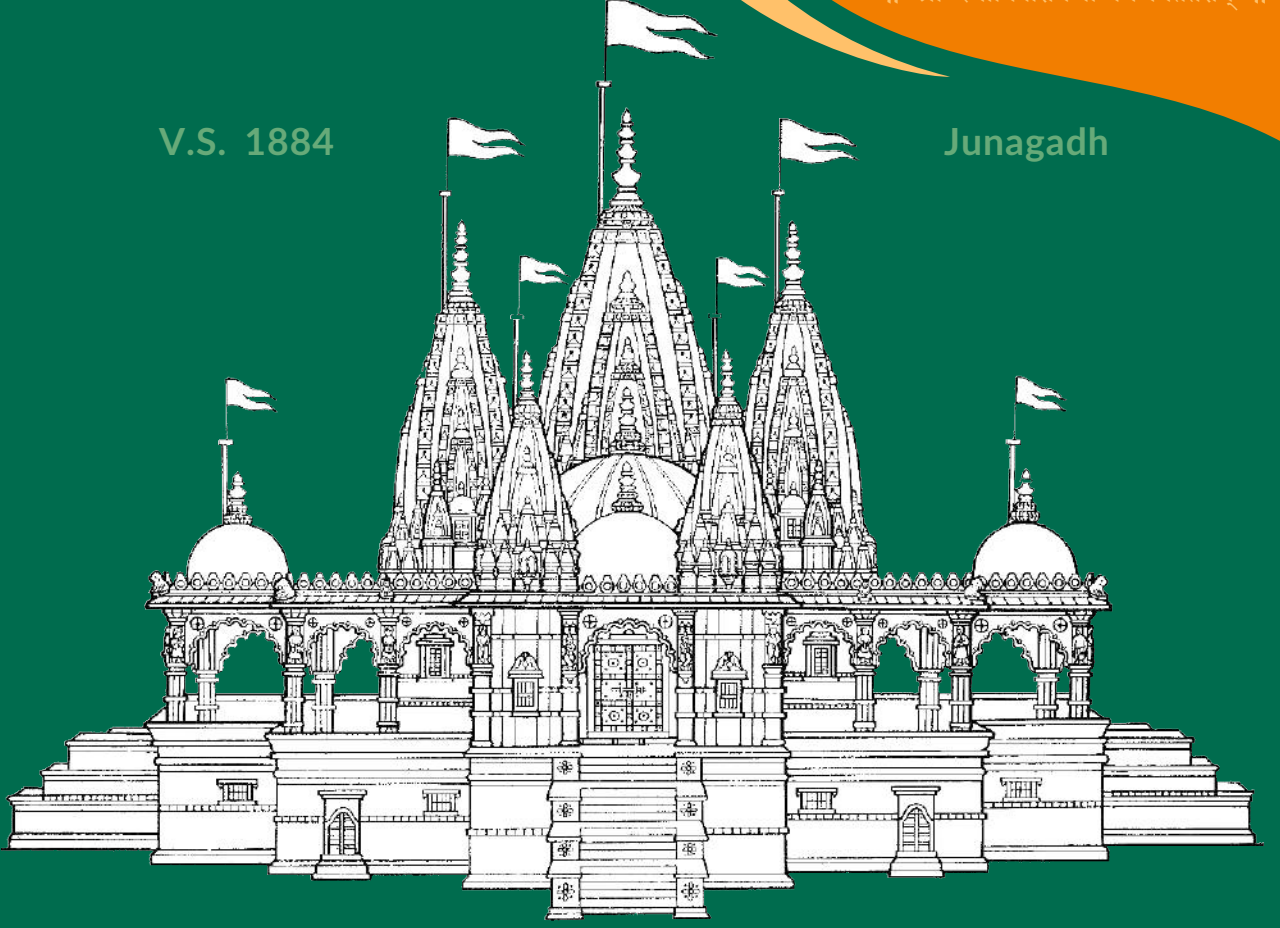


॥ श्री स्वामिनारायणो विजयतेतराम् ॥

V.S. 1884

Junagadh



At the instruction of Lord Swaminarayan, Brahmanand Swami had built a temple at Junagadh for the welfare of the Satsangis of Sorath region. Shri Hari had installed the idols of Ranchhod-Trivikram, Radha Raman Dev, Shiva, Parvati, Ganesh and Nandi in this temple.



sahajanand

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PRELUDE



H. H. Acharya
Shri
Rakeshprasadji
Maharaj

Shriji Maharaj asks, 'What can be called Honesty?' For that, one has to think himself, act according to that and speak about it; all three things should be in uniformity. After that, one can say that the man follows Satsang honestly.

Four Nishthas – Nishtha for Bhagvat Dharma, Atma Nishtha, Vairagya Nishtha and Bhakti Nishtha – if found completely in a devotee, then that devotee becomes an Ekantik Bhakta. Therefore, Satsang that we follow, is the Satsang like Chintamani. This is a very long process. We cannot achieve all the Nishthas in a short period. If one attains strong Nishtha for Lord Swaminarayan after sincere efforts of innumerable years, then all this Nishthas become mature. Moreover, the devotee of the Lord never cares whether the Lord gives him protection and doesn't feel pleasure or sorrow for it and continues to worship Him; this is very important. Because, people have more faith in miracles and believe that when they worship, they should be rewarded. And, it happens that in spite of our worship, services for Satsang, we face various kinds of hardships; in that situation we should not feel pleasure or sorrow. This point is very important. For that, strong Atma Nishtha is required and to cultivate that, strong honesty is required.

Therefore, the devotee of the Lord must develop two things: one Atma Nishtha and second, knowledge about the great glory (Mahatmya) of the God. Yet, there is an importance of Honesty.

Sahjanand Swami cites the example of Kushalkunvarba of Dharampur. Kushalkunvarba, keeping the image of the Lord in her conscience, meditated on that; thus she got

the Darshan of Shri Hari. For this also one needs passion. In fact, we are so engrossed in worldly matters that it is not possible for us to do like Kushalkunvarba. We feel satisfaction in attending the Utsav or Samaiya, in having the Darshan of Thakorji. This is good thing. But, we have to obey the commands of Shriji Maharaj and follow the example of Kushalkunvarba. For that, strong Atma Nishtha is required.

Sahjanand Swami asks to keep the side of the Lord and His Satsang but one should never behave like a coward. Shriji Maharaj also mentions that the scriptures opine that the saints should be fair to all; but they should be bold to retort when someone criticizes the Lord or the Satsang. Earlier the saints and the devotees did that. So, taking side of Satsang is an important thing.

Talking about His own experience, Sahjanand Swami says, He makes others worship the Lord conveniently; in our conscience there is no force for it. Our insistence is for the worship of the Lord and also for keeping the side of Satsang. And that too for the interest of the satsang. This is the thinking of Shriji Maharaj, that we should follow.

We observe that our Satsang advances speedily here in India and abroad as well. All the devotees worship Lord Swaminarayan sincerely and celebrate all the festivals of our Sampradaya. They never care for any other thing as they desire only for the Lord. Zinabhai of Panchala feared that he should not be lured by any worldly matter. So he was never lured by any worldly matter. We should ponder about such examples of realised devotees and the honest devotees. Such pondering



strengthens our Atma Nishtha. Those who follow Satsang in this way will never have any fault in their hearts.

Sahjanand Swami has talked about many other things regarding our daily life matters. He talks about jealousy; one should try to imbibe the good qualities of others. He gives the example of Narad and Tumburu. One should be jealous like Naradji. Such attitude will prove how docile you are. Those who follow Satsang without any expectations, save themselves from the danger of death! Such talks are of great significance.

We should read and follow the scriptures of the Sampraday; that would save us from worldly matters. So, the devotees should realise that whatever happens in this world is the result of the desire of the Lord. That is why one should live happily and worship the Lord.

The life of Sahjanand Swami proves one thing that the wealth of the world is like the blades of grass. We should also live in the world like that and worship the Lord. Shriji Maharaj says, "Never give importance to body and never believe the relatives of the body as our relatives. They are all mortals. Never expect for such worldly pleasures. Regarding the matter of Atma, it is said – You can cheat the entire world, but you cannot cheat your self. If one has cultivated the virtues of Atmishtha, morality and honesty, then he should think – who am I ? One should think, after becoming a Satsangi I passed these many years and got these many changes in my life. Such thinking matters a lot. So, in Satsang one should not be like Sevagram; one should be like Naradji. We should accept the obligations. Sahjanand Swami says, the true devotee of the Lord should willingly be defeated before the other devotee. And never try to win. Never try to suppress anybody. The Satsangi should behave innocently in the Satsang. Sahjanand Swami says, the devotee should think about such matters in his conscience. The devotee should

give up Pramaad and Moha and he should introspect about himself; if he doesn't do that he is not wise. This matter applies to all as we do not care for our vices. We always care for other's vices. That is the reason for the downfall of a devotee in Satsang. But a true devotee always looks into the good thing in others.

Sahjanand Swami says, the devotee should believe that his Ishtdev is Sarvopari and he should worship Him whole heartedly. The devotee should cultivate self-sincerity for that and to cultivate that self-sincerity the devotee should worship the Lord with Mann - the mind, Vachan - the speech and Karma - the action. The devotee should live with other devotees innocently. For this matters, the Satsangi should be firm in his conscience. Otherwise, outwardly he would look a true one but inwardly he may not be like that. Thus, everyone should follow the Satsang honestly. Sahjanand Swami says, the devotee who is true about his words, remains firm in the Satsang.

Epigram

स भारः सौम्य भर्तव्यो यो नरं नावसादयेत् ।
तदन्नमपि भोक्तव्यं जीर्यते यदनामयम् ॥

One should lift only such weight as
will not exhaust one beyond a limit.
One should eat only such food as it will
easily digest.

COBRA *gets* LIBERATION

PARACHA

There was a Kanabi (farmer) called Vasandas who remained busy with farming operations night and day. Though he carried farming operations round the day he never uttered the name of God. The name of God never entered his mind or mouth. He was short tempered, irritable and lost his temper on slightest excuses. So people of the village used to be afraid of him. They remained alert while talking with him. When the end of his life came, he left the body but he became a black cobra after leaving the body.

Kanabi Vasandas reborn as a black cobra after his death and began to live in orchard previously owned by him. He guarded the orchard and did not allow any animal or thief to enter his fruit garden. If somebody could enter it by force that entry would prove fatal because the black cobra would surely bite and kill him on the spot.

One day Maharaj happened to go to that orchard as He wanted to take a bath in the well situated in that orchard. Kanabi Vasandas, in the form of black cobra, saw the Lord brushing His teeth near the well.

Out of surprise he uttered, "Here is the perfect manifested Brahman and I have become sin free by watching Him here."

In his heart Vasandas Kanabi (cobra) resolved, "I have got the Darshan of the manifested Lord today. So from today I will not kill a single soul. O God, pardon my previously done sins. I will hold no poison in my hood. Though I am a deadly black cobra, I will not hold poison in my teeth. Also, I will leave and renounce all my irritation, anger and wrath. From now I accept pure, simple, humble and sacred way of life. I will accept humbleness and simplicity though I continue to live as a cobra."

"O Lord! From today I will take the vow of sacredness and simplicity and I shall live a life full of humbleness and stoicism." After that cobra adopted such humbleness and stoicism people began to take advantage of his humbleness and began to torture him.

One day his sons gathered there and began to beat the cobra with a stick, he (in the form of cobra) uttered the words.

"O Son, why are you beating me for no fault of mine? What have I done? Have I given you any trouble? I have been blessed from the day I met Maharaj in this orchard. Now I move about here in this orchard after leaving all the poison from my mouth and I

daily get the Darshan of Swami along with His saints.”

“Though I became a cobra, I had the good fortune to meet Maharaj who made me free from anger, revenge and deadly poison. Now I will pass the rest of my life in humble worship of the Lord and finally I will leave the body when the last moment comes. When that moment comes, the Lord will come here to take me to his abode.

Please believe me and take it for granted. I am telling you the truth and there is not an iota of falsity in it. All the people present there were surprised to hear these words of the cobra.” Look at the great spiritual eminence of Swami who brought liberation to the animal like cobra.

PRAKRUTI YANTHI BHUTANI, NIGRAHA KI KARISHYATHI

Usually human beings and animals behave as per their in-built nature.

AAHAR NIDRA BHAY MAITHUNAYA SAAMANYAMETHATH PASHUBHIHANARANAAM

Food, sleep, fear, sex are common qualities found equally common in animals and human beings.

The greedy person who had become cobra lived in the life of sin and falsehood. The Lord appeared in his orchard under the excuse of brushing his teeth and taking bath over there. The sinful revengeful nature of cobra underwent a transformation. There came a sea-change in the life of poisonous cobra. He accepted saintly qualities and by taking the shelter of Swami, he attained liberation of his soul. Even a snake can shake off sins by accepting Satsang.

- Prof. Madhusudan Vyas



Prof. Harendra P. Bhatt

Sahjanand Swami was a yogi even before He came to the Satsang. During the two years that He lived under Ramanand Swami, or rather soon after His accession to the post of Acharya He seems to have developed His powers of yoga to such an extent as to induce a Samadhi in almost anyone. This was nothing less than a wonder, a miracle for Samadhi is one of the most difficult attainments in yoga. All the great wonder, therefore, that we have here a series of such miracles lasting over a long period, and there is no doubt that they changed the entire character of the Satsang and created a new and higher moral and spiritual order therein.

Manilal C. Parekh

(Shri Swaminarayan, page 40)

RAS DARSHAN

LALJI BHAGAT

Jnan Baug, Vadtal



Karma nu Kutanu Sakal Sansaar ma

*Karma nu kutnu sakal sansaar ma,
lakhyu lalaat ma te j thaashe.*

*Karma ni rekh, Karma jad ne shir khari...
marma na jaantal dharma paale.*

This is a very subtle topic from Muktanand Swami. In this universe, all living beings (from a tiny ant to birds, animals, humans, royal kings, demi gods) are all in active state. Until there is dominancy of Karma, everybody performs actions (Karma). Some souls perform actions based on past deeds, while others perform actions to build their fate. However, nobody exists without doing anything. When we do actions relying on our own strength then it becomes 'kutnu' - vain toiling.

"Karma nu kutnu sakal sansaar ma, lakhyu lalaat ma te j thaashe" - When we perform actions with our own strength, means with the help of our senses, our intellect and our consciousness - then we shorten our lifetime forfeiting the action and the reaction of the same. But, when the same actions become God related and in accordance to His commands, then those very Karmas will lead you towards happiness.

"Karma ni rekh, Karma jad ne shir khari...". 'Karma ni rekh' means fortune lines. Whom does that apply to? It applies to people who are like 'Karma jad'. 'Karma jad' means a soul who strives to achieve something in life solely by performing Karma. As a result, such souls remain stagnant and do not transcend from gross body to soul realization and from soul realization to God realization. Therefore, such a soul is called 'Karma jad'. We have no reason to believe that we are not 'Karma jad' just because we wear a Kanthi and do Puja. We too become Karma jad unknowingly. For e.g. if today is Sunday. Sunday means holy-day. Holy means pure. It is called holy-day because it gives you the priority and the time to transcend towards the Holy elements. Christians go to the church on this day. They express their confession in front of Christ, asking for forgiveness for their untoward deeds. Such is the thought process. Thus, Sunday is a day to transcend towards holy element. But instead of Holy for us it remains to be hollow. Sunday has relevance with the sun. There are two aspects of the sun like - light and fire. Light creates illumination, radiance and fire

burns everything. Thus, on Sunday we have to introspect on these two things. How much of the light element entered in our consciousness and how much illumination happened? Until now, how many days we have passed in ignorance and unawareness? How many breaths we have taken unconsciously? Thus, Sunday is the day to cross check the behavior of ours.

Just like fire burns everything, what should we do if we want to burn our deeds? This is explained as - “marma na jaantal dharma paale.” We performed actions for all six days of the week but we don't spare the seventh day either. It is understood that we have familial tie ups, responsibilities, dues to forfeit. But, what about the dues of countless births we took? Due to those very same primitive dues we have assumed our current human body. However, we should have now priority to nullify our dues and debits from countless cycles of life and death.

Muktanand Swami shows the technique for this. A person who understands the quintessence will follow Dharma (code of conduct). What is Dharma? Dharma means the commands of the Son of Dharmadev i.e. Lord Swaminarayan.

If we follow Dharma then what will happen? Well, Muktanand Swami says, “*Shri Guru chanran sevtaa, Brahman Agni sarva karma baale.*” Here there is the element of fire - Brahman Agni. What is Brahman Agni? When we first breathe with total soul awareness and then surrender that breath to Lord Swaminarayan who resides in our soul, then it is called offering our breath towards Brahman Agni. As many breaths you take with the awareness of the Moorti of Lord Swaminarayan and then experience the realization of the same within your soul then that is your offering to your realized self - i.e. your Brahman Agni. Where did you dedicate your breathing process? You offered your breath to your soul and then offered the same vital force to the lotus feet of Lord Swaminarayan whilst contemplating upon His form. Pranayaam is the process to experience this divine phenomena.

When you sit for Pranayaam, you should be aware that you are offering your Karma into the fire of Brahman. 'Brahman Agni sarva Karma baale'- Whichever Karmas you perform with your body is going to create a bondage for you. e.g. you have been born in this human form. After that, a male marries a female and vice versa. That is accumulation of Karma. After that, the couple have a child. That becomes another accumulation of Karma. Thus, their territory of bonding is going on expanding. However, there is no obliteration of any of their Karma anywhere, they just keep on accumulating Karma. So, when does obliteration of Karma happen? When our breaths are surrendered to God. That burns our Karma. When such offering happens, it reduces the distance between us and God and you start to transcend Godward. Such offering not only burns the Karma but also frees you from its bondages.

“*Karoumi yadyad Sakalam parasmai Narayanayaiva samarpayaami*”. Thus, explains our culture. Therefore; we have to develop within us a feeling that, whatever Karma we perform, we are dedicating the same to Lord Swaminarayan.

Thus, we have to make Sunday a Holy-day. Just as you try your level best to forfeit your familial and social dues of the past 6 days of the week on Sunday, likewise, it is also our responsibility to forfeit our dues (in the form of our Karmas) from past births. So, whenever Sunday comes, spare 2 hrs for Shriji Maharaj and for Pranayaam. That will be very beneficial to you and it will generate fresh energy within you. Whatever other chores you perform on Sunday deplete your energy. However, Pranayaam and God related activities are the only 2 activities that will give you something in return. Remember to encash the opportunity to transcend towards the Holy element on the holy day - Sunday!

JAY SWAMINARAYAN !



Health & Spirituality

Dr. Dhanwantarikumar Harinath Jha

(M.B.B.S., B.A.M.S, M.D. & Ph.D Ayurveda)

OBESITY - STHAULYA

[The Burning Issue]

Obesity is a medical condition in which excess body fat has accumulated to the extent that it may have a negative effect on health, leading to reduced life expectancy and/or increased health problems.

People are considered obese when their body mass index (BMI), a measurement obtained by dividing a person's weight by the square of the person's height, exceeds 30 kg/m², with the range 25-30 kg/m² defined as overweight.

Obesity increases the likelihood of various diseases, particularly heart disease, type 2 diabetes, obstructive sleep apnea, certain types of cancer, and osteoarthritis.

Obesity is most commonly caused by a combination of excessive food energy intake, lack of physical activity, and genetic susceptibility, although a few cases are caused primarily by genes, endocrine disorders, medications, or psychiatric illness. Evidence to support the view that some obese people eat little yet gain weight due to a slow metabolism is limited. On an average, obese people have greater energy expenditure than

their thin counterparts due to the energy required to maintain an increased body mass.

Dieting and exercising are the main treatments for obesity. Diet quality can be improved by reducing the consumption of energy-dense foods, such as those high in fat and sugars, and by increasing the intake of dietary fiber. With a suitable diet, anti-obesity drugs may be taken to reduce appetite or decrease fat absorption. If diet, exercise, and medication are not effective, a gastric balloon may assist with weight loss, or surgery may be performed to reduce stomach volume and/or bowel length, leading to feeling full earlier and a reduced ability to absorb nutrients from food.

Obesity is a leading preventable cause of death worldwide, with increasing rates in adults and children.

Sthaulya Roga (Obesity) contributes too much morbidity in the patients because it has been named the mother of Diabetes; Hypertension; Cerebro-vascular disease, Joint-disorders, Hyperlipidaemias & other problems. Sthaulya Roga strikingly resembles

with disease entity termed as obesity in Modern system of medicine. The basic principles of treatment of Sthaulya Roga (Obesity) as described in Ayurvedic classics & modern text's of medicine are Nidana Parivarjana & Apatarpana Chikitsa in the form of consumption of low caloric diet & increase in exercise. Diet & modified life styles are also advised to the patients of Sthaulya Roga for correction of their body weight & Lipid profile.

Today in the era of modernization there is need to check our life style that is very much influenced from the western world. Our changing food habits like junk food, fast food, are a major cause to produce Obesity. To prevent this there is need of time to return with our old roots which are very much healthier. Ayurved has a unique concept about preventing these hazards with the theories of Nidana Parivaejana & Pathyaa-pathya.

Definition : Maharshi Charaka was the first person to give the appropriate and precise definition of Sthaulya.

मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः ।
अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ॥१॥

1. Excessive adipose tissue deposition in the body is known as Obesity.
2. If the body weight is more than 20% of ideal body weight, we consider the patient as obese.
3. A better index of Obesity is the Body Mass Index (BMI). Few year back National Institute of Health Consensus

Conference defined Obesity as BMI greater than $27\text{kg}/\text{m}^2$. But nowadays Obesity is defined as $\text{BMI} \geq 25\text{kg}/\text{m}^2$.

4. Park defined Obesity as an abnormal growth of adipose tissue which is in three ways:
 - (a) Hypertrophic Obesity - Enlargement of fat cell in size.
 - (b) Hyperplastic Obesity - Increase the number of fat cells.
 - (c) Combination of both.
5. This is a condition of excessive accumulation of fat in fat depots.

Although not a direct measure of adiposity, the most widely used method to gauge obesity is the body mass index (BMI), which is equal to $\text{weight}/\text{height}^2$ (in kg/m^2). Other approaches to quantifying obesity include anthropometry (skin-fold thickness), densitometry (underwater weighing), CT or MRI, and electrical impedance. Based on data of substantial morbidity, a BMI of 30 is most commonly used as a threshold for obesity in both men and women. Large-scale epidemiologic studies suggest that all-cause, metabolic, cancer, and cardiovascular morbidity begin to rise (albeit at a slow rate) when BMIs are >25 , suggesting that the cut-off for obesity should be lowered. Most authorities use the term overweight (rather than obese) to describe individuals with BMIs between 25 and 30. A BMI between 25 and 30 should be viewed as medically significant



The doorbell rings. You go to the door. You see a man wearing a suit. You ask him, "Who are you? What do you want?" He answers, "I am Krishna." "Which Krishna?" "The same that you've been reminiscing for long. Vasudev Krishna. You had been doing My devotion for so long. I thought I'll live with you now. You can see me, I can see you. You can listen to Me and I can listen to you. Now every moment, 24x7, I will live with you. Now live your life and show Me."

Now at your store / shop, tell your customer, "The cost at which I give you this stuff, I don't give it to anyone else." Krishna is standing next to you, speak if you can!

Speaking to some dealer over the phone that "The rate that is offered to you, you don't get any profit/ or got to earn out of it."

When you reach home late and your wife asks, "Why are you late?" Krishna is standing besides you. Answer her. Why you were late?

This is the precise reason why we prefer to keep our Lord shut inside the Moorti or photo

frame. Because the day He will be out, you know what will come out!

Krishna for me is consciousness meaning awareness. Live with His awareness friends, not with His photograph or Moorti. Photographs and Moortis are made to generate awareness. It's for becoming aware when you take out that photograph from your wallet that He is with you. You needn't be dependent on it. Because the fact is that Lord is all pervasive.

Next time, while you are passing by a temple and you have time to go inside the temple to have Darshan! Bow down to the divine Almighty! It will be great! But if you can't, don't get tensed that you couldn't go, so now your work will get spoilt. Because you somewhere forget that while you were driving your car, He was sitting next to you. And the day this awareness dwells inside you, that day, it may be a programme of Krishna Katha. We do not need any Moorti, stage or a photograph. Because when you start living with that awareness, then every moment, every time, every word in your thoughts, He is present. Living with that awareness, you will never fear anything. Nor will any tensions be born. Because when you know that the Lord is with you, then that trust destroys all kinds of tensions and negativity. Not only that, when that awareness is within you, even if you want to, you will not do any wrong/ ill. You will always choose the path of truth and righteousness but this is only possible when you start living within the awareness/ consciousness that Lord is within you. Not with the fact that Lord dwells in temples alone. He is there undoubtedly, but besides that, He is all-pervasive elsewhere too, in fact He dwells everywhere!

Your perception and attitude towards life will change. Your rules of living life will change thereupon!

Sahajanand Swami's Swaminarayanism

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

Part - 8

Kalvani : the Paramhans mission

Sahjanand Swami made approximately five hundred saints as Paramhans at Kalvani on Shravan Vad 11, V. S. 1863, i.e. 28th August, 1807. He conferred on the sadhus a new status, perhaps a higher one but difficult one. In those days the number of Paramhans in India were very very few, only ten to twenty.

In fact, this was a new order of sadhus. At one stroke, Sahjanand Swami made hundreds of his sadhus give up their caste and whatever else was symbolic of their social and religious position. Even the Shudras, people belonging to the lowest class, were made Paramhans. They also gave their status as Sadhus. They also renounced their Tilak, tuft on the head, rosary etc... They could no longer go to public as sadhus. They had to preach secretly. As a result of this, they lost the sympathy the sadhus get from the people. They were to live as spirits and offer their worship to God in spirit. They had to worship mentally and preach in disguise. The names also were changed.

This was an interim arrangement. When Sahjanand Swami ordained his sadhus as Paramhans, it is said, he told them a great political power would come soon and it would become easier to preach under new circumstances.

Sahjanand Swami took the decision to make his sadhus Paramhans because his sadhus and his Satsang were persecuted by people and groups of ascetics from the beginning across the state. They ridiculed them, abused them and beat them mercilessly. They robbed them of their belongings and images, cut their sacred

thread and tuft of hair and made them helpless to offer their daily prayer. The sadhus bore without any retaliation or resistance all this and much more. They cheerfully forgave their enemies and even rejoiced in their persecutions. To put an end to the sufferings of his sadhus he made them Paramhans.

Paramhans move is 'a great moral miracle of religious history', opined Manilal C. Parekh. (Ibid / 62).

Kalvani : Sahjanand Swami removed Harbai and Valbai from Satsang.

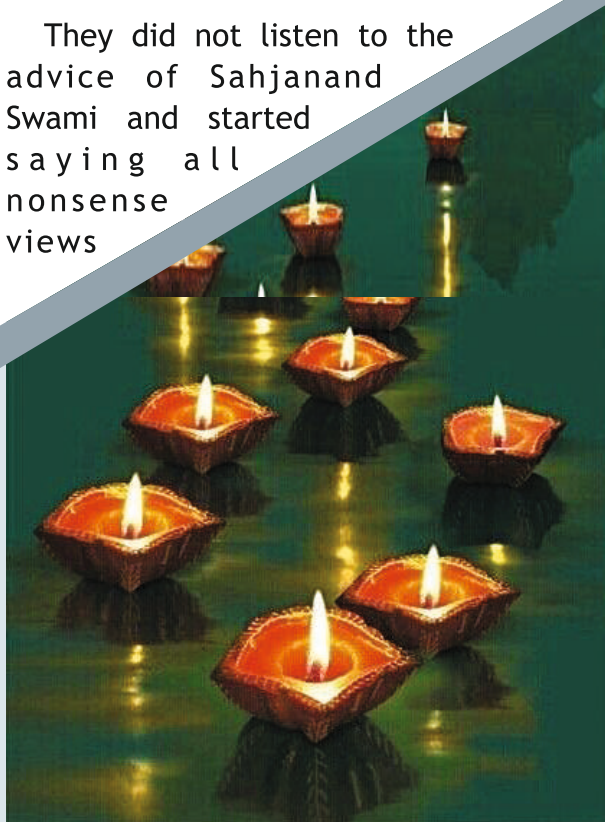
At Kalvani, Sahjanand Swami removed Harbai and Valbai from the primary membership of the Satsang. Sahjanand Swami took a very stern disciplinary action within months of his leadership. These two ladies incidentally became the first ones to be removed from the primary membership.

Harbai and Valbai were first disciples of Atmanand Swami and had travelled with him to Kashi. Afterwards, they accepted the leadership of Ramanand Swami. They thought of themselves as superior, more experienced and knowledgeable than Ramanand Swami. They had their own mandals (group of followers) and male and female members lived together. They did not like the appointment of Sahjanand Swami and were in no mood to obey his dictates. Yet, they went to Kalvani to attend the Samaiyo on Prabodhini Ekadashi. Sahjanand Swami had asked them to sit with ladies in the holy meeting held on the fourteenth day after the (Aksharvas of) passing away of Ramanand Swami. They bore the grudge about it and wanted to take revenge. So, at Kalvani, they entered the meeting and sat very near to Sahjanand

Swami and their followers sat wherever they liked. Almost all disliked their rude behaviour. They said to Sahjanand Swami, 'Swami Maharaj, we are Atmanand Brahmjnani. We don't differentiate between men and women. How can you newly entrants teach us difference between men and women?'

Even they scolded Ramdasji Swami and Muktanand Swami for keeping silence before the new head. All senior saints criticized them for their ignorance. Yet, they were adamant. They opined that the atma was same in both men and women. Sahjanand Swami explained, 'The atma is genderless but men and women have different bodies. The relationship between men and women are a bondage. Woman is for family and it's maintainable. For moksha, relationship with Bhakti is essential. There should not be any family relation; no father, no mother, no wife, no sister, no brother...'

They did not listen to the advice of Sahjanand Swami and started saying all nonsense views



. Sahjanand Swami could not tolerate their irresponsible behaviour and indiscipline and immediately declared them 'vimukh' (apostate), removed them from the primary membership of the Satsang. They were also driven out of the congregation. On that day, Harbai and Valbai became the first vimukh of the Satsang.

Thus Sahjanand Swami consolidated what he preached at Loj about the separate meetings of men and women here. Moreover, he showed his guts as the tough leader of the Satsang.

Prof. Harendra P. Bhatt

(Contd.)

**Why
does
Diwali fall
only 21 days after
Dussehra every year?**

Have you ever thought about this? If you don't believe, look at the calendar.

Sage Valmiki wrote in Ramayana that it took 504 hours for Lord Sri Rama to walk his entire army from Sri Lanka to Ayodhya.

Now if we divide 504 hours by 24 hours the answer is 21 i.e. twenty one days !!!

It is a great surprise. If you search Google Maps, It shows that the walking distance from Sri Lanka to Ayodhya is 3136 km and it takes 504 hours.

Isn't that amazing?

Currently, Google Maps is considered completely reliable. But we Indians have been celebrating Dussehra and Deepavali since Treta Yuga, and have been celebrating it traditionally. If you don't believe in this math of time you can google it.

How great is our eternal Hindu culture!
We are proud to be born in such a great Hindu culture.



inspiration

the inner BEAUTY

loyalty

truth

just remember ME !

There was a flight filled with people travelling from one destination to another and suddenly the flight was caught by a storm and the flight started shaking uncontrollably.

The pilot announced, "Fasten your seat belts and sit tight we are going through turbulence. Please be careful anything can happen." And then people started panicking, they started crying, they started praying and there was this young man who saw from the corner of his eyes the little girl. She was as cool as a cucumber with a smile on her face as if nothing went wrong.

Then after half an hour of turbulence finally, the storm dissipated. The flight was able to land peacefully. Everybody was relieved and everyone was simply talking about what an amazing experience it was, filled with uncertainty.

The young man couldn't resist himself, went to the young girl and said "Hey I saw in the midst of the storm everyone was freaking out. But you were sitting completely calm and peaceful, how's that?" This small girl said, "Actually my

father is the pilot, and I was very confident that he will take me home." That confidence which the girl had in her father, is the kind of confidence we must have in our supreme father, when we are faced with the storms of calamity, disparity, difficulty and challenges in our life."

*Anukulyasya Sankalpah Pratikulyasya Varjanam
Raksisyatiti Visvasa Goptrtve Varanam Tatha
Atma Niksepa Karpanye Sad-Vidha Saranagatih*

One of the symptoms of a surrendered devotee is He has full faith that the Lord will protect him. Therefore let us have that confidence in the Lord's protection and lead life with great confidence.

Suppose you are standing with a cup of tea in your hand and someone just happens to push you by chance, what happens?

The tea from the cup spills over.

If you are asked, "How did it spill?"

Your instant reply would be "Because so and so pushed me."

By the way, that's the wrong answer!

The correct answer would be that your cup had tea so it spilled.

Only that will spill from your cup which it is filled with.

Likewise, when we suffer setbacks in life because of people's behavior, that is precisely the time our true self is revealed. Your true nature is not revealed till the time you do not suffer severe setbacks.

So what needs to be observed is when you suffered a setback, what spilled over?

'Patience, silence, gratitude, self respect, freedom from worries, humanity, dignity...'



HINDUISM

The Root of Eternity

Life before & after death

Very few people know the reason for taking fire from home when a dead body is taken to the funeral place for cremation.

Even today we follow this tradition which had been established by our ancient Rishis. Here the main point is that when the bride and bridegroom pass through the Hindu process of the wedding, they take four circles around the holy fire. The first round is related with religion (Dharma), the second is related to (Arth) economic life, the third round is related to (Kaam) desire and the fourth round is related to (Moksha) liberation. In the fourth round of liberation, the bride offers the groom to walk ahead of her and she does not let the holy fire cool down or be extinguished.

In the past years an earthen pot filled with burning coal was handed over to the parents of the groom, when the bride was given farewell. As time passed lanterns came and now a small lamp called Raman divo has come.

When the bride reached the house of her husband two or three coals remained burning. By using the same coals, the fire was lighted again by putting dry dung cakes around it.

Food was cooked on that fire and when the food was ready that fire was let to subside in the oven in the kitchen.

In the morning ladies got up and lit fire from the same coal. This process continued for the whole life. The same fire was put in an earthen pot and was taken to the funeral ground where the dead body was taken for cremation.

There are four resting places which come after death.

1. First resting place is in the front yard of the house.
2. The second one is outside the entrance gate of the house.
3. Third resting place is at the entrance of the village.
4. The fourth resting place is in the funeral ground.

Dharma | Religious Codes

Artha | Material

Kama | Desire

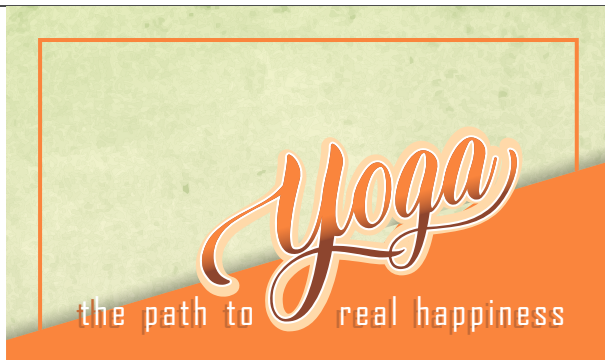
In the same way the main relatives take four rounds around the dead body. One cannot overstep the feet of Shiva and therefore it is believed that one cannot overstep the feet of Shiva. People say, "Jiva has merged into Shiva."

Through cremation the basic five elements merge into each other. These elements are water, earth, sky, air and fire. If you want to get Darshan, you should go to Shiv temple and for this reason, the Darshan of the lamp has been accepted.

The soul is immortal and it does not die.

It merges into another and the individual goes back from where he or she had come.

Man never dies. The difference is that he does not appear in the same form as you used to see him in the past.

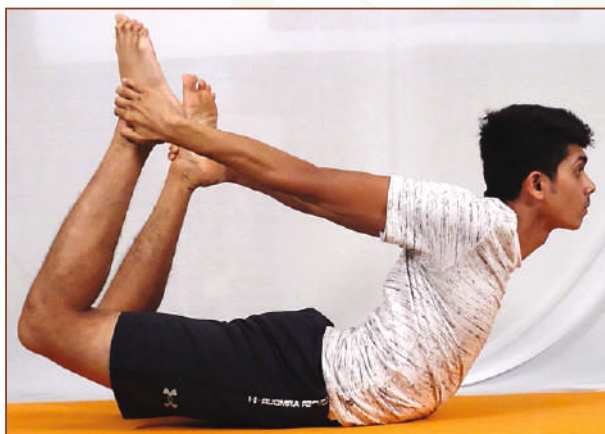


8. **Dhanurasan** (The Bow Pose)

Here one lies on the abdomen, bends the legs, holds them with the hands and raises both the heel and the knees.

This posture removes abdominal disorders, awakens Kundalini and makes all the limbs steady. It is highly regarded by the sages.

Benefits : Strengthens the back and abdominal muscles. Stimulates the reproductive organs. Opens up the chest, neck, and shoulders. Tones the leg and arm muscles. Adds greater flexibility to the back. Alleviates stress and fatigue . Relieves menstrual discomfort and constipation. Helps people with renal (kidney) disorders



9. **Mayurasan** (Peacock pose)

In Mayurasan the body is supported by the two palms and the right and left parts from the navel are supported by the two elbows and the body thus lifted is kept in a long straight line. This posture removes abdominal disorders, increases appetite and digests out (mild) poisons and un-digestible food.

Benefits : Overall strength and balance. Provides great benefits to the digestive system. Beneficial for Abdominal muscles and organs. Activates the Manipura chakra: Manipura chakra is located in the navel region or slightly above the solar plexus, which helps a lot in getting more self-confidence and courage.



10. **Paschimottasana** (seated forward bend)

Here both the feet are stretched forward and the front part of the legs (fingers) are held by the (fingers of) the hands while bowing down the head to the knees. It pushes the internal gas forward, increases appetite and withdraws the (enlarged) abdomen.

Benefits : Relieve stress, Remove Belly Fat, Makes Bones Flexible, Better Digestion System, Overcome Insomnia Problem, Beneficial For Women.

11. **Shavasana** (Corpse Pose)

In Shavasana the aspirant lies down like a dead body on the floor. It relieves physical strain and relaxes the mind.

Benefits : Savasan allows your body and mind time to process what has happened during a yoga class. It provides a necessary counterpoint to the effort you put forth during asan-practice. You may also practice Savasan at home before sleeping as a way to quiet your mind and get more restful sleep.

12. Siddhasan (perfect pose)

In this posture the heel of the left leg is kept above the scrotum and the heel of the right leg is kept over it and then one sits straight and keeps the arms straight by supporting the wrists on the knees. This posture is also known as Vajrasan, Muktasana or Suptasana. (Note : In popular and conventional form of Vajrasana, both the legs are bent backward from the knees and the bottom is supported in the space between the heels.)

Benefits : Practicing Siddhasana on a regular basis may help reduce stress levels and decrease the symptoms associated with anxiety. Plus, sitting in a meditative pose while practicing deep breathing helps to ground you and encourages both physical and mental relief from the daily stressors of life.

13. Sinhasana (Lion Posture)

In this posture one supports the body on the crossed heels, spreads the fingers on the knees, widens the mouth (extends the tongue outward as much as possible and fixes one's eyes at the tip of the nose). It fulfills the expectation of the aspirant of Yoga.

Benefits : Relieves tension in the face and chest. Improves circulation of blood to the face. Keeps your eyes healthy by stimulating the nerves. Stimulates and firms the platysma. **Helps** prevent sore throat, asthma, and other respiratory ailments. May help treat bad breath.

14. Bhadrasana (Gracious Pose)

Benefits : Develops flexibility of legs. Improves digestion. Strengthens backbone, thighs, hips and buttocks. Activates muladhara or root chakra. Eases delivery, labour during childbirth. Develops brain power. Improves focus and concentration. Combats fatigue.

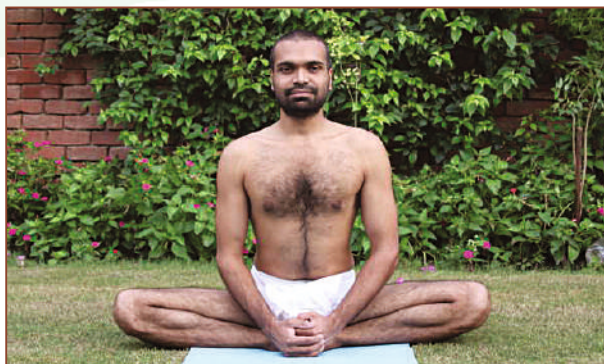
15. Bhadrasana

In this posture both the heels of the legs are withdrawn (while sitting down) and placed on the sides of the scrotum and then both the legs are held by hands crossed from behind.

The experts in the science of Yoga have shown many types of postures but one should adopt only that posture in which one can sit (for a long time) with ease and bliss. When there is perspiration during the practice of the postures, the perspiration should be absorbed in the body by massaging the skin. (Note : this was good in ancient times when there were no harmful chemicals in the sweat as today, due to unworthy and un-yogic diet). It should not be dried up by air, or may be wiped out by a napkin. (At present one should wipe it out with a napkin). This makes the body light and steady.

(The body becomes flexible and one is able to concentrate according to Patanjali) one becomes immune to adverse effects of weather-changes. This practice cures physiological disorders, then one becomes fit to practise Pranayama (Bio-energy Control).

Benefits : This yoga posture strengthens your thighs, hip muscles and buttocks. Additionally it keeps you flexible. This Asana also stimulates the Mooladhara Chakra, the root chakra.



(Contd.)

- Shantikumar Bhatt



SARVE SAKHI

By getting the Darshan of this procession the people of Agatrai were satiated but the heart of Govindram did not cool down. The more money came to Maharaj the more he felt burning in the heart. He completed the procession but he could neither speak nor tolerate the loss of money. After sanctifying every street of Agatrai village Shri Hari came back to the halting place. Shri Hari looked at Parvatbhai and said, 'O Parvatbhai! People in the village must have given gifts and money,' 'Parvatbhai replied, 'Yes Maharaj all have given, no one is left out. Today the enthusiasm of the people was very great. Agatrai village had never seen such a procession. Even the poorest of the poor have given some gifts today.' Then Shriji Maharaj asked the person in-charge of cash, 'What amount has been collected today?' The man replied, '500 rupees have been collected.' Shriji Maharaj told, 'The people

JEEVAN JOVANE CHALO RE

who presented gift to me must have presented it to the son of Bhattji?'

One out-spoken devotee spoke with a smile 'O Maharaj, gifts had come but money went to you and O Maharaj! Gifts, coconut and sugar block went to the son of Bhattji.' Then Shriji Maharaj asked, 'Has anybody been left out in giving gift to the son of Bhattji?' The devotee said, 'No Maharaj, nobody has been left out.' Then Shriji Maharaj said, 'It is not so. The entire village has given gifts to the son of Bhattji, only I am left out.' Nobody could understand the meaning of the statement of Maharaj. Then Maharaj said, 'Call Govindram and his son over here. I want to present something to the son of Bhattji.' With a heavy heart Govindram came with his son and stood near Shriji Maharaj. There was a great storm running in his mind, 'We call Him God but this Maharaj destroyed poor Brahmin by taking out procession along with my son.'

Shri Hari smiled and said, 'Govindram I have been left out. I want to give gift to your son, I want to gift to your son the money received by me in the procession. O Bhattji! take these three hundred rupees to spend in the ceremony and keep two hundred rupees for future use. If our devotee gets confused or does not get bread as the master of Laxmi we feel ashamed.' By listening to the nectar like words of Shri Hari the heart of Govindram was cooled down. The burning of his heart changed into stream of pleasure. And tears began to roll from his eyes. By folding two hands Bhattji said, 'O Maharaj this unfortunate Brahmin could not understand You. Maharaj! kindly excuse me, I have spoken bad words for you silently.' Shri Hari

gently smiled and said, 'O Govindram! I do not mind it. One who worships Me every day, I take even his curses as sweet praises. In fact, Sudama and Narsinh had also spoken curses. I feel delighted in listening to curses and taunts from My devotees.' The story of Govindram spread in the village like wind. The praise of the kindness of Shri Hari touched the sky. In view of this splendid and sacred occasion this Kirtan began to flow from the heart of Bhumanand Swami. 'All female friends let us go to see Jeevan.' Even today thousands of people sing this Kirtan with genuine feeling from the heart. It is frequently being sung, but every time one gets new flavor of this Kirtan.

- Shastri Swami Bhanuprakashdasji

KARMA

After Shri Krishna killed Kansa, He went to the jail to release Vasudev and Devki, His parents.

Devki Mata asked eagerly, "Child, You are God yourself, and you have divine powers; then, why did You wait fourteen years to kill Kansa and release us?"

Shri Krishna replied, "Respected mother, forgive Me. But why did you send Me to the jungle for fourteen years in My last birth?"

Devki was very surprised and said, "Krishna, how is this possible? Why are You saying this?"

Shri Krishna replied, "Mother, you will not remember anything about your previous birth. But you were Kaikayi in your last birth and your husband was Dashrath."

Devki was very surprised and asked curiously, "Then, who is Kausalya now?"

Shri Krishna replied, "Mother Yashoda. The fourteen years of mother's love that she was deprived of in her last life, she got it in this life."

Everyone has to bear the fruits of their karma, even the gods cannot escape from it.

Keep an eye on what karma you want to accumulate.

LIFE is a bundle of Emotions of **various virtues and vices**



life
IS ALL ABOUT
balance

Life is not a self acquisition. You have not come into existence by your own efforts. Your birth is accidental. It is a gift of God. The logic is very simple as when you are not born, you are not existing. So there cannot be any effort to be born or come into existence. You cannot select time and place where and when to born. So anybody's birth is involuntary and not willful. Life is defined by thinkers in different ways. Some say that it is an illusion, a shadow, a fiction and majority say that it is a dream. I respectfully disagree with this thinking and philosophy. Even thinkers are not unanimous in defining life.

Life is not a physical thing, but life is lived through physical body. Life is a bundle of emotions of various virtues and vices.

Nobody is born with purpose. The purpose of life starts and sets after starting to

live life. The purpose of Life is never steady but ever-charging depending on the circumstances. Circumstances mould the purpose of life. So the purpose of life is sculpted by the circumstances. Life is lived through purpose, may it be noble or otherwise. Life fulfills purposes through

physical body. Life is a mystery and full of suspense. Nobody knows what is going to happen next moment and that is the beauty of life.

To live an ideal and positive life, be answerable and honest to your own self. Never betray your conscience. The journey of life is full of difficulties and obstructions. It is not a smooth journey. The journey of life is more like a road journey. Where you cannot predict bumps, ditches, uneven surface, curves and turns. Your life may be smooth

and enjoyable .

(2) But you do not know when it becomes uncomfortable and sometimes unbearable and then joy and pleasure of life evaporates. The quality of life is never constant, but ever changing like ever changing phase of the moon. Mostly the causes are deteriorating health, social or financial conditions. When we have to travel on uneven bumpy road, we carefully negotiate with condition of the road. Likewise, we have to make adjustments in life. Negotiate all circumstances, unfavorable in life, as most of the time you cannot change your destiny. The other name of life is adjustment. The human body is fragile and vulnerable, so there are bound to be changes and deteriorations depending on the ever changing circumstances, which you have to bare with. There cannot be sunshine forever. To live fully when you are alive. To live life is an art. It does not matter how long one lives, but it does matter how you live your life. A man may live long, yet live very little. Years are wasted and old age knocks the door. We pretend to live but we never start living life in real sense. Live life with purpose and strive to achieve it. To live life without purpose is like a journey without destination.

You are never free in your life as you feel. You are chained and shackled by the circumstances. Circumstances could be adverse or favourable, so you have to adjust or compromise with it. Do not limit your choices to what is reasonable and possible for you, as such attitude could disconnect you from so many other things in your life and that is not compromise or adjustment. So do not create walls around you which would only allow you to limited enjoyment in life. Accept everything that come across to you and make adjustment with it. That is the best way to live a happy and meaningful life. So do not become a barrier to your own self, rather feel free like a bird. All limitations are self-imposed in life.

One should not take life too seriously, live life as it unfolds. But also do not deal with life like a child who plays with the toys then destroys and throws them away.

(3) Set the goal in life but it should not be ultimate; rather it should lead further and higher. Obstacles may come and go. Obstacles could be won by strong resolution. Summon great energy in your efforts, courage and determination. Nothing stops the man who desires to achieve. To give up is our great weakness. The only way is to try again and again. It is not over till it is over. Lack of confidence causes more failure than lack of ability. If you are confident and resolute you can walk over the water.

If we think the purposeful length of life, it is short than we think. For the first fifteen years generally you have no goal and you are dependent and under control of your parents or caretaker. After that up to sixty years of age you start living mature life, but surrounded by circumstances, either favorable or challenging. This is the period of living real life. After sixty years, you become a senior citizen till you live. After sixty years physical body starts pulling down and have to start living by the support of medicines. You lose your teeth, eyes become weak, appetite reduces, legs do not support but living continues. This becomes the plight of life generally. So if we consider the life between fifteen to sixty years, is a good period of life. So the purposeful life is only forty years. It is said that the length of life is not important but the quality of life is important. Try to be useful to others. Serve the society by available means. Cultivate virtues, and human qualities. Good persons are known and remembered for their deeds for centuries

Actually life is an interval between the birth and death.

Pradip Jaywadan Mehta
(Advocate) Surat



THE FRUIT OF SATSANG

Once Naradji went to Bhagawan Shri Krishna. He was warmly welcomed by the Lord. Then Naradji asked a question: "Prabhu! What is the fruit of Satsang (association with the true?)" The Lord did not give him a direct answer. Instead, He sent Naradji to see an insect suffering in hell.

As he was able to go anywhere in the universe, he visited hell and saw that insect. There he said: "O small creature! What is the fruit of Satsang? God has sent me to you for the answer." As soon as the insect looked up and saw Naradji, its life came to an end. Receiving no answer and finding the insect dead, Naradji returned to the Lord. With great disappointment he reported the whole matter to God.

Naradji insisted that the Lord Himself should give him the answer. But again the Lord seriously sent him to see a new born parrot nestled on a tree on earth. Naradji did as directed and asked the same question to that new born parrot. No sooner did the infant

parrot raise its eyes to see the questioner than its eyes were closed forever, it instantly died.

Its sudden death frightened Naradji who began to think: "Is death the fruit of Satsang? That small insect and this parrot died on seeing me. Am I the cause of their death? I am all the more puzzled. Let me go back to the Lord." So distressed Naradji approached the Master and urged Him to answer his question properly. He said to God: "O Prabhu! I have done according to Your advice and have incurred the sin of two murders. Now no more sinning. Whomsoever I ask this question that being ceases to exist. Kindly unfold the truth thereof."

The Lord giving a shrewd smile said to Naradji: "O dear devotee! Don't get confused. If you are serious to seek the truth, I advise you to go to that new born calf which will remove your doubt." Still more confused Naradji then had to go to that calf. With a great hope, he gently whispered his question in its ear. He was standing before the calf. As it looked up at Naradji it suddenly met with death.

It was a third murder, Naradji thought. It was a cow killing – a great sin! Hence Naradji hastily ran up to the Lord to rebuke Him and uttered so many words. At

last the Master after a long persuasion pacified him. Then the Lord said: "Naradji! This time you will certainly get your answer. Go to the King of this state. The King has very recently fathered a prince. You may ask your question to that prince. Your puzzle will definitely be solved, I promise."

Despite this promise from the Lord, Naradji was reluctant to see the prince. He began to reflect: "I am the sinner of three murders, yet nobody has punished me so far, good. But this time it is the case of the prince. If the prince dies the King will not leave me alive. Now I don't want to trust God and to know the fruit of Satsang." Naradji expressed these thoughts modestly to the Almighty. Bhagawan Shri Krishna at last prevailed on him to go to the prince with the assurance that the prince would not die and he would give the proper answer.

Gathering all courage, hardening his heart, Naradji went to see the prince. As usual he asked the prince the same question. On hearing it, the prince looked at Naradji and answered smilingly: "O Devarshi! Haven't you get understood what is the fruit of Satsang? Listen to my explanation. When you first asked this question, it was me who was in the form of the insect in hell. But your

Darshan transformed me into a parrot. Then from that form, your Darshan again transformed me into a calf. Once again your Darshan redeemed me to get born at the palace of a King. What a blessing for me! Here also I am fortunate enough to have your Darshan. My life has become meaningful now. It is merely your Darshan that has created this kind of miraculous effect. What to talk of the effect of Satsang, that is, the effect of association with the true! Those who are addicted to associating with God, godly men, shastras are very fortunate people."

Naradji thanked the prince for such an enlightenment. Puffed with pleasure, he returned to God. He said to the Master: "Strange and inexplicable are the ways You work, my Lord! Nobody is able to discern Your divine sports."

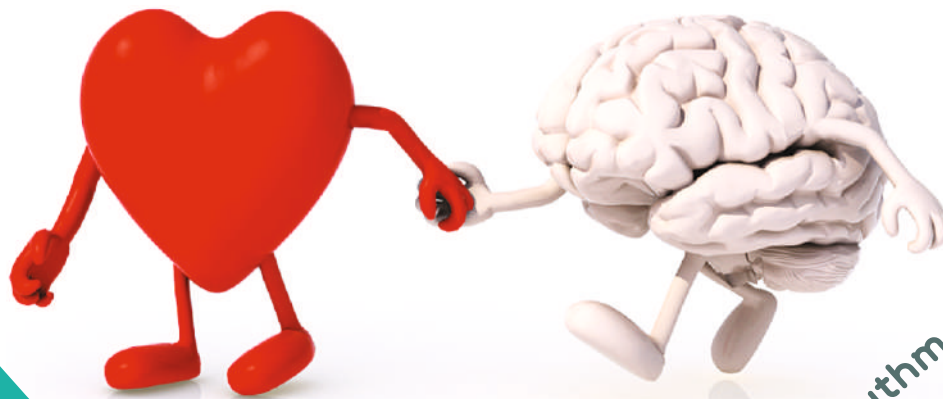
There is a Sanskrit verse in praise of Satsang which says:

A mere Darshan of saints is conducive to religious asset (advantage). Saints are the embodiments of holy places. The visit to and Darshan of these holy places yield fruit after a long time, but those of saints yield fruit instantly.

Prof. Gordhanbhai Patel,
Bharuch

THE RHYTHMIC

NATURE AND LIFE...



Art - Beats - Philosophy - Rhythm

Rhythm...

The word itself speaks a lot. It is related to a function running through life. Running on beats. Everything that we see is on beats. In our body there are commonly 72 heartbeats in one minute. Those beats are changing by the time and life changes into different directions.

How did the first beat come from the universe? Which was the first beat and how did it happen? How and where did the heart beat first? What reason was there in the depth of that flow? And who heard that flow first and introduced it to others? As a human being, beats are rhythm and how the way rhythm started its

first Avartan?

The foundation of rhythm is based on a movement of the universe. Universe is moving on beats and by that it creates a Taal (Rhythm). Indian classical music is based very near to that rhythm. Years and years ago the Maharshis created the Avartan of Taal. They felt the incarnation of beats and beautifully narrated those Taals.!

Rhythm is everywhere. It's in nature with clouds, in water, on the ground and in air. It's all

rhythmic when air collides with trees, ground takes the rain drops, waves come to the seashore, by thunder of clouds and the water of rivers creates the avartan.

While talking about life, it's full of ups and downs. In some messy moments the rhythm changes its tempo. As a human being we are always aware of our heartbeats while things go around us. We actually connect to the outer rhythm. The celebrations of festivals and marriages are part of that outer rhythm. We are attracted to that rhythm and enjoy those moments. Humans just dance on that rhythm and that controls their inner rhythm. We all know how ceremonies happen on occasion and that indicates us to move on. We will never find any Rhythm less society. Everybody seeks the rhythmic dance of life. For that everyone needs to find a perfect Avaratan. Those who live near nature are always connected to that Rhythm of nature. I feel cities are not

rhythmic as compared to villages. Well humans often find it to be rhythmic in cities as we all know. Some of them dance on those beats of woofer machines. I have also been a part of parties twice in my life. But we will definitely get that satisfaction by dancing to folk. In Gujarat we know about the festival of Navratri and the trend of playing on rhythm is remarkable. I feel that in every society their rhythm defines the culture. The folk is the only way which produces a feel of that tradition and culture. In India we can have lots of different rhythmic performances by visiting different states. It is the same as when we visit Africa, Europe, America and other continents.

Today, we are living a very fast life when technologies grab us into that tempo. In this case, many lives lose their rhythm and they suffer in the vortex. They live a rhythm less life. Working and earning in daily life creates a shortage of beats in a long time. Meeting nature and those folk people who dance with their origin are great performers to make our life Rhythmic. We can think that the world has changed now but those people who are close to nature are still there and they are performing on a beat like nature. They are an offbeat composition of nature but feeling others' life with beats.

If human beings are able to be an offbeat of nature then life will always be rhythmic...

Jigar Soni - Bhuj



Mahabharat within us

The war that lasted 18 days had made Draupadi age like 80 years!

Seeing Krishna, Draupadi runs to him and hugs him. Krishna puts his hand over her head, comforts her and lets her cry. After a while, He makes her sit on the cot nearby.

Draupadi : What is happening, my Lord? I had never imagined this ever!

Krishna : Some times destiny may be harsh Panchali! It doesn't function as per our expectations. It changes our actions into results. You wanted to take revenge, and you have been successful in doing so, Draupadi! Your revenge is complete. Not just Duryodhan and Dushaasan, the entire Kaurava clan is finished. You should be happy!

Draupadi : My Lord! Have you come to heal my wounds or worsen them by being sarcastic?

Krishna : Of course not, Draupadi, I have come to show you the face of reality. We aren't able to see the results of our actions, and by the time they are amidst us, then it's too late, by then things are out of our control.

Draupadi : So are you holding me entirely responsible, Krishna?

Krishna : Don't consider yourself so important, Draupadi.

But, had you ever foreseen your acts an iota

bit, then you wouldn't find it this challenging.

Draupadi : What could I have done?

Krishna : You could have done a lot.

When your Swayamvar was held, you could have avoided insulting Karna and could have given him a chance to participate. After this, when Kunti advised you to become wife of five husbands, you could have denied it. Then the result would have been different!

And after that, you insulted Duryodhan in your palace saying son of the blind is blind too!

Had you not said that then your chir-haran (stripping of clothes) would not have happened. Then maybe the situation would be different. Our words are our actions, Draupadi! We must weigh our words before we speak. Else the ill-effects of our spoken words not only create doom for us but for our surrounding environment too.

In this world, only humans are such whose venom is not in their teeth, but in their words!

Please think before you speak. Use words which do not hurt anyone's feelings.

Because, **Mahabharat is hidden within us!**



Prasadi

This is the same picture image which had been the part of daily worship performed by Lord Swaminarayan and when daily worship was over He used to offer Dandvat Pranam. But one day He offered one additional Pranam. So Shuk Muni asked Him the reason for the same.

Then Shri Hari explained that He had offered additional Dhandvat Pranam in order to wash out abhorring a devotee of God by thought, speech and action; consciously or unconsciously.

In view of this sacred gesture by Shriji Maharaj, the Satsangis should try to get rid of the sense of possession and consciousness for body and its relatives.



... located on the banks of Orsang and Uchha rivers near Sankheda city of Chhota Udepur district of Central Gujarat; got a new artistic touch by Pujya Nautamprakashdasji Swami, the President of the Swaminarayan Satsang Mahasabha, Vadatal Diocese and also the President of the Akhil Bhartiya Sant Samiti Gujarat state, on behalf of Vadatal temple.

The Jagatguru of Dwarikapith Shri Shri Shri 1008 Anant Shri Vibhushit Param Pujya Sadanandji Maharajshri, H. H. Acharyashri Rakeshprasadji Maharajshri of Vadatal Diocese, Swaminarayan Sampraday, along with many leading religious dignitaries, performed the Lokarpan ceremony of this artistic beauty in the presence of thousands of devotees on 8th November 2022. This is the result of vision and motivation of Nautam Swami and a decade-long strenuous efforts of his Sant Mandal in the Mevas region of Central Gujarat. They received a special accolades from all.