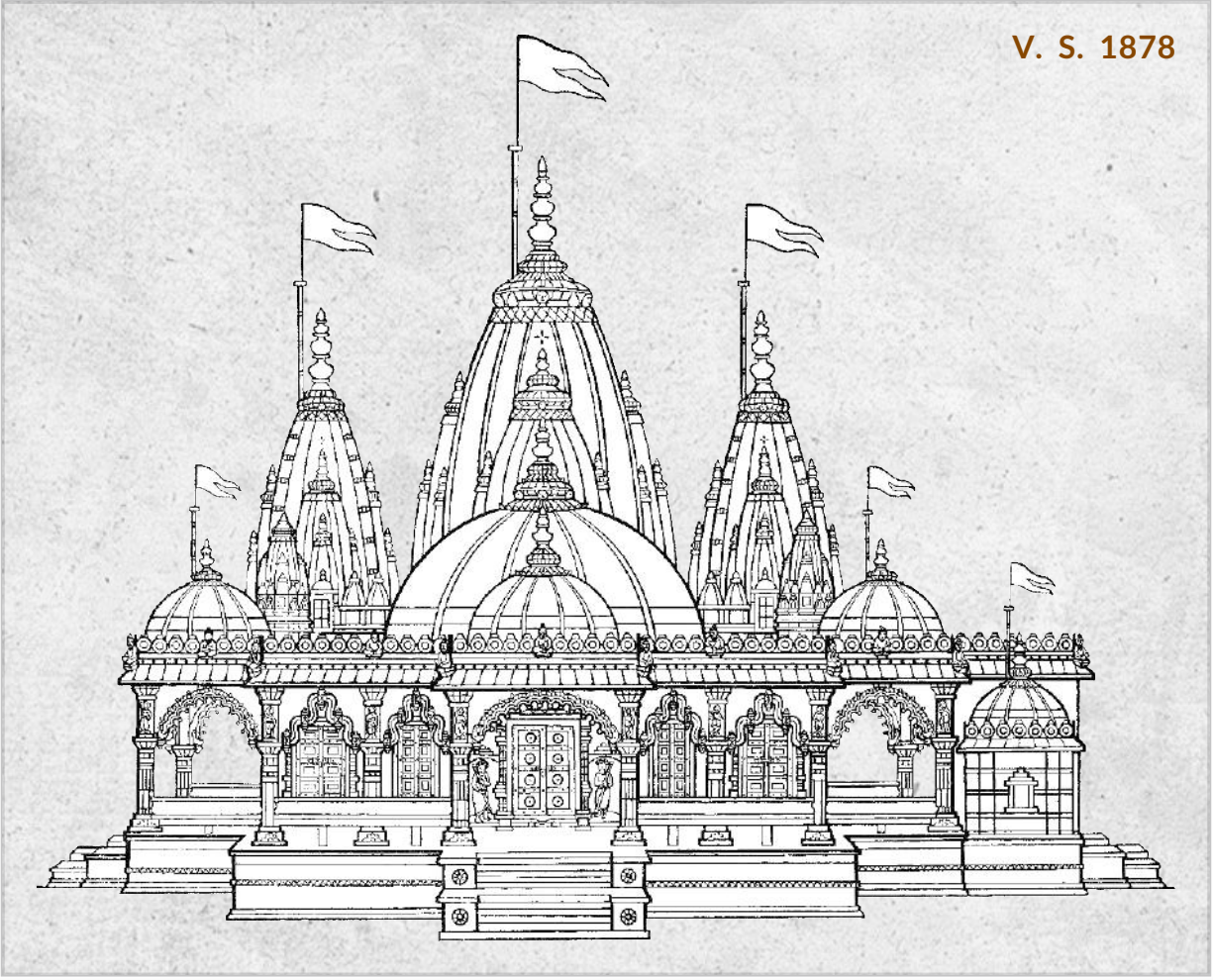


॥ श्री स्वामिनारायणो विजयतेतराम् ॥

V. S. 1878



The first ever temple of Swaminarayan Sampraday
got constructed by Shri Hari Himself at Kalupur, Amdavad



sahajanand

The Eternal Bliss

April-2022 | No. 18



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Vadtal Diocese

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Prelude

K A L Y A N .

I would like to present the concept of Kalyan as visualised by our Ishtdev Lord Swaminarayan.

Our Swaminarayan Sampraday is the Sampraday of Atyantik Kalyan (Final Beatitude). The Lord of infinite universes, Purushottam Narayan Bhagvan Shri Swaminarayan descended from the Seat of Akshardham to this Earth only to fulfil the desires (bhav) of His devotees. Along with this, to achieve the ultimate Good for the devotees, Lord Swaminarayan, accepting the discipleship of Shri Ramanand Swami, founded the Swaminarayan Sampraday. The notion of Kalyan has been the focal point today in this Sampraday. Lord Swaminarayan discussed many points regarding how to achieve ultimate Good in this Kaliyug so easily for the devotees frequently in scriptures like the Vachnamrut, the Satsangijivan, the Bhaktachintamani etc.. The journey of Atyantik Kalyan is the journey from Faith to Moksha and the point of Kalyan is the focal point in it.

As we know, the life story of Bharatji as described in the Shrimad Bhagwat, is considered very miraculous by Lord Swaminarayan. Bharatji went to forest for penance. There, as a result of human attributes, he developed a special feeling for a deer. Consequently, Bharatji took birth as a deer in the next birth. And when he took birth as a human being, he behaved as Jadbharat and achieved his Kalyan. Thus the point of Kalyan is very mystical (agam) and intriguing. In this



H. H. Acharya
Shri
Rakeshprasadji
Maharaj

Kaliyug, the devotees who have firm faith in Lord Swaminarayan and have unflinching devotion for Him, have humbleness and have no vicious nature in them, and have unaccountable love for Lord and the saints of the Lord; can meet to their Atyantik Kalyan easily.

We would like to understand the concept of Kalyan through Shri Hari's divine words in Vachnamrut. Shri Hari says, whoever desires Kalyan should realise the God through whatever characteristic and take the shelter of the Lord. The best way of achieving Kalyan is to have firm faith in the Lord, and to remain as per His dictates and worship Him sincerely.

Shri Hari has delivered many sermons regarding Kalyan. We can understand all those talks very easily. Maharaj says the concept of Kalyan is there in the four Vedas, Puran, and Itihas. The Lord and His saints, having thirty special characteristics, are fruitful (kalyankari). Shriji Maharaj says, the Lord is the ruler of the world. The Dharma, the Arth and the Kaam are the result of Varnashram Dharma, the day to day duties. But Kalyan is achieved through the shelter of the Lord only. Those who know the significance - the mahatmay of the Paroksha (incarnated in past) God and His saints, have the same feelings for the Pratyaksha (before very eyes) God and His saints, have understood everything regarding Kalyan. In Vadtal Vachnamrut, Shri Hari says, it is possible for

jivatma to attain Kalyan through the grace of the God very easily but when the Lord is not present then the saints associated closely with God help the jivatma to attain Kalyan. But when the Lord and the saints associated with Him are not available, then the Moorti given by the Lord, the procedures shown by the Lord, the commands given by the Lord, are to be followed religiously and worship the Lord, then the devotees achieve Kalyan through the help of the Moorti. Shri Hari also says, the devotee who serves the saint having thirty attributes, with mind, speech and action, incorporates the remaining attributes, the other ways of Kalyan.

Moreover, the Lord is the only ruling force behind this world. And, Purushottam Bhagwan is to be understood as the eternal supreme being with beautiful form amidst the divine light. To take shelter of such Purushottam is a thing of extraordinary measures of Kalyan. And, how is the method of Kalyan? Means to have a firm conviction of Pratyaksha Moorti of the God, he behaves as per the traditions of the Satsang, then his Kalyan takes place so easily. But, the shashtra has explained the method of Kalyan differently; Nirakar and Sakar is the understanding of the God. The Bhagavat says, the Kalyan is achieved through worshipping the Sakar Image. Sahjanand Swami accepts this theory as His own.

Thus Shri Hari, out of sheer kindness and through the medium of Vachnamrut, said all this things two hundred years ago, in a language which could be understood by an ordinary audience. Shri Hari says, Kalyan is to be achieved through God only. Means, the giver of Kalyan, the giver of Moksha is Purushottamnarayan Shri Hari in this world. Otherwise, Jnan, Vairagya, Bhakti and Dharm are all for pleasing the Lord. And when God is pleased, then out of sheer grace of the Lord, the Kalyan is achieved. Shri Hari says a very good thing that, to achieve the ultimate good of the soul is not difficult if a

person worships God, sings and listens about the Leelas of God, chants God's name and follows the religious code. Maharaj gives a very good example here that, to achieve ultimate good through only self - realisation is as difficult as swimming the sea by attaching dry and hollow gourds to the body but it is easy to cross the sea by sitting in a ship. In this Kaliyug Shri Hari has made it easy to achieve Kalyan by performing Upasana, reciting God's name while following one's own Swadharma proclaimed by Shri Hari. That is why Muktanand Swami rightly sang about this that

Aa avasar karunanidhi, karuna bahu kidhi,

Muktanand kahe mukti, sugam kari siddhi.

Muktanand Swami says, O Lord! You have been kind to mankind. In this incarnation, you made easy to attain divine bliss for men and women!

Epigram

મોહ નિદ્રામાંથી જાગ તું, જ્ઞાન લોચન ખોલ;
કાળ ચવેણું જાણી સઉ, મુખે હરિ બોલ.
(મંજૂકેશાનંદ સ્વામી)

When one's eyes open to the illuminating wisdom within, he awakens from the slumber-like state of desires and abandons this entire material world with a realization that it is demolished by Time. He then engrosses his being in chanting the holy Mantra Swaminarayan.

Once Shri Hari was halting in Halar region and from there He entered Kutch area. By taking one attendant with Him the Lord began to travel in the desert area of Kutch. He did the welfare of many people who met him on the way.

There was a Brahmin who was extremely poor. As he had no food to eat and no clothes to wear, the Lord offered him sweet food to eat and then He donated the clothes after removing them from His body. The Lord set out from there after putting an end to the poverty of the Brahmin.

By evening time He reached the sea coast area but there was no convenient place for night halt. He got extremely thirsty. His throat went dry and He could not utter a word.

Sharp stones and thorns pierced His foot soles and as He was weary and tired He fell to the ground. In spite of all these troubles the Lord said, “Let us not mind these disturbances.” He told His companion, “Let us go ahead. Let us just proceed.” After speaking these words the Lord proceeded along with the attendant. But the fellow who was tired to the bones could bear the pain no longer and he got ready to put an end to his life there on the spot.

The attendant wanted to be free from the torture of inconvenient travelling at once and was about to throw himself in the sea water. As he was about to die and as his soul was about to fly away from his body the Lord said.

“My good fellow! You may drink from this water if you are extremely thirsty.” The

attendant said “Oh Lord! I am extremely thirsty but how can I drink such salty water?”

The Lord asked him to taste the water and see if it was really salty? “You may drink this water in order to sustain life in your body.”

After believing the words of the Lord and by following His order the attendant tasted the water and drank a little. But to his surprise he saw that the salty sea water tasted as sweet as the water of Ganga. He

drank and drank to full satisfaction. He felt greatly relieved from the pain of thirst and the severe pain of inconvenient travelling.

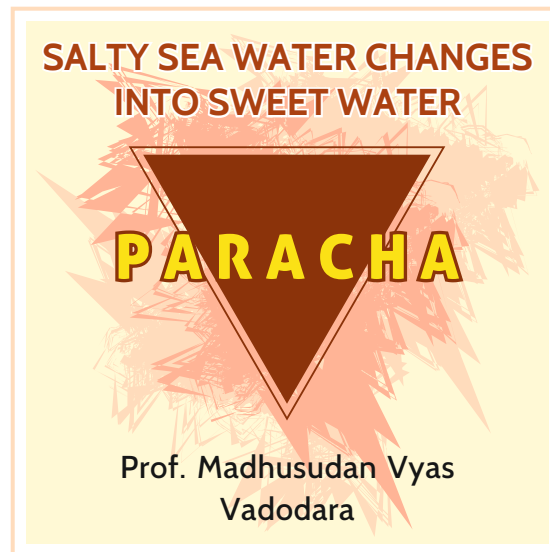
Kharo Sagar Mitho j
Kidho

Evo Paracho Prabhuji e
Didho

The Lord showed such great miracle by turning the salty sea water into sweet and drinkable Ganga water.

At this moment all deities and other divine figures gathered there to watch the most attractive beautiful Face of the Lord.

When the Lord set out from there and left the place water regained its original taste. The water which tasted as sweet as Ganga water, now tasted extremely salty. It was just a tentative change brought by the divine eminence of the Lord. This miracle was shown by the Lord as a part of His leela (sport) and has been described as true and real. Then He proceeded from there and met Ramanand Swami on his way. After bowing his head in the Swami's feet Shri



Hari proceeded on His journey.

He traveled in a far off forest area and halted near the tank which was situated in the middle of that area.

He stayed there overnight and when He woke up in the morning people saw.

The fellow who had accompanied him and who had seen the sudden transformation from salty to sweet water in the sea could not recognize Shri Hari.

O Lord! How could this salty sea-water change into sweet Ganga-water? and O Lord! Before whom you lowered your head and who was that saint whose feet were touched by You most respectfully? Then the Lord told him in reply “I had changed the salty water into sweet Ganga-water after recognizing your thirst which would have taken your life. I bowed My head at the feet of Great Ramanand Swami.” The attendant heard these words right from the Mouth of Sahajanand Swami.

The attendant who followed Him and had become deadly thirsty and who witnessed the miracle of salty water changing into sweet Ganga-water, was Lalji Suthar - who later on

A CEO of a very successful company was about to retire. It was time for him to leave his seat and choose a successor. But he didn't want his children to take his position. He decided that he will choose a young executive from the company for the job. So, he called all the young executives to a meeting. “I have decided to of you,” the CEO said to the employees. Everyone was shocked by the decision.

The CEO continued, “I am going to give a seed to each one of you today. This seed is very special. Every seed is of different plants. I want you to plant the seed and water it. After 1 year, on the same date, I will see what you have grown from the seed. I will choose the next CEO of the company that day after judging the plants that you're gonna bring to me.” There was an employee named Bill. Just like everyone else, Bill was super excited. He went home with the seed and told his wife everything. The couple started watering the seed in a pot.

Days went by. Everyone in the office was bragging about how their plants have grown. But Bill was silent. His seeds were not growing. But Bill didn't stop watering the seeds. While everyone else's plants grew tall and

beautiful, Bill's seed was dead. Bill was embarrassed by the result. After 1 year, the day arrived... When the next CEO of the company would be chosen, Bill didn't want to bring his empty pot to the office. But his wife insisted him to be honest and take the empty pot to the office.

When Bill arrived at the office, everyone had beautiful and colorful trees on their desks. Bill entered the room with the empty pot. His colleagues started laughing at him and mocking him. When the CEO entered the room, everyone presented their trees. But Bill



was standing at the back with the empty pot. He was feeling devastated. The CEO noticed the empty pot in Bill's hand and asked him to come forward. He asked Bill why his pot was empty. Bill told everything honestly. All the other employees started laughing upon hearing the story. Bill was terrified. He thought he was about to be fired. The CEO said, “Ladies & Gentlemen, I present you the next CEO of our company. His name is Bill.” Everyone was shocked. One employee shouted, “But he couldn't even grow the plant!”

The CEO continued, “Exactly 1 year ago, on this day, I had given you all boiled seeds which couldn't be planted. Everyone of you changed the seeds and replaced with another just to show that you were successful. Only Bill was the honest one who stayed true.” The whole room went quiet. Bill was not embarrassed anymore. But his colleagues were. The CEO taught the executives an important lesson. “If you plant honesty, you will reap trust.”



Health & Spirituality

Tulsi Vakil, Amdavad

The Commune between Health & Spirituality

Health is not just about the body; it implies the body, the mind and the soul to be in unison and at peace. Spirituality for good health can be looked at with four different aspects:

Sadhana, which is diligent practice and rigorous pursuit

Satsang, which is communion of likeminded people, where the Guru plays a pivotal role

Seva, which is selfless service

Completely surrendering to the Superior Power, God Almighty

Spiritual care is about the entire lifestyle of an individual per se. Lifestyle constitutes the way we live, eat, behave, react, work etc. It's about how we are in our personal as well as public lives. It's about *Ahaar* (Eating) – The food we eat, the quantity and our way of eating; *Vihaar* (Relaxation) – How do we spend time in leisure and pleasure activities; *Vichaar* (Thought) – The way we perceive life, our attitude, outlook, mental and emotional framework; *Vyavhaar* (Action) – Our behavior/ way of conduct in personal and public life.

Ahaar : Food is given a Godly Status

Indian food (vegetarian diet) is considered to have high nutritional value. Considering the chronic illnesses that people are falling prey to in recent times e.g. diabetes, high blood pressure, mental health issues etc., the world is fast adopting the vegetarian diet more increasingly than ever. Healthy food intake leads to a healthy life and an elevated state of being!

Vihaar : Refresh | Rejuvenate | Relax

Be it an early morning exercise routine; yoga,

meditation, walk, gym or anything that interests you, it's become a necessity to cultivate a physical activity regime. Be it about pursuing your hobby, painting, photography, gardening etc. or listening to religious discourses, Satsang, Bhajans, devotional music, get yourself closer to nature and divinity.

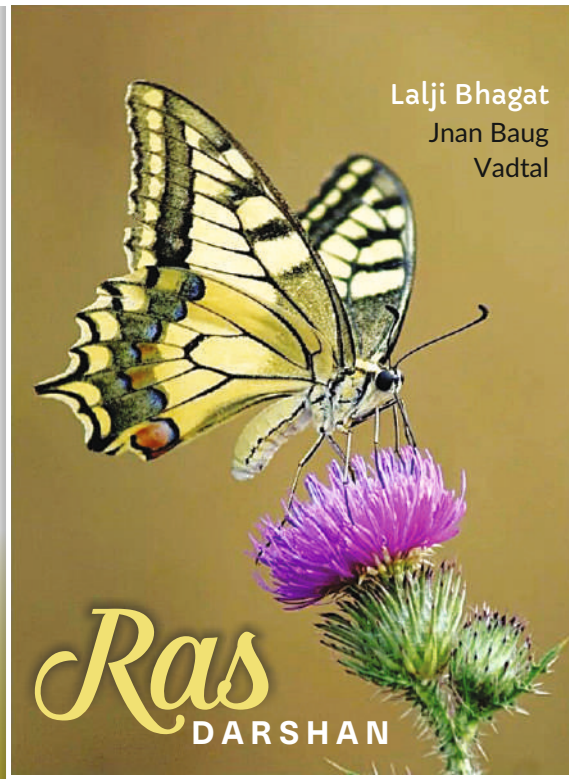
Vichaar : A Sound Mind within a Sound Body

How you deal with your thoughts is your business. Train your mind to choose the right path. Get over your ego. It's your biggest enemy. Failure and success are two sides of a coin. Learn to handle situations with a calm mind. Take a deep breath. Cultivate emotional control. Try to find good in every situation. Every obstacle is an opportunity for growth. Count on your blessings.

Vyavhaar : Love, Care and Compassion are the solid pillars of humanity

The true joy of living is in giving! Discover the true joy of loving, caring and sharing. Love is the emotion that binds us together as humans. Love thy neighbor, love all and serve all. Love gives way to higher ideals like truth, righteousness and peace. Ultimate happiness lies in the welfare of humanity. This is the core of spirituality! A spiritual path is the path to good health!

God's Palanquin



ખાંત કરીને ખાટડી ઢાળું,
પ્રેમે પખાળું પાવ;
બ્રહ્માનંદના વ્હાલમા મારા,
ઓરડીયામાં આવ.

બ્રહ્માનંદ સ્વામી

"O dear one of Brahmanand!
Kindly come to my chamber,
I will spread the bed diligently
and will wash Your feet!"

These lines by Brahmanand Swami look very simple on surface but they convey a very profound meaning. "Let me prepare a palanquin of charpay diligently and carry you in it and O dear one gaily come to my chamber." The first word 'Khanṭ' denotes patience and diligence. It also means sincere efforts made to attain something valuable. The Swami here uses the word 'mini bedstead' (Khatli) because in Saurashtra region it was a custom to welcome and honour a guest by offering him a seat on a bedstead decorated with silk cushions and bed sheets and decorated embroidered bedspread. This type of strain is taken to decorate the bedstead in order to offer welcome to highly honourable guest. In short, the bedstead becomes the emblem of family name and the symbol of social status.

Therefore we should bear in mind that we want to welcome a highly honourable guest in the form of God. So we should make diligent efforts to prepare a decorative and embellished bedstead which is no other material thing but our own heart. We need to transform our heart into a palanquin by attaining emotional proximity. A person can sit on a simple bed but why do we put bedspreads, bed sheets and cushions on it? We decorate the bed to make the guest comfortable likewise we should prepare our heart with such

warm feelings that the Lord prefers to reside in it. We should spread our intelligence as a bed sheet which is decorated with confirmed decisions and volitions. We should confirm God's Mantra, God's scripture, God's saints, and God's abode in our intelligence. If our confirmation and volition are sacred our bedstead will look attractive and sublime. We should share good thoughts in our conscience. Sometimes we make a jealous knot by looking at somebody's progress. We should cultivate our conscience to think good thoughts. We share the feeling of Ahamkara at multiple levels – "I am so great and so no one can equal me", "I have the high status, profuse wealth and I am highly influential." All these are different aspects of our Ahamkara. When this Ahankara turns into the pride of being God's devotee it would be called real Ahankara. This is the matter of beautifying our conscience by ignoring and avoiding a number of material elements. Only then our heart becomes worthy for the God to reside.

The Swami used the word "my" in order to establish a common staple or bridge between the two. It means 'O My Lord come to my chamber.' In this way 'My' applies to both the Lord and the chamber. When the Lord enters the chamber and sits on the bed the chamber and the God becomes

one. In short, the heart qualifies itself to become the abode of God. The word 'my' suggests intimate bondage between the devotee and the God. While doing Pranayaam, when we breathe in, at that time the energy of Lord Swaminarayan is being transmitted throughout the body. As a result of this, our conscience becomes enriched faster and faster. When we breathe in, the energy of Lord Swaminarayan enters the body and if we take every breath by having the emotional bondage to prepare and beautify our conscience for the Lord to reside in it. Our effort will bear fine fruits and results of welfare.

In the ordinary sense, we take the breath in and throw it out as a part of Pranayaam. But if we prepare and decorate the bedstead in advance by cleaning and purifying our conscience for the God to reside every breath will stimulate our body by creating positive vibrations. If the conscience is stimulated the God's idol, the scriptures, the abode and His sports will reside in our heart. These lines by Brahmanand Swami are like golden key to unfold spiritual secret. The words come from the colloquial speech of Saurashtra region of Gujarat. First, he says, "Let me do it by diligent effort and finally he says "Let me wash your feet with love." Here, he urges to wash the Lord's feet by the stream of one's emotions. Our feelings flow as tears when someone near and dear passes away. But if you feel overwhelmed and vibrated by the feelings for God your conscience will be enlightened and enriched. Brahmanand Swami means to say that one should create such emotions which make genuine tears to flow from your eyes which can wash the sacred feet of God. If we try to understand the verses of Brahmanand Swami with intense care we will be able to find out the secret underlying in it. The devotional poet urges God to enter the chamber of his heart and bless him. He would offer his tears and wash the feet of God as a token to express his gratitude. Let us see this prayer as a seed to be planted in our heart before beginning worship or Pranayaam.

Jay Swaminarayan !



Prof. Harendra P. Bhatt

“Some good had been done”, Mr. Williamson said, “Among many of these wild people, by the preaching and popularity of the Hindu Reformer, Swaminarayan, who had been mentioned to me at Baroda. His morality was said to be far better than any which could be learned from the Shashtras. He preached a great degree of purity, forbidding His disciples so much as to look on any woman whom they passed. He condemned theft and bloodshed; and those villages and districts which had received Him from being among the worst were now among the best and most orderly in the provinces. Nor was this all, in so much as He was said to have destroyed the yoke of caste, to have preached one God, and, in short, to have made considerable approaches to the truth, that I could not but hope He might be an appointed instrument to prepare the way for the Gospel. (Narrative of a Journey through the Upper Provinces of India, Rev. Reginald Heber, page 113)



Shreeji Maharaj turned His face backward and the glance of the old woman fell on it. The figure of Shriji Maharaj entered her

LEELA SPORT *at* JUNAGADH



Prof.
Madhusudan Vyas
Vadodara

A Satsangi devotee called Gokal Bhatiya, who lived in Junagadh city of Saurashtra region worshipped and served Lord Swaminarayan by believing Him the paragon of happiness. His faith and affectionate devotion were sincere and strong.

Once Gokaldas invited Shri Hari for dinner at his residence. The mother of Gokaldas, who was a non-satsangi, used to say, "This Sahjanand is a magician and he casts magic at a glance. People go mad as soon as they look at Him. So why should I look at His face? If He comes here to dine I will hide myself in a small room."

Gokaldas called a Brahmin and asked him to prepare nice food for Shriji Maharaj. As soon as Maharaj came there to accept food the old woman hid herself in a small room. The Lord accepted food very happily and then He got ready to set out from there.

By believing that the Lord had left the house, the old woman opened the door of the room a little and looked around.

consciousness at that very moment as the impression of a dye would settle on a length of a cloth. It was so deeply engraved in her soul that she could not forget it even though she tried hard to forget. The figure of Shri Hari was engraved so deeply and strongly that it remained before her eyes whether she was awake or asleep, she saw the figure of Shriji Maharaj whenever and wherever she cast her eyes. The figure had such strong and deep influence on her mind that its removal was beyond oblivion and amnesia.

Then the old woman thought "Sahjanand has cast some magic on me." Then she tried many ways and means to remove the figure from her mind. When the figure of Shri Hari persisted before her eyes in spite of many efforts to get rid of it, someone from anti Satsangi group advised her, "You eat lots of garlic and onions and try to inhale a lot of snuff, Swaminarayan will run away by being troubled by its strong smell." Then the old woman followed the advice and used those materials and the figure stopped to appear before her eyes. Then Shri Hari said, "We should not stay at the place where such material which is disliked by God is being used." In this way Shri Hari performed wonderful Leela Sports at Junagadh.



Cursed chickpeas

A huge doubt-raising incident questioning Sudama's character by narrators is making rounds.

Sudama was a learned Brahmin. How could he hide chana (chickpeas) from his childhood friend Krishna and eat them all by himself?

Discussing the Bhagwat, a lecturer cleared this doubt, throwing light on this, which everyone must understand. The right understanding of Sudama's poverty will thus be clear. The misconceptions will be cleared.

Behind Sudama's poverty, there is an interesting and sacrificial story. A poor and old lady led her livelihood by begging. Once, for five days, she did not get any alms. She would drink water and taking the Lord's name, she would sleep. Sixth day, she got two fists of chana (chickpeas) as alms. It was night by the time she reached her hut.

The lady thought, she'd offer the chana (chickpeas) to the Lord in the morning, then eat it. Thinking so, she tied chana by the cloth and reciting Lord Vasudev's name, she fell asleep.

A thief entered her hut after a while. Seeing the cloth tied with chana, he presumed it had gold coins, thus took it away. Hearing his footsteps, the old lady woke up

and started screaming. Hearing her yelling, people from close vicinity gathered. They ran to catch the thief. The thief, fearing that he'd get caught, entered Sandipan Muni's Ashram. In this Ashram, Krishna and Sudama were attaining knowledge. Hearing the footsteps, Guru Mata thought someone had entered. Guru Mata called out aloud, "Who is it?" Seeing Guru Mata walk towards him, the thief left the cloth there and fled away.

When the lady got to know that the thief had taken the cloth with chana, she gave him a curse, "Whoever eats this chana of a helpless, poor lady will become a pauper."

While sweeping the Ashram, Guru Mata found the cloth of chana. She opened and saw what was inside. Shri Krishna and Sudama were going to the forest to collect logs of wood. Guru Mata giving the cloth to Sudama said, "When you get hungry, eat this chana, both of you." Sudama, since birth was gifted with divine knowledge. The moment he picked up the cloth in his hand, he got to know the secret behind it. Sudama thought, Guru Mata has said, "Both of you distribute this chana equally amongst yourselves, but this chana is cursed. If I let my Lord, Tribhuvanpati Shri Krishna eat it, along with my kind Lord, all 3 lok (worlds) will become poor. No, I will never let this happen. My Lord becoming poor! I will never let this happen till I am alive! I will eat this chana but not let Krishna eat it ever. And hiding from Krishna, Sudama ate all chana.

Eating the cursed chana, Sudama accepted poverty willingly. But saved his friend Krishna from it. This is the unparalleled sacrifice of Sudama; he also tolerated the disgrace of eating chana alone!

This truth behind the story throws light upon the misconception conceived about Sudama.

During his religious tour, as Ramanand Swami came to Faneni village near Jetpur, Ramanand Swami expressed his desire to go to the abode of God and then he left his body over there. The cremation rites of his body were performed on the bank of Bhadravati River. On hearing the news that the Guru had left his body, groups of saints and devotees rushed from different villages. On the 14th day i.e. on the 11th day in the bright half of Magshar month of V.S. 1858, 31st December 1801 a huge assembly was held. Sahajanand Swami, who had freshly assumed the

MAHA Mantra

A CELESTIAL MEANS



religious yoke previously held by Ramanand Swami, spoke while addressing the meeting, “O Devotees till now you have done the Kirtan by taking different names but now, I am giving you one new Mantra, and from now onwards you have to accept this Mantra for incantation and recitation.” This historical description appears in (5-3-57) Hari Lilamrut.

On the 14th day of the departure of Ramanand Swami a new tradition was started and it entered the hearts of everyone.

Here one question is likely to come to the mind, what is this new tradition? Before this day the Kirtan of God was being sung. Before this day the text of the Kirtan used to be “Ram Krishna Govind Hare Narayan” all men and women used to sing Kirtan like this (Hari Lilamrut 5-3-56).

Then Sahajanand Swami said, “I have been given many names by saints and whenever I incarnated on this earth my parents gave me different names and you have been doing the Kirtan by taking those names. But today I myself put before you my name, and this Mantra is superior to all.” And then He gave the Swaminarayan Mantra. “Today let me express my name and by listening to announcement of the new Mantra the vast assembly cheered and shouted slogan to hailed the victory of the Lord everyone

present in the meeting welcomed the new Mantra with shouts of joy and the echo of their voice went up to the sky. All the directions were filled with the sound “Jay Swaminarayan”. The importance of this Maha Mantra in the Swaminarayan scriptures appears in the six letter form it is explained by H. H. Acharya Viharilalji Maharaj

“One who takes the name Swaminarayan will get all his sins burnt down.”

“Because the Lord says there are so many names of mine in the list, but this one is superior to all.”

“Chanting the name Swaminarayan for one time is superior to chanting other names for thousand times.”

“It can bring you surprising fruit which cannot be described by anybody. This six letter Mantra is very powerful which will fulfill every purpose.”

“It will make you happy, remove all obstacles and will lead you to the imperishable abode at the end.”

“It possesses far better qualities than Gayatri and its importance is well-known to Mahesh.”

“In this period Maha Mantra is being chanted at the place where liberated souls reside.”

“If a sinful person listens to it at the final moment he becomes worthy to get liberation.”

“This Mantra drives away ghosts and wizards and inspires good sense in the person.”

“If one chants this Mantra the Yamas run away by listening to it.”

“If one chants “Swaminarayan” willingly or unwillingly he will get liberation.”

“The six letters are like six scriptures which help the person to cross the ocean of life.”

“You should chant it day and night during all the six seasons.”

“This name should be chanted affectionately with pure or impure body.”

“Water can remove the dust from the body but this Mantra can remove the dirt from the conscience.”

“If one has committed endless sins or tortured Brahmins and cows.”

“Feels ashamed to take the name of Swaminarayan.”

The name of Swaminarayan is the essence of all and it burns all the sins.

If a person has sinful conscience how can it remain without burning?

The power of the Swaminarayan Mantra is so great that it can remove difficulty, disease and troubles of life and gives relief.

By chanting the Maha Mantra Shitaldas could enter Samadhi, go to Yampuri and got it vacated by the power of this Mantra. Rana Rajgar of Golida could drive out the messengers of Yama, and gives new life to Jehula of Zizavadar who was lying as a dead body on the cremation ground and when this Mantra entered the ears of the dead mare of Deha Khachar of Botad, and the mare twisted her body and got up.

There are some incidents that the lives of the persons who listened to this Mantra have been changed.

Just remember Joban Vadatalo, Munja suru, and Verabhai of Upleta who used to cut the head of a man like cutting off a gourd from its creeper. By the power of this Mantra the wolf like cruel persons lived a humble life like a cow and attained the abode of God.

By the power of this Mantra many sinful persons have become sacred. Poor and unhappy people have become happy, the fear of ghosts has been removed, the poison of black-cobra bit has been removed, many people have got up from death bed.

In this way the power of Swaminarayan Mantra is unique. So, let us become sacred by chanting this Mantra on this anniversary day of the emergence of great Maha Mantra.

Shastri Bhanuprakashdasji
Porbandar.



HINDUISM

The
Root
of
Eternity

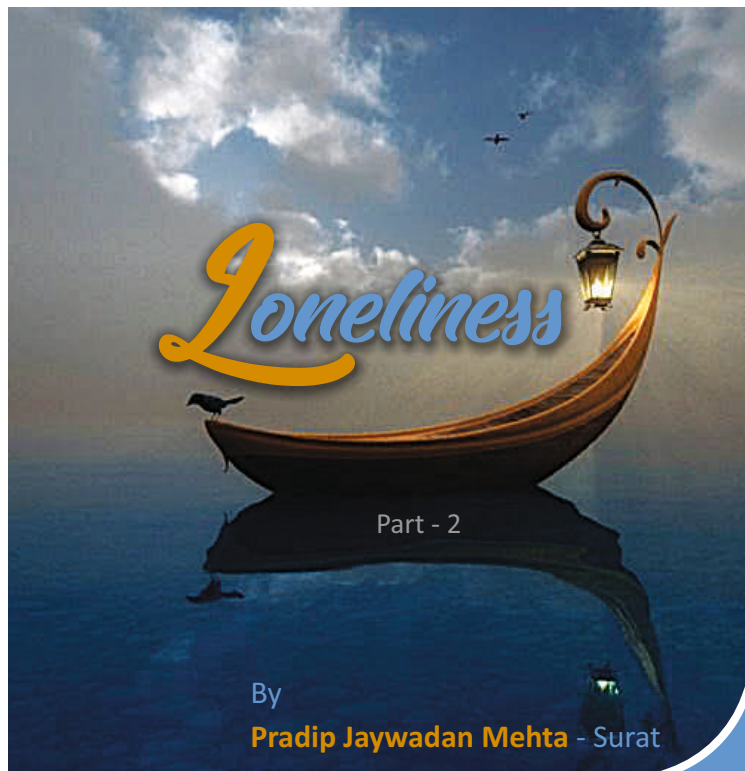
TAT SAT

SHEADDHATRAYA VIBHAG YOGA Verse - 23
Brahma has been indicated by three words: Om, Tat and Sat, and by utilizing them, at the time of the initial creation of the universe. The scriptures like, Brahmanas, Vedas and Yajnas have been composed. Literal meaning: Lord Shri Krishna says, now I am telling you about the method of associating the words Tat and Sat with the process of Brahmanas, Vedas and Yajnas and the actions connected with them.

The great persons who were well-versed in the Vedas have defined the words Om, Tat and Sat as exponents of my form. Therefore, the actions associated with Yajna always and defined by the Vedas are associated with the three words. The Vedic process in the Yajnas is to be followed by pronouncing these three words very correctly. Rigveda, Yajurveda and Atharvaveda had been created at the initiation of the universe with a view to explain the significance of these three words. Then I had created the case of Brahmins, Vaisyas and Kshatriyas. By the power of these three words and they were instructed to follow Vedic procedure in Yajnas and other actions. God created faith and also explained how faith can be created by following Vedic procedure in actions and rituals. Now, he tells by following which type of penance, devotion and worship, faith can be

created. Ritualistic actions and worship are always supported by faith only. Om : Om is another name of God. It is called "pranava" which is synonym for the name of God (Patanjali Yogdarshan-27). Every ritualistic action is started with Om because the worshipper imagines, "This ritualistic action is not done by me but it is being done by God." This feeling is created by the initial sound 'om' and for that reason it is called 'pranava'. Pranava means such word through which one can offer prayers. Previously God had said, 'Om is another form of Brahma and it is the name of God.' At any time if you speak 'Om' it the sign of perfection of form. Tat : Tat is the reply to the question, 'Who is God?' God is the one whom I can see, hear, touch and experience. That power is God. The word 'Tat' is concerned with something identical. I am the same with whom I am associated. The five elements of light, air, fire, water and earth are also forms of the same. The five basic elements and the group of eleven senses are identical with God and it has been frequently emphasized by the Vedas.

Sat: 'Sat' is one of the names of God. 'Sat' mean truth. Truth which is unmoved, fixed, stable and evident. In this universe only God is stable and everything else is fluctuating. "Brahman is real and the universe is fake", this were the words of Shankaracharya. 'Sat' is the form of God. Perfections, knowledge and life which persist with continuity is the form of the same God. This universe manifested from the same God who created the Vedas, Brahmanas and Yajnas which are the images of concepts, individuality and objects. These three things unanimously constitute Indian culture and civilization. God has given concepts and material objects but they could not be given visible form without an individual. In the same way, civilization cannot remain stable without concepts and objects. For this reason all the three concepts, objects and individuals are always necessary. And for this reason God created these three elements in the initial stage.



All knowledge, information and wisdom are all in vain till you know the real identity of the real self within you. For the realization of the real self hidden within the solitude and loneliness is the best state of mental and physical posture. It could be done even without taking recourse to solitude or loneliness but for that you must have a soul like Mira, Narsinh Mehta, Chaitanya, Ramkrishna Paramhans etc. These great souls while remaining in the midst of the society, did not catch the color of the society but maintained their original identity uninfected. These great souls are exceptions.

Loneliness would afford rest and peace of mind as you would be away from the physical associations with the society and that would keep you detached from problems that crop from everyday business and activities.

Loneliness and solitude is a posture which helps you to think for yourself and search for yourself. Life is merely a journey without reaching destination, so to know your real self, search within and for that loneliness is the best route to be undertaken. When you are in the midst of the uproarious environment, you are physically and mentally facing and defending innumerable thoughts, circumstances, chaos and disorders. This will not allow you to pinpoint attention to search within. It is more difficult to search for real inner self than to find out a needle from the bottom of the sea.

To gain everything you have to bargain, to pay

the price. If you want to liberate yourself, then loneliness is its price. Liberation cannot be achieved by the practice of religious ceremonies nor by philosophical discourses. Liberation means to be free from the fetters woven by ignorance.

Mind is the initiator of social and mental bondage and also the source of liberation, so main thing is to discipline and control mind not to roam and ramble aimlessly. So unless the mind is controlled, all the efforts to concentrate, to search the truth will be futile. Hence for a man searching the truth requires to resort to adopt the loneliness. It helps to attain liberation where there is no desire, craving or yearning, no pleasure, displeasure, acceptance or rejection. No bondage of ME. The outer physical body by which we are known and identified is a cover stitched with the hides and bones. The inner self is the real ME. The Gujarati poet Narsinh Mehta has recited in his famous poem "Vaishnav jan to tene re kahie....." Moha Maya vyape nahi tene, sakal tirath tena tan ma re". This means "and I quote to reach the stage of eternal freedom, emancipation from the bonds of Maya is required." This could be attained in loneliness.

The human mind is enormous storage of running thoughts. The speed of thought is faster than the light so mind is not steady. You may sleep or rest but your mind never sleeps. Unless mind is focused and withdrawn from the constant fluctuation of cyclonic thoughts fabricated and initiated ceaselessly, you cannot pinpoint your mind to take deep into the inner self unless you are lonely. So to liberate yourself you have to organize your mind with discipline as the mind is the only route through which, reach the light, the freedom from delusions and bonds to attain supreme reality, supreme self, which has no caste, creed, no form, appearance. It is ceaseless, immortal but lively and buoyant. This can be realized only in loneliness.

Loneliness is like steady water in which you can see what you are. You cannot see yourself in running disturbed water, like you cannot realize your real supreme self in the midst of the public clamor. In silence you can interact with the supreme self. Silence unites you with inner self and helps to attain oneness with the real self. We are the shadow of the real inner self.

Sahjanand Swami's Swaminarayanism

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

Part - 5

Loj : Beginning of Swaminarayanism

Nilkanth Varni started implementation of his ideas of pure Dharm at Loj. One day Nilkanth Varni saw Muktanand Swami conducting a Katha, jointly attended by men and women which was a regular practice. Nilkanth Varni thought it was not proper to conduct such meetings. So he started preaching men only at a little distance. Muktanand Swami realised the meaning of the move and discontinued his practice of conducting a Katha jointly attended by both men and women. Since that day separate meetings of men and women began. This change has become a principal characteristic of the Fellowship ever since.

The house adjoining the Loj hermitage was that of a Grihashth i.e. a householder. This house and the hermitage had a common wall. The wall had a hole through which the sadhus used to take fire from the family. Nilkanth Varni closed the hole as he thought it improper to do this.

These changes or the ideas of pure Dharm implemented by Nilkanth Varni at a tender age of 19 were bold steps indeed and Muktanand Swami, a very senior saint and a mentor of Nilkanth Varni, easily agreed to follow the changes also shows the character of asceticism of that time in Gujarat.

Piplana : initiation as sadhu and guru's training.

Ramanand Swami initiated Nilkanth Varni as a sadhu on the eleventh day of Kartak Sud, Vikram Samvat 1857 i.e. 28th October, 1800. Nilkanth Varni got two new names as sadhu from the guru: Swami Sahjanand and Narayan Muni.

Ramanand Swami personally trained Sahjanand Swami from the day of initiation as his disciple from Kartik Sud 11, V. S. 1800 to Kartik Sud 11, V. S. 1858, i.e. 16th November, 1801 for a period of one year five months and sixteen days.

Ramanand Swami took Sahjanand Swami to many places and imparted to him as much knowledge and wisdom as he could. Moreover, Ramanand Swami made it the duty of Sahjanand Swami to make all the necessary preparations for his private devotions and to join him in them.

Ramanand Swami held religious talks with his saints and followers daily. One day Sahjanand Swami said to Ramanand Swami, 'You are the Supreme Being and I shall follow you in everything'. To this Ramanand Swami did not reply. Sahjanand Swami repeated this thrice and every time he did the same. Soon after this a Muslim came to the meeting. Ramanand Swami put him in a trance. In his trance the Muslim saw heaven. In heaven, he saw Sahjanand Swami in place of God and

Ramanand Swami as one of those who served him along with many others. On coming out from the trance, he said, 'What an unnatural course you Hindus follow? The servant occupies the seat of honour while God himself is occupying a lower seat. 'To this Ramanand Swami replied, 'This is an ancient practice of ours. Vashishtha used to have the seat of honour while Rama occupied a lower seat. 'This story is a proof of Ramanand Swami's claim that he was a tambourine player only.

Yet, from the day first, Ramanand Swami took care of the body of his young disciple. He wanted to bring out the perspiration from the over-emaciated body of Sahjanand Swami. He got his body rubbed with wax in order to remove the stiffness of some of the joints of his body. This shows that the relations between them were personal and tender.

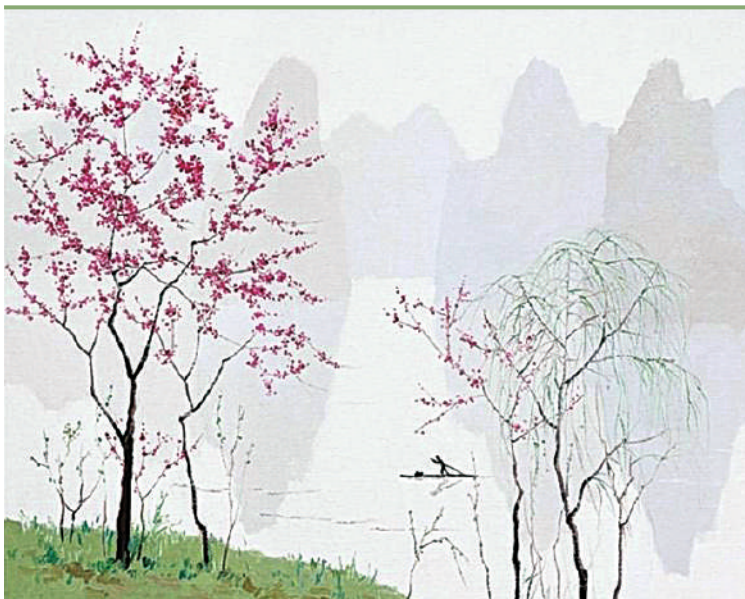
Ramanand Swami saw in Sahjanand qualities of a competent leader and took a bold decision to appoint him as his

successor. When Ramanand Swami made the offer to him, he respectfully refused. When Ramanand Swami persuaded him for it, Sahjanand Swami accepted it by asking two boons : 1 That he should be able to fulfil all his responsibilities in a proper manner with the whole being set on God, and without being bound by the world in the performance of the duty; 2 That he should take upon himself whatever miseries the members of the Satsang were destined to suffer from, whether due to poverty or as a result of their previous evil deeds.

Ramanand Swami appointed Sahjanand Swami as the Acharya of the Uddhav Sampraday at Jetpur on Kartik Sud 11, V. S. 1858; i.e. 16th November, 1801. Within a month after this Ramanand Swami passed away on Maghsar Vad 13, V. S. 1858; i.e. 17th December, 1801 at Fareni.

(Contd.)

Prof. Harendra P. Bhatt



*Be still like a mountain
and flow like a great river.*



There is a story in the Mahabharat. During the terrible war, Duryodhan rebuked Bhishma Pitamah for not fighting with the best of his might. Bhishma could not bear this insulting accusation. He lost his temper and took a vow: "Tomorrow I will kill Arjun for certain or else I will kill myself."

Lord Shri Krishna came to know this and thought that it was a very fatal vow and it would cost Arjun's life. Arjun too came to know about Bhishma's vow but he did not stir a little, neither did he nourish the slightest worry. Hence, that night Arjun slept peacefully, undisturbed by the terrible vow. But Lord Krishna was disturbed. He went to Arjun and awakened him, asking "Arjun! Do you know about Bhishma Dada's vow?" Arjun calmly replied, "Yes my Lord! I do." Instantly Shri Krishna retorted: "Are you not worried about your life?"

Arjun smilingly replied: "I have left all my worries to You, to my Master, my Protector, my Saviour. My Master is awake, why should I not sleep in rest? I have no botheration because I have complete faith in You."

Thus, Arjun's faith in God saves him from all calamities in life.

Likewise, from our Satsang many examples can be quoted to illustrate this kind of unflinching faith (Nishtha) in Shri Hari. The Bhaktachintamani Prakaran 137 refers to a devotee named Kalo. Kala Bhagat was from the village called Kundal. He was a simple farmer but a staunch follower of Lord Swaminarayan. But his relatives especially his own brothers had a strong dislike for the Satsang. They envied him and by hook or crook they deprived him of his farming land which was his only source of livelihood.

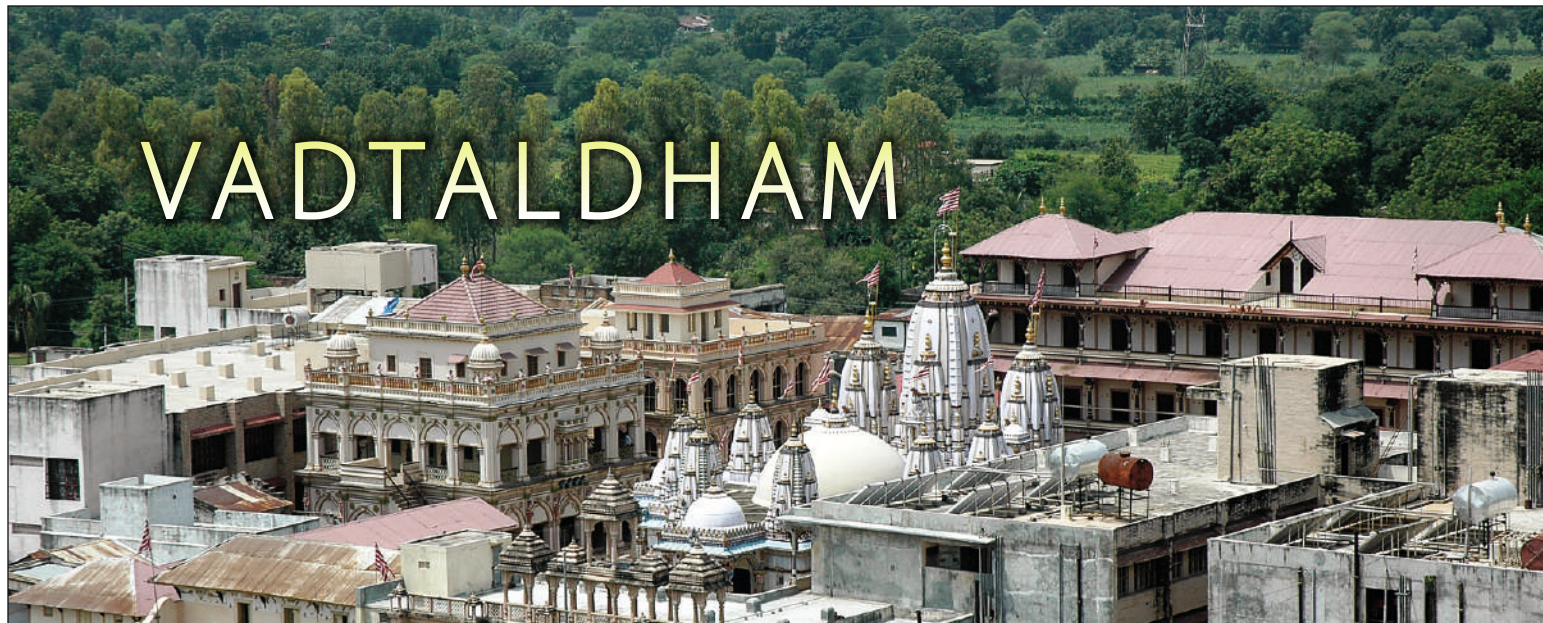
So Kala Bhagat approached the village-court comprising some wise elderly persons. But to no avail. These so called wise men insisted that Kala should swear by his beloved God and should hold, in his hands the iron-ball turned red by extreme heating, then he should walk the land, covering as much area as he claims to be his. Kala Bhagat trusted Shri Hari strongly and did as he was asked to do.

To everyone's surprise, Kala Bhagat did not have any burning sensation. On the contrary, he carried the hot iron-ball very naturally and walked the land that belonged to him. The villagers were surprised, awestruck and began to honour Kala's trust (Nishtha) in Bhagawan Swaminarayan. Lastly, they granted Kala Bhagat his right.

Thus trust in God works wonders in life.

Prof. Gordhanbhai Patel

Bharuch



One has to understand Vadtal Dham first to know Swaminarayan Sampraday. Shri Sahjanand Swami arrived here from Anirdesh to propagate the Dharma. So, one cannot understand it easily.

A Gujarati proverb – Narsinh Maheta ni Kadtal (musical instrument), Gandhiji ni Hadtal (strike) and Swaminarayan nu Vadtal in Swaminarayan Sampraday or its association with Shri Sahjanand Swami, the founder of Swaminarayan way of life. This proverb is a testimonial of the high esteem Vadtal Dham enjoys in Swaminarayan Fellowship.

The milestones started from the day first; the place of Vadtal Dham Temple is mythical where goddess Lakshmi performed austerity under a Berry tree. Even Lord Narayan promised her that the site of her austerity would be a site of magnanimous temple! The Vadtal Dham Temple is the result of this prophesy.

Let us now consider the era of Shri Sahjanand Swami, i.e. from 1800 A.D. onwards. During the Van Vichran, Nilkanth

Varni visited Vadtal early in the morning, met the dreaded robber Jaban Pagi, had His breakfast at his house and both of them visited the site of the austerity of goddess Lakshmi; and soon left for His unending journey promising Joban Pagi to visit the place at the earliest. Within five years Nilkanth Varni visited Vadtal as Shri Sahjanand Swami, the Acharya Guru of the Holy Fellowship. The people of Vadtal Dham revered Shri Sahjanand Swami since then; the worship, the religiosity, the dedication of 1200 odd people of a small hamlet of Baroda State had the honour to be the preferred one for Shri Sahjanand Swami.

The milestones of past and present have made Vadtal Dham the capital of Swaminarayan Sampradaya; the future is mere conjunction.

Shri Sahjanand Swami consecrated the Moortis of Nar Narayan Dev at the site of the austerity, the Bordi. Within twenty years a lotus-shaped temple was built and

the Moortis of Lakshmi Narayan and Shri Harikrishna Maharaj were consecrated. Shri Sahjanand Swami consecrated Himself His Own Form as Shri Harikrushn Maharaj for the first time at Vadtal in Gujarat. He wrote Shikshapatri, the code of conduct for all here. He decided to set up two dioceses and appoint two Acharyas for them from the family line of Dharma dev, His father. He performed almost all the festivals here. He celebrated the biggest Fuldolotsav here in which thousands of people participated and the participants visualised His swarup in every door of the twelve-door hindola (swing) here. Such an incident is not noticed in the history of religion!

Shri Sahjanand Swami built six temples; temples at Amdavad, Bhuj, Vadtal, Dholera, Junagadh and Gadhada. Amdavad Temple is the first one of the Swaminarayan Sampradaya. At Gadhada, Shri Sahjanand Swami manifested His enormous Lila Vaibhav. During His first Satsang Yatra (religious tour), Nishkulanand Swami wrote the first book of the Sampraday at the behest of Shri Sahjanand Swami, and in which Shri Sahjanand Swami was proclaimed as the redeemer of the soul and also as an Avtar! At Junagadh, He installed the idols of Lord Shiva along with his Parivar and claimed that Shiv and Vishnu are One! But Vadtal is Vadtal. Shri Harikrishna Maharaj resides here; He is

alive in this Moorti and there are examples galore of this fact.

Vadtal is blessed by leading saints of the Sampraday. Brahmaand Swami, a proficient poet of the Holy Fellowship and also a close intimate friend-like disciple saint of Shri Sahjanand Swami, built Shri Lakshminarayandev temple at Vadtal Dham. Gopalanand Swami, whom Shri Sahjanand Swami appointed as the Conciliator for both the Acharyas in His place, stayed at Vadtal Dham. Gopalanand Swami conceptualised the administrative and religious system of the Sampradaya here. Adharanand Swami wrote Shri Harichritramrutsagar, the biggest biographical Hindi epic of Shri Hari at Vadtal Dham. And, Vadtal Dham has the credit of organising the six-month long Chhavani (Parayan) of Satsangijivan Granth, perhaps the biggest one of its kind till today. Tapta-mudra vidhi is performed here only. Raghuvirji Maharaj became the first Acharya to consecrate an image here; he consecrated the image of Dwarkadhish here in central scantora of Vadtal temple. The second Acharya Shri Bhagvatiprasadji Maharaj wrote Bhaktranjani Tika, one of the best ten ones. The third Acharya Shri Viharilalji Maharajshri helped Kavi Dalpatram write the best scripture Shri Harililamrit here. This happened after the end of Nand Sant era. Shri Viharilalji Maharajshri also built the first and

perhaps the biggest religious museum - Aksharbhuvan at Vadtal Dham in which hundreds of consecrated items are collected and preserved today. This is the glorious past of Vadtal Dham.

The present is equally good. The lotus-shaped temple is now the first Golden Temple of Swaminarayan Sampradaya. Equally beautiful is the Gomti lake. The grandeur of Rajula stone steps on all the sides of the Gomti Lake becomes a captivating beauty at the time of Gomtiji Aarti every day. Vadtal Dham has the highest number of rooms (utara) having the finest residential facilities. The kitchen is also the largest, which has the capacity to cater the hundreds of pilgrims. Vadtal Dham enjoys the highest number of saints in Sampradaya. Thousands throng on every Punam, the Full-Moon day. The round the clock recitation of MahaMantra - Swaminarayan has been going on since 2005. The two Samaiyas (religious gathering) are held on every Kartak and Chaitra month and Shri Sahjanand Swami asked all to attend them without invitation. Five Aartis are held every day. Mahapuja is performed at the Asan, the seat of Gopalanand Swami. All daily rituals are attended and performed by all the Saints and the Parshads. And it becomes a rare pleasure to listen to these saints and Parshads reciting the Kirtans. All, the Artharthi (the followers having some

expectations), Vidhyarthi, the students, Yagnarthi, the followers participating in the sacrifice, and Putrarthi, the people beseeching the Lord to provide them kids come here and are blessed by the Lord. Vadtal Dham is a Kalpvruksh where wishes are fulfilled.

Shri Sahjanand Swami has emphasised to perform humanitarian activities for all mankind in Shikshapatri. It is very well obeyed by the Vadtal Dham. Shri Swaminarayan Multi-speciality Hospital at Vadtal Dham is a cashless treatment centre, where every medical service is free of cost. Same is the case with Sanskrit



Pathshala where along with education every education service is given free of charge. In every summer, the saints and the volunteers distribute chappals to the needy. In winter, the blankets are distributed at all the public places at night. The Vadtal Dham provides immediate relief to the victims of natural calamities. During Corona period the temple provided relief to the people of Charotar area every

day and it also became a leading institute to provide medical treatment to the needy. These are some of activities done as part of the Sarvjivhitavah command of Shikshapatri by Vadtal Dham.

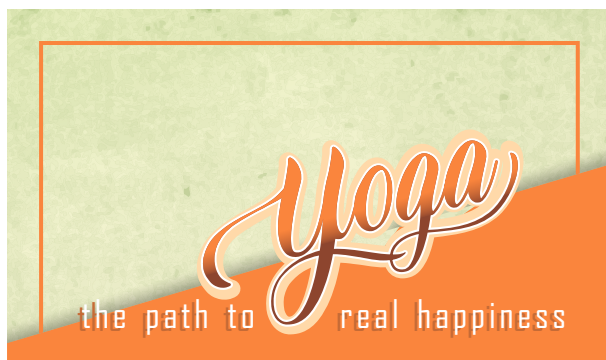
It is a pleasure to mention that the at Vadtal Dham is a leading religious institution in the fields of religious and social activities and that has become possible because all work unitedly under the dynamic leadership of the present Acharaya shri Rakeshprasadji Maharajshri leaving aside all the egos and serving the Satsang with Dasbhav. That is why the Lord residing in the temple shower their blessings all the time.

A new Pathshala building of sixty thousand square feet building area is

under construction near Gomti Lake, where higher education and research facilities for Sanskrit and Indian Culture will be provided. Likewise, a world class museum, having six lakh square feet building area capacity, WE will have many projects highlighting the glory of Swaminarayan Sampradaya. The pride of Vadtal Dham is the Jnanbag, the lilabhumi of Lord Swaminarayan. There is the the biggest art gallery where more than seven hundred paintings describing the events of Lord Swaminarayn are exhibited. It is a pity that a fault of a saint or a functionary is considered the fault of Vadtal Dham. It is not so. The glory of Vadtal Dham has been expanding its horizons day by day since its inception. The Lord resides here.

- Dr. Shri Sant Vallabhdas Swami





Prohibited Places for Yoga Practice

Yoga – Practice should not be carried on the bank of a river, just near a well, at a dangerous place, at the crematorium, at a noisy place, at a place where there is fire (e.g. a smithy), at a place where there is water (open drainage etc.) and a very humid place, in an old cowshed or at a place where four roads meet.

Yoga – practice should not be carried out at an unholy place, at a place with air-pollution, at a place where there is a heap of dry leaves and also at a heavily populated place.

Prohibited Conduct

While practicing Yoga one should avoid the company of uncultured persons. One should not be talkative, one should not over-eat, one should avoid over-strain, one should not be after tasty food-items and one should avoid anger.

Yoga fails if the aspirant over-eats, strains himself too much, talks too much, observes no disciplinary vows, keeps the company of uncultured people and is fond of tasty food items.

Hatha Yoga Pradipika

While taking food, half the stomach should be filled with food, one-quarter with water and one-quarter should be kept vacant. The aspirant should eat only that much food which is most essential.

The staple food of a Yogi should consist of barley, rice, wheat and milk products. He may use ginger powder. When the aspirant

becomes perfect in Yoga, there should not be very hard and fast rules about food.

A Yogi should never have non-vegetarian food or alcoholic drinks. He should avoid hashish, tobacco, opium and (such intoxicants and narcotics). He should not eat anything with bad smell, such as onion, garlic, and asafetida. His food should be neither cold nor hot. He should not eat food, which is cooked by a person whose conduct is not familiar to him.

The aspirant of Yoga should be spirited. He should not be idle or slack.

O saintly sage, the aspirant of Yoga should avoid the company of those who run after women, those whose behavior is only sinful and those who cheat people or else even an advanced Yogi would fail in Yoga. An ordinary Yoga aspirant would fall fast and early.

Synopsis of Eight-fold Yoga

Great sages have said that Yoga is eight-fold. They should be known as Yamas (restrictions), Niyamas (observances), Asana (posture), Pranayama (bio-energy control), Pratyahara (withdrawal), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state). With the practice of all these techniques one attains Samadhi known as Samprajnata. This is quite well known in Yoga Shastra.

The first five are known as the external constituents of Yoga and the last three ones including Dharana are known as internal constituents. Now I tell you about their characteristics and results according to the Yoga texts, concisely.

(Contd.)

Shantikumar Bhatt
Vadodara



God is always Kind

Once there was a rich man. He made a boat to roam about in the sea. On a holiday, he set out in the ocean for a ride in his boat. He reached the middle of the ocean and a huge storm struck all of a sudden. His boat got devastated and with the help of a life jacket, he jumped into the ocean to save his life. When the storm settled, he swam to an island. There was no one there. On all four corners of the island, except the ocean, nothing else was seen. He thought, "I haven't done anything wrong with anyone in my life, then why did this happen to me?" He then thought, "God has saved me from dying, then the road ahead, he will only show me." He started surviving on all the plants, fruits and leaves there and passed his days. But as days passed, his conviction started breaking gradually. His belief in God started shaking. Then he thought, "Now that I have to spend my entire life here on this island, then

why not build a small hut here?" With the help of the branches, twigs and leaves of trees, he made a small hut. He thought to himself, "From today, I'll get to sleep in the hut. I won't have to sleep outside from today." At night, the weather suddenly changed. Heavy lightning and thunder struck. A streak of lightning fell on his hut. And it set the hut on fire. The man was broken. He looked above at the sky and said, "O God, what is this that you are doing to me? Why aren't you being kind and protecting me?" Filled with grief and disillusionment, he started crying. Then suddenly he saw a boat approaching the island. Two men came out and said, "We've come to save you. We saw the hut set on fire from afar. We thought there's danger on the remote island. If you wouldn't set the hut on fire, we wouldn't have known that there's someone on the island." Tears started flowing down the man's eyes. He apologized to God and said, "O God! I didn't know you set my hut on fire to save me and set me free from here. You take care of your devotees always. You tested my patience but I miserably failed. Please forgive me."

Friends, God is not far from his devotees ever. He knows everything of how and when to protect his devotees and shower his blessings. His mercy & compassion is showered upon us every moment, every minute, 24 hours, but what we lack is faith and belief in him. It is our faith that is dwindling. A father cannot see his kid in difficulty, then how can the father who is the creator of the universe leave his kids in the midst of doom and difficulties? Days may be of joy or grief, God always stays with his devotees.



Life - A School

School Name : LIFE

Class : 40th Standard

(All students are above 40 years)

ANGER - Present sir

EGO - Present sir

STRUGGLE - Present sir

ENVY - Present sir

REGRET - Present sir

ANXIETY - Present sir

BOREDOM - Present sir

DESIRES - Present sir

KILLED DESIRES - Present sir

FRUSTRATION - Present sir

IRRITATION - Present sir

MONTHLY EMI - Present sir

OFFICE TENSION - Present sir

FUTURE TENSION - Present sir

TROUBLE - Present sir

HURDLES - Present sir

WORRIES - Present sir

PROBLEMS - Present sir

UNCERTAINTIES - Present sir

CRITICISM - Present sir

GREED - Present sir

ARROGANCE - Present sir

HALF KNOWLEDGE - Present sir

HAPPINESS - ??? (Silence)

HAPPINESS - ???

HAPPINESS - Absent sir

PEACE OF MIND - Absent sir

CONTENTMENT - Absent sir

FULL KNOWLEDGE - Absent sir

WISDOM - On the way Sir

LOVE - Sleeping sir

Hope - Leaving sir

PATIENCE - Lost sir

GENEROSITY - Lost sir

HONESTY - Lost Sir

GRATITUDE - No where

TRUST - Lost sir

LOYALTY - Lost sir

Why only Negative Qualities are Present & POSITIVE ones are Absent ?

CLASS TEACHER: - " Because purpose of Life remains absent for ever. Sooner it is decided, thorns on the path becomes petals of roses on the way. "

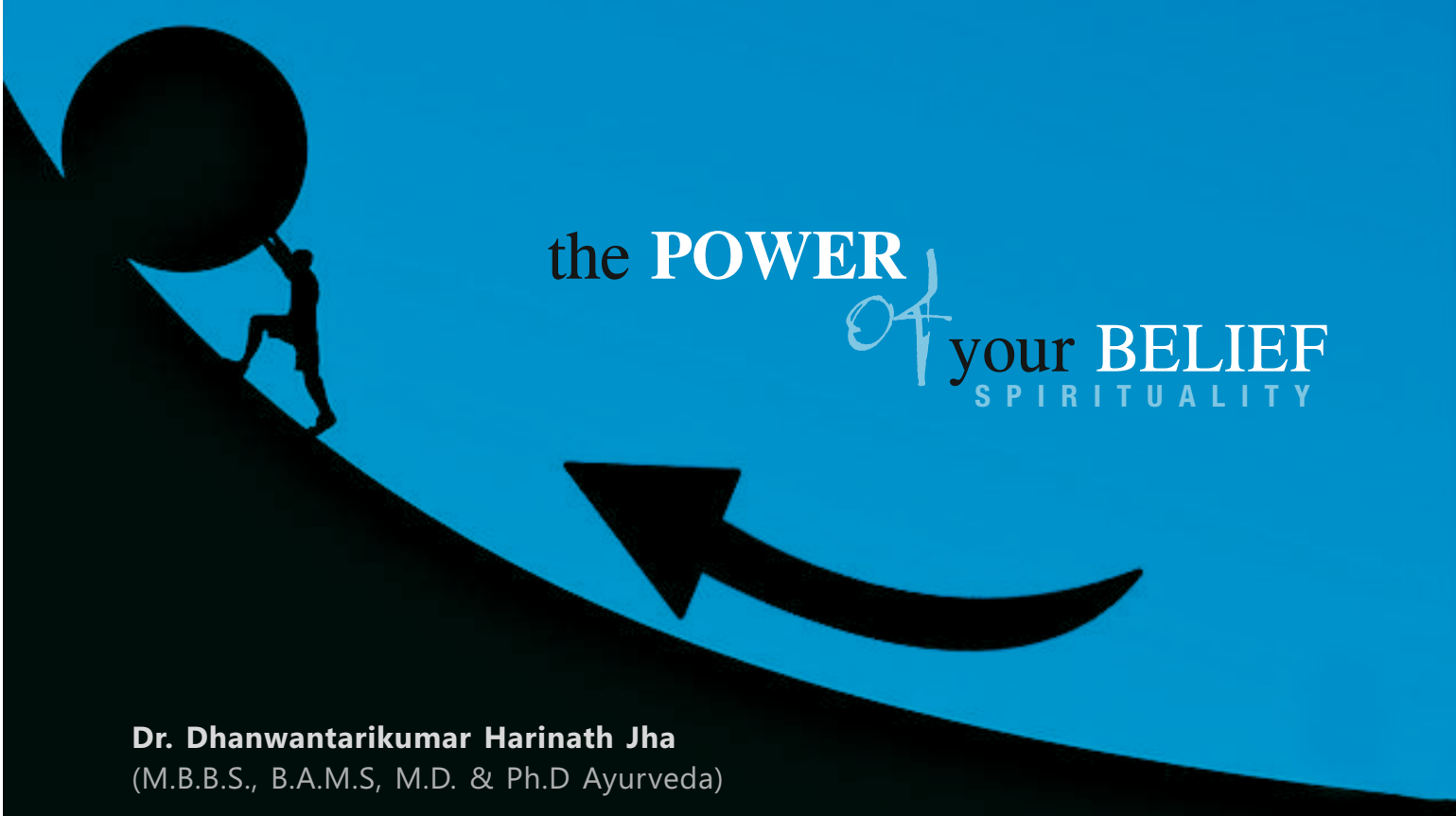
Life is very simple to live, but many make it difficult to be simple.

" TAKE IT EASY MAKE IT EASY

Have a fabulous Life.

Brilliant Words from Hitler :

"The Amount of Money that's in Your Bank at the Time of Death, is the Extra Work You Did Which was not necessary."



the **POWER** *of* your **BELIEF** SPIRITUALITY

Dr. Dhanwantarikumar Harinath Jha
(M.B.B.S., B.A.M.S, M.D. & Ph.D Ayurveda)

Many times we see that people who are of 'happy go lucky' kind and often laugh are in better health in spite of many wrong habits and lifestyle, while people who are always cautious often fall sick, why does this happen? This happens because of our belief system or our spirituality. People who tend to remain happy and worry less have better immune response and even if they fall sick they recover early, while people who are very cautious but always are afraid or worried not only fall sick frequently but it also takes more time for them to recover from any illness. This is because our Body is strongly related to our Mind and Soul. And so we should always try to follow some spiritual path or follow our guru because over and above our physical self there is spirituality.

But does that mean we should just be spiritual and become careless? No! It doesn't mean we should be careless and eat and live a wrong lifestyle but we should have

a balance of both, and while following the cautious path we should have a spiritual bent of mind which will always tell us that no matter how cautious we try to be, adverse situations may arise but we need to keep our belief and sentiments always positive. This is the theory of Karma - we should do our karma based on our Dharma (Righteousness) and not worry about the fruits of our actions. And if you fall into an adverse situation even after doing everything right then don't worry but instead trust in your beloved God that He will take care of you because you have not done anything wrong.

Cherish the life that you have received, enjoy every moment of your life responsibly, believe in yourself, believe in your God, try to refrain from wrong doings or doing things which you know are not correct (Pragyaapradha) and don't be worried about everything, as everything won't be in your control always- Be Spiritual!

Brest Cancer Awareness Camp



In current times, due to ignorance and shyness, a lot of misunderstanding and myths prevail amongst women about a pivotal organ of their bodies, breasts. Due to which they fall prey to the deadly disease of breast cancer and their lives fall into doom. In such a scenario, under the guidance of the young saint Shri Shukdevprasad Swami of Vadtal Swaminarayan Sampraday, an illustrious task was organized; an absolutely Free Of Cost Camp at Gokuldharm Nar, that took up breast ailments' diagnosis and treatment for women over 35 years of age.





In the august presence of H. H. Acharya Shri Rakeshprasadji Maharaj Shri - Vadtal Gadi, the prestigious presence of the Governor of Gujarat, Shri Devavratji and the reverent presence of the Chief Minister of Gujarat, Shri Bhupendrabhai Patel, the leading holy saints of Vadtal and other eminent personalities from public life, this camp was launched.



To begin with the first round, expert doctors, nurses and team of technicians will treat all women, approximately 2.5 lacs, over the age of 35 years in Anand district with advanced American Digital Equipment for all check-up procedures and women can avail these facilities at home! During the process, mammography, sonography, biopsy, if need be, then chemotherapy, several diagnosis methods and treatments will be done, including providing medication without any cost, absolutely. With Rev. Shukdev Prasadji Swami's inspiration, this project has taken shape, due to active support and cooperation of Shaileshbhai Patel and Mananbhai Shah, the members of **Helping Hand For Humanity, Virginia - American Group**.

