Monthly

SHREE SWAMINARAYAN

Publication of Magazine on 11th of every Month • Volume : 20 I• ssue No. 232 • November-2026



Publisher: Shree Swaminarayan Temple, Ahmedabad- 380001

Rs.5/-

H.H.Acharya Shree
Koshalendraprasadji Pande

દીપાવલી એવં નૂતનવર્ષના મંગળમય
અવસર પુર્વે અપસૌંન અમારા રૂડા
શુભાશીર્વાદ સહ અનેકાનેક શુભેચ્છાઓ

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લીલહે તેવી પરમ કૃપાપુર્વક અભ્યર્થના
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તા. ૮. રવિવાર સં. ૨૦૭૩નો કારતક
વિદ પાંચમ "ક્ષોભાર" (દિપોત્સવ. તા.૬ થી
૧૮ જાન્યુઆરી સુધ્ધા.

પ.પૂ. મોટા મહારાજશ્રી
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Darshan of the three divine manifestations of Shree Hari in the assembly on the occasion of the 54th Prakatyotsav of H.H.D.D. Acharya 1008 Shree Koshalendraprasadji Maharajshri.



Founded By H.H. Acharya Maharaj 1008 Shri Tejendraprasadji Maharajshri, Shri Narnarayandev Diocese.
Shri Swaminarayan Museum
Narayanpura, Ahmedabad-13.
Phone : 27489597, 27419597
www.swaminarayanmuseum.com

With the directions of
Shri Narnarayandev Pithadhipati H.H. 1008 Shri Koshalendraprasadji Maharajshri
Controlling Editors & Publishers
Shastri Swami Purushottamprakashdasji
MAHANT
SHRI SWAMINARAYAN TEMPLE
Kalupur, Ahmedabad-1.
Editorial & Subscription Address
Shri Swaminarayan
Shri Swaminarayan Temple
Kalupur, AHMEDABAD-1 (INDIA)
Mo. : 9313706095
magazine@swaminarayan.in
www.swaminarayan.info
For a Change in Address :
E-mail :
magazine@swaminarayan.in

Life time Subscription : One Year : Rs. 50/- • @ Rs. 5/-

SHREE SWAMINARAYAN

Official News-letter from
Shri Narnarayandevdesh Diocese

Vol : 20 ● No : 232 ● November-2026

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અસ્મદીયમ્

To all saints, devotees, members, and readers of Shree Swaminarayan magazine: Wishing you a very Happy New Year with the remembrance of Shree Narnarayandev and the blessings of the entire Dharmakul, along with Jay Shree Swaminarayan.

May the New Year of Samvat 2083 be filled with great happiness and good health for all of you; may peace and happiness prevail in your families, and may your devotion towards Shree Narnarayandev continually grow—this is our prayer at the lotus feet of Shree Hari.

By the grace of the most compassionate Shree Narnarayandev, the tradition of festivals continues uninterrupted in the Shree Narnarayandev Desh. It is our immense good fortune that all of us have participated in them and will continue to participate.

Now, in the near future, from January 6, 2027, to January 10, 2027, under the command of H.H. Shri Acharya Maharajshri and presiding over by our future Acharya 108 Shree Vrajendraprasadji Maharajshri, the 200-year “Tyohar” (bicentenary festival) of Shree Morli Manohardev—personally consecrated by Shree Hari Himself at the Dholka Temple—will be celebrated with great grandeur and splendor. Shreeji Maharaj personally performed the prana-pratishtha (consecration) of deities in 9 grand temples. Among these, the 200-year bicentenary celebrations of Ahmedabad, Muli, Bhuj, and Jetalpur have already been observed, and this fifth one at Dholka temple is the final bicentenary festival among them.

It is the special command of the entire Dharmakul to all the devotees residing in the cities and villages of the entire Satsang community of Shree Narnarayandev Desh to serve with body, mind, and wealth in this “Tyohar”.

Let us all join shoulder to shoulder at the beginning of this New Year in the service of this “Tyohar” and please Shree Morlimanohardev. Astu.

Editor, Mahant Swami
Shastri Swami
Purushottamprakashdasji



Appointment Diary of H.H. Acharya Maharajshri

(OCTOBER-2026)

6 Graced Shree Swaminarayan Temple, Kalupur for darshan of Shree Narnarayandev.
11 Graced Shree Swaminarayan Temple, Kalupur for darshan of Shree Narnarayandev.
14 Graced Shree Swaminarayan Temple, Kalupur for darshan of Shree Narnarayandev.
20 Aaso Sud-10, Vijaya Dashami: The 54th Prakatyotsav (birthday celebration) was celebrated with great pomp by saints and devotees in the presence of the most merciful Shree Narnarayandev and under the auspices of H.H. Mota Maharajshri and H.H. Lalji Maharajshri.
21 Graced Dholka temple in connection with upcoming 'Tyohar' programmes.
23 Graced occasion of 10th Patotsav of Shree Swaminarayan Temple, Langata, Nairobi.



Appointment Diary of H.H. Shri Lalji Maharaj (OCTOBER-2026)

6 Graced Ahmedabad temple for the darshan of the most merciful Shree Narnarayandev.
10 Chaired the meeting for the 200-year "Tyohar" of Dholka Shree Swaminarayan Temple at Shree Swaminarayan Museum.
11 Graced Purnahuti (concluding ritual) of Katha Parayan at Shree Swaminarayan Temple, Naranpura.
13 Visited to inspect the festival site of Dholka Shree Swaminarayan Temple "Tyohar".
14 Graced Ahmedabad Temple for the darshan of Shree Narnarayandev.
17 Graced the planning meeting of the Dholka Temple "Tyohar".
20 The 54th Prakatyotsav of H.H.D.D. Acharya Maharajshri was celebrated under his auspicious presence at Kalupur Temple.
21 Visited regarding the upcoming programs of Dholka Temple "Tyohar".
25 Visited Shree Swaminarayan Temple, Kalupur for the darshan of Shree Narnarayandev and attended the Poonam Satsang Sabha.
26 Graced the occasion of the Patotsav of Shantigram (Adani) 'Mandir'.
27 Graced Shree Swaminarayan temple, Bavla on the occasion of Patotsav.
30-31 Graced the occasion of Satsang Shibhir at Shree Swaminarayan Temple (ISSO), Auckland, New Zealand.



NECTARINE WORDS FROM THE LIPS OF THE THREE DIVINE MANIFESTATIONS OF SHREE HARI

- Compilation : Gordhanbhai V. Sitapara (Hirawadi, Bapunagar)

On the occasion of the 54th Prakatyotsav of H.H. Maharajshri, Shree Swaminarayan Temple, Kalupur Sabha Mandap, Date: 20-10-2026

H.H. Mota Maharajshri: Respected saints and dear satsangi brothers, I recalled what I had spoken many years ago on my birthday in this very assembly hall. We come to the temple every day for darshan; at that time, while having darshan of Ghanshyam Maharaj, we look with the feeling that He is our Ishtadev, the supreme incarnate Lord of infinite universes. But on birthdays, we do not keep that feeling. On that day, we perform darshan with the emotion that we are visiting our Grandfather ("Dada"). This word "Dada" was given by revered Bapuji. When we had to go to school to study, we could not visit the temple daily; therefore, whenever there was an auspicious day, an Ekadashi, or a Poonam, Bapuji would instruct: "Go and have darshan of Dada".

Our Dada is so capable—has anyone seen any God in the world who has given a written guarantee that He will protect His devotee even during conditions like seven famines? Maharaj has given such a guarantee in writing in the Vachanamrut (Jetalpur-5). But He has placed one condition. Nowadays in the world, we read guarantees in advertisements of large companies, but underneath in fine print, it is written "Conditions Apply," which you have to read. But Maharaj wrote the condition in that same prominent writing, not in fine print. The condition is: "Provided you live dedicated to Narnarayandev".

Today, on Acharya Maharajshri's birthday, let all saints and devotees join together and offer this prayer at the feet of Narnarayandev: that God remains pleased with our family. Maharaj has clearly stated in the Vachanamrut that one must not ask for worldly things from God. Ask for only one thing: that God remains pleased, and everything is included in that. So let us ask this much—that Maharaj's supreme pleasure remains upon our family, upon Acharya Maharajshri, and upon all of us, and that the victory flag of Narnarayandev keeps fluttering across the horizon. With this prayer, I conclude.

H.H. Lalji Maharajshri: On this auspicious day of Vijaya Dashami, on the occasion of the birthday of our Maharajshri and my father, I express immense gratitude on behalf of our entire family to all of you devotees and saints who have gathered in such large numbers to convey your best wishes. If the constant faith in the Lord, the

principles taught by God, and ethics have entered my life, it is a fact that they have come through Maharajshri. Because not everything happens through speech; certain things are conveyed through one's own actions. It does not happen merely by speaking on a microphone or instructing a few people. It is about how our actions are even behind closed doors. Faith, principles, ethics, morals—everyone who knows Maharajshri closely knows that if there is a primary principle in his life, it is this. I have seen it up close; I have seen it since childhood. And observing that makes me proud as a son. He has worked tirelessly day and night for Satsang, both domestically and abroad; this is not flattery, but a reality. I speak having witnessed it. Let us all pray to Shree Narnarayandev: his health is already good—we work out together in the gym for two to three hours daily—may He keep it exceptionally well.

Finally, on the occasion of the Dholka "Tyohar", H.H. Lalji Maharajshri announced the volunteer forms, the installation of the Victory Flag (Date: 6-12-2026 at 4:00 PM), the Padayatra (Date: 13-12-2026, from Tirya Vasna village to Dholka), and that the old assembly office has been operationalized as the "Tyohar" office for all guidance. He encouraged everyone to take advantage of these, to participate in the "Tyohar" through Mahapuja, and to serve according to their capacity with body, mind, and wealth with the same zeal with which major festivals and gatherings were celebrated earlier. He blessed everyone with the prayer that this "Tyohar" brings an increase in devotion, bhajan, and staunch faith toward Shree Morlimanohardev and Shree Narnarayandev in our lives.

H.H. Maharajshri: Lalji Maharajshri spoke about exercise, which reminded Mota Bapji to mention to Lalji Maharajshri that I used to be a cheat (in playful family banter). What used to happen, Naranbhai, was that around the age of 7–8, he would wake us up in the morning to run. Since all this comes from above, it passes down, even with a little exaggeration. Mota Bapji was telling Lalji Maharajshri, "I used to make him run; but the moment he saw me, he would start running, and then stop". Then Bapji asked me, "Isn't that true?" I said, "Yes, it is true". But I told Bapji that the reality is different. The reality is that Binduraja—a daughter is always dearer to a father, isn't that right?—so Binduraja would say, "My stomach hurts, I won't run". Bapji would reply, "Yes, dear child! You go; make him run". These are tender family memories. Lalji Maharajshri and I both exercise, and may God keep our bodies fit enough to continue doing so. God exists; He will take care. It is a matter of joy. I would tell Bapji that I may have cheated in exercise, but in Satsang, I have run without him even asking. I never waited for him. I am speaking the truth, not boasting. There is no delight in self-praise. Whether anyone observes or not, we do it to please Narnarayandev. Hence, I have never looked at time or circumstances—favorable or unfavorable, or even when suffering from fever. Mota Bapji did the same; we did it, and Lalji Maharajshri is doing it now.

We are fortunate that within the Sampradaya, in Ahmedabad Desh, new projects are taking place day by day. Lalji Maharajshri spoke about the Tyohar, and everyone praised me. But the matter of pride is that he possesses even more enthusiasm than I do in all matters. As a result, I can

Digital Version of magazine

From January – 2027 onwards, our 'Shree Swaminarayan' magazine will be converted into digital version for its overseas satsangi-subscribers. In the next issue of the magazine, Whatsapp number of the temple will be furnished and thereafter magazine will be sent only by whatsapp. So it is requested to all the satsangi-subscribers of the magazine that your full name, subscription membership number and whatsapp number may be got registered on this whatsapp number in order to get digital copy of the magazine. The devotee-subscribers who register their numbers will et the digital version of the magazine from January – 2027 onwards.

peacefully spend more time exercising. He is personally supervising and organizing such wonderful festivals and assemblies. Look at how much progress and elevation there is in our Sampradaya; all saints and devotees witness it, and the saints experience it. From small hamlets to large towns—today Torda was mentioned, and other temples were spoken of. Yesterday Karshanbhai met me; Ashwinbhai and Karshanbhai took their contractors all the way up to Chhapaiya and even Badrinarayan, can you imagine! In our Sampradaya, it is not as though there was only one Dada Khachar or one Parvatbhai. I am not saying this only for Karshanbhai or Ashwinbhai, but for every devotee throughout the Sampradaya who works considering it their own. This elder came from Perth, others come from Samatra, people have arrived from various countries and provinces; you came from Unava at one time. Reflect on what draws us close to one another. What is it that brings us together? It is Shree Narnarayandev.

While coming on the way, whatever clothes people were wearing for Navratri, everyone was eating bhajiyas, ganthiya, or fafda-jalebi. Bindesh had brought a car, and all three of us arrived in it. Bindesh had originally invited only me; I said, let us take all three. You might think it is a new car every day, but that was his new car. Yet, new cars do come to us daily, and two more will arrive today. Those who feel pleased may rejoice; those who burn with jealousy may continue to burn. This is the court of Narnarayandev; it is not the court of a pauper. "Why should we remain paupers, O saints, why should we remain paupers?" When we have attained a Lord like God Himself, how does it look if one begs? Should someone bearing a tilak-chandlo beg? Have you ever seen such a thing? It is Maharaj's promise—as Mota Bapji mentioned, even in seven famines, our devotee will never suffer for food, wealth, clothing, or honor. Since people were eating fafda-jalebi, today, appreciating its glory, we offered jalebi to Narnarayandev (offered during the Shringar Aarti). One might worry, will God eat so much? His sugar level might increase. God's sugar does not rise; if we eat it, our sugar rises!

Our Mahant recently went for servicing (treatment). Yes, it is called servicing! Dr. Tejasbhai, a cardiosurgeon, is my friend; I feel proud. When we spoke, he humorously remarked, "His artery is wide enough to insert an entire hand, there are no blockages anywhere". Ten vedmis and this much ghee, Swami! Since this is an intimate family assembly, I enjoy speaking freely; I do not like formal talk—pretending "you are great and we are great, you did this and we did that," reciting false stories every day. There is an old incident. When I was about 20–22 years old, we had traveled to New Zealand. Senior P.P. Swami was with us, accompanied by another sadhu. Observing that saint daily, his weight seemed to increase every day—one hollow would fill up one day, and another the next. So senior P.P. Swami joked, "Shastri! Your hollows are filling up!" Naranbhai, there was no one like you back then when we visited New Zealand and Australia. We would spend ten to twelve days in one place. There was no money to buy the next ticket, so circumstances were quite different back then. We would stretch the days, sitting and looking at each other's faces, measuring the roads—how far are they, how long can we keep walking?

Then, some time ago, we went to New Zealand. 8–10 vedmis were served in front of us. I was having salad. So I said, "Please eat; when someone sits across and doesn't eat, one has to encourage them". Vanraj Bhagat was there, and others too; none of them were eating sweets. But this gentleman was eating, and still does—if there is matho, he relishes it! He sat there without eating, so I asked, "Why?" He replied, "How can it go down without ghee?" I didn't know that ghee was a required ingredient here! The saints know, being experienced. In the old days, you had to go to the villages and cook during the monsoon. Now everyone has become

prosperous—you, us, and all these devotees. Then a whole bowl of ghee was brought at Dr. Kantibhai's residence. I assumed he would just dip a little, but he finished it all—ten vedmis and that much ghee! At night, I felt anxiety in my chest thinking we might need to set up a treadmill (cardio exercise machine) for the saints! But the physical condition is fine; all reports came back normal. May the reports of all saints continue to come back normal, because saints are our vital medium, the jewels of the Sampradaya. Take care of your health, O saints! (with folded hands) And they do take care. It is no longer like the past. In earlier days, Purnaprakash Shastri in Dholka used to eat 20 laddoos. You are clapping, but just try eating two (addressing someone who clapped)! With poppy seeds sprinkled on top, one wouldn't see anything except the bed afterwards, isn't that right, Abhishek Swami? Not like today's small laddoos, but massive Swaminarayan churma laddoos (as big as large oranges) made with pure ghee. Even after eating five laddoos, one would toss and turn until evening, and then fall into a deep sleep, waking up only the next morning. You must have experience of this, Bapa! The older generation has plenty of experience, but they used to work in the fields. Whereas today, we have mattresses, cushions, and pillows—moving from stool to cot and cot to stool. We are fortunate. This was just in jest.

Looking at the road outside, one feels like saying that worldly matters and the Lord's devotion are two different things. When the worldly routine ends, devotion to God begins. Kudos to their faith that they danced garba until early morning. I felt like stepping down and offering prostrations to them. Let them get married, then we shall see; after that, it won't be an issue—all enthusiasm will subside! This came up because of the scene on the road, but one must maintain physical health. I was initially declining, saying we shouldn't engage in celebrations like birthdays. I thought I would just walk from home in the morning and have darshan of Narnarayandev, but then Lalji Maharaj requested, and one could not raise objections. Especially because this relates to the Lord. The supremacy of the Deity, the principles, and our traditions are paramount, and it is essential for us to preserve them. That is our real wealth. I will say this always; I will say it repeatedly. Why? Because repeating it helps it sink in—it sinks into me, and it sinks into you. Remaining within this Sampradaya is how our true wealth will be generated. That is our greatest heritage, and we take pride in it. And until that is assimilated in life, everything else is useless. Today, no matter how vast the world becomes, if we fail to belong to the Lord, then everything we have done—all spiritual practices, all rosaries, and all tilak-chandlos—are useless. I am not speaking negatively, but I say this because such things happen in the world. What is the use of wearing a large chandlo? We know there is nothing inside. At one time we enjoyed high credibility, but because of such individuals, the reputation of the Sampradaya began to suffer. They apply a large chandlo and then cheat someone.

There is a devotee, a good and close person. He told me that he visited a shop where the person had applied a tilak-chandlo, yet he was cheated. I told him, "My rule is: the moment I see a chandlo, I fold my hands and step down". Everything depends on credentials. We have a reputation. I have said before: wherever our foot lands, the entire Sampradaya's foot lands. If my car stops at a street kiosk, the entire Sampradaya stops at that kiosk. If you smoke a bidi at this kiosk, you cause the entire Kalupur temple to be seen as smoking bidis. It is a simple matter. It is the shared responsibility of mine, yours, and the saints. Being associated with Satsang, where our steps fall is of profound importance and requires caution. When our step goes astray, it brings a blemish upon our tilak-chandlo, our Deity, and our Sampradaya; hence, we must exercise extreme caution. Let us ensure that we belong to God and

belong to the Deity. May God make us worthy vessels so that we can endure His greatness. May our spiritual strength keep growing. Therefore, preserving our moral values and traditions is extremely important.

It was a matter of great joy. Everyone gathered together. God is present, and you are present. May God make you happy. The "Tyohar" is approaching. Lalji Maharaj is working hard. Contribute little by little according to your wish. Just recently I was telling Kapil, as the topic of garba tickets came up. People assume we receive garba passes because of acquaintances. Someone asked me, "A garba pass?" I said, "Forget it. We must ensure our final ticket to salvation isn't cut". Then I heard news that a single pass costs three and a half lakhs—for a table or something similar, for a single day of Navratri! In comparison, when the Rs. 11,000 Mahapuja for the "Tyohar" was discussed, the Mahapuja is at such a discounted rate! Just think. Swami had proposed Rs. 5,000, so I said, "For 5,000, one just gets a mobile recharge"; so this is not about money, but about connecting ourselves.

Shree Morli Manohardev Harikrishna Maharaj was personally installed by Maharaj with His own hands in Dholka for the Bhal region. We ought to feel proud. To tell you the factual reality, Dholka was prosperous earlier, but later, most residents of Dholka migrated to larger cities like Bavla, Viramgam, etc.; consequently, Dholka's local population dwindled. Therefore, if we extend support, it supports the temple, supports the management, and leads to the rejuvenation of the temple and the surrounding Satsang. Festivals and assemblies are not meant for extravagant spending and dining; they are meant for the rejuvenation of Satsang. We are not meant to make savings or fixed deposits from it. Where facilities are lacking for devotees, it is about enhancing those amenities. Lalji Maharajshri has launched a campaign for this. Let us all cooperate in it.

So, as we have gathered today, it is indeed a Happy Birthday. Happy Birthday to all of you, and Happy Birthday to the Lord. "For the beloved of Brahmanand, every single day is Diwali". Once we have attained God, which day is not a birthday, Diwali, or Poonam? When we remain asleep at home, it is Amavasya (new moon), and when we come to the temple, it is Poonam (full moon). Such is everything. May the Lord shower wonderful blessings upon all devotees and saints—this is the prayer at the feet of Narnarayandev. Jay Shree Swaminarayan.

Our Religious Festivals (Vratotsav Calendar)

Kartik Sud-7, Monday, 16-11-2026: Nathdwara Shree Swaminarayan Temple Patotsav.

Kartik Sud-12, Saturday, 21-11-2026: Dev Prabodhini Ekadashi Fast. Patotsav of Vadtal Temple Shree Lakshminarayandev and Ahmedabad Temple Rang Mahol Shree Ghanshyam Maharaj.

Kartik Sud-15, Tuesday, 24-11-2026: Mukutotsav Poonam; Fasting Poonam; Tulsi Vivah; Dev Diwali.

Kartik Vad-2, Thursday, 26-11-2026: Surendranagar Temple Patotsav.

Kartik Vad-5, Saturday, 28-11-2026: Bamroli (M.P.), Prayagraj (U.P.), and Himatnagar Temple Patotsav.

Kartik Vad-8, Tuesday, 01-12-2026: Idar and Kanpur (U.P.) Temple Patotsav.

Kartik Vad-11, Friday, 04-12-2026: Utpatti Ekadashi Fast.

Kartik Vad-30, Tuesday, 08-12-2026: Amavasya.

Margashirsha Sud-5, Monday, 14-12-2026: Shree Swaminarayan Temple Gandhinagar Sector-2 Patotsav.

Margashirsha Sud-6, Tuesday, 15-12-2026: Makansar Shree Swaminarayan Temple Patotsav.

Margashirsha Sud-7, Wednesday, 16-12-2026: Beginning of Dhanurmas; Thaal may be offered to Thakorji.

Margashirsha Sud-8, Thursday, 17-12-2026: Shree Swaminarayan Temple Kalol (Panchvati) Patotsav.

ADI ACHARYASHRI AYODHYAPRASADJI MAHARAJ KNEW THE SANKALP (INNER THOUGHT)

– J.P. Swami (Kothari Swami – Kalupur Temple)



Upon arriving in this region, seeing the manner in which our Adi Acharyashri Ayodhyaprasadji Maharaj was giving donations to his relatives, Sadguru Dayanand Swami, who had accompanied him, began to worry. He thought that Acharya Maharaj ought to be restrained, because wherever an amount was needed, twice that amount was being given. Furthermore, if large sums continued to be given to people who were not even relatives, it would significantly impact the operational management. After all, we are not great wealthy bankers, nor do we possess royal estates or fiefdoms. Whatever income there is depends on the produce of poor devotees. Devotees also offer whatever they give in charity in the name of Thakorji, and our daily operations run on that.

Therefore, something must be done to place some restraint on Acharya Maharaj—Swami began contemplating this. Ultimately, he thought of sending someone on his behalf to Maharaj to explain this matter. Pondering over who should be sent instead of going himself, he found Deva Bhagat to be the suitable person. Swami had confidence that Deva Bhagat was a very discreet and sensible man; hence, whatever conversation took place here or with Acharya Maharaj would remain confined within him and would not leak outside.

Finally, Dayanand Swami called Deva Bhagat and discussed everything with him. Deva Bhagat concurred with his view. Therefore, explaining to him to speak with Acharya Maharaj while maintaining etiquette and decorum, he sent the Bhagat.

In the evening, while Acharya Maharaj was seated talking with Kothari Lakha Bhagat, Deva Bhagat arrived and sat down. Because the Kothari was sitting there, Deva Bhagat did not feel comfortable bringing up the subject, and the Kothari was not getting up. Nevertheless, eager to speak, the Bhagat began fidgeting nervously while sitting.

This did not escape Maharaj's notice.

"Why, Deva Bhagat, what is the matter?" Maharaj finally asked, looking at Deva Bhagat.

"Nothing, just like that," Deva Bhagat answered, looking at Maharaj, yet his eyes kept darting back toward the Kothari.

"All right Maharaj! I shall take my leave then, Jay Swaminarayan!" Sensing Deva Bhagat's unease, the Kothari moved to stand up to give them privacy to talk.

"No, be seated," Maharaj instructed, so the Kothari sat back down. Deva Bhagat was perplexed and thought that he would now have to speak in his presence after all.

"I understand the reason for your visit. I also understand your agitation. The Kothari is our own; he is not an outsider. You have come to speak about the expenses, haven't you!" Having omnisciently known everything, Ayodhyaprasadji dropped the bombshell. Deva Bhagat was overwhelmed with emotion. He explained the matter in detail and described the financial state of the Satsang.

"Bhagat, you already know that Lord Purushottam Narayan is our Father and Lakshmiji is our Mother. What worry can we have regarding wealth?"

Deva Bhagat had no answer to this. So he stood up, said Jay Swaminarayan, and stepped out. As the Bhagat was leaving, Maharaj said, "Send the person who sent you to talk about this to me".

Hearing the Bhagat's account, Dayanand Swami stood up.

"Swami, will Maharaj scold you?" the Bhagat asked.

"Householders worry about reprimands; why should a renunciant have such worry?" Swami remarked humbly. "Whatever we said was said keeping the welfare of Satsang in mind. It is not as if Maharaj will fail to understand," saying this, Swami went to Maharaj.

Maharaj was waiting specifically for him. He had also kept the Kothari seated. When Swami arrived, Maharaj took both of them into the storehouse (Kothar). Maharaj walked affectionately holding Swami's hand in his own.

As the Kothari unlocked the storehouse, the Kothari and Swami were left astonished. The Kothari had just recently visited the storehouse; how had so much radiant light filled the room in such a short span?

Before the Kothari could think or say anything to Maharaj, Maharaj himself entered the storehouse holding the hands of the Kothari and Swami. Looking inside, the divine adolescent form of Ghanshyam Maharaj, adorned in the most magnificent garments and priceless ornaments, was smiling at them. Seeing the storehouse overflowing with wealth and garments like never seen before, the Kothari and Dayanand Swami were utterly amazed.

Dayanand Swami realized that his calculations and assumptions were mistaken. The belief that the administration of Satsang ran solely on what the devotees contributed was merely an illusion. He understood clearly that in reality, Shree Hari Himself was running all operations omnisciently. Expressing remorse for his haste and misunderstanding, Swami joined both hands and began seeking Maharaj's forgiveness. He acknowledged the divine presence within Maharaj as well; expressing with an emotional voice that he had failed to recognize him, Swami began offering prostrations (*dandavat pranam*).

Acharya Maharaj lifted the prostrating Swami and embraced him to his chest. Reminding Swami of the promise given by Lord Swaminarayan in Gadhpur—that as long as the waters flow in the Sabarmati and Ganga, wealth would never run short—he reassured him of Maharaj's ever-present grace. "It is only by Maharaj's wish that we have come here to Chhapaiya to build a temple. Everything happens by Maharaj's wish; you and I are mere instruments. This doubt that arose in your mind was also the result of Shreeji Maharaj's wish. By doing so, Maharaj wanted to reassure all of us of His grace; rather than having anxiety arise on your own, Shree Hari orchestrated this to resolve your doubts directly".

"Now there is no anxiety in my mind, nor does any doubt remain," Dayanand Swami said. "No amount of expenditure incurred through you will trouble me anymore".

"Lord Purushottam Narayan's fame is destined to spread immensely in this region one day. Our task does not conclude merely by building a temple here and consecrating the murtis of Dharmadev-Bhaktimata, Ghanshyam Maharaj, and Rampratapbhai. At the Lord's birthplace, spending lakhs of rupees, a grand Rangmahal is to be constructed, and a sacred bed (Sukhshayya) is to be established within it. On festival days such as Ram Navami, Janmashtami, Annakut, and Prabodhini, congregations of hundreds of thousands of people will gather here. Here, whoever bathes in Narayan Sarovar, has darshan of Ghanshyam Maharaj, and receives the sacred imprint (*chhap*) will attain liberation along with their ancestors. We are undertaking all this effort solely because Shreeji Maharaj is pleased by it".

Having found complete contentment in Acharya Maharaj's words, Dayanand Swami offered obeisance to Maharaj and retired to his seat.

THE GRAND SERVICE OF THE COLLECTOR OF AHMEDABAD

- Shastri Harikeshavdas

The echoes of the auspicious words "Narayan Hare, Sachchidanand Prabho" resonated in the air.

These words fell upon the ears of the British Collector, Andrew Dunlop, who was working in his office at the Bhadra Fort in Ahmedabad. He asked his clerk, "Motirav! Who is uttering such sweet words? Why are they chanting them?"

"Sir, let it be; those are just Swaminarayan sadhus who have set out to seek alms; those are their words," Motirav said.

"Yet what sweetness there is in those words! Go, call them; I wish to see those sadhus".

Motirav was an envious soul. But since it was the Collector's command, he had no choice but to go and summon the sadhus. Seeing the serene and majestic figures and gentle attire of the sadhus, the Collector was delighted. He offered them seats and respectfully inquired, "Where do you reside? What activities do you carry out? Who is your Guru?"

"Lord Swaminarayan is our Guru. My name is Muktanand. We travel from village to village. Our work is to liberate seeker souls from the clutches of addictions and worldly desires, transform them into devotees of the Lord, and shape them into ideal human beings. Currently, we are staying near the banks of Kankaria," Muktanand Swami replied.

"Where does your Guru reside? Does He not visit Ahmedabad?" the officer asked inquisitively.

"Our Guru also travels continuously from village to village, delivering the fallen and sanctifying the degraded. Currently, He resides in Gadhpur. He has also visited Ahmedabad many times. But some time ago, the Peshwa prohibited entry into Ahmedabad, so He does not come here," Muktanand Swami said.

"But Peshwa rule no longer exists; you must certainly invite Him here".

"Very well, I shall make a request on your behalf," Muktanand Swami said as he took his leave. In this manner, Muktanand Swami became acquainted with the Collector. Seeing the officer invite Lord Swaminarayan to Ahmedabad made Motirav extremely uneasy and jealous. The fire of envy began burning in his heart. He started fretting in his mind: "Alas! Swaminarayan will come to this city again, hold assemblies, and deliver extensive sermons. Hearing His teachings, people will give up liquor, meat, immorality, theft, and become His followers. His extraordinary glory will increase in Ahmedabad". Motirav burned with indignation inside. He thought of poisoning the officer's mind with falsehoods to ensure the Peshwa government's prohibitory order remained in force.

One day, finding an opportunity, he said, "Sir, I wish to bring a serious matter to your attention. You have granted permission to invite Sahajanand Swami to Ahmedabad, but this matter requires reconsideration. For there is an extraordinary magic in Sahajanand Swami's speech. Hearing His words, many men abandon their wives, homes, wealth, and everything else to become sadhus, remaining under His command for life".

"That is extraordinary. Renouncing worldly life, wealth, and women is impossible even for celestial beings. One who can renounce all three can conquer the three worlds. If hearing His words instills such miraculous power of renunciation in a human being, how divine must His personal darshan be? When He arrives in Ahmedabad, I shall consider myself supremely fortunate to have His darshan," the Collector remarked, expressing joy.

Hearing the officer's words, Motirav realized his plot had backfired. Then one day, he spoke again: "Swaminarayan keeps a large army of young, powerful Kathi warriors with Him; He will arrive with that force, and the peace of the realm will be endangered". Motirav's statement sowed seeds of suspicion in the mind of the Collector of the newly established British administration.

The Supreme Lord Himself set out to visit Ahmedabad, accompanied by an assembly of learned saints and an armed retinue of Kathi Darbars. In their midst, the Lord was seated upon the swift mare Manki. On either side were attendants bearing gold and silver staves. Fulfilling the pious wishes of numerous devotees along the way, the Lord arrived in Jetalpur.

In Jetalpur—which offered glimpses of Naimisharanya in sanctity, Vrindavan in playfulness, Badrikashram in divinity, and Shvetadvipa in scenic beauty—the Lord rested along with the entire entourage. Meals and water were taken. Afterwards, the Lord addressed a saint seated nearby named Adharanand, "What artistic talent God has bestowed upon you—you are a poet as well as a painter, like gold acquiring fragrance. Come, take paper and brush and prepare a painting exactly as We describe".

Adharanand Swami took paper and brush. The Lord began describing the location and scene, and in moments, the entire painting was prepared. Looking carefully at the painting, the Lord entrusted it to His beloved attendant Bhaguji and commanded everyone to resume the journey.

Along the way, acclamations of victory resounded. People talked among themselves: "Today, after a very long time, Swaminarayan is visiting Ahmedabad". On the way came Chandola Lake. Dense trees stood all around, and colorful lotuses were blooming. Thirsty horses drank water from the lake. The Lord rested under a tree for a short while.

Just then, dust was seen rising from the opposite direction. The Collector arrived there accompanied by three or four bodyguards. Seeing the armed Kathi contingent, the suspicions planted by Motirav began troubling the Collector.

The Lord asked: "Why do you look startled?"

The Collector said: "I received information that Sahajanand Swami is heading toward Ahmedabad with an army of Kathis; I was not believing this..."

Before the Collector could speak further, the Lord smiled and said, "You may have doubts seeing these weapons, but there is no violence in the weapons carried by our attendants. The blades of these weapons are dipped in compassion. Practicing forgiveness is our duty, and all of these men believe in it. However, when wicked elements harass humble saints, protecting the saints is also a duty; hence, following the principle of the serpent's hiss, our attendants have borne weapons—never for violence or battle". Hearing the Lord's nectar-like words, extraordinary peace settled in the Collector's heart, and he was calmed. The Lord asked: "What are you contemplating?"

The Collector said: "Beholding You reminds me of an incident from my youth. Once I had gone hunting in a forest in France. I galloped my horse after a tiger. Due to my negligence, the tiger launched a counter-attack on me. At that moment, someone lifted me up along with my horse. I looked and had the vision of a divine figure. I was saved by the grace of that divine assistance. Even though years have passed, that figure still lingers in my mind. Looking at You, I feel that it was Your very face that appeared then. I realize that You alone were the savior of my life".

Hearing the Collector's words, the smiling Lord took the painting drawn by Adharanand Swami from Bhaguji, placed it in the Collector's hands, and said, "Here, was it this very incident or another?"

The moment the Collector looked at the painting, he was stunned. "Ah! This is my bungalow, this is my favorite almond tree under which I always used to sit, and this is the very forest where I had gone hunting, and this is exactly how I was lifted mid-air". Seeing that precise event vividly captured in the painting, the astonished Collector bowed at the feet of the Lord. Mr. Andrew Dunlop became firmly convinced that Swaminarayan is God incarnate.

Welcoming the Lord with a musical procession, they ushered Him into the city. For the devotees of Ahmedabad, today was a celebration of sheer joy. Sugar was distributed by the handfuls across the entire city, and victory chants resounded.

The next day, the Collector came and prayed: "Lord! You are my savior. Tell me, what service may I offer You?"

The Lord said: "What other need would we have? But it would be beneficial if there were a place in Ahmedabad for our sadhus to stay". The Collector said: "I will allocate land wherever You specify". The Lord then selected the vacant land near Nava Vas in Kalupur. Making a special exception in the law, the Collector executed a permanent title deed. A pure dharamshala was built there for the sadhus. Directly opposite the dharamshala, a grand, divine temple with three spires was built, and Shree Narnarayandev was consecrated in that temple.

In this way, by gifting land to the Lord and securing his own spiritual salvation, Mr. Andrew Dunlop was the very first Collector of our Ahmedabad. He became immortal in the history of Satsang. *(Article published in Shree Swaminarayan monthly, February-1968)*

LAND DONATION FOR DHOLKA TEMPLE

- Shastri Ajayprakashdas (Dholkadham)



After Shree Hari personally consecrated Lakshminarayandev in Vadtal on the auspicious day of Kartik Sud Baras, Samvat 1881, the devotees of Charotar once came to Vadtal for Shree Hari's darshan. They performed sixteen-step worship (*shodashopachara*) of Shree Hari, offered garlands, performed aarti, and presented offerings of dry fruits, sweets, fruits, and garments and ornaments they had brought. At that very time, devotees from Dholka also arrived. They too performed worship with deep devotion. Brahmin Revashankarbhai had brought a bullock cart filled with bananas, which he offered to Shreeji. Shree Hari was pleased with the service of the Dholka devotees.

At this time, Shree Revashankarbhai prayed to Shree Hari to build a temple in Dholka, showing readiness to donate land in Dholka for that purpose, while the accompanying devotees assured their service with body, mind, and wealth.

Shree Hari gladly accepted the request of the Dholka devotees and gave them the murtis of Radhakrishnadev to install in the temple. Revashankarbhai brought the murtis to Dholka in the very cart in which he had brought bananas and placed the murtis in his residence.

Shree Revashankarbhai wished that the temple in Dholka be built as early as possible. Therefore, he dedicated the vast land of his residence to the temple as an offering to Krishna and executed a deed on a one-rupee stamp on the day of Vijaya Dashami, Samvat 1881.

Note: At the sacred spot where the murtis of Radhakrishnadev were originally kept, a canopy (chhatri) has now been built, housing the holy footprints (Charanaravind).

A transcript of this deed is as follows:

In the year Samvat 1881, Aaso Sudi-10, addressed to Swami Sahajanandji Maharaj. Written by Satsangi devotee Revashankar Parjaram, resident of Kasba Dholka, living at Unda Pada Crossroads. I convey to You the temple, entire dharamshala, etc., situated on the eastern side of the neem tree of the two courtyards. The boundary details are: On the eastern side lies the interior pol, where its middle door is situated. The passageway of that door leads westward. Among the properties enjoyed there, toward the north are the walls of Bhaylal Bhatta. On the western side are the door and plinths of this temple, and beneath the plinth runs a water drainage channel. Toward that same direction mentioned above, Mithavaniya's pol is close to us, measuring a few cubits. On the temple premises, the dharamshala is situated toward the south, containing two rooms. The doors face eastward. Behind the dharamshala within the temple compound mentioned above, there is a well belonging to this temple; and we have offered this temple as Krishnarpana (dedicated to Lord Krishna). We hold no dispute, claim, or right over it. All premises of this temple along with this well are willingly, in sound mind and consciousness, granted by me as Krishnarpana to You before witnesses, which is confirmed.

- 1 Mark of assent herein
- 1 Witness herein
- 1 Revashankar Parjaram, devotee and satsangi of Dholka, assent
- 1 Shree Suraj, witness
- 1 Bhatt Naranji Trikamji, witness

What is written above is true.

· 1 Andarji Parjaram, witness

· Signed with own hand.

· 1 Narbheram Jiva, witness *(Thus, eight witnesses in total)*

Note: A photocopy of this original document was obtained from the descendants of satsangi Shree Revashankarbhai, who donated the house and land to the temple. Words like Sami (Swami), Varkhe (Varse), Kasbo (Taluka), Disa (Disha), Atre (Antre), Alakho, etc., appear in the original archaic spelling of that era.

Invitation for the Consecration of Murtis

Soon afterwards, to build a temple in Dholka Sadguru Purnanand Swami had foundation trenches dug and commenced the masonry work. However, that construction remained incomplete. (Even today, about ten feet to the left of the main steps of the assembly hall, bricks of those foundation walls can be seen underground).

Subsequently, the entire responsibility for the temple construction in Dholka was assigned to Sadguru Mahanubhavanand Swami. Keeping in mind the design and architecture of the shikharbaddha temples previously built in the Sampradaya, Sadguru Mahanubhavanand Swami and the group of saints commenced work. Taking the plot dimensions into account and planning suitably with the help of experienced artisans (salats), they restarted the temple construction afresh by digging foundations at the current site. The devotees of Dholka continually offered devoted and faithful support in this work. Devotees from outside also rendered substantial service. Although it took time to complete Dholka temple, a beautiful, charming single-spired temple was completed.

Upon completion of the temple, prominent devotees including Shree Revashankarbhai met Shree Hari and decided to hold the consecration of the murtis according to His command. Verifying that Shree Hari was currently residing in Vadtal, Revashankarbhai and the devotees approached Shree Hari. Seeing this congregation of devotees from Dholka, Shree Hari discerned their sentiment, felt pleased, and inquired about the purpose of their visit.

Shree Revashankarbhai began with folded hands and concluded by saying: "The construction work of Dholka temple is complete. Now please grace the occasion, finalize the date of the murti-pratishtha, and personally install the deities with Your own hands, just as You did at Ahmedabad and Muli temples".

Shree Hari was delighted to hear their request and readily agreed to come to Dholka along with the saints and devotees.

Shree Hari arrived in Dholka. He was pleased to see the grand, visually delightful temple design and praised Sadguru Mahanubhavanand Swami for preparing such an artistic temple.

Shree Hari summoned a learned Brahmin from Dholka town to determine an auspicious time (*muhurta*), and the date of Vaishakh Vad Pancham, Wednesday, Samvat 1883 (May 15, 1827) was fixed for the consecration.

By Shree Hari's command, invitation letters for the Pratishtha Mahotsav were dispatched to various villages, inviting saints and devotees to arrive early for the festival.

With the date of the consecration festival fixed, waves of joy spread throughout Dholka town, and brisk preparations began to celebrate the festival with great magnificence.

To celebrate this 200th "Tyohar" Mahotsav of Lord Morlimanohar with immense grandeur, the president of the festival, our future Acharya H.H. 108 Shree Vrajendraprasadji Maharajshri, is constantly striving in preparatory arrangements alongside saints and devotees to ensure the festival is celebrated with supreme magnificence.

Appointment of the New (Joint) Mahant of Shree Swaminarayan Temple, Prayagraj

Alongside the current Sadguru Mahant Swami Narayanswarupdasji (disciple of Sadguru Swami Vamanprasaddasji) of Shree Swaminarayan Temple, Prayagraj (U.P.), Sadguru Shastri Swami Brahmaviharidasji (disciple of Sadguru Swami Uttamcharandasji, Muli) has been appointed as the new Joint Mahant Swami.

श्री स्वामिनारायण म्युझियम

SHREE SWAMINARAYAN MUSEUM

For the convenience of all haribhaktas and with the pious Sankalp of H.H. Shri Acharya Maharaj and the whole Dharmkul now New Sthapana Deen of Shree Swaminarayan Museum will be celebrated on 29th of each year.

List of Host devotees who availed the benefit of *Abhishek* of Shree Narnarayandev in Shree Swaminarayan Museum-October-26

13/10/2026 Devotee Gitaben Hasmukhbhai Patel (native of Karjisan), currently New Ranip, Ahmedabad



“Just as through the darshan and service of the supreme manifestations consecrated by Shree Hari—such as Shree Narnarayandev, Shree Lakshminarayandev, or Shree Revati Baldevji Harikrishna Maharaj, etc.—all wishes of everyone are fulfilled, in the exact same manner, we are confident that Shreeji Maharaj will fulfill all auspicious resolutions of the devotees through the darshan and by having the abhishek performed of the sanctified (*prasadi*) movable murti of Shree Narnarayandev, which was worshipped in the daily puja of Shree Hari and is enshrined in Hall No. 8.”

– H.H. Mota Maharaj Shree Tejendraprasadji Maharajshri

A Samuh Pooja and Abhishek of Lord Hanumanji, who was offered the prasad in Hall No. 1, where Shri Swaminarayan Bhagwan himself worshipped, has been organized on Saturday, 7-11-2026 at 8:30 am. Devotees who wish to take advantage of the Samuh Pooja and Abhishek should contact the office.

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.

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.

bhakti sudha

ON THE OCCASION OF THE EKADASHI SATSANG ASSEMBLY (KALUPUR TEMPLE HAVELI) "WE MUST HAVE 'COMPASSION' ON OURSELVES"

(Compilation: Kotak Varsha Natwarlal – Ghodasar)

Merely by changing our 'perspective', 'distress' increases or decreases. Suppose a wasp or a bee approaches us; we feel fear of being stung and get angry with it. Instead of thinking that it has come to sting us, if we think that it is approaching us mistaking us for a flower, then anger and agitation vanish. This may not apply to everything, but wherever possible, one should try to alter their perspective for peace of mind.

This human body we have received has been given based on the karmas we performed. Maharaj has allotted limited time to this body, along with certain resources. When the allotted prarabdha karmas (destiny) to be experienced are exhausted, this body comes to an end. A human is born solely to undergo prarabdha. None of us know the time allotted. For whatever time is received, all circumstances also present themselves automatically in accordance with whether joy or sorrow is destined to be experienced. When an event occurs in our life, specific circumstances arise. Events take place that we never even imagined. That happens because prarabdha must be endured. When such unexpected incidents occur in our lives, do not get perturbed. Pray to God: "Please stay with me," and strive to change your perspective. Since God has given human birth to all of us, shouldn't all humans receive equal happiness, given that all are humans? But that does not happen. Consider a mother and father who have four sons; all four sons have the same parents. Everything should be equal for everyone in the family, right? Yet every son does not have the same lifespan. Identical circumstances do not arise in the life of every son. Why? Because everyone comes to experience their own individual prarabdha.

Sometimes when an unpleasant event occurs or an unwelcome situation arises in life, a person reduces their prayers and devotion, questioning, "Why did this happen to me?" But one must not think like that. Bhajan and devotion are for the liberation of our soul, whereas that event which occurred was our prarabdha. And many wonder, "Who knows what remains in my life? How much more hardship do I have to suffer?" One should not live in constant fear like that. Do not think that way. Whatever is destined to happen will happen; it is predetermined. We cannot stop it. To fulfill whatever prarabdha is formed for us, God also supports us. God supports the surrendered soul. He does not waive prarabdha. When God descends upon this earth in human form, He too undergoes prarabdha. But all that is to teach us.

What happens to many is that they observe religion out of fear. That is called being 'dharmabhiru' (god-fearing/duty-fearing). Many people are 'dharma-vatsal'. Vatsal means affection; they have love for observing righteousness. Many are 'dharmashil'—meaning they are righteous by very nature. For many, life itself has become imbued with righteousness. If we remain dharmashil—that is, if we retain righteousness in our nature—life is bound to become righteous automatically. Just as we have arrived to endure our prarabdha, the Supreme Lord grants body, time, and resources accordingly. All circumstances unfold continuously; it happens naturally without us even realizing it.

Only God is the omniscient inner controller (*Antaryami*), who resides within our soul and regulates it. This body is the home of the soul. In the same way, our soul is the abode of the Supreme Soul. We like our house when it is clean, don't we? The soul is the dwelling of the Supreme Lord; therefore, we must strive to keep our soul clean through devotion accompanied by righteousness. 100%... If we surrender with a true heart, the Supreme Lord destroys the sins of countless lifetimes. However, He does not destroy prarabdha; that has to be endured. We performed good deeds, and as a result, we received this human body. And God's 'grace' is blended into it. God feels: "This human has surrendered to Me; he is sincere and innocent; let Me exhaust all his prarabdhas and take him to My abode with Me". Thus, Maharaj has shown compassion toward us. But we fail to realize this. Attaining this Satsang is God's grace. How to remain in

100% submission, how to observe dharma, how to perform devotion, and what spiritual means to adopt—all this understanding comes after entering Satsang and accepting surrender. As Tulsidasji's Chaupai in the Ramayana states:

Binu satsang vivek na hoi
Prabhu kripa binu sulabh na soi

Without Satsang, discretion between good and bad is not realized. And without God's grace, Satsang is not easily attained. The fact that we have received this Satsang is God's grace. And prior to that, the greatest grace is that we received a human body. Without a human body, singing bhajans, kirtans, and performing devotion is not possible. The Supreme Lord gave a human body and granted birth in the home of a satsangi. If someone was not born into Satsang, He arranged the association of Satsang through someone's medium. What kind of Satsang have we received? The greatest 'grace' is that we have received Narnarayandev. We have attained the King of Bharatkhand at our very doorstep. We had not performed any such intense spiritual austerities. When God has showered so much 'compassion' upon us, we too must have 'compassion' on ourselves. Women have so much household work; there isn't even time to breathe. Sometimes, when sitting down peacefully after finishing all chores, if someone calls, they run immediately. Why? Because of affection among family members. Affection must exist in a family so that the home does not break apart. Even without affection, things cannot function, but it should be affection carried out as an external responsibility. We do not think about our own spiritual self at all; that is why all this attachment persists. For the salvation of the soul, one must become selfish. Maharaj has instructed to secure one's own salvation first.

If we do not think about our soul's salvation, the human birth received in the company of such Satsang will be wasted. Therefore, reflect: "I have grown weary running through 8.4 million life cycles; now I need rest". When such compassion arises for oneself, one will walk on this spiritual path; and when we strive with a true heart to attain liberation by remaining 100% surrendered, God will stand by us in accomplishing it and take us to our true home. Now let us have compassion on ourselves, exhaust our prarabdha quickly, and reach there.

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GOPAL YOGI

– Labhuben Manubhai Patel (Kundal, Taluka: Kadi)

(Shree Hari's Forest Travels – Continued from the previous issue)

On the day of Baras, bowing His head to Muktinath at Pulhashram, He journeyed forward. Walking ahead for many days, He arrived at the hermitage of a yogi. Varniraj went to the thatched hut of this yogi. Gopal Yogi had been performing penance for thousands of years to attain the darshan of the Supreme Being. When hungry, he ate wild fruits, and when thirsty, he drank water from streams. He wore nothing except a loincloth. Seeing Varniraj arrive, the Yogiraj embraced Him with immense joy, as though they were long-standing acquaintances and friends embracing each other. Varniraj was also exceedingly delighted to meet such a saint. The yogi taught Ashtanga Yoga to Varniraj. What did He have to learn? Yet, to demonstrate that knowledge should be acquired from whoever possesses it, Shree Hari performed this divine pastime. Seeing this, Gopal Yogi thought: "This is no ordinary human being; Lord Narayan Himself has arrived to give me darshan". He firmly established that realization in his mind.

Until now, only four persons have mastered the discipline of Ashtanga Yoga: (1) Lord Shree Krishna, (2) Gopal Yogi, (3) Lord Swaminarayan, (4) Gopalanand Swami. In this manner, Varniraj stayed here for one year. Around the hermitage were wild animals and settlements of shepherds. Wild beasts were carrying away the shepherds' cows. Therefore, the shepherds came pleading for help. Varniraj told them to blow the conch shell, and the wild beasts would flee. The Yogiraj blew the conch shell; the wild beasts fled, and the cowherds began living in peace. Varniraj imparted the knowledge of the true nature of the self (*Atmatattva*) to Gopal Yogi, caused him to discard his mortal five-element body, and granted him the supreme abode. Performing the funeral rites, Varniraj departed.

Observing the penance, knowledge, desireless vow, and detached nature of a saint, Varniraj walked to him on His own. Perform actions pleasing to the Supreme Lord so that the Lord walks to you Himself. Serve the most merciful Supreme Lord with a pure heart; there will be no need to ask for anything. Shree Hari will take care of all worries.

satsang news

Celebration of the 54th Prakatyotsav of H.H. Shri Acharya 1008 Shree Koshalendraprasadji Maharajshri

In the sacred Prasadi Sabha Mandap of the world's very first Shree Swaminarayan Temple, Kalupur, in the presence of Shree Narnarayandev and amidst the attendance of a vast gathering of saints and devotees, the 54th Prakatyotsav of the 7th descendant of Shree Hari, the Sovereign of Shree Narnarayandev Seat, our revered H.H. Acharya Maharajshri, was celebrated with immense divinity and grandeur.

At 8:15 AM, the arrival of the three forms of Shree Hari was welcomed along a red carpet to the beating of drums, melodious tunes of shehnai, the rousing song *"Anand chhayo, anand chhayo..."*, and official ceremonial announcements by waiting saints, devotees, and Sankhyayogi sisters (observing decorum). The three divine forms performed Shringar Aarti and heartfelt darshan in all three shrines. Since the Pujari Brahmachari group had adorned Thakorji with weapons including golden quivers, bows and arrows, shields, and swords, the Vijayadashami Shastra Puja was also naturally accomplished.

When the three forms were seated in the beautifully decorated assembly hall, the Brahmins of Jetalpur Pathshala performed worship with auspicious Vedic chanting (*Swastivachan*), followed by the host family, Devotee Shree Ramji Kesra Varsani (Samatra-Kutch). Senior scholarly saints, trustees, and prominent devotees then offered worship with floral garlands and joined the host family in performing the Dharmakul Aarti. The Mahant Swamis of Ahmedabad, Jetalpur, Vadnagar, Idar, Torda, and other pilgrim centers conveyed warm birthday greetings to H.H. Maharajshri.

Through the efforts of Shastri Swami Siddheshwardasji, Mahant of Torda Temple, the temple complex expansion work is underway. In support of this, our former trustee Shree Ratibhai Khimjibhai Patel (Meda) purchased two houses adjacent to Torda Temple in his own name and presented the conveyance deed gifting both plots to the Deity directly into the lotus hands of H.H. Maharajshri. The host family and leading devotees were duly honored.

H.H. Akhand Saubhagyavati Lakshmi-swarup Gadivalashri and H.H. Matushri sat in the Haveli, gracing all female devotees with the divine bliss of darshan and worship.

Finally, all three forms bestowed auspicious blessings upon the entire gathering. The proceedings of the assembly were conducted by Shastri Swami Satyasankalpdasji (Narayanghat). The entire team of Mahant Swami made excellent arrangements for meals and prasada for all visiting saints and devotees. (Gordhanbhai V. Sitapara)

Celebration of Sharadotsav at Ahmedabad Temple

By the boundless grace of the most merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, and with the blessings of the entire Dharmakul, a grand Sharadotsav was celebrated on the evening of Aaso Sud-15, Sharad Purnima, at Shree Swaminarayan Temple, Kalupur. In the spacious sacred courtyard under the cool moonlight, Shree Hari was seated in a beautiful white fabric pavilion, and the Shree Narnarayandev Ochhav Mandal presented a grand celebration. Devotee brothers and sisters played enthusiastic Raas-Garba within the traditional decorum of the Sampradaya. Saints and devotees gathered in vast numbers in the courtyard to partake in the occasion. In the end, the divine prasad of doodh-pauva was distributed to everyone. (Kothari Swami – Kalupur Temple)

Shree Swaminarayan Temple, Approach (Bapunagar)

By the boundless grace of the most merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and inspired by Mahant Shastri Swami Dharmanandandasji, on Sunday, 27-09-2026, in view of the upcoming "Tyohar", saints, devotee brothers, and sisters, maintaining traditional decorum, performed 200 circumambulations (*pradakshina*) of Shree Morli Manohardev Harikrishna Maharaj installed personally by Shree Hari in Dholka, and visited the sacred spots. Under the sponsorship of devotee Vishal-bhai Gorsiya, meals and prasad were served to destitute brothers and sisters of the Mangal Mandir Manav Seva Parivar. Devotees of the Approach Satsang community

also participated in a collective Mahapuja at our Shree Swaminarayan Museum on that day.

On that same day, organized by the active, enthusiastic youth of the temple with the noble aim of cultivating unity, sportsmanship, courage, and an interest in sports among children, a Box Cricket League (Season-2) was organized for the children's wings of our temples in the eastern area of Ahmedabad. A total of 6 teams of children from Approach Bapunagar, Harshad Colony, Nikol, Naroda, and Vastral Gurukul participated. Among them, Harshad Colony team was declared the champion and Naroda team the runner-up. Mahant Shastri Swami Dharmanandandasji and Kothari Swami presented the gold trophy to the winning team, individual trophies to the five best players, and honored all players of the first, second, and third-place teams with gold, silver, and bronze medals respectively. With the cooperation of the BCL committee youth and coordinators of the children's wing, the event concluded splendidly. The Bhadarva month Ganapati festival and the Lord's Jal Jhilani festival were also celebrated with great pomp. (Gordhanbhai V. Sitapara)

Shree Swaminarayan Temple, Harshad Colony: 200-Minute Dhun

By the boundless grace of the most merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, and with the blessings of the entire Dharmakul, a 200-minute chanting (*dhun*) of the six-syllable "Swaminarayan" Mahamantra was organized on 03-10-2026 in celebration of the upcoming Dholka "Tyohar".

On this occasion, Mahant Shastri Swami Purushottamprakashdasji from Kalupur Temple and Mahant Shastri Swami Satyasankalpdasji from Dholka Temple arrived with a group of saints and bestowed blessings. The Bhadarva month Ganapati festival was celebrated with great pomp. (Gordhanbhai V. Sitapara)

Special Devotion and Bhajan During Shraddha Paksha at Kankaria Rambag Shree Swaminarayan Temple

By the boundless grace of the most merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and under the guidance of the local temple Mahant Shastri Swami Abhishekprasaddasji, the local devotees engaged in special dhun, bhajan, and kirtan during the Shraddha Paksha. Satsang activities are running wonderfully in our temple. (Mahant Swami – Kankaria)

Shree Swaminarayan Temple, Prasadidham Patan

By the boundless grace of the most merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, and with the blessings of the entire Dharmakul, on Sunday, 27-09-2026, a grand Annakut was prepared and offered to Thakorji at our Shree Swaminarayan Temple in honor of the upcoming "Tyohar" of our Dholka Temple. The entire prasad was neatly packed and served to Daridranarayan (the underprivileged). A 200-minute Mahamantra dhun was organized at our sacred temple in Katkiya Vad. On this occasion, Ahmedabad Temple Mahant Swami Shastri P.P. Swami, Naranghat Mahant Swami, Thakorji's Pujari Brahmachari Swami, and Swami Jayprakashdasji delivered spiritual discourses. From Unjha, Sankhyayogi Hansaba and Vanitaba gave spiritual discourses to women devotees. Devotees from Patan (Old Temple), Unjha, Siddhpur, Motap, Chanasma, Mandlop, Venpura, Ambala, Deodar, Bhabhar, Deesa, and other villages attended the event. (Kotharishri Patan Temple)

QR Code Exclusively for Dharmada



This QR code is for your Dashansh-VishanshDharmada to the treasury of Shri Narnarayandev at Ahmedabad Kalupur Shri Swaminarayan Mandir. All devotees are requested to note specifically that this is **strictly and exclusively for Dharmada offerings.**

List of devotees who offered services for Thaal to Thakorji and Rasoi (meals) to Saint-Varni Parshads in Ahmedabad temple

Bhadarva Sud-1 : Devotee Kaminiben Anilbhai Vyas (Naroda), Devotee Kokilaben Mafatbhai Patel (Sughad), Devotee Ghanshyambhai Aadarbhai Patel (Shilaj), Devotee Jay Devjibhai Patel (Ahmedabad), Devotee Kesarbaai Karshanbhai Gorsiya (Baladiya-Kutch). **Bhadarva Sud-2** : Devotee Jagdishbhai Haribhai Korat (Bagasara), Devotee Kiritbhai Kantibhai Patel (Delwada), Devotee Ishwarbhai Tribhovanbhai Patel (Ahmedabad), Devotee Akshar Nivasi Savitaben Govindbhai Patel (Ahmedabad), Devotee Akshar Nivasi Kalabhai Govindbhai Patel (Marusana), Devotee Podiben Jethabhai Patel (Laloda). **Bhadarva Sud-3** : Devotee Jaswantbhai Bhikhabhai Choksi (Ahmedabad), Devotee Dhruval Milanbhai Soni (Ahmedabad), Devotee Baldevbhai Jamnadas Patel (Dangarwa), Akshar Nivasi Swami Mukundjivandasji (Delhi). **Bhadarva Sud-4** : Devotee Upaben Rajeshbhai Patel (Ahmedabad), Devotee Akshar Nivasi Vimalaben Vrajlal Soni (Ahmedabad), S.Gu. Mahant Swami Dharmswarupdasji (Nathdwara-Porda), Devotee Kishorbhai Bhikhabhai Kyada (New Naroda), Devotee Akshar Nivasi Ambaben Bhogilal Patel (Canada), Devotee Kalpeshbhai Parsotambhai Patel (Bhavpura). **Bhadarva Sud-4/5** : Devotee Rajatkumar Ashishbhai Patel (Gandhinagar), Devotee Akshar Nivasi Chhaganbhai Nathji Chaudhary (Balwa). **Bhadarva Sud-5** : Varniraj Yatra Sangh (Dahisara-Kutch), Devotee Kanubhai Bhavjibhai Patel (Ahmedabad). **Bhadarva Sud-6** : Devotee Akshar Nivasi Kanchanben Mohanbhai Dhaduk (Nikol), Devotee Akshar Nivasi Bhagwatiben Ganpatbhai Patel (Bhojpara). **Bhadarva Sud-7** : Devotee Baldevbhai Mavjibhai Patel (Ahmedabad), Devotee Baldevbhai Lavjibhai Patel (Ahmedabad), Devotee Virendrasinh Pradip-sinh Chudasama (Jamnagar). **Bhadarva Sud-8** : Devotee Akshar Nivasi Nathjibhai Ichchharam Shukla Disciple Group (Umreth). **Bhadarva Sud-9** : Devotee Ankurbhai Ishwarbhai Suhagiya (Ahmedabad), Devotee Manibhai Jethabhai Chaudhary (Badpura), Devotee Ashokbhai Kanubhai Kanani (Surat), Devotee Mangalbhai Dharamdas Patel (Dangarwa), Devotee Rajnikant Ishwarbhai Patel (Lavarpur). **Bhadarva Sud-10** : Devotee Akshar Nivasi Kuvarji Gagji Gorsiya (Sukhpar-Kutch), Devotee Ghanshyambhai Ratilal Patel (Ahmedabad), Devotee Manojkumar Kuvarji Patel (Mankuwa-Kutch), Devotee Akshar Nivasi Laduben Harjibhai Patel (Ahmedabad). **Bhadarva Sud-11** : Devotee Kesra Valji Hirani – Rambai Kesra Hirani (Kodki-Kutch). **Bhadarva Sud-12** : Devotee Nitinbhai Ghanshyambhai Patel (Zarola), Devotee Hasumatiben Manubhai Patel (Gandhinagar), Devotee Jayendrabhai Alaiya (Surendranagar), Devotee Akshar Nivasi Samjuben Keshavbhai Lakhani (Surat), Shree Narnarayan Inka Pvt. Ltd., Devotee Jagdishbhai Patel (Gandhinagar), Mahila Mandal (Surat). **Bhadarva Sud-13** : Devotee Lalji Devji Bhuva (Sukhpar-Kutch), Devotee Virji Karshan Rabadiya (Mandvi-Kutch), Devotee Akshar Nivasi Rasikbhai Ambalal Patel (Mokhasan). **Bhadarva Sud-14** : Devotee Shivji Lalji Vora (Mankuwa-Kutch), Devotee Kantilal Ambalal Patel (Mansa). **Bhadarva Sud-15** : Devotee Jashodaben Ramanlal Patel (Ranela), Devotee Valji Shivji Rupareliya (Sukhpar-Kutch), Devotee Maganbhai V. Gangani (Ahmedabad), Devotee Pravinbhai Viththaldas Patel, Devotee Akshar Nivasi Bhupatlal Jethalal Jadiya (Rajkot), Devotee Shobhanaben Alpeshbhai Kathiriya (Surat).

Bhadarva Vad-1 : Devotee Dr. Mayurbhai (Ahmedabad), Devotee Pravin Prahladbhai Bhavsar (Ahmedabad), Devotee Akshar Nivasi Dhirajlal G. Soni (Ahmedabad), Devotee Navinbhai Ishwarbhai Patel (Naroda), Devotee Akshar Nivasi Kalidas Narsibhai Patel (Gulabpura), Devotee Akshar Nivasi Ramanbhai Bakorbhai Patel (Ahmedabad), Devotee Akshar Nivasi Ghanshyambhai Somabhai Patel (Kalol), Devotee Jagdishbhai Jeshangbhai Talsaniya (Ahmedabad), Devotee Mrugeshbhai Dhirubhai Dhanani (Ahmedabad), Devotee Akshar Nivasi Parthiji Shivaji (Lanwa), Devotee Nilaba Maganji Rajput (Lanwa). **Bhadarva Vad-3** : Devotee Kiritbhai Chaturbhai Pujara (Vasna), Devotee Akshar Nivasi Ramnikbhai Nanjibhai Vegad (Ahmedabad), Devotee Akshar Nivasi Lallubhai Jivabhai Bhalgamadiya (Ahmedabad). **Bhadarva Vad-4/5** : Devotee Akshar Nivasi Chandrakantbhai Natwarlal Panchal (Ahmedabad), Devotee Baldevbhai Joitaram Chaudhary (Ishwarpura-Badpura), Devotee Akshar Nivasi Lalbhai Chaturbhai Patel (Ambapur), Devotee Vijaybhai Jagdishchandra Trivedi (Balasinor), Devotee Akshar Nivasi Kantibhai Chaturbhai Bhoraniya (Ahmedabad), Devotee Hirji Harji Varsani (Naranpar-Kutch), Devotee Akshar Nivasi Virji Kalyan Padhra, Akshar Nivasi Sundar Virji (Sukhpar-Kutch), Devotee Aahan Shanikumar Patel (T.P.-44). **Bhadarva Vad-6** : Devotee Akshar Nivasi Mahendrasinh Jhala (Adval), Devotee Raghuvir Amin (Ahmedabad), Devotee Akshar Nivasi Madhukantaben Maneklal Patel (Ahmedabad), Devotee Jayantibhai Haribhai Patel (Javaraj), Devotee Akshar Nivasi Nathabhai Chaturbhai Patel (Lasundra), Akshar Nivasi S.Gu. Sha. Swami Hariprakashdasji (Gandhinagar), Devotee Dhananjaybhai Prabhudas Ravani (Ahmedabad). **Bhadarva Vad-7** : Devotee Vanraj Jigneshbhai Patel (Bayad), Devotee Madhuben Nanjibhai Makwana (Ahmedabad), Devotee Pravinbhai Amichandbhai Patel (Sapawada), Devotee D.T. Acharya, Devotee Khumansinh Hemuji Chauhan (Tankiya), Devotee Mahendrakumar Dahyabhai Parmar (Ahmedabad), Devotee Dipkumar Chimanbhai Patel (Ahmedabad), Devotee Rasikbhai Jadavjibhai Patel, Savitaben (Dharampur). **Bhadarva Vad-7/8** : Akshar Nivasi S.Gu. Sha. Swami Harikrishnadasji (Kalupur Mandir), Devotee Parsotambhai Narandas Patel (Chenpur), Devotee Akshar Nivasi Kokilaben Jagdishbhai Gandhi (Ahmedabad), Devotee Akshar Nivasi Kailasben Jagdishchandra Trivedi (Balasinor, Devotee Akshar Nivasi Ghanshyambhai Triamlal Parikh (Ahmedabad), Devotee Pareshbhai Ramanbhai Patel (Ahmedabad), Devotee Ghanshyambhai Gajjar (Nava Vadaj), Shree Utsav Mahila Group (Sabarmati), Shree Narnarayandev Mahila Mandal, Devotee Vijaybhai Ghanshyambhai Rathod (Ahmedabad). **Bhadarva Vad-9** : Devotee Akshar Nivasi Vandanaben Muneshbhai Trivedi (Surat), Devotee Akshar Nivasi Prabhaben Naranbhai Rathod (Rajkot), Devotee Kanjibhai Velabhai Patel (Gavada), Devotee Manguben Narsibhai (Ahmedabad), Devotee Tarunaben Pravinbhai Bhavsar (Ahmedabad), Devotee Akshar Nivasi Hiraben Kanjibhai Patel (Valam), Devotee Akshar Nivasi Kumudben Natwarlal Patel (Ahmedabad), Devotee Akshar Nivasi Manubhai C. Patel (Ahmedabad), Devotee Akshar Nivasi Labhuben Parsotambhai Laheri (Ahmedabad), Devotee Shardaben U. Patadiya (Shilaj), Devotee Sonaben Maganbhai Patel (Ahmedabad), Devotee Dr. Urmiben Pujari (Botad), Devotee Naranbhai Kalubhai Jagani. **Bhadarva Vad-10** : Devotee Akshar Nivasi Manilal Laxmidas Bhalja Saheb (Ahmedabad), Devotee Kamlaben Balchandbhai Patel (Viratnagar), Devotee Minakshiben Ravikantbhai Maski (Ahmedabad), Ahmedabad Haveli Mahila Mandal (Kalupur), Devotee Akshar Nivasi Manguben Maneklal Patel (Ahmedabad), Devotee Akshar Nivasi Lalitbhai Bhikhabhai Dhanani (Ahmedabad). **Bhadarva Vad-11** : Devotee Ashwinkumar Kantilal Soni (Ahmedabad). **Bhadarva Vad-12** : Devotee Krishna Ghanshyambhai Thakkar (Ahmedabad), Devotee Purbai Velji Vekariya (Mirjapur-Kutch), Devotee Jeshangbhai Laxmanbhai Chaudhary (Balwa), Shree Swaminarayan Temple Pasodara Swami Laxmanjivandasji, ISSO, L.A. Entire Devotee Family, Devotee Anandaram Gangaram Patel (Gudamalani-Vali), Devotee Akshar Nivasi Manjulaben Jagdishbhai Patel (Ola), Devotee Vasantbhai Kalola (Gandhinagar), Devotee Riddhi Ashish Bhavsar (Ahmedabad). **Bhadarva Vad-13** : Devotee Harishbhai Gordhanbhai (Ahmedabad), Devotee Akshar Nivasi Ramjibhai Nanjibhai Ramani (Bhandariya), Devotee Akshar Nivasi Lakshminarayan Girdhardas Raval (Sanand), Devotee Akshar Nivasi Ambalalbhai Nathalal Patel (Zundal), Devotee Dhanjibhai Jethwa Painter (Vadtal), Devotee Akshar Nivasi Hasumatiben Harikrishnabhai Bhavsar (Ahmedabad), Devotee Akshar Nivasi Manubhai Bhagwanbhai Kunpura (Ahmedabad). **Bhadarva Vad-14** : Devotee Akshar Nivasi Shobhanaben Lakshminarayan Raval (Ahmedabad), Devotee Akshar Nivasi Jagdishchandra Ochhavlal Trivedi (Balasinor), Devotee Pravinbhai Ranchhodbhai Thakkar (Ahmedabad), Devotee Sujalbhai Alpeshbhai Bhavsar (Ahmedabad). **Bhadarva Vad-30** : Devotee Nikunjbhai Nareshbhai Bhalala (Ahmedabad), Devotee Shaileshbhai N. Pujara (Ahmedabad), Devotee Minakshiben Maski (Ahmedabad), Devotee Prahladbhai Patel (Kothari) (Vasna), Devotee Kantibhai Chhotabhai Suthar (Martoli), Devotee Daksaben Ashish Nehal-Urvi (Ahmedabad), Devotee Upaben M. Patel (Ahmedabad), Devotee Ashokbhai Shamjibhai Kanjariya (Ahmedabad), Devotee Dipteshbhai Mahendrabhai Patel (Sunav), Devotee Akshar Nivasi Jayantilal Jamnadas Shah (America).

Printed and Published by **Shastri Swami Purushottamprakashdasji** on behalf of **Shree Swaminarayan Temple** and **Published From :** Shree Swaminarayan Mandir Kalupur, Ahmedabad-380001. Printed at **Asian Printery**, Near Talati Hall, Raipur, Ahmedabad-380001.
Editor : Shastri Swami Purushottamprakashdasji



H.H. Acharya Maharajshri performing the reconsecration (punah-pratishtha) of Shree Hanumanji Maharaj at Naranghat Temple





H.H. Lalji Maharajshri bestowing blessings in the assembly on the occasion of the spiritual discourse (Katha) at Naranpura Temple.















·Saints performing the Annakut Aarti at Manekpur (Chaudhari) Temple.

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Devotees enthusiastically playing Raas in the sacred courtyard of Ahmedabad Temple on Sharad Purnima.







H.H. Mota Maharajshri inaugurating the regular monthly Poonam Satsang Sabha, and H.H. Lalji Maharajshri gracing the assembly with his presence.





H.H. Lalji Maharajshri performing the Annakut Aarti of Thakorji on the occasion of the first Patotsav of Adani Shantigram ‘Mandir’ and bestowing blessings in the assembly.

By the directions of H.H. Shri Acharya 1008 Shree Koshalendraprasadji Maharajshri:

200 Years Bicentenary (Dvishatabdi) Mahotsav

of Shree Morlimanohardev Shree Harikrishna Maharaj, residing at Shree Swaminarayan Temple, Dholkadham

Shree Swaminarayan Temple - Dholka (Main),
Next to Fire Station, Dist. Ahmedabad

ધોળકા
6 to 10 January 2027

Praful Kharsani