

॥ श्री स्वामिनारायणो विजयतेतराम् ॥



The competent Lord got erected the Otto, in order to uplift crores of souls.

s a h a j **A N A N D**

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**Shastri Swami
Dr. Santvallabhdasji**

EDITORS

**Parshad Shri Lalji Bhagat
Shri Harendra P. Bhatt**

DESIGN & CONCEPT

**Hari Smruti
Ravi K. Barot
Jnan Baug, Vadtal**

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Ta. Nadiad, Dist. Kheda, Gujarat, INDIA - 387 375.

Phone : +91 268 - 2589728, 776

E-mail : vadtaldhamvikas@gmail.com

Web Site : www.vadtalmandir.org

H. H. Acharya
Shri Rakeshprasadji Maharaj



FALSE PRIDE

Lord Swaminarayan, in the Vachnamrut, has pointed out the various flaws that plague humanity. Amongst those, He has explicitly spoken about the flaw of false pride. In today's society, we are noticing that the flaw of false ego; especially self-image is causing distress to a vast majority of people. Whether it is an adolescent or a senior, ego impedes everyone's growth and success. Lord Swaminarayan has repeatedly advised all devotees to practice devotion in the Holy fellowship considering oneself as a servant of the servants. He has exclusively advised to renounce arrogance. That being said, we shall have a glimpse of some of the divine words of Lord Shri Hari on the matter of false pride and arrogance.

Firstly, Lord Swaminarayan has said that, anger and jealousy arise from false ego. Thus, ego is the biggest flaw. Therefore, my disciples should understand the magnificence

of the Lord and try to eliminate this flaw. Why? If there is ego at the core of a person then, that will precipitate jealousy. Anger, envy and malice all stem from false pride. An egoistic person is adamant even towards someone who is more revered than him. If we make an observation; in society, some people are proud of their knowledge, intelligence, physical appearance, beauty, wealth, etc. When they meet someone, who is more revered than them, jealousy automatically activates within them. As a result, they remain adamant even towards a revered personality. Thus, due to anger, ego and jealousy they fall from the holy fellowship. Therefore, lord Swaminarayan, Himself says, that he has deep disappointment towards these three. That being said, we should try to give these up; then, we will certainly become beneficiaries of God's grace. Shreeji Maharaj says, even if a person is a devotee but has tendencies of anger, jealousy, deceit and false ego; I cannot get along with him.

Secondly, we have no reason to be egoistic towards a devotee of God. This is because ego is the foundation of anger, envy, jealousy and deceit. Shreeji Maharaj says, devotion of an egoistic person is considered devilish. The devotion of such a person is not dear to God. Additionally, Shreeji Maharaj also says, if a servant is egoistic he is not dear to his master. If we think from the point of view of a householder; children who are egoistic, not obedient, not behaving as per the will of their parents are not dear to their parents. Additionally, Shreeji Maharaj has given an

example of a situation that arises when a servant is egoistic. There is an e.g.; in event of crisis even once a wealthy person, passes the phase eating basic food. What Shreeji Maharaj is trying to say is God is appropriately pleased by a humble servant. If a person is egoistic than it becomes a matter of somehow making things work. Thus, an egoistic person may sustain but Shreeji Maharaj says, it is not a desirable thing. Therefore, in however or whatever manner, when one feels insulted in the Holy fellowship; if his mind does not drift away; Shreeji Maharaj says, such Vaishnav devotees are my caste, my kith and kin. I forever want to reside amongst such devotees.

From this we can get an idea that Lord Swaminarayan, during His time on earth, in human form, has emphasized in His teachings, that My devotees both householders or ascetics, should all remain humble in satsang. Infinite divine virtues reside in a devotee who remains humble. Shreeji Maharaj has given the example of a hollow stone. When a well is being dug in a village, a mason cuts the stone. At that time, if the stone makes a hollow sound then, he declares that, ample water will be available here. However, if the stone makes a tinkling sound and emits sparks while cutting the stone; then the mason declares that, there will be water here but limited to a leather bucket or half a leather bucket each time. It is certain from this example that one in whom the virtue of humility is dominant, infinite divine virtues reside in him.

Contrarily, a person who has the flaw of false ego dominant within him, all the divine virtues in him get destroyed.

For a devotee who is egoistic, when God or saints point out his flaws and ask him to give up pride, he falls back from the Holy fellowship. He should have the idea of the magnificence of God and saints. If he has an idea, then he will never have false ego. Therefore, knowledge, renunciation, devotion without a trace of pride is like pure gold. The very same when comingled with pride may make the person look good on the outside but within his conscience he does not possess any might. To connote, anyone who desires liberation should never possess any trace of false ego.

Epigram

॥ नित्यता ॥

यत्प्रातः संस्कृतं भोज्यं, सायं तच्च विनश्यति ।
तदन्नरससंपुष्टे काये, का नाम नित्यता ॥

Eternity

The food that is cooked in the morning gets rotten by the evening. How can the human body which is fed on this be eternal?



Health & Spirituality

Dr. Dhanvantari Jha

Achar Rasayan

Ayurveda - The Science
of

Code of conduct for Healthy Body, Mind and Spirit

Many times you might have heard that Ayurveda not only deals with the body and the diseases but it also takes care of prevention of diseases and gives huge importance to mental health in treatment of diseases. Let's see one such thing from Ayurveda known as "Achar Rasayana" which talks about keeping a conduct and attitude for better mental health and to gain maximum benefit of treatment therapies.

The word Achar means your Conduct or attitude, while the word Rasyana means rejuvenating therapy. So, "Achar Rasayana" literally translates to "Rejuvenation therapy by simply following a particular personal - mental conduct". This code of conduct teaches us about how we should behave and think; this when followed gives the optimum mental health which is required to not just keep physical and mental diseases away but is extremely useful in treatment of diseases along with proper diet and medicines.

सत्यवादिनमक्रोधं निवृत्तं मद्यमैथुनात्।
अहिंसकमनायासं प्रशान्तं प्रियवादिनम्॥
जपशौचपरं धीरं दाननित्यं तपस्विनम्।
देवगोब्राह्मणाचार्यगुरुवृद्धार्चने रतम्॥
आनृशंस्यपरं नित्यं नित्यं करुणवेदिनम्।
समजागरणस्वप्नं नित्यं क्षीरघृताशिनम्॥

देशकालप्रमाणज्ञं युक्तिज्ञमनहङ्कृतम्।
शतस्ताचारमसङ्कीर्णमध्यात्मप्रवर्णेन्द्रियम्॥
उपासितारं वृद्धानामास्तिकानां जितात्मनाम्।
धर्मशास्त्रपरं विद्यान्नरं नित्यरसायनम् ॥
गुणैरेतैः समुदितैः प्रयुङ्क्ते यो रसायनम्।
रसायनगुणान् सर्वान् यथोक्तान् स समश्नुते॥

इति आचार रसायनम्।

One should always be truthful, should not be easily angered, has control over his senses, should be free from consuming alcohol, should follow non-violence, should always be relaxed and calm, should be soft-spoken, should practice meditation and personal hygiene, should have perseverance, should practice charity, penance and should worship gods or energy in which he/she believes, should respect cows, saints, gurus and elders; should be loving and compassionate, should be vigilant and should not sleep excessively, should consume ghee regularly, should be well-behaved, should be simple, should be spiritual, should keep company of elders-positive people and company of people who are devoted to spiritual texts. Such people are always benefitted with all the benefits of Rasayana therapies which helps one keep youthful and have a long happy life.

There was a Saint called Kaivalyanand who was sincere and devoted to the spread of religion so he went on religious tours. He took religious rounds in towns and villages. His duties forced him to travel through urban and rural areas. Apart from populated places he journeyed through farmland and woodland. Once he travelled through thick forest and then passed through the caves situated in the mountain.

From that hilly area he entered Gujarat State and by taking other five Munis with him entered Kank region. Then Kaivalyanand came to the bank of Sabhar river but he did not know that the meeting point of the river and the sea was quite near.

He was extremely anxious to meet Shriji Maharaj and get His Darshan.

Out of great curiosity and anxiousness he entered the river and stepped into water.

As the Muni stepped into river water walked a few steps, reached the middle, there came gushing waves of water. In a moment the river was fully flooded because it was directly touched by the sea.

Waves of water came like running horses. The waves surged high up in the

sky. Whirling waters covered him from all sides.

The Muni started drowning, the strong waves carried him fast, he lost his booklet (Gutaka) and his quilt in water. He began to lose control, his body dipped in water and salty water went into his stomach.

All the saints thought that death was quite near, “So let us remember God at this crucial time.”

As they thought that the last moment of life had come and as they began silent prayer the Lord rushed to help them.

The Lord brought a small ferry (boat). He caught the saints by their sleeve and put them safely into the boat. Also he brought the booklet and the quilt back to them.

He brought them safely to the other side of the bank and then asked them to proceed on their journey ahead.

The episode of the miracle witnessed by Kaivalyanand and his companions is a living example of the fact that Shree Hari listens to the sincere prayer and runs to save his devotee in the time of calamity.



Sahjanand Swami's Swaminarayanism

A new approach to understand the message of Bhagwan Shree Sahjanand Swami

Part - 3

West India : The ultimate goal to visit Dwarka.

In Western India, he first visited Pandharpur, the centre of Vithoba worship in Maharashtra. From there He went to Nasik-Trambuck and crossing Dandakaranya, the forest having the memories of Ramayan era, He entered Gujarat to visit Dwarika. This happened to be the last leg of his journey. In Maharashtra, at Pandharpur and Nasik, He worshipped the legendary deities there. In Gujarat, He visited Surat, Bharuch, Vadodara and came to Dakor where He had the Darshan of Ranchhodji. From there, He wished to go Dwarika but terminated his journey at Loj, a coastal village having the hermitage of Ramanand Swami, on Shravan Vad 6, V. S. 1856 (21st August, 1799).

At Loj in Kathiavad He experienced the saintly spirit in the sadhus of Ramanand Swami and it is here, Muktanand Swami answered His question regarding Jiv, Ishvar, Maya, Brahman and Parbrahman. For the first time, perhaps, in His spiritual vagrancy His quest got a satisfactory answer.

India wanderings : Remarkable exposure of his asceticism.

Ghanshyam Pande left home for the reasons best known to Him. During his wanderings in the Himalayas, He met Gopal Yogi and learnt from him Yoga. He lived an exemplary austere life all these years. That reduced Him to a skeleton ! In His body every vein was visible and protruded itself. He Himself later on explained : Like Kartik Swami

I was actuated by this motive that I should not allow any part of My mother's body, i.e flesh and blood, to remain in my body, and succeeded to such an extent that even when any part of my body was cut it was water and not blood that would come out. During all these seven years, He looked for a real Guru everywhere; He was not interested only in pilgrimage. And when He met Ramanand Swami at Piplana, He discontinued His wanderings and accepted initiation from Ramanand Swami. Nilkanth Varni exhibited virtues like chastity, patience, perseverance, self discipline, forbearance, forgiveness etc. and Bhakti. Yet, when at Loj He met Muktanand Swami and others and later on at Piplana He met Ramanand Swami, He discontinued His wanderings; which proves one thing that He was in search of a Guru... a true Guru ! Moreover He travelled three quarters of India on foot and visited all important places of pilgrimage in the North, East, South and West. He experienced religious life and knew it completely and thoroughly. He found the hermitage at Loj and the guru Ramanand Swami - perfect and ideal example of Hindu Dharma.

"... Here was a rare spirit, one of the rarest in Indian religious history, who was waiting to ripen and to come to his full stature and all that was necessary for this purpose; was the touch of a Master and the atmosphere of a right kind of Fellowship, both of which were waiting for Him in this land of Saurashtra", opined Manilal C. Parekh.

(Shri Swaminarayan Page 14)

Prof. Harendra P. Bhatt
V. V. Nagar

Where does

Lord Swaminarayan

Reside?

view 2



જ્યાં કોઈ કાળે વ્યસનો ન થાય,
જ્યાં કામ કે ક્રોધ કદિ ન જાય;
સદ્ધર્મને સહુ ચિત્તમાં ચહે છે,
શ્રી સ્વામિનારાયણ ત્યાં રહે છે.

હરિલીલામૃત

"Where addictions do not exist at any time, where lustful desire and anger never tread, where all covet one's Dharma in their heart, Lord Swaminarayan resides there."

Here two points are important (1) the residential address of God. (2) Our heart and conscience. When does God prefer to reside in our conscience? And how were the spots where God preferred to reside? The answer can be found from these two lines. Shriji Maharaj stayed on this earth for 49 years, 2 months and 1 day. He spent more than 50% of this duration in Gadhpur, why did Shreeji Maharaj stay for such a long time in this spot? If you peep into the hearts of Dada Khachar and his family members you will find such qualities in them which can be found nowhere else. If a bird flies over that Darbar Gadh, the royal residence of Dada Khachar, it will meet its liberation, so great is the significance of Darbar Gadh. Why? Because Lord Swaminarayan preferred to stay in that premises. But why did he preferred to stay over there?

In the previous discourses we have talked about Jnan Yajna and Dhyana Yajna. Lord Swaminarayan resides where absolute Yajna of enlightenment is performed and where meditators remain engrossed in meditation. Shriji Maharaj stayed in Gadhada because these two Yajnas were being performed in that place regularly. Sermon-telling and religious discourses were always carried, and Nand saints remained engrossed in meditation so Shriji Maharaj stayed

at Gadhada.

Here in this couplet we see the rejection of addiction. Apart from the presence of two Yajnas Lord Swaminarayan prefers to stay at the place where there is no addictions, anger and lustful desire. Those things which destroy your time, body, wealth and your virtues - are called addictions. Drinking wine is not the only addiction. If you understand in details then you will find that many aspects are included in addiction. Something which consumes or wastes your time is also called addiction. Something which spoils your body is called addiction. You are destroyed if you drink wine or smoke or consume hemp. Any person gets destroyed if he becomes drug addicted. An addicted person ruins his body, wealth and his family.

The person in whose life addiction has entered deep, most of his life-time is wasted after addiction. His body becomes so weak that he can neither meditate nor he can do the Kirtan Bhakti of God. Therefore, there is no possibility that God would reside in his conscience. Addiction is simply a word but it has many aspects which we should understand. Someone may be addicted to wine, to gambling. Some people say that we do not gamble on money but if you play cards your time

will be wasted, which is a bad habit. Some people find out an excuse for gambling and they go for gambling on the day of Janmashtami. They took the example of Pandavas who had gambled before. In Shikshapatri Shriji Maharaj says, "Only the religious acts of our ancient great people should be taken as example but irreligious acts should never be accepted".

People go to play cards on Janmashtami at a particular place. And enjoy there for two or three days. They play many games and waste lot of money over there. There is a very long list of games but all of them waste time and money. When they get addicted to gambling it becomes a serious matter in their life. Someone is addicted to drinking, someone is addicted to eating in a hotel frequently. They believe that we have to eat in a hotel after few days. Such habit to keep the collars up is also called addiction. If you eat unholy food it will adversely affect your thinking and will stop you from going towards God. Unholy food will pollute your thinking. If your thoughts are polluted, your conduct will be polluted. If conduct is polluted God will go away from you, so this is also one kind of addiction. Some people rush to the hotel on weekends. On that day they do not light the oven and do not cook anything but prefer to eat in a hotel, this is one kind of addiction. If you accept Satsang it is easy to be Satsangi but it is difficult to maintain Satsang. This is also one kind of addiction.

What is addiction? Addiction means something which wastes your time, money and make you fall from the path of Dharma. Another great addiction is the addiction of mobile and whats app, this is a great demon. And it is such addiction which has entered the life of majority of people. He may be household or ascetic, this addiction has entered the life of all. If you entered one subject it will take you through many websites and will fill up your conscience with useful and useless material. If you take the mobile at 10:00 pm which is your bed time it will make you go to bed at 12:00. It will keep on tempting you. Therefore, it is necessary to restrict on this

activity. This is also a very terrible addiction. It is such addiction which kills your time and disrupts the routine progress of life.

Besides it puts polluted thoughts in your conscience. You have made your mind pure by effort fully listening sermons of God and this addiction of mobile destroys the purity of your mind so the effort comes to zero. If you listen to sermons for 4 more days the balance will be made up, so mobile is also a dangerous addiction. All have to be careful and vigilant about the use of mobile and whats app. So where addictions never enter and desire and anger never tread. Now if you take mobile and open whats app what will come out of it? Two things will come out of it – provocation of lustful desire and anger. Sometimes good things also appear in it but our condition is like that of Duryodhan. Duryodhana knew what is Dharma but he could not put it in practice. He knew what is Adharma but could not give up it. One Duryodhan is present within us and that Duryodhan is going to catch the wrong thing. So we should not give him a wide scope.

You may use mobile phone during the day when it is essential. You may use it for social, practical and business purpose but put it aside when you go to bed. When you use it at the bed time it will imbibe wrong entries in your mind, and it may not allow you to sleep, if your sleep is spoiled, your morning is spoiled and if morning is spoiled, entire day is spoiled. What is the reason behind it? The reason is the misuse of mobile phone. Some people keep total fast and say, 'today I have not to drink a drop of water!' But sometimes you should keep total fast about the use of mobile. Sometimes you should decide, 'however great may be the temptation, but I will not touch the mobile today'. You should decide 'today I will not touch the mobile means I will not see any social network'. You should form the habit to keep such type of mobile-fasting.

(Contd.)

What Am I?

- ▶ I am guided by the phenomena of nature.
- ▶ I am what I feel and what I see in others.
- ▶ I am my own perception.
- ▶ I feel my future and I live in the present.
- ▶ I accept who I am from that understanding I can be who I want to be.
- ▶ I'm constantly learning from my own choices.
- ▶ I am intelligent without arrogance .
- ▶ I'm as good as the company I keep.
- ▶ My happiness comes from within me.
- ▶ I am the one who makes me happy.
- ▶ My today is all I have.

I am extremely grateful to the creator of this universe for imparting the valuable lessons through Vachnamrut , which has helped me transform my world with loving and caring friends, unconditionally loving and supportive family, loyal and creative team and my clients, who gave me endless opportunities to grow.

Now that I know myself, I am just an expression of my five senses.



inspiration

the inner BEAUTY

loyalty

truth

How to handle **anxious kids**

Kids are anxious at an all time high today. Almost 1 out of 5 kids have an anxiety disorder. we can't blame parents for being anxious about their children. But the only way that we can really help our children is to understand the source of their anxiety. We all want to do away with the anxiety. But that's just like taking away the band-aid, but the wound still lies underneath.

There is a source for the anxiety. There's a reason why our children are anxious. The reason is this over-achievement. This steroid driven parenting that is over-zealous or overdoing. We are raising our children on this diet that they should look outward, that worth is gained from competition, and from success; a young age to achieve, at a level that they are not yet ready for. So in a current pressure cooker culture, what else is the child to do but feel anxious? In fact, I do not see anxiety as maladaptive. I see it as a very normal, sane response, to an insane culture. We parents need to take accountability for contributing to the current insanity our

children are facing. No child should be feeling anxious under the age of 5, under the age of 10.

The pressures on them are inordinate. And we parents feel this pressure on our own shoulders. We are a culture driven by fear. And we raise our children to not live in the present moment, but to be fear-driven for the future. We raise our children, not to be children. We raise our children to be adults. And we take them and propel them out into the future. And just that act of pressuring them to grow up before their time, creates anxiety. Children are masters, of living in the present. Parents are now indoctrinated to live in the future. This clash between present and future, between being and doing, between joy and stress is the reason children feel anxious. So, anxiety is a logical response. It is not an illogical response. We cannot do away with the anxiety unless we look beneath the surface and try to find the root cause of it. We are contributors to the root cause.

So parents should dare themselves to look at the cause, at their responsibility, their co-creation, of the cause and help change the ground upon which their children walk on and not criticize how they walk. The anxiety is never the problem, it's the root causes underneath the anxiety. And unless we look beneath the surface, nothing on the surface will change.





HINDUISM

The
Root
of
Eternity

Once, a journalist, who generally portrayed Hinduism in poor light, before other religions, asked a question to Swamiji:

Q : Who is the founder of Islam?

A : Prophet Mohammad.

Q : Who is the founder of Christianity?

A : Jesus Christ.

Q : Who is the founder of Hinduism?

Thinking that Swamiji has no answer, the journalist proceeded : There is no founder and hence, Hinduism is not a religion or Dharma at all. Then, Swamiji said: You are right. Hinduism is not a religion. It is a science.

He did not understand that. So, Swamiji put some more questions to him. Who is the founder of Physics? Who is the founder of Chemistry? Who is the founder of Biology? The answer was "No single person. Many many persons, from time to time, contributed to the wealth of knowledge of any Science."

Swamiji continued : Hindu Dharma is a Science, developed over the centuries, contributed by saints and sages for giving right direction to the society. Islam has only one book Quran. Christianity has only one book -Bible. But for Hinduism, I can take you to a library and show you hundreds of books.

Hence, Hinduism is a scientific religion- called Sanatan Dharma - Eternal Dharma!

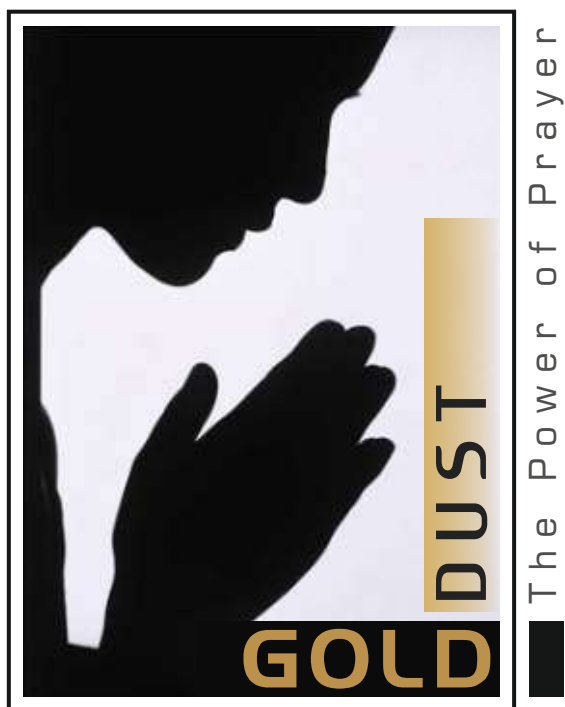


Prof. Harendra P. Bhatt

By the time Swaminarayan was about fifty, his work on this earth was finished in the truest sense. For thirty years he had been at the head of the Movement which he had now turned into a full-fledged Sampraday of a very high order. He had succeeded in carrying through a large program of thorough-going religious and moral reform in an entire province. He could count his disciples by tens of thousands at the end of his ministry. When we remember that he did all this in the face of much opposition and persecution , and without any support or help from any temporal power , we shall be in a position to realize the extraordinary nature and amount of his work. This was not all. He had given all this work a well-rounded shape and form so that there were no loose ends left. This looked almost as if it were in anticipation of his "departure for home":to use the language of the Sampraday.

Manilal C. Parekh

(Shri Swaminarayan, p. 232)



PART 3

Discourage over eating

Eat only when it is required. It should not be habitual or as a routine. One should eat only to live not live to eat. Eating should not be the sole purpose of life. Do not eat more because the food is of your liking. Over-eating can make you heavy, lazy, dull and sluggish, which could hamper routine activities. Over eating results in spoiling the digestive system, which would invite sickness. Curtail attending parties as in such places you eat more. Over eating itself is a disease which could spoil health more than other disorders. To keep healthy and fit eat nutritious raw food to live healthy and longer. Less eating would help to live long and healthy life, while eating like a glutton could enhance the chance of untimely exit. Eat proper, to live proper.

Do not eat flesh

In Hindu religion the non-veg eating is completely prohibited and deplored. It is not ethical and anyway justifiable to kill some dumb and helpless animal for the purpose to satisfy hunger. The poet Premanandji has appealed in his prayer not to eat non-veg. The reason is that you

have to kill an animal which is breathing and alive. To kill is a forceful devilish act.

Pain and Suffering to the animal.

Just imagine for a while the suffering undergone by the animals when they are killed. Now a days videos are channelized on television where you can witness how cruelly the animals are slaughtered in the slaughter houses. The animals are helpless and defenseless. They do not surrender but forced to surrender. They are still breathing when they are killed and skinned.

Like humans, the animal also have sentiments. They love, cry and feel pain when cut and inflicted fatal injuries. They feed and care and protect their off springs and progenies. Imagine what pain and suffering they must be going through when the animals are forcefully parted for the last time to be slaughtered by the human predators. They have tongues but no speech to express their sorrowful feelings. They express their sorrowful sentiments with watery eyes. Just put your hand on the heart and try to feel by identifying with the animal's pain and suffering; sure your heart will fracture and burst. It is painful for humans to suffer a pain caused by the needle of the doctor, but remain unconcerned when animals are slaughtered in a very cruel manner to decorate their food dishes.

The poet Premanandji keeping all this circumstances and plights undergone by the animals had suggested to remain away from eating non-veg.

The eleven commands are ideally enough to make you human. By birth you may be human, but you have still to prove by human virtues that you are perfect human as desired in its real sense. Poet Premanandji says that human being should desist from eating non-vegetarian meal which is not a food but fragments of the dead body.

The poetry of Premanandji pleads to devotionally follow and stick to the human virtues.

Advocate

Pradip Jayvadan Maheta

Surat



SATSANG IN **BODY vs SOUL**

Mallika Rawani, USA

Satsang means association of that which is true or eternal. Within our body there are two eternal elements; the soul and the Supreme soul. The soul is what makes the body alluring and capable of enjoying all kind of sensual pleasures. It is also the reason why all bodily functions occur flawless and effortlessly. Furthermore, the soul is only capable of performing actions when the Supreme soul in the form of Vasudev Narayan bestows upon it the power of action. In the Vachnamrut, Gadhada first 65, Shreeji Maharaj says, “Any action that the soul performs is hinged on the power of action of God.” Also, in the Vachnamrut, Gadhada first 64, He says, “God is the witness of both the soul and that what is visible to the soul”. Thus, it can be concluded that, the soul with the aid of God's power of action, enables the body to indulge into sensual pleasures. As the Vachnamrut Gadhada middle 12 states, the soul is the king of the body in form of a village; the senses and the conscience being its subjects. Being said so, the soul possesses the executive authority of which pleasures the senses approach to. It also governs the activity of the conscience.

In the Vachnamrut Gadhada first 32, Shreeji Maharaj, Himself declared that, no soul in this universe can sustain without enjoying objects of sensual pleasure.

However, objects of sensual pleasure of devotee are different from those of a layman. A worldly person enjoys sensual pleasures without the awareness of God and in an impulsive manner. Whereas, a devotee of God enjoys pleasures with awareness of God and the guidelines laid by Him. According to the Vachnamrut, Sarangpur 14, a pleasure can only be enjoyed when the gross body (the senses) along with the subtle body (conscience) associate with their respective objects of pleasure. After that, Vachnamrut, Karyani12 says, a recollection of that pleasure happens in the subtle body and forms a memory in the causal body. This memory eventuates into desires. Association of worldly pleasures creates worldly desires whereas, association of God related pleasures breaks the sheath of the desires of the causal body. Obliteration of the sheath of causal body by the association of God related elements is the end goal of life.

Here comes the matter of Satsang. Anything that has association with the Lord Supreme is considered eternal. Through our senses if we associate with such objects of pleasure then, that will make us travel towards Eternity. For example, if through our eyes we have the glimpse of the Moorti of Lord Swaminarayan, His saints and devotees then that will bring us a recollection of Lord Swaminarayan.

Through our ears if we listen to the discourses of His pastimes, His nectarine words, His saints and devotees, then, that will induce positivity and motivation within us. If with our speech we sing of His glory, then, that will fade out our desires for worldly pleasures. Similarly, through each of our senses if we associate with Lord Swaminarayan, then, that is called Satsang.

However, there are many layers to Satsang. In the Vachnamrut Karayani 1, Shreeji Maharaj has said that, determination of God starts in the sense organs, then it enters the ego, then the subconscious, then the mind, then the intellect and eventually penetrates the soul. If Satsang is performed at body conscious level, then, it becomes subject to external factors such as, stability and well-being of one's own body and body related relationships. In case of such devotees, too much emphasis is placed on adherence to spiritual or religious dogma. For such devotees, Satsang is performed as a rudimentary process. Upon completion of their daily spiritual practices, they engage in worldly affairs just like any other lay man. In most cases, such devotees do not experience bliss, peace, ease or enlightenment over the course of performance of Satsang.

On the other hand, a devotee who first understands his own true nature as an eternal, timeless being; then understands the glory of God; and then performs Satsang; ascends in Satsang. Because, he is aware of his true nature, his progress is not hampered by any external factors.

In the Vachnamrut Gadhada first 18, Shreeji Maharaj has said, the five cognitive senses are the major cause of disturbance in

the heart of the devotee of God. A spiritual devotee knows his own power and is not tamed by the agility of the senses. He constantly brings his awareness back to his true self. He perceives himself as full of knowledge, light, peace and bliss. Spirituality by itself is lame as it does not have a direction. Religion by itself is blind as it does not have grounding in times of difficult situations in life.

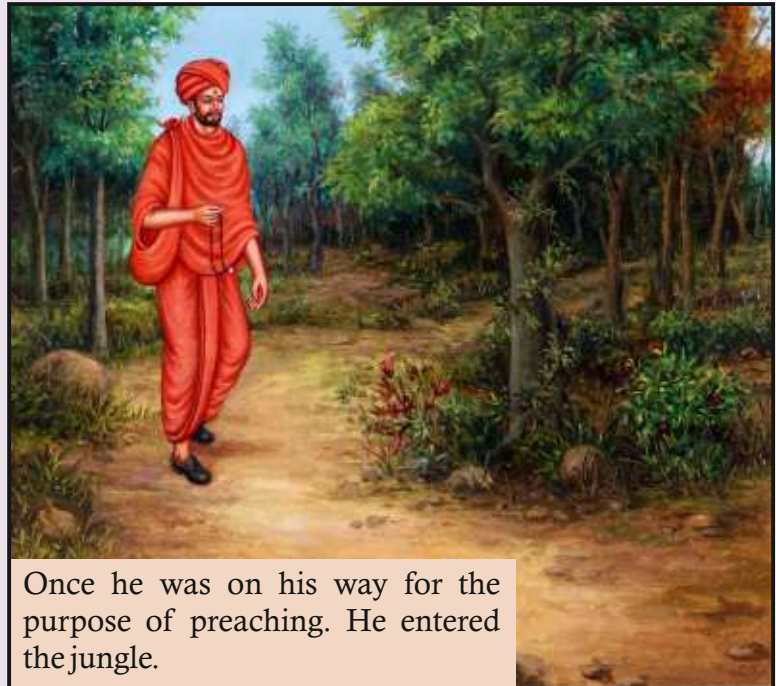
Thus, religion coupled with spirituality makes one travel towards eternity. Having attained such enlightenment, a spiritual devotee does not fail to perform his daily spiritual and religious rituals. He nourishes, replenishes and recharges himself in the proximity of the Moorti of Lord Swaminarayan and His nectarine words. He constantly upgrades and updates himself in the association of absolute saints and devout devotees. He ruminates upon the experiences of in-person Satsang and strengthens his convictions about the form of Lord Swaminarayan and His holy abode. He repeatedly brings his awareness back to his true nature and humming of the holy Swaminarayan Mantra.

Such awareness and contemplation eventuate into contemplation of the Moorti of Lord Swaminarayan, Mansi Puja and meditation. He perceives the divinity of God within him and around him. He begins to perceive God in everyone. He perceives God as the reason behind all the wonders happening in the universe. This is the culmination of the devotion of a devotee. He is already in Akshardham despite of being in his gross body.

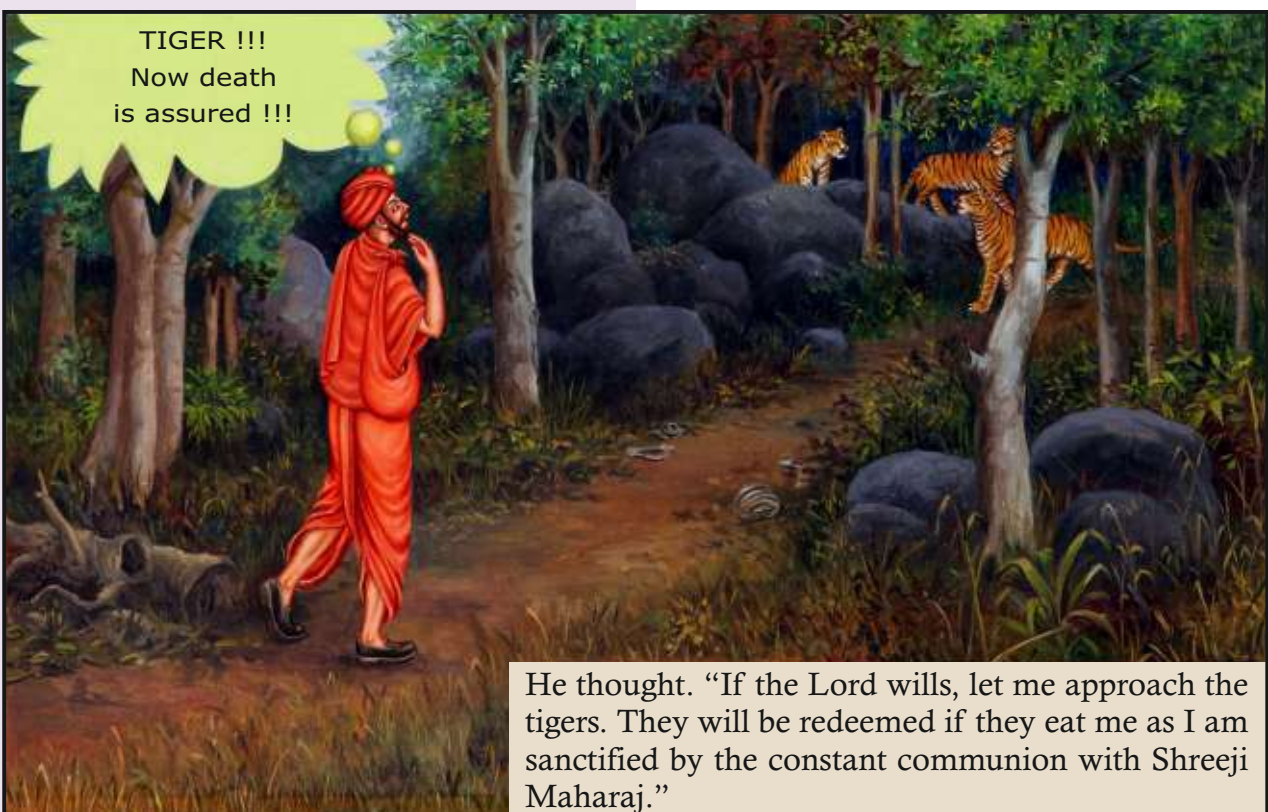


Tigers Enlightened

Akhandanand Swami used to enjoy spiritual bliss through inborn vision of Shreeji Maharaj.



Once he was on his way for the purpose of preaching. He entered the jungle.

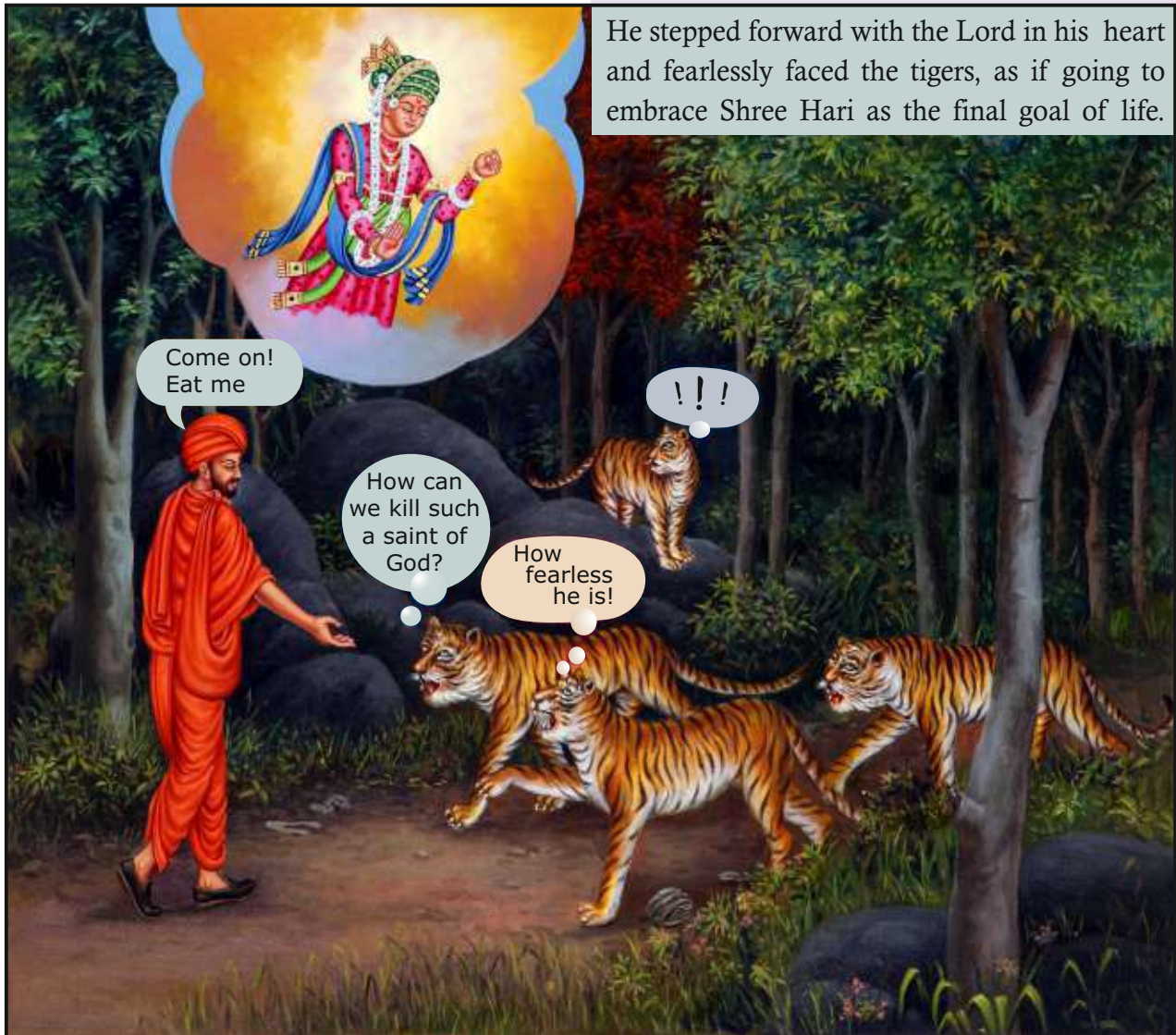


TIGER !!!
Now death
is assured !!!

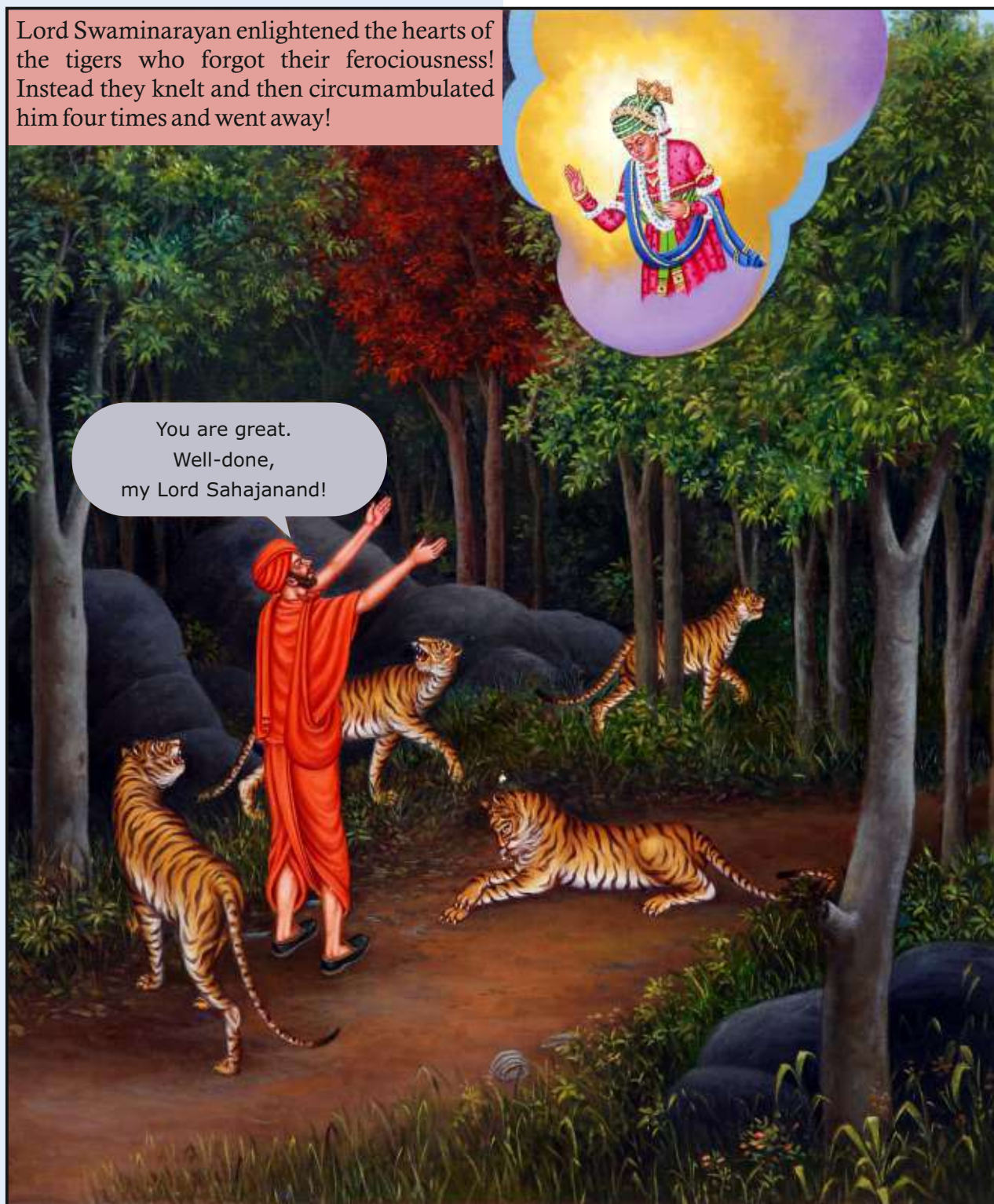
He thought. "If the Lord wills, let me approach the tigers. They will be redeemed if they eat me as I am sanctified by the constant communion with Shreeji Maharaj."

Omniscient Shreeji Maharaj thought...

How can I bear My saint
being devoured by the tigers?
He has entrusted himself to Me,
I must rescue him from this crisis.



Lord Swaminarayan enlightened the hearts of the tigers who forgot their ferociousness! Instead they knelt and then circumambulated him four times and went away!



Dear readers, this is a real story which was written by Nishkulanand Swami in Bhaktachintamani. The story teaches that the devotees of Shree Hari become fearless, if they love Him with all their hearts. When they have to face crisis which may even cost their lives, only such brave devotees are saved. Shri Hari enlightened even a tiger for His beloved saint!

Lalji Bhagat

Jnan Baug

Vadtal



The Art of Healing

Here are the lesser known facts and lesser talked qualities which Shreeji Maharaj possessed : ***"The Art of Healing"***.

In Vachanamrit Gadhadha Madhya 2, Shreeji Maharaj talks about Jiva (soul), the body, the Antahkaran (conscience) and the five senses. He beautifully describes that the Jiva is distinct from the body which we possess and the body works with the help of Antahkaran and the five senses. Shreeji Maharaj also explains how the Jiva identifies itself falsely as Antahkaran and the five senses, but it is completely separate from the two.

During this conversation Shreeji Maharaj gives an example of an abscess or wound. He states that an abscess can only be treated by applying medicine externally and not merely by thinking about it being cured. He further continues about hunger and thirst and says hunger and thirst are also similar as they can be relieved only by eating or drinking but not just merely by thinking of food or water. And thus he concludes that the diseases that are caused by the five senses which represent the external world or the physical body can only be treated by medication and not just thinking about its cure.

Shreeji Maharaj further explains the method of Medication in the form of self-control and self-consciousness for treatment of diseases related to the

senses of pleasure and advises to how we should control our touch, smell, speech, vision and taste; for keeping our soul pure and free for enlightenment to happen. Shreeji Maharaj also explains that Fasting (Upvasa etc.) cannot be helpful in conquering lust etc. as it is completely different, and he once again explains that the treatment of a disease can only be done through the route through which it occurs and not by some other route.

Even though this example is very small, it gives us a big life-lesson both for our spiritual and physical health. We need to understand that the injury that is caused externally can only be treated by applying medicines externally or treating the body (the physical self). Whereas, the disease of the Antahkaran or the mind or the soul, that is caused due to contact of external objects and, misunderstanding of the soul which believes the external world to be real, can be cured only by removing those objects and not merely by fasting etc..

DUDH *piti*

FEMALE
INFANTICIDE

PHILANTHROPIC ACT OF SOCIAL REFORM

- By saving female infants from being killed by drowning into a large pot of milk.

Sahjanand Swami vehemently opposed the evil custom of Dudh Piti (Infanticide) prevalent among some castes of Saurashtra and Kachcha. Sahjanand Swami, during the early years of His ministry, fought strongly against the use of innocent animals in the violent sacrifices. Such a Seer would not tolerate the ghastly custom of drowning the infant girl in the pot of milk. This custom was prevalent among the Jadeja Rajputs of Kachcha and Kathis of Saurashtra. Sahjanand Swami, bluntly and boldly, commanded his disciples not to follow that practice. The evil custom was so deeply rooted in these castes that very few obeyed Sahjanand Swami.

The story of the origin of the Dudh Piti custom is the result of a tragic incident that happened some hundred years back in Kachcha. Mulraj Solanki dethroned the Chavda Dynasty of Anhilvad Patan. Consequently, the descendant of the Chavda Dynasty Ahivanraj took refuge in his paternal uncle's house in Kachcha. Though poor but politically shrewd Ahivanraj snatched some villages of Kachcha state and formed his own state with the capital at Morgadh. He also accepted the sovereignty of Mulraj Solanki and made his position strong.



Raja Pujaji, the last descendant of Ahivanraj of Morgadh, was defeated by Jam Lakha Jadeja from Sindh. Jam Lakha made Lakha Viyara his capital and ruled here. But he could not find suitable husbands for his seven daughters and they immolated themselves as a result of that. The incident shook the society and they decided not to raise the girls but kill them in their infancy. To support their practice they added many reasons of their convenience.

Sahjanand Swami, during his Satsang in Kachcha, once asked Adabhai the Darbar of Mankuva, not to follow the ghastly custom of Dudh Piti and also gave reasons for that. Adabhai Darbar, accepting all what Maharaj said, very gently prayed, 'O Maharaj ! How can we obey your order ? We are bound by our social customs. It is difficult to break them. Instead, the society would mock us.'

Sahjanand Swami logically explained to this people, 'It is not right to commit female infanticide, because it is equivalent to having committed a three-fold sin, i.e. murder of one's own family member, murder of a child and murder of someone of a weaker sex.'

Once several Rajputs of some prominence paid a visit to Sahjanand Swami at Bandhiya. Sahjanand Swami discussed the problem of Infanticide with them and asked them to discontinue the ghastly custom. To this they replied that

the marriage of daughters cost a great deal of money, and so they had to take recourse to such a practice. Sahjanand Swami said, 'We shall defray all such expenses by raising money from the Satsang. But under no circumstances you shall kill your infant daughters. 'One of the party said, 'We do not want

to lower our prestige by marrying our daughters out of caste or to a lowercaste family.' Hearing this, Maharaj became angry and said, 'You are not only going to end up marrying your daughters out of caste but also, you will have to fulfill the words of God. The new administration that will take over, will make it impossible for you people to live by robbery and outlawry. Such a ruler is coming and will make it impossible for you people to live by robbery and outlawry. The

new ruler will make you abandon all such flawed ways, and you will have to take rosary in your hands, and that won't save you then. But if you do so as My disciples, then, that will save you.'

What Sahjanand Swami prophesized became a reality soon. The British government took a firm stand against this ghastly custom. They banned the custom. They started a special department to enforce the law. A special officer was appointed in every

village to keep an eye on the Jadeja Rajputs and Kathis. The officer, popularly known as the Bairaono Maheta (the master of the women), kept a note of all the family members of these castes. He would note down the details of the birth and death of a girl and if a girl is found dead, the parents had to give the proof of the

natural death; otherwise they would be arrested. If the person is a Darbar his property would be forfeited. Such strict restrictions forced these communities to discontinue their ghastly custom.

It is noted that this social evil was banned by law in Kachcha during the reign of Maharao Desalji (the second).

Prof. Harendra P. Bhatt

V. V. Nagar

In the past there existed a very obnoxious custom in some Hindu social castes. And the people who believed in it used to kill a neonatal baby girl by sinking her into a big pot full of milk. Sarcastically enough they would proudly say, "Ok, we have made the girl (Dudh Piti) drink milk!" Lord Swaminarayan entered such dark era of history to eradicate such menacing social custom, which proved themselves as the canker of social values. This article focuses on the Philanthropic Venture of Lord Swaminarayan!



Management

One day a dog lost his way in the forest. He saw a lion coming near him. His breathing stopped. "Today I will be finished." He was petrified. Soon he thought and then applied a lesson of MBA. He saw some dry bones lying in front of him. He turned his back and sat while the lion came near. He started sucking a dry bone and spoke aloud, "Wow! It's a different feeling to eat a lion! If I get one more, it will be a royal treat indeed!" He burped aloud. The lion started thinking. He thought, "This dog hunts lions. It's better to save my life and run away!" And the lion escaped from there to save his life!

A monkey was seeing this drama sitting atop a tree. He thought it was a good chance to tell the lion the entire story. He thought he would befriend the lion and save his life from the lion once and for all. He quickly ran after the lion.

The dog saw the monkey running behind the lion and figured out something was fishy.

The monkey narrated to the lion how the dog had fooled him. The lion roared aloud, "Come with me, I will finish his drama now!" Making the monkey sit on his back, he went towards the dog.

Can you imagine the quick 'Management' by the dog?

The dog saw the lion approaching towards him and once again his life was in trouble. But bravely, once again, he sat with his back as the lion approached him.

He applied another lesson of MBA. And spoke aloud, "It's been an hour I sent the monkey. Foolish creature! can't trap a lion!"

Hearing this, the lion threw the monkey there and ran away.

Lesson1 : In difficult times, never lose your self-confidence.

Lesson 2 : Instead of hard work, always do smart work. Only then, you will find true success!

Lesson 3 : There are many monkeys around you to break your concentration, divert your energy and time; identify them and stay alert!

Stay healthy, stay cool, stay busy but don't stay haywire!



O mind *why do you* bother

Everything has not come under lockdown.

The sunlight has not been locked down.

The oxygen in the environment has not been locked down.

Responsibilities have not been locked down.

The attachment for each other has not been locked down.

Fraternity for each other has not been locked down.

Meditation has not been locked down.

Creativity has not been locked down.

The stream of empathy has not been locked down.

The flow of charity and philanthropy has not been locked down.

Prayers have not been locked down.

Art and hobbies have not been locked down.

Hope has not been locked down.

You can do your desired good deeds but stay at home.

Mask is always better than ventilator.

A disinfected room in your house is better and safer than I.C.U.

The vigilance to keep the pandemic away is better than any type of medication.

Wash your hands and face frequently during the day.

Avoid touching your face and eyes.

Keep reasonably safe distance from the other person.

Stay home, stay safe.

Every dark cloud has a silver line.

May Lord Swaminarayan keep you hale and hearty!

- Lalji Bhagat
Jnan Baug, Vadtal

WHAT HAPPENS

Is there life after death?

Is death painful?

How does re-birth happen?

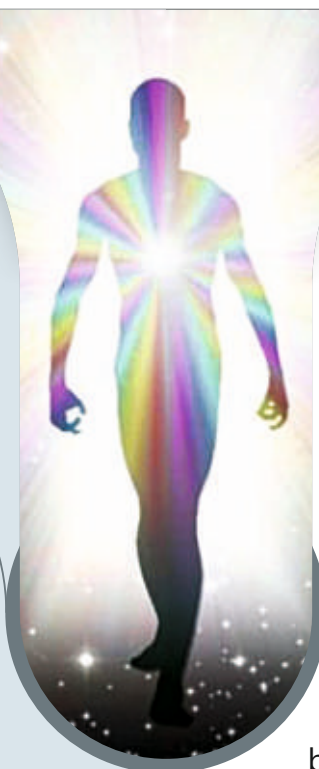
After death, where does the soul go?

Such questions arise in our mind only when someone close to us dies. At that time, we think "Is our relation with that person over? Will we never meet that person again?" All answers to such questions will be acquired from the 'Garud Puran'. Let's try and simply understand.

Death is an incident / a repercussionary action. Leaving the connection of Prithvi Chakra, actually 4-5 hours before death, the leg's sole start getting cold. Such indications indicate that, Prithvi Chakra which resides at the foot sole, is getting separated from the body. Before sometime of death, the foot sole gets cold. At the time of death, it is said that Yamdoot comes to inspect and guide the soul.

The lead to live (life chord):

Jeevadori (life's chord) means the connect between the soul and the body. At the time of death, the chord of Yamdoot is disconnected and the soul loses connection with the body. This process is called 'death'. Once the chord is cut, the soul gets liberated



AFTER DEATH?

from the body. There is a gravitational pull in the upward direction. But the soul that stayed in the body for so long is not ready to leave the body easily and tries to enter the body yet again. The person who is next to the dead body experiences this trial of the soul. Many times, even after death, we see certain movements of the dead person. That soul is not able to accept immediately that it is dead. It feels it's still alive. But because the life chord is disconnected, that soul feels a pull upward. At this time, the soul hears lots of sounds around the dead body, all those who surround him and even their thoughts, the soul is able to hear. That soul also tries to communicate with the people around but no one can hear him. Gradually, the soul understands that it is dead. That soul stays 10-12 feet above the body, near the roof in the air, it keeps moving. And it can see and hear all that's going around it. Usually, till the time of the funeral pyre, the soul is around the body. Please keep it in mind, now onwards; whenever you go in anyone's funeral procession, that soul also is in the procession, along with everyone else. And all that people are talking behind his back is heard by the soul, and it becomes witness to it.

In the funeral procession, when the soul sees the body getting dissolved in 'Panchmahabhut' (into the five elements of nature), it feels liberated. Above this, it understands, that only through thought, it can go wherever it wishes to. First seven days, the soul moves around at his favorite places. If the soul feels affectionate towards his child, it will stay in the child's room. If it's worried about money, it will stay near the cupboard. After seven days, the soul, leaving his family, moves outside the earth's cover, from where it has to go to another 'lok' (world). From Mrutyulok (death) to Parlok (heaven), it has to pass through a tunnel. That's why it's called the first 12 days after death are the most challenging. For the relatives of the deceased person, it's very important that they do 12th and 13th day rituals as according to the scriptures, pind daan, and prayer of forgiveness and apology after the deceased soul.

So that the soul shouldn't carry any negative energy, prejudice etc. along with it.

If all rituals after his death happen with positive energy, then it will help in its upward direction, liberation. The tunnel that starts with Mrutyulok (death) ends with the eternal light like 'Parlok's' (heaven's) gate. During the 11th day's ritual, heaven etc. happens, that soul meets its deceased parents, deceased friends and deceased relatives etc. Just as when we meet someone after long, how we hug each other, likewise, the same union happens. Then after, the soul as per its guide, will be taken to the committee where its karma (deeds') hisab (evaluation) is taken. It's known as Chitragupt there.

The inspection of life at Mrutyulok: Here there is no judge or presence of any God. The soul itself in severe & rigid environment inspects its own life, how it spent life on earth. As if a film is going on, likewise, the soul can see its own spent life.

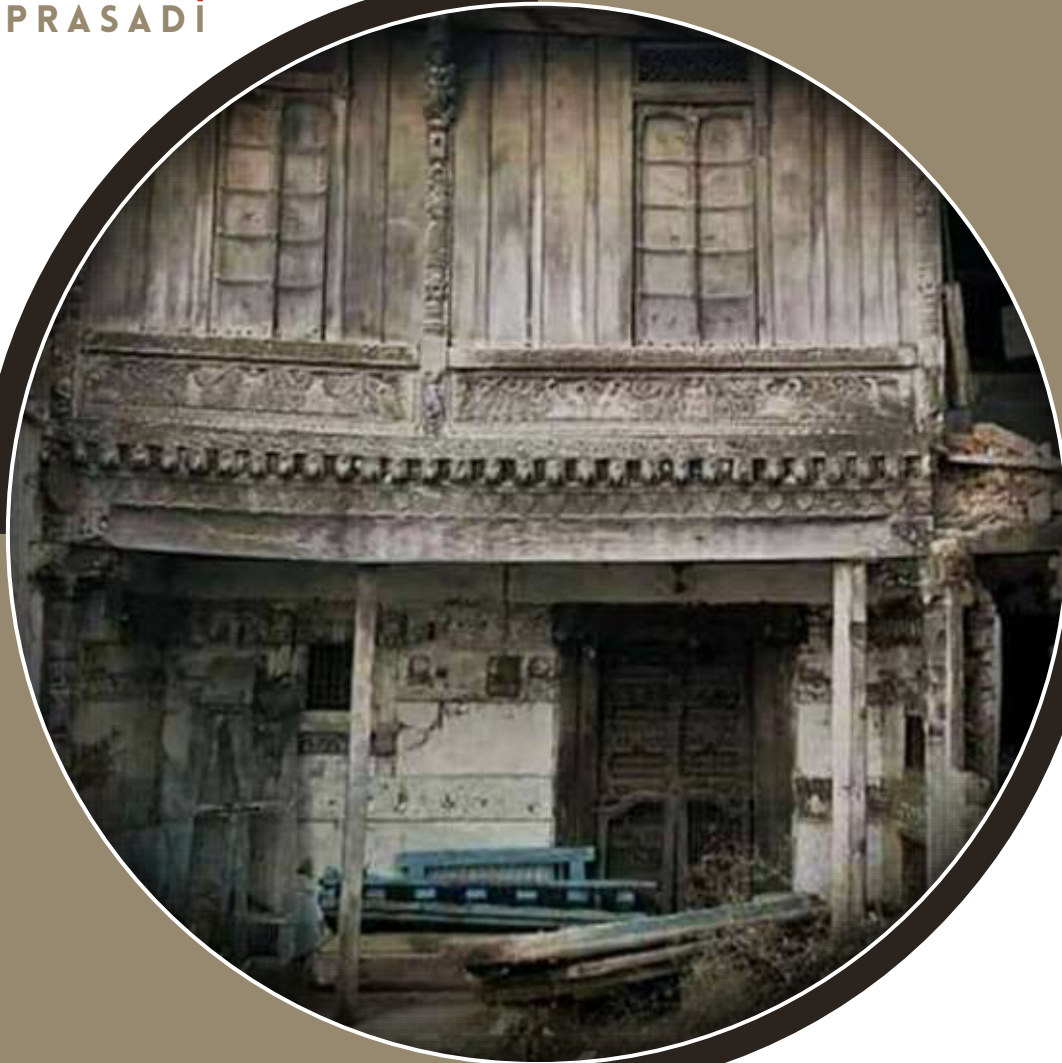
In the previous life, the people with whom he had issues/ problems, who troubled him, the soul can wish to take revenge. For the wrong deeds that it performed, the soul does experience sinful feelings. As part of repenting and realization, it can ask for punishment and likewise sufferings. In heaven, the soul is free of its body and pride. Due to which in Devlok, the judgement that he accepts, that becomes the foundation course for his next life. In the past life, based on all actions and situations, the soul makes a blue print of its new birth. In this decision, the soul decides all situations, occasions, looming difficulties, revenge, challenging situations, devotion, worship etc., everything.

In reality, the soul decides intricate details like age, the people he will encounter in his new birth, all sorts of experiences occurring via different occasions etc. This, the soul pre-decides. For example, if the soul sees that in previous birth he had killed his neighbor hitting a stone on his head, as part of repenting for this incident, that soul in its next birth decides to bear the same amount of pain. Due to which, his entire life, he accepts the pain of unbearable headache. There is no medicine to cure that pain.

Courtesy : Garud Puran

(Contd.)

PRASADI



*The Mansion frequently graced by
Lord Swaminarayan.*

The residence of Jesangbhai at Vehlal near Amdavad, which was adorned many a times by Lord Swaminarayan. When the army invaded this house at the instigation of the Suba incharge of Amdavad, Vakhatba, the wife of Jesangbhai had hidden Lord Swaminarayan along with the mare Manaki in this house!



Guns defeated by **A Pounder!**

When the army assaulted the house of Jesangbhai to arrest Lord Swaminarayan, Vakhatba - the wife of Jesangbhai after hiding Lord Swaminarayan along with the mare Manaki inside the house, stood in the front yard, holding the pounder and encountered the army men so courageously that they had to return empty handed!

STONE LAYING CEREMONY



Shri Vijaybhai Rupani, the Hon' Chief Minister of Gujarat, along with H.H.Acharyashri Rakeshprasadji Maharajshri, Shri Nityaswarupdasji Swami - Sardhar, the Chairman Shri Devprakash-dasji Swami, the Kothari Shri Dr. Santvallabhdasji Swami, Shri Nautamprakashdasji Swami, of Swaminarayan Mandir - Vadtaldham, performed the **Stone Laying Ceremony** of the hostel and the temple complex on 20th August 2021, which was attended by many leading saints, donors and followers of the Southern Diocese of Swaminarayan Sampraday. The Hostel Complex project, sponsored by the Swaminarayan Mandir, Vadtaldham and adopted by Shri Nityaswarupdasji Swami, will accommodate around 1000 students and they will be provided free of charge lodging-boarding facilities from next academic year. The Acharya Maharajshri, welcoming the project, appreciated the initiative and thanked the donors for their kind support.