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2016-2017

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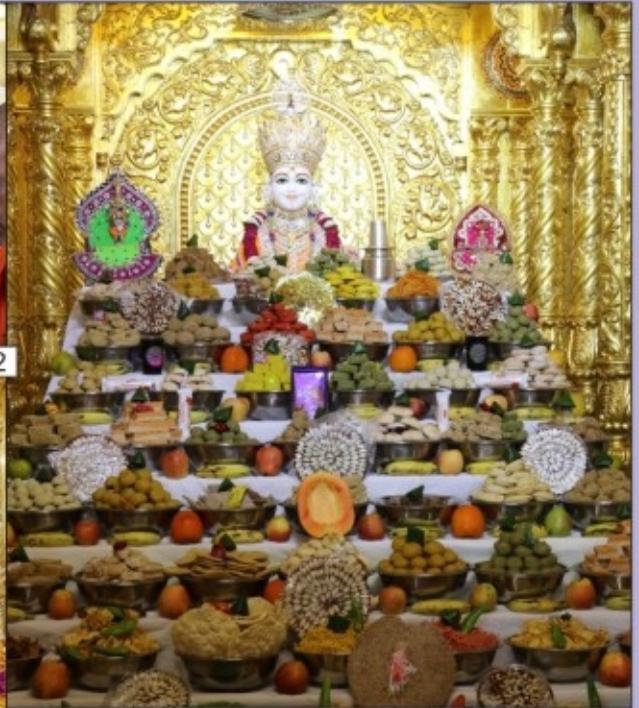
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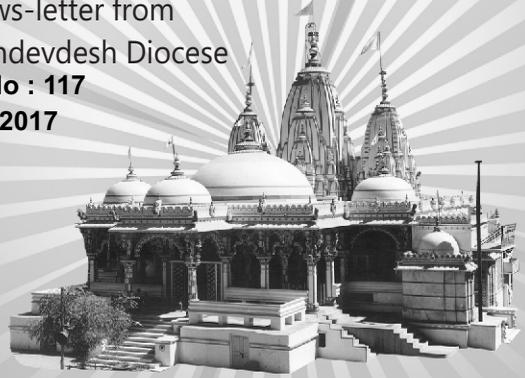


(1) H.H. Shri Lalji Maharaj blessing Sabha organized in recently organized Sneh-Miln of Shree Narnarayandev Yuvak Mandal of the whole North Gujarat and young devotees offering the self-made artistic images of Shree Narnarayandev and H.H. Shri Lalji Maharaj. (2) Abhishek and Annakut Darshan of Thakorji on the occasion of 1st Patotsav of our Shree Swaminarayan temple, Allahabad.



SHREE SWAMINARAYAN

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January-2017 • 03



अस्मर्षयम्

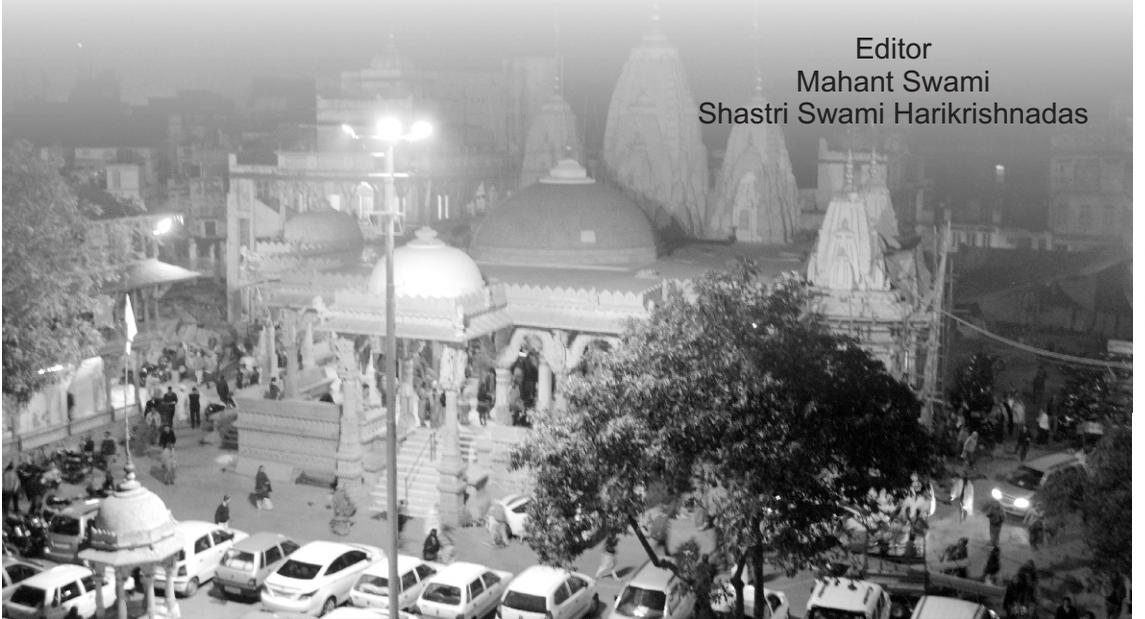
Pious Dhanurmaas Dhoon Mahotsav in the pious company of Shree Narnarayandev would have been completed by the time this issue of magazine would be in your hands. Balance would have increased of those who have performed Nam, Smaran, Bhajan of Sarvopari Bhagwan Shree Swaminarayan. If one performs chanting of the name of Shree Swaminarayan Bhagwan in the evening for one month once in a year, all difficulties and obstacles would be removed.

We should not forget our Bhagwan amidst our occupation, service, social responsibilities and other small and big questions and problems of our family. We should live our life believing that nothing belongs to us and we are not what we believe ourselves to be and whatever happens, it happens with the Wish of Shree Hari only. It is real greatness.

We should develop the habit of performing reading of at least one Vachan of the pious Vachanamrit (273) :

In Vachnamrit (Loya-1) great Pandit Of Sampradaya Sadguru Nityanand Swami has asked the question to Shreeji Maharaj, "What is the solution to drive away the enemy called Kama?" Shreeji Maharaj replies that one should be very strict and firm without any mercy to drive away Kama. Just as Dharmaraja is always ready to kill a sinner and punishes a person who is going on the wrong path. We should also be ready to drive

Editor
Mahant Swami
Shastri Swami Harikrishnadas



Appointment Diary of H.H. Acharya Maharaj 1008

Shri Koshalendraprasadji Maharajshri

(DECEMBER-2016)

- 6 Return to Swadesh.
- 7 Graced Shree Swaminarayan temple, Himatnagar.
- 8 Graced Shree Swaminarayan temple, Kanipur, on the occasion of Murti Pratistha.
- 9 Graced Shree Swaminarayan temple, Dangarva (Patidar) on the occasion of Patotsav.
- 10 Graced Shree Swaminarayan temple, Vadu on the occasion of Patotsav.
- 12 Graced house of Haribhakta of Vadodara.
- 14 Graced Shree Swaminarayan Haveli (Kastha Kala) temple on the occasion of Murti Pratistha
- 15 Graced Shree Swaminarayan temple, Maniyor on the occasion of Patotsav.
- 16 Graced Shree Swaminarayan temple, Visnagar on the occasion of Shakotsav. Graced Bhuj in the evening.
- 18 Graced Shree Swaminarayan temple, Bhuj.
- 19 Graced Shree Swaminarayan temple, Marusana on the occasion of Patotsav.
- 20 to 21 Graced Shree Swaminarayan temple, Bhuj (Kachchh) on the occasion of Dasabdi Mahotsav of Kanya Chhatrayala being run by the temple.
- 23 Graced Shree Swaminarayan temple, Viramgam on the occasion of Patotsav.
- 25-26 Graced Shree Swaminarayan temple, Bhuj and Mandvi (Kachchh) on the occasion of Katha.
- 27 Graced Shree Swaminarayan temple, Balva on the occasion of Katha.



APPOINTMENT DIARY OF H.H. SHRI LALJI MAHARAJ

(DECEMBER-2016)

- 11 Graced Shree Swaminarayan temple, Vadi on the occasion of Patotsav.
- 16 Graced Shree Swaminarayan temple, Kalupur on the occasion of initiating Dhanur Maas Dhoon.
- 18 Graced village Visnagar on the occasion of Sneh Milan.
Graced Shree Swaminarayan temple, Kubadthal on the occasion of Shakotsav.
- 20 Graced Shree Swaminarayan temple, Viramgam on the occasion of Patotsav.

Shikshapatri

The Epistle of Precepts

(based on Shatanand's Shikshapatri Arthadipika)

By Pravin S. Varsani

COMMON SPECIAL DHARMS OF NAISHTIKA
BRAHMCHARIS AND SADHUS (197-202)
TEXT 197

They shall strictly abstain from taking betel leaves, opium, tobacco and other similar intoxicating substances.

They should strictly refrain from taking Paan-Tambul (betel leaves), Afirna (opium), Tamaku (tobacco) as well as other drugs or intoxicating substances (Majam Vigere Madak Vastu). Such things are addictive, injurious to health and deteriorate the mind and body. You eat it – it eats you! This subject matters is already discussed inside Samanya Dharma and so further detail has been omitted here.

TEXT 198

They shall never dine at ceremonies pertaining to conception etc. And obsequial rites of the eleventh day and the twelfth day or any other similar ceremonies.

Matsya Purana says, 'Those who observe a Vrata should not eat during Sanskaras (rites during a lifetime) and Pretashraadh (obsequial rites).' Therefore a renounced person and widow, who observe the Vrata of Brahmcharya should not dine at such ceremonies even if they have been invited to do so./ Sanskaras here should be understood as any of the rites such as birth, death, marriage etc.

Similarly Pretashraadh is the eleventh or twelfth day following a person's death, on which special rites are performed. Thus in such situations, or invitations for lunch, Brahmcharis and Sadhus should never dine.

TEXT 199

They shall never sleep during the daytime except when they are unwell. They shall never intentionally indulge themselves in any gossip.

Bhishma in Mahabharat explains, 'The sinless, who observe Brahmcharya should not sleep during the day due to the sins that can arise from dream-state.' These sins or undesirable qualities of dream state are explained: 'In dream state, one faces defeat at the hands of Rajo Guna and Tamo Guna and having attained a different body he acts undesirably.'

Shastras explain that poisonous medicine, a metal plate, release of sperm, white clothing, dining at night-time, sleeping during the day and gossiping; these lead to the destruction of yati (ascetic).

Vyaas in Mahabharat's Grihastha Dharmas adds that Grihastas should also refrain from sleeping during the day. They should not sleep during the first and final portions of night-time. Nor should they sleep during both Sandhyas. Similarly they should indulge in sexual activity with their wife only during the period of Rutu (period of sixteen days from the day of menstruation).

Sukhdevji explains that such harsh words or beating amount to nothing – 'Just as the Daityas (demons) tried everything to be victorious over the Devas (Gods and utterly failed, the abused verbally or physically by the unrighteous upon the righteous has no effect.'

Examples of restraint are given in the Shrimad Bhagwat, 'The great and foremost devotee of God, Chitraketu, could quite easily have cursed Goddess Parvati but his rage was suppressed by him. Such is a trait of a Sadhu.' 'O Parikshit! The great and best of saints, Shree Narad, gladly accepted the curse by Daksha by even praising him for his favour. In this way, all Sadhus should behave in this manner.'

Manusmruti explains that accepting insult is the source of personal happiness: 'Those who are

કૌશલદેશ

KAUSHAL DESH
- Sadhu Purushottamprakashdas (Jetalpurdham)

Meaning of the word 'Kush' is 'Darbha'. In Gujarati language we know it as 'Dabhd'. In Puranas, 'Darbha' has been considered very pious and essential as protector of the body, mind and life of a pious soul. A ring of 'Darbha' is worn by the devotees on the finger of the right hand at the time of performing Hom-Havan and pooja-ritual. Even sitting carpet (Aasan) of 'Darbha' is considered the best one. This is the best aushadi and the easiest way offered to us by Mother Nature to protect ourselves and our house from the adverse effects of Solar and Lunar eclipse such as environmental pollution and insects.

'Darbha' (Kush) is available in abundance at the banks of the pious river Gangaji and Sarayu. The area of the bank of the river Sarayu where the pious people have been residing is known as Kaushal Desh. That means these people were 'Kushal' (expert) in bringing 'Kush' at this place, as the word is found to have been used in Puranas. Moreover, the area where this 'Kush' grows in abundance is also known as 'Kushal'. The land which is covered by 'Kush' is also known as 'Kushal'. The meaning of the word 'Kush' means 'Kaushal'. The central province of this Kaushal Desh is known as Avadhपुरi. That means a person who uses 'Kush' in his life completely, he cannot be destroyed by anybody in anyway. And therefore Maryada Purushottam Bhagwan Shree Rama prefer

this pious land of Avadhपुरi for His divine Incarnation.

And our Bhagwan Shree Swaminarayan also incarnated in the northern part of this Avadhपुरi where forest of Kush has been adoring the whole region. Therefore our saints have created stuti – vandana like "**Kaushal Desh ma Dharyo Avatar Re**".

Ritual of bringing Kush has also been described in our Scriptures. All of you may have read in our Nirnay- Shraavan Vad- Amas as '**Kush Grahani**' Amavasya. But we do not its importance and would think that it might be used for the use of any Pandit. It has been prohibited to bring and root out Kush on the day of Kush-Grahani. So on the pious Parva of Kush-Grahani, if invited Kush is kept at home, the insects cannot enter into our house due to impact of Kush. The evil effects and black magic of any demon are nullified by Kush. The grains and other things of the kitchen are kept in contact of Kush.

In Gujarat, this 'Darbha' is found in abundance on the bank of the pious river Narmada and therefore many useful things like Aasana (sitting carpet) are available at

the bank. That means that if very significant and useful 'Darbha' is ignored one has to face many difficulties. In Padma Purana has been stated :

कुश मूले स्थितो ब्रह्मा कुश मध्ये जनार्दनः ।

कुशाग्रे शंक रोदेवः त्रयो देवाः कुशे स्थिता ॥

That means, "In the root of Kush resides Brahma, in the middle resides Janardan (Vishnu) and in the front part resides Shiv- thus all the three deities resides in Kush and therefore Kush is worthy of worship."

While we are performing Japa-Tapa-Hom and Havan, Daityas are looking for an opportunity to steal its Punya and therefore they are found moving around us. Therefore, if a Sadhak performs this Japa-Tapa etc. while wearing ring of 'Dharbha' (Kush) Trishul of Shivji, Sudarshan Chakra of Vishnu Bhagwan and Vajra of Indra Bhagwan helps Sadhak to protect himself.

There is a mythological story in our Puranas that, in Aadi Kaal and at the time of creation of the Universe demon Hiranyaksh had sunk the Earth into the water. Vishnu Bhagwan incarnated as Varah, killed the demon Hiranyaksh and brought back the Earth out of the water and stabilized the Earth.

The divine body of Varah Bhagwan took the shape of a pig and its 'Kesh' (skin-hair) fell upon the Earth which incarnated and grew as 'Kush' on the river-banks.

The second incident is that deities and demons together performed Samudra-Manthan and 14 (fourteen) Ratnas were found which were distributed appropriately and neutrally between both the parties. At last Bhagwan Dhanvantari came out holding Amrit-Kumbh in the hand. Amrit-Kumbh was placed upon Aasan of 'Darbha'.

When dispute arose for distribution of Amrit, Bhagwan Vishnu took the form of Mohini and offered Amrit to the deities and placed Amrit-Kumbh on Aasan of 'Darbha' again and went away. At that time, a few drops of Amrit fell upon 'Darbha' and therefore it is considered as pious Sanjivani Dhanvantari Aushadhi.

Another meaning of Kaushal Desh is the place where 'Kush' of more and better qualities is grown and this region is known as Kaushal Desh Sarayu bank. 'Kush' word is used as 'Kosh' in Sanskrit language. A land adored by 'Kush' is known as Kaushal Desh.

How unfortunate is human being today that he does not think of using this pious Aushadhi! In Vedas Kush has been described as Aushadhi which gives immediate result, life sustaining and making the polluted atmosphere pious protecting it from the insects.

According to Parijaat, instead of Kush 'Durva' or 'Dharo', Bilipatra, Kamal-patra, leaves of Dangar and Nagarvel can be used at the time of ritual of pooja. Kush is used for pooja-ritual and rituals of other various types of Sanskaras. Kush is considered best for ritual of Nyas and Aavahan at the time of invocation of the idol images.

Kushadevi – Adhistatri Devi of Ayodhya – is worshipped even today. Kush is also the name of one of the sons of Bhagwan Shree Rama. In earlier times, Ayodhya was known as Kushavati Nagari. Northern bank of the river Sarayu is known as Uttar kosh Pradesh and therefore Chhapaiya is considered to be situated in Uttar-Kaushal Desh. The southern part is known as Dakshin-Kaushanl Desh. While introducing himself for the first time to Hanumanji upon Kishkindha mountain,

OH JEEV! PERFORM BHAJAN OF OCEAN OF MERCY

- Shastri Nirgundas (Ahmedabad)

Shighra Kavivar Shree Brahmanand Swami who is also Nitya Sakha of Bhagwan Shree Swaminarayan was known as Kaviraj Ladudan in his Purvashram and he had obtained great honours like Shatavdhan and Shastravadhan by performing Shastrarth in the Sabha of the great poets and laureates and thereby he had obtained name and fame in the whole region. After becoming an expert in all branches of knowledge he happened to test the Supremacy of Bhagwan Shree Swaminarayan and when he got the convincing proof of it, he became an ardent devotee and directed his soul towards the way of Atyantik Moksha. He left his family, wealth and all worldly happiness and offered the whole off his life at the lotus like feet of Shree Swaminarayan prabhu and while scrupulously following all the directions of Maharaj he obtained Atyantik Moksha by seeking shelter of Shreeji Maharaj. While taking recourse to Pingal Shastra he created innumerable Padas (kirtans) in Gujarati language and Vraj bhasha and thereby he enriched the literature of these languages. Moreover, under the directions of Shree Hari, he took recourse to Shilpa-Shastra (sculpture) and got constructed great temples at Vadtal, Muli and Junagadh. Furthermore, in order to introduce Shree Hari to Sanskrit scholars, he also created Sanskrit Stotras. One of such Sanskrit stotras is entitled as 'Whose Bhajan and Bhakti may be performed by a Jeev'.

Let us try to understand this Stotra.

This Stotra begins in very simple and easy words. Its Raag is Pilu-Raag and it is tried to show that Swarup of Bhagwan is very Karunamay. Furthermore there is also a streak of seriousness in offering this Karuna towards Bhakta by Bhagwan. Various metaphors and similes have been used in respect of divine form of Parmatma.

श्रीनरनारायणमृषिराजं सुखदमहो करुणा रसभाजं ।

मानसहरिं भजबद्रिपतिं हरिललनापुरईभगतिम् ॥

मानस ॥१॥ ध्रुवपदम् ॥

While inspiring to perform Bhajan of Shree Narnarayandev- a Tapah:parayan Rishi Swarup of Paratpar Parmatma Sarvopari Bhagwan Shree Swaminarayan, it is stated, "Oh Jeev, you perform Bhakti of Badripati Shree Hari." Here one word Rishiraj is used which is very important. In our Bharatiya Sanskriti (Indian culture) there is great importance of Rishis-Munis and it is described abundantly. The reason is that, they were always benevolent. Paropkaray Satan Vibhutay:. Bhagwan Shree Narnarayan bestows so much of happiness in this life that one feels indebted to have such a nice life full of happiness which ultimately leads to Mahasukh of Atyantik Moksha.

Karunarasbhajam : This divine happiness is granted by Parmatma out of mercy and benevolence bestowed upon the devotees. And therefore He is Karuna-sagar (an Ocean of Mercy). And therefore it is told to a human being to perform bhajan and bhakti of Shree Hari who is present in the form of Nar and Narayan.

Shree Hari is present in the form of Badripati performing Tapascharya who should be worshipped by all. If one cherishes motherly feeling towards Parmatma Shree Narnarayandev, one gets divine happiness and place i.e. Dhruv-padam- meanch achal Pankti which is to be repeated at the end of

SHREE SWAMINARAYAN

each Kadi.

नटवराजमखिलजनवन्दयं ।

निजजनमोक्षपथोज्जितमाद्यं ॥ मानस ॥२॥

Just as Nata performs various roles in this world, Maharaj is capable of performing various types of incarnations and therefore He is the Supreme among all Natas and therefore He is also known as Natvarrajam. The whole world performs Vandan to Him and also performs Upasana, Bhakti, Aaradhana etc. with ardent faith. Maharaj is always present in Badrinathdham in the form of Shree Narnarayan Rishi. Mokshapathah: it is the way of Atyantik Mukti, and He also grants power and energy to walk on the path and the way of Moksha which is narrated in Prasthan Trayi - Upanishads, Bhagwat Gita and Brahma Sutra .

निगमकदम्बककृतगुणगानं ।

श्रितजनदत्त महासुखदानं ॥ मानस ॥३॥

The words uttered by Arsha-drasta Rishi Munis are like leaves and fruits and flowers to a tree as they sung the importance of Parmatma only. Desires and wishes of all are fulfilled due to mercy of Bhagwan only. When a Jeev leaves everything and performs atyantik Bhakti, You grant divine happiness to Jeev by granting freedom from Vishay-Vasana.

धृतसितवाससममतुलमुदारं ।

कनकविभूषणलज्जितमारं ॥ मानस ॥४॥

Dhrutsitvasa- You remain Tapa-parayan with Naisthik Vrata by adopting two forms in Badrikashtram for the benefit of the whole world and you wear white clothes which always

grant Shanti and Sitalata. You grant your mercy equally upon all the animals of this world with such compassion in your hearth which cannot be compared with anybody. You are sitting upon a golden throne which is adored with various types of ornaments. And this imparts a gigantic and yet benevolent spectacle to anybody who beholds You.

कमलदलोपमनयनविभान्तं ।

रदनतत्प्रभयापरिकान्तं ॥ मानस ॥५॥

Your eyes are very beautiful like the lotus petals opening slowly. Your divine Form grants tremendous happiness and serenity to those who perform Your divine Darshan. You immediately destroy the darkness of Agyan and spread the divine Light of Gyan. With your magical impact, Maya remaining in the form of Agyan is removed.

मृगमदचन्दनतिलकविशोभं ।

भृकुटीकटाक्षसुरारिवलोभं ॥ मानस ॥६॥

Archa of Chandan of Kasturi obtained from Kaliyar deer applied in your beautiful forehead in the morning gives grand and great look to You. Tilak in the center of Archa grants divine peace to the devotees. Beautiful, long eyebrows inspire the deities to immediately take up their own assigned work. All the deities are waiting eagerly to follow your directions scrupulously.

हृदयमनोहर सुमनः सुहारं ।

मुनिवरवन्दित चित्रविहारं ॥ मानस ॥७॥

Oh Rishiraj Bhagwan Shree Narnarayan Prabhu! Your divine form grants stability to the mind of the beholder. Beholding your beautiful garland, Rishi Munis always perform Vandan at

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SHREE HARI IS KAAL OF KUKARMI -KUBUDDHI

- Atul Bhanuprasad Pothiwala

All of us know Kachra Bhagat of Kanthkot village. Raja Devoji of Kanthkot was cherishing hatred towards Shreeji Maharaj. He used to harass even the saints. Once some of the saints came to the village Kanthkot while performing Vicharan for Satsang. After performing Vatu, the saints were required to perform Snan (to take bath) so they came to the step-well at the outskirts of the village. When the persons of Devoji Raja came to know about this, they rushed to the step-well and stopped the saints and asked them not to take bath. The saints told these persons that a stepwell is a public place and everybody can avail its benefit. The persons of Raja Devoji told the saints that they can take bath only after paying charges of Rs.1/- per saint. Therefore, devotees of the village collected the fund and paid the charges for the saints and therefore the saints took their bath. After performing Satsang, the saints came to Shreeji Maharaj and narrated what happened with them at the village Kanthkot. Listening them, Shreeji Maharaj said, "We would meet the king of the village for our saints and devotees and we will try to convince him." How concerned was Maharaj for the devotees and the saints!!! The saints told Maharaj that the king would not agree and on the contrary he would create more difficulties. But Maharaj was firm and so Maharaj went to village Kanthkot and met the king and told him, "Thakore! Why do you harass our saints? They do not harm you in anyway. On the contrary they preach sermons to the people and help them to get rid of all types of harmful

addictions and they also teach them to live a better life. Moreover, you hand over the cows to butchers. In the scriptures, a king has been described as 'Gau-Brahman Pratipal' (Protector of the cows and Brahmins). Hey Raja! It is your duty to protect the cows. Moreover, you keep Miyanas to protect and defend Kot; in stead why don't you engage the salaried sepoy for it?"

Devoji replies, "We have engaged Miyanas for protecting Kot free of cost. In lieu thereof we give them only cows and what is wrong in it? We do not have sufficient fund in our treasure that we can afford salaried sepoy."

Shree Hari further preaches, "Hey Raja! You commit sin of performing Dudh-piti of newly born girls (killing newly born young baby-girls by sinking them in a huge vessel of milk). We do not have right to kill any living being. And daughters help for the upliftment of both the families- the family in which she is born and the family wherein she is married."

Devoji replies, "If we keep the daughters alive, we have to incur expenses for her Kariyavar (offering things at the time of marriage of a daughter). Moreover, it is not appropriate that we become sala (brother-in-law) of anybody."

Shree Hari became serious after listening to all the arguments of Devoji and told him, "Hey Raja! You do not protect the cows, Brahmins and daughters nor you cherish such a desire and therefore Laxmiji is offended in your state. Laxmiji resides where there is Dharma. But it appears that, Dharma is not being followed and pursued in your state even upto the extent of an iota and therefore Laxmiji and your state would vanish in a very short time." Thereafter, Shreeji Maharaj resolved to punish such Kukarmi and Kubudhhi Raja and so

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SCRIPTURES ARE LIKE LIGHT-POST OF ATYANTIK KALYAN

- Gordhanbhai V. Sitapara (Hirawadi- Bapunagar)

If a sea-farer, who is lost in an ocean while sailing in his boat, finds a light-post, he can safely reach at the shore by following the correct direction with the help of the light-post. If a person follows a light-post, he would not be deceived even if he is misled by anybody. Similarly, in order to cross this ocean of this Sansar (world) safely, scriptures created by Shree Hari and Nand saints with a view to help one reach in divine Akshardham, work as light-post. It is a matter of grief and pain that, nowadays the young generation is getting swayed away from these scriptures. On television and newspapers some of the youngsters have been listening to katha-varta and it has its own benefits. But this is fine provided it is from a genuine saint; otherwise misleading talks against Sampraday from such people who are not genuine saints. So if devotees want to ensure their emancipation, they themselves should read these scriptures at least once in their lives. And to do so is also the direction of Shree Hari in the pious 'Shiksha Patri'. So if these directions are followed, a devotee would not be deceived by pseudo-Gurus.

It is unfortunate that, some people go to such people knowingly. They know everything about what is right and what is wrong. But such people go there to fulfill their own selfish motives. Such people are not worried about their own emancipation and such selfish people do not have their self-respect.

If such people start praising pseudo-Gurus, they would not achieve anything even if they are politicians, famous celebrity actors or famous Kathakar. They cannot quench the real thirst with their dream-water. In this polluted atmosphere of Kaliyug, only those would survive who may have done deep study and who would be aspiring for real emancipation.

Shreeji Maharaj has granted us so many things. We have our Shree Narnarayandev, Sanatan Dharmvansi Acharya of both the seats of Vadtal and Ahmedabad, real saints who have been rendering their devout services to our Satsang while remaining under the directions of Shreeji Maharaj. If we have studied the scriptures, we would know that we have to perform Seva-Upasana-Bhakti etc. of Bhagwan and that also off Pragat Bhagwan.

In the present times, in stead of becoming disciples, people want to become Gurus. Many times, Guru may be knowing the path of Kalyan but his inner enemy called Maan of being worshipped or Lobh of creating private organization does not allow them to remain pure and serene. And so he not only falls himself but also makes other innumerable Jivas fall. If we talk about Guru, in 'Kalyan Nirnay' created by Sadguru Nishkulanand Swami it is stated that, Yamdutas complains to Yamraja that people have taken shelter of various types of Gurus and they feel themselves safe and these Gurus also come forward as the guarantors of these disciples and therefore we are afraid of bringing all of them. Yamraja brought the dilemma before Shree Hari. And Shree Hari replies:

શ્રીહરિ કહે ધર્મ સાંભળો, ગુરુ ન હોય ઘેરો ઘેર ।
ગુરુ તો એક ગોવિંદ છે, બીજી માયા બની બહુ પેર ॥
તેમ માયાએ મનગમતા, વળી લીધા વિશ્વમાંય વેશ ।
એવા ગુરુ શિષ્યની, તમે બીક મ રાખજ્યો લેશ ॥
ગુરુ કહે શું થે ગયા ગુરુ રે, સુણો ધર્મ તેની વાત કરુ રે ।
ગુરુ આ જગમાંય છે ઘણા રે, તે તો કોળિયા સહુ કાળ તણા રે ॥
જે જે બાંધી અમે મરજાદા રે, તે તે ગોડે છે એ મનુજાદ રે ।
માટે એને તો બહું દંડ દેવો રે, કર્યો હરિએ હુકમ એવો રે ॥

Shree Hari tells Yamraja that, "We are the Guru off this whole world and all others are merely fragile forms of Maya. Those who violate our directions should be punished strictly."

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In His own place, Shreeji Maharaj has established two seats of Dharmvansi Acharya and two Dharma-Gurus have been made and all Tyagi-Grihi should perform satsang activities as per their own Desh-Vibhag while remaining under the directions of their Acharya. And this is the direction of Bhagwan. If one has studied the scriptures, one would know that Dharmvansi Acharya is Supreme whether you call Him Spiritual Successor or Administrative Head. There are learned saints even in original Sampradaya who praise the qualities of Vimukh in the katha while narrating nature of accepting good qualities from others. And there are leading devotees in original Sampradaya, who sit in the front line and listen Katha of Vimukh. But as per Vachanamrit, if we start accepting guna (quality) of Vimukh, we would become half-vimukh and over the period of time we would become Vimukh completely.

It is the tradition of our Sampradaya that, except the original texts of the scriptures, all the subsequent publications of these scriptures should have letter of authority of Dharmvansi Acharya because He is Spiritual Head of Sampradaya and blood of Shreeji Maharaj. And therefore there would be truth in the scriptures published then only Dharmvansi Acharya would put His signature. There are some elements today who would skip those things and talks which are dear to Shreeji Maharaj but not to them due to their vested interests or they would present it in their own way.

Therefore it is an ardent request to Kathakar saints of our original Sampradaya cherishing ardent faith and Nishtha towards Dev and Acharya that, if they are constrained to curtail their Katha due to paucity of time, they may do so in any other things but they may never curtail the portion which establishes and substantiates importance of Dev and Acharya established by Shreeji Maharaj. This portion should be retained as it is and it should be presented so effectively that the end-part of Katha becomes the most impressive. Because if ardent Bhakti is performed through Nishchay towards Pragat Swaroop of Shree Hari, Atyantik

Kalyan of Jivatma is ensured. It is the need of the time that if we talk about six organs of our Sampradaya on the basis of the scriptures, all pseudo and wrong things would be exposed automatically in front of them.

It is such a time under the impact of Kaliyug that, those who do not behave even as a small Bhagat of Sampradaya, are desirous of being worshipped as Guru and those who have been established as Acharya by Shreeji Maharaj are so humble that they can tell in public that they do not have any craze of having any disciples. In the sabha organized on the pious day of Guru-purnima, H.H. Shri Acharya Koshalendraprasadji Maharaj has stated that, nobody should try to embrace Him, and if the

devotees would remain ardent devotees of Golden opportunity to render services for construction of Shree Swaminarayan temple, Kota (Rajasthan) of Shree Narnarayandev Desh

Kota is the only place of convenience to perform pilgrimage by road to Chhapaiyadham with one night halt at Kota. Considering this fact and with the directions and blessings and noble concept of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, it has been decided to construct new Shree Swaminarayan temple (Dharmshala) at Kota. Its Khat-Muhurt has been performed by H.H. Shri Acharya Maharaj. Leading devotees of the local place would take care and would shoulder all the responsibilities for the purpose. This complete construction work will be made from Kothar of Shree Narnarayandev, Ahmedabad temple. So all the devotees and Haribhaktas may render their beautiful services for this noble task.

Devotees desirous to render their services may deposit the amount in cash or by cheque/draft in Kalupur temple and may obtain its receipt.

Place : Shree Swaminarayan temple, Mahalaxmipuram, Bara Road, Kota-324001 (Rajasthan)

Contact :

IMPORTANCE OF ACHARYA AND PREACHING ABOUT DEALING WITH SAINT AND ACHARYA

- Jaymin V. Patel (Bodeli)

On the pious day of Magh Vad-12 Samvat 1885 Shreeji Maharaj wrote the pious 'Shiksha Patri' addressing the devotees of Sampradaya. In this connection, Sadguru Muktanand Swami has described his talks through eight Padas. Let us have a look at these eight Padas:

Pada-1

સત્સંગી સૌ પરમ વિવેકી-ગૃહી ત્યાગી નરનારી રે,
અતિ સુખદાયક વચન અમારા, લેજો ઉરમાં ધારી રે.
પાંડે અવધપ્રસાદ ભગીજ, દત્ત અમારા કીધા રે.
તેમ પાંડે રઘુવીર અમારા, દત્ત પુત્ર કરી લીધા રે.
બેઉને ગૃહી ત્યાગી સૌના, ગુરુ કીધા આજ એહ રે.
બેઉના વચનમાં સૌને વર્તવું, મારી આજ્ઞા છે એહ રે.
પોતાની સમૃદ્ધિ પ્રમાણે, અન્ન વસ્ત્રાદિક લાવી રે.
ઈશ્વર જાણી સેવા કરવી, સેવક ભાવ જણાવી રે.
ગૃહી ત્યાગી સૌના હિતકારી, ઈશ્વર અંતર્યામી રે.
મુક્તાનંદ કહે એવી રીતે, બોલ્યા શ્રીમુખ સ્વામી રે.

In this Pada, Muktanand Swami has described the talks delivered by Shreeji Maharaj, "We have established Ayodhyaprasadji and Raghuvirji as Guru of Grihi and Tyagi and it is our directions that all should remain under their directions. And should render their services to Acharya for clothes and meals as per their own capacity.

Pada-2

આપત્કાળ પડે જો પોતાને, તો પણ હદે વિચારી રે,
એ બેઉ ગુરુનું કરજ ન લેવું, મારા વચન ઉર ધારી રે.
તેમ એ બેઉના મંદિરમાંથી પણ, કરજ ન કાઢવું લેશ રે.
તેમ તાંબા પીત્તળના વાસણ, આચારજ ના જે હોય રે.
મુક્તાનંદ કહે શ્રીમુખ વાણી, માગી ન લેવા સોય રે.

Swami has written that, one should borrow money from Acharya or temple in whatever conditions. Moreover, one should also not borrow clothes, ornaments, vehicle, utensils etc. things from Dev and temple or from Acharya.

Pada-3

In third Pada, Swami has written that, one

should not borrow anything viz. utensils, clothes, horses, vehicles from temple or Acharya because it is an offence to use Dravya of Dev or Guru.

Pada-4

પોતાને ઘેર વિવાહ આદિક, મંગળ કારજ હોય રે,
અમ ઉપર કંકોતરી તેની, ક્યારે ન લખવી કોઈ રે.
આચારજ કે મોટેરા સાધુ, મંદિરના અધિકારી રે,
તે પર કંકોતરી ક્યારે, લખવી નહી એ વિચારી રે.
તેમ મરણની કાળાખરી પણ, હરિ ગુરુ પર ન લખાય રે,
લેણદેણ વ્યવહાર કર્યેથી, જન અપરાધી થાય રે.

This should be remembered in today's time. There are directions of Shreeji Maharaj that Grihasthis should not write invitation card of marriage ceremony to Acharya, Sadhu or Kothari of temple. Similarly, they should not write letters addressed to Acharya or Sadhu or Saints informing them about sad demise of their family members.

Pada-5

In this Pada, Muktanand Swami has stated that, it is an offence to enter into any transaction with Bhagwan or Guru and disciple is misled.

Pada-6

In this Pada, Swami has stated that, while going to perform divine Darshan of Guru or Bhagwan or Saint, one should incur expenses from his own pocket.

Pada-7

In this Pada, Swami has stated that, Dharmado should not be offered to any unknown limit mentioned in the letter of authority is expired.

stranger. It should be offered only to those persons who may have brought appropriate letter of authority with seal of the authority. Dharmado should not be offered if the time-

Pada-8

આ આઠે પદમાં રે, કે જે જે વાત લખી,
તેમ જે નહિ વર્તે રે, કે તે સૌ થાશે દુઃખી
તે વચન દ્રોહી ને રે, કે ગુરુ દ્રોહી જાણી,
સત્સંગથી બાહેર રે, કે ગણવો તે પ્રાણી
સંવત અષ્ટાદશ રે, કે પંચાસી વર્ષે,
માઘ વદી દ્વાદશીયે રે, કે પત્રી લખી હરખે,
આ પત્રીના પદને રે, કે અતી પ્રગટ કરખે,
વ્હાલે મુક્તાનંદને રે, કે કહ્યું તેમ ઉર ધરખે.

In this Pada, Muktanand Swami has stated that, those who do not follow the things

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Shree Swaminarayan Museum

At the time of severe drought our Aadi Acharya Shri Ayodhyaprasadji Maharaj had got written a letter addressed to the whole Satsang wherein it was stated that, any Satsangi facing any difficulty of food, clothes and money may approach Ahmedabad temple. But not a single Satsangi came to H.H. Shri Aadi Acharya Maharaj at the temple till the completion of the whole critical period. Similarly upon cancellation of currency notes of denomination of Rs.500/- and Rs.1000/-, general public was at panic but our Satsangi Haribhaktas have developed an understanding from our Satsang by which they patiently passed the critical time peacefully and patiently without any hurry or panic while remaining within the purview of the law.

Though scarcity of new currency notes was being felt in the market but there was no change in the number of devotees availing the benefit of divine Darshan and Abhishek of our Shree Swaminarayan Museum. There was no any change in the contribution and offerings by the devotees at the Museum offering box and there wasn't a single incident of offering old currency note also!!!

At present there is cold wave in the atmosphere across the globe from Kashmir to Canada and nature has grown to its fullest in our Museum and our devotees have been availing its benefit. Even our H.H. Shri Mota Maharaj has grabbed the opportunity to enjoy and to remain amidst Nature and therefore He has made its sitting arrangement in the garden of the Museum.

Though six years have passed, it appears as if Museum has been inaugurated recently. On the pious day of Fagan Ssud-03 i.e. on the pious day of Patotsav of Shree Narnarayandev inauguration of our Museum would complete six years and 7th year would start. Like every year, this year also Patotsav of our Museum would be celebrated. The devotees who desire to avail the benefit of Mahapooja on this pious occasion, they may contact Museum office or our devotee Shri Dasbhai and may register their

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List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Yojna-December-16

Rs. 25,000/-	Nirmalaben D.Mheta –Ahmedabad (Through. Vasnatray Gandhi andDinkrray mheta)
Rs. 20,000/-	Akshar Nivasi Manilal lakshmidas. Bhalja sir (Through. Kanchanben.M Vora-Naranpura)
Rs. 11,000/-	Ashokbhai Amrutbhai vadgama-Setelight
Rs. 11,001/-	Shah Arvind bhai d (Thru. Nilaben shah)
Rs. 5,0001/-	Jignasa virendrkumar desai-narangpura,-Amdebad
Rs. 5,000/-	Prashantbhai anantray Dholkiya) (U.S.A)
Rs. 5,000/-	Minaben k.joshi- bopal, Amdavad,
Rs. 5,000/	Rasikbhai Hrivllbhbhai parikh -Al.A.U.S.A
Rs. 5,000/-	Harshadkumar. Chandubhai.ptel- Amdevad

List of Host devotees who availed the benefit of Abhishek of Shree Narnarayandev in Shree Swaminarayan Museum-December-16

02-12-2016	(Morning) Suthar.Ravikumar. Jagdishbhai.-julasan On The Occasion of Birthday Of Arav
02-12-2016	(Evening) Jayeshbhai. Manek-Chankheda- On The Occasion Of marriage Of Bhavin
08-12-2016	Svitaben jayantibhai patel-Dangrava
08-12-2016	shri.Mamtaben. Dineshbhai patel- Paliyadvala – With the inspiration Of Chetanswami-Gandhinagar At Present U.S.A
08-12-2016	Baldevbhai. M. Patel.-U.S.A(With the inspiration Of pujay.Nirgunswami-Asarva)
11-12-2016	Akshar nivasi Kanchanben Kishanlal kachiya-Lunavada.. (Through Hitesh kumar Kishanlal Kachiya)
14-12-2016	Khimji Shamji.Lalji Hirani-Mombasa
18-12-2016	Ritaben Kishanbhai Patel- Vduvala- Shikago
18-12-2-16	Shshiba naranbhai Patel- Vduvala- Shikago
18-12-2016	Jyotsnaben Naranbhai Patel- Vduvala- Shikago
23-12-2016	Devraj Premjibhai Kerai-Ael-A-U.S.A
25-12-2016	shriSwaminarayan Mandir- gavada Satsang Society
27-12-2016	Shri Bhavin navinchandra Pathak-Amdavad(At Persent London)
28-12-2016	Akshar nivasi Prkashbhai Bhalabhai patel-U.S.A (Through Sanjul prkashbhai patel)

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.

Museum Mobile : 98795 49597

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

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

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संसंग बालवटिका

SATSANG BALVATIKA

Compiler Shastri Harikesavdasji (Gandhinagar)

CHARITRYA NIRMATA-SHREE SWAMINARAYAN BHAGWAN

- Shastri Haripriyadasji (Gandhinagar)
रोगार्तस्य मनुष्यस्य यथाशक्ति य मामकैः ।

Dear friends! This Sanskrit sentence of the pious 'Shiksha Patri' may not be understood so easily. But it would become clear after knowing about this real story.

For the benefit of the whole world Bhagwan Shree Swaminarayan completed pilgrimage of North India, graced the pious places of pilgrimage and started the onward journey towards South India. Shreeji Maharaj graced Tirupati Balaji and went ahead from there towards Rameshwar.

On the way one pilgrim namely Sevakram was going towards Rameshwar alongwith other pilgrims and his two-three disciples. Due to hardships of the pilgrimage Sevakram became ill. Within two days his health deteriorated. So other pilgrims and even his disciples left him. Sevakram was having the gold worth one thousand rupees but it was not of any help. Many ignorant and illiterate people believe that money can do everything but they forget the fact that without the human

support money is of no use. This Sevakram was having money but there was nobody to take care of him. So he started crying loudly.

On His journey, Bhagwan Shree Swaminarayan saw this Sevakram crying. He was bed-ridden. Merciful Shreeji Maharaj consoled him but sooner realized that mere consolation would not work out. So Maharaj started rendering services to bed-ridden Sevakram. He was given medicines and also the meals as per his requirement which Maharaj obtained through Bhiksha while going in the nearby villages. Maharaj rendered utmost services to Sevakram for a few days. Resultantly, Sevakram started recovering his health very speedily. After some days, Sevakram was able to sit, walk and do his own work. But people become unhappy due to their own bad nature. Sevakram was very greedy and therefore his disciples had left him. Now Sevakram recovered his health but he thought that this man was useful to carry his heavy luggage. So he asked Maharaj to accompany him and to carry his luggage. Maharaj smiled at Sevakram and started the pilgrimage to Rameshwar on His own.

Good Character cannot be developed through dry sermons and preaching. For that behaviour and action of a person should be in tune with his words. Charitrya (Character) can be built through action and words both. History is witness to the fact that Shree Sahjanand Swami had brought great awareness in

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Gujarat, Kachchh, Kathiawad. The so called back ward class people were made to live a very noble and dignified life. Thieves and robbers were transformed into ardent devotees who later on rendered their great services to Sampradaya and the society as well. Furthermore human and religious values were also inculcated in the society. How was it made possible?

Sarvopari Shree Hari himself has explained this and has stated that, whatever was done by him was not only through preaching but there was noble conduct also. The above example shows that, a bed-ridden pilgrim was rendered utmost services by Maharaj Himself and this service was given first priority and thereafter it has been written in the pious 'Shiksha Patri' that any sick or ill person should be rendered services.

Good character cannot be built through dry sermons and preaching. In order to teach noble qualities, Shree Sahajanand Swami Himself has suffered all difficulties, miseries and adversities of life and has lit the divine light through Sewa and Samparpan.

If we remember noble life and preaching of Bhagwan Shree Swaminarayan and if we try to inculcate the same in our lives, perennial life-force would start flowing in all of us.

SARVOPARI MAHAMANTRA

- Narayan V. Jani (Gandhinagar)

Dear Friends! Many times, we would be thinking if we are having any powerful

object or thing through which we can do all our things and work very easily!!! But friends do you know that we already have such a powerful thing with us. So let us get more information about it.

This is not an imaginary story. This has been recorded by our saints in the literature of our Sampradaya. Once our Aadi Acharya H.H. Shri Ayodhyaprasadji was returning to Ahmedabad from Chhapaiyadham. Devotee Narsibhai of Mansa heard this news and he thought about performing Swagat of our Aadi Acharya. So devotee Narsibhai alongwith other saints and devotees went to village Chikhlod of Kheda district to welcome our Aadi Acharya Shri Ayodhyaprasadji Maharaj. At that time Maharaj was in the Sabha at village Chikhlod. Devotee Narsibhai performed charan-sparsh and sat in the Sabha.

It was night time so Narsibhai stood up from the Sabha and went at the place at a distance to answer the call of nature. Meanwhile a poisonous snake bit him. Narsibhai shouted Swaminarayan... Swaminarayan loudly. Other devotees and saints heard the voice of Narsibhai and they all rushed to Narshibhai. The local devotees of Chikhlod village told that the whole area was very dangerous due to poisonous snakes. But Narshibhai asked all the devotees to perform Shree Swaminarayan Mahamantra Dhoon. After half an hour, Narshibhai also joined them in Dhoon.

All present there were surprised at this. Narshibhai had no effect of the poisonous biting of a snake and he was

॥ भक्तिसुधा ॥

BHAKTI-SUDHA

'WE HAVE TO PERFORM JAAGARAN OF 365 DAYS IN THIS WORLD' FROM THE BLESSINGS OF H.H. SHRI GADIWALA (ON OCCASION OF SATSANG SABHA OF EKADASHI IN KALUPUR TEMPLE HAVELI)

- Compiled by Kotak Varsha Natvarlal-Ghodasar

In the spiritual matter we are still sleeping. Though we may have awakened, we are very slow. Just we have to take care of Akhand Divo so that it is not extinguished, we have to be alert in spiritual matters. But our own pride comes in between and works as obstacle. We do not accept the views of others. Even in this Satsang sometimes we are found asleep. And if another devotee awakens us, we reply that we were carefully listening to Katha and we were not sleeping at all!!! Thus, we are not ready to accept that we were sleeping. And by arguing we try to protect our inner enemies. But in fact we should accept our mistakes and should try to improve upon it. When we have got this very precious human life we should do all our works with utmost care and caution. But due to Maya of this world we are busy in achieving those things which we are not having and once we obtain it we find it less important. We feel it meaningless. This is because it is perishable happiness and pleasure of life.

Rainbow appears very beautiful and attractive in the sky because there are seven colours in it. But if we try to catch any of these colours, we cannot do it. It looks beautiful till it appears to us in the sky. Beyond vision, it has no importance. Maya is like rainbow. If we stop looking at it, it stops. But our craze and yearning

for Maya does not allow us to stop looking at it. And therefore we do not get stability in this world of Maya. Maya means thought of the mind. Maan is inner Maya, and Maya is outer Maan.

And what is truth? Whether we believe it or not but the things which are not dependent to believe and to look are Satya. It can be felt. How? Man who follows a righteous path becomes happy in his life. And yet man is not inclined to follow it. This is because Satya is always one and the same and man wants variety. For example, we like to watch television because there scenes and pictures keep on changing and it is liked by our eyes. Because there is variety in it. Life of a human being is also like this. One after another activity and action keep on going. But man does not have time. Human mind does not like stability; because it is fond of instability, due to its constant changing nature. There happens so many changes in this world and facts do change over a period of time and therefore a human being likes to stay in this world. All know that there is perennial happiness with Bhagwan and yet a man gets entrapped into the varieties of this life. So there is Jagaran (awakening) of 365 days in this matter of worldly matter. We need to be alert. So let us pray to our Shreeji Maharaj that our awakening may increase towards spirituality. Don't we perform the prayer:

'Maha Balvant Maya Tamari' which we should always ask from our Maharaj and let there be increase of our Satsang and Bhakti.

•
DHARM PARAYAN

SHREE SWAMINARAYAN

- Sankhya Yogi Kokilaba (Surendranagar)

Our Bharat Desh is spiritual country. Here Dharma is prominent in all walks of life. Here there have been many incarnation of Bhagwan. There have been many saints and Mahatmas. There are many countries where there are physical comforts and happiness. But there people would not get inner peace because Dharma is lacking in these countries.

If our country is known for Peace it is due to Dharma only. Many kings and emperors and saints and Mahatmas have suffered great miseries and some of them have also laid down their lives for Dharma and its protection. Bhagwan protects those who follow Dharma while suffering miseries. There have been many such examples.

If we look in 'Ramayan' we would find that, there were demons like Ravan and Kumbhkarna, who were considered the mountains of Sins. And there were beautiful persons like Vibhishan who did not leave Dharma though he had to suffer great miseries while doing so. Therefore, Bhagwan Shree Ramchandra protected this ardent devotee and made him happy.

If we look in 'Bhagwat' we would find that a beautiful lotus grows amidst mud only. Though a lotus flower suffers severe sun stroke and stormy rains and yet it does not abandon its softness because it has adhered to Parmatma. Such a nice lotus flower was grown in one demon-family and this flower we know by name Bhaktaraj Prahlad. This little Prahlad had to suffer great miseries but he did not abandon his Dharma and therefore Parmatma protected him.

In our pious 'Satsangi Jeevan' Naja Jogiya was a great devotee who followed and adhered to Dharma even at the risk of his life. So Bhagwan Shree Swaminarayan protected him.

There are many interesting incidents that happened in the life of this great devotee and during every adverse time, this great devotee emerged as stronger and more devout devotee.

Just as Amrut is lying in heaven, happiness is lying in Dharma. In order to obtain the most difficult Moksha, Dharma should be in the centre of life. Whenever Dharma has remained dominant, there have been peace and happiness in the world. Gradually Dharma got weakened and all other obstacles, difficulties and Ashanti emerged and occupied the world.

Life without Dharma is like a vehicle without brake which can cause accident at any time. Similarly, those who do not follow Dharma in their life, they would always remain happy and struggling to achieve peace and happiness which they would never get. On the contrary where there is Dharma and Bhakti, Bhagwan resides there and there is happiness and peace everywhere. And there is no doubt about it. And without Dharma even Bhakti is considered as handicapped. And all noble qualities throng together where there is Dharma which grant all types of happiness and peace. Therefore one should try to be Dharmparayan.

BENEVOLENT SAINT

- Patel Labhuben Manubhai (Kundal, Tal. Kadi)

Once Muktanand Swami and Brahmanand Swami were walking together. They were passing through a field. A young boy of Kanbi-farmer was eating Ponk. Brahmanand Swami told Muktanand Swami, "Shall we do Kalyan of this young boy?" Muktanand Swami agreed and both the great saints called the young boy and told him, "Hey boy! Will you give us some Ponk to eat?" the young boy said

संज्ञा समाचार

Dhanur Maas Dhoon in Shree Swaminarayan temple, Kalupur in the pious company of Shree Narnarayandev

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul and with the inspiration of Sadguru Mahant Shastri Swami Harikrishnadassji, Shree Swaminarayan Mahamantra Dhoon was initiated in the early morning from 6.00 to 6.30 hours on 16/12/2016 by H.H. Shri Lalji Maharaj by lighting a lamp in the grand and divine Sabha Mandap of our Shree Swaminarayan temple, Kalupur, Ahmedabad. "Work of religion should be done immediately and other works of worldly affairs can be later on" this direction contained in the pious 'Shiksha Patri' was found to be scrupulously followed by the host devotees. Like every year, devotees rendered their beautiful services for Dhoon for each day and for the whole month and the critical phase of demonitization could not stop our devotees. The whole Sabha Mandap was crowded at its full by the devotees and haribhaktas. Name of Swaminarayan Mahamantra is so divine and capable of yielding its fruits that it can be experienced by only those devotees who have availed its divine benefit. Besides Ahmedabad temple, all other small and big temples of our Sampradaya have also organized pious Dhanur Maas Dhoon and lacs of our devotees and haribhaktas have been availing its divine benefit. During the whole pious Dhanur Maas Bramchari Swami Rajeshwaranandji, Bhandai J.P. Swami, Kothari J.K.Swami, Yogi Swami, Bhakti Swami, Shastri Swami Narayanmunidasji etc. saints and Parshads have rendered their beautiful services on this divine occasion and thereby they have obtained the pleasure of Shree Narnarayandev, Dharmvanshi H.H. Shri Acharya Maharaj and the whole Dharmkul. (Kothari Shastri Muni Swami)

Dhanur Maas Dhoon in Shree Swaminarayan temple, Jetalpurdham

In the pious company of Shree Revtiji Baldevji harikrishana Maharaj and with the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration and efforts of Mahant Swami Shastri Swami Atmaprakashdassj, Shastri P.P. Swami and Sadguru Mahant Shri K.P. Swami all the festivals are being celebrated with great fervor and enthusiasm. Accordingly from 16/12/2016 pious Dhanur Maas began and Shree Swaminarayan Mahamantra Dhoon was being performed in the early morning from 6.00 hours by saint mandal, students of our Sanskrit Pathshala and devotees and haribhaktas of the nearby villages. Many devotees rendering the services for Dhoon for the day and Dhoon for the whole month. Mahant Swami Shri K.P. Swami had made beautiful arrangement. (Tejendrabai Bhatt)

Maruti Yagna in Shree Swaminarayan temple, Dholka

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration of Mahant Sadguru Swami Jagdishprasaddasji, Maruti Yagna began in front of Shree Kastbhanjandev on the pious day of Aaso Sud-14 Kali Chaudas whose benefit was availed by many devotees and haribhaktas. On this occasion, Group Mahapooja was also organized. On the pious day of Nutan Varsha, grand Annakut was offered in front of Thakorji. On the pious day off Dev-Diwali, haribhaktas had organized Satkar-Samarambh of newly appointed Mahant Swami Shri Jagdishprasaddasji. (Satyasankalp Swami)

17th Varshikotsav of Shree Swaminarayan temple, Gandhinagar (Sector-2)

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration and guidance of Sadguru Mahant Swami Devprakashdasji (Naranghat), Sadguru Mahant Shastri Nana P.P. Swami (Gandhinagar) and in the memory of Akshar nivasi Mahendrabhai Naranbhai Motibhai, 17th Patotsav of Shree Swaminarayan temple, Gandhinagar, Sector-2 was celebrated with great fervor and enthusiasm. Ganga

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Swaroop devoeee Shri Kailashben Mahendrabhai Patel (Unavawala) rendered the services as the host of this Patotsav.

On this occasion, Shrimad bhawat Dasm Skanda Tridinatmak Parayan was organized from 01/12/2016 to 04/12/2016 with Sadguru Shastri Swami Chaitanyaswaroopdasji (Gandhinagar) as the spokesperson. Abhishek and Shodaopchar ritual off 17th Patotsav of Thakorji was performed by H.H. Shri Lalji Maharaj in Vedic tradition. In the sabha organized on the occasion Sadguru Mahant Shastri Swami Harikrishnadasji (Kalupur), Mahant Shastri Swami Narayanvallabhdasji (Vadnagar), Brahmchari Swami Rajeshwaranandji, Shastri Swami Ramkrishnadasji (Koteswar), Mahant Swami of Muli, Kankaria, Sokli, Idar, Bavla etc. temples had delivered their inspirational speeches. At last H.H. Shri Lalji Maharaj blessed the whole sabha and the host devotee family.

Many devotees of Gandhinagar and nearby villages had availed the benefit of divine Darshan of this Patotsav - Mahotsav. (Shastri Chaitanyaswaroopdasji- Gandhinagar)

1st Varshik Patotsav of Shree Swaminarayan temple, Prayagraj

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul and with the divine inspiration of Akshar Nivasi Sadguru Swami Vamanprasaddasji (Guru of Mahant Swami of the temple) and under the guidance of Mahant Sadguru Swami Narayanswaroopdasji, Varshik Patotsav Mahotsav of the temple was celebrated from 16/11/2016 to 18/11/2016 with great fervor and enthusiasm.

On this occasion Tridinatmak Katha was organized with sadju Ramanujdas as the spokesperson. Pothiyatra was organized from Shree Hanumanji temple upto place of Katha. Besides this, Group Triveni Pooja, Ganga Snan, Gau-poojan and Group Mahapooja were also organized whose benefit was availed by many devotees and haribhaktas. On 17/11/2016 Shodasopchar Abhishek of Shree Ghanshyam Maharaj was performed in Vedic tradition. Saints had performed Abhishek and Shangaar aarti. In the Sabha organized on the occasion, the host devotee Shri C.K.Patel family had

performed aarti of concluding ritual of Parayan and devotee Shri Dipalbhai and the grandsons Aaditya and Ojas had performed Saint-poojan in the sabha.

Sadguru Swami Raghuvircharandasji (Umreth), Mahant Swami Devprasaddasji (Ayodhya), Swami Parmeshwardasji, Swami uktapasaddasji, Shastri Ramkrishndasji, Vishnu Swami (Ahmedabad), Vishnu Swami (Khambha) etc. saints from various places had expressed their best wishes on this pious occasion and divine Annakut of various items was offered to Thakorji.

The whole programme was conducted by Shastri Swami Harigundasji (Umreth) very beautifully. During the whole arrangement, devotee Shri Kamlesh Bhagat and all other Parshads had rendered their beautiful services and had obtained the pleasure of the deities. Devotee Shri Chimantbhai Patel had also availed the benefit of rendering beautiful services. (Sadhu Ramanujdas- Prayag temple)

17th Varshik Patotsav of Shree Swaminarayan temple, Vadu

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul, 17th Varshik Patotsav of Shree Swaminarayan temple, Vadu was organized with great fervor and enthusiasm under the guidance of Mahant Sadguru Shastri Swami Narayanvallbhdasji of Vadnagar temple and with the support and co-operation of the whole Vadu village.

On this occasion, Shrimad Bhagwat Dasm Skanda Tridinatmak Parayan was organized from 10/12/2016 to 12/12/2016 with Kothari Shastri Swami Vishwaprakashdasji (Vadnagar) as the spokesperson. On 10/12/2016 H.H. Shri Acharya Maharaj graced the occasion and performed aarti-poojan in temples of haribhaktas and ladies devotees and graced the Sabha organized on the occasion. The host of Patotsav and Parayan Akshar Nivasi devotee manguben Rambhai Dahyalal Patel famil members devotee Shri Jayantibhai Patel and Shri Mukeshbhai pate family and host off 11th Patotsav of Shree Hanumanji of Prasadi devotee Shri bhemdas Shivdas Madhavdas Patel and the host of Annakut devotee Shri Bakorbhai Naranbhai Patel and his sons devotee Shri Dharmendra and Bhaveshkumar and the host of

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the meals devotee Shri Vitthalbhai Narsibhai Patel, Dr. Atulbhai kalidas patel, Parinbhai and Jigneshbhai Baldevbhai family had performed poojan-archa, aarti and obtained the blessings of H.H. Shri Acharya Maharaj. Thereafter, H.H. Shri Acharya Maharaj blessed the whole Sabha.

On 11/12/2016 H.H. Shri Lalji Maharaj graced the occasion and performed poojan-aarti of Shree Hanumanji Maharaj of Prasadi and performed Annakut aarti of Thakorji and graced the Sabha organized on the occasion. Shree Narnarayandev Yuvak Mandal and the host family performed poojan of H.H. Shri Lalji Maharaj with garlands.

On 12/12/2016 H.H. Shri Laxmiswaroop Gadiwala graced the occasion, performing divine Darshan in both the temples and thereafter graced the sabha of the ladies devotees organized on this divine occasion and blessed all the ladies devotees. Ladies devotees of the host family performed poojan-archan and obtained the blessings of H.H. Shri Laxmiswaroop Gadiwala.

Thereafter, H.H. Shri Laxmiswaroop Gadiwala performed divine Darshan of Shree Hanumanji Maharaj. Concluding aarti of katha was performed by Sadguru Mahant Shastri Swami Harikrishnadasji. During the whole programme, Kothari Shri Jaytibhai, Jasubhai, Sanjaybhai patel, Shri P.T.Patel etc. devotees and Shree Narnarayandev Yuvak Mandal, Bal Mandal etc. had rendering their beautiful services and obtained the pleasure of all. (Shastri Swami Narayanvallbhdasji, Mahant of Vadnagar temple)

Rajat Jayanti Mahotsav in Shree Swaminarayan temple, Martoli

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul Shree Swaminarayan temple, Martoli was constructed before 100 years by Akshar nivasi Sadguru Shastri Swami Hariswaroopdasji. Thereafter, with the inspiration of Sadguru Shastri Swami Harikeshavdasji the temple was renovated and now it completed 25 years of its renovation. Accordingly, Rajat Jayanti Mahotsav of our Shree Swaminarayan temple, Martoli was celebrated with great fervor and enthusiasm upon completion of 25 years of its renovation under the guidance of Mahant Swami

Jagdishprasaddasji (Dholka), Swami Raghuvircharandasji (Sokli), Mahant Swami Krishnaprasaddasji (Torda). On this occasion, Shrimad Bhagwat Dasm Sskanda Parayan was organized from 16/11/2016 to 18/11/2016 with Sadguru Shasri Swami Vasudevcharandasji (Kankaria) and Shasri Ajayprakashdasji (Dholka) as spokespersons. H.H. Shri Acharya Maharaj graced this occasion, performed aarti of Thakorji and graced the sabha organized on this occasion. Saints from various places had also arrived on this occasion. Akshar Nivasi devotee Mula Bapa family members devotee Shri Shivrambai, Ramanbhai, Babubhai, Jagdsihbhai and the chief host of Parayan devotee Shri Kothair manibhai Vitthaldas patel family availed the benefit of this divine occasion. During the whole programme Kothari Satyasankalp Swami of Dholka temple had rendered beautiful services. (Poojari Kapilmunidas)

Dhanur Maas Dhoon in Shree Swaminarayan temple, Gomtipur

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul, Shree Swaminarayan Mahamantra Dhoon was organized for the whole month from 16/12/2016 in the early morning from 5.15 to 6.15 hours whose benefit was availed by all the devotees and Haribhaktas. (Shree Narnarayandev Yuvak Mandal, Gomtipur temple)

Shastam Patotsav of Shri Swaminarayan temple, Kaligam

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration of Sadguru Mahant Shastri Swami Purushottamprakashdasji (Gandhinagar) and Sadguru Mahant Swami Devprakashdasji (Naranghat) Shastam Patotsav of Shree Swaminarayan temple, Kaligam was celebrated on 14/11/2016 with great fervor and enthusiasm. In the memory of Akshar Nivasi Chhotalal Shamaldas Pael his son devotee Shri Mahendrabhai Chhotabhai Patel and Shri Madhuben Mahendrabhai Patel family rendered the services as the host of Patotsav. Shastri Swami Chaitanyaswaroopdasji narrated beautiful Katha-Varta. H.H. Shri Acharya Maharaj performed Annakut aarti of Thakorji and blessed the whole

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Sabha. (Kothari, Kaligam temple)

6th Varshik Patotsav of Shree Swaminarayan temple, Mubarakpur

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Mahant Swami Devprakashdasji (Naranghat) and Sadguru Mahant Shatri Nana P.P. Swami (Gandhinagar), 6th Varshik Patotsav of Shree Swaminarayan temple, Mubarakpur and Shakotsav were celebrated on 17/11/2016 with great fervor and enthusiasm.

First of all H.H. Shri Acharya Maharaj performed aarti of Thakorji and thereafter performed divine Vaghar of Shakotsav and blessed all the devotees. The whole village rendered beautiful services and obtained the pleasure of Shree Hari and Dharmkul. (Shastri Swami Chaitanyaswaroopdas-Gandhinagar)

Re-invocation of idol images in Shree Swaminarayan temple, Kanipur

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Mahant Swami Devprakashdasji (Naranghat) and Sadguru Mahant Shatri Nana P.P. Swami (Gandhinagar) and with the support and co-operation of the whole village, Murti Pratistha Mahotsav of the new temple was celebrated on 08/12/2016 with great fervour and enthusiasm.

On this occasion Shrimad Satsangibhushan Tridinatmak Ratriya Katha was organized from 06/12/2016 to 08/12/2016 with Sadguru Shastri Swami Ramkrishnadasji (Koteshwar) as spokesperson. On this occasion, Mahant Swami Shastri Swami Harikrishnadasji of Kalupur temple, Sadguru Shastri Swami Nirgundasji and saints from Kankaria, Naranpura, Bhuj, Muli and Naranghat temples had also arrived. Many devotees of the village had rendered their services as hosts for various occasions. On 08/12/2016 H.H. Shri Acharya Maharaj performed the ritual of re-invocation of the idol image of Thakorji in Vedic tradition. Thereafter concluding aarti of Katha and Annakut aarti were performed and at last H.H. Shri Acharya Maharaj blessed the Sabha organized on the occasion. (Shastri Swami Chaitanyaswaroopdasji, Koteshwar)

Vijay Sthambha Sthapan for Murti Pratistha of

Sahjanand Gurukul Koteshwar Prarthna Mandir

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, ritual of Shree Vijay Sthambha Sthapan of Tridinatmak Murti Pratistha Yagna of Sahjanand Gurukul Koteshwar Prarthna Mandir was performed by H.H. Shri Lalji Maharaj in the morning at 8.00 hours on 10/12/2016. In the Sabha organized on the occasion, Sadguru Shastri Swami Purushottamprakashdasji (Mahant of Gandhinagar temple) and Shastri swami Ramkrishnadasji etc. saints had delivered their inspirational speeches. At last H.H. Shri Lalji Maharaj blessed the whole Sabha. (Shastri Swami Chaitanyaswaroopdasji- Gandhinagar)

Patotsav of Shree Swaminarayan temple, Kocharab

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Mahant Shastri Swami Atmaprakashdasji and Shastri Swami Purushottamprakashdasji of Jetalpurdhham and under the guidance of Mahant Swami Vishwaprakashdasji of Anjali temple, 54th Varshik Patotsav of Shree Swaminarayan temple, Kocharab was celebrated from 10/12/2016 to 14/12/2016 with great fervor and enthusiasm. On this occasion Panchdinatmak Shrimad Bhagwat Panchan Parayan was organized with Shastri Bhaktinandan Swami (Anjali temple) as the spokesperson. The Sabha was organized by Shatri Swami Hariprakashdasji (Mahant of Makansar temple). On this occasion saints from various places had arrived. On the pious day of Patotsav, Mahapooja, Mahabhishek, Annakut aarti of Thakorji were performed. The host devotee family had performed concluding ritual of Katha. Saints from Jetalpur, Kalupur, Anjali, Mahesana, Vanzar, Abu road had also arrived. (Mahant K.P. Swami, Jetalpur)

Grand Shakotsav at Visnagar

With the directions of H.H. Shri Acharya Maharaj, grand Shakotsav was organized on 16/12/2016 in Shree Swaminarayan temple, Visnagar. Saints from various places had arrived on this occasion. In the Sabha organized on the occasion, importance of Shakotsav was narrated by the saints. H.H. Shri Acharya Maharaj graced the Sabha and performed vaghar of divine Shakotsav. Shri P.P. Swami of Jetalpurdhham had narrated the

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importance of Shakotsav. At lat H.H. Shri Acharya Maharaj blessed the whole Sabha. Services of Mahila Mandal and all other devotees were very inspirational. About 5000 devotees availed the benefit of Prasad. The whole arrangement was made by the newly appointed Kothari of the temple and the whole Satsang Samaj of the village. (Kothari, Visnagar)

Shakotsav at village Mandal

With the directions and blessings of H.H. Shri Acharya Maharaj and with the sinpiraiton opf Sadguru Shastri Swami Atmaprakashdaji and Sadguru Shatri Swami Purushottamprakashdasji, grand Shakotsav was organized on 17/12/2016 with great fervor and enthusiasm.saints Mandal of Jetalpur temple and Shastri Bhaktinandandasji had narrated beautiful Katha. On this occasion saints from Jetalpur, Anjali, Mehsanan and Sankhya Yogi ladies devotees from Patdi, Kaliyana, Viramgam had arrived. Services of Mahila Mandal were very inspirational and Haribhaktas had made beautiful arrangement of Shakotsav. Thousands of devotees availed the benefit of Shakotsav. (Shastri Bhaktinandandasji)

Grand Shakotsav in Mehsana (highway) temple

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Shastri Swami Atmaprakashdasji and Sadguru Shastri Swami Purushottamprakashdasji of Jetalpurdham and with the arrangements by Mahant Swami Shastri Uttampriyadasji and Swami Narayanprasaddasji grand Shakotsav was organized on 18/12/2016. On this occasions, devotees who rendered their beautiful services were honoured. Saints had performed Vaghar of divine Shakotsav. Saints from various places such as Jetalpur, Kalupur, Anjali, Laloda, Himatnagar, Siddhpur, Vali (Rajasthan), Jamiyatpura, Bapunagar, Naranpura, Sayla, Unava had arrived. (Shastri Bhaktinandandasji)

Grand Shakotsav in Kalol-Panchvati temple

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Shastri Swami Atmaprakashdasji and Sadguru Shastri Swami Purushottamprakashdasji of Jetalpurdham and Mahant Sadguru V.P. Swami and Sadguru Mahant K.P. Swami of the temple, grand and

divine Shakotsav was organized on 25/12/2016. Saints from various places had arrived and had narrated Katha-Varta. Saints from Jetalpur, Anjali, Jamiyatpura, Abu road, Kalol Gurukul, Kalupur, Laloda, Mansa, Naranpura, Unava, Mahesana and Makansar had arrived. Mahila Mandal and Shree Narnarayandev Yuvak Mandal had rendered their beautiful services. Announcement of the date 27/11/2017 for Murti Pratistha of Kalol-Panchvati temple was also made on this occasion. (Shastri Bhaktinandandas)

Shrimad Bhagwat Saptah Parayan at village Balva

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Shastri Swami Atmaprakashdasji and Sadguru Shastri Swami Purushottamprakashdasji of Jetalpurdham, Shrimad Bhagwat Saptah Parayan was organized by Shree Naranarayandev Yuvak Mandal from 21/12/2016 to 27/12/2016 with Shastri Swami Bhaktinandandasji (Anjali) as the spokesperson wherein Vyasanukti, Swachhata Abhiyan, Beti bachao, Maa-Baap ni Sewa, Saksharta Abhiyan were the main topics of attraction. Shastri Uttampriyadasji (Makansar) performed Samhita Path. H.H. Shri Gadiwalal and H.H. Shri Mota Gadiwala graced this occasion andsaints and Sankhya Yogi ladies devotees from various places had also arrived. At night beautiful programme was organized wherein Shree Krishna Janmotsav, Rukshamani Vivah were celebrated with great fervor and enthusiasm.

On 27/12/2016 H.H. Shri Acharya Maharaj graced the occasion and performed the concluding ritual of Katha and also performed Abhishek and Annakut Aarti of Thakorji. In the Sabha host of Parayan Shreeji Sound family was honoured. At last H.H. Shri Acharya Maharaj blessed the whole Sabha. (Kothari, Balva)

First Shakotsav at village Solaiya

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Shastri Swami P.P. Swami (Jetalpur) who has been taking care of construction of the new temple, for the first time grand Shakotsav was organized on 28/12/2016 with great fervor and enthusiasm at village Solaiya.

Shakotsav began with Kirtan-Bhakti by the

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young devotees of Solaiya. After the speeches of the saints H.H. Shri Acharya Maharaj graced the occasion and also performed Vaghar of divine Shakotsav. In the Sabha the host devotees were honoured. The devotees who rendered their beautiful services for construction of the new temple were honoured with garlands. Saints from Jetalpur, Anjali, Mehsana, Siddhpur, Makansar, Unava, Mansa, Kalupur Guruku and Sankhya Yogi ladies devotees from Visanagar had also arrived on this occasion. About more than 12000 devotees availed the benefit of Prasad of Shaktosav. (Shastri Bhaktinandandas)

Patotsav of Shree Swaminarayan temple, Sitapur

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of saint Mandal of Jetalpurdham, 101st Varshik Patotsav of Shree Swaminarayan temple, Sitapur was celebrated on Magsar Sud-03 with great fervor and enthusiasm. On this occasion Abhishek and Annakut of Thakorji were performed in Vedic tradition. Shastri Swami Atmaprakashdasji Swami, Shastri Vishwaprakashdasji, Shastri Swami Hariomprakashdasji, Brahmchari K.P. Swami, Shastri Bhaktivallabhdasji, Bhaktinandandasji etc. saints had narrated Katha-Varta. Th host devotee Shri Rasikbhai Dayalibhai Soni family (Sitapur) performed poojan of the saints on this divine occasion. At last all the saints and devotees availed the benefit of Prasad. (Shastri Bhaktinandan Swami)

MULI DESH

11th Varshik Patotsav of Shree Swaminarayan temple, Surendranagar

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul and with the noble aim of Sadguru Mahatn Swai Premjivandasji of Surendranagar temple and with the inspiration of Sankhya Yogi Shree Kamlaba, Sankhya Yogi Kokilaba and Sankhya Yogi Ushaba, 11th Varshik Patotsav of Shree Swamiarayan temple, Surendranagar was celebrated from 10/11/2016 to 16/11/2016 with great fervor and enthusiasm. Devotee Shri Baubhai Adalaja family of Ratanpar rendered the services as the host of Patotsav. On this occasion Shrimad Satsangjivan Saptah Parayan was organize with Shastri Swami Shrejiiprakashdasji (Hathijan) as the spokesperson. Purani Swami Nityaswaroopdasji performed Samhita Path. On this occasion, cultural programme at night, Mahabhishek, Annakut, Tulsi Vivah, Vivah of Shree Rampratapbhai, Shree Hari-Yaag were also performed.

On 15/11/2016 H.H. Shri Acharya Maharaj graced the occasion alongwith the saints and performed aarti of Thakorji and performed Bhoomi-poojan of new ultra-modern Bhojanalaya and graced the Sabha organized on the occasion. H.H. Shri Gadiwala had also graced the occasion and blessed all the ladies devotees.

Sankhya Yogi ladies devotees and Karma Yogi ladies devotees from various places had also arrived on this occasion. The Sabha was conducted by Poojari Swami Tyagvallabhdasji and Shastri Swami

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Ayodhya : www.ayodhyaswaminarayanmandir.com

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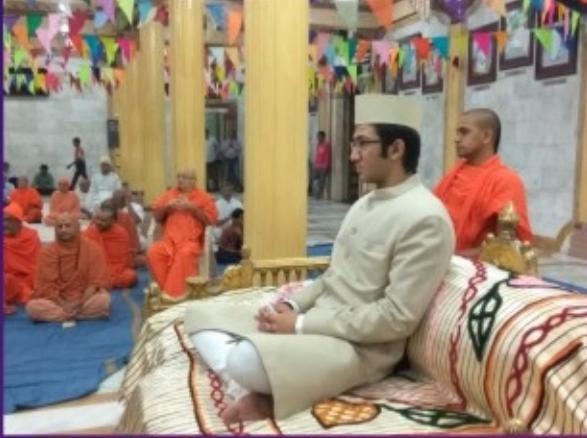
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(1) H.H. Shri Acharya Maharaj granting Darshan in Sabha on the occasion of Shakotsav in Visnagar and Shri P.P. Swami (Jetalpur) addressing Sabha. (2) H.H. Shri Acharya Maharaj granting Darshan in Sabha on the occasion of Shakotsav in village Salai and Shri P.P. Swami (Jetalpur) addressing Sabha. (3) H.H. Shri Acharya Maharaj granting Darshan and blessings in Sabha on the occasion of Patotsav of deities of Shree Swaminarayan temple, Vadu and H.H. Shri Lalji Maharaj alongwith Bal Mandal. (4) Large number of saints and Haribhaktas attending Sabha on the occasion of Shakotsav at Mahesana.

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Like every year, this year also H.H. Shri Lalji Maharj alongwith the saints and thousands of devotees performing divine Darshan of deities and also performing Dhoon in Sabha Mandap of Ahmedabad Kalupur temple during the pious Dhanur Maas.

પ.પૂ.ઘ.ધૂ. આચાર્ય મહારાજશ્રી ૧૦૦૮ કોશલેન્દ્રપ્રસાદજી મહારાજના શુભ આશીર્વાદથી

દિવ્ય ભવ્ય દશાબ્દિ
1 મહામહોત્સવ

તા. ૧૧ થી ૧૭ ફેબ્રુઆરી-૨૦૧૭ મહાવદ ૧ થી મહાવદ-૬

આયોજક : શિખરભદ્ર શ્રી સ્વામિનારાયણ મંદિર, સરદાર બાગ સામે, શનાળા રોડ, મોરબી
અનેકવિધ સાંસ્કૃતિક આધ્યાત્મિક અને સમાજસેવાલક્ષી આયોજનનો અદ્ભુત ત્રિવેણી સંગમ...