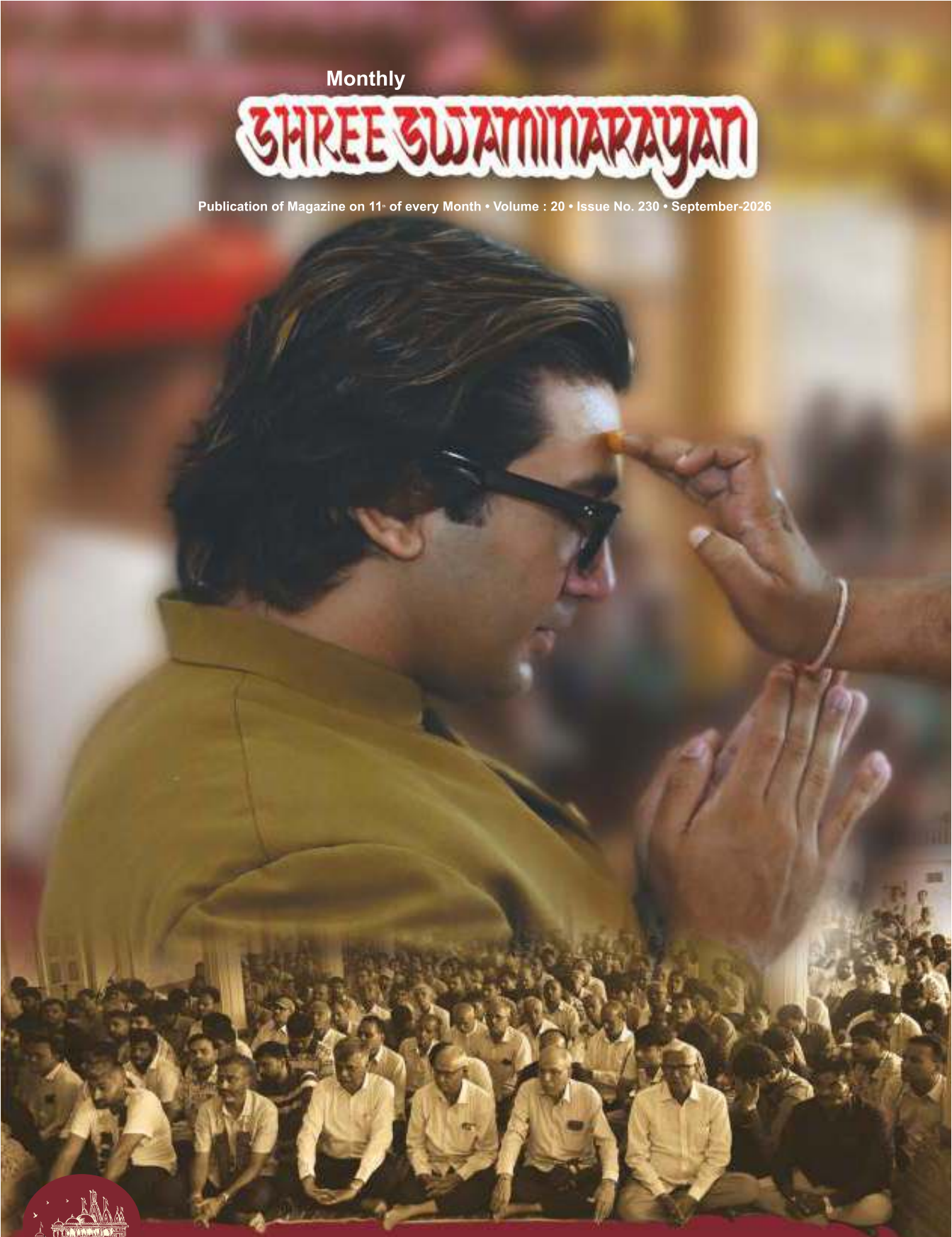
Monthly

SHREE SWAMINARAYAN

Publication of Magazine on 11th of every Month • Volume : 20 • Issue No. 230 • September-2026



Publisher: Shree Swaminarayan Temple, Ahmedabad- 380001

Rs.5/-





H.H. Shri Lalji Maharajshree bestowing blessings in the assembly on the occasion of his 29thPrakatyotsav and saints performing the Prakatyotsav Aarti.





H.H. Shri Acharya Maharajshree performing the abhishek of Thakorji and bestowing blessings in the assembly on the occasion of the 18thPatotsav of Toronto (Canada) Mandir.



H.H. Shri MotaMaharajshree performing the Aarti of Thakorji on the occasion of the 21stPatotsav of Colonia (USA) Mandir.





H.H. Shri Lalji Maharajshree performing Aarti and abhishek of Thakorji on the occasion of the 35thPatotsav of Sweden (UK/Europe) Mandir.



Founded By H.H. Acharya Maharaj 1008 Shri Tejendraprasadji Maharajshri, Shri Narnarayandev Diocese.
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Narayanpura, Ahmedabad-13.
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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 : 230 ● September-2026

C O N T E N T S

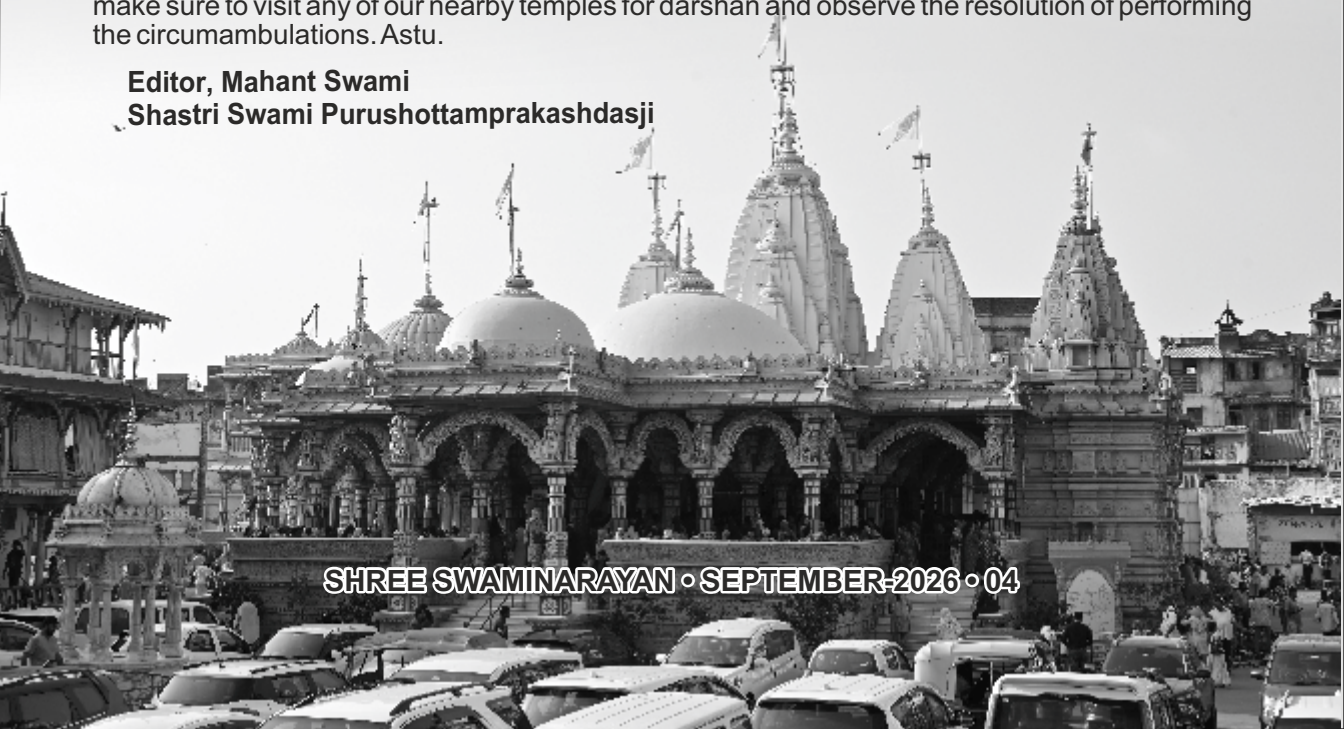
01.	EDITORIAL	04
02.	APPOINTMENT DIARY OF H.H. ACHARYA MAHARAJSHRI	05
03.	FROM THE MOUTHS OF THE THREE DIVINE OTHER FORMS OF SHRI HARI	06
04.	DHARMA KUMAR'S VISIT TO DHOLKA	10
05.	THE VISION OF SHRI KRISHNA IN AYODHYAPRASADJI MAHARAJ	13
06.	THE RED TURBAN OF OUR ACHARYASHREE	14
07.	SHREE SWAMINARAYAN MUSEUM	17
08.	BHAKTI-SUDHA	18
09.	NEWS	22

અસ્મદીયમ્

Shri Hari has written in the Shikshapatri to read sacred scriptures as a special observance during Chaturmas. We ought to read such scriptures that are pleasing to our cherished Lord (Ishtadev), and our ultimate spiritual good lies in that alone. The eight sacred scriptures recognized and cherished by Shri Hari are: the four Vedas, the Vyasa Sutras (Brahma Sutras), the Purana named Shrimad Bhagavatam, the Shri Vishnu Sahasranama and Shri Bhagavad Gita within the Mahabharata, the Viduraniti expounded by Vidurji, the Shri Vasudeva Mahatmya found within the Vishnu Khanda of the Skanda Purana, and the Smriti composed by Sage Yajnavalkya found within the Dharmashastras (Shikshapatri, Verses 93, 94, and 95).

The Satsang of the Shri NarnarayandevDesh is expanding tremendously both in India and abroad. Recently, H.H. Shri Acharya Maharajshree, H.H. Shri Lalji Maharajshree, and H.H. Shri MotaMaharajshree traveled on a spiritual tour to the United States of America. H.H. Shri Lalji Maharajshree visited our Shri Swaminarayan Mandir in Sweden on the occasion of its 35th Patotsav, rejuvenating the Satsang there. The 20th Patotsav of the Boston (USA – ISSO) Mandir was celebrated under the divine presence and guidance of the entire Dharmakul. For a considerable time, H.H. Shri Lalji Maharajshree has been visiting countries such as the USA, the UK, and Sweden frequently, imparting great momentum to the Satsang activities there. In September, on the occasion of the Murti Pratishtha (deity consecration) at the Kentucky Mandir in the USA, H.H. Shri Acharya Maharajshree and H.H. Shri Lalji Maharajshree will grace the event. From there, they will inspire everyone by addressing a Satsang assembly for the construction of an exceedingly magnificent, vast, spired (shikharbaddha) temple in Toronto, Canada. Thus, the ongoing and uninterrupted Satsang activities of our Shri NarnarayandevDesh are being carried forward across India and overseas through the Dharmakul. As Maharaj said, we must all look toward His tireless endeavors. To fulfill our duties is our foremost responsibility. Very shortly, the “Tyohar” of our Dholka Mandir is approaching. In honor of the “Tyohar”, H.H. Shri Mota Maharajshree and H.H. Shri Lalji Maharajshree have specifically commanded everyone to perform 200 circumambulations (pradakshina) of the Dholka Mandir. If one cannot go to Dholka, make sure to visit any of our nearby temples for darshan and observe the resolution of performing the circumambulations. Astu.

Editor, Mahant Swami
Shastri Swami Purushottamprakashdasji



Appointment Diary of H.H. Acharya Maharajshri

(AUGUST-2026)



8	29thPrakatyotsavof our Future Acharya H.H. 108 Shri VrajendraprasadjiMaharajshree was celebrated with great pomp under his auspices and in the divine presence of Shri Narnarayandev.
9	Gracedfor darshan of Shri Narnarayandev on the day of Ekadashi.
18	Graced for the darshan of Shri Narnarayandev.
21 to 23	Graced Shri Swaminarayan Mandir, Boston (USA) on the occasion of 20thPatotsav.
26 to 30	Graced Shri Swaminarayan Mandir, Toronto (Canada) on the occasion of Satsang Sabha.

Appointment Diary of H.H. Shri Lalji Maharaj

(AUGUST-2026)



8	Saints and devotees celebrated 29th Prakatyotsav with great splendor in the divine presence of Shri Narnarayandev and under the auspicious auspices of H.H. Shri Acharya Maharajshree and H.H. Shri Mota Maharajshree.
9	Graced with a visit for the darshan of Shri Narnarayandev.
14 to 16	Graced Shri Swaminarayan Mandir, Sweden (Europe) on the occasion of 35th Patotsav.
21 to 23	Graced Shri Swaminarayan Mandir, Boston (USA) on the occasion of 20thPatotsav.
25 to 26	Graced Maryland (USA) on the occasion of the Satsang Sabha.



FROM THE MOUTHS OF THE THREE DIVINE OTHER FORMS OF SHRI HARI

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

On the occasion of the 29th Manifestation Festival (Prakatyotsav) of H.H. Shri Lalji Maharajshree, Date : 08-08-2026 H.H. Shri Mota Maharajshree : Respected saints and dear Satsangi brethren, today is an extremely significant day for all of us because the supreme incarnation, Shri Hari, has granted us the gift of Lalji Maharajshree. In the tradition of the throne of Ahmedabad Shri Narnarayandev Desh, certain principles are foundational. Whosoever is the Acharya always undertakes activities unitedly, keeping the saints and devotees together.

Our Sampradaya (tradition) is one of glory (*mahima*) and spiritual communion/oneness (*atmabuddhi*). Certain terms are unique to our Sampradaya. The term *atmabuddhi* appears in the Vachanamrut. Only a Satsangi understands what *atmabuddhi* means; others cannot comprehend it. There are many such words. Words like *Cheshta* and *Rajipo* (pleasure of God/Guru) are understood only by our Satsangis. These are not words of everyday usage. When I was in school, I thought of playing a prank, so I asked the student next to me, “I am going to do *Cheshta*; do you want to do it?” He wondered what on earth this *Cheshta* could be and replied, “No, no, I don’t want to do it.” Thus, these are unique sectarian terms.

There is complete oneness between the Deity (Dev) and the Acharya. We need you, you need us, and all of us together need the One seated before us (the Deity). Showing respect to saints lies at the very foundation of the Ahmedabad Gadi’s tradition. Let me share a simple example. Once, when Pu. Bapuji was residing in Abu, a few saints came to visit. Bapuji asked an attendant from Uttar Pradesh who was staying with him, “Who has arrived?” The servant said, “A sadhu has come, and there is a small sadhu with him as well.” Bapuji became very displeased. “Why did you address a saint disrespectfully (‘tunkaro’)?” Bapuji reprimanded him sternly. Even if someone has received initiation just yesterday, a sadhu must never be addressed disrespectfully.

There was Chetandas Swami. When he was offering prostrations (*dandavat*) to Bapuji right here at this very spot, Bapuji stood up and stopped him from prostrating. This is an eyewitness account. Mutual love is the constitutional fabric of our Sampradaya. It is our dignity and the secret behind our unity.

Our upcoming festival in Dholka is approaching. Lalji Maharajshree led the Samaiya gathering and the festival in Jetalpur. He will lead the Dholka festival as well; hence, my suggestion is that the more special bhajan and devotion performed, the greater the divine pleasure attained. Therefore, on the occasion of the festival, let everyone perform 200 special circumambulations (*pradakshina*) of Shri MorliManohardev of Dholka.

Lalji Maharajshree is carrying out exemplary work with immense zeal, both in India and abroad, surpassing all expectations. Today, let all saints and devotees pray together before Narnarayandev that Maharaj grants him exceptional strength, that he propagates the Sampradaya far and wide, and that the flag of the Narnarayandev Gadi flutters resplendently across all horizons. With these words, I conclude.

H.H. Shri Lalji Maharajshree : First and foremost, sincere gratitude to all the saints who have arrived from every village and region, and to the devotees who have come from India and across the globe to extend their warm wishes and blessings.

Until steadfast faith in God and complete dedication toward the Deity enter our life, all Satsang practice, observance of rules, fasts, or singing of hymns are in vain. I consider myself exceedingly

fortunate that if I have received that fortitude and devotion, it has been received from Maharajshree seated right here and from MotaBapji.

In particular, the grand festival of MorliManohardev will be celebrated from January 6 to 10, 2027. Preparations and planning for it have already commenced. Preliminary works at the site will begin as soon as the monsoon ends. Just as magnificent festivals have taken place over the past 4–5 years, saints and devotees will unite once again to celebrate our festival on a grand scale.

We are fortunate that of the nine temples established by Maharaj, five have fallen to our share : Narnarayandev in Ahmedabad and Bhuj, Radhakrishnadev in Muli, Revati-Baldevji Maharaj in Jetalpur, and MorliManohardev in Dholka. These were consecrated directly by Bhagwan Swaminarayan and bestowed upon us, which should be a matter of immense pride and dignity for all of us as saints and devotees of the Ahmedabad Desh.

As MotaBapji just announced, each devotee should visit Dholka at their convenience to perform 200 circumambulations of MorliManohardev. Those who are unable to travel should perform them at their local or nearest temple for the occasion of the festival. While the saints and leading devotees were sitting together planning the arrangements, another thought emerged : through this festival, education and lifelong school fees will be provided for 200 young girls of the Dholka area. This charitable event will be hosted at the Dholka temple itself prior to the main festival, presided over by Gadivalashree and Shri Raja.

I have made a brief observation over a considerable period of time. After the arti and congregations, slogans of victory (*jaikars*) are chanted for Narnarayandev, Radhakrishnadev, Revati-Baldevji, and the Panchdev. However, in many places, the jaikar for MorliManohardev is still not proclaimed. Today, let us make a resolve—not merely for the duration of the festival, but permanently—that whether in temples, homes, or abroad, alongside all the deities consecrated and recognized by Maharaj, we must also proclaim the victory of MorliManohardev. We ought to take great pride in the divine forms consecrated by God Himself. Saints and devotees, it is our collective duty to carry the heritage, traditions, and history of the original Sampradaya to everyone.

A foot pilgrimage (*pad-yatra*) will also be organized. In honor of the festival, we intend to hold the pad-yatra during the period following Diwali so that devotees may have darshan of MorliManohardev. While numerous events will take place during the main festival, a special request is made to join all these preliminary programs with mutual cooperation. May devotees gather in massive numbers from India and overseas, and may the festival be celebrated with great splendor. With prayers at the lotus feet of Narnarayandev that MorliManohardev's glory be echoed everywhere, I extend my heartfelt thanks once again.

H.H. Shri Maharajshree : We are all gathered here in the divine presence and at the holy lotus feet of Narnarayandev. We are distinct in our nature. Elsewhere, birthdays are celebrated in various ordinary ways—have you not seen them? For us, everything is centered on God. Recently, during a conversation with the saints, someone mentioned my birthday. I told them, "How long will you keep going with hollow praises? Whatever thoughts or inclinations are in the mind—in the sense of intellectual capacity or qualities—they are what they are! If I praise you and you praise me, set all that aside; our real purpose is to do the Lord's work."

Atam Swami rightly noted that Lalji Maharajshree accomplishes a tremendous amount of work. His observation skills are exceptionally sharp. I have entrusted almost 80% of the responsibilities to him. He naturally possesses great zeal because he is the son of the Deity, carrying the lineage of the Dev. There is no doubt about it; God must have contemplated deeply before blessing him with this birth. His health is good; please take good care of yours as well, Mahant Swami! (Sha. Swami Atmaprakashdasji, Jetalpur). You visited the gym once; do visit again. We exercise together for an hour. But remember, as stated earlier, whatever the occasion or medium may be, the objective must always be surrender toward God.

The point Lalji Maharajshree made regarding MorliManohardev is extremely crucial. Maharaj gifted us nine temples, which is a source of pride, and exceptionally, the tenth one at Chhapaiya. Someone once remarked to me that I speak only of the Ahmedabad Desh and Narnarayandev. But if we do not speak of the One whose bread we eat, whose praises should

we sing? We eat His food, His blood flows in us, and by His grace we draw our breath; if we did not speak of Narnarayandev and Ahmedabad Desh, I might as well have gone and become an Acharya elsewhere!

The point is, just as one feels patriotism—whether toward Bharat—the same affectionate bond, that same oneness toward the Deity as MotaBapji stated, and that same sense of belonging toward the saints and devotees must never diminish.

Some people speak with such a defeatist mindset that it causes weariness : "This isn't there, that isn't working." One feels like telling them it would be better if they walked away. Recently someone came and said, "I will commit suicide!" I replied, "Go ahead, brother! The Sabarmati River has plenty of water. I will send the police behind you; they will fish you out and lock you up in jail." When we have found such a supreme God and have been granted everything, if we still remain feeble, the flaw lies neither in God nor in the Satsang. The fault lies within us. Our Satsang has always remained in ascendance. I have never seen Satsang become frail. At times, it is an individual's own thinking that turns weak. From Vasudevprasadji Maharajshree to Devendraprasadji Maharajshree and Mota Bapji, the senior saints stood together during the bicentennial celebrations. Ever since, so many festivals and gatherings have continued uninterruptedly. So much progress has unfolded across various villages, and there is such profound affection and love among saints and devotees! Even then, should one feel any lack? We must take exceptional care that our pride in God never wanes. Whoever belongs to the Deity is ours. To whoever does not belong to the Deity : *Jai Narayan!* We desire no conflict, but we do not wish to maintain ties either. Whoever it is, they must belong to God—whichever divine form of God it may be.

Particularly, regarding the meeting held last time for the religious tithe (*dharmada*), let it be known that a dedicated QR code will become active from Monday exclusively for dharmada donations. This is shared for your information. Often it happens that devotees receive a monthly salary, but when attempting to save the entire sum to donate at the end of the year, the funds end up being spent; hence, despite having the sincere desire, they are unable to give. Therefore, a distinct QR code has been arranged. Nowadays, everything operates through this little box (mobile phone)—both good and bad. But offering our bit for the Dev is Maharaj's command, not mine. Neither we nor God are in need of money. This contribution is required solely for the elevation and progress of our Satsang. The growth of Satsang in India and abroad is driven by the offerings you place in the donation box. We are contented and joyful. What is the point of constantly begging? One cannot sleep or sit upon hoarded gold and silver; hoarders end up reincarnating as snakes guarding treasure!

In this era, no one has attained what we have received. Whatever comes to the Deity is utilized for the Deity. The singular goal and purpose is that it be used for the facilities of the devotees. As Lalji Maharajshree mentioned, whether it is for girls' education or other righteous works, you can see that we rarely arrange sponsors or hold auctions. At the end of the day, it is God's grace. We are neither destitute nor poor. When we have attained God Himself, there is no one wealthier than us in this world. No one is greater than us; that spiritual dignity must be preserved.

I can state with parental pride, as MotaBapji is observing, that I step aside somewhat to go to the gym, but Lalji Maharajshree is utilizing all the virtues God has granted him for the Sampradaya, and he will continue to do so permanently. There is a lesson to be drawn from this. Elders visit us; shouldn't this heritage be carried forward in your children? You have seen seven or eight generations in Satsang; now show us your next three generations! This is a matter of profound responsibility and understanding. It requires cultivating the right environment. As mentioned just now, this position is extremely challenging. It demands renunciation and sacrifice, but one must provide the conducive environment for it. MotaBapji often says that just as there is a lineage like the Phantom, one has to prepare the lineage. Even beyond the Phantom, he works as the son of God, doing God's divine work. Therefore, I have nothing more to add except that the atmosphere in a householder's home must be such that sons and daughters imbibe the virtues of Satsang.

Only when that atmosphere exists will our Satsang, and the temples established by our ancestors two, four, or six generations ago, truly bear fruit—when those spiritual values are passed down to our sons, daughters, and their children. By the grace of Narnarayandev, we have everything, but individual human effort (*purushartha*) is an absolute necessity.

Minor and major activities for MorliManohardev are to be undertaken. I told Lalji Maharajshree that only the two of us will go, accompanied by a limited few. If an excessive crowd gathers, people stumble around, so we shall not do that. But as Bapji said, we must sing the praises of God. The more devotion performed, the better. Devotee, you are turning the rosary (*mala*); are you listening to me carefully? Turning the mala has no substitute. Whether sitting on a plush seat or on a lawn of grass, if there is no rosary in hand, our hands will keep fidgeting and digging into the ground. If someone like Mahant Swami is there, he might dig a whole pit, incessantly shaking his legs! Turn the mala—turn it abundantly. Whether sitting in an assembly or listening to a scripture discourse, turning the beads is our hallmark, so our hands do not wander. Otherwise, one gets distracted whispering, "Look, listen, this is being said for you!" When you turn the mala, you realize, "This is being said for me." Isn't that true, Naran Swami? Have we spent days by senior saints just like that? It has been 55 years now.

In truth, these values have been handed down from above. We imbibed them by sitting continuously beside MotaBapji, and Lalji Maharajshree has imbibed them as well. It is entirely a matter of receptivity. In such an environment, the virtues of the Sampradaya and the teachings written in our scriptures are acquired naturally; they lie directly before us and are heard daily. Learn how history was forged, but do not endlessly brood over it. Constantly dwelling on the past signifies that we have grown senile, yet history must never be forgotten. If we remember what our ancestors did—how they tightened their belts, fed us two rotlas, and bestowed Satsang upon us—our tilak-chandlo will never be erased, and the kanthi around our neck will never fall away. Similarly among saints, your senior Gurus and grand-Gurus sacrificed for Satsang, and that legacy must be preserved. Do not forget history, but do not lament, "Earlier things were like this or that; back then people traveled in horse carriages." Well, then travel in a horse carriage today! Whatever evolves with time is good.

On this day, let us pray at the lotus feet of Narnarayandev that God showers auspicious blessings and bestows upon all of us the noble wisdom and strength to advance the Satsang immensely.

SHREE SWAMINARAYAN TEMPLE - KALUPUR

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DHARMA KUMAR'S VISIT TO DHOLKA

– Shastri Swami Harikeshavdasji (Gandhinagar)

In the GurjarAryavarta, Viratnagari shines resplendently. There was an era when the present town of Dholka was famous across the horizons by the name "Virat." Adorned on all sides by varied trees, Viratnagari gained even greater renown when Bhagwan Vyasa referenced it in the Mahabharata.

Having undergone twelve years of exile and entering their fourteenth year, the Pandavas spent their period of incognito living (*agnyatvas*) in this very town. At the palace of King Virat in Vairatnagar, the five Pandavas carried out different tasks incognito and concealed their weapons right here. The Pandavas' School, commemorating historical events such as teaching dance to King Virat's daughter Uttara and the slaying of Kichaka, still graces this town today.

Following the era of Vairatnagari, present-day Dholka came to be regarded as a city of scholars (*pandits*), evidence of which is documented throughout the literature of our Sampradaya.

Time inevitably works its transformations. The site that was once Uttara's school of learning now flies a green flag instead of a red one. In that very school of the Pandavas, a mosque stands today! Where Vedic hymns once rendered the atmosphere divine and sacred, the verses of the Quran are recited today instead of Vedic chants. Even so, the knowledge of the Vedas was not completely extinguished in this white city (*Dhavalnagari*). As the saying goes, "Though broken, it is still Bharuch." Numerous masters of learning, bearing Goddess Saraswati upon their lips, still inhabited this town. Many scholars proficient in the Vedas, Vedanta, grammar, and astrology continued to illumine this land.

It was around two hundred years ago when Pandit Kashinath, a scholar who had mastered the Nigamas and Agamas across the entire Gurjar region—blessed with profound erudition, victory, prosperity, and the grace of Goddess Saraswati—dwelt in a temple residence here. Many seekers of learning from distant regions would knock on Pandit Kashinath's door. The chanting of Vedic mantras in the early dawn made the atmosphere utterly sublime. Hearing the resonant recitations, passing travelers would pause for a while to relish the Vedic chants. Even birds such as parrots would nod their heads in rhythm with the metered recitation of the Vedic mantras. In short, this Pandit had established an incomparable mastery over economics, the Vedas, Vedangas, Dharmashastras, and the Upanishads. Hence, Dholka was widely celebrated as the city of pandits.

This Pandit Kashinath possessed a delightful home with a small courtyard and a well to one side. With a garden blossoming with diverse flowering plants and a cowshed, the surroundings resembled the tranquil hermitage of an ancient sage. However, that tranquility was shattered one fateful day. The Pandit had a young, beloved, and handsome son. His radiance and intellect were as though Saraswati herself had granted a son as the fruit of scholarship. One fateful moment while playing, this child fell into a water tank and drowned. A short while later, having finished her household chores, his mother went

looking for her son. Looking into the water tank, she was stricken with horror! "Alas, my son!" Overcome by attachment and grief, the mother also plunged into that deadly tank. Witnessing this devastation, the Pandit could not bear the desolation and emptiness of the house. Forgetting all his scholarship and caught in the snares of worldly attachment, he too ended his life by leaping into the water tank. In this manner, all three perished by suicide.

Due to strong worldly attachments (*grihavasana*), Pandit Kashinath attained the ghostly state of a *Brahmarakshasa*. He would permit no one to reside in that dwelling, and no human who entered could leave alive. Under such circumstances, the house came to be known across Dholka as a haunted house.

Whoever approached that direction felt their heart tremble. It looked desolate and terrifying, like a cremation ground. Whenever students from distant provinces unknowingly arrived at that house, the Brahmarakshasa would devour them. A large horde of ghosts had assembled in that property. Countless innocent and promising young students met their demise in that academy of learning. Where the divine echoes of Vedic chants once resonated, the terrifying rattles of apparitions began to sound. Now, no one dared to peek into that deserted place.

Yet, the time arrived when the deliverer of this place made his appearance. A true practitioner of the Swaminarayan Mahamantra and an exceptionally spiritually empowered saint, Shri Gopalanand Swami, arrived in Viratnagari while touring with 50 saints. They asked a local for lodging arrangements. A mischievous, supposedly clever resident intentionally pointed out the house haunted by the Brahmarakshasa and said, "Maharaj! That house over there is completely vacant; nobody lives there. You may comfortably lodge there. Place your luggage inside."

Chanting *Swaminarayan... Swaminarayan*, the saints of Shri Hari walked toward the porch and entered through the door. Seeing a veranda and a row of rooms, Gopalanand Swami was pleased and exclaimed, "Wonderful! We have found the perfect secluded spot. Saints! Clean up the refuse." The sadhus promptly set to work: some swept, some wiped, and some procured castor oil to light the lamps. They hung their gourds (*tumbadas*) and cloth bags (*zolis*) upon the pegs. In the evening, the enthusiastic chanting of the Swaminarayan dhun commenced. The evening rituals concluded. Hungry, tired, and exhausted, the saints rested there, as there was not a single Satsangi home in the village at that time.

It was midnight, around twelve o'clock. Gopalanand Swami was teaching the scriptures to the saints. At that precise moment, the Brahmarakshasa manifested in visible form and began breaking tree branches from above, hurling them down at the saints. Swami rebuked him: "You fool! What are you doing? Have you still no sense? Does this behavior befit an eminent scholar? Having devoured hundreds, are you still not satisfied? Reform yourself now—how long will you remain mired in the mire of sin?

"Furthermore, by bearing hostility against such holy saints, when will you ever find liberation?" Hearing Swami's firm yet compassionate voice, the Brahmarakshasa was overcome with remorse. He began to weep bitterly. Comprehending the deep compassion in the saint's heart, he pleaded, "O holy saints! Please liberate me. I am a sinner. I have no spiritual recourse." The benevolent Swami replied, "Listen, brother, do not worry. If you desire redemption, the manifest supreme Lord, Purushottam Bhagwan Swaminarayan, currently resides upon this earth. Perform a service for Him. The foundations for the Gadhpur temple are currently being excavated. Let all of you spirits go there, carry stones from the Unmatta Ganga river, and perform the service of filling the temple foundations. Your redemption will come through selfless service alone."

With Swami's blessings and commands, this Brahmarakshasa, accompanied by his troupe of spirits, arrived in Gadhada. Even celestial beings do not easily obtain the fortune of such magnificent service. By remembering Swaminarayan, their sins flowed out of their eyes in the form of tears of

repentance. They thoroughly embraced the principle of selfless service. Bringing massive boulders from the Unmatta Ganga, the Brahmarakshasa and the other spirits performed the wonderful service of laying the foundation. What extraordinary fruit was attained from service rendered with the remembrance of Swaminarayan!

"Hearing the name Sahjanand,
Sins of past lives are incinerated;
Hearing the name Swaminarayan,
The tasks of countless souls are fulfilled.
When that divine name falls upon the ears,
The gates to Akshardham swing wide open."

Thus, the Brahmarakshasa and about 300 other spirits attained liberation. What divine service! What great salvation! (The spot where this Brahmarakshasa was liberated is in the temple courtyard itself, where a canopy (*chhatri*) stands and Hanumanji is consecrated).

Upon the land where the footprints of holy saints are cast, Shri Hari must inevitably arrive. "Where there are saints, there is Shri Hari." In the town where no one had previously looked at them and where people harbored jealousy, the very same citizens now recognized the divine virtues of the saints and Shri Hari. "Ah! What great saints! How wondrously they liberated the Brahmarakshasa!" Everyone began offering prostrations. They began providing rations, groceries, and loving hospitality. Through the grace of such saints, Satsang was established in Dholka.

Then, ParabrahmaParmatmaBhagwan Swaminarayan set foot upon the soil of Dholka to sanctify the city even further and bestow supreme bliss upon the devotees. Just as the river purified by the touch of the Lord's feet became revered and worshipped, flowing today like the sacred Ganga, so too did the town of Dholka become a holy pilgrimage site through the touch of His divine feet. A staunch Satsangi named Revashankarbhai lived in the town. He began serving the Lord, and the Lord stayed there. Finding a suitable moment, Revashankarbhai prayed, "O Maharaj! If a magnificent temple is built in this town, Satsang will flourish tremendously here." To fulfill the devotee's desire, the Lord commanded Purnanand Swami: "Swami! Construct a spacious temple in Dholka and fulfill the wishes of Revashankarbhai and all the devotees."

After a sky-scraping, single-spired temple of exquisite craftsmanship was built, Supreme Lord Shri Hari celebrated the installation festival (*pratishthamahotsav*) with grand festivities on VaishakhVad 5 of Samvat 1883. Consecrating MorliManohardev in the central shrine with His own hands, Shri Hari performed the arti Himself—at which point the resounding chant of the Swaminarayan name reverberated in all directions. Nishkulanand Swami depicted this event in his poetic works:

"He had a temple built in Dholka,
And consecrated a beautiful idol therein;
He devised such a means,
Whereby all beings would attain happiness."
"Morli Manohar Harikrishna,
Shriji Himself was exceedingly pleased;
To liberate infinite souls,
He arrived there many times with His assembly."

Noble souls! Today we have read the history of the splendid temple in Dholka that we behold. Among the nine temples established by Shriji, Dholka has held an esteemed place. From January 6, 2027, to January 10, 2027, the deities installed by Shri Hari will complete 200 years. Under the divine instructions of H.H. ShriDha. Dhu. Acharya Maharajshree and the leadership of our future Acharya 108 Shri Vrajendraprasadji Maharajshree, grand preparations are underway to celebrate the "Tyohar" Mahotsav. Therefore, let the entire Satsang fellowship engage in this celebration through service with body, mind, and wealth. The Deity of Dholka is endowed with immense spiritual glory; He fulfills all noble wishes and determinations.

Dholka is the spiritual capital of the Nalkantha region. Today, all devotees of Nalkantha visit Dholka to organize festivals, recitations, and Patotsav celebrations. It is an abode where saints reside permanently. Even the mere remembrance of Dholka renders seekers supremely blessed.

THE VISION OF SHRI KRISHNA IN AYODHYAPRASADJI MAHARAJ

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



Once, Ayodhyaprasadji Maharaj traveled to Vrindavan. There he met a Chaube Brahmin named Mathura, who was accompanied by fellow Chaubes. Upon seeing Ayodhyaprasadji, the other Chaubes felt nothing unusual, but Mathura experienced a divine vision of Shri Krishna in the Acharya Maharajshree. Feeling as though Shri Krishna Himself were standing before him, he exclaimed loudly so his companions could hear: "Look! Bhagwan Shri Krishna is approaching right before us!"

Hearing Mathura's words, his companions looked around in astonishment. They saw the Acharya Maharaj approaching from the front, but they could see Shri Krishna nowhere.

"What are you staring at? Behold the darshan of Kunj Bihari!" Mathura kept repeating the same statement.

"Hey Mathura!" remarked one Chaube. "Have you lost your mind? Where is Shri Krishna? Whom are you talking about seeing?"

"Oh, you fools!" cried Mathura. "He is walking right in front of us!" He pointed his finger toward the Acharya Maharaj.

"Why, he is the Acharya of the Swaminarayan faith," another Chaube observed.

"No, no," Mathura shouted. "Your intellect seems to have failed. Open your eyes and look! Kunj Bihari Murlidhar is gazing toward me and smiling gently. You unfortunate ones! Why can't you behold the Lord? Why don't you have His darshan?"

Beholding Shri Krishna within the Acharya Maharaj, Mathura Chaube was beside himself with joy, while his friends were perplexed. They began whispering among themselves, "What has happened to him?" because they saw Acharya Maharaj only in human form. They could not make sense of it. While this debate went on, Maharaj came close to them.

As soon as he drew near, the inner spiritual vision of the remaining Chaubes was unlocked. They too began to behold Shri Krishna within Maharaj. They became convinced that this Acharya of Swaminarayan was undoubtedly Shri Krishna Himself. Nevertheless, an identical thought crossed all their minds: "If he is truly Shri Krishna and we are not under an illusion, we will receive our desired, quality raw food provisions (*pakkasidha*) from the Acharya Maharaj right now. If this wish of ours is fulfilled, we will harbor no doubt regarding the Acharya being Shri Krishna."

The exact same thought had occurred to every one of them, yet none had spoken a word of it to each other. Even so, the Acharya Maharaj, knowing their inner thoughts as the indweller, immediately instructed the Kothari: "Go to the grocer's store at once and provide these Brahmins with whatever premium uncooked rations they desire."

Accompanied by the Kothari, the astonished Brahmins received their rations; overjoyed, they offered prostrations to Maharaj. They openly acknowledged that Maharaj had recognized the unspoken wish of their hearts.

Maharaj stayed in Vrindavan for several days. He visited all the temples for darshan and held numerous assemblies with learned Brahmins. He pleased everyone immensely by distributing generous monetary gifts (*dakshina*) to the Brahmins.

THE RED TURBAN OF OUR ACHARYASHREE



– G. V. Sitapara (Ahmedabad)

(By the command, blessings, and inspiration of H.H. Shri Mota Maharajshree)

Why a Turban? Wearing a turban (*pagh*) on the head is not merely a custom to cover the head; it is a symbol of Indian culture and specifically the heritage of Gujarat. Since ancient times, the turban has been associated with a man's honor, dignity, stature, and prestige. Kings of various princely states wore diverse forms of turbans according to regional customs. In Saurashtra, village police patels and headmen wore intricately twisted turbans (*antadarpaghdi*), which were regarded as symbols of their authority. Farmers traveling to other villages wore twisted turbans as a mark of respect, while at other times they simply tied a plain cloth (*faliyu*) around their heads. The turban or cloth also served to protect the head from accidents.

In Chhapaiyapur, the child-manifestation Shri Ghanshyam Maharaj promised Suvasinibha: "O sister-in-law! As you say, if we receive a kingdom or greatness, I will honor you greatly, entrust that kingdom to you, and keep you forever near Me."

In the course of time, to fulfill this pledge, Shri Hari established the Acharya lineage in Samvat 1882. By drafting the legal charter of territorial division (*DeshVibhag no Lekh*), He granted the dominion of Satsang to the Dharmavanshi Acharyas, installing them as the Gurus for both renouncers and householders. Seating both Acharyas upon His own throne, He honored them with precious robes and ornaments. In our scriptures, the royal emblems described include the ceremonial staff (*chhadi*), the royal parasol (*chhatra*), and the whisk (*chamar*). At that time, as an emblem of the dignity of the Acharya's seat, Shri Hari tied a heavy silk headcloth (*reto*) around the heads of both Acharyas; no description or mention of a red turban is found. There is no such command from Shri Hari either. Shri Hari Himself, being the supreme ruler of infinite millions of universes, wore crowns or turbans offered by devotees in accordance with their loving sentiments.

Shri Hari established the Dharmavanshi Acharyas as householders. When the Acharyashree travels for Satsang, he wears the dignified, modest attire we witness today. During festivals and gatherings, we behold him adorned with royal insignia such as the staff, the parasol, precious gem-studded gold necklaces, and the red turban. The red turban is worn consistently within the Satsang fellowship. At his own residence, being a householder, he may dress according to his own preference. When interacting with high-ranking political dignitaries or officials, or during auspicious family occasions like weddings, he may wear formal modern attire (suits) as he pleases. Because the Acharyashree has diverse responsibilities to fulfill, Shri Hari did not impose rigid regulations regarding dress as He did for ascetic saints. However, one rule remains definite:

"At home, let the attire manifest like that of a learned scholar,

He shall not keep it unkempt, nor indulge heavily in passion (rajoguna)."

The Acharyashree is a scholar among scholars, a Brahmin, a supreme devotee, of Shri Hari's direct lineage, a divine manifestation, and the Guru of both householders and ascetics. He is the spiritual sovereign of the Sampradaya. Taking all these aspects into account, and especially when ascetic saints come to bow at his feet, the

Acharyashree is expected to wear pure, dignified, and serene attire free from ostentation—a tradition maintained to this day.

The red turban, celebrated through tradition, has become an iconic emblem of the Acharyashree; where did this turban originate?

During the era of Shriji Maharaj, in the age of princely states, two types of red turbans were prevalent, particularly in the state of Maharashtra: the *Babashahipagh* and the *Gaud pagh*. Babashahi turbans were worn by Maratha royalty, while the Gaud turban was worn by learned Gaud Brahmins. It was not as common in Gujarat. Such turbans were crafted primarily by specialized artisans residing in Mumbai.



Maharaja Sayajirao of Vadodara, being of Maratha lineage, wore a red turban with a saucer-shaped top, images of which can be seen via a Google search. Our scriptures also describe that when Shri Hari arrived in Vadodara accompanied by both Acharyas, the ruler wore a simple crimson-dyed (*kasumbi*) Gaekwadi turban upon his head, and of his two sons, 11-year-old Ganpatrao also wore a Gaekwadi turban.

During this royal reception, both newly appointed Acharyas were clad in simple, serene white garments. The ruler seated Shri Hari upon an ornate golden throne in the spacious pavilion of the temple hall, and seated the two Acharyas, Shri Ayodhyaprasadji and Shri Raghuvirji, upon seats on the right side of the throne. The ruler worshipped Shri Hari with heavy brocade garments, priceless gem-encrusted jewels, and precious large pearl necklaces. Thereafter, the ruler worshipped both Acharyas, Ayodhyaprasadji and Raghuvirji, offering robes and handfuls of gold coins.

According to the traditional accounts passed down to H.H. Shri Mota Maharajshree, when Maharaja Sayajirao honored both Acharyas with the royal insignia of the staff, parasol, and whisk, he also adorned the heads of the Acharyas with Gaekwadi red turbans during the worship.

According to the sectarian scriptures, the ruler issued an official decree across the state to all governors, administrators, and subordinate rulers: wherever Swaminarayan Mahaprabhu Himself visits our palaces and districts, He must be welcomed with this same honor and ceremony. An entry of this order was to be preserved in the state records so that the Acharyas of Mahaprabhu's seat would receive the same honor across their family lineage.

The first Acharya of the Ahmedabad seat, Shri Ayodhyaprasadji Maharaj, was deeply detached and constantly absorbed in spiritual consciousness; hence, he did not wear that red turban on his head, which is why historical photographs depict him in a simpler turban. Nevertheless, in that era, such headwear was recognized as an elite merchant's turban (*Sheth-nipagh*). The red turban of H.H. ShriKeshavprasadji Maharaj appears somewhat distinct and larger than that of the present day. Similarly, the turban of the Vadtal Gadi underwent gradual modifications until it evolved into today's style by the time of the third Acharya. With the

increasing refinement in craftsmanship, turbans with today's dimensions and elegant shapes were created. They came to adorn the heads of both Acharyas of the original Sampradaya so prominently that the red turban became the paramount symbol of the Dharmavanshi Acharya. It was revered to such an extent that when H.H. Shri Mota Maharajshree held the seat and returned home from outside, the revered Queen Mother (*Matushree*) would bow down not to her son, but to the red turban that symbolized the office of the Acharya. In the hearts of the devotees as well, the unity of the Acharyashree and the red turban became firmly entrenched.

Yet, time is ever-changing. Time does not wait for us; under certain circumstances, we must adapt to time. Whether future generations will behold this specific, easily worn red turban on the heads of our future Acharyas in the distant future is something time alone will tell and cannot be predetermined. In the passage of time, the number of skilled craftsmen capable of making such turbans is steadily dwindling. It is natural that the production of any item diminishes when broad market demand decreases. At present, our H.H. ShriMaharajshree possesses an adequate reserve stock of red turbans; hence, there is no cause for concern in the near future. The fundamental point is that the red turban is neither an absolute rule nor a religious injunction prescribed by Shriji Maharaj. A customary tradition had also developed where H.H. ShriMaharajshree wore a green or blue turban during times of family bereavement, a practice followed up to H.H. Shri Mota Maharajshree, though it was not bound by any religious edict. There is no scriptural rule mandating that H.H. Shri Lalji Maharajshree must step out only with a turban tied on his head. Today's younger generation accepts this naturally, in which we witness their expansive outlook.

Our ancestors wore turbans or caps in accordance with regional customs and conventions. We do not wear them today, yet that has not diminished our devotion. In like manner, should any alteration occur regarding the red turban in the future, it will cast no blemish upon the office of the Acharya.

Shri Hari created a trinity consisting of the Acharyashree, the saints, and the devotees. Within the Satsang, everyone must live in the true spirit of a family. The Acharyashree is the spiritual head of the Satsang, occupying the seat of Shriji Maharaj. When harmony and unity flourish among these three limbs, the Deity seated upon the divine throne is exceedingly pleased with us all. If any doubt arises concerning the conduct or attire of the Acharyashree, saints and devotees may inquire with folded hands, utmost humility, and polite language. The Shikshapatri commands that one may inquire once, but must never engage in disputes. The Acharyashree is always eager to resolve all doubts of a disciple, provided one approaches him without deceit. In conclusion:

"A deceitful person is not redeemed, O Maharaj;
Yet whosoever surrenders sincerely is redeemed."

— Adi AcharyashreeAyodhyaprasadji Maharaj

OUR VRATSAND FESTIVALS

Bhadarva Sud 11, Tuesday, Date 22-9-26 : Jal Jhilani Ekadashi; Visarjan procession of Shri Ganapatiji.

Bhadarva Sud 12, Wednesday, Date 23-9-26 : Shri Vaman Jayanti; break the fastparana) after performing Aarti at 12 : 00 noon.

Bhadarva Sud 15, Saturday, Date 26-9-26 : Mukutotsav PurnimaFull Moon Festival).

BhadarvaVad 11, Tuesday, Date 6-10-26 : Indira Ekadashi Fast.

BhadarvaVad 30, Saturday, Date 10-10-26 : Darsh Amavasya; Amavasya Shraddha; SarvaPitru Shraddha.

Aso Sud 2, Monday, Date 12-10-26 : Enthronement Anniversary Gadi Abhishek) of Shri Narnarayandev Pithadhishwar H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharajshree Samvat 2060, Ahmedabad); Patotsav of Badrinath Dham Shri Swaminarayan Mandir Samvat 2037.

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-August-26

1-08-2026	DevoteeVyomeshJagdishbhai Patel – Ramnagar, Naroda.
2-08-2026	Devotee Nikki Vishnubhai Patel – Gulabpura-wala – On the occasion of Kisvi's birthday.
15-08-2026	Shri NarnarayandevMahila Mandal – Kalupur Mandir Haveli – through Arunaben.
16-08-2026	Satsang Samaj, Shri Swaminarayan Mandir – Himatnagar – through Mahant Swami Sadgundasji.
22-08-2026	Devotee Patel DineshbhaiPurushottambhai – Himatnagar.
26-08-2026	Devotee Late AnusuyabenGhanshyambhai Patel – Kanipur-Gandhinagar.
27-08-2026	DevoteeHareshbhaiNanjibhaiLimbani – Pune.
28-08-2026	Devotee Late DhirubhaiHarjivandasSoni – Waghodia-wala – through Ghanshyambhai, Harikrishnabhai, Hemantbhai, and Narayanbhai.

List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Yojna - August-2026

Rs. 1,00,000/-	Smt. Ranjanben Kantibhai Patel - Auckland-New Zealand - Through Shri Rakeshbhai and Shri Dipakbhai.
Rs. 51,000/-	Devout Devotee Pareshkumar Ramanlal Patel (of Kundal), on the occasion of his 61st birthday - Currently Ahmedabad.
Rs. 51,000/-	For the divine pleasure of Most Revered Mota Maharajshri, Devout Devotee Pragnesh Dineshbhai Patel family - Sarpanch Shri, Adalaj.
Rs. 55,000/-	For the divine pleasure of Most Revered Mota Maharajshri, through Devout Devotee Pravinbhai Dahyabhai Patel family - Zundal.
Rs. 50,000/-	Devout Devotee Smt. Kapilaben Chandulal Patel and Gayatri Jigarkumar - Ahmedabad.
Rs. 50,000/-	Late Devout Devotee Soni Kantaben Chunilal Durlabhji - Through Shri Jayendrabhai Soni - of Paliyad.

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

FROM THE BLESSINGS OF H.H. SHRI GADIWALA :ON THE OCCASION OF THE EKADASHI SATSANG ASSEMBLY (KALUPUR TEMPLE HAVELI)"THE WORLD CREATED BY THE SUPREME LORD IS THE EMBODIMENT OF JUSTICE"

(Compilation: Kotak Varsha Natwarlal – Ghodasar)

We are householders, and at times we feel exhausted while fulfilling our duties. When we go for the darshan of Narnarayandev, many complaints arise: "Why do we have to undergo adverse circumstances? Why must we endure this?" In this manner, our complaints continue incessantly. Yet what God is orchestrating remains hidden from our view.

Consider when we visit a doctor and explain our ailment. If a major surgical operation is required, we lie upon the operating table. While the surgery is underway in the operation theater, we have no awareness of what the doctor is doing because we are under anesthesia. We place such trust in the doctor, confident that he will heal us. Even after the operation, do we question what he did inside? If the doctor were to show us beforehand everything he planned to cut, or if he performed the surgery without anesthesia and allowed us to watch, would we permit it?

In the same way, we must present our troubles before God and maintain unshakeable faith. We should not interrogate Him about what He is doing. We cannot fathom what God is working out to deliver us from difficult situations. God does not reveal it, lest we become terrified. We must cultivate trust. From the moment circumstances deteriorated until things improved—just as the doctor is working to make everything right while we are unconscious during surgery—God is working to set everything right.

God is ever active on our behalf; our surrender must be 100%. God is the ultimate doer and undoer. He is the giver of birth and death; it is not in our hands. God has granted us everything; therefore, cast away anxieties, engage in bhajan and devotion, and strive to keep your surrender 100%. Keep faith and discharge your duty properly.

No matter how much intellect we apply, we can never match the divine wisdom of God. Therefore, do not overthink. During the Mahabharata war, when Arjuna was perplexed about whether to fight, Bhagwan Shri Krishna instructed him: "Surrender your intellect and your mind unto Me." For the most part, we surrender physically, but unless surrender occurs with the mind and intellect, it cannot be called complete surrender. When we accept surrender, we must not employ mental cunning or intellect, nor place a question mark on God's will.

When Shukdevji was narrating the discourse to King Parikshit, Parikshit asked: "God is impartial (*samadarshi*); everyone is equal to Him. Devas, Danavas, and humans are neither His enemies nor His friends. He bears malice toward none; why then does He slay demons for the sake of the Devas?" Shukdevji replied that his grandfather Yudhishthira had asked the very same question upon the slaying of Shishupala. God possesses neither affection nor animosity toward any particular community. Even when an Asura offers devotion, God protects him. God is partial to His devotees; He protects whoever surrenders to Him.

Take the example of Bhakta Prahlad: he was the son of an Asura, yet because he was a devotee, God protected him. Whoever walks the path of truth and lives a righteous life is protected by God. Moreover, whoever is slain by the hands of God attains His divine abode. Even when He slays, He is the ocean of compassion (*Karunanidhan*); whomever He strikes down, He takes along to His abode. We saw the example of Bhakta Prahlad; similarly, in the case of the demon Shishupala...

When the Pandavas performed the Rajasuya Yajna, it was to be decided who should receive the foremost worship (*agrapuja*). Bhishma Pitamah, Dronacharya, Kripacharya, and all others declared: "Shri Krishna alone is supreme." When the foremost worship of Bhagwan Shri Krishna commenced, Shishupala flew into a rage. Bhagwan Shri Krishna remained calm and kept counting Shishupala's offenses, because Shishupala's mother was Shri Krishna's aunt.

She knew that Shishupala was destined to be slain by God's hand and had requested the Lord to spare her son. Shri Krishna had promised her: "I will forgive one hundred transgressions of Shishupala."

When Shishupala, blinded by anger, hurled insults at the Lord, it marked his 101st transgression. The Lord released the Sudarshana Chakra from His hand, and in an instant, Shishupala's head was severed. The radiant soul within Shishupala's body merged directly into the lotus feet of Shri Krishna. Yudhishthira then asked: "He hurled abuses at You; why then did You grant him salvation?" Bhagwan Shri Krishna explained: "Even through animosity, Shishupala was constantly contemplating Me. It is My nature to grant liberation to whoever contemplates My divine form. Whoever takes the name of God is bound to attain salvation.

"Just as the inherent nature of fire is to burn—if touched unknowingly, it will burn; if your hand touches the flame during arti, it burns; if you leap into fire, it will burn because burning is its nature—similarly, God's innate nature is to grant redemption. In whatever manner one engages, redemption is certain. The underlying truth is that whether one is an Asura, a Deva, or a human, God redeems all. The universe created by the Supreme Lord is the very embodiment of justice. God has structured creation in such a way that everyone receives justice.

"We may feel that an individual has faced injustice, but in reality it is not so; it is the consequence of their own past karmas. Whatever God orchestrates in this creation is meant to maintain cosmic equilibrium. Just as the physical body requires a balance of all tastes—sweet, sour, salty, bitter, astringent, and spicy—the entire universe operates through the three modes: Sattva, Rajas, and Tamas. Everything must remain in proper proportion. In the body, blood pressure should neither be too high nor too low. Every element has a measured index. When we get laboratory tests, normal ranges are defined; it should be neither above nor below. All this maintains bodily equilibrium.

"Similarly, the entire cosmos is regarded as the body of God. In the Valmiki Ramayana, the cosmic form of God is described. When balance is maintained among Tamas, Rajas, and Sattva across creation, everything functions harmoniously. When Sattvaguna increases, the number of sages and ascetics rises. To restore balance, God grants a bit more strength to the Asuras. When Tamas increases excessively, He empowers the Devas; and when an extreme imbalance occurs, He descends as an Avatar Himself.

"As we discussed initially, when we go for darshan, numerous complaints arise toward God. When a bad thought surfaces, do not blame God; that bad thought is our own flawed intellect. When a noble thought arises, it is God's grace. Thinking nobly is not within our independent control. When Sattvaguna prevails within the heart and God's immense grace descends, noble thoughts arise. Whenever a noble thought emerges, immediately begin putting it into practice. When pure wisdom prevails, it is the supreme grace of God. For such grace, express heartfelt gratitude to the Lord."

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THE SUPREME DEVOTION
– SankhyayogiKokilaba (Surendranagar)

Once, humans asserted, "We are the greatest." Animals and birds asserted, "We are the greatest." One day, an assembly of humans and birds was held. A human stated, "Our walking gait is very elegant."

The deer spoke up: "Let it be! When you run gracefully, people say you are leaping like a deer. Therefore, we won in this matter and you lost."

The human said, "Very well, here is another point: our speech is very sweet."

The cuckoo (*koyal*) responded: "Spare us! When you speak melodiously, you are compared to a cuckoo: 'He speaks as sweetly as a cuckoo.' Therefore, we won and you lost."

The human said, "All right, another point: our nose is very well-shaped."

The parrot said: "Drop it! People praise a sharp nose by saying, 'His nose is shaped like a parrot's beak.' Do not compare yourself to us. We won, and you lost; speak of something else."

The human said, "We look handsome when we wear fine clothes."

The peacock replied: "Wait! You look attractive only when you put on clothes. Look at us—we look stunning without any clothes! Thus, you lost in that as well, and we won."

The human said, "We lost in all these and you won, so now listen to my final point: we offer

devotion to God, turn the rosary beads, sing bhajans and kirtans, read, listen to, and narrate spiritual discourses. Tell me, have you anything to say to that?"

At this, all the animals and birds exclaimed together: "In this, victory is definitely yours! For we cannot perform devotion. We cannot visit the temple; hence, your victory here is certain. Because we cannot offer devotion, by taking human birth and offering devotion to God, you can cross the ocean of worldly existence.

"If we are born as animals or birds, nothing spiritual can be accomplished. Therefore, in human life, one should perform as much devotion, bhajan, kirtan, vows, fasts, rosary chanting, and charity as possible. Indeed, human devotion is superior even to that of the celestial gods. Even the devas yearn for human birth, for human incarnation is rare even for them.

To attain human birth, and that too in the home of a Satsangi, is attained solely through the merits of past lives. Therefore, in this life, we should pay minimal attention to secondary pursuits and drink deeply of the nectar of devotion.

It is stated in the Vachanamrut that if one offers devotion imbued with faith, free from jealousy, and accompanied by the realization of God's glory, God becomes exceedingly pleased with us.

In the village of Gokharwala, a Brahmin named Ranchhodbhai lived in complete alignment with God's will in thought, word, and deed. Many devotees possess only one of these three attributes. Some are devoted only in words: "We belong to You; we will do whatever You say," yet they do not follow a single command. They are merely verbal devotees. Many are devotees through physical actions: "Call upon us if there is work or manual service," and they serve with enthusiasm, but engage in neither darshan nor worship. If called, they show up. Some are devotees in mind, remembering the Supreme Lord ceaselessly within their hearts.

Once, Ranchhodbhai the Brahmin visited his in-laws' home. Having dined at night, he retired to sleep. In the morning, after bathing, he spread a mat on the veranda and placed his Thakorji for worship. Closing his eyes, he engaged attentively in mental worship (*mânasîpûjâ*). Meanwhile, his father-in-law (*vevai*), wishing to mock God, quietly removed the sacred murti and placed a shoe—a slipper—in its place. When Ranchhod Bhagat concluded his manasi puja and opened his eyes, he saw a slipper instead of his beloved deity. He was deeply shocked: "Who took away my life-cherished Lord?" Looking around, he saw the father-in-law laughing heartily.

He who commits a sin and laughs is wicked; he who sins and repents is noble. "He laughs after committing such a heinous act! May the one who mocked my Lord become blind this very instant!" At that exact moment, the father-in-law lost his sight in both eyes. Retribution was swift. Now, the father-in-law's remorse knew no bounds: "Alas! I insulted the One before whom heads bow and worship is offered!" He repented for the rest of his life, but of what use was it then? Only one who lacks understanding of God's majesty commits such misdeeds; hence, devotion must always be accompanied by the realization of His glory. Devotion devoid of glory is like a flash of lightning: it illuminates for a moment, and darkness returns immediately thereafter. In the same way, devotion without glory is overtaken by the darkness of ignorance.

Shriji Maharaj has stated in Gadhada Middle Section, Discourse 52...

If we place our wrist in God's hand, life becomes truly blessed. When does God hold our hand? When the light of knowledge of the soul and the Supreme Soul shines within, and when the conscience is pure and sanctified, only then does the Lord take our hand. If worldly desires linger in the heart, God does not grasp our hand.

Nowadays we observe people making all sorts of efforts to keep their physical bodies fit and strong. Yet when the occasion arises to strengthen the soul (*jivatma*), they falter. Brahmanand Swami cautions in his kirtan:

"Thus is life wasted without devotional singing,
thus is life wasted!
Understand, understand, O foolish, ignorant
soul, death is drawing near...
You wander about in utter distress, singing
daily of sensory pleasures..."

Brahmanand Swami says: "O foolish, ignorant person, why are you wasting your precious life without bhajan? Death is drawing near to swallow you, so come to your senses for your own good. You wander about distraught,

engrossed in singing praises of sensory indulgences. Renounce them now and apply yourself swiftly to spiritual welfare—attaining the liberation of your soul. Engage in devotional singing. The peace you rush around seeking in life will be attained solely through devotion to God and remembering His divine pastimes. Therefore, let us please God and sanctify our lives through devotion accompanied by faith, awareness of His glory, and freedom from jealousy."

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PULHASHRAM
– Labhuben Manubhai Patel (Kundal, Taluka: Kadi)

(Continued from the previous issue of Shri Hari's Forest Travels)

Beholding the scenic splendor of forests, mountains, and cascading streams, Varniraj advances on His journey, liberating infinite souls through His glance and holy touch. The destination to be reached is Pulhashram, the hermitage of Sage Pulaha. Walking continuously, Shri Hari reached the sacred spot where Bharatji, the son of Rishabhdev, had practiced austerities.

First, having had the darshan of Muktinath, He stood on one leg with both arms raised high on the banks of the Gandaki River, at the precise spot where Bharatji had performed penance, and commenced rigorous austerities while chanting the Gayatri mantra. At the same time, He recalled the attachment that had hindered Bharatji during his meditation—which caused him to take three subsequent births and wander in the wilderness of transmigration—as well as the allegory of Puranjana. He remained constantly vigilant lest worldly maya pursue Him.

Thus, through His penance, Varniraj demonstrates: "Behold, if one truly wishes to attain the supreme abode, one must renounce attachments and desires, and worship the Lord with constant vigilance; only then can one emerge from the ocean of worldly existence and reach the ultimate realm." In this manner, He imparts teachings to both householders and ascetics through His own asceticism. Varniraj has demonstrated vividly why spiritual penance must be performed. Here, Varniraj practiced severe austerities for four months, subsisting solely on dry leaves, fruits, flowers, and air. Witnessing this penance, eminent sages and ascetics felt: "Before His penance, ours is like a tiny lamp before the blazing sun."

Adorned in full splendor and carrying a lotus flower in his hand, Suryanarayan (the Sun God) descended to have darshan of Varniraj. The divine meeting between Shri Hari and Suryanarayan occurred upon the banks of this Gandaki River. Both experienced immense joy in meeting one another. Acknowledging each other's greatness, Suryanarayan prayed: "My glory exists on account of You, and I am merely Your servant." Expressing this, he bowed his head at the Lord's feet and disappeared. Concluding His fast on the twelfth day (*Dvadashi*), Varniraj resumed His journey forward.

Today, the pilgrimage to Pulhashram has become easier, yet oxygen remains scarce there. It requires a steep mountain ascent. What must the conditions have been like back then? Yet Varniraj demonstrates that whoever resolvedly seeks spiritual victory will advance and achieve it, disregarding millions of hardships.

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.**

satsang news

Celebration of 29th Prakatyotsav of H.H. Shri Lalji Maharaj

In the supreme divine presence of the most compassionate Shri Narnarayandev and under the auspicious patronage of H.H. Shri Acharya Maharajshree and H.H. Shri Mota Maharajshree, the 29th Prakatyotsav of H.H. Shri Future Acharya 108 Shri Vrajendraprasadji Maharajshree was celebrated with grand magnificence at Shri Swaminarayan Mandir, Kalupur, on Saturday, AshadhVad 10, Date 8-8-2026.

H.H. Shri Lalji Maharajshree first performed the Shrangar Aarti of Shri Narnarayandev, took darshan, and then presided over the assembly. Learned Brahmins systematically chanted the auspicious Vedic verses (Svasti-vachan). Learned saints, prominent devotees, and committee members performed group aarti and conveyed their best wishes. Mahant Swami of the Ahmedabad Mandir, Mahant Swami of the Jetalpur Mandir, and other saints extended their warm wishes with devotion. Shastri Satyasankalpdasji of Naranghat Mandir conducted the assembly proceedings gracefully. Finally, the entire Dharmakul bestowed divine blessings upon the congregation (Kothari Swami – Kalupur Mandir).

Shravan Month Scripture recitation at the world's First Ahmedabad temple

By the supreme grace of the all-merciful Shri Narnarayandev and by the divine order of H.H. Shri Acharya Maharajshree, in the sacred presence of Shri Narnarayandev at the world's first Shri Swaminarayan Mandir in Kalupur, in the consecrated assembly hall (Prasadi Sabha Mandap), the special Shrimad Bhagavatam Katha for the month of Shravan was delivered. Brahmachari Shastri Swami Aadishvaranandji, disciple of Brahmachari Swami Rameshvaranandji (priest of Thakorji), delighted the devotees by making them drink the divine nectar of the discourse in a beautiful, devotional style (Kothari Swami – Kalupur Mandir).

Bilipatra Worship of Shri Mahadevji at the world's First Ahmedabad temple

By the command of H.H. Shri Acharya Maharajshree, throughout the entire month of Shravan, the ceremonial worship (puja-archana) using bilva leaves (Bilipatra) was performed systematically by learned Brahmins before Shri Mahadevji, who was consecrated by Shri Hari and is seated in front of Shri Narnarayandev at the Ahmedabad Mandir. Many devotees availed themselves of the benefit of this worship (Kothari Swami – Kalupur Mandir).

Grand Hindola Darshan at the world's first Shri Swaminarayan Mandir, Kalupur

By the supreme grace of the most compassionate Shri Narnarayandev, by the order of H.H. Shri Acharya Maharajshree, and with the blessings of the entire Dharmakul, Shri BalmukundBhagwan was lovingly swung daily in ever-new, magnificent, and divine decorated swings (Hindola) for an entire month from AshadhVad 2 to Shravan Vad 2 in the holy presence of Shri Narnarayandev at the world's first Shri Swaminarayan Mandir, Kalupur. This time, the sponsoring devotees received the great fortune of performing the Hindola Aarti, which pleased them immensely. Devotee s from the city and various villages felt deeply blessed beholding the magnificent Hindola darshan.

The entire service for the Hindola festival was rendered by Devotee Ranjitsinh Darbar, Hardik Rajpurohit, Parv Darji, Kartik Parikh, Shishir Parikh, Nilesh Kharsani, Chirag Patel, VasudevbhaiSoni, Jitu Patel, Brijesh Pavra, Sanjay Vandra, Vijay Solanki, GhatlodiaYuvak Mandal, Manishbhai Gorsiya, Jagdishbhai Patel, Tejalben Patel, R.C. Technical Satsang Mandal, Manishaben Bhavsar, Yogeshbhai Bhavsar, Kiritbhai Bhavsar, Motera Mahila Mandal, Aadishwarnagar Yuvak Mandal, Bapunagar Mahila Mandal, Akshay Patel, NarayanghatYuvak Mandal, Rajubhai Patel, Kaushikbhai Patel, Hareshbhai Thakkar, and others.

Honorable Sponsors of the Hindola : AshadhVad 2, Date 31-7-26, Friday (Flower Hindola): (1) Late Urmilaben Baljibhai Patel – through Rajubhai Patel (Koteshwar) – inspired by Mahant Swami; (2) Devotee Prit Nandubhai Patel (Motera) – inspired by Mahant Swami; (3) Devotee Lattaben Ghanshyambhai Maru (Bopal); (4) Devotee Vasantiben Narayanbhai Patel. **AshadhVad 3, Date 01-8-2026, Saturday (Embroidery Patchwork Hindola):** Devotee Ashokbhai Devrajbhai Malaviya –

through Nirupaben Ashokbhai Malaviya. **AshadhVad 4, Date 02-08-2026, Sunday (Royal Swan / Rajhans Hindola):** (1) Devotee Vishnubhai H. Patel (Ranip), Devotee Amrutbhai H. Patel (Deusana); (2) Devotee Alpeshbhai Deepakbhai Patel (Ahmedabad). **AshadhVad 5, Date 03-08-2026, Monday (Silk Thread Hindola):**Devotee Daksh Aminbhai Patel (Ranip). **AshadhVad 6, Date 04-08-2026, Tuesday (Rangoli Hindola):** (1) Devotee Arika Jitesh Patel – through Sumanbhai Patel (Sabarmati-USA); (2) Devotee Khushiben Dev Patel – through Dilipbhai Patel (Gulabpura); (3) Devotee Tarlaben Atulbhai Pothiwala. **AshadhVad 7, Date 05-08-2026, Wednesday (Matchstick Hindola):** (1) Devotee Manish Jitendrabhai Chokshi; (2) Pujan and Murti (USA) – through Priya Chintalkumar Patel – inspired by J. P. Swami. **AshadhVad 8, Date 06-08-2026, Thursday (Zari Hindola):**Devotee Praveshbhai Manilal Soni – through Hasmutiben Praveshbhai Soni, Sanjaybhai Praveshbhai Soni. **AshadhVad 9, Date 07-08-2026, Friday (Paper Art Hindola):** (1) Devotee Chaudhary Mahir Rameshbhai – through Mahant Swami (P. P. Swami); (2) Devotee Patel Khemabhai Karshanbhai (Dungri) – inspired by Mahant Swami (P. P. Swami). **AshadhVad 10, Date 08-08-2026, Saturday (Chocolate Hindola):** (1) Devotee Aksh Ravi Patel (Delwada-wala, Ahmedabad) – through Sarojben Mukeshbhai Patel – inspired by Mahant Swami. **AshadhVad 11, Date 09-08-2026, Sunday (Dry Fruit Hindola):** (1) Devotee Girishbhai Ghanshyambhai Patel – through Sunny and Ravi Patel; (2) Devotee Maganbhai G. Jagani – through Ashwinbhai (Ahmedabad); (3) Late Rasikbhai Rajabhai Zaveri family – inspired by Brahmachari Ram Swami; (4) Devotee Mayurbhai Bhailalbhai Patel – through Kathan Mayurbhai Patel – inspired by Mahant P. P. Swami; (5) Devotee Nitin Ranchhodbhai Patel – through Vedant and Om N. Patel; (6) Devotee Ashokbhai K. Desai (Ahmedabad). **AshadhVad 12/13, Date 10-08-2026, Monday (Gemstone Hindola):**Devotee Rajeshbhai Ghanshyambhai Chokshi – through Jaimin and Sunny Chokshi. **AshadhVad 14, Date 11-08-2026, Tuesday (Vegetable Hindola):** (1) Shri Narnarayandev Mahila Mandal, Old Ranip; (2) Devotee Ramilaben Pravinbhai Devani (Nikol) – through J. P. Swami; (3) Devotee Chandrakantbhai Jayantilal Thakkar – through Milan Chandrakantbhai Thakkar. **AshadhVad 30, Date 12-08-2026, Wednesday (Chocolate Hindola):** (1) Devotee Ravjibhai Manibhai Patel (Motera-Zundal-wala); (2) Shri Narnarayandev Charan Sevak – inspired by Br. Swami Ghanshyamprakashanandji. **Shravan Sud 1, Date 13-08-2026, Thursday (Flower Hindola):** (1) Devotee Shardaba Shelat – through Asmitaben Shelat family – inspired by Sa. Yo. Manjuba and Bharatiba; (2) Devotee Krupa Kirtanbhai Patel (Naranpura); (3) Devotee Gandabhai Kalidasbhai Patel, Sitaben Gandabhai Patel (Gulabpura-wala). **Shravan Sud 2, Date 14-08-2026, Friday (Diamond Patch Hindola):** (1) Devotee Bharatbhai Gandabhai Patel (Sola-wala) – throughLalitaben B. Patel; (2) Devotee Alpesh Rameshchandra Bhavsar (on the occasion of his birthday) – through Monak Bhavsar; (3) Devotee Narendrabhai Purushottambhai Patel (Kashindra); (4) Devotee Uttam Rameshbhai Kerai (on the occasion of his birthday). **Shravan Sud 3, Date 15-08-2026, Saturday (Tricolor Flag Hindola):** (1) Devotee Bharatbhai Heerjibhai Dekavadiya (on the occasion of his birthday); (2) Devotee Sahaj Dineshbhai Patel (Science City, on the occasion of his birthday); (3) Devotee Anant Arjanbhai Radadiya (Nikol); (4) Devotee Tank Dhanal Kiritbhai; (5) (C.A.) Riddhi Prashantbhai Parmar – through Hemlattaben P. Parmar – inspired by Sha. Swa. Harikeshavdasji (Sec-23 Gandhinagar); (6) Devotee Nayanaben Vinodkumar Modi – through Tatvagna Modi. **Shravan Sud 4, Date 16-08-2026, Sunday (Currency Note Hindola):** (1) Devotee Prakashbhai P. Patel (Chainpur) – inspired by Mahant Swami; (2) Devotee Raghuvirbhai Navinchandra Amin; (3) Devotee Chintan Vishnubhai Patel (on the occasion of his birthday) (Chandkheda-Australia) – throughTapan Patel – inspired by Mahant Swami. **Shravan Sud 5, Date 17-08-2026, Monday (Rudraksha Hindola):** (1) Devotee Soni Hiren Hiralal; (2) Devotee Prayag Dhavalbhai Thakkar (Satellite-Ahmedabad) – through Dhavalbhai Kantilal Thakkar; (3) Devotee Jitendrabhai Arvindbhai Jani; (4) Devotee Kamleshbhai Bachubhai Patel family (Dingucha-wala) – through Aashvi Tarunbhai Patel – inspired by J. P. Swami; (5) Shri NarnarayanYuvak Mandal (Kokanol) – through Harshadbhai and Bhaveshbhai; (6) Devotee Dhanushbhai Jitendrabhai Raghanpura – inspired by Brahmachari Swami Rameshvaranandji. **Shravan Sud 6, Date 18-08-2026, Tuesday (Mukhwas / Mouth Freshener Hindola):** (1) Devotee Mehul Ashokbhai Thakkar (Ahmedabad); (2) Devotee Pujan Rajubhai Patel (on the occasion of his birthday) (Porwala-Sabarmati). **Shravan Sud**

7, Date 19-08-2026, Wednesday (Fruit Hindola): (1) Maheshkumar Dayabhai& Company (Madhupura); (2) Devotee Nileshbhai Purshottambhai Patel (Laloda) – through Darsh and Ditvi. **Shravan Sud 8, Date 20-08-2026, Thursday (Peacock Art Hindola):**Devotee Neelaben Chikabhai Kharsani (Ahmedabad). **Shravan Sud 9, Date 21-08-2026, Friday (Dry Fruit Hindola):** (1) Devotee Nitinbhai Ranchhodbhai Patel – through Reenaben N. Patel; (2) Leelaben Manubhai Patel (USA) – through Pragneshbhai Patel; (3) Devotee Nagjibhai Shamjibhai Golkiya (Vastral) – through Ashishbhai Nagjibhai Golkiya. **Shravan Sud 10, Date 22-08-2026, Saturday (Lippan Art Hindola):** (1) Devotee Parv Chirayu Devani (Nikol) – through J. P. Swami; (2) Devotee Bharatiben Dineshbhai Joshi (Chicago) – through Hardik Dineshbhai Joshi family (Vehlal) – inspired by J. P. Swami. **Shravan Sud 11, Date 23-08-2026, Sunday (Pavitra Hindola):** (1) Devotee Khushaliben Vishalkumar Gorsiya (on the occasion of her birthday) – through Kanubhai Sachani, ShauryGorsiya (Nikol) – inspired by Mahant P. P. Swami; (2) Devotee Miteshkumar Rasiklal Patel – through Prisha Patel; (3) Devotee Kaminiben Jitendrabhai Patel (Kaiyal) – through Khrisha and Moksh; (4) Late Bhanuben Bansibhai Patel – through Sanjaybhai Bansibhai Patel – inspired by Balkrishna Swami (Metpur-wala); (5) Devotee Gauriben Amrutbhai Patel – throughJatin and Sajan Patel family; (6) Gangaswaroop Shardaben PrabhudasManek – through Jayeshbhai Manek. **Shravan Sud 12, Date 24-08-2026, Monday (Diamond Hindola):** (1) Devotee Raj Bipinbhai Thakkar; (2) Late Hansaben and Late Jayantilal J. Shah (on the occasion of death anniversary) (Phool Mandali) – through Dr. Satishbhai Shah (USA) – inspired by Mahant P. P. Swami; (3) Devotee Patel Kailasben Ambalalbhai (Gavada-wala) (on the occasion of her birthday); (4) Devotee Karshanbhai Kanjibhai Raghnani (Ahmedabad). **Shravan Sud 13, Date 25-08-2026, Tuesday (Pearl Hindola):** (1) Devotee (Patel Viyan Amitbhai – throughGhanshyambhai; (2) Late Hansaben Babulal Soni – through Darsh Ashwinbhai Babulal Soni (Sara-wala) – inspired by J. P. Swami; (3) Haveli Mahila Mandal, Kalupur – through Ashaben Kamleshbhai Shah; (4) Devotee Manzil Hasmukhbhai Mistry (Ahmedabad); (5) Devotee Ghanshyambhai Chimanbhai Dakshini – on the occasion of Het's birthday – through Mahant P. P. Swami. **Shravan Sud 13, Date 26-08-2026, Wednesday (Burlap / Jute Craft Hindola):** (1) Late Jayantilal Kanjibhai Thakkar (Bavla); (2) Devotee Vasantray NarandasMamtora – through Rishi Prakashbhai Mamtora; (3) Devotee Gautambhai Laxmichandbhai Thakkar – inspired by Shastri Swami Haripriyadasji (Sec-23 Gandhinagar). **Shravan Sud 14, Date 27-08-2026, Thursday (Glass Hindola):** (1) Devotee Vrajeshbhai Rasiklal Bhavsar – through Manthan, Vinay, Nisha, Sonal; (2) Devotee Hemiben B. Patel; (3) Devotee Jiviba Chandulal (Ahmedabad) – through Sankhyayogi Manjuba – Haveli. **Shravan Sud 15, Date 28-08-2026, Friday (Rakhi Hindola):** (1) Devotee Sumitbhai Thakkar (Ahmedabad) – inspired by Brahmachari Swami Rameshvaranandji; (2) Devotee Dharmendrabhai Ghanshyambhai (Meda) – through Sachin, Viral, Reyansh, and family; (3) Devotee Rajeshbhai Ranchhodbhai Patel (Sabarmati); (4) Devotee Gopalbhai Naranbhai Vekariya – through Umesh Gopalbhai Vekariya – inspired by Brahmachari Swami Rameshvaranandji; (5) Devotee Prince Satishbhai Patel; (6) Devotee Ghanshyambhai Manibhai Thakkar (Bavla) – throughViyan Thakkar; (7) Devotee AkshayUpendrabhai Patel, AmibenAkshay Patel, Upendrabhai B. Patel (Ahmedabad – Dhamij-wala); (8) Devotee Kalpeshbhai Veljibhai Hadiyal – through Yashvi Kalpeshbhai Hadiyal (Charadva); (9) Devotee Amarkumar Vishnuprasad Patel – through Devasyakumar Patel. **Shravan Vad 1, Date 29-08-2026, Saturday (Utensils Hindola):** (1) Late Vallabhbhai BhurabhaiNasit, Late Diwaliben Vallabhbhai Nasit – through Pravinbhai Nasit (Engineer); (2) Devotee Ashokbhai Manilal Patel (Bilasiya-wala) – inspired by J. P. Swami; (3) Devotee Jeet Rameshbhai Pujara – through Brahmachari Swami Ghanshyamprakashanandji. **Shravan Vad 2, Date 30-08-2026, Sunday (Glass Painting Hindola):** (1) Devotee ShivenMaulik Patel (USA) – through Rameshbhai Patel (CA); (2) Devotee Patel Mayankbhai Ashwinbhai (Nava Vadaj); (3) Devotee Rajdeep Bhaskarbhai Brahmbhatt – through Sarojben, Siddhi, Satva, and family (Kothari Swami – Kalupur Mandir). (

AkhandMahamantraDhun at Kalupur Mandir in Honor of the 200 years of 'Tyohar' of Dholkadham

By the supreme grace of the all-merciful Shri Narnarayandev, by the order of H.H. Shri Acharya Maharajshree, with the blessings of the entire Dharmakul, and inspired by the vision and resolve of our future Acharya 108 Shri VrajendraprasadjiMaharajshree, numerous religious and social events are currently taking place in honor of the 200-year "Tyohar" commemorating the consecration of the deities

of our Dholka Mandir. At the world's first Shri Swaminarayan Mandir, Kalupur, on Sunday, Shravan Sud 11, Pavitra Ekadashi, Date 23-8-2026, a grand Akhand chanting (AkhandDhun) of the Shri Swaminarayan Mahamantra was organized from 6:00 AM to 6:00 PM. Devotee s from our various temples listed below participated in the chanting in sequential turns.

The meritorious sponsors of this divine dhun were the family of: Late Shri Narayanbhai Laxmidas Patel, Late ShantabenNaranbhai Patel, Late Shri HitendrabhaiNaranbhai Patel, Pradipaben Naranbhai Patel, Shri Venugopal Hitendrabhai Patel, A. Sau. Shweta Venugopal Patel, Ku. Hitarthi Venugopal Patel, and Ku. Hitakshi Venugopal Patel. At the commencement of the dhun, Devotee Venugopalbhai performed the Aarti of Thakorji. Mahant Swami honored him by garlanding him. Similarly, in the Haveli, H.H. Shri Gadivalashree honored Devotee Pradipaben by placing a flower garland. Pradipaben performed the Aarti of H.H. Shri A. Sau. Gadivalashree, presented offerings, and received blessings. Throughout the day, city devotees joined the dhun and attained its spiritual benefit. All the saints of the Ahmedabad Mandir sat in the dhun and chanted the mantra. Fasting meals (falahar) were served by the sponsor family to all who participated in the dhun.

Devotee s from the following temples participated in the Akhanddhun in turns : **6:00 AM to 8:00 AM:**Nikol Gam, New Nikol, Approach, Memnagar (Bhaktinagar), Shela, Thaltej. **8:00 AM to 10:00 AM:**Mahadevnagar, Jamfalwadi, NirantChokdi (Vastral), Naroda (Aadishwarnagar), Bopal, Vanzar. **10:00 AM to 12:00 PM :** Karmashaktipark (New Naroda), Harshad Colony, Viratnagar, Koteshwar, Sughad, Nana Chiloda. **12:00 PM to 2:00 PM:**Jivrajpark, Kankaria, Gomtipur, Khokhra, Amraiwadi, Saraspur, Saijpur-Bogha, Anjali (Vasna). **2:00 PM to 4:00 PM:** Nava Vadaj, Ghatlodia, R.C. Technical, Mithakhali, Kochrab (Paldi), Adani Shantigram. **4:00 PM to 6:00 PM:** New Ranip, Ranip, Naranpura, Naranghat, Kaligam, Sabarmati, Motera, Chandkheda TP-44, Jantanagar, and other devotees created a melodious and spirited atmosphere with the rhythm of musical accompaniment (Kothari Swami – Kalupur Mandir).

Satsang Assemblies by Saints of Kalupur Mandir

By the supreme grace of the merciful Shri Narnarayandev, by the order of H.H. Shri Acharya Maharajshree, and with the blessings of the entire Dharmakul, a wonderful assembly was organized at New Nikol on Sunday, Date 9-8-2026. From Kalupur Mandir, Sha. Divyaswaroopdas and Swa. Sachchidananddas pleased the devotees by narrating spiritual discourses.

Sunday, Date 2-8-2026: Swa. Divyaswaroopdas from Shri Swaminarayan Mandir, Kalupur, provided the benefit of spiritual discourses at Jivrajpark Mandir.

Sunday night, Date 9-8-2026: At Shri Swaminarayan Mandir, Jivrajpark, Mahant Swami P. P. Swami of the Ahmedabad Mandir delivered a spiritual discourse.

Sunday, Date 23-8-2026: At Shri Swaminarayan Mandir, Jivrajpark, Swa. Bhaktiprakashdas (Gandhinagar Mandir, Sec-2) and Sachidanand Swami from Kalupur Mandir provided an inspiring spiritual discourse (Sadhu Divyaswaroopdas – Kalupur Mandir).

Shri Swaminarayan Mandir, Laloda

By the boundless grace of our cherished Lord, Bhagwan Shri Swaminarayan, and by the blessing command of H.H. Shri Acharya Maharajshree, diverse activities are being carried out by Shri Swaminarayan Mandir, Laloda, in honor of the upcoming 200-year "Tyohar" of MorliManohardev at Dholka Dham. These include a daily one-hour dhun, morning processions (prabhatpheri) on Ekadashi days, and a beautifully arranged collective Mahapuja on Sunday, Pavitra Ekadashi, Date 23-08-2026, which was attended by all the devotees of Laloda village. The entire program was organized by Kothari Swami Vishwaprakashdasji of Laloda Mandir, along with Swami Balkrishnadasji and Sha. Swami Premprakashdasji (Mahendrasinh Darbar).

SATSANG NEWS FROM THE MULI REGION

Dharmada Discourse at Shri Swaminarayan Mandir, Dhrangadhra

By the supreme grace of Shri Narnarayandev, by the order of H.H. Shri Acharya Maharajshree, and with the blessings of the entire Dharmakul, from August 16 to 18, a discourse on the religious tithe (Dharmada) was held at Shri Swaminarayan Mandir, Dhrangadhra (Sita Darwaja). Through the inspiration of S. Gu. Swami Bhaktiharidasji, his disciple Mantra Prakashdasji Swami explained in simple language the significance of offering Dashansh (one-tenth) and Vishansh (one-twentieth) as commanded by Shri Hari. It had such an impact that more than Rs. 1.2 million (12 Lakh) in dharmada contributions were registered by devotees at the treasury of Muli Shri Radhakrishnadev. Swa. Sarveshwardas conducted the assembly proceedings skillfully (Anil Dudhrejiya).

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

Ashadh Sud 1 : Devotee Shrey Darshan Patel (Ahmedabad); Devotee Late Sushilaben Kantibhai Patel (Dhamasna). **Ashadh Sud 2** : Devotee Savitaben Ranchhodbhai Devani (Nikol); Ghanshyam Timber Mart (Netra-Kutch); Devotee Ujas Mahendrabhai Patel (Mumbai); Devotee Jinalkumar Jigneshbhai Patel (Ahmedabad); Devotee DevasyakumarAmarkumar Patel (Ahmedabad); Sadguru Sant Swami (Kalupur Temple). **Ashadh Sud 3/4** : Mahant Sankhyayogi Jasubai and Rambai (Dahisara-Kutch); Shri Hari Infra. **Ashadh Sud 6** : Devotee Late Dharmishthaben Rameshchandra Patel (Lasundra); Devotee Babulal Manilal Patel (New Ranip); For the pleasure of Shri Hari – through Dharm (Ahmedabad). **Ashadh Sud 7** : Devotee Valbai Khimji Bhuva (Sukhpar-Kutch). **Ashadh Sud 8** : Devotee Manji Velji Halai (Godhra-Mandvi-Kutch). **Ashadh Sud 9** : Devotee Vinitbhai Rameshbhai Parikh (Bopal); Devotee Rajendrakumar Maneklal (Dangarwa). **Ashadh Sud 10** : Devotee Chiragbhai Balwantbhai Suthar (Vidyanagar); Devotee Bhimji HarjiKerai (Rampar-Vekra-Kutch). **Ashadh Sud 11** : Devotee Jenika Roshan Kumar Patel (Nana Kalodra). **Ashadh Sud 12** : Devotee Late Chandrikaben Bhikhabhai Bhavsar (Saraspur); Devotee Shlok Vasudevbhai Patel (Mokhasan); Devotee Jayantibhai Chhagandas Patel (Lakshmanpura); Devotee Navinbhai Patel (Sanchore); Devotee Dharmeshbhai Vasudevbhai Patel (Ahmedabad); Devotee Late Alkeshbhai Kanjibhai Chaudhary (Balva); Devotee Gunjan Jayantilal Prajapati (Ahmedabad); Devotee Late Subhadraben Parsottambhai Patel (Ahmedabad); Mahila Mandal (Approach-Bapunagar); Devotee Late Dipikaben Chandrakantbhai Patel (Kothawala). **Ashadh Sud 13** : Devotee Late Ravji Mavji Halai; Devotee Late Valbai Ravji Halai (Dahisara-Kutch); Devotee Laxmanbhai Mavjibhai Patel (Sandhli); Devotee Ambalal Ramdas Patel (Vihar). **Ashadh Sud 14** : Devotee Late Jimil Jigneshbhai (Laloda); Devotee Maheshbhai Naranbhai Patel (Unawa); Devotee Ravji Nanji Gorsiya (Sukhpar-Kutch); Devotee Sanjaykumar L. Kapadiya (Ahmedabad); Devotee Kishor Shivji Hirani (Bhuj-Kutch). **Ashadh Sud 15** : Devotee Rajubhai Vithaldas Patel (Mokhasan); Devotee Late RavikantMaski (Ahmedabad); Devotee Mahendrakumar Dahyabhai Chaudhary (Ishwarpura); Devotee Hansaben J. Shah (Phool Mandali Ahmedabad); Devotee Akshay Patel (Dhamij); ShreyalBhimjibhaiRabadiya (Sydney); Devotee Ramdas Bapa Family (Unawa); Devotee Mavjibhai Shivjibhai Pindoria; Devotee Premilaben Mavji Pindoria (Sukhpar-Roha-Kutch); Padma Shri KantiKarshanPindoria; Chetna KantiPindoria (Kutch-Bhuj).

AshadhVad 1 : Devotee Jitendrabhai Chimanlal Rathod (Ahmedabad); Devotee Late Bharatbhai Nagarbhai Khadivar (Ingorala); Devotee Late Silky Bindeshbhai Patel (Gandhinagar). **AshadhVad 3** : Devotee Chandubhai Hathibhai Patel (Mitral); Devotee Drishtiben Dhanani (Ahmedabad). **AshadhVad 4** : Devotee Suhâgbhai Ramanbhai Patel (Ahmedabad); Devotee Late KarshanKesra Pindoria (Sukhpar-Roha); Devotee Dashrathbhai Revabhai Patel (Dungri); Devotee Pransi Satishkumar Modi (Visnagar); Devotee Late Rukmaniben Keshavlal Patel (Ahmedabad); Devotee Alpeshbhai Patel. **AshadhVad 5** : Devotee Late Valji Karshan Bhudiya (Mankuwa-Kutch); Devotee Stavya Dhruvil Patel (Zundal). **AshadhVad 6** : Devotee Late Jasuben Ravji Khetani (Sukhpar-Kutch). **AshadhVad 7** : Hajuri Parshad Kanu Bhagat, Disciple of Hajuri Parshad Vanraj Bhagat (Swaminarayan Baug, Memnagar). **AshadhVad 8** : Devotee Late Indravadan Jivanlal Patel (Ahmedabad); Sankhyayogi Anjuba (Gadhada). **AshadhVad 10** : Devotee Late Darshin Jagdishchandra Soni (Ahmedabad); Devotee Bharatbhai Revanidas Patel (Delwada). **AshadhVad 11** : Devotee Girishbhai Ghanshyambhai Patel (Vadu); Devotee Narmadaben Kunvarjibhai Mordiya (Ahmedabad); Devotee Late Parthbhai Manharbhai Gandhi (Ahmedabad). **AshadhVad 12/13** : Devotee Hem Govind Bhanderi (Sukhpar-Kutch); Devotee Kush Patel (Ahmedabad); Late RatanbaiMavji Hirani (Mankuwa-Kutch); Devotee Late Ashish Bhikhabhai Bhavsar (Saraspur); Devotee Mahesh Ravjibhai Malsatar (Ahmedabad); Devotee Late Vinubhai Patel (Vavol); Devotee Kantaben Dhanjibhai Varsani (Australia). **AshadhVad 14** : Devotee Devkaranbhai Ravabhai Mat (Hirapur-Kutch); Devotee Pravinbhai Chhanalal Bhavsar (Ahmedabad). **AshadhVad 30** : Shri Narnarayandev Charan Sevak; Devotee Madhavjibhai Lavjibhai Patel (Nikol); Devotee Dhanbai Hirji Bhudiya (Meghpar-Kutch).

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



Saints and devotees performing AkhandDhun on Pavitra Ekadashi at Ahmedabad Mandir in honor of the “Tyohar” on the occasion of the month of Shravan.



H.H. Shri MotaMaharajshree performing Aarti in the Satsang assembly held regularly on every full moon day (Poonam) at Ahmedabad Mandir.



Various types of artistic swings (Hindolas) created before Hanumanji by the youth of New Ranip Mandir during the month of Shravan.



Saints and devotees paying a goodwill visit by the directions of H.H. Shri Maharajshree on the occasion of the birth of a jewel of a son to VaishnavacharyaH.H. Shri Goswami Ranchhodlalji.



Artistic swing (Hindola) at Gandhinagar Sector-23 Mandir

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All three Other Forms of Shri Hari performing abhishek to Thakorji and granting darshan in the assembly on the occasion of the Patotsav of Boston (USA) Mandir, as well as H.H. Shri Bindu Rajashree tying Raksha Kavach to H.H. Shri Acharya Maharajshree on Rakshabandhan



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