

Shree Swaminarayan vijaytetram

Shree Nanarayandev Sahitya Series no - 42

In the memory of new temple of

Lord Shri Narnarayan Dev

Social Reformer

Lord Shree Swaminarayan



-: Author :-

Dr. Swami Satyaprasad dasji

-: Translator :-

Ashish Raval

**By inspiration of Param Pujya 1008 Acharya
Sri Kaushalendrprasadji Maharaj**

Published by

Mahanat Purani

Swani Sri Dharmnandan dasji

Shree Swaminarayan mandir - Bhuj

Available at
Shree Swaminarayan mandir,
Shri Narnarayan Dev Kothar- Bhuj
Kutch Pin No. 370001

© Shree Swaminarayan Mandir - Bhuj
All Rights reserved

First :- Edition
Copies :- 3000.

Samvat :- 2066 Vaishakh Sud 5
Date :- 18 - 5 - 2010

Price :- Rs. 20

Typing Aad set by :-
Dr. Swami Satyaprasad Dasji

Printed in India at
Shree Narnarayan Printing Press
Shree Swaminarayan mandir - Bhuj

Introduction

Shree Swaminarayan Bhagwan before preaching anything used to put into practice. He set an example as to how to serve the parents by serving Dharmadev and Bhagtimata. He used to carry out service, study devdarshan and hearing katha. He did the saying and taught the students.

Touring for 7 years he happened to come over Gujarat and met with Shree Ramand Swamiji and obtained Bhagwati Diksha and was handed over the charge of uddav sect.

For the welfare of society he toured along with his followers but the public was in darkness and used to believe in blind faith and was totally ignorant of Sanskar. He thought that if their sufferings are removed and their mental health is improved it would listen to religious preaching so he started digging wells and ponds for drinking water he stopped the violence carried out in the name of religions and set free the kings and his yes men from the clutches of vices and removed rotten ill customs. The rubbers turned Bhagats and they started to worship the god by turning mala (beads) thus preaching religious quotations from Geetaji and other Veda he made the path thorn less for the public to enter the heaven.

As a social reformer Shreeji Maharaj brings such short stories hope the devotees or Haribhaktas will take the maximum benefit of this book let.

Mahant Sadaguru Purani Swami
Shri Dharmanandan Dasji
Shree Swaminarayan Mandir Bhuj

-: Two Words :-

Within a short life span of thirty years the Lord Shree Swaminarayan had transformed the social face of Gujarat State. The administration in the country was disturbed and dispersed. Especially in Gujarat even the kings themselves were looting the common people. There was not a single sign of Religion, Non-violence, Good Conduct and Ethics in public life. The robbers like Jobanpagi were looting the people during the day and at night the people were threatened by the theft by the thieves. Observing this social scenario, the Lord Shree Swaminarayan took up the task to reform the moral and social life of the kings as well as the people in Gujarat by teaching them the lessons of Religion, Non-violence, Good Conduct and Ethics and the Lord accomplished his task.

In this besides establishing Vedic Religion, the Lord Shree Swaminarayan showed the people the path of happiness in this world as well as in Paramdham by preaching them the principles of spiritual and practical life. What was that path? How and in which manner the people were made happy? Answers to these questions are given in this booklet in a very simple and lu-

cid language. Moreover, a brief introduction of the Sampradaya and the social works accomplished by the Lord Shree Swaminarayan are also given. Nowadays in the fast age, people do not get much time to read and therefore they cannot read voluminous and bulky books or scriptures. Under such circumstances, a booklet like this would prove to be very useful. I hope that this little booklet would be a choice of the readers settled in abroad and especially youngsters.

Mahant Sadguru Purani Swami **Dharmanandan Dasji** of Shree Swaminarayan temple, Bhuj, Sadguru **Swami Premprakash Dasji** etc. saints have inspired me to write this booklet and therefore I sincerely express my gratitude to these saints.

With a hope that I would be inspired again and again, Jay Shree Swaminarayan to the dear readers.

Dr. Swami Satyaprasad dasji
(Vedantacharya)
Bhuj-Kachchh

INTRODUCTION

Lord Shree Swaminarayan was born on Monday 2nd April 1781. His childhood name was Ghanshyam. His father was Shree Dharmdev and mother Shri Bhaktidevi.

Due to the disturbance and torturing of Asuras, they left Chhapaiya village and settled in Ayodhya. After Aksharvaas of the parents, just at a tender age of 11 years little Ghanshyam started his great Pilgrimage of the Himalayas in the North and the ocean in the South with a noble intention of protection of all the souls of this world. Now he was known as Shree Nilkanthvarni. While performing his pilgrimage on foot, Shree Nilkanthvarni visited the Himalayas, Bihar, Madhya Pradesh, Aasam, Burma (Myanmar), Bengal, Andhra Pradesh, Tamil Nadu, Keral, Karnataka, Maharashtra, Gujarat etc. states and at last graced village Loj in Saurashtra region of Gujarat. In this village there was a great Ashram of the great Bhaktaraj of Lord Shree Krishna, Uddhavatar Sadguru Shri Ramanand Swami. In the Ashram, Shri Ramanand Swami used to stay with

Shri Muktanand Swami and other fifty disciples. When Shree Nilkanthvarni graced the Ashram, Shree Ramanand Swami was in Bhujnagar (Kachchh). Observing the height of worship of Lord Shree Krishna replete with Dharma, Gyan and Vairagya, he decided to stay there. Observing a bright and brilliant young chap of just eighteen years, Shree Muktanand Swami and other fifty disciples were surprised.

Varniraj expressed his desire before Shree Muktanand Swami to meet Sadguru Shree Ramanand Swami. Shree Muktanand Swami stated that, Saduguru Shree Ramanand Swami would return to the Ashram after a few days and till then they may stay in Ashram and wait for him. Shree Nilkanthvarni had faith in the words of Shree Muktanand Swami and while rendering services in the Ashram along with other saints, he waited for Shree Ramanand Swami.

After some days, Shree Ramanand Swami came to village Piplana. Shree Nilkanthvarni, Shri Muktanand Swami and other saints went to village Piplana and availed the benefit of Darshan of their Guru. Sadguru

Shree Ramanand Swami immediately recognized Shree Nilkanthvarni. He thought: “He is the incarnation of Lord Shree Krishna and now the purpose of my life is over.” Following the rituals of the Vedic tradition, Shree Ramanand Swami granted Bhagwati Diksha to Shree Nilkanthvarni and bestowed him with two names ‘Shree Sahajanand Swami’ and ‘Shree Narayan Muni’. After some days, Shree Ramanand Swami handed over the reins of Uddhav Sampradaya in the hands of the young boy of eighteen years and returned to Akshardham. Thereafter Shree Sahajanand Swami pondered over the subject of ‘One’s own duties’.

Why did the devotees started worshipping Shree Sahajanand Swami in the form of Lord Shree Swaminarayan? If one desires to know this, then one should look into and appraise himself about: What was the condition of Bharat Varsha during the period of Shree Sahajanand Swami? What did he do during that time? How did he bring in a revolution in the society? To which different types of people, he granted a new Life? So let us have a glimpse of what was the condi-

tion of the country at that time? Especially of Gujarat region?

After the end of the Mughal Empires, even Maharashtra was weakening gradually. During the fourth Battle of Panipat, the Britishers defeated the Marathas. Thereafter most of the Indian territory came under the British rule. However, the Britishers could not rule the whole of India. There were a number of States whose kings and rulers believed themselves to be independent rulers without any regulation or control upon themselves. But they were torturing and looting the innocent people. They did not protect these people at the time of natural calamities. There was nothing like law and order in their territories and there was chaos everywhere. The common people were under constant threat and there was confusion prevailing around. It was during such time of social upheaval that, Lord Shree Swaminarayan came out with his Dharma Sena of five hundred Paramhansas and thousands of devotees to bring social awareness among the people.

Lord Shree Swaminarayan was accompanied by his five hundred Paramhansas. Many rulers of Gujarat region, who were supposed to be protectors of their subject, became their destructors. Witnessing the pitiable condition of the common people, for Jan Kalyan, Lord Shree Swaminarayan started visiting a number of villages in the state and started preaching them lessons of Dharma (Religion), Niti (Ethics), Satya (Truth), Ahimsa (Non-violence) etc. Simultaneously, he also encouraged the people to dig and develop water reservoirs like wells, lakes etc. While working with the people, Lord inspired them. Greatly influenced by the work of Lord Shree Swaminarayan, people became religious. Even the kings and the rulers started performing their duties towards their subject. Thieves, dacoits and robbers left their wrong ways of life and became devotees of Lord Shree Swaminarayan. Even the British rulers started praising the work of Lord Shree Swaminarayan and took a note of this great social work. In this way, again rule of the society regained its earlier status of being religious, just, ethical and truthful. Due to it, peace spread everywhere in the so-

ciety and people felt fearlessness and happiness in their lives.

This noble work of Lord Shree Swaminarayan has been narrated by Swami Satyaprasaddasji very briefly but easy and in simple language and it is a matter of great pleasure for us. This booklet would help all the readers to know about pious, benevolent and inspiring life-sketch of Lord Shree Swaminarayan.

Pandit Ratna K.S. Varadachrya
(Shada-Darshanacharya, NavyaNyayacharya,
Sankhyayog-Vedant-Mimasatirth
Mysore, Karnataka

Introduction of an author

Dr. Swami Satya prasad Dasji (Vedantacharya)

After attaining Bhagwati mantra Dixa from **Acharya Tejendraprasadji Maharaj** and receiving religious course from honorable **Sataguru Swami Morlimanohar Dasji** and **Swami Premprakash Dasji** at Bhuj became their disciple in Samvat 2041 Bhadra Sud 11. (E.V. 24-9-1985) Sanskrit Pathashala running in the temple premises and **K. Kasturi Rangacharya**'s guidance, after finishing primary education, proceeded to Melkote (Karnatak) for higher studies went to the abode of scholar so **K. S. Vardacharya** to study Vedant and finished his studies becoming Acharya in Vedanta Thereafter proceeded to Tirupati (Andhra pradesh) at **Rashtriya Sanskrit Vidhyapeth** to carry out research in research department. He Wrote Bhasya as **Shribhasyam by Shri Ramanujacharya** and **Brahmimamsa. by Shri Muktanand Swami**. He wrote **Shodhaprabandh** on above two Bhashyam due to it he was awarded "**Vidya Varidhi**" **Ph.D.**

He has written many religious extract books, being published by Bhuj Temple Publishing House.

I N D E X

1. Purpose of incarnation of Lord Shree Swaminarayan	15
2. Shri Ramanand Swami and establishment of Sampradaya	17
3. Birth of Shree Ghanshyam Maharaj	18
4. Leaving Home and Pilgrimage of Bharat	19
5. Meeting with Sadguru Shri Ramanand Swami	20
6. Two Boons For The Devotees	22
7. Propaganda of Monotheism Through Samadhi Chapter	23
8. Various Social Works (Annakshetra – Feeding Others)	24
9. Rural Development	25
10. Resurrection of The Down Trodden People of The Society	25
11. Freedom From Addiction	27
12. Transformation of Human Energy	29
13. Jobanpagi	32
14. Religious Works	34
15. Paramhansa And Contribution In Literature	35

16. Protest of Violent Yagna In Bhuj	37
17. Non-Violence And Vedic Yagnas	39
18. Beginning of Yagna With Non-Violence From Jetalpur	41
19. Sati-Pratha (burning a widow on funeral pyre)	42
20. Dudhpiti- Infanticide (Drowning a female child in a vessel of milk)	43
21. Message of The Vedas	43
22. Restrictions of Dharma (Religion)	45
23. Vishist-Advaita Siddhanta	46
24. Message of Shiksha-Patri	52
25. Meeting With The Britishers	53
26. Resurrection of Bhagwat Dharma	55
27. Literature	57
28. Establishment of The Seat of Acharya	59
29. Return To Akshardham	62

* * * * *

Shree Swaminarayano vijayteteram



PURPOSE OF INCARNATION OF LORD SHREE SWAMINARAYAN

It was the time of early morning. Shree Narnarayan Rishi was sitting on a beautiful Vedita in meditation in Badrikashram under a Badri-tree. At that time, after performing pilgrimage of the whole Bharat-Varsha, Uddhav, Gautam, Girg, Maitreya, Pippalad, Brihaspati, Yagnavalkya, Vishwamitra etc. Rishis came in Badrikashram and bowed down to Shree Narnarayan Rishi. Shree Narnarayan Rishi awoke from his meditation and welcomed all the Rishis and asked the purpose of their arrival. With folded hands, all Rishis said in soft voice:

“Oh Munivarya! We have come after completing pilgrimage of the whole Bharat Varsha. There is chaos everywhere in the whole of Bharat Varsha. People are robbing one another in the name of religion and are

leading the common innocent people on the wrong and non-religious path. Learned people, who know Vedas, are selling their knowledge. The rulers, who are supposed to be the protector of their people, are themselves looting the common people. And Asuras are torturing devotees and religious people.”

Listening to the Rishis and with a view to re-establish religion by uprooting the non-religious people, Shree Narayan Rishi decided to take birth in Bharat Varsha and consoled all the Rishis. At that time, Rishi Durvasa came there, but all were lost listening Shree Narayan Rishi and so no one could pay attention to him. Rishi Durvasa waited for some time and then he became extremely angry. He shouted,

“By not honouring Rishi like me, all of you have dishonoured me. So I curse you that, all of you would take birth on the earth would suffer tortures of Asuras.”

All were frightened to listen to the curse of Rishi Durvasa. But Shree Narayan Rishi consoled them and said,

“Don’t worry about it. Even we are also subject to this curse. So along with you, we would also take birth in Bharat Varsha.”

Thus, Lord created a cause for incarnation and decided to take birth in the form of Shree Swaminarayan as son of Dharma and Bhakti.

BIRTH OF SHREE RAMANAND SWAMI AND ESTABLISHMENT OF SAMPRADAYA

Uddhav (Shree Swaminarayan) Sampradaya was established about before two hundred and fifty years. Uddhavatar Shree Ramanand Swami was Aadhya-Sthapak of this Uddhav (Shree Swaminarayan) Sampradaya. He was born in Ayodhya on Shravan Vad 8, Samvat 1794.

His father was Ajaydev and mother Sumatidevi. He was Kashyapgotrodbhav Ashvlayanshakhiya Ajayadev Righvedi learned Brahmin. In his childhood, he left his house in the name of learning, reached Shri Rang Kshetra in Tamilnadu. Where in the pious company of Lord Shree Rang, he accepted Shree Ramanujacharya as his Guru and started performing Tapa. Pleased with his Tapa, Shree Ramanujacharya granted Divine Darshan to Shree Ramanand Swami in his dream, granted Bhagwati Diksha and ordered him to spread and propagate worship of Lord Shree Krishna. With the divine inspiration of Shree Ramanujacharya,

18 Social Reformer Lord Shree Swaminarayan

he set out for his pilgrimage. He reached Vrindavan where he had Darshan of Lord Shree Krishna and got Mantra-Dwaya. Thereafter, in order to propagate Bhagwat Dharma replete with Bhakti of Lord Shree Krishna, Dharma, Gyan and Vairagya, he came to Gujarat and gave a new form to Shree Sampradaya.

Since this Sampradaya was established by Uddhavatar Sadguru Shree Ramanand Swami, this Sampradaya came to be known as

“उद्धव संप्रदाय” ‘Uddhav Sampradaya’. Later on Lord Shree Swaminarayan developed it further and therefore this Sampradaya is also known as ‘Shree Swaminarayan Sampradaya’. As per his own words

“यदा यदा ही धर्मस्य” “Yada Yada Hi Dharmasya” Shree Narayan himself has taken birth in the form of Shree Sahjanandji Swami. Thus, Shree Sahjanandji being Swami of all, came to be known as Lord Shree Swaminarayan. Due to his various qualities he is also known as Ghanshyam, Harikrishna, Nilkanthvarni, Sahjanand Swami, Narayan Muni etc.

BIRTH OF SHREE GHANSHYAM MAHARAJ

Lord Shree Swaminarayan was born on Chaitra Shukla Ramnavmi Vikram Samvat 1837 (2nd April

1781) in Chhapaiya village situated at a distance of 24 miles from Ayodhya in Uttar Pradesh. His father Shree Dharmdev was Savarnigtrotpann Samvedi erudite Brahmin and his mother was Shree Bhaktidevi. In his childhood, he was known as Shree Ghanshyam. He had two brothers. Elder brother Shree Rampratapbhai and younger brother Shree Ichharam.

Due to torture of Asura Dharma and Bhakti left Chhapaiya and settled in Ayodhya. In childhood itself, little Ghanshyam had defeated a number of Asuras with His Divine Powers. At a tender age of three years, he learnt all the scriptures from his erudite father Dharmdev. Many a times, many erudite Brahmins were surprised with the great learning of little Ghanshyam who had performed Shastrartha with them during the discussion in Sabha held in Kashi.

LEAVING HOME AND PILGRIMAGE OF BHARAT

After Akshardham of his parents, the Lord Shri Swaminarayan left his rich house at the tender age of just 11 years on Friday Ashad Sud – 10 Vikaram Savant 1849 (29.06.1792 A.D.) with a view to showing the right path to society and to grant emancipation to so many human souls in India. Now he was known by his

famous name Shri Nilkanth Varni. While performing pedestrian pilgrimage at such a tender age, and while granting Darshan to the devotees performing Tapa in the Himalayas, he reached at Mukti Nath situated on the Bank of the River Gandki in Nepal. It is the same place from where the great king Bharat had performed Tapa; the Lord Shri Swaminarayan performed severe Tapa Sadhna for 4 months and had obtained the pleasure and blessings of the Lord Shri Suryanarayandev. Thereafter, on his journey to the states like Bihar, Madhya Pradesh, Assam, Bengal, Andhra Pradesh, Tamil Nadu, Keral, Karnatak, Maharashtra, Gujarat etc. he met with so many other Sanyasis in their Ashrams. While performing continuous pedestrian pilgrimage for 7 years, 1 month and 11 days, the Lord Shri Swaminarayan graced the village Loj of Saurashtra region from Gujarat in the morning on Thursday Shravan Vad 6 Vikram Savant 1856 (21.08.1799 A.D.).

MEETING WITH SADGURU SHRI RAMANANDSWAMI

In village Loj of Saurashtra, there was a big Ashram of Uddhava Avtar Sadguru Shri Ramanand Swami. In this Ashram the learned Shri Muktanand Swami who had been granted Bhagvati Diiksha by Shri

Sadguru Shri Ramanand Swami and other 50 saints residing. While accomplishing his great pilgrimage of Bharat Varsha, the Lord Shri Swaminarayan met Shri Muktanand Swami in this Ashram. Observing the height of Dharma (Religion), Gyan (Knowledge), Vairagya (Renunciation) and Bhakti (Worship) in this Ashram, Lord Shri Swaminarayan decided to stay in this Ashram. After some days and on completion of his pilgrimage of Kutchha region, Sadrugu Shri Ramanand Swami came to the Village Piplana where the Lord Shri Swaminarayan met Sadguru Shri Ramanand Swami. Since long Sadguru Shri Ramanand Swami had been declaring that he was only the messenger and the Lord himself is yet to come. After meeting the Lord Shri Swaminarayan he said that now the Lord has come and that now his work was over. After such an announcement Shri Ramanand Swami kept the Lord Shri Swaminarayan with him for some time. Thereafter, on Wednesday Kartik Sud 11 Vikram Samvant 1857 (28.10.1800 A.D.) the Lord Shri Swaminarayan was granted Bhagvati Diksha in Vedic tradition and he was named as Shri Sahjanand Swami and Narayan Muni. After some days Shri Ramanand Swami handed over the reins of Uddhava Sampradaya to the 18 years old and bright Brahmchari Shri Sahjanand Swami on Mon-

day Kartik Sud 11 Vikram Samvant 1858 (16.11.1801 A.D.). Thereafter, Shri Ramanand Swami passed away to Akshardham on Thursday Magsar Sud 13 Vikram Samvant 1858 (16.12.1801 A.D.)

TWO BOONS FOR THE DEVOTEES

When Sadguru Shri Ramanand Swami placed a proposal before the Lord Shri Swaminarayan to accept the responsibility of Uddhava Sampradaya then Lord Shri Swaminarayan urged his Guru to grant two boons for the happiness of the devotees. Then Sadguru Shri Ramanand Swami was pleased and asked to demand anything. Shri Sahjanandji Maharaj demanded two boons from his Guru, which are found in the Sampradaya even today. Those, who are the Santsangee of the Sampradaya, will not be found unhappy as regard their meals and clothes. These two boons are as under:

1. I shall bear the unhappiness of the luck of all of your devotees so that they may remain happy.

2. I shall bear the unhappiness of the poverty of your devotees as regards meals and clothes so that they may get happiness.

This was a great compassion. Those are great who are happy with the happiness of others and unhappy with the unhappiness of others.

PROPAGANDA OF MONOTHEISM

THROUGH SAMADHI CHAPTER

During those times the people were found quarreling among themselves in the name of the God. The Lord Shri Swaminarayan has shown such a surprising and divine impact that just His Darshan encouraged the devotees to perform Ashtang Yoga Samadhi. In Samadhi these devotees used to have Darshan of Shri Swaminarayan in the form of their own God. Having miraculous experience during the Samadhi the people used to become disciples of the Lord Shri Swaminarayan and started Worshipping Him. A number of learned intellectual persons started abusing the Lord Shri Swaminarayan through their malpropaganda and advertisement. But after listening to the description of the Braham Gyan as per the scriptures from the mouth of the illiterate persons, these intellectual persons also became the devotees of the Swaminarayan Sampradaya.

In this way, due to the divine impact of the Lord Shri Swaminarayan the devotees could see the divine image of the Lord Shri Swaminarayan in their personal gods and goddesses and therefore, leaving aside the controversial issue of many gods, people started wor-

shipping the Lord Shri Swaminarayan as the only God. Considering the Lord Shri Swaminarayan as the incarnation of the Lord Shri Narayan, the people started worshipping Him.

VARIOUS SOCIAL WORKS

(ANNAKSHETRA – FEEDING OTHERS)

It was the principle of the Lord Shri Swaminarayan that until people get the meals twice in a day, they cannot think about spirituality. Giving top most priority to this principle the Lord Shri Swaminarayan had started Annakshetra (place where food is served to the needy free of cost) at the places like Meghpur, Loj, Mangrol, Sardhar, etc. In all more than hundred such Annakshetra were started in the whole of Gujarat. People of any caste or creed can get food here. At that time there were racial conflicts and tensions in the society which could be reduced considerably due to such Annakshetra. The donation of the food is considered to be the best donation in Indian Culture and accordingly the same was implemented by the Lord Shri Swaminarayan. Even today food is being offered to the people free of cost in all the temples of Shri Swaminarayan Sampradaya.

RURAL DEVELOPMENT

Due to laziness, inaction, exploitation and lavish ways of life of the Kings of Small and Big States of Saurashtra, Kutch, Kathiyawad etc. states, these kings had not made arrangements of drinking water for the people. During his Vicharan (pilgrimage) of the whole state the Lord Shri Swaminarayan observed that there was no any arrangement in the villages of drinking waters for the villagers. Therefore, the Lord Shri Swaminarayan alongwith his saints and devotees visited such water affected villages and developed wells, lakes, and ponds to store the water and thereby made suitable arrangement of drinking water not only for the villagers but also for the dumb-domestic animals like cows and buffaloes.

CONSTRUCTION OF A LAKE IN KARIYANI

Once Lord Shri Swaminarayan graced village Kariyani. So many devotees thronged together to have Darshan. The Lord Shri Swaminarayan observed that there was a severe water crisis in the village. He thought if a lake is prepared near in village then the problem of water of the village can be solved permanently. Therefore, he called all the saints and the devotees and directed them to start the digging work

for developing a lake. With the co-operation and support of all the devotees and the saints, the lake was made ready just within 15 days. In the next monsoon season, the whole lake was filled with water and thereby the water crisis of the Village Kariyani was solved permanently.

Similarly, in the villages like Mangrol etc. wells, lakes and ponds were developed and the facility of water was extended to the larger section of the society.

RESURRECTION OF THE DOWN TRODDEN

PEOPLE OF THE SOCIETY

In the society the people of the down trodden section were afflicted with two – three problems simultaneously, viz. addiction, superstition and untouchability.

There was no sign of ethics and religion in the lives of illiterate rural farmers and the people of Kathi, Koli, Shrudra, Muslim, Aahir etc. in Gujarat. The Lord Shri Swaminarayan has played a crucial role in transformation of the meals, behaviour and thinking of these people and by purification ritual for the untouchability. Even today the impact of the Satsang in the devotees of Lord Shri Swaminarayan in the Sampradaya is

considerable among these sections of the society. However, today their behaviour and food are quite pure.

FREEDOM FROM ADDICTION

When Lord Shree Swaminarayan entered Gujarat, then addictions of various types and kinds had ransacked the normal order of social life in this part of the country. Addiction had overcome the rich and the poor alike. The Lord Shree Swaminarayan thought that till the addictions of drinking, eating non-vegetarian foods and drugs are not removed from the society, the society cannot be uplifted and developed and the people who are trapped in addictions can never be happy in their lives. Due to addictions and drugs, even the kings had deviated from their paths of duty. Increased number of drug addicts, a number of robbery and thefts had also increased. The common people were perturbed due to these thefts and robberies and were living a life under unknown, constant danger and fear.

Observing this pitiable plight of the society, the Lord Shree Swaminarayan took with him all the saints and the devotees and revolutionized the state by helping lacs of common innocent people getting freedom from their old addictions. There was a miracle in the

society. People started believing that if they wanted to be happy as regards the basic necessities of life -food, clothing and shelter, they should approach the Lord Shree Swaminarayan and should become His followers and devotees. These addicts were convinced that, if they would leave their addictions, their valuable money which was being wasted and ruined can be utilized for the happiness of their family members. Not only this, they could also save themselves from various types of diseases which are caused due to such addictions. This approach of the Lord Shree Swaminarayan became very popular in the Sampradaya and in the course of time, it developed into a saying:

“Pleasures of the addicts can feed the family of the Satsangis.”

That means if an addicted person leaves his addiction and becomes a Satsangi, then money saved from his addiction can make him and his family happy. This ‘Campaign of Freedom from Addiction’ started by the Lord Shree Swaminarayan is given first priority even today.

TRANSFORMATION OF HUMAN ENERGY

Energy in every person is the gift of the God and

if this energy is utilized properly, it can bring Heaven to each person and one can have the realization of the Ultimate Truth. However, if this energy is not used constructively then the same energy will kill the human beings; it will also disturb the human life and thereby the same energy can lead us to the health by enlarge common people do not commit such sins than the rich people in this world. Since these people do not know the better use of energy they are compelled to use this energy for some evil purposes and also for committing sins unknowingly. There was then misuse of their power in committing sins and in perturbing others. Therefore, all the accused and the sinners of this world are the great source of energy. If they come across integrated great person even for the moment during the satsang then their all energies would be transformed wonderfully. There are unknown number of such examples in the religious history wherein the sinners have become pure and have got themselves transformed as the great souls. The only reason for this is that though they had so many powers with them, but these powers required transformation. For example if there is a satsang of the great persons and souls like Narayan Muni and the Lord Buddha then even the robbers and the persons of the tribal hill caste transform

into great souls. They become great Rishi Valmiki and great Bhikshu Anguli Mal during the time of the Lord Shri Sahajanand Swami a number of kings and the persons cherishing evil intentions had spread their energy in the destructive activities and thereby they had created chaos in the society. Even listening to the names could shiver the common people. The demonic intentions of the robbers like Joban Pagi and the kings like Vasu Khachar were transformed due to the divine impact of the Lord Shri Swaminarayan demonic spirits in them were transformed into human beings.

There was a unique transformation in their lives. The hands which earlier robbed and killed the innocent people with the swords and spears, were now holding holly beads with the name of the almighty Lord Shri Swaminarayan. The mouths which were earlier uttering nothing else but the evil words and foul language, were now praising the name of the God. Earlier for them the human lives were like dry day and it had no other value; now the same people started worshipping even the animals. Thus, the Lord Shri Swaminarayan not only brought transformation of the demonic people but also transformed in their evil intentions to transform any evil source into a human be-

ings, is the Chief Work has divine miracle of the Lord Shri Swaminarayan. Due to subsiding of the terror of the kings and the thieves and the robbers, the society experiences unique peace.

Due to such incidents, love and affection of the people towards the Lord Shri Swaminarayan increased considerably. Lacs of people became devotees and within a very short span of time Shree Swaminarayan Sampradaya spread in a number of regions of Gujarat and Maharashtra.

Today divine impact of the Lord Shri Swaminarayan can be seen in the society and the Swaminarayan Sampradaya spread over the country in full swing.

JOBANPAGI

Many tribal castes of Gujarat like Kathi, Koli, Pagi were well known for their thefts, robberies and killing of innocent people. It was an idiosyncrasy of these castes, that to kill human beings was just like cutting the grass. During those times, influence of one famous robber named Jobanpagi was prevailing in Vadtal. The moment people would come to know about the arrival of the robber Jobanpagi, they used to close the doors of their houses or to leave the village itself

to save their lives. The path on which Jobanpagi was expected to pass on, was becoming a rid and movements on it. Even the king of the Gaiekwar State of Vadodara was also used to be afraid of the robber Jobanpagi. The king had also prepared a special task force to arrest the robber, but such attempts were in vain. For the people Jobanpagi was like a Death in Human form; because the robber did not think even for a moment.

Once the Lord Shree Swaminarayan was performing Yagna in Dabhan village. Many Thakurs of famous states had arrived on the occasion with their sturdy and invaluable horses. Even the Lord Shree Swaminarayan Himself had a very invaluable called mare. The agility and sharpness of Maanki was very famous in the region. Jobanpagi was in search of an opportunity to capture Maanki. Therefore, Jobanpagi and his men settled around the village Dabhan for the purpose of abducting the mare. At midnight, Jobanpagi and his men entered the stable. But to their surprise they saw the Lord Shree Swaminarayan standing beside each of the horse of the stable. The robbers thought that it was not proper time for them and they returned back empty handed.

Next day at midnight they again entered the stable

and they again found the Lord Shree Swaminarayan standing beside each horse of the stable. Thus, in spite of constant efforts of the robbers for three times, they could not rob it. On the contrary it so happened that, while having Darshan of the Lord Shree Swaminarayan thrice at midnight, their minds got transformed. The robber Jobanpagi started thinking as to what is the purpose of his life and since how long he would continue to commit theft and robberies; when he would be free from all such sins? He started repenting and on one day he came to the Lord Shree Swaminarayan and collapsed at the feet of Shree Hari repenting and crying. Maharaj held him in His hands and blessed him and called him Bhaktaraj Jobanpagi.

Since then, the energies which Jobanpagi was spending and wasting in thefts and robberies, were diverted towards positive direction for welfare of the society and services to the Satsang of the Sampradaya. Jobanpagi became available to the God and in turn God became available to Jobanpagi.

RELIGIOUS WORKS

After helping the society getting rid of all types of addictions, superstitions and all other social vices, the next important task of the Lord Shree Swaminarayan

was establishing Dharma (Religion), Gyan (Knowledge), Renunciation, Pure Bhakti etc. The Lord graced all the villages and made so many people saints by granting them Bhagwati Diksha. Many people became His devotees. He also constituted various Mandals (groups) to propagate the principles and importance of Bhagwat Dharma (Religion), Gyan (Knowledge), Renunciation, Pure Bhakti etc. all the saints visited a number of villages and awakened the villagers to fight against about the social evils and hypocrisy prevailing in the society in the name of religion. They also preached them the noble path of worship and knowledge as a real path of purification of the self.

PARAMHAMSA AND CONTRIBUTION IN LITERATURE

Under the great impact and influence of the revolution brought by the Lord Shree Swaminarayan in social and religious fields, many kings, politicians, learned people and poets left their worldly pleasures and important positions and surrendered their lives at the feet of the Lord Shree Swaminarayan. They remained permanently attached with Him and rendered their services in the social and religious fields.

The Lord Shree Swaminarayan granted them

Bhagwati Diksha and made them saints. In a very short period of time, the number of saints having Bhagwati Diksha was more than 500. These five hundred Paramhansas took the message of the Lord Shree Swaminarayan to the villages and cities. Among these Paramhansas Muktaraj Shri Muktanand Swami, Kaviraj Shri Brahmanand Swami, Shri Devanand Swami, Yogiraj Shri Gopalanand Swami, Vairagyamurti Shri Nishkulanand Swami, Shri Nityanand Swami, Shri Shatanand Swami, Shri Vaishnavanand Swami, Shri Vasudevanand Brahmchari were main saints. Some of these Paramhansas were scholars of Sanskrit language. Some of them were poets. Their poetry was not confined to the time they lived in. Their poetry and knowledge which is evident in the scriptures of the sampradaya even today bears witness to the fact that the importance and value of their skill, knowledge and poetry was perennial. With the help of knowledge of Sanskrit scriptures and Gujarati poetry of such saints, the Lord Shree Swaminarayan made efforts to develop Gujarati language and this is evident in the history of Gujarati language.

History of the Sampradaya is witness to the fact that, with the directions of the Lord Shree

Swaminarayan, all these saints had left all the pleasures of their lives and had started visiting a number of places. On the other hand the society had not missed even a single opportunity to oppress these saints. Yet these saints did not leave their generosity and they passed all the tests meant for them with the blessings of the Lord Shree Swaminarayan. Though these saints were capable of answering all the questions put to them by the society, yet they did not allow their piety and sanctity and generosity to be spoilt.

Sometimes they used to feed themselves with the raw wheat flour mixed in water and sometimes they used to remain outside the shelter during the seasons of heavy rain and severe cold. Sometimes villagers used to insult them and throw them out of the village. And many a times they had also to bear with the beating of such people. But this Paramhansas had had Brahma-Rasa and they wanted the people to have a taste of it and therefore they were moving in the society.

PROTEST OF VIOLENT YAGNA IN BHUJ

Nagar Brahmin Jagjivan Mehta was the Minister of the State of Kachchh. He was the worshipper of the Goddess and was Tamoguni, and therefore, he used to

offer the animals as sacrifice in the Yagna and other religious rituals. During that time the number of devotees of Shree Swaminarayan Sampradaya was increasing in the whole region in general and in the city of Bhuj in particular. Therefore, on the request of the devotees, the Lord Shree Swaminarayan used to grace Bhuj city time and again. People believed Shree Hari to be the God. Jagjivan Mehta was very much enraged with this and he used to oppose the Lord Shree Swaminarayan. Many a times he tried to humiliate Shreeji Maharaj but in vain.

Once he arranged a Yagna in Bhuj. Violence was a part of this Yagna. At that time, the Lord Shree Swaminarayan was present in the city of Bhuj. Jagjivan Mehta thought to humiliate the Lord Shree Swaminarayan in public by holding a public debate on the scriptures and with this intention he invited the Lord Shree Swaminarayan to the Yagna. The Lord Shree Swaminarayan graced Yagna-Shala (the place of Yagna). There the Lord saw innocent, dumb animals; the animals were frightened. When asked by Shree Hari, Jagjivan informed that it was essential to sacrifice the animals as per the rituals of the Vedas and that without such sacrifice the Yagna could not be completed. In

his support, he said that even the Vedas have recommended the Yagnas with violence and sacrifice of the animals.

The moment the words were uttered, Lord Shree Swaminarayan protested violence on such an occasion as Yagna. Lord maintained that it was a sin to kill the animals in the name of any religious ritual and it is also against the Vedas. To kill the animals was a greater sin and if such violence is committed then it would not yield any good result; one who organizes such Yagnas will have to bear the dire consequences. The killing of the innocent lives would not go unpaid. But Jagjivan Mehta did not agree; he started abusing the Lord Shree Swaminarayan. At that time the Lord Shree Swaminarayan explained to him the real essence of the Vedas and left the place of Yagna immediately.

Jagjivan started killing the animals. When the king of the region came to know about it he ordered his soldiers to destroy the place of Yagna and to kill Jagjivan and his companions. Thus, Jagjivan met an untimely death. The public of the whole region of Gujarat witnessed the consequences of organizing a Yagna with violence. Since then all such Yagnas with violence were prohibited in the whole of the State.

NON-VIOLENCE AND VEDIC YAGNAS

While performing the pilgrimage of India for seven years the Lord Shree Swaminarayan observed that, animals are being killed at a number of places all over the country in the name of Yagnas and other religious rituals. Witnessing such horrible incidents, the compassionate Lord Shree Swaminarayan strongly protested the killing of animals and all kinds of violence in the name of religion. The Lord announced that, killing animals at home or in the Yagnas or in front of the idol images of the gods and goddesses or for the purpose of eating meats was a sinful act which is against the principles of the Vedas. The purport of the Vedas, which is more compassionate and benevolent than a mother, has never been violence in any name whatsoever. Furthermore killing of animals and eating the meat thereof is against the tradition of the human society. Every small and big animal has equal right to live. The Creator of this Universe has made so many grains and crops in the fields and farms for the human beings which are Sattvik in nature. Not only did Shreeji Maharaj protested such violence being perpetrated in the society in the name of religion but also organized 'Non-violent Yagnas' as Model and accomplished them,

too. Some persons misinterpreted the Vedas to the innocent and illiterate people and they also tried to quarrel with the Lord Shree Swaminarayan and tried to declare the Swaminarayan Sampradaya as against the Vedas. But at last the Lord Shree Swaminarayan came out triumphant in this battle of ideologies. Thus, by preventing the Yagnas with violence which were deeply rooted and prevailing in the society, the Lord Shree Swaminarayan sent a message of “Sarva Jiv Hitvaad” (Welfare of all living beings).

BEGINNING OF YAGNA WITH NON-VIOLENCE FROM JETALPUR

Lord Shree Swaminarayan had Triple-Rasayan. There was a unique unity and coherence in his Mind, Action and Tongue (Thought, Action and Words). And therefore not only did he protest the Yagnas with violence but as a Model- He organized and performed many Sattvik Vedic Yagnas.

In the pious month of Vaisakh Samvat 1764, the Lord Shree Swaminarayan organized first ever such Yagna. The Yagna was totally non-violent and as per Vedic tradition. Many learned Brahmins actively participated in this Yagna. Thousands of devotees had also

remained present on the occasion. The Lord Shree Swaminarayan explained to them the importance of non-violent and Sattvik Yagna and also narrated its beautiful and positive fruits.

Thus, it was an humble beginning of the non-violent Yagna in Vedic tradition. Thereafter, a healthy tradition of big other Yagnas was organized and completed successfully which is continuous even today.

SATI-PRATHA

(burning a widow on funeral pyre)

During the time of the Lord Shree Swaminarayan, two social evils were prevailing in the State of Gujarat. One was Sati-Pratha (burning a widow on funeral pyre) and other was Dudhpiti (drowning a female child in a vessel of boiled milk).

During the ancient times, Vedic Dharma was dominant in Indian subcontinent. During those times, the wives were very powerful women and they were ardent worshippers of their husbands and therefore they could not live after the death of their husbands. These wives endowed with the divine powers were becoming Sati by creating fire from their bodies. But the illiterate society misunderstood this Sati-Pratha and they im-

posed the tradition of burning a widow. They compelled all the widowed wives to burn themselves after the death of their husbands.

The Lord Shree Swaminarayan initiated a campaign to stop this wrong tradition of burning the widowed wives in the name of Sati-Pratha and by convincing the people successfully, he contributed a lion's share to stop this wrong tradition.

DUDHPITI-INFANTICIDE

(Drowning a female child in a vessel of milk)

There was another social evil prevailing in the society. Especially in the Thakur community there was a tradition of offering dowry at the time of the marriage of the daughter. If the father did not have any money, then he had to sell off all his immovable properties and farms in order to give the dowry. If a female baby was born in a family, then the income of the whole life of the father vanished in giving the dowry only. This had an adverse effect on attitude of the parents towards the birth of female babies and their daughters.

Due to this, the female baby was drowned in a vessel of milk immediately after her birth; this social evil was known as Dudh-piti. This social evil of fe-

male infanticide had spread all over the state. The Lord Shree Swaminarayan was successful in eradicating this social evil from the society by convincing the people on His visit of each and every village of Gujarat.

MESSAGE OF THE VEDAS

Due to adamant attitude, a feeling of animosity had developed and continued for a very long period of time between the followers of the two sects – Shaivaites (the followers of the Lord Shiva) and Vaishnavs (the followers of the Lord Krishna). To bridge this gap by eradicating the feeling of animosity, the Lord Shree Swaminarayan explained it in clear terms that, both of them are Elements which are Ultimate Truth. This Element is Perennial having thousands of names. The Same Divine Power creates this universe in the form of the four-mouthed Brahmaji. The Same Divine Power furnishes the life sustaining requirements in the form of the Lord Vishnu and it is the Same Divine Power which destructs everything in the form of the Lord Shiva. Thus, this same Divine Power is recognized differently by different names on the basis of its different functions. Thus, whether one worships the Lord Shiva or the Lord Krishna, he worships this Divine Power only. The worship can be in any name, be it in

the name of Vishnu, Narayan or Shiva. This is the message of the Vedas in essence. The Lord Shri Krishna has stated in 'Bhagwat Gita':

येष्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ (गीता ९.२३)

The same principle has also been described by the Lord Shree Swaminarayan in His 'Shikshapatri':

एकात्म्यमेव विज्ञेयं नारायणमहेशयोः ।

उभयोर्ब्रह्मरूपेण वेदेषु प्रतिपादनात् ॥ शिक्षा. ४७

Narayan and the Lord Shiva both should be understood as One only because both these forms have been described by the Vedas as the forms of Brahma. Thus, the Lord Shree Swaminarayan has explained the message of the Vedas orally as well as through the scriptures to the people and thereby succeeded in removing the bitterness cherished by the people of different creeds of the same religion. By establishing one God in all the various forms, the Lord Shree Swaminarayan removed misunderstanding of the followers of both the Lord Shiva and the Vishnu.

RESTRICTIONS OF DHARMA (RELIGION)

Male and female devotees used to sit together at the religious places and in temples in the name of Satsang. Resultantly, corrupt and immoral practice

developed at such places in the name Bhakti. In order to purify form of Satsang, the Lord Shree Swaminarayan described the restraints and limitations for both male and female devotees for Satsang Sabha, Upnyasa, Utsav (religious festivals) etc. in the temples. Separate temples were established for female devotees so that the female devotees can also worship the Almighty God while observing the limitations of the Sampradaya. This made Satsang purer than ever before. Even today, there are arrangements of separate temples for male and female devotees. There are directions to the Sadhus for abstaining from the touch of a woman in different eight ways. Similarly there is a rule for the female Saadhvis for abstaining from the touch of a man in different eight ways. Even the Acharyas of the Sampradaya have also been directed in clear terms that they should grant Diksha only to the male devotees and the woman devotees should be given Diksha by the wife of Acharya Maharaj.

Thus, by observing the past and present situations and also keeping in mind the future situation and in order to save the religious places from all type of corruptions, the Lord Shree Swaminarayan has established the limitations in religion. Even today these limita-

tions are found being observed as religiously and as scrupulously as they were observed during the time of the Lord Shree Swaminarayan.

VISHIST-ADVAITASIDDHANTA

During the 18th Century, the Lord Shree Swaminarayan has made tremendous contribution in reviving the BhaktiAandolan (Religious Movement). The Vishist-Advaita Siddhanta which has been propounded by the Lord Shree Narayan, propagated by Shree Laxmiji and developed by the Acharyas like Shri Nath Muni, Shri Yamun Muni, Ramanujacharya, Shri Ramanand Swami, is very suitable for social life and in accordance with the principles of the scriptures. The Lord Shree Swaminarayan has accepted The Vishist-Advaita Siddhanta as His own Principle and has described it in His 'Shikshapatri' as under:

मतं विशिष्टाद्वैतं मे गोलोको धाम चेप्सितम् ।
तत्र ब्रह्मात्मना कृष्णसेवा मुक्तिश्च गम्यताम् ॥ (शिक्षा - १२१)

Even in 'Vachanamrit', while expressing His own desire and inclination, Shreeji Maharaj as stated that- (Vachanamrit Loya Chapter-14)

“Just as Shree Ramanand Swami has established Purushottam- who is beyond Kshara and Akshara- and

We have faith in the Lord Purushottam, in this Purushottam we cherish worship like Gopis and in this Purushottam we cherish renunciation and faith of Shukdevji and Jada-Bharat.”

DIVINE ELEMENT

Like Shree Ramanujacharya, the Lord Shree Swaminarayan has accepted the existence of the things. The Lord has described the Divine Element as consisting of Chit, Achit and Ishwar. Chit is this human soul, Achit is Maya (the worldly life) and Ishwar is beyond both of them and omniscient, too. All the three are perennial and special. Moreover, though Chit and Achit are distinct from each other- both of them are subordinate to and subservient to the third i.e. Ishwar. The Lord Shree Swaminarayan has explained the forms of these three in His ‘Shikshapatri’.

Chit (human soul):- the Lord Shree Swaminarayan has described the human soul as Chit, which is a unique distinct entity in itself even though human body, mind, life and intellect are its constant associates. This entity is by its very nature, indestructible, beyond the concept of death, without any desire or longing, a constant, ever present, perennially present in pleasurable, unexpressed though being in an atom, beyond human comprehension, ageless and formless

and residing in knowledge. It resides in Ishwar- but due to impact of Maya it appears in various different forms. As regards all the worldly affairs Jiva is totally dependent upon the Ishwar.

Lord Shree Swaminarayan has believed this Jiva as an essence and a part of Brahma. By accepting the separate existence of Jiva and Ishwar, there are various nine types of relationships in which both of them are found close to each other. These different nine conditions are :

- 1) Master-Servant Relationship
- 2) Protector-Protected Relationship
- 3) Father-Son Relationship
- 4) Shesh-Sheshi Relationship
- 5) Husband-Wife Relationship
- 6) Gyatru-Gyeya Relationship
- 7) Physical-Nonphysical Relationship
- 8) Supporter-Supported Relationship
- 9) Consumer-Consumed Relationship

Even this soul has been described as an atom (Mundakopnishad). While following this Shrutis the Lord Shree Swaminarayan has stated in His 'Shikshapatri':

हृत्स्थो ऽणुस्सूक्ष्मश्चिद्रूपो ज्ञाता व्याप्याखिलां तनुम् ।

ज्ञानशक्त्या स्थितो जीवो ज्ञेयोच्छेद्यादिलक्षणः॥ (शिक्षा.१०५)

Thus, though this Jivatma is an atom yet it is all pervading like Light of the Lamp. Similarly by entering the human heart, it spreads all over the human body proportionately and it also experiences all the happiness and miseries of the human body. Jiva is very minimal and yet a distinct powerful entity. Whereas Ishwar is omniscient and omnipotent. In this way, the form of Jiva is Sheshatva-Vishista-Gyatrutva.

ACHIT (MAYA):-

The Lord Shree Swaminarayan has considered Maya as neither wrong nor trivial object which cannot be described. Anirvachaniya is something which cannot be described through any words. The world is not wrong because of its not being described through any words, but it is strange and true- a Truth! It is also a wonderful Power of the Almighty God. Like Parmatma, it is also endless and perennial. By explaining the word 'Maya' meaningfully the Lord Shree Ramanujacharya and the Lord Shree Swaminarayan have proved the ultimate truth about the world.

ISHWAR (THE ALMIGHTY GOD):

In respect of Ishwar-the Almighty God, opinion

of the Lord Shree Ramanujacharya and the Lord Shree Swaminarayan is similar one and the same. According to both of them Ishwar -the Almighty God is the Form of Truth, Form of Knowledge. The God is omnipresent and grants fruit of all human actions. The world - animate and inanimate- which is saturated with Truth is the body of the God. And therefore it is the remains of the God. The God is the Supreme Soul of this whole world and therefore He is the Regulator of the whole world. The Lord Shree Swaminarayan has described this Principle and the divine form of the Lord in one of the Shlokas of 'Shiksha-Patri'.

हृदये जीववज्जीवे योऽन्तर्यामितया स्थितः ।
ज्ञेयः स्वतंत्र ईशोऽसौ सर्वकर्मफलप्रदः ॥ (शिक्षा.१०७)

Even the Shrutis reinforce this meaning.

यस्य पृथिवी शरीरम् । यस्या पः शरीरम् । यस्याग्नि शरीरम् ।
यस्यान्तरिक्षं शरीरम् । यस्य वायुः शरीरम् । यस्य द्यौः शरीरम् । यस्यात्मा
शरीरम् । यो मृत्युमन्तरे सञ्चरन् यस्य मृत्युः शरीरम् यं मृत्युर्नवेद, एष
सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देवो एको नारायणः

“The earth is His body. Fire is His body. Space is His body. Wind is His body. Light is His body.”

The whole animate and inanimate world is the body of the Almighty God. Thus, the Almighty God is the Controller, Regulator and Cause of all Action of

this world. Creation and Destruction are Lila of the Almighty God.

Thus, the Almighty God creates this world for His Lila. While delineating the relationship between the Almighty God and Chit and Achit, it is stated that, this relationship is without any purpose. This relationship is completely inner and divine in nature. Relationship between the Almighty God and the human soul on this earth is just like relationship of the Human Soul with the human body consisted of five elements. Thus Chit, Achit and Ishwar are accepted in principles as three constituent elements of this Universe.

Unity of the Almighty God is thus established with Chit and Achit adjectives. Therefore, this is known as Vishitadvaitam. Thus, animate and inanimate world is the body of Parabrahma just as the five elements are the body of the human soul. On the basis of Vishitadvaitam the Lord Shree Swaminarayan has followed Shri Ramanujacharya in Bhakti-Marg, and has insisted the worship of the Lord Shri Vishnu as a Daas (servant).

MESSAGE OF SHIKSHA PATRI

Lord Shree Swaminarayan thought,

“Till my presence this Sampradaya (Shree Swaminarayan Sampradaya) would function smoothly and properly following all the rules and regulations scrupulously. But even after My return to Akshardham, my followers may always remain happy and prosperous.”

With this noble intention, Lord Shree Swaminarayan wrote a message in the form of ‘Shiksha-Patri’ which is the most important work of His Life. In this message titled ‘Shikshapatri’, Lord Shree Swaminarayan encapsulated the essence of all the Scriptures in 212 Shlokas. Specialty of this ‘Shikshapatri’ is that in this very short message all the matters concerning Truth, Non-violence, Ethics, Noble conduct in worldly affairs, Statesmanship, Way of Life, restrictions and limitations prescribed in Sampradaya and the matters which are essential for happiness of this world and the Other World- are described in a unique way. This ‘Shikshapatri’ is also considered to be ‘Aachar-Samhita’ (Noble Code of Conduct) of Shree Swaminarayan Sampradaya.

MEETING WITH THE BRITISHERS

During the life-time of Lord Shree Swaminarayan, there was a British Rule in Gujarat.

Services being rendered by Lord Shree Swaminarayan in social and religious fields were hailed and praised by all and sundry in Gujarat. While appreciating the noble work of Lord Shree Swaminarayan, Sir Malcolm, the Governor of Bombay was under great influence of the Lord and he was eager to meet Lord Shree Swaminarayan. A meeting between the two was held in Rajkot on Vikram Samvat 1886 Falgun Sud 5 Sunday (26-02-1830 A.D.). While praising the work of Lord Shree Swaminarayan, the Governor said that the work which cannot be performed by a king in spite of having an army of persons, was done efficiently by Lord Shree Swaminarayan and spread the message of peace.

For example there was a nuisance of dacoit and robbery prevailing in the region. Innocent people were being murdered day by day and there was a rising protest against such undesirable and anti-social phenomena developing in the society. Shree Hari transformed the accused persons involved in dacoit and robbery through His Message of Peace and Non-violence and thereby created a milieu of peace in the whole of the state.

Lord Shree Swaminarayan offered a gift of self-written 'Shiksha-Patri' to the Governor and informed

that, it was a Code of Conduct for the followers of Shree Swaminarayan Sampradaya in the social and religious matters prescribed for the followers. This ‘Shiksha-Patri’ shows the path of Justice, Truth and Ethics in life to all the followers. Persons who follow this Code of Conduct cannot behave rudely, cruelly, unethically and against the established social norms.

The Governor accepted ‘Shiksha-Patri’ with all affection and respect and started praising Lord Shree Swaminaryanaan thus:

“According to Hindu religion Almighty God takes incarnation unto this earth in human form and teaches and preaches Truth, Ethics and Justice to the people. Today I witness a Triveni-Sangam (Confluence) of these three in Your This Divine Message. And Therefore You are God.”

Thereafter the Governor offered very precious clothes and bowed down with all humility at the lotus-like feet of Lord Shree Swaminarayan.

RESURRECTION OF BHAGWAT DHARMA

According to the principles of Lord Shree Swaminarayan, Bhagwat Dharma which is established and supported by the Vedas is the ultimate means for

emancipation of human life. There are four organs of this Bhagwat Dharma:

- i) Dharma (Religion)
- ii) Gyan (Knowledge)
- iii) Vairagya (Renunciation) and
- iv) Bhakti (Worship).

If there would not be proper implementation of any one of the above four, then there would not be balanced development of Bhagwat Dharma. Therefore, Lord Shree Swaminarayan has explained the balanced implementation of all these four organs of Bhagwat Dharma simultaneously. Evidence of this is found at number of places in ‘Vachanamrit’.

A human body is not complete if there is any deformity in any one organ and resultantly he cannot achieve over all progress in life. Similarly without Dharma, Gyan, Vairagya and Bhakti Bhagwat Dharma cannot achieve overall development. And therefore, Lord Shree Swaminarayan has stressed on Satsang with a view to balanced and simultaneous development of all the four. In order that there may be perennial flow of the Sampradaya, Lord Shree Swaminarayan has established and continued four traditions:

- (I) Shastra-Parampara (Tradition of the Scriptures)

- (II) Mandir-Parampara (Tradition of the Temples)
- (III) Acharya-Parampara (Tradition of the Guru) and
- (IV) Saint-Parampara (Tradition of the Saints).

Through all these four traditions, Lord Shree Swaminarayan so much stressed on Satsang that in Shree Swaminarayan Sampradaya the word 'Satsang' started being used everywhere in place of the word 'Sampradaya' and the person following this path came to be called as a 'Satsangi'.

LITERATURE

SCRIPTURES OF THE SAMPRADAYA

(1) SATSANGIJIVANAM:

With the directions of Lord Shree Swaminarayan, learned saint Shri Shatanand Swami has written this book. This book is divided into five sections. In this great book, the author Swamiji has propounded Dharma (Religion), Gyan (Knowledge), Vairagya (Renunciation), Bhakti (Worship), Satya (Truth), Ahimsa (Non-violence), Dharmik-vidhi (Rituals), Four Varnas (Brahmin, Kshatriya, Vaishya and Kshudra), Four Ashramas (Brahmacharyashram, Grishthashram, Vanprasthashram and Sanyastashram) and Four Vishesh Dharmas in clear terms. Therefore this book which is considered to be one of the scriptures, is the basis of the philosophical

principles and religious beliefs of Shree Swaminarayan Sampradaya. Especially, this scripture also covers all the Lila of Lord Shree Swaminarayan right from His Avatar till His return to Akshardham.

(2) SHIKSHAPATRI:

Lord Shree Swaminarayan Himself is the creator-cum-author of ‘Shiksha-Patri’. In it Lord Shree Swaminarayan has given the essence of all the scriptures in just 212 Shlokas. Therefore, this scripture is the basis of the philosophical principles and religious beliefs of Shree Swaminarayan Sampradaya. Specialty of this ‘Shiksha-Patri’ is that in this very short message all the matters concerning Truth, Non-violence, Ethics, Noble conduct in worldly affairs, Statesmanship, Way of Life, restrictions and limitations prescribed in Sampradaya and the matters which are essential for happiness of this world and the Other World are described in a unique way. In this little message, Lord Shree Swaminarayan has given the message entitled ‘Sarva-Jiv Hitavaha’. The message reads as under:

“This is our Divine Speech, this is our Own Form. And therefore, ‘Shiksha-Patri’ should be respected and honoured considering it to be our Own Form.”

The Lord has stated thus in Shloka 209: Samvat 1882 Maha Sud (Vasant Panchmi) Monday (12/02/ 1826A.D.) in Vadtal. Shree Sahjanand Swami thus completed His Message of ‘Shiksha-Patri’.

Scripture Creator

1. Shikshapatri - Lord Shree Swaminarayan
2. Satsangjivanam Shri Shatanand Swami
3. Harivakya Sudha Sindhu Shri Shatanand Swami
4. Shri Haridigvijay Shri Nityanand Swami
5. ShikshapatriArthadipika Shri Shatanand Swami
6. Brahmamimansa Shri Muktanand Swami
7. Dashopnishad-Bhasyam Shri Gopalanand Swami
8. Gitabhasyam Shri Gopalanand Swami
9. Shandilya Sutra Bhasyam Shri Nityanand Swami
10. Satsangi Bhushanam

Shri Vasudevanand Brahmchari

There are a number of other books in Shree Swaminarayan Sampradaya.

**LITERATURE IN GUJARATI AND
HINDI LANGUAGES VACHANAMRIT :**

This book is a compilation of messages delivered by Lord Shree Swaminarayan in His life. Compilation of these messages was undertaken and accomplished by the contemporary five saints of Lord Shree Swaminarayan during His life-time. These five saints, who compiled these messages which later on came to be known as 'Vachanamrit', were Sadguru Shri Muktanand Swami, Shri Nityanand Swami, Shri Brahmanand Swami, Shri Gopalanand Swami and Shri Shukanand Swami. This scripture is a great treasure of philosophy. In it, Lord Shree Swaminarayan has answered the questions of all the people of the society from illiterate villagers to the erudite and learned persons. The Lord has answered each question in a very simple and easy to understand language duly supported by the Vedas and Upanishadas and other scriptures. Therefore this scripture is considered to be the basis of the philosophy and religious beliefs of Shree Swaminarayan Sampradaya.

Bhakta Chintamani, Nishkulanand Kavyam,

Muktanand Kavyam, Premanand Kavyam, Shri Hari Charitramrut Sagar etc. are other poetic scriptures of Shree Swaminarayan Sampradaya.

**DEITIES AND MAIN TEMPLES ESTABLISHED
BY THE LORD SHREE SWAMINARAYAN**

Place Main Deity Pratishtha

1. Ahmedabad **Shri Narnarayandev**
Vikram Samvat 1878 Falgun Shukla 3,
Monday (24-02-1822 A.D.)
2. Bhuj **Shri Narnarayandev**
Vikram Samvat 1879 Vaisakh Sud 5,
Friday (15-5-1823 A.D.)
3. Vadtal **Shri Laxminarayandev**
Vikram Samvat 1881 Kartik Sud 12,
Thursday (03-11-1824 A.D.)
4. Dholera **Shri Madanmohandev**
Vikram Samvat 1882 Vaisakh Sud 13,
Saturday (19-04-1884 A.D.)
5. Junagadh **Shri Radharamandev**
Vikram Samvat 1884 Vaisakh Vad 2,
Thursday (01-05-1828 A.D.)
6. Gadhpur **Shri Gopinathji Maharaj**
Vikram Samvat 1885 Aashadh Sud 12,
Tuesday (20-10-1828 A.D.)

Besides these temples, there are a number of other temples established by Acharyas.

ESTABLISHMENT OF THE SEAT OF ACHARYA

In order to have a Guru-Parampara in Shree Swaminarayan Sampradaya, Lord Shree Swaminarayan established two Gadis – one at Ahmedabad and other at Vadtal. On Vikram Samvat 1882 Kartik Vad 3, Monday (28-11-1825 A.D.) Lord Shree Swaminarayan appointed sons of both of his brothers. Shri Ayodhyaprasadji Maharaj was established as Acharya on the Gadi of Ahmedabad and Shri Raghuvirji Maharaj was established as Acharya on the Gadi of Vadtal. Even today the tradition of Acharyas on both the seats is continued.

RETURN TO AKSHARDHAM

Lord Shree Swaminarayan was sitting under a Neem tree in the Darbar of Dada Khachar in Gadhpur. Thousands of saints and the devotees were present in the Darbar. Lord Shree Swaminarayan looked at Sadguru Muktanand Swami, Sadguru Yogiraj Shri Gopalanand Swami etc. great saints and said,

“Today we have called you specially for a purpose. Swami, the purposes for which We had come to this earth, are now fulfilled. Vedic religion has now

resurrected. Adharma has been destroyed. And in order that Vedic religion and noble persons and the saints remain protected even in future, we have established the temples, Acharya Parampara, Saint Parampara and have created the Scriptures which will continue for the next thousand of years and through them Bhagwat Dharma would be propagated in the country as well as in abroad. Now with the assistance of the saints and the noble devotees, a positive change in the society has been brought in. the demonic powers have been diminished and now they have started leading a life which is religious and righteous full of Truth and Non-violence. Vedic religion has been established. Thus in order that the sanctity and piety in Satsang may remain intact, we have handed over the responsibility of Satsang to Acharya and the saints and have now decided to leave this earth.”

Listening to these words of Lord Shree Swaminarayan, all who were present in the Sabha started shedding the tears of grief pouring out their hearts. The saints thought that without the Lord, there would be no meaning in their life and they would not be able to carry on their life any more. The whole atmosphere was surcharged with grief and desolation and hopeless-

ness. As the message spread like a lightening everywhere, the devotees and the other people from the surrounding villages started thronging into Gadhpur to have Darshan of Lord Shree Swaminarayan.

Witnessing the whole situation and mental state of the devotees, Lord Shree Swaminarayan thought, if He would leave the earth and the devotees in this condition, most of the devotees would end their lives. Therefore the Lord alerted the all. He consoled the Acharya and the devotees and said :

“Please have patience in you. We are not going anywhere leaving this Satsang. We shall ever remain present in Satsang and in the deities of Shri Naranayandev, Shri Laxminarayandev, Shri Gopinathji Maharaj etc. which have been established by us. We shall continue to fulfill all your desires and wishes. All of you, while following our directions, may remain busy in propagating Vedic religion, Dharma, Gyan, Vairagya etc. in the country as well as in abroad. Until there is complete destruction of Karma, this human soul has to reside in a body consisted of the five elements. And therefore, after our departure no Sadhu or Satsangi shall try to end their life. We promise you all that, those who remain in the discipline and the limita-

tion of the Dharma, we shall grant him Darshan at his end time and then we shall take him with us. We shall keep this promise invariably. Therefore all of you may spend your life while remaining in the religion.”

Thus, Lord Shree Swaminarayan, established Bhagwat Dharma and accomplished the task of His life for which He had taken incarnation in human form. The Lord granted the final Darshan to the saints and the devotees in Gadhpur and left this earth on Vikram Samvat 1886 Jyestha Sud 10 Wednesday (01-06-1830). Thus, in all Lord Shree Swaminarayan remained on this earth for 49 years, 2 months and 1 day and brought emancipation of all the people on this earth and showed a right and righteous path to all the future generations.

END

* * * * *

