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H.H. Shri Mota Maharaj

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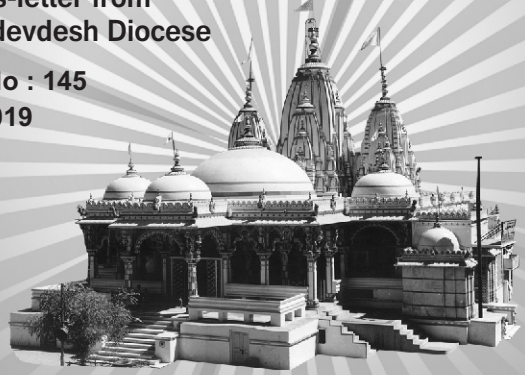
(1) Memorable photographs of Musical Programme organized in Shree Swaminarayan Museum on the occasion of 75th Prabhavatsav of H.H. Shri Mohi Maharaj, Shri Hariprasad Swami of Killa Parul offering cake and conveying wishes of Janmas Dives to H.H. Shri Mohi Maharaj, H.H. Shri Acharya Maharaj blessing Chhatterya Swami after listening Ragas of the choice of H.H. Shri Mohi Maharaj and Dharmical enjoying presentation by Castele Brothers from Jharkhand. (2) Bairi Maha-Diksha in Ahmedabad temple. (3) H.H. Shri Acharya Maharaj performing ritual of Musti Pradaha in Shree Swaminarayan temple (Gedlee), Lunawada (Chhapalyadham). (4) H.H. Shri Acharya Maharaj performing Annakirt/Aard of Thakorji on the occasion of 26th Patoosav of Sakli (Dahgam) temple. (5) Ratriya Parayen in Chhapalyadham organized by Shree Swaminarayan Senior Citizen Mandal, Gandhinagar (Sector-2).



SHREE SWAMINARAYAN

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अस्मदीयम्

Elections are going on at present in our country which is the biggest democracy in the world. Expenses of Rs.5,000/- crore will be incurred during this election, which is equivalent to the budget of a big city. Hot Summer season is going on and temperature in Ahmedabad city has shoot up to 44 degree Celsius and we can simply imagine what would be the situation and temperature during the upcoming months of May, June and July.

During the time of every election, people of each party go to very low level in using their words. This is an insult to Hindu culture. A prudent and wise citizen keeps all things in his mind. Today's educated youth is very aware and there is no doubt that, he will teach a lesson to the politicians using such a low level language and words.

Now it is sure that, only those people will win who will work for the people, for the society and for the country. And it is sure that, all other people will be thrown out.

At many places in 'Talks of Adharanand Swami' Shree Hari has praised the rule of the British Government but at the same time it is also said that, the Rule will continue for long and good only if they rule with ethics. But if you miss the ethics, people will throw you out. These words appear to becoming true in today's time. Words of Bhagwan are always true and they utter only the Truth.


Editor
Mahant Swami
Shastri Swami Harikrishnadas

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

(એપ્રિલ-૨૦૧૯)

- 
- 11-12 Graced Shree Swaminarayan temple, Naranpar (Kachchh).
 - 13 Graced Shree Swaminarayan temple, Salki (Tal. Dehgam).
 - 14 Performed ritual of Saint Mahadiksha in Shree Swaminarayan temple, Kalupur.
 - 15 Graced Shree Swaminarayan temple, Mandal, on the occasion of Patotsav.
 - 16-17 Graced Shree Swaminarayan temple, Bhuj(Kachchh).
 - 19 Graced Shree Swaminarayan temple, Anjali (Vasna) on the occasion of Shree Hanuman Chalisa Katha.
 - 20 Graced Shree Swaminarayan temple, Gulabpura on the occasion of Patotsav.
 - 25 Graced Shree Swaminarayan temple, Jaiva and Rohishala(HalarMuliDesh).
 - 28-29 Graced Shree Swaminarayan temple, Mandvi(Kachchh) on the occasion of RajatJayantiPatotsav.

**APPOINTMENT DIARY OF H.H. SHRI LALJI MAHARAJ
(APRIL - 2019)**

- 
- 14 Graced Shree Swaminarayan temple, Bapunagar Approach on the occasion of Satsang YuvaShibir.
 - 21 Graced village Shilaj- Ahmedabad on the occasion of Satsang Sabha.
 - 27 Graced the house of the devotee Shri Nimeshbhai Patel, Chandkheda- Ahmedabad on the occasion of Katha.



SEVEN GENERATIONS OF DHARMDEV

- Sadhu Purushottamprakashdas (Jetalpurdham)

O u r this village. One Brahmin 'Ramprasad' I s h t a d e v having surname 'Gorakhpande' was Sarvavatari residing there alongwith his family. He knew S h r e e Vedas and Vedant and was living a Swaminarayan disciplined life while performing Shree B h a g w a n Krishna Bhakti and was preaching Dharma, incarnated as human being and chosen Dharmkul and

therefore Dharmkul is the best pious tradition upon our this Bharat Bhumi. Simply by knowing about the Katha-Itihas of the ancestors Dharmdev we find that fame and piety are the qualities of this of this Dharmkul and so being inspired by these noble qualities Akshardhmadhipati made the drop of the blood of this Dharmkul as means for His divine incarnation. It is almost very hard to perform Jeevan Darshan of seventy one generations but we would be blessed even if we can perform Jeevan Darshan of seven generations.

In Vikram Samvat fourteenth century in the kingdom of Maharaja of Nepal on the bank of 'Devaha' river and amidst dense forest is situated one pious 'Rak-hat' village. People of all four castes were residing in

He became famous as pious and righteous person possessing knowledge of the scriptures. People of all caste and creed respected Rajguru of the kingdom. Even Maharaj of Nepal used to perform poojan-archan and obtained the blessings of his Rajguru Dharnidhar Shastri on every pious occasion. Later on he became famous as Gorakh Pande – a follower of Ramanuj Siddhant and Vishitadvaita, Samved, Kauthumi Shakha, Savarni Gotra and its three Pravar Bhargav-Vaitahavya-Savetas, Kulguru was Shree Hanumanji and Kulmata Kamladevi. He had a son namely 'Gangaprasad' Pande. Later on they came and settled in Gorakhpur. There they obtained respect and honour as well as residential house, land and wealth from Maharaj of Gorakhpur. Gangaprasad Pande

SHREE SWAMINARAYAN

became expert in the study of Vedas-Upanishad-Darshan. Once upon receiving invitation for Shastrarth, he came to Kashipuri. All the learned Pandits were unable to answer the questions asked by Gangaprasad and he was declared victorious in Shastrarth. Resultantly he obtained State-honour from the king of Gorakhpur. Many jealous persons tried to defame Gangaprasad but in vain. Cherishing self-respect, Gangaprasad left Gorakhpur and came to Itarpur of Sahjanva taluka with family and settled there. Now the family abandoned 'Gorakhpande' surname and adopted 'Itarpande' surname. He had a son namely 'Laxman Sharma'. Later on Laxman Sharma had a son namely 'Vanshidhar'. To study Vedas and Vedanta is a very natural quality of this family. Moreover, by adopting Sankhya-yoga, the family used to perform chanting of Akhand 'Hari-Hari'. He had a son namely 'Vedman' who became expert and famous in Nitishastra. He had a son namely 'Kanhiram' who became popular as Adarsh 'Parmarthi'. For some time, he stayed in Mehdav city and remained there as Pandit of king Surnetra of the kingdom. However, over a period of time village Itarpur became known as Itar Pande. He had a son namely 'Bal Sharma' who was an expert in Ved-

Shastras, Dharmpremi, Satyavadi and Jitendriya. Born in pious and rich tradition, Bal Sharmaji performed many Yagnas. He was married to 'Bhagyavati' and Dharmdev chosen this pious couple as parents. When the deities came to know about Pragatya of Dharmdev upon the earth by accepting the curse of Durvasa Muni in Badrikashram, they all performed Pushpavrusti. On the pious day of Kartis Sud-11 in Samvat 1796 in Sharad Ritu and in Bhadrpada Nakshatra and in Vrajnama Yog, in Kalyani Karan, in Kumbh Lagna, and having Mangal, Budh, Guru and Shukra Grahas in the centre, Dharmdev incarnated as son of this pious husband and wife. Father Balsharma distributed Sakar among the people residing in the area of 10 km and celebrated Janmotsav. The child was named 'Hariprasad'.

By incarnating as human being in such a pious tradition, Sarvavatari Shree Swaminarayan Bhagwan made the blood of Dharmkul pious.

Even today in Uddhaviya tradition, tradition of blood of Dharmdev is being worshipped alongwith Shreeji Maharaj. Till this Sampraday performs pooja of Dharmvanshi, its Satsang will remain pure in the whole world.

**Shree Swaminarayan Temple,
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HEY SHREE HARI ! REMAIN IN FRONT OF MY EYES

- Shastri Nirgundasji (Ahmedabad)

स्वामिन्यरात्पर विभो पुत्रुधोत्तमाद्य
नारायणाक्षरनिवास कृपानिधान श्रीकृष्णनिर्गुण
सदीश्वर दिव्यमूर्ति हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु
सदीश्वर दिव्यमूर्ते हे श्रीहरे मम भवान्
हृशिगोचरोऽस्तु ॥१॥

श्रीहरि महिमाष्टक - वसंततिलकावृतम् शुकानन्द मुनि कृत्
स्वामिन्यरात्पर विभो पुत्रुधोत्तमाद्य नारायणाक्षरनिवास कृपानिधान ।
श्रीकृष्णनिर्गुण सदीश्वर दिव्यमूर्ति हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥१॥
देवाधिदेव परमेश्वर वासुदेव योगेश्वरनियामक शास्त्रयौने ।
भूमस्तपः प्रिय महापुरुषाक्षरात्मन् हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥२॥
एकान्तधर्मधर सेश्वरसांख्ययोग मार्गप्रवर्तक ऋषीश्वरवृंदजुष्ट ।
भक्तेप्सितप्रदवराभयपाणिपदप हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥३॥
सर्वेश्वरेश हृषिकेशपते परात्मन् सत्संगलभ्यपथयोगदसुप्रवृत्ते ।
एकन्तिकप्रिय भवांबुधिपारदायिन् हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥४॥
श्रीमन्नवीनजलदासितस्तुं दरास्य सत्पुंडरीकनयनप्रधितप्रताप ।
नैकावतारपरिरिक्षितसाधुवृंद हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥५॥
नैकांडनायकनिषेवितपादपदम् कल्याणकारीगुणवृंद्विभूषणाढ्य ।
सूक्ष्मोज्ज्वलांबरविधारणशोभितांग हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥६॥
धर्मान्ववायनिहितस्वकदेशिकत्व निष्कामभक्तपरमप्रिय नैष्ठिकेन्द्र ।
ब्रह्मण्यदेव सकलाश्रितसौख्यकारिन् हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥७॥
अज्ञानसंतमसनाशानबोधभाव कामादिशत्रुगणभीतिदनामधेय ।
पाण्डंडखंडदलन प्रणतात्मबोध हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥८॥
हे भक्तिधर्मसुत हे हरिकृष्ण नाथ हे नीलकंठ कलितारण पूर्णकाम ।
सौम्यस्वभाव शरणागतवत्सलात्मन् हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥९॥
स्वीयेतितेजसिपरेश्वरसंज्ञके च धाम्न्यक्षरात्मनिलये निजपार्षदागवैः ।
प्रेम्णा निषेव्यचरणाब्जशुकेन चात्र हे श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥१०॥

Shree Hari Mahimastak
Vasantilkavrutam Shuk Munikrut

Shukanand Muni who is also known as Shuk Muni and who has always remained as Lahiya (writer) of Bhagwan Shree Swaminarayan has written this Stuti-Prarthna while cherishing ardent feeling that he may never be separated from Bhagwan and divine Swaroop of Bhagwan may always remain in front of his eyes. Those who perform singing and reading of this Stuti –Prarthna , Bhagwan never go away from their heart.

He is Akshar Paryant Niyanta Swami of Sarva Jeev. He is above all and even above Akshar that means he cannot be known even. Who is present in everybody as Antaryami Shakti. You are Uttam Purush in all Purush. You are Aadi Purush and cause of all. You are shelter of all. You always reside in Your own divine Akshardham. You are like ocean in bestowing blessings upon all Jeevs. You possess such divine Swaroop which attracts all towards Yourself. There are no any Mayik Guna and you are adorned by all qualities which grants Kalyan to all. You are always Satya. You are regulator of all. You are always Dwibhuj divine Sakar Murti. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (1)

देवाधिदेव परमेश्वर वासुदेव योगेश्वरनियामक
शास्त्रयौने ! भूमस्तपप्रिय महापुत्रुधोत्तमाद्य
श्रीहरे मम भवान् हृशिगोचरोऽस्तु ॥१॥

You are Adhipati Swami and Niyanta of even deities residing in Devlok. You are Adhipati Niyanta of all Brahmandadhipati Ishwars . Your Antaryami Shakti is spread everywhere in this world. You are Dhyey Murti Ishwar Niyanta of all who perform Sadhana of Yoga. You remain Antaryami of Akshar and regulate everything. And Your divine Swaroop is original element and cause of Puranas and Smrities and which can be known by the scriptures like Vedas.

When incarnated upon Earth, Tapa is liked the most by You. And You Yourself perform Tapa and make Your devotees Tapa-Parayan. You are Purushottam among all Purushs and You are Atma of even Akshar. Your body is Akshar. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (2)

**એકાન્તધર્મધર સેશ્વરસાખ્યયોગ માર્ગપ્રવર્તકઃ
શ્રદ્ધીશ્વરવૃન્દજુષ્ટાં ભક્તપ્સિતપ્રદવરાજ્યપાણિપાપ હે
શ્રીહરે મમ ભવાન્ દશિગોચરોડસ્તુ ॥૩॥**

Whom Bhagwat Dharma calls it as Ekantik Dharma. And who is with all four Dharma, Bhakti, Gyan and Vairagya and who nourishes and holds Dharma. Who narrates Sankhya and Yoga Shastra. Who has always been worshipped by Thousands of Rishi-Munis i.e. five hundred Paramhansas. Who fulfills all the desires and wishes of His Ekantik Bhaktas. Who is worthy to be pursued by Jeev, Ishwar, Maya and Brahma. Who blesses all those who seek His shelter and makes them fearless. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (3)

**સર્વેશ્વરેશ હષિકેશપતે પરાત્મન્
સત્સંગલભ્યપથયોગદસુપ્રવૃત્તે । એકાન્તિકપ્રિય
ભવાંભુધિપારદાયિન્ હે શ્રીહરે મમ ભવાન્
દશિગોચરોડસ્તુ ॥૪॥**

Who is Ishwar of Ishwars of Anantkoti Brahmands. Who is regulator of all the regulators of Vishwa. Who is the regulator of all living beings. Who is regulator of all Indriyas of all living beings. And who can be obtained by scriptures, saints and noble conduct in life only. Who shows the right path to those who have forgotten their way. Who is very dear to Ekantik Bhaktas or to whom Ekantik Bhaktas are very dear. Who helps those cross the ocean of life who seek

His shelter. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (4)

શ્રીમન્નવીનજલદસિતસુન્દરાચ્ય

સપુંડરીકનયનપ્રથિતપ્રતાપ ।

**નેકાવતારપરિરક્ષિતસાધુવંદ હે શ્રીહરે મમ ભવાન્
દશિગોચરોડસ્તુ ॥૫॥**

Mukh-kamal of Shree Hari shines like monsoon season dark new clouds filled with water. Eyes are like fresh petals of lotus who always remain fresh in a lake. Who incarnates as and when required by deities, Rishi Munis and human beings and protects them all. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (5)

નેકાંડનાયકનિષેવિતપાદપદ્મ

કલ્યાણકારીગુણવૃન્દવિભૂષણામટ્ય ।

**સૂક્ષ્મજ્જ્વલાંભરવિદ્યારણશોભિતાંગ હે શ્રીહરે મમ
ભવાન્ દશિગોચરોડસ્તુ ॥૬॥**

Rulers and Adhipatis of Anantkoti Brahmands always serve His lotus-like feet. In whose swaroop, the group of all noble qualities shine. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (6)

**ધર્માન્તવાચનિહિતસ્વકદેશિત્ય નિષ્કામભક્તપરમપ્રિય
નેષ્ટિકેન્દ્ર । બ્રહ્મથદેવ સકલાશ્રિત સૌખ્યકારિન હે
શ્રીહરે મમ ભવાન્ દશિગોચરોડસ્તુ ॥૭॥**

Who has held Gurupada of Jeev of this world with a view to nourishment and protection of Bhagwat Dharma – Ekantik Dharma. To whom are dear Nishkam ardent devotees or to such devotees He is dear. Who is best in following Naisthik Brahmacharya Vrata. Who grants divine happiness to all human being who seek His shelter. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (7)

(Con. from page 12)

AMRUT VACHAN OF H.H. SHRI ACHARYA MAHARAJ

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

On the occasion of 197th Patotsav of Shree Narnarayandev of Ahmedabad temple on 09/03/2019 : In the morning one is lucky if he finds a place in this Shree Narnarayandev temple and one is lucky if one finds even 20% presence in the Sabha now. This is due to importance of Dev. Man is not important. Everybody has seen and witnessed the divine presence of Dev. Just now H.H. Shri Lalji Maharaj talked about a episode-film 'Shikh' being prepared based on Jeevan-Charitra of Shreeji Maharaj and taking reference from our scriptures like 'Shiksha Patri' and 'Satsangi Jeevan' with a view that the future generation can understand it and imbibe it. H.H. Shri Lalji Maharaj has been doing everything with responsibility in this regard.

Even in this Sabha Mandap, many Sabhas have been conducted. Katha-Varta are performed everyday for the last two centuries. Shreeji Maharaj has stated that, qualities are not developed without Katha-Varta. But there should be complete concentration in it. Number of Kathas is not important our attention and concentration in these Kathas while they are being narrated to us is important. We read a newspaper which has stories of the whole world in it – this is called Gram-Varta. Talks related to Bhagwan are called Ram-Katha. But after listening them, if we stand up with blank mind and without thinking about it or cherishing it in our mind, we have to start again.

Nand Saints have written in Shrutis that, once divine Darshan is performed that



idol image is not removed from the mind and heart. Brahmanand Swami dared to test Bhagwan. It requires courage to do so. But after performing divine Darshan of Bhagwan, that divine presence never went out of life of Brahmanand Swami. Thereafter, many kings and other great people of that time asked and requested Brahmanand Swami to write their biographies but Brahmanand Swami refused categorically. Many people go for the pilgrimage like a tourist. Pilgrimage is just a namesake. Many people are worried about their meals and food and they do not perform divine Darshan of the deities even sufficiently and patiently. We know this because most of the complaints we receive are of food only. We should remember the words of Shreeji Maharaj that during pilgrimage we should spend our own money. I do not say that you do not eat. But try to use the facilities which have been developed from your money only. On the way we come to Kota or Jaipur and in the evening we get Khichdi-Kadhi and for that purpose only rest house has been made

from your money only. So let us use them but at the same time let us not forget the purpose of pilgrimage. I say to the extent that, can there be any more pilgrimage than the divine company and divine Darshan of this Dev sitting in Throne in front of us?

We have to think after listening to talks of Maharaj. We need to think over it. Just as we think about profit and loss in our business. Just search in a dictionary the meaning of the word 'Nididhyas'. I always keep in my Pooja a small Vachanamrit available in our temple. To read one Vachanamrit or one line of it and to think over it is one thing and to perform continuous reading of the whole Vachanamrit is another thing just as Padas of Chesta of Shreeji Maharaj are being performed. Elder people would be doing it. Every devotee should observe one Niyam. One cannot get happiness by reading these Padas speedily but if they are sung slowly while understanding their meaning, you will find that they are unique. **Pratham Shree Hari ne Re, Charane Shish Namavu.....** Is it not sufficient? How can we go ahead? This one line contains the essence of all the scriptures. Is it required to run here and there after understanding this? This is not for you people as you understand this. But this is for those who tie all colour strings around their wrist and wear all colour rings in their fingers. One should try to understand nature of Shreeji Maharaj. Without knowing, without acquaintance, one does not cherish true feelings and once true feelings are cherished Vachan or directions of Shreeji Maharaj are observed and followed.

Many a times I say that these Nand Saints would not have written the words consciously. These words would have been written by them spontaneously and naturally. When Brahmanand Swami is sitting with closed eyes and Shreeji Maharaj performs Berakho and by opening the eyes new pada of Kirtan is created by Brahmanand Swami! The words are local

and simple but the emotion and feelings conveyed through these words are so acute and profound that the words come out so naturally. So Swabhavik Chesta of Shreeji Maharaj are uttered in just 10 minutes then we cannot understand its real meaning. But one word is sufficient if we live that word in our life. These words were not written by paying money or by rent but these words came so naturally out of mouths of Nand Saints.

"If one has to go to perform pilgrimage one may go, but all sixty eight places of pilgrimage are at lotus like feet of Bhagwan" who has uttered these words? Muktanand Swami, disciple of Ramanand Swami and elder in age than Shreeji Maharaj. However, Shreeji Maharaj cherished utmost Guru-Bhav with him and he received title '**Satsang ni Maa**'. We perform and sing aarti everyday. It is necessary that we think about it. We are having divine Sanidhya of Dev for whom these words have been written. How lucky we are! So it is our responsibility that, we preserve our this Bhagwan and our Satsang. Now it is a matter of pleasure for all of us that, 200th Patotsav of Dev is coming very soon. So be prepared. Don't feel worried. Nobody would be host devotee and yet everybody would be host devotee. Anybody can render services as host devotee of this divine Patotsav by paying two thousand and five hundred only. This is utsav of all and not of anyone only. Those who want to render more services can pay the money in the name of their children in multiple of the same amount of money. This utsav may be organized and celebrated in such a way that everybody can participate in it. Everybody may feel the sense of belongingness. There should not be name of anybody. Simply Patotsav of Shree Narnarayandev and the date! Because all of you are the host devotees! There are many devotees standing behind in discipline and the ladies devotees sitting in the sunlight! All of them have rendered

their great devout services. There are devotees who have been sitting behind and due to their Punya only all these temples are run. Now start this tradition permanently. There should not be any one host devotee. All should be host devotees. Because this Dev is not only of any single person. Dev is of all of us. Start with me. Today itself I shall deposit a cheque and I will tell.

I will go to each and every village for this Maha Mahotsav. In the past perhaps not a single village has been left out. If I cannot reach, take H.H. Shri Lalji Maharaj with you. And especially take H.H. Shri Lalji Mahraj to each place where I have been. Everyone will feel that, he has also contributed.

Utsavs are not meant to collect money. To enjoy the pleasure of the fact that we have got Bhagwan is real Utsav. When money is collected, it becomes headache-

like responsibility to preserve and maintain it. Many times, I return the cheque when not required. When it was required for CRPF, more than required cheques were received.

Our Bhagwan is with us so we need talk anything feeble. Take Bhojan-Prasad and enjoy. So be prepared. Name of nobody will be there in the invitation card. This is Darbar of Shree Narnarayandev. We have pious company of Dev so let us not talk about money. There shall be talks about money. Money is not prominent. Prominent is lotus like feet of Bhagwan and we should not forget this. Saints and devotees have come from U.K., Kachchh, North Gujarat, Panchamahar, Sabarkantha, Zalavad and from every Prant. At last all the devotees were blessed.

(Con. on page 9)

**अज्ञानसंतमसनाशनढोधभाव
कामादिशत्रुगणानीतिदनामधेय । पापहृत्पंडलन
प्रघातात्मढोध हे श्रीहरे मम भवान दृशिगोचरोऽस्तु
॥८॥**

By seeking whose shelter, the darkness of Agyan and Ahamkar is destroyed immediately. By chanting whose name, all inner enemies such as Kaam, Krodh etc. are destroyed. Whose Vachans destroy Pakhand Dharma and are capable of granting Gyan of Atmaswaroop of Antaryami Parmatma. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (8)

**हे भक्तिधर्मसुत हे हरिकृष्ण नाथ हे निलकंठ
कवितारण पूर्वकाम । सौम्य स्वभाव शरणागत
पत्सलात्मन् हे श्रीहरे मम भवान दृशिगोचरोऽस्तु
॥९॥**

Hey son of Dharm-Bhakti, Hey Harikrishna, Hey Nath, Hey Nilkanth, Hey Prabhu Kalitaran who protects all His

devotees from Doshas of Kaliyuga. Who is Purnakaam and who fulfills desires of all who seek His shelter. Whose nature is always serene and calm and who cherishes ardent love and affection with those who come to Him. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (9)

**स्वीयेतितेजसिपरैऽक्षरसंज्ञके य धाप्यक्षरात्मनिलये
निर्गपार्थदाग्ये । पृष्ठा निषेव्यचरणाशुक्लन यात्र हे
श्रीहरे मम भवान शिगोचरोऽस्तु ॥१०॥**

Whose ardent devotees are rendering their ardent services to Bhagwan Shree Swaminarayan sitting in divine Akshardham. Similarly, I have received an opportunity to render my ardent services to Your lotus-like feet that means You give such an opportunity to Shuk Muni and all those devotees who perform chanting of this Stotra. Hey Shree Hari please grant me Your divine Darshan and You always remain in front of my eyes. (10)



ARE WE DEAR TO SHREEJI MAHARAJ ?

- Jayantibhai K. Soni
(Ahmedabad)

Purpose of life of all of us is to obtain pleasure of Shreeji Maharaj and to ensure our Atyantik Kalyan. Those who have learnt to obtain pleasure of Shreeji Maharaj, they have learnt to get emancipation in life. Even if umpteen number of Bhajan-Bhakti, Vrat-Upvas, Katha-Kirtan are performed but if we cannot obtain pleasure of our Bhagwan, it would be a great defect on our way to Moksha.

25th Vachanamrit of Gadhda-Antya of the whole 'Vachanamrit' is such that there are so many questions and answers in it. One of these questions has been asked by Rajbai to Shreeji Maharaj, "Hey Maharaj, by which qualities you become happy and by which Doshha you become angry?" the direct meaning of this is that, if we can please Maharaj, we are sure to get emancipation and if Maharaj becomes angry, we would not get emancipation even if we may have performed pooja-aarti and Dhyana-Bhakti. And so those who have learnt to obtain pleasure of Bhagwan, He will achieve his final goal of his life i.e. to obtain a place in divine Akshardham.

Now in the abovementioned Vachanamrit, Shreeji Maharaj has clearly stated as to what is dear to Him and what is not liked by Him. Among them are shown a number of Doshas of Vaani. He does not like if asked time and again and He does not like if asked in between. Thus, everything has been described clearly in this Vachanamrit

as to what is liked and what is not liked by Him.

Even in the worldly affairs, we do not invite the persons at our home whom we do not like. And we invite the persons we like and we take utmost care of such persons when they come to our home. Similarly in order to keep our Anantkotī Brahmand Adhipati and Sarvavatari Ishtadev happy, we perform poojan-archan, Bhajan-Bhakti everyday. If we can obtain His pleasure, we would be the happiest person in this world. But if we do nothing which is liked by Bhagwan then how He will take us to His divine Akshardham though we have performed so many pooja-archa? Shreeji Maharaj has directed in Shloka-38 of 'Shikshapatri' that, "Our devotees should not wear such clothes by which their body organs can be seen."

Similarly, in Shloka-161 of 'Shiksha Patri' Shreeji Maharaj has directed that, "Our ladies devotees such as Pativrata and Suvasini ladies should not behave and remain without clothes on their body in such a way that their navel, thighs and chest are seen by others."

If abovesaid directions are not followed, there is no meaning whatever Bhajan-Bhakti you perform and whatever Daan-Vrat you perform. In short we should understand that while going to temple we should remain within our Maryada. None of our body organ is meant to be shown to others. So ladies devotees should be alert and should always remember that, they go to obtain pleasure of Bhagwan. If our objective is pure and to obtain Moksha, we will surely get it.



SHREE SWAMINARAYAN MUSEUM

Ramkrishna Govind Jay Jay Govind ——— Narayan Dhoon Brahmlok Buland Sware..... five hundred Paramhamsas have been uttering these pious words and the whole atmosphere is charged with Sattava-gunas. This Masti of Brahamanand is being performed not in any temple but in the marriage function of one very rich devotee. This is its speciality.

On the marriage occasion at the house of Mohanlal Sheth in Ahmedabad, in diamond studded Mandap, he ardently invited Bhagwan Shree Hari and the saints. Shree Hari graced the occasion alongwith saints and Parshads. The brave devotee ardently requested Shree Hari to perform Aarti-Dhoon in Sabha Mandap only. So Aarti-Dhoon were performed as per Shloka-63 of the pious 'Shiksha Patri'. Thereafter, 'Chhabila Vala Chhodo Devadhive Dordo Re, Dise Dordie Das Ganth Re...!' Pada was performed and divine Hari-rasa was spread all around. (Bh. Chi. Pr. 76, Kadi-39)

સાંખ્યયોગી હોય બાઈ ભાઈ, તેને જાવું નહિ વિવામાંઈ ।
કર્મયોગી જે જાય વિવાય, તે પણ ગીત પ્રભુજીના ગાય ।
એહ આગન્યા છે જો અમારી, સહુ રહેજો એમનરનારી ।

The abovementioned incident has been described very beautifully and in detail in A-12 and 13 of third chapter of 'Satsangi Bhushan' scripture.

On this occasion, Mohanlal Sheth had invited Shreeji Maharaj in Mandap and had performed poojan by offering very valuable clothes and precious ornaments. Pichhvai which decorated throne of Shreeji Maharaj has been preserved in Dharmvanshi Acharya tradition and with the blessings of H.H. Shri Mota Maharaj, it has been kept in Hall No.4 of our Shree Swaminarayan Museum.

By simply performing divine Darshan of this Pichhvai of Prasadi, one gets reminded of a brave haribhakta, Niyamdhari saints and pious guru-shishya. We get very natural preaching how religion can be kept in the centre during our social occasions. All the devotees and haribhaktas are ardently requested to perform divine Darshan of this Pichhvai of Prasadi and to keep Dharma at the top and in priority during their social occasions

- Prof. Hitendrabhai Naranbhai Patel

Museum Mobile : 98795 49597

Devotee Shri Parshottambhai (Dasbhai, Bapunagar) : Mobile No. 99250 42686

www.swaminarayanmuseum.org/com • email:swaminarayanmuseum@gmail.com

May-2019 • 14



Shree Mahavishnu Yaag Yagna in Shree Swaminarayan Museum April – 2019

14/04/2019 Dr.Narendrabhai Bhavsar, Mehsana.

List of Host devotees who availed the benefit of Abhishek of Shree Narnarayandev in Shree Swaminarayan Museum-April-2019

- 04/04/2019 (Morning) Ganga Swaroop Kantaba Jethalal Rathod – Viramgam through Kanubhai and Bharatbhai and Narendrbhai, Ahmedabad.
(Noon) Mavji Shivji Pindoriya and Devji Shamji rabadiya (Woolwich – London)
(Evening) Chandrikaben Mahendrabhai Shukla – Naranpura (Sydney – Australia) through Harsh
- 14/04/2019 Chaudhary Jayantibhai Motibhai – Badpura (at present U.S.A.)
- 21/04/2019 Ghanshyambhai Amrutlal Bhavsar – New Vadaj on the occasion of obtaining VISA of Australia by Manish.

List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Vojna-April-2019

- Rs.67,000/- Hansaben Suryakant Patel – Unjha Bhet on the occasion of receiving first pension.
- Rs.51,575/- Arvindkumar Indulal Modi – Chandkheda for obtaining pleasure of Shree Narnarayandev.
- Rs.27,300/- Shri Pravinkumar Kurji Kerai – through Navdita Pravin Kerai – Kera – Kachchh - Bhuj
- Rs.19,575/- Dr. Lalji Halai - Vancouver - Canada
- Rs.10,000/- Dr. Narendrabhai Bhavsar – Mehsana.
- Rs.5,555/- Gohil Minaba Madhubha – Bharuch.
- Rs.5,000/- Minaben K. Joshi – Bopal.
- Rs.5,000/- Akshar Nivasi Karshan Kanji Bhagat through Jayantibhai Bhavsar
- Rs.5,000/- Shri Bhailalbhai Karshanbhai – at present Canda
- Rs.5,000/- Ramilaben Babubhai Patel – Adalaj for obtaining pleasure of Shree Hari.

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.



Musical Programme in Shree Swaminarayan Museum on the occasion of Prakatyotsav of H.H. Shri Mota Maharaj

Once a lamp was lit upon singing for one hour by famous singer Tansen in Darbar of King Akbar. Thereafter, another singer started singing. Just one line was completed and all the lights were lit in the palace. The lamp lit with the singing of Tansen asked all other lamps why this effect!!! Those lamps replied that it is better to die soon than to hear his whole song.....

Everyone has different level of understanding and yardstick of music. Deep understanding of Music has been inherited in our Dharmkul. The great musicians are found to be very careful in presenting music in front of our H.H. Shri Mota Maharaj. So naturally Prakatyotsav of H.H. Shri Mota Maharaj cannot be celebrated better than musical programme.

This time Musical programme was celebrated in two stages. First one was organized at 9.00 hours at night on 11/04/2019 where Kedia brothers artists specially invited from Jharkhand performed Jugalbandi of Sitar and Sarod accompanied on Tabla by Pandit Kalinath Mishra. Shastri Swami Hariprasaddasji from Killa-Pardi had specially arrived on this occasion – who is witness to the journey of Music of our Dharmkul. Starting with Deep-pragatya, cake of cooled down Magas was offered as Prasad to all. H.H. Shri Lalji Maharaj had also arrived on this occasion.

In the second stage in the morning at 9.00 hours on 21/04/2019 artist Shri Vikas Parikh of Ahmedabad had performed singing of Padas of Shree Narnarayandev. Thereafter Swami Chaitnyaswaroopdasji from Mumbai had performed singing of Padas of Nand Saints in Ragas which are favourite of H.H. Shri Mota Maharaj and obtained the pleasure of H.H. Shri Acharya Maharaj.

On the pious day of Chaitra Vad-03 on 22/04/2019 large number of saints and Haribhaktas had come to Shree Swaminarayan Museum for conveying their wishes and obtaining blessings of H.H. Shri Mota Maharaj.

- Praful Kharsani

સંસંગ બાલવાટિકા

SATSANG BALVATIKA

Compiler Shastri Harikesavdasji (Gandhinagar)

IMPORTANCE OF TILAK CHANDLO - Shastri Haripriyadas (Gandhinagar)

Friends! Are you interested in history? Then read this carefully.

It was the time when there was Peshwa rule in Ahmedabad and Bhau Saheb was Suba of Ahmedabad. He hatched a conspiracy against Swaminarayan Bhagwan. But his conspiracy was exposed and Peshwa was proved wrong and so order was passed by which entry of Swaminarayan Bhagwan in Ahmedabad was banned. Swaminarayan Bhagwan left Ahmedabad.

About four to six months passed to this incident and the atmosphere changed. Andrew Dunlop was appointed as the first Collector of Ahmedabad. He was a British Officer of the British Rule in India and he was Astik by nature and a good nature person. He came to Ahmedabad from his native place and took charge of his new office. Initially he looked at the people of Ahmedabad with curiosity. He found something new and he was surprised. He found various types of different shapes upon foreheads of people. Every morning he saw different types of shapes and he was thinking what is this? His curious mind desired to inquire about this. But whom to ask? Administration of any place cannot be run without the support of local people. And

therefore, this Collector Andrew Dunlop engaged some local persons in service. Kubersinh Chhadidar was one of them and their main function was to accompany the Collector. When anything is asked by the Collector about the situation of the city, their duty was to explain it.

Once the Collector asked Kubersinh, "I don't understand though more than one month has passed of my arrival in Ahmedabad, I see various types of shapes and signs upon foreheads of the people and that also of different colours like red, yellow etc. what is this?" Kubersinh replied and explained Tilaks and Chandlos of various types of shapes. Round tilak means devotee of Mataji; horizontal tilak means devotee of Lord Shivji and Tilak having two straight vertical lines with a round shape in between just like Marco of 101 means devotee of Swaminarayan Bhagwan. When Collector Andrew Dunlop asked, "Who is Swaminarayan Bhagwan? I want to see him." Kubersinh said that Bhagwan Swaminarayan does not come to Ahmedabad as his predecessor person in power has banned the entry of Bhagwan Swaminarayan in the city of Ahmedabad. Collector asked, "Why? What is the reason?" Kubersinh replied that, Bhagwan Swaminarayan was opposing indulgence in violence and consumption of liquor, meat etc. and this was not liked by the then rulers. And therefore the entry of Bhagwan Swaminarayan in Ahmedabad has been banned.

The collector Andrew Dunlop immediately directed Kubersinh to convey his message to Bhagwan Swaminarayan that now there is British Rule in Ahmedabad and not of the then Peshwas. And so there is now no ban upon his entry in Ahmedabad and he may come to

Ahmedabad. The Collector also addressed a letter to Bhagwan Swaminarayan as guided by Kubersinh following the tradition of Sampradaya, as Kubersinh was follower and devotee of Swaminarayan Sampradaya.

Some devotees warned Kubersinh not to trust these political persons; moreover that Subo was a known person. But this foreigner is unknown person. How can be trusted. We also do not understand his foreign language. So these devotees expressed their worries against such a step of this unknown British Officer. Kubersinh explained to these devotees that, it is not like that. This British officer appears to be religious and then also we have to make request to Shreeji Maharaj. If there would be anything wrong in his mind, Antaryami Bhagwan will come to know about it and so will take appropriate decision. But let us convey this message to Shreeji Maharaj. When somebody asked Kubersinh why he told the British Officer about Swaminarayan Bhagwan, Kubersinh replied that, he did not tell anything. In fact it was British Officer who asked him to call Swaminarayan Bhagwan and also asked him to convey this message.

This British Officer was attracted by Tilak and Chandlo of Swaminarayan Bhagwan. How wonderful it is! So it is a matter of shame for all those persons who do not perform Tilak and Chandlo. Tilak and Chandlo have great impact. The moment one sees Tilak and Chandlo, one comes to know that this man is devotee of Swaminarayan Bhagwan.

In Shiksha Patri Bhashya Shatanand Swami has narrated importance of Tilak and Chandlo. Looking at Tilak and Chandlo of Kubersinh, the British Officer became

curious to know about it. And invitation was sent to Swaminarayan Bhagwan.

Friends! How wonderful it is! Order was passed banning the entry of Our Ishtadev Swaminarayan Bhagwan in the city of Ahmedabad. However, due to impact of Tilak and Chandlo, Swaminarayan Bhagwan was cordially invited and warmly welcomed in the same city of Ahmedabad. So one should perform Chandlo and Tilak with pride.

SATSANG EVEN AT THE COST OF LIFE

- Narayan V. Jani (Gandhinagar)

ભક્ત થાવું ભગવાનનું છે જો કઠણ કામ.....

(meaning : It is very difficult to become ardent devotee of Bhagwan.)

If we think about these words of Nishkulanand Swami, we will find that, it is not easy to become a devotee. A person who is ready and willing to perform Tyag of so many things in his life, can become a true devotee. Only the brave persons who are ready to get rid of their wealth in favour of Satsang are truly Sahjanandi Sinh.

Today we shall read a story about one such brave devotee. Thakorji Ravji was ruling in the State of Morbi. Mahakavi Dedal Charan was appointed as Rajkavi in his State. Kavi Dedal held a prominent place in the office. When this Kavi Dedal Charan would sing a poem of bravery even a coward would stand up and would hold a sword in his hand. So powerful were the words of this Kavi Dedal.

There is a typical nature of the society. If somebody is being honoured, there would be some jealous people coming forward to oppose such a person. Similarly, some elements got together and started looking for an opportunity to dishonor and defame an Kavi Dedal Charan.

With the blessings of Bhagwan, Sadguru Brahamanand Swami met Kavi Dedal and thereby Kavi Dedal became an ardent devotee of Sampradaya. Wearing Tulsi Mala and Urdhvapundra Tilak and Chandlo in the forehead, Kavi Dedal looked so great and honourable person!

This transformation of Kavi Dedal could not be seen by some jealous people and they rushed to Thakor Ravaji and they complained against Kavi Dedal. They told Thakor Ravaji that, Kavi Dedal has been abstaining from Vaishnav Dharma which is Rajdharma and he has adopted Swaminarayan Sampradaya. Thereby he has ignored our Rajdharma. How can this be tolerated?

Thakor Ravaji was taken into confidence and it was decided that, next day morning, in Darbar Kavi Dedal may be asked to break and remove his Kanthi. If he does so, he will be considered as faithful to the State and if does not do so, it will be considered as dishonor of the direction of the State.

Next day in the morning, all the people got together in Darbar of Raja. Kavi Dedal also took his seat in Darbar. The moment Kavi Dedal to perform singing of one poem, Thakor Ravaji stopped him and asked the reason for changing his faith and religion. The intelligent Kavi Dedal told Thakor Ravaji that, how can one change his universal Vedic, Hindu Dharma which teaches humanity to all! But for protection of Dharma and in order to remain a true Vaishnav, Swaminarayan Bhagwan has incarnated under whose faith and

Sampradaya, lacs of people have become Vaishnav in true sense and meaning. And so I have also accepted and adopted it.

Ravaji Thakor asked Kavi Dedal to break and throw away Kanthi. But Kavi Dedal refused to do so. And so Ravaji Thakor asked Kavi Dedal to leave the State immediately and also told that from this moment onwards now there is an end of their relationship.

With smiling face, Kavi Dedal started walking out of Darbar and State of Morbi. While doing so he told Ravaji Thakor that, good people never break relations with good persons so he will continue to be his friend but there have been people who have abandoned their wealth and properties for Sampradaya and some of them have even chosen to die in stead of going away from Satsang and Sampradaya. So going out of the State is a very small matter for me. Kavi Dedal left his village and came to Malia and settled there. With the blessings of Bhagwan, Thakor Modji of Malia gave him a place of respect in his Darbar and Kavi Dedal became happier and more prosperous than before.

Friends! This is a matter worthy to be pondered. Kavi Dedal left respect, name, fame and prominent in the State of Morbi in favour of Sampradaya. So we should also be careful that we respect whatever has been received by us in our Sampradaya. It is very difficult to become Bhakta but once blessings are poured, that devotee or Bhakta is very lucky. So one should perform Satsang even at the cost of life.

**New Address to send articles, news, photographs for
'Shree Swaminarayan' Magazine
magazine@swaminarayan.in**

॥ भक्तिसुधा ॥

BHAKTI-SUDHA

(FROM BLESSINGS OF H.H. SHRI GADIWALA ON THE OCCASION OF SABHA OF EKADASHI IN KALUPUR TEMPLE HAVELI) ATMA CAN BE EXPERIENCED

(Compilation : Kotak Varsha Natvarlal, Ghodasar)

Many a times we tell that, we should not keep any burden upon our mind. This has been explained by Shreeji Maharaj in 4th Vachanamrit of Kariyani. How much one knows about one's own body and how much he knows about cherishing Sakshi-bhaav? So this intellect has spread all over the body from nail of the toe to the top of the head. So this Jeev knows every process of human body and also knows Buddhi. This Sakshi is Bhagwan who knows everything that human body, mind and intellect does. All the thoughts however micro or temporal they may be, all are known by Sakshi.

Due to power of Indriyas to perform various tasks, power of Buddhi to think 'Jeev' and 'Buddhi' appear to exist. This Jeev has been residing in body and yet it cannot be seen. But Buddhi is experienced. Then how to know about the presence of Jeev in body? It is like flames of fire soaring in high in the sky and their movement is the evidence of presence of Vayu though Vayu is not visible. Because due to presence of Vayu, the flames of fire increase or decrease and they seem like the clouds floating in the sky. So from the power of thinking of Buddhi one can experience presence of Jeev.

In 78th Vachanamrit of first Chapter Shreeji Maharaj has talked about

'Anvaypanu' and 'Vyatirekpanu' as two characteristics of Jeev. When a Jeev considers all happiness and unhappiness its own it is known as Anvaypanu. But when Jeev considers itself separate and independent of these happiness and unhappiness and different from itself, it is known as Vyatirekpanu. Atma cannot be seen in Jeev though present. When we perform Tapa, water like indriya-janya affections are burnt and we experience divine presence of Atma and a person who knows this Atma is known as Atmanishtha. So in fact we all are Atma and nothing happens to us; whatever happens, it happens to our body only.

How much we know and how many books we may write, until we obtain Gyan of Bhagwan, we cannot get emancipation in our life. Now how to know Bhagwan? There are two ways. In one way, someone may tell us that this is a room and there is a table in it and we believe it. But we cannot how the table is until we see it with our own eyes. Similarly there is Bhagwan and there are devotees. So we have to obtain Gyan of Bhagwan and we need to study a lot and hard. If make self-study it would be make great difference. If you read it yourself, you will understand it properly and then you will never forget it. So keep on studying regularly everyday.

Similarly, if we ask someone, 'Have you tasted sugar?' now in order to know how sweet is sugar, we need to taste it ourselves. We have to make efforts to release ourselves from our Bandhan. We are 'Chetan'. And we are 'Anasakta' from

Karya of Indriya and also from Anubhuti of happiness and unhappiness. For example, two persons are quarreling and a third person is simply watching them from a distance. Now does it affect to the third person in anyway? Only those two persons who are engaged in the quarrel get affected by the words of each other. Similarly, a person affects himself by uttering the words and the person affects himself by listening to these words. But the third person is not affected in anyway. Similarly, Atma who sees everything through Sakshi-Bhaav does not have to suffer anything. The effect of happiness and misery is due to our own pride. The body which appears doing anything is due to presence of Atma only and this body is perishable. But Atma is Sanatan and it cannot be perished.

We believe those things true which are shown to us by our Indriyas and we cannot move ahead from this stage. But whatever is shown by Indriyas is not complete truth. A glass made of clay is known as glass and it is believed and understood as glass only; though fact is that it is clay only simply seen in different and definite shape. So there is glass in Swaroop Drasti but its Swayambhu Roop is clay which is known as Adhyaropan Drasti. Clay is like Sakshi and process of making glass from the clay keeps on going. Though shape of clay is changed into a glass, but does it make any difference to clay essentially? Similarly, Atma is lying in our body and it is Sanatan Satya. It is as Sakshi. No any difference is effected to this Atma. Jeev who passes from one Yoni to another Yoni is simply seen by it and it does not have to suffer anything. Only pride has to suffer it because it is based on fundamentally wrong conception that 'I am doing something' or 'I am doing everything'. If we abandon this false belief, we get Moksha in our life. Then

we stabilize ourselves in Atma Swaroop and whatever is done by our Indriyas we simply see them neutrally. If we can achieve this, there would not be any burden inside us.

•
“हं टप्ये हरि दूकडि”

- Sankhya Yogi Kokilaba
(Surendranagar)

Except human being Parmatma has not given divine and unique gift of Buddhi to any other living being. This is great blessings of Parmatma upon human beings. Now all the time Parmatma sees how these human being use their Buddhi. Parmatma has also granted to human beings the discretion of finding out what is right and what is wrong. So this Buddhi should be used with great care and caution and with complete understanding. If this is done we obtain pleasure of Parmatma. Persons cherishing faith in Parmatma, remain as servants of Parmatma only in order to obtain pleasure of Parmatma and they lead an humble life. They never feel proud of whatever they are having in their life viz. name, fame, wealth, status in the society. They live their whole life under the directions of Parmatma and their main aim of life is to obtain pleasure of Parmatma only. They very well know what is not liked by Parmatma and what is liked by Parmatma and so they are very much careful in their day to day affairs of life. They cherish the feeling and understanding that Parmatma is their Master and he is the servant. We should also cherish the same feeling and understanding in our life.

If we do anything against the directions of Parmatma, we invite wrath of Parmatma and it is known as our Paap-Karma. And if we do anything according to

the directions of Parmatma, we obtain pleasure of Parmatma and it is known as our Punya-Karma. Only Paap-Karma takes a human being away from Parmatma. And root of every such Paap-Karma is pride. So in order to obtain pleasure of Parmatma, every human being should abandon his pride and should follow the directions of Parmatma scrupulously. Every human being has self respect but when this sense of self respect crosses its limit, it is changed into pride. And due to this misconceived false pride, the progress of human being is choked up. Even his near and dear ones get away from him and ultimately everybody cherishes hatred for such a person. Ravana, Kansa, Jarasang were capable kings yet they were destroyed. The main reason for their destruction is their pride. So if anybody wants to be happy in life, he should abandon pride.

Once Shivji and Parvatiji were passing by a Smashan. One Sanyasi was preparing the meal of Khichdi in Smashan and he had worn only an underwear and he had applied ash upon his whole body. He was sitting in the afternoon of hot summer season. Looking at his Tyag - abstaining from the worldly affairs Parvatiji cherished mercy towards him and asked Shivji to bless this Sanyasi. Shivji smiled at Parvatiji and told her, 'You are very simple. This Sanyasi is yet not eligible to obtain my blessings. He is proud of his Tyag. When he will abandon his pride of Tyag, I will

bless him." Parvatiji did not believe in these words and she thought of testing this Sanyasi. Immediately both Shivji and Parvatiji came to Sanyasi in the form of Bhikshuk and asked for Bhiksha. Sanyasi told them that he has nothing except this Khichdi and then he offered Khichdi to Shivji – in the form of Bhikshuk. Shivji told Sanyasi to keep half of Khichdi with him as he must also be hungry. Listening these words, proud Sanyasi told that, he has already left wealth of his kingdom and he has been hungry for the last three days. He is great king Bhartuhari and he has abandoned everything in life. And so to do away with this Khichdi is very common thing for him. Thus he was very much proud of his Tyag. Observing the rude behavior of Sanyasi, Parvatiji understood everything. Parvatiji also realized that, this Sanyasi is yet not eligible to receive the blessings of Shivji. And both Shivji and Parvatiji left the place and went ahead.

So pride of Tyag is very minute and it is an obstacle in obtaining blessings of Bhagwan or even in obtaining Bhagwan. Swaminarayan Bhagwan has stated in Vachanamrit that Tyagi-Grihi are not on the same platform in obtaining Bhagwan. Until pride is done away with, Ishwar cannot be obtained. And this pride is very strange. And so all of us should make our individual life very simple and straightforward and satisfied with whatever we have received in our life. And we should always do away with Pride of anything that we have.

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સત્સંગ સમાચાર

Celebration of Shree Hari Prakatyotsav Ramnavmi Samiyo in Ahmedabad temple

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration and guidance of Sadguru Mahant Shastri Swami Harikrishnadasji, Prakatyotsav of Sarvopari Shree Swaminarayan Bhagwan was celebrated with great fervour and enthusiasm on Chaitra Sud-09 Sunday in Shree Swaminarayan temple, Kalupur-Ahmedabad.

In the early morning from 6.30 to 7.00 hours, H.H. Shri Lalji Maharaj performed Patotsav-Abhishek of Balswaroop Shree Ghanshyam Maharaj in Aksharbhuvan. Devotee Shri Praveshbhai Manilal Soni rendered the services as the host of this divine occasion.

In the noon at 12.00 hours Prakatyotsav aarti of Maryada Purushottam Shree Ramchandraj Bhagwan was performed whose divine Darshan was performed by thousands of devotees and Haribhaktas.

At night from 8.00 to 10.00 hours Kirtan-Bhakti and Raas-Garbawere organized in the temple premises and Chawk of Prasadi wherein famous singer of our Samprday Shri Jayeshbhai Soni performed Kirtan-Bhakti. Thereafter at 10.10 hours Prakatyotsav Aarti of our Ishtadev Sarvopari Shree Ghanshyam Maharaj was performed whose divine Darshan was performed by thousands of devotees and Haribhaktas. Kothari J.K. Swami, Bhandari J.P. Swami, Bhakti Swami etc. saint had made beautiful arrangement of Samaiya

and services of Yuvak Mandal and other Haribhaktas were very inspirational. Prasad of Panjari was distributed among all the devotees and Haribhaktas. (Kothari Shastri Narayanmunidas)

Celebration of Shree Narnarayandev Jayanti, Ramnavi and Shree Hanuman Jayanti in our Shree Swaminarayan temple, Mehsana

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 Mahant Sadguru Swami Narayanprasaddasji of the temple and Sadguru Mahant Shastri Swami Uttampriyadasji, grand Auchhav was performed by Shree Ghanshyam Auchhav Mandal on 21/03/2019 on the occasion of Shree Narnarayandev Jayanti in our Shree Swaminarayan temple, Mehsana. In the noon at 12.00 hours aarti of Janmotsav was performed. Mahan Swami had sprinkled rose petals and Abil-Gulal and colour of Kesuda upon all the devotees. At last Prasad of Khajur-Dhani was distributed. Shree Ghanshyam Auchhav Mandal had rendered services as host of this Prasad.

Shree HariPrakatyotsav

On Chaitra Sud-09 Sunday, Janmotsavaarti of Maryada Purushottam Shree Ramchandraj Bhagwan was performed at 12.00 hours in the noon in our Shree Swaminarayan temple, Mehsana. At night from 8.00 to 10.00 hours Akshar Nivasi Narmadaben Shankarlal Modi through Hasmukhbhai Modi, Parth and Jay etc. family members had rendered the services as the host devotee and had performed Parana Zulava of Thakorji. Prakatyotsav Aarti of Sarvopari Shree Hari was performed at night at 10.10 hours whose divine Darshan was performed by thousands of devotees and Haribhaktas. On the pious day of Chaitra Sud-15 and Shree Hanuman Jayantipoojan, archan, Abhishek and Annakutaarti of Shree Hanumanji Maharaj was performed with great fervour and enthusiasm. Devotee Shri Popatbhai Ishwarbhai Patel

rendered the services as the host of this occasion and devotee Shri Mukeshbhai Fulchand Modi family rendered the services as the host of Prasad. (ParthrajRasoiya – Mehsana)

Padyatra from Ahmedabad to Chhapaiyadham

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj, Padyatra was organized from Ahmedabad Kalupur temple to Chhapaiyadham from 18/02/2019 to 28/03/2019 wherein Swami Paropkardasji (Pethapur), Swami Sansayvimochandasji (Bavla), Rishi Swami (Muli) and Narayan Swami and 20 other devotees participated. With the blessings of Sarvopari Chhapaiyadhish Balswaroop Ghanshyam Maharaj, Shree Narnarayandev and the whole Dharmkul, this Padyatra was concluded without any obstacles. (Bhakti Swami)

Shree HariJayanti – SamuhMahapooja in Shree Swaminarayan temple, Dhamsana

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the divine inspiration of Akshar Nivasi Sadguru Swami Vishnuprasaddasji and with the blessings and inspiration of Sadguru Bhandari Swami, J.P. Swami of Kalupur temple, beautiful Samuh Mahapooja was organized in Shree Swaminarayan temple, Dhamsana on the pious day of Chaitra Sud-09 Shree Hari Prakatyotsav. Ritual of Mahapooja was got performed by Vipra Shri Priyavratbhai whose benefit was availed by many couple devotees. In the noon at 12.00 hours Shree Ram Janmotsavaarti was performed and at 10.10 hours at night whose divine Darshan was performed by all the devotees of the village. Kothari and devotees of the village had made beautiful arrangement. (Urmik Patel)

107*Patotsav of Shree Swaminarayan temple, Mandal

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the inspiration of Mahant Swami Sadguru Shastri Swami

Atmaprakashdasji and Sadguru Shastri P.P. Swami of Jetalpurdham, 107*Patotsav of Shree Swaminarayan temple, Mandal was celebrated with great fervour and enthusiasm from 10/04/2019 to 15/04/2019.

On this occasion, Ratriya Katha was organized with Sadguru Shastri Swami Bhaktinandandasji (Jetalpur) as the spokesperson. During Katha, on Chaitra Sud-09 Shree Ghanshyam Janmotsav was celebrated and at 12.00 hours Shree Ramjanmotsav aarti was performed. Many devotees availed the benefit of Group Mahapooja.

On 15/04/2019 H.H. Shri Acharya Maharaj graced the occasion and performed pooja ritual and Abhishek aarti. Thereafter, graced Sabha organized in the temple premises in Mahadevji temple. Host devotee of Patotsav Dr.Savjibhai Patel and host devotee of poojan of Dharmkul Shri Labhubhai Patel (Mandal) performed poojan, aarti and obtained the blessings of Dharmkul. After the inspirational speeches by the saints, H.H. Shri Acharya Maharaj blessed all the devotees. Thereafter H.H. Shri Acharya Maharaj performed Annakut Aarti of Thakorji in both temples of ladies devotees and Haribhaktas. At last all the devotees availed Prasad and rendered their inspirational services. (Kothari, Mandal)

Shree Hanuman ChalisaParayan in Shree Swaminarayan temple, Anjali

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the inspiration of Mahant Swami Sadguru Shastri Swami Atmaprakashdasji and Sadguru Shastri P.P. Swami of Jetalpurdham, Shree Hanuman Chalisa Parayan was organized from 15/04/2019 to 19/04/2019 with the arrangements by Mahant V.P. Swami of Anjali temple. Sadguru Shastri Swami Purushottamprakashdasji (P.P. Swami of Jetalpurdham) was the spokesperson whose benefit was availed by many devotees.

Dr.Harshadbhai Chunilal Bhagat and Dr.Ushaben Harshadbhai Bhagat, Sneh

Bhagat, Pritiben and Pushpaben Girishbhai Bhagat (Rabadiyawala) rendered the services as the host devotee of this Katha. During Katha, Shree Hanuman Janmotsav, Shree Ram Janmotsav etc. were celebrated with great fervour and enthusiasm. Maruti Yagna was also organized.

On 18/04/2019 H.H. Shri Laxmiswaroop Gadiwala graced the occasion and blessed all the ladies devotees. On 19/04/2019 H.H. Shri Acharya Maharaj graced the occasion and initiated Yagna and concluding ritual of Katha. The host devotee family had performed Dharmkul Poojan in the Sabha organized on the occasion. Saints from various places had arrived on this occasion. At last H.H. Shri Acharya Maharaj blessed the whole Sabha. (Shastri Bhaktinandan Swami)

32nd Patotsav of Shree Swaminarayan temple, Kaloli

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the inspiration of Mahant Swami Sadguru Shastri Swami Atmaprakashdasji and Sadguru Shastri P.P. Swami of Jetalpur and Mahant Shri K.P. Swami, 32nd Patotsav of Shree Swaminarayan temple, Kaloli was celebrated with great fervour and enthusiasm on 23/03/2019. ABhishek, AnnakutAari of Thakorji and Mahapooja were performed by Shastri P.P. Swami of Jetalpur, Shyam Swami and Shastri Bhakti Swami etc. saints. Saints had narrated Katha-Varta and had blessed the host devotee family and all the devotees. (Ghanshyam R. Thakkar)

Shree Hanumanji of Prasadi in Shree Swaminarayan temple, Balasinor

With the directions of H.H. Shri Acharya Maharaj renovation of Shree Hanumanji temple of Prasadi has been done. On Chaitra Sud-15 on the pious day of Shree Hanuman Jayanti, beautiful Maruti Yagna was organized from 8.00 hours in the morning till 4.00 hours in the evening in our Shree Swaminarayan temple, Balasinor. Grand Annakut was offered to Shree Hanumanji Maharaj and aarti was also performed. Keshavcharan Swami and Ghanshyam Swami of Kalapur temple had

explained the importance of Shree Hanumanji and had performed Path of Sundar Kand and at last Prasad was offered to all the devotees. (Kothari, Balasinor)

Padyatra from Shree Swaminarayan temple, Pethapur to Shree Narnarayandev, Ahmedabad

With the blessings of Paramkripalu Sarvopari Shreeji Maharaj and with the directions of H.H. Shri Acharya Maharaj, on 20/04/2019, Shastri Swami Paropkardasji and Poojari Ghanshyam Swami and 70 other devotees and Haribhaktas performed Darshan of Shree Swaminarayan Bhagwan in Shree Swaminarayan temple, Pethapur and performed Padyatra upto to Shree Swaminarayan temple, Kalpur (Ahmedabad) and on 21/04/2019 performed Darshan of Shree Narnarayandev. (Shastri Swami Dharmpravartakdas – Mahant of Pethapur)

Katha in Sarvopari Chhapaiyadham by Shree Narnarayan Senior Citizen, Gandhinagar (Sector-2)

With the blessings of Sarvopari and Sarvavatari Shree Swaminarayan Bhagwan and with the directions of H.H. Shri Acharya Maharaj and with the guidance of Sadguru Mahant Shastri P.P. Swami (Gandhinagar), Shree Ghanshyam Balcharitra Mahagranth Panchdinatmak Parayan was organized at Sarvopari Chhapaiyadham from 23/04/2019 to 27/04/2019 with Sadguru Shastri Swami Chaitanyaswaroopdasji as the spokesperson by Shree Narnarayan Senior Citizen, Gandhinagar (Sector-2). Devotee Shri Rameshbhai Ambalal Patel (Kudasan) and devotee Shri Rameshbhai Ambalal Patel (Sabarmati) rendered the services as the chief host and co-host of this Parayan respectively. On this occasion, Mahant Shri P.P. Swami from Vadnagar, Mahant Sadguru Shastri Swami Narayanvallahdasji of Vadnagar temple and disciple Shastri Swami Dharmviharidasji, Mahant Swami Sadguru Brahmchari Swami Vasudevanandji of Chhapaiyadham etc. saints had delivered their inspirational speeches on each day of Katha. During the whole Katha, Sabha was conducted by Sadguru Shastri

Swami Narayanmudasji. About more than 400 devotees from Gandhinagar and Ahmedabad had availed the benefit of this divine occasion. (Kothari Shastri Narayanmudasji)

13th Varshik Patotsav of Shree Swaminarayan temple, Paldi-Kankrej

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Mahant Shastri Atmaprakashdasji, Sadguru Shastri P.P. Swami and with the co-operation of all the villagers of Paldi-Kankrej village, beautiful arrangement was made for grand celebration of 13th Patotsav of Shree Swaminarayan temple, Paldi-Kankrej on 27/04/2019. In the company of Mahant Krishnaprakashdasji Swami of Jetalpur temple, Bhakriswaroopdasji, Dharmnandandasji Swami ritual of Shodasopchar Mahapooja of Bhagwan, Abhishek, Annakut Aarti etc. were performed by Bhudev. All the villagers had availed the benefit of blessings of saints and Mahaprasad.

Devotee Shri Jaydipsinh Rajendrasinh Chauhan family rendered the services as the host devotee of this Patotsav whose benefit was availed by all the villagers of the village.

MULI DESH

5th Patotsav of Shree Swaminarayan temple, Timba

With the blessings of Mulidham Nivasi Paramkripalu Shree Radhakrishnadev Harikrishna Maharaj and with the directions of Shree Narnarayandev Pithadhipati H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, 5th Patotsav of Shree Swaminarayan temple, Timba was celebrated with great fervor and enthusiasm on 22/03/2019. H.H. Shri Acharya Maharaj performed Abhishek and Annakut Aarti of Thakroji and thereafter blessed all the devotees. Sabha was conducted by Kothari - Swami Krishnavallabhdasji. Satsang Sagar Swami

had narrated Katha-Varta. Saints from various places had arrived. (Shailendrasinh Zala)

Patotsav of Shree Swaminarayan temple, Ranjitgarh (Tal. Halvad)

With the blessings of Mulidham Nivasi Paramkripalu Shree Radhakrishnadev Harikrishna Maharaj and with the directions of Shree Narnarayandev Pithadhipati H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul and with the inspiration of Sadguru Swami Bhaktiharidasji, 02 hour Mahamantra Dhoon and Yagna were performed at Shree Harikrishnadham, Ranjitgadh on the pious day of Shree Hari Jayanti on Chaitra Sud-09. 17th Patotsav of Shree Swaminarayan temple, Ranjitgarh was also celebrated with great fervor and enthusiasm. Saints had performed Katha-Varta, Dhoon-Kirtan etc. Abhishek-Annakut to Thakorji were also performed. At last Prasad was offered to all the devotees. (representative Anil Dudhreja – Dhrangadhra)

OVERSEAS SATSANG NEWS

Shree Hari Prakatyotsav in Shree Swaminarayan temple, Allen Town (America)

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of Shree Narnarayandev Pithadhipati H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and with the pleasure of H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the guidance of Swami Dharmkishordasji, Shree Hari Prakatyotsav and Shree Ram Janmotsav etc. were celebrated with great fervor and enthusiasm on Sunday on Chaitra Sud-09. Swami had narrated beautiful Katha of Balcharitra of Shree Ghanshyam Maharaj and wonderful Katha of Bhagwan Shree Ram. Dhoon, Bhajan, Kirtan etc. were performed in front of Thakorji. At night 10.10 hours Prakatyotsav of Shree Hari was celebrated with great fervor and enthusiasm. Large number of Haribhaktas availed the benefit of divine Darshan. Services of all the host devotees were praised. (Pravin Shah)

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(1) H.H. Shri Acharya Maharaj performing Aarti on the occasion of Parayan organized in Anjali temple on the pious day of Shree Hanuman Jayanti. (2) H.H. Shri Acharya Maharaj performing aarti of Thakorji on the occasion of Patotsav of Balasnor temple. (3) Celebration of Ramnavmi and Hanuman Jayanti in Mehsana temple. (4) Katha-Parayan on the occasion of Patotsav of Mandal temple. (5) Ratriya Katha Parayan in Kankaria temple. (6) Shree Hari Prakalyotsav in Ranip temple. (7) Saints performing Katha-Kirtan on the occasion of Patotsav of Manekpur temple. (8) Saints and Haribhaktas of Bavla performing Padyatra of Chhapalyedham. (9) Distribution of shoes-sleepers and foot-wears to the poor children by Shree Naranayandev Yuvak Mandal, Narode.

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Prakatyotsav of Shree Swaminarayan Bhagwan in Ahmedabad temple on pious day of Ramnavmi.



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Praful Kharsani