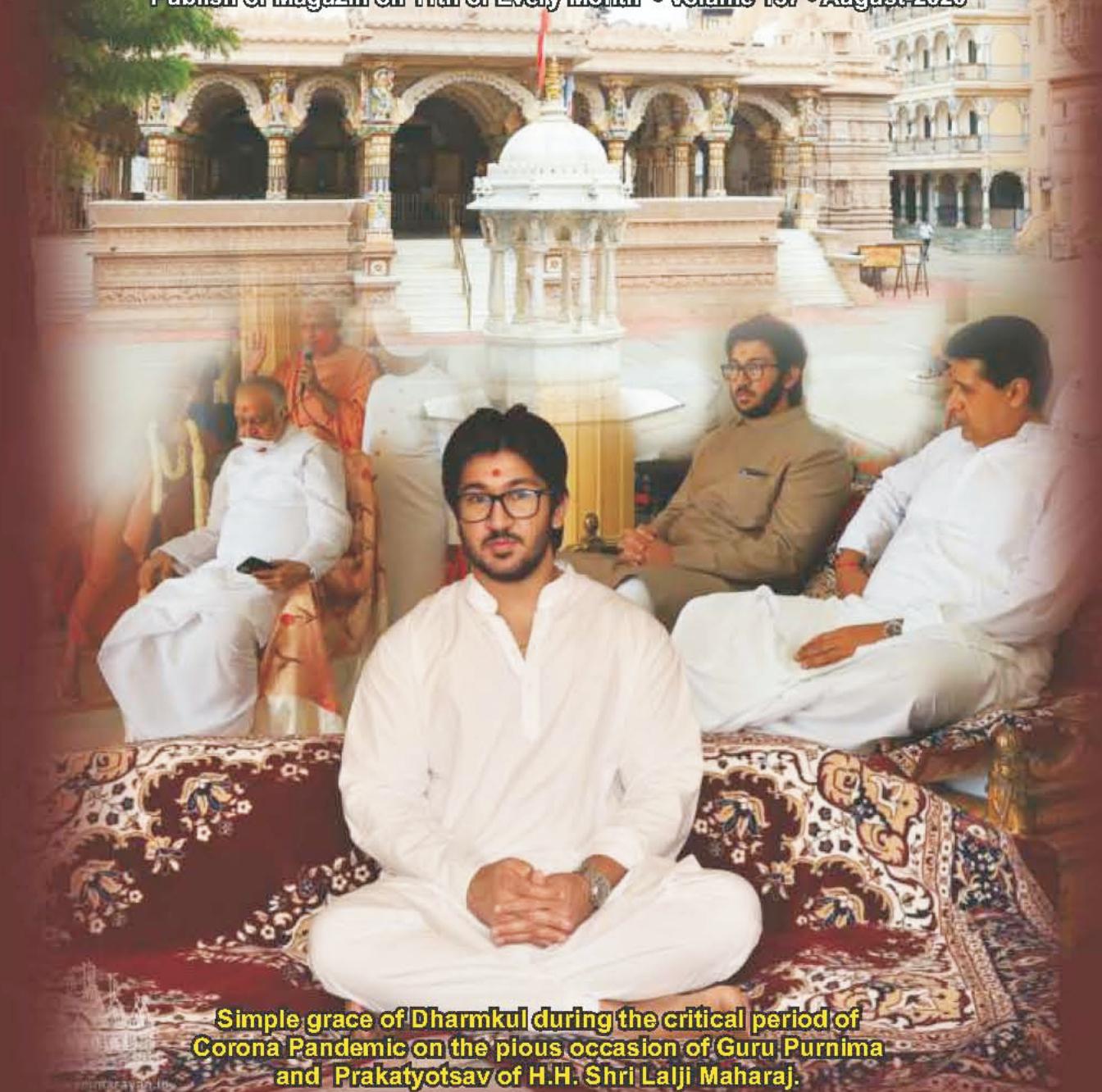


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# SHREE SWAMINARAYAN

Monthly

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**Simple grace of Dharmkul during the critical period of  
Corona Pandemic on the pious occasion of Guru Purnima  
and Prakatyotsav of H.H. Shri Lalji Maharaj.**

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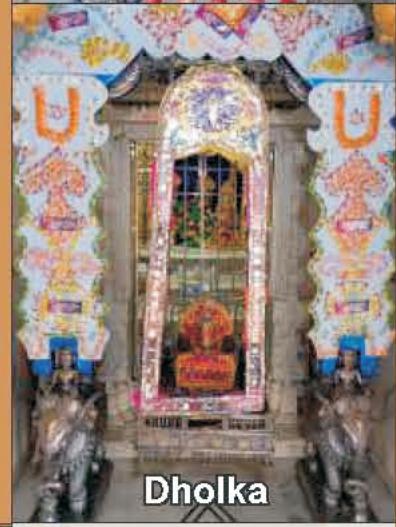
Hindola Darshan in our various temples during the pious Shravan Maas.



Ahmedabad



Jetalpur



Dholka



Naranpura

Kankaria



Mansa



Mansa

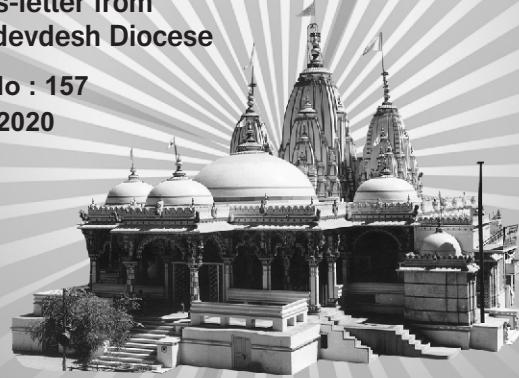


# SHREE SWAMINARAYAN

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August-2020 • 03



SHREE SWAMINARAYAN

# શ્રી સ્વામીનારાયણ

In the pious 'Shiksha Patri' Bhagwan Shree Swaminarayan has given directions to the devotees to perform Bhajan Bhakti by accepting special rules during the four months of the pious Chatur Maas in order to obtain pleasure of Bhagwan. During the current situation and time, suitable atmosphere is created to observe and follow these directions in letter and spirit. By performing Vishesh Dharma, Bhakti, Gyan, Vairagya a Jeev can seek shelter of Parabhakti and can seek Moksha through Atyantik Shrey and this is the meaningfulness of human birth received in this dire Kalikal. Otherwise what happens to a man however Gyani or knowledgeable he may be is clearly stated by Bhagwan Shree Swaminarayan in Shloka-114 of the pious 'Shiksha Patri'. ગુणનાં ગુણવત્તાયા જ્ઞેયાં હેતત્ પરં ફલમ् ! કૃષ્ણો ભક્તિશ્ચ સત્તસંગો અન્યથા વિદો અધઃ । whatever are the noble qualities in Jeev of this Jagat, it is the result of all noble qualities only that, Ekantik Nishchal Bhakti comes and resides in Anadi divine form of Sarvavatri Parabhram Parmatma. Otherwise without Bhakti, one cannot get Moksha or Avinashi Akshardham of Bhagwan. And without getting place in Akshardham, one cannot be relieved of the cycle of birth and death. By understanding this very well, we should use maximum time in performing Bhakti wherein lies complete pleasure of Bhagwan Shree Swaminarayan and to firmly believe in it is the first and foremost duty of Jeev Matra.

Editor  
Mahnat Swami  
Shastri Swami Nirgundasji

AUGUST-2020 • 04

## Appointment Diary of H.H. Acharya Maharaj 1008 Shri Koshalendraprasadji Maharajshri

(JULY - 2020)

- 5 On pious day of Ashadh Sud-15 Guru Purnima performed aarti of Shree Narnarayandev in Kalupur Shree Swaminarayan temple, performed Darshan and blessed the whole Satsang Samaj in the Sabha in the auspicious presence of H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj.
- 15 On the occasion of Janmotsav of H.H. Shri 108 Shri Lalji Maharaj, performed divine Darshan of Paramkripalu Shree Narnarayandev alongwith H.H. Shri Lalji Maharaj and graced the Sabha and blessed all the saints and Haribhaktas being pleased for their well-wishes.



### APPOINTMENT DIARY OF H.H. SHRI LALJI MAHARAJ

(JULY - 2020)

- 5 On pious day of Ashadh Sud-15 Guru Purnima performed aarti of Shree Narnarayandev in Kalupur Shree Swaminarayan temple, performed Darshan and blessed the whole Satsang Samaj in the Sabha in the auspicious presence of H.H. Shri Mota Maharaj and H.H. Shri Acharya Maharaj.
- 15 On Ashadh Vad-10 on the occasion of Janmotsav, performed divine Darshan of Paramkripalu Shree Narnarayandev in Kalupur Shree Swaminarayan temple and graced the Sabha alongwith H.H. Shri Acharya Maharaj and blessed all the saints and Mahants of various places by accepting their well-wishes.

AUGUST-2020 • 05



# STUTI OF SHREE SAHAJANAND SWAMI

- Shastri Nirgundasji (Mahant Swami, Kalupur, Ahmedabad)

॥ मंगलाचरण ॥

पातुं धर्मधर्ममुत्खनयितुं श्रीभक्तिधर्मांगतो । जातायोत्तरकोसलेषु दयया सर्वेश्वराय च ॥  
तृप्तिं वाक्यसुधारसैर्विद्धते नैजैनिजानां । मुहुस्तस्मै श्रीहरये नमोस्तु सहजानंदाय सद्वर्णिने ॥१॥  
श्रीमन्नूतननीरदाभतनवे श्रीमाधुरीमूर्तये । त्वंगतुंगतरंगसंगिवृत्तये चञ्चच्चलद्वाससे ॥  
नानाहार मनोहराय हरये यष्ट्या लसतपाणये । तस्मै श्रीगुरुवेऽभवाय सहजानंदाय वन्दामहे ॥२॥  
श्रीमत्केतुयवाष्टकोणकमलस्वस्त्यूर्ध्वरे खासृणिभ्राजज्जम्बुफलाशनिश्चितलसदक्षाद्घिमज्जप्रभम् ॥  
मत्स्यार्थेन्दुधनुस्त्रिकोणकलशव्योमोल्लसदोपदजुष्टादक्षपदं । स्मरामि सहजानंदं सदा तं मुदा ॥३॥  
श्री धर्मधुरन्धरं सुखरं कारुण्यपाथोनिर्धि सन्नाथ । निगमान्तगीतयशसं पाथोदनीलप्रभम् ॥  
धर्मस्थीकृतभूतलं स्वमहसा धर्मात्मजं स्वामिनं । सदाधामः पतिमक्षरस्य सहजानंदं हरिं तं भजे ॥४॥  
यो भूमेरुदडीडयत्ख्यमहसा वात्येव तुलं । सुरामांसप्राशमयोपधर्ममभितः कार्ष्ण वृषं पोषयन् ॥  
स्वैश्वर्य समपप्रथलघु नृणां स्वान्तासुरोधाद्वरौ । श्रीस्वामी जयतीश्वरः स सहजानंदो ममानंदः ॥५॥  
श्रीकृष्णाय तमोहराय हरये श्रीनीलकण्ठाय ते । श्रीनारायणनामधेयधृतये धर्मात्मजायाऽऽत्मने ॥  
सद्वर्मावनसम्भवाय हरियुक्तकृष्णाभिधायानिशं । षण्णामावलिसंयुताय सहजानंदाय वन्दामहे ॥६॥  
परं तीर्थस्थानं ध्वजयवसरोजांकुशानभो । धनूरेखार्थेन्दुप्रभृतिशुभलक्ष्मांकितमपि ॥  
श्रिया जुष्टं तद्यत्प्रणतजनपापप्रशमनं । पदाब्जं ते स्वामिन् वसतु सहजानंद हृदि मे ॥७॥  
सर्वेषां पतिरात्मदः प्रभुरनंतेहोऽक्षरे संस्थितः । कारुण्येक्षण नीरजः सुखनिधिः सर्वज्ञेशः परः ॥  
कल्याणाऽमित दिव्यजन्मचरितोयो ब्रह्मणेऽध्यायपयद्वैदासतं । प्रणामाम्यहं च सहजानंदं सदा धर्मजम् ॥८॥  
यं ब्रह्मेश्वरदेवराज रवयो दिव्यैस्तुवन्ति स्तवैर्य । वेदैः क्रमतः पदैश्चजटया गायन्ति सामर्थयः ॥  
ध्यानेनात्मनी यंमहे प्रतिदिनं पश्यन्ति योगेश्वरायत्पारं । निगमां विदुर्न सहजानंदाय तस्मै नमः ॥९॥  
कश्यैकस्य कुमंडलं हि शिरशः शेषश्य देशेस्थितं । यस्येदं फणिनः सहस्रशिरसां सिद्धार्थवद्राजते ॥

सोप्यस्यैश्च सहस्रशः प्रतिदिनं नूतानि यन्नामन्याह । सिताम्बराय सहजानन्दाय तस्मै नमः ॥१०॥  
 ख्यातं धर्मकुलं गुणैर्भविवरै यश्विरासीत्तः कर्तुं । सद्विजतो यथा शशधर पूर्वाचलं पुष्कलः ॥  
 यस्यासन्मुनयोपि शुद्ध हृदय धन्याश्च सत्संगिन । संबन्धात्मततं समेऽस्तु सहजानन्द प्रसन्नो हरिः ॥११॥  
 अतिक्षान्त्या दान्त्या मृदुलवचनैश्छादितमह । न्रिजातकर्यैश्वर्यादद्विलसितनृनाट्यय गुरवे ॥  
 वसानाय श्वेताम्बरयुगलमावार्धियशसे । नमस्तस्मै नित्यं हृदि भगवते ध्येयवपुषे ॥१२॥

Anantkoti Brahmand Adhipati Parabrahma Parmatma Sarvavatari Bhagwan Shree Swaminarayan incarnated has human being upon this earth at the house of Mata Premvati Bhaktidevi and Pita Hariprasad Vipra Dharmdev and Chiranjeevi Mahamuni Markendey Muni gave four names – Hari, Krishna, Harikrishna and Nilkanth. Rendered services to the parents for eleven years and relieved Himself from Matru-Pitru Reen and performed Mahabhinishkraman. Performed Vicharan in Mahavan for seven years and came to Uddhavat Shree Ramanand Swami and accepted Bhagwati Mahadiksha and adopted two names Sahajanand Swami and Narayanmuni. Since then, five hundred Paramhamsas have been identifying and referring Shree Hari as Shree Sahajand Swami and even Nand Saints would create Stuti Prarthna of Shree Hari with that name. in some of these creations, this Stuti has Prarthna Shlokas. Let's understand its meaning.

पातुं धर्मधर्ममुत्तमनियतुं श्रीलक्षितधर्मगातो,

जातायोत्तरकोसलेषु दयया सर्वेश्वराय च ॥  
 तृप्तिं वाक्यसुधारसैर्विद्यते नेत्रेनिर्जनां मुहुस्तस्मै,  
 श्रीहरये नमोस्तु सहजानन्दाय सद्विर्णे ॥१॥

Bhagwan Shree Hari had narrated Amrutvachan to five Nand saints Sadguru Shri Muktanand Swami, Sadguru Shri Gopalanand Swami, Sadguru Shri Brahamanand Swami, Sadguru Shri Nityanand Swami and Sadguru Shri Shukanand Swami, which have been preached in Sabhas of large number of

devotees conducted in so many villages and cities during Vicharan in Sampradaya. The writer saints used to remember these Vachans and would note them down subsequently. Under the directions of Shree Hari, all these Amrut Vachans were compiled and preserved which are now popularly known in Sampradaya as 'Vachanamrit' which are 273 in number. Prior to its compilation and editing, with a view that, this task is accomplished without any hurdle, Mangala Charan Prarthna of Shree Hari is performed. This is this shloka in Sanskrit. Adharma which has spread in this Kalikaal in the form of all types of immorality and corruption in words and action and so to protect innocent and simple people and to protect Dharma from this hypocrisy of Adharma spread in the name of Dharma and in order to destroy Adharma, by incarnating as human being in small village Chhapaiya situated at the bank of Surya Ganga in Uttar Kaushal Desh with Shri Dharmdev and Bhaktidev as parents. With divine amrut Vachan of Parabrahma Parmatma, who helps cross ocean of life, and who satisfies all His Ekantik Paramhamsas Sadhujan and devout Sattvik devotees through his these amrut Vachan and have granted them Atyantik Mahamoksha. He grants divine pleasure of Aksharbrahma even to Jeev-matra of this world and who always wears a serene Sattvik Shvet Vesh Vastra, Hey Bhagwan Shree Hari Mahaprabhu Shree Sahajanand Swami we perform Sastang Dandwat Pranam at His Charan. (.....1)

શ્રીમદ્ભૂતનનીરદાભતનવે શ્રીમાધુરીમૂર્તિયે,  
ત્વંગતુંગાતરંગસંગ્નિવૃત્તયે ચંગ્ભ્રચચલકાસસે ॥  
નાનાહાર મનોહરાય હર્યે યાણ્યા લસત્પાણ્યા,  
તર્સે શ્રીગુર્વેદભવાય સહજનંદાય વન્દામહે ॥૨॥

Bhagwan Shree Hari while He was performing Vicharan, how He looks to the human beings who come to perform His divine darshan has been described in this Shloka. Let's understand its meaning. Shree Shobha, Dhan-Sampati, Vaibhav-Shakti Samarthyaa Aishwarya Yukta Bhagwan Shree Hari and his divine human Swaroop idol image is shyam like dark cloud seen in the sky in Ashadh Maas and it is imprinted in the hearts of the beholder devotees. When Prabhu rides very high horse, the speed of the horse is so fast and furious as if waves of the ocean are tumbling up and down. And when this horse changes its speed to a decent and graceful walk, the clothes of Shree Hari move in the air like an imagination of a human mind and which cannot be perceived by the eyes of a common man that means it cannot be identified as to of which colour or type are these clothes. When Prabhu has been performing Vicharan in various villages and cities and when graces His village or city, devotees in order to perform welcome of Shree Hari hold in their hands garlands made of beautiful fragrant flowers. These garlands are accepting with hands as the devotees are in large number and they devotees abound in pleasure. Such my Paramguru and Ishtadev Bhagwan Shree Sahajanand Swami relieves all from Bandhan of Bhavsagar. I perform Sastang Dandwat Pranam at His Charan. (.....2)  
શ્રીમદ્કેતુયવાષ્પકોણાકમલરવરસ્યુદ્ધરી, ખાસુણિભ્રાજજ  
જમ્બુફલાશનિશ્રિતલસદક્ષાધિમદ્જમભમ् ॥  
મતસ્યાર્દીનુધનુસ્ત્રિકોણાકલશબ્યોમોલસદ્ગોપદજુદ્ધાદ  
ક્ષપદ, સ્મરામિ સહજનંદ સદા તં મુદા ॥૩॥

Bhagwan Shree Hari Sahajanand Swami by adopting human form performs

pragat-praman vicharan upon this Bhumandal. There are pious sixteen signs in His pious Charan-Yugal. In order to always remember this fact, there is description in this shloka-stuti. First of all in right Charan of Shree Hari there are divine signs and they are remembered. There is Ketu means Dhwaj or Dhaja – which is symbol of Yash, Kirti and Aadhipatyaa. Then there is Jav means symbol of life and subsistence. Then there is a sign of Ashtakon which has benevolent impact upon all Jeevs in all eight directions. Then there is sign of Kamal which is symbol of Dhan-Samptati and Laxmi. Then there is a sign of Swastik which is symbol of its presence in all Mangal and Shubh Karya. Then there is a sign of Urdhva-rekha which is a simple of granting Atyantik Moksha to all those devotee who seek shelter. Then there is a sign of Ankush which is a symbol of controlling all inner enemies and strong Indriyas. Then there is a sign of Jambu-fal which is a symbol of health and aushadhis. Then there is a sign of Vajra which is a symbol of authority of power. I remember such pious right Charan. Now in the same way there is description of signs in left Charan of Shree Hari. First of all there is a sign of Machhli (fish) which is a symbol of Niswarth Prem and Nistha in the Swaroop of Paramatma. Then there is a sign of Ardha-Chandra which is a symbol of Tapa and Tyag of Shivji. Then there is sign of Dhanush which is a symbol of Dand to Dushta, Danav and Paapis. Then there are signs of Trikon and Kalash which are symbols of perfection and satisfaction. Then there is a sign of Aakash which is a symbol of nirlepbhava in karya of Maya. Then there is a sign of Gopad Gay which is a symbol of piety. I perform chintavan of both these Charans. (.....3)

શ્રી ધર્મધૂરનથારં સુખકરં કાર્યાપાયોનિદિં સંજાથ,  
નિગમાન્તગીતયશસં પાથોદનીલપ્રભમ् ॥  
ધર્મસ્થીકૃતભૂતલં સ્વમહસા ધમતિજં સ્વામિનં,  
સદાધારનાનં: પતિમકારસ્ય સહજાનંદ હરિં તં ભજે ॥૪॥

Shrimat Shree who is having Laxmi Shobha, Sampatti, Dhan, Vaibhav, Satta etc. and yet carried Bhagwat dharma and Satdharma considering it as His responsibility. He is Sukhakari to all Jeev. He is for granting Mahasukh in the form of Atyantik Moksh by relieving from the dukh of Janma and Mrityu. Because there is always ocean like Daya Karuna in His heart upon al Jeev and givs the feeling to all Jeev that they are not Anath and whose Gaan is performed in Nigam, Aagam Vedas and Upanishads etc. scriptures. Marg of Moksh which is Mahadurlabh is easily made available to all Jeev. He himself makes available the means of getting happiness in life and that also through His own Samarthya that meanas Swayam Parmatma Himself by incarnating as son of Dharmdev performs vicharan upon this Bhumandal and that is His greatness. He himself is Adhipati Swami of the whole Brahmand and He always remains Divyadham Akshardham in divine Chaitanya Swaroop. Shree Hari Prabhrama Parmatma Bhagwan Shree Purushottamnarayan today Pragat Praman is my Prabhu Shree Sahajanand Swami. I perform Bhajan of His Murti. (.....4)

યો ભૂમેરદીડયાસ્ત્વમહસા વાત્યોવ તુલં,  
સુરામંસપ્રાશમયોપ ધર્મભિતઃ કાર્ષ્ણ વૃષં પોષયન् ॥  
સ્વેશર્ય સમપ્રથલદ્ય નૃણાં સ્વાન્તાસુરોધાદ્ભરો,  
શ્રીસ્વામી જયતીશ્વર: સ સહજાનંદો મમાનંદ: ॥૫॥

Anantkoti Brahmand Adhipati Sarvavatari Parabrahhma Parmeshwar Bhagwat Shree Hari Sahajanand Swami while He was performing Vicharan upon this Bhumandal as human being, through His divine powers, the cyclones and storms

are created. Similarly through His divine powers, Shree Hari has saved so many people from the addictions like liquor and killing the animals for their flesh and has directed them towards the righteous path. He has also given understanding to the common people by explaining wrongful Dharma of killing innocent animals in the name of offering them as sacrifice in front of the idol images of the deities and have diverted them towards the non-violent and righteous way of life. Without any difference between the poor and the rich, Agyani and Gyani, High-caste and low-caste, all have been granted equal benefits. He has shown path of Moksha to all those people who have come to Him. And everywhere My Ishtadev Prabhu Shree Hari Sahajanand Swami is being hailed. (.....5)

શ્રીકૃષ્ણાય તમોહરાય હરયે શ્રીનીલકણાય તે,  
શ્રીનારાયણનામદીયધૂતયે ધર્મતિજાયાડ્ડભુને ॥  
સદ્ગર્વાનસમભવાય હરિયુકૃષ્ણાયભિધાયાનિશા,  
પણણામાવલિસંગૃતાય સહજાનંદાય વન્દામહે ॥૬॥

In this dream-like world and in the deep darkness of Maha Maya, jeev suffering from all types of woes and miseries are relieved from the fear of Janma Mrityu from their hearts. By helping them come out from the attractions of Trigunatmika Maya, He has entered into Maya itself and has incarnated as human being and mahamuni Markandey Rishi has given Him worth name called 'Shree Krishna'. Removers of all types of Kasta of devotees and Jeev who have sought shelter, has adopted the real name called 'Hari'. Through His own conduct and in order to perform the most austere tapa He has adopted the best name 'Nilkant'. The same Parabrahma Parmatma Bhagwan Shree Hari Purushottam Narayan Himself has adopted Shadakshari name 'Shree Swaminarayan'. He Himself has incarnated as son of Dharmdev and in

order to take care of Bhagwat Dharma and to protect it and to purify it and to develop it, He has adopted the names 'Hari' and 'Krishna' together and known as 'Harikrishna'. My Ishtadev Bhagwan Shree Hari Sahajanand Swami, I perform Sastang Dandwat Pranam to Your Charan. (.....6)

પરં તીર્થસ્થાન દ્વારા વસ્તુ સર્વાંકુશનાનો,  
ધનૂરેખાર્થનું પ્રભુતિશુભલક્ષ્માકિતમપિ ॥  
શ્રિયા જીએ તધત્મણાતજનપાપશમનં,  
પદાજં તે સ્વામિન વસ્તુ સહજાનંદ હદિ મે ॥૭॥

In whose Shree-charanj all the places of pilgrimage reside. The Karan of Tirthatva – all sixteen pious signs wherein Dhwaj-Dhaja is symbol of Tirthatva. Sign of Java is symbol of Anna. Saroj Kamal born out of Sarovar, signs of Ankush and Aaksh, Dhanush, Urdhvareksha Chandra etc. are the pious signs of Bhagwan as narrated in Samudrik Shastra and Laxmiji ever remains in whose Charan and performs sewa of these Charanarvind. And all types of Paaps of Jeev such as Prarabdha, Sanchit and Kriyaman Paap are destroyed and grants them Atyantik Moksha. Such is the capacity in whose Charan. Hey My Ishtadev Prabhu Sahajanand Swami, I humbly pray that, You always reside in my heart. (.....7)

સર્વેષાં પતિરાત્મદ: પ્રભુરનંતેછોડકારે સંસ્થિતઃ,  
કારણેકણ નીરાજ: સુખનિધિ: સર્વફાઈશ: પર: ॥  
ક દ્વારા એ ક મિત દિદ્વારા જ ન મ ચ રિત ઠ ચ ઠ ઠ  
ભુલેદદ્વારાપદ્યદેદાસ્તં,

પ્રણમામ્યાહં ચ સહજાનંદાં સદા ધર્મજમ્બ ॥૮॥

With the directions of Bhawan Shree Swaminarayan, five hundred paramhamsas had engaged themselves in creation of the scriptures related to Sampradaya. The saints created Granths and scriptures in the language they were experts. Similarly, Sadguru Mahanubhavanand Swami has performed Prarthna to his Ishtadev in his Granthraj

Shree Harikrishna Leelamrit. Let's try to understand the meaning of this.... Parabrahma Parmeshwar Sarvashan Anantkoti Brahmand Regulator and Who takes anant roop in this Vishwa and in this Brahmands and yet who is always thee present His own Divya Akshardham as divine Dwibhuj Sakar Murti with wide Netra like Kamal and Karuknamay drastic and knowing the woes and worries of the whole world and He is omnipresent and yet He is beyond comprehension of anybody. This Ishwar Bhagwan though Himself is Ajanma and yet in order to ensure Kalyan of all Jeevs and in order to perform divine Charitra, He has incarnates as human being upon this Prithvi. After incarnation, He grants darshan and granted divine knowledge of the Vedas to Pitamah Brahmaji. The same Purushottamnarayan Bhagwan Shree Hari incarnates as son of Dharmdev and performs vicharan as Shree Sahajanand Swami. I perform Sastang Dandwat Pranam at His Shree Charan. (.....8)

ચા: ભલેશ્વરદેવરાજ રવચો દિવ્લોસ્તુવન્તિ સ્તનૈર્ય,

વેદ: કૃતઃ પદેશ્વરજટચા ગાયન્તિ સામર્થ્યઃ ॥  
દયાનોનાત્મની ચંમહે પ્રતિદિનં પદ્યન્તિ  
ચોગ્યાશરાચત્વાર,

નિગમાં વિદુર્ન સહજાનંદાય તસ્મે નમ: ॥૯॥

In Shrimad Satsangibhushan B h a k t i s h a s t r a , M a h a m u n i Vasudevanandvarni Vyapkesh has described Swaroop of his Ishtadev Bhagwan Shree Swaminarayan who has been performing Vicharan upon this Bhumandal in this Kalikaal as Shree Sahajanand Swami. My Ishtadev Parabrahma Parmatma Bhagwan Shree Swaminarayan is being worshipped through Stuti and Prarthna by Srishta Pitamah Brahmaji Ishwarmurti Mahadevji Shivji, Trilokadhipati and the king of the deities Raja Indra, Suryadev who gives light to the whole world etc. deities in divine

form through Shruti mantras of Vedas and Suktas. Learned Brahmin Pandits sing songs of Samdev through Pada, Kram and Jata and Sanakadik Kumars and Yogeshwar Siddhas, Rishi-Munis perform divine Darshan of His divine Swaroop in their hearts. Whose importance cannot be described completely even the Shrutis of the Vedas. I perform Sastang Dandwat Pranam and Namaskar to my Ishtadev Prabhu who has been performing Vicharan as Sahajanand. (.....9)

कश्येकस्य कुमंडलं हि शिरशः शेषश्य देशोस्थितं,  
यस्येदं शिणिनः सहस्राशिरसां सिद्धार्थवद्राजते ॥  
सोप्यस्येश सहस्रशः प्रतिदिनं नूलनानि यशामान्याह,  
सिताम्भराय सहजनंदाय तस्मै नमः ॥१०॥

Parmatma Bhagwan Shree Hari Narayan gave directions to Brahmaji to create Jagat and at that time with Prarthna of Brahmaji, Bhagwan inspired Sheshnarayan to stabilize Bhumandal-Prithvi and this Sheshnarayan has one thousand Mastaks. Upon one of these Mastaks, Sheshji has placed this Prithvi – Bhumandal and has stabilized it. Such a capable and Samarth Sheshnarayanji also sings the importance of Bhagwan Shree Hari with all one thousand Mastaks. Then also there is no end to innumerable divine names of Parabrahma Parmatma Bhagwan Purushottamnarayan. Such My Ishtadev Bhagwan Shree Sahajanand Swami who performs Vicharan in this Kalikaal by always wearing Shwet Vastras. I perform Sastang Dandwat Pranam and Namaskar at Shricharan of Vasudevanand Varni. (.....10)

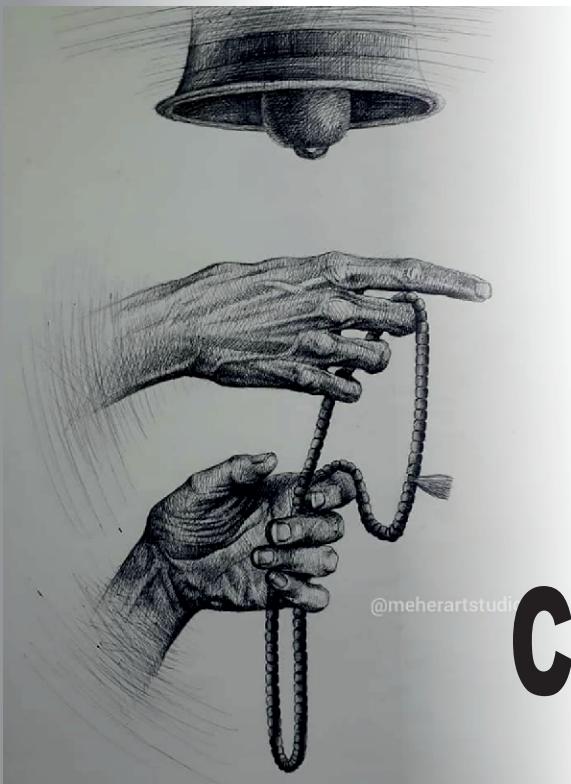
च्यातं धर्मकुलं गुणैर्भूविवरै यशाविरासीतातः कर्तुं,  
सद्भिज्ञतो यथा शशधरं पूर्वार्थिं पुष्कलः ॥  
यस्यासन्मुनयोपि शुद्धं हृदयं धन्याश्च सत्संविनानं,  
संबन्धात्सततं समेदस्तु सहजनं प्रसक्षो हरिः ॥११॥

In order to please his Ishtadev Bhagwan Shree Hari, Vasudevanand Varniraj describes the qualities of his

Prabhu. Just as Chandra of Purnima comes to the sky to enlighten Parvatadhiraj Udayachal Himalaya now hidden in the darkness of the night, Prabhu has incarnated in sarvottam Kul of His father Hariprasad Vipra in order to highlight divine noble qualities. With the relation of Prabhu, Vidwata of Vidwan, Brahmanatva of Brahmins has flourished in full and due to Shree Hari through divine Kalyankari qualities of great Munis, anant Jeev have secured Uddhar and through their relations only minds and antahkarn of innumerable Sadgrihasthas have become pure and pious. I perform Prarthna-Stuti that such my Ishtadev Bhagwan Shree Sahajanand Swami is pleased with me. (.....11)

अतिक्षान्त्या दान्त्या मूदुलपयमैश्छादितमहं,  
क्षिजातकर्त्त्येश्वर्यादिष्ठिलसितनृनाट्याय गुरवे ॥  
वसानाय शेताम्भरस्युगलमावादिर्यशसे,  
नमस्तस्मै नित्यं हृषि भगवते द्येयवधुषे ॥१२॥

In this Shloka description is given as to how divine swaroop of Parabrahma Pramatma Bhagwan Shree Krishna Purushottamnarayan looks to the Mumukshus desiring for Moksh and Dhyani performing Dhyan and Muktas and Mahamuktas and Aksharmuktas. In whose heart is found Kshama-Bhaav for ardent devotees and the poor Jeev get serene peace of mind and heart after listening to Amrut Vachanas by which vardaan is granted. With the immense power and Samarthyam which cannot be imagined by anyone, while taking human form, Bhagwan has been performing Vicharan in this world and then He always wears simple sober white Vastras which grant peace of mind and these ANga vastra and Uttariya Vastra grants Yash and Nishkalank Kirti to those who perform divine Darshan. I perform Dhyan of Swaroop of my Ishtadev Bhagwan Shree Swaminarayan in my heart. (.....12)



In Shloka No.76-77-78 of the pious 'Shiksha Patri' written Himself by our Ishtadev Shree Sahajanand Swami has written regarding Chatur Maas, "All our Satsangi should observe a special Niyam during the pious Chatur Maas and the human beings who are incapable, they should observe a special Niyam during the pious Shravan Maas. Which special Niyam : listening Katha of Bhagwan, reading of Katha and to perform Kirtan of Gunas of Bhagwan. To perform Mahapooja of Bhagwan through Panchamrit Snan and to perform Mantra-Jaap of Bhagwan and should perform Path of Stotra and to perform Pradakshina of Bhagwan and to perform Sastang Namaskar of Bhagwan. All these eight types of Niyam are considered to be the best and devotee can observe any one Niyam with ardent Bhakti."

During Aadi-Anadi Prachin Kaal, Rishi Munis have written the scriptures in the form of Puranas, Upanishads and Samhitas and out of all these, whatever is essential for

human being and which can be implemented practically have been stated in nutshell as an essence by Shree Hari Himself in the pious 'Shiksha Patri'.

In the matter of the directions given with regard to Vishesh Niyam of Chatur Maas, a number of Kathas have been narrated. Through one such Katha, let us try to understand the deep meaning and importance of Vishesh Niyam of Chatur Maas.

Chatur Maas begins with Ashadh Sud-Ekadashi (11); if missed through oversight, it

- Sadhu Purushottamprakashdas  
(Jetalpurdham)

# CHATUR MAAS

can be started from Baras or even Purnima. It is concluded on Kartik Sud-Baras (12).

Special importance of Kathas of Chatur Maas has been narrated in Vishnu Puran etc. scriptures wherein regulating and restricting meals and conduct have been prominently described. For example, during Shravan Maas vegetables should be avoided, in Bhadrapad (Bhadarva) curd should be avoided, in Aaso milk should be avoided, in Kartik Maas Dal (Dwidal) should be avoided. All human beings of all four Varnashram should avoid brinjal and other vegetables with excessive seeds and should also avoid the fruits having no seeds. Dagdhaan (e.g. sugarcane) and roasted grains (like roasted Chana), Masoor Daal, Kalingadu, Muli-Mogri etc. edible items should be avoided.

Niyams: one should not sleep on bed but should sleep on the floor and should take meals while sitting on the floor. Kshor Karma should not be performed. Niyam of Tyag of milk, curd, Ghee, Jaggery etc.

Simultaneously there is also importance of rules relating to Bhakti. One

should perform Samhit Path of Puran and Ved Path, should listen Katha of Bhagwan, Mahapooja of Bhagwan, Performing daily Pradakshina and Dandwat as per physical stamina and poojan of Bhagwan with one thousand Tulsi-leaves – all these are Vratas relating to Chatur Maas.

Katha has been narrated in the scriptures about the importance of Chatur Maas that Parabrahma Parmatma has created this world with Trigunatmak Shakti and Bhagwan Himself has accepted Sattva – Raja – Tamo and created Tridev Swaroop of Brahma-Vishnu-Shiv and three different main tasks of Utpati-Stithi-Pralay of Brahmand are being performed through these three different Shaktis. Brahmaji does Utpatti Karya. Mahakal Mahadev does the work of destruction and Shree Vishnu does the work of subsistence. In elements all these deities are one. But as regards qualities, they adopt different Swaroop and does the work of the whole universe.

In Ashtam Skanda of Shrimad Bhagwat Mahapuran, there is an incident in katha of Vaman Charitra. Bhagwan Shree Narayan adopted Vamanavtar and demanded land of three steps from Daityadhipati Raja Bali and after obtaining Trilok, gave the king a place in Satal-Lok. At that time, Baliraja asked for the boon that You always remain as Dwarpal (Security-man) at the gate of my residence and protect me. In the next Manvantar, Tridev (Brahma-Vishnu-Shiv) Swaroop of Shree Hari protects Baliraja as his Dwarpal. After remaining in Sannidhya of Bhakta in Satal Lok for four months, takes rest for four months. That means Shree Vishnu after rendering services in Grishma Ritu for four months to His Bhakta Bali, Shree Vishnu performs Sayan in Shesh Sayya in Kshir Sagar during Chatur Maas of Varsha Ritu. From Ashadh Sud-11 till Kartik Sud-11 Shree Vishnu Bhagwan performs Yognidra.

As per Siddhant of Rishis, when Shree Vishnu – the nourisher of the world – takes rest or performs Sayan, it becomes the responsibility of Rishis-Munis-saints-cows-Brahmins-Mahatmas-Bhaktas and each and every person of the society to observe it and therefore during the pious Chatur Maas, the world is nourished through combined Tapobala of Japa-Tapa-Vrat-daan-Punya-Satkarma.

Due to Punyabal Pratap, Param Pita Shree Vishnu nourishes all Jeev and Prani of this world without any differentiation among them, all human beings should nourish the whole world without any differentiation in the name of caste, creed or religion, language or outer clothing of the people. A person who performs Japta-tapa-Vrat-Daan and Punya Karma during the pious Chatur Maas while observing any special Niyam, Shree Hari fulfills all his desires and wishes and therefore the writers of the scriptures have stated that, one gets more benefit and result by observing special Niyam during the pious Chatur Maas.

In the scriptures like Nirnaysindhu – Dharmasindhu, Chatur Maas Vrat should be from Ashadh Sud-11 till Kartik Sud-11. This period from Devpodhi Ekadashi till Devuthi Ekadashi is known as Chatur Maas.

Accordingly to Nirnaysindhu, every person be he worshipper of Shiv or Vishnu, be he Shakat or Surya Upasak or Ganpati Upasak, followers of all these deities should perform austere Vrat-tapa-sadhana. A person who performs Niyam during Chatur Maas, he becomes bright like the Sun and gets everything good in life.

During Chatur Maas, after Devsayani Ekadashi, all worldly matters should be put aside and adhyatmik karya should be given priority and therefore all the worldly and social functions are prohibited during the pious Chatur Maas.

When Bhagwan Shree Hari is sleeping in Yognidra upon Shesh-sayya, Jagdamba Mahashakti Laxmi remains in service. And therefore when any person performs Japa-Tap-Vrat-Daan-Punya Karma while performing Vishesh Niyam during the pious Chatur Maas, he gets special benefit and blessings of Shree Mahalaxmiji and he gets the blessings of Yash-Kirti-success-Siddhi-Prasiddhi.

Time of Yognidra of Shree Hari is considered very important for human beings and there is special importance of Ekadashi during pious Chatur Maas.

Those who offer Bilvapatra etc. while performing pooja-abhishek of Bhagwan Bholanath Sadashiv Mahadev during the pious Shravan Maas during Chatur Maas, he earns pleasure and blessings of Shree Hari Vishnu Bhagwan.



**Ahmedabad (Kalupur) temple,  
Date 05/07/2020– H.H. Shri Mota  
Maharaj :** Today on the pious day of Guru Purnima, blessings to all the devotees and satsangis. According to me, if anybody is to be called real and ideal Guru, Ramanand Swami is the name because though he himself was capable he has not come forward. He himself has identified Maharaj and has helped others identify

**BLESSINGS OF  
GURU PURNIMA  
(2020)  
IN THE FORM OF  
MESSAGE  
FROM ALL THREE  
OTHER FORMS OF  
SHREE HARI**

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

Maharaj. He himself has understood Maharaj and has helped others understand Maharaj and therefore I earnestly say that, I simply play the instrument, the real role is being played by Shreeji Maharaj. Similarly, the ideal Shishya is Shreeji Maharaj because by hiding His real Samarthya, He stayed with Ramanand Swami. Moreover, Muktanand Swami was senior in age and place and so all due respect was given to him. This is referred today because those who help identify Bhagwan and Maharaj are real Guru. All others who identify themselves are hypocrite Guru. It is prayer at the lotus-like feet of Maharaj that we may cherish ardent faith in Shree Narnarayandev.

**H.H. Shri Lalji Maharaj :** On this pious day, Jay Swaminarayan to all the

Satsangi devotees residing in villages and cities. In the present time of Corona pandemic, we have to preserve our firm faith towards Shree Narnarayandev while performing Bhajan Bhakti while remaining away from temple. With utmost faith and devotion and Bhakti, You have been maintaining Dhairy and so it is prarthna at the lotus like feet of Maharaj that, Bhagwan may keep all of you healthy and strength of Bhakti and Nishta towards Bhagwan may increase in your hearts.

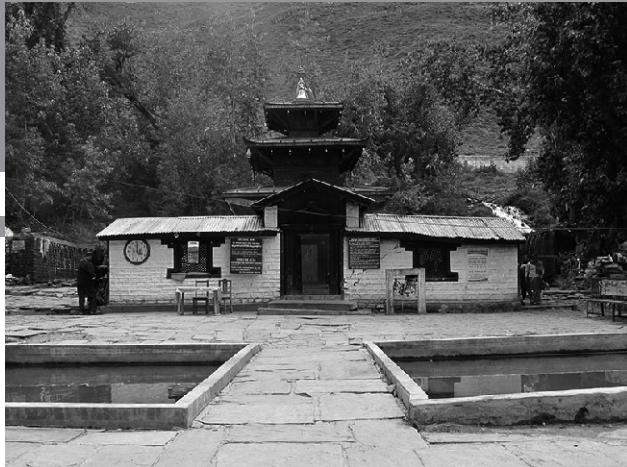
**H.H. Shri Acharya Maharaj :** Abhinandand to all the devotees from little child to the aged old devotees residing in distant villages and cities on this pious occasion of Guru Purnima and it is prarthna to Shree Narnarayandev that as all of you have been cherishing the sense of belongingness towards Shree Narnaryandev, all of you may progress in your Bhakti and Sewa and Maharaj is going to grant blessings. There is only one message to all the devotees residing in any corner of the world that, one should live while remaining ardent devotee of Dev. Mota Bapji has also taught the same thing and if we remain ardent devotee of Dev, we will get everything in our life. Datatreya Bhagwan had 24 Gurus. What we have to learn from this is that, we should always be recipient and learner of noble and good qualities. If we see while keeping open our inner eyes, we get to learn so many good things. But it is responsibility that, Siddhant established by Maharaj and Nishta towards Dev are well preserved. Tradition established by Maharaj, heritage granted by our elders and forefathers and to preserve its seed-strength, this is our natural duty, as I believe in.

During this critical situation of Covid-19 pandemic, most of the devotees cannot come to the temple but they may preserve the strength of Dev in their hearts even during this critical situation. Gradually, when the temples would be opened, it will be intimated to all. So let us have patience.

Dev is there in the hearts of all of us! And Maharaj has stated that, Dev who is there in this big temple is also there in the temple of your village and in your pooja. And I believe that, this rich heritage should be given by the elder people to their children and their daughters and sons.

On this pious day no any function is organized. We three have performed Darshan of Dev and everything is included in this Darshan we have performed Darshan on behalf of all of you as well! And we have prayed and we will pray that, all of you remain healthy and all of you progress and develop in your life in all respects. So let us remain ardent devotee of Dev and let this Nishta may get matured and progress in our hearts. And it is the prayer at lotus like feet of Shree Narnarayandev that, Maharaj may grant strength to all.

(Those devotees are very much lucky who have identified this Dharmkul and has made them Guru as per Vachan of Shreeji Maharaj. This is the greatness of the great people that Shreeji Maharaj Himself has granted seat of Acharya to them and yet they never talk about their own importance and convey the message to the devotees while firmly and humbly believing that, Ishtadev Shreeji Maharaj is our Guru and then they grant the blessings. Otherwise in this Kalikaal, we all know that, there are so many self-made Gurus. They may start their talk with Bhagwan but they conclude their talk guiding and diverting people towards themselves only. So one should be alert. Social media, mobile, television, newspapers should be used with all restraint and discretion because all are eager to present their talks – right or wrong. And even the scriptures which are having Agya – letter of blessings of Dharmvanshi Acharya of Sanatan both Gadi should be read and referred to and should be listened to otherwise there are all chances of getting distracted.)



## YATRA OF PULHASHRAM IS UNIQUE YATRA OF LIFE

- Gordhanbhai H. Suthar (Modasa)

road replete with small, big stones and mud. It would take 10-12 hours to reach Jomsom while changing seats from backside to frontside. When we would reach at Jomsom, we would feel like sleeping for some time instead of eating anything.

As a ray of home amidst all hopelessness, Shri Saint Swami (Kalupur temple) at Jomsom welcomes all the pilgrims and provides the facility of sleeping and rest. If we are ready to prepare ourselves, all grocery items and gas are made available to us and therefore we survive.

Getting early in the morning, we have to start our next journey of about 20 km in a jeep from Jomsom. After reaching there, either we may climb up for 1 or 2 km leaving aside in the parking area or we may enjoy the horse-riding. When we reach there, we may feel that, let's perform divine Darshan of Muktinath Bhagwan and Tapobhumi of Maharaj and return to Jomsom before the climate takes any adverse change.

A horse may take above upto fifty or sixty steps and from there we have to climb up where there is beautiful artistic wooden temple of Muktinath (Narayan Bhagwat) situated at a height! Murti is divine and grants us divine pleasure and we feel serenity while performing Darshan.

There are two Kunds of cold water in the temple premises. First of all we have to perform Snan in both these Kund and should experience Snan in 108 Gaumukh-Dharas. It is very chilled cold water and we may strangely feel, whether we have our feet or not!!!

Obstacles of rain would not disturb us only if there are blessings of Maharaj. If there is shining sun in the sky, we would feel less cold and we can fulfil our desire of performing divine Darshan. We can save ourselves by keeping

One gets excited while listening to the name of Pulhashram (Muktinathdham). One would thrilled to listen to the description about how difficult was their pilgrimage from the pilgrims who have returned after performing divine Darshan. Now it has become easier. But just think, how difficult it would have been when Maharaj had performed its pilgrimage in the form of Shree Nilkanthvarni. According to my opinion, Yatra of Yamnotri or Kedarnath is easier than that of Pulhashram.

When it was decided to go to Pulhashram, the imagination of the risky roads was perturbing the mind. The roads made on the edges of the mountains adjoining the deep valleys and to cross the river against its flow and one may experience the streams, water-falls and even the ongoing rains on the way.

A risky road of 170 km from Pokhra to Jomsom, it is a question can it be called a road? Nobody can say when the landslide would fall upon the roads on the edges of the mountains. And sometimes the roads are muddy due to erosion of the soil caused by the heavy rains and accumulated and settled on the road. Even the roads may get washed away, if a heavy cloud starts emptying itself!!! It may cause a ditch of 500 feet. Nobody can imagine that they would get anything except tea-coffee or cold-drinks at the roadside temporary outlets. We have to make efforts to extinguish our hunger with the dry snacks carried by us.

Jeep or bus would run dancing upon the

Kapoor with us at this place where there is less oxygen... some may even need oxygen.... So it is advisable to keep small bottles of oxygen!!!

After performing divine Darshan of Muktinath, at a close distance of about three feet there is a pious place where Shree Nilkanthvarni has performed Tapa-Sadhana. With the directions of H.H. Shree Narnarayandev Pithadhipathi H.H. Shri Acharya Maharaj, a beautiful Chhatri of marble has been prepared there and idol image of Shree Nilkanthvarni performing Tapa-Sadhana has been invoked at this divine place. One feels an ecstatic pleasure in his heart at this place. No words can describe the beauty of this place. And we experience only one thing that, there are all blessings of Maharaj upon us. And we remember nothing excepting chanting the divine Shree Swaminarayan.

By performing Pradakshina of Nilkanthvarni.... Charnarvind, performing Path of Janmangal Stotra, performing Mala, offering dry-fruits to Bhagwan, availed the benefit of performing aarti and also performed Dandwat Pranam. There was no boundary of pleasure of our heart. There is no crowd at this place, as it is found at other places of pilgrimage. Here, hardly anybody else except our devotee of our Shree Swaminarayan Sampradaya comes here.

It was heard from the people that, this Yatra is very hard and after experience it was found at some places during the pilgrimage. If one believes in the heard talks, one may drop the idea of pilgrimage of this place, but without courage one cannot get success. One can

experience the sweetness of jaggery only after tasting it. If we go for the pilgrimage of this place while cherishing utmost faith, Maharaj is always ready to welcome us by keeping aside all odds as such was an experience.

One should invariably perform pilgrimage of Pulhashram and should experience the beauty of nature and the divinity of the place and if you are having pious company, you will definitely feel happiness of Akshardham !!!

- **For any work related to Kothar of Shree Swaminarayan temple, Kalupur, Ahmedabad, Mahant Swami and Kothari Swami – Mobile : 9313719232.**
- **For any work of 'Shree Swaminarayan' monthly magazine – mobile : 9313706095.**
- **For contact of Sampraday's Sarvoparidham Shree Swaminarayan temple, Chhapaiya – mobile : 7007551551.**
- **For contact of Shree Swaminarayan temple, Anjali (Vasna), Mahant Swami – mobile : 9979866012, 9979866011**
- **For contact of Shree Swaminarayan temple, Ayodhya, Mahant Swami – Kothari Swami – mobile : 9161543099.**

SHREE SWAMINARAYAN

## SHREE SWAMINARAYAN MUSEUM



Praful Kharsani



Never before seen critical period has been going on at present upon this earth. People are frightened even inside their homes. Even the distance between the persons has increased but due to Corona it has been given a decorative name called 'social distancing'.

Ishwar makes all arrangements for the subsistence of any Jeev even prior to the birth of that Jeev upon this earth. Similarly, the inventions of mobile and internet were luckily before a few decades otherwise, it would have become unbearable to live during this critical captive time of lockdown.

Amidst all this, devotees of our Shree Narnarayandev have been least affected and this miracle of being least or not affected is not for the first time. Before many years during the time of dire drought popularly known as 'Chhapaniya Dukal' our Aaddi

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### 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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Acharya Shri Ayodhyaprasadji Maharaj had got written one letter addressed to the whole Satsang Samaj wherein it was stated that, any person who is facing the difficulty of grain, clothes or money they may approach Kalupur temple. But even after the critical period was over, none of the devotees came to our Kalupur temple. Similar thing happened during the current time. Not only that no devotee came seeking help but though temple – Museum were closed due to lockdown, these devotees rendered their beautiful services for their maintenance considering it as their ethical duty, though it is the duty of the organization.

Corona tests of all the members of our temple (saints, Parshads and staff) has come negative. According to the government, at least 2-3 Corona positive cases have come in each such organization. Ours is the first organization from where not a single positive case has come. This is a matter of taking pride by we all the ardent devotees of Shree Narnarayandev.

At present our Museum is closed for the devotees for Darshan. But our H.H. Shri Mota Maharaj has been regularly sharing videos and photographs from his invaluable treasure upon Instagram and thereby has been granting divine Darshan to the whole Satsang Samaj even from a distance.

## List of Host devotees who availed the benefit of Abhishek of Shree Narnarayandev in Shree Swaminarayan-July-2020

15/07/2020 One Haribhakta- Mehsana for obtaining pleasure of Shree Narnarayandev and Dharmkul.

## List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Yojna-July-2020

Rs. 1,00,000/-	Devotee Shri Jay T. Brahmbhatt – Ahmedabad.
Rs. 51,000/-	Devotee Shri Nimin Jani – through Meghaben.
Rs. 11,000/-	Devotee Shri Parshottambhai V. Patel (Dasbhai) - Harshad colony – Bapunagar
Rs. 5,000/-	Devotee Shri Minaben K. Joshi with family – Bopal.

**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.swaminarayannmuseum.org/com](http://www.swaminarayannmuseum.org/com) • E-mail : [swaminarayannmuseum@gmail.com](mailto:swaminarayannmuseum@gmail.com)

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# સત્સંગ બાળપદ્માદિકા

SATSANG BALVATIKA

Compiler Shastri Harikesavdasji (Gandhinagar)

## SAMARPAN WITH SADBHAV

- Shastri Haripriyadas (Gandhinagar)  
 (...continue from previous issue)

Brahamanand Swami has stated to Mukutanand Swami, "Swami! Maharaj accepts loaves by surrendering the love and affection of a devotee. But this is Muth. It would create trouble in the stomach, once eaten. Maharaj has started eating. Now what shall we do?" Mukutanand Swami said, "You find out the solution. So that Maharaj may stop eating and we may get Prasad." Brahmanand Swami said, "I will try but Maharaj is in mood today, so He may not agree to."

While smiling Brahmanand Swami says, "Maharaj! Should I tell you one thing?" Maharaj said, "what do you want to tell? Today we are not going to listen to anybody. You may sing Kirtan if you wish. But we shall listen only after finishing this loaf made of Muth." Brahmanand Swami said, "Maharaj, you know that I have studied all Nitis. One such Niti is about eating food. Even for eating food, there is Niti that, if you are eating alone in the public you should not eat while standing. One should eat at home while taking a seat. If you are eating in the company of a number of people, you should not praise the food-items. Right now you have been eating this loaf and you have not kept mum. You have been praising it to be very tasty but how can we know?"

**"ખાને કો સ્વાદ સો તો ઓર કું ખિલાઈએ."**

If you want to enjoy the taste of any food, you should learn to eat others. Maharaj! This is what Niti says. I am not

rebuking you. Either eat while keeping mum or give Prasad to all of us. Shreeji Maharaj said, "Swami, Keep your Niti with you. I am not concerned with your Niti. And these loaves are so tasty that, we can't prevent ourselves from praising the taste." With these words, Maharaj started eating the loaves.

Brahmanand Swami thought now Maharaj would not be convinced and that now they would not get Prasad. So he thought about snatching away, to raid, whatever may be its consequences. I am devotee of Bhagwan. And Bhagwan is mine. Whatever comes in between would be tolerated. Thinking this, Swami stood up and came behind Maharaj and took one and half loaf. Maharaj had eaten one half loaf. Swamiji brought one and half loaf and took his seat in the Sabha. All other saints got together and started demanding Prasad of loaf. But Brahmanand Swami asked them to take prasad of sweet Magaj from a dish lying at a distance and refused to share the prasad of loaf telling that, it is the result of his adventure. All other saints realized that, today Brahmanand Swami would not be convinced to share Prasad with them. Meanwhile Mukutanand Swami said, "Who do you get impatient?" Mukutanand Swami was cool-minded and serene like the water of river Ganga. Swami said, "Saints! Brahmanand Swami is 'Mother of Satsang'. How can a mother eat alone without sharing with her children?" Now Brahmanand Swami realized that, he has to share the Prasad. So ten small bites were made of the loaf and prasad was distributed among the saints and the devotees.

Swaminarayan Bhagwan tells Jivan Bhakta that, "See Bhaktaraj! Your work is done. In your two loaves, I, saints and haribhaktas all of us have taken the meals." Jivan Bhagat said that, there is none of his contribution in this regard. It was his wife, who got this idea otherwise he had lost the battle. Though there was poverty in the family and yet due to noble person like his wife, he could offer two loaves to Maharaj and the saints and Haribhaktas. When Bhagwan accepts your offerings, there

would not remain any poverty. Shreeji Maharaj sent Jivan Bhakta from Jetalpur to Ahmedabad and in a very short period of time, his life was changed and he became happy.

Friends! We have to think just one thing that, we know how tasty Muth is but we do not know what could be the taste of Bhakti and Bhaav. So whatever you do, whatever you offer to Maharaj, whether you perform Darshan, Bhajan, come and attend Katha, add your ardent Bhakti and Bhaav into it. You should not do to show off to others. Whatever you do, do it with ardent Bhakti and Bhagwan would be very much pleased. Bhaav is another name for Bhakti. If there is no Bhaav, Bhakti turns out to be drudgery. And if there is Bhaav, each of your action turns out to be Bhakti.

## ONE SHOULD NOT FOOLS AS HIS FRIENDS

- Narayan V. Jani (Gandhinagar)

Happiness and unhappiness are the synonyms of life. Yet both of them depend upon so many things. One can get the way of happiness through the friendship of good people, reading of good books, saint samagam etc. whereas friendship with evil persons, reading of low-quality literature and sang of Asatpurush brings unhappiness and misery in life. Friendship with a fool can bring all types of difficulties. Let us understand this with a small story.

There was a huge forest and there were so many wild animals in the forest such as Lion, tiger, bear, elephant, deer, donkeys, camel, buffaloes and rabbit. Most of these animals were residing in a group of eight or ten. Only a donkey was residing alone. The donkey would roam here and there as per the whims of his mind. Sometimes he would be loitering in the forest and sometimes he would roam away in the nearby villages.

Once upon a time, this donkey developed friendship with a camel. The camel was in his group but now due to friendship with this donkey, the camel abandoned his group and started living with the donkey. All were surprised to see

this camel roaming with a donkey.

Once both of them were moving around in the forest. The donkey told the camel, "Do you know that there are beautiful crops in the fields situated at the outskirts of the village outside the forest? I go there many times. Do you want to come with me? First time, the camel thought that, it is not proper to enter into somebody's field in this way. But due to friendship with the donkey, the camel could not deny and both of them started towards the field.

As they had to go out of the forest, both of them started their journey in the morning and by the noon-time, they reached at the outskirts of the village. When the camel looked at the green crops in the fields, he believed in the words and description of the donkey. They waited for the evening. The moment it became darkness of the night, both of them entered into the field and started enjoying the standing crops. Both of them enjoyed a lot. After some time, the camel told the donkey that, it is not better to come again in the field in this way and that, now they should return to the forest. But the donkey did not like to return to the forest. So it told the camel that let's settle here at any nearby place and every night we would come here and would enjoy the green crops. Though the camel was unwilling, it started living there in the company of the donkey at his insistence. For some days, it became their regular routine to enter the field at night and enjoy the green crops.

Looking at this daily loss of the crop in the field, the owner of the field doubted that, somebody is entering his field and spoils the grain-crops. So it is necessary to oversee the fields. So he asked his son to spend the night at the field. At night both the camel and the donkey came. When the camel saw the son of the owner of the field sleeping in the field, he asked the donkey not to enter the field. But the adamant donkey did not agree. And both the friends entered into the field. After eating too much, now the camel asked the donkey to leave the field immediately. But the adamant donkey wanted to spend the

(Con. from page 25)

# ॥ सांकेतिक्षुधा ॥

BHAKTI-SUDHA

(FROM THE BLESSINGS OF H.H. SHRI GADIWALA, ON THE OCCASION OF EKADASHI SATSANG SABHA AT KALUPUR TEMPLE – HAVELI) 'CHAR ANARTH – CHAUDDURGUNAS'

- Compilation : Kotak Varsha Natvarlal (Ghodasar)

After obtaining the human birth, we should be careful and should ensure that, we are not impacted by 'Aasakti' with anybody except Bhagwan and we should meaningfully use our human life. There are four types of 'Anarth' which take us away from Bhakti of Bhagwan.

**(1) Paapjanya Anarth :** Many times we see that, some people are healthy physically but they do not do any work and don't earn money. They live their life while begging, they do theft or they fall prey to all types of addictions. They cannot think about anything good or noble as they have committed sins in their previous birth and their mind cannot remain engaged in Bhakti of Bhagwan.

**(2) Punyajanya Anarth :** Some people are very wealthy due to Punya Karma of their previous life. But in this life, they get lost in their wealth and they fall prey to 'Moh' and they do not get correct understanding. Their rich and lavish hobbies and habits keep them away from Bhajan and Bhakti.

**(3) Apradhjanya Anarth :** Some people commit an offence of a great person knowingly or unknowingly and their minds remain disturbed due to this and though there is suitable time in their life, they cannot perform Bhakti of Bhagwan.

**(4) Pratisthajanya Anarth :** Some people get a status or name and fame and then they become very proud due to this and resultantly they cannot perform Bhakti of Bhagwan.

So we have to make constant efforts

to save ourselves from these four types of Anarth. Secondly a human being is preyed to such Durgunas due to which he cannot perform Bhajan and Bhakti. There are fourteen such Durgunas and if they are there in a man, he is dead though he may be living. Why? Because his Aatma is dead, his conscience is insensitive and then such a man cannot get Bhagwan. We see in the great epic Ramayana that, Angad had gone to Darbar of the king Ravana as Sandhidut (messenger for peace and compromise at the time of warlike situation) of Bhagwan Shree Rama and at that time Angad had used the words that, if wished he would have killed Ravana but what is the use of killing someone who is already dead. And Angad had used these words for Ravana because he had seen such a Durguna in Ravana.

**(1) Mansahari Vyabhichari :** A person who eats flesh and mutton and who adopts corrupt and immoral way of life in respect of other women, he cannot get Bhagwan in his life.

**(2) Kaam-vash :** A person who always remains under the impact of Kaam is found devoid of 'Sadachar' and 'Sanyam' and so he also cannot get Bhagwan in his life.

**(3) Krupan (Kanjoos) :** Such a person cannot spend money and he cannot even see other persons spending money and he does not like it.

**(4) Vimudh :** Vimudh means a foolish person. He does not have knowledge as to why he has got this human birth and life.

**(5) Vimukh :** Vimukh means a person who is always away from Bhagwan and he never obeys any Agya of Bhagwan.

**(6) Doing Ninda of everybody :** A person can never see his own demerits or weaknesses but he keeps on criticizing other people for their weaknesses.

**(7) Ajashi (Apayashi) :** Such a

person does such activities throughout his life that he never gets respect or praise and he has to live a life of Kalank.

**(8) Aati Daridra :** A person in whose life there is prominence of Moh. He is not poor by wealth or money but his focus is only upon physical wealth and happiness. There is no divine happiness relating to Bhagwan in his life. Such a person is known as AatiDaridra.

**(9) Aati Vruddha :** Means a person whose mind is ruined mentally. There is very less self-confidence and he is not capable of taking any decision and due to this he cannot perform Bhajan.

**(10) Sadaiv Rogi :** Means a person whose body is ever sick and ailing. And he cannot achieve any goal through his body and resultantly he misses to achieve the aim of life.

**(11) Satat Krodhi :** Means a person who is always found angry and he cannot understand what is right or wrong.

**(12) Virodhi of Vedas and other Scriptures :** Means a person who cannot believe the facts stated by the Vedas and the scriptures and he always cherishes doubts in his mind.

**(13) Tan Poshak :** Means a person who always takes excessive care of his physical body. But Bhagwan does not see body but Atma. Surpankha had taken beautiful Swaroop but Bhagwan Shree Ram did not look at her and Shabari was very old woman and yet she was given all respect and Shree Ram had eaten her half-eater berries. The meaning is that, Bhajan-Bhakti decorates Aatma.

**(14) Abhimani :** Ravana was very proud. Though he got Bhagwan Shree Ram physically in front of his eyes and yet he could not get Him with love and affection. So what we should take care is that we should never feel proud about anything in our life.

A person knows that, he is having these fourteen Durgunas but he is sleeping in Moh-nindra because there is 'Aavran' and therefore though he is living he is dead in fact. The reason is that, such people waste-away and ultimately lose their human-birth and human life and they cannot secure 'Atma

Kalyan'. So we have to be careful that we should cherish Preeti with Bhagwan and should spend our more and more time in Bhajan and Bhakti of Bhagwan. There are three things in this world : 'Bhagwan', 'Jeev' and 'Maya'. On the one hand there is 'Bhagwan' and on the other hand there is 'Maya'. So everything is determined on the decision in which direction we start the journey of our life. This world is made of this 'Maya' only and so everything in this world is 'Maayik' and so knowingly or unknowingly this Maya enters into our life. But we have to be alert. For example if the soldiers of the army of one State are not obedient and if they do not follow the directions of the king of that State, just imagine what would happen to that State. The king and the kingdom both would be perished. So if we do not assign the good task in a better way to our soldier-like Indriyas, our Mayarupi inner enemies are waiting to attack us. So while using our discretion, keeping our Atmabul very strong we have to perform daily Abhyas for five minutes and should think as to what is going on inside us because only we know it. So regularly we have to alert our own self and Karya of AntimLakshya should be performed in the beginning itself. If we are going for any pilgrimage, we make all preparations so that we do not face any difficulties. So this is such a pilgrimage wherein we do not have to take anything with us and we have to leave everything here only. We have to go with a very light-mind and light-heart so that we do not face any difficulties at the end of our life.

**SWAMINARAYAN MAHAMANTRA**  
**- SankhyayogiKokilaba**  
**(Surendranagar)**

This is dire Kaliyuga and there are so many means of kalyan to make this human birth and life meaningful such as Japa, Tap, Vrat, Daan, Yagna etc. But more powerful and stronger than this is 'Swaminarayan Mahamantra'. This Mahamantra is capable of granting ever lasting happiness and Moksha and Kalyan. There is no any

specific Niyam or ritual in chanting this pious mantra and no expenditure or any hard work is involved in it. Children can chant the name of BhagwanShree Swaminarayan. The young, the old, ladies, gents and people of all creed and caste can chant this pious name. so all the ladies devotee should religiously and ardently chant the name of Shree Swaminarayan. This will purify the mind and heart and Maya will be destroyed and Bhakti would remain Akhand and ultimately they will get Moksh. In Satyuga one gets Moksha by performing Dhyan, in Tretayuga one gets Moksha by performing Yagna, in Dwapar Yuga one gets Moksha by rendering services and in Kaliyuga one gets Moksha by chanting the name of Bhagwan. Bhagwan himself told Naradji, "I do not reside in Vaikunth. I do not reside in the hearts of Yogis. But I reside at the places where the devotees like you perform Dhoon of My name." so while doing every activity of life, one should perform Jaap of Shree Swaminarayan Mantra with the purity of mind and heart. Those who perform Jaap of Shree Swaminarayan Mantra, they become happy in their lives and sins of his so many previous births are burnt.

**“જે સ્વામિનારાયણ નામલે છે તેના બધા પાતક બાળી હે છે, છે નામમારા શ્રુતિમાં અનેક, સર્વોપરી આજ ગણાય એક.”**

Thus, by performing Mantra-jaap of name of Bhagwan, a sinner gets freedom from his sins, a deceased person gets free from his disease and the unhappy person gets rid of his unhappiness and miseries. By chanting the name of Bhagwan Shree Ram, Hanumanji crossed the ocean and reached to Lanka; the monkeys using the name of Shree Ram made the bridge across the sea. By performing Smaran of name of Shree Hari, Gajendra (an elephant) got himself frees from the mouth of crocodile and got Moksha in the end.

By performing name of Shree Swaminarayan Mahamantra, even the

poison of a snake is removed. In Ghanshyamnagar of Halvad taluka, a snake bit one devotee and its poison got spread in his whole body. A devotee asked to take him to the temple and there they performed Swaminarayan Dhoon for the whole night and the poison of the snake was removed automatically. This is the power of this Mantra.

We inhale oxygen 21,600 times in a day and we should chant the name of Bhagwan with our every inhale. But we cannot chant for 24 hours. So if we chant the name of Bhagwan even for one hour out of these 24 hours, Parmatma would think that, this Jeev has made his life meaningful. So all the ladies devotees should take a Niyam in the pious presence of H.H. Shri Gadiwala to perform Mala of Shree Swaminarayan while doing all household work at home, if they want to ensure their Kalyan and Moksha in life.

One person namely Girdhari of Gujjar community was residing in village Bamroli in Gwalior Pargana. He was an ardent devotee of Shreeji Maharaj. Once he was returning him from the house of his in-laws alongwith his wife. It became late evening on the way to his journey and so they decided to spend night at the house of a Rajput of a village which cam on their way. This Rajput cherished evil idea in his mind looking at the wife of this SatsangiGirdhari and the wife could sense it. The next day early morning, they decided to continue their onward home journey still there was darkness in the sky. The wife of SatsangiGirdhari asked her husband either to take any person as their company or to start their journey only when there is daylight. But SatsangiGirdhari did not listen to her advice and both of them started their journey. On the way, they come across a big river where both of them took their bath. There was a temple of BhagwanShivji. So after performing Snan, both of them started performing Pooja-path and after pooja they started taking their meals. As apprehended by the wife, the Rajput followed them hurriedly riding his

horse. To save herself the wife rushed inside the inner temple and closed the door from inside. The Rajput killed SatsangiGirdhari with the spear carried by him in his hand. Thereafter, he came to the temple and knocked the door of the inner temple and informed the wife that he had killed her husband and she may come out of the temple as there was now no worry for her. Listening to these harsh words of her husband being killed, the wife started chanting the name of Shivji and Bhagwan Shree Swaminarayan and ardently prayed to help her otherwise she would kill herself by crushing her tongue with her teeth. Listening to her ardent prayer, Shreeji Maharaj granted her divine Darshan and told her that, the Rajput was turned into a stone-pillar and that, she may cover the dead body of husband with a cloth and she may perform five Pradakshina of the body while chanting

the name of Bhagwan and her husband would get another life. As a proof of the truth of this miracle, Shreeji Maharaj himself opened the doors of the inner temple and the wife came out and to her surprise she saw the Rajput now turned into a stone-pillar. She came to the dead body of her husband, covered his body with a cloth and started performing its five Pradakshina while chanting the name of Shree Swaminarayan Bhagwan and to her surprise her husband stood up, as he got another life. Thereafter, the husband described to his wife the descriptions of Gaulok, Vaikunth, Shwet-Dwip, Satya-Lok, Kailash and Akshardham. Listening to this both husband and wife were very much pleased. Thus, 'Swaminarayan Mahamantra' is so capable that, it grants life even to the dead.

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*(Con. on page 21)*

whole night at the field and as he was enjoying so much, he wanted to sing a song!!! The donkey also argued that, his song would help the son of the owner of the field to have sound sleep despite request of the camel not to sing. The donkey started singing loudly. Now we know, how the donkeys sing and what is the quality of their sound. The son of the owner of the field woke up, took a heavy stick in his hand and started beating both the camel as well the donkey heavily.

Now the camel repented a lot. He was very much sorry for his two blunders. One great mistake he made was to make a fool his friend and his second great mistake was to agree in everything his foolish friend insisted for and never did he have his voice of objection and that he never left his foolish friend. Now when he realized his mistakes, he left the friendship of this foolish donkey and went to the forest and joined his group of camels again.

Friends! We saw that, due to company and friendship of a foolish donkey, even a prudent animal like camel to suffer a lot.

So we have to remember one thing of never becoming like this camel.

A person who never believes or obeys the directions of his parents, elders and Guru and lives his life as per his wish and desire, he is sure to perish. Moreover, the company of the foolish people also places the noble person in trouble. Such foolish and adamant people cannot accept the people and their advice who are their well-wishers. So they themselves become unhappy and they place others also in great difficulty. And the people who follow the advice of such foolish people also place themselves in great difficulties. So friends. Always remember one thing. If you want to have friends, keep friendship of noble and intelligent persons. If you do not find any noble person, prefer to stay alone but never keep the friendship of foolish people.

Therefore only, our Ishtadev Swaminarayan Bhagwan has given the directions to keep company of saint purush everyday. Let us imbibe this golden advice in our life and make our life happy and peaceful.

અસ્ત્રી  
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**Grand Hindola Darshan in front of Shree Narnarayandev**

Sarvopari Sarvavatari Shree Swaminarayan Bhagwan has started the tradition of Utsav in Sampradaya for Kalyan and Moksha of His devotees. As per this tradition, during the pious Shravan Maas, various types of Hindola Darshan is offered to Shree Hari. From Asadh Vad-02 till Shravan Vad-02, in all our small and big temples, various types of Hindola Darshan is offered to Thakorji and the saints as well as the devotees take its divine benefit.

With the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the beautiful guidance of Sadguru Mahant Shastri Swami Nirgundasji and with the efforts of Kothari Swami and other Saint Mandal and with beautiful services of the saints and Haribhaktas of approach (Bapunagar) various types of artistic and beautiful Hindola Darshan was offered to Thakorji in our Shree Swaminarayan temple, Kalupur and its Live Darshan was telecast upon the website of our temple. During the current critical period of Corona Pandemic, Haribhaktas had availed the benefit of divine Darshan from their home.

(Kothari Swami Mahapurushdasji)  
**Relief Sewa Yagna by Shree Swaminarayan temple, Gandhinagar (Sector-2)**

With the blessings of Paramkripalu

Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the inspiration and guidance of Mahant Sadguru Shastri Swami Purushottamprakashdasji and Sadguru Shastri Swami Chaitanyaswaroopdasji and with the beautiful services of the staff and swayamsevak haribhaktas, Sewa-Yagna was conducted for the needy people for 74 days from 25/03/2020 to 06/06/2020.

During this Sewa Yagna, 67500 persons were provided fresh hot prasad of Bataka-Pauva, Fulvadi, Swaminarayan Khichdi, Khaman, Upma and Pulav. Vegetable kit to 27320 persons and 2400 ration kit of Chokha, Tuver-Daal, Gol, Lot, Tel, Marchu, Haldar, Dhanajiru etc. were distributed to the needy people. (Gordhanbhai V. Sitapara)

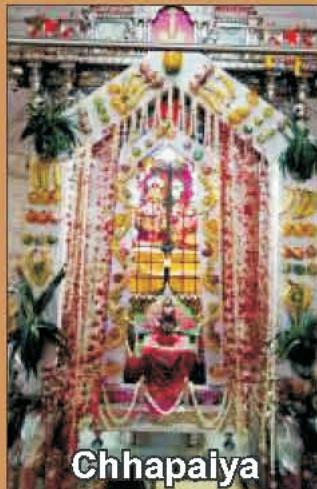
**Beautiful Sewa Yagna by Shree Swaminarayan temple, Harshad Colony (Bapunagar)**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with inspiration and guidance of devotee Shri Parshottambhai (Dasbhai), Swayamsevak of Shree Narnarayandev Yuvak Mandal and ladies devotees had conducted beautiful Sewa-Yagna for 42 days from 29/03/2020.

Honest police staff members performing their duties during this critical period at the places like Bapunagar, Ajit Mill, Rakhiyal, Gomtipur and Krishnanagar and Police Jawans of Crime Branch 150 persons in the afternoon and 100 persons in the evening total 250 persons per day were offered meals as Prasad and thereby they were encouraged. Besides this, needy people of Odhav Police station area were also offered kit of grains and food packets.

(Gordhanbhai V. Sitapara)

Hindola Darshan in our various temples during the pious Shravan Maas.



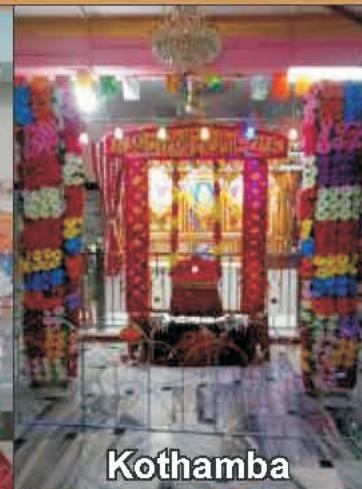
Chhapaiya



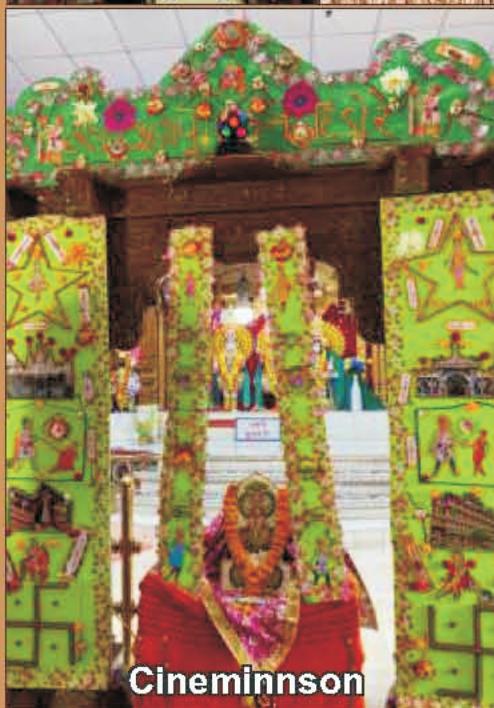
Mehsana



Porda



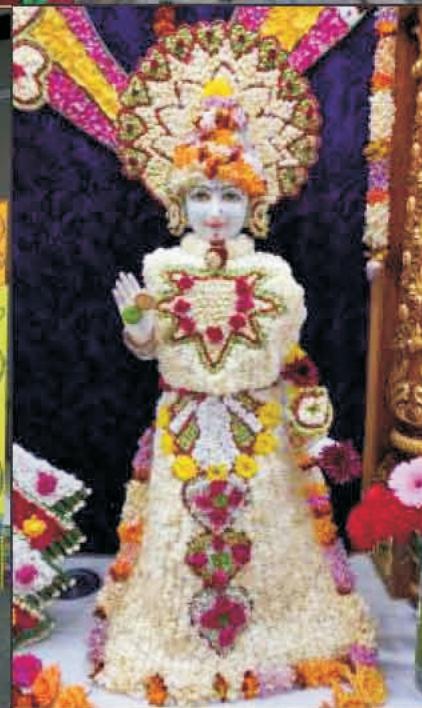
Kothambal



Cineminnson



Saskatoon (Canada)



(1) Beautiful artistic Shangaar to Thakorji in our Shree Swaminarayan temple, Auckland (New Zealand). (2) Saints performing aarti of Guru Poojan in Jetalpur temple on the occasion of Guru Purnima. (3) Soil of pious Janmasthan of Shree Swaminarayan Bhagwan situated at Chhapalyadham and Jal (water) of pious Narayan Sarovar was sent to Ayodhya for special use on the pious occasion of khat Muhurt Ram Mandir in Ayodhya on 5th August 2020.



Keshar Snan Darshan to Shree Namarayandev in Ahmedabad temple.



H.H. Shri Acharya Maharaj performing pooja-aarti of Shivling in Garbhgriha of Shree Namarayandev in Ahmedabad temple during the pious Shravan Maas.

**In short time, the date of opening of temple for Darshan during the Corona period will be intimated.**

For the convenience and facility of overseas devotees of our Shree Swaminarayan Sampraday, online donation can be made through the below mentioned link of official website of Kalupur temple.  
<http://www.swaminarayan.in/donation>