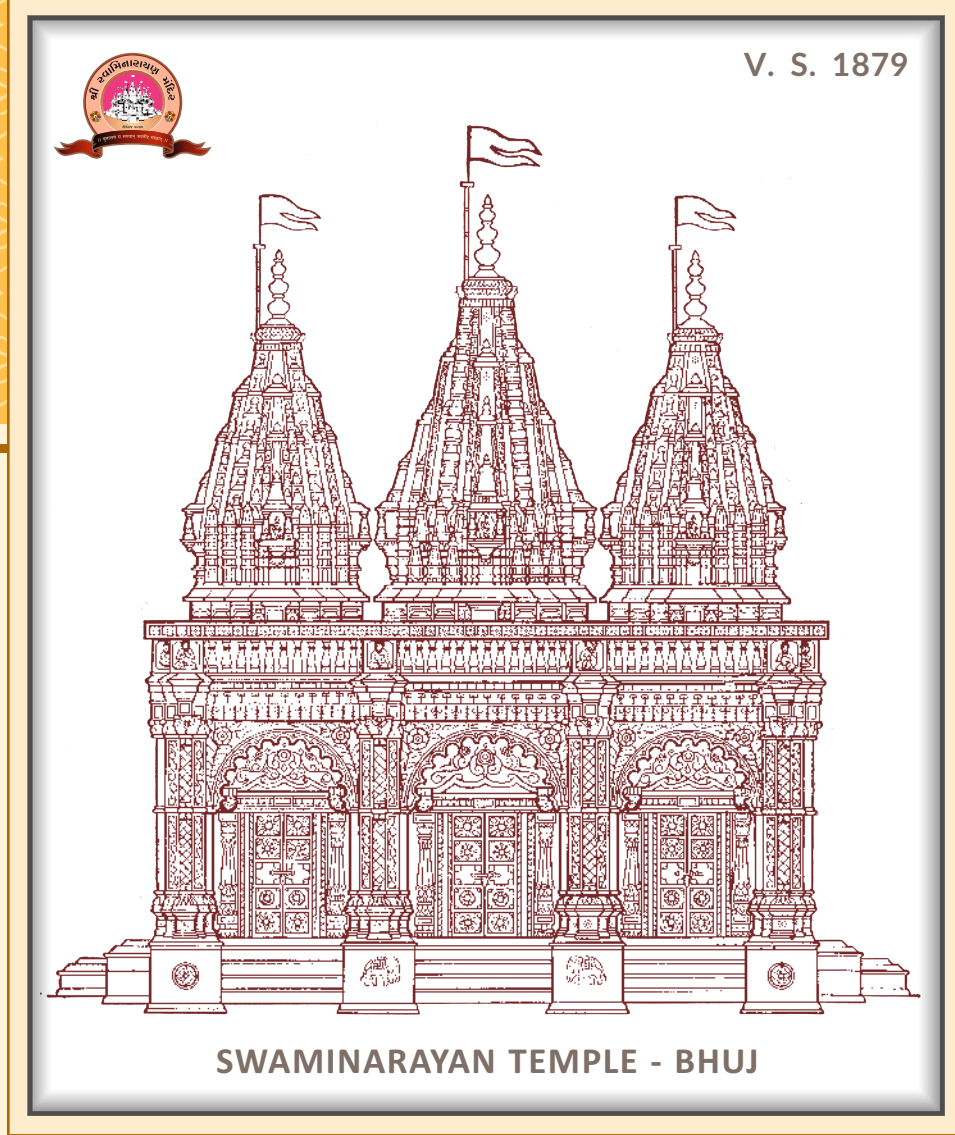


॥ श्री स्वामिनारायणो विजयतेतराम् ॥

In order to make many souls cross the ocean of life, Bhagwan Swaminarayan Himself had built a temple at Bhuj and had uplifted the Kutch region.



sahajanand

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Prelude

K A L Y A N

H. H. Acharya
Shri
Rakeshprasadji
Maharaj

There are many ways of achieving Kalyan, the final beatitude. One of them is Aatm-Darshan. Shriji Maharaj has very nicely explained this. Aatm-Darshan means pure Upasana of the Lord; to recite and to listen to the Lilas of the Lord; to chant the name of the Lord; and follow the Dharma steadfastly. Shriji Maharaj has given a fine example: It is very easy to cross the ocean sitting in a boat as opposed to crossing it with the help of pots. Those Vitragi or Vairagi, to worship the Lord, give up many worldly pleasures and expect Aatm-Darshan. But, against this, in this Kaliyug, Shriji Maharaj has made the path of Kalyan very easy; just do Upasana of the Lord, chant the name of the Lord and follow one's Dharma steadfastly.

Shriji Maharaj, in Vachnamrut Gadhada Madhya 12, says, he who wants to attain Kalyan should be conscious to perform all practices - Purush Prayatna, then that cover all practices. Here, Shriji Maharaj gives an example. There is a king who is incompetent. The members of his family would not obey him. When the citizens come to know about this, they also would not obey him.

Shriji Maharaj says, the Jiva is like the king and the Antahkaran is like the members of his family. The senses are like the citizens of the country. When the Jiva loses the spirit, the Antahkaran and the senses would not obey him when he wants to order them before God. So, he who wants Kalyan should not lose the spirit.

The king may study books on politics first and then rule over the people. If he does not know politics, he would kill those subjects who would not obey him. As a result his kingdom would perish. Similarly, if Jiva tries to order in the city of the body (without knowing the art of governing body) there would be no happiness. Otherwise, the Antahkaran may bring the Jiva down from the path of Kalyan. That is why,

Purush Prayatna is very important. Shriji Maharaj lays emphasis on it.

What is Purush Prayatna ? We referred to the elements of Dharma, Jnan, Vairagya and Bhakti earlier; he should be firm about them; he should have firm faith in God; he should believe that Purna Purushottamnaranarayan is the Karta-harta of this world; and the sense of Dasa nu Das is most prevalent in this Satsang – the Jiva has to dwell on all such things which constitute Purush Prayatna.

Shriji Maharaj, in Vachnamrut Gadhada Madhya 62, says that there are three important aspects of Kalyan; and, for Him, these are main ones. 1. intense faith like Sukdevji. 2., worshipping like a chaste woman (Pativrata Nari); chaste woman like Gopi. Third, worshipping the Lord as Dasa nu Das, the sense of a servant like Uddhavji and Hanumanji. If one worships like this, he attains Kalyan very easily.

(Contd.)

Epigram

॥ आचार ॥

आचारः परमो धर्मः, आचारः परमं तपः।
आचारः परमं ज्ञानं, आचारात् किं न साध्यते॥

Righteous conduct is the supreme Dharma, it is the ultimate penance, it is the absolute knowledge. What is it that cannot be achieved by righteous conduct?

The Woman
and
her Loaf blessed
by
Shriji Maharaj

Shriji Maharaj set out from Vadtal by taking a few saints and Parshadas with Him. As they walked further, they entered the border of Kothavi village. In that village, the wife of a Patel member was cooking Bajra and Bawta loaves on the fire. Also she was cooking math dal (pulse) and spinach to be eaten with loaves. One of the loaves was cooked well and it puffed fine when placed on fire. The woman thought 'this loaf has been baked so well that I should spare it for God to eat. Then she prepared some more loaves and put them in a big basket and the dal and spinach in a brass pot. She began to walk on the way to her farm with the basket on her head and the pot in her hand.

As He realized the desire and the volition of the Patel woman,

Shriji Maharaj spurred His mare Manaki and left the Parshadas and Kathis behind Him. Shriji Maharaj ran the mare very fast and came close to the woman. Both of them stood face to face near a Rayon tree. Then Shriji Maharaj spoke to the woman 'What are you having in the basket?' The woman replied, 'Maharaj I am carrying loaves for my husband and the servants working on my farm'. After that Maharaj said, 'Give me one loaf from the basket'. On listening to this the woman put the basket under the Rayon tree and by believing him an eminent person she handed on bajra loaf to Maharaj also she gave spinach along with the loaf. Then Maharaj said, 'This loaf is not good'. The woman offered him other loaf as an alternative. In this way she offered three to four loaves one by one. Then Maharaj said, 'Give me the loaf specially spared for me'. The woman responded, 'How can it be your loaf?' Maharaj said, "When you were

tapping and baking the loaves, you had made volition". "This loaf is so special that God would like to eat it". 'I am that God and I have come to make your volition true and successful. So give that special loaf to me'. Then the woman very affectionately took out that special loaf from the basket and handed it to Shriji Maharaj. Also she gave spinach and math dal (pulse) along with the loaf. Then Maharaj being pleased by the affection of the woman sat under the Rayon tree and began to eat that loaf with spinach and dal.

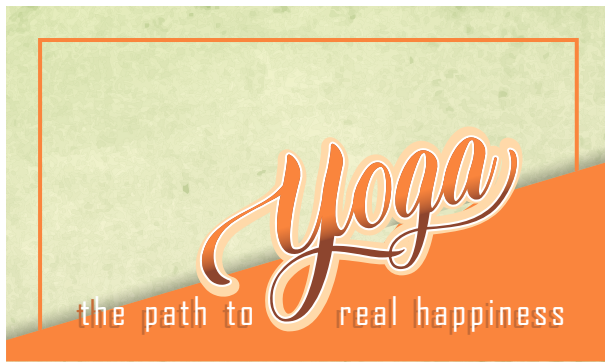
At that time the Kathis who had been left behind arrived at the spot. They said, 'being God how can you leave us lagging behind and begin to eat loaf by leaving us aside, 'You should not ignore your Parshadas'.

By telling this the Kathis moved towards Maharaj to catch the loaf but Maharaj moved about the tree and did not let the Kathis snatch the loaf. Maharaj

performed this unique divine sport and while moving around the tree He consumed half the loaf.

Then Sura Khachar said, 'If you eat this sticky Bavta loaf you will get pain in your stomach. By believing it as an important Prasadi piece he snatched the half loaf from Maharaj and ate it up. After washing his hands and drinking water Maharaj said to the woman, 'You can ask for a boon from Me'. Then the liberation desiring woman said, 'Keep me in the absolute service of Your lotus feet' and rush very soon to take me at the last moment of my life and I should get Darshan of Your Moorti whenever I remember You and at present give me the print of your lotus feet which I can worship. She asked for this boon. Maharaj set out from there after granting the boon and giving the print of His lotus feet to the liberation desiring woman.

- Prof. Madhusudan Vyas



1. Yama (Restrictions)

The wise say that restrictions are those which restrict the aspirant from sinful actions such as violence.

Non-violence, Truth, Honesty, Celibacy and Non-possession – these five are called Yama (Restrictions).

- i. Non-violence means desisting from doing that which troubles any living being physically, by speech or mentally.
- ii. Truth : That statement is true which does good to all and which is spoken after taking into consideration whether it is religious or irreligious.
- iii. Honesty means not taking away what belongs to someone else, which is not given and which is taken away by force or through someone else.
- iv. Celibacy means avoiding the association of women in all the eight manners and not thinking about the same. It is also called Brahmacharya because it leads to God-realization (Brahman – Sakshatkara).
- v. Non-possession means not storing up things which have been discarded after due consideration.

Results of Restrictions :

- ◆ Non-violence results in lack of enmity towards none.
- ◆ Truth results in meritorious actions, which are not exhausted.
- ◆ Honesty results in gaining jewels of various types.
- ◆ Celibacy results in strength and perfection in Yoga.
- ◆ Non-possession results in removing mental

disturbances.

Thus, five types of restrictions are narrated.

2. Niyamas (Observances)

Those imperative, positive rules, which restrict an aspirant from ordinary desires and leads him to spiritual liberation are called Niyamas (Observances). The great experts of Yoga have said that they are five – Cleanliness, Contentment, Austerity, Self-study and Worship of God.

Cleanliness is said to be of two types – external and internal. External cleanliness is done with mud, water etc., but internal cleanliness is done by holy thoughts.

The wise declare that Contentment means lack of desire for something and to remain satisfied with whatever food etc. one gets by God's will.

Austerity means to emaciate the body by vows such as Kruchchha – Chandrayana and by turning the senses inward.

Self-study means daily recitation of holy scriptures with devotion and study of scriptures of devotion.

Worship of God means regular meditation upon God, praising him with hymns and worshipping Him with flowers etc.

Results of Observances :

- ◆ When cleanliness is practised, intelligence becomes clear, the mind becomes healthy and senses come under control. One becomes worthy of self-realization.
 - ◆ Contentment results in desirelessness for other things and satisfaction with whatever is gained.
 - ◆ When austerities are practised the external and internal senses become clean and the sins are washed off.
 - ◆ When self-study is practised, the beloved God becomes pleased with the aspirant.
- When worship of God is practised, the aspirant attains super-conscious state.

(Contd.)

Shantikumar Bhatt
Vadodara

Sahjanand Swami's Swaminarayanism

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

Part - 6

FARENI : SAHJANAND SWAMI'S NEW
MANTRA - SWAMINARAYAN

On the 14th day after the passing away of the Guru Ramanand Swami, the Acharya Shri Sahjanand Swami convenes a holy meeting and in that Satsang Mahasabha (mammoth assembly), Sahjanand Swami boldly propagates His theory of Dharm. He asks all to chant a new Mantra called : Swaminarayan. This became the first step of "Sahjanand Swami's Swaminarayanism." In the time of Ramanand Swami, 'Ram Krishna Govind' was the mantra. Sahjanand Swami changed it and gave a new mantra - Swaminarayan.

If we read the history of religion, such an incident is not found, that on the very first day, the disciple changes the tradition set by His Guru.

The scriptures of the Sampraday rarely explain the meaning of this new Mantra. From the day first all accepted the change willingly.

SAMADHI (TRANCE) : SAMADHI MOVE
CONSOLIDATED SWAMINARAYANISM

There was a Brahmin called Shitaldas who renounced the world and was going

about seeking God in the form of the true Guru. He roamed about many parts of India and when he came to Kathiavad, he was told that such a Guru was Ramanandji, but he had left the world recently. He came, however, to Sahjanand Swami on the thirteenth day of the passing away of Ramanand Swami. He wanted to leave the next day as the new Heir was too young to satisfy his quest. Sahjanand Swami told him that He would show him Swami Ramanand and asked him to repeat the name of Swaminarayan. This led him into samadhi in which he saw Ramanand Swami in the highest heaven but worshipping Swami Sahjanand. During the course of Samadhi, Ramanand Swami told him that Sahjanand Swami was the Supreme Being. On returning from the trance, Shitaldas told all his experience of samadhi. Shitaldas accepted the young Sahjanand Swami as the Supreme Being and later on was initiated as Sadhu with the name of Vyapakanand Swami.

It is noted that samadhi move was more prevalent in Sorath area of Kathiavad and lasted for 5 to 7 years. It had got mixed responses. It is said whoever came to Sahjanand Swami was thrown into Samadhi. People were afraid of this. People even saw heaps of people sent into

samadhi. On the other side whoever came out of samadhi, they would talk of their experiences, various abodes and mansions of God.

Sahjanand Swami, twenty years after the samadhi move, explained in Vachnamrut Vadtal 18 how the samadhi took place : The Incarnate God looks exactly like other men, but He is divine and as much different from other men, just as there are stones and magnet-stones, both of which look alike but are very different in their properties. The quality in the latter is that when a ship goes in the direction of mountain made of such stone, all its nails are drawn out by the force of magnetism of that mountain. In the same way, when human beings look upon the Incarnate God, their senses are drawn away from them, and they enter into samadhi. It was in this way that the people of Gokul were led into trance on seeing Shri Krishna, and God showed them His own abode. In the same way at whatever time God incarnates Himself, there is always this miraculous power in His person, viz. that whosoever sees Him with faith, his senses are drawn away from Him and he enters into Samadhi. Moreover, sometimes when God wants to lead many souls to salvation, such samadhi comes to unbelievers and even animals, and so it is no wonder if the believers have it.

(Contd.)

Prof. Harendra P. Bhatt



Prof. Harendra P. Bhatt

I called on Shrimat Viharilalji Bhagvatiprasadji Maharaj lately, and was very courteously received by him. He is one of the two heads of the Swami Narayan sect, which was founded about a century ago.

This sect has a centre of authority at Gadhada in the Bhavnagar state, and some years ago business required me to make a prolonged stay in it. While there I was very much interested in observing the mode of living of the Sadhus, some 300 in number, and of a lot of young neophytes who worked in the garden in which I was encamped; also in conversing with the Sadhus about the tenets of their faith. The result of all this was that I became very favourably impressed with them.

The young novices from the age of six upwards worked away in the garden with the steadiness and sobriety of mature age, and I felt that I must test their sincerity. I got two of the youngest into my tent, and offered to give the victor a rupee which I held up to them if they would wrestle before me. Neither of the boys would, however, be tempted, both saying that they had been taught not to misbehave themselves.

Every follower of the sect is bound to bathe once a day and they say his Mala. And every cold season the Sadhus issue out in batches (they are prohibited traveling single) preaching and converting. This system has evidently a beneficial influence, for I have observed a peculiar mildness of behaviour among the followers of the rural classes.

T. R. Fernandez,
Revenue Secretary
Bhavnagar.
10 October, 1880

There was a Vanik (Baniya) called Jadavji and he was a thorough and sacred devotee of God. He believed in Swami Sahajanand as the perfect manifested God. He had firmly planted his faith in God and taken his unfailing and incessant shelter. He had achieved through devotion strongest discerning rational power.

Once he happened to attend a social occasion at the place of his relative. As he was accompanied by other companions he went to take dinner along with them. Among all other kith and kins he, too, went to the dining ground and ate the dinner offered by the relative who was hosting the entire celebration.

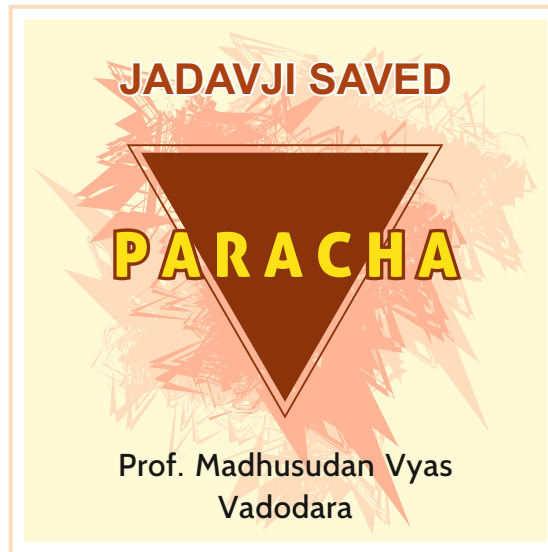
After eating the meal Jadavji felt that he had overloaded his belly. So he went to an ayurvedic physician to get enzyme in the form of herbal powder. In the name of digestive powder the ayurvedic physician gave them poison by mistake. But the error of the physician took toll of four lives. The poison also affected Jadavji. He started dozing and dark circles appeared before his eyes. His pulse stopped, he became unconscious, throat began to choke and the tongue was crushed between his teeth. He began to stammer and spoke broken, disconnected words. His speech was vague and confused.

He began to pray to Lord Swaminarayan. The prayer rose from his heart. It was the

voice of his soul and spirit. Words of earnest prayer arose from his heart. He urged and beseeched the Lord to rush at once and save his soul.

**PADYO KASHTAMA KARE POKAR
SUNE VALYAM AVYA TE VAR**

As loud and deep cries of prayer came from his mouth, the Lord rushed there at that moment. Oh! What a surprise. Jadavji visualized the idol of the Lord standing right before his eyes. His heart was delighted to see the attractive figure of the Lord. O Lord! How grateful I am! I feel so blessed and sated. O Lord! You have come here and it is good that my soul leaves the body when I fix my eyes on your sacred figure. My soul will be liberated by getting Your divine Darshan.



Then the Lord said that four of your companions have died and left this world and you were also about to leave this body. The Lord promised him that he would not die but, he would survive. “Do not have any fear, you shall be saved”, telling these words the Lord departed from there. The moment the Lord set out from there Jadavji felt great relief in his body.

The benevolent Lord heard the earnest prayers of the devotee and rushed to save the devotee in trouble.

There are different words like Sound, Tune, Voice, Resonance but their meaning is the same. As per Bhagwad Gomandal all these words tend to define, one word, Naad which means sound. In Sanskrit the root word is Nada. That which gives Nada means Naad. Nada means to produce sound or to speak. Nada also means to flow. The word Nadi (river) is derived from Nada. Nadi means that which is always kinetic. So it can be said that Nada means flow. We have letters to speak but what we need to pronounce the letters is called Naad. There are two kinds of Naad. Nishkulanand Swami writes about sound. धा, वा ने धसरको - Beating, blowing and sliding-striking. Beating means beats on tabala, drum, etc. Blowing means playing flute or harmonium. Sliding means rubbing a string e.g. playing violin. Striking means plucking the codes for example playing Sitar, Sarod. These are musical instruments used as a routine. Our Rishies belonging to Upanishad era, when they talk about spiritual sound (Naad), there exists their experience of getting divine flavour of a spiritual sound. So the great Rishis divided the sound into these two parts - Stricken (Aahat) and Unstricken (Anaahat). Aahat Naad means the sound which is produced by the friction between two things. Two or more things bang with each other and the sound produce by them is called Aahat Naad. For example, the sound produced by clapping two hands is called Aahat Naad. Anaahat Naad means the sound produced without friction or striking. Here the material necessary for friction is absent and yet the sound continously heard. The tunes rising without any friction is called Anaahat Naad. To rise above the level of letters and to realize waves of sound means Anaahat Naad.

This looks impossible isn't it? If nothing is spoken, what is to be heard? We are always surrounded by letters and their sounds. When non-stop dialogue continues in daily life how can we forget the letters? We are used to the Aahat Naad which is associated with striking, rubbing and beating friction. So, we are quite ignorant about Anaahat Naad. Let us understand about the root Mantra of Anaahat Naad. There is only one letter which can support you to reach Anaahat Naad. This letter is not unknown to us because all of us know about it.

That letter is OM (ॐ). This complex word is made up of six syllables. In fact OM is not a word but it is an experience. The first syllable in OM is "A" which initiates from the navel and reaches the chest. The meaning of "Akaar" is emergence. The second syllable is "U". The sound of "U" rises from chest and reaches the throat. "Ukaar" means to rise or to progress. "Ukaar" is the indicative of nourishment. "M" is the third syllable and its vibration is experienced from the nose to the brain. This "Makaar" indicates silence. The stage of blissfulness and oneness with Brahman means the final "Makaar" which is pure and purifying. In six units of OM, apart from A + U + M is the half unit, the dot or Bindu and the Naad in the pronunciation of OM is very important. You can see that while chanting OM, the vibration travel from the navel to chest and reaches to brain. The sound of OM co-ordinates

the entire vital energy of the body and makes it ascend upward. It is a general belief that OM is the initial letter which emerged after the creation of the cosmos or during the creation of the cosmos. Lord Shri Krishna in the Bhagwad Gita says, "ओमकार मित्येक्षरं ब्रह्म। -

My one lettered name is Omkaar."

He confirms to this point by



NAAD BRAHMN
THE PIONEER SOUND OF COSMOS

telling that Lord Narayan holds one lettered name Omkaar. The Rishies had got one question: “Who am I? कोडहम् ? and what is my original form? The search of कोडहम् (Who am I) ended in सोडहम् (Soham). It means I am a soul, a body part of super soul and that super soul resides in me as a heartscient. The internal spirit in my soul is due to that super soul and here you can see the real form of embodied soul. This was a great change. The soul of entire Indian philosophy resides in Soham. “सः” “Sah” means omni-scient, ocean of endless welfare-causing sacred qualities. Free from all removable faults “Aham” means I am negligible body of that perfect Lord Purushottam and ॐ OM is the short and abbreviated form of the same. If you delete “S” and “HA” from SOHAM only OM will remain. What can be a greater pleasure than to know about one's real form. The same thing lies at the root of 'Anaahat Naad' which is produced without friction. This sound emerging without friction is called 'Anaahat Naad'. Pronouncing OM is the only one requirement for listening to the sound of Anaahat Naad. As per one belief, these three letters represent the trinity of three deities. A - Creation means Brahma. This sound starts from navel and stops at the chest. U - Nourishment means Vishnu and its sound stops at the throat. M - means Silence means Mahesh. The prolonged tune of M brings peace and stops at the brain. ॐ कार बिन्दु संयुक्तं नित्यं ध्यायन्ति योगिनाः । कामदं मोक्षदं चैव ॐ काराय नमो नमः ॥ I bow down to that Omkaar which fulfills desire and brings liberation. The Omkaar with dot is always contemplated by the Yogins and I bow down that Omkaar. We have seen five elements of Omkaar. These five are – A kaar, U kaar, M kaar, dot and Naad. Here the Naad of Omkaar travels from Aahat to Anaahat. The external aspect of OM is its pronunciation by this material body. What is the meaning of moving from Aahat to Anaahat? The answer to this question is the sixth and last elements of Omkaar. This half syllable is very important in completing the element of OM and

therefore it has got importance of a full syllable. There are three main parts of OM. A – U – M. But the last letter has no independent sound. Soundless syllable means nothingness, total peace or silence. When pronouncing OM the first sound that is heard is the sound of the three main letters of OM. This sound always remains with you. The more you practice the sound of OM becomes lower and then starts the hearing of different kinds of sounds. The practitioner of NaadYoga can listen to ten types of Naad. The first sound is the crackling sound like the sound of cricket (night insect). The second is the chirping sound like the sound of a sparrow and the third is the humming sound like the sound of a bell. The fourth one is like the sound of a conch. The head trembles while listening to these sounds. The fifth is the sound like the sound of a Veena. As a sixth one is like the sound of rhythm the experience of hearing the sound is like the experience of drinking nectar. The seventh sound is like a sound of a flute. You feel the subtle by listening to this Naad. The eighth sound is that like of Tabla. The ninth sound is like the sound of a trumpet. By listening to this sound you get divine power, clear vision and inward meditation. The tenth sound is like sound of dark cloud. By listening to the sound you get the reality of life and the possibility of being united with super Brahman. This is the stage of supreme peace and you are only listening to Anaahat Naad, which is above all letters. And for that reason Omkaar has been called Naad Brahman. When the Naad of physical letters drops its existence and enters the sphere of nothingness, it begins to travel from Aahat to Anaahat Naad. That is Akshar whose decay is not possible. One who is absolute has to give up its identity to reach the Atman. OM survives everywhere in the form of letter. But when it leaves its physical body and merges into Shunya (zeroness), it can enrich perishable persons like me and you.

Shastri Swami Bhanuprakashdasji
Porbandar



Sip ur tea nice & slow

A beautiful poem by Lee Tzu Pheng
(Singapore Cultural Medallion winner)

**Sip your Tea
Nice and Slow**

No one Ever knows
when it's Time to Go,
There'll be no Time
to enjoy the Glow,
So sip your Tea
Nice and Slow...

Life is too Short but
feels pretty Long,
There's too Much to do , so much going
Wrong,
And Most of the Time You Struggle to be
Strong,
Before it's too Late

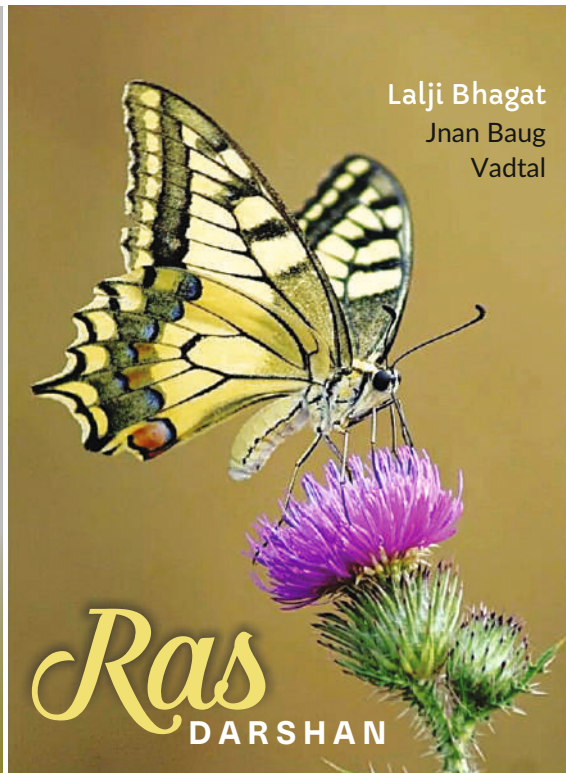
and it's time to Go,
Sip your Tea
Nice and Slow...

Some Friends stay,
others Go away,
Loved ones are Cherished,
but not all will Stay ,
Kids will Grow up
and Fly away,
There's really no Saying
how Things will Go,
So sip your Tea
Nice and Slow...

In the End it's really
all about Understanding
Love,
For this World
and in the Stars above,
Appreciate and Value
who truly Cares,
Smile and Breathe
and let your Worries go,
So, just Sip your Tea
Nice and Slow....

Anubhavi
Anand ma

the
PLEASURE
of
the
REALISED
one



Lalji Bhagat
Jnan Baug
Vadtal

અનુભવી આનંદમાં, ગોવિંદ ગુણ ગાવે;
પ્રિત કરી પરબ્રહ્મ શુ, ભવમાં ના આવે. ૧

મરજીવાને મારગે, જન કોઈ જાવે;
પહેલું પરશે મોત તે, મુક્તાશ્વ લાવે. ૨

વેગે વહેતા વારિમાં, પ્રતિબિંબ ન ભાસે;
ડગમગે જીવ જ્યાં લગી, બ્રહ્મ ન પ્રકાશે. ૩

કાયા માયા ફૂડ છે, જેમ ધોમ છાયા;
મુક્તાનંદ ગુરુમુખી માં, પદ સમાયાં. ૪

મુક્તાનંદ સ્વામી

A realised saint happily sings the praise of Sahajanand. He intensely loves Super Brahman and does not fall into the cycle of birth and death. 1

If someone takes the path of the gem finder who faces death and successfully brings the gem from the sea. 2

So long as the mind is wavering, you cannot get clear picture of Brahman, as one cannot see steady reflection in speedily flowing water. 3

The body and Maya are false and fluctuating like the shadow of smoke, in the same way pleasure, pain, happiness and unhappiness are always changing. 4

The only permanent source of happiness is the form of Lord Swaminarayan.

One who has got the experience of the happiness of Darshan of the form of Lord Swaminarayan has a very firm and selfless devotion for God. Such devotee always remains busy in singing the praise of God. And he becomes free from the cycle of birth and death due to intense love for the lotus feet of God. And he passes his life very proudly in doing worship and Kirtan of God.

One has to sacrifice something in order to attain something. When the body consciousness dies, the attainment of Supreme God becomes

possible. The gem finder dives into the sea, and goes to the bottom to find gems and diamonds. He challenges death and dives into the sea in the same way if you want to attain God you should get free from the attachment of three types of your body, should confirm the form of your soul and visualize the Moorti of Shreeji Maharaj within your soul, thus realization will come to you.

The soul of the person whose senses and mind are fluctuating, can never become stable. So long as the soul does not become stable, the form of God within that soul cannot be visualised. The path of meditation does not become easy until the mind is filled with pros and cons like fluctuating ideas and decisions and so long as the soul is affected by the power of the internal enemies.

The body and Maya if they remain under the influence of Prakruti and Purusha. They become a delusive cover on the reality like the Sun and the shade they are always changing and do not remain permanent. Muktanand Swami says that, this body and the forms produced by this body and the five types of sense objects are all perishable and source of unhappiness. The only permanent source of happiness is the Moorti of Lord Swaminarayan. The devotee who keeps his face towards the form of Guru (Lord Swaminarayan) attains every thing benevolent and divine!



Health & Spirituality

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

Daily Self Care Rituals

ACCORDING TO AYURVEDA

Part 1

Dincharya (Daily Regimen) forms a very important part of Ayurveda. These regimens are described in such a way that it not only improves the physical health, but it also helps us improve our mental and spiritual wellbeing.

1. “Brahma Muhurat utishtaha Swastha Ayusharth Rakshate” The first daily regimen is to wake up early in the morning during Brahma Muhurat (early dawn). It is said that it not only improves the health, but it also increases our longevity. Brahma Muhurat is defined as 1. Muhurat before the sunrise that is about 48 minutes before sunrise. Waking up during this time improves our immunity, increases our productivity and stimulates our creativity.
2. Usahpana – Drinking water the first thing in the morning. It is advised that one should drink water first in the morning after waking up. But the quantity should not be too much. A glass of water can be sufficient enough. There are different kinds of water which can be used for this: water stored overnight in a copper vessel, lukewarm water etc. This also stimulates our gut out of the many other functions which it does.
3. Dant-dhavan – Taking care of our oral health

has always been a part of the Indian culture much before even brush and toothpastes existed. The twigs of trees with bitter and astringent taste were used for this as the bitter and astringent juices from these twigs would not only clear the excessive salivation but will also strengthen the gums and give an antimicrobial effect in the mouth and also stimulates the digestive system. The astringent taste is also known to arrest bleeding and so for problems like bleeding gums can also be prevented and cured by this. Twigs of Neem, Babul, Khadira etc. were used for this purpose.

4. Gandusha – Keeping oil mouthful. This again gives strength to the gums and oral cavity. For people with dryness and hardening in the buccal mucosa this can help a lot. It also has antimicrobial properties as the oil generally used for this is the sesame oil. Here sesame oil is taken in the mouth and the complete mouth is filled with oil but swishing should not be done. It is said that one must try keeping this oil in mouth as long as you can or until your eyes start watering. Then it can be thrown out.

(contd.)

There runs a story in the eighth section (Skandh-8) of the Shrimad Bhāgawat. A state of South India then was ruled by a King called Indradyumna. The king's Guru was a Rishi called Agastya who had once drunk up the entire sea. In those days there used to be a special relationship between the teacher and the taught. A teacher could go to his disciple's house at any time he liked without any prior message. The teacher enjoyed this privilege and the disciple respectfully granted it.

One day Agastya Muni, all of a sudden, paid a visit to his disciple Indradyumna. It was the time of the morning when the king was doing Puja (worship) in his prayer room. The king was informed about the Guru's arrival at his doors. But he did not get up from his seat to greet the Guruji at that time, because he wanted to finish the Puja first. As no prompt welcome was extended to the Rishi, he lost his temper like Durwasa Muni. Addressing the king, he poured out his anger in these words: "I have walked miles to come to your palace, thinking that I will have some rest for a while at my disciple's palace. But sorry to say that you have no courtesy enough to get up and welcome me. On the contrary you are still sitting like an elephant. If you really love sitting like an elephant, become an elephant in your next birth."

Thus Agastyamuni cursed the king and left his palace without halting even for a moment to take milk or any refreshment. The king was stunned by the guru's curse. He ran after the rishi, reached him and begged his pardon. With all due honour, he sincerely urged the Guruji to come back to his palace but the Guruji did not budge from his stand. After much supplication from the king, the Guruji, at last melted a little and said: "Okay my dear disciple! God will save you from my curse. Don't worry. You will get horn as an elephant, but you will certainly retain the knowledge you have now." Thus the rishi's curse was going to be a blessing in disguise.

Later on, the king incarnated as an elephant and began to live a life of ease with his spouse and kids – all elephants. Once drinking water from a lake, an alligator strongly caught him by his leg. However, mighty as he was, he could do nothing to free



GAJENDRA



A MOKSHA & Its Secret

himself from the alligator's clutch. No other elephants, no kith and kin, came to his rescue. The only way out, at this critical time, was to pray to God for help as he properly understood and timely recalled his previous birth. He sincerely prayed to God Almighty Who immediately responded and rescued him by killing the alligator. Both the elephant and the alligator attained salvation. The elephant in his previous birth was the king Indradyumna, but who was the alligator in his previous birth? As the story goes, the alligator was a gandharva (a celestial musician). His name was Huhu. Once this Huhu was wantonly enjoying amorous sports in a river in heaven with his numerous wives.

In the meanwhile, Deval Rishi came there to take a bath. On seeing the rishi all women came out of the river and went away to a respectful distance from the rishi. These ladies showed a great honour for the Rishi and modestly stood away. But their husband, Huhu, arrogant and capricious as he was, continued his water sport. He started throwing up water by joining open palms, as if he had gone mad. Not only did he do this but also took a dive in the water and caught hold of the leg of the rishi in jest. Deval Rishi realized Huhu's gesture of jest and on the spot cursed him: "Fall from heaven into a lake on the earth in the form of an alligator to quench your thirst for pulling legs of animals." It was a bolt from the blue for Huhu. He was frightened and shaken. He earnestly apologized to the Rishi for pardon. As we know, hearts of great saints are as hard as wajra (Indra's weapon), but at the same time, as soft as flowers. Deval Rishi took pity on him and pleased him with this blessing: "During your next birth as an alligator, you will catch hold of the leg of an elephant when Bhagawan will incarnate as Hari and will kill you to save that elephant – His former devotee. You will then attain your original position of a Gandharva in heaven."

Thus Indradyumna and Huhu were redeemed from their cursed positions. The moral of this story of the 'Gajendra Moksha' is that we should render due honour to the rishis, saints, godly persons whenever the opportunity comes.

Prof. Gordhanbhai, Bharuch



HINDUISM

The
Root
of
Eternity

Prarthana

Prarthana - Prayer is not just a way to approach deity. There is logical reasoning behind it. You can do prayers and activate your subconscious mind, the mid-brain. How do you have to do that? Let's go into detail.

The Secret Within You

You do pooja, aarti in your house. But do you know it's the best meditation. Let's try and understand the logic behind it so that you can explain it to your kids such that they understand how important these things are!

When you see a person doing aarti, you see that the person holds the pooja ki thali (the pooja plate) in his/ her right hand and moves the thali (plate), and from the other hand, the bell is rung. Simultaneously, at one time, both hands are being used. You know what it is! The right hand which dominates your left brain creates an

analysis, a fire energy, meaning you are ready for introspection within. Fire zeroes down everything to one point.

From the other hand, the left one, you ring the bell. It activates your right brain, which is more emotional, more creative. The sound of the bell calms you down. It cleanses your system. Both brains function simultaneously. With the working of both hands together, when these activities happen together, it activates the mid-brain.

What is this mid-brain all about?

The mid-brain's function is to motivate you in life, to keep you happy. The dopamine that is released in your brain is in the mid-brain. This is the brain which gives instant reaction. It makes your intuition strong.

What is the logic behind idol worship? Why the Moorti Pooja started?

When your eyes keep glued to a particular place, your thought pattern is released accordingly. Suppose I get an elephant here in front of the screen, and you see an elephant in front of you, then you will start thinking about the elephant. After five minutes, if a camel comes, you will start thinking about the camel. If a horse comes, you will think about the horse. If it's a kitten, you will think about a kitten! So on and so forth.

A thing that stays in front of your eyes for a while, your thoughts are formed in the same direction. While you are activating your brain doing the pooja rituals, if at that time, your eye sticks to the formation of an idol, as for example, if you are doing aarti of Maa Laxmi, then your eyes are glued to the Goddess' idol, and you understand the depth / you comprehend the core understanding how things should be. You shouldn't be too indulgent. There is wealth/money but it is on a lotus flower which blossoms in a mud pond. There is deep significance to this. The Moorti itself has profound interpretation. You start imbibing those qualities within. Your thought pattern becomes likewise. This is the finest form of meditation that you or your children should do!

When you do something with clear understanding then you are able to get benefit out of it and the output becomes worthwhile. When you do something unconsciously, then it doesn't give you the desired results.

So next time you are doing pooja in your temple or doing prayers, or if you don't want to do prayers, you don't believe in Hinduism, you don't want to do all that, it's fine. You can activate your mid brain at least!

Try doing acts in which you are using both your hands, eg. There are many dance forms in which you move your hands

differently, using different objects. A lot of juggling happens. These are the ways how you can activate your mid-brain.

Focus on one point, so that what you focus on, you become in life! That is what the practice of religion, practice of doing aarti, looking at a deity, absorbing him, imbibing his qualities and activating your mid brain is the whole purpose behind it.

Hope you get benefit out of it and transfer this knowledge to your children, your friends and people whom you really care for.

You also must have noticed that people apply different kinds of tilaks while they are doing pooja. A lot of nerve endings are found on the forehead. There is a sensation that takes place. It could be via sandalwood, turmeric, different objects stimulate differently. Chandan cools down the system. It helps get rid of pimples and acne. Turmeric / saffron is hot. It gives rise to energy. When you apply sandalwood, the mind stays cool/ calm. Haldi / kesar creates good fire energy. When there is a sensation at the centre of the forehead, and you focus at a point, you are able to concentrate. That is why in earlier times, women applied kumkum tikka (dark red powder) so that they remained focused all throughout the day!

Change means difference or diversion in the original state of things. It could be visible or could be felt. Change is like a time which keeps changing every moment. Change is ceaseless, relentless and continues in character. It is uninterrupted and difficult to influence its progress. To try to hold back natural change is nothing but waste of energy, and when you fail in your efforts you feel sad and defeated. For example age, and hence accept it cheerfully.

Nothing stops the change which moves constantly and keeps vibrating. Change is for good. Now consider the changes, nothing is steady and keeps on changing. The sun rises in the east and soon the journey starts

to the west. By the change in the phases in the journey of the Sun in every stage the effects of the sun changes. The strong effect of the heat could be felt in the noon while in the morning the effect goes cool, and then the night falls and the Sun disappears. We call these changes morning, noon, evening and night. The other change is seasonal

change in nature. We experience three major changes in the year, that we know as Summer, Winter and Monsoon. With the change of season the effect change. Summer is hot, Winter is cool and the Monsoon is wet.

This difference in nature of the seasons is required to balance the atmosphere of the

Planet Earth. The phase of the moon is also ever changing. The moon appears thinnest like a sickle on the day of Beej and by the changes in the phase it grows like a football on Poonam. The seed, grows into plant and ultimately, grows into a giant tree. These changes are for the better. If the seeds do not convert into grains,

the human race will starve. So changes are blessing. Suppose if the Sun does not change its phase, the result will be no change in seasons, no day and night, which would result in natural calamity.

A human being starts life as child, then between fifteen and thirty years as a youth; and from then onwards the stage starts to



CHANGE

which we call adulthood, which continues almost up to sixty years, and then the physical body starts worn-out and tattered and weak. Then the last change is the end of the journey the death, the end of the physical body. These changes are natural process which keeps on going constantly. Nothing is certain than the change. Nothing permanently endures but change. Even the death is not permanent and that stage also changes with rebirth. Nothing is constant in this world, but the change, the inconstancy. Change is confirmed and incorrigible. The changes may be good or bad. It may cause inconvenience but for progress, changes are required.

Changes have converted deserts in to ultra modern countries. Progress is impossible without changes, may it relate to human beings or to anything else. Stone could not be a diamond till it is rubbed and polished. To improve is the change. Relevant changes in life bring perfection. It is better and advisable to accept, adopt and be congenial to all the changed circumstances in which we are put in. To adjust and compromise with the changes would make you to live smooth life. You have to adopt changes as it would not change, its steadfast nature will not change to accommodate you to your convenience. If humans do not compromise with the changes, it would stop progress and

advancement, which may result in backwardness.

Changes inspire you to live and experience different state of mind like joy, enjoyment, sorrow, anger, pity, revenge, forgiveness and other mental states, which could not be experienced or felt in absence of changes. Change converts the pond into river and river into sea. Attachments and changes are quite contrary to each other. Attachment make you stagnant. While changes would carry you further.

Without change the life will be monotonous, event less and without excitement. Human being is a wonderful animal. The mind is also ever changing, the thoughts and vibrations of mind is faster than lightening. With thoughts everything keeps changing in life. Change is faster than the running time. So it is wise to adjust and accept the changes and adjust with the changes mentally and physically to keep balance with the ceaselessly changing world. So live with the changes without wasting energy to hold back the changes. The tragedy of life is that we wait long, so long in adjustment to begin to live life; in that process life ends soon!

PRADIP JAYWADAN MEHTA

ADVOCATE

Surat

Swaminarayan Sampraday is full of loyal characters serving to be exemplifiers of the divine words spoken by Lord Swaminarayan in His sermons to the devotees.

The very first question asked by Shriji Maharaj in the beginning of the first Vachanamrut of Gadhada first section was regarding unflinching inclination of mind in the divine form of God. This question possesses all the qualities of a dedicated devotee in its answer.

There may be hundreds of devotees holding uninterrupted inclination of mind in the form of God. Nevertheless, I think and believe firmly that Punjabhai Dodiya of village Panavi (situated about ten kilometers away to the east of Kariyani) can be placed as the Pioneer among all.

Punjabhai was a Kshatriya devotee. His mind showed more propensity for sensual objects pertaining to God instead of the worldly objects. He had more liking to serve any saint. He always yearned to attain God. He decided to wind up life episodes at some sacred place, as the desire remained unfulfilled.

With such an intention, he went to Gopnath near Bhavnagar. There, he embraced the Shivlinga; standing in the ocean with an idea, that tidewater would drag him. It did happen so thrice. On the contrary, seawater threw him out on the shore. He made up his mind to throw away his body again.

There was an ethereal voice heard from the space, "O brother! Be away with such self-devouring notion and return home. God has manifested on the earth at present. Seek refuge unto Him and you will be liberated."

There was no bound to Punjabhai's joy, on hearing such blessed words!

Sadguru Nishkulanand Swami has vividly narrated this, in the 139th Chapter of Bhakta Chintamani (stanzas: 36 - 46). Punjabhai returned home in high spirits.

He came to know that saints of Lord Swaminarayan had arrived at the village temple and he took to his heels. There he had auspicious Darshan of Gunatitanand Swami, Krupanand Swami and two other saints. Gunatitanand Swami, after the Aarti was over, talked over transiency of human body and explained the mystery about the success of human body.

Punjabhai experienced absolute peace of mind.

Punjabhai Dodiya
A Paragon of Uninterrupted Communion
with the Divine!

He learnt the rules and regulations of Satsang from the saints and method of offering Pooja. He was absorbed in Satsang related activities. He implored Vasta Khachar of Kariyani to let him know when Shriji Maharaj arrived at Kariyani.

After a few days, Lord Swaminarayan had His auspicious arrival at Kariyani. Vasta Khachar conveyed the message to Punjabhai. Punjabhai received the news, while working in the field. He took to heels as a river runs to meet the ocean.

It was a hot scorching summer day. Even though he was thirsty, he did not wait to drink water. On the other hand, Shriji Maharaj was often demanding water to drink. Mukund Brahmachari was serving it

non-stop. Muktanand Swami asked Shriji Maharaj, "Maharaj! Why is Your thirst unquenched? You have been demanding water so often and going on drinking."

Shriji Maharaj gave a contemplable reply, "An extremely loving devotee of mine, Punjabhai of Panavi has taken to his heels only for my Darshan, without waiting to drink water. He is severely thirsty but he has not wasted a moment to quench his thirst. My thirst would be quenched only when he drinks water. Bring a big pot full of water. I shall offer it to him and then only My thirst would be satisfied."

Shriji Maharaj Himself ran with water pot in the hand. God running to the devotee and the devotee was running towards God! How divine the scene would have been! They met near a tree. Shriji Maharaj made Punjabhai sit under the shade of the tree, offered water and His thirst was quenched. So was the oneness of God with His first time meeting devotee! Otherwise, this was Punjabhai's first meeting with Shriji Maharaj. Uninterrupted communion of the devotee's conscience with God, made even God run to the devotee.

After a long time, it was the tenth day of the bright half of the month of Jayeshtha of V.S. 1886, Shriji Maharaj left for His abode. On the same day in the evening Bhaguji; riding on a camel, happened to pass with two other Parshads, from the outskirts of Panavi. Punjabhai had a vow to go to Gadhapur for Darshan on every 11th day (Ekadashi) of the month. As he was moving, Bhaguji met him on the way and the news of the departure of Shriji Maharaj for His heavenly abode on that day was conveyed.

On hearing the news, Punjabhai fainted and fell to the ground. His entire body

turned black. After coming to the senses, he went to Gadhapur, he abandoned taking meal and water and served until the thirteenth day and on the same day, he also departed for Akshardham.

Sadguru Gopalanand Swami had urged him to take meal and water as it was not fair. Punjabhai politely replied, "Swami, it is not my intention to behave so. Nothing of this world is pleasing to me. Not a single grain of food and drop of water will move through my throat. A great aversion is created in my mind for this world."

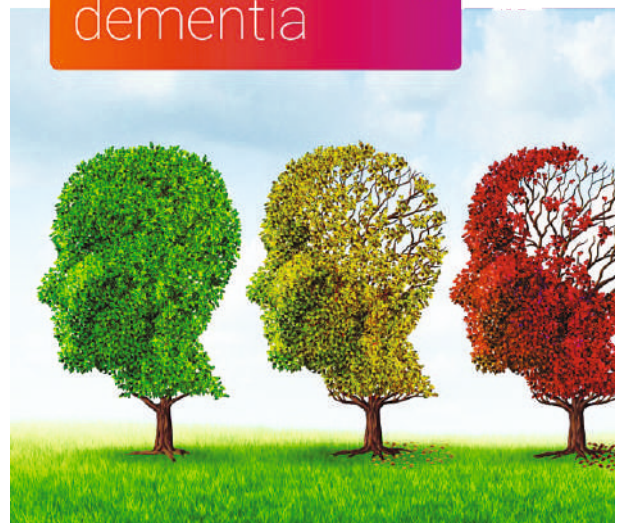
Can there be any exemplary thing other than this one to prove 'Uninterrupted Communion' in the Divine Form of God?

The person, who has firm natural love for God as he has for sensual objects, can be said to have Uninterrupted Communion with the divine form of God. Punjabhai Dodiya of village Panavi is one of such person. We can entitle to be the paragon of such communion, undivided as well.

Jay Swaminarayan !

Punjabhai Keshavnagar Dhoraji

A guide to
understanding
dementia





God The Rescuer of TITANIC world

When the titanic drowned, there were 3 other ships around it.

One was Sampson, which was 7 miles away from Titanic. They saw the white smoke coming out of Titanic, but the crew of that ship had been there illegally to hunt for seal & fish, so it went in the opposite direction of Titanic.

This ship symbolizes that there are some people amongst us who are so engrossed in their own life and evil/ sin that they fail to understand that someone else needs them.

Another ship was 'Californian'. This ship was 14 miles away. But was stuck with ice from all sides. The ship's captain saw the white smoke, but situation wasn't advisable and due to darkness, they decided to sleep there and go back in the morning. The crew kept on reiterating the

fact that nothing would happen.

This ship symbolizes such people amongst us who think, "I can't do anything now. Situation is not right." And so we wait for the right situation to emerge and then plan to work.

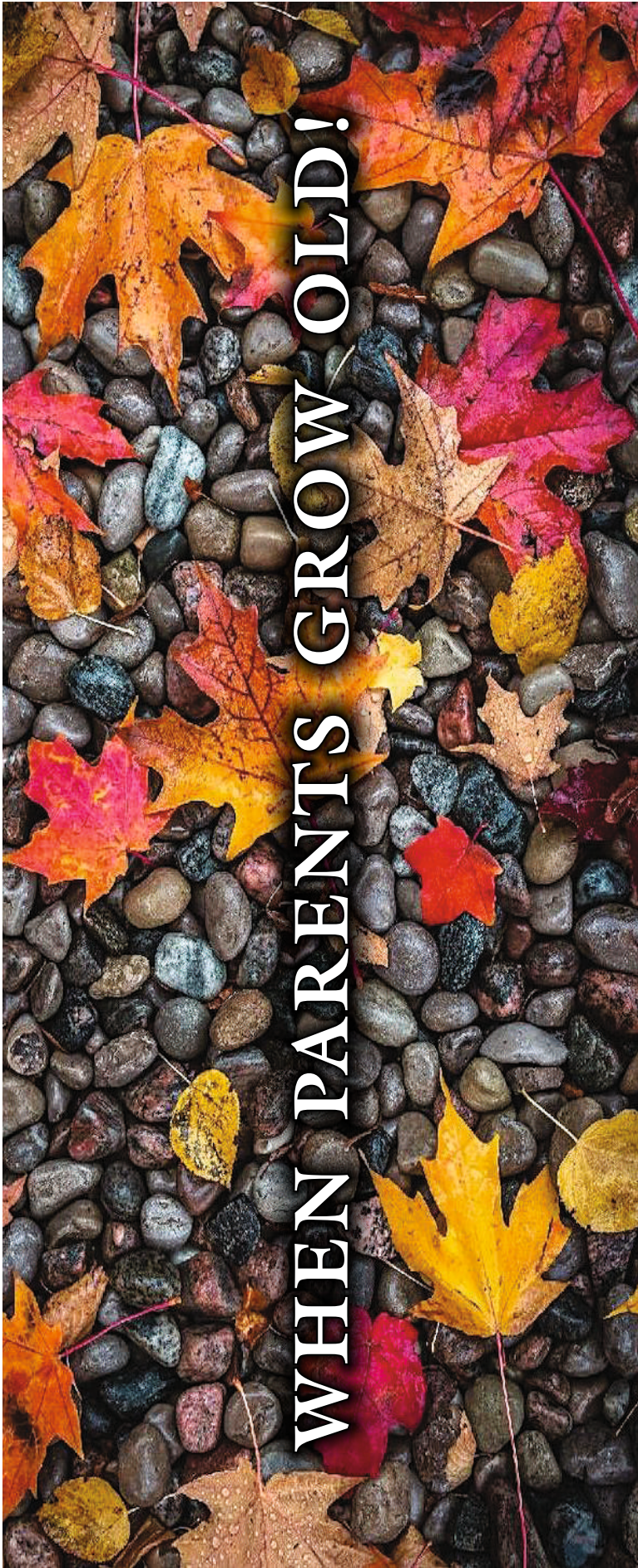
The last ship was Carpathian. This ship was 58 miles away from Titanic in the Southern direction. The captain didn't know which side was the Titanic. When he heard the sound of cries on the radio, and God advising him the right path, he took the ship quickly in the midst of the snow blocks of the ocean.

This was that ship which saved Titanic's 705 passengers.

Moral : To shun responsibilities, there are ample amount of reasons, and obstructions. But the ones who accept it, and do go, they engrave a good place in the world forever.

I wish we all become Carpathian, not Sampson or Californian. So that this world becomes a beautiful place to stay.





WHEN PARENTS GROW OLD!

WHEN PARENTS *Grow Old!*

As they say, it's a matter of time. I am young and blushing today, but I will be pale tomorrow! Time flies!

As time passes by, our parents, who were once young, grow old. Their habits, their mannerisms, their physical appearance, everything changes! When they go out for a stroll in the morning, they feel dizzy but they hide it from us. They behave as if everything is normal, while from inside, the picture is telling a different story entirely! But they don't want their kids to bother about them because they know their kids are busy with their own lives and battling their own issues, so they keep their struggles to themselves! Their appetite gets substantially reduced. While talking over the phone, they say their health is good but how much is it good is best known to them! Their weight reduces, and their clothes are now loose. They get scared listening about someone's death and get overly cautious about their diet regime. They caution us about weight

gain/ obesity and tell us the advantages of exercise. "Health is true wealth"; they keep telling us repeatedly.

Their insecurity, be it physical or financial, it's seemingly obvious on their faces! They often go to the bank and feel happy by seeing proof of them being alive! Yes, such is life and the aging process! We will all pass through it someday or the other! It's an inescapable phase of life! They get happy getting the pension amount and keep renewing their fixed deposit! They do this not for themselves, but for us. Their selfless love and compassion for their kith and kin are inexplicable and beyond comparison!

Their daily habits almost become childlike with age! They forget where they keep their stuff and then to find it, they go crazy and drive the entire house crazy! They go mad fighting with each other, but can't stay apart from each other either. They keep repeating an instance over and over again. They can't see with their spectacles. They throw tantrums while taking medicine during festivals, especially Diwali! They talk about the side effects of Allopathy and talk about the benefits of Homeopathy and Ayurveda. They deliberately delay crucial operations and surgeries that have been long due and necessary!

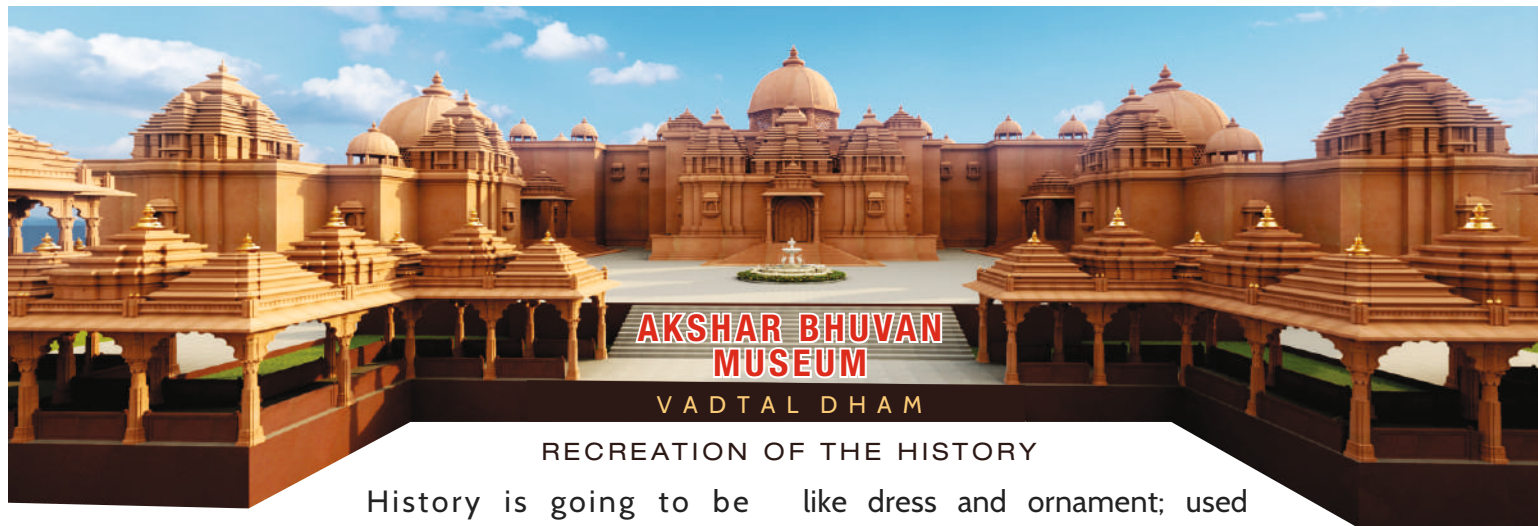
As their bodies get fragile with age, they are unable to digest urad dal. They eat bottle gourd, turai (ridged gourd), and yellow moong dal, often! They take out food stuck in their teeth with a match stick but refuse to go to a dentist, arguing it's fine. Things are manageable! It's a common scene in most houses where there are aged parents, isn't it! The predicament is so relatable!

Their eyes curiously wait to see their kids' faces! Especially, festival time is such, they miss their kids immensely! They decorate their old house like a newly married bride. They bring all their kids' favorite stuff. To fulfill every little wish, mom rushes to the kitchen and dad, to the market. How they cry (tears falling down their eyes) to meet their grandchildren. Their existence revolves around their kids and grandkids and with one glimpse of their family, they are elated beyond comprehension!

Such is the life when our parents grow old, who were once young!

(With thanks from the video clip of Vivek Agnihotri)

Tulsi Vakil
Amdavad



RECREATION OF THE HISTORY

History is going to be recreated in Akshar Bhuvan Museum at Vadatal Dham. A 150 crore rupees worth museum will be under construction on the bank of Gomtiji lake at Vadatal Dham.

Akshar Bhuvan Museum is a centre of preservation and presentation of the life and life style of Lord Swaminarayan through Prasadi (sanctified) items; Prasadi items are used, sanctified and gifted by Lord Swaminarayan. This is a cultural and spiritual heritage preserved by saints and devotees of Swaminarayan Sampradaya since the time of Lord Swaminarayan.

Akshar Bhuvan Museum at Vadatal Dham is not the first one in the Sampradaya but it will be the biggest one and also a trend-setter. Yes, the first museum Akshar Bhuvan was conceptualised and created by Acharyashri Viharilalji Maharajshri, the third Acharyashri of Vadatal Diocese of Swaminarayan Sampradaya, at Vadatal Dham. His concept is reproduced here in the modern day context. With the cooperation of the saints and devotees, Acharyashri Viharilalji Maharajshri collected hundreds of Prasadi items and presented them in Akshar Bhuvan, the first museum of the Sampradaya.

Hundreds of Prasadi items were collected then; now - a - days also saints and devotees donate such items for the museum. It is difficult to mention all of them here; yet a few of them need special attention. Sheer love for their beloved God made the devotees to preserve these items. So, they preserved everything; personal items like the molar and hair; costumes

like dress and ornament; used items like coat, bed, bed sheets etc.; utensils like Thali (dinner plate), cup etc.; religious memories like Gutko etc.; sanctified items like Charnarvind and Charanraj; event memories like arti, pichakari, twelve-door swing etc.; blessings in the form of letters; gifts in the form of innumerable items; living quarters like Akshar oradi, Hari mandap etc.; list is endless. Thousands of devotees have preserved thousands of items. Akshar Bhuvan Museum will recreate those memories.

In Swaminarayan Sampradaya Vadatal, Amdavad, Bhuj temples have Akshar Bhuvans; some saints and devotees have private collections too. Swaminarayan Museum, created by Acharyashri Tejendraprasadji Maharajshri at Naranpura, Amdavad and Hari Smruti by Parshadvarya Kanji Bhagatji at Jnan Bag, Vadatal - are examples of pure asceticism and authenticity. The meticulous presentation of Prasadi relics of Shri Hari at these museums makes a viewer travel back in that time! . Akshar Bhuvan Museum will be one among them but a trend-setter.

Sheer mention of Prasadi items make us feel the presence of our Ishtdev Swaminarayan Bhagvan. We will have Darshan of them everyday! This is a joint effort of all; from Acharya Maharajshri to a common devotee. It is a time to be a part of it. We all need to support this initiative whole-heartedly. This is ours! We are the only Sampradaya which possesses such a tremendous heritage of our Ishtdev and we are proud of it.



A new shop opened in a city where any young man could find a worthy wife for himself. A young man went to that shop. He found two doors inside. On one door it was written "young wife" and on the other, "aged wife". The man pushed and opened the first door and entered inside. He found two other doors inside. He didn't find any wife, two more doors instead! On the first was written "beautiful" and on the other, "ordinary". The man entered the first door. Neither beautiful nor ordinary, there wasn't anyone there. Yet again he found two doors in front of him. On one was written, "one who cooks well", on the other was written "one who can't cook".

The man chose the first door. As he entered, he found two more doors. On one was written, "one who sang well", on the other, "one who couldn't sing well". The man chose the first one. As he entered, there were two doors. On one was written, "one who would get dowry" and on the other, "one who wouldn't". The man chose the first one. He moved ahead wisely and smartly. This time, there was a mirror in front of him. On the mirror it was written, "You aspire too many

qualities.
It's time you see your face once!"

Such is life! There are enormous wants and desires. In the midst of the abundant doors, we forget to check our faces! The one who sees his face, his desires decrease. The one who runs after desires forgets his own face! The one who takes the support of desires; one door leads to the other! But nothing is found. Life is empty. There is emptiness eventually. Nothing substantial comes out of it. Yes, there are abundant hopes on every door. On every door, you will find a board indicating 'Grow your desires.' First hopes, then dreams, but all empty.

It's time you too stand in front of the mirror and see yourself. Recognize your true self. The one who recognizes oneself doesn't expect anything from the world because frankly speaking, there is nothing to ask for anyways. The ones who recognize their near & dear ones, find everything they ask or didn't ask for. And the one who keeps on asking, aspiring doesn't get anything.

VACHNAMRUT TATVARTH BODH SEMINAR

Scholars emphatically pinpointed the salient philosophical aspects of Vachnamrut during a two-day seminar on 21-22 May, 2022 organised by Shree Swaminarayan Research Center, Vadtdldham in association with Indian Council for Philosophical Research, New Delhi and All India Darshan Parishad, Sagar, Madhya Pradesh.

Inaugurating and blessing the seminar, Vadtdldham Pithadhipati Acharyashri Rakeshprasadji Maharaj welcomed such initiative.

Madhavpriydasji Swami of SGVP, Chharodi - Amdavad; cited the true message of the holy scripture and criticised the efforts of misinterpretation of the true message. Swamiji, taking great pains, pinpointed such attempts and presented the correct interpretations, for that he wrote a book too.

Ambika Datta Sharma of All India Darshan Parishad, Dr. Lalitbhai Patel, the Vice Chancellor of Sanskrit University - Somnath, Dr. Sachchidanand Mishra, the Member Secretary of Indian Council of Philosophical Research - New Delhi, Dr. Nandkishor Pandey, Head, Hindi Dept., Rajsthan University - Jaipur, Dr. Godavarish Mishra, Dean, Nalanda University - Bihar, Dr. Rajnish Shukla, the Vice Chancellor, Mahatma Gandhi International Hindi University - Vardha and Shashtri Bhaktiprasaddasji Swami presented scholarly research papers about the salient features of Vachnamrut.

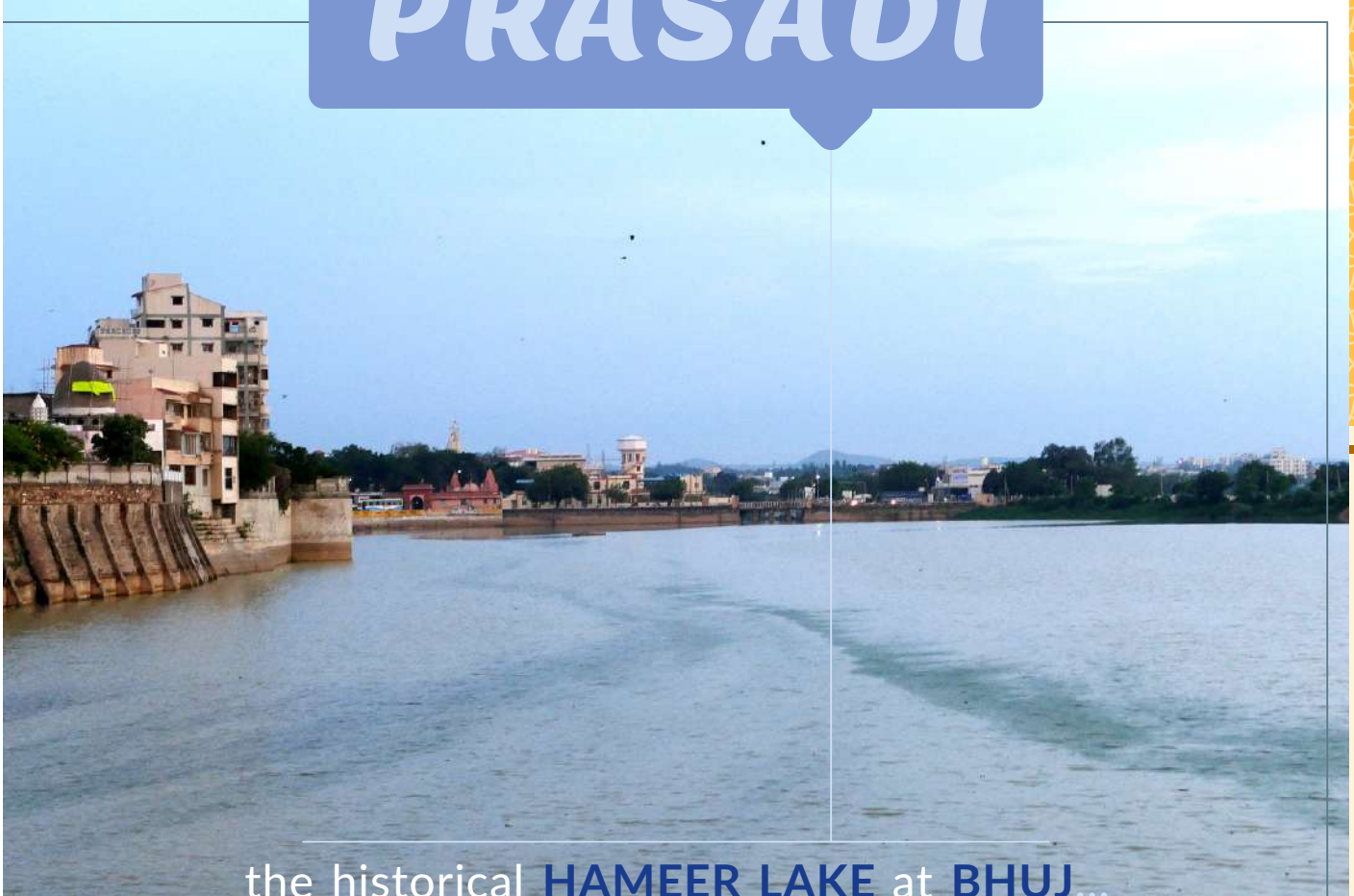
Dr. Niranjnanbhai Patel, Vice Chancellor of Sardar Patel University - Vallabh Vidyanagar, Dr. Pratapsinh Chauhan, Vice Chancellor of Govind Guru University - Godhara, Dr. Sarang Deotji, Vice Chancellor of Janardan Ray Nagar Rajasthan Vidhyapith - Udaipur, Dr. Prakash Sharma of Udaipur, Parshad Lalji Bhagatji, Jnan Bag - Vadtdldham, Shri Jashvant Raval, Vachnamrut Scholar and editor Naya Padkar daily newspaper participated in the seminar.

H. H. Acharyashri Rakeshprasadji Maharaj inaugurated two books on Vachnamrut in English by Harendra P. Bhatt, the Co-ordinator of the seminar.

Dr. Balvantbhai Jani, the Chancellor of Central University of Madhya Pradesh and the guiding force of the Swaminarayan Research Center, Vadtdldham delivered his key-note address about the seminar while Dr. Santvallabhdasji Swami, the Chief Kotharishri of Vadtdldham elaborated the activities of the Swaminarayan Research Center and thanked the participants for their valuable contribution.



PRASADI



the historical **HAMEER LAKE** at **BHUJ**...

from where Bhagwan Swaminarayan had expanded and promoted the non-violent Yajnas. This lake is in fact a place of Maha Prasadi (a monument of His grace) because Bhagwan Swaminarayan had frequently taken bath along with saints and devotees over here!