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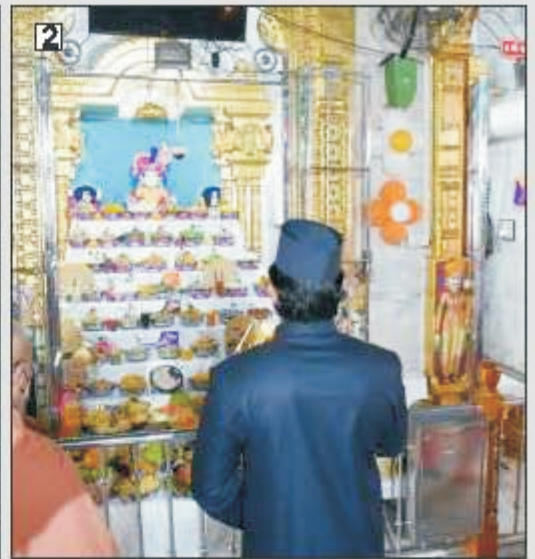
# SHREE SWAMINARAYAN

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(1) Celebration of Vasant Panchmi in Mull temple with all simplicity due to Corona pandemic. H.H. Shri Lalji Maharaj performing Annakut Aarti. (2) H.H. Shri Lalji Maharaj performing Annakut Aarti of Thakorji on the occasion of Patotsav of Approach (Bapunagar) temple. (3) Annakut Darshan of Thakorji on the occasion of 25th Patotsav of Naranghat temple. (4) Annakut Darshan of Thakorji in Naranpura temple on the occasion of Patotsav. (5) Annakut Darshan of Thakorji in Jamfalvadl temple on the occasion of Patotsav. (6) Annakut Darshan of Thakorji in Anjall temple, Ahmedabad on the occasion of Patotsav.

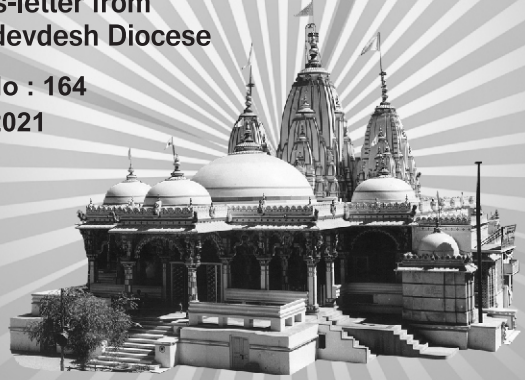




# SHREE SWAMINARAYAN

Official News-letter from  
Shri Narnarayandevdesh Diocese

Vol : 14 • No : 164  
March-2021



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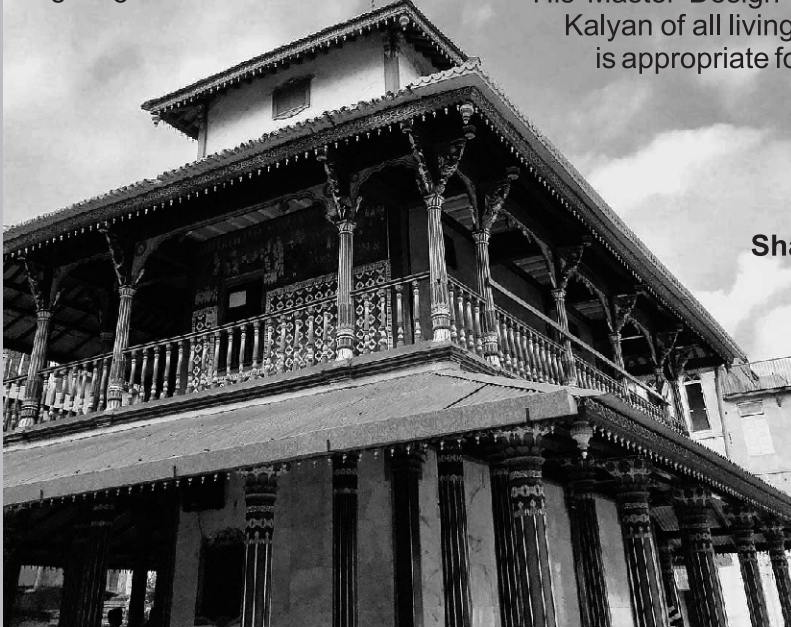
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SHREE SWAMINARAYAN

# અસ્મદીયમ્

There was great spiritual competence as well as worldly strength in each of five hundred Paramhansas who surrendered themselves at lotus-like feet of Bhagwan Shree Swaminarayan. Shree Hari Himself used to say that all these saints remained under self-control and under the directions and their real strength has yet been restrained otherwise each of these Paramhansas is unique and can lead lacs of people once their restrained strength is released and they can be worshipped like gods in this world. But these saints knew how is this Maharaj ! a beautiful Kirtan has been sung by Premanand Swami in this regard : \*\*\* (text in Gujarati). And these words were being cherished in their heart that everything in this world happens as per the wish and desire of Maharaj only. And so there was no reason to be worry about anything. Atyantik Kalyan of all is inherent in AkhandAshray. People of this world may cherish varied thoughts nourishing their self-ego considering their own power - physical, financial, social and even intellectual. But all this is nothing when they face the ultimate reality. At last everything happens as per the wish and desire of Maharaj only and Maharaj is very much benevolent and s o His Master Design is such which ensures Kalyan of all living beings and therefore it is appropriate for all.

Editor  
Mahant Swami  
Shastri Swami Nirgundasji





SHREE SWAMINARAYAN

## Appointment Diary of H.H. Acharya Maharajshri



### APPOINTMENT DIARY OF H.H. SHRI LALJI MAHARAJ (FEBRUARY- 2021)

- 16 Graced Shree Swaminarayan temple, Muli on the occasion of Samaiya of Vasant Panchmi.
- 25 Graced Shree Swaminarayan temple, Approach (Bapunagar) on the occasion of Patotsav.

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# VANDAN TO DHARMSUT KRISHNA

- Shastri Nirgundasji  
(Mahant Swami, Kalupur, Ahmedabad)

॥ श्रीहरिस्तुति उपजाति ॥ सत्संगिजीवस्थ अभयराजा कृत ॥  
सिताम्बरं नैष्ठिकवर्णिवेषं पीताम्बरं तं नटवर्यवेषम् ।  
नवाम्बुदश्यामलसुन्दरारागं वन्दे हरिं धर्मसुतं च कृष्णम् ॥१॥  
शान्तान्तरत्वाश्रितमण्डलस्थं शृगांगारिगोपीगणमण्डलस्थम् ।  
सरोजपत्राभविलोलनेत्रं वन्दे हरिं धर्मसुतं च कृष्णम् ॥२॥  
वृन्देन्धन स्रग्धरपद्मपाणिं वृन्दावने सुस्वरवेणुपाणिम् ।  
विचित्रपुष्पोत्तमचारुहारं वन्दे हरिं धर्मसुतं च कृष्णम् ॥३॥  
समाधिविस्मापितसर्वलोकं रासक्रियाचित्रितदेवलोकम् ।  
कन्दर्पदर्पोत्खननातिदक्षं वन्दे हरिं धर्मसुतं च कृष्णम् ॥४॥  
स्वभक्तसत्पद्यविराजमानं वृन्दावनाकोड सुशोभमानम् ।  
स्वानां हरन्तं हृदयानि दृष्ट्या वन्दे हरिं धर्मसुतं च कृष्णम् ॥५॥  
शिरः पटापीडनिजात्मलोभं मयूरपत्रालिकिरीटशोभम् ।  
पद्मादिलक्ष्मांकितपादयुग्मं वन्दे हरिं धर्मसुतं च कृष्णम् ॥६॥  
स्वदत्तभूषाः सहसा ददानं स्वाङ्गेषु भूषा विविधा दधानम् ।  
सकालमायाभयदाभिधानं वन्दे हरिं धर्मसुतं च कृष्णम् ॥७॥  
भक्तान्तरारिक्षपणप्रतापं गोगोपगोपीरिपुदैत्यतापम् ।  
पादानमत्स्वीयजनैकबन्धुं वन्दे हरिं धर्मसुतं च कृष्णम् ॥८॥

By taking reins of Uddhav Sampradaya in His hands, Sarvavatari Sarvopari Bhagwan Shree Swaminarayan preached the sermons of Dharma, Bhakti and Vairagya to the disciples of Ramanand Swami and Mumukshus in the whole world and got performed Upasana of His Sarvopari Swarup and started performing vicharan in the villages and celebrating Utsavs like Janmastmi, Prabodhini Ekadashi, Shree Ram Navami and Fuldol Samaiya with a view to direct them towards Mahamarg of Atyantik Moksha. Once Shreeji Maharaj came from Sardhar to Kariyani and organized Vasant Panchmi Utsav wherein Abhraj of Gadhpur and his family performed divine Darshan of

Shreeji Maharaj and brought to their village and prayed to organize a big Utsav in their village. Accordingly, Pushpdolotsav was organized on the pious day of Fagan Vad-01 Vikram Samvat 1861 on the pious day of Prakatyotsav of Shree Narnarayandev and thereafter Abhay Raja who knew that, there is Prakatyotsav of Shree Hari on the pious day of Shree Ram Navmi on the pious day of Chaitra Sud-09 and so he performed Shodasopchar poojan archan of Bhagwan Shree Hari and ardently requested Shree Hari to stay in his village and Shree Hari granted divine Darshan of His divine Swarup to the king in the form of Mormugatdhari Vanshivibhushit Kararvind



## SHREE SWAMINARAYAN

Shree Krishna wearing yellow Pitambar and the same Shree Hari is standing at my place as Bhagwan Shree Swaminarayan and being very humble Abhay Raja performs Stuti Prarthna and describes divine Swaroop whose Darshan was performed by him. Let us try to understand the meaning of these words -

In this Ashtak in Sanskrit language, Arshdrasta Shatanand Muni has described through the mouth of Abhay Raja divine Swaroop of Parmatma whose divine Darshan was performed by Abhay Raja and such a divine Darshan was performed by Sahatanand Muni himself also in his Samadhi and in order to grant Darshan and understand similarity and unanimity of Darshan performed by each of them, this divine Ashtak has been created. In the first section Smaran of Roop of Shree Hari who is present has been performed and in the second section is described divine Swaroop of Shree Hari whose divine Darshan has been performed and in third section similarity and unanimity as well as Gunas and Dharmas lying in both of them have been described. In fourth section, an humble prayer is made while chanting the names of Shree Hari as referred to in the scriptures and which are well known in the world.

**सिताम्बरं नेत्रि कवचि विषं पीताम्बरं तं नटवर्धनेषु ॥  
नवाम्बुद श्यामलसुंदरांगं वन्दे हरिं धर्मसुतं यक्षाम् ॥१॥**

Symbol of Shanti and Sattvikata wearing white Vastra like Naishthik Brahmchari Batukvarni and granting divine Ddarshan to all Bhaktas as human being, Hey Shree Hari in Tej Swaroop and as a symbol of Tyag and Vairagya wearing Pitambar yellow Vastras and ornaments, you adore Yourself as preparation to Raas-Krida. Your divine Navin Megh Swaroop – having both Vesh when performed Darshan, it looks like first dark clouds of Ashadh Maas and You also grant divine Darshan in Samadi also. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet.(1)

**शान्तान्तरत्वाश्रितमहलस्यं शुंगारिगोपीगणमहलस्यम् ॥  
सरोजपत्रालविलोचनेत्रं वन्दे हरिं धर्मसुतं यक्षाम् ॥२॥**

By mere divine Darshan all inner

enemies like Kaam, Kroadh etc. are destroyed from the heart and You sit in the center of Paramhansa Mandal. That means You grant divine Darshan in the huge Sabha of devotees. You are also present amidst Gopis during Raas-Krida. Your both Netras are like lotus-petals and very agile. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet.(2)

**पुन्द्रे नूनान् धरपद्मपाणिं वृन्दावने सुस्वरवेषु पाणिम् ॥  
विचित्रपुष्पोत्तमयाङ्गहारं वन्दे हरिं धर्मसुतं यक्षाम् ॥३॥**

In this great grand Sabha, You hold beautiful Mala made of the pious Tulsi-wood in Your right hand with a message to the devotees to emulate for their interest and benefit and You hold beautiful fragrant lotus flower in Your left hand. You also hold Morli Venu in Your hand as Parmatma Shree Krishna with a view to play Raas Krida with Gopis in Vrindavan. There is unity in divine Darshan performed in Samadhi and in Pratyaksh Darshan and in both these Swaroop, beautiful garlands of colourful flowers are adoring around Your neck. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet.(3)

**समाधि विस्मापितसर्वलोकं रासकिया चित्रित देवलोकम् ॥  
कन्दर्पधर्पोत्पन्ननातिदक्षं वन्दे हरिं धर्मसुतं यक्षाम् ॥४॥**

You get the people of this world taken aback by granting Samadhi to thousands of devotees in Sabha during this Kali Yuga. And You have also surprised the Deity community by playing divine Raas Krida with Gopis and such is the capacity and competence of Your divine Swaroop that You have defeated Garv of Sakshat Kaamdev. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet.(4)

**स्वभक्तसत्पद्मविराजमानं वृन्दावनाङ्गीदसु शोभमानम् ॥  
स्यानां हरन्तं हृदयानि दृष्ट्या वन्दे हरिं धर्मसुतं यक्षाम् ॥५॥**

You are Sakshat Anantkoti Brahmandadhishwar Sarvavatari and yet You reside as common man in the houses of the

(Con. from page 14)

# DHOBI (WASHERMAN)



- Sadhu Purushottamprakashdas (Jetalpurdham)

Our Ishtadev Shree Sahajanand Swami has stated in Shloka-29 of the pious 'Shiksha Patri' that we should never believe in or listen to the scriptures which may have connivingly performed Khandan of Varaha etc. Avatar of Shree Krishna Bhagwan.

By listening to and singing about Leela of each Avatar helps us gain great achievements in our life. The purpose of Leela of Bhagwan is well narrated by Shreeji Maharaj in Vachanamrit Kariyani Prakaran-06 that.... Bhagwan incarnates in order to joyously play with the ardent devotees and this is the only chief aim and purpose. In every Kalp, Manvantar and Yuga innumerable incarnations of Bhagwan happen and whose Kathas have been well written in our scriptures by Trikal Gyani Arsh Drasta Rishi Munis even before the incarnation. Aadi Kavi Rishi Valmikiji created Shrimad Ramayan in Satyuga and in subsequent Dwapar Yuga Bhagwan Maryada Purushottam Shree Ram incarnated. Such wonderful historical stories are narrated even in the Puranas.

Anant Kathas of the life of eleven thousand years of Bhagwan Shree Ram and about five thousand Kathas of Ramavatar are sung today in as many as 76 countries in the world. Due to Bhed in Siddhanta of different creators, we find wide variety in great detail with regard to Charitra of Ramavatar. History of one such Katha has been written which creates illusion among the devotees about Bhagwan Shree Ram even during the present time. The Katha of Bhagwan Shree Ram abandoning Jagat Janani Sita Mata when she

was pregnant at the instance of the words of a Dhobi (washerman) is very difficult to digest in the past as well as in the present.

Not only one but other innumerable Kathas are interwoven with their mutual cross references in Kathas of Bhagwan. Bhagwan has not overlooked Vedana of Antar even of a common man and has given justice to all. In this incident, uttering of the words by Dhutara Dhobi (cheater washerman) and Tyag of Sitaji performed by Bhagwan Shree Ram has its root in another Katha written earlier in the scriptures. Daughter of Raja Janak of Mithila Nagari has been playing with her friends in the garden during her childhood. Prakriti itself is self-rejoicing. There one divine Popat (parrot) was narrating Shree Ram Katha to his wife in divine language. In Katha Prasang as narrated in Valmiki Ramayan there would one king in Ayodhya, he would be very brave and virtuous and his wife Janak-nandini would be the treasure of character and noble qualities. There is such type of description in this Katha being narrated. Shree Jankiji listens to this Katha alongwith her friends. As there is a connection of her life with the story about husband and wife being narrated between Shuk and Shuki, they all became very curious. Shree Jankiji asks her friends to bring both Shuk and Shuki to her as She wanted to listen to the complete story. Both of them were brought before Sitaji. Shree Sitaji told : "Hey Shuk Dampati (couple)! Please grace my grand Rajbhuvan. You will be taken care of as my close relatives." Listening to this Shuk



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Dampati (couple) got frightened and replied that, for them there is no other heaven for them except these forests and the mountains. And that Rajbhuvan is like a jail for them. Sitaji told Shuki that, she would certainly be taken to Rajbhuvan as she is liked very much. Shuki replies that, at present she is pregnant and she intends to take birth to the young ones and once they are brought up as major and capable of flying in the sky, she would certainly come to Rajbhuvan and for that she takes vows with Prakriti as witness. But Sitaji did not listen and the situation so arise which may encourage mistakes to happen. Shree Sitaji took Shuki inside Rajbhuvan and Shuk was watching them. At that time Shuk cursed looking at the Sun in the sky, “You are forcefully separating my pregnant wife from me and the young ones being nurtured in her womb will not be able to see

the face of father after the birth. So I curse you that, such an incident will also happen in your life. After you become pregnant, your husband will abandon you and your children will not be able to face of your husband.”

In the next birth, Shuk took birth as Dhobi (washerwoman) and Shuki as Dhoban (washerwoman) and this Dhobi made an allegation to his wife against Shree Ram in respect of His wife. Listening to this allegation, Shree Ram accepted the curse of Shuk and left Sitaji in Valmiki Ashram. Jeev of this Jagat are captivated by Karma-Bandhan of their previous lives. Bhagwan is not subject to Karma, He is independent. But accepts it willingly with a view to fulfil the desires of Pamar Jeev. If this incident is understood, Katha about Tyag of Sitaji by Bhagwan Shree Ram would be understood automatically.

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I, Mahant Shastri Swami Harikrishnadasji do hereby declare that the details declared above are true as per my information and understanding.

**Sd/- Shastri Swami Nirgundasji**  
**Mahant**

**Shri Swaminarayan Mandir, Kalupur, Ahmedabad-1**

## DUE TO WHICH GUNA SHREEJI MAHARAJ BECOMES HAPPY?

- Compiled by Gordhanbhai V. Sitapara (Hirawadi – Bapunagar)

Amrut Vachan of Prasadi of Shreeji Maharaj means Vachanamrit. Editing of this Vachanamrit Granth is done by the great learned and Brahmanishth five Nand Saints together and for this task, Shreeji Maharaj had appointed them. These five leading Sadgurus are Muktanand Swami, Gopalanand Swami, Brahmanand Swami, Nityanand Swami and Shukanand Swami. Jeevan Charitra of these Nand Saints is very much famous in Satsang. But if we see how great they were, in Adhyay-41, Ansh-3 of Santsangibhushan, Shree Hari has reminded their Puratan Roop according to it Muktanand Muni means Narad Muni, Brahmanand Swami means Brahma Muni, Nityanand Swami means Vyas Muni, Shukanand Swami means Shuk Muni and Gopalanand Swami means Datatreya Bhagwan.

मुक्तानंदोऽथ गोपालानंदो मुनिरुदारधीः ॥

ब्रह्मानंदमुनि नित्यानंदः शुकमुनि स्तथा ॥१॥

तैः पञ्चभिः सुसंगत्य श्रीहयुक्तिः सुधोदधिः ॥

लिखितः शोधितश्चापि यथा बुद्धियथा श्रुतम् ॥२॥

As per this Shloka all five Saints including Brahamand Muni has been appointed by Shree Hari Himself. And they have written Vachanamrits as heard and understood by them. In the last paragraph of Vachanamrit Granth there is also the name of Brahmanand Swami. Even in old manuscripts of Vachanamrit, there is name of Brahmanand Swami. In worldly matters and in scriptures, group of five persons is

known as Panch. Moreover, there is also a popular saying 'Panch is Parmeshwar'. Even during the present time, if any big decision is to be taken, inquiry is to be made, even any precious things of government ownership are to be disposed of as scrap, the Head of the Department appoints five trustworthy expert officers for the purpose. So Shreeji Maharaj must also have appointed five saints and not four saints for the purpose of compilation of His Vachans! Let us imbibe the best tradition and remove the inconsistency.

As per Gadhda First Chapter-28, a devotee should self-examine his mind from the time of first ever Satsang performed by him. During the first year, my mind was like this and thereafter it was such and there was equal affection for the world as well as for Bhagwan. Thus, there should be self examination of all the past years of life and all the inconsistencies should be removed. For this purpose, Shreeji Maharaj has given an example of writing accounts at the house of Vanik.

On the pious day of Vikram Samvat 1995 Kartik Sud-10 Dashmi, Shree Sahajanand Swami was sitting in Darbar of Dada Khachar in Gadhda and uttered Vachanamrits, which we should imbibe in our lives and for that purpose only it is reproduced hereunder:

Shreeji Maharaj has said, "It is true that it has been stated in the scriptures that, while performing Bhakti, Upasana, Sewa, Shraddha, Dharmnishtha related to



## SHREE SWAMINARAYAN

Bhagwan, one should not cherish affection towards its result but one should certainly cherish the feeling that “due to this pleasure of Bhagwan is pleased with me.” And a person who does all this without cherishing such a desire is Tamoguni. And therefore Bhakta of Bhagwan should cherish result for his Bhakti in the form of pleasure of Bhagwan. If he cherishes any other desire, he gets Chaturdhamukti Fala.

It is also not true that, pleasure of Bhagwan is obtained through Bhakti performed with the help of various types of worships and Upchar and it cannot be obtained by a poor person. Even a poor person who offers water, Patra, Fal, Ful to Bhagwan cherishing utmost Bhakti in his heart, he also obtains pleasure of Bhagwan. Just like a king, pleasure of Bhagwan is obtained immediately.

Now who is real Bhakta of Bhagwan? A real Bhakta is one who does not budge an inch in his ardent Bhakti despite any serious illness or other worries like lack of food, clothes etc. in life.

Thereafter, Rajbai asked a question, “Hey Maharaj! For which Guna you become happy and due to which Dosha one gets Your displeasure or invites Your wrath? Then Shreeji Maharaj has said, “I am pleased with one, who does not ask for anything time and again and I am not pleased with the ones who create disturbance time and again. I am pleased with the devotee who performed Bhakti and observes Dharma scrupulously but I am displeased with the one who cherishes self-pride considering himself to be Karta and cause of all his actions. I am pleased

with the one who performs Katha-Varta of Bhagwan and singing of Kirtan without any laziness. I am also pleased with all the ladies devotees who follow and observe all Maryadas of Sampradaya and Dharma in their day-to-day life and I am displeased with those who perturb the saints through their talks.

If above Vachanamrit is analyzed in brief through all these means, pleasure of Shree Hari only should be cherished and once Bhagwan is pleased nothing is left in offering made to the devotees which is in the interest of the devotees. Bhaktas of Bhagwan do not cherish even four types of Mukti. Now what are these four types of Mukti? One is to reside in Lok of Bhagwan and the second is to remain very close to Bhagwan and the third is to attain Roop equivalent to that of Bhagwan and the fourth is to attain Aishwarya equivalent to that of Bhagwan. Real Bhakta of Bhagwan only cherishes the desire to render services to Bhagwan. Why? If a devotee performs Bhakti while cherishing desire for four types of Mukti they are known as Sakam Bhakta and those devotees who do not desire these four types of Mukti and desire to render only services to Bhagwan they are known as Nishkam Bhakta. Such Nishkam Bhaktas are kept in services by Bhagwan and grants them divine Aishwarya though not desired or wished by the devotees. Nishkam Bhakta is stated as Gyani by Bhagwan in Shrimad Bhagwat Gita and Sakam Bhakta has been stated as Artharthi by Bhagwan. (Gadhda First Chapter-43)

## SHREE SWAMINARAYAN

There is no any comparison between the rich and the poor in obtaining pleasure of Bhagwan. Not the material things like Patram, Pushpam, Falam, Toyam but Shraddha and Bhavan are prominent in rendering services to Bhagwan. One may not be able to participate in offering Tulsi Patra at the lotus like feet of Bhagwan in a temple but some Tulsi leaves plucked from the pot of Tulsi at home are offered with utmost faith and devotion can be offered to Thakorji or in front of Photo image of Shree Hari. If there is convenience some flower plants like rose, Mogra and Jasmine can be grown and these fragrant flowers can be offered to Thakorji. If whatever we offer is offered with pure and serene feelings things are accepted invariably by Bhagwan.

Testing of a real Bhakta is done during tremendous critical condition or during the most favourable condition. If there is unbearable woes, a devotee who is not stanch in his Bhakti would make allegations upon Bhagwan and then falls back from Satsang. Similarly during the most convenient and favourable conditions, some devotees cherish pride and they become lethargic in Niyam, Dharma and Bhakti. A Haribhakta who remains stable during both conditions is real Bhakta.

In the present time we have received Pragat Bhagwan in the form of Murti Swaroop but according to Maryada of Murti, Bhagwan does not speak with us in the form of Murti. So if there is no company of the Other Form of Shree Hari - H.H. Shri Acharya Maharaj for haribhaktas and H.H.

Shri Gadiwala for the ladies devotees – company of the great saints and Sankhya Yogi ladies can be obtained. It is not good on our part to speak as an interruption while great people are talking. If we want to do anything we should cherish strength of Bhagwan. Credit should be given to Bhagwan when we become successful. The sense of I doing everything or achieve everything cherishes ego in us unknowingly and this is pseudo pride because even a leaf does not move without wish of Bhagwan.

We find many persons who feel it shameful to go to the temple to perform Darshan. Or they are lazy in performing Katha-Kirtan. However, they would not lag behind in any worldly matter. They attend all social functions despite being very old in age. Bhagwan does not like pride being expressed through words and behaviour. Vivek of Sabha has been taught by Bhagwan and a shloka has also been written in the pious 'Shree Shiksha Patri' by Shree Hari as to which type of clothes should be worn by the ladies devotees.

While performing Darshan of Bhagwan, one should perform Darshan with complete attention. We should withdraw all our Vrittis and should forget our physical existence while performing Darshan. We should try to win our inner enemies and should understand importance of Saints and Bhaktas.

Let us make an humble prayer at the lotus like feet of Shree Narnarayandev that, we shall ever remain the most favoured devotees of our Ishtadev Shree Hari and our Guru H.H. Shri Acharya Maharaj.



# OM SHREE NARNARAYANAYNAMAH

- Navnitbhai Bhagat (Gadhda)

Rajadhiraj of this Bharatkhand is Shree Narnarayandev. In the divine Badrikashram, one Bhagwan is present in two swaroop.

છો તો એક ને દિસો છો દોય,

તેનો ભેદ જાણે જન કોય.

Do you know that Shree Narnarayandev is Kripalu? He himself performs Tapa while sitting under Boradi and its result is offered to devotees.

Tapa is performed by Shree Narnarayandev. We don't do anything and yet how joyously we move around! If fasting of one day is to be observed, we prepare all type of Farali items and yet by the time it is night, our mental strength is tested. Now look at Kripa of Shree Narnarayandev; He performs Tapa but does not wish to get its fruit for Himself! The fruit is offered to the devotees. Really great is Shree Narnarayandev.... We all are sitting under His shade. Muktanand Swami has sung in one Pankti of his Kirtan :

વ્હાલો ભરત ખંડના નરનારને

પોતે તપ કરીરે આપે ફળ સોય, બદ્રિપતિ પ્રભલ પ્રતાપ છે.

હરિના તપ કેરાં પુણ્ય પ્રતાપથી,

થયાં શુદ્ધ મન રે હરિજન સર્વે કોય, બદ્રિપતિ પ્રભલ પ્રતાપ છે.

A feeding child becomes sick, the mother takes the medicine and the child is cured of. Such is our Ayurvedic method. Similarly, our Shree Narnarayandev performs Tapa and its Punya is offered to the devotees. We witness the impact of such Tapa. Our devotees scrupulously follow the directions of Bhagwan even during this Kaliyug. None of the evils of Kaliyug can attract the devotees towards itself because they scrupulously follow all the directions. This is due to great spiritual

impact of our Shree Narnarayandev. Just think what is the need for Bhagwan to perform Tapa. Himself is Purna Purushottam Bhagwan and yet why is it required to perform Tapa?

The mother knows that, my child would not take medicine. The child would taste it bitter and the medicine would be spitted out and therefore the mother takes the medicine in place of the child and the curing elements are added in the milk and so while feeding the child the milk cures the child. Such is the role of Shree Narnarayandev.

Shankaracharyaji asked Prabhu, "How a human being of Kaliyuga will get your divine Darshan? In reply Bhagwan Shree Narnarayandev said, "You perform Snan in Naradkund. You will get my Swroop in your hand from it. Invoke and establish that Swaroop. The people who will perform divine Darshan of this Swaroop, they will get the result of performing Darshan of Badrikashram. At present Shree Narnarayandev which has been established in Badrikashram has been invoked by Shankaracharyaji and has been granting divine Darshan even today."

In fact Badrinarayan Bhagwan is like Rajadhiraj but all services rendered are that of Tapasvi and therefore it increases body temperature. Due to it though there is chilling cold in the Himalayas, Abhishek is performed daily with cold water and Archa of Chandan is performed. First Pooja of Narnarayandev is performed in Badrinarayan and thereafter pooja is performed of Laxmiji sitting outside the temple. At all places Narayan is there beside Laxmiji but here Himself in Tapasvi Vesh, Laxmiji has been kept a bit aside. The ideal of Path of Tapa has been shown to the world by Prabhu. Tapasvi

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should always remain away from a woman and if a woman is Tapasvini – she should remain away from a man.

It is very difficult to reach Badrikashram and therefore Swaminarayan Bhagwan Himself has embraced the Murti of Shree Narnarayandev and Shreeji Maharaj has Himself invoked Shree Narnarayandev after getting the first Swaminarayan temple constructed in Ahmedabad and has said this Narnarayandev is My Own Swaroop and has been invoked in this Shreenagar and therefore the devotees should not see any difference between Me and this Narnarayandev as he is Nivasi of Brahmdham (Ahmedabad-6). And therefore those devotees and Mumukshus who shall perform divine Darshan of this Narnarayandev, they will get the result of performing divine Darshan of Badrikashram. Those who shall perform Darshan daily, there would not be any

obstruction in their Moksha. Those who shall perform Japa, Tapa, Path-Pooja and shall get performed Patotsav, all their desires shall be fulfilled. Those who shall offer Daan, Bhet, Dharmado in this temple, all their Sankalps shall be fulfilled by Shree Narnarayandev invariably.

All the deities hail from the heaven and come daily to perform divine Darshan of Shree Narnarayandev. There are Vachans of Shreeji Maharaj that, the devotees residing abroad or at distant places if they come here and perform divine Darshan on every pious day of Ekadashi, they shall get the result of performing daily Darshan. Devotee residing very far cannot come every month and so if they come on the pious day of Sthapan of Shree Narnarayandevi.e. the pious day of Patotsav and perform divine Darshan, they shall get the result of performing Darshan for the whole year.

*Con. on page 7*

devotees made of clay. And You also adore Yourself while playing Raas-Krida with Gopis in Vrindavan. When You look at the devotees, You attract their hearts towards Your Swaroop and Murti. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet. (5)

**शिरःपटापीडनिजल्लोलंमयूरपत्रालिकिरीट शोभम् ॥  
पद्मादिलक्ष्मांकितपादयुग्मंवन्देहरिं धर्मसुतंयक्ष्णम् ॥६॥**

You enchant the minds of human beings by having beautiful Moliyu upon Your head in Manushya Swaroop and grant divine Darshan in Vraj with Mayur Pinchh (feather of a peacock) adored crown. In both of Your Swaroop, You look divine with all sixteen pious signs in both Your Charanarvind. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet. (6)

**स्वदत्तभूषाःसहस्रादधानंस्वांघेचुभूषाविविधादधानम् ॥  
सकालमायाभयदालिधानंवन्देहरिं धर्मसुतंयक्ष्णम् ॥७॥**

You immediately give away the most

valuable clothes and precious ornaments received as offering from devotees to the needy and the poor and in divine Swaroop You grant divine Darshan in Vrindavan and thereby You destroy the fear of birth and death from the minds of the people. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet. (7)

**लक्ष्मन्तरारिक्षपथ प्रतापंगोगोपगोपीरिपुदैत्यतापम् ॥  
पादानमत्स्वीयजनेकलब्धुंवन्देहरिं धर्मसुतंयक्ष्णम् ॥८॥**

Your spiritual power is such that, those who seek Your shelter, You destroy Kaam, Kroadh etc. inner enemies from their hearts. Similarly You create fear and Taap to the demons like Kamsa who misbehave like an enemy towards cows, Gopis and Govaliya (shepherds). But those who seek Your shelter and perform Namaskar, You remain as their friend. Hey Sakshat Parmatma Shree Krishna – incarnated as son of Dharmdev – I perform Vandan and Sastang Dandwat Pranam to Your lotus-like feet. (8)



# ONE SHOULD LIVE AS PER WISH OF BHAGWAN

- Gangarambhai M. Patel (Prantij)

We like when happiness comes in our life. But we don't like when unhappiness comes in our life. When a person is faced with some adversity, he starts speaking against Bhagwan. But if such a trying situation is endured for some time with patience, and when we get its result or outcome we realize that, whatever happens, it happens for something good for us. And therefore, we should happily live in all conditions we are placed in by Shree Swaminarayan Bhagwan.

Once Shree Swaminarayan Bhagwan was performing Vicharan from one village to another village by walking and in the company of MuljiBrahmchari. A bullock cart was passing by carrying the relatives of the bridegroom. MuljiBrahmchari requested the person riding the bullock cart to allow them to sit in the bullock cart.

The person was merciful and so he allowed Shree Swaminarayan Bhagwan and MuljiBrahmchari to take seat in the bullock cart. The journey continued and it became afternoon time and all stopped to take rest and the meals. When the journey was resumed, it was found that a metal box

things? The poor and benevolent person was beaten up for no fault of his own. Maharaj said that, there is animosity between the person and these relatives for the last previous seven lives and this has been avoided with just a small incident with such a trick and so now the person riding the bullock cart does not have to take next birth just due to this reason. He has rendered his devout services and so something good should be done to the person also. This may not be comprehensible and intelligible by a common man.

Thus, whatever is being done by Bhagwan, it is always for the good for all of us. But as we cannot understand it, we make wrong allegations against Bhagwan. Many times, we feel that, "I have been performing Bhakti of Bhagwan, I have been performing Mala, Daan and Satsang and I have also been going to the temple regularly to perform divine Darshan then why Bhagwan gives me unhappiness." But everything is done for something good for us and therefore we should live as per wish of Bhagwan.

containing the gold ornaments was not there and it was stolen away. When all started searching out, Bhagwan said that, the box has been taken away by the person riding the bullock cart. All the relatives of the bride-groom beaten the person heavily. After some time the, box containing the gold ornaments was found out by the relatives as it was messed up and misplaced alongwith other luggage.

I m m e d i a t e l y  
MuljiBrahmchari asked  
Bhagwan why do you do such



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## SHREE SWAMINARAYAN MUSEUM



Kalupur Swaminarayan temple has completed 199 years. The next year Utsav-Parv of 200 years will be celebrated with great fervour and enthusiasm.

Before 200 years, Pratistha of Shree Narnarayandev in Ahmedabad Shree Swaminarayan was performed by Shreeji Maharaj himself by embracing the idol images of Shree Narnarayandev. At present the place where Murti of Shree Narnarayandev has been invoked, there is a well and a room and this is a door of the window situated near this room. Cold wind touching the cold water of this well used to enter into this room through this window during the summer season and would make it comfortable for Shreeji Maharaj taking rest in the room. The door of this window of Prasadi has been kept in Hall No.1 for divine Darshan.

After the Corona period, our Museum has been opened for Darshan by all. On Fagan Sud-03 and 16th March, there is 10th Sthapana Deen of our Shree Swaminarayan Museum. Like every year, Abhishek of Thakorji and Samuh Mahapooja will be performed on this pious day.

- Praful Kharsani

### Only for subscribers of Vodafone Mobile Service

In order to download caller tune with voice of our H.H. Shri Mota Maharaj in mobile, these steps be followed :

Type ct 270930 and send SMS on 56789 to activate the caller tune.

**Note:** after typing ct one space be left and then 270930 should be typed.

**Step 1:** Type ct - **Step 2:** Leave one space - **Step 3:** Type 270930 -

**Step 4:** Send this SMS on number 56789

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### List of Host devotees who availed the benefit of Abhishek of Shree Narnarayandev in Shree Swaminarayan-February-2021

07/02/2021	Shree Swaminarayan temple Satsang Samaj, Gandhinagar (Sector-2) – inspiration by Mahant Shri Nana P.P. Swami.
12/02/2021	Devotee Shri Nikulbhai Dahyabhai Chaudhary – Balva.
14/02/2021	Devotee Shri Dakshaben Sanjaybhai Soni – Satellite through Arjun Sanjaybhai Soni.
14/02/2021	Devotee Shri Harshaben Indravadan Patel – Naranpura.
23/02/2021	Devotee Shri Vikrambhai Jayantibhai Patadia – New Ranip.
24/02/2021	Sankhya Yogi Shri Marghaba – Shree Swaminarayan temple, Haripar – Dhrangadhra.
25/02/2021	Devotee Shri Rameshbhai Ishwarbhai Bhavsar – Satellite on the occasion of marriage of Ghanshyam.
27/02/2021	Devotee Shri Ranchhodbhai Karshanbhai Parmar – Naroda (Balol, Bhal) – inspiration by Baldev Swami and Shri Harjivan Swami.
28/02/2021	Devotee Shri Kokilaben Vitthalbhai Bhavsar – New Ranip.

### List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Yojna February-2021

Rs.1,00,000/-	Devotee Shri Vitthalbhai Shivramdas Patel (Ridrolwala) at present Ahmedabad.
Rs.51,000/-	Ganga Swaroop Kanbai Karshan Varsani – through devotee Shri Kanji Karshan Varsani – Samatra (Kachchh)
Rs.51,000/-	Devotee Shri Bhimji Mavji Bhudia family.
Rs.51,000/-	Devotee Shri Hirji Mavji Bhudia family.
Rs.51,000/-	Devotee Shri Mansukh Mavji Bhudia family. – Bhuj (Kachchh)

### 10 th Sthapana Deen of Shree Swaminarayan Museum

Samuh Mahapooja in the afternoon 3.00 to 5.00  
Satsang Sabha and honouring of the donors in the evening 5.30 to 6.30  
And Ashirvachan  
Bhojan Prasad in the evening 6.30 hours

**Instruction:-** On every pious day of Punam, H.H. Shri Mota Maharaj shall perform aarti in the morning at 11.30 hours in Shree Swaminarayan Museum.

10 gram, 20 gram, silver coins of Shree Narnarayandev are available at Shree Swaminarayan Museum for offering it on pious occasions and for personal preservation.

#### For booking of Mahapooja/Mahabhishek contact :

Museum Mobile : 98795 49597 Devotee Shri Parshottambhai (Dasbhai, Bapunagar)

Mobile No. 99250 42686

www.swaminarayanmuseum.org/com • E-mail : swaminarayanmuseum@gmail.com

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# SATSANG BALVATIKA

Compiler Shastri Harikesavdasji (Gandhinagar)

**BE ALERT**

**- Shastri**

**Haripriyadasji(Gandhinagar)**

Once a king thinks about to know about how the people of his kingdom live. He asks his Diwan (minister) to visit the kingdom changing Vesh. In tis way the king and the Diwan go riding the horse and try to assess the reality of the life of the people. While talking with each other they move far away and got separated from each other. The king was alone and he becomes very thirsty and so he starts searching for the water but does not get the water anywhere around him. Going ahead in search of the water, the king saw a farmer in his field. The king felt that, he would get some water from him and so he starts going toward the field of the farmer.

The king was in dire need of the water and so he was riding the horse very fast. Here the farmer thinks that a hunter is coming for the hunt or he might be thirsty. But he is carrying the weapons with him. The farmer was thinking all this and meanwhile the king comes close to him and demands water telling him that he is very much thirsty. The farmer thinks that, if water is provided to the hunter, he would commit a sin of killing an animal after drinking the water so he decides not to give him water. The moment the king went near the earthen water pot, the farmer hit the pot with a stick and broke it and the water was

spilled over the land.

The king thinks that, why I am not offered the water whereas this is the territory of my kingdom! The king doubted that, the people of his kingdom must have some difficulty. Thinking this, the king returned to the palace and drank water.

The king was curious to know as to why the farmer did not offer him water. As per the directions of the king, the soldiers went to the farmer asking him to remain present in front of the king. The farmer thinks that, he has not committed any offence and that he has also been paying 1/6<sup>th</sup> portion of his income to the State towards tax then why the king is calling him! The soldier asks the farmer to make a hurry. The farmer was made to stand in front of the king. The farmer identified the king. The king asked him the reason for not allowing him to drink the water. The farmer begged pardon of the king and narrated everything what was going on in his mind about the king as a hunter. The king asked whether he was not frightened at looking at all those weapons. The farmer replied that, he was firm in his decision in not allowing to drink the water and therefore he was not frightened.

After listening to the farmer, the king told him that, one village is offered as a gift from the State to the farmer and he was made the chief ruler of that village because his intention was pure and bona fide.

Now there came another difficulty. When there is a birth of a prince at the house of the king, all small kings of the villages would pay the courtesy visit of the king and would offer some gifts. All such small kings got together at the guest house of the palace of the king wherein the farmer-king was also present. All of these kings were narrating their story as to

how did they get the kingdom – each of them narrated as to how they helped the king and in return they got the small village to rule. The farmer-king narrated with his head down how he refused to offer the water to the king unknowingly and in return he got the village to rule.

Friends! This talk is over now but the point to ponder over comes now. Bhagwan incarnates upon this earth in order to ensure Kalyan of all and this is noble Sankalp of Bhagwan “જેને જોઈએ તે આવો મોક્ષ માગવા આજ ધર્મવંશી ને દ્વાર.” So Bhagwan is going to fulfill his promise. We have to be alert and should not do such things for which we have to keep our head down. And therefore, Bhajan, Bhakti, Satsang, Sewa etc. should be performed regularly and incessantly.

### FOUR TYPES OF SEWA

#### - Narayan V. Jani (Gandhinagar)

Oh! children! Why did you come to me in the morning? The grand father was asking to her grand children Maan, Divya and Sarala. Maan asked, “Yesterday we went to listen Katha wherein it was narrated “Sewa Paramo Dharma”. What is this Sewa? Can you explain me?” the grandfather was very much happy to answer the question and said, “Look, children. I explain you in detail.”

“Look. Any service which is rendered without any selfish motive or without any expectation for its result or outcome is known as Sewa. This Sewa can be rendered in different ways. 1. Through Kaya (body) 2. Through Kothli (money) 3. Through Kalam (Pen) and 4. Through Kanth (Voice or words).

1. Sewa through Kaya (body) : when we go to the temple, we clean the premises

of the temple with the help of a broom., we clean the utensils being used in service to the deities, we prepare the garlands being offered to the deities. Muktanand Swami has said, “નીચી ટેલ મળે તો માને ભાગ્ય જો.” If we come any deceased person on our way, we help him reach to the hospital or home. The saints and scriptures have considered such service to be the best service. Even the accumulated sins like the mountains are destroyed through such service and Jeev attains higher self and status.

2. Sewa through Kothli (money) : if any noble work is being done such as construction of the temple, any Yagna is being performed, any needy student requires some help in his / her studies and when such an assistance is provided it is known as service rendered by way of money. Today money is required in every task or work to get it done. Those who are well to do, they can render such services. By rendering such services of money for the noble tasks and works, Sattvik Laxmi settles permanently in house and makes the dwellers of the house happy.

3. Sewa through Kalam (pen) : By reading Leela Charitra or preaching of Bhagwan, noble qualities are imbibed. For that reading of the good books, magazines and scriptures is required. The learned persons who prepare such books, magazines and scriptures are rendering services through their pen. This service is also very much useful for the society. The saints and created kirtans and shastras and therefore we can perform our Bhakti easily. Just think if all these Rishis and Maharshis would not have created all these scriptures, what would have been our situation! Therefore, my children, service rendered through Kalam i.e. pen is also very significant. Simultaneously we

## SHREE SWAMINARAYAN

should also remember that, if habit of reading good literature is inculcated, you would become a learned person and can render services through Kalam.

4. Sewa through Kanth (voice or words) : to sing Kirtan of Bhagwan, read out loudly Katha-Varta of Bhagwan and to preach the sermon or message contained therein are all services rendered through voice or words. There are scriptures, but if there is no body to explain them, these scriptures remain unintelligible. Just like the subject wise books prescribed in the school syllabus become easy when explained by the respective subject teachers. Isn't it? Similarly, to narrate

Katha-Varta about Leela Charitra of Bhagwan is also a kind of service. Our Ishtadev Bhagwan Shree Swaminarayan used to keep with Him such persons capable of rendering such services. For example, Sadguru Shri Nityanand Swami, Sadguru Shri Vasudevanandji Brahmchari and Shri Pragji Purani were always accompanied by Shreeji Maharaj and Nitya Katha-Varta were being listened from them. Children. Now you must have understood what is Sewa. So if you render such services you would become happy in your life.

Friends! Like these children if you also take vow or observe Vrata to render services, you will get the pleasure of Shree Swaminarayan Bhagwan. Our Ishtadev Bhagwan Shree Swaminarayan has stated in Gadhdha Middle Chapter 25<sup>th</sup> Vachanamrit, how great is the achievement of a person who renders such services. In the Para-Vani of Bhagwan : \*“જેવું ઉકા ખાયરને સંતની સેવા કર્યાનું વ્યસન પડ્યું છે, તેવી રીતે ભગવાન તથા ભગવાનના સંત તેની સેવા કર્યાનું જેને વ્યસન પડે, ને તે વિના એક ક્ષણ માત્ર પણ રહેવાય નહી, તો તેના અંતઃકરણની જે મલીન વાસના તે સર્વે નાશ પામી જાય છે.”

Such a great achievement is possible due to Sewa only and if we are always ready to render such services, we will be able to obtain pleasure of Bhagwan and the great saints.

### **Suggestion to members of 'Shree Swaminarayan' magazine**

It is for information for all the members-subscribers of 'Shree Swaminarayan' monthly magazine that, each issue of the magazine is regularly sent by post on 11th of each month and yet complaints of not receiving the issue of the magazine are being received by us. Such members are advised to submit a complaint in writing to their concerned local Post Office and then issue will start to be received by them in time and regularly. If the issue will be in stock it will be sent again by post for which members are requested to give intimation alongwith their membership-subscription number.

**Shree Swaminarayan Temple,  
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# bhakti इपवीह

(FROM THE BLESSINGS OF H.H. SHRI GADIWALA, ON THE OCCASION OF EKADASHI SATSANG SABHA AT KALUPUR TEMPLE – HAVELI) 'SHREE SWAMINARAYAN MAHAMANTRAPRAGATYADEEN' (Compilation : Kotak Varsha Natvarlal – Ghodasar)

Bhagwan himself on 14<sup>th</sup> day after Swadhamgaman of Sadguru Shri Ramanand Swami has given this SwaminaryanaMahamnta in a Sabha organized in village Faneni on the pious day of Samvat 1858 MagsarVadSafala Ekadashi.

While taking reins of Dharmdhura of Sadguru Shri Ramanand Swami and while addressing Sabha organized on the occasion, Shree Sahajanand Swami has said, "Hey Bhaktajan! Till today You performed Bhajan with different names. But now give you one Mantra. And you have to perform Jaap of this Mantra." This historic description has been narrated in Hari Leelamrit :

ચોદમાંથી નવી રીત કરી, સોના અંતરમાંથી ઉતરી...

Here one question arises naturally in our mind, "What is a new method?" whether no any Bhajan was being performed earlier? Or if at all it was being performed, how was it being performed? All were performing Bhajan in Sampraday using different names such as 'Ram', 'Krishna', 'Govind' etc. Moreover, Shree Sahajanand Swami has also stated that His names are many. Some names were given by the saints and some other names were given by the ardent devotees. After taking birth one name was given by the parents. Now I name myself. This is Sarvopari Mantra and Bhagwan gave 'Swaminarayan' Mantra.

હવે આજ કરું પ્રકાશ, તમે સાંભળો તે સહુ દાસ.

સ્વામિનારાયણ મારું નામ, સંભારતા સોને ચુખધામ.

બીજા નામલે કોઈ અપાર, તોય આવે નહિ એની હાર.

Thus, all were very much pleased to listen for the first time the utterance 'Swaminarayan' from the mouth of Bhagwan Shree Swaminarayan an all hailed it with great fervour and enthusiasm. Importance of Nam Smaran in

Kaliyuga is described abundantly in the scriptures.

BhagwanVed Vyas has also stated in 'Shrimad Bhagwatt Gita' that result which is obtained by performing Pooja of Vishnu Bhagwan in Satyuga, by performing all types of Yagnas in Treta Yuga, by performing Sewa-Pooja-Archan in Dwapar Yuga is easily received by performing Naam-Smaran of Bhagwan in Kaliyuga.

Saint Tulsidas has stated in 'Ramcharit Manas' that, result which we get by performing Pooja-arjan Yagna and Yog is received by performing Naam-Smaran of Bhagwan in Kaliyuga. So after Swadhamgamanof Sadguru Shri Ramanand Swami, all were performing Japa of different names and therefore Maharaj decided to have only one name for performing Japa and thereafter Swaminarayan Mahamantra has been given by Maharaj and this is SarvopariMaha-Mantra. And Swaminarayan means Swami of all other Narayan viz. 'Laxminarayan', 'Narnarayan', 'Vasudevvarayan' etc. but while performing Japa, one should cherish ardent faith and Nishtha with complete understanding of its importance.

Howsoever great a sinner may be if he performs Japa of name of Bhagwan honestly and with the bottom of his heart, all his sins are burnt. We all are connected withBhagwan and we have to maintain this divine connection. Once this is achieved everything else is to be forgotten. There are certain specific type of injections and medicines, whose power is effective for some time only and after that power is over, the body pain starts again. But there are certain persons who do not allow the disease to enter into their bodies as they take utmost care. Mantra Jaap of Bhagwan is also so precautionary step or remedy which does not allow any sickness of this world to enter in the mind and body of an ardent devotee. Just as the young children do not like to go to school for studies initially. But gradually they get used to going to school and over a period of time they get so addicted to school going that they do not

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like to skip even a single day. Similarly, once we are used to and accustomed to Bhajan and Bhakti with its proper understanding, it would become a way of our life. We should not cherish any doubt even in our dream about 'Sarvopari' (supremacy) of Bhagwan. This understanding should be deeply rooted into our own existence and belief-system and all our difficulties would be removed automatically.

### SWAMINARAYAN MAHAMANTRA

#### - Sankhya Yogi Kokilaba

This is Kaliyuga and there are so many means to ensure health related safety of self and similarly there are so many means to ensure Kalyan of human life such as Tapa, Vrata, Daan, Yagna, Japa etc. but Swaminarayan Mahamantra is superior than all these means. It is capable of crossing the sea of life and getting us free from all ailments of human life. It makes us free from the vicious cycle of birth-death and rebirth. And there is no any strict Niyam in chanting the name of Bhagwan; there is no any ritual required for it. There is no any expenditure nor any extra labour physical or mental involved in it. People of all age, sex and caste and creed can chant the name of Shree Swaminarayan Bhagwan. By performing Japa, our mind is purified and enchanting power of Maya is destroyed. Once this Maya is destroyed, Bhagwan would remain Akhand in our heart and our Maan-Mandir would become pious and Jeev would get its ultimate Moksha.

Bhagwan Himself has told Naradji, "I do not reside in Vaikunth. I don't reside in the hearts of Yogis. But I reside at the place where My devotees perform My Dhoon." And therefore those people who keep on chanting the name of Bhagwan Shree Swaminarayan while doing their daily work, they would become happy in their life and sins of their previous lives would be burnt. (૧) "જે સ્વામિનારાયણ નામલે છે તેના બધા પાતક બાળી દે છે. (૨) છે નામમારા શ્રુતિમાં અનેક સર્વોપરી આજ ગણાય એક.

Thus, by chanting the name of Bhagwan, a sinner gets rid of his sins, a deceased persons gets rid of his disease and ailment and the unhappy person gets rid of his unhappiness. By chanting the name of Bhagwan Shree Ram, Hanumanji crossed the ocean in one jump, the monkeys built the bridge across the ocean. This is the spiritual power of the name of Bhagwan.

Bhagwan Shree Krishna has stated in Bhagwat Gita that those persons who perform Smaran of My name they happily cross

the ocean of this life and there is no any doubt about it. In Gadhda First Chapter Vachanamrit-23, Shreeji Maharaj Himself has stated that, compared to other means, Naam-Smaran has been given more importance and weightage. And therefore it is rightly said: કલિયુગે હરિ કીર્તનમ્ ॥ It is the inherent characteristic of the sugar that, it tastes sweet when tasted by anybody. Similarly it is the inherent characteristic of Naam Smaran that, it purifies those who perform it. Many people have ensured their emancipation through Naam Smaran. Ajamel got Moksha with the name Narayan. Valiyo robber become Valmiki Rishi. Janabai was chanting the name of Shree Hari while preparing cow-dung cakes and she got emancipation. Other scriptures also subscribe to this principle :Kaliyuge Hari Kirtanam! Because it gives instant result. Japa, Yagna, and Naam Smaran can be performed even by the ignorant and illiterate persons. For Shadaksharimahamantra 'Swaminarayan' there is no any restriction of place, time, Mala, direction, Aasan etc. Jaap of this Mantra can be performed with pure or impure body also. Shreeji Maharaj has stated that, "While chanting the name of Swaminarayan even at the last moment of his life, the greatest sinner gets Moksha getting all his sins burnt and gets a place in Brahma-Mahol."

Muktanand Swami has sung the importance of Naam of Bhagwan in his Kirtan:

“સુખદાયક રે સ્વામી સદ્ગર્ભદેવ

પ્રગટ પુરુષોત્તમશ્રીહરિ

જેનું સ્વામિનારાયણ નામ છે,

જેને ભજને રે પામે ભવજળ પાર,

સ્વામિનારાયણ મુખે ઉચ્ચરે,

તેને જન્મમરણ જમનો ભય જાય.

Nishkulanand Swami has also explained the importance of Naam :

સ્વામિનારાયણ નામવહાલું લાગે,

સ્વામિનારાયણ નામ

રાત-દિવસ મારા રૂદિયા ભીતર,

જપીશ આઠો જમવહાલું.

ભવજળ તરવા પાર ઉતરવા,

ઠરવાનું છે મારે ઠામવહાલું.

સર્વોપરી શ્યામ છે નરવીર નામ,

સુંદર સુખડાનું ધામરે વહાલું.

Nishkulanand Swami has further said :

સ્વામિનારાયણ નામને તુલ્ય નાવે રે,

જપ, તપ, તીરથ વ્રત કાવે રે

એવો નામતણો મહિમાય રે,

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ભજતા ભવદુઃખ પલાય રે  
સત્ય નિષ્કુળાનંદ તેને ગાય....

સ્વામિનારાયણ નામને

In this way, Nand saints like Premanand Swami, Brahmanand Swami, Bhumanand Swami have also explained the importance of Naam. And therefore one should get some time and should perform Naam-Smaran as it gives us divine happiness.

While performing Naam-Smaran, it is essential that, our attention is remained with Bhagwan. If Naam-Smaran is performed with utmost faith and Bhakti without any expectation, we obtain the pleasure of Bhagwan. Premanand Swami also sings the importance of Bhajan – Smaran in his following Pada :

“મારે સ્વામિનારાયણ ભજવા છે,  
દુષ્ટિનિયાના સંગને તજવા  
મેં તો મેલ્યો સંસારીડો માડી,  
જોવા સ્વામિનારાયણ દાડી  
મને સ્વામિનારાયણ ભાવે,  
લોક સ્વામિની કહીને બોલાવે  
વાટેઘાટે ને જોતા વળતાં,  
સ્વામિનારાયણ શ્રવણે સાંભળતા  
મુખે સ્વામિનારાયણ ગાઉ,  
લોકલાજ થકી ન લજાઉ.. મારે

By performing Swaminarayan Mantra-Jaap all four Purusharth – Dharma, Artha, Kaam and Moksha can be achieved. For performing Anusthan of any Mantra, its prescribed number of Jaap is required to be performed and thereafter DasanshHom is required to be performed then that Anusthan is said to have been completed.

Once one lady devotee was given a Mantra ‘Om NamobhagwateVasudevay’ by one Mahatma and she was asked to perform its regular Japa. The ardent lady devotee started performing Japa of this Mantra. She also told this to her friend. Her friend advised to change the name as it contained the name of her husband and it was not proper to chant the name of her husband. The innocent lady devotee followed the advice of her friend and changed the name but she did not get the desired result. So there should not be any modification or changes in the Mantra received for Japa or Anusthan. And therefore, Jaap of Swaminarayan Mahamantra given by Shreeji Maharaj should be performed.

## DISTANCE FROM BHAGWAN DECREASES DIVINE HAPPINESS

- Patel Labhuben Manubhai (Kundal, Tal. Kadi)

One cannot achieve Akshardham without becoming Nirvachanik. Uproot the Doshas lying within you. We should become pure. Even a small, tiny hole can sink the whole ship in an ocean; similarly a tiny Vasana can sink the life of a human being.

By performing Dhyana-Smaran of Bhagwan, all such Vasanas lying within us get burnt away.

“નેણે વરસે અમૃત અવિનાશ,

કરે પાન નિત્ય નિજદાસ

નીરખી નેણા વૃષ્ટ ન થાય,

તેમને કલ્પ પલક સમજાય.”

Those who perform divine Darshan of Murti of Bhagwan by looking at it at east, all the sins of their eyes are washed away. Bhagwan has worn Chandan Vagha. While performing divine Darshan, imbibe the image of Bhagwan in your heart. Look at each and every ornaments worn by Bhagwan very minutely. Divine beauty of Bhagwan is capable of making even Kaamdev unconscious. Look at the garlands and each and every flower strung together in it. The colour and fragrance of each flower should be imagined and experienced in our mind. Such a divine Darshan performed with utmost concentration helps us release ourselves from Maya very easily.

The trees need water. The body needs the meals. Similarly, Jivatma needs Dhyana of Bhagwan. Without water, the tree would be dried up and would die out. The body would worn out without the nourishing food. Similarly, without Japa and Haridhyana, Jivatma becomes weaker in his Bhakti.

In first Vachanamrit of Panchala, Shreeji Maharaj has stated that like the light of the light-stick, divine happiness is there very close to its birth place i.e. Bhakti of Bhagwan but it is not there if we move away from it. So complete divine happiness is there in Bhagwan only.

We need to understand one thing that, if we want to perform Bhakti of Bhagwan, if we want to ensure Kalyan of Jeev, we have to reduce our sleep and laziness from our life as they are cardinal obstacles in our Bhakti. So let us become alert and ensure our emancipation.



## SHREE SWAMINARAYAN



### **Celebration of 16<sup>th</sup> Patotsav of Shree Swaminarayan temple, Approach (Bapunagar)**

With the blessings of Param Krupalu Shree Narnarayandev, and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the inspiration of Bhandari Swami Jankivallabhdasji (Nathdwara) and with the beautiful guidance of both Mahant Swami Dharmswaroopdasji and Shastri Swami Vasudevcharandasji 16<sup>th</sup> Patotsav of Shree Swaminarayan temple, Approach (Bapunagar) temple was celebrated with great fervour and enthusiasm from 21/02/2021 to 25/02/2021. Devotee SshriArunaben Chandrakantbhai Belani family rendered the services as the chief host and the devotee Shri Babubhai PopatbhaiShingala rendered the services as the co-host and other devotees rendered their services as the hosts of this Patotsav.

On the occasion of Patotsav, Vivechan Katha of famous aarti Jay Sadguru Swami by Sadguru Muktanand Swami was organized with Mahant Shastri Swami Vasudevcharandasji as the spokesperson accompanied by singing with the musical instruments. During Katha saints and Haribhaktas availed the benefit of Rasotsav while following Maryada of Sampradaya. On this occasion PoojariBrahmchari Swami Mukundanand Swami of Ahmedabad (Kalupur) temple had encouraged the singing of Kirtans created by Nand saints. During Katha, saints from Ahmedabad, Bhuj, Gadhpur, Junagadh, Dholka, Dholera, Gandhinagar, Naranghat, Kankaria, Dwarka and Talaja temples had arrived and offered their Ashirvachan. Sabha was conducted beautifully on each day by Sadguru Swami Hariprakashdassji (Dholera).

Saints had performed ShodasopcharMahabhishek of Bal Swaroop Shree Ghanshyam Maharaj and H.H. Shri Lalji Maharaj had performed Annakut Aarti. Ladies devotees had prepared and brought items of Annakut from their home. Distribution of Annakut Prasad was made to the orphans residing in the orphanages and the

old people residing in Old Age homes. Arrangement of breakfast and Prasad for devotees attending Katha was made on each day. Free Medical Camp was organized on 24/02/2021. As Corona Pandemic period is about to be over now weekly Saturday Satsang Sabha of Shree NarnarayandevYuvak Mandal is being organized regularly from January-2021. (Gordhanbhai V. Sitapara)

### **Shree Swaminarayan temple, Gandhinagar (Sector-2)**

With the blessings of Param Krupalu Shree Narnarayandev, and with the directions of H.H. Shri Acharya Maharaj and with the pleasure of H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the guidance and inspiration of Mahant Shastri P.P. Swami, Padyatra from Shree Swaminarayan temple, Gandhinagar (Sector-2) till Shree Swaminarayan Museum was organized on Sunday 07/02/2021 wherein 108 Haribhaktas with Saint Mandal had started Padyatra in the early morning at 5.00 hours with Shree Narnarayandev Rath while chanting Dhoon-Kirtan.

In the morning at 7.30 hours Shree Sahjanand Gurukul, Koteswar had offered Prasad of hot milk with spices to all the participants when Padyatra reached at Koba circle and at 8.00 hours Shree Swaminarayan temple, Motera had arranged for the healthy breakfast for all the participants who performed divine Darshan of Thakorji in the temple and availed the benefit of breakfast. In the morning at 10.30 hours Padyatra reached at Shree Swaminarayan Museum. Here Mahapooja of Shree Swaminarayan Bhagwan and Mahabhishek of Shree Narnarayandev was performed from 8.00 to 10.30 hours for which devotees of Gandhinagar rendered the services as the host devotees and whose benefit was availed by all Padyatris. Concluding aarti of Mahapooja was performed and all the participants were blessed by H.H. Shri Mota Maharaj. At last all the participant devotees availed the benefit of Prasad in the Museum. (Bipinbhai Patel – Gandhinagar)

### **Vagha of Elaichi to Shree Ghanshyam Maharaj in Gandhinagar temple**

Divine Vagha of Elaichi were offered to Sarvopari Shree Ghanshyam Maharaj of our Gandhinagar (Sector-2) temple for which devote Shri SushilabenRanchhodbhai Patel rendered services as the host devotee on the occasion of 41<sup>st</sup> Marriage anniversary. Sewa of beautiful Vagha was rendered by Shree NarnarayandevMahila Mandal. (Swami Devprakashdasji – Gandhinagar)

# SHREE SWAMINARAYAN

## **Patotsav of Shree Swaminarayan temple, Jamfalwadi (Ahmedabad)**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration of Mahant Shastri Swami P.P. Swami of Gandhinagar (Sector-2) temple, 8<sup>th</sup> Patotsav of Shree Swaminarayan temple, Jamfalwadi was celebrated with great fervour and enthusiasm on 09/02/2021. On this occasion, Abhishek of Thakorji, Mahapooja, Annakut to Thakorji etc. were performed. Sadguru Shastri Swami Ramkrishnadasji (Koteshwar) had narrated Katha of Leela Charitra of Bhagwan/. Sabha was conducted by Shastri Swami Narayanmunidasji (Kota). On this occasion Shastri Gopaljeivandasji (Prantij) and Ghanshyam Swami (Gandhinagar) and Swami Devprakashdasji (Gandhinagar) and Swami Nilkanthcharandasji (Muli) and Parshad Mahendra Bhagat (Koteshwar) had rendered their beautiful services. (Swami Devprakashdasji – Gandhinagar)

## **Satsang Sabha in Shree Swaminarayan temple, Vijapur**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration and guidance of Sadguru Shastri P.P. Swami (Mahant of Gandhinagar temple) first Masik Sabha after the Corona pandemic period was organized on 28/01/2021 in Vijapur wherein Poojari Swami Kunjviharidasji had narrated Varta. Now Satsang Sabha will be conducted regularly on every pious day of Poonam. (Swami Devprakashdas – Gandhinagar)

## **Satsang Sabha in Shree Swaminarayan temple, Varsoda (Mansa)**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration and guidance of Sadguru Shastri P.P. Swami (Mahant of Gandhinagar temple) first Masik Sabha after the Corona pandemic period was organized on 30/01/2021 in Varsoda village wherein Sadguru Shastri Swami Ramkrishnadasji (Koteshwar) was the spokesperson. Haribhaktas availed the benefit of this Katha. Now Satsang Sabha will be conducted on every pious day of Poonam. (Swami Devprakashdas – Gandhinagar)

## **Satsang Sabha in Shree Swaminarayan temple, Vijapur**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration and guidance of Sadguru Shastri P.P. Swami (Mahant of Gandhinagar

temple) Shree Narnarayandev Satsang Mandal, Shilaj had organized Shakotsav wherein Shastri Swami Ramkrishnadasji, Shastri Swami Narayanmunidasji, Shastri Gopaljivandasji, Swami Ghanshyamprakashdas and Parshad Mahendra Bhagat etc. saint-Parshad Mandal of Gandhinagar (Sector-2) had performed beautiful Katha-Varta. (Swami Devprakashdas – Gandhinagar)

## **Satsang Sabha in Shree Swaminarayan temple, Motera**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration and guidance of Sadguru Shastri P.P. Swami (Mahant of Gandhinagar temple) beautiful Satsang Sabha was organized on 31/01/2021 in our Shree Swaminarayan temple, Motera wherein Shri P.P. Swami and Swami Nilkanthcharandasji (Muli) had narrated Katha. (Swami Devprakashdas – Gandhinagar)

## **5<sup>th</sup> Patotsav of Shree Swaminarayan temple, Modasa**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration of Sadguru Mahant Shastri Swami Akhileshwardasji and Kothari Sarveshwardasji and Swami Sukhnandandasji, 5<sup>th</sup> Patotsav of Sarvopari Bhagwan Shree Hari of Shree Swaminarayan temple, Modasa was celebrated with great fervour and enthusiasm. Devotee Shri Bhavinbhai Sheth, Ranjanben, Jagdishbhai Sheth rendered the services as the host of Patotsav. Abhishek of Thakorji was performed by the host devotees. Divine Annakut prepared by the saints was offered to Thakorji. At last Mahant Swami had blessed all the devotees. (K.B. Prajapati – Modasa)

## **MULI DESH**

## **Celebration of 198<sup>th</sup> Patotsav of Shree Radhakrishnadev in Muli temple**

With the blessings of Mulidham Nivasi Param Kripalu Shree Radhakrishnadev Harikrishna Maharaj and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the inspiration of Sadguru Shastri Swami Narayanprasaddasji of Muli temple and Mahant Sadguru Shastri Swami Hariprakashdasji, 198<sup>th</sup> Patotsav of Mahapratapi Shree Radhakrishnadev Harikrishna Maharaj was celebrated on the pious day of Maha Sud-05 Vasant Panchmi as per the guidelines of the Government.

On this occasion, Tridinatmak Parayan was organized with Sadguru Shastri Swami Brahnaviharidasji and Sadhu Satsang

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Sagardasji as the spokesperson. On this occasion, Mahabhishek of Thakorji, Annakutotsav, Vadhamana of Vasant, Shree Shiksha Patri Samuh Path and poojan of Pratima of Sadguru Brahmanand Swami was performed. Devotee Shri BhagwanjibhaiMadhavjibhai Parmar (Bodka) family had rendered the services as the host devotee of the whole Patotsav.

H.H. Shri Lalji Maharaj and H.H. Shri Gadiwala had graced the occasions of Annakut Aarti and concluding ritual of Yagna and had blessed all the haribhaktas and ladies devotees, respectively. The whole Sabha was conducted by Shastri Swami Atmaprakashdasji and Parshad Bharat Bhagat. Saints and Sankhya Yogi ladies devotees from various places had arrived on this occasion. (ShailendrasinhZala)

## **15<sup>th</sup>Patotsav of Shree Swaminarayan temple, Surendranagar**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration of Sadguru Mahant Swami Premjivandasji, 15<sup>th</sup>Patotsav of Shree Swaminarayan temple, Surendranagar was celebrated with great fervour and enthusiasm on 02/12/2020 while following Covid guidelines of the Government. Devotee Shri KanjibhaiChhaganbhai Gadhiya family rendered the services as the host devotee of this Patotsav. Mahabhishek of Thakorji, Annakut, Yagna etc. rituals were performed. Shastri Swami Satsangsagardasji and Shastri Swami Nityaprakashdasji had narrated Kathamrit. Shastri Swami Premvallabhdasji, Shanti Swami, Tyag Swami, Bhakti Swami and Kanu Bhagat had rendered their beautiful services. (ShailendrasinhZala)

## **Katha Parayan in village Timba**

With the blessings of MulidhamNivasi Param Kripalu Shree RadhakrishnadevHarikrishna Maharaj and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the inspiration of Sadguru Mahant Swami Premjivandasji of Surendranagar temple, Shree Yamdand Katha Parayan was organized from 24/01/2021 till 28/01/2021 with Sadguru Shastri Swami Satsangsagardasji as the spokesperson.

All the devotees of the village availed the benefit of Katha and Mahant Swami of Muli and Surendranagar temples had arrived alongwith their Saint Mandal. Sabha was conducted by Purani Swami Nityaprakashdasji. (ShailendrasinhZala)

## **112<sup>th</sup>Patotsav of Shree Swaminarayan temple, Chuda**

With the blessings of MulidhamNivasi Param Kripalu Shree Radhakrishnadev Harikrishna Maharaj and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the inspiration of Sadguru Mahant Swami Premjivandasji of Surendranagar temple, 112<sup>th</sup>Patotsav of Shree Swaminarayan temple, Chuda (which was got constructed by Sadguru Devanand Swami) was celebrated with great fervour and enthusiasm on 05/02/2021.

On this occasion, Shrimad PurushottamprakashGranthPanchanParayan was organized from 01/02/2021 till 05/02/2021 with Sadguru Shastri Swami Satsangsagardasji as the spokesperson.

Benefit of divine Darshan of Abhishek of Thakorji, Annakut Darshan and listening to Katha was availed by all Haribhaktas. On this occasion saints from Muli and Surendranagar temple had arrived. Sabha was conducted by Sadguru Purani Swami Nityaprakashdasji. During the whole programme Shastri Swami Premvallabhdasji had provided beautiful guidance. All the devotees of the village availed the benefit of divine Darshan and listening to Katha. (ShailendrasinhZala)

## **OVERSEAS SATSANG SAMACHAR**

### **Shree Swaminarayan temple, Sydney (Black Town)**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya 1008 Shri Koshalendrprasadi Maharaj and the whole Dharmkul, beautiful arrangement of MaghSnan was organized on 07/02/2021 in our Shree Swaminarayan temple, Sydney (Black Town, Australia). All Haribhaktas had performed MaghSnan with young children early in the morning at 5.30 hours at the sea-shore situated at a distance of one hour from our temple while chanting Dhoon of Shree SwaminarayanMahamantra and had also performed Jalabhishek of Shree Harikrishna Maharaj. Thereafter, all the devotees performed aarti of Thakorji.

On 16/02/2021 on the pious day of Vasant Panchmi on Maha Sud-05 reading and poojanarchan of Shiksha Patri was performed on the pious day of Shree Shiksha Patri Jayanti wherein all the devotees – the young as well as the old – had participated and all devotees had chanted different Shlokas of Shree Shiksha Patri.

At last Sandhya aarti of Thakorji and aarti of Shree Shiksha Patri were performed and all vowed to live their lives as per the directions of Shreeji Maharaj as contained in the pious Shiksha Patri. (Pritesh Kashav – Sydney)

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(1) Saints performing ritual of Khat Vidhi of Nutan temple, Govindpura. (2) Abhishek Darshan of Thakorji on the occasion of Patotsav of Mehsana temple. (3) Distribution of food packet for Corona affected people by our Weehawken New Jersey temple. (4) Celebration of Shiksha Patri Jayanti in our Chicago (America) temple. (5) Annakut Darshan of Thakorji on the occasion of Patotsav of Modasa temple.



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**Brigadier Anthony Grauci of the Indian Army who is Commander of Dhrangadhra Military Station paid courtesy visit of H.H. Shri Acharya Maharaj, H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj at the residence of H.H. Shri Acharya Maharaj.**



**Dr. Vineet Mishra (Director, I.K.D.R.C.) who is just like family member of H.H. Shri Acharya Maharaj received the highest award in Healthcare and the best leadership and this was celebrated with all fervour and enthusiasm at the residence of H.H. Shri Acharya Maharaj.**

**For convenience and at the request of haribhaktas of Shree Swaminarayan Sampradaya residing abroad online donation can be made through a link of the official website of Kalupur temple.  
<http://www.swaminarayan.ln/donation>**