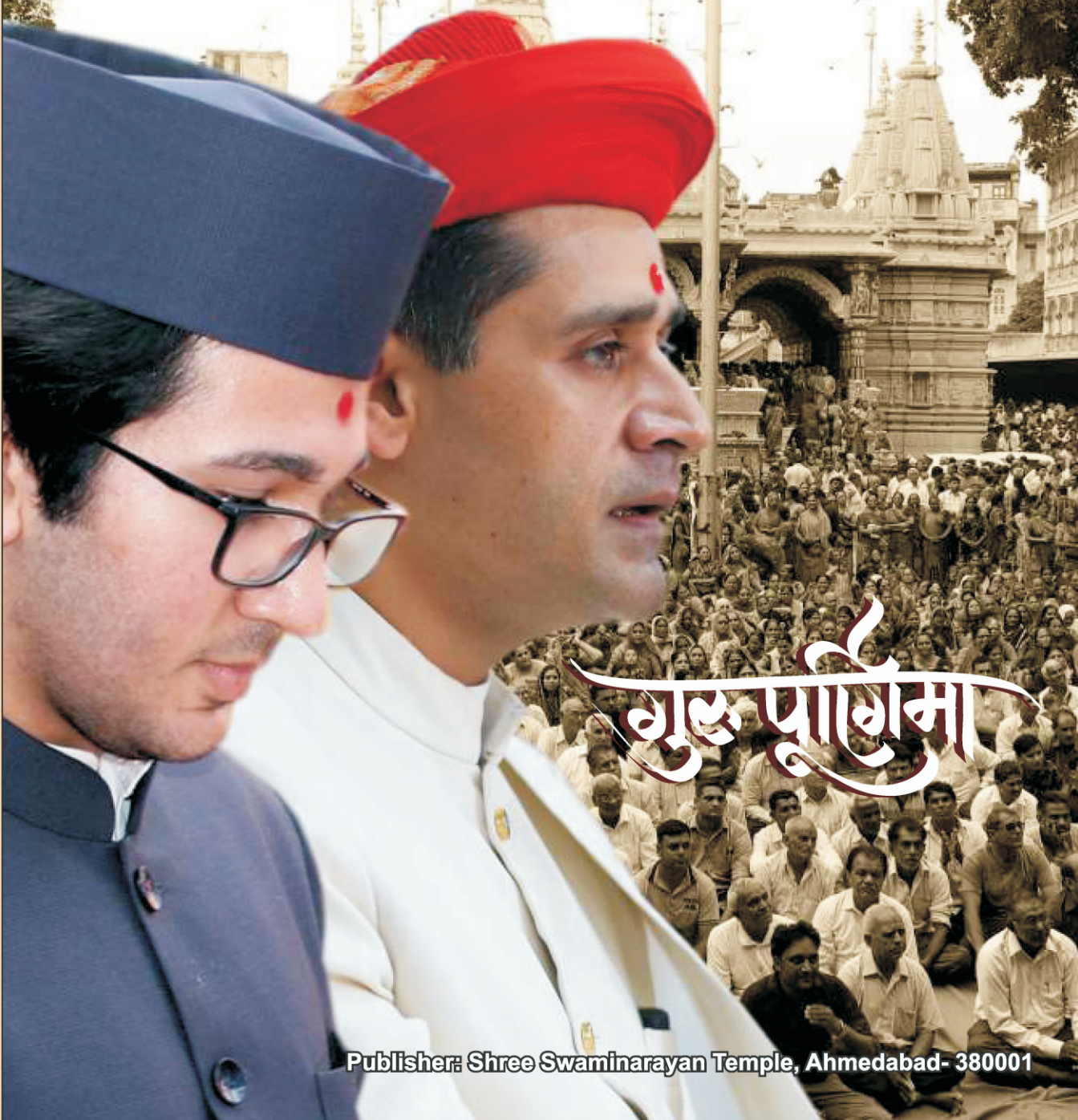


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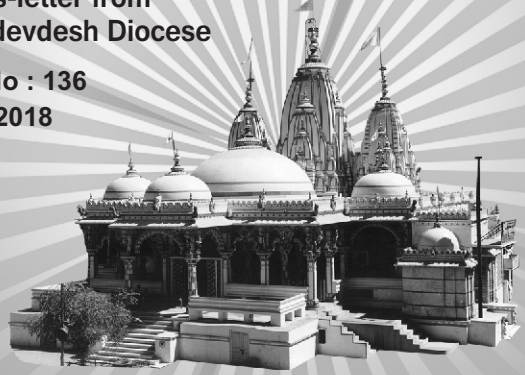
(1) H.H. Shri Acharya Maharaj performing after Kesar Snan to Thakorji In Kalol (Panchvati) temple. (2) Annakut Darshan In Shree Swaminarayan temple, Vadnagar on the occasion of Patotsav. (3) Darshan of Vagha of flowers of Thakorji In Anjali temple. (4) Inauguration of Nutan Vedi In Beisalnor by the saints of Jetalpur temple. (5) Saints-Haribhaktas starting Rathyatra In New Ranip temple. (6) With the directions of H.H. Shri Gadhwala, ladies devotees availing the benefit of Group Mahapooja In Kalol (Panchvati) temple. (7) Haribhaktas of Kachchh rendering services in Modern new Dharmshala in Badrinarayan temple.



SHREE SWAMINARAYAN

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August-2018



Founded By H.H. Acharya

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Shri Narnarayandev Diocese.

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Koshalendraprasadji

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August-2018 • 03

अस्मदीयम्

During the time of Shree Hari about more than 500 small and big kings were ruling in India. Many kings after knowing the Divinity of Shree Hari cherished ardent faith towards Shree Hari. Especially the kings of Gondal State, Bhavnagar State, Vadodara Gaekwar State, Jamnagar State etc. used to perform Vicharanalongwith Shree SwaminarayanBhagwan and all of them had seen and witnessed Aishwarya in Shree Hari and so they used to consider themselves very lucky. Meanwhile the Britishers took over the reins of the rule over India. Their British Officers like Sir Dunlop, Sir Malcolm, who did not know anything about Dharma had recognized Shree SwaminarayanBhagwan due to their noble deeds of their previous births otherwise how could they grant permission to build Kalupur temple!

The same tradition is also found in seat of Acharya established by Him and so while performing divine Darshan our mind and heart gets divine pleasure. One may throw dust upon the Sun, but has anybody heard of the Sun not showering the bright blessings upon anybody? The great persons remains unchanged even during the most difficult times and this is their greatness. On the pious occasion of Gurupurnima, thousands of Haribhaktas performed poojan-archan and obtained the blessings of H.H. ShriAcharyaMaharaj and showed their ardent faith towards Dharmkul. Sarvopari Shree Hariis always present in H.H. ShriAcharyaMaharaj and shall always be there as such is the call of ShreejiMaharaj.

Editor
Mahant Swami
Shastri Swami
Harikrishnadas

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

(JULY - 2018)

3. Graced Shree Swaminarayan temple (haribhaktas) Balol (Bhal- MuliDesh) to perform aarti of Thakorji.
5. Remained present at Lucknow (U.P.) to attend funeral rituals of ShriUmakantjiTiwari sir (father-in-law of H.H. Shri Acharya Maharaj)
27. On the pious occasion of Guru Purnima thousands of Saints-Haribhaktas performed Guru Poojan in Vedic tradition in Shree Swaminarayan temple, Kalupur.

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

(JULY - 2018)

- 6 to 18. Satsang Yuva Camp in Pennycylvia (America) was concluded under His auspicious presence and Chairmanship. From there graced Shree Swaminarayan temple, Colonia and Cleveland on the occasion of Patotsav.
27. Celebrated Guru Purnima Mahotsav in Shree Swaminarayan temple, Kalupur.



Satya of Shivalinga

- Sadhu Purushottamprakashdas (Jetalpurdham)

Shree Hari has stated in Shloka-149 of the pious 'ShikshaPatri' that, "During pious Shravan Maas, one should perform poojan of Shree Mahadevji with Bilvapatra and other things." Even in our scriptures like Puranas, it has been directed to perform special poojanarchan during Shravan Maas. Faith of Hindus of Aryavrat is associated with Bhagwan Shree Shivji. Despite innumerable differences in Sampradaya, Siddhanta, Upasana etc. in Hindu tradition all Hindus unanimously accept Shree Bhagwan Sadashiv Rudravatar. Shivlinga is the identify of Shivji. It is necessary to know the mystery of this Shivlinga from the point of view of Shastras and Puranas both.

All of us know that, in 9th-10th century Mughals came to Aryavart and thereafter in 16th-17th Century Britishers came to India and ruled over many States and regions of India. Mughals and Britishers used to spread their religion through power only. And as a part of their strategy they used to break the beliefs of Hindu Dharma through various tricks and

tactics. They used to make fun of Shivalinga giving it as a symbol of Guptang. Over a period of long time and under the threat of these people who were in power, some of our people also started subscribing to this tactic and later on certain section of our society started believing in this Pseudo-belief this resulted into conversion of the Hindus which was a matter of joy for these non-Hindu people.

It is a pious duty of every Hindu religious person to know the Satya about Shivalinga and without it even the services rendered would not yield its result and one invites the wrath of Bhagwan.

The word 'Linga' in Sanskrit means a sign or symbol. From the point of view Sanskrit – the language of the deities – 'Shivalinga' means sign or symbol of Shivji, swaroop of Shivji, form of Shivji etc. 'Linga' can never mean 'Guptang' in any language. There are many usages of this word but in all such usages it means sign or symbol only.

Due to wrong propoganda of these non-Hindu people, some of our Hindus prohibited women from worshipping Shivalinga believing it 'Guptang' and thereby the right of women of worshipping BhagwanShivji was snatched away. However, later on certain learned persons made clarifications and this right was restored again.

Katha of Pragatya of Shivalinga is very interesting. In 'SkandaPurana' it has been written that Shiv-Tattva is Anant which has no beginning-middle and end. And therefore Shivji has been described as 'Anant'. Moreover, 'Shivtattva' is omnipresent in the whole Brahmand. Tradition of poojan of 'Linga' as symbol

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and sign of Shivji has started with this understanding and belief only. Moreover, Rishi-Munis used to perform Dhyān in order to concentrate their mind and to have divine experience of Sakshatkar and Samadhi. Among these efforts, despite the presence of wind, Jyot of the lamp used to remain stable and there were many obstacles in their Dhyān. As an option of this Jyot, the similarly shaped stone was selected and worship was started while cherishing the presence of Divine power in it. Simultaneously Sthapana of Adhya Shakti Parvatias NityaVedicaThaal was also made and poojan was performed. Thus Parvati in Vedicaswaroop as symbol of Prakriti and Shivji in Lingaswaroop as symbol of Purush were started being worshipped. In this way Purush and Prakriti which are always together as a basis of the creation of this world are offered poojan and archan in the form of Linga and Vedica, respectively.

So the word 'Linga' does not mean any organ of the body. Sakaarswaroop of NiringunParabrahma means 'Shivlinga'.

In other words Linga-Laya-Leen represent Aavesh-Samavesh-Aavirbhav of the whole Brahmand. Moreover, the word 'Leen' became pure form 'Linga' – as essence of all the three words.

Once in Tretayuga, the king Ravana of Lanka – the ardent devotee of Shivji performed austere Tapascharya in Himalayas upon Kailashmountain and obtained the blessings and pleasure of BhagwanAshutoshShivji. BhagwanShivji offered a 'Shivlinga' to Ravana and told him that once placed on earth, this Shivlinga cannot be shifted to any other place. On his return journey, Ravana was passing through the State of Bihar and on the way he handed over this Shivlinga to a farmer in order to



answer the call of nature. As the farmer felt Shivlinga very heavy, he put it on the land. This is now known as VajinathMahadev – one of DwadashJyotirlingas.

Moreover, Maryada Purushottam Bhagwan Shree Rama performed Pranpratistha of Shivlinga of Sphatik at the sea coast prior to building Ramsetu and so this Shivlinga is known as Rameshwar Mahadev. Chanting of allshlokas and other rituals for Pranpratistha of this RameshwarMahadev was got performed by Bhagwan Shree Rama from PanditLankapatiRavana only!

Gangaji and Chandra-dev (Moon) reside inside Mastak-Jata (head) of Shivji. Gangajiwich has been created due to charan-sparsh of Shree Vishnu Bhagwan has been held on head by BhagwanShivji. According to certain Rishis, Shivlinga is symbol of head of Shivji. And therefore, in some temples shape of the face and head of Shivji are offered as ornament. Ardent devotees of Shivji are given place in Jata of Shivji and so these Muktas who get merged in Jata are known as Shivlinga.

From time immemorial Vishnu Bhagwan and Bhagwan Shiv are worshipped and paduka of Shree Vishnu is worshipped and Mastak of Shree Shiv Bhagwan is worshipped.

Blessings of H.H. Shri Acharya Maharaj

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

Harshad Colony (Bapunagar) Nutan Mandir Murti Pratistha Mahotsav (04/03/2018) : First of all you got constructed the temple for the ladies devotees and so Maharaj was very much pleased and now in very few time, this new temple of devotees has been got constructed. It is a matter of great pleasure. Both the temples have become equal. They are quite similar in shape, outward look, measurement, structural design etc. that one cannot make out as to which temple has been constructed first and which one later on. This was the oldest temple of the Eastern part of city of Ahmedabad before 33 years and Bhajan-Bhakti were performed in this temple of 20 * 20. Moreover, these Things of Prasadi have been received by you. And simultaneously satsang got performed by the saints through Katha. Today a number of temples have been constructed in this area and there are innumerable devotees also. All of you have not rendered services in this temple only, you have also rendered services during Samaiya, Utsav etc. whenever required. Many of you have come from Saurashtra and others have settled here coming from North Gujarat. But the fact is that, all of us are the devotee of Shreeji Maharaj. We live with unity despite the fact that no two men are equal intellectually and by their temperament and this is a great thing.

Many of you people come together at our residence and all of them know that there are about 50 peacocks and many other birds. There snakes, monkeys, cats, dogs and we also reside there. All of us live together in unity. This happens exactly as it



is described happening in Badrikashram. This is natural on a land which has been sanctified by the divine stay of Dharmkul in Swaminarayan Baug. Even when one goes to the old residence of Dharmkul at Asarwa Sahjanand Gurukul to perform divine Darshan of Shree Hanumanji Maharaj, he would feel the divine vibrations at that place. The meaning is that, all of us are required to stay together with utmost love and affection.

Just think about what happens in the temple. When one Bhagat is standing beside Maharaj and meanwhile another Bhagat comes there and that Bhagat cherishes ill feeling towards Bhagat who has just arrived, his mind would not remain concentrated in the idol image of Bhagwan. The attention would be diverted towards that Bhagat who has just arrived and about what he does and how he does all the things and rituals etc. while

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performing Pradakshina, a devotee can have a seat and while sitting there he talks worldly matters with other devotees. But even then the divinity of the place and temple would certainly impact his mind, consciousness and thinking. His thinking would be changed positively even by 2%. If the children are to be brought to the temple, their things of attractions like play-area must be there. We have to walk with the present time, we have to adjust ourselves with the changing time. Just look at this Sabha-Mandap. Before 10-12 years, all of you were sitting on the floor. Now today you people have brought these Sofas and chairs. Why this change was made? Because it is the demand of the present time. The people of the villages could work hard physically during the earlier times but now you people cannot work that much at least physically. If a child has played in the temple premises, he would remember it forever even after shifting to other place or country. He would also cherish the sense of belongingness towards the temple. You would not believe but after deities sleep, many people have played in the temple premises. I myself have played cricket in Naranghat temple at such time. In the pious 'ShikshaPatri' ShreejiMaharaj has directed us to maintain cleanliness. It has to be maintained not only at the temple but also at our house and office or work place and for that we need to keep sufficient number of dustbins at all such places. We would be happier if somebody renders services as the host devotee for the dustbins. I need not preach you anything but have to do something so that these dustbins are not forgotten. People visiting India from Europe or Australia tell many a times that, India is

very dirty. There are straying animals and garbage on the roads. So let us keep in mind the directions of ShreejiMaharaj about cleanliness contained in the pious 'ShikshaPatri'.

Many people ask the question why these many temples? I ask the question why these many shopping malls? Earlier there was only one shop of grocery items in the village and it was sufficient. But now the time has changed. Shopping malls have been developed out of necessity only. Similarly temples are required to inculcate Samskaras! You would feel proud to know that, and you will be able to tell other people only if you know, in Shree Narnarayandev Desh, ritual of PranPratisha is performed in the temple on an average of every 17th day. There has been re-invocation in this temple, so it would not be counted but the villages wherein there was no Satsang earlier, when the daughter of Sampradaya goes in that village after getting married, temple has been constructed in that village and Satsang has started in that village due to that devotee daughter of Sampradaya. It is my open offer that, if there are only 2-3 devotees in the village and they want the temple in the village, land shall be acquired by us but the sale deed document should be executed in favour of Shree Narnarayandev only.

This devotee Dasbhai has also been rendering beautiful services even in Museum. He can render all types of services of Mahant, Kothari or Bhandari of Museum. Otherwise today people do not have time even for themselves because these T.V. Channels and Whatsapp and other social media eat up the time of people. It is matter of praise and

commendation to render services for the temple or museum by sparing his own time. Nowadays media display very less programmes or amount of constructive matter or issue and therefore I do not give much time to the people of the Press and Media. If anybody meets and is familiar, I suggest to telecast constructive and positive programmes so that people are inspired to do noble things.

On the occasion of Murti Pratistha Mahotsav of Sapawada (08/02/2018) : Our Sampradaya has its ancient history. There is one very popular incident. Observing the strange behaviour of Maharaj in the sabha, half of the devotees went home thinking how can one consider Him as Bhagwan? Here also many devotees have left the Sabha in order to have the meals and they are right because after 12.00 in the noon, it is difficult to sit in the Sabha. And therefore only I state that, it is like 'Brahmhatya' to speak after 12.00 hours in the sabha!

Today this temple is here due to Tapa and contribution of all of you. It appears that the seeds of Satsang sowed by our ancestors have now grown into rich fruits. You have been relishing 'Ladus'. After one week, Mahotsav of Laloda will begin and so all of you will enjoy Ladu for total 14 days. So observe dieting. We are lucky that we eat for four times and we do not observe any severe fasting. Just look at the world. People are asked to remain hungry for days together and to perform austere Tapa-Sadhana to have realization of Bhagwan or God. We have got our Sarvopari Bhagwan and so we are enjoying our life while performing Bhakti. So everything is due to Bhagwan only. Be it Sapawada or Laloda, our ancestors have kept the deity in the

centre of their lives and therefore all of us are happy. How beautiful houses have been constructed in the temple! All of you have certainly worked hard. But simply hard work is of no avail. Without blessings of Bhagwan, no work can be completed. Such a beautiful temple has now made at this place in Sapawada. So all of you are requested to come to this temple regularly to perform divine Darshan. We are not sure and we do not know how long we live, so never forget Bhagwan in your life.

Names of some devotees were uttered in the Sabha. This is very less number. I say that bring those whose names have not been uttered. It is not our tradition to neglect or leave our ancestors. Human values have been taught to us by Shreeji Maharaj. And so we are ready and willing to take the responsibility of the abandoned babies and children. It is our Dharma. Everything happens in the world. Temples of Bhagwan are also constructed. This is necessary but simultaneously there should also be temples of humanity. Why 'Aangan' is started adjoining Kalupur temple of Ahmedabad only? It is very difficult to take care of 4-6 week old babies who have been abandoned in the dustbins. Anything may be required even at midnight for such young babies. Doctor, medicine, food etc. so if 'Aangan' is situated close to the temple, such urgent requirements can be taken care of. This is not possible in a distant village. People who crave for or who are after name and fame would get constructed big hotels on the highways or main roads. But we are doing all these things for Bhagwan only. Here is the accountant of Kalupur temple. Ask him. Cheque of more than 40 crore has been

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issued from Kalupur temple for this Project. We have not demanded anything from anywhere and we will not demand anything. The amount of one rupee or one crore rupee which you have dropped in the saving box, is going to be used for such a noble cause only. For this noble task, an amount of Rs.90 lakh has been received from Zoli (Makarsankranti) and Rs.30 lakh on the day of Padyatra of Jetalpurdham. Our educational institutions are there for the education of these children. We have extended our help to such children and people even in the foreign countries. This is performing real Mala. When our mind, intellect and thoughts would move in the direction of the noble qualities which we have inculcated noble qualities through our Satsang. There is no use of simply going to the temple mechanically without humanity within us. Otherwise this project is not suitable to us. How to take care of these babies? They stay with us just for 10-15 minutes and the rest of the time, such babies live with their mothers. But H.H. ShriGadiwala has shouldered this responsibility and there are ladies devotees to assist but then also it is a very difficult task. We are telling this so that these noble deeds of humanity are spread all around.

We are progressing like anything. So fundamentally we are on the right path and Bhagwan is with us and this is 1000% true. This can be done with the support of one another. Due to this only, before two days I

was in Georgia, yesterday I was in Tankia, today I am here and tomorrow I will be at Dharampur. If there is no love and affection, why do we move around in the villages? The whole arrangement and management of this project will be taken care of by Sankhya Yogi ladies devotees and other ladies devotees. We have to simply perform Mala only.

Guidance of the saints, your contribution and hard work of day and night have made this Mahotsav successful and therefore progress and development can be seen. It is not easy to do such works. Just think how concerned we become when 2-3 guests are to come our home. Especially ladies devotees are more concerned as to what to offer the guests and how they would be entertained and received. So it takes great care and caution to organize one such programme or Utsav in the village. And so when the young devotees brought 25 feet long garland, I refused to accept because all of you have worked hard and so you deserve such a garland. And one more thing, I do not like such acts of honouring. There was a meeting in America. Elder and senior devotees of the age of H.H. ShriMotaMaharaj were sitting in Sofa, so I sat on the floor. Despite their ardent request I preferred to sit on the floor. At last H.H. ShriAcharyaMaharaj blessed all the devotees.

For 24 hour live *Darshan* of Shree Narnarayandev
www.swaminarayan.in

Aarti Darshan (Indian Standard time) _ *Mangala Aarti* : 5.30 hours *Shangaar Aarti* : 8.05

hours *Rajbhog Aarti* : 10.10 hours *Sandhya Aarti* : 19.00 hours *Sayan Aarti* : 20.30 hours

Dharmado

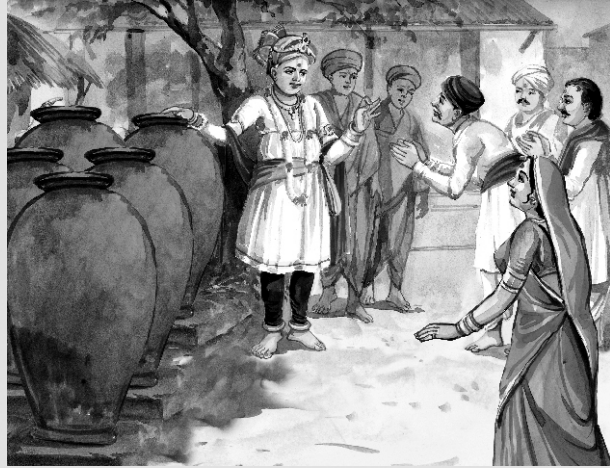
- Jayantibhai Soni (Memnagar- Ahmedabad)

'ShikshaPatri' is Vangmay Murti of Shree SwaminarayanBhagwan. It is Aparavani of ShreejiMaharaj and therefore impenetrable power. So all the directions contained in the pious 'ShikshaPatri' should be followed scrupulously. In Vachanamrit-66 of Gadhda Middle Chapter, ShreejiMaharaj told Nityanand Swami that there are many tools for emancipation and the most powerful one is seeking shelter of Bhagwan. Bhagwan is omnipotent and the directions of Bhagwan are observed by all including the deities like Brahma. And Kaal, Maaya who are the cause of this Brahmand also remain under the directions of Bhagwan. And therefore to scrupulously follow the directions of Bhagwan is one of the characteristics of a devotee. Bhagwan grants emancipation to those who have sought His shelter. And the means of Bhakti are to obtain pleasure of Bhagwan. Then should we behave so as to ensure our AtyantikKalyan? The way for it is to follow the directions contained in the pious 'ShikshaPatri'. In Shloka-147 of the pious 'ShikshaPatri' ShreejiMaharaj has directed all the devotees to take out Dharmado for Dev and temple. Now do we follow this directions scrupulously? As per DeshVibhagLekh, Dharmado should be offered in the temples of Shree Narnarayandev Ahmedabad Desh and in the temples of Shree LaxminarayandevVadtalDesh. One tenth of our income should be taken out and it should be offered to Shree Krishna Bhagwan. And we should offer our Dharmado in the temple of Desh wherein we have been residing and should obtain the pleasure of ShreejiMaharaj. If Dharmado is not taken out or it is taken out incomplete, we have to born again and we have to discharge our this obligation and then only ShreejiMaharaj grants us place in His Akshardham. There is much difference between Daan and Dharmado.

Daan can be offered as per capacity but one tenth portion of Dharmado must be taken out and offered as per the clear directions of Bhagwan Shree Swaminarayan. On most of the occasions, people consider Daan and Dharmado as one and the same only. One tenth portion of your income is of Bhagwan only and it should be deposited with Kothar of temple and receipt should be obtained. The share of Bhagwan cannot be used by us by rendering services as the host devotee of any SamaiyaUtsav of temple.

Most of the host devotees use Dharmado to earn name and fame by declaring handsome amount as offerings. But this is against the directions of ShreejiMaharaj. Even the saints should encourage such host devotees to first take out Dharmado and thereafter to render such services as the host devotees. Thus even the saints should ensure that the directions of Shree SwaminarayanBhagwan are scrupulously followed by the devotees. Many intelligent people mislead innocent and straightforward devotees and make them render the services in their private institutions in stead of getting it deposited with the approved temples. Here wrong and misleading consolation is given that the money offered in such institutions is being used properly and for noble cause only and thereby they themselves become the offenders and make these devotees offenders of ShreejiMaharaj. There are clear directions in Shloka-17 of the pious 'ShikshaPatri' that one should not do anything wrong or evil even for Dharma.

One does not earn any Punya by offering Daan-Dharma after violating the directions contained in Shloka-26 of the pious 'ShikshaPatri' of not doing corruption of any kind because one becomes the sinner by violating the clear directions of ShreejiMaharaj. And therefore, to earn money through unfair means and methods is a conduct of a devotee against the directions of ShreejiMaharaj. Leave aside Kalyan, we have to suffer tremendous punishments for such conduct. So the devotees should always remain under the directions of ShreejiMaharaj and should ensure AtyantikKalyan.



Piece of Kothi of Akshaypatra of Dangarva

Village Dangarva is situated in Dandhavya Pradesh i.e. in North Gujarat. One farmer namely Venidas Patel was residing in this village and this Venidas had one daughter namely Jatanba. This Jatanba was very affectionate like Gopisof Gokul and so she ardently invited Shree Hari to grace her house with saints and Parshads and to accept the offerings of Ghee-Dudh and Dahin.

Omniscient ShreejiMaharaj could understand her ardent feeling and graced the house of Jatanba. Sadhus, Parshads sat in Pankti (queue) and abundant Dudh, Ghee and Dahin were offered! Besides jiggery, rice and ghee were also offered by ShreejiMaharaj. ShreejiMaharaj called Jatanba and showed the empty utensils. So Jatanba came with a big vessel full of milk, Sakar and Elaichi and offered it to Maharaj. It reminded the devotees of Krishna Avataar and Maharaj accepted the offerings and fulfilled the desire of Jatanba.

One day Venidas Patel told Jatanba not to prevent ShreejiMaharaj to go as now only limited grains had been left behind. ShreejiMaharaj took Venidas and Jatanba in the Kothar to check the quantity of the grains of the Kothar. ShreejiMaharaj touched the stick to one Kothi and told that this is full of grains. When Venidas checked it, to his surprise Kothi was full of grains. In this way ShreejiMaharaj touched the stick to all Kothis one by one and they were all full of grains with the blessings of ShreejiMaharaj.

One piece of one such Kothi of Prasadi has been kept in Hall No.9 of our Shree Swaminarayan Museum for divine Darshan by the devotees and Haribhaktas.

- Praful Kharsani



List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Yojna-July-18

- Rs.11,000/- DakshabenBhikhalalSheth – Himatnagar – inspiration by Mahant Swami of Shree Swaminarayan temple, Himatnagar.
- Rs.5,000/- Minaben K. Joshi, Bopal – Ahmedabad.
- Rs.5,000/- NehaKantilal and ShailiKantilal (Dahisara) at present Boston-U.K.
- Rs.5,000/- KamleshbhaiHargovinddas Shah – Usmanpura-Ahmedabad.

List of Host devotees who availed the benefit of Abhishek of Shree Narnarayandev in Shree Swaminarayan Museum July-18

- 01/07/2018 KantilalChunilalThakkar.
- 14/07/2018 JamanbhaiKanjibhaiMalviya – Ahmedabad.
- 18/07/2018 NitinbhaiHirjibhaiVarsani – Florida- U.S.A.
- 29/07/2018 (Morning) BharatbhaiKantilal Patel – Kadi
(Evening) JayeshbhaiManek – Adalaj (through Chirag and Bhavin)

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.



संसंग आलंपाटिका

SATSANG BALVATIKA

Compiler Shastri Harikesavdasji (Gandhinagar)

PRASAD SHOULD BE ACCEPTED AFTER DISTRIBUTING IT

- ShastriHaripriyadas (Gandhinagar)

Once Shree SwaminarayanBhagwan was performing Vicharan in the villages of Kachchh region and on the way graced the village Mandvi. Sabha was conducted on the sea-shore. One devotee offered Penda at the lotus-like feet of ShreejiMaharaj. Sabha was going on. Meanwhile a Yogi Purush came in the sabha. Nobody could recognize him.

Yogi Purush came and performed Vandan to ShreejiMaharaj and he was offered Penda by ShreejiMaharaj. Yogi became very much happy and he started dancing in the Sabha as he had received Penda from the hands of ShreejiMaharaj. He started telling that this is unique Prasad and it is not easily available even to Radhaji, Rama, Sarasvati, Vrajgopica, Brahma, Yogis, Tapasvis and I had to suffer wrath of the deities for this Prasad. This Yogi was nobody else but BhagwanShivji.

It had so happened that once Shivaji came to Vaikunth wherein Annakut was lying offered in front of Bhagwan. When Bhagwan Vishnu offered Prasad to Shivji, Shivji became very happy and finished Prasad there only and came to Kailash.

When Parvatiji asked the reason of happiness, Shivji told that Prasad was offered by Bhagwan Himself. When Parvatiji demanded Prasad, Shivji told that Prasad was finished at the gate of Vaikunth only. Parvatiji became angry as Shivji did not bring Prasad. Becoming very angry Parvatiji cursed Shivji that from today onwards nobody will accept Prasad of Shivji in the whole world and those who will accept it would not be considered pious. This Katha has been narrated in Shree Krishna JanmaKhand.

Now it was a great difficulty for Shivji. If nobody would accept Prasad, the whole of Prasad will have to be finished by Shivji only. So Shivji asked for the solution of this curse. So Parvatiji said that, only those Prasad will be accepted which has been offered in front of idol image of Shivji. But Prasad which has been offered to Baan-Shivlinga will not be accepted by anybody. Since then Prasad which has been offered to idol image of Shivji is only being accepted by the devotees all over the world.

So when ShreejiMaharaj offered Prasad to Shivji in the sabha organized at the sea-shore of Mandvi, Mahadevji brought the whole of Prasad at Kailash and shared it with Parvatiji. What is to be learnt is that, we as the devotees should distribute Prasad that we receive with our family members and all other devotees so that all can avail its benefit. So distribute Prasad before you accept it.

GREED IS THE ROOT CAUSE OF ALL SINS

- Narayan V. Jani (Gandhinagar)

With the blessings of Bhagwan, it is good that we have wealth and property. But

if this wealth and properties are not used for some noble cause and if we remain greedy, it is considered very bad. It is a matter of luck to have wealth with us. But it is in our hands how and for which purpose we use it. If we use it for some noble cause in Daan-Punya it is its proper and decent usage. It is also fine if this wealth is used for self-happiness. But if the wealth is not used for any of these purposes, it is destroyed over a period of time.

A person namely Dhaniram was residing in one village. He was a very rich person. But he was very greedy. He would not use even a rupee or two. He would rebuke his wife, if any delicious dish is prepared by her in the kitchen and would start advising her not to make such unnecessary expenses. He would not eat good meals and would not allow others to have it.

Once Dhaniram felt like drinking coconut-juice. He went alone in the market and asked for the price of the coconut-juice. The fruit-vendor told that it would cost one rupee. But to Dhaniram this one rupee was more precious than the juice. So he went to the forest thinking that he himself would obtain the coconut fruit from the coconut tree and would drink its juice free of cost. He went at the sea-shore but the coconut trees were happy. For a time being Dhaniram hesitated but then he made up his mind and started climbing up the coconut tree. When he was about to reach a group of coconuts, the wind started blowing heavily from the sea-side and the whole tree started moving. Getting very much afraid of falling down, Dhaniram remembered Bhagwan and cherished Sankalp in his mind that, he would come down alive from the top of the tree, he

would offer the meals to one thousand Brahmins.

As a miracle and to the surprise of Dhaniram as if Bhagwan has listened to his this ardent request, the wind stopped and Dhaniram started coming down dropping the idea of getting the coconut. While coming down, Dhaniram thought about the money which is going to be spent in offering the meals to one thousand Brahmins. So he decided that now he would offer meals to five hundred Brahmins. While further coming down, Dhaniram thought that he himself striving to come down and so there is no need to offer meals to five hundred Brahmins. He would offer meals to only fifty Brahmins. When he came down on the earth, Dhaniram thought that now he would offer meals to only one Brahmin. So he sent the message to his wife to prepare the meals of three persons – himself, wife and one Brahmin. And that he would come home a bit late.

During his absence one Brahmin came to his house and finished the meals prepared for three persons, received Dakshina of five rupees and went home. When Dhaniram came home and learnt this he became very angry rushed to the house of that Brahmin to get back Dakshina of five rupees. The Brahmin was very smart. He slept on the bed and his wife told Dhaniram that due to poisoning of the food taken at his home, her husband requires urgent medical treatment, as per the advice of the doctor. And that she requires additional ten rupees for the treatment of her husband otherwise her husband would die. Dhaniram got frightened and so he immediately gave ten rupees to the wife of the Brahmin and

(Con. from page 19)

॥ भक्तिसुधा ॥

BHAKTI-SUDHA

(FROM THE BLESSINGS OF H.H. SHRIGADIWALA) ON THE OCCASION OF SATSANGSABHA OF EKADASHI AT KALUPUR TEMPLE-HAVELI) 'WHY DON'T WE GET REAL HAPPINESS?' BECAUSE WE FORGET OUR REAL GOAL

- Compilation by KotakvarshaNatvarlal- Ghodasar)

Then what is our real goal? What is the ultimate goal of human life ? Bhagwan Shree Krishna has stated in 'ShrimadBhagwat Gita'

ममेवांशो ज्ञवलोके ज्ञवभूतः सनातनः । "That means SanatanJivatma residing in this human body is My Ansh." So all of us are Ansh of Parmatma. So real house of this Jeev is not this world but shelter of Parmatma. There is Bhagwan, there is Maya and in between is Jeev. We have two options. Whether we are seeking shelter of Bhagwan or we want to hold Maya? We have to determine as to in which direction we want to go. It is clear that two sword cannot remain in one cover. Either Jeev can keep Bhagwan or Maya in life. It is natural that, when there is presence of Light there will be absence of Darkness. If we light the lamp where there is darkness, it will enlighten that place and the darkness will disappear. So we take the decision that prominence and priority of Bhagwan is there in my life. If this decision is taken, the impact of Maya will certainly decrease from our life. But it is our weakness that, we spend most of our time in simply thinking as to which direction is to be taken and there comes an end to our life. So decide that

what is to be done in life. Decide to perform noble deeds in life. But think that we are Ansh of Parmatma and so before doing anything just think whether it is befitting to us or not. So we have to decide as to which type of actions are to be done by us in our life. There are unlimited powers with Parmatma and we have our limited powers.

So things of this world which we obtain with the medium of power do not remain with us for longer period of time. Because we do not belong to this world and this world is not our world. And we ourselves also cannot remain in this world permanently. Nothing is static in this world. Everything is ever changing. At every moment this body also gets changed. If it would have been permanent, there would not have been any changes. But there is change at every moment. That means everything is temporary – Anitya. Only our Atma is Nitya and Shaswat. And it is our real form. We are Shaswat in the form of Atma. And we are Anitya in the form of this human body. That means this human body is ever changing. So we have believed it to be ours which is not our and therefore we do not get real happiness and we feel stressed due to struggle. Parmatma and Atma are Avinashi. There should be matching pair. Atma and Maya cannot live together because one Avinashi and another is Nashvant. Body and Maya can remain together because both of them are Nashvant. So we have to think that when I am Atma and I am Ansh of Parmatma and this is my real house and I have to go there.

Nothing of this world is going to remain forever. And this world is not our home. Despite this we roam around in this world. For what reason? Why?

So we go out to complete one task and on the way we get attracted towards anything and we spend some time there. We get strayed away from our path towards our goal for a time being. It may be evening or late night. We may spend a night at some place. And we move ahead in the morning. So Bhagwan has sent us here to accomplish certain tasks. But due to impact of Maya we get strayed away from our path and sometimes we even forget our goal or task. We miss our goal and so we keep on roaming all round. We have to just think that we have taken birth to achieve Parmatma only. But if we think that we are the people of this world, it would be difficult for us to achieve Parmatma. For a little child is it difficult to sit in the lap of mother? Not at all. So we are Ansh of Bhagwan and Parmatma is our parents and therefore it is not difficult to achieve them and if we understand it carefully there would not be any problem. We have to accept shelter of Parmatma and should attach our mind with Bhagwan and should remember that this body is a means to cross this ocean of life.

If we want to cross the river, we must know the skill of swimming and if you cannot cross it you need a boat. Don't you need a tool or means? So this boat is in the form of Satsang and you have to take your seat but in it there is seat for everybody. If you cannot do anything else, simply remain present in Satsang constantly and regularly. Decide your goal, sail in the boat with others and you will cross the river alongwith others. All of you deserve all praise because though you have got a number of other options available, you have abandoned them all and you have come here in Darbar of Shree

Narnarayandev for performing Katha-Shravan even in this scorching heat. It is prayer to Shreeji Maharaj that He may grant you abundant powers to perform Bhakti.

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EXPECTATION – DESIRE
- Sankhya Yogi Kokilaba
(Surendranagar)

Human life is surrounded by Aadhi-Vyadhi and Upadhi. Yet he expects happiness and peace all the time. In any work, desire and expectation work as a basis. With expectation only, work is done. Expectation is good as well as bad. But it depends upon us as to which type of expectations we cherish in our mind.

Mostly we cherish two types of expectations. Our expectations from ourselves and our expectations from others. These expectations are not limited. From birth till death, a number of expectations emerge in our mind and heart. And there is no end to it. **“Human being is a bundle of uncountable desires.”** There are three types of expectations in our life. (1) natural expectations (2) reasonable expectations and (3) Over expectations (more than capacity of its fulfilment). These three types of expectations only make us happy or unhappy in our life.

To expect a result after doing anything is a natural expectation. No work can be done without any expectation. A person does anything with an expectation of its result. Just as parents grow up their children with utmost care and protection. They impart them education, bestow love and affection, inculcate noble qualities and Samskaras of Satsang in them and there is natural expectation of the parents that their children would become a good wealthy person, would earn lot of money and would support them as stick during their old age. It

is with this expectation that, parents take utmost care of their children.

Just like parents, on spiritual path, Guru cherishes certain expectations from his disciples. Principles and Sankalps cherished by Guru become torch-bearer for the lives of the disciples. A disciple should lead a life of an ideal devotee while observing all Niyam-Dharma prescribed in the scriptures. While remaining in the worldly life, Bhagwan and Bhakti should remain at the top of their priority of life – these are some of the expectations of a Guru from the disciples.

But expectations which are more than one can satisfy are the root cause of unhappiness. Our expectation compels others to do what we want is something harsh and exaggerative. But all the time it is not possible and this results into Udveg and unhappiness. In the society or Satsang some people cherish the feeling of being something. Such a person expects that, all important decisions are taken in his presence only and as per his desire only. But when this expectation is not fulfilled he gets offended and becomes unhappy.

So what is important in life is to abandon such adamant expectations because they are the root causes of all unhappiness.

Sometimes expectations which are cherished more than the capacity are cause of unhappiness. Some people cherish the dream of becoming billionaire overnight. A person who has passed 12th standard expects to become the Manager of a bank. Sarpanch of the village cherishes the desire to become the Prime Minister of the nation. A person cleaning the street with broom expects to become the Mayor of the city. All these are over expectations. Even if they are cherished, they cannot be fulfilled. So such type of excessive expectation are cause of all unhappiness.

Only pleasure of the saints and Shreeji Maharaj should be the real expectation in the life of a devotee. In 24th Vat of 3rd Chapter Sadguru Gunatitanand Swami has stated that a person who cherishes all Vishays in his heart is not a real devotee. If he wants to become a real devotee, he should cherish only idol image in his heart. There is divine happiness in the idol image of Shreeji Maharaj only. So leaving aside all other expectations, one should cherish the desire and expectation of divine happiness of idol image of Shreeji Maharaj only.

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asked her to do the treatment of her husband immediately and he returned home hastily. When Dhanirak went away, the Brahmin stood up from the bed and laughed and murmured that such greedy people were deserving such a treatment.

Friends! You must have realized that due to greed of saving just one rupee of coconut juice, Dhaniram had to spend fifteen rupees and the expenses of the meals of three persons and also for his clothes which were torn while climbing up and coming

down from the coconut tree. If he would have spent one rupee for coconut juice he would have been happy and satisfied what he wanted. But such greedy people never get peace and happiness and nobody can make unselfish people unhappy.

Therefore, our Ishtadev Shree Swaminarayan Bhagwan has talked in the pious 'Shiksha Patri' about to win over our inner enemies like Kaam, Krodh, Lobh etc. and greed is the root cause of all sins.



**Celebration of Guru Purnima
Mahotsav in the pious company of
Paramkripalu Shree Narnarayandev in
Ahmedabad**

On the pious day of Ashadh Sud-15 Guru Purnima Friday 27/07/2018, Guru Purnima Utsav was celebrated with great fervour and enthusiasm in our Shree Swaminarayan temple, Kalupur, Ahmedabad. All the Three Other Forms of Shree Hari – H.H. Shri Mota Maharaj, H.H. Shri Acharya Maharaj and H.H. Shri Lalji Maharaj were warmly welcomed in the grand Samaiyu by the saints-Mahants and thousands of devotees and Haribhaktas. Thereafter, Shringar Aarti of Paramkripalu Rajadhiraj Shree Narnarayandev was performed and thereafter in the Sabha Mandap of Prasadi H.H. Shri Acharya Maharaj and H.H. Shri Lalji Maharaj took their seats. After performing of Swastivachan, poojan, archan by the learned Brahmins, the host devotee of Guru Purnima-Guru Poojan devotee Shri Narayanbhai Ishwarbhai Patel and his son devotee Shri Pravinbhai etc. family performed poojan, archan, aarti and obtained the blessings of Dharmkul. Leading saints, Mahants, members of Temple board, Karbhari of temple, former members and elder devotees performed availed the benefit of performing aarti.

In the sabha organized on the occasion, Shastri Swami Nirgundas,

Kathakar MahantSadguru Shastri Swami Narayanvallabhdasji, Mahant Sadguru Swami Vishwaprakashdasji of Anjali temple and Mahant Sadguru Shastri Swami Harikrishnadasji of Kalupur temple delivered their inspirational speeches wherein they stated to keep in mind that our Moksha and Kalyan is in remaining under the directions and pleasure of our Dharmguru only.

Thereafter H.H. Shri Lalji Maharaj bgranted blessings and asked the devotees to remain ardent devotees of Shree Narnarayandev. H.H. Shri Acharya Maharaj had uttered the names of all those saints and devotees who had been to villages for nourishment of our Sampradaya and their ardent devout services were praised. The Sabha was conducted by young Shastri ASwami Chaitanyaswaroopdasji (Gandhinagar). The whole arrangement was made collectively by Kothari J.K. Swami (Member), Haricharan Swami (Kalol), Bhandari J.P. Swami, Kothari Shastri Narayanmuni Swami, Bhakti Swami etc. saints. Shree Narnarayandev Yuvak Mandal had made beautiful arrangements. (Kothari Swami – Kalupur temple)

**57th Patotsav of Shree Swaminarayan
temple, Vadnagar and Shrimad
Satsangibhushan Parayan**

With the directions of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the beautiful guidance of Sadguru Mahant Shastri Swami Narayanvallbhdasji, 57th Varshik Patotsav of Sarvopari Shree Ghanshyam Maharaj of Shree Swaminarayan temple, Vadnagar was celebrated with great fervour and enthusiasm. Devotee Shri Champaklal Rughnathdas (Vadnagar) rendered the

services as the host of this pious occasion. Shrimad Satsangibhusan Panchanh parayan was organized with Sadguru Shastri Swami Hariprasaddasji Guru Swami Bhaktivallabhdasji as the spokesperson from 06/07/2018 to 10/07/2018. Concluding ritual of katha was performed by Mahant Sadguru Shastri Swami Harikrishnadasji of Kalupur temple. On this occasion, saints from Hathijan, Naranghat, Mehsana, Siddhpur, Torda, Visnagar, Prantij, Biliya etc. places had arrived. Ritual of Patotsav of was got performed by Gor of the temple Shastri Jayeshbhai Ratilal. At last vote of thanks was delivered by the trustee of the temple devotee Shri Navinbhai Manilal Modi. Beautiful Shrimad Bhagwat Saptah Parayan was organized by Shreeji Mahila Mandal, Vadnagar. (Kothari, Vadnagar temple)

Rajat Jayanti Patotsav by Shree Swaminarayan temple, Dhakdi

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the guidance and inspiration of Mahant Shastri Swami Atmaprakashdasji and Shastri P.P. Swami of Jetalpurdham, 25th Patotsav – Rajat Jayanti Patotsav of Shree Swaminarayan temple, Dhakdi (Tal. Viramgam) was celebrated with great fervour and enthusiasm on Jeth Sud-13 26/06/2018. Mahant Swami K.P. Swami of Jetalpur, Shastri Bhakti Swami, Bahmchairi K.P. Swami etc. saints had performed Shodasopchar Abhishek, aarti, Annakut aarti of Thakorji and at last Katha-Varta, Dhoon-Bhajan-Kirtan were performed whose benefit was availed by all the devotees of the village. (Kothari, Dhakdi)

Chhapaiyadham of Sarvopari Shree Hari declared as Tourist place

While addressing a large Sabha on 18th May 2018 Hon'ble Chief Minister of Uttar Pradesh Shri Yogi Adityanath has declared our Chhapaiyadham of Sarvopari Shree Hari declared as Tourist place. Hon'ble Chief Minister of Uttar Pradesh has also inaugurated State Transportation Service of buses from Lucknow to Shree Swaminarayan Chhapaiya and return journey. On 12/06/2018 Hon'ble Chief Minister himself showed green flag for this bus service upto Swaminarayan Chhapaiya from Lucknow.

On this occasion, Mahant Swami Brahmchari Swami Vasudevanandji of Chhapaiya temple, Kothari Brahmchari Swami Hariswaroopanandji, Brahmchari Swami Shantdevanand, M.P. of Gonda Shri Kirtivardhansinh (Raja Bhaiya) and Hon'ble Shri Prabhat varmaji, Advocate etc. dignitaries had remained present. With the strenuous efforts of Mahant Swami of Chhapaiya and his disciple and with the cooperation of M.P. of Gonda and M.L.A. the whole programme was organized successfully.

Time : bus will start from Lucknow in the morning at 6.00 and in the afternoon at 1.30 hours. The return journey of the bus via Ayodhya will start from Chhapaiyadham in the morning at 6.00 and in the afternoon at 1.30 hours. (Kothari Swami, Chhapaiya temple)

Akhand Dhoon as a part of future Shatabdi Mahotsav of Shree Swaminarayan temple, Trent

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

Atmaprakashdasji and Shastri P.P. Swami of Jetalpurdham, Shree Swaminarayan Mahamantra Dhoon was organized from 05/06/2018 to 09/06/2018 in Shree Swaminarayan temple, Trent as a part of future Shatabdi Mahotsav of the temple. All the devotees of the village participated in Jayayagna of 100 hours. On 09/06/2018 beautiful Satsang Sabha was organized wherein devotees from Trent, Nana Ubhda, Ser, Sitapur, Patdi, Mandal, Bamanva, Jarvala, Kaliyana, Dhakdi and Viramgam had participated. Mahant Shastri Atmaprakashdasji from Jetalpurdham had arrived with disciples and had blessed all the devotees. (Prabhubhai T. Patel – Trent)

Grant Rathyatra in Shree Swaminarayan temple, Unava

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul and with the guidance and inspiration of new Mahant Swami Sadgundasji and Sadguru Swami Adharmnasakdasji, Rathyatra of Paramkripalu Shree Jaganathji Bhagwan was organized on the roads of the village in the evening from 5.30 to 6.30 on Saturday 14/07/2018. Devotee Shri Patel Dahyabhai Marghabhai Patel rendered the services as the host devotee of this divine occasion. Shree Narnarayandev Yuvak Mandal had rendered very inspirational services on this occasion. Sandhya-aarti of Thakorji were performed in the inner temple and all the devotees availed the benefit of Prasad of Mag-Chana-Sing. (Kothari Manibhai Patel – Unava)

Katha Parayan in temple (ladies) Jethalpurdham

With the blessings and directions of H.H. Shri Laxmiswaroop Gadiwala,

Shrimad Satsangijivan Panchanh Katha Parayan was organized from 09/06/2018 to 13/06/2018 during the pious Adhik Maas in our Shree Swaminarayan temple (ladies) Jetalpurdham. Jetalur Revti Mahila Mandal rendered the services as the host of this occasion. Sankhya Yogi Narmadaba Guru Sankhya Yogi Bachiba was the spokesperson of this Katha. During Katha, all the utsav, Prakatyotsav, Gadi pattabhishek, Fuldolotsav were celebrated with great fervour and enthusiasm whose benefit was availed by the ladies devotees of Jethalpurdham and the nearby villages. During the whole pious Adhik Maas Shrimad Satsangibhushan Katha and Katha of Purushottam Maas was performed. (Kothari, Jetalpurdham)

Shree Swaminarayan temple, Tankia

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul, grand Annakut Mahotsav, Kirtan Bhakti, Katha-varta and Abhishek of Thakorji were performed in our Shree Swaminarayan temple, Tankia on 13/06/2018 during the pious Purushottam Maas. Chhapanbhog aarti of Thakorji was also performed on this occasion. Shastri Swami Madhavpriyadasji and Mahant Shastri Swami Siddheshwardasji of Idar temple had narrated Katha-Varta and had granted the blessings and pleasure to the devotees. Utsav was celebrated with great fervour and enthusiasm with the beautiful efforts of all the saints. (Kothari, Tankia temple)

Satsang Sabha in Shree Swaminarayan temple, Dangarva (Vanto)

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj

and with the blessings of the whole Dharmkul, Katha of Leela of Bhagwan was organized during the pious Purusthottam Maas from 12/06/2018 to 13/06/2018 in our Shree Swaminarayan temple, Dangarva (Vanto). Everyday Shree Swaminarayan Mahamantra Dhoon was organized during the whole pious Adhik Maas. (Kothari, Dangarva temple)

Shree Swaminarayan temple, Himatnagar

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the whole Dharmkul, beautiful Satsang Sabha of Ekadashi was organized on 23/06/2018 in our Shree Swaminarayan temple, Himatnagar wherein Mahant Swami of the temple and the saints from Kalupur temple had narrated katha-varta. On 24/06/2018 grand Patotsav was celebrated in front of Thakorji. (Kothari, Himatnagar temple)

Katha Parayan in Rishikesh

With the blessings of Parabrahma Purna Purushottam Shree Swaminarayan Bhagwan and with the directions of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and with the blessings of the whole Dharmkul, Shrimad Bhagwat Saptah Parayan was organized from 01/07/2018 to 07/07/2018 in the beautiful premises of Babakali-Kamli Ashram in Rishikesh. Shree Swaminarayan temple, Gandhinagar (Sector-2) had organized this Katha and Girnari Sewa Samiti rendered the services as the host of this Katha with Sadguru

Shastri Swami Chaitanyaswroopdasji (Gandhinagar) as the spokesperson. About more than 500 devotees of Girnari Seva Samiti of Gujarat availed the benefit of this divine Katha-Parayan. Kothari Sadguru Shastri Swami Narayanmunidasji of Kalupur temple, Kothari Shastri Swami Gopalcharandasji of Prantij Temple etc. saint mandal had made beautiful arrangements. (Kothari Swami, Kalupur temple)

MULI DESH

H.H. Shri Acharya Maharaj graces Shree Swaminarayan temple, Balol (Bhal)

With the blessings of Mulidham Nivasi Shree Radhakrishnadev Harikrishna Maharaj and with the directions of H.H. Shri Acharya Maharaj and with the directions and blessings of the whole Dharmkul upon renovation being made of Simhasan of Thakorji in Shre Swaminarayan temple, Balol (Bhal) – the birthplace of Sadguru Devanand Swami of Muli desh, on 03/07/2018 H.H. Shri Acharya Maharaj graced the village Balol and performed aarti of Thakorji in the temple and thereafter blessed Sabha organized in both the temples. On this occasion Mahant Swami of Muli temple, Mahant Swami of Kankaria temple and saints of Kalupur temple had arrived. (Kothari, Balol temple)

Shree Swaminarayan temple, Dhrangadhra (Sita Darwaja)

With the blessings of Mulidham Nivasi Shree Radhakrishnadev Harikrishna Maharaj and with the directions of H.H. Shri

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'Shree Swaminarayan' Magazine
magazine@swaminarayan.in**

SHREE SWAMINARAYAN

Acharya Maharaj and with the directions and blessings of the whole Dharmkul, Poojari Narayandas Swami of Shree Swaminarayan temple, Dhrangadhra and all Haribhaktas had performed Dhoon-Bhajan-Kirtan and Katha-Varta on Jeth Sud-10 on the occasion of Antardhan Tithi of Shree Hari. Similarly, in newly constructed temple of the ladies devotees, with the directions of H.H. Shri Gadiwala, Sankhya Yogi Kanchanba etc. ladies devotees had performed Katha-Varta-Dhoon etc. and special Bhajran, Kirtan etc. were performed by Sankhya Yogi ladies devotees on the pious occasion of Ekadashi. On 09/07/2018 Sankhya Yogi Kanchanba, Hiraba and Bhagwatiba had performed Katha-varta at the residence of Gitaben Rajubhai in Narsipara area. In this way, Katha is performed in different area on the pious day of Ekadashi.

154th Varshik Patotsav

154th Varshik Patotsav of Shree Swaminarayan temple, Dhrangadhra (Sita Darwaja) was celebrated on 20/07/2018 with great fervour and enthusiasm. Our Aadi Acharya Shri Ayodhyaprasadji Maharaj had performed Pran Pratistha of Thakorji in this temple. On the occasion of Patotsav, Shrimad Satsangijivan Panchanh Parayan was organized with Shastri Swami Dharmjivandasji of Muli temple as the spokesperson whose benefit was availed by many devotees of Dhrangadhra city.

Sankhya Yogi Bhagwatiben had rendered the services as the host devotee of this Patotsav which was celebrated with the inspiration of Swami Bhaktihari Swami. The sabha was conducted by Vishwavandan ASwami. Poojari Swami Narayandasji of this temple had beautifully organized the whole Patotsav. Devotees of

Dhrangadhra and nearby villages had availed the benefit of Katha-Shravan and Prasad. (Representative Anil Dudhrejiya – Dhrangadhra)

Shree Swaminarayan temple, Ranjitgadh (Tal. Halvad)

With the blessings of Mulidham Nivasi Shree Radhakrishnadev Hari Krishna Maharaj and with the directions of H.H. Shri Acharya Maharaj and with the directions and blessings of the whole Dharmkul and with the inspiration of Shastri Swami Bhaktiharidasji of Muli temple, 85th Satsang Sabha was organized on 08/07/2018 wherein saints and Sankhya Yogi ladies devotees and haribhaktas from Halvad, Morbi and Dhrangadhra had narrated talks about importance of Bhagwan Shree Hari, Dharmkul and to live our life as per the directions contained in the pious 'Shiksha Patri'. Sabha was conducted by Vishwavandan Swami. Devotees had availed the benefit of Dev-Darshan, Katha-Shravan and Prasad. (Anil Dudhrejiya – Dhrangadhra)

Shree Swaminarayan temple, Limbdi (Bahelapara)

With the blessings of Mulidham Nivasi Shree Radhakrishnadev Hari Krishna Maharaj and with the directions of H.H. Shri Acharya Maharaj and with the directions and blessings of the whole Dharmkul and with noble Sankalp of Poojari Sankhya Yogi Chandrikaba Guru Kokilaba of Shree Swaminarayan temple, Limbdi (old) Brahm-Choryasi of Bhudev and Brahm-Bhojan were organized at Tapovandham, Jagnathji Ashram. H.H. Shri Acharya Maharaj graced this occasion alongwith the saints and Parshad Mandal and granted divine blessings. Saints from Ahmedabad, Naranghat, Muli, Prantij,

Unava, Charadava, Morbi, Makansar etc. places had also arrived on this occasion. Sankhya Yogi Kokilaba, Kamlaba, Ushaba from Surendranagar temple had also arrived. Thousands of haribhaktas availed the benefit of divine Darshan of deity and Dharmkul. (Narendrabhai Soni-Limbdi)

OVERSEAS SATSANG NEWS

Rajopchar ritual in Shree

Swaminarayan temple, Weehawken (America)

With the blessings of Paramkripalu Shree Narnarayandev and with the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration of Mahant Swami Narnarayandasji of the temple, for the first time ritual of Rajopchar in Vedic tradition was performed in Shree Swaminarayan temple, Weehawken which was got performed by Swami Divyaprakashdas. On this occasion Palkhiyatra was organized on the main roads of Weehawken amidst Dhoon-Kirtan-Bhajan etc. devotee Shri Ghanshyambhai Patel and devotee Shri Arvindbhai K. Patel (Dangarva) rendered the services as the host and co-host of this occasion. Amra-utsav was also celebrated with great fervour and enthusiasm in the temple. Rathyatra was organized in a very beautiful manner. Shree Harikrishna Maharaj was besitted in the Rathyatra and all the devotees performed Rathyatra around the temple while performing Kirtan-Dhoon. Swami had explained the importance of abovesaid Utsav. (Baldevbhai Patel)

13th Patotsav of Shree Swaminarayan temple, Colonia (America)

With the blessings of Paramkripalu Shree Narnarayandev and with the directions and blessings of H.H. Shri

Acharya 1008 Shri Koshalendraprasadji Maharaj, H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration of Shastri Swami Ramkrishnadasji (Koteshwar), 14th Patotsav of Shree Swaminarayan temple, Colonia was celebrated with great fervour and enthusiasm from 8th July 2018 to 14th July 2018.

On this occasion, Shree Narnarayande Mahatmya Katha was organized in the evening from Sunday to Friday with Shastri Swami Ramkrishnadasji as the spokesperson. Pothiyatra was also organized on this occasion. Large number of devotees availed the benefit of listening to Katha. On 14th July 2018 H.H. Shri Lalji Maharaj performed Shodasopchar Abhishek of Thakorji and thereafter aarti was performed. Chhapanbhog aarti was also performed by H.H. Shri Lalji Maharaj. In the sabha organized on the occasion, the host devotee family had performed poojan-archan-aarti and obtained the blessings of H.H. Shri Lalji Maharaj. Poojan of saints-Parshads was also performed on this divine occasion. Poojan of concluding ritual of Katha, aarti of Mahapooja were performed by H.H. Shri Lalji Maharaj. All the devotees who rendered their beautiful devout services were honoured and blessed by H.H. Shri Lalji Maharaj. (Pravin Shah)

Shree Swaminarayan temple, Houston (America)

With the blessings of Paramkripalu Shree Narnarayandev and with the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration of Mahant Swami Nilkanthcharandasji of

the temple, in the evening on 30th June 2018 Amra-Annakut was offered to Thakorji in our Shree Swaminarayan temple, Houston. On this occasion, saints and Parshads from Byron, Atlanta and Georgia had also arrived. Mahant Swami had narrated beautiful Katha of Amra Utsav celebrated by Shree Hari. The host devotees and other guests were honoured on this occasion. At last Janmangal Path, Thaal, Sayan-aarti etc. were performed followed by aarti of Shree Hanumanji and Prasad to all the devotees. (Pravin Shah)

3rd Patotsav of Vadtaldham Shree Swaminarayan temple, Allentown

With the blessings of Paramkripalu Shree Narnarayandev and with the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration of Parshad Shri Narendra Bhagat, 3rd Patotsav of Vadtaldham Shree Swaminarayan temple, Allentown was celebrated with great fervour and enthusiasm. On this occasion Panchdinatmak Parayan of Sadguru Gopalanand Swami ni Vato was organized with Shastri Swami Satyasankalpdasji as the spokesperson.

H.H. Shri Lalji Maharaj had graced this occasion and blessed all the saints and devotees. All Haribhaktas who rendered

their beautiful services were honoured by H.H. Shri Lalji Maharaj. Saints of our I.S.S.O. temples had arrived and narrated the importance of Shree Hari. Cultural programmes were also performed by the young children.

On the last day all the devotees availed the benefit of divine Darshan of Annakut aarti of Swaroop of Sarvopari Shree Swaminarayan Bhagwan of our Vadtaldham Shree Swaminarayan temple. (Arvindbhai Patel – Gamdiwala)

Shree Swaminarayan temple, Chhapaiyadham Parsippany (America)

With the blessings of Paramkripalu Shree Narnarayandev and with the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration and guidance of Mahant Swami Dharmviharidasji, on the pious day of Ashadh Sud-2 Rathyatra was organized in the temple premises and all the devotees had invoked Shree Hari in Rath and thereafter in the hall while performing Dhoon-Bhajan-Kirtan. The saints had narrated importance of Rathyatra and all the host devotees were honoured on this occasion. Beautiful services and the activities of the young devotees and children were praised. (Pravin Shah)

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(1) Host devotees performing poojan of H.H. Shri Lalji Maharaj and Darshan of Thakorji in Colonia (America) temple on the occasion of 13th Patotsav of the temple. (2) H.H. Shri Lalji Maharaj performing Abhishek of Thakorji in Baltimore (America) temple on the occasion of Patotsav. (3) Darshan of Thakorji In Allentown (America) temple. (4) Rathyatra Darshan in Weehawken (America) temple. (5) Spokesperson and the saints performing Katha-Parayan In Rishikesh organized by Gandhinagar (Sector-2) temple.

Akshar Vaas of Shri Umakantji Tiwari - the father-in-law of H.H. Shri Acharya Maharaj

Shri Umakantji Tiwariji Saheb (age 66 years) - the father-in-law of our H.H. Shri Acharya Maharaj and father of our H.H. Shri Gadiwala has passed away to Akshardham on Jeth Vad-7 Thursday 05/07/2018 while chanting the name of Paramkripalu Paramatma at his residence in Lucknow (U.P.). The whole Dharmkul and Samast Satsang of Shree Namarayandev Desh is aggrieved to know about this sad news. May Paramkripalu Shree Hari grant patience and strength to the family of the departed soul.

- Mahant Swami,
Shree Swaminarayan Temple,
Kalupur, Ahmedabad.



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(1) All Other Three Forms of Shree Hari performing Shringaar Aarti of Thakorji in Ahmedabad temple on the pious occasion of Guru Purnima. (2) H.H. Shri Lalji Maharaj performing Abhishek of Thakorji in Cleveland temple on the occasion of 10th Patotsav and Haribhaktas availing the benefit of Darshan. (3) H.H. Shri Lalji Maharaj granting blessings in Satsang Yuva Camp organized at Pennsylvania (America.)

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