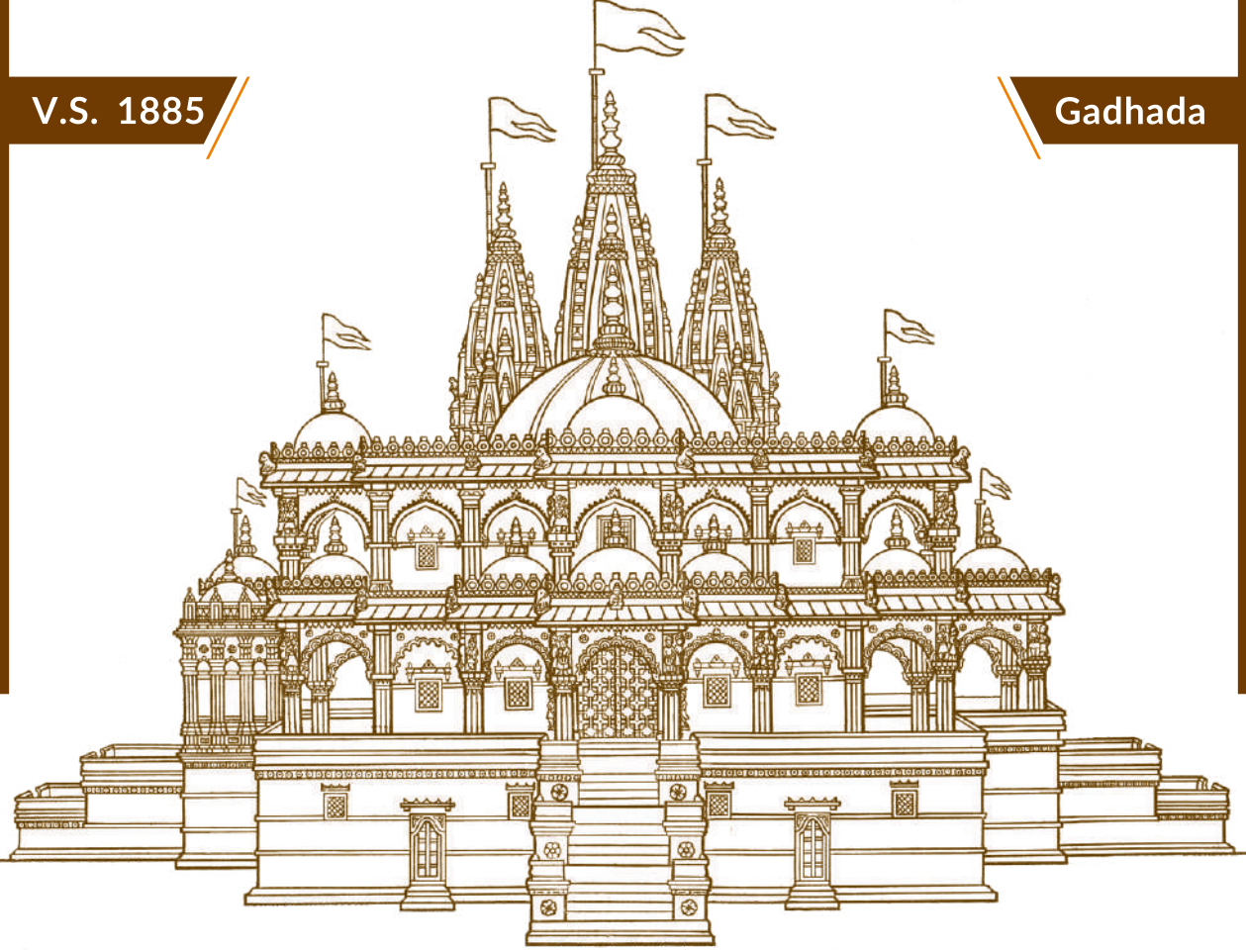


॥ श्री स्वामिनारायणो विजयतेतराम् ॥

V.S. 1885

Gadhada



Lord Swaminarayan

laid the foundation stone by His own hands, erected a two storeyed majestic temple at Gadhada and installed the idol of Gopinathji. This sacred place has become an important pilgrim place for thousands of devotees and visitors!



sahajanand

The Eternal Bliss

April-2023 | No. 22



CONTENT

INSPIRATION

H. H. Acharya Shri
Rakesh Prasadji Maharaj
Vadtal Diocese

SAHAJ ANAND

A quarterly published
Periodical

ANNUAL SUBSCRIPTION

India Rs. : 150/-
Abroad Rs. : 600/-

OWNER

Vadtal Temple
Managing Trustee Board,
Vadtal

MANAGING EDITOR

Shastri Swami
Dr. Santvallabhdasji

EDITORS

Parshad Shri Lalji Bhagat
Shri Harendra P. Bhatt

DESIGN & CONCEPT

Hari Smruti
Ravi K. Barot
Jnan Baug, Vadtal

Prelude

H. H. Acharya Shri Rakeshprasadji Maharaj

Parcha

Prof. Madhusudan Vyas

Third Eye

Prof. Harendra P. Bhatt

Holika

Jashvant Raval

Motivation

Khodabhai - Budhej
Prof. Gordhanbhai Patel

Shivling

Dr. Zalasaheb

Sikshapatri

Lalji Bhagat

Hinduizm

Inspiration

Ras Darshan

Lalji Bhagat

Guru & Shishya

Adhyatma

Shastri Swami Bhanuprakasdasji

Health & Spirituality

Dr. Dhanwantarikumar H. Jha

Yoga

Shantikumar Bhatt

The Man of Words...

Pradip J. Mehta

1

3

4

5

6

7

9

11

13

14

15

17

18

20

22

24

Published by

Shri Swaminarayan Temple

Vadtal Sansthan



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



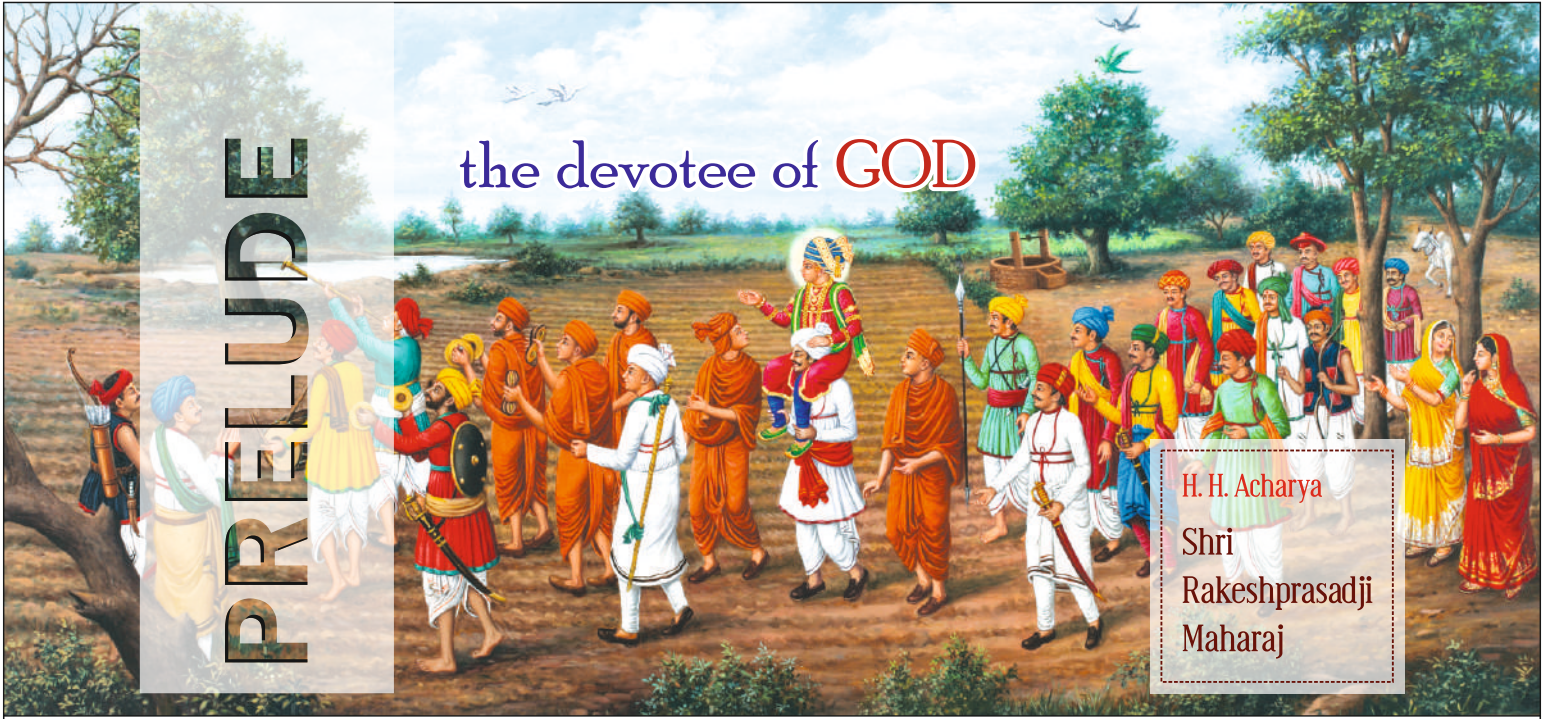
+91 268 - 2589728, 776



vadtaldhamvikas@gmail.com



www.vadtalmandir.org



PRELUDE

the devotee of GOD

H. H. Acharya
Shri
Rakeshprasadji
Maharaj

For last many years one who rendered fundamental literary services to Swaminarayan Sampraday, that frank hearted supreme devotee Professor Harendra Bhatt, who has recently departed for Akshardham, we pay hearty homage to him. It is our earnest prayer at the feet of most merciful Lord Shri Hari that, He may bless Professor Bhatt with His divine bliss.

He wrote several such books which could promote the spirit of the scriptures promoted by Shreeji Maharaj, by Nand Saints and also by their followers. Such Harendrabhai is not between us now. He has departed for the abode. He has also worked as the editor of this English magazine. But Harendrabhai has departed for the abode, we pay very affectionate homage to him.

By being united with His 500 contemporary saints, Shreeji Maharaj had held very scholarly and profound discussions in which He had explained the complex Vedic concepts in simple language and explained the

significance of the form of Lord Swaminarayan, including the best, medium and ordinary - three types of devotees and their features. How to remain attached in Satsanga by being Dasa nu daas - attendant of attendant, Shreeji Maharaj has discussed in details on many such topics. In areas like Kathiyavad, Saurashtra, Kutch, Kanum, Charotar and Vakad, through question answer sessions 200 years ago Shreeji Maharaj had explained topics like knowledge, devotion, religion, asceticism and characteristic of real Satsangi devotees to simple and ordinary Satsangis like farmers and workers.

One who is the devotee of God and one who desires absolute welfare, those devotees who are active for their own welfare, the God has offered the best knowledge about it in the Vachnamrutam. As Shreeji Maharaj has said in Vadtal Vachnamrutam, "God manifests Himself on this earth; when He descends on Bharat Khand and when the human body holding souls come to realize the God including the saints of God, that soul becomes the devotee of



God.” And then after becoming devotee he does not keep any attachment for any hostile principle or material, that becomes natural for him, if he keeps attachment for the five sense objects, that should be considered as his drawback in the path of devotion.

The happiness of the material world is like hell as compared to the happiness of the abode of God. The worms of hell enjoy happiness of the hell but the human beings considered it most painful. And once he becomes Parshad of God, he will never desire to reside as worm in the hell of the five senses. So, it is a great achievement to become the devotee of God.

In Vachnamrut, 49 of Gadhada Pratham, Shreeji Maharaj explain internal vision of the devotee, “One who is the devotee of God should look at the idol of God by believing it as the direct form of God.” One who is the devotee of God finds it difficult to keep attachment for material objects and the worldly souls find it difficult to keep attachment for God. Those who cannot keep attachment for the form of God, Shreeji Maharaj says that such persons are not the devotees of God. So, to become the devotee of God is the act of great responsibility.

Previously Shreeji Maharaj has said however great trouble may come but he never steps back; such a household person is the great devotee of God. Shreeji Maharaj has insisted, “it is most difficult to become the devotee of God because in practical life no one calls a devotee by special name. One who is expert in material life gets respect in the world but no one likes to understand or to praise the devotee of God and no one likes to walk in his

foot prints.” At such times, it is the best thing to keep up the devotion of God. Many ups and downs may come in your life but it is better to keep the devotion of God and it is very hard to become such a devotee. It is very hard to get associated with such a devotee of God. It is easy to enter Satsang but it is rare to get associated with the saint and real devotee of God. Many things have changed after 200 years. Everyone believes to be a real Satsangi but there may be difference of opinion among different people. They may talk about Swaminarayan but finally come back to their own ideas and concept, and at that time they talk about manifested perfect Purushottam Lord Swaminarayan. It is rare to get associated with such a devotee who believes in the concept and principle of Lord Swaminarayan, their scriptures, life sports and pilgrim spot. Shri Hari repeats this many times and such devotees can be rarely found in Satsang.

Epigram

पठकाः पाठकाश्चैव ये,
चान्ये शास्त्रचिन्तकाः ।
सर्वे व्यसनिनो मूर्खा,
यः तु क्रियावान् कुशलः स विद्वान् ॥

A reader, a preceptor or a thinker of the scriptures, - all of them may be foolish or addicts. Only those who practise what is enjoined in the holy scriptures - are the learned ones.

SWAMI
SACHCHIDANANDJI
Blessed

PARACHA

Now let me tell you the story of Swami Sachchidanand who underwent a transformation from the day he entered Satsang.

He moved in the social group and completed many routine tasks but his mind and soul were involved in Shri Hari round the clock. He could not sustain life without remembering the idol of Shri Hari. Even a moment could not pass without having the company of that idol which he visualized round the clock.

If he failed to visualize the idol of the Lord, blood would start flowing from all nine parts of his body.

If he failed to visualize the idol of the Lord, blood would trickle from his eyes. He was like Paramhansa and now, let me tell a story about such great saint.

When he lived household worldly life he did not believe in any mean deity. Looking at such attitude of the person (Saint) Bhuwa (Wizard) who played

occult magic gathered together and said, “Let us kill him today.”

They said, “If he fails to show any miracle today we will surely kill him.” They shook their heads, shouted loudly calling the deity to punish the person whom they believed **deceptor**.

All the wicked wizards tried to threaten the devotee. As Maharaj realized the agony of the devotee, he rushed there on the spot.

Maharaj challenged the tricksters, “Oh Sinners! Come here. I will show you the miracle. Come near Me and I will chop off your heads.” You have tortured My devotee and you hostile people, I will punish you today without fail.”

After hearing the words of Maharaj, the tricksters (BHUVA) ran to save their soul. Others came and touched the feet of Shri Hari.

Then the Lord assured him, “O Fellow! Listen to Me. Now do not have

any fear in your mind, be totally fearless.

Once as Swami Sachchidanand was traveling through Kutch region for the purpose of getting Darshan of Shri Hari. He had to board a ship in order to reach the other part of that region. His body was filled with renewed cheerfulness as he remembered the idol of Shri Hari.

As he got identified with the idol, attained oneness and his pulse stopped beating, the soul left the body. Three days passed after this incident.

His breathing stopped and he met his death. Then pall was prepared. His body was taken to the cremation ground. People were about to light the pyre.

At that moment Swami Sahajanand, the treasure of happiness, reached there to take care of His devotee.

The Lord brought the devotee's soul back into the body. He woke up and rose from the pyre. The people who had come there to light the fire and put his body on it, felt greatly surprised. All realized that it was the miracle played by Shri Hari. So all of them bowed down and touched his feet.

- Prof. Madhusudan Vyas
Vadodara



Prof. Harendra P. Bhatt

I called on Shrimat Viharilalji Bhagvatprasadji Maharaj lately, and was very courteously received by him. He is one of the two heads of the Swaminarayan 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 onwards 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 then say his Mala. And every cold season the Sadhus issue out in batches (they are prohibited traveling singly) 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.

On the Holi festival we worship Holi and then we perform **Holika** burning we do worship and burning at the same time, we burn Holi whom we worship?

But we should understand that Holi and **Holika** are not one. Holi means a pile of blazing fire created by us, and **Holika**, the sister of Hiranyakashipu, his devotee son Prahlad sitting in the midst of that fire are models from mythology respected by us.



In fact truth, blame free ideals, selfless devotion - are never touched by fire and they can never be burnt to ashes.

The **Holika** whom we worship, did she expect that Prahlad should burn to ashes? **Holika** had got a shield in the form of a boon that she would remain untouched by fire and for this reason Hiranyakashipu deputed her to enter fire.

Holika is a woman and she would never want that Prahlad should be devoured by fire.

In the Mahabharat as well as in the Puranas we get two different stories. As per one story the fireproof garment on the body of **Holika** was blown away and the same was wrapped on the body of Prahlad, so he was saved.

As per second story **Holika**, out of compassion gave up the fireproof garment and put it round the body of Prahlad. This second story looks more believable. **Holika** being a devotee would behave in a way so as to save truth and religion by offering her body to blazing fire. The background for Nruhsinh incarnation of God is prepared by this incident.

And for this reason we worship **Holika** and if she had been hostile, Hindu cult would not worship her.

We do not worship Prahlad but we worship **Holika** as a woman who gives life to Prahlad out of grace and sacrifice. We worship her for the act which is grand and great because she opened the possibility for the end of her demon brother Hiranyakashipu just by putting herself in the sacred fire. **Holika** is an ideal of womanhood and the epitome of selfless sacrifice.

Holika is the nourisher of life so we pray to her for good health and hygiene. The luster of blazing fire reflects the devotional spirit of sacrifice of **Holika**. Prahlad came out safe and sound but **Holika** chose to give her body as ablation in the Holi fire for this reason we respect and worship **Holika** every year.

The pile of fire called Holi Mata expresses the spirit of motherhood. This daughter of demon has been worshipped for ages for her act of graceful, kindness and nobility.

- Jashvant Raval (Anand)



DON'T QUIT

GET MOTIVATED!

A great message...

John D Rockefeller was once the richest man in the world. The first billionaire in the world. By age 25, he controlled one of the largest oil refineries in the U.S. By age 31, he had become the world's largest oil refiner. By age 38, he commanded 90% of the oil refined in the U.S.

By 50, he was the richest man in the country. As a young man, every decision, attitude, and relationship was tailored to create his personal power and wealth.

But at the age of 53, he became ill. His entire body engulfed in pain and he lost all of his hair. In complete agony, the world's only billionaire could buy anything he wanted, but he could only digest soup and crackers. An associate wrote, "He could not sleep, would not smile and nothing in life meant anything to him." His personal, highly skilled physicians predicted he would die within a year. That year passed agonizingly slowly.

As he approached death he awoke one morning with the vague realisation of not being able to take any of his wealth with him into the next world. The man who could control the business world suddenly

realized he was not in control of his own life. He was left with a choice.

He called his attorneys, accountants, and managers and announced that he wanted to channel his Assets to Hospitals, Research, and Charity work. John D. Rockefeller established his Foundation. This new direction eventually led to the discovery of penicillin, cures for malaria, tuberculosis and diphtheria.

But perhaps the most amazing part of Rockefeller's story is that the moment he began to give back a portion of all that he had earned, his body's chemistry was altered so significantly that he got better. It looked as if he would die at 53 but he lived to be 98. Rockefeller learned gratitude and gave back the vast majority of his wealth. Doing so made him whole. It is one thing to be healed. It is another to be made whole.

Before his death, he wrote this in his dairy, "The Supreme Energy taught me, that everything belongs to Him, and I am only a channel to comply his wishes."

There is a village called Budhej near Khambhat in Gujarat. Khodabhai, a member of a royal family, therefore known as a darbar, lived here. A regular donation of grains was given to any needy person who came to his doors. In order to maintain equal measurement of donation, the family used to donate as much juwar (a kind of corn) as is brimful of a half coconut-shell (i.e. Kachali).

Once an unexpected stranger arrived to the house of Khodabhai. The stranger had a very charming personality but with a thin weak body. He had beautiful long matted hair quite sticky, tender and bluish. His eyes were



like the lotus flower. His face was glittering like the moon. At this time, Khodabhai was not at home. In his absence, his mother according to the family tradition of donation, came forward to give juwar to that stranger. But he said, "What to do with this juwar? Where shall I go for its grinding? Where and how to light fire for preparing a loaf which needs other necessary things and utensils? Uncooked grains are useless for me. So, please! Give me some cooked food if anything is ready." Khodabhai's mother said, "There is nothing ready." The stranger said, "Mataji! Please go in and see, there must be something. Very little will do for me."

Many strangers come to householders to beg but, some others come to give. This one had come to this house to bestow upon them a lot.

But the old woman did not recognize him. Though the stranger entrusted her, she did not melt a little. On the contrary, she said, "Many mendicants (Bawas) come here and accept our Juwar." The stranger, at this, replied, "But Mataji! Nobody like me would have ever come!" She retorted, "You are quite a thin lean fellow. Many mendicants bigger, stronger, stouter than you come here and leave with Juwar we give them."

Then, at last the stranger accepted her juwar, put only few grains in the mouth, chewed them and the rest of the grains he threw in the compound for pigeons which were there. He left the village, but before leaving it he left a sign, rather a proof, of His divine power. Some women were drawing water from the well at the outskirts of the village. The stranger came here, sat on the bank of the well, took a Tumbadi (a pot made of a plant called gourd), stretched his hand into the well to fill it with water. Though the water was deep, it swelled up automatically to the brim. The stranger filled his tumbadi with it and walked away.

All this was well observed with wonder by those women at the well. It was a great miracle! Soon it became the talk of the village. The well, the Choro (the meeting place of villagers) are the places where all sorts of talks and tales are broadcasted and spread far and wide. First, ladies started talking about that mendicant who sat on the bank of the well and the water therein came up. Khodabhai also heard about this miracle. He asked his mother whether such a stranger had come to their house. The mother unfolded the whole story in detail. On hearing it, he immediately rode his horse in search of that mendicant. He spurred his horse to run fast and far but to no avail. The mendicant was not found. Khodabhai was disappointed that he had lost the opportunity to serve that mendicant who, he understood, was none other than God Himself.

Years went by. In every nook and corner of

Gujarat, there was a great cry of victory (Jay Ho.....) for Bhagawan Swaminarayan. Once Khodabhai thought of giving a dinner to Him and all the saints at Gadhada. When he met Shri Hari, he was asked, "What have you brought in the bag?" Khodabhai expressed his wish of giving a dinner to Shri Hari and all the saints there. Shri Hari said, "Years ago I had come to your place but had received only a handful of grains and left hungry. I think you have now come to know who that mendicant was." Khodabhai bashfully asked for forgiveness and Shri Hari very generously said, "I was not displeased at that time. It is a moral duty of a mendicant to accept whatever is given by a donor and to bless him. If someone does not give anything, the mendicant has to pray to God to do good to that non-giver."

Shri Hari then granted Khodabhai's request for giving dinner. Once in a large assembly Shri Hari referred to His first visit to Budhej and Khodabhai's devotion to Him. Shri Hari visited Budhej for as many as thirty-two times, the strong proof of His love for Khodabhai!

Prof. Gordhanbhai Patel, Bharuch

“

Once, Truth and False went to take bath in the river. Both removed their clothes and kept them on the river bank and took a dip in the river. First, False took bath and came out of the river and went away wearing truth's clothes. Truth was still bathing. When he came out after having his bath, his clothes were missing. False's clothes were lying there. How could Truth wear his clothes? Since then, Truth is naked and false, wearing Truth's clothes is famous in the form of 'Truth'!



Someone asked an elderly man, "Give some good advice."

He asked a strange question, "Have you ever washed utensils?"

The man with a stunned expression replied, "Yes I have."

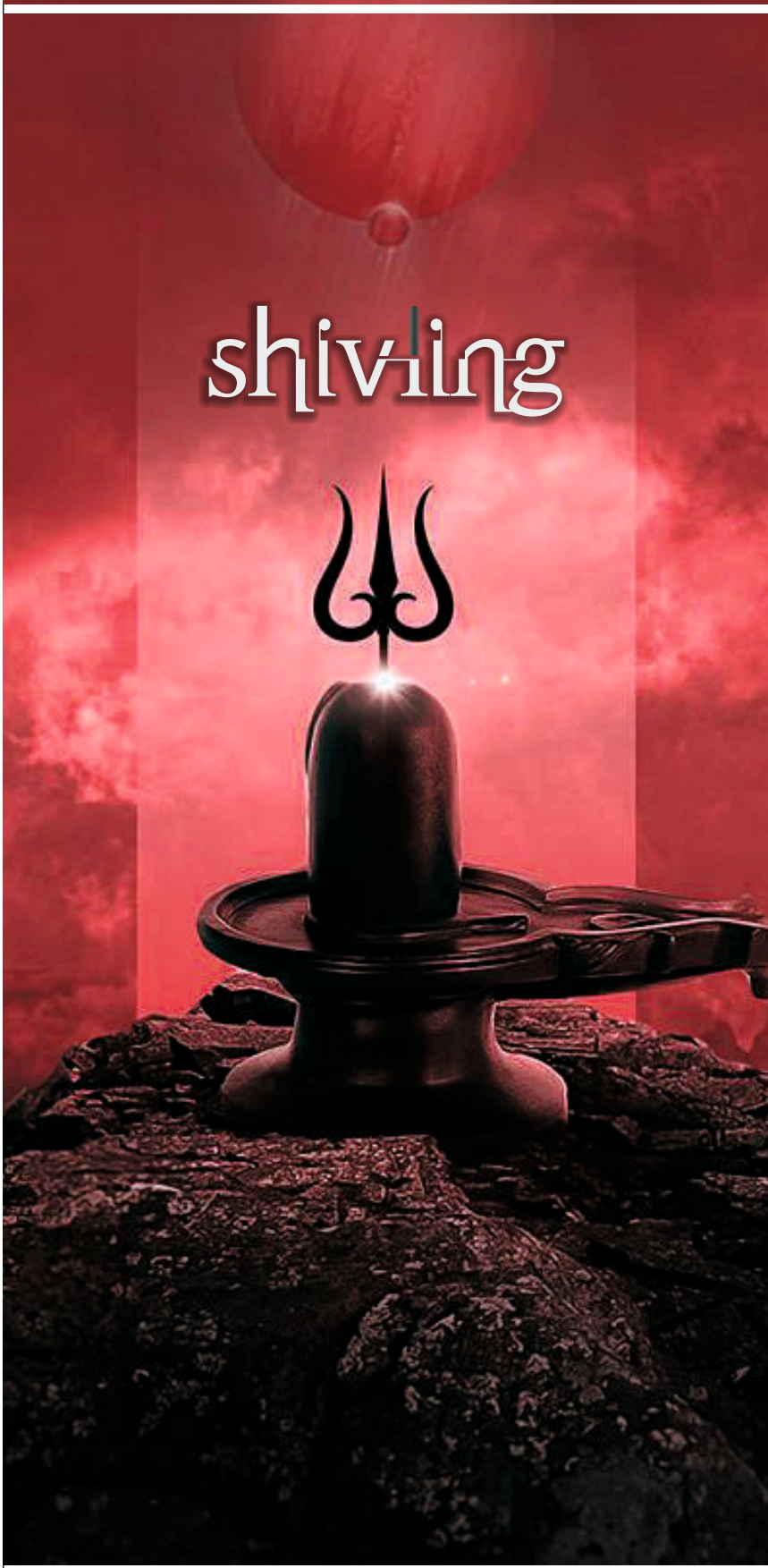
He asked, "What did you learn?"

The man replied, "What's there to learn in it?"

The elderly man smiled and replied, "You need to wash the utensils more from inside than outside."

Compared to the outer purity, the inner purity is more important.

”



shivling

How is the Shivling different than any other common stone? Is it only the rituals performed to bring it alive that it doesn't remain a stone and accrues form of a body and soul? Does the Shivling possess some higher form or element which elevates your prayers to the eternal universe, and as a counter reaction, it reciprocates the special reward to your prayers. Such questions are bound to arise. Here an analysis is given regarding this topic. What is that Shiv element in the Shivling? Worldly and materialistic reasons convey that Shivji consumed Vishpaan (drank all the poison). Due to this, His body burns. Hence, 'Jalabhishek' (pouring water) over Shivling should be done. So, various ways of 'abhishek' (pouring), offerings are done. It manifests various benefits. In whichever field, it destroys negative energy and generates positive energy. This is also one of the reasons given for 'abhishek'.

But the spiritual reason given is that head has 'agya chakra' means permission giving chakra. The body has veins and nerves like 'ida' and 'pingla' which meets, generates and

carries positive energy. It controls and balances your understanding and thinking capacity. This is known as 'Shivsthan'. So, for the peace of mind, 'abhishek' is offered to Shiv. To understand this topic, the help of science was sought. For this, in whole of India, a map was prepared of places which had radioactive elements and surprisingly radioactive elements were found in places where Shiv Mandirs with Shivling existed. So, it is no exaggeration if we say that Shivling is full of special energy. Shivling is nothing but nuclear reactors. That is why water is poured on it so that it remains peaceful/ silent. All articles/ particles liked and loved by Shiva like belpatra, ankdo, dhatura, bhang, jasud etc. are all elements which sucks away nuclear energy. This reflects how forward and progressive Hindu Dharma is and to what extent science is comprised in it. Why Shivling should not be kept without pooja/ offerings we get to know through this. Along with it, why a common man should not consume the offerings made to Shiva, also is explicitly understood through this. It contains radioactive elements. It is believed that offerings to Shiva become 'Shiv Nirmalya'. Shiva – wastage – garbage – so common man cannot consume it.

The water offered on Shivling also gets reactive. Hence the small canal pile which drains water has no stoppage – wall / cover to stop the flow of the water. Bhabha Atomic Reactor's design is also like Shivling. The water poured on Shivling when merges with flowing live water, it turns into medicine. The things which are used in offerings, treats and cures strange diseases which science is till date unable to figure out. That is why it is rare and after offering to Shiv, it is preserved from generation to generation. Behind our customs and traditions, great science is hidden and is covered with a kind of blanket in the name of religion. So that future generations can get the benefit of it, that is the intention.

In Shiv pooja, it is truly mentioned,

Tu tatvam na jaanami, Shiv darshanam
bhavami yuge yuge

Meaning “Hey Lord Shiva! We fail to comprehend the depth of your elements. Life after life we wish to do your darshan and seek your blessings.

Till the Shiv Darshan and Shiv Pooja is performed, the road for human upliftment and happiness would keep shining. Har Har Mahadev.

- **Dr. Zalasaheb** Principal
Shri Talaja College.



SHIKSHAPATRI

THE GOSPEL OF LIFE DIVINE



Lalji Bhagat, Jnan Baug, Vadtal

I, Sahajanand Swami, write this Shikshapatri - Gospel of Life Divine - from Vadtal to all My followers, residing in various regions.

- Bhagwan Swaminarayan
(Shikshapatri V.2)

Shriji Maharaj says that, “He has chosen Vadtal as the spot for writing Shikshapatri. Nishkulanand Swami writes, 'Govind had special liking for Vadtal village because the state of Gujarat is rich with the facility of water, trees, plants, creepers, flowers and fruits'. Vadtal village was very dear to Lord Swaminarayan. Shriji Maharaj here uses the word 'Vruttalaya' which means a place surrounded by banyan trees. Even today we can see a number of banyan trees in and around Vadtal. In Gujarati, the word Vadtal is made up of 'Vad' which means banyan tree and 'tal' which means a tank. So, Vadtal means a land which is full of banyan trees and tanks. Lord Swaminarayan had treasured all the main aspects which He had used for the extension and expansion of the sampraday.

For example, when the temple building at Vadtal was in progress Shriji Maharaj carried bricks on His head and put them at the site of construction. In that temple, He got installed His own idol, the idols of his own incarnations like Matsya, Katchha, Varah, Narsinh, Sheshnarayan, Suryanarayan, Shri Krishna and His parents Dharma and Bhakti. He had consecrated the idol of Laxminarayan in

Vadtal and had written Shikshapatri at the same place. He established the pilgrim spot of Gomti and also consecrated two Acharyas in Vadtal. He organized two samaiya celebrations in Vadtal. Shriji Maharaj had delivered 20 nectar-like speeches in the form of Vachanamritas at Vadtal. In this way many important events of Sampraday have taken place in Vadtal. Lord Swaminarayan had installed His Moorti of Harikrishna Maharaj in Vadtal, for the Final Beatitude of His followers.

Shri Hari wrote Shikshapatri as His form depicted in words by staying in Vadtal so that the followers may get worldly happiness and can attain the imperishable abode by following the words of Shikshapatri as Dharma. Here the words, “by staying in Vadtal” indicate that by staying for four months in Vadtal, Shriji Maharaj had written the sacred Shikshapatri. Another important point is that the name Sahajanand Swami has been specifically mentioned in this verse. During that period, Shriji Maharaj had established as "Swaminarayan" and yet here he chooses to mention His name as Sahajanand Swami. In his volume Arthadipika, Shatanand Swami has offered a very rich meaning of the term “Sahajanand Swami”. It is a combination of three words - Sahaj + anand + Swami. Sahaj means natural or spontaneous which does not depend upon any other means. Man is always in search of happiness but every material happiness depends on certain means e.g. drinks, eatable items such as tourists resort, hilly area, sea side, gardens, natural scenery etc. Man tries to find happiness in sensual objects e.g., for male tries to find pleasure in female, and female finds pleasure in male. Both, male and female find

happiness in the children and their progeny. Man tries to find happiness from all these means and after many efforts happiness becomes available to him but this type of happiness is defective, short lived and often deceptive. While the happiness derived from being associated with God is spontaneous and permanent because it is not derived from other means. We sing in the evening prayer “Oh, Madhav Mukund, the source of happiness.” This prayer shows that Madhav Mukund or Shri Hari is the root of happiness and for this reason the name Sahajanand has been given to Him. The name Sahajanand was given to Shri Hari by Ramanand Swami when he blessed with diksha at Piplana.

Shatanand Swami offers second meaning of Sahaj. He takes first two letter “Saha” and explains it as having such personality which is full of tolerance and who has the power to remain steady against the duality of happiness and unhappiness. In this world, we see people who cannot tolerate pains and troubles and if happiness comes to them, they cannot digest it. But Sahajanand Swami stands before us as an ideal of indiscriminating between happiness and unhappiness, between sorrow and pleasure. One who remains steady between pleasure and pain can become real example. This ideal has been exemplified by Shri Hari during the forest endeavor stage of His life. He tolerated many pains like hunger, thirst and He also offered Darshan to thousand of devotees by wearing jem studded ornaments! In this way He set an example of remaining neutral in happiness and unhappiness and being steady in the form of God which is the epitome of joy by crossing the duality of pleasure and pain and this is the

essence of the word Sahaj. Being Sahaj He provides pleasure to the saints and devotees who get His Darshan. Here,

There is an indication to the concept expressed in Taitariya Upanishad, the “perfect Brahman is another form of joy.” Happiness naturally resides in the form of Sahajanand Swami but, the sense of being master and ruling quality are also included in that form. He is the Master, the soul and the controller of all. This scripture based analysis has been stated in his Bhashya by Shatanand Swami. Therefore, we should understand the basic meaning of the word Sahajanand Swami. Here the word Swami has been mentioned. Many Satsangis wear rosary in their neck and if we ask whom does the rosary represent? The answer will come “Lord Swaminarayan” whose Mantra do you chant? “of Lord Swaminarayan.” Whose Satsangis are you? “of Lord Swaminarayan.” Whose temples, Acharyas and Sadhus are these? The answer will be “Lord Swaminarayan”.

So ruling quality of Swaminarayan is included in all the aspects of Satsang. Even today, the controlling and ruling quality of Lord Swaminarayan can be seen as thousands of Acharyas, Sadhus and Satsangis act as per the word of Shikshapatri even after 200 years. Only Lord Swaminarayan is worshipable for all. Today, we have analyzed the aspect of Swami being one Master and one Controller. So, in the term Sahajanand Swami we find spontaneity, joy, sense of being Master controlling and ruling power. Therefore, the meaning of Sahajanand Swami is discussed in detail.

Contd.



HINDUISM

The
Root
of
Eternity

Swastik = Well being

The Sandhi of सु (Su) + अस्ति (Asti) means well being.

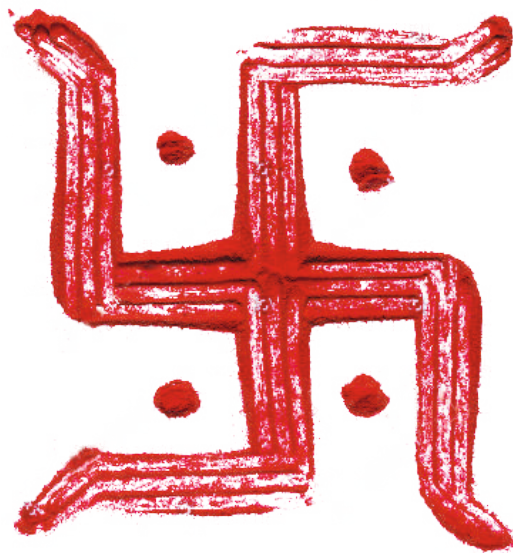
The first set of four perpendicular arms are joined clockwise from the outside in and the center is representation of Brahm, all energies converging into a centrifugal force of our Creator.

The first arm is from top to center and denotes Dharma or the duties by eternal consciousness. The second arm is from the right to center and denotes Artha; values and earnings. The third arm is

bottom to center and denotes Kaam or desires, and the fourth arm is left to center and denotes Moksha or liberation due to fulfillment.

After Mukti or Moksha, the next force the soul experiences which can be felt is depicted as the second set of four arms drawn next. First is the Sayujya, oneness with the Eternal consciousness; second is Salokya, oneness with Omnipresence; third is Saroopya, oneness with a beautiful Creator, fourth is Sameepya, oneness or closeness with our Creator.

These fulfilling experiences are then drawn as a third set of four slants.



First is Mann or Mind; second is Buddhi or Intellect; third is Chitt or Equilibrium and fourth is Ahankar or Ego. Lastly, the Swastik is completed by bindus or dots to symbolise

the Alankar of life representing first Prem (Love), second Shraddha (Belief), third Vishwas (Trust) and fourth Samarpan (Surrender).



inspiration

the inner BEAUTY

loyalty

truth

Powerful Reminder

Words that help and give courage during difficult times!

Do not get too attached with your worldly possessions,

Do not burden yourself with the worry of things, which you cannot control,

And do not identify too much with the world the way as we see it.

From the Bhagvad Gita:

Why do you worry without cause?

Whom do you fear without reason?

Who can kill you?

The soul is neither born, nor does it die.

Whatever happened happened for good.

Whatever is happening is also happening for good.

And whatever will happen, will also happen for good.

You need not have any regrets for the past.

You need not worry for the future.

The present is happening...

What did you lose that you cry about?

What did you bring with you, which you think you have lost?

What did you produce which you think got destroyed?

You did not bring anything!

Whatever you have, you received from here.

Whatever you have given, you have given it back only here.

Whatever you took, you took it from God.

And whatever you gave, you gave it to him.

You came empty-handed and you will leave empty-handed.

What is yours today belonged to someone else yesterday.

And will belong to someone else the day after tomorrow.

You are mistakenly enjoying the thought

That this thing is yours!

And it is this false happiness,

That is the cause of all your sorrows.

Change is the eternal Law of the Universe.

What you think of as death,

Is indeed life.

In one instance you can be a millionaire,

And in the other instance, you can be steeped in poverty.

Yours and mine, big and small -

Erase these distinctions from your mind.

Then, everything is yours!

And you belong to everyone.

This body is not yours,

Neither are you of the body.

The body is made up of fire, water, air, earth and ether,

And will disappear back into these elements.

RAS DARSHAN

LALJI BHAGAT

Jnan Baug, Vadtal



Vishladu vishpaan shu, Tarat tann no naash

વિષલાડુ વિષપાન શુ, તરત તનનો નાશ;
Vishladu vishpaan shu,
Tarat tann no naash;
Eating poisonous sweet balls,
taking poisonous drink,
bring quick end of life.

કહો સુખ કેમ ઉપજે, નાગ વાઘ સંગ વાસ.
Kaho sukh kem upaje,
Naag vaagh sang vaas.
Tell me, how can you
get happiness, when you
happen to reside with
a cobra and a tiger?

જેમ ખરી બેરી ખાટકી, સકરી પર સીચાણ;
Jem khari beri khatki,
Sakari par sichaan;
As a butcher is
the enemy of goat;
Hawk is the enemy of dove,



તેતર પર બાજ ફરે, જે લીધા કાં લેશે પ્રાણ.
Tetar par baaj farey,
Te lidha kaa leshe praan.
Eagle moves on a Patridge,
he kills or will kill the prey.

(Nishkulanand Swami)

If someone eats poisoned laddoos, he will die. If someone drinks a poisonous drink, then it leads to his death. If a snake or tiger surrounds a man from all corners, then he will not be able to live in peace and ease. Likewise, within our inner being, if the influence of the world's words, touch, thoughts, taste and smell bear firm connection, then it comes as a hindrance in the way of the devotion of the Supreme Lord.

Like the goat does not move a bit when it is in front of the butcher, like the falcon moving over the kite and the hawk hovering over the partridge; it is a sign that death is for sure. It does not take a long time to die.

In this world, in someone's house, a child is born and joyfully the cradle is placed, while in someone else's house, a child dies, the ground is dug and the body is buried! If someone dies, the funeral pyre is given and we see the dead body burning at the cremation ground. Seeing all such varied incidents, a thought bears firm ground in one's mind that in heaven, earth or under the deep abyss of the earth, nobody is immortal.

One should bear such firm conviction in mind that the fate that is decisive for all the gods, man and animals, the same is my destiny too. So I don't want my soul to get distracted by the joy of the five objects of pleasure perceived by the sensory organs i.e. Panch Vishay that obstruct my devotion and worship of Lord Swaminarayan. When we bear such thought firmly in our mind, then the Panch Vishay comes in our way; then we bear a firm understanding of Kaal that no matter how much ever Panch Vishay we may enjoy, in the end, Kaal will destroy us. So, it is better to focus these Panch

Vishay in relation to the Supreme Lord.

When strong aversions to worldly pleasures with profound understanding take place, then the harassment of Panch Vishay starts diminishing automatically and the strength of the Lord's divine image increases within one's soul. Here the thought of detachment from worldly objects is of utmost importance. Such meritorious souls are very few. Each devotee holds a path. So, whoever has the path of detachment should form a firm understanding of this and move ahead in Satsang.

One who bears affection, their sensory organs get immersed in the form of the Supreme Lord. Whatever one's object of affection, one's inclination goes in that direction and his understanding also follows the same path. The one who forms a strong affectionate bond with the Lord, then his eyes do not see any other form besides the Lord. His ears do not listen to any other words besides the Lord. His tongue does not utter any other word other than the repeated utterance of the name 'Ghanshyam'.

Such a soul who forms such deep affection with the Lord is termed mad and crazy by this world. One who develops an affectionate bond, their path forms a firm connect with Hari Krishna Purushottam. He does not remain interested in others or his own body. All his actions are devoted to the Supreme Lord. Thus, when one's actions - the doer himself and his Karma, the aggregate of one's present and past actions – these three form one essence and stay undivided, that soul becomes totally inclined towards the divine Almighty.

Interaction between

GURU & disciple

A rare conversation between Ramkrishna Paramahansa and Swami Vivekananda

1. Swami Vivekanand

I can't find free time. Life has become hectic.

Ramkrishna Paramhans :

Activity gets you busy. But productivity gets you free.

2. Swami Vivekanand

Why has life become complicated now?

Ramkrishna Paramhans :

Stop analyzing life... It makes it complicated. Just live it.

3. Swami Vivekanand

Why are we then constantly unhappy?

Ramkrishna Paramhans :

Worrying has become your habit. That's why you are not happy.

4. Swami Vivekanand

Why do good people always suffer?

Ramkrishna Paramhans :

Diamond cannot be polished without friction. Gold cannot be purified without fire. Good people go through trials, but don't suffer.

With that experience their life becomes better, not bitter.

5. Swami Vivekanand

You mean to say such experience is useful?

Ramkrishna Paramhans :

Yes. In every term, Experience is a hard teacher. She gives the test first and the lessons later.

6. Swami Vivekanand

Because of so many problems, we don't know where we are heading...

Ramkrishna Paramhans :

If you look outside you will not know where you are heading. Look inside. Eyes provide sight. Heart provides the way.

7. Swami Vivekanand

Does failure hurt more than moving in the right direction?

Ramkrishna Paramhans :

Success is a measure as decided by others. Satisfaction is a measure as decided by you.

8. Swami Vivekanand

In tough times, how do you stay motivated?

Ramkrishna Paramhans :

Always look at how far you have come rather than how

far you have to go. Always count your blessing, not what you are missing.

9. Swami Vivekanand

What surprises you about people?

Ramkrishna Paramhans :

When they suffer they ask, "Why me?"

When they prosper, they never ask, "Why me?"

10. Swami Vivekanand

How can I get the best out of life?

Ramkrishna Paramhans :

Face your past without regret. Handle your present with confidence. Prepare for the future without fear.

11. Swami Vivekanand

One last question. Sometimes I feel my prayers are not answered.

Ramkrishna Paramhans :

There are no unanswered prayers. Keep the faith and drop the fear. Life is a mystery to solve, not a problem to resolve. Trust me. Life is wonderful if you know how to live.

Stay Happy Always!

Adhyatma

P H I L O S O P H Y



SHRIMAD BHAGWAD GEETA

CHAPTER – 6-12

SELF CONTROL YOGA

Meaning : - The study of Yoga should be done by sitting on manually prepared, clean seat by concentrated elements of conscience by winning the senses and with a view to purify one's interior conscience and heart.

Significant meaning: - Lord Krishna has been indicating the ways and means of concentrating the element of conscience and being united with God. In the previous verse He has talked about the spot (place) and the seat. Now in this verse He says 'by co-ordinating and concentrating the elements of conscience.' One should take seat on previously cleaned and purified seat (mat) because the attainment of the seat comes after a long period. The seat should be simple and natural so that one can use it for a long time. Now after taking the seat one should make the senses and the conscience introvert. One should control all the activities of the mind and the senses.

Purifying one's inward and outward self:- One has to study the yoga by taking a seat on simple, natural and comfortable seat (mat). The attainment of Yoga or the worship of God should not be done for achievement or display. But such practice of Yoga and worship of supreme God Lord Narayan should be done for the welfare of one's soul. Usually there are two

enemies of such Yoga practice and worship. First is the desire for exhibition (vanity) and second is the desire for great achievement.

Desire for exhibition (show):- Exhibition means to sit in the cave to show and inform people that you are doing Yoga practice or to sit in the house by closing the door. If any sacred activity is done with this type of purpose it will be called exhibition. If he himself calls him Yogiraj or makes his devotees write 'Yogiraj' it will be a sign of exhibition and also a sign of propaganda. As man hides his sins, the worship and devotion of God should also be concealed. This description is meant to indicate how to practice Yoga to attain Lord Narayan. And for that reason this has been called the science of Yoga. God explains the minute technical details of the process of Yoga. We have to take hidden meaning by using our rationality. God says 'Yoga is to be practiced for the purification of self and soul.' The soul is pure, eternal and immortal and it never becomes impure. Here the meaning of soul is soul, mind and intelligence which need to be purified. We have to attain an ideal position where in which the mind controls the senses, intelligence controls the mind, the soul controls the intelligence and the soul is controlled by God. We have to remove the control of passion over soul and intelligence; only then mind and intelligence will be purified and only then our internal soul will be purified. It is the nature of mind that it picks up the qualities of something on which it

concentrates. If the mind always thinks of women, that fellow becomes womanizer. If in practical life you begin to say 'I have a headache, I have a headache' your head will start aching. So there is a proverb in Gujarati 'One who begins the journey by crying, comes back with the news of death,' 'If you miss the target it can be excused but to aim at lower target cannot be excused' because things will take shape as it was pondered by our mind. Therefore, there is a proverb 'if your mind really desires you can reach Malwa.'

You can see that a smiling, playing and happily jumping person becomes nervous if he gets pain in the chest and he begins to sweat and he cannot stand on his legs. After sleeping on a stretcher he goes to the hospital because his mind has concentrated on the heart attack. When the doctor checks him and says his heart is ok, and that it is only gas trouble, hearing this the nervousness and the sweat disappear from that person. The reason is that the atoms and molecules of the body change due to anxiety. If a fellow thinking about a woman becomes womanizer, why should a person thinking about God not become dear to Lord Narayan? In classical language this is called 'the worm and wasp' theory.

What is the meaning of worm and wasp theory?

The worm is sliding on the ground, the wasp picks it up and takes it into the mud hole, where it stays and stings the worm off and on. As a result the worm undergoes psycho-physical change and gets transformed into a wasp. This becomes possible by the physical biting and the humming voice of the wasp. Now the worm, which was a reptile, gets wings and begins to fly in the sky. For this reason this is called worm – wasp theory.

Contemplating on God is the best remedy for purification of the soul. Then concentrate your mind on God. The mind is like coal; if you wash coal with water or soap its colour will not change but if you throw that coal in fire, which is its root source, it will blaze up and will become re. In the same way, the mind is given to us by God and if we immerse it into the contemplation of God, its colour and mood will

change and will collect its original qualities. When you concentrate your mind in God, you control all the activities of the mind and senses. If senses keep on moving the mind will never become stable. If we sit before God by closing our eyes the senses do not remain under control. If there is itching or irritation on the skin or if legs becomes stiff for that reason many Yoga based exercises have been prescribed. In fact this body is the real means to attain religion. If the body is not in good condition the mind and the senses will create constraints. You should have such physical readiness to sit on the seat for 3 hours as suggested by God. Only then the mind will be able to concentrate. People think 'We will worship God in our old age,' but will it become possible when the body becomes weak? You have pampered your body till today, will it co-operate at that time?

Like the dacoit Valia we should ask our senses 'I have pampered you till today, will you co-operate when the need arises?' What answer will you get? So you have to educate your mind and senses, how to co-operate with you in case of need. When you sit to concentrate your mind the dirty things of the past will come to the surface. It is just like asking Google which provides the information according to your taste. The concentration of the mind is a great scientific aspect. If the mind grips the form of God and holds God all the dirt of the past will be removed. Long time practice to concentrate the mind on God is required to attain the form of invisible God. You should have affection for God who is not visible and whose touch is not available. You should concentrate your mind on that God. This is very hard and for that reason rishis work hard for many years and wrote great books. Why have they taken trouble to write Shruti, Smriti and Puranas? The Rishis have taken this trouble in order that they should become related with God. Let us bow down to them and let us make conviction to concentrate our mind regularly.

One who practices the process as indicated will swim through the ocean of life, and who does not follow it will move round and round like the bullock in the oil mill.

- Shastri Swami Bhanuprakashdasji
Porbandar Gurukul



Health & Spirituality

Dr. Dhanwantarikumar Harinath Jha

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

Science of Homeostasis and Spirituality

“Homeostasis” is defined by Encyclopedia Britannica as “any self-regulating process by which biological systems tend to maintain stability while adjusting to conditions that are optimal for survival. If

homeostasis is successful, life continues; if unsuccessful, disaster or death ensues. The stability attained is actually a dynamic equilibrium, in which continuous change occurs yet relatively uniform conditions prevail.”

Balance is the key and adjustment is the way. Our Human body is designed in such a way that it can cope up with the extreme heat of Earth's atmosphere and also with the extreme cold of Earth's atmosphere. This coping up mechanism in our body is powered by various changes that our mind and body needs to make in order to survive. But these changes are not meant to be lasting longer as when it lasts longer than the capacity of the human mind and body it creates disaster. And also when the body losses this capacity to cope up it cannot survive longer.

For example our heart rate increases for sometime when we run or climb or do heavy physical activity. This increase of heart rate ensures enough nutrients and oxygen are supplied to the parts of the body which require it as when we do such activities, the demand of nutrients and oxygen in our muscles, lungs, and other parts of the body increases which needs to be supplied fast by an increased heart rate which in-turn increases the speed of supply. Along with the increased heart rate there is an increase in the respiratory rate as

well as, in order to get more oxygen in the body from the environment. Thus, multiple systems work together to maintain life in challenging conditions and different situations. All this is done so that finally we can maintain our body temperature around 37 degree Celsius, our heart rate around 60-90 beats/minute, our respiratory rate around 12-18/minute, our blood pressure around 120/80 mm hg and so on with various systems as these normal numbers represent life and life can only sustain within this fixed frame.

But this does not mean that when the numbers change dynamically or momentarily it ends life but instead it means that to maintain the normal sometimes we need to travel the abnormal path, the path of adjustment, the path of understanding and the path of flexibility keeping the ultimate normal in our mind. These changes are meant to be short lived and have to be returned to the original soon. We see changes in our body in various seasons, environments, conditions etc. in the form of seasonal flu, jet lag, shivering, perspiration etc. and we understand that the surrounding has changed and to survive we also need to change. Ayurveda for the seasonal changes that we must adopt suggests Ritucharya (Seasonal Regimen), for the normal day to day life suggests Dincharya

(Daily Regimen) and also other such regimes to help the body easily transit the change in the surrounding environment.

Spiritually taking, learning from this principle of homeostasis of Nature and our body is also very important. We don't always get a situation favorable to our mind or thought process and that is where we need to adjust a bit, understand what is required while keeping in mind our ultimate goal and then act. You also need to be careful not to overdo it or else you will be taken away from your path, which will lead you to disaster.

Nature teaches us many things in many different ways and Homeostasis is one such principle of nature which teaches us the way of life. Homeostasis is the physiological process by which the body maintains a stable internal environment, despite changes in external conditions. It is an essential component of living organisms, ensuring that the body's various systems function in harmony to maintain health and well-being. But what is the relationship between homeostasis and spirituality? Can the two be interconnected, and if so, how?

Spirituality refers to the search for a deeper meaning in life and the belief in something greater than oneself. It is a universal aspect of human experience, and many people turn to spiritual practices and beliefs to find a sense of purpose, connection, and inner peace. The connection between spirituality and homeostasis lies in the fact that both involve the maintenance of balance and harmony.

Homeostasis operates at a physical level, ensuring that the body's various systems are functioning optimally and in sync with each other. Similarly, spirituality operates at a psychological and emotional level, promoting inner balance and harmony. When our spiritual needs are met, we feel more connected, grounded, and at peace. This, in

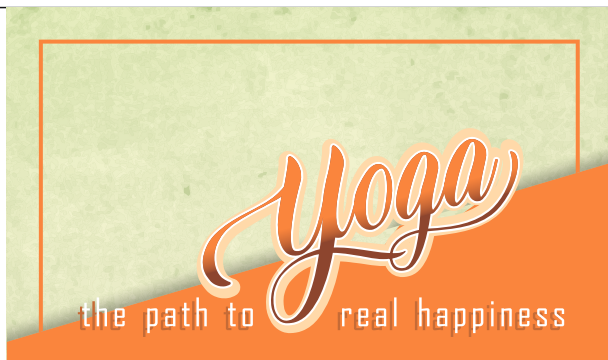
turn, can have a positive impact on our physical health and well-being.

Spirituality can help us achieve a sense of harmony by providing a framework for understanding the world and our place in it. Many spiritual practices, such as meditation, yoga, and prayer, are known to have physical benefits, such as reducing stress, lowering blood pressure, and improving sleep. These practices also promote emotional and psychological well-being by helping us cultivate positive emotions, such as gratitude, compassion and forgiveness.

At the same time, homeostasis can also have spiritual implications. When our body is in a state of balance, we are more receptive to spiritual experiences and insights. Our physical state can influence our emotions and cognitive abilities, making it easier for us to connect with our spiritual selves.

Moreover, homeostasis can also help us understand spiritual concepts such as karma, which refers to the principle of cause and effect in the universe. In the same way that homeostasis ensures that the body is in balance, karma ensures that actions have consequences and that the universe is in balance.

In conclusion, homeostasis and spirituality are interconnected in many ways. Both involve the maintenance of balance and harmony, and both have physical, emotional, and psychological implications. By paying attention to our physical, emotional, and spiritual needs, we can achieve a state of balance and harmony that promotes overall well-being. As the philosopher Aristotle said, "Happiness is the meaning and purpose of life, the whole aim and end of human existence." Achieving happiness requires us to pay attention to all aspects of our being, including our physical, emotional and spiritual selves.



4. Nadi-Vishodhana

(Purificatory Processes)

The word NADA means a hollow reed. In our body, we have veins and arteries just like hollow reed. Besides this, we have the wiring system of nerves. Then, we have microwave like channels through which electro-magnetic, electro-chemical and electro-spiritual currents flow through out the body. All these are called Nadis. If they are blocked partially or wholly they have mal-function or dysfunction, disturbing all aspects of our health.

When one becomes perfect in the said postural practice, one should start the practice of purifying all the gross as well as subtle channels of the body. Unless and until these channels are cleared, the practice of Pranayaam would not be successful. As long as, these channels are clogged by impurities the air (the carrier of consciousness – Prana), would not circulate inside.

Here six purificatory processes are narrated thus:

1. DHAUTI, 2. BASTI, 3. NETI, 4. TRATAKA, 5. NAULIKA (NAULI) and 6. KAPAL BHATI.

1. Dhauti

A rolled bandage like piece of cloth

about 50 cms. long and 5 cms. wide should be sterilized and soaked in pure water and tying one end of the cloth to a finger, it should be gradually swallowed stage by stage. (The cloth should not be rough). Then it should be similarly withdrawn.

Note : If the cloth does not come out smoothly because of the blockage caused by the valve at the end of the esophagus, one should drink a little water and draw up the cloth gradually.

This purificatory process removes the disorders caused by cough-mucus.

2. Basti

Stand in the water, which is naval deep. Draw the water through the rectum.

Note : This is possible only when you breathe out completely while taking the abdomen back, holding the breath out and expanding the abdomen. This is possible only with practise for many days.

Then after moving the abdomen in various ways and thus washing the internal organs let the water come out. This practise removes all physiological disorders.

In another variation of Basti, water is drawn in by the genital organ and then it is urinated out or thrown out through the rectum. (At present the Yogis who can practise this are hardly found).

In the technique of Shanmkha Prakshalan, one drinks water to his full capacity and then after repeated contraction and expansion of the abdomen the water is allowed to pass through the rectum. (For this purpose salt is added to the water).

In Gajakarani also known as Kunjar Kriya technique, one takes water to the full capacity and then by inserting two fingers (index finger and the middle finger) in the throat gently, all the water is vomited out. This cleanses all the internal channels. (Warm, sterilized water should be used).

4. TRATAKA (Gaze-fixer)

Looking at some small object till there are tears in the eyes is called Trataka. It removes diseases of the eyes and removes lethargy.

5. NAULI (Abdominal Movements)

Keeping the shoulders bowed forward and moving the abdomen clockwise and anti-clockwise, upward and downward is called Nauli Kriya. All disorders of gas-movement, of biles and cough are relieved by this technique.

6. KAPAL BHATI

Fast, short, continuous breathing in and breathing out is called Kapal Bhati. Avoid giddiness by not overdoing. Do not do in the absence of an experienced Yoga-teacher. It removes

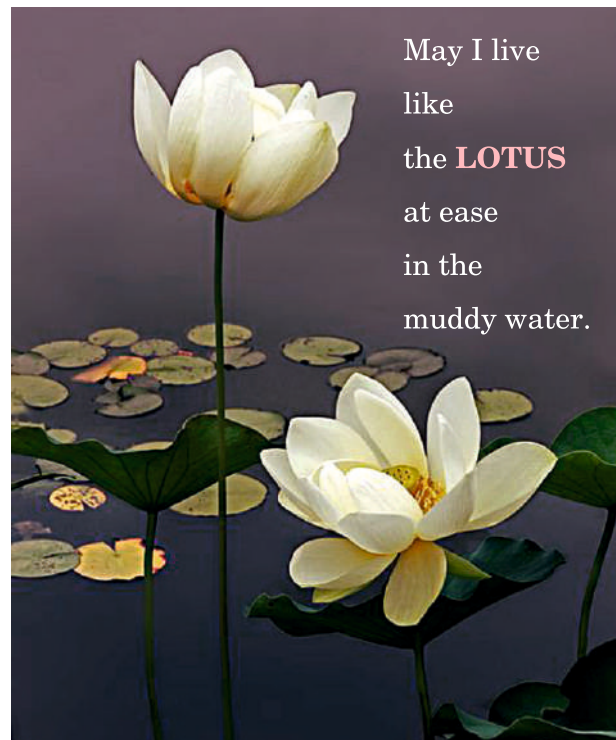
all disorders of the respiratory system.

All the above mentioned purificatory processes cleanse all the channels in the human body and this keeps the body clean and flexible. As a result of all these purificatory processes; subtle, invisible light emanates from the body. There is normal and natural appetite. The sound becomes clear, the body remains healthy. Air can be retained in the body as long as one likes.

After cleaning all the internal channels, the Yoga aspirant should start the practice of Pranayama. Through research it is observed that these purificatory processes have therapeutic value and there is no harm if practised with postures also.

(Contd.)

- Shantikumar Bhatt





THE MAN f WORDS merges into INFINITE!

(Sad demise of Professor Harendra Bhatt)

relevance for the upliftment of self which is like a Golden Treasure for the followers. He was a higher quality genius and much higher quality human who is exceptionally rare to be found.

He was respected by the literary educated people. He relied on virtues. Always followed the principles of awareness and convictions. He had deep faith in the God and truthfulness was the basic principle of his life. He never ever compromised with the principles on which he had based his activities of life for any consideration or reasons.

He always fixed his work before starting it and put his heart, intellect and soul in it till it was done. He believed not to be dejected by failure as it is the other side of success. His thinking was always positive and that helped him in his activities in life. His firm resolution always made adverse circumstances convert in his favor. He had strong will power.

He was a wonderful noble man full of virtues and God fearing. A rarity in this world.

Though he has left the world physically he will be remembered through his good work and services forever. Education and literature were the main fields of his activities which made him renowned as Meghani of Charotar. He had multiple activities, so it is difficult to mention each individually.

I pray to the almighty God to grant peace to the departed noble soul and place in the heaven.

He had a sharp analytical brain. He was impressed and influenced by the basic principles of ShikshaPatri based on high moral values and the truth. The Shiksha Patri emphasized and preached to keep away from common vices which could cause downfall. He had realized with convictions that Swaminarayan Sampraday is the religion which is the best to make the society of the followers to practice and follow moral values and the truth. So he put all out efforts to make people follow the principles laid down in the Shikshapatri which helped to create a genuine class of followers. He had not only edited the literature of the Swaminarayan Sampraday but by writing essays and articles on the religion and its social welfare services to promote and encourage activities relating to education, health, happiness and peace. He was successful in his efforts. He had found that the Swaminarayan Sampraday was not only an ideal religion but a philosophy of life and a way of life which could make the society larger, generous, free, and more loving and ideal.

SAHAJAND QUATERLY MAGAZINE was his brain child. He was the editor. It is a rare magazine having widely read in India and abroad. The magazine has earned praises and received recognition which has helped to spread the religious principles and philosophy on a wide scale.

Harendrabhai will be remembered for the magazine SAHAJANAND forever. The discourses contained in the magazine is a testimony of his scholarly acumen about the Swaminarayan Sampraday. Man may leave the world but good work continues to be remembered for time immemorial.

- Advocate Pradip Jayvadan Mehta

Surat

Prof. Harendra Bhatt was born in a cultured Brahmin family. He had inherited all virtues like love, grace, humanity, kindness, benevolence etc. He studied in Gujarat Vidhya pith where he was associated with the luminaries of Lok Sahitya (Folk Literature). He was impressed and influenced by the Lok Sahitya Literature which encouraged him to start a magazine "Virdo" which had good acceptance and response as many writers subscribed their articles and essays to be put in the magazine.

Later he was appointed as director of the Param Guru Pathshala run by Sat Kaival Sampraday. He pioneered and launched education institutions from K G to colleges for B Ed and PTC in Gujarati and English medium. Being a proficient educationalist he excelled in administration of the Institutions and his efforts were praised and encouraged.

In the meanwhile he had edited the literature of "Urja" and "Mari Guru Parampara". He had affinity for Lok Sahitya and love for Charotar Sahitya. He strived to gather, compile and edit materials that he was given title of "Meghani of Charotar". This was the rarest of rare honour of recognition bestowed by the fraternity of literature.

In the last phase of life he was magnetized by the principles and teachings of Swaminarayan Sampraday.

He had written essays, commentaries and

Shuk Swami, the Shadow & the Echo of Lord Swaminarayan

Jagannath Bhatt was born in Audichya Brahmin family in Dabhan Village. His faith in asceticism was confirmed by his association with saints and then Jagannath came to Gadhpur. As time passed Shri Hari offered him Diksha and asked him to stay with Muktanand Swami. And he was given the name "Shukanand" by the Swami. While appreciating the asceticism of Shukanand Muni, Shriji Maharaj had said, "Since the day Shukanand has come to Me the flavor of asceticism has been rising in him and it is never fading out. He is just like Muktanand Swami." (Vachanamrut Kariyani-3)

Shriji Maharaj always kept Shukmuni with him. All the letters of Shri Hari used to be written by Shukanand Swami. The chief volumes and some other volumes of Sampradaya have been penned by his hand. Many spiritual thoughts of Shriji Maharaj have been written by Shukmuni in the form of resolution (Bill). For this reason Shatanand Swami says, "I bow down to the volumes preserved by Shukmuni. I bow down to Shri Hari who asked Shukmuni to write books on very profound spiritual subjects." Shukmuni followed Shri Hari like His shadow wherever he went. Once it so happened that the oil in the lamp was consumed as Shriji Maharaj was dictating to a letter Shukmuni. Then Shriji Maharaj produced flash light from His toe and in the glow of that flash Shukmuni completed the letter.



Shukanand Muni who was the direct witness of many folded spiritual richness of Shri Hari wrote criticism on Satsangi Jivan "Hetu" Jnandeep, Vishva Mangal Strotra, Gujarati translation Dasham Skandh "Harigita, Dharmatama Buddhi Pradip Prathana, Mala, etc. and He was one of the four editors of Vachanamrut. This great saint who received the unlimited bliss of Lord Swaminarayan left his material body at Vadtal on the Amavasya day of Magsar month in V.S. 1925. His material body was cremated at the spot near the entrance gate of Vadtal - Jnan baug, the holy land sanctified by Shriji Maharaj.



P R A S A D I



This is the same pillow which had been graced by Lord Swaminarayan, when He rested or slept on the bed which was scented with the hearty affection of His dear devotees.



This is the same soft, tiny and round cushion on which Lord Swaminarayan used to lay His rosy chick gracefully as and when He wished to rest or sleep.