeys; if something goes wrong, then you could tell us to pack our bags and leave tomorrow, and at such a time, where will our sadhus go?' Jiva Khachar replied, 'Maharaj, please do not speak of having this in writing. We do

not want to put anything on paper. If you want to build the mandir, then build it, otherwise it is up to you.' With all of this hassle going on, Dada Khachar intervened and said to Maharaj, 'Maharaj, he is stubborn; he will not understand.' There are many who are like this, who are so stubborn and will not listen to anyone. Even if it were God, or the Sant, they will not understand. They will think of themselves as being the most intelligent. There are many like this, and Jiva Khachar was one of them. Dada Khachar said to Maharaj, 'Put all of this headache aside, and build the mandir in my darbar; there is a lot of land at the front and you can use that. I will put it in writing.' He gave Maharaj the land in writing, and then Maharaj built the Shri Gopinathji mandir there.

When Shastriji Maharaj built mandirs, there were many over-smart people who questioned why Shastriji Maharaj built another mandir in Gadhadra? After all, Maharaj had already built a mandir there. There is such a short distance between the mandirs, so why did Shastriji Maharaj build that mandir? Also there was already a mandir in Sarangpur, so why did he build another one there? He must have done it to compete! This is what people were trying to say. But it was actually Bhagwan Swaminarayan's resolve to build a mandir in both of these places. The mandir that Shastriji Maharaj built in Bochasan, was actually the completion of a promise given to Kashidas Mota by Bhagwan Swaminarayan. Kashidas Mota was a disciple of Bhagwan Swaminarayan.

The *murti* of Shri Harikrishna Maharaj and all of the *murtis* for Vadtal mandir had been prepared in Vadodara, and Maharaj was bringing those *murtis* to Vadtal in a bullock-cart, and on the way, stopped at Kashidas Mota's home in Bochasan for the night. Kashidas could not sleep that night and he thought, Maharaj is taking these *murtis* to Vadtal, but I will pray



to Maharaj to keep the *murtis* here and build a mandir here in Bochasan. I will give the land. In the morning, Kashidas Mota prayed to Bhagwan Swaminarayan, 'Maharaj, God is bound to the devotee, and to the prayer of a devotee, so it is my prayer that please do not take these *murtis* away. Construct a mandir here and instate these *murtis* here.' Then Bhagwan Swaminarayan said, 'Look Kashidas Mota, in Vadtal, Joban Vadtala has surrendered his all. He wanted me to stay there, and asked that I stay at his home permanently. At that time, I told him that we are sadhus and so I cannot stay in one place, but I will build a mandir and stay with you permanently through the *murti*. I have promised him this and these *murtis* are to fulfil that promise, so I will have to instate them there. However, I promise you, that I alongside my choicest devotee will take my seat here in Bochasan.' This was the promise given to Kashidas Mota by Bhagwan Swaminarayan, and so Kashidas Mota agreed for those *murtis* to go to Vadtal.

When Shastriji Maharaj left from Vadtal, he stayed one night in Karamsad upon invitation from Sardar Saheb's father, Zaverbhai. In his late years, Zaverbhai did not stay at home, but would spend the night at the mandir, do the morning arti and then go home. When Zaverbhai heard the news of Shastriji Maharaj having left Vadtal, he sent a young boy with a message and told him to bring Shastriji Maharaj back with him, and in this way Shastriji Maharaj spent that first night at the Karamsad mandir. Back then there were only a handful of families who really stood by Shastriji Maharaj; in Anand, there was Keshavlal Pragji, there was Manikaka – Mahant Swami's family, and there was Ambalal Kalyan Yojna's dada, as there was Tribhuvan Mota in Sokhda. When Shastriji Maharaj came to Keshavlal Pragji's home in Anand, there was a sabha. All the devotees gathered there and Shastriji

Maharaj said, 'those from Vadtal will invite us, will come to call us there and will put pressure on us, but we do not want to go back to Vadtal.' So one devotee said, 'Swami, why don't you just build a mandir, so then no one will ask you to go back.' Shastriji Maharaj replied, 'You are saying build a mandir, but a mandir cannot be built out of thin air, can it? Money is needed, isn't it?' And so a fund was gathered immediately, and at that time a collection of Rs 43,000/- was made. It can be likened to 30 or 40 crores in our time. Then Tribhuvan Mota of Sokhda made an offer. Presently, where Hariprasad Swamiji's mandir stands, was the land that belonged to Tribhuvan Mota (our Madhubahen's Dada). Tribhuvan Mota said, 'I have land; so build the mandir there.' Pragjikaka of Ataladara said, 'I will give my land, please make a mandir there.' And the people of Anand said, 'Where we presently have a mandir, we will give you that land – you can build a mandir there.' Many devotees gave the offer of land to build a mandir. The devotees of Bochasan also prayed to Shastriji Maharaj to build a mandir in Bochasan. Then everyone said to Shastriji Maharaj, 'Now give the *aagna*⁴, and we will build a mandir wherever you say.' Shastriji Maharaj thought for a little while and said, 'Now look. We want to build a mandir, such that the pure Upasana of Akshar Purushottam stays here eternally, and so we want to instate the *murtis* of Dham-Dhami and Mukta. Bhagwan Swaminarayan gave a promise to Kashidas Mota of Bochasan, that He would take His seat there with his choicest devotee, and so it is my wish that we build a mandir in Bochasan.' If the mandir is to be built in Bochasan, what shall it be named? With everyone's consent, the name of 'Bochasanvasi Shri Akshar Purushottam

⁴ Any instruction or command given by God or Guru, which is always to one's spiritual benefit.



Swaminarayan Sanstha,' was decided, and under that name, funds were collected and the mandir was built. In this way, Bhagwan Swaminarayan had given Kashidas Mota a promise, and for that reason, Shastriji Maharaj created a mandir in Bochasan.

Another thing, in the same way that Maharaj had set his horse Manki-Godi loose to demarcate the land required for the Nar-Narayan gadi mandir in Amdavad; the land for the Sarangpur mandir was demarcated by Maharaj in the same way, and the land was gifted by the Darbar of Sarangpur. But for some reason, the construction of the mandir did not happen. Gopalanand Swami consecrated the murti of Kashta-Bhanjan Shri Hanumanji there and for that reason, the village became known as, 'Hanumanji na Sarangpur'⁵. It was a Swaminarayan mandir but it became known as the 'Kashta-bhanjan Hanumanji mandir'. Bhagwan Swaminarayan had wanted to construct a Swaminarayan mandir there; and so after Bochasan, the next mandir Shastriji Maharaj created was in Sarangpur.

The third mandir was constructed in Gondal – at Gunatitanand Swami's *samadhi-sthaan*⁶. Even that has a wonderful story behind it. The fourth mandir was built in Atladara, because Maharaj had begun the

⁵ The history behind this is that the Darbar of Sarangpur was not wealthy, and so many pilgrims going to Gadhada would stop over in Sarangpur on the way. For that reason, Gopalanand Swami graced the Darbar of Sarangpur with a 'son' that would earn him money. Gopalanand Swami therefore consecrated the murti of Hanumanji instilling such great power within it. However, even though in the room next door, a Swaminarayan mandir was set up with a picture murti; it became sidelined with thousands of people thronging to the Hanumanji temple. Since Bhagwan Swaminarayan had resolved to build a full-fledged Swaminarayan mandir there, Shastriji Maharaj took it upon himself to make that happen.

⁶ The name given to the memorial of where the Sant or enlightened soul is cremated.

work of acquiring land in Gadhada, but the king of Bhavnagar, was being awkward. The land alongside the river was all under his control, but people from the old mandir had put so much rubbish in the king's head, that he refused to give that land to Shastriji Maharaj. To persuade the king, all the darbars and devotees made contact with his wife, the queen. All the devotees felt, now that the queen is listening to us, the king will give us the land for the mandir. When the file finally went into the king's court and it was time for the appeal to be heard, a whole delegation of devotees went to the court of the king of Bhavnagar. The file went to the king to be signed, and the king saw that the papers were to do with the appeal of land related to Sadhu Yagnapurushdasji – Bochasanwasi Akshar Purushottam Sanstha. It is said that when a red seal is put on the file, it means the file is refused and closed. But on this occasion the king went one step further to put a remark, which said, 'we will not give even one inch of land from the state of Bhavnagar, to this Bochasanwasi Akshar Purushottam organisation and Shastri Yagnapurushdas,' and signed the document. Not only did he refuse to give the land in Gadhada, but he refused to give any land whatsoever from within that whole state. All the devotees were shocked! They all felt, 'it is Shastriji Maharaj's resolve to build a mandir here. Shastriji Maharaj has been saying this for years – to build a mandir on the hilltop in Gadhada and now what has happened here?!' At that time Shastriji Maharaj was at a devotee's home in Gadhada. All the devotees returned from the king's court with long faces and said, 'Never mind land in Gadhada, but they will not give us an inch of land anywhere in the whole state of Bhavnagar. So Shastriji Maharaj immediately replied, speaking with such divine force said, 'Yes but when his rule goes, we will get the land!'

(To be continued...)

