

SHREE

Raj Saubhag

Satsang Mandal

‘ધર્મ’ એ વસ્તુ બહુ ગુપ્ત રહી છે. તે બાહ્ય સંશોધનથી મળવાની નથી. અપૂર્વ અંતરસંશોધનથી તે પ્રાપ્ત થાય છે. તે અંતરસંશોધન કોઈક મહાભાગ્ય સદ્ગુરુ અનુગ્રહે પામે છે.

‘Spirituality’ is indeed an esoteric concept. It shall never be attained by external investigation. Only by unprecedented self-inquiry can its essence be obtained. Such self-inquiry can only be practiced by the fortunate few who have obtained the grace of the enlightened master.

- Shrimad Rajchandra Vachanamrut letter 47



અમૂલ્ય તત્ત્વવિચાર

Amulya Tattvavichar

Invaluable Spiritual Contemplations

બહુ પુણ્યકેરા પુંજથી
શુભ દેહ માનવનો મળ્યો,
તોયે અરે! ભવચક્રનો
આંટો નહિ એકે ટળ્યો;
સુખ પ્રાપ્ત કરતાં સુખ ટળે છે
લેશ એ લક્ષે લહો,
ક્ષણ ક્ષણ ભયંકર ભાવમરણે
કાં અહો રાચી રહો?

લક્ષ્મી અને અધિકાર વધતાં,
શું વધ્યું તે તો કહો?
શું કુટુંબ કે પરિવારથી
વધવાપણું, એ નય ગ્રહો;
વધવાપણું સંસારનું
નર દેહને હારી જવો,
એનો વિચાર નહીં અહોહો!
એક પળ તમને હવો !!!

નિર્દોષ સુખ નિર્દોષ આનંદ,
લ્યો ગમે ત્યાંથી ભલે,
એ દિવ્ય શક્તિમાન જેથી
જંજીરથી નીકળે;
પરવસ્તુમાં નહિ મૂંઝવો,
એની દયા મુજને રહી,
એ ત્યાગવા સિદ્ધાંત કે
પશ્ચાત્ક્રુપ તે સુખ નહીં.

હું કોણ છું? ક્યાંથી થયો?
શું સ્વરૂપ છે મારું ખરું?
કોના સંબંધે વળગણા છે?
રાખું કે એ પરહરું?
એના વિચાર વિવેકપૂર્વક
શાંત ભાવે જો કર્યો,
તો સર્વ આત્મિક જ્ઞાનનાં
સિદ્ધાંતતત્ત્વ અનુભવ્યાં.

તે પ્રાપ્ત કરવા વચન કોનું
સત્ય કેવળ માનવું?
નિર્દોષ નરનું કથન માનો
'તેહ' જેણે અનુભવ્યું;
રે! આત્મ તારો! આત્મ તારો!
શીઘ્ર એને ઓળખો
સર્વાત્મમાં સમદ્રષ્ટિ થો
આ વચનને હૃદયે લખો.

By the fruition of a colossal reservoir of past good deeds,
you have been incarnated as a Human Being,
Yet alas! Not a single round of the infinite cycle of transmigration
could you overcome;
Hankering after illusory pleasures,
you only run further away from true happiness – know this for sure,
Moment after moment you die a figurative death,
why do you still wallow in this quagmire? 1

By increasing your wealth and authority
what did you achieve, pray tell me?
What is to be gained by a prestigious family and much progeny
– adopt this viewpoint;
To attain great success and power in this materialistic world
is indeed akin to wasting the Human birth,
Such a great pity that not once did you contemplate upon this,
even for a moment! 2

Adopt any path by which the pure and immutable joy of the self
may be experienced,
So that the omnipotent divinity that remains bonded
in the materialistic realm may be liberated;
Be not entangled in materialistic objects,
I tell you this with much compassion,
For that adopt this precept of what use are such pleasures
that only lead to much sorrow. 3

Who am I? Whence have I arisen?
What is my true nature?
Which of my associations am I attached to?
Should I keep them or let go of them?
Inquire in this manner with much profoundness and tranquillity,
And you shall experience within yourself
the fundamental principles of self-realisation. 4

So as to attain this state, whose word should one follow?
Follow the word of that great soul, who has himself experienced 'it';
O seeker! The soul is yours! The soul is yours!
Awaken to it with alacrity,
Look upon all souls with the eye of equality,
engrave these words upon your heart. 5

- Param Krupaludev Shrimad Rajchandra (Mokshmala 67)

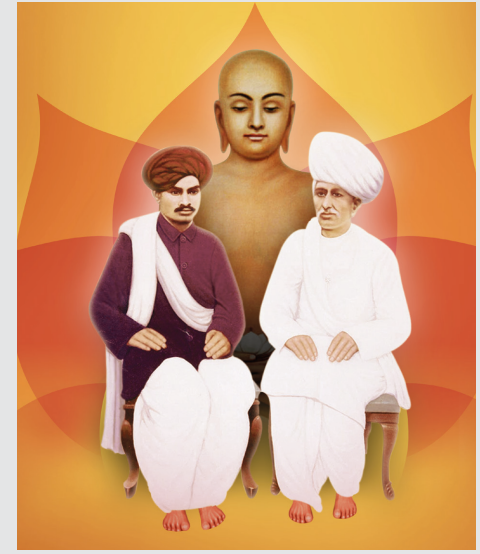


The Foundation of Shree Raj Saubhag

The foundation of the Ashram lies in the thread of truth that connects the lineage of self realised souls throughout time. These enlightened souls illuminate the inner path to remove delusional ignorance and to experience one's soul. This inner path shown by **Tirthankar Bhagwan Shree Mahavir Swami** remains hidden from the mind, and the soul cannot be experienced through our senses. Yet it surfaces over time in the hearts of

those that have experienced the soul. **Param Krupaludev Shrimad Rajchandra** and **Shree Saubhagbhai** were two such saints who in their compassion illuminated this path for the thread of truth to continue unbroken. They form the very foundation for the inner path at Shree Raj Saubhag Satsang Mandal.

One must find this thread of truth in whichever religion, culture, background or heritage. For truth is the only path to Enlightenment. Once found, one must adhere strictly to the instructions of Truth so that truth may be unveiled within.



Lord Mahavir

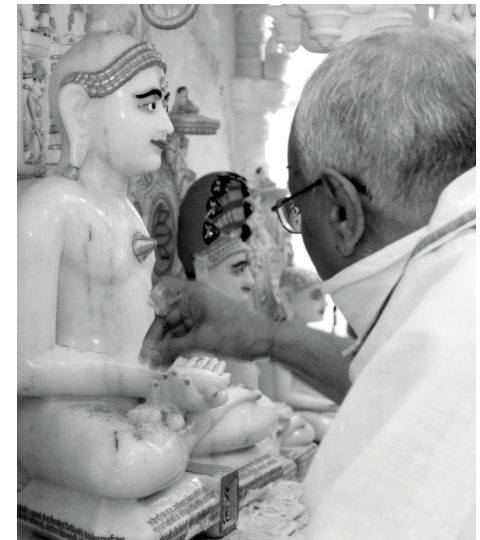
Lord Mahavir was the last of the twenty-four noble omniscient preceptors who formed an illustrious lineage known as the Tirthankars in the fourth era of the current time cycle. He was born to Queen Trishla and King Siddharth just as the fourth era was about to end and the malevolent fifth was about to begin. The sole aim of this divine child was to sow the seeds of spiritual enlightenment so that they would flower into the wish-fulfilling trees of spirituality.

Giving up His royal pleasures, He adopted monkhood at the age of thirty-two and spent the next twelve years as a mendicant, practicing intense penances and meditation. He eventually overcame the veils of delusion that had clouded the soul since time immemorial and attained the glory of omniscience and thereby unearthed the infinite knowledge, perception and bliss that lie dormant within each soul. Thus He had attained liberation while living. Now all that was left for Him was to deplete His remaining karma and thereafter rest in that blissful state of perfection known as moksha or liberation, beyond all confines of mortality and materialistic existence.

Devoid of the least semblance of any egoistic existence and any possessions, Lord Mahavir gracefully traversed the land for the remaining thirty years of His life. He preached the fundamental tenets so as to enable a seeker to realise their true nature, distinct from the body, to realise the nameless, timeless and formless pure awareness, identified by its characteristics of existence, consciousness and bliss.

Universal and selfless love were His guiding principles of 'Ahimsa paramodharma' or 'Non-violence' and love for all life and these formed the essence of all He preached. His divine legacy lives on unto this day and continues to inspire countless seekers to rid themselves of the shackles of materialistic existence and be free from the wretched cycle of transmigration or life and death.

જેણે આત્મા જાણ્યો તેણે સર્વ જાણ્યું
One who knows the soul,
knows all
- Nirgranth Pravachan



સત્યદેવ, સદ્ગુરુ અને
સત્યદેવ પ્રત્યે અખંડ પ્રેમ સખો.

Faith in the True Lord, True Guru
and True Religion marks the beginning
of the path to liberation.

Param Krupaludev Shrimad Rajchandra and Shree Saubhagbhai

Twenty-five hundred long and volatile years had passed since Bhagwan Mahavir conquered the ocean of materialistic existence and attained the everlasting bliss of liberation. Much had changed in these passing years. Most of all the true essence of religion and spirituality had been obscured by blind ritualistic practices and dogmatic misinterpretations of the canons. Religion was burdened by countless warring factions and the greed of the fanatics and charlatans had made society succumb to practices led by fear.

At such a time, Param Krupaludev Shrimad Rajchandra was born, a beacon of hope. He would live for no other reason but the deliverance of sincere seekers. In his short but divinely productive life, Shrimad Rajchandra unearthed the essence of Jainism that had long been lost in the sands of time. He set about a new spiritual revolution that rekindled the passion for spirituality amongst countless souls. He was an everlasting fountain of divine nectar, and seekers from far and wide managed to quench their thirst with a few drops of his loving compassion.

Shrimad in his own words had been a seeker for many a lifetime. The inner

revolution in his life began at the young age of seven when he recollected his past lives whilst enraptured in deep contemplation. In his early twenties there came an inflection point in his spiritual ascension thanks to an opportune meeting with Shree Saubhagbhai of Sayla. It was as if it had been orchestrated by a divine conspiracy of the universe itself so as to benefit numerous seekers.

Saubhagbhai passed onto Shrimad an ancient and esoteric technique of meditation known as ‘Sudharas’. It was on meeting Saubhagbhai that Shrimad remembered the technique of remaining still in pure awareness. For this he remained indebted to Saubhagbhai throughout his lifetime and would fondly address him as his spiritual soulmate.

Their spiritual intimacy has impacted Shrimad’s vast literacy legacy. It is rare indeed for any elevated divine master to leave behind their intimate and detailed

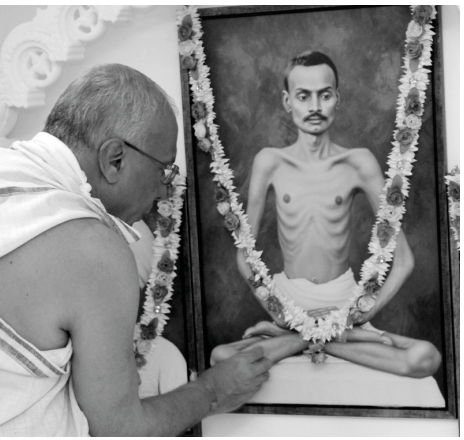
જે સ્વરૂપ સમજ્યા વિના, પામ્યો
દુઃખ અનંત, સમજવું તે પદ નમું
શ્રી સદ્ગુરુ ભગવંત.

Never having known my
true nature, infinite sorrow
I attained, The enlightened
master unveiled it to me, for
that I bow at his lotus feet.

- Shrimad Rajchandra

thoughts. They usually leave behind esoteric poetry and aphoristic scriptures, if anything. Fortunately for us, Shrimad laid out the path to Self-realisation and Moksha, as well as openly sharing his innermost experiences in over 250 letters to Saubhagbhai. Even Atmasiddhi, Shrimad’s great poem, which is itself an independent scripture, was dedicated to Saubhagbhai, containing three references to him.

It was Shrimad’s spiritual relationship with Saubhagbhai that illuminated the path and kept the thread of truth unbroken. It led to the creation of a whole lineage of enlightened souls in Sayla that has kept the flame of spirituality alive to this day. Seven years after this divine meeting, as Saubhagbhai lay on his deathbed, Shrimad wrote to him three powerful letters filled with all his love and compassion that eventually led Saubhagbhai to distinctly experience the soul as above and beyond the materialistic body.



Guru - an enlightened master

Indeed, the single most important factor necessary for the seeker to awaken from the slumber of delusion to their true nature of pure awareness beyond the limiting adjuncts of the body, mind and word is the enlightened spiritual master or Guru.

The syllable ‘Gu’ stands for darkness while the syllable ‘Ru’ stands for light – thus the Guru is the compassionate one who leads the seeker from the treacherous darkness of materialistic, mundane existence into the light of self knowledge.

Without a doubt, every religion, every sect, every scripture and every awakened soul are testament to this eternal truth. There can be no inner revolution without the association with the right teacher.

Only a lit flame can enlighten another, so also only a person who has awakened to their true nature and who has experienced the soul can guide the seeker to experience it himself.

What loving devotion towards the enlightened master can bring about, no amount of intellectual pondering or abnegating austerities can ever bring about. It is for this very reason that the scriptures lay utmost emphasis upon

dedication and devotion towards the master.

This very truth has been masterfully intertwined in the most fundamental and timeless of Jain prayers – the Navkar Mantra. The reason the Arihants (or omniscient preceptors) are bowed to before the Siddhas (or completely liberated souls) is to emphasise the importance of the living master.

The word of the enlightened master, emerging from the very depths of his soul, is like the powerful roar of a lion that can awaken the seeker from the dream of egoistic existence in an instant.

A lineage of Truth: The enlightened teachers of Sayla

Shrimad Rajchandra’s true inner legacy of self-realisation remained alive against all odds in the little village of Sayla, Gujarat. Thanks to his frequent visits to the village so as to spend time with his spiritual soulmate and benefactor, Shree Saubhagbhai, where he would often deliver soulful sermons and thanks to his numerous writings, letters, poems and such other material, several sincere seekers were empowered to attain the highest states of self awareness. Indeed the words of an enlightened master are like seedlings planted in the hearts of seekers, sooner or later they are bound to flower into the tree of spirituality.

Saubhagbhai’s cousin, **Shree Shyamaldas Sheth** was the first in this esteemed lineage of enlightened masters. By his grace and keen eye that could identify a sincere seeker, **Shree Kalidas Mavji Doshi** attained self-realisation. Further, Shyamaldasbhai passed on this esoteric wisdom and technique of meditation to his daughter **Smt. Maniben** who had been widowed at a young age. By the grace of Maniben and the cultivation of Kalidasbhai, **Shree Vrajlal Devji Belani** and **Shree Chhotalal Desai** attained enlightenment. Thus for several decades after the passing away of Shrimad Rajchandra and Saubhagbhai, the essence of their esoteric wisdom was kept alive by a discreet group of seekers. The spiritual writings and poems of these masters contain within them the distilled essence of the path and continue to inspire many a seeker unto this day.

Around this time a blessed child was born in Chorvira village who would one day spread the essence of Shrimad’s teachings far and wide. The boy was **Shree Ladakchand Manekchand Vora**, fondly addressed as Bapuji, the founder of the Raj Saubhag Satsang Mandal. At a young age, Bapuji was drawn to Kalidasbhai, Vrajlalbhai and Chhotabhai, the trio of enlightened masters in Sayla. Seeing the potential that this boy held, the three of them poured all their love and grace in teaching Bapuji.

After many years of spiritual association, and pleased with his thirst for knowledge, they initiated him in the Sudharas technique of meditation and to their amazement Bapuji attained self-realisation within a matter of a few days.

Bapuji remained so self-contained that except for his immediate spiritual compatriots, nobody realised his spiritual achievements. He remained a silent householder performing his duties to the best of his capabilities. For forty years he kept his spiritual attainment to himself. It is a matter of great fortune that Bapuji was eventually discovered by the late great seeker Shantibhai Ambani.

ગુરુ ગોવિંદ દોનો ખડે, કિસકો
લાગુ પાય? બલિહારી ગુરુ
આપકી, ગોવિંદ દિયો બતાય

Who shall I bow to – the
enlightened master or the
Lord himself ?
Surely the master I bow to,
for it was by his grace that
I came to know the Lord!

-Kabir





Bhaishree's message is singular and straightforward:

"You are not what you take yourself to be. You have mistakenly identified yourself as the body. That false impression has persisted since time immemorial and so you have forgotten your true nature. Your true nature is that of pure, blissful, timeless awareness. Look within and you shall experience your oneness with the Lord, the pure self. Drink deeply the nectar of this divine union: all your fears will vanish and you shall rest in the perfect state of eternal bliss!"



જાણ્યેથી જો ભાવે તો ગુણે ને સુખે
નિર્લેખે નિર્લેખે ગમે એક એક છે.

By purification of one's mind,
one gains control over
sensual pleasures and passions and
this leads to taming of the mind.

The Discovery of Param Puja Bapuji

A group of seekers from Mumbai, who had been on a quest for a true enlightened master, finally found Bapuji in the remote village of Sayla by a magnanimous stroke of divine luck. Despite his adamant resistance to accept them as his disciples, they persisted and finally he had to relent. Thus the Ashram was established on the 31st of December 1976 and it bore the names of the two spiritual soulmates 'Raj' and 'Saubhag' who had benevolently created this lineage. Soon spiritual aspirants from far and wide flowed in drawn towards Bapuji's loving grace like honeybees to nectar.

Upholding the fundamental principles of Jainism, the teachings of the great Jain sages of the past centuries, the essence of Shrimad Rajchandra's precepts and the very words of his own spiritual masters, Bapuji set alight a divine flame of spirituality. Patiently and gracefully Bapuji worked with each disciple to unlock the divinity that lay dormant within every one of them.

A few disciples stood out with their unrelenting love for the master and their fervent thirst to experience the truth. Foremost among them were **Shree Sadgunaben C. U. Shah** and **Shree Nalinbhai Kothari**. Sadgunaben's determined and dedicated pursuance could open up the gates of grace and Bapuji worked hard and took utmost

care for her spiritual development. Her silence spoke louder than words, and her tranquil serenity flowed unabatedly.

In the year 1993, at the age of 88, Bapuji handed over the spiritual leadership of the Ashram to Param Puja Nalibhai Kothari, who fondly came to be known as Bhaishree and Param Puja Sadgunaben Shah, reverently addressed as Gurumaa.



Param Puja Bhaishree

Param Puja Bhaishree is an enlightened master and the spiritual head of Shree Raj Saubhag Satsang Mandal.

What strikes each and every soul encountering him is his ethereal gentleness. His deep and loving eyes that shine bright with his inner attainment, graciously pierce through the very soul of the onlooker and create a lasting impression that cannot be described in words. Indeed the scriptures proclaim that purely the glance of the enlightened master is capable of awakening a seeker and Bhaishree is testament to that truth. His gentle voice that contains the most profound essence of spiritual wisdom never fails to resonate with the keen listener.

Like a loving mother, Bhaishree patiently dedicates his time and energy to each and everyone that seeks his shelter and provides them the nurturing and nourishment based on their own unique backgrounds, experiences and notions.

Bhaishree met Bapuji at the young age of 33, while the latter was in Mumbai. An inexplicable, magnetic attraction grew in Bhaishree and he knew that he had met his spiritual master as a deep sense of awe and love swelled up in him towards Bapuji. Balancing his household and business duties

with spiritual progress, within a few years he attained the very heights of spirituality that even great ascetics yearn for. Fully recognising his potential, Bapuji kept Bhaishree close to him and trained him comprehensively. At the opportune moment Bapuji anointed Bhaishree, and would lovingly say that he was himself now under the spiritual command of his own former disciple – such was the respect Bapuji held for the Master-disciple spiritual relationship. Bapuji poignantly declared that disciples should seek him within Bhaishree, so much had he absorbed.

Under the auspices of Bhaishree, the ashram has scaled unprecedented

heights. Bhaishree's spiritual teachings have drawn from the writings of not only great Jain sages of the past such as Hemchandracharya, Anandghanji, Yashovijayji, Pujyapad Swami, Umasvati, Nemichandra, Vinayvijayji and Shrimad Rajchandra, but also enlightened seers from other faiths. He has lovingly initiated thousands in the technique of meditation that led him to experience the soul and numerous great saints before him. He has generously created every possible means of supporting seekers on their inner quest and experiencing their oneness with the Lord. Indeed Bhaishree is a living embodiment of divinity.

જો સુખીભાવેથી જો તારા પુણ્યને
નિર્લેખે સુખી ગમે એક એક છે.

A soul that possesses tremendous
self-confidence and strives sincerely
shall surely experience itself.



The Ashram Today

Raj Saubhag Ashram has evolved into an oasis of spirituality, quenching the thirst of many a seeker from far and wide. Nestled in pristine surroundings, far away from the hustle and bustle of modern life, it offers a tranquil respite to seekers. The unique calm and peace of the ashram are perceptible as soon as one sets foot within its hallowed grounds. A sense of inner silence steadily engulfs the soul and worldly burdens are automatically left behind.

The central philosophy of the ashram revolves around dedication and devotion to the enlightened spiritual master. It is a place where an aspirant can spend precious moments with a spiritual guide. The teacher is a friend and philosopher whose sole aim is to selflessly share his own experiences and revelations with the sincere seeker and enable them to achieve the same. Param Pujya Bhaishree who is currently the spiritual head or Guru of the Ashram is at the humble service of seekers at all times. So also are other elevated souls known as Brahmnishts (one who has unwavering faith in the eternal principle or pure soul) who devote a large part of their time to seekers. They selflessly offer their time and energy in guiding one and all. Indeed the Ashram distinguishes itself and stands out in glorious and unparalleled meritocracy in terms of the unlimited and unrestricted access that a seeker has to enlightened teachers. The only limit to spending unending hours in seeking guidance, answers, advice and support on the spiritual journey



અત્મભ્રાંતિ સમ રોગ નહી, સદ્ગુરુ
વેદ્ય સુખાણ
ગુરુ આજ્ઞા સમ પથ્ય નહી, ઔષધ
વિચાર ધ્યાન.

There is no affliction like self-delusion and no doctor as skilled as a true guru. There is no regimen like a true guru’s guidance and no medicine like contemplation and meditation

- Shrimad Rajchandra

is one’s own zeal to attain the truth. Such close access to elevated spiritual teachers who have attained the very heights of self-realisation is a unique blessing in this day and age.

The Practice

In their vision and keenness to help spiritual aspirants, Param Pujya Bapuji and Param Pujya Bhaishree have devised a series of steps to make the path clear for progress.

The path begins with ‘arpanta’ or surrender unto the master. This is the first step the aspirant takes whereby he accepts the shelter and guidance of the spiritual master or Guru. He symbolically surrenders all his worldly possessions including the mind, body, wealth, property, family etc to the Guru – which is to say that he adopts the realisation that attachment to all these objects is illusory and that it leads to nothing but bereavement and sorrow.

Shibirs
(Meditation retreats)

To aid aspirants in their practice of meditation, which can often become a difficult task in the midst of worldly lives, meditation retreats or ‘shibirs’ are organised on a monthly basis in the Ashram.

Aspirants who participate in the ‘Ekant maun’ or silent-solitude retreats observe complete silence for five days and live in solitude. During

the day they engage in five hour-long meditation sessions and attend one discourse by Bhaishree where he explains some of the most spiritually significant scriptural compositions. Participants provide detailed feedback about their experiences and obstacles in meditation and in-turn receive personalised guidance from the Brahmnishts.

The feedback that is received after the shibirs truly indicates how deeply transformative these reteats have been for participants.

Therefore the seeker surrenders all attachment to these objects to the Guru to relieve himself of their huge burden.

The seeker is then advised to follow basic codes of conduct for leading a pure and simple lifestyle. He is given instructions to read the ‘Shrimad Rajchandra Vachanamrut’ which is a collection of spiritual letters written by Shrimad Rajchandra to some of his closest disciples and which contain the nectarean essence of the path to liberation. This is where the seeker’s true inner development begins for he has now adopted the ‘agna’ or the word of the enlightened master. The scriptures describe this as the proverbial alchemists’ stone that can transform a piece of iron into gold. It is in the steadfast dedication to the word of the master that a magical transformation begins in the seekers life. Numerous virtues take root and vices and passions start shedding. Worldly desires and



fears that had always preoccupied the mind lose their grip thanks to the loving devotion towards the benevolent master that fills their heart. The mind that had thus far been an uncontrollable entity, jumping from one thought, sensation, perception and feeling to another slowly starts to become tame and steady.

Seeing the ripeness of the disciple, the Guru blesses him with all his compassion and initiates him into the technique of meditation known as ‘Sudharas’ (nectar of immortality) which is indeed the same technique by which numerous saints of the past including Shrimad Rajchandra had attained the bliss of ‘Sahaj Samadhi’ or the effortless state of abiding in the self. Since time immemorial the flow of conscious attention of the seeker had always been external, flowing out towards the objective world. For the first time ever he has now attained the unprecedented opportunity of turning that flow inwards to look within.

With much patience and care Bhaishree and the Brahmnishts assist the aspirant on this great inner journey. Step by step guidance is provided with continuous personal monitoring and feedback. At the right stage they are advised to engage in deep inner contemplation and self-inquiry. By this combination of stilling the mind in meditative concentration and profound self-reflection, the most esoteric truths automatically begin to dawn upon the seeker.

The sincere and devoted ones that overcome all obstacles both internal and external, eventually experience their true nature as distinct from the materialistic body and the external world. They realise their inherent stillness that has remained unperturbed like the vast ocean remains unaffected by the waves that arise and subside at its surface. Holding on to this eternal stillness that was always their true nature, the disciple can sink into an unfathomable state of ecstatic bliss and experience his oneness with the lord. The triad of the knower, known and knowing collapse into the singularity of pure, unbound awareness. That which had been sought outside, was always present within all along. By this great realisation, the seeker’s delusion, fears and base desires vaporise. All sense of doership gone, life now becomes a beautiful ballet, full of effortless joy, free from any expectation.

The Daily Ashram Program

5am: Morning meditation followed by daily devotional prayers or Agnabhakti, consisting of poems and writings composed by Shrimad Rajchandra and other enlightened seers. Ceremonial reverences are paid at various important places of worship within the Ashram campus such as the grand derasar and Param Pujya Bapuji’s memorial.

8:00am: Breakfast

9:30am: ‘Puja and Chaityavandan’ prayers are offered in the Deraser.

10:30am: Morning Satsang: two discourses are held, one in the morning and one in the afternoon in which Bhaishree or the Brahmnishts expound upon the words of important scriptures such as Shrimad Rajchandra Vachanamrutji, Gnansaar and Adhyatmasaar by Yashovijayji amongst others.

12:00 noon: Lunch

3:30pm: Afternoon Satsang

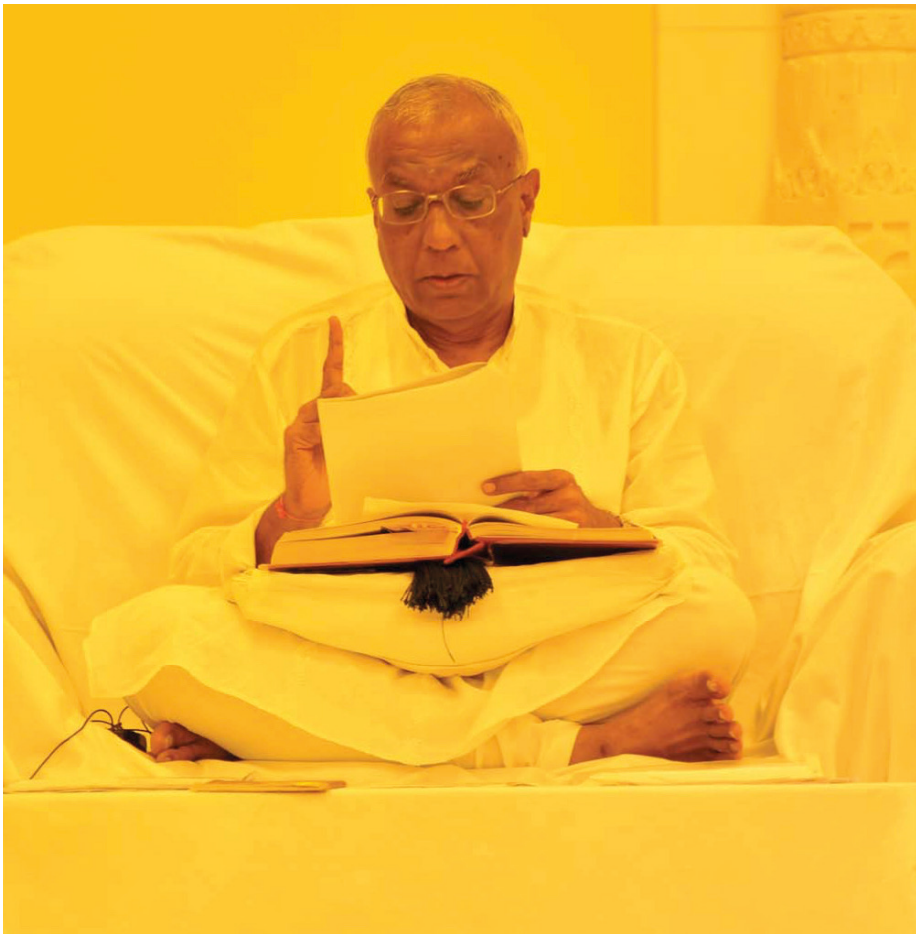
6:00pm: Dinner

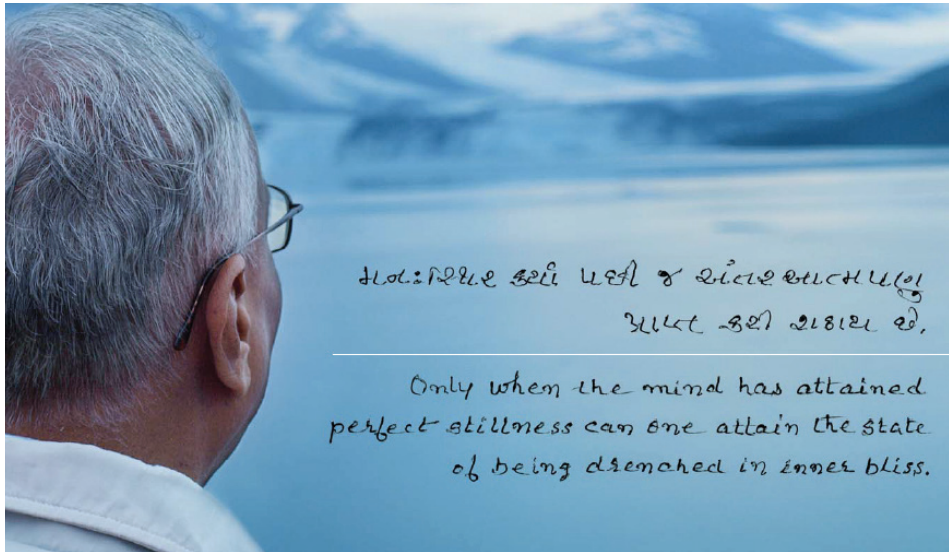
6:30pm: Aarti and Mangaldivo in the Deraser

7:00pm Atmasiddhi recital + Guru Vandana
‘Atmasiddhi’ is a profound spiritual composition by Shrimad Rajchandra which he wrote in the format outlining the six fundamentals.

8:30pm: ‘Bhakti’ or devotional singing with a light spiritual story telling to finish the day.

Throughout the day, seekers occupy themselves in meditation, reading, and spending time with Bhaishree or Brahmnishts seeking answers to their queries and problems. Indeed the atmosphere is so divine and blissful, it is a common experience to be completely cut off from the external world and to forget about the day and time!





Staying in the Ashram

Visitors are always welcome. The Ashram has simple modern accommodation with western toilets. Many of the buildings in the Ashram are being updated and a new Raj Mandir Hall is currently being built.

All meals are vegetarian and jain and are provided in the dining room.

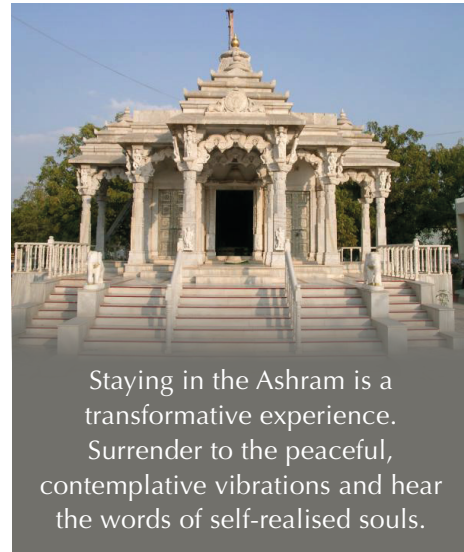
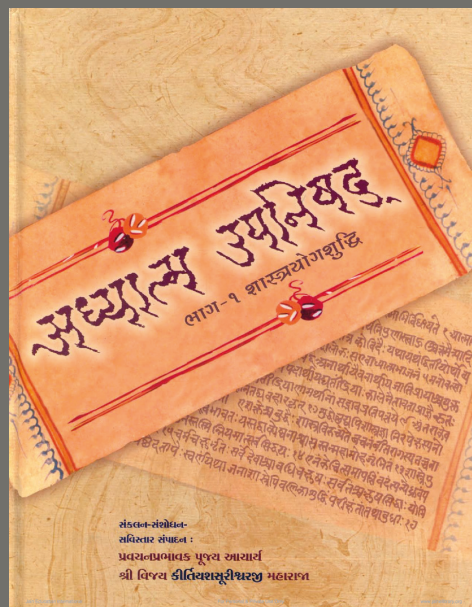
We ask if you could give us advance notice of your travel plans to help with our planning and logistics. We ask for a nominal donation to help cover food and accommodation costs during your stay.



Ashram Library

A wide selection of books have been published by the Ashram from Shree Yashovijayji Maharaj Saheb's Adhyatmasaar and Gnansaar to the Ashram's latest publication: Adhyatma Upanishad. Among all the masterpieces composed by Yashovijayji, Adhyatma Upanishad was among the closest to Param Pujya Bapuji's heart.

Many of the publications in Gujarati and English are available digitally in our online library.



Staying in the Ashram is a transformative experience. Surrender to the peaceful, contemplative vibrations and hear the words of self-realised souls.



Explore the new Raj Mandir Swadhyay Hall in the Ashram.



International Centres

To support the spiritual practice of seekers across the world and to benefit numerous souls who can't make the journey to Sayla, Bhaishree often travels abroad to the UK, North America, East Africa and the Middle East.

Fully-fledged centres are established in all these locations, conducting regular satsangs, retreats and various other spiritual gatherings. The association with such like-minded seekers has kept the flame of divinity alight in these far away lands and continues to inspire numerous seekers.

Humanitarian and Charitable projects

One of Bapuji's guiding principles was that:

'Service to humanity is service to God.'

It was that guiding light and the infinite compassion of his gentle heart that could see no suffering, that led him to take small steps in the early days of the ashram to alleviate suffering of both human beings and animals.

Food grains, buttermilk and other essentials would be distributed by hand to the neediest of families in some of the remotest regions around Sayla. Annual eye camps would be organised on the auspicious day of 'Makar-Sankranti' where free eye treatment would be offered to those who had otherwise no access to medical care. A girls high school was set up in the village so as to encourage female education and bring about a change in the social conditions.

Over the past 35 years the social, welfare and development programmes have grown with projects in education, health, rehabilitation of the physically

and mentally challenged, vocational training, environmental restoration as well as emergency relief. Param Pujya Bhaishree, is systematically converting Bapuji's vision of a healthy community in Sayla into a reality.

The Ashram now runs a fully equipped and modern eye hospital and dental clinic in Sayla. It has undertaken the management of the Community Health Centre upon the request of the Gujarat Government and brought about a tremendous transformation.

After the devastating earthquake in Gujarat in 2001, the organisation reconstructed an entire village and also 48 schools that had been demolished. So as to uplift the standards of education the organisation set up a unique program called the 'Prem ni Parab' or 'Fountain of Love' that aims to transform the quality of education by training teachers in modern techniques and creating a passion towards education alongside engaging students and parents. The LMV Girls high School continues to flourish with top exam results and a LMV Girls College was opened in 2007.

In 2006 the Ashram which had since long been supporting physically and mentally challenged people set up a dedicated facility, The Ashirvad

Centre, to provide training and medical support to children and adults living with disability. Today numerous people have been rehabilitated and continue to lead fulfilling lives.

For further information see our Janhit magazine which gives further details, case studys and news articles on the humanitarian and charitable work done by Shree Raj Saubhag Ashram.



Raj Saubhag Ashram brings together the paths of devotion, knowledge, meditation and selfless service to nurture the holistic spiritual development of seekers.

Join us in Satsang



SHREE Raj Saubhag

Ashram

Near National Highway 8 - A,
Saubhagpara, Sayla - 363 430,
Dist. Surendranagar, Gujarat, India

Contact: Mr V. K. Shah
Tel: +91 2755 280533
Email: info@rajsaubhag.org
Website: www.rajsaubhag.org

How to Find Us

Raj Saubhag Ashram is located in Sayla town in Gujarat, India. The Ashram is just off National Highway 8A between Rajkot and Ahmedabad.

Railway Station

Surendranagar (45mins)
Ahmedabad (2hrs 30mins)

Airport

Rajkot (1hr 40 mins)
Ahmedabad Int Airport (2hrs 45 mins)



Indian registered office

Shree Raj Saubhag Satsang Mandal

34 Shantiniketan, 95A Marine Drive,
Mumbai 400 002, India

Contact: Mrs Minal Shah
T: +91 22 2281 3618/19
M: +91 98700 68842
E: india@rajsaubhag.org

United Kingdom affiliate

Shree Raj Saubhag Satsang Mandal UK

'Niranjan', 10 Walled Garden Court,
Hampton Road,
Stanmore, HA7 3GE, UK

Contact: Mr Jaysukh Mehta
T: +44 208 950 6505
E: uk@rajsaubhag.org
Registered Charity No.1112669

North America affiliate

Shree Raj Saubhag Satsang Mandal

13 Hunting Hill Road,
New Hyde Park, NY 11040, USA

Contact: Dr Mahesh Shah
T: +1 516 747 2237
E: usa@rajsaubhag.org
USA Registered Charity
Tax ID No 202799776

Middle East affiliate

Shree Raj Saubhag Satsang Mandal

Email: middleeast@rajsaubhag.org

African affiliate

Shree Raj Saubhag Satsang Mandal

PO Box 11097 00400,
Nairobi, Kenya

Contact: Mr Nemchand Shah
T: +254 73 720 2481
E: kenya@rajsaubhag.org
Contact: Mr Manu Dhanani
T: +254 73 362 7040