

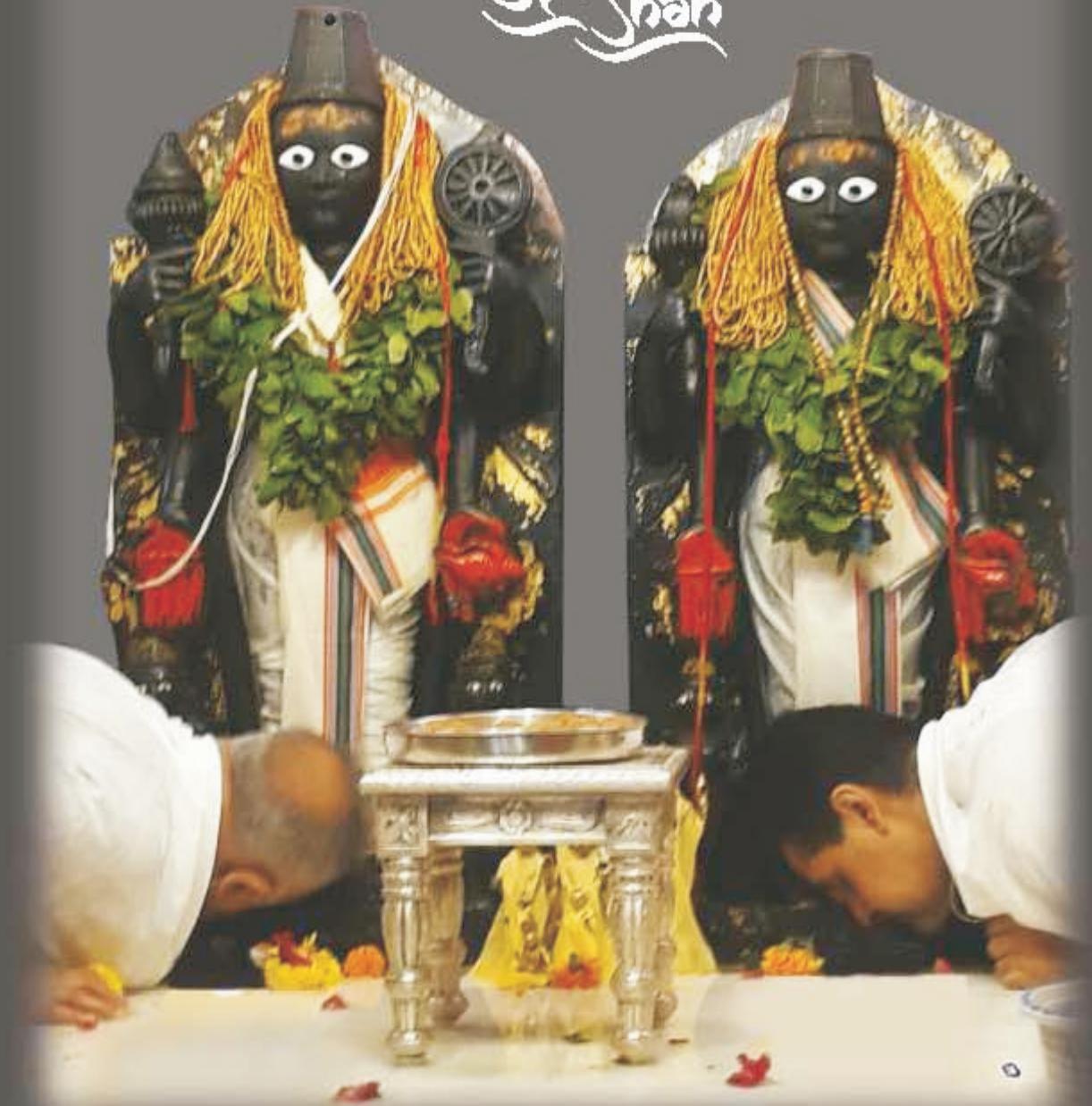
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# SHREE SWAMINARAYAN

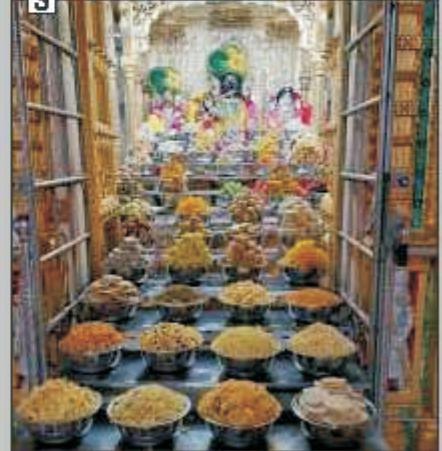
Monthly

Publish of Magazin on 11th of Every Month • Volume 159 • October-2020

*Keśhaśan*



Publisher: Shree Swaminarayan Temple, Ahmedabad- 380001



(1) Shri Mahant Swami performing Abhishek of Shree Ghanshyam Maharaj in Rangmahol, Kalupur temple and Annakut Darshan to Akshar Bhuvan Shree Ghanshyam Maharaj during the pious Adhik Maas. (2) Abhishek to Shree Ghanshyam Maharaj and Annakut Darshan on the occasion of pious Adhik Maas Patotsav in Sarvopari Tirth Chhapaiya of Sampradaya. (3) Abhishek to Shree Radhakrishna Harikrishna Maharaj and Annakut Darshan in Mull temple on the occasion of pious Adhik Maas Patotsav. (4) Haribhaktas availing the benefit of Group Mahapooja organized in Kankaria temple on the occasion of pious Adhik Maas.

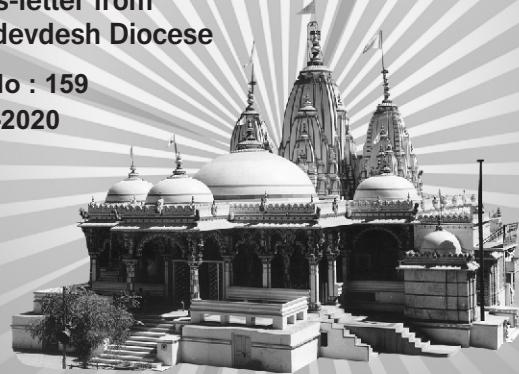


# SHREE SWAMINARAYAN

Official News-letter from  
Shri Narnarayandevdesh Diocese

Vol : 14 • No : 159

October-2020



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Pithadhipati H.H. 1008 Shri  
Koshalendraprasadji  
Maharajshri  
Controlling Editors & Publishers  
Shastri Swami Nirgundasji  
MAHANT  
SHRI SWAMINARAYAN TEMPLE  
Kalupur, Ahmedabad-1.  
Editorial & Subscription Address  
Shri Swaminarayan  
Shri Swaminarayan Temple  
Kalupur, AHMEDABAD-1 (INDIA)  
M. : 8238001666  
Mo. : 9313706095  
[magazine@swaminarayan.in](mailto:magazine@swaminarayan.in)  
[www.swaminarayan.info](http://www.swaminarayan.info)  
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# ग्रन्थाधिपति

Swaminarayan Bhagwan has believed three pillars of human life. Humanity and human life are ended with Sattva, Raj and TamoGunas. Whereas Jeevis unhappy and disturbed due to RajoGuna. Due to Sattva Guna, JeevMatra gets an opportunity to live life with happiness, peace and prosperity. This Sattvikta and Sattva Guna resides at the place where there is cleanliness, piety and purity. If we want to bring Sattva Guna in life, it is essential to first keep cleanliness. Our IshtadevBhagwan Shree Swaminaryaan Himself has given the directions to all in the pious 'Shiksha Patri' स्थानेषु लोकशास्त्राभ्यां निषिधेषुं कदाचन । मलमूत्रोत्सर्जनं च न कार्यं श्रीवनं तथा ॥३२॥ If these directions of Shreeji Maharaj are followed in the whole world, then there is no doubt that, all will be well-protected from the dire pandemic which has spread at present in the whole world. This is our pious duty and so it is not only necessary to follow it but it is also compulsory. Therefore, we have to behave very cautiously and we have to keep cleanliness and to do all our activities while keeping in mind the piety and let us pray at lotus like feet of Shreeji Maharaj that, our Parmeshwar Bhagwan Shree Narnarayandev may grant such understanding and intelligence to all. Jay Shree Swaminarayan.

Editor  
Mahant Swami  
Shastri Swami Nirgundasji

SHREE SWAMINARAYAN

# Appointment Diary of H.H. Acharya Maharaj 1008

## Shri Koshalendraprasadji Maharajshri



OCTOBER-2020 • 05

# HEY HARI MY SOUL MAY PLAY IN YOU

- Shastri Nirgundasji (Mahant Swami, Kalupur, Ahmedabad)



If you want to know how ardently one cherishes affection in his heart and mind towards image today, then we have to understand Prathna and Stotra created by Sadguru Shri Vasudevanandvarni. If one cherishes Premlakshana Bhakti with the same density as it was being cherished by Vasudevanandvarni then he understand the importance of Murti of Parmatma and it is not a small thing two cherries in heart into trees in the memory idol image without understanding its importance. Therefore, Varniraj makes such a request to Shree Hari that, the idol image of Shree Hari may always remain there in his heart. Let us consider the meaning of the words of this Ashtak expressing similar feelings.

ત्वयितुहरे तेरो रमताम् । (धृवपदम्)

नीलेवपुष्पिवसनानिसितानी ।

दधे धये तत्र जगताम् ॥त्वयितु... ॥१॥  
Hey Shree Hari ! Bless me that my

॥ अष्टपदीयम् ॥

त्वयितुहरे तेरो रमताम् । (धृवपदम्)  
नीलेवपुष्पिवसनानिसितानी । दधे धये तत्र जगताम् ॥त्वयितु... ॥१॥  
विधिभवन्दितचरणसरोजे । वरवृषांगेऽपिवदताम् ॥त्वयितु... ॥२॥  
सदसिसाधूनामकृत यो मानम् । मदहर वाक्यैर्मधुरसताम् ॥त्वयितु... ॥३॥  
मुक्तापुष्पवरहारसुकण्ठे । कृतभवदूरेभजताम् ॥त्वयितु... ॥४॥  
तिष्ठुतत्रयदाघपदनः । हृदिसुखसद्वनिभवताम् ॥त्वयितु... ॥५॥  
पृथुललाटविराजितचन्द्रे । महीयसिधीमतिमहताम् ॥त्वयितु... ॥६॥  
विकचितशोणकमलदलद्वष्टे । द्विरदगतौ गतौ हसताम् ॥त्वयितु... ॥७॥  
वदनशशिहतमो भूरिहस्ते । सखेतत्रयस्त्वरं हरताम् ॥त्वयितु... ॥८॥  
वासुदेवभणितमेतदर्च्यम् । नृणां श्रवणसोरसंनयताम् ॥त्वयितु... ॥९॥

॥ इति वासुदेवानन्दवर्णी विरचिताष्टपदी ॥

heart always remain stable in your this beautiful, divine idol image and it may not get stranded away in the worldly things. How beautiful and enchanting is Your Murti, and you grant Darshan in such a human-like form which the whole world can see and testify. The snow-like white and beautiful clothes look so nice upon Your dark-cloud like black idol image as if the beauty of the whole world has been engulfed into it. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (1)  
विधिभवन्दितचरणसरोजे ।

वरवृषांगेऽपिवदताम् ॥त्वयितु... ॥२॥

Hey Shree Hari ! the great deities like Brahamaji and Mahadev and all other deities perform Vandan to Your lotus-like soft and delicate Charanarvind. And remain always eager to ardently follow divine Vachan or directions uttered from Your mouth nourishing Dharma, Bhakti,

Gyan and Vairagya. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (2)

સદસિસાધૂનામફૂત યો માનમ્ ।

મદદર વાક્યેમધૂરસતામ્ ॥ત્વયિતુ... ॥૩॥

Hey Shree Hari ! Right now You perform Vicharan as human being in this Kaliyuga. When even a common Sadhu comes in Your Sabha of five hundred Paramhamsas, You generously respect that Sadhu and ensure that divine Swaroop of Parmatma is strengthened and engraved in his heart and mind. You remove the pride of all through Your nectar-like delicious words and spread Prakash of Gyan in the heart. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (3)

મુક્તાપુષ્પવરહારસુકષ્ટે ।

કૃતભવદૂરેભજતામ્ ॥ત્વયિતુ... ॥૪॥

Beautiful Mala of Moti and garland of beautiful fragrant flowers is adoring Your neck. By performing Your divine Darshan and performing Your Bhajan, people get removed their difficulties and all woes of previous lives. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (4)

તિષ્ઠતુતગ્રયદાધપદંનઃ ।

હંસુભસભનિભવતામ્ ॥ત્વયિતુ... ॥૫॥

Hey Shree Hari ! All types of sins get destroyed immediately at the place where Your Charnarvind are there. Let my mind and heart get stabilized in Your Charan-Kamal. Bless me so that, the ocean of divine pleasure of Avinashi Akshardham may always roar in my heart. Bless me so that, there may not come in between any layer except the happiness of Your Murti. May Your blessings pour upon me that, my mind may always remain engrossed in Your Divine Swaroop. (5)

પૃથુલલલાટવિરાજિતચન્દ્રે ।

મહીયસિધીમતિમહેતામ્ ॥ત્વયિતુ... ॥૬॥

Hey Shree Hari ! Your broad forehead is

symbol of magnanimity and benevolence wherein Urdhva-Pundra is decorating with Tilak of Kumkum. The greatness of the great persons lies only in the fact that, their intellect and intelligence always remain associated with Your divine Swaroop and then only they invariably get Atyang Kalyan Moksha. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (6)

વિકચિતશોષાકમલદદાષ્ટે ।

દ્વિરદગતોગતોહસતામ્ ॥ત્વયિતુ... ॥૭॥

Hey Shree Hari ! You have been performing Vicharan in this world as human being in order to grant Kalyan to Anant Jeev of this world. Just as big lotus flowers grow in a huge lake in the early morning with the sunrise, Your blessings-like Drasti removes all the woes and worries. While removing their woes, You bless them with Your gentle smile. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (7)

વદનશશિહૃતામોભૂર્ણિહર્ષે ।

સખેતત્રાયસ્ત્વરંહરતામ્ ॥ત્વયિતુ... ॥૮॥

Hey Shree Hari ! There is moon-like coolness in Your Mukh-kamal which remove the darkness of Agyan of Anadiakal from the heart of Jeev quite well. Kindly place Your Kar-kamal upon my head, so that, whatever is darkness-like Agyan in me, is destroyed immediately. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (8)

વાસુદેવભણિતમેતદર્શમ્ ।

નૃણાંશ્વરણાસોરસંનયતામ્ ॥ત્વયિતુ... ॥૯॥

Hey Shree Hari ! If any devotee performs or listens to Your Vandan, Stuti the way in which Your this Vasudevvarni describes, He performs Smaran of Your divine Murti. So that, You help them get Mahamoksha. May Your blessings pour upon me that, my mind always remain engrossed in Your Divine Swaroop. (9)

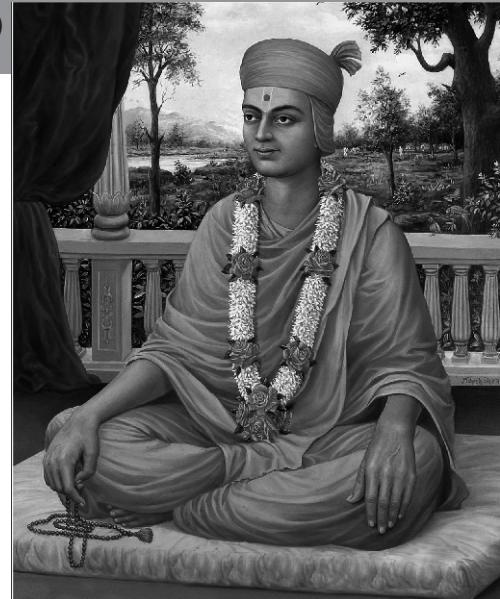
# TALK OF THE MIND OF MUKTANAND SWAMI

- Sadhu Purushottamprakashdas (Jetalpurdham)

In Shree Hari Charitramrut Sagar Pur-07, Tarang-49 Sadguru Adharanand Swami writes.....

Shree Muktanand Swami knew as to what was the opinion of Shree Hari and Nityanand Swami knew the opinion of Muktanand Swami. Sukanand Swami knew the opinion of Shree Hari but he could not tell in front of Muktanand Swami. Due to wish of Shree Hari BrahamanandSwami had stayed at Junagadh at that time. Gopalanand Swami is known as Yogiraj and deserved Sadgunas of Shree Hari means he deserved the blessings. Gopalanand Swami cherished the same affection towards Satsang as was being cherished by Muktanand Swami. He did know everything but could not utter when the time comes. Nityanand Swami was very much capable and so after careful thought, he told in front of Muktanand Swami, "I would do the work taking interest as per your wish." Muktanand Swami was very much happy to hear these words and placed both his hands upon the head of Nityanand Swami and said that, now the time for the end of this perishable body has come and so many wishes are still incomplete and so you may kindly fulfill such my unfulfilled desires.

It is heard in the scriptures that, there have been other incarnations but no such incarnation is heard to have been which cannot be understood by the persons whose intellect is deadly-thick. Because he sees Shree Hari with the eyes but cannot understand anything. You have to inquire that, sins of such people are destroyed. This time Shree Hari has incarnated and has established Uddhav Sampradaya. Those who are inclined to observe PanchVartmaan, they would be inclined to get Moksha. Dharma is when one behaves according to the ethics and when one does not behave with ethics it is Adharma. Rule of Niti remains stable and it is liked by Shree Hari wherein



Aniti is not inclined. Those who cherish Aniti, they cherish fear of this world. You have to establish Niti and Aniti has to be understood as the Great Sin. You have to guide all Haribhaktas on the path of Niti.

Moreover, divine impact of Shree Hari has been established in Datta-Putra (Acharya). The pure seat of Acharya has been granted to both by Bhagwan Shree Hari.

Both of them have been established as Acharya of what is known as Uddhav Sampradaya and you have to do all such things by which both these Acharyas of Uddhav Sampradaya may remain supreme. This is my desire and wish and you have to believe in these Vachans and I have trust in you because to me You look Chatur-MukhBrahamaji. Due to impact and blessings of Shree Hari, nobody else can defeat you in the discussion and debate upon the scriptures. I firmly believe and understand that, no by learned man can compete with you. If anybody comes forward to harass or defeat our Acharya, You

## SHREE SWAMINARAYAN

kindly uproot them from Dharma and Niti. You may go ahead in the company of the saints cherishing Dharma and Niti and establish Dharmkul.

Then Nityanand Said, "Now I will do as directed by you." Therafter, Muktanand Swami delivered Dharmakhyan to him and told that, you may purify this Granth with expertise. With these recommendations, Muktanand Swami performed Antar-Drasti.

From this talk, it becomes clear that, Sadguru Muktanand Swami cherished two wishes at the end-time of his life. One – to establish Dharmakhyan Granth and second to show by proving the seat of Acharya as the supreme because it was established by Shree Hari. During the last days of his life, Muktanand Swami was writing Dharmakhyan Granth and due to his age, the pen used to drop down to the land from his shivering hand and then also he would continue to write Dharmakhyan persistently. In Vachanamrit-58 of Gadhda Middle Chapter, Shreeji Maharaj had given the directions to Muktanand Swami and Swami followed the same in letter and spirit. During his life-span he created about 21 Granths and innumerable Kirtans. At last Dharmakhyan Granth remained incomplete which was completed with purification by Sadguru Shri Nityanand Swami.

Another Sankalp of Muktanand Swami was that, Acharya of Sampradaya established by Shree Hari may be introduced to the world and so after recovery from his short illness, he had told the saint mandal, "Saints! Now I am feeling better in my body and so now I intend to perform Vicharan of the villages in the pious company of Acharya and want to introduce Acharya Maharaj to all the people of the villages." When Sadguru Muktanand Swami passed away to Akshardham in Samvat 1886, the task was taken up and continued by Nityanand Swami till he breathed last in Samvat 1908. During this period of 22 years, Swami performed Vicharan in cities like Vadodara, Umreth, Vadtal, Ahmedabad, Gadhda, Muli and Bhuj and all other nearby villages and increased Pratistha of Acharya Maharaj as per Sankalp

of Muktanand Swami. As per this tradition started by Nand saints, even today saints and Haribhaktas consider Acharya as supreme and they understand and explain real importance of Acharya.

Swaminarayan Bhagwan has handed over the reins of the boat of this Sampradaya to Acharya and he has been made the Sailor. Adhyay-60, Prakaran-4 of Shrimad Satsangi Jeevan, Bhagwan Shree Swaminarayan has stated, "Hey sons! I have offered all these including the temples which has been acquired through hard world. So rest assured that, there is no any claim of father or brother etc. Know Me Tapa-priya Naisthik Brahmcharai like Badripati Rishi Narayan. I have come to this world with My own desire and will return with My wish. I have offered and granted to those whom I have desired to give independently and nobody has any share in this which I have given.

In Sampradaya, Shreeji Maharaj has established Dharmkul Acharya as Adhistata of Satsang. All the arrangements are being made Swaminarayan Bhagwan Himself through Dharmvanshi Acharya. Satsangi is an ardent devotee, the Owner is Swaminarayan Bhagwan Himself. In Satsang, we can follow Sewa-Bhajan through our efforts only. And therefore, when any new temples are to be constructed, any changes or additions and alterations are to be made in the existing temples, when huge Utsavs are to be organized and celebrated (except Varshik and Naimittik Utsav), when any scriptures are to be got printed and published when any change is to be made in the idol images already established, oral or written permission of Dharmvanshi Acharya is required to be obtained. After obtaining the permission, His Vachan work as life-force which gives inspiration and strength in accomplishing the tasks. Due to this task, we can see in Satsang the thoughts, behaviour and the conduct of Sadhu-Satsangi devotees participating in it, getting better and better.

If one would understand, cherish and follow this talk of the mind of Sadguru Muktanand Swami in letter and spirit in his life, he would get the pleasure of Swami.

# ANANYA ASHRAY OF SADGURU MUKTANAND SWAMI

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

Shiv, Brahma etc. Adhipati of innumerable Brahmans and other Muktas have performed poojan with Chandan, Pushp, Vastra and Dharma, Bhakti and Aishwarya have performed Stuti through Vedas and Shobha of Chakravarti of Anant Koti Brahamands Bhagwan Shree Swaminarayan is sitting His Brahm purdham that means in Akshardham. Bhagwan grants such type of Darshan to the devotees as is being desired by the devotees. This Narayanmuni Bhagwan has been addressed as Purushottam Shree Krishna in the scriptures and incarnations like Rama and Krishna upon this earth have been for granting divine happiness to the devotees.

Today Akshardham adhipati Bhagwan Shree Hari is residing in Badrikashram in the form of Bhagwan Shree Narnarayand and with a noble intention of ensuring Nirvidhna Kalyan of His devotees, Bhagwan has been performing Akhand Tapa as Rishi till Ratri Pralay of this world. And through devotees, Dharma, Gyan etc. noble qualities, Bhagwan has been residing in Bharatkhand. Divine Akshardham itself is there in the form of Badrivan in the Himalayas for rendering services to Shree Narnarayan.

As per Vachanamrit of Bhugol-Khagol, there is Survarna Meru Parvat in the centre of Jambudwip. And in the southern directions of this mountain is situated Bharat Khand. Prominent is Upasana of Narnarayand and Naradji is the prominent devotee. Naradji – the son of

Brahmaj has been performing Bhajan of Bhagwan and therefore he is also known as 'Mann' (mind) of Bhagwan. In the Murti of Prasadi of Shree Narnarayandev, Naradji has been standing to the right side of Narayan Bhagwan holding Vina in one hand and Chamar in other hand and to the left side of Nar Bhagwan is standing Uddhavji rendering ardent services. In Satsang, Uddhavji incarnated as Shree Ramanand Guru of Shree Hari. Similarly, in Adhyay-41 of Tritiya Ansh of Satsangibhushan Grant, Shree Hari has stated certain Puratan names of certain saints wherein Muktanand Muni is addressed as Narad Muni. This Muktanand Muni was complete as regards the qualities of Sadhuta and even Shree Hari cherished Guru-Bhav for the purpose of obtaining education. Moreover, Muktanand Muni got the title of 'Maa of Satsang' (mother of Satsang). Such an ideal saint Muktanand Swami has sung one Stotra removing all Doshas and seeking Ananya Ashray of Ishtadev Shree Swaminarayan Bhagwan. This Stotra was sung in front of Shree Hari in the Ahmedabad Shree Narnarayandev temple in the huge ground and it is worthy to be cherished and remembered by all the devotees of Shree Hari. The meaning of this Stotra given in Adhyay-09 of Ansh-05 of Satsangibhushan is as under:

Shri Mukta Muni said – 'Hey Sarvopari Shree Hari! Hey Dharmaputra! If I abandon Your services and start serving any other human being, You may cut my both these hands with an edged

weapon. Hey Harikrishna! If I abandon Your Dhyan and start performing Dhyan of any other person, then pierce my heart with a sharp-edged axe. Hey Bhagwant! If I perform Namaskar to anybody except You considering Him as Ishtadev, just break my skull with a blow of Mushal. Hey Sharanagat Vatsal! If I realize Ishwar in anybody except You, then consider me lower than even Chandal. If I cherish affection towards any woman, believe me a person lower than even the most lewd person. Hey Sarveshwar Shree Hari! If I start performing Japa of any other deity except You, cut my tongue with a sharp knife. Hey Prabhu! If I don't apply Urdhvapundra etc. China at my forehead and other limbs of the body cherishing fear of the society, then burn me alive. Hey Swami! If I worship You in public with a greed of earning my livelihood, then throw me from the top of a mountain. Hey Shree Hari! There is supreme power in Your Swaroop to destroy this world and I firmly believe in it. If my this firmness is shaken even for a moment then hang me till death and hit at me sharp arrows. Hey Ajanma Aksharadhis! If I believe that Yantra, Mantra and Tantra are Satya then consider me as the shameless and the leader of the fools. If I cherish Your Bhakti without Dharma and yet I do not cherish any fear of You then consider me as greater sinner than the group of Asuras – who are nothing else but the burden upon this earth. Hey Ishwar. You are my Bhagwan. If my faith in you is shaken then consider me as more crooked than a fox and a dog. Hey Shree Hari! I have performed Sakshatkar of You with the name Harikrishna and yet if my soul gets swayed away by any worldly things, then consider me as the leader of the fools of this world. Hey Sarveshwar! If I even abandon Your Pratayaksh Murti and

start cherishing affection towards any other human being, then I am the mountain of the sins. If I render my services to such deities who are being offered liquor, meat etc. then let Vajra befall upon my head. Hey Bhakti Dharmatmaj Shree Hari! If I cherish a wish for any other deity or human being except You, then My Vesh may be considered that of a harlot and not that of a Sadhu.

In this way, Mukta Muni narrated his ardent faith and Bhakti towards Shree Hari in the Sabha. Thereafter, he said that, if anybody listens to or performs Path of this Stotra with ardent faith, He would become ardent devotee of Bhagwan and the spokesperson as well as listener would be benefitted. Muktanand Muni sung this Ananyashray Stotra with Vinavadan and listening to this Aksharadhipati Shree Hari became very much happy. Even all the devotees who were present in the Sabha started praising Mukta Muni.

Even today, Shree Hari would be very much pleased upon all those devotees who would be cherishing ardent faith and trust in Ishtadev Shree Hari and once Shree Hari is pleased nothing else is required to be done. If we look at the essence of the commentary upon Stotra, if there is only one Bhagwan of these Anantkoti Brahmands, He is our Ishtadev Swaminarayan Bhagwan. And this Bhagwan has been received by us in the form of Shree Narnarayandev, Sanatan Dharmvanshi Acharya and the pious scriptures of Shiksha Patri. It has been taught by Shree Hari that, services rendered to Sampradaya is services rendered to Bhagwan and one should remain under the restrictions of the pious Shiksha Patri. One should perform Dhyan of Ishtadev Bhagwan Shree Hari but one should perform Dhyan of any other person

or any Brahmvetta person. According to the pious Shiksha Patri, one should perform Darshan and Namaskar with due reverence to any temple like Shivalaya which may come on the way. Our Ishtadev likes all these deities and these deities like Our Ishtadev very much. There is great importance of Panchdev and Shree Hanumanji Maharaj – Kuldev of Dharmkul. And so if we do not perform Vandan to these deities, we would be committing the sin of disobedience of the directions of our Ishtadev. Shree Hari does not like rigidity, He likes humbleness and humility. Muktanand Swami has also created Maruti Stotra with a view to remove the difficulties and woes of the unhappy people.

Swami says that, if I do not adopt the signs like Urdhvapundra, burn me alive. What a pride for the signs! The ardent devotees of Shree Hari should learn this thing especially. Signs like Tilak-Chandlo-Kanthishould be Akhand. One should be ashamed of showing a blank forehead violating the directions of Shree Hari. Similarly, some young ladies devotees feel ashamed to perform round-shaped Kumkum Chandlo in their forehead. It is the work of the brave to become ardent devotee of Bhagwan. It is not the work of the cowards. One should not perform Bhakti without dharma. Let us perform Bhakti with Dharma because Bhaktimata remains only at that place where there is Dharma. If there is Bhakti with Dharma in our life then only Shree Hari resides in our heart because Shree Hari is son of Dharma and Bhakti. Bhagwan Shree Hari has received by us with the name

Harikrishna in the form of Murti and then also if we cherish affection towards the worldly things, we are nothing else but the leader of the fools. If we look at Vachan of Shree Hari in the pious 'Vachanamrit'..... "but worship of other deities should not be performed.".... "And if we perform worship of other deities, we become the sinners."..... "One should perform Bhakti of Bhagwan like Sita and Rukshmani and Dhyan of only Bhagwan should be performed and not of any other deity."..... "Secondly, one should not perform Dhyan of Sadhu who have become Samadhinishtha." (Gadhda Middle- 19)

".... Ardent faith in Bhagwan is the biggest means and Bhagwan becomes happy and this should be very strong shelter of Bhagwan....." (Gadhda First – 33)

"... Just as dog takes away a dry bone and relishes its bites, a fool cherishes affection towards trivial things of life which generate happiness and unhappiness both and a devotee of Bhagwan cherishes ardent affection only towards Bhagwan and for him nothing is greater than Bhagwan." (Gadhda Middle – 57)

Just as a devotee needs a strong support by which he can perform divine Darshan of Bhagwan..... and such an ardent devotee cherishes faith and Bhakti towards Bhagwan only. He may look at the noble qualities of others but would not cherish any affection towards them. Hanumanji is Bhakta of Shree Raghunathji and his Bhakti is ardent Bhakti. So one should perform Bhakti of Bhagwan. (Gadhda Antya- 16)

**New Address to send articles, news, photographs for  
'Shree Swaminarayan' Magazine  
magazine@swaminarayan.in**

# GAY VAJADI TALI, BHELA GAAY RE

- Professor Hitendrabhai Narayanbhai Patel Ahmedabad

Bhagwan Shree Swaminarayan was Sadhak and Poshak of all sixteen arts. He had with Him the saints knowing the art of Vastukala, experts in music and playing musical instruments, erudite experts on the scriptures, great Kathakaars, volunteers rendering devout services, a group of brave Parshads, ardent devotees and the saints describing Aishwarya. Bhagwan Shree Hari had developed this expert team through great inspiration.

In this short article, we have just referred to the art of Music of our Sampradaya. During the time of Shree Hari, devotees used to perform Kirtan Bhakti while playing the musical instruments like Mrudang, Sarangi, Saroda, Taal, Dukkad etc. In Vachanamrit Gadhdha First Chapter-22 Shree Hari has stated about the principle.... "If one cannot remember Bhagwan, singing is like not singing at all..... Kirtan, Narayan Dhoon etc. whatever may be performed, they may be performed while remembering Murti of Bhagwan." Moreover, it is further stated in Vachanamrit Gadhdha First-26... "While all of you are singing, I just close the eyes and cherish such thought only."

Shree Hari cherished tremendous inclination in the art of music and it is stated in Gadhdha Middle-19 that, "After singing of Kirtan joyously, we would also join and would start singing Kirtan." How great were the saints that their Padas were being sung in Brahmand... Padas of Brahmanand and Muktanand Swami are sung in Golok. Brahmanand, Premanand, Muktanand, Manjukeshanand, Achintyanand,

Nishkuland, Bhumanand, Devanand etc. great Gavaiyas were being honoured and inspired by Shree Hari. When Premanand Swami would sing a Kirtan Shree would respond saying, "Let us stand up and bow down and perform Shastang Dandwat Pranam to this Sadhu."

It has been noted in Vachanamrit that, many times Shree Hari has stopped Katha-Varta and has relished Kirtan-Bhakti and many a times Kirtan-Bhakti have been stopped and He himself has preached the sermons through Katha-Varta. In Pad-4 of Nitya Chesta Premanand Swami has written,

વાતો કરે રે, કથા વંચાયે તોચે  
સાંભળો કીર્તન રે, પોતે કંઈક વિચારે.....

Moreover, in Pada-2 Shee Hari described the joy of Kirtan and Bhakti and has stated,

સાધુ કીર્તન રે, ગાય, ગજડી વાજાં,  
તેમને જોઈ રે મગાન થાય મહારાજ.  
તેમની લેણા રે, ચાપટી વજડી ગાય,  
સંત હરિજન રે નીરખી રાજુ થાય.  
કચારેક સાધુ રે, ગાય વજડી તાણી,  
લેણા ગાય રે તાણી દઈ વનમાળી.

All these saints have performed singing of Padas in front of Shreeji Maharaj using various types of Ragas such as Dhol, Bibhas, Todi, Bhairavi, Kedaro, Prabhati, Bihag, Sohni, Bilavar, Ramagri, Sarang, Garbi, Sameri, Godi, Kafi, Rekhta, Kanro, Kalyan, Mevado, Purav, Janglo, Maru, Khamach, Thumri, Lavni, Dadra, Sohani, Dhanashri, Bhupali etc. today very few people are found

singing and listening to these great Padas in their original Raag.

At that time, one gets reminded of the memories of fifth Pithadhipati of Ahmedabad Shree Narnarayandev Desh H.H. Shri Acharya Shri Devendraprasadji Maharaj. He himself was a great scholar of Sanskrit and He himself has created Shlokas in Sanskrit language. Moreover, He was the great student and knower of the classical music.

संगीतमपि साहित्यं सरस्वत्यां स्तनयम् ।

एकमापातमधुरमन्यदलोचनामृतम् ॥

This Acharya, himself being an expert in both literature and art, was the best nourisher of the art. Saint Shri Vallabhdasji of Ahmedabad temple was sent to the great musician Ustad Faiyaz Khan to learn the music and today Shri Vallabhdasji achieved so many name and fame in the field of music. Many top singers like Ustad Faiyaz Khan, Pandit Jashraj, Pandit Omkarnathji, Pandit Krishnaraoji, Pandit Maniramji, Ustad Latafatkhan etc. have been honoured by our Acharya and they were invited and then classical music was being relished. It is stated about the wise and prudent people,

काव्यशास्त्र विनोदेन कालो गच्छतिधीमताम् ।

व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥

Accordingly, Acharya Maharaj would also enjoy and relish such elite programmes of literature and music. Thakor Saheb Maharana Jayvantsinhji of Sanand was also the lover of music and therefore he cherished utmost reverence towards Acharya Maharaj and had homely relations with Dharmkul. He had also taken care of Pandit Jashraj. H.H. Shri Vrajrayji Maharaj of Vaishnav Sampradaya was the lover and

inspirer of the classical music. This Shri Vrajrayji Maharaj, Thakor Saheb, Pandit Jashraj, Acharya Shri Devendraprasadji Maharaj and Lalji Shri Tejendraprasadji Maharaj used to get together at the residence of Dharmvanshi and would relish Gyan Gosthi and Sangeet. From time to time music-lover saints and Haribhaktas were also invited and gradually relations of Pandit Jashrajji with Dharmkul became intense. This Jashrajji who has been awarded with Padma Shree, Padma Bhushan and Padma Vibhushan by the Government of India had also arrived on the occasion of Lagnotsav of the present Pithadhipati Shri Koshalendraprasadji Maharaj and had sung 'Dharmvanshi Ne Dware', 'Govind Damodar Stotra', 'Sant Param Hitkari' etc. he was so much close to Dharmul that even after the completion of a programme at night, at midnight 2.00 hours he had expressed the desire to relish the famous Gujarati dish item 'Khichdi' which was his favourite item and the request was accepted and he had enjoyed the dish.

When Gadibhishek Sanman Samaroh of the present Gadipati Acharya Shri Koshalendraprasadji Maharaj was celebrated with great fervour and enthusiasm in Sardar Patel Stadium, Ahmedabad, Panditji had suddenly come to Ahmedabad for his some personal work and when he came to know about Gadibhishek, he told that, he has to attend the occasion of Lalji Maharaj and that he need not have any invitation for that because he is not guest but the host of the house. How close proximity and affection and humbleness! He directly came to the stadium and presented performance of

Shlokas of blessings.

Moreover, at one time when Acharya Shri Devendraprasadji Maharaj was at his residence in Abu, Pandit Jashran was invited there. At night classical singing started and at that time Acharya Shri Tejendraprasadji Maharaj was yet Lalji Maharaj and was studying in a college and at that time he had wore shoes. Pandit Jashraji noticed it and respectfully stated that, classical singing is Aaradhan of Maa Saraswati Devi and understanding the message Lalji Maharaj immediately removed the shoes and took the seat in this programe of classical music and all present there understood how these noble feelings of Maryada, Gaurav and Sadhana of Kala can be respected and preserved. This observation of Paditji and quick grasping of Lalji Maharaj was magnanimously praised by Acharya Shri Devendraprasadji Maharaj.

When Panditji passed away on 17/08/2020 at the age of ninety years, Acharya Shri Tejendraprasadji Maharaj prayed to Shree Naranarayandev for granting Charan Sukh to the departed soul!

Following the footsteps of Acharya Shri and the father, Acharya Shri Tejendraprasadji Maharaj and the present Pithadhipati Shri Koshalendraprasadji Maharaj are also nourisher and patron of fine arts and they honour each and every artist possessing any special skill or knowledge in the field of art by organizing such programmes.

मान्या एव हि मान्यानां मानं कुर्वन्ति नेतरे ।

शुभुर्बिभर्ति मूर्धन्युं स्वाभानुसं जिधृक्षति ॥

All arts are fine and they demand extraordinary efforts and special study. But among them all, singing is more difficult. It

is stated by Shree Hari in Vanchamrit-4 Gadhma First that, Naradji learnt the art of singing for seven Manvantars then also he could not obtain pleasure of Bhagwan. Thereafter, he learnt the art of singing from Tumbru and sung it in front of Shree Krishna Bhagwan in Dwarika and obtained the pleasure of Bhagwan Shree Krishna.

All our Dharmvanshi Acharyas cherish special affection towards the art of music. Our Aadi Acharya Shri Ayodhyaprasadji Maharaj has created innumerable Kirtans and sung before Shreeji Maharaj. Devendraprasadji Maharaj cherished utmost affection towards the classing music and on the day before leaving this perishable human body Devendraprasadji Maharaj had expressed his desire before Lalji Maharaj Shri Tejendraprasadji Maharaj to listen to the classical music and at that time Shri Lalji Maharaj had fulfilled the desire by making arrangements with the available recordings of such music.

Those devotees who have an inclination towards music, they may make it a point to listen and learn Kirtans of Prasadi in original Raag from our elder saints and should practice and study them while cherishing ardent Bhakti towards the idol image of Shreeji Maharaj in their hearts. Shree Hari and our Acharyas have nourished the art after due care and handed over this rich tradition to us and so we should understand its importance. Musical instruments used during the time of Shreeji Maharaj are kept for divine Darshan in our Shree Swaminarayan Museum and so all the devotees and Haribhaktas should perform divine Darshan of these things of Prasadi.

# WHO CAN BE SAID TO HAVE BEEN RELATED WITH BHAGWAN?

- Jayantibhai K. Soni (Memnagar – Ahmedabad)

Vrata, Tapa, Niyam, Satsang, Navdhabhakti, Dhyan etc. are the means to obtain pleasure of Shreeji. Among them who has relation of Bhagwan or said to have been related with Bhagwan. (Gadhda First-62). In Vachanamrit Bhagwan Swaminarayan has given the definition of Sambandh. Those who cherish Bhakti towards Bhagwan with appropriate understanding of importance is said to have been related with Bhagwan. Through Bhagwan, noble qualities of Bhagwan are imbibed. Vrata, tapa, Navadha Bhakti etc. are such means which help us cherish ardent Bhakti with divine Sakar Swaroop of Bhagwan and then only it is said to have been related with Bhagwan and then only one gets a place in Akshardham.

Maharaj says, "We weaken Paksha of Tyag and establish temples so that traditional Upasana is preserved." Shreeji Maharaj has established the temples and has invoked the idol images of His Own Forms for the purpose of performing Poojan; established Dharmvanshi Acharya at His place, granted Diksha to the saints, offered Guru Mantra to the devotees, created the scriptures. And so if one performs Bhajan-Bhakti while remaining within Dharma-maryada, Atyantik Kalyan will surely be achieved. The temples established by Bhagwan and subsequently by Dharmvanshi Acharya Maharaj are the places of shelters for the saints so that appropriate Upasana is preserved. Its direct meaning is that, a person who resides in the temples as described hereinabove and performs Upasana as prescribed, he comes under the category of Sadhu because after becoming Sadhu, he has surrendered himself to Bhagwan and nothing is unique for him and whatever

he does, he does it for his Ishtadev only. Our H.H. Shri Acharya Maharaj has been telling it time and again that, invocation of the idol images would be performed only when the property documents of the temple are in the name of Dev otherwise he is not interested. It is against the directions of Bhagwan to form private trusts and to make huge palace-like organizations or private temples. Howsoever full of knowledge may be the preaching but if conduct or action is against the directions of Bhagwan, how can one get pleasure of Bhagwan. In the pious 'Shiksha Patri' Shreeji Maharaj has given the directions that, one should perform Upasana and Bhakti while remaining under the directions of Bhagwan and this should be understood as our primary duty and thereafter we should try to obtain pleasure of Bhagwan.

One should not listen to any Katha-Varta from the mouth of a person who keeps wealth in his own name as such is the direction given in our scripture Satsangi Jeevan.

Therefore, if one intends to have relation with Bhagwan then one should perform ardent Bhakti of Bhagwan while cherishing correct understanding and importance of Bhagwan then only one can get a place in Akshardham. Therefore it is essential to perform Suddha Upasana while remaining under the directions. A strong desire to obtain pleasure of Bhagwan while leaving aside all desires and temptations will only help us reach upto Akshardham. Therefore, it is an humble prayer that, each and every person may do such things which may be dear to Bhagwan and thereby one may make this human body meaningful.

# SHREE HARI CHARITRA CHINTAMANI :

## GRANTH PARICHAY

- Mahadev Prasad Joshi (New Ranip)

Certain Granths in Swaminarayan Sampradaya are considered to be precious ornaments even today. Here an humble attempt is being made to throw light upon 'Shree Haricharitra Chintamani' Granth created in Gujarati language in poetic form through which Leela Charitra of Bhagwan Swaminarayan can be sung and the inquisitive readers will surely like it.

This Granth has been created by Sadguru Dayanand Swami and his other name was also Uttamanand Swami. When a noble Sankalp was cherished to vividly describe various types of Charitra of Bhagwan Swaminarayan and to give it a shape of a body through the words, Sadguru Uttamanand Swami created this 'Shree Haricharitra Chintamani' Granth at Shree Narnarayandev temple, Ahmedabad on the pious day of Katak Poonam, Wednesday Samvat 1917.

There are 204 Kadva, 51 Pada and 1685 Charan in this Granth. As per the available details, village Rethal of Dholka

taluka of Ahmedabad district was the native place of Sadguru Dayanand Swami and he was born in Samvat 1845. His father was Sundarji and his mother was Amrutbhai. Through this Granth, devotees get the information about Charitra and various miracles of Bhagwan Swaminarayan. Details of various types of Vicharan performed by Bhagwan during His life-time.

Reading-singing of such a nice literature of our Sampradaya engrosses the devotee in Bhakti-Rasa. In our Sampradaya, Sadguru Dayanand Swami has offered certain beautiful Kirtans also. After reading 'Shree Haricharitra Chintamani' Granth our Aadi Acharya Shri Ayodhyaprasadji Maharaj had expressed tremendous pleasure in front of Swami and had blessed him.

Life and creations of such saints are really very much inspirational for all of us. It is beyond doubt that, literature of our Sampradaya created by him is of a lofty place.

For 24 hour live *Darshan* of Shree Narnarayandev

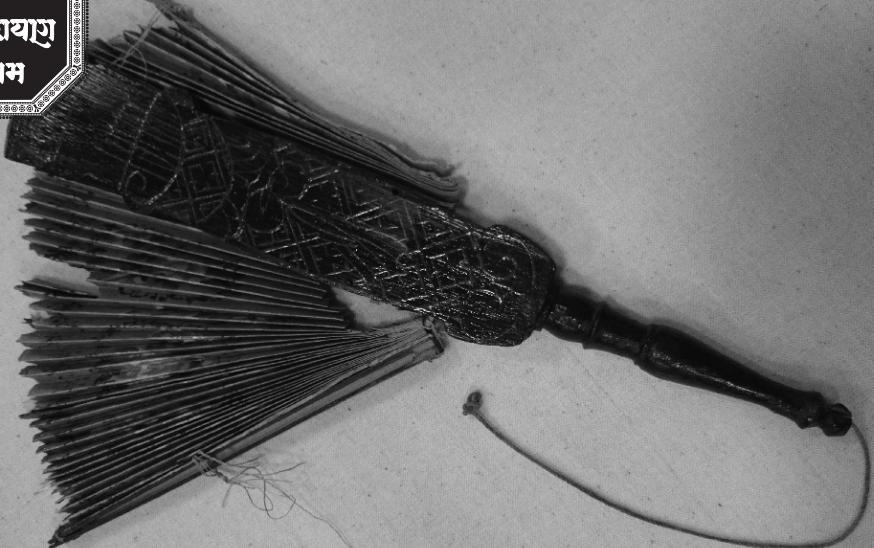
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*Aarti Darshan* (Indian Standard time) \_ *Mangala Aarti* : 5.30 hours *Shangaar Aarti* : 8.05

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

**Shree Swaminarayan Temple,  
Kalupur Office Number  
Mo. No. : 82380 01666  
WhatSapp No. : 99099 67104**

## SHREE SWAMINARAYAN MUSEUM



Our neighbour country China has been in discussion earlier due to Corona Virus and now due to border dispute. But fans of China have been able to create a unique identity in the world due to their various designs. During the time of Shreeji Maharaj, there was no invention of A.C. and there was scorching heat and even the commutation from one place to other place was also not so modern. In the summer season, Shreeji Maharaj and the saints used to perform journey either by walking or in a cart and even at the place of stay, there was very hot climate. Angarakhu of Prasadi of Shreeji Maharaj as a witness thereof has been kept in Hall No.1. The spots of the perspiration thereon has been retained. To save from the heat, such folding hand-fans of Chinese design were being used. This hand-fan was being used by Shreeji Maharaj in Ahmedabad Rangmahol, which has been kept for divine Darshan in Hall No.6 of our Museum.

- Praful Kharsani

### Only for subscribers of Vodafone Mobile Service

In order to download caller tune with voice of our H.H. Shri Mota Maharaj in mobile, these steps be followed :

Type ct 270930 and send SMS on 56789 to activate the caller tune.

**Note:** after typing ct one space be left and then 270930 should be typed.

**Step 1: Type ct - Step 2: Leave one space - Step 3: Type 270930 -**

**Step 4: Send this SMS on number 56789**

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## SHREE SWAMINARAYAN

### List of Host devotees who availed the benefit of Abhishek of Shree Narnarayandev in Shree Swaminarayan-September-2020

19/09/2020 Shree Swaminarayan temple (ladies), Darbargadh, Morbi – through Sankhya Yogi Rajkunvarba and Sankhya Yogi Ushaba.

20/09/2020 (morning) Shree Narnarayandev Yuvak Mandal, Visnagar – through Kothari Pareshbhai. (afternoon) Shree Swaminarayan Satsang Samaj, Sabarmati – through Nayanaben Sumanbhai Patel

23/09/2020 Shree Narnarayandev Yuvak Mandal, Ranip. – through Kapilaben Patel

26/09/2020 Devotee Shri Gangarambhai Mahadevbhai Patel – Memnagar, through Ishwarbhai Gangarambhai Patel.

27/09/2020 (morning) Shree Swaminarayan temple (ladies), Darbargadh, Morbi – through Sankhyayogi Rajkunvarba and Sankhyayogi Ushaba. (afternoon) Shree Swaminarayan temple, Satsang Samaj, Vadu – through Vishnubhai Bhagat

28/09/2020 Shree Dayaljibhai Rudjibhai Gangani – New Vadaj – through Madhukar Gangani – New Zealand.

### List of devotees who rendered their services under Shree Swaminarayan Museum Maintenance Bhet Yojna-September-2020

Rs.6,88,750/- Devotee Shri Nitin Hirjibhai Varsani (Florida-America)

Rs.3,31,580/- Devotee Shri Kalyan Jesani (Stredham – U.K.)

Rs.51,000/- Devotee Shri Naran Premji Vekariya (Stredham – U.K.)

Rs.11,700/- On the occasion of celebration of Janma Divas of Akshar Nivasi Bhalja Saheb through Rajendra Patel (Advocate – High Court) and Rutvij patle (Advocate – High Court)

Rs.11,000/- On the occasion of Janma Divas of devotee Bhalja Saheb (Motabhai) – through devotee Vibhakarbhai

Rs.11,000/- Devotee Parmar Gambhirsinh Jagmalsinh – through Parmar Mitrajsinh Gambhirsinh Somabhai Gobarji Chaudhary family - Balva through Sureshbhai (Balol – Bhal – Ahmedabad)

Rs.10,001/- Devotee Shri naranbhai Kandas Patel (Dangarwala – Ranip)

Rs.10,000/- On the occasion of Janma Divas of Dharma through Jayeshbhai Chandubhai Patel – Kherva (Jatna)

Rs.5,100/- Akshar Nivasi Lalitbhai Jagjivanbhai Thakkar – through Rajubhai Thakkar (Vasna)

Rs.5,011/- Devotee Shri Madhuben Bharatbhai Patel (Ambapurwala – Gandhinagar)

Rs.5,011/- Devotee Shri Himani Surajkumar Patel (Gandhinagar – U.S.A.)

Rs.5,011/- Devotee Shri Arunbhai Naranbhai Patel (Ambapur)

Rs.5,001/- Akshar Nivasi Shardaben Shivabhai Patel - through Shivabhai Patel (Kubadthal)

Rs.5,000/- Devotee Shri Devchandbhai Shamjibhai Dobariya (Hirawadi – Bapunagar)

Rs.5,000/- Devotee Shri Minaben K. Joshi family (Bopal)

**Instruction:-** On every pious day of Punam, H.H. Shri Mota Maharaj shall perform aarti in the morning at 11.30 hours in Shree Swaminarayan Museum.

10 gram, 20 gram, silver coins of Shree Narnarayandev are available at Shree Swaminarayan Museum for offering it on pious occasions and for personal preservation.

**For booking of Mahapooja/Mahabhishek contact :**

Museum Mobile : 98795 49597 Devotee Shri Parshottambhai (Dasbhai, Bapunagar)  
Mobile No. 99250 42686

[www.swaminarayannmuseum.org/com](http://www.swaminarayannmuseum.org/com) • E-mail : [swaminarayannmuseum@gmail.com](mailto:swaminarayannmuseum@gmail.com)

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# સત્સંગ બલવતીકા

SATSANG BALVATIKA

Compiler Shastri Harikesavdasji (Gandhinagar)

## A MAN WANTS TO BECOME AN ANIMAL

- Shastri Haripriyadasji Gandhinagar

Children friends! Let us read today an inspiratinal incident which happened during the stay of Bal Ghanshyam Maharaj in Ayodhya.

Ayodhya is very much famous in North India and it is a pious place of pilgrimage. Bhagwan Shree Ramchandraji was born in this city. There are thousands of small and big temples in Ayodhya. Here in Ayodhya there is our temple and at this place it was the residence of Dharmapita. When Prabhu was very young then He had stayed in Ayodhya city. Everyday Prabhu used to get up early in the morning and would perform ritual of Snan in river Sarayu. And after that, He would visit the pious places like Shree Ramjanmabhoomi, Hanumangadhi etc. to perform divine Darshan of the deities. Upon returning, there was a small temple of Shivjibesie the house where Bal Ghanshyam would sit for some time to take rest. This was regular routine of Ghanshyam Maharaj. While narrating this Himself in Vanchanamrit Swaminarayan Bhagwan says that, "When we used to sit outside this temple of Mahadevji a devotee used to come there at the same time, he would perform pooja, offer water and flowers and Chandan and then he would ask for the boon and blessings. It is interesting to know about the boon being asked for by him from Bhagwan.

Hey Bholanath! If you are pleased with me and if there are any Punya with me then give me next birth as Lambkarna. I don't want to become a human being because due to so many restrictions life cannot be enjoyed to its full. So make me Lambkarna in the next birth so that, I can behave and do the way I want without any restrictions. Shree Hari remembered this incident in 14<sup>th</sup> Vachanamrit of GadhdhaAntya Chapter and then made the

following commentary thereon:

Bhagwan has granted us blessings and has offered us this human birth. We are born in a good country and in good time as well and this is the greatest blessing of Bhagwan. Human life is like Chintamani. If Jeev determines, he can ensure Moksha by performing Bhakti of Bhagwan in this human life. However, if he cannot search for the path to Moksha, he remained entangled in the vicious cycle of birth-death-rebirth.

Despite having born as human being, if the sins like Vasana reside in the heart, then such a human being intends to live a life of an animal. If a man does not control or regulate his own mind, he would not be satisfied even after getting the whole Brahmand of fourteen Lok. When a man becomes the slave of his mind, all types of baser and lower feelings take birth in his mind and this has been described by Shree Hari while remembering an incident which was witnessed by Him during His childhood.

Thereafter, the benevolent and merciful Shree Hari has shown the remedy or solution to get rid of such baser and lower feelings called Vasanas. If one intends to get rid of Vasanas, one should remain busy in Satkarma under the impact of the pious Desh, pious Kaal, pious Kriya and pious Sang. If Jeev remains busy in Satkarma, all his evil deeds and sins are burnt. Those who strengthened their Sewa, all their Vasans of all previous lives are destroyed immediately. Mahatma Tulsidasji says –

“રામતાં કામનાં, કામતાં નાં રામ,  
તુલસી દીનો નવ રહે, રવિ રજની એક કામ.”

Wherever there is Vishay-Vasana, Bhagwan cannot remain there and where Bhagwan resides, such Vishay-Vasana cannot enter into the heart of such an ardent devotee. Just as the Sun and the night cannot exist simultaneously, Vishay Vasana and Bhakti of Bhagwan cannot exist together.

And therefore one should abandon Vishay-Vasana and should perform Bhakti of Bhagwan and thereby he should ensure Moksha of Jeev making human life and birth meaningful.

## KALYAN THROUGH KATHA - Narayan V. Jani (Gandhinagar)

This is the time of the old times. Though it is a very old talk and yet it is worth taking inspiration from. Once a king desired that, it would be better if Shrimad Bhagwat Katha is performed everyday at his place. He put the proposal for consideration before all his

ministers. Now who will refuse the talk about Katha of Bhagwan! All approved the suggestion and passed the proposal unanimously and immediately all the preparations started.

The spokesperson was also finalized for Katha and on the pious day Katha started. Everyday Katha would be organized in the evening from 7.00 to 8.00 hours., the king, the ministers, the officials and the people of the kingdom of the king used to come to the place to avail the benefit of Katha. All started praising the king for such an arrangement. With this, the king remained happy and happy with the praise.

The time has its own wheel and the period of ten years passed in this way. Dakshina for Puraniji – the spokesperson of Katha and Praise for the king became the regular routine.

Once the king thought that by listening to this Katha, great Parikshit Raja had ensured his own Moksha within seven days. Parikshit was a king and I am also a king. I have been listening to this Katha for the last ten years but I do not know as to what is the way to Kalyan or Moksha?

The next day with the beginning of Katha, the king asked Puraniji to remove his doubt before going ahead in narrating Katha. If I would get the correction solution to my doubt, this Katha would be allowed to continue otherwise it would be stopped immediately. great Parikshit Raja had ensured his own Moksha within seven days. Parikshit was a king and I am also a king. I have been listening to this Katha for the last ten years but I do not know as to what is the way to Kalyan or Moksha? Why this? If I would get the solution of my this doubt then only this Katha would be allowed to continue otherwise Katha and your Dakshina will be stopped from tomorrow.

Puraniji was very much confused and frightened now. Now what will happen! If the doubt of the king is not solved then my Dakshina would be stopped. It can also not be told to the king that, he is wrong otherwise life would be at risk. Puraniji was very much worried. All the things of luxury offered as gift by the king looked uninteresting to him.

Looking at this plight of his father, the son, who was very learned, asked his father not to worry and told him that, now he would go for narrating the Katha. The next day to the surprise of all, the son of Purani had come to

narrate the Katha. The moment he started narrating Katha, the king stopped him and asked him to solve his doubt otherwise he would not be allowed to narrate Katha. The son told the king, "Your question is very serious. If you want its solution, just make an arrangement that, all your powers as king are given to me for some hours."

The king was curious and excited to get the solution of his doubt and so he agreed to the proposal and handed over all his powers as the king to the son of Purani. The moment powers were obtained, the son of Purani gave directions to bring his father there. When his father was brought there, another order was issued to tie the king as well as his father with a tree separately. Then it was ordered to offer them Thaal of various food-items. Now this Thaalwas placed between both the trees where they were tied. Thereafter, the son of Purani asked both of them to enjoy the dish. Both of them were surprised and told how can they enjoy the dish when both of them are tied with the tree. Then with smiling face, the son of Purani said, "This is the solution to the doubt of the king and worry of my father. Who can release them? Hey King, you are tied with the taste of respect being received and with your name and fame. And My father just thinks Katha as means of earning his livelihood. Thus, Katha is a means of his selfish motive."

Sukdevji Maharaj was Nispruhi and he was not captivated and so he could help Parikshit Raja released from bondages of this world. On the other hand, the great Parikshit Raja had also no selfish motive of earning name and praise and fame. He had arranged Katha in order to get freedom from this world and so he got Moksha. None of you cherish such a noble feeling and therefore there is no assurance for Kalyan." The king got the satisfactory reply and gave the huge prize to the son of Purani and Katha was resumed with new fresh feelings.

Therefore Swaminarayan Bhagwan has given the directions to listen to Katha from the mouth of unselfish devotees so that, all the bondages of this world are broken easily and one can get Kalyan.

Friends! You get the result of the feeling you cherish. Karma performed with ShubhNishtha helps us get relieved from Bandhan and such a noble Karma is accepted by Bhagwan also.

# ॥ सत्कृतसृष्टि ॥

BHAKTI-SUDHA

(FROM THE BLESSINGS OF H.H. SHRI GADIWALA, ON THE OCCASION OF EKADASHI SATSANG SABHA AT KALUPUR TEMPLE – HAVELI) 'WHEN ONE WOULD HAVE ANUBHUTI THAT THERE WOULD BE BHAGWAT PRAPTI ?'

(Compilation : Kotak Varsha Natvarlal – Ghodasar)

Satsang which we have been performing is Yatra from our Bhagwat Prapti. The outward journey which we perform in this world is to reach at other place from one place. While going from one place we see the mile stones installed along the road showing the distance in km of the different destinations by which we get an idea as to how much time it would take to reach us at the destination. But is there any such mile stone in our Yatra towards Bhagwat Prapti? When shall we reach? There are certain major stops on the way by which we get 'Sanket' (signal). So its first step is:

**(1) Shraddha :** In the first step of Sopan, sometimes we cherish Sanshay (doubt) even in Shraddha (trust) that, I have been worshipping Bhagwan but will I get Moksha through Him? Is he real Bhagwan? If you cherish doubt while looking at the milestone, then your onward journey would not be possible and it would be stopped there only and you would feel like inquiring with more and more people. Similarly we should cherish utmost faith in temple and Bhagwan. If we start cherishing doubt, we would stop there only. But then we ask Bhagwan to first bless us then our Shraddha would awaken. It is like asking for the result first and thereafter you would take the test. In fact first we have to appear in the test and thereafter we would get the result. Now comes 'Satsang'.

**(2) Satsang :** Once Shraddha is cherished, one expresses the desire to know and this desire is fulfilled through the medium of Satsang. A person attends to Satsang to know as to what should be done by him once Shraddha is cherished. This Satsang is 'Durlabh' (so rare) that it is not easily available to all. How many satsangi devotees are there in the whole city of Ahmedabad? And how many of

them come to our Sabha? All know that, Sabha of Ekadashi is conducted regularly. Why this happens? This is because attractions of Kaliyuga are already present outside. However, with the blessings of Bhagwan and with Punya Karma of previous lives, one can sit in Satsang. However, blessings of Bhagwan are equal upon all. But only those who are eligible can avail these blessings. We see in the office that, the highest officer in any office is found to be very humble whereas the peon working in the same office is found to be very hot tempered. Similarly, one can come and sit in Satsang only if he is eligible. There are two types of devotees 'Jigyashu' and 'Pipashu'. Those who are Jigyashu are eager to know about Satsang, Dharma, Sampradaya etc. whereas those who are Pipashu are more curious to experience it than merely knowing it. They cherish the thirst to drink Bhagwat-Ras. He implements it after knowing it and gives it action-form.

**(3) Bhajan :** After coming to Satsang and after knowing and obtaining knowledge, he cherishes the desire to perform Bhajan. And by performing Bhajan our inner self is associated with Bhagwan. And so we should always make an effort to purify our inner self. All people say that, Bhagwan sees everything and everything is written accordingly. Feelings being cherished in our inner self are being recorded and Karm-Bandhan are created according to such feelings being cherished and nourished. Sometimes, you may hesitate in embracing others just thinking that, others are looking at you and you may be cherishing ill-feelings at such person. However, from the point of view of Bhagwan, you have already cherished ill-feelings towards that person. So everything is recorded as per the feeling you cherish in your mind and heart. And therefore, our inner feelings should be kept pure and clean.

**(4) Nivrutti from Atmarog :** Our inner self is purified due to Bhajan of Bhagwan. More we get rid of our avagunas, more closer we get to our Bhagwan and more you would get associated with Bhagwan, you would become purer and purer from within. It takes time to

completely purify the inner self because there is Asakti of so many previous lives. So it is not done in two-three days. So we have to cherish patience. Just as a farmer waits patiently for the crops to be ready after sowing the seeds and he gets the grains after some time. Here also it would take time and we have to cherish patience.

**(5) Nishtha :**With Nistha our inner self is purified and we cherish ardent faith in Bhagwan. We cherish feeling of Samarpan towards Bhagwan. There is one popular example that, a huge ship was sailing in the sea and a storm came and the mind became impatient. But the captain of the ship was cool. So the wife of the captain asked him, 'Don't you feel anything?' In reply his husband took out a sharp-edged knife and placed at her neck and asked her, "What do you feel now?" the wife was at ease and relaxingly she said, "You are my husband and so I have confidence that, you would not harm me and even if you do anything to me, it would be for my well-being." The Captain replied, "Like you, I have also trust in my Bhagwan and I am completed devoted to Bhagwan and He will save us all. And even if anything is done, then also I would not be unhappy because whatever will be done by Bhagwan, it would be for my benefit only."

**(6) Ruchi :**After Vishwas, Ruchi is created in the mind. After cherishing feeling of Samarpan towards Bhagwan, one feels like doing more and more activities related to Bhagwan. His inclination towards Satsang is increased. He does not like much the worldly things. And those who are suffering from the disease caused by Maya, everything related to Bhagwan is tasted bitter by him. So if all the things related to this world look sweet, we should understand that our 'Atma' is suffering from a disease. And when our 'Atma' becomes healthy then all the worldly things taste bitter. After such an experience, one starts cherishing 'Asakti' towards Bhagwan. After crossing these many steps, our mind settles with Bhagwan while cherishing Asakti towards Bhagwan and then it cannot be shaken. After achieving such a strong stability, you will see nothing but Bhagwan. We find many people advising us to have balance in life.... Balance between Bhakti and worldly affairs. This happens when we are sleeping Nindra of Agyan... when you get yourself associated with Bhagwan as you are associated with the world, you would not be shaken from within.

**(7) Anubhuti :** After getting associated with Bhagwan in this way, you would start feeling

that, now you will get 'Bhagwat Prapti'. Immediately before the sunrise, one comes to know that now there is going to be sunrise. Similarly when our inner self is purified, its characteristics start to be displayed and you feel strong serenity in your inner self. Once there is serenity within you, you would not be shaken from whatever may be the tumultuous situation outside. There are two types of anger. One type of anger affects you and other type of anger is to improve others. Anger of the great persons is of second type which is meant to improve others and it does not affect them. Even after all these feelings, we have not achieved Bhagwat Prapti but now we are very close to it. We have crossed 90% of our journey; However, it is yet not over. We have still to complete the remaining 10% of our journey and we have yet not reached at the sea-shore. But we cannot jump into the water otherwise we would start sinking and everything would be in vain. Even if just 10% of journey is yet to be performed, we have to continue to make our efforts. We need to have patience and so if we continue our Bhakti and worship of Bhagwan with honesty, we would certainly reach to our Bhagwan. Everything is possible if we make the efforts and it is more possible for us because we have received 'Narnarayandev' in our life and all have not Him with them. All our desires and wishes are fulfilled by Him only and if anything is left out, just keep on making efforts. So until we reach to Bhagwan, we have to keep on making our 'efforts'.

## VANI FULL OF VIVEK

**- Sankhyayogi Kokilaba (Surendranagar)**

Those who are decent in language, there is grandeur in their life. The human heart is fragile like a glass-utensil and it is likely to break into pieces with a little harsh stroke to it. And therefore, it is essential to carefully use the language. But a human being wastes his words and language and resultantly his brightness and power and physical strength are decreasing gradually. A tongue not only spoils the belly by eating which is not to be eaten but also spoils the relations by speaking the words which are not to be uttered. If words are spoken without Vivek, it would result into the war of Mahabharat. Prabhu has given us two ears and one tongue. Its meaning is that, you should speak half of the amount you listen. But a

human being does exactly the opposite. He listens half of the amount he speaks. And there is more of boasting them speaking something nice and meaningful. There are so many benefits of speaking less or keeping our mouth shut. Maun is the best. Flowers are liked by all because while cherishing Maun they give us fragrance.

Just look whether your words are liked by others are not. If you control your words and conduct and behaviour, so many difficulties of your life would be removed automatically. Many people just lose their own respect by speaking too much. Many people keep on speaking at each and every place and they do not know as to what they are speaking. They even do not know that, other people are facing difficulties due to their words. The family relations are not improved with true words but with good words. One should speak the truth and one should speak the sweet. Words should be sweet. The poison which goes inside the belly finishes a man immediately but the poison which goes inside the ears finishes a man slowly. So if one wants to become happy in life, one should use the words and clothes using sieve only.

Shabda is Brahma. Vani is created with Shabda. Shabda and Vani both complement each other. If there is no Shabda, there cannot be Vani. Shabda is heard in every voice. Animals do not have Vani but in their voice is heard the echo of Shabda. A human being has Vaani and he also has Shabda and he also has the innate understanding to express them. The power and impact of Vani of our Mahapurush and Saints attract us towards them and the reason behind this is that, they have obtained the strength of Vani by observing Maun. There is tremendous power in Maun and they have achieved victory over all Indriyas through Maun and so resultantly, tremendous power is added to their words and make their Shabda Brahma. And therefore Vani of the saints is always more powerful than the Vani of the common man.

There is tremendous power in Maun and other limbs and organs of the human body are strengthened by this Maun only. The animals do not get so much nutritious food as the human beings get but the power which these animals have is much more than the power of the human beings. The reason behind this is their Maun and preservation of saliva for most of the time. There is much more strength in saliva than in Maun. Loneliness is not required to

observe Maun. Just shield the words with the cover of your lips. One can control Vani even while remaining in the society. There are people who speak too much. It is popularly said that there is no bone in a tongue that means those who do not have control over their tongue they cannot be stopped. Prabhu has kept the eyes and ears open and the tongue has been kept under the protection of 32 teeth and the doors of two lips and yet it does not remain cool and stable. So one should listen only as much as it is required and that also sweet and benevolent words should be uttered. A person desiring Atyantik Kalyan should always control upon his Vani.

One can speak so many words with the help of a tongue but just remember that, the tongue will be covered inside the mouth but the resultant blow would be upon face or any other part of our body. Words spoken with the tongue have places human beings in great difficulties. There is one incident in Mahabharat wherein Maydanav made the Sabha of Indraprastha so beautiful that, water pool look like decorative land and the decorative land would look like water pool. Duryodhan came to see it and he was walking inside the palace. Believing it to be the land, Duryodhan fell down in the pool of water and Draupadi who was watching him from a balcony could not stop laughing and uttered the words "sons of a blind man are really blind". These words hurt Duryodhan so much that, he took an oath to take revenge and as we all know in the Sabha Pandavas were defeated in a game of gambling through cheating by his maternal uncle Shakkuni and Draupadi was brought to the Sabha and her clothes were snatched away by his cousin Dushashan. Now the main cause of such a humiliation of Draupadi was her own bitter and offending words.

There is one shloka in 45<sup>th</sup> Sarg of Valmiki Ramayan. When Bhagwan Shree Ram followed Marich and hit an arrow to kill him; at that time, Sitaji asked Laxmanji to go to help Rama. At that time nobody in this Brahmand could defeat Bhagwan Shree Rama but these words of Laxmanji were not heard by Sitaji and she became angry and uttered very harsh words to Laxmanji. Listening to these words, Laxmanji became very unhappy and with tears in his eyes, he went out to help Bhagwan Shree Rama. And we know the subsequent story that, in the form of Sadhu, the demon king Ravana came and abducted Sitaji and then she had to

suffer so many woes. So if we utter sweet words, all our actions are fulfilled. When Swami Vivekananda went to America and he was given an opportunity to deliver a lecture, his first words were 'My Brothers and sisters.' These words had such an enchanting impact upon the audience that, they clapped for two minutes and honoured him. This is the positive impact of sweet words. A poet has said,

શાન્દોના માર્યા મરી ગયા શાંતે છોડાયા રાજ  
ઐને શાંદ વિચારીયા, તેના સરીયા કાજ

Due to words many people have died, commit suicide by hanging themselves, jumping into the well, by taking poison or burning themselves in a fire. In this way taunts kill the people.

There was a tailor namely Lakha in a village. He went to the house of a Patel to sew clothes. The wife of Patel gave him vegetable of brinjals. Lakha sent the brinjals through the son of Patel to his home and sent a message to his wife to prepare the item of brinjal in the menu of the evening. By that time, the wife of the tailor had already prepared the item from the vegetable ladies finger. When the tailor found this item in his evening dish instead of the item from brinjal, which he had been thinking over, he became very angry at his wife and asked her to die by jumping into the well situated in the premises of Patel. The wife of the tailor got enraged with such a humiliation and she really went out and jumped into the well and committed suicide. Then police came and a case was lodged against the tailor. This was the result of the harsh words of the tailor.

### LET US PERFORM SEWA TO OBTAIN PURUSHOTTAM BHAGWAN IN PIOUS PURUSHOTTAM MAAS

- Labhuben Manubhai Patel (Kundal, Tal. Kadi)

If we render our services with our body, then our body is purified. If we offer alms out of our wealth, our wealth is purified. And if we perform Bhajan of Bhagwan, our mind is purified.

If Bhakti is added to our journey, it becomes a pilgrimage. If Bhakti is added to our Bhojan, it becomes Prasad. If Bhakti is added to Nirahar, it becomes Upvas (fasting). If Bhakti is added in our house, it becomes a temple. If Bhakti is added in Shram-Yagna, it becomes Sewa.

When Ravana abducted Sitaji, Bhagwan Shree Ramchandra was building a bridge across the ocean with the help of Vanar-Sena (the army of monkeys). Nal and Neel were chief-architects in the whole mission. A tiny squirrel also joined in

this Sewa-Yagna. She would smear her body in the sea-sand after making her furry skin wet in the waves of the ocean and thereby she would carry the sand and would leave it between the stones being placed by Vanars. This had become the daily routine of the squirrel. When Bhagwan Shree Ramchandraji came to know about it, He was very much pleased and took the little squirrel in his palm and gently placed the fingers over her back. Since then we find the stripes on the back of a squirrel. Though the work and contribution of this squirrel in making the bridge was common but her desire to render Sewa was uncommon. So like this squirrel, we should render as much services as we can.

In Swaminarayan Sampradaya also, great weightage is given to Sewa. Shree Swaminarayan Bhagwan, who sowed the seeds of Sewa, Samarpan and Sadachar in the whole universe, was once busy in Darbar of Dada Khachar in Gadhpur for getting a temple constructed. Saints and haribhaktas from so many villages had thronged together to render their devout services for the construction of the temple. Shree Swaminarayan Bhagwan is sitting under a Neem tree amidst saints and devotees in Darbar of Dada Khachar. Ardent devotees are coming one by one to offer their devout services in the form of Daan and Dharmado for this noble task considering this as a golden opportunity. One poor old-aged person came forward and proposed to render services of whatever he had with him for this noble task. Shree Hari smiled at Dubli Bhatt and asked what he had to offer. Dubli Bhatt started opening her turban with so many patches in it and took out thirteen paisa and offered it at lotus-like feet of Shreeji Maharaj and told Maharaj that, this was his life-saving money which he wanted to offer for constructing the temple. There was pin-drop silence in the Sabha.

Shreeji Maharaja stood up, came closer to Dubli Bhatt and embraced him by accepting his thirteen paisa and uttered the words, "Now work of my temple would be completed."

At present pious Purushottam Maas, which comes every three years, is going on. So if we take some step forward on the Path of Sewa in order to obtain the pleasure of Purna Purushottam Shree Swaminarayan Bhagwan, then we would be blessed by Amidrasti of our Bhagwan and what else do we want then ?!!!?

અધિક  
માસ  
અસોસુદુંદર

**Celebration of Utsav of Adhik Maas in the pious company of Shree Narnarayandev in our Shri Swaminarayan Temple Kalupur**

With the blessings of Param Krupalu Shree Narnarayan Dev and with the directions and blessings of H.H. Shri Acharya Maharaj and with the pleasure of H.H. Shri Mota Maharaj and H.H. Shri Lalji Maharaj and with the inspiration and guidance of Mahant Swami Sadguru Shastri Swami Nirgundasji, Adhik Purushottam Maas coming every three year is being celebrated in our Kalupur Shri Swaminarayan temple with great fervour and enthusiasm.

All our Vrat, Utsav, Patotsav, Ramnavmi, Pragtya of Shree Hari, Fuladolotsav, Vasant Panchmi, Dipotsav, Shree Hanuman Jayanti, Hindola, Himalaya Darshan etc. coming during the year are organized in our temples. During this time of Corona pandemic, as per the directions and suggestion of our H.H. Shri Acharya Maharaj, pious Adhik Purushottam Maas was celebrated with simplicity. Despite this, many devotees cherishing ardent faith towards Dharmkul rendered their services as host devotees and obtained the pleasure of Shree Narnarayandev and Dharmkul. Wherein on the pious day of Adhik Aaso Sud-03 on 19/09/2020 Patotsav-Abhishek of Shree Narnarayandev was performed in Vedic tradition of Brahmchari Poojari saints. Beautiful various items were prepared and Annakut was offered to Shree Narnarayandev and devotee Shri Mandaben Govindbhai Swaminarayan family rendered the services as the host devotee.

On the pious day of Aaso Sud-05 Patotsav-Abhishek of Shree Ghanshyam Maharaj was performed and Annakut was offered. With the inspiration of H.H. Shri Gadiwala, devotee Shri Shardaba Shelat through devotee Shri K.P. Shelat sir family had rendered the services as the host devotee.

On 22/09/2020 on Aaso Sud-09 Patotsav-Abhishek of Balswaroop Shree Ghanshyam Maharaj of Aksharbhuwan was performed and divine Annakut was offered. Devotee Shri Laljibhai Soni Haridarshan family through Parshad Narottam Bhagat (Muliwala) rendered the services as the host devotee of this pious occasion.

On 28/09/2020 Aaso Sud-12, Patotsav-Abhishek of Rangmahol Sarvopari Shree Ghanshyam Maharaj was performed and Annakut was offered. Devotee Shri Shaileshbhai Bhavsar family rendered the

services as the host devotee of this Patotsav. On the pious day of Aaso Vad-01 Keshar Snan was performed and devotee Shri Shaileshbhai Bhavsar family rendered the services as the host devotee of this pious occasion. Devotee Shri Shaileshbhai Bhavsar rendered the services as the host devotee of Shivratri Poojan, Hanumanji Pooja on 15/10/2020, and of Annakut Govardhan Pooja on 16/10/2020 etc.

Nrisinh Jayanti, Sharadotsav, Janmastmi, Nand Mahotsav were celebrated with simplicity. All devotees and Haribhaktas had performed divine Darshan of all these divine occasions through website of the temple and You tube and obtained the pleasure. (Kothari Shastri Swami Mahapurushdas)

**MULI PRADESH SATSANG SAMACHAR**

**Patotsav of Shree Swaminarayan temple, Muli during Adhik Maas**

With the blessings of Mulidham nivasi Shree Radhakrishnadev Harikrishna Maharaj and with the directions of H.H. Shri Acharya Maharaj and with the blessings of the Dharmkul and with the inspiration of Sadguru Mahant Shastri Swami Hariprakashdasji of Mulidham, Shodasopchar Abhishek Annakut of Thakorji was performed on the pious occasion of Patotsav of Shree Radhakrishnadev Harikrishna Maharaj on the pious day of Adhik Maas Aaso Sud-05. All devotees had performed online Darshan of this pious occasion. Devotees had performed the services as the host devotee of this Patotsav. (Kothari Swami)

**OVERSEAS SATSANG SAMACHAR**

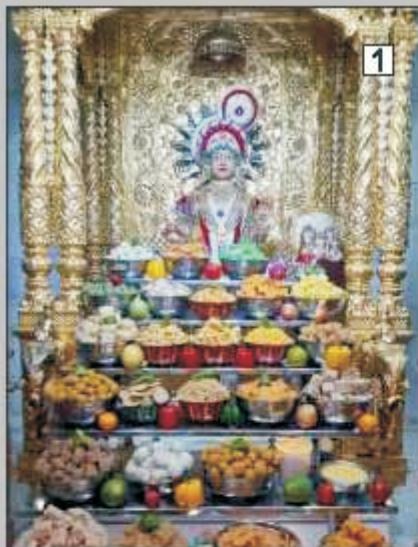
**First Patotsav of Shree Swaminarayan Hindu temple, Saskatoon (Canada)**

With the blessings of Paramkripalu Shree Narnarayandev and with the directions of H.H. Shri Acharya Maharaj, first Patotsav of Shree Swaminarayan Hindu temple of I.S.S.O. situated at Saskatoon (Canada) on the pious day of 12<sup>th</sup> September 2020.

After performing first aarti on Saturday 12<sup>th</sup> September 2020, Shodasopchar poojan ritual of Bhagwan was performed and thereafter Abhishek was performed. The host devotee family of the Patotsav had performed the ritual of poojan. Thereafter, young devotees had performed Kirtan-Bhakti. The journey beginning from firstSatsang till first Patotsav in Saskatoon was displayed on video through projector in the Sabha organized on the occasion. Blessings of H.H. Shri Acharya Maharaj was obtained through online platform. Thereafter, Chhapanbhog and Annakut aarti were performed followed by Thaal which concluded with distribution of Prasad. The whole programme was telecast online. Considering the Corona Virus Pandemic, the whole Utsav was celebrated with great fervour and enthusiasm while maintaining social distance. All Haribhaktas rendering regular services for Nitya Pooja and Thaal being performed in the temple had rendered beautiful services on this occasion. All Haribhaktas had rendered their beautiful services on this pious occasion. (Saskatoon (Canada) temple)

Editor, Printer and Publisher : Mahant Shastri Swami Nirgundasji 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) Annakut Darshan in Shree Swaminarayan temple, Kalupur (Havell of ladies devotees) on the occasion of pious Adhik Maas. (2) Annakut Darshan to Thakorji in Gandhinagar Sector-2 temple on the occasion of pious Adhik Maas. (3) Abhishek of Thakorji and Annakut Darshan in our Narendrapura temple on the occasion of pious Adhik Maas Patotsav. (4) Annakut Darshan of Thakorji on the occasion of first Patotsav of Saskatoon (Canada) temple. (5) Saints and Haribhaktas performing 12 hour Akhand Dhoon in our Dharlyavada (Rajasthan) temple for making the world free from Corona Pandemic.



Annakut Darshan to Shree Narayandev in our Shree Swaminarayan temple, Kalupur and H.H. Shri Lalji Maharaj performing Khat Muhurt of the grand gate near our temple on relief road, Ahmedabad

**Date of opening the temple for Darshan by the devotees after the Corona Pandemic will be intimated to all.**

For the convenience and insistence upon by the devotees residing abroad, online donation can be made through the below mentioned link of the official website of Kalupur temple.

<http://www.swaminarayan.in/donation>