

Journey to become Ekantik



Inspirer

H.D.H Shastri Shri Ghanshyamprakashdasji Swami

Published By

Shree Swaminarayan Mandir Loyadham-NJ
Shree Swaminarayan Gurukul Kandari



Shree Swaminarayan Mandir Loyadham – Macon
July 7th, 2016 – July 10th, 2016

This Book Belongs to:

State: _____ Grade: _____





Piyuda Ghanshyam Maharaj



Param Pujya Guruji

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My Pledge



**I Pledge allegiance,
to my almighty Maharaj
of Loyadham Mandir, Macon.
And to my beloved Guruji,
for which he holds, one nation
under God. Indivisible,
with liberty and justice for all.**

Youth Shibir 2016 – Preface

Each and every one of us lives every day, trying the best we can. We go to school and study as best as we can; we try to help around the house; and we have fun but try not to forget to follow our niyams. Sometimes, things can seem challenging. We need a boost to remind us how important *satsang* (religion) is. Youth Shibir serves as this reminder for each and every child.

By the divine inspiration of our Pujya Guruji, Shree Swaminarayan Mandir Loyadham facilitates such functions for the sole purpose of spiritual upliftment. Youth Shibir 2016 is themed 'The Journey to Become *Ekantik*'. This is accomplished via obtaining the core concepts of *Dharma*, *Gnan*, *Vairagya*, and *Bhakti*.

In the Vachanamrut L-6, Shreeji Maharaj asked the muni mandal, "After joining the Satsang fellowship, what do you consider to be the most difficult achievement?" Since no one could answer the question Shreeji Maharaj replied, "For a person to become Ekantik is extremely difficult. What is this state of being Ekantik? Well, it is to do bhakti of God along with dharma, gnan, and vairagya. This is the state of being Ekantik."

According to this Vachanamrut excerpt, Maharaj's main principle and intention is for everyone to become Ekantik so they can worship God without any type of obstruction.

Through this year's Youth Shibir, the core values to become Ekantik will be conveyed through audio-visuals, presentations, speeches by senior santos, discussions, skits, interactive sessions, and a variety of other activities. This is an opportunity for all of us to learn, understand, and imbibe the concepts of Ekantik: *Dharma* (path of righteousness), *Gnan* (knowledge of the atma), *Vairagya* (detachment from worldly objects), and *Bhakti* (devotion).

Let's begin and don't forget to take notes!



YOUTH SHIBIR 2016
JULY 7 - 10, 2016 | MACON, GA

DHARMA



GNAN



VAIRAGYA



BHAKTI

EKANTIK

Association of the Satpurush

In any walk of life, guidance from an experienced master is a key requirement for success. Similarly, on the spiritual path, profound association with a God-realized Guru (Satpurush) is essential in helping one attain qualities to become Ekantik.

The perplexing spiritual *sadhanas* (endeavors) become easier to understand by associating spiritually with the Ekantik-Satpurush through mind, action, and speech. This includes firmly developing unshakable affection and deep spiritual attachment towards the Satpurush.

Vachanamrut V-4: "All of the spiritual endeavors for attaining liberation are incorporated in keeping the company by thought, word, and deed of a saint who possesses the 30 attributes of a true saint."

The essence of the extracted references all indicate that the Satpurush is completely necessary in our spiritual endeavors.



Genuine Connection

After coming into contact with the Ekantik-Satpurush, the true fruits can only be attained if a genuine connection is made with him. Of what use or benefit is a powerhouse next to our home if there is no connection with it? Similarly, we have attained Pujya Guruji (Ekantik-Satpurush) however, if we do not properly bond, love, have a deep spiritual attachment, or associate with him, then there will not be a benefit.

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Pujya Guruji: Our Inspiration

Our inspiration, driving force, and motivation is Pujya Guruji (H.D.H Shastri Shri Ghanshyamprakashdasji Swami). He strives day and night to help us gain a spiritual state to become Ekantik. Pujya Guruji is endowed by the 30 virtues of a Satpurush and strives to spread the supremacy of Bhagwan Swaminarayan.

The Satsangijivan underscores that a devotee can only attain Ekantik-Dharma (a collective term for the four endeavors of dharma, gnan, vairagya, and bhakti) by associating with a manifested God or an Ekantik-Bhakta, but by no other means can one ever attain such Ekantik-Dharma. Just like how one who is in medical school can never learn medicine from a math teacher, one has to take refuge of a medical professor; similarly, one who is Ekantik can make others Ekantik.

Vachanamrut GP-54: "Bhagwat-Dharma [Ekantik-Dharma] is upheld by maintaining profound love towards the Ekantik-sant [saint] of God, who possesses the attributes of swadharma, gnan, vairagya, and bhakti, coupled with knowledge of God's glory. Maintaining profound affection towards such a sant also opens the gateway to liberation."

VachanamrutGP-6o: "Such Ekantik-Dharma can only be attained by following the commands of a Purush who is free of worldly desires and who has attained the state of God-realization."

Youth Shibir 2016 is about 2 things: Understanding that Ekantik-Dharma is only attainable by an *Ekantik-Satpurush* (Pujya Guruji) and to understand what it means relative to its four associated subtopics; *Dharma*, *Gnan*, *Vairagya*, and *Bhakti*.

These four subtopics sound difficult however, Youth Shibir 2016 saints and *sanchalaks* (coordinators) will explain them in special sessions which make them simple to understand.

Pujya Guruji is our guide. It is through his association that the significance of *Ekantikpanu* (The level to be Ekantik) is understood; through whose grace Ekantikpanu is imbibed into one's life; and at his lotus feet that we pray to elevate us to the state of being Ekantik.



Redemption from the Cycle of Life & Death

Liberation can be achieved through bhakti alone but for that devotion to remain clean, it's wholly necessary to have dharma, gnan, and vairagya with it.

In Vachanamrut GL-13, Maharaj says: "If one perfectly possesses all four of the attributes of dharma, gnan, vairagya, and bhakti, then one can be called an Ekantik-Bhakta and such a person attains final liberation."

Therefore, one should grow these four aspects fully and ensure none of these qualities are missed.



*"Either write something
worth reading or do
something worth writing."*

Benjamin Franklin





***Ekantik:* (adj.)**

- a) someone whose end-goal is God;
- b) being completely focused on God;
- c) single-mindedness;
- d) a type of spiritual state following the definitions above

How does one become Ekantik?

- It can only be attained in the company of, or by the grace of a saint, who possesses the state of being Ekantik and who has no *vasana* (worldly attachments).

What is the Ekantik Saint like?

- That type of saint focuses only on God, and offers undivided attention to God without any distractions.

There are other ways that Bhagwan Swaminarayan has cited. In Vachanamrut GP-19, Maharaj says that, "A devotee who has extremely and firmly established these four virtues within himself ...should be known as an *Ekantik-Bhakta*."

What are those four virtues?

Dharma: righteousness or moral conduct that stem from spiritual duties

Gnan: spiritual knowledge leading to enlightenment. In particular, the knowledge of one's *atma* (soul), and the form and greatness of God.

Vairagya: detachment from all worldly objects except God

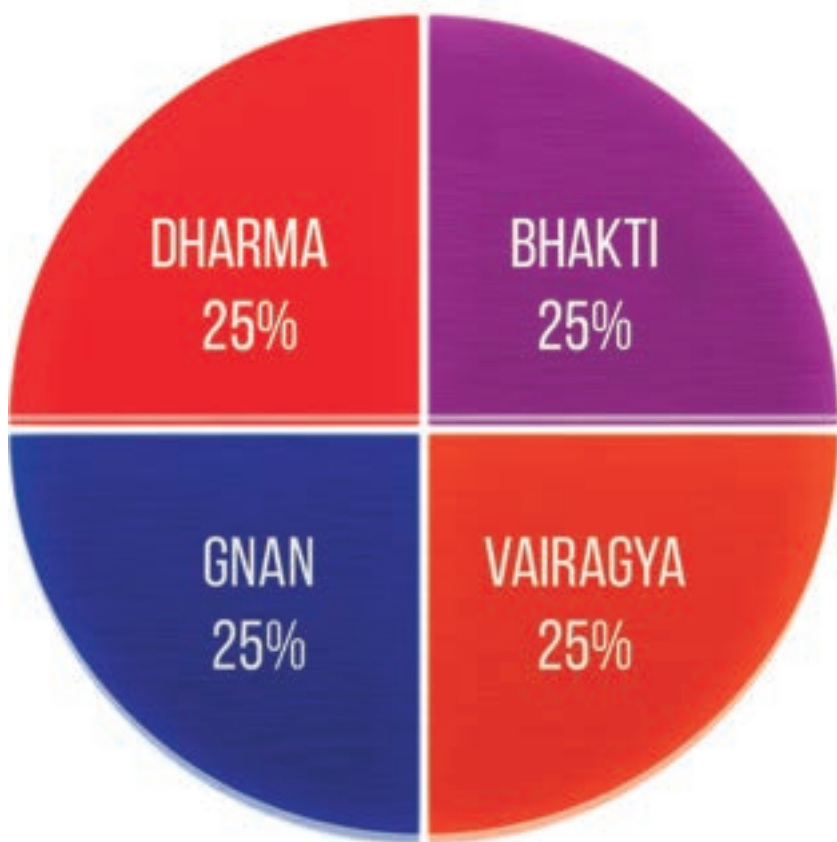
Bhakti: devotion to God based on the knowledge of His nature and greatness

In this same Vachanamrut, Maharaj marvelously explains how each of the four complement one another. He balances dharma, gnan, vairagya, and bhakti to show how each of the four are required to truly be Ekantik.

All other spiritual activities can be categorized within the four virtues mentioned above.



Pie Chart to Ekantikness



My Notes

Speaker: _____ Date: _____

***“One needs
to be courageous
to take on Gnan”***

**G
N
A
N**



Gnan

Gnan: spiritual knowledge leading to enlightenment, in particular, the knowledge of one's *atma* (soul) and the form and greatness of God (Understanding Bhagwan to be Sarvopari).

Note: Gnan is not knowledge about common worldly subjects.

If we have *Satsang-Gnan* (knowledge which comes from spiritually-related endeavors), we can learn how to behave, think, and act to become purified.

A more complex definition of gnan is:

Gnan (Atmanishtha) – Discrimination / Spiritual: the comprehensive knowledge of jiva, ishwar, maya, brahman and parabrahman; and realization that one is *akshar* and that Bhagwan Swaminarayan is the Supreme Lord. Gnan is also knowing that we are not this body but we are the *atma*.

To break this down, there are 2 aspects of Gnan:

1. Gnan is to fully understand the true glory of God (Swaminarayan).
2. Gnan is to firmly realize one's true form as the *atma* – separate from the body. This is called *atmanishta*.

atma – separate from the body. This is called *atmanishta*.

What is Meant by 'Atmanishta'?

Maharaj has asked that *atmanistha* (firmness in one's true form as the atma), is the primary focus of gnan. There are other synonymous words for atmanistha, including *atmarup*, *aksharrup*, and *brahmarup*.

So, what are the advantages of having this atmanistha is it relates to gnan?

- It prevents and removes feelings of 'I-ness', including ill-feelings, such as envy and disunity.
- It's said that body-consciousness is the root cause of misunderstanding. One who can overcome this body-consciousness will have no grievances, nor dissatisfactions. One will also not perceive faults in others.
- Obtaining the state of atmanishta leads to the removal of worldly desires and one will find that their efforts to remain on the spiritual path become much more firm.

Atmanishta also prevents being drawn in from the indriyas and panch-vishays and will gain the ability to inspire others to live in accordance with God's and the Satpurush's wishes.

Maharaj's Simple Message

One day, Maharaj visited Parvatbhai's home in the village of Agatrai. There, he seated Himself underneath a mango tree, where a young boy approached Maharaj. This boy was from the *harijan* caste. Maharaj asked the boy, "Who are you?"

The boy replied, "I am a harijan."

Maharaj then said, "A harijan you are not but truly you are the atma. Could you repeat that after me?"

However, the boy replied, "Maharaj, no! I am a harijan."

Maharaj then implored that the boy repeat 'I am the atma' at least five times but the boy only replied back that he was a harijan. This back and forth continued for some time but finally the boy said, "Maharaj, I'll only say it because you've asked me to but truly I am a harijan. How could it be otherwise?"

Maharaj looked at some devotees who had gathered and addressed them. He said, "This misunderstanding within the boy is present in many. His atma has completely embraced the thought of being one with the body and caste."

It is important to remember that Maharaj and His saints will always teach us the truth – that we are the atma and akshar – we are separate from these bodily instincts, these social castes, and of any physical association with the body.



Gnan in the Vachanamrut

In these Vachanamrut sections, Maharaj explains the benefits of possessing atmanishta which include:

Maharaj asked that gnan should be coupled with dharma, vairagya, and bhakti along with knowledge of God's greatness. (GP-17, GM-22, L-6, V-3)

Those with atmanishta will understand that maya-related happiness is perishable. (GL-1)

With atmanishta, one will no longer perceive faults in the saint. (GL -39)

This is too hard, is there an easier method?

Yes! Shreeji Maharaj's practical viewpoints made it fair and easy for all to obtain his complex methods and principles. Shreeji Maharaj states in Vachanamrut GM-51:

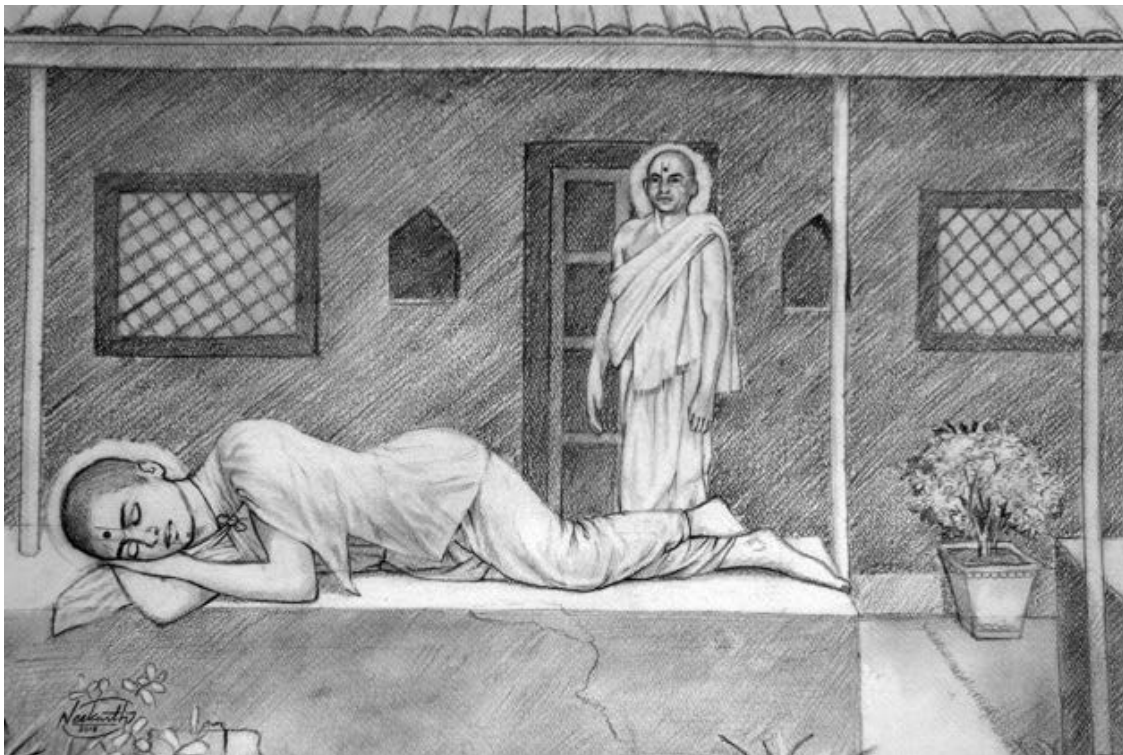
"Only one who follows the commands of the *Satpurush* (*True Guru*) can be said to be under the influence of favorable circumstances. To deviate from those commands is the very definition of encountering adverse circumstances. Therefore, only one who follows the commands of the *Satpurush* is behaving as the *atma*."

Advantages of Observing Gnan

- The knowledgeable do not fear death. (L-2)
- With knowledge, one obtains control over desires such as lust. (GM-61)
- Worldly pleasures will become redundant as gnan develops. (S-1, S-12)
- Base desires will be destroyed. (GM-62)
- The jiva will gain strength from thinking and understanding the atma. (GM-63)
- One becomes completely free of desires with gnan. (S-4)
- Feelings of fulfillment grow. (GP-25)

Disadvantages of Not Observing Gnan

- One cannot remain composed without gnan, due to influences of lust, anger, fear, etc. (GP-61)
- Obstructions develop when building affection for God (S-15, P-3)
- Discarding a sense of 'I-ness' and 'My-ness' is not possible without gnan. (GP-44)
- Inner enemies like lust will cause distress to one who is unable to behave as the atma. (GL-21)
- The devotee faces obstacles and is disgraced. Human traits will be perceived in God. (GP-23)
- The mind becomes corrupted without atmanishta. (GL-1)



Dada Guruji commands Pujya Guruji to sleep outside in the rain. Dada Guruji tests Pujya Guruji's obedience. Only one who follows the commands of the Satpurush is behaving as the atma. (GM-51)

My Notes

Speaker: _____ Date: _____



Dharma

Dharma consists of very basic things such as how to be a good human being, a good son or daughter, a good brother, or a good friend. It also consists of complex things such as not eating or drinking anything until one performs pooja.

In the Shikshapatri, Lord Swaminarayan defines the meaning of dharma as, 'abiding by the rules and regulations of *Sadachar* (good, correct, and respectful behavior).

How can one maintain one's dharma?

- According to Vachanamrut GP-35, one can maintain one's dharma only by abiding the *niyams* (spiritual rules) prescribed for them.

In Vachanamrut GP-54, Shuk Muni asked, "By what characteristic can one recognize a person who would never lapse in his/her observance of dharma, even under the most difficult circumstances?"

- A person can accomplish this whose nature remains focused and hard-working to obey the words of God, and who wouldn't breach those words in any way. If one can hold onto this, then that person's *satsang* remains firm

Our 5 Cardinal Vows (Panch Vartman)



Like a village that has a fort, life too has forts in the form of five-cardinal vows. In that way, like a sentry point, we have *niyams*. Just as a sentry protects a fort, the *niyams* protect the vows. Know that carelessness in *niyams* is like a breach unto one's life, much like a castle can be breached. (Swami NiVato)

Abhaysinh Darbar's Dharma

Abhaysinh Darbar of Lodhika was a staunch devotee of Swaminarayan. Just as described above, he followed the five-cardinal vows, especially those that were written for householders.

One day, he visited a palace located in Jamnagar for some work. He knew it was a place often riddled with intoxicated, egotistical guests, and smelled of things like liquor. Even the royalty there was engrossed with this type of worldly entertainment.

Abhaysinh Darbar worked quietly, showing little interest and refusing offers to partake in these matters. He continuously refused and cited, "I'm a devotee of Swaminarayan, and I don't consume any of these things." Unfortunately, many of those guests despised Swaminarayan, so they plotted to break his vows.

The royalty then insisted that Abhaysinh drink liquor, going as far as threatening him. Abhaysinh drew his sword, gave it to the royalty and told him, "Behead me with this sword but I will still not break my vow to Swaminarayan as long as I wear this kanthi, and as long as I live."

This kind of staunch resolution moved the royalty such that they embraced him, and it removed the trance that the liquor held over them. We can learn from this example in that a true devotee of Swaminarayan can remain strong and steadfast in the face of certain danger, whether they stem from the mind, or arise from peer pressures.



Dharma in the Shikshapatri

Maharaj has written in the Shikshapatri-39: "None shall ever practice bhakti (devotion) of Lord Shri Krishna without dharma or shall never give up His devotion from the fear of criticism of bad-mannered people."

In Shikshapatri-103, Maharaj defined dharma: "Dharma means the path of good conduct as enjoined by the Smrutis and the Shrutis..."

Here, one might ask, 'What are the Smrutis and the Shrutis?'

The Shrutis and Smrutis are scriptures which have described the mannerisms that make up dharma. From these, Maharaj has assigned householders and saints specific mannerisms to follow, which are cited in both the Shikshapatri and the Vachanamrut. When one reads and learns to follow-through on those directions (through words, actions, and even by thought), one can be said to be on the path of dharma.

Maharaj confirms this in the Vachanamrut GM-27: "To perform the Bhakti and upasana of God while maintaining one's dharma is my principle." [Here, *upasana* refers to understanding God's greatness.]

Advantages of Observing Dharma

- One can earn the *rajipo* of God and His saints. (GP-25, 78)
- Observing dharma helps one remove harmful inner natures (such as anger, ego, jealousy), and helps one overcome the sense pleasures. (GP-16, GL-34)
- True greatness as defined by Maharaj becomes reachable. (GP-31, GM-39)
- Experiences of inner happiness and peace will grow. (GP-34, GL-8)

These points outline that dharma as directed by God, along with the knowledge of Maharaj's greatness, reaps innumerable spiritual benefits that can manifest in this world.

Disadvantages of Not Observing Dharma

- One will find themselves bound and struck by sense pleasures. (GM-33, GM-35)
- The *antahkaran* (mind) becomes polluted. (GP-8, 18)
- One will not be able to master virtues, including those that require firm faith and confidence. (GP-19)



Pujya Guruji displays his nirmani(Humble) dharma as he sweeps the sabha mandap hall of Vadtal Mandir.

My Notes

Speaker: _____ Date: _____



Bhakti

Bhakti is anything we do as long as we think of Maharaj while doing it. It's also devotion, with a deep attachment to Bhagwan Swaminarayan coupled with a fully developed awareness of His glory.

In Shikshapatri-103, Maharaj has written that bhakti is profound love for God coupled with knowledge of the majesty and magnificence of God.

Bhakti is our personal connection with God. Our dharma, gnan, and vairagya will determine the strength of this connection and fully indulging in the above three will make our bhakti complete. Engaging in bhakti allows us to show our love for Maharaj.

9 Types of Bhakti

There are a total of nine types of Bhakti.

- 1) Shravanam—listening to spiritual discourses
- 2) Kirtanam—singing the hymns of God
- 3) Smaranam—remembering God
- 4) Pada-sevanam—serving God's holy feet
- 5) Archaram – anointing God with Sandalwood paste

- 6) Vandanam—bowing before God
- 7) Dasyam—become a servant of God
- 8) Sakhyam—worship God as a friend
- 9) Atma-Nivedanam—total surrendership to God

Through bhakti, we are purifying our souls from *vasana* (desires that hold us back from becoming close with Maharaj).

The mind is conquered by the 9 types of bhakti coupled with the knowledge of God's greatness. —Vachanamrut GL-11

A person whose heart is filled with Bhakti towards God feels, 'I want to act only according to God's and his sant's commands.' Such is the spirit within his heart. — VachanamrutGP-15



Gunatitanand Swami's Thirst for Darshan

Shreeji Maharaj, along with Muktanand Swami, Gunatitanand Swami, and His saints were residing in Gadhadra during a monsoon season. There, the saints listened to Maharaj's katha. One day, Maharaj decided to deliver such a katha to the female devotees and departed to do so.

On that particular evening, lightning, rain, and thunder crossed the sky. The darkness made it more ominous, such that even Muktanand Swami rose from his slumber and looked towards the sky. Surprisingly, he saw someone standing atop the roof and so, he called out, "Who goes there?"

He heard a reply, "It is I, Gunatitanand!"

Over the pouring rainstorm, Muktanand Swami shouted, "Why are you out here at night, and in this thunderstorm?"

Gunatitanand Swami replied, "Maharaj departed for delivering katha, so I am waiting here for His darshan!"

Muktanand Swami said, "Ordinarily, you have Maharaj's darshan all day. Has it not been sufficient?" "No one can ever garner *Maharaj's* darshan sufficiently", replied Gunatitanand Swami.

Muktanand Swami then implored further, "Does sleep not call to you? Does this rain not urge you to come inside?" With that, he left but Gunatitanand Swami remained outside.

Later that night, Maharaj returned to his room. In that time, rain and lightning darted across the sky but Gunatitanand Swami's was able to see Maharaj through it. Therefore, his patience resulted in this great blessing, and only afterwards did he return to sleep that night.

The Great Saints possessed immense Bhakti and always desired for a direct connection with Maharaj.





Bhakti in the Vachanamrut



In Vachanamrut GP-19, Maharaj says that, “A devotee who has extremely and firmly established these four virtues within himself...should be known as an *Ekantik Bhakta*.” Here, He spoke about dharma, gnan, vairagya, and bhakti. Each of these are dependent on each other however, bhakti unto God is considered the most dominant. Maharaj has discussed on each of these further in different sections of the Vachanamrut.

Vachanamrut GM-10, “Bhakti has a lot of power; and while gnan and vairagya also have such power, it is not as much as that of bhakti....such bhakti is itself the highest state of enlightenment. It is this type of bhakti that is greater than gnan and vairagya.”

Vachanamrut GM-32, “In this, atma-realization, vairagya and dharma are helpful auxiliaries in offering bhakti to God. Without the bhakti of God though, vairagya, atma-realization, and dharma alone are not capable of allowing the jiva to transcend maya . In fact, even if one does not possess intense dharma, atma-realization or vairagya, if one possesses only bhakti towards God, then one would still attain liberation and transcend maya. Such is the prosperity of bhakti over dharma, atma-realization, or vairagya.”

Advantages of Bhakti

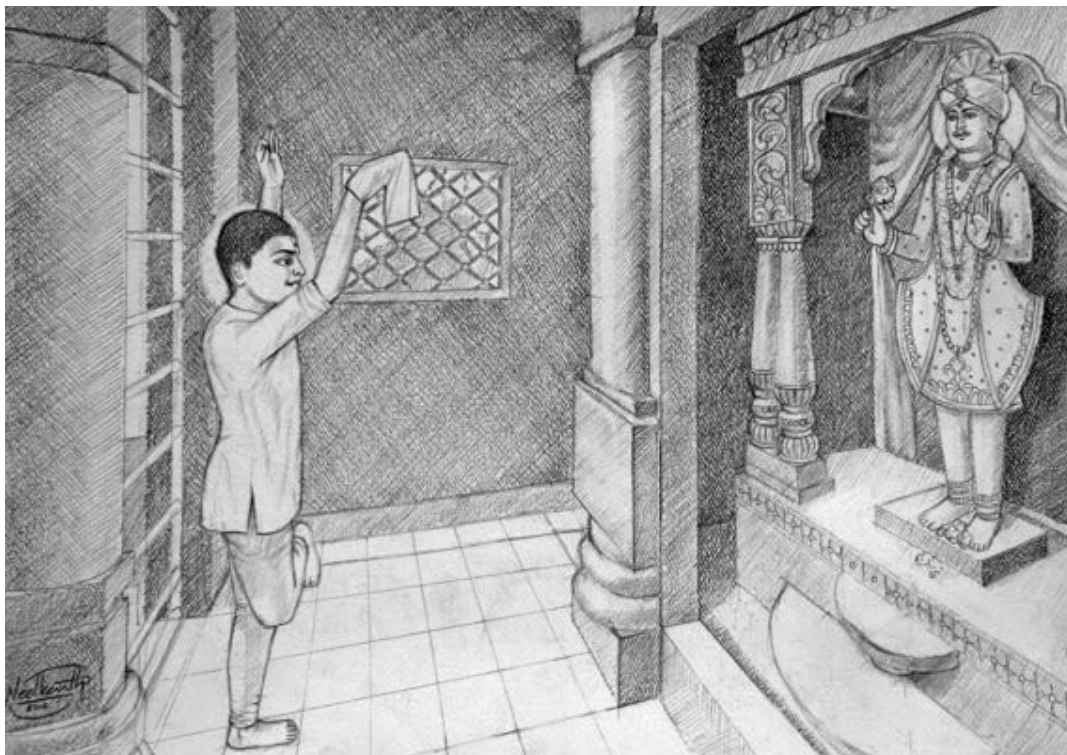
- God is happy with those devotees possessing bhakti, and becomes close with them. (GP-5, 61)
- Virtues that bring one towards liberation are absorbed. (S-5, L-16)
- One's own mind can be controlled. (GP-33, GL-11)
- The jiva can acquire strength instantly. (GM-63)
- Desires for worldly items, and inner vices (such as anger, ego, and jealousy) are removed with bhakti. (S-5, L-16)
- With bhakti, a devotee will remain unaffected by *kal* (time), *karma* (deeds / action), and *maya* (illusion). (GP-72, GM-62)
- A devotee can obtain ultimate liberation. (GM-32)



Disadvantages of Not Having Bhakti

- Shreeji Maharaj dislikes persons without bhakti, even if one possesses virtues like Naradji. (GP-37)
- Liberating virtues, such as forgiveness, are forgotten without bhakti. (S-5)
- One can't obtain ultimate liberation. (L-7)
- Even one's detachment from worldly materials, and knowledge of *Brahman* (God) will not result in liberation without bhakti. (GM-65)
- One will not be able to understand that God possesses an actual form. (GM-10)





Pujya Guruji performing 108 tap ni mala everyday for 1 year straight to get the permission of Ghanshyam Maharaj to let him become a saint.

My Notes

Speaker: _____ Date: _____

Vairagya



"Vairagya is
a big word but has
a simple meaning
cut the bad and paste the good"

Vairagya

What is *Vairagya*?

Vairagya is detachment from the world coupled with spiritual wisdom and bhakti for God. A good way to characterize it is, 'fleeing the temptations of this world, along with racing towards God'. Vairagya is overcoming our attraction to *maya* (illusions; anything that takes us away from worshipping God).

Remember: Anything and everything in maya may bring happiness but that same happiness does not last.

Another point: Happiness lasts a lot longer though attachment with God, even if that attachment takes a long time to obtain.

Vairagya is about being attached only to Maharaj. Nothing of this world should distract us from Maharaj. There is nothing that should mean more to us than this.

If you ever want to test your own level of vairagya, think about how happy you can be with what you already have, and sharing that with others, without gaining anything else.

How Can I Develop Vairagya?

Upon hearing the words of the shastras and the Satpurush, developing an obsession that does not diminish once developed is the only cause for Vairagya; there is no other cause. Vachanamrut K-7



Dosabhai's Renunciation

There was a staunch devotee of Maharaj named Dosabhai who resided in Bandhiya. Other devotees of a separate group called Jains lived in that village as well. One day, a group of them traveled to a marriage ceremony in Gadhada and knowing that Maharaj was resided there at the home of Dada Khachar, they went to receive darshan.

Maharaj wholeheartedly welcomed them and also asked about Dosabhai. The Jains told Maharaj they were overwhelmed in worldly duties but that Dosabhai was even more so, in selling gor (jaggery) through his business.

Maharaj found this amusing and asked the group, "Do you think we can make Dosabhai a saint?" The Jains laughed and said to Maharaj, "Were it possible to make him into a saint, we'd readily become your satsangis." With these promises made, they left.

Maharaj later composed a letter to Dosabhai with instructions to leave his business and head for Gadhada straightaway. Dosabhai did so in an instant, and Maharaj initiated him as a saint.

When the Jains returned, they were completely bewildered and on seeing Dosabhai's saintly demeanor, were left in wonder.

They then told Maharaj, "Indeed, he is really an amazing devotee with strong qualities of Vairagya. Only with those, could someone perform such strong renunciation."

Devotees of Maharaj often kept worldly attachments quite separate from their inner strengths and spiritual devotion, especially through the cultivation of vairagya.



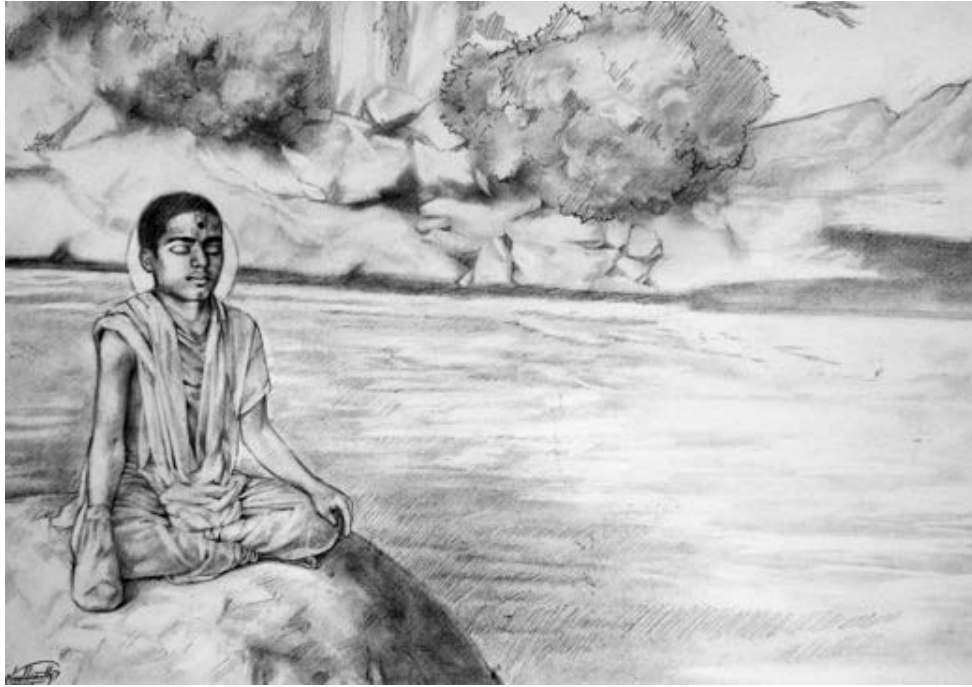
Advantages of Possessing Vairagya

- Desires for sense pleasures will be removed. (S-1)
- One can remain within Dharma as ordained by Maharaj. (GL-29)
- God's form will be eternally accepted. (GL-1)
- It will enable to help one continuously engage one's mind on God. (GM-36)
- Vairagya helps one overcome the indriyas and stay eternally happy. (GL-11)

Disadvantages without Vairagya

- Maharaj has said that even great spirits and individuals would be swept away by worldly objects without the quality of Vairagya. (GP-34)
- Without Vairagya, one..." cannot eradicate the predominance of the world from one's heart, nor can one develop love for God." (GL-2)
- Even if one has the determination to eradicate one's faults, still they are not eradicated and one does not acquire the virtues of saintliness. (GM-7)





Pujya Guruji's vairagya at such a small age proves that he is a God send and not an ordinary being. His preference of meditation over engaging in worldly pleasures assures his attribute of Vairagya.



Pujya Bal Guruji

Pujya Guruji became a saint at the tender age of 18, proving that he possessed immense vairagya. Imagine if you were in his position; would you be able to give up everything in the world for Maharaj?

 Group Activity

Write down a moment when you experienced Pujya Guruji's presence in your life (Recall your first darshan, a feeling of comfort in a tough situation, or finding an answer to your prayers)

Write down the names of new friends you made and some good qualities you see in them.

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What prarthana did you do during abhishek?

What were you thinking about during arti?

Extra Notes

Shree Swaminarayan Mandir Loyadham – Macon

Due to Pujya Guruji's constant efforts, satsang gradually progressed into the United States from India. A great group of devotees gathered and pleaded for a temple. The first official temple established by Pujya Guruji was in Macon, Georgia. For the betterment of all, Shree Swaminarayan Mandir Loyadham – Macon was established in 2008. Weekly sabhas and annual events are ongoing and maintained for the spiritual upliftment of all.



Shree Swaminarayan Mandir Loyadham – New Jersey

In 2011, Puja Guruji established Shree Swaminarayan Mandir Loyadham – New Jersey. Located on the remote town of Raritan, Loyadham-NJ is a hub for various functions and activities. Many devotees from around the United States have become acquainted with the beautiful form of Piyuda Ghanshyam Maharaj after the idol installment in 2014. Puja Santo perform live katha every morning and evening through which hundreds of devotees receive spiritual strength to walk on the path of righteousness. There are also weekly sabhas for adults and kids alike to regulate the spiritual environment.





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My Jap Chart



Date	Today's Goal	Jap Count
July 7 th , 2016	2000	
July 8 th , 2016	3000	
July 9 th , 2016	4000	
July 10 th , 2016	2000	



LOYADHAM YOUTHS

Shree Swaminarayan Mandir, Loyadham



Manager - H.D.H. Shastri, Shri. Gokulchandra Prakashdas, Samsat



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