

Spiritual essence as explained by Pujyashri Narayanbhai

VIOLENCE

THEFT

INTOXICATION

SENSUALITY

five moral codes

Elaborated

DEFILEMENT

Omnibeneficial Series - 52



Founder President: Pujyashri Narayanbhai G. Thakker

SHRI SWAMINARAYAN DIVINE MISSION

Ahmedabad-13

Emblem of Shri Swaminarayan Divine Mission



The Emblem depicts the lotus-feet of Lord Shri Swaminarayan. There are sixteen signs referred to in Samudrik Shashtra as the signs confirming the divine origin of God, the incarnate.

NINE SIGNS IN THE RIGHT FOOT



Swastika: stands for the auspicious Figure of God.



Astakona (octagon): suggests that the divine compassion is constantly flowing in all the eight directions: North, South, East, West, South-East, North-East, South-West and North-West.



Urdhvarekha: indicates continuous progress of souls by the divine grace.



Ankusha (the spur): indicates that the Supreme Power, the cause of all causes controls everything and it also suggests that we must restrain the inner enemies.



Dhwaj (a flag): or **Ketu** stands for the spiritual victory of God, the absolute form of Truth.



Vajra (weapon of indra): stands for the prowess of God which destroys the weaknesses of the souls and frees them from the fear of time, actions and delusions.



Padma (the Lotus): symbolises the tenderness and compassion of God which helps the devotee attain detachment from the mundane life, the way a lotus remains unaffected by water.



Jambu (rose apple): symbolises the sap of divine joy that one receives from communion with God.



Jav (barley): confirms that God takes care of the crops and the needs of those devotees who are in communion with Him and who perform non-violent Yajnas by offering foodgrains such as barley, sesame seeds etc. to the Holy Fire.

SEVEN SIGNS IN THE LEFT FOOT



Meen (fish): asks us to reach God, the source of the spiritual energy, the way a fish swimming against the current, reaches the source of a stream.



Trikona (triangle): symbolises liberation of the soul from the mental, physical and mundane problems and difficulties. It also stands for the need to free oneself from the trial of Ishwar, Maya and Brahman and to remain steadfast in Parbrahman the ultimate reality.



Dhanush (bow): defends the faith by protecting the devotees against evil influences.



Gopad (foot-mark of cow): suggests the beneficial qualities of cows as well as of the saints who are dear to God.



Vyoma (the sky): signifies the infinite and detached all-pervasiveness of God.



Ardhchandra (the crescent): shows that the way the moon increases slowly and gradually, one can attain perfection through patient meditation of God.



Kalasha (the pot at the top of a temple): stands for the supremacy and absoluteness of God.

Keeping the divine signs depicted in the emblem of the Misson before our eyes, we have been conducting spiritual activities for the welfare of mankind through our Gnan-Dhyan-Seva programmes. We bow down to the lotus-feet of Shri Hari and pray for His divine guidance and assistance in the fulfilment of our misson.

॥ सहजानंद मन लाई सदाई, सहजानंद मन लाई;
सहजानंद मनोहर मूरति, प्रीत करी उर लाई. ॥

॥ ब्रह्ममहोल वासी अपिनाशी, मनुष्य देह धरी आई;
जे जन आई रहे धन शरने, मुक्ति मुक्ति सब पाई. ॥

॥ काल कर्म को दुःख अति भारी, सो सब देवे छोराई;
सुभकारी धनश्याम भजनसे, भव भटकन भीट जाई. ॥

॥ अंतर प्रीत रीतसुं करी के, मूरति मन ठहराई;
काम क्रोध मद लोल सहजमें, अपघप्रसाद हठाई. ॥

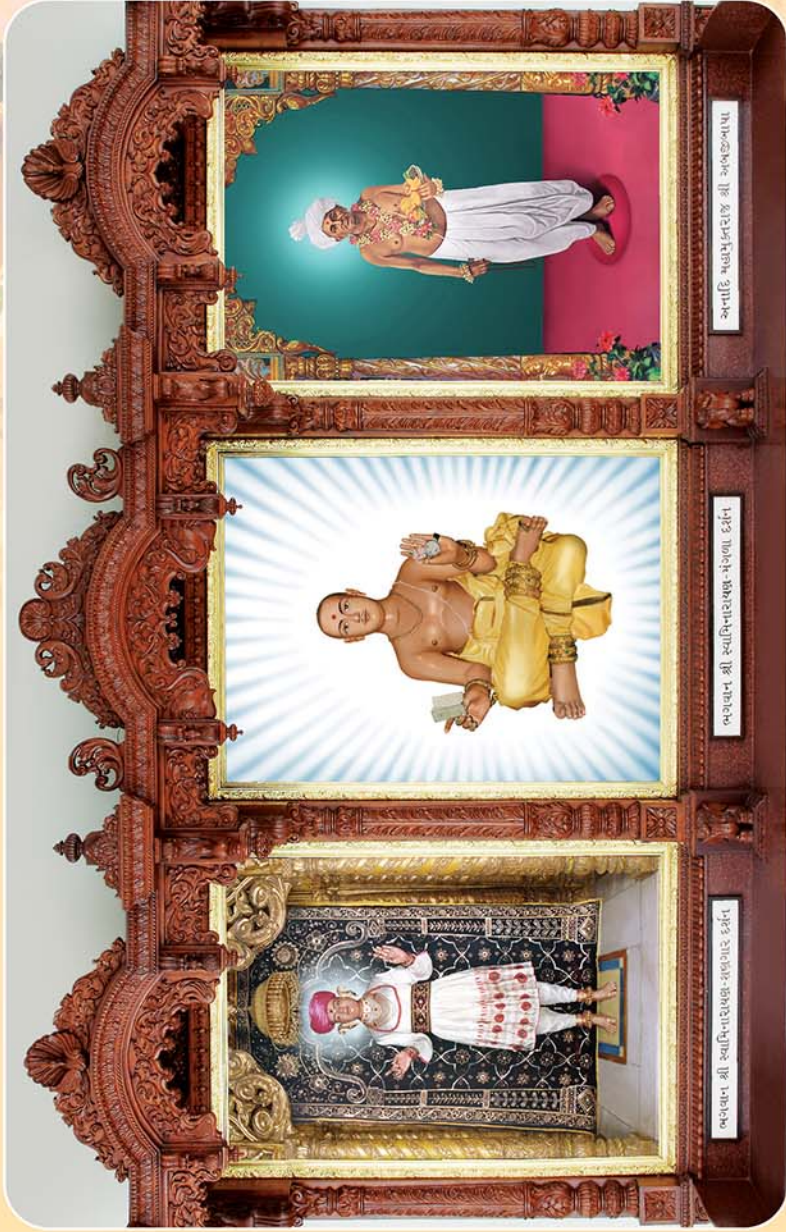


Supreme Lord Shri Swaminarayan

सुंदर श्री धनश्याम सदाई, शरणागत सुभकारी रे;
ओही छणी अंतरमें धरी लें, देत गर्भ दुःख टारी रे.

अधम उधार पतित के पावन, भक्त पत्सल लयहारी रे;
असें हरि सुभकारी विसारत, सो नर होत भुवारी रे.

जेही जन आई रहे र्शन शरने, हो गये लवजन पारी रे;
अवधप्रसाद शानकी छनीपें, वार वार बलिहारी रे.



જાણકોશી શ્રી સ્વામિનારાયણ-મંદીર, દસંદ

જાણકોશી શ્રી સ્વામિનારાયણ-મંદીર, દસંદ

જાણકોશી શ્રી સ્વામિનારાયણ-મંદીર, દસંદ

Gnan-Dhyan-Upasna Hall- (Gents)

- || સહજાનંદ સુખદાઈ ભજ મન, સહજાનંદ સુખદાઈ. ||
- || શ્રી ઘનશ્યામ મનોહર મૂરતિ, ધ્યાન ઘરો ઉર લાઈ. ||
- || સુંદર જોલની સુંદર હસની, મુશકની બરની ન જાઈ. ||
- || શોભા ધામ સુખ સૂરત, સંત મુક્ત સંગત આઈ. ||
- || અવધપ્રસાદ નિરંતર એહી છબી, અંતરમેં ઠહરાઈ. ||



Gnan-Dhyan-Upasna Hall-(Ladies)

..... DEDICATION

We offer the flowers of faith and devotion
in the form of this omnibeneficient series of books
to the lotus feet of extremely merciful
Anadi Maha Muktaraj Param Pujya, Shri Abjibapa,
who was an accomplished interpreter
of the ideal and divine philosophy
of **Lord Swaminarayan,**
the incarnate God, eternally immanent
and divine in Personal form
and the Master of infinite Muktas
who have attained the ultimate state of liberation.
Param Pujya Bapashri spread
the supremacy of **Lord Swaminarayan**
in all directions, made many devotees
experience the highest state of Anadi Mukta,
the state of an ideal perfection,
and thus obliged the entire mankind
by bringing light and divine joy of the
Supreme Lord Shri Swaminarayan
on the earth.

.....



Anadi Mahamuktaraj Shri Abajibapashri

..... OFFERINGS !

We offer our thousandfold salutations
in the lotus feet of the most compassionate
Sadguru Anadi Muktaraj Pujyashri Narayanbhai
who established the Omnibeneficial Institute
Shri Swaminarayan Divine Mission
to spread the flames of Brahmyagya in the form of
spiritual evolvement who was the greatest supporter
of pure Religion, Administration and
Character who has offered his unique contribution
for the spiritual, social and educational upliftment
through presenting the suprememost
philosophy of Shreeji Maharaj and
Abjibapashri with scientific perspective.

.....

Founder President



Pujyashri Narayanbhai Gigabhai Thakker

WE BELIEVE

Shri Swaminarayan Divine Mission intends to bring out a series of books that will not only benefit the entire mankind but also enrich the lives of the people by offering them what is best in Indian thoughts and culture.

In this age of reason, the span of higher education is expanding day by day. The basic aim of higher education is to establish highest moral standards and to inculcate ethical values in life. The highest value and the loftiest goal of life is to experience the supreme joy which comes through communion with God. We hope the readers will find this series very useful in the achievement of these ultimate goals.

In a time, when the span of higher education, science and technology is continuously expanding, we want to mould them in such a way that they do not merely remain the means of producing material wealth and physical comforts, but should be best utilized for the inner development and spiritual perfection of mankind. Moreover, let us not forget that the final stage and purpose of evolution is to develop our self steadily and finally get immersed in the divine happiness of Supreme Lord.

Man has been gifted with an innate ability to develop continually to attain the divine bliss. This shows that we can strive together and create such social, economic and political conditions as are conducive to an unhampered spiritual progress and sublimation of life. To accelerate this process, we shall have to prepare literature, that inspire and assist the seekers of the divine pleasure.

For the social betterment and spiritual enrichment of the human society Lord Shri Swaminarayan has established a universally acceptable, comprehensive philosophical system. It's a path of pure knowledge which elevates our soul and helps us attain oneness with the Supreme Lord. Vachanamritam and Shikshapatri, are two great classics, containing the essence of the ideal philosophy of Shri Swaminarayan. In a simple but lucid and convincing language, Lord Shri Swaminarayan has tried to

spread His message through these two great spiritual works. He also inspired His saints and seers, His liberated householder devotees and scholars to compose plenty of work expressing their own spiritual experiences, to contribute to the understanding of His percepts, which are beneficial to the whole of mankind.

These books contain the quintessence of the Indian view of life and they also teach the real art of living. Whether one belongs to the East or the West, each one of us will find this series useful as a spiritual guide leading us on the path of divinity, satisfying our longing for the touch of the Divine. Here, through this series, an attempt would be made to show how one can develop one's own self to attain oneness with the Lord Supreme. We are confident that the reading of this literature will help us overcome all conflicting deformities of modern life and usher in an era of peace, harmony and tranquillity.

We will incorporate in this series all positive and constructive ideas and religious tenets which are in consonance with our ideology and objectives.

In order to reach readers in different parts of India and abroad, we hope to publish this series, not only in Gujarati but also in Hindi, English and other languages.

We are hereby seeking everyone's active co-operation and assistance for the success of the Mission's activities. We pray for the divine grace of Lord Shri Swaminarayan to lead us and guide us in this great endeavour of ours.

V. S. 2043, Shri Hari Jayanti
April 18, 1986
Ahmedabad.

Humblest of Humble
Narayanbhai G. Thakker
Founder President
Shri Swaminarayan Divine Mission



Spiritual Essence as explained
by Pujyashri Narayanbhai

FIVE

moral

codes

Elaborated

Omnibeneficial Series - 52



Founder President: Pujyashri Narayanbhai G. Thakker
Shri Swaminarayan Divine Mission

Ahmedabad-13

**Shri Swaminarayan Divine Mission
Omnibeneficial Series
Publication Committee**

Inspiration & Guidance

Rev. Shri Narayanbhai G. Thakker

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Preface

Panch Vartmaan - the five moral codes of conduct given by the Ultimate Supreme God Lord Shri Swaminarayan Bhagwan are very simple and accurate to understand even by a common man, yet they are spiritually significant. These moral codes of conduct can be understood in their real sense only when a spiritually accomplished Mukta explains their subtle and gross meanings. Anadimukta Param Pujya Shri Narayanbhai, who was a spiritually accomplished, God-realized Mukta, has beautifully explained the spiritual significance of Panch Vartmaan in scientific perspective. After understanding these five moral codes of conduct, a seeker is responsible to obey them throughout his life. A seeker can become eligible to transcend spiritually by following them properly. The first requirement for this is to understand the proper meaning and then it is necessary to follow them properly.

To fulfill both the requirements, Shri Swaminarayan Divine Mission has published a booklet called 'Yoga for Entire Life', written by Anadimukta Param Pujya Shri Narayanbhai. Here, Panch Vartmaan are explained in brief. Now, this religious organisation is glad to publish the teachings of Pujya Shri Narayanbhai in booklet form under the title 'Panch Vartmaan -elaborated'. Here Panch Vartmaan are explained in detail, so that they could be understood in their real sense and could be followed properly. We have made an humble effort to explain the subject accurately. Publication of this booklet has become possible, through the blessings of Shri Swaminarayan Bhagwan, the most compassionate

Bapashri, all the God-realized Sadgurushri and our beloved and the most loving Sadguruvarya Anadimukta Param Pujya Shri Narayanbhai. We are very fortunate and delighted to publish the second edition of this booklet, considering its worthiness and wide response from the readers. So, let us celebrate this pious occasion joyously and try to contribute in this pious mission by following the Panch Vartmaan in their real sense and strive unitedly to raise our consciousness collectively and become eligible to attain the blessings of God.

16 February, 2013
Samvat 2069,
Maha Sud Chhath

Publication Committee
Shri Swaminarayan Divine Mission
Ahmedabad



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Five Moral Codes & Their Importance

The Ultimate Supreme God Bhagwan Shri Swaminarayan who is worthy of devotion and emancipator of sinners has given Panch Vartmaan - Five Moral Codes - which are fundamental laws leading towards Superior quality of life for the evolvement of human life which is the best rung (step) on the ladder of spiritual evolution of living organism of this world. By following these moral codes an animal could be transformed into a human and a human could be transformed into Narayan i.e. attains Godly characteristics. A soul can get united with divine form of God. That means human of lowest category i.e. like animals could be transformed into a real human being means Nar and Nar could be transformed into Narayan meaning a human being can attain the divine state of a Mukta who is firmly united with divine form of God and therefore he is equally divine as God.

Panch Vartmaan means five great Vows - renouncement of intoxicants, renouncement of violence, renouncement of theft, renouncement of sensuality and not to defile others nor to get defiled. A seeker is not capable of understanding gross and subtle meanings of these five moral codes on his own through his limited intelligence. To understand these moral codes in their real sense, it is inevitable to establish unity, association and service to God and His enlightened and spiritually accomplished Muktas who are united with divine form of God eternally. These five moral codes could be followed in its real sense only after acquiring clear understanding about them from God or God-realized Muktas. Otherwise there is some lapse (fault) in their observance or the observance becomes

Five Moral Codes & Their Importance

mechanical. Such mechanical observance can get temporary praise in this world, but spiritual evolvment is not possible.

At first glance five moral codes seem very simple or gross, but in depth they are very refined and subtle. Through contact of God or His Mukta, by elaborate observation of their speech and behaviour and by following their teachings the subtle meaning of five moral codes becomes crystal clear. Which creates longing for their proper observance. Afterwards their observance becomes possible. Proper observance purifies senses and inner conscience and there is increase in Satwik tendencies. Proper knowledge of divine form of ultimate Supreme God, meditation and devotion destroys the dense darkness of ignorance and illuminates the bright light of direct knowledge in a seeker's heart which is purified and full of Satwik attributes. As a result a seeker realizes the spiritual, divine form of God and attains the ultimate goal of his spiritual endeavor - the ultimate Salvation.

This makes it clear that how important are the five moral codes in life. Proper observance of five moral codes with proper understanding is as essential as breathing oxygen to survive for a living being is or we may say proper observance is even more essential. A thoughtful, receptive seeker desirous of salvation would certainly understand this fact.

By proper observance of five moral codes, impurities of a seeker in the form of various weaknesses are removed and his life becomes transparent and pure like a crystal. Then manifests God's divine, liberating, spiritual attributes in him. Through these attributes a seeker can attain great spiritual progress and also becomes capable of helping other living beings on spiritual path. He becomes the best medium of God. 'आत्मनो मोक्षार्थं जगद्विनाय च ।' According to this

statement first of all he liberates his own soul and then he becomes spiritually accomplished to emancipate the world. Therefore, observance of five moral codes should not be mechanical and restricted by gross physical understanding but it should be accompanied by indepth subtle spiritual understanding.

These five moral codes are not restricted only for the devotees of Swaminarayan Sect. These are omnibeneficial. Swaminarayan Sect is not an orthodox or confined Sect or faction. 'Swaminarayan Sect is a world religion.' It is a global religion. Emancipator of sinners Bhagwan Shri Swaminarayan has established a systematic organization and prepared a constitution which is known as Swaminarayan Sect to channelize and guide the human beings on the best path which leads them towards their highest spiritual goal. By following the Sect, a seeker can follow certain principles and code of conduct and mould his life in proper manner and attain the highest spiritual evolvement of his soul.

Five moral codes given by Bhagwan Swaminarayan include naturally many liberating, ideal virtues like proper code of conduct, non-violence, truth, pious behaviour, forgiveness, endurance, honesty, morality, purity, peace of mind, self restraint, patience, purity of inner and outer senses, control over passions of body and mind, tolerance, harmony, stability, detachment, desire of salvation, modesty, good character, compassion, unity, generosity, brotherhood, humanity etc.. The virtues described in Yog-shastra such as : Yam (truth - non violence - non-stealing - celibacy - non-possessiveness) and Niyam (purity - contentment - austerity - study - attentiveness to divine) etc. are also included automatically in five moral codes.

Observance of five moral codes is the most essential for a person's material and spiritual development,

Five Moral Codes & Their Importance

material and spiritual accomplishments, moulding the life in proper way and character building. Therefore, it is not at all advisable to ignore them. A devotee who is observing the five moral codes properly, is a real devotee of Bhagwan Swaminarayan. For the devotees of any other religion also these moral codes are equally beneficial because the five moral codes given by Bhagwan Swaminarayan are not restricted to only Swaminarayan sect but they affect all the religions of world.

As per saying 'charity begins at home' if each and every person of society understands the real meaning of five moral codes and mould their lives accordingly and if they observe five moral codes properly to attain material prosperity based on Satwik tendencies and spiritual accomplishments of highest category - material and spiritual attainments - and four fold attainments viz. Dharm, Arth, Kaam, Moksh described by the scriptures, then he can attain all these accomplishments without fail. As well as in today's age the evils spread in society under the influence of 'Kali' like chaos, disorder, anarchy, corruption, immoral behaviour, abnormality, injustice, lack of harmony etc. could be eradicated and virtues like peace, compassion, unity, brotherhood, harmony and humanism in its real sense could flourish and spread everywhere. Today's youth who have lost sense of direction could find real path of life and most of the difficult problems and complex issues of world would be solved on its own.

It is very important for a seeker desirous of salvation to attain the grace of God or His pious saint to properly observe the five moral codes after understanding their real sense. Such grace could be attained through contact, association and service to God or His pious saint with true devotion. When God or His pious saint are not present on this Earth in their physical forms, their grace could shower

on a seeker if he prays repeatedly in front of their inspiring, divine forms with total concentration and complete devotion and remains in their contact by remembering the essence of their teachings all the time. And by grace of God or His saint strong desire, understanding and will power to observe the five moral codes originates in a seeker. Therefore, he becomes eligible to observe the moral codes in their real sense. Afterwards, through observance he attains the Ekantik state required for self-realization and God-realization.

We have discussed the importance of five moral codes. Now, let us discuss in detail the gross and subtle meanings of the five moral codes, means five great vows, one by one.

First Moral Code Renouncement of Intoxicants

What is an intoxicant?

First of all, let us examine the literal meaning of intoxicant. The term intoxicant is mainly used for alcoholic drinks which are intoxicating or addictive, prepared from various substances through various procedures. They are also known as Madya, Sura, Sharab, Somras, Madira etc.. There are various types of such alcoholic drinks.

Today, the number of alcoholic addicts has increased manifold. People consume alcohol just to show-off, to enjoy sexual pleasures or to relieve physical pain or mental agony. After experiencing the inebriating effects of alcohol, people are repeatedly tempted towards such drinks to experience the exhilarating effect and eventually they get addicted. Once addicted to such vice, they cannot control their urge to consume alcohol. In spite of knowing the adverse impact of alcohol, an addict cannot escape from the grip of addiction. Consumption of alcohol can stimulate the nervous system temporarily. Therefore, physical pain, mental agony, depression, stress, tension etc. mental afflictions are forgotten for a short while. But an addict wants to ignore the fact that frequent consumption of alcohol makes his future hazy and hopeless. His social, economic and family life is destroyed. Frequent consumption of alcohol weakens the nerves of a person. Efficiency of brain, liver, heart etc. organs is also affected and numerous physical and mental complications arise. It is said very appropriately that, 'An addict does not consume alcohol, but alcohol consumes an addict.' That means, alcohol dissipates his physical, mental,

financial and social capabilities and destroys him. Spiritual awareness of an addict is almost nil and he attains misfortune.

There are various reasons of addiction.

(1) Lack of social compatibility : Main reasons of addiction are misunderstanding and quarrels with relatives, loved ones, friends, incompatibility among husband and wife, failure in love affairs or failure in business, employment, studies, politics etc. any field of interest. Respectable and influential people in society also consume alcohol to reduce tension, stress and worries they have to face due to numerous responsibilities and duties; to relieve the pain, to sleep peacefully, for enjoyment while in company of friends or attending social gatherings, to develop business relations, to attain desired goals, to accomplish his own or someone else's motive or to show off. Initially, alcohol stimulates the nervous system and gradually it induces depression. Later on it generates physical as well as mental dependence. Eventually alcohol is required in more and more quantity. By not taking alcohol or reducing the quantity, an addict feels cramps and convulsions in his body, he cannot sleep properly and loses his appetite. Thus the habit to consume alcohol is firmly established and takes the form of addiction. An addict becomes a slave to alcohol.

(2) Religious purpose : Among some aborigines and backward castes alcohol is consumed freely during certain religious ceremonies and celebrations. Even women and children consume alcohol. In our country, it is considered fashionable to enjoy alcohol and gambling on festival days like Holi, Dhuleti, Makar Sankranti, Janmashtami, New Year, Christmas etc.. People of certain caste take alcohol liberally as a tradition. Other people also imitate them and get caught into the grip of this vice.

(3) Ignorance : A lot of illiterate and ignorant people consume more alcohol. In India, consumption of alcohol has been noticed chiefly among the workers and people of socially and economically backward classes of lower castes. They consume country liquor to relive physical and mental strain. Some of them are drawn to alcohol due to lack of means of entertainment.

(4) Psychological reason : Soldiers, businessmen, students, criminals etc. who are staying away from their family get addicted to alcohol to get rid of monotony and loneliness of their lives. They go out of control, because family members are not there to restrict them. Unemployed people consume alcohol to forget their problems and some people consume alcohol as they are suffering from inferiority complex. There are many causes responsible for the addiction to alcohol. Social or economic insecurity, filthy residential areas, hunger, lack of proper entertainment, responsibilities beyond capacity are few of them.

(5) Fashion : It is considered fashionable to take alcoholic drinks among the people of so-called high society. They make fun of a person who refuses to take drink and call him impractical, vain, coward, old-fashioned or narrow minded. Children, adolescents and youth of such families are drawn to alcohol out of curiosity, watching their elders enjoying the alcohol and then get addicted to such horrible vice. Young people are tempted to taste alcoholic drinks watching attractive advertisements on media like T.V. channels etc..

Effects of alcohol :

(1) Stage of excitement :

Alcohol stimulates the nervous system of a person, so he feels excitement. He feels overconfident and slowly he loses his self-control. His talk becomes

meaningless and superfluous. He cannot distinguish between relevant or irrelevant, good or bad and loses the awareness of his clothes. His concentration is affected and decision power is destroyed.

(2) Incoordination stage : This stage is reached when alcohol content in blood is approximately 100 c.c.. Such person behaves strangely, talks nonsense and acts violently. He displays negative approach, loses his equilibrium, his breath stinks of alcohol, pulse is increased and feels nausea sometimes. Pupils of his eyes expand.

(3) Stage of unconsciousness : Excess of alcohol causes giddiness. Speech of the person becomes incoherent, he loses his balance, his pupils contract and he loses his consciousness. After that he falls asleep. When he wakes up in the morning, he looks depressed, weak and without any enthusiasm. He experiences headache and nausea. 10% of alcohol intake is discarded through the process of breathing, urinating and sweating. Rest of the 90% alcohol goes to liver and causes severe damage. Sometimes it causes fatal disease called cirrhosis of liver.

Problems created by alcohol :

(1) Social : It disrupts the harmony among husband-wife or family and relatives. Eccentric behaviour and speech of an alcoholic creates misunderstanding and bad image in the society. Therefore, people slowly cut off their relationships with an alcoholic. They lose their sympathy towards an addict and feel repulsive and hateful towards him. Number of accidents while driving and working in the factories, increases due to addiction to alcohol. Rate of crimes like murder, rape etc. goes high. Many countries have conducted research and found out that 50% of crimes are performed under the influence of intoxicants. Intoxicants can encourage an addict to commit

suicide also.

(2) Health : (Medical perspective) : Alcohol can cause the cancer of mouth, throat and esophagus. It damages the liver. It can cause a horrible disease called cirrhosis of liver. It can cause dropsy. Kidneys are also affected, so an addict gets swelling on his feet. Heart is weakened. Nervous system is also weakened (peripheral neuropathy). His fingers tremble; he loses his appetite as well as sleep and experiences depression, hopelessness and stress. Thus, an addict contracts a number of physical and mental ailments.

Thus, after knowing detailed information about alcohol and its bad effects, it is necessary to take certain precautionary measures. Means people of our society should be informed clearly and made aware of the harmful effects of alcohol. In this campaign, contribution of psychologists, psychiatrists, saints, priests, social worker, social organizations, doctors, vaidyas etc. is very important. If a person is guided properly and made aware, he can certainly become free of any harmful addiction.

Thus, we have understood the literal meaning of alcohol. Similarly other intoxicants like opium, hemp, marijuana, drink made from hemp, cigarette-bidi, tobacco, tea-coffee in excess etc. substances should be considered similar to alcohol, because such intoxicants stimulate senses and mind and corrupt them. They distract from the Satwik path of salvation and lead towards destruction. It harms physical and mental health and well-being. Such intoxicants can cause fatal diseases like T.B., cancer etc.. Time, energy and money are wasted. The biggest loss is it hinders the path of spiritual evolution. Therefore, it is advisable to get rid of such harmful addiction at any cost.

Subtle meaning of Intoxicant :

We have ten senses in our physical body. There are five Gyanendriyas means senses of perception which are Shrotra (ears-listen), Twak (skin-touch), Chakshu (eyes-vision), Rasana (tongue-taste), Ghran (nose-smell) and five Karmendriyas means senses of action. Which are Vak (speech), Pani (hands), Paad (legs), Payu (anus) and Upasth (genitals) and there are four state of inner conscious which are Mann (mind), Buddhi (intellect), Chitta (desire) and Ahankar (ego). A soul perceives the knowledge of outer objects with the help of these faculties. The soul interact with the material world with the help of senses and inner conscious. Without these faculties, a soul loses its contact with the material world. Senses and inner conscious are attracted towards the subjects of their respective domain like speech, touch, form, taste, smell. Experience of these subjects give the senses a certain kind of exhilaration. God has given the means like senses and inner conscience to a soul. But they are given to perform religious deeds, attain knowledge, experience detachment towards worldly objects and devotion towards God so that a soul can attain unity with divine form of God and not to enjoy the pleasures of senses. Therefore, the means should be used with discretion. If the senses and inner conscience are attracted toward pleasures of five senses instead of divine form of God i.e. if the senses and inner conscience are tempted by the worldly objects instead of performing five means to attain unity with divine form of God, then they mislead a seeker and distract him from the path of ultimate salvation. This is the subtle meaning of intoxicant.

Examples :

(1) To listen to the obscene-vulgar talk in bad company; to listen to the speech, music, songs, dialogues with keen interest which increase Rajasik and Tamasik

tendencies; to listen purposely to the speech which encourages and nourishes the evil tendencies like jealousy, enmity, desires of sensual pleasure, anger, hatred, contempt, criticism censure, ego, hostility, revengeful attitude etc. are intoxicants of ears. Such intoxicants of ears should be avoided and teachings of saints, holy scriptures, pious narrations of God and Kirtan, Bhajan, music and poetry which are full of devotion and inspiration should be listened which inspire Satwik tendencies and spiritual awareness. Such exposure could evolve the spiritual awareness of a seeker.

(2) To touch the objects which increase the Rajasik and Tamasik tendencies, a touch or temptation for a touch which arouse sexual desires are intoxicants of Twak i.e. sense of touch. E.g. touching a man or a woman who has Rajasik or Tamasik tendencies, to touch the objects which are used by such people, to touch a sinner or a person of bad conduct etc. are all intoxicants of touch (skin).

Each and every living being and object emit certain waves of energy of radiation which is known as aura or aurical radiation. These emissions are so subtle that they cannot be seen through naked eyes. These emissions have different shape, colour and dimensions. An accomplished person who has attained divine power through practice of Yoga and meditation can see the aura through his inner eyes of divine vision. Modern scientists in Russia have invented Kirlian photography. Picture of aura can be captured by such camera. Pure and clear rays of aura are emitted by pious people whereas impure rays are emitted by sinners, people of bad conduct who are impious and impure.

Aura of a sinner who is always busy committing Rajasik and Tamasik activity, violence, adultery, dishonest talks, bad conduct etc. can affect a person who is in

contact with him and makes his mind and senses restless. Mental state and outlook of one person can affect the mental state and outlook of another person who has touched him or has come in contact with him. The effect is similar to that of an intoxicant. To renounce such intoxicants of touch, a seeker should try to remain in contact of divine form of God, pious saints and Muktas and pious people and he should serve them. He should touch the objects used by such pious people. Such contact kindles Satwik tendencies of mind. Therefore such contact through touch is considered as renouncement of intoxicant of impious and impure touch.

(3) To observe an attractive form which create mental aberration, arouse any of the weaknesses like sexual desires, anger, greed or infatuation, to watch a film or dance performance, buffoonery, farcical dramas, social gatherings, paintings, sculpture, idols, photographs, objects of art, scene which instigate obscene desires, willingly and with interest, corrupts the mind of a person. They are intoxicants of the eyes. Such visuals stimulates desires and distract a seeker. By watching such scenes and images frequently, mind is attracted towards hideous objects. Later on the yearning to experience the exhilaration and intoxication makes one addict. As a result, pious and Satwik attributes of mind are destroyed. So, to renounce the intoxicant of senses of sight (eyes) beautiful divine form of God and inspiring pictures and photographs of pious saints should be observed frequently. The objects used by them should be looked at. Natural scenery which could inspire Satwik attributes should be sighted, so that the mind is purified. Visit to pious places of pilgrimage, temples etc. can also purify the mind and generate Satwik tendencies. In this way, by visualizing the people and places with Satwik attributes and avoiding the sight of

objects having Rajasik and Tamasik attributes or having obscene qualities, the intoxicants of eyes could be renounced.

(4) Inclination or desire to relish very salty, sour, pungent, hot, highly flavoured, full of spices, sweet, luscious, rich and very tasty food which arouse Rajasik and Tamasik tendencies, is considered as intoxicant of senses of taste. Excess of such food intake generates sensual and sexual desires in mind. Consumption of substances like onion-garlic, stale vegetables and fruits increases Tamasik tendencies, which generates rigidity, narrow mindedness and laziness of mind. As a result grasping power, memory and sense of discrimination are affected. Diseases like stomach upset, indigestion, uneasiness in stomach, bad smelling flatulence, acidity etc. are caused. Such food generates drowsiness and sleepiness. So concentration in work is lost. In this way consumption of food which generates Rajasik and Tamasik tendencies is considered as intoxicant of taste. People who are craving for tasty food forget that 'We eat to live, not live to eat' and as soon as they notice various savouries, they keep on eating them whole day. It has been forbidden in Bhagvadgita also to consume such food which incites Rajasik and Tamasik tendencies. Most of the disorders of stomach like lack of hunger gastric problems, acidity, constipation, dysentery, abdominal colic, uneasiness in stomach, indigestion etc. are caused by uncontrollable desire to eat various tasty food.

To renounce the intoxicants of taste, one should always eat pure, Satwik, nutritious and balanced diet. It is advisable to eat suitable quantity which is required to nourish the body. Excessive intake of food is harmful for the body and mind. Each and every item should be offered to God with pure heart and then should be eaten. So that

Rajasik and Tamasik impurities of food are nullified up to certain extent by the divine sight and purifying presence of God and the food becomes Satwik. By consuming such food, one's consciousness is also purified.

There are main six types of tastes (Rasa) - salty, sour, sweet, pungent, bitter and astringent. All the Rasas are important for proper nourishment. Hence the food having all the six Rasas (tastes) in proper proportion is considered as balanced diet. Such balanced diet nourishes both body and mind. Better spiritual progress is possible through healthy body and mind.

Our body is made up of five basic elements- earth, water, fire, air and ether. These five elements are nurtured by the six Rasas. For example pungent taste improves the fire element in body. Balanced proportion of five elements is useful for proper digestion. Subtle understanding, sense of discrimination, grasping power, memory are sharpened by balanced fire element. Fire element is also required to understand the occult spiritual knowledge. Such fire element could be stimulated by intake of pungent food and hot food. But the intake of pungent food should be in balance, otherwise it could be harmful. Excessive intake could cause disorders like heart burn, acidity, piles, ulcers etc.. Hot food like spices, ginger, chilli etc. should be eaten for pungent taste.

Sweet taste nourishes the air element in body, which is available from ripened fruits, grains, vegetables, sugar, honey, sweets etc. food substances. Appropriate intake of sweet taste improves the efficiency of body and mind, but excess of this taste could cause gastric problems and diabetes etc. diseases. Salty taste nourishes the earth element in body. This taste is available in various kind of salt like sea salt, rock salt etc., green leafy vegetables etc.. Excess of salty food can cause disorder of kidney, high

blood pressure, anaemia etc.. Therefore excess of salty food should be avoided.

Sour taste is necessary to nourish the water element in body. This taste can be obtained from sour-sweet fruits, tamarind, lemon etc.. Water element is very important for growth and development of body and blood circulation. Water element is required in various processes like purification of blood, excretion of waste products from body etc.. Excessive intake of sour food can cause swelling of body parts, weakness of bones, disorders related to phlegm, joint pain etc.. Therefore, excess should be avoided. Bitter and astringent taste is required to nourish the ether element in body. It can cure the diseases caused by imbalance of phlegm, virus etc.. Excessive intake of bitter food can decrease the virility and causes gastric troubles.

Therefore, overdose of any taste should be avoided and proper balance should be maintained. When all the six Rasas are in appropriate quantity, the food is called balanced food. Therefore, consumption of balanced and nutritious diet and avoiding the Rajasik and Tamasik food is considered as renouncement of intoxicants of taste.

(5) Excessive usage of scented substances like perfumes, oil, creme, lotion, soap, talcum powder etc. which have Rajasik qualities and stimulate mind and senses inappropriately, feeling that such cosmetics are inevitable, desire to smell perfumes, flowers, ornaments, clothes etc. worn by a person of opposite sex and having Rajasik and Tamasik attributes are intoxicants of smell. Excessive usage of such substances creates restlessness in mind. Restless mind makes the senses go astray and they are distracted towards their respective objects of desire. Thus a seeker drifts away from his path. To renounce the intoxicants of smell, one should smell

flowers, garlands of scented flowers like rose, jasmine, champa, parijat etc. and scented objects like sandalwood paste, perfumes, tulsi etc. used as an offering to God and to worship saints, considering them pious. Such smell arouses Satwik tendencies. Bhagwan Shri Swaminarayan has mentioned in Vachanamrit that when all the perceptions of five senses are not worldly but they are related to God, a soul advances on spiritual path (transcends spiritually). Affection, reverence, surrender and devotion towards God and His saints increase. Therefore, scented objects offered to God and His saints should be smelt and the smell of objects having Rajasik, Tamasik and repelling qualities should be avoided to renounce the intoxicants of smell.

(6) Inappropriate and untruthful censure or criticism of a person, institute, society, caste, culture, religion, sect, deity; false accusation, usage of bad words, obscene, vulgar speech, uncontrollable, disrespectful, nonsense chattering, telling lies, insulting other people, speaking in such a manner which hurts or derogates someone, speech full of anger, contempt and bitterness, speech which could generate anger, hatred, jealousy, enmity, misguiding someone through speech, speech full of selfishness and hypocrisy, speech which could create doubt and distrust towards a saint and projects him as a disgraceful and imperfect, speech full of treachery and cunningness - these are all intoxicants of speech.

Contrary to this, as per the saying 'सत्यं वद् प्रियं वद्', speech should be polite, humble, truthful and beneficial for other people. If a person has prejudice, jealousy, hatred, enmity, towards someone, your speech should be strong enough to convert these negative feelings into affection, unity, brotherhood etc.. Distress, quarrels and disputes among people should be sorted out through soothing and

benevolent language. Speech should be utilized to describe God and His Muktas, to praise them, worship them and to narrate their pious narratives and inspiring incidents of their lives as well as religious scriptures. Speech should be used to guide other people on the path of God-realization and truth. They should be guided properly. So that they can live their lives ethically and with high values. Speech should be without hypocrisy and selfishness. Thus, by utilizing the speech for proper cause, intoxicants of speech could be renounced.

(7) Usage of hands to touch someone in improper manner to beat up someone, to hurt or kill someone, to steal, rob or for addictions and gambling etc. bad deeds is intoxicant of hand. Therefore, hands should be used to worship and pray divine form of God. Utilizing the hands for good deeds like serving, attending the saints, performing various means of devotion like reciting the name of God using rosary, serving parents, Guru, ill, poor, miserable people, performing charity, performing benevolent deeds taught by God, serving the society without any selfish motive or hypocrisy, serving the animals etc. is renouncement of intoxicant of hands.

(8) Using the legs to move towards performing addiction, violence, theft, adultery, corruption, bad conduct etc. bad deeds; to kick someone out of anger or violent intention to touch a saint, idol of God, pious scripture, child, cow, puppy etc. or container of food with legs out of negligence to shake the legs in public in impolite manner, to use the legs for obscene indications etc. are intoxicants of legs.

Contrary to this, using the legs to go to serve and worship God, to go for Darshan of God and His saints, to go for serving, contact, association of God and His saints, to perform Pradakshina (circumambulation) around divine

form of God, to visit the temples and places of pilgrimage which are origins of devotion and lead towards spiritual growth and progress, to go for social service, to go to serve poor and deprived people, sick people etc. are good deeds which could be performed using the legs. Therefore, usage of legs for bad deeds should be avoided and they should be utilized for good deeds.

(9) Some ignorant people misuse the organs of excretion for immoral unnatural sexual intercourse with a person of same sex to derive lowest kind of perverse enjoyment. It is intoxicant of anus. So, using the anus only for discarding the waste materials from the body and not using it for any disgusting purpose is called renouncement of intoxicant of anus.

(10) Reproductive organs are not the means of experiencing physical gratification of sexual enjoyment. Therefore, they should not be used for improper immoral sexual intercourse or adultery. It is intoxicant of reproducing organs (genitals). For Tyagis, it is forbidden to use genitals for any other purpose other than discarding waste from the body, because for them it is strictly imperative to control and deny sexual desires or participation. For ideal Grihasthi devotees also copulation is appropriate to produce good progeny, but it is not for sexual enjoyment. Therefore, avoiding the misuse of genitals for sexual intercourse is renouncement of intoxicants of genitals.

(11) Mind is the generating field for the thoughts and ideas. A soul can attain bondage or liberation through mind only. 'मनः एव मनुष्याणां कारणं बंधमोक्षयोः'. To contemplate or reflect the thoughts with total awareness which could generate sensual or sexual desires, thoughts which could nourish and encourage (dormant) latent weaknesses and mental aberrations like lust, anger, greed, attachment, pride, jealousy, arrogance, envy, longings- desires,

censure, criticism, backbiting etc., thoughts which awaken the bad feelings like envy, hatred, enmity, violence, adultery etc., thoughts which could arouse such bad feeling is considered as intoxication of mind. Therefore, one should try to attain divine state of mind which is focused on achieving Satwik attributes by singing, reciting the name of God, performing meditation, contemplation and reflection of God. It is natural tendency of mind to desire material objects available in physical world. Therefore, thoughts and desires originated from bad and wrong company should be controlled. Teachings of saints and scriptures should be read, recited and listened and contemplated upon. One should practice to concentrate one's mind on divine form of God. Noble and healthy thoughts which are helpful for proper character building and spiritual evolvment, scriptures or books which have such teachings should be read and contemplated. By performing such acts, intoxicants of mind in the form of weaknesses or mental afflictions could be renounced.

(12) Compared to other animals, consciousness of human beings is developed and evolved in the form of intelligence. Lack of discrimination between meaningful and meaningless, right and wrong, proper and improper, lack of faith and conviction in divine form of God; disbelief, mistrust or doubt in teachings of saints; misuse of intelligence to satisfy one's selfish motives and arrogance; to misguide people through cheating or deceiving etc. are intoxicants of intelligence. Therefore, intelligence should be refined by worshipping and meditating pious and divine form of soul and Supreme Being, by studying Sankhya and Yoga, by following pious lifestyle. Intelligence should be purified by discriminating between relevant-irrelevant, proper-improper, true-false, by trying to be modest and humble, detached or focused, patient and austere. One

should try to avoid selfishness, hypocrisy and deceit. One should try to strengthen one's faith and devotion through firm conviction in divine form of God and by performing austerities. Teachings of saints should be followed with full faith. Doubt or mistrust in teachings of saints should be avoided. By performing such acts, intoxicants of intelligence in form of impurities or aberrations could be renounced.

(13) Instead of contemplating divine form of God all the time, to contemplate the persons, objects or experiences of five senses which are speech, touch, sight, taste and smell which are having Rajasik or Tamasik attributes and belonging to physical world are intoxicants of subconscious mind. To avoid this, one should stop aspiring for worldly objects or subjects and try to contemplate beautiful divine form of God continuously and meditate upon philosophical doctrine of divine form of soul and the Supreme Being. This could be considered as renouncement of intoxicants of subconscious mind.

(14) The meaning of the word 'I' implies 'Ego'. I am a man or a woman. I am good looking, virtuous, perfect with all the good qualities. I have no drawbacks. There is no other scholar, learned, religious, intelligent, powerful and wise like me! I am reputed, rich, powerful, prosperous and the best. My devotion is of the highest quality, I follow the religion, I am intelligent, clever, efficient and practical. I am the best artist. There is no other saint, Tyagi, sage like me. There are various similar egoistic notions or conceptions perceived by human beings. Alongwith ego, the feeling of 'me' and 'my' is embracing a man like an evil spirit (trouble). Such false ego, pride are intoxicants of self-awareness. Its intoxication is far more dangerous and injurious than alcohol. Due to ego, one feels attachment towards one's body, relatives and material objects related to

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physical existence. One also feels affection and enmity. To renounce such ego, one should contemplate that one is not the doer. Only God is doer of all, almighty, the most virtuous, the most knowledgeable and all-pervading. I am a devotee of God and His Muktas - I am beyond three bodies, three states of being, three attributes- Satwa, Rajas and Tamas, Kaal, Karma and Maya. I am pure consciousness, self-realized soul. God has liberated me through His unconditional grace and united me eternally with His divine form. God is the doer of everything. I am mere instrument. When such conception is realized firmly, worldly ego is purified. This is considered as renouncement of ego.

Thus, the first moral code of conduct, the first Vartmaan, should be followed by renouncing all the intoxicants with proper understanding of subtle and gross meaning of the term 'intoxicant'.

Second Moral Code

Not to Eat Flesh - Shunning of Violence

What is flesh?

First of all let us understand the gross meaning of the term 'flesh'.

Flesh means meat, non-vegetarian diet. Pious scriptures have forbidden to consume flesh and blood of animals or birds. Even if the animals, birds or fish are killed by someone else, by consuming meat which is sinful the consumer definitely feels violent more or less. All the persons who commit, instigate, inspire, encourage or support the act of violence or cruelty are all bound by the sinful Karma of violence. Later on, none of them could escape the consequences of their Karma. In this world with the help of power or money, they can escape the punishment, but nobody can evade the law of Karma of nature and nobody can slip away from the punishment as per that law. In front of this law, their power, capacity, wealth, privileges or influence are futile or useless. Thus, in the world which is created by omnipresent, omnipotent, omniscient Supreme God, the law of Karma is constant and abiding. Here, only God or His Muktas can interfere, but they also do that under special circumstances only. Otherwise, they do not make unnecessary changes.

Non-vegetarian diet can increase Rajasik and Tamasik tendencies. It can cause mental aberrations like lust, anger, enmity, jealousy, envy, hatred, inertia etc.. It can generate lack of spiritual insight and grasping power. It destroys the purity and Satwik attributes of mind. At present, violence, terrorism, hatred, disharmony, corruption etc. are prevalent in the world on large scale

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which are due to harmful addictions and non-vegetarian diet. Each and every sensible person in the society should accept this fact.

If we observe the wild animals like lion, tiger, leopard, bear etc., they look angry, furious and violent. They look restless and fierce, because they are flesh-eating animals. Whereas a huge and powerful elephant which is grass-eater looks peaceful and quiet. This difference is due to different food habits. In western countries intake of non-vegetarian food and alcohol-drugs etc. into intoxicants is more compared to our country. Therefore, western people have more Rajasik and Tamasik attributes than Satwik attributes. They have progressed more in attaining worldly achievements, but as far as spiritual evolvment is concerned they are at par with animals. They have more number of cases of free sex, licentiousness, violence, adultery, assault, rape, theft etc. in their society. In our country also crimes like murder, rape, assault are committed under the influence of alcohol etc. addictions and non-vegetarian food. This is found out by the researchers. Rate of crime is lower among the societies where people are vegetarian and living religious and pious life.

Many people consider themselves belonging to higher class of the society. They adopt non-vegetarian diet and intoxicants as a fashionable life-style. They consider vegetarian people as old fashioned, weak and vain. They get addicted to non-vegetarian food and intoxicants and commit various types of crimes like violence, adultery, rape, theft, cheating, kidnapping, exploitation of poor, gambling etc.. They consider this as their achievement, but they do not realize that alongwith themselves they are misleading their next generation also towards destruction and hopeless future. It is too late when they realize their

mistakes in old age or on their deathbed. Their children also despise them. They are left alone with dejection, remorse and frustration. Now, westerners also are fed up with materialism and are attracted towards our spirituality. They are longing for mental peace and we ignore our glorious heritage and do not hesitate to imitate their life style which is totally devastating. This is really shameful. Western people respect our Indian culture and are adopting meditation techniques Yoga, devotion, classical, music, art, literature etc. to attain peace of mind. They are giving up addictions and non-vegetarian food and adopting vegetarian life style. This is really significant fact.

Some people believe that non-vegetarian food can make their bodies strong and healthy. They also believe that people having non-vegetarian food are stronger than the people having vegetarian food. This is not at all true, because scientists have proved that peanuts are more nutritious than eggs or meat. Non-vegetarian people also forget that brutal instincts resulting from non-vegetarian food leads towards barbarism. Western sports like free style wrestling, karate, boxing etc. display nothing but violent instincts. It looks as if two bulls are fighting. Any thoughtful person would notice mere barbaric instincts.

Only material growth is not the real growth for humanity, because it is certain that material growth is not permanent, sooner or later it diminishes. Spiritual evolvment of consciousness, higher state of consciousness, progress on the path of salvation etc. are the indications of real growth for humanity. Spiritual evolvment of consciousness can never be destroyed, therefore it is the real evolution.

There was an interesting report on Mad cow Syndrome. It mentioned that raw meat contains certain viruses which cannot be destroyed even while cooking.

These viruses can cause a number of diseases. Sick animals are given heavy doses of antibiotics. People who are consuming meat of such animals also get the side effects of these medicines. So when they are sick, heavy doses of antibiotics do not cure them. In the end, such patients die miserably. Scientists have found out that when an animal is slaughtered, it is frightened and certain hormones are released from its endocrine glands into blood. For example, hormones like adrenalin, non-adrenalin, cortisol etc. are released into blood. By consuming such meat which is full of toxins, the eater develops various mental abnormalities and psychosomatic diseases.

Each and every living being on this Earth has equal right to live. As per ecological science, every living being is a part of great natural cycle. By destroying or interrupting this cycle, ecological equilibrium is disrupted. As a result, the frequency of natural calamities and natural disasters increase, which we are facing quite often.

As per law of Karma, when an animal is killed and its flesh is eaten, sin is accumulated for this violent deed. It has been mentioned in Bhagvad Gita that 'कर्मणां गहनां गतिः' concept of Karma is inexplicable. All the Karmas, good or bad, are recorded by the spiritual power of God which is prevalent everywhere. Binding Karmas adhere to the causal body of a soul in form of inherent qualities. A soul has to go through the consequences of his Karma. When an innocent animal is being killed, its consciousness experiences unbearable pain. When the consciousness of an animal leaves the body, it realizes that some particular person has killed it. Therefore, it curses the killer out of misery. The killer and all those people who helped, encouraged or consented the act of killing and the person who consumed the meat of the

animal - all of them have to suffer the consequences. Due to killing the animal has to die before its time, so its soul has to be born once again as an animal. Thus, the killer creates hindrance in evolution of a soul and accumulates the sin. The meat eater also develops demonic qualities. A meat-eater could definitely loose his desire to eat non-vegetarian food if he could imagine himself in place of the animal which is killed and try to think seriously about the pain of that animal at the time of being killed. Meat eaters should try out this technique with total emotional involvement. This technique is really useful for those who want to give up non-vegetarian food and adopt vegetarian life style.

Some people also argue that plants are also living beings just like birds and animals. So, by eating vegetarian food also we are committing violence, so we must be accumulating sin.

The response to such baseless argument is that God has created nutritious and nourishing plants through mother nature which are eatable and beneficial for our physical growth. Here also scriptures have forbidden the vegetarian food which increases Rajasik and Tamasik tendencies and creates imbalance in body and mind. Therefore, it is necessary to have properly balanced vegetarian food. For example as per some doctors and vaidyas, plants like onion, garlic etc. have some medicinal properties, which are useful for body, but they are very harmful for mental and spiritual well-being. For example garlic is helpful in diseases related to heart, but it also generates Rajasik and Tamasik qualities in mind, which generates desires to enjoy sensual pleasures and also increases stress and anger. Its overall effect is more harmful for heart as well as for total well-being of a person. It also creates obstacles on the path of spiritual progress. Some people also try to prove their points in unfair manner

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that if it is not eatable, why nature has created it? Nature has also created cactus and other poisonous plants, but nobody eat these plants, because they could be dangerous for life. Therefore, such arguments are useless. God has given us insight to differentiate between meaningful - meaningless, proper - improper. We must utilize it. Therefore, it is appropriate to have only that vegetarian food which would generate Satwik attributes in mind and nourishes the body. Creator of all, Supreme Lord has decided that man must have vegetarian food. Therefore, such food is not objectionable. Natural formation of mouth and teeth of a man is appropriate for vegetarian food only. Formation of mouth and teeth of wild animals like lion, tiger, wolf, leopard, cheetah etc. is different and appropriate for non-vegetarian food. By having vegetarian food, Satwik attributes are developed gradually. One's inner conscience is also purified and develops Satwik attributes and its capacity to understand subtle spiritual principles increases. Purification of conscience depends on pure food. When conscience is purified, its dullness decreases and grasping power increases. Once spiritual principles are understood clearly, spiritual evolvment of consciousness accelerates.

Eating vegetarian food is not considered as violence towards plants, because consciousness of plants is not fully developed, so plants are almost non-living objects. They do not experience pain while we cut them. Also, intellect, insight or various emotions are not developed in plant consciousness. They undergo only external growth naturally. Some scientists have observed that plants can feel certain kind of sound waves created by music as well as they can feel certain kind of touch. Plants definitely have soul, so naturally they can feel the effect of sound waves or touch, but this does not prove that they can experience pain

also, just like animals. Because consciousness in a plant is not sufficiently developed to experience happiness or pain, it is possible that sound waves or touch can create certain vibrations in plants, but we can not say that they experience pain when we cut them or they experience peace and happiness when we caress them. In fact, sound waves of music can create vibrations in the atoms of non-living objects also.

Some people also argue that even milk is an animal product. It is developed from the various nutrients in animal's blood. Therefore, milk should not be consumed. Milk should also be considered as non-vegetarian food just like eggs. As an egg contains protien, carbohydrates etc. nutrients, milk also contains similar nutrients. Therefore, both the products should be considered as non-vegetarian food. This is a misconception, because milk is produced due to affection and emotions of a mother towards her child. Here, a mother does not experience pain, but experiences love and affection. It is a totally Satwik food. It is the first food for a new born baby. We also drink milk of cow, buffallo, she- goat etc. and we have a right to do that. Because man has been protecting and raising these animals for thousands of years. These animals have become a part of human civilization for thousands of years. By raising and protecting these animals, man has achieved the right to use their milk. After providing sufficient milk for their calves, man can utilise remaining milk.

Egg is produced as a byproduct of sexual feelings of a bird. There is a possibility of developing it into a baby bird. So, eating an egg is linked to violence. Also egg as food generates Rajasik and Tamasik tendencies. Its intake flares up lust, anger etc. intense passionate feelings. Modern scientists also say that certain components of egg raise the level of cholesterol in blood as compared to milk.

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Some people try to convince that the eggs which are fertilized artificially could be considered as vegetarian eggs. This is not appropriate, because in this process also a bird suffers. The bird anticipates naturally that the bird will come out of the egg. So its feelings are hurt, which could be considered as violence. An egg is alive, whereas milk is not alive. It is a misconception that the egg which is not fertilized is vegetarian, because soul is present in latent state and it is not possible to verify through microscope if there is soul present in the egg or not. Because a soul can not be observed using any physical instrument. Thus an egg should be classified as non-vegetarian food. Similarly fish, crab, earthworms etc. are non-vegetarian food. Also grains, pulses, fruits, sweets, dry fruits etc. should be considered as non-vegetarian food if they are not cleaned properly and contain insects etc.. Consumption of unstrained water, milk, ghee, oil etc. is as bad as consuming non-vegetarian food. Therefore, such substances should be cleaned properly before using them. Food should be prepared with pure and pious body and mind and should be offered to God. Then it should be eaten remembering God and having peaceful mind. By offering food and other objects to God with full devotion, omnipresent God manifests into idol form and accepts the devotion of a devotee and blesses the food with His divine sight and makes the food pious. Therefore, food and other objects reduce their Rajasik or Tamasik qualities and they become pure and Satwik. This is the secret of offering food to God before having it. Cooked food available in market which is not prepared hygienically and food bought by the money which is earned by cheating, hurting somebody or by deceitful means are also as harmful as meat. Medicine given by dubious doctor or vaidya or medicine which is mixed with alcohol or meat should not be taken. Here the

term 'dubious' implies that the medicine which has been prepared by a Vaidya who is immoral and having bad conduct and who has prepared medicine to fulfill his selfish motive or to earn money through hypocrisy or by cheating the patient, should not be consumed. Consumption of such medicine should also be considered as consumption of meat. It is not appropriate to take the medicine given by a Vaidya or a doctor who is not trustworthy, except during some emergency or under unavoidable circumstances. Such medicines may improve physical health, but mental health is jeopardized. That means mind becomes corrupt which is not advisable for a seeker. At times, we have to take help from hospitals, nursing homes and unknown doctors to treat various types of ailments which is required as per time and place. After undergoing such treatments, penance and worship to God can be performed for purification. If possible, it is appropriate to get the reference of good doctors or vaidyas and consult them. Our body is not the door leading to hell. It is the best medium to attain salvation. Therefore, it should be looked after like temple of God. It is an insult to ignore our well-being and it is harmful also.

Thus, giving up non-vegetarian food is the gross apparent meaning of second moral code of conduct which is 'shunning the violence'. Now, let us understand the subtle meaning.

'Renouncement of violence' does not mean to give up physical violence only. Here, all kinds of subtle violence which could be performed through thought, act or speech are indicated. For example to be angry out of jealousy, hatred or just to satisfy one's ego or to injure someone or hurt someone. It is violence to hurt somebody physically or emotionally to fulfill one's selfish motives or due to some mental perversion, to tell lies, speak abusive words, use

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vulgar language or to hurt someone's feelings by cursing him or her, to think bad about someone, to think or act to harm someone are all acts of violence. It is also violence to declare somebody's secret to fulfill one's selfish motive or out of jealousy or hatred, to accuse someone who is innocent, to speak truth which could offend someone or which could harm someone, to hurt someone emotionally through unpleasant, contemptuous and harsh speech.

To violate the rules of hygiene out of lethargy and invite disease, to indulge into impure and inappropriate fun and frolic, excessive enjoyment of sexual and sensual pleasures, to work more than one's capacity, to roam around at unhygienic places without any purpose, to eat unhygienic food, to pass on one's infectious diseases to someone else out of negligence are various types of violence. To hurt one's ownself by spoiling body and mind through intoxicants and ill-habits, to deviate others forcibly towards intoxicants and ill-habits are also violence.

To embarrass or make fun of someone, to derogate or humiliate someone in a group or society, to treat someone in such a way that he or she develops inferiority complex, to find faults in someone though he is not faulty etc. are all acts of violence.

To throw garbage in the house, outside the house, in the compound, gardens, on the road or in any public place, to excrete, spit anywhere and spread pollution of dirt, to spread noise pollution by making unnecessary noise in rude and improper manner, by spreading commotion, by playing radio, T.V., tape-recorder in full volume, by dancing on loud music, to spread air pollution by smoking bidi, cigarette, tobacco, by using certain poisonous chemical and fuels, to spread air and water pollution by certain chemical factories by ignoring the laws etc. are various types of violence.

To misuse power and authority, to stretch the limits of one's dominion, to give one's word about something and not to fulfill it, to disobey one's commitment etc. are also acts of violence.

To discourage, depress or demoralize someone through unenthusiastic speech, to torture someone physically or mentally by scaring him or her are also acts of violence. To demand dowry from bride's family, to burden them etc. are acts of violence from groom's side. To become a burden by staying at some place as a guest for a long time, to pay less than what was promised, to make someone toil, to exploit someone physically, mentally or financially etc. are acts of violence. Treachery towards one's country, to damage national property, smuggling, black marketing, tax evasion, corruption etc. are also acts of violence. To make someone slave through power of money, authority, rights or influence, to oppress someone with the help of anti-social elements or police are acts of violence.

It is violence to discourage a seeker on spiritual path who is performing various means to attain salvation by talking in pessimistic manner. It is violence to misguide someone and make him perform very hard and (inhuman) rigid austerity, recitation, fast, penance, sublimation of bodily passion or keeping him awake at night. Body should not be treated as a door to hell, but it should be treated as a temple of God and it should be looked after with care. Cultivating such understanding is non-violence.

It is violence to praise, admire or flatter somebody in excessive degree who is not virtuous by getting carried away by emotions, affection or obligation or to accomplish one's own selfish motive. Because such superficial praise satisfies his ego. So he becomes more conceited and arrogant and misbehaves and spoils his

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own and other's life.

To create hatred and enmity among people because of one's own jealousy and malice and make them fight, to flare up communalism or casteism by spreading rumours are types of violence. It is violence if a doctor or vaidya misguides a patient, charges more money by prescribing improper or unnecessary medicines or treatment or if a lawyer or a judge convicts an innocent by false arguments or faulty judgements.

A human should never be killed by any means. This has been emphasised by Bhagwan Swaminarayan. Because in this world, human incarnation is the highly evolved physical manifestation of soul-consciousness. Human body is considered rarely available to deities also, because spiritual evolvment of consciousness is possible only in human beings. Therefore, killing of a human being is the biggest violence and the biggest sin. Some scriptures have allowed to kill an oppressive person or a sinner. They do not consider it as an act of violence, but this concept is not totally appropriate. Because it is more appropriate to give him a chance to correct his ways through counselling than punishing him. Through proper guidance he can transform from Valia robber to sage Valmiki. Therefore, killing a human being is a bigger sin compared to violence of any other living being and its consequences are far more severe.

It is violence to take advantage of simplicity or innocence of ladies, children or youth and force them or trick them into committing immoral deeds or to exploit them sexually, physically, mentally or financially.

It is violence to listen cowardly when someone makes derogatory remarks about saint, Mukta or God Himself or criticizes or insults them. If one is not capable of stopping him, then he must move away from there, but he

should not tolerate such irreligious activity. In spite of being capable, if someone does not stop or restrain a sinner from committing sin and remains a witness to such sinful deed or tolerates such misbehaviour, then it is violence. Because such behaviour indicates indirect consent to a sinner in committing sin. For example, when Duryodhan and Dushashan pulled Draupadi's clothes, Bhishma Pita was present there and he was also able to stop, but he did not protest. Thus, to justify, sanction or agree silently with someone, who is performing sin, due to affection or obligation towards him is also a violence. To donate one's wife, to sell small girls, to sell one's own children, to perform child marriages, to force one's children into marriage, to force small children to work etc. are various types of violence. Now, government has also declared child labour as illegal.

It is violence to attempt suicide or hurt or injure oneself in case one's reputation is damaged, one is insulted, one has failed in some undertaking, one has some physical, mental, financial or spiritual confusion or one has committed some inappropriate deed. If other people also feel inspired by one's inappropriate or immoral conduct and imitate it, then it is also considered violence. Bhagwan Swaminarayan has mentioned in Shikshapatri that mistakes committed by great people or saints should not be imitated, because all great saints are not perfect, therefore there is a possibility of committing mistakes by them, also.

It is violence to live in a place out of attachment, where there is a possibility of losing one's life or wealth, harassment from king, possibility of spreading some epidemic, danger to one's life, bad and unfavourable circumstances which could harm one's reputation. Under such adverse conditions it is advisable to shift to some

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peaceful and happy place and worship God happily. One should not prolong one's stay under unfavourable circumstances.

A Mukta who is self-realized as well as God-realized and who has attained divine state do not get distracted from their divine state by place or time etc.. So, this statement cannot be applied to such Muktas, but it is valid for those whose conviction is not firm enough and who have not attained divine state of being.

The most subtle form of violence is the suicidal tendency of one's consciousness which gets distracted from the path of truth and God-realization and gets attracted towards sensual pleasures and bad conduct by the mind and senses and attains disgrace. It is futile to be born as a human being if we cannot attain unity with divine form of God, because it is difficult to obtain human birth even for deities. Therefore, this is the biggest and most subtle form of violence.

‘अहिंसा परमो धर्मः’ Thus to renounce various types of gross and subtle forms of violence, and to strictly follow non-violence by keeping all the senses under control is considered as proper observance of the second moral code of conduct which is 'Shunning of violence.'

Third Moral Code

Never Commit a Theft (Stealing)

What is stealing?

First of all let us understand the gross meaning of stealing.

Stealing means to snatch, swindle, possess or use any of the objects like money, grains, ornaments, jewels, clothes, vehicle, land, wealth, fruits or flower secretly or against the will of the owner.

Causes and Consequences :

There are a lot of factors and elements responsible for an immoral act like stealing. The main reasons are attraction, inducement, greed, temptation, endearment and enchantment for the object; attitude of hoarding and lack of availability etc.. Tendency to show off and lack of availability are main reasons responsible for stealing. There are other powerful factors instrumental in stealing which are tendency to imitate, scarcity, unavailability, discontent, financial problem, lack of means of entertainment, tendency to gain easily and more without putting in more efforts, ignorance, illiteracy, lack of moral values, bad company etc..

A person who steals and all those persons who inspire, encourage, consent, support, compel, help, defend or conceal the act of stealing and utilize the objects acquired through stealing are the culprits and all of them have to suffer the consequences of the act of stealing.

When a small child steals a small object for the first time from the neighbourhood, school or a shop and his parents, guardians or elders instead of scolding him, try to encourage, ignore or hide the act of stealing, the child becomes fearless and enthusiastic to repeat the act of stealing. Later on, he develops the bad habit of stealing.

Gradually as he grows up, he learns to commit bigger thefts and he experiences perverse joy out of such bad habit. He begins to believe that to commit the act of stealing is a brave task. Therefore, he tries to be efficient in the art of stealing and becomes a big thief. Then it becomes very difficult to reform him. As per the saying 'you can not teach an old dog new tricks'. It is very difficult to reform such seasoned criminals. Alongwith the habit of stealing, he develops vices like violent tendencies, adultery, harmful addiction etc.. Therefore, it is advisable and unavoidable to stop a child right from the childhood from performing sins like stealing etc. by explaining him properly and if required he could be punished slightly alongwith firm attitude.

There is a law to punish a person who has committed theft. If a thief is caught red handed, people gathered around him beat him up. Then, the thief has to bear the beatings of police and he would be confined to jail. This is gross punishment for stealing.

‘स्तेनकर्म न कर्तव्यं धर्माधर्मपि केनचित्’ -शिक्षापत्री

God and His saints say that theft should not be committed even to perform religious deeds. Some ignorant people believe that by donating a small part as charity from the wealth acquired by cheating, swindling or stealing, accumulated sins would be destroyed. Then it is appropriate to use the wealth for material comforts and enjoyments. This is a wrong concept. Because religious deeds performed using stolen money converts into irreligious or sinful deeds. Act of stealing is a sin. So, how could a religious deed be accomplished by committing an irreligious act? If this logic is understood, a person wouldn't feel temptation to steal to perform a religious deed. Consequences of such sinful act should be suffered. There is no doubt that stealing performed to accomplish some religious deed is more sinful then any

other act of stealing, so its consequences are more severe. The owner of the object which has been stolen also curses the thief. May be he worked hard to obtain that object. If the owner also obtained the object through some wrong means, then the thief of that object has to undergo the consequences for both of them i.e. consequences of the stealing committed by him as well as the consequences of some unethical act committed by the owner of the object. Thus the law of Karma is very complicated. If this concept is understood properly, anybody would think twice before performing any act and he could be saved from accumulating sin.

There are a lot of disadvantages of stealing which are physical and mental punishment, stigma in society, loss of respect and reputation etc.. By the act of stealing moral strength, independence, piousness etc. are destroyed and due to such perversion one's consciousness attains descent or deteriorates.

Now, let us understand the subtle meaning of stealing. To misuse one's post or power to collect bribe money or gifts is considered as stealing even though the officer is going to help in accomplishing certain task or he is going to be helpful in any manner. Some officers demand bribe to accomplish other people's work and misuse their post, privilege or power. They consider bribe money as the compensation or fees to accomplish the work. They try to convince themselves, thinking that it is just an allowance or remuneration, but not the bribe. Thus, they make futile efforts to believe that they are not doing anything wrong, even though they may be feeling guilty within. But it certainly is an act of stealing.

There are various types of stealing. For example evading taxes like income tax, sales tax, octroi etc. by ignoring the ethics of business and employing various

tricks like dishonesty, corruption, smuggling etc.; to gain undue benefits by breach of trust; to capture someone's deposits or security which were assigned out of trust to be looked after; to use the objects for personal use which are forgotten by someone; to pick up and retain the things lying on the road which belong to someone else etc..

There is always a possibility of committing mistake while performing some task. There is a saying that 'To err is human.' It is not a crime to commit mistake. But it is a crime not to accept one's mistakes with humility and not to amend one's mistakes after accepting them. It is stealing.

To hoard or accumulate food, grains or other objects unnecessarily is also an act of stealing, because a person who accumulates does not utilize them and other needy people are deprived of the necessities. Therefore, accumulating things unnecessarily is also a type of stealing. Bhagwan Swaminarayan has mentioned about storing the grain and money etc. in Shikshapatri, but it is also made clear that the objects should be stored as per requirements in the household. He has not mentioned to hoard out of proportion. Therefore, one should honestly assess one's requirements and accumulate accordingly. By piling up perishable objects like food items or other such items are spoiled, then they are of no use to anybody. They are to be discarded as garbage. This is a loss. Human tendency to amass black money or wealth is harmful for the society as well as nation. Amassing wealth unnecessarily is useless and other people cannot reap the benefits of such wealth. A person who has collected a lot of money feels deeply attached to his money and such attachment creates obstacles in attaining emancipation after death. Accumulated money which cannot be used for noble cause, create a lot of problems and distress as stagnant water in a puddle gets polluted and stinks and can

not be used for any purpose, but flowing water of springs and rivers do not get spoiled due to movement and it could be used for a lot of purpose.

If a person doesn't utilize his knowledge or skills for the betterment of society means if a person does not teach his knowledge or skills inspite of being learned and scholar, this is subtle kind of stealing. Therefore, knowledge and skills should always be taught to eligible students. Teaching is the best form of contribution among all types of donations. It is well known that a lot of skills and art forms of our country have become extinct due to unwillingness to impart knowledge. Learned people hesitate to share their knowledge due to the fear that if other people learn their skills, then their fame, reputation, glory and financial gain also would be shared by other people. Sometimes jealousy and envy also play an important role. Therefore, ignorance and mental darkness spread in the society cannot be eradicated. If all the knowledge inherited by our country is spread in proper way, ignorance could be wiped out and our nation could proceed quickly on the path of progress. Let us pray to God that our country attains such auspicious opportunity.

These days shopkeepers and adulteraters sell their products at high price or they sell lower quality goods at high price saying that they are of good quality. Thus, they cheat the consumers and rob them. e.g. milkman mixes water in milk, petrol pump owner adds diesel, solvent or kerosene in petrol, readymade cooking spices are mixed with the coloured husk, eatables are also contaminated, medicines are contaminated. Everywhere there is adulteration and contamination. These days fake milk and fake ghee are also available. Goldsmith steals the gold and mixes copper or some other metal, tailor takes away good cloth for his own use. These are various types of stealing.

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To project one-self more virtuous is stealing in form of hypocrisy. To boast about the deeds performed by oneself, to exaggerate or to praise oneself etc. are also forms of stealing.

It is stealing not to be helpful to others inspite of being physically, mentally or financially capable, to be selfish, to be self-centered or not to serve one's parents, Guru, ill people, people in distress or needy people as per one's capacity. To travel by railway or bus without buying ticket or to enter the places without buying ticket where it is required to buy tickets are forms of stealing. During examination students use various methods of copying. This is obviously stealing.

To hide the truth, to accomplish one's selfish motives, to hide one's weaknesses or drawbacks or try to convince others that one's drawbacks are actually virtues and not the drawbacks etc. are subtle forms of stealing. Gambling, speculation etc. improper and unethical means of earning money are also acts of stealing.

Not to offer a part of one's earnings or wages or time to serve and please God is stealing. Our earnings or wages are purified by offering a part of it to God. By using such purified earnings one's conscience is purified and God is pleased and one attains salvation.

To have food selfishly without feeding one's servants and dependants is also stealing.

Not to fulfill one's obligations, responsibilities faithfully in attending one's job, profession and business or in service to society and nation is subtle form of stealing. Not to perform one's duties honestly is also a subtle form of stealing.

To conceal or hide one's sinful or malicious deeds in front of God or His Muktas is a very subtle form of stealing. To misuse the name of God or the name of God's Mukta to

fulfill one's selfish motives, to mislead someone or to inspire someone to commit sin by quoting the statements in the name of a saint which have never been spoken by the saint are subtle forms of stealing.

To copy an article, creation, research or invention without the permission or willingness of the creator and declare it as one's original creation is an act of stealing. To imitate a saint and copy his speech and behaviour without having virtues like him is subtle form of stealing.

To accept and enjoy a gift out of greed or attachment which has been given by someone willingly, lovingly or respectfully is also considered as stealing. To consume food or any other object without offering it to God with full devotion is also a type of stealing. Lack of faith, conviction, atheism towards God and His Muktas, their divine form or teachings is subtle form of stealing. All the vices like greed or attachment towards worldly objects, narrow mindedness, acute desire for worldly objects, greediness, miserly attitude etc. are included in the definition of stealing.

Thus, any form of stealing, either gross or subtle, creates mental distress. It affects the purity of mind and makes it impure. Freedom of mind is lost and mind becomes slave of vices. Spiritual progress of consciousness is hindered as inner purity is lost and one's consciousness attains descent. Therefore, to renounce gross and subtle forms of stealing through thought, action and speech and to remain constantly aware so that it is not performed unknowingly is the real observance of third moral code of conduct.

Fourth Moral Code

Shunning Sensuality

Fourth moral code of conduct is to shun adultery that means renouncement of unethical practice of adultery that is renouncement of homosexual or heterosexual relationships among men and women which are immoral, undesirable and improper. Renouncement does not mean to renounce adultery through physical body only, but complete renouncement of unethical sexual relationships through mind, action and speech. That means to observe celibacy in gross and subtle forms, to attain desirelessness for sexual relationships by restraining the senses.

Let us understand the gross meaning of the term celibacy. Celibacy means to restrain the desires of mind and senses to experience and enjoy sexual pleasures with total awareness. If desires to enjoy sexual pleasures are not under control and state of celibacy is disrupted knowingly or unknowingly, in wakeful state or in dreams and semen is released, it is adultery.

As all the birds and animals have four types of natural instincts which are hunger, sleep, fear and desire to copulate, human beings also have these natural instincts, because a human is also an animal. He also lives his life inspired by his natural instincts just like other animals. They live their lives naturally. Hunger, sleep, fear and desire to copulate are all natural instincts.

Mind and consciousness of an animal are developed better than that of a tree or a plant. Major portion of plant consciousness is full of Tama qualities that means it is almost dead (rigid). Animal consciousness is developed

comparatively. Animals have Rajasik qualities also alongwith Tamasik qualities. Yet animal-consciousness is not as developed as human-consciousness. They are almost dull in comparison of a human being, because their physical brain is not developed, so they do not have intelligence, wisdom, sense of discrimination, logical abilities or analytical abilities. For, thousands of years it is observed that animals have not progressed in the field of science, knowledge or spirituality and they have neither conducted any research nor invented anything. The reason behind this is that they just follow their natural instincts to live their lives. Modern scientists have conducted certain experiments which show that some animals like elephants, chimpanzees, dolphins etc. have extraordinary capacity to adopt to various circumstances compared to other animals. Such animals are capable of experiencing certain feelings like love, affection, hatred, fear etc.. These feelings are also related to natural instincts whereas development of consciousness in a human body is beyond imagination, compared to other animals. Human mind is developed up to the level of intelligence. Intelligence includes the sense of discrimination between meaningful - meaningless, truth-untruth, proper-improper, grasping power, decision power, will power, reasoning, analytical and organizing abilities etc.. Therefore, human existence is the highest peak of evolution of consciousness among all living beings. Human consciousness can develop Satwik attributes also alongwith Rajasik and Tamasik qualities. Human existence is the best among all the species. Human body is rarely available to deities also, because spiritual evolvment of consciousness is possible only in human existence.

Human existence is to perform action, whereas other levels are to experience the consequences of the deeds. A human being who has attained the state of deity by

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performing holy deeds has to take birth as a human once again as soon as he has finished enjoying the reward for the holy deeds. It is necessary to be born as a human being to transit from one category of existence to a higher level. Even a spiritually accomplished entity who has attained divine attributes, has to appear in human form to attain ultimate salvation. This is the importance of human body. Therefore, it is a duty of a sensible person to utilize his physical body to attain spiritual progress.

A person can divert his passionate feelings like love, attachment, cravings, fondness, lust, anger, impulsiveness, frenzy, fascination, resentment etc. by restraining them with the help of his sense of discrimination. He can transform his life completely. A person can attain the highest level of worldly as well as spiritual progress. This is the exceptional quality of a human being. One more peculiarity of a human being is that he can attain unity with the ultimate Supreme God Purna Purushottam which is the highest peak of spiritual evolvement. If he utilizes his capabilities in the right direction and if he misuses his capabilities or diverts them in wrong direction, then he could be lost in the dark recesses of deterioration.

A person is free to indulge in his natural cravings or he can restrain them through his sense of discrimination. If he chooses to eat like a glutton and be as strong as an animal he can do that. He can also enjoy the amorous pleasures like an animal or he can use his discretion and he can have balanced, nutritious and Satwik diet and live his life in a pious manner. Similarly, he can control his sleep and choose the duration of sleep. The same way he can control his mind and feel fearless or he can lead a fearful life. Also, he can decide whether to restrain, discriminate or indulge in sexual pleasures. He can

transform his body into weak and diseased existence like hell by excessive food, impure inputs through senses and mind, excessive sleep, fear or sexual indulgence and destroy his life. Very little food or sleep without discretion can also disrupt the equilibrium of body and mind. Therefore, discretion is always required. A person can live his life in harmony with nature or he can tamper with natural laws, disobey the rules and invite misfortune. Everything depends on his discretion. For example, if atomic power is used in creative way, it could produce significant results in material development and if it is used for destructive purpose, it can destroy the whole world. Similar is the power of discretion.

Sexual desire is a natural instinct among animals. It is a very powerful creative energy. Mother nature sustains her existence through this energy. The next generation is born. Without sexual energy and reproductive energy cycle of regeneration of nature would have been stopped. A unique creative energy hidden behind sexual desire and reproductive capability is responsible to produce next generation of tree from a tree, insect from an insect, animal from an animal, bird from a bird and human from a human. Contribution of sexual energy in the process of evolution of consciousness is significant. Sexual energy is life force energy, driving force for the life cycle.

The unique quality of human consciousness is that if a person wishes he can experience infinite, divine bliss and eternal peace by getting united with divine form of God by liberating himself from the bondage and layers of Kal, Karm and Maya and attain spiritual evolvement by using his discretion to restrain his senses and divert his sexual energy on spiritual path to transform it into prowess and splendour. To accomplish this highest goal, Observance of celibacy and control of senses are

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emphasised in every religion. Various methods like recitation, austerity, devotion, practice of Yoga etc. are suggested to strengthen desirelessness and celibacy and attain sublimation of senses. If continence is achieved by transforming the sexual energy which is also life force energy into spiritual prowess and by controlling the energy which is being wasted in fulfilling sensual desires of mind, by cultivating proper understanding of discretion asceticism, recitation, austerity, proper understanding of real form of soul and Supreme Being, meditation, worship, prayer, devotion etc. and practicing them sincerely, as per the guidance of an accomplished saint then a seeker becomes eligible to realize divine form of God in his soul. Such is the importance of observing celibacy.

Scriptures have described sinful deeds and holy deeds or desirable deeds and forbidden deeds with respect to evolvment or deterioration of consciousness. Holy deeds or good conduct described by scriptures are those deeds which could evolve one's consciousness, sinful deeds or forbidden deeds are those deeds which could make the consciousness decline. Such classification of deeds is done by God Himself and His fully realized saints. Pious scriptures are also written by God and His saints.

Scriptures have permitted holy relationship of husband and wife, because it is a moral relationship in terms of body, mind and spirit. Here, bride and groom are united in marriage in presence of God with full faith and loyalty towards each other in terms of monogamy i.e. to have only one wife or husband, with the intention to attain spiritual evolvment with the help of each other. Such good intention is the base of ideal marriage and character building. Such strength of character is helpful to progress on spiritual path. Pious relationship of marriage is

also necessary to produce good progeny, therefore it is acceptable by scriptures.

If a person is attracted towards someone other than his/her wife/husband due to his/her looks or qualities and feels sexual desires out of affection or for the sake of enjoyment, it is considered as adultery. Such homosexual or heterosexual relationships are destructive for the strength of character and growth of consciousness, so they are immoral and unethical. Such relationships lead a person towards downfall physically, mentally and spiritually. If decency in conduct is neglected physically or mentally due to such infatuation, then it is adultery.

Seeds of sexual desire are attached to our soul from time immemorial. Therefore, it is very difficult and almost impossible to destroy them. Only a rare person could conquer them. Powerful sexual desire can generate mental perversion, which could lead one towards immoral heterosexual relationships or harmful and unnatural homosexual relationship or even farther than that! It could end up in an unnatural sexual relationship with an animal too! All such harmful and immoral relationship and sexual gestures attempted in solitude due to idleness, infatuation or lack of discretion are included in the definition of adultery. Adultery performed by physical body and senses is a sinful deed, but adultery committed in mind which is subtle form of adultery is also binding. Breach of celibacy in wakeful state or dream state destroys the creative energy. Thus, frequent discharge of reproductive energy which is also life force energy obstructs the ascent of consciousness and finally a seeker attains descent on the path of spiritual progress.

Our physical body is made up of five elements which are earth, water, fire, air & ether. Our body is nourished by these five universal elements, sunlight and other universal

energies like Pranashaktis. Sunlight is absorbed by plants by the process of photosynthesis. These plants are consumed by us as food. We receive various constituents from our food which are vitamin, protein, carbohydrates etc. nourishing elements and minerals, metals etc. elements which are prepared by the plants with the help of sunlight. These are useful for the nourishment, constitution and growth of our body. Seven constituent elements of the body which are fluid, blood, flesh, fat, bone, bone marrow and semen are produced from the food taken by us. Semen is the essence of other six constituent elements. It is the last i.e. seventh constituent element. Just like ghee is the essence of milk, that means food is produced with the help of sunlight, seven constituent elements are produced from food and the last constituent element semen is the driving force of life force energy of our body.

Some yogis can absorb sunlight directly without taking solid food, with the help of their developed willpower. They can live without having any solid food. As per one recent report, a person called Hira Ratan remained alive without taking food for more than 400 days. He surprised a lot of scientist by his achievement. This proves that a person can achieve anything through his will. God has given us such a wonderful gift.

Out of seven constituent elements prepared from food, semen is the material cause of creative energy. If this reproductive and creative energy is wasted unnecessarily and in excess through indulgence in sexual act, then it is harmful to physical, mental and spiritual growth and development. Mahayogi Gorakhnathji has given one axiom, 'मरणम् बिन्दु पातेन्, जीवनम् बिन्दु धारणात्' that means conservation of semen or reproductive energy is life giving and dissipation of this sexual energy in excess is as harmful as

death. Therefore, this creative energy should be restrained and conserved through mindful awareness and this is beneficial invariably. Any seeker desirous of salvation would understand this aspect immediately.

Swami Vivekanand, the renowned disciple of Shri Ramkrishna Paramhans, has mentioned that a person who is not observing continence can be successful in accomplishing material goals. He can be a great mathematician, astronomer, leader, doctor or lawyer, but a characterless person can never be an authentic spiritual person. Innumerable saints, pious scriptures and Muktas agree with this opinion. Therefore, this concept is indisputable. Some modern sexologists and psychologist believe through their limited knowledge and also try to convince others that breach of celibacy is not at all harmful. On the contrary, sometimes it is beneficial for the health. For example it is helpful in releasing physical and mental stress and tension. Level of cholesterol goes down as calories are burnt down, so that heart and brain are not damaged. Body is not damaged by eliminating waste material through urine or excretion, but it is benefited. It is a natural process. Similarly, releasing semen is also a natural process. Therefore, it is not harmful. On the contrary, by observing celibacy various physical and mental perversions are developed. Which are troublesome and distractive. This concept is faulty. But it is true that by obstructing the natural urges, particularly suppressing them forcefully, could create some physical and mental aberrations and diseases. Natural urges like elimination of urine or excretion, urge to cough or hiccup, certain passions like anger etc. should not be suppressed forcefully, otherwise it creates harmful effects. But there is a significant difference between these urges and release of semen which is caused by passionate sexual desires. It is

certainly harmful to control the elimination of waste products like urine and excretion, because these urges throw out the toxins and waste products from the body. So these urges should not be restrained.

Whereas, semen is one of the most important constituent elements out of the seven chief constituent elements of the body, semen is very important for the growth and development of body and mind. It is not dirt or a waste product, but it is reproductive energy, creative energy and life force energy. It is certainly harmful to misuse it for some objective other than to produce progeny. This has been experienced by everyone in one way or other. It is true that unthoughtful suppression of sexual desires without proper discretion or understanding could create mental perversion or diseases. Suppression could be harmful, but sublimation of sexual desires and evolvment of creativity by observing celibacy with subtle understanding and proper discretion could be extremely beneficial for achieving physical, mental and spiritual growth. This has been firmly confirmed by numerous scriptures, great saints, Yogis, self-realized and God-realized, spiritually accomplished saints and Muktas and many incarnations of God. Are the modern sexologists more wise and brilliant than these people? How could modern sexologists gauge the real significance of celibacy through their limited perspective? Because they are neither spiritually accomplished nor having great character.

Therefore, a seeker who is desirous of spiritual evolvment and who wants to progress on the path of God-realization, it is imperative that he ignores the opinion of sexologists and endeavours to restrain his sexual desires and attain detachment from worldly pleasures. Here there is no scope of adjustments. On one hand, if a seeker is trying to attain spiritual evolvment by performing austerity

and simultaneously if he is not observing celibacy and living a characterless sinful life, then austerities performed by him are futile. And it is certain that in the end he attains spiritual deterioration. Swami Vivekanand used to say that 'नायमात्मा बलहीनेन लभ्यः' that means God-realization or self-realization can not be attained by those who are weak and do not observe celibacy.

Some people perform physical penance like recitation, austerity, fast, staying awake at night etc. in excess, without any awareness and understanding to subdue their strong sexual desires and treat their bodies as if it is their enemy. Due to such atrocities, the power of senses and strength of mind become extremely weak. Therefore, sense of discrimination, grasping power, memory, decision power, will-power - all these capacities become weak. Such unintelligent and unreasonable physical penance makes body and mind weak, as a result spirituality can not blossom. Body and mind are two sides of one coin. If body is weakened, mind is also weakened and vice versa. Therefore, recitation, meditation etc. means to sublimate the senses and the mind should be performed very cautiously and carefully. Then they can give miraculous results. On the contrary, if sexual instincts are suppressed forcefully and recitation, penance, fasting etc. means are performed in excess, then Tamasik tendencies flourish and physical diseases as well as mental aberrations like loss of memory, mental dullness, low grasping power, low analytical abilities, depression, madness, insanity etc. develop. Some people try to justify certain mental aberrations as experience of Samadhi or appearance of some deity in the body. This is sheer ignorance. Rigid approach towards spiritual practice is not advisable. Therefore, guidance of a God-realized Mukta is necessary. Guidance and blessings of a God-realized

Mukta can help us on the path of spiritual progress. Otherwise, there are a lot of obstacles. Fake Gurus and the austerities performed in an unintelligent and rigid ways can produce adverse effect on physical, mental and spiritual level. Therefore, Lord Swaminarayan has considered suppression and sublimation as two very important concepts.

Shri Krishna Bhagwan has also mentioned in Shrimad Bhagvad Gita that those who eat excess and who do not eat at all, those who sleep in excess and who do not sleep at all, can not master Yoga. Only those can succeed on the path of spiritual progress who follow the middle path with sense of discretion. The real meaning of Yoga is to attain unity with divine form of God. Practicing Asanas, Pranayam or practice of Hath Yoga is not real definition of Yoga.

Now, let us consider some methods or techniques to conquer the sexual desires and strengthen the celibacy.

The pervert desires could be transformed into Satwik tendencies by serving the saints and attaining their guidance, blessings and grace; by cultivating real understanding and sense of discretion; by controlling the desires of senses and mind for the five objects of enjoyment and diverting the senses and mind towards worship, devotion and meditation of God; by performing studies of good scriptures, selfless service and other good deeds. Such techniques of sublimation should be practiced continuously without any delay or laziness.

When senses are attracted towards objects of enjoyment, God and His Muktas should be served and selfless services should be offered for beneficial activities related to God. Selfless, desireless Karm Yoga should be performed.

When Rajasik and Tamasik tendencies prevail in

the mind, Sankhya Gyan should be contemplated upon. 'I am soul. I am pure consciousness. I am beyond three bodies- physical, astral, causal as well as, I am beyond the desires of (Mahakaran) splendour. I am beyond the three states which are wakefulness, dream state and unconsciousness. I am beyond three attributes of Maya which are Satwa, Rajas and Tamas. I am beyond inner enemies like lust, anger, greed, ignorance, pride, envy, hatred, ego, etc.. I am beyond all the opposites like happiness-unhappiness, respect-insult, cold-hot, like-dislike, comfortable-uncomfortable, profit-loss, criticism-praise, attachment-hatred etc.. I am without any passion, impurities, attributes, flaws or faults. My real form is Sat-Chit-Anand. i.e. truth-consciousness-bliss. I am an Anadimukta who has attained the ultimate salvation by the grace of God and His Mukta and who is fully immersed into divine form of God. 'Mind should be pacified through such highest intention. When consciousness is full of Satwik attributes, divine form of God should be contemplated upon. Here also, meditation should be practiced constantly with the highest kind of visualization like, 'I am experiencing the divine bliss of God by remaining immersed into the divine form of God.'

To conquer the sexual desires, various means like recitation, austerities, fasting to subdue physical passions and to sublimate mental desires, can be useful if performed with proper understanding and without any excess or rigidity. By performing such means in proper manner, detached awareness is developed and celibacy is attained. This makes our soul eligible to realize God.

Now, let us go through certain methods to conquer the strong sexual desires.

When mind is fully engrossed by the strong sexual desires, a seeker should sing the Mantra 'Swaminarayan'

in loud voice and simultaneously clapping the hands as explained in Vachanamrit by Bhagwan Swaminarayan Himself. Name of God has wonderful power. By reciting His name all sensual desires vanish. When sensual desires are very strong, mind should be diverted to some other subjects. For example, pious scriptures can be studied, Kirtan can be sung in loud voice, God's narratives can be read or some Satwik activity like worship of God can be performed. Teachings of God and His Muktas can be remembered and contemplated upon. Blessings of Muktas can be remembered and thoughts which could strengthen the faith should be contemplated upon. Divine form of God and his Muktas should be visualized with concentration and we should pray to them with affection to protect us from all the evils. We can consider their concept of Sankhya Gyan also, I am beyond this body and experiences related to body. Enjoyment in sensual experiences is the reflection of my own bliss and happiness. Desires of senses and mind, five objects of senses are illusory. So how could they give happiness?

My real form is Sat-Chit-Anand, truth consciousness - bliss. I am united with divine form of God. So I am entitled to experience the bliss of God. Material objects of sensual desires are created by Maya, they are illusory, so they are not capable of giving me bliss. We can sing Kirtans describing divine form of God and His divine, playful character. We can listen to the cassettes of such Kirtans. By contemplating upon the process of creation, sustainance and destruction of four types, mind becomes detached and all the passions subside. By considering a person of opposite sex as mother, sister, father, son or brother, all pervert desires subside. By cultivating feeling of impurity or foulness i.e. by realizing that the body is full of bones, skin, blood, flesh, urine, excrement, pus etc. foul

smelling, hell-like substances. Such substances can not provide enjoyment. Such feeling of defilement can also help to sublimate the passions. As oneself is a soul, similarly, the person of opposite sex is also a soul. Such realization can also help in decreasing the attraction towards opposite sex and can subdue strong feelings. By utilizing any one of these techniques, whichever is convenient, sexual desires can be sublimated.

During the intense sexual desires, other methods can also be used, for example to drink cold water, to have bath with cold water, to breathe deeply, to visualize divine form of God in the Agyachakra, which is in the middle of the eyebrows or to visualize divine form of God in one's heart; to recite Stotra or Mantra. By performing such devices, sexual energy do not flow towards the centres governing sexual organs which are Mooladhar Chakra or Swadhishtan Chakra, but it flows upwards. Thus, by diverting sexual energy upwards, all the desires subside. Such techniques of Yoga are also useful to conquer sexual desires. By performing all these techniques, mind is pacified and desires of sensual enjoyment are dissolved as soon as they arise. Therefore, seeds of such desires are not cultivated. If a desire is nurtured for a long time, it manifests and produces bad results. Therefore, it is advisable that desires of sensual enjoyment should be curbed by using any of these methods. If seeker feels angry towards impure desires and prays to God and His Mukta with full devotion, then by grace of God and His Mukta, he gradually becomes detached and without any such desires.

It is very important to control one's enjoyment of food, to conquer the sexual desires. Very spicy, hot, salty, sour, sweet or oily food are full of Rajasik or Tamasik quality. Such food should be avoided. Onions, garlic, very pungent

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and hot food, stale food kept overnight and sour fruits with milk or overeating can increase Rajasik or Tamasik tendencies, which causes imbalance of hormones which secrete from various glands. As a result, imbalance of Vat, Pitt and cough is caused in the body and poison is created which makes the blood impure and senses are distracted towards sensual enjoyment. If aroused sexual desires are not controlled in time, then they find a way out. That means, it is discharged. Frequent discharge of sexual energy causes a number of diseases in the body and mind. Therefore, it is imperative for a seeker to discipline one's life force energy by controlling one's food intake. Food should be pure, full of Satwik qualities, nutritious and less in quantity, which would maintain the flow of life force energy. By maintaining the flow of life force energy desires of senses and mind can also be controlled. It has been mentioned in Yogshashtra to imagine one's stomach divided in four parts and it is suggested that only two parts should be filled up by food. One part should be filled up with water and one part should be kept empty for the gases to move around. This has been prescribed for a seeker. Bhagwan Swaminarayan has also mentioned in Vachanamrit to avoid the temptations of overeating hence food should be taken in moderate or less quantity.

One should not roam around without any purpose or without any good intention. Long duration of sleep during daytime, laziness, idleness, vulgar scenes, dialogues or songs from vulgar films, drama or dance programs, or bad company can arouse sexual desires. Tobacco, alcohol, opium, hemp etc. intoxicants can trigger sexual desires. Therefore, they should be renounced with total awareness and understanding.

Frequent contact of a person of the opposite sex in solitary places should be avoided. It is forbidden to stay

with mother, sister or daughter while alone, except for the time of emergency, because if sexual desires are very strong, they can create havoc. Some incidents have taken place where a daughter becomes pregnant through her father. There is always an exception to this rule. A person who is of strong character and strong will power and having proper understanding can not be distracted by sensual desires, but everyone can not be such exceptional person and take risk. If they take risk, they have to face bad consequences. Therefore, all these points should be considered.

Tyagis are initiated on the path of emancipation and ultimate salvation. Therefore, if they experience the desires of sensual enjoyment and do not feel angry and dejected, but are distracted by such desires even in their minds, then it is considered as mental adultery. This can prove sinful as well as binding. Because when the vibrations of mental desires come in contact with physical body, they activate hormonal glands and desires are originated in senses. Then this can break restraint of senses. These psychosomatic processes are very fast. So, if they are not controlled in time, one has to face adverse effects. Therefore, desires should be restrained with constant awareness and understanding. If a Tyagi breaks his celibacy through his physical body, he can purify himself by performing penance, meditation, Bhajan-prayer, worship, austerities. But frequent breaches of celibacy, cannot be purified by performing penance or austerities. His derogatory impulses take him towards lower level of existence after his death. He may haunt in subtle world in the form of ghost, spirit or Brahm Rakshas. He goes through a lot of painful experiences. This has been mentioned in scriptures. If a Yogi can not detach himself before his death, then he attains next birth. Therefore, a

seeker should try to renounce adultery by following the teachings of God and performing religious rituals. Then he becomes eligible for God- realization.

A Grihastha should completely avoid the contact of all the women other than his wife. He should copulate his wife during proper days of the month as explained by the scriptures. He should perform sexual acts to attain good progeny and not to satisfy his sexual desires. Sixteen days after the menstrual period starts are considered as days of impregnation. Here, first four nights, Ekadashi, full moon day and other pious days are to be avoided. Rest of the days are appropriate for copulation. Copulation could be performed during night only. Because it is forbidden during day time. After having one or two children, the couple should live a pious life by giving up enjoyment of sex with mutual consent. This makes them eligible to attain God. For a Grihastha, after the age of fifty years, it is considered Vanprasthashram. If a Grihasth is active in his sex life even after the age of fifty years, he creates unpardonable binding of Karmas. He has to face the consequences in form of diseases or in some other form. These days atmosphere is polluted by various types of germs, bacteria, viruses and radiations. If we do not live a restrained or disciplined life, we die before time or we may contract a lot of diseases which make life miserable. Therefore, it is advisable to live a disciplined life. Discipline is a must for a seeker.

A woman is door to hell for a man and a man is a door to hell for a woman - such understanding is abhorrent - futile. This concept is wrong. The reason behind such statements in scriptures is to frighten an ignorant person. If such ignorant person is not cautioned by such strong words, he can create chaos and the whole social system is disrupted. Therefore, sometimes such statements are necessary. But the fact is sexual attraction of a man

towards a woman and that of a woman towards a man is for the sake of enjoyment only which is of the lowest category. That means it causes the downfall of spiritual consciousness. Such understanding does not create hatred among man and woman, but they can have respect and reverence towards each other. So that both of them can attain salvation. There is no alternative to correct understanding.

If a man and a woman help each other with respect and understanding and without any lustful attitude, considering each other as co-workers, brother-sister, mother-son or father-daughter to perform the noble humble services towards humanity, society or country, then the best results could be achieved and progress could be attained. This should not be considered as adultery, but if the limits are crossed due to human weaknesses, then the beautiful building of character is destroyed and licentiousness spreads. Such incidents happen frequently. Therefore, limits set by religion are important and necessary.

Now, let us understand the subtle meaning of celibacy.

By following celibacy in gross as well as subtle ways, sexual energy which is very powerful creative energy is sublimated and transformed into spiritual energy. A seeker attains continence. By attaining continence one becomes eligible for God-realization. After attaining such eligibility, a seeker can attain unity with divine form of God with the help of a God-realized Anadimukta. Thus, a seeker attains unity with divine form of God and remains immersed into the divine form of God. He experiences eternal bliss of God all the time. This is the subtle and spiritual meaning of celibacy.

Thus, by understanding subtle and gross meaning of

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celibacy, detachment should be strengthened and adultery should be renounced in all the ways. This is considered as observance of fourth Vartmaan - Fourth moral code of conduct - renouncement of adultery.

Fifth Moral Code

Not to get Defiled, Nor to Defile Others

'Not to get defiled, nor to defile others' means a seeker should retain purity and should not attempt to impurify others also. He should maintain purity and be helpful to others in maintaining purity. He should not act or behave in such a way that he is defiled and also defiles others. For example, a rotten fruit in the basket spoils all the fruits, similarly an impure person contaminates other people also.

This moral code of conduct includes inner purification as well as outer purification. Physical or outer cleanliness and inner purification is the first step towards spiritual attainment. Without such purification progress on spiritual path is not possible. Some people give more emphasis to outer cleanliness and ignore inner purity. This is a grave mistake. Some people have bath a number of times during the day. They live under constant fear that if somebody touches him, they would become impure. They worry whole day that if the offerings to God, clothes, eatables etc. are touched by someone belonging to lower caste or an impure person or bird or animal they would accumulate great sins. Due to such worries they are not able to perform properly various means to attain God, like knowledge, meditation, worship, prayer contemplation of divine form of God etc..

By maintaining such other cleanliness, some recognition could be achieved in society. 'Wow! He is a real devotee. He follows all the rules explained in religious scriptures. He is a very pious person.' Such praise nourishes one's ego and he believes himself better than

other people, but he cannot progress spiritually. So he remains cypher as far as spiritual attainments are concerned. Spiritual progress is not possible till outer cleanliness is achieved, but inner consciousness is not purified. For example, fish remain in the water all the time. Does that mean they are spiritually accomplished? They are not! Their spiritual states remains the same. Therefore, outer purification or make up without inner purification are meaningless.

Some people give more importance to inner purification and consider outer cleanliness secondary. This is also a mistake. Because during the process of self-realization and God-realization, inner as well as outer purification are equally important. Once self-realization and God-realization are attained and unity with divine form of God is attained, then any kind of impurity cannot affect. Such spiritually accomplished Muktas also perform both types of purification, just to set an example for the seekers on the path. To empty bowels, to brush the teeth, to take bath, to wash hands, feet and face, to wear washed clothes, to perform prayer-worship at a clean place sitting on a clean mat, to perform recitation, austerities, meditation, devotion etc. are means of outer purification. By performing outer purification, mind becomes pure, Satwik and without any aberrations. Consciousness is also clarified and divine form of soul - God can be contemplated easily and without any distraction. Food should be prepared after purifying one self and should be offered to God. By having such food Satwik attributes develop and Rajasik and Tamasik qualities decrease. As a result, concentration, grasping power, sense of discretion, subtle understanding etc. develop. Occult principles of spirituality can be understood easily through such purified Satwik consciousness. To attain this, body should be

made clean, healthy and agile by performing outer purifications. This will make one's mind healthy and without any desires. Thus means to attain inner purity should be performed alongwith outer cleanliness.

Under the guidance of a Mukta one should learn to perform various means like knowledge, meditation, worship, recitation, austerities, outer worship, Mansipuja etc. with complete devotion and reverence. These means should be practiced and performed every day with complete devotion, affection oozing out from whole body and complete surrender and submission towards divine form of God. Pious scriptures should be studied with concentration, teachings of a spiritually accomplished Mukta should be understood, contemplated and followed with full faith. Grace of God could be attained by serving spiritually accomplished Muktas and by remaining in constant contact with him. As a result, one's consciousness is purified. Divine affection and devotion towards God originates in a purified consciousness and a seeker becomes eligible for ultimate salvation. To attain God-realization inner as well as outer purification are the most important.

Subtle waves of radiation are emitted from the body of every person and from the objects used by that person. From animals etc. also such waves are emitted which are known as Aura or Aurical radiations. A luminous circle of such emmissions is formed around body. This is known as aura. Aura of a living being keeps on changing as per his mental state, thoughts, acts and behaviour. Whereas, radiations emitted by a non-living object do not change. Even the inanimate objects are affected by the aura of an alive person. Aura is formed as per a person's emotional state. Aura of a person whose consciousness is pure is of bright and transparent colours. Aura of person whose

consciousness is not pure, is of dark and dull colours. Tejo Leshya means bright red coloured aura similar to that of a rising sun. Padma Leshya is of bright yellow colour. Shukla Leshya is of pure white colour. Leshya means waves of Aura. Above mentioned Leshyas are considered auspicious and pious. It flows from the energy centers (Chakras) situated above navel center in subtle body. Krishna Leshya means aura of black colour, Neel Leshya means aura of dark blue colour and Kapot Leshya means aura of grey and rust colour. Such Leshyas are considered impure and inauspicious. It flows from the centers situated below navel center. Consciousness of a person having bad intentions or bad conduct is more active at the Mooladhar Chakra or Swadhishthan Chakra which are situated below navel. These people are suffering from lust, anger, pride, envy etc. weaknesses. Their aura is generally of black, blue or grey colour. They are having bad intentions and perform wrong and sinful deeds. Whereas a person whose consciousness is more active at the Anahat Chakra, Vishudh Chakra, Agya Chakra and Sahastrar Chakra which are situated above Manipur Chakra, are Satwik and pious people. They have attained certain spiritual progress. Their aura is of red, yellow or of bright white colour. Pious waves are emitted from such people. The Chakras are energy centers, situated in subtle body. They are energized and activated by the consciousness of a soul. Hormonal glands in the physical body are activated by the waves of energy flowing from these centers. As a result physical and mental activities take place. Our physical body is affected by our subtle body. Energy centers in subtle body emits waves of different colours as per different feelings and accordingly physical activities are performed. Physical acts create the bondage of Karma. These Karmas are attached with causal body as subtle

Samskaras. These seeds of Karma stored in causal body activates the subtle body and in turn subtle body activates the physical body. This cycle keeps on repeating itself.

Virtues like truth, non-violence, contenance, selfless service, religious practice, knowledge - awareness, detachment, devotion, forgiveness etc. triggers pious state of mind. As a result, aura is also formed of pious colours. These waves or vibrations cannot be seen through physical eyes. A person who has cultivated divine sight by performing meditation can see such auric fields and feel them. Muktas or spiritually accomplished Yogis can perceive a person's virtues, weaknesses, mental states, feelings and Karma, wishes etc. through their divine sight or inner vision. As explained earlier, such waves have colour, length, breadth etc. dimensions. The purpose of serving saints or pious people is that they emit pious vibrations. The beneficial effects of such pious waves can be experienced by the people and objects coming in contact with them and on the surrounding atmosphere. As a result, people who are in close contact of such pious saints feel peace and tranquility. Even a sinner visiting a Mukta can be relieved of his sins, if he touches or feels a Mukta with sincerity and open heart. The intention behind accepting Prasad from a Mukta is also the same. An object or an eatable touched by a pious saint or a Mukta becomes pure. A person receiving this Prasad also becomes pure. The earth where a saint moves around becomes a pious place of pilgrimage. Such place and surrounding atmosphere remains pious for a long time due to divine vibrations of a saint. Sins of people visiting such places are destroyed.

As pious vibrations are emitted by a pious person and affects everyone in close vicinity, impure vibrations are emitted by wicked, impious and sinful people. Such sinners

contaminate the people and objects who are in contact with them. Even through touch they can spoil an object. Therefore, scriptures have forbidden to remain in contact with such impure people and to accept the objects which are used by them. Bhagwan Swaminarayan has mentioned in Vachanamrit for the same reason that the effect of close contact of an impious person is similar to that of an intoxicant. Hence, this is the scientific reason behind the fact that a person is transformed as per his company.

Therefore, a seeker, desirous of salvation, should avoid the company of sinners who commit violence, bad conduct, adultery, stealing, lustful deeds, cunning acts and addiction. The touch of such people should be avoided. If unknowingly or in a crowd such people touch, a seeker should have bath after coming home and perform prayers to God. This will clear up the bad effects. It is beneficial for health also to have bath after coming home. Consciousness is purified by performing remembrance of God, recitation, prayer and meditation after having bath. Therefore, a seeker should perform such means regularly and frequently still he attains salvation. Lethargy or negligence should be avoided and such practices should not be considered less significant. By following these rules, obstacles on the path of spiritual progress can be overcome.

Except for emergency a seeker should avoid eating here and there to maintain his purity. He should not accept even water offered by unclean and impure people. In such matters, he should not try to imitate a spiritually accomplished Mukta. Spiritually accomplished Muktas accept food, water or services offered by a sinner to liberate him. But this is not forbidden for them, because after attaining unity with divine form of God, no impurities

can affect them. But if other people try to imitate them, they become impure.

A seeker should remain in frequent contact of a Mukta, whenever he finds time. If spiritually accomplished saints or Muktas are not present in their physical form, their teachings and preaching should be remembered and thus a seeker should remain in their contact. He can remain in contact with pious people who follow outer means of purification and who are on the path of spiritual progress. Satsangis should always remain in contact while striving on the path of salvation. Such contact strengthens their aspirations and accelerates their progress on the path of spiritual attainment. Company of bad people should be completely and strictly avoided with total awareness. When a spiritually accomplished saint is present in his physical form, he should always be served with reverence and a seeker should remain in contact with him. This will accelerate his progress on spiritual path. Such Sadguru is a moving place of pilgrimage. Just by sitting next to such Sadguru, inner enemies like lust, anger etc. are weakened and ultimate peace can be experienced. If a seeker, who is in contact with a Sadguru, is eligible, he can attain unity with divine form of God and attain divine state similar to the Sadguru. As Parasmani (a stone which can convert other things into gold) transforms other things into Paras, similarly a contact of a spiritually accomplished saint transforms other person into spiritually accomplished person. This is the significance of physical existence of a Satpurush. Here, Satpurush means a spiritually accomplished Mukta and not a person who is still on the path of liberation.

The fifth moral code of conduct also includes shunning bad company alongwith outer and inner purification. We have discussed the effects of good

and bad company in detail while explaining the science of auric fields. Now, let us discuss it further. Bhagwan Swaminarayan has emphasized to remain in contact of spiritually accomplished saints and Satsangis and to avoid the company of bad people. Company of four types of bad people should be especially avoided, Kudapanthis, ill Shaktipanthis, Atheists and dull Vedantis; company of these four types of people should be avoided. These people interpret scriptures like Ved, Puran, Upanishad etc. through their worldly point of view and as per their imagination, and behave in such a way that their own consciousness and other people's consciousness is (tainted) polluted. Most of them consume alcohol and meat, perform adultery, and are addicted to intoxicants like opium, hemp, tobacco etc.. Such people manipulate other people and misguide them. They corrupt innocent people and direct them towards downfall. Company of atheists and dull Vedantis is the most dangerous and risky, because endeavours to attain unity with seeker, divine form of God are disrupted. Such people do not understand the significance of worship of divine form of God and they consider themselves as the doer of all. So they cannot go beyond the veil of illusion which manifests in the form of ego. Dull Vedantis are those people who have not experienced the knowledge of Vedant, but they interpret the knowledge as per their imagination and waste their precious time in futile discussions of this knowledge. They consider that soul is Brahm and there is no ultimate God other than soul. All the rituals and teachings explained in scriptures are of no significance. Any pious acts or sinful acts do not affect Brahm. With such understanding, they indulge in false pretense, adultery etc. without any discretion. Through contact of such people, one's perception is affected and if one's devotion towards God is

affected, then the ultimate salvation can not be attained till eternity. Other sinful acts can be purified, because spiritually accomplished saints shower their blessings out of compassion and liberate even sinners. A robber called Valia became Saint Valmiki through the contact of a saint. A vicious robber like Joban Pagi came in contact of Bhagwan Swaminarayan and turned into a devotee of the highest quality. Thus, even sinner can attain liberation, but the people who are in contact of atheists and Shushka Vedantis cannot attain ultimate salvation. So, a seeker should continuously pray to God that he should never come in contact of these four types of people. This is explained by Bhagwan Swaminarayan.

Shri Hari has also mentioned in Shikshapatri that company of a thief, sinner, addict, lustful person and that of a trickster should be avoided. We acquire good and bad qualities of a person with whom we are in contact with. For example, a person who is in contact of a sinner is tempted to commit sinful acts. Contact of a thief may generate the desire to steal and a person may become a lustful person in company of other lustful persons because certain weaknesses like lust etc. are inherent in all the living beings. They emerge in the company of a person who has such weaknesses. Therefore, Shri Hari has forbidden the contact of such people who are desirous of women, money and enjoyments of taste. We have also discussed earlier that our aura is effected by the aura of other people with whom we are in contact with. Therefore, seekers should use their discretion and try to be choosy about the person they are in contact with.

Shri Hari has advised unmarried, married or widowed women to avoid the company of Swairini, Kamini, Punschali women who indulge in immoral deeds and who are not of good character. Therefore, women should avoid

such bad company always with total awareness. They should remain in contact with pure and religious women. This would help them in their spiritual progress.

The last moral code of conduct also includes the instruction to maintain cleanliness and purity during menstrual periods. For young women, menstrual cycle is a natural process of release of eggs produced in ovaries as a result of hormonal changes. As per medical science, adverse effects of menstruation last for three days. Therefore, it is necessary to maintain outer cleanliness and inner purity and take rest considering the physical and mental changes like mood swings etc. Shri Hari has instructed not to touch any person or objects for three days except for emergency and on the fourth day after having bath, a woman can touch everything. During these days rest, mental peace and restraint are very necessary. This is good for the physical and mental health of the woman and all others.

These days, many ladies ignore this instruction of Shri Hari and do not follow the rules properly during menstruation. This is not appropriate. By not following the rules, sometimes it is harmful and there is a possibility of some mishap. So, if this instruction is not ignored, God would be pleased and harmful consequences could be avoided.

Scientists have noted certain mental changes alongwith physical changes during menstruation periods. Mental depression, short temper, lack of concentration, lack of interest in any activity, loss of memory upto certain extent are observed during these days. Due to pain and aches in stomach, back and muscles, a woman feels like having rest. Such changes have been observed by the experts. During menstruation, impure and harmful waves are emitted from the body of a woman. In common

language, these harmful emissions are called as a shadow of woman. Due to the harmful effects of such shadow, surrounding atmosphere is affected. As a result, grains, pickles etc. are spoiled. If a snake comes under such influence, it loses its eye sight. This has been mentioned in Bhakt Chintamani by Sadguru Nishkulanand Swami. Experts of parapsychology says that during these days, women are likely to be troubled by some elements of demonic and impure characteristic belonging to subtle world. Therefore, it is necessary to perform prayer and recitation alongwith maintaining outer cleanliness.

Let us examine certain experts opinion on this topic. A famous doctor called Ceric has proved by experiments that radiations emitted from the body of a woman having menstrual periods are harmful. He has proved by experiments that flower withers in the hands of a menstruating woman and heart beats of a frog slow down. During these days, if a woman copulates with her husband or some other man, and she conceives, then the baby would be having some physical or mental defects.

A Roman writer, named Pliny notes that, milk, grains and pickles rot faster due to touch of a menstruating woman.

American Prof. Schick also writes that body of a menstruating woman is full of toxins. If she walks on a green lawn, then alongwith the lawn, surrounding flowers, Tulsi plants etc. wither, fruits are also spoiled. (American journal of clinical medicine 1921 A.D.)

During ancient days in Egypt, it was a custom that menstruating women should stay in solitude.

Parsi and Islam religions also do not consider a menstruating woman pious and pure. As per Jewish religion the menstruating women should follow the rules for seven days.

Touch of a menstruating woman instigates sexual desires in a man quickly. This is an expert's opinion.

Ayurveda has emphasized menstruating woman to follow celibacy. Thus, almost all the religions and societies have devised certain rules to be followed during menstruation. Therefore, these rules should be followed with awareness and restraint, except for emergency.

In modern age, women work in the offices and do business to develop their career and to be helpful financially. It is also necessary. But still, they should try to maintain inner and outer purity during menstruation. They should try to avoid touching anybody, if not required. If they touch somebody in a crowd or while commuting, they should have bath after coming home. Thus, it is necessary to maintain cleanliness while working.

After using the toilets, after performing copulation or after touching an impure person, it is necessary to have bath for the sake of purification. Impure thoughts and mental impurities can be purified by performing meditation, Bhajans, prayer, recitation, attending Satsang, contemplating good thoughts. This moral code of conduct includes the need of mental purification also.

Thus, a person should maintain inner and outer purity and also be helpful to others in maintaining purity. He should always try to keep his speech, behaviour and thoughts truthful, pure and which can set an example for others to follow. So that other people can also feel inspired to live an ideal life and live their lives happily. Fifth moral code of conduct teaches us this topic.

Conclusion

Thus, by understanding the gross and subtle meanings of the five moral codes of conduct, if we try to adapt them with pure heart and sincerity and make them an inseparable part of our lifestyle, then we can certainly attain the ultimate salvation. And simultaneously, we can spread the fragrance of such ideal and superior type of lifestyle among the neighbourhood and inspire others to follow the same. Proper observance of five moral codes of conduct requires blessings and grace of God. He can eradicate all the weaknesses and obstacles from the path of spiritual progress and help us attain salvation.

Here, we can notice that all the five moral codes of conduct are connected with each other and complementary to each other. So, breach of one of them results into the breach of others also. Therefore, we should follow a lifestyle in such a way that we can observe all the five moral codes of conduct with total awareness. If there are some drawbacks in following these codes of conduct, then immediately we should become aware and try to correct the mistakes by giving up laziness and by performing prayer and meaningful penance under the guidance of a Mukta alongwith self-awareness and self-assessment. Thus, we must proceed on the path of ultimate salvation.

In a life of a seeker, there is a possibility of favourable and unfavourable experiences due to time and place. There is a possibility of purification and contamination of consciousness also. In spite of all these a seeker should never give up. He should be brave and fight against all the weaknesses and drawbacks and proceed on the path of spiritual progress with total awareness.

Conclusion

‘उतिष्ठ जाग्रत प्राप्यवरात्रिबोधत’

'Wake up, get going and do not stop until the aim is achieved' - This is spoken by Swami Vivekanandji.

Kavi Pritam has also said that "Path of God is only for brave. Cowards can not proceed on it. God- realization is possible only through total surrender." Let us remember this always.

Shubhamastu!

What does Shri Swaminarayan Divine Mission stand for?



With a view of translating the omnibeneficient divine message of Lord Shri Swaminarayan into action for the spiritual and worldly happiness of mankind:

- (a) We try to provide financial assistance to the needy without any discrimination and uphold the ideal of seva-sadavrat, selfless service.*
- (b) We are planning to establish and run health-centres and hospitals. We are offering assistance to institutions providing medical help to the people.*
- (c) We construct, develop and maintain temples and spiritual centres, commemorating great spiritual leaders with a view to bringing peace, happiness and divine joy to people.*
- (d) We encourage creative activities aimed at educating people through literature and art.*
- (e) To satisfy the spiritual thirst of the devotees we want to establish and manage libraries, research centres and museums or assist individuals and institutions involved in such activities.*
- (f) We strive to achieve harmony and amity in our society by publishing books that enhance our cultural and spiritual life and take mankind*

on the path of progress and perfection and thus elevate man to the spiritual heights.

Therefore, we want

- (1) to undertake and organise activities aimed at strengthening and improving the moral standards which form the basis of our social life.*
- (2) to launch programmes for the spread of universal brotherhood, social unity, fellow-feeling, amity, compassion that will end all discords and establish permanent peace; for without peace there cannot be progress.*
- (3) to organise conferences to bring all the religions and warring groups on a common platform and strive for harmony among them for the social and spiritual welfare of mankind.*

The Mission, through constructive programmes and spiritual activities, aims at total development of human society in order to make it worthy of receiving the divine bliss through communion with God.



**One cannot reach God without proper observance of
Panch Vartman-five moral codes.**

- Pujoyashri Narayanbhai

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