

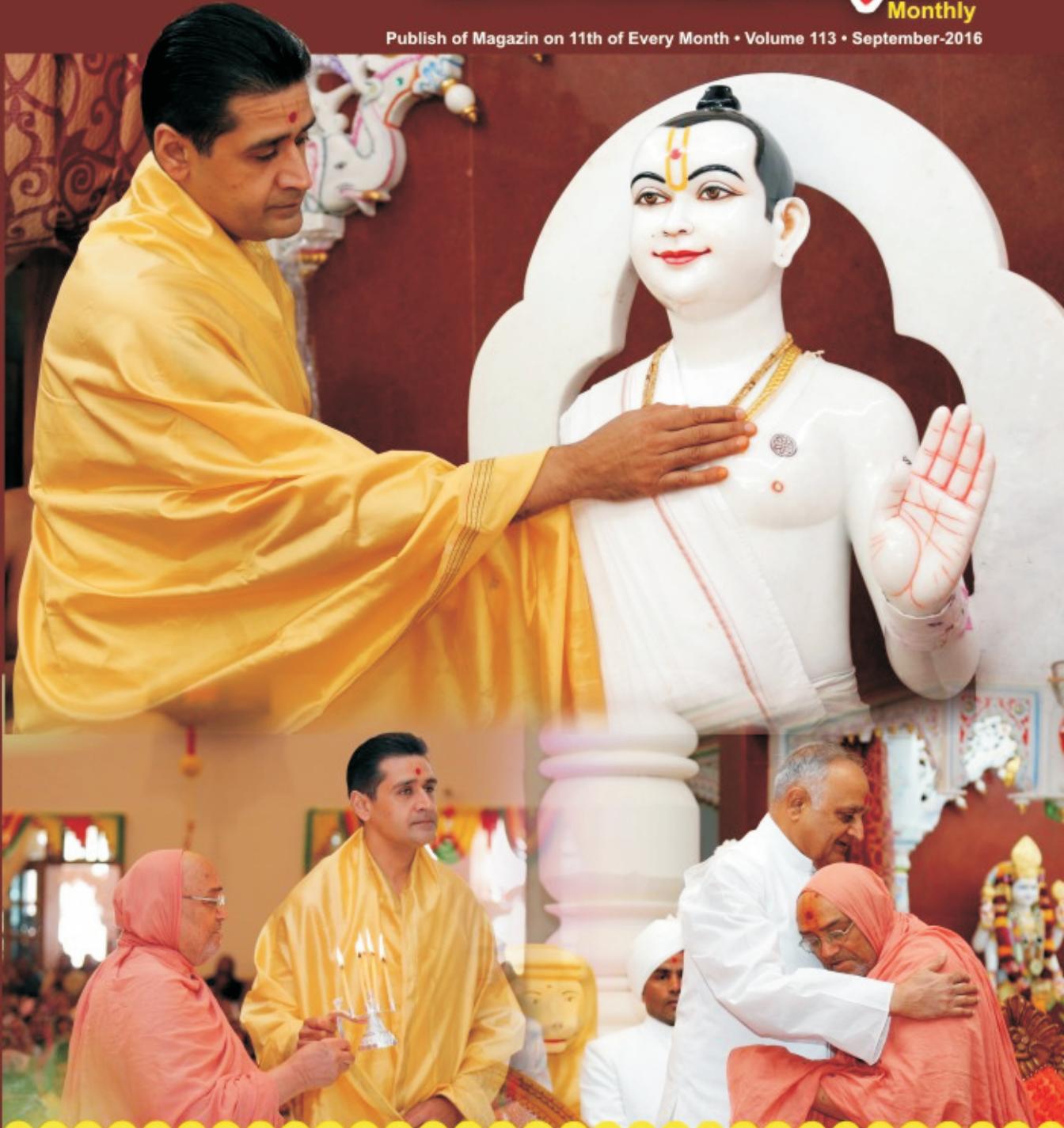
Mahotsav of  
new Shree Narnarayandev temple,  
Langata, Nairobi

Price Rs. 5-00

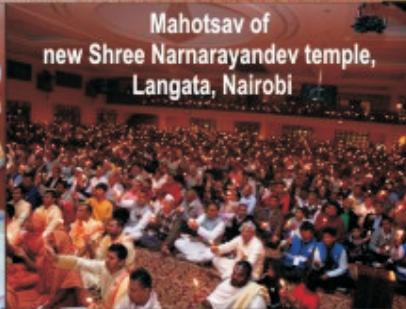
# SHREE SWAMINARAYAN

Monthly

Publish of Magazin on 11th of Every Month • Volume 113 • September-2016



Publisher: Shree Swaminarayan Temple, Ahmedabad- 380001

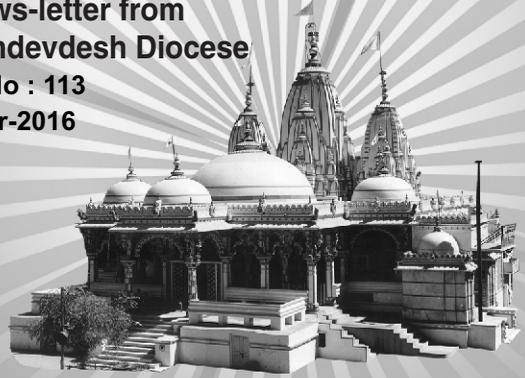




# SHREE SWAMINARAYAN

Official News-letter from  
Shri Narnarayandevdesh Diocese

Vol : 10 • No : 113  
September-2016



Founded By H.H. Acharya  
Maharaj 1008 Shri  
Tejendraprasadji Maharajshri,  
Shri Narnarayandev Diocese.  
Shri Swaminarayan Museum  
Narayanpura, Ahmedabad-13.

Phone : 27489597 • Fax :  
27419597

H.H. Mota Maharajshri  
Phone : 27499597

[www.swaminarayanmuseum.com](http://www.swaminarayanmuseum.com)

With the directions of  
Shri Narnarayandev

Pithadhipati H.H. 1008 Shri  
Koshalendraprasadji  
Maharajshri

Controlling Editors & Publishers  
Shastri Swami Harikrishnadasji  
MAHANT

SHRI SWAMINARAYAN TEMPLE

Kalupur, Ahmedabad-1.

Phone : 22132170, 22136818

Karbhari office : 22121515.

Fax : 22176992.

[www.swaminarayan.info](http://www.swaminarayan.info)

Editorial & Subscription Address  
Shri Swaminarayan

Shri Swaminarayan Temple  
Kalupur, AHMEDABAD-1 (INDIA)

For a Change in Address :

E-mail : [manishnvora@yahoo.co.in](mailto:manishnvora@yahoo.co.in)

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

## C O N T E N T S

01. EDITORIAL	04
02. APPOINTMENT DIARY OF H.H. ACHARYA MAHARAJSHRI	05
03. SHIKSHAPATRI	06
04. SEVA OF HARI-MANDIR	08
05. HE IS THE KING OF THE KINGDOM	10
06. SHREE NARNARAYANDEV NEW TEMPLE MAHOTSAV- LANGATA (NAIROBI)	12
07. BLESSINGS OF H.H. SHRI ACHARYA MAHARAJ	14
08. SHREE SWAMINARAYAN MUSEUM	21
09. SATSANG BALVATIKA	23
10. BHAKTI-SUDHA	25
11. NEWS	27

September-2016 003

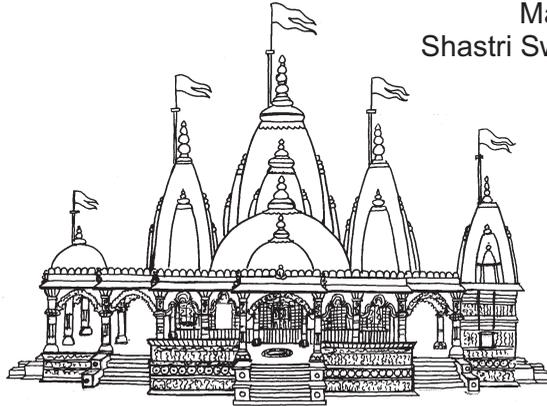
# अस्मद्यम्

Thereafter Maharaj said,

***“There is no other Akhyan in Shrimad Bhagwat so miraculous as that of Bharatji. Because Bharatji was the son of Rishabhdev and in order to obtain Bhagwan had left the kingdom of the whole Earth and had gone to the forests. While performing Bhajan of Bhagwan in the forest, he cherished love and affection towards a young one of a deer and resultantly he incarnated as deer in his next life. Therefore, to cherish love and affection anywhere else except Bhagwan is Great Sin for a devotee. Therefore those who are prudent would be frightened at the thought of what happened to Bharatji. Thereafter Bharatji abandoned the body of a deer and incarnated in the house of a Brahmin and he never paid attention to any worldly affairs thinking lest his mind may get attached affectionately anywhere else and behaved madly and remained in Akhand Vriti (constant pious company) of Bhagwan.”***  
**(Vachanamrit Gadhada Antya-17)**

Therefore, devotees while remaining engrossed in all the worldly affairs, we should always remain connected with Shree Hari so that our Kalyan is not spoilt. In any situation, favourable or adverse, we should continuously perform Dhyan, Bhajan, Kirtan of our Ishtadev Bhagwan Shree Swaminarayan. As a man of this world, we may have to perform all worldly duties in worldly matters but we should not be attached with them with affection. We should remain Sthitpragya.

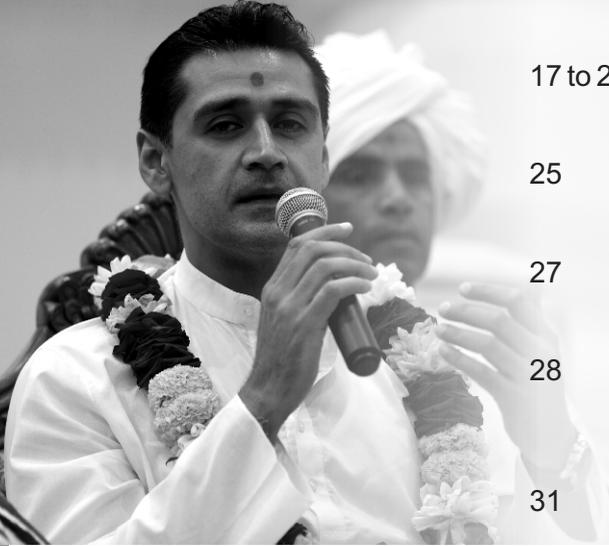
Editor  
Mahant Swami  
Shastri Swami Harikrishnadas



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

(AUGUST- 2016)

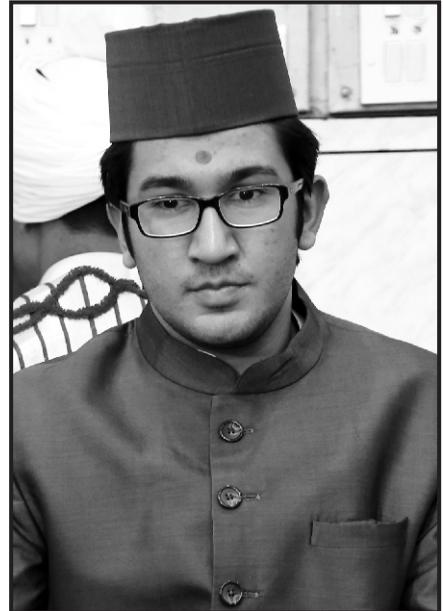
- 5 to 15 Graced Nairobi (Kenya) on the occasion of Invocation of idol images in Kachchh Satsang Swaminarayan new temple.
- 17 to 23 Graced Shree Swaminarayan temple, Boston (America) on the occasion of Patotsav.
- 25 Performed Saint Mahadiksha in Shree Swaminarayan temple, Kalupur, Ahmedabad.
- 27 Graced the house of the devotee Shri Jigneshbhai Govindbhai Patel, Thaltej.
- 28 Graced Shree Swaminarayan temple, Gandhiangar (Sector-2) on the occasion of concluding ritual of Hindola and Himalaya Darshan.
- 31 Overseas pilgrimage.



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

(August - 2016)

- 10 to 14 Graced Nairobi (Kenya) on the occasion of Invocation of idol images in Kachchh Satsang Swaminarayan new temple.
- 25 Graced Shree Swaminarayan temple, Muli on the occasion of Samaiyo of Janmastmi.  
At night graced Kirtan-Sandhya programme organized in Shree Swaminarayan temple, Kalupur on the occasion of Shree Krishna Janmastmi and performed Shree Krishna Janmotsav aarti.
28. Graced Satsang Yuva Shibir organized at village Dangarva.



# Shikshapatri

## The Epistle of Precepts

(based on Shatanand's Shikshapatri Arthadipika)

By Pravin S. Varsani

### SPECIAL DHARMAS FOR NAISHTIKA BRAHMCHARIS (175-187)

#### TEXT 187

**Brahmins shall never take meals without performing daily rituals viz. bathing, Sandhya (morning prayer), chanting of Gayatri Mantra, worship of Shree Vishnu and Vaishvadeva (food offering) ceremony.**

**Snaanam Sandhyaam Cha Gayatrijapam  
Shrivishnupoojanam |  
Akrutva Vaishvadevam Cha Kartavyam  
Naivabhojanam || 187 ||**

Brahmins should always bathe in the morning before eating. This is something that applies to all. Those that are capable should bathe in cold water; else they may bathe in warm water. They should bathe whilst chanting Mantras in propitiation of Lord Varuna, the God of Water. Katyayan explains, 'In the early morning, they should bathe in short (Sankhsepa) i.e. quickly and then at midday they should bathe in full properly.' The method of bathing is given in Nrusinha Purana; 'In a steady flowering fiver, they should stand facing the Sun against the current of the water and perform the act of bathing.'

Skanda Purana explains the best time for bathing, 'They should bathe in the early morning, before the sky begins to redden at daybreak (Arundeya). In this way, such bathing is considered as Prajopatya Snaan, which destroys even the greatest of sins.' Skanda Purana further explains the benefits of bathing in the early morning: 'Bathing early in the morning brings vitality, intellect, favour, beatify and wealth. It also brings comfort to the mind.' 'Sin does not enter those who bathe t the break of day.'

After bathing in this manner they should offer prayers to the deity Sandhya. Shruti explain, 'Brahmins should daily offer prayer to Sandhya', thus in this way Shrutis have considered Sandhya as a deity. Sandhya is more specifically explained as, 'To perform meditation upon the deity Sandhya at the time of Sandhya is considered as performing

Sandhya.' The time of Sandhya is then explained: there are three such Sandhyas –Sayankala (night-time-the transition from day tonight), Pratahakala (early morning-the transition from night to day) and Madhyana (midday- the transition between morning and evening). In this way, Acharakhanda of Skanda Purana explains, 'From the time Upanayan (receiving of the holy thread), one should perform Sandhya at all three times, until death.'

Acharmayukh explains the best (Uttam), mediocre (Madhyam) and worst (Kanishtha) times for performing Sandhya. For Pratahkala Sandhya, the Uttam time is when the stars are still visible, Madhyam when the stars are no longer visible and Kanishtha is when the sun is still is visible. The duration of Sandhya is also explained and is different for different caste members. For Brahmins, two Muhurtas (forty-eight minutes) before Sunset/sunrise is the period of Sandhya. Kshatriyas and Vaishyas have a period of half the time said for the higher caste member respectively.

The method of performing Sandhya is given: 'In the early morning, they should stand with their hands together facing the sun. In the afternoon they should stand with their arms extended and in the evening they should stand facing the sun with their hands cupped together (Anjali),' explains Snaandipika. Vyaas explains additionally about Arghyadaan (offerings): 'With water in his hands, chanting Gayatri Mantra and facing the Sun, he should offer Anjali three times in Pratahakala and Sayankala. At Madhyana he should offer Anjali just once. Samavedi Brahmins should sit and perform Arghyadaan.' In this way 'Homa' should be performed. In the morning, they should offer the last two Anjalis with the Mantras Suryas and Prajapati and in the evening should offer with Mantras Agni and Prajapati.

After these rites they should chant the Gayatri Mantra (Ohm Bhura Bhuva Swaha Tat Savitura Variyo Bhargo Devaya Dhimahi Dhiyo Yo na Prachodayaat). Shatanand explains that one has the right to chant Gayatri Mantra after Upanayan just as one has the right to chant to chant Ashtakshara Mantra after initiation. Harit Muni explains the method of chanting Gayatri

Mantra, 'They should chant the Gayatri Mantra that begins with the Pranava-Ohm. They should according to their ability, chant either one thousand and eight times, one hundred and eight times or ten times. In the morning, with their hands positioned near the naval, in the afternoon-near the heart and in the evening-near their nose, they should chant the Gayatri Mantra.'

After that, they should offer worship to Shaligraam (stone idol of Vishnu) or a Murti of God. They should perform the rites and chant the relevant Mantras. Pancharatra explains the different categories of Poojan: 'They should perform the Poojan according to their ability-either with sixty-four, thirty-eight, sixteen, twelve, ten or five rites.' In this way they should be consistent and stick to a specific category. Harit Muni further explains, 'One should, with dedication and faith offer worship to Vishnu either five times or three times in a day. If they are incapable of doing so then they should offer worship just once in the day.'

After this, one should perform Vaishvadeva. Vaishvadeva is the performance of the five great Yagnas (rites)- Panchna Mahayagna. Katyayan Muni explains these: 'To teach others is Brahman Yagna; to offer Tarpana (to ancestors) is pitru Yagna; to perform Homa (sacrificial offerings) is Deva Yagna; to offer donations is Bhuta Yagna; and to welcome and be hospitable towards strangers is Manushya Yagna.' Brahman Yagna here should be understood as teaching to one's disciples the Vedas etc. thus these acts should be performed as Vaishvadeva.

In this way a Brahmcharia should never partake in foods before performing these acts. That is not to say that those performing Upavaas (fast) need not perform such acts! Varaha Purana explains this clearly, as such acts are compulsory and should be performed always. Parashara is very adamant in stipulating that one should always perform these acts before eating- consequence of which are : 'Those that eat without bathing, eat excrement; without performing Japa, partake in pus and blood without performing Homa dine insects; and without donation, partake in dung.' Furthermore, 'Those who have never understood Sandhya or who have understood so but never practiced it; such people are endowed with great sin and are considered as Shudra (low born) and as such he should be rejected like an outcast.'

'Those Dwijas who do not worship God, never find happiness in this world or in others.

They are then reborn in the lowest of forms.' Skanda adds, 'Those who eat before Vaishvadeva become poverty stricken and are reborn as crows.'

Shatanand adds that the use of 'Cha' implies that they should always feed others before they themselves dine. The person who is foremost in the household should always feed his dependants (family members or even guests of the household) before they themselves dine otherwise they should always eat together. Yagnavalya explains, 'Children, renounced persons, the elderly, a pregnant woman, the ill, a married woman, a guest and one's servants should always be fed first. After which, the man and woman of the household should accept whatever is left over.

They should never prepare separately foods for different people. Thus there should be no discrimination. This is especially the case for householders and servants. Mokshadharma explains that those who do not discriminate are blessed with happiness and fortune. Vyaas adds that those who do discriminate face Hell.

Also, Shatanand explains that one should never eat too much (Ati Bhojan). Kashikhanda explains the consequences of such act: 'Over eating generates illnesses, destroys livelihood (giving a shorter life span), leads to rejection from the heavens and brings about slander and ill repute upon this Earth therefore one should refrain from eating too much.'

Vidura adds, 'Devotees should always eat less than what is given to them. They should sleep a little after doing lots of work. They should give even to their enemies if asked for. To such people, suffering never strikes. Those that always eat little are blessed with good health, long life, strength, happiness, purity and children. Those who eat excessively never attain such vitality.' Therefore we should always eat within reason for bodily maintenance. We should never eat excessively for personal satisfaction, not eat too little such that the body suffers as a result. Although it is written here one should eat only after performance of Vaishvadeva, it is not however the case during the time of Sutak (period of untouchability after a birth or death in the family). This is as such religious rites are prohibited during Sutak. Shatanand explains that Vaishvadeva should never be performed during Sutak but Sandhya can be performed and Poojan can be performed mentally (Mansi Pooja). This concludes the additional duties of Naishtika Brahmcharis. Now the duties of Sadhus (ascetic) are given.

# SEVA OF HARI-MANDIR

- Sadhu Purushottamprakashdas  
(Jetalpurdham)

While explaining the meaning of Aatyantik Mukti in Shloka-141 of the pious 'Shiksha Patri' Bhagwan Shree Sahjanand Swami has stated, "Sewa is Mukti". In Bhakti Marg, in the form of pleasure of Bhagwan, first of all Bhakta gets Sewa to Bhakta, thereafter Sewa to Satsang and in the end Sewa of Nij-swaroop. If a Bhakta performs Sewa considering that for him getting an opportunity to perform Nij-Sewa is Mukti, such a Bhakta is retained by Bhagwan in Akshardham permanently. And therefore in our Sampradaya, Upasana to Istadev is performed in five ways- temple with dome, Hari-Mandir, Ghar-Mandir, Nitya Pooja accepted by Bhakta himself and Manasi Pooja- and this is done for the purpose of study of Sewa of Swaroop of Bhagwan. Meaning of such Upasana is to remain in pious company of Bhagwan through the noble purpose of such Sewa. If such type of Upasana is received by any devotee with the pleasure of Ishtadev, it is called as Mukti. There is difference between Kalyan and Mukti. There are innumerable Bhed of Kalyan but there are no Bhed of Mukti.

In ninth Skanda of Shrimad Bhagwat Mahapuram, Bhagwan tells Naradji, ***"Though I am independent, I am bound by My Bhakta with Premlakshana Bhakti. I am bound by the ardent love and affection of My Bhakta to fulfill his desires and to accept his services. I wake up when My Bhakta wakes Me up, I sleep when My Bhakta allows Me, I take meals when My Bhakta offers and I accept all such things which My Bhakta***



***offers and I always remain very close to My such Nirguna Bhakta."***

Tradition of Sewa initiated by Vitthalnathji-Pravartak of Pustimarg- wherein services and Sewa are rendered to Thakorji considering it to serve the self with utmost care in using things- has been continued our Istadev Shree Hari.

From the abovementioned five times of Sewa- here is narrated the traditional and the most commonly approved simple ritual of Sewa to Hari-Mandir which has been certified and approved by our great saints and Haribhaktas.

There are total more than ten thousand and five hundred Hari-Mandirs under both Gadi of North and South Diocese of our Sampradaya wherein about 20 (twenty) new Hari-Mandirs are added every year only in Shree Narnarayandev Gadi. Poojaris rendering Sewa-Pooja in all these Hai-Mandir are very fortunate and lucky because services rendered by them are being accepted by Parbranha Pragat Purna Purushottam Shree Swaminarayan Bhagwan. They may appear very

common in worldly matters but they are great in spiritual matters. Because selection of Kothari or Trustee is being made by the devotees and Haribhakta of the village but selection of Poojari is being made by Parbrahma Shree Hari. If anybody cherishes the desire to offer services to Bhagwan, such a person should think that Shree Hari is pleased with him. And if anybody thinks to abandon rendering of such services, he should think that Shree Hari is displeased with him and that now Shree Hari does not want to accept services from his hands. At such time prayer should be performed and should beg pardon but should not abandon Sewa.

Sewa-ritual should be performed in Hari-Mandir in the early morning after completing the daily chores and by ringing a bell beside Thakorji and prayer should be performed waking up Thakorji. By offering a glass of pure water, Manasi daily pooja should be performed and cloth should be rubbed and applied upon the idol image while performing Snan and offering clothes and ornaments etc. while doing so Prabhatiya (early morning prayers, Bhajans etc.) or Kirtan or Mantra should be chanted. Thereafter Bal-Bhog, Naivaidya and Thaal should be offered. Thereafter Pushpmala (garland) and Tulsi-patra should be offered followed by lighting the lamp and incense-sticks.

Thereafter Pratah-Prarthna, Ashtak, Parikrama and Swaminarayan Dhoon should be performed. Thereafter reading of the scriptures should be performed in the pious company of idol image of the deity.

Thereafter, in the afternoon, Thaal should be got prepared either in the temple or in the house of any devotee and should be offered while singing Thaal-aarti. By offering water, and should offer Sayan in the afternoon. At 4.00 clock, deity should be

waken up by ringing the bell in front of the idol image and should again be offered water.

In the evening at Sandhya time, lamp of Ghee should be lighted. To Shree Hanumanji, lamp of oil and to Shree Ganpatiji lamp of Ghee should be offered. Thereafter, aarti should be performed and Sandhya Vandana, Ramkrishna Govin Ashtak, Navinjimut, Nirvikalm Uttam Ati, etc. Kirtan and Prarthna should be performed. Thereafter Kirtan, Dhoon, reading of scriptures should be performed by the devotees in group. At last, sankalp of Sukh-saiya should be performed while singing Niyam-Chesta Leela and Podhaniya. A glass of water should also be offered and placed. Thereafter, there should not be any type of voice.

All types of festivals and Utsavs such as Ekadashi, Ram Navmi, Janmastmi, Hindola, Annakut, Patotsav should be celebrated. During the pious Dhanur Maas, special Dhoon of Shree Swaminarayan Mantra should be performed. Luck of a devotee is changed when Bhagwan accepts Thaal from the house of a devotee.

A pot of water should be kept separate for the deity. Everyday clean water should be filled into it. All utensils meant for the deity should be kept neat and clean. No other thing should be kept in throne of the deity. Cleanliness should be maintained in the temple. New Dhaja (flag) should be offered on the pious days of Patotsav and Vijaya Dashmi. At least once in a day, reading of the scriptures should be performed in front of Thakorji. At least once in a day, devotees should perform Darshan of the temple in the village. However, one should not talk worldly affairs at the threshold or in the premises of the temple.

# HE IS THE KING OF THE KINGDOM

- Atul Bhanuprasad Pothiwala (Ahmedabad)

Style of Shree Hari in narrating stories is unique. The method of initiating any story and then developing it further is so wonderful that the message contained in it is conveyed very lucidly in the heart and mind of the listeners.

Once Shree Hari was sitting in a Sabha conducted in the Darbar of Sura Bhakta at village Loya on the pious day of Magasar Amas Samvat 1877. Shree Hari addressed the Sabha and offered the saints to ask any question or to raise any query so that story can be narrated.

Accordingly Nityanand Swami asks, "Hey Maharaj! Initially a person is very good and he also performs Stuti; however later on he also abuses. Now is it possible that in any Desh, Kal, Kriya, Sang, Visham a person may not be swayed away and remains on the righteous path never abusing?"

In response Shreeji Maharaj explains to the whole Sabha that if a person cherishes (1) disrespect to the body i.e. he is not proud about his body (2) Vairagya towards Panch-Vishay (3) strong faith in himself and (4) cherishes proper Nischay coupled with importance of Bhagwan – he is never swayed away by any Desh, Kal, Kriya, Sang and Visham.

Because if a person is proud of his own body and if he is not free from Panch-Vishay completely, he may cherish *Abhav* towards even a great saint and hem may cherish *Abhav* even towards Bhagwan. And pride of body is like drinking milk which is poisoned by the saliva of a venomous snake which is sure to be fatal. Therefore, pride of the body should be got rid of. Secondly, understanding about Atmanishta should be strengthened and thirdly importance of

Parmatma should be understood as it is. Now what is this importance?

Under the influence of reverent fear of Parmatma Indra offers the rains, Surya-Chandra and Agni emit Light, Pruthvi holds everything, Samudra does not cross its Limits, Aushadhs recognize Ritu (seasons) and offer herbal medicinal fruits. So if a person understands these divine powers of Parmatma who is the Cause of Creation and Condition of this Universe and whose Powers are Kaal, Maay, Purush and Akshar, such a person is not captivated by any object. Such a person is not captivated by Kaam, Krodh, Lobh, Maan, Irshya, Vastra, Dhan, Stri and all such things generated by Panch-Vishay cannot captivate such a person because he has understood all of them.

Such a devout person has his own beliefs about all of them. He thinks that, "Bhagwan is of such form, Bhajan, Smaran, Katha-Varta of Bhagwan are gems, Akshar is such and its happiness is divine like this and happiness relating to Brahmlok is of such type and happiness of Swarg (heaven) is such type and worldly happiness is of such type." Such a person has his own beliefs about all types of happiness and he considers happiness of Bhagwan as supreme one and with such a strong belief he has associated himself with Bhagwan. Such a person is not swayed away by anything in this world. Once a piece of iron is converted into gold with the help of Parasmani, this gold cannot be re-converted into iron even with the help of Parasmani. Similarly a person who has understood importance of Bhagwan cannot befall from Charnarvind of Bhagwan even by Bhagwan.

A person cherishing such type of understanding about Bhagwan also cherishes utmost feelings and understanding about the great saints. Here Bhagwan gives an example of Uddhavji who had gone to Vrindavan to impart knowledge of Bhagwan to Gopis but when he witnessed in Gopis ardent faith and love and affection towards Bhagwan, he found it futile to impart any dry knowledge of Bhagwan to these Gopis. With a desire to get dust of Charan of Gopis, he prayed to be incarnated as tree of Vrindavan.

Brahmanand Swami had also similar experience when he was Ladudan Gadhvi.

When he went to Laduba and Jivuba to preach them the sermons, in turn he heard beautiful talks from both of them wherein they suggested to seek shelter of Parmeshwar and get Moksha to which Ladudan Gadhvi responded immediately and abandoned all the ornaments loaded upon his body and ardently requested, "Hey Maharaj! Accept me as Your devotee."

Thus, a person who has understood importance of Parmeshwar, will stay as an obedient devotee of saint or Ekantik Haribhakta. Such a devotee would willingly tolerate even the anger of any saint because for him important is the pious company of the great saint.

Shree Hari Parmatma is Adhipati of Anantkoti Brahmand and the saints of Parmatma is also great. Therefore, one should cherish clear understanding and importance of Bhagwan and the saints in life and this will grant serene happiness in our heart and inner self.

### Members of Shree Swaminarayan Magazine

Every issue of our 'Shree Swaminarayan' magazine is posted on 11<sup>th</sup> of every month./ yet if any member does not get the issue of the particular month, they may be informed on contact number 9099098969 after 20<sup>th</sup> of the month. If the copy would be available in the stock, it would be dispatched again. If the magazine is not being received quite frequently, a complaint in writing may kindly be made to the local post office. Many copies of the magazine are returned back by the Postal Department for whatever the reason. If such posts are returned twice, it is stopped to dispatch the magazine, which may kindly be noted.

### For the whole Satsang Samaj

All the devotees and Haribhaktas who are rendering their services of things, objects or cash amount in any of our temples with dome may obtain its receipt invariably. To offer Bhet without receipt would amount to disobeying the directions of Shreeji Maharaj and therefore whatever services are rendered in the temple, its receipt may be obtained invariably.

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj

### *Nitya Katha-Varta*

By Shree Swaminarayan temple, Kalupur

॥ कथा ॥

on Channel No.555 of GTPL

Time :

Noon 2.00 to 2.30

Evening 7.00 to 7.30

## **SHREE NARNARAYANDEV NEW TEMPLE MAHOTSAV- LANGATA (NAIROBI)**

- Praful Kharsani

Food, water and fresh air are the basic necessities of a human being. Over a period of time, these requirements changed a bit and food, clothes and residence became the essential requirements. But among our Satsangis is added one more basic requirement i.e. of a temple. Wherever a Satsangi resides in any corner of the world, he needs a temple to perform Nitya Dev Darshan.

Being severely affected by the Great Draughts of 1900 A.D. and 1940 A.D. Haribhaktas of Kachchh came to Kenya (Africa) through sea-route and in the year 1954 A.D. Shree Kachchh Satsang Swaminarayan temple was established in Kenya. The idol images from Kachchh were brought after performing all rituals in Vedic tradition and were invoked in this temple. Everyday Haribhaktas started coming to the temple and started performing Satsang regularly. In a very short span, the land available being found insufficient, in the year 1956 A.D. another plot adjoining the temple was purchased and the temple premises was expanded. Gradually the economic condition of the devotees and Haribhaktas, who had come to do labour work, improved and they became prosperous economically. When in the year 2004 A.D. Suvarna Jayanti Mahotsav of the temple was celebrated, all the devotees felt that temple premises should still be spacious.

In the year 2008 land admeasuring 4.5 acre at Langara was received in Daan and divine Sankalp of having a new temple premises got momentum, the number of donors of land also increased and in the



year 2012, Bhoomi Poojan of the biggest temple of Africa continent was performed and it was proposed to develop the temple upon 10.5 acre of land. Services started being flowed incessantly and never before efforts started in this direction. Since the first ever visit of H.H. Shri Mota Maharaj in the year 1970, H.H. Shri Mota Maharaj and H.H. Shri Acharya Maharaj has been nourishing Satsang of Africa by gracing the land time and again.

On the pious day of 10/02/2013, ritual of Khat-Muhurt of the grand temple was performed. The design of the temple was prepared and a huge colony for Haribhaktas was also designed in the campus of the temple premises and thereby that particular location of Langara became mini-Kachchh. As a part of Murti-Pratistha, various social programmes started before two years. About more than four thousand tones of stones of Bansi mountain was brought to Africa from India in 150 containers and construction work of the temple started in the year 2014. With the hard work of 400 Indian sculptors and 600 local workers, the temple was developed in three years. Accordingly, Murti Pratistha Mahotsav of the temple was celebrated from 05/08/2016 to 13/08/2016.

For the last two-three months all Haribhaktas and ladies devotees started rendering their devout services and

invitation cards were sent at various places all over the world and Satsangis started flowing towards Kenya (Africa).

All the Three Other Forms of Shree Hari graced this divine occasion. H.H. Shri Gadiwala and H.H. Shri Mota Gadiwala also graced the divine occasion and provided nourishment and strength to Satsang. About more than 200 saints from Ahmedabad and Bhuj came to Kenya and the whole atmosphere was charged with spirituality. The pious moment came on 07/08/2016 and H.H. Shri Acharya Maharaj performed the ritual of invocation of the idol images in Vedic tradition. Saints of Bhuj temple performed Katha of Satsangi Jivan Parayan. Thereafter lectures on various subjects were delivered by the saints. Large number of host devotees is but natural for such a huge temple premises and such a grand occasion and therefore all the host devotees were offered blessings and gifts as per the tradition of our Sampradaya. Katha was organized in the pious company of the idol images in the temple itself. The inner temple was very wide and therefore Vyaspith was kept to the left and to the right were kept sitting arrangements for H.H. Shri Mota Maharaj, H.H. Shri Acharya Maharaj and H.H. Shri Lalji Maharaj. Beside them was made sitting arrangement for the saints viz. Sadguru Mahant Swami Dharmnandandasji, Purani Swami Premprakashdasji, Sadguru Sanatan Swami, Purani Swami Keshavprasaddasji, Parshad Jadavji Bhagat, Shastri Swami Aksharprakashdasji who conducted the Sabha and Mahant Shastri Swami Harikrishnadasji etc. saints of Kalupur temple.

Inspired by the eco-friendly approach of our Shree Swaminarayan Museum, arrangement of light was made in this new temple. Optimum use of Natural day light was made and the

remaining electricity required for the purpose was generated through Solar Panel. With the directions and guidance of Mahant Swami Purani Dharmjivandasji and other saints of Bhuj temple, all the arrangements of receiving visiting Haribhaktas at the Airport, their stay and meals and transportation facilities from their stay to the place of Mahotsav were made. All arrangements for the kitchen for than 10,000 devotees was made very efficiently and enthusiastically by Yuvak Mandal and Haribhaktas.

Besides Pooja of Vedas, Katha-Parayan, Yagna and Katha on every day, lectures by the saints on various subjects and cultural programmes at night were also organized. Large number of devotees also participated in divine Shakotsav organized on this pious occasion. About 5 k.m. long Shobha-yatra imparting glimpses of the Indian Culture with 30 floats, 25 various types of Musical band and Gujarati Garba Mandali made the atmosphere colourful. On this occasion devotees availed the benefit of divine blessings of all Three Other Forms of Shree Hari.

H.H. Shri Mota Maharaj praised Satsang of Kachchh and saints of Bhuj for fulfilling desire of Shreeji Maharaj of nourishing Satsang and asked to cherish shelter and ardent faith in Shree Narnarayandev.

H.H. Shri Acharya Maharaj stated that, all of us should forget our different identities and should remember that we all are under the auspices of Shree Narnarayandev Desh Gadi and it is our collective responsibility to lead our Satsang upward to the path of progress.

H.H. Shri Lalji Maharaj also blessed the young devotees and Haribhaktas through divine blessings. Thus, the whole of Kenya was impressed and was under the divine atmosphere of Bhagwan Shree Swaminarayan.

# BLESSINGS OF H.H. SHRI ACHARYA MAHARAJ

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

**On the occasion of Shaheer Choryasi, Kankaria temple Date: 13/03/2016** : Utsav was not concluded on the day idol image of Shree Narnarayandev was invoked by Shreeji Maharaj on the pious day of Fagan Sud-03. Maharaj thought to offer sweets to all the saints and devotees on this pious occasion. Accordingly, as a part of this Utsav, on the pious day of Fagan Sud-05 Maharaj organized Choryasi of Brahmins at the bank of Kankaria lake and offered the sweet balls to all the saints and devotees. Therefore, Shaheer Choryasi is not an independent utsav and we have been celebrating it as a part of Pratistha Mahotsav of Shree Narnarayandev. We hear and speak that Maharaj organized Choryasi of Brahmin. But whether Maharaj organized Choryasi of Brahmin only??? Among Brahmins there were also all other devotees and the number of devotees much higher than the number of Brahmins and all of them were offered sweet balls.

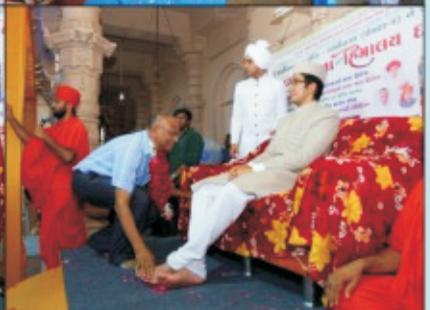
Even today similar situation prevails and number of our devotees remains much higher than the number of devotees whenever Choryasi is organized during each year. Maharaj has offered sweets to Brahmins by organizing Choryasi time and again on various occasions. Once Maharaj organized such Choryasi of Brahmins at village Salki. However, some of the Brahmins of the village were jealous and therefore they did not come for Choryasi. When Maharaj came to know about it, Maharaj asked and invited all other villagers to come and participate in Choryasi. When the villagers were hesitant thinking that they were not Brahmins and therefore they could not participate, Maharaj offered them Janoi through ritual in Vedic tradition, made them Brahmins and thereafter offered them sweets in Choryasi. So what is important is how we cherish faith in Vachan and directions

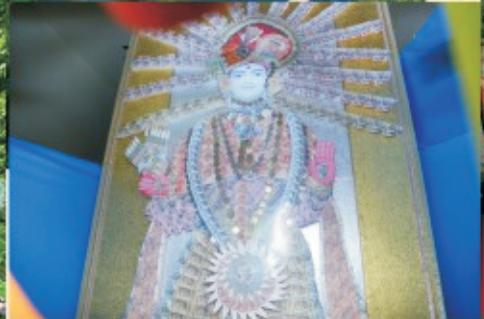
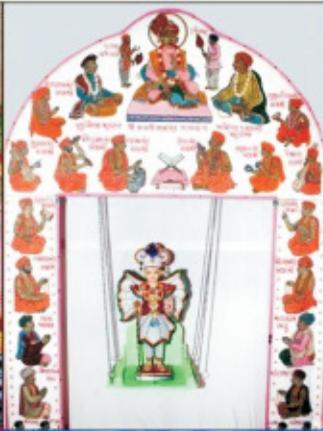
of Maharaj and not the caste or creed to which we belong to.

Sculpture of our Ahmedabad (Kalupur) temple is very artistic and whenever any architect visits the temple, he is spell bound to witness the intricate and beautiful wooden carvings of the windows and pillars of Sabha Mandap and the rooms situated thereon. Great history is associated and carved together with these carvings. In our temple, it is not only religious and spiritual history but there is also national history associated with it. How much thought must have been given for proper ventilation, air circulation and day-light. At that time, there were not any such modern tools and technology as we have today. Huge stones were being brought from the villages in bullock carts. All of us know the history of Pillar of Prasadi situated in front of Radha Krishnadev of our Kalupur temple. During such time, Shri Anandanand Swami completed the work of the temple in just one year and yet how minute and intricate carving work. If we want to develop such temple, it would take at least 10 years!!! Not only this, Shreeji Maharaj got prepared nine great temples in just seven years and Shree Hari Himself invoked idol images of His own Swaroop in these great temples.

Today when we develop any temple at any place, a small thing like a tube-light is left out to be installed. And if we visit the place after twenty years, the said work is found still pending. The meaning is that how close were temple, Maharaj and Satsang in the hearts of the saints and devotees during those times. They never thought that nobody would look into any corner of the temple.

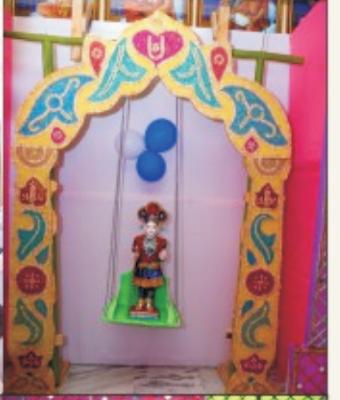
First of all Maharaj got started the work of Ahmedabad temple. Thereafter, the





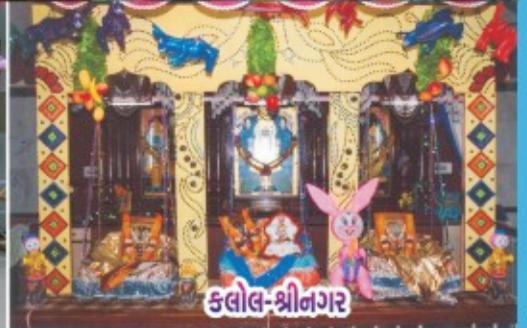


સામાજિક દુરબાનો નિવૃત્તિ  
નિધન  
પર્યાવરણની જાળવણી  
ને લગતું સાહિત્ય પ્રદર્શન





## અન્ય મંદિરોમાં હિંડોળા દર્શન



saints from various places and requested Maharaj to develop at their places. Raja Ramabhai came from Muli. Gangarambhai came from Bhuj. Maharaj approved the request of all of them and sent the Nand saints to these places for the purpose of developing temples with dome. Among all nine great temples with dome, specialty of Ahmedabad temple is that it has been developed with the desire and wish of Maharaj Himself. Nobody had requested Maharaj for it. And being inspired with the desire of Maharaj, the Britishers offered the land for the purpose of developing temple. Thereafter, many temples have been developed by Shree Hari and so far thousands of temples have been developed. We remember the words of Maharaj time and again that, "**There is no any difference between Us and Shree Narnarayandev.**"

There was forest like atmosphere at this place of Kankaria temple when we used to come to this temple before many years. But Shree Hanumanji and the saints protected this land. Bhakti and Sewa of Shree Hanumanji are Nishkam. We need to learn Nishkam Bhakti from Shree Hanumanji. It is appropriate that, we ask for something from our Bhagwan when we are very new in this Satsang and Shree Hari may also grant our request with a view to strengthen our faith in our Sampradaya. It is like a young child demands anything and father gives that thing to his child. But it is not appropriate that the child who is now grown up as a young man still continues to demand things from his father. Similarly, when we have become familiar and accustomed in Satsang, it is appropriate that, we render our Nishkam Sewa to our Satsang.

On 12/03/2016 H.H. Shri Mota Maharaj narrated a talk about Shree Hanumanji and told that our Aadi Acharya Shri Ayodhyaprasadji Maharaj invoked the idol images of Shree Hanumanji Maharaj and at all such places idol image of Bhagwan has been invoked with the idol image of Shree

Hanumanji Maharaj. Because Shree Hanumanji cannot live without Bhagwan. And this can be seen in Naranpura, Narangth and Kankaria temples and in Asarwa Gurukul.

Now the area of Kankaria has developed very much and therefore our Satsang is to be developed vertically. Idol images of our Bhagwan in our temples are not simply the idol images of metal or stone. Bhagwan resides in them. Wealth is not balance in the bank but the real wealth is with a person who has Bhagwan with him.

**On the occasion of 11<sup>th</sup> Patotsav of Approach (Bapunagar) temple Date: 16/03/2016:**

There was a noise coming from the section of women, when H.H. Shri Acharya Maharaj started addressing and blessing the Sabha. Somebody from the section of male devotees requested to keep quiet and observe silence. H.H. Shri Acharya Maharaj started the blessings referring to this. Maharaj told that there are two types of noise. Inner noise and outer noise. The outer noise does not disturb so much compared to inner noise. We are used to give our opinion without going deep or at the root of the things, situations or circumstances. Perhaps we would have also done the same thing if we would have been at their place. We need to organize and perform Katha-Varta in order to pacify and nullify the inner noise. There are Doshas of our Prakritis which cannot be removed without listening to Katha-Varta. Kathas of Vachanamrit, Bhashya, Jivan, Bhushan, Bhagwat and of the scriptures approved by our Maharaj are like mirrors for us. If we hold the mirror in front of us, we would be able to see our Doshas into it. But we listen to Katha-Varta and thereafter hold the mirror in front of others. If any unwanted or undesirable devotees comes and sits beside us, we forget chanting the name of Bhagwan or performing Mala, and wait for that devotee to go away or sometimes we stand up and sit at some other place.

There was one devotee. His eye sight was weak. During those times bullock carts were being parked near the temple as are being parked cars nowadays. The devotee woke up at night and his knees knocked down with one of the carts and it caused unbearable pain in the knees of this Kathi Darbar devotee. He got so angry that he took a bite of the cart with his mouth. After some time he realized that cart was not at fault for the pain in his knees. He repented and so he next day he went to Maharaj in the Sabha and confessed his Dosha. Maharaj asked him to perform Mala. But this devotee replied that, he would not perform Mala as he was not used to do so. This devotee was innocent and straightforward and therefore honestly he refused to perform Mala in the presence of Maharaj. Then Maharaj asked him to render his services in the temple, Darbar Gadh of Dada Khachar, Dharmshala of saints. The devotee willingly accepted to render such physical services and he rendered such services for 406 months. Gradually, he also started performing Mala.

What happened in this incident? First of all, the devotee honestly watched his Dosha, secondly he admitted it and innocently he confessed it in front of Maharaj and thirdly he followed the directions of Maharaj of rendering services and render his devout services. Resultantly all his Doshas evaporated. If we reveal our Doshas, we can be cured of by the doctor.

Just now, Swamiji told that here devotees of Kathiawad, Zalavad and Gujarat have been residing and have been performing Bhakti remaining united. All of us have to sit together in Dham of Maharaj. And there is no any difference of caste and creed in Dham of Maharaj. There is only one divine Akshardham and we do not have to create any different Akshardham. We do not have to make it bigger or smaller either. We need to leave everything we love in order to obtain pleasure of Maharaj and it is very difficult. Shri Nishkulanand Swami has stated:

હરિ હરખી સુખ આપે, જો વર્તીએ વચનમાંચ,  
મેલી ગમતું મન તણું, રહીએ શ્યામ ગમતે સદાય.

Bhagwan shall remain eternally. Nothing else shall remain forever. The whole world is like a graveyard. There is no place on this earth, where nobody has died. What is important is to think and cherish the belief that this Bhagwan is our. These temples are our own temples. If we would cherish such belief, we would automatically start rendering our devout services. It is easy to live as a guest and it is very difficult to live as a host.

The saints have created great convenience and comforts and we would always remember this gate whenever we would pass through this highway. All the host devotees came but who was the host devotee of the fire-crackers. We would offer him special garland. We have an allergy of the smoke of the fire-crackers causing us cold for two-three days. Even if cold is developed due to this allergy, our programmes of Satsang would not be stopped. H.H. Shri Acharya Maharaj held a handkerchief around his mouth and went away. Therefore, without getting offended, H.H. Shri Acharya Maharaj suggestively referred to it in the blessings. But we need to learn from it and should always remember not do anything in our over-enthusiasm and we should always our Maryada. The words of Nishkulanand :

ઉપાય એવો કરવો નહિ, જેણે કરી ખિજે જગદીશ,  
રાજી કર્યાનું રહું પરં, પણ હરિને ન કરાવો રીશ.  
શ્રીહરિના વચન મુજબ, ધર્મવંશી આચાર્યશ્રી એ  
શ્રીહરિનું,  
જ અપર સ્વરૂપ છે, માટે દરેક જગ્યાએ બહુ વિવેક  
રાખવો.

Today we have to go abroad but just as you cherish the desire to meet us, we also cherish the desire to meet us and today it was Yog (Divine Desire) that we meet and so we could meet otherwise a thought would have remained in our mind that all of you organized such a grand occasion and we could not remain present.



# Shree Swaminarayan Museum

- Praful Kharsani



If we borrow eyes of Shabri, Kartal of Narsinh Mehta or Ektaro of Meera and shall go out waiting for Prabhu, the issue would stop at the point of self-confidence. But if we come with self-confidence in Museum, all inanimate objects of Prasadi of Shreeji Maharaj would grant us serenity and peace of mind.

Recently, at the time of inauguration of new temple in Kenya, H.H. Shri Mota Maharaj cited an example from mythology, "Once Bhagwan Vishnu was offering various things in gift to the people of this world. While offering the things, one thing dropped. Vishnu Bhagwan hid it under his feet. After the programme of offering things was over, Laxmiji told Vishnu Bhagwan that now she also came to know about notorious nature of Prabhu and asked which thing was hidden by Him under the feet. Prabhu Shree Vishnu replied that the thing is Peace of Mind and if anybody intends to get peace of mind, he has to seek shelter at My feet."

Such type of peace of mind is made available to us without any "conditions apply" in our Shree Swaminarayan Museum. Recently the work of preservation of Throne of Prasadi of Aadi Acharya Shri Ayodhyaprasadji Maharaj was completed. In the whole Museum, only Bhojan-kaksha was not A.C. now with the noble aim of H.H. Shri Mota Maharaj that part of Museum has also been made A.C.



**List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Yojna August-2016**

Rs.66,900/-	Devotee Pravinbhai Patel family –Chicago	Rs.6,700/-	Chaudhary-Chicago.
Rs.66,900/-	Devotee Shri Ashvin P. Patel, Jayendra A. Patel, Pankaj G Choksi, Mahendra Patel, Manish N. Patel (Chicago temple, Lakeland temple, Atlanta temple and Byron temple).	Rs.6,700/-	Devotee Shri A.J.Chaudhary-Chicago.
Rs.30,150/-	Devotee Shri Rajubhai Patel (Rajumama) Detroit.	Rs.5001/-	Devotee Shri Samir Chaudhary-Chicago
Rs.25,000/-	Dr. D.J.Bhavsar-Mahesana through Champaben D. Bhavsar.	Rs.5001/-	Devotee Shri Vinaben Ghanshyambhai Modi, Chansama through Ketul and Riya for obtaining pleasure of Shreeji Maharaj.
Rs.16,800/-	Devotee Shri Caurang Patel family-Chicago	Rs.5,000/-	One Haribhakta-Ranip
Rs.11,000/-	Devotee Shri Khodabhai Kohyabhai Patel, Madhavgadh (Prantij) for obtaining the pleasure of Dharmkul.	Rs.5,000/-	Devotee Shri Minaben K. Joshi-Bopal.
Rs.10,100/-	Devotee Shri Dashratbhai Poonambhai Patel-Aslali.	Rs.5,000/-	In the memory of Akshar Nivasi devotee Shantaba Mohanlal Joshi and Akshar Nivasi Kanaiyalal Mohanlal Vyas- Ahmedabad through Vasumatiben and Naresh Vyas.
Rs.6,800/-	Devotee Shri Jasubhai A.	Rs.5,000/-	Devotee Shri Ghanshyambhai Nagjibhai Suhagiya-Khokhra.

**List of Host devotees who availed the benefit of Abhishek of Shree Narnarayandev in Shree Swaminarayan Museum August-2016**

06/08/2016	H.H. Shri Mota Maharaj Shri Tejendraprasadji Maharaj through Sandipbhai Sheth.
07/08/2016	(Morning) Shri Pravindbhai Mangaldas Patel, Navrangpura- through Aayra Keyurbhai Patel
(Noon) Group Mahapooja	organized in pious Shravan Maas, Shree Swaminarayan Museum, Naranapura
(Evening)	Shree Narnarayandev Mahila Mandal Satsang Samaj through Naynaben Sumabhai Patle-Sabarmati.
08/08/2016	Shree Swaminarayan temple, Toronto (Canada) through Shashikantbhai on the occasion of 8th Patotsav.
14/08/2016	Shree Narnarayandev Mahila Mandal-Kankaia (Rambaug) through Mahant Swami
21/08/2016	Bhikhabhai, Rameshbhai, Baldevbhai I.S.S.O. Swaminarayan temple, Allan Town (Dangarvawala)
25/08/2016	(Noon) Shree Narnarayandev Mahila Mandal-Gandhinagar through Mahant Swami.
28/08/2016	Patel Rameshchandra Maganlal-Halvad.
	(Morning) Nipaben Nileshbhai Patel-America
	(Noon) Vimalkumar Chandubhai Patel-America through Anitaben.

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**

**September-2016 • 22**



# સત્સંગ બાલવટિકા

**SATSANG BALVATIKA**

Compiler Shastri Harikesavdasji (Gandhinagar)

**KATHA IS THE ROOT OF MOKSHA**

**- Shastri Haripriyadasji (Gandhinagar)**

Who are real friends? They are not real friends who clap hands with you. Real friends are one who show you the path of Shree Hari. The real and divine Amrut (nectar) is Katha. A person is a real friend who narrates katha of Charitra of Bhagwan to Jeev. The ignorant Jeev does not what is lying in this Katha and Charitra. Agyani Jeev also does not know what is the divine pleasure in listening to this Katha. One would come to know only one comes and listens to Katha.

Once five saints visited a village. There were very few Satsangi Bhaktas in the village. In fact there were only two haribhaktas. These two devotees ardently requested to stay in the village and that the saints may go and leave the village only after accepting Bhiksha from them. The saints accepted the invitation and stayed in the village. Now the devotees were confused as to what should be offered to the saints in Thaal. So they went to one person of Desai community in the neighbourhood who had four buffaloes. The devotees narrated about the arrival of the saints and asked the person to give some milk for the saints. The person of

Desai community was religious by nature and so he offered the milk without taking any meals. The devotees came to the saints and offered the milk brought by them. One of the saints added curd into it and kept it in a clay-pot for the whole night. The next day Katha was started by one of the saints. The devotees were listening to the Katha. One of the saints was mixing sugar in the clay-pot. Meanwhile the person of Desai community who had offered the milk came there.

The person of Desai community was shocked to find that the saints were mixing the milk in a clay-pot. He got angry thinking that his milk had been spoilt by the saints. When he was leaving the place, one of the saints requested him to accept some of it as it is Prasad. The person of Desai community was religious and listening the word 'Prasad' stopped and accepted Prasad from the hands of the saint. When he tasted 'Shrikhand' made by the saints from the milk given by him, which was offered to Shree Hari as "Prasad", he liked the taste of it very much. He became very happy and demanded more 'Prasad' from the saint and relished it. Now he had given standing invitation to the devotees and the saints that, whenever the saints would grace the village, he would offer milk free of cost for 'Prasad'.

Friends, the taste of 'Katha' is also very delicious like this Prasad of Shrikhand. Until Jeev has tasted it, it would not understand its importance. However, once its taste is enjoyed, he would become fan of it. While explaining

the importance of Katha Bhagwan Shree Swaminarayan has stated in the pious 'Shiksha Patri':

**“कायस्तिरथ कथावार्ता, श्रव्याश्च परमादरात्”**

Therefore, everyday we should go to the temple and should listen to Katha-Varta of Bhagwan with reverence. And every Satsangi should remember that 'Katha is the Root of Moksha'.

## **OFFERING EVERYTHING**

**- Narayan V. Jani (Gandhinagar)**

Friends! Let us try to understand the language of worldly affairs and the language of love. To explain this let's take an example from Shrimad Bhagwat. In this pious scripture, it has been stated that, upon the birth of Bhagwan Shree Krishna, Nandbaba two lacs cows to Brahmins in Daan. Now reading this, an idea comes to our mind, how many cows Nandbaba must be having that he offered two lacs of cows in Daan!!! Second idea comes to our mind, how much of land Nandbaba must be having with him to keep and maintain these cows. One plus one is equal to two is the language of worldly affairs. Calculation is important in the language of worldly affairs whereas feelings of heart are important in the language of love. The language of unique and one has to uplift himself upto that stage to understand this language of love. Now this abovementioned reference made in Shrimad Bhagwat can be interpreted and understood in this way that, with so devout feelings and exuberance in his heart, Nandbaba offered to Brahmins whatever he had with him to offer. Now in this Kaliyug, number of people cherishing such ardent and serene feelings in decreasing.

Once Maharaj was sitting in the Sabha in Gadhda. Katha-Varta and Satsang were being performed in the Sabha. A Brahmin was sitting in the Sabha in a corner on the backside, as he came late and he knew that Maharaj does not like anybody coming later on and sitting in the front line creating disturbance to all others sitting already in the Sabha. When the Sabha was concluded, the Brahmin came, performed Charan-Sparsh and started untying the knots of his turban. He took out a one rupee coin and offered it to Maharaj with utmost love and affection.

Shreeji Maharaj knew the financial condition of the Brahmin devotee. Maharaj smiled and told the Brahmin devotee that, in stead of offering one rupee coin, he should have purchased a new turban for himself. The Brahmin replied that, he has witnessed many devotees offering so many things to Maharaj and therefore he was also cherishing the desire of offering something to Maharaj but he was not having anything to offer. He also told Maharaj that, he had received that one rupee coin in Dakshina as he was invited, offered meals as a Brahmin by one rich man who had offered him the coin in Dakshina. Upon receiving the one rupee coin, the Brahmin devotee had cherished the desire to offer it to Maharaj and therefore he had preserved the coin in his turban and now he was offering the said coin to Maharaj.

Friends! This offering of a coin by the Brahmin devotee is the language of love. The coin has been offered by the Brahmin devotee with utmost faith and devotion in his heart. If such offerings are made, these seeds would some time in future grow into trees yielding beautiful fruits to all of us.

# ॥ शुभतुसुधु ॥

## BHAKTI-SUDHA

**'NOBODY SHOULD BE UNHAPPY DUE TO OUR WORDS, BEHAVIOUR AND CONDUCT' 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**

First of all we need to improve our own temperament. We need to become human beings first and then we should perform Bhakti. If do not change our temperament our Bhakti would not yield any fruit. Bhagwan sees everything whenever we become cunning. However, Bhagwan does not give the result of our Karma immediately and He offers us an opportunity to improve upon.

During Utsav of our temples, we observe people becoming angry on small and little issues. People push one another in order to have better Darshan of idol images. Many people do it intensely. But we are not required to react or retaliate. We should think about the circumstances of these people in which they managed to come to the temple. They might have come from a very distant place performing hard journey. They must have put aside their work for the time being which now would be waiting for being attended to. If we think about all these possible situations of a devotee coming to our temple to perform Darshan, we would not be angry upon them. We need to exercise self-control upon ourselves in such situations. We need to control our tongue. We also need to be very careful about what do we speak, why do we speak etc. Because our language and our words reflect and show what we are.

Once a procession of the king was scheduled to be pass through the main road. A blind beggar was sitting along the main road. The servant of the king came an hour before the schedule time of procession to check the

arrangements. He saw the blind beggar sitting along the main road. The servant of the king kicked the blind beggar and shouted at him asking him to stand up and go away. The blind beggar humbly stated that, he was very much tired and after some time he would stand up and go away from the main road. The servant went away. After some time, the minister of the king came to check the arrangements on the route of the procession. He saw the blind beggar sitting along the main road. The minister informed the blind beggar about the procession of the king and humbly asked him to stand up and go away. The beggar humbly replied that, he was very such tired and after some time he would stand up and go away from the main road. The minister went away. After some time, the procession of the king passed through the main road. The king saw the blind beggar sitting on the main road. The king came down from his chariot and came to the blind beggar. The king placed his hand upon the shoulder of the beggar affectionately and asked him why he was sitting on the road and told that the beggar appeared to have been very much tired. The king humbly requested the beggar whether some arrangements may be made for him so that he may get well soon. The blind beggar- who was the great saint Surdas addressed the king and told him that he did not want anything; he was very much tired and after some time he would stand up and would go away from the main road.

Another onlooker was watching the blind Surdas. The onlooker came to Surdas and asked him how he came to know that the third person talked with him was the king only. At this Surdas replied that, he came to know from his humble language that, the person was no one else but the king.

So there should be humility and respect and sweetness in our language. Bhagwan

likes humility very much. All of us have accepted shelter of Shree Narnarayandev and therefore we need to be very humble and sweet in our language. We should speak such language which may not offend anybody, which may not hurt anybody. Nobody should feel humiliated due to our words. We should not cherish pride and we should be very humble and polite in our language and behaviour.

Once somebody asked Ved Vyas, "What is the essence of all scriptures?". These words of Ved Vyas summarizes the essence of all scriptures:

अष्टादस पुराणेषु व्यासस्यवचन द्वयम् ।

परोपकारः पुण्याय पापाय पर पीडनम् ॥

By doing benevolent things we earn Punya and by hurting others we earn Paap. So Punya and Paap are shown to be the two main reasons as the essence of all scriptures. If we implement this basic principle in our life, which has been directed by our H.H. Shri Gadiwala during the blessings, we would be happy and would be earning the pleasure of our Bhagwan in our life. By remembering these words of H.H. Shri Gadiwala in the morning at the time we wake up we should utter these words:

**“મારા વાણી, વર્તન અને વ્યવહારથી કોઈપણ જીવને કાંઈ પણ દુઃખ ન જ પહોંચવું જોઈએ.”**

We need to remind these words to ourselves everyday because everyday we go back to our worldly affairs and get engrossed in them. H.H. Shri Gadiwala also suggested that, devotees may perform various types of Niyam during the pious Chatur Maas, but this Niyam of improving our own temperament should be performed by all devotees as permanent measure.

**“LOVE- A PATH TO ACHIEVE  
PARMATMA”**

**- Patel Labhuben Manubhai (Kundal, Tal. Kadi)**

There are two means to obtain pleasure of Parmatma. Sewa and Smaran. One should perform Sewa-Smaran for three

hours everyday. Prahladji has stated that, Bhagwan can surely be obtained through these two things. Sewa of Bhagwan and Smaran of Bhagwan. Nothing else is required. By offering Dakshina, one does not get Punya but his money is used meaningfully and for the noble cause. In order to obtain Punya one has to perform himself Sewa-Smaran-Japa. Love is the means to obtain pleasure of Parmatma. In rendering ardent services money is not important our feelings are important.

Gajendra was not educated. Yet he obtained blessings of Bhagwan through ardent request made from the bottom of his heart. He earned the pleasure and blessings of Bhagwan through Bhakti only. He had not performed any arduous Tapa-Sadhana or Astang Yog. Thus, Bhagwan is obtained through Bhakti only. So we should render our ardent services cherishing utmost love and affection in our heart and mind.

We need to cherish faith on this pious of Bhakti. Sometimes it may also happen that, a doctor gives medicine to the patient but he is not cured and the case is failed. Yet we have to cherish faith in the doctor. We have to take medicines prescribed by the same doctor cherishing faith because without taking medicines we would not be get cured.

Similarly, we need to cherish faith in our Bhakti and should perform noble deeds and render our devout services. Bhagwan does not want anything and therefore Bhagwan does not take anything. He returns everything we offer to Him.

Once Eknath Maharaj was very much tired rendering his ardent services to Bhagwan. He was rendering such services everyday. Bhagwan watched the tired devotee and thought to help him. Bhagwan came to the house of Eknath Maharaj in the form of a Brahmin and offered to render his services as an assistant. Eknath Maharaj replied that in fact he did not want assistance of anybody; however, the Brahmin may assist if he may so desire. And Bhagwan stayed for twelve years as assistant of Eknath Maharaj preparing Chandan which Eknath Maharaj used to apply to the deities.

# સત્સંગ સમાચાર

## Grand celebration of Shree Krishna Janmotsav in Shree Swaminarayan temple, Kalupur

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul and with the inspiration of Sadguru Mahant Shastri Swami Harikrishnadasji and in the pious company of Shri Narnarayandev and our future Acharya 1009 Shri Vrajendraprasadji Maharaj, grand celebration of Shri Krishna Janmotsav was organised at night between 9.00 to 12.00 hours in the Sabha Mandap of prasadi of the temple. Kirtan-Bhakti and Mahamantra Dhun as well as Raas Garba were performed by the famous singer of our sampraday devotee Shri Jayeshbhai Soni. Midnight at 12.00 hours H.H. Shri Lalji Maharaj performed Janmotsav Aarti of Shri Krishna Bhagwan. The the whole arrangement was made by Kothari J.K. Swami, Muni Swami etc. saint Mandal. (Shastri Narayanmunidasji)

## Shree Swaminarayan temple, Dangarva (Vato)

With the directions of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj of Shree Narnarayandev Desh Gadi and the whole Dharmkul , various types of artistic Hindola Darshan of fruits, chocolates, toys, dry-fruits, flowers etc. were offered to Thakorji in Shree Swaminarayan temple (ladies), Dangarva (Vato) by Mahila Mandal. Many ladies devotees had performed Kirtan, Katha, Bhakti, and Dhoon in the afternoon between 3.00 to 5.00. On 16/08/2016 concluding rituals of Hindola Darshan was performed. [Mahila Mandal, Dangarva (Vato)]

## Mahapooja in Shree Swaminarayan temple (under construction) Himatnagar

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul andwith the inspiration of Mahant Swami Premprakashdasji (Himatnagar) group

Mahapooja was organized in Shree Swaminarayan temple (under construction) Himatnagar. More than 100 devotees and Haribhaktas availed the benefit of Mahapooja. On this occasion Mahant Sadguru Swami Atmaprakashdasji of Jetalpurdham and Mahant Swami Gopaljivandasji of Prantij temple had performed aarti of concluding rituals andhad narrated Katha-Varta. The devotee Shri Jagdishbhai Babubhai Patel had rendered the services as the host of this divine occasion. (Mitesh S. Patel)

## Shree Swaminarayan temple, Shrinagar, Kalol

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, beautiful and artistic Hindola Darshan was performed in front of Thakorji in our Shree Swaminarayan temple, Shrinagar, Kalol from Ashad Vad-02 to Shravan Vad-02. Devotee Shr Baubhai Rajani of Bhuj (Kachchh) etc. devotees had rendered services as the host of this divine occasion.

During the pious Chatur Maas, with the directions of H.H. Shri Acharya Maharaj, Shastri Swami Satyasankapdasji of Dhamasana Desh had narrated Katha of Vanvicharan of Shree Hari. Shastri Swami Paremswaroopdasji of Kalol Gurukul also narrated beautiful Katha for five days. Many Haribhaktas and ladies devotees availed the benefit of this Katha. (Kothari Shri Dashrathbhai Somabhai, Shrinagar Kalol temple)

## Tridinatmak Gyan Satra at Visnagar

With the directions and blessings of H.H. Shri Acharya Maharaj and the whole Dharmkul Shree Narnarayandev Yuvak Mandal had organized Tridinatmak Gyan-Satra at Visnagar in thememory of Akshar Nivasi devotee Mahendrabhai Jayantilal Bhavsar and devotee Sri Dhavalbhai Bhavsar (Australia) and devotee Shri Sandipbhai Bhavsar rendered the services as the hosts of this Gyan-Satra. On the first dayi Shastri Swami Chaitanyaswaroopdasi (Gandhinagar Sector-2) explained the importanc of Dharma in life. On the second day Sadguru Mahant Shastri Swami Hariomprakashdasji (Naanpura temple) narrated talks on Satsang and Kusang and on the third day Shastri Swami Ramkrishnadasji (Koteshwar Gurukul) narrated philosophical subjects of our Sampradaya with beautiful

examples in a very simple and lucid language. Mahant Shastri Nana P.P. Swami, Shastri Swami Narayamunidasji, Shastri Swami Vishwaprakashdasji, Bhandai Swami Jankivallbhdasji, Mahant Shastri Swami Vasudevcharandasji, Haricharan Swami had also arrived on this occasion.

H.H. Shri Lalji Maharaj, 8<sup>th</sup> Other Form of Shree Hari, graced the concluding ritual of this Gyan-Satra and blessed all the saints and devotees and stated in the blessings that our saints and devotees do the commendable work of propogating the original principles of Shreeji Maharaj and all of them cherish ardent faith towards Shree Narnarayandev Desh Gadi. Large number of devotees and Haribhaktas availed the benefit of this Gyan-Satra. Devotee Shri Udayanbhai Maharaj provided guidance during the whole programme.

## MULI DESH

### Artistic Hindola Darshan in Shree 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 inspiration of Mahant Swami Sadguru Premjivandasji, artistic gold studded Hindola Darshan was offered to Thakorji in our Shree Swaminarayan temple, Surendranagar from Ashadh Vad-02 to Shravan Vad-02. On the last day Hindola Darshan of Thermocol and diamonds was offered to Thakorji. Devotees availed the benefit of Jalabhishek to Shree Hari. The whole arrangement was made by Shree Narnarayandev Yuvak Mandal under the guidance of Kothari Swami Krishnavallbhdasji. (Shailendrasinh Zala)

### Shree Swaminarayan temple, Ranjtgadh (Tal. Halvad) (Shree Harikrishnadham)

With the directions and blessings of H.H. Shri Acharya Maharaj and with the inspiration of Sadguru Swami Bhaktiharidasji, poojan of photo-image of Shree Acharya Maharaj was performed by the saints and devotees and Haribhaktas in Shreee Harikrishandham temple on the pious day of Guru Purnima.

In the Sabha organized on the occasion Bhaktinandan Swami and Mahant Swami of Morbi temple narrated importance of Dev, Dharmkul and our Guru-Parampara. The Sabha was conducted by Mahant Shastri

Swami Bhaktinandandasji. (Representative-Anil Dudhrejiya-Dhrangadhra)

### Yatra from Dhrangadhra to Muli on pious day of Guru-Purnima

With the directions and blessings of H.H. Shri Lalji Maharaj and with the inspiration of Bhaktihari Swami (Member of Muli temple Scheme Committee), 150 Haribhaktas cherishing ardent faith in Dharmkul performed Yatra of Mulidham in luxury bus and performed poojan-archan of photo image of H.H. Shri Acharya Maharaj on the pious day of Guru Purnima. (representative Anil Dudhrejiya)

## OVERSEAS SATSANG NEWS

### Chhapaiyadham Shree Swaminarayan temple, (America I.S.S.O.)

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul, beautiful Satsang Sabha was organized in the evening from 4.00 to 8.00 hours on Sunday 31<sup>st</sup> July 2016 in Chhapaiyadham Shree Swaminarayan temple. Swami Satyaswaroopdasi had narrated beautiful Katha of Van-vicharan. All devotees had performed Kirtan-Bhakti. Beautiful and artistic Hindola of knitting ws offered in front of Thakorji by the devotee Shri Rupalben Kakadiya. Devotee Shri Prahladbhai patel had furnished detailed report about the activities of the temple. During the whole programme, devotees Shri Pradladbhai., Dipal, Hemendrabhai, Dharmesh, narendra, Premchandbhai, Ghanshyambhai etc. had rendered services as the hosts. (Prahladbhai Patel)

### 18<sup>th</sup> Patotsav of Shree Swaminarayan temple, Itaska (Chicago)

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj, H.H. Shri Mota Maharaj and the whole Dharmkul 18<sup>th</sup> Patotsav of Shree Swaminarayan temple, Itaska (Chicago) was celebrated with great fervor and enthusiasm.

As a part of Patotsav, Shrimad Satsangibhushan Navanh Paryaan was organized with Mahant Shastri Sami Yagnaprakashdasji as the spokesperson. Moreover, 18 hour Mahamantra Dhoon, Pothiyatra, Kathamritpan, Shree Hariyag, Mahabhishek of Thakorji, Chhapanbhog

Annakut and Blood Donation Camp etc. programs were also organized.

H.H. Shri Mota Maharaj had graced the divine occasion and granted the blessings and divine Darshan to the devotees and Haribhaktas of Chicago. H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj also graced this occasion and blessed all the devotees. H.H. Shri Mota Gadiwala also graced the occasion and blessed all the ladies devotees.

Among the saints, Sadguru Swami Guruprasaddasji (Ahmedabad), Muktaswaroop sami (Atlanta), Shreeji Swroop Sami (Byoron), Jaykrishan Sami (L.A.) and Madhav Swami (Detroit) and Poojari Swami Shantiprakashdasji etc. saints had arrived and delivered their inspirational speeches about supremacy of Bhagwan and importance of Dharmkul.

With the blessings and inspiration of H.H. Shri Acharya Maharaj and H.H. Shri Mota Maharaj, Mahant Shastri Swami Yagnaprakashdasji and Poojari Sami Shantiprakashdasji initiated a talk about crown of gold for the deities of the temple. Accepting the initiation all Haribhaktas rendered their beautiful services of gold in the auspicious presence of the Dharmkul. Devotee Shri Ganga Swaroop Sakarben Atmaram Patel family (Manubhai-Shakuntalabe, Vinodbhai, sarojbenn Jagdsihbhai (President) and Hetalben) and Akshar Nivasi devotee Chanalben Ramdas Patel family (Victorbhai and Rsohbiben Soliyay Patel) rendered the services as the Chief host of Patotsav. Devotee Shri Narayanbhai Amidas Patel family, Vadu (Vinodbhai-Taraben, Kishanbhai-Ritaben) rendered the services as the co-host of Patotsav. Devotee Shri Jigneshbhai-Ripalben family family, Mokhasan rendered the services as chief host and the devotee Shri Ramabhai-Kapilaben Patel family rendered the services as co-host of Parayan. Devotee Shri Jasubhai-Kamuben Chaudhary family (Balva) rendered the services as chief host and devotee Shri Dr. Manojbhai-Rajeshwariben Brahmhatt family rendered the services as the co-host of Mahabhishek. Devotee Shri Bharatbhai-Jyotsnaben Chaudhary family (Paliyad) and Bhupendrabhai-Varshaben Chaudhary family

rendered the services as chief hosts and the devotee Shri Vasudevabhai-Nitaben Patel family (Mokhasan) rendered the services as the co-host of Annakut. Devotee Shri Raisangbhai-Maniben Chaudhary family (Manekpur) rendered the services as the host of Hariyaag. Devotee Shri Jagdishbhai-Hetalben Patel and devotee Shri Victorbhai-Roshniben Soliya (Patel) rendered the services as the hhost of Dharmkul Poojan. Devotee Shri Thakorbhai Nabhubhai Jayshriben Patel (Uvarsad) rendered the services as the host of Saint-Poojan.

H.H. Shri Mota Maharaj and H.H. Shri Acharya Maharaj performed Mahabhishek of the deities of the inner temple in Vedic tradition whose divine Darshan was performed by thousands of devotees and Haribhaktas. (Vasant Trivedi-Chicago)

## **8<sup>th</sup> Patotsav of Shree Swaminarayan temple, Toronto, Canada**

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and H.H. Shri Mota Maharaj and the whole Dharmkul and in the pious company of the saints, 8<sup>th</sup> Patotsav of Shree Swaminarayan temple, Toronto Canada was celebrated with great fervor and enthusiasm.

On this occasion Pothiyatra was organized on 05/08/2016. From 05/08/2016 to 07/08/2016 Tridinatmak Shree Hari Leela Charitamrut Katha was organized with Shastri Swami Chandraprakashdasji (Mahant of Siddhpur temple) as spokesperson.

On 07/08/2016 and under the directions of H.H. Shri Acharya Maharaj Mahant Shastri Swami Chandraprakashdasji of Siddhpur, Mahant Swami Vivaksagardasji from Boston, Poojari Swami Shantiprakashdasji (Chicago temple) etc. saints performed Abhishek of Thakorji.

Concluding ritual of Parayan, poojan of H.H. Shri Acharya Maharaj, poojan of the saints, honouring of the host devotees were followed by grand Annakut of various delicious items prepared by the satsangi ladies devotees. Annakut aarti was performed by the saints and the host devotees. All the three days, Mahaprasad was offered to all the devotees. About 500 Haribhaktas performed Annakut

Darshan and availed the benefit of Mahaprasad.

All the three days, devotees availed the benefit of blessings and knowledge of the saints. Services of all the devotees were very inspirational. President devotee Shri Dashrathbhai Chaudhary delivered the vote of thanks. The Sabha was conducted very beautifully. Secretary devotee Shri Rasikbhai Patel. Haribhaktas rendered their services as hosts for various occasions during Patotsav and obtained the pleasure of Dev, Acharya and the saints. (Bhailalbhai Patel, Toronto)

## **Celebration of 19<sup>th</sup> Janmotsav of H.H. Shri Lalji Maharaj in Shree Swaminarayan temple, Colonia**

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul and with the inspiration of Mahant Shastri Swami Dharmkishordasji and Parshad Moolji Bhagat, 19<sup>th</sup> Janmotsav of H.H. Shri Lalji Maharaj was celebrated in the Saturday evening from 5.00 to 8.00 hours during the weekend in our Shree Swaminarayan temple, Colonia, Central New Jersey. First of all Kirtan-Bhakti were performed by the devotees followed by Shree Swaminarayan Mahamantra Dhoon and Bhagatji performed poojan of photo-image of H.H. Shri Lalji Maharaj. Thereafter, the host devotee family and all the devotees performed poojan-archan and obtained the blessings.

Thereafter Mahant Swami narrated importance of Dharmkul and furnished the detailed information about the Satsang activities being performed. The honouring of the host devotees was followed by the announcement that the next 11<sup>th</sup> Patotsav of Colonia temple would be celebrated in the pious company of H.H. Shri Acharya Maharaj. Thereafter Shree Hanuman Chalisa, Janmangal Path, Sandhya-Sayan-aarti and Thaal were performed. (Pravin Shah)

## **Celebration of 19<sup>th</sup> Janmotsav of H.H. Shri Lalji Maharaj in Shree Swaminarayan temple, Chhapaiyadham, Parsipenny (America)**

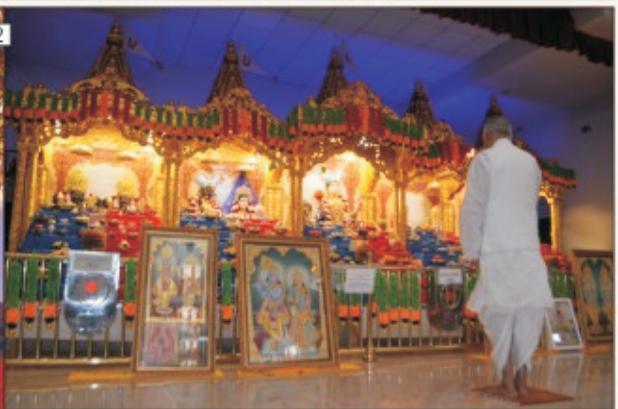
With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul and with the inspiration of Mahant Swami of the temple, 19<sup>th</sup> Janmotsav of H.H. Shri Lalji Maharaj was celebrated in the Sunday evening from 5.00 to 8.00 hours during the weekend in our Shree Swaminarayan temple, Chhapaiyadham, Parsipenny.

First of all Kirtan-Bhakti were performed by the devotees in the Sabha. Thereafter the host devotees and all the Haribhaktas performed poojan of photo-image of H.H. Shri Lalji Maharaj. Thereafter Mahant Swami narrated importance of Dharmkul and furnished the detailed information about the Satsang activities being performed. In the Sabha, the host devotees were honoured. Beautiful artistic Hindola Darshan was offered to Thakorji. Thereafter Sandhya-aarti and Thaal, Janmangal Path and Sayan Aarti were performed. (Pravin Shah)

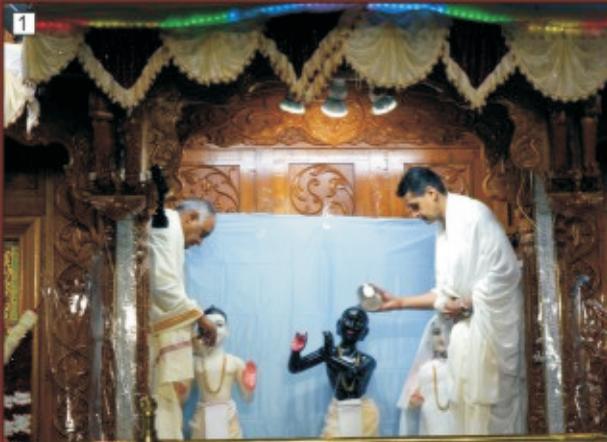
## **Shree Swaminarayan temple, Weehawken, New Jersey**

With the directions and blessings of H.H. Shri Acharya 1008 Shri Koshalendraprasadji Maharaj and the whole Dharmkul and with the inspiration of Mahant Swami Narnarayandasji, activities of Satsang are going on very well in our temple. On the pious day of Guru Purnima, poojan-archan of photo-image of H.H. Shri Acharya Maharaj was performed and all the saints and the devotees obtained the blessings. Thereafter, during the week-end, 19<sup>th</sup> Janmotsav of H.H. Shri Lalji Maharaj was celebrated by performing poojan-archan of photo-image of H.H. Shri Lalji Maharaj. On this occasion Shree Narnarayandev Yuvak Mandal and little children cut the cake. Mahant Swami and haribhaktas offered beautiful and artistic Hindola Darshan to Thakorji. (Baldevbhai Patel)

**Editor, Printer and Publisher :** Mahant Shastri Swami Harikrishnadasji for Shree Swaminarayan Temple Kalupur, Ahmedabad. Printed at Shree Swaminarayan Printing press, Shree Swaminarayan Temple, Kalupur, Ahmedabad (GUJARAT) Pin-380 001 and Published at and for Shree Swaminarayan Temple, Kalupur, Ahmedabad (GUJARAT) Pin-380 001.



(1) H.H. Lalji Maharaj performing aarti of Shree Narnarayandev in Ahmedabad temple on the occasion of Janmastmi and Haribhaktas performing Raas-Garba in temple premises. (2) H.H. Shri Mota Maharaj and H.H. Shri Acharya Maharaj performing Abhishek of Thakorji on the occasion of Patotsav of Boston temple and H.H. Shri Mota Maharaj performing Annakut Aarti of Thakorji. (3) Under the directions of H.H. Shri Gadiwala, Sankhya Yogi ladies devotees performing Kathamrit in Naranghat temple and the host devote family performing poojan of Pothi.



(1) H.H. Mota Maharaj and H.H. Shri Acharya Maharaj performing Abhishek of Thakorji in Chicago temple on the occasion of Patotsav. (2) Darshan of Vagha of flowers to Thakorji in California temple on the pious day of Janmastmi. (3) H.H. Shri Mota Maharaj performing Abhishek of Thakorji on the occasion of Patotsav of Detroit temple and H.H. Shri Mota Maharaj cutting cake on the occasion of 19- Janmotsav of H.H. Shri Lalji Maharaj. (4) Annakut Darshan in front of Thakorji in Toronto (Canada) temple on the occasion of Patotsav. (5) Annakut Darshan in front of Thakorji in Leicester temple on the occasion of Patotsav.