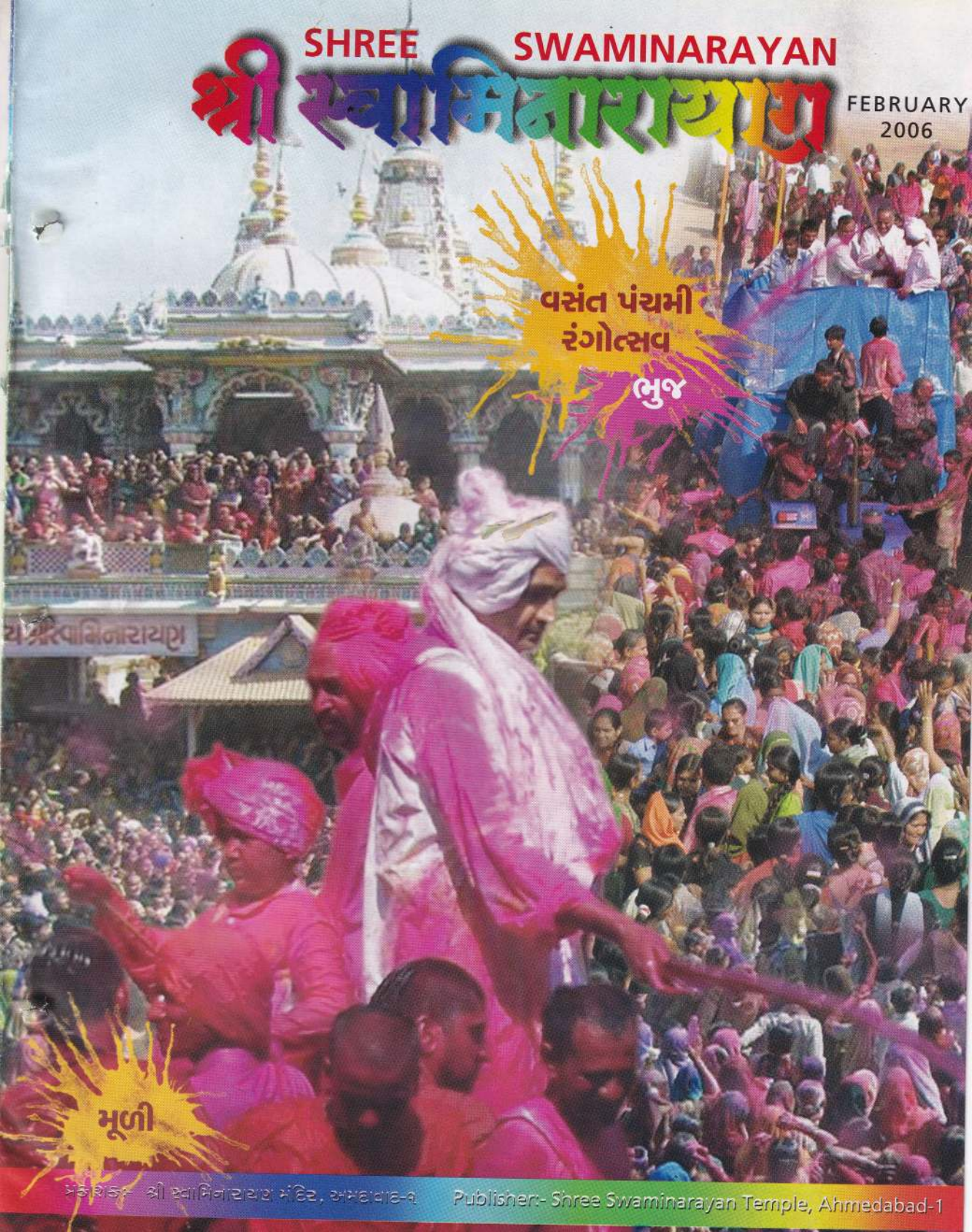
SHREE SWAMINARAYAN
શ્રી સ્વામિનારાયણ

FEBRUARY
2006



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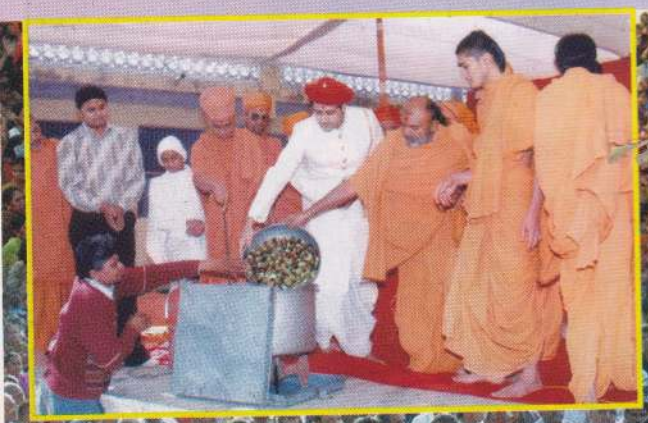
Dhanurmaas Dhoon sessions are being organized in blissful presence of Lord Narnarayandev at Shri Swaminarayan Mandir, Colonia (U.S.A.)







H.H. Acharya Maharajshri performed Bhoomi Poojan at Gatwick (London, U.K.) for the Swaminarayan Mandir.







The Sixth and the Seventh descendant heirs of Lord Shri Hari performed Shakotsava at Narayan Ghat and Ridrol Temple.



Founded in 1998 A.D. By H.H. Acharya Maharaj 1008 Shri Tejendraprasadji Maharajshri, Shri Narnarayandev Diocese.

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Official News-letter from Shri Narnarayandevdesh Diocese

SHREE SWAMINARAYAN
श्री स्वामिनारायण

Vol : 8 No : 89 February 2006

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Editorial

Shriji Maharaj has described the various incarnations in his dialogues of Vachanamrit. While describing the incarnations, Shriji Maharaj describes the types of the idols related to those incarnated forms of God. There are eight kinds of the idols of God, and the best among those eight is an idol made in stone. Aspirant soul receives eternal peace by a darshan of such an idol of God. The stone idols are called "Archa Swaroop."

The idols or images of other kind-made from the objects other than a tone - are costlier and requires superior status to have such an image. Stone idols are easily available.

That was the reason, why Shriji Maharaj chose stone idols for the contemporary shrines built under His guidance. Shriji Maharaj himself has installed by His blessed hands the stone idols of His own form. There are nine great shrines and the first among those nine is the Swaminarayan Temple, Kalupur, Ahmedabad. This is the world first temple of the Sampradaya, where Shriji Maharaj dwells in the idol, installed ceremoniously by Him. Shriji Maharaj dwells here in the form of Shri Narnarayandev. This archa swaroop grants ultimate emancipation to his devotees and aspirants, and that too without any penance. A whole hearted visit and darshan at this temple shall be enough for the self emancipation.

Think of the bliss and divine pleasure that the millions of devotees and aspirant had received by the dashan of the installation and invocation of idols of Bhagwean by Shriji Maharaj himself. That divine experience is 185 years old, but the same may be experienced now these days, at this temple, when both the Acharyas - Gods own sons -serve Patotsava Abhishekam to Lord Narnarayandev. Shriji Maharaj's descendant sons serve Mahabhishekam and Maha Aarti to their great grand father - Shriji Maharaj - dwelled in the image of Lord Narnarayandev. This is the rarest oportunity even to the Gods and deities, but same is made easily available to the servents of Shriji Maharaj - Satsangis of this exiomatic Sampradaya. We are most fortunate souls to have such divine Darshan. This divine experience shall be made vailable this year on auspicious third day of the bright half of Falguna (i.e. on 2-3-06). All are invited to this enlightening experience.

- **Shastri Swami Nirgundas**
Editor
Shri Swaminarayan.



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

January-2006

8. Blessed presence at the Shakotsava celebrations held in Shri Swaminarayan Mandir at Mansa and Ridrol.
9. Blessed presence at the Parayan Satsang and Shakotsava organized at Shri Swaminarayan Mandir, Manekpur, Gandhinagar.
11. Graced presence at the foundation laying rituals of Shri Swaminarayan Mandir, Gothib, Panchmahals.
12. Graced Shakotsava at Shri Swaminarayan Mandir, Nava Vadaj, Ahmedabad.
    Graced Shakotsava at Shri Swaminarayan Mandir, Mubarakpura, Gandhinagar.
13. Blessed presence at the Dhanurmaas Dhon session, held at Shri Swaminarayan Mandir, Kankaria, Ahmedabad.
14. Graced Shri Swaminarayan Mandir, Kalupur, Ahmedabad and concluded Dharnurmaas Dhoon of the one month duration, Kalupur, Ahmedabad.
15. Graced devotion filled festivities held at Shri Swaminarayan Temple Mehsana and initiated Guru Mantra to the aspirant householders. Graced thereafter in group, the houses of his followers hoseholders.
16. Graced the house of Shri Pravinbhai H. Barot, Ghatlodia, Ahmedabad.
17. Graced marriage ceremonies organized in family of Shri Kumudbhai Poonamchand Amin, Shilaj, Ahmedabad.
    Graced presence at the Maha Pooja organized at the house of Shri Prahladbhai K. Patel, Ranip, Ahmedabad.
18. Graced Shakotsava at Shri Swaminarayan Mandir, Deesa.
19. Blessed presence at Anjar (Kutch).
20. Graced marriage ceremonies organized in family of Shri Bipinbhai R. Patel, Memnagar, Ahmedabad.
    Graced inaugural programme at the showroom of Shri Govindbhai M. Patel Ghatlodia, Ahmedabad.
    Graced the house of Shri Pravinbhai R. Patel, Satellite.
21. Graced Prabha Hanuman Mandir (Jamiyatpura) and concluded Katha-Parayan with his blessed hands.
22. Graced Katha-Parayan organized at the house of Shri Madhavlal N. Patel, Vihar.
    Blessed presence at the marriage organized in family of prof. R. R. Shah (Shri Sahajanand College), Satellite, Ahmedabad.
    Graced marriage ceremonies, organized in family of Shri Mayurbhai D. Savalia, Sola Road, Ahmedabad.
24. Graced marriage festivities organized in family of Shri Bhupendrabhai P. Patel, Vasna, Ahmedabad.
    Graced the houses of his faithful Satsangis Shri (Dr.) Kiran R. Thakkar, Shri Harshad R. Thakkar and Shri Bhupendrabhai Thakkar, Ranip, Ahmedabad.
    Graced Chhatral to bless engagement (ring ceremony) at the place of Dr. G. K. Patel.
25. Graced Gamdi and installed idols of God at Shri Swaminarayan Mandir, Gamdi.
    Graced Vastu-Poojan (house warming ceremonies) at the place of Shri Parsottambhai Mathurbhai Patel.
    Graced marriage organized in family of Shri Kashyapbhai Nandubhai Patel, Mithakhali, Ahmedabad.
27. Blessed presence at Prasadi Sabha Mandapam to conclude ceremoniously the Katha-Parayan held at Swaminarayan Temple, Kalupur, Ahmedabad.
28. Graced Dangarva to bless the group of Padayatris.
    Graced Vehlal to celebrate Shakotsava at Shri Swaminarayan Mandir, Vehlal.
29. Graced Shri Swaminarayan Mandir, Por and presented concluding Aarti to conclude Katha-Parayan.
    Graced Shakotsava celebrations at Narayanghat Temple.
30. Graced Unava and blessed marriage ceremonies organized in family of Shri Ramanbhai C. Patel.
31. Graced Patotsava rituals organized by Shri Swaminarayan Mandir Meda.

SHRI SWAMINARAYAN MUSEUM AHMEDABAD

An introduction and appeal from Shri Sandipbhai Choksi

History

The Swaminarayan Religion was founded by Sahajanand Swami or Shri Swaminarayan during the period 1781 – 1830. Bhagwan Swaminarayan was born in a small village named Chhapaiya near Ayodhya in North India. His devotees believe him to be an incarnation of Shri Krishna. After a deep study of the scriptures, he left his home at the age of 11. he went for strenuous seven year pilgrimage through Nepal, Eastern and Southern India before settling down in the Western State of Gujarat.

By the age of 21, he was a recognized figure, and had umpteen followers. As time went by, he realized that after him, the responsibility should be taken over by a blood relative. Since he had not married himself in reaching his brothers – one elder and the other younger. Shri Swaminarayan adopted each brother's son and assigned them the task of making the religion grow in both the directions – North and South.

During his lifetime, when Shri Swaminarayan went around village to village, he gave his belongings as 'prasadi' to his followers. This 'prasadi' is passed from generaton to generations, and is still owned by hundreds of families across the world. Now, after six generations of Bhagwan Swaminarayan, Shri Tejendraprasadji held office.

Since some years, Shri Tejendraprasadji had a resolute to eastbalish a museum of Swaminarayan's belongings, His memories reflected in His used itmes. He himself had some personal collections of Swaminarayan, and dreamed of gathering the 'prasadi' from the devotees. He intended to put all this collection, which gave a glimpse into Swaminarayan's life, in the museum. To make his dream a reality, he needed to give this project his unhindered attention. He took voluntary retirement from his esteemed position, and passed his 'Gadi' to his son. He agreed to celebrate his 60th Birthday only on one condition that the donation and proceedings given by the devotees will be passed on to the realization of this museum. This way, he gave wings to his dream, and things started rolling.

Purpose of this Museum

According to a definition from the International Council of Museums (ICOM) Statues, article 2, para. 1 – "A museum is typically a non-profit making, permanent institution in the service of society and of its development, open to the public, which acquires, conserves, researches, communicates and exhibits, for purposes of study, education and enjoyment, the tangible and intangible evidence of people and their environment." Being true to the definition, this museum is going to be no exception. Though, the Swaminarayan followers will be mainly interested in the museum's exhibit, it will be open to all.

The Swaminarayan religion is only 230 years old. Thus, projecting the museum for historical purpose (presently) will not do justice to the idea. The main goal is to collect the belongings of Shri Swaminarayan, and preserve them with utmost care. When SHri Swaminarayan moved from place to place, he gave many items like mat, clothes, 'mala', etc to his followers as 'prasadi'. As 'prasadi' passes down the generation, most of the times, it loses its importance as children might not have the same devotion as their parents. Due to this loss of faith, these priceless items are feared to be destroyed, not cared for, sold, and neglected. Sometime, children even

want to split the 'prasadi' amongh themselves say, footprints of Shri Swaminarayan. This way, things will be further scattered.

Temples also have their own collection, but itmes are kept in a jumble. The people who pass through them have no historical information about these itmes. Thus, Shri Tejendraprasadji feels the pain in his heart to bring all this together under one roof, and let all deveotees have the privilege of going through the collections. He wishes to project the collection to the common masses, and wants to preserve the things for further studies periodically. Where else is this possible if not a museum !

Turning Vision into Reality

This museum is Shri Tejendraprasadji's dream. He had thought about it years before. He withdrew himself from the highest office well before to get things moving, and to get ample time to his vision. He does not intend to make this museum as a separate entity from temple. He plans to make arrangements such that it lasts forever. The management of the museum has to be such that the museum retains its meaning and grows in fame and splendor. Shri Tejendraprasadji's 60th birthday was celebrated under the condition that proceeds from the celebration should be forwarded to this project. It has been done so. But, this is a small amount as compared to the size of the project. The followers are expected to donate generously, and Shri Tejendraprasadji hopes that People will come out to make this a success.

The museum work is already started. According to Shri Tejendraprasadji, a museum gives a dead feeling, and very rarely does anybody like to go around a museum. Generally, people visit a museum, but after returning home with bored feelings and aching legs, nobody wants to give it a second visit. Keeping this in mind, this museum is planned to have a pleasant ambience with a pleasing landscape. The architect is asked to pay special attention to the factor of giving it an interesting look. One of the ideas is to divide the museum in small units so that the person visits one unit and comes out to relax for a while. Another unit can be a fresh start which can be visited on the same day, or some other day.

Highlights of the Museum

The main highlight of this museum is the handwriting of Shri Swaminarayan. It is possessed by Shri Tejendraprasadji. No other temple or person has his writing or signature. No one has any copy of this. This is a legal document, power of attorney given by SHri Swaminarayan to one of his followers on 1 Re stamp paper, endorsed by a British officer. In the main hall of the museum, only this letter will be put. So, this letter is going to be the main attraction of the museum.

Other attractions would be Shri Swaminarayan's personal belongings like clothes, vessels, malas, footprints, silver toothpick, etc. The collection also includes a flute, which as a story that one of his followers once commented that Krishna was known for playing flute. On hearing this, he took the flute and played it effortlessly !

In order to maintain the attraction of people, periodically the display itmes will be changed. The collection is expected to grow as things are still coming in as donation from the people.

The pleasant environment of the museum is a distinguishing feature of this museum. An auditorium will be a part of this museum. There will be no temple built in the premises. For visitors/devotees from out station or abroad, accommodation and eateries arrangment is done within the museum area. There is a plan to build 13-14 rooms for accommodation purpose.

An apela and invitation

Like minded people are request to come forward to donate in cash or kind towards the cause.

Lord Narnarayan is Brother of Nar

- Gordhanbhai Sitapara

Lord Swaminarayan Bhagwan has designated S.G. Muktanand Swami as the universal mother of the Satsang. The devotional song : **'જય સદ્‌ગુરુ સ્વામી, સહજાનંદ દયાળુ બળવંત બહુનામી.....'** is written by S.G. Muktanand Swami. This devotional song is most popular in entire Satsang and sang daily by the millions of Satsangis and saints at the Aarti-Seva of God. The third stanza, **'નારાયણ નર ભ્રાતા, દ્વિજ કુળ તનુધારી..... પામર પતિત ઉદ્ધાર્યા ..... અગણિત નર નારી....'**



Hereinabove, sentence **નારાયણ નર ભ્રાતા** indicates relationship between Narayan and Nar. That relationship is shown as "brotherhood." Now in the meaning of the words, 'Narayan' and 'Nar', the aspirants, in accordance to their worldly wisdom, define the Narayan as Bhagwan (God) and the 'Nar' as human being the man. They then come to conclusion that God and human beings are brothers - God is a brother of mankind ! This looks bit strange illogical. Some from the opponents sing it with little (but most dangerous) change : **નારાયણ મુનિ ભ્રાતા** ! They have replaced Nar with Muni. Moreover, to give it a visual impact, a sadhu from them sits besides Maharaj (Shri Hari) ! Thus the meaning and interpretations have become purely subjective, and to add into these chaos they have given it a visual impact in similar chaotic style.

It should be our foolishness, if we change any thing in perfect diction of S.G. Muktanand Swami. Lord Swaminarayan Bhagwan himself has extended respect and honour to Muktanand Swami by treating him like his Guru. Under such circumstances, to change any thing in the works of Muktanand Swami, is nothing less than gross stupidity.

We, human beings are worshiping God Lord Narnarayan, by treating him as almightly supreme Lord. There is 'master-servent' relationship between God and devotees. 'Swami' means 'Lord Swaminarayan' and Sevak (servents) means we – devotees and aspirants. We human beings have accepted God as our master - Lord. At the end of life and in our life after death, same relationship – master-servent relationship - continues in our life at the Akshardham.

Narayan and Nar are two divine forms of Almighty supreme Lord. Worldly meaning or a relationship based on gross elements can

not be applied to that eternal image. S.G. Muktanand Swami dwelled at the spiritual plane and transgraced gross elements. He will not install a man beside the seat of God, to do devotion of them !

S.G. Nishkulanand Swami sings, 'છો તો એક ને દીસો છો દોય' though singular and unparallaled, you have manifested yourself in two divine forms. These two divine forms of Purushottamnarayan were manifested first time as 'Nar and Narayan' in ancient age of Satyug. Then again, they both in an unified form, manifested as Swaminarayan Bhagwan on auspicious the 9th day of the bright half chaitra in V.S. 1837. Like the first manifestation, this unified divine form was born to Mother Bhakti and Father Dharmdev at Chhapaiya. Contemporary incarnation has benedicted million souls. He was born to a Brahmin (twice born) family. He belonged to Savarni lineage. Thus, Lord Shri Hari himself is Shri Narnarayandev, and there is no difference between the two manifestations. Devotees and aspirants need to grasp and digest this eternal truth for their self emancipation.

Lord Swaminarayan Bhagwan himself has installed the idols of Shri Narnarayan in the temples at Bhuj and Ahmedabad.

In his eternal form, Lord Purushottam Bhagwan dwells at divine abode of Akshardham and in his another form as Narnarayn, He dwells doing penance at the global hermitage of Badrikashram. His penance is for the benediction of the devotees residing in regions of Bharat Khanda. Lord Sahajanand Swami himself has preached us (Vachanmrit-A-6), '..... considering it as my own image, I have installed the image of Narnarayandev in this first temple of the Sampradaya located at Ahmedabad. Therefore don't make any difference between Me and Shri Narnarayandev. He dwells eternally at Brahmdham.

'..... This is the reason, why I bring repeatedly in my dialogues the supremacy of the majesty of Lord Narnarayandev. Lord Krishna Puruhsottam, eternal Lord of Akshardham, Himself is Shri Narnarayandev and He dwells here daily in front of you at this assembly. I am repeating therefore, the supremacy of Him and by taking Him as a form of Me. I have installed this divine image by building a fulfledge shrine at Ahmedabad.' (Vach. J-5)

This proves oneness between Maharaj and Narnarayandev.

Supreme Lord manifested Himself in the four forms - Nar, Narayan, Hari and Krishna – at the bank of Sabarmati in region of Dharmaranya in response to unbroken penance of Dharm and Murti. The sacred region is known at present as Narayan Ghat. Supreme Lord Narnarayan did penance at Badrikashram. Shri Hari married Lakshimji and dwelled eternally at Vaikuntha to receive devotinal prayers as Lord Lakshminarayan. Lord Krishna dwelled at Goloka with His consort Radhikaji.

Final destruction enveloped the earth in ancient age of Chakshus Manvantara and devoured every thing by a curse of Durvasa Muni. Lord Narnarayandev ascended to Akshardham to honour the feelings of Durvasa Muni. The earth, environment and living beings evolved again in ancient age of Vaivaswat Manvantar, after the final destruction which was caused by Durvasa. Dharm and Murti did Tapa (penance) at the same place to please supreme Lord. Supreme Lord pleased to them and manifested Himself in the form Narnarayan. Demi Gods and

deities descended to earth to welcome majestic manifestation. They celebrated the event as festival of flowers and rocked Lord Narnarayandev in a swing of the fresh flowers. That festival of flowers (Fuldolotsava) is being celebrated every year in our Sampradaya.

Brahmaji (creator God) did penance for the many years to invite-Lord Purushottam Narayan to this universe. Lord Purushottam Narayan pleased to His devotee-Brahma, took invitiative from the curse of Durvasa and manifested himself as Shri Ghanshyam Maharaj – Shri Swaminarayan Bhagwan. By his manifestation as an incarnated from – Shri Ghanshyam, Lord Shriji Maharaj reveals His oneness with Narnarayandev. Therefore, the great saint, Muktanand Swami describes:

નારાયણ નર ભ્રાતા, દ્વિજકુળ તનુધારી

As Shri Hari has preached in the Shikshapatri, the image of Shri Krishna with Arjuna should be received as Narnarayan, and when Shri Krishna manifests with his consort Radhikaji, the image in such form should be received as Radhakrishna and Lord manifested with Lakshimji shall be received as Lakshminarayan. Shriji Maharaj has said that, God at times manifests himself with great devotee Radhikaji. Shriji Maharaj introduces her as a devotees. Therefore, Lakshimiji, Radhaji, and Arjuna are the devotees of Bhagwan. Arjuna is not 'Nar' – but the divine powers and energy of 'Nar' existed in Aarjun : **अर्जुनस्तु नरावेश श्रीकृष्णस्तु भगवान स्वयम्.** Whereas, in case of Bhagwan, Shri Krishna imself is supreme Lord. This shows difference between Shri Krishna and Arjuna and also the difference between Arjuna and Nar Bhagwan. At Shrikirsna's will, the divine powers of Lord Nar Bhagwan dwelled in soul and heart of Arujna. This divine power in Arjuna, receded instantly when Lord Shri Krishna renounced his gross body and returned to the divine abode of Goloka. Arjuna was not able to protect them, when Kabas robbed the wives of Shri Krishna.

As described in Satsangji Jeevan, the creator God - Brahmaji initiated meaningful names to Bhagwan Bal Ghanshyam. One among those names is 'Universal Saviour of the living beings.' Word 'Narayan' holds this meaning – Nara + Ayana = Mankind + benediction = One who emancipates the mankind. More over, the name Narayan has become meaningful due to Bhagwan's penance at Badrikasharam for the ultimate emancipation of mankind. Word 'Nar' has become equally meaningful because Lord Shri Hari has detached himself from Maya and her gross elements and by his divine powers, He has ruled with love the hearts of the kings and nobles.

Vachanamrit (A-4) explains the oneness existing between Shriji Maharaj and Narnarayandev. Shri Purushottam Narayan, who is born to Dharm-Bhakti, dwelled at Badirkashram and did penance in the form of Narnarayan. Moreover, He incarnates himself as fish, tortoise, Varah, Vamana or Rama and Krishna and forsakes his gross body on accomplishment of his aim on the earth. Lord Shri Narnarayan causes all the incaranation. Shriji Maharaj has favoured his single minded devotees, by manifesting himself in the forms of the 24 incarnation. Those incarnated images were merged thereafter in the form of Shriji Maharaj. Thus Shriji Maharaj – Shri Swaminarayan Bhagwan – himself is supreme Lord and the cause of all the incarnations. This is the reason, why great saint Muktanand Swami narrates him :'

નારાયણ નર ભ્રાતા, દ્વિજકુળ તનુધારી.

THINK BEFORE YOU SPEAK

-Prof. Mahadev Dhoriani

"प्रिय वाक्य प्रदानेनं सर्वे तुष्यन्ति जन्तवः ।"

Sweetness of speech and courteous conversation please everyone. A man spoils his own image and his own personality by his unpleasant speech. Therefore, the speech it self is most adoring ornament and a man is tested by his speech and language.

"शुभंवाच्यं शुभवाच्यं नाशुभं कदाचन ।"

Only auspicious words, only auspicious language. Speak only good, never speak a bad word.

Our delicate tongue holds the both, nectar and poison ! It contains bitterness of poison and holds also the eternal power of winning others by it's sweetness.

"जिह्वाग्रे बन्धनं प्राप्तं जिह्वावाग्रे मरणं ध्रुवम् ।"

Bondage and death both are very much on tip of our tongue.

"જો થાય મીઠી જીભ, તો સર્વ કાર્ય થાય સિદ્ધ.
જીભમાં રાખે જો ઝેર, તો આખા મુલકથી થાય વેર."

Though the tongue is delicate and boneless, but at the same it possesses the powers to break the bones of others. Why only others ? It is so powerful that, by its single utterance with delicate movement, the tongue inspires the listeners to break every bone of the master who possessed such tongue ! Almightly Lord has imprisoned this tiny tongue by a strong and sharp fort of the thirty two teeth.

Sweet conversation is a divine gift. It is a precious wealth. Therefore, think and speak.

"શબ્દ સરીખા ધન નહિ, જો કોઈ જાને બોલ,
હીરા તો દામે મિલે, શબ્દ ન આવે મોલ."

Words and speech are the supreme wealth. No wealth on the earth is higher than the wealth of the words. A good conversation ist who knows this secret of wealth, uses appropriate words in his address and conversation. The words used in our speech or conversation should be liked by the others. It should please the hearts of the listners. Such words are like the diamonds and gems dug out from the mine named mouth. Therefore, before you speak, test the words by your wisdom. Pleasentness, clerity, purity and sweetiness are an essential quality in your speech, if you wish to live a successful life.

Roughness or stiffness in your language, brings failure in daily life. We are not able to see the words by our eyes, we are not able to catch them. Therefore, an attack by the words is absolutely invisible. Wound of a weapon may heal after some time, but the wounds given by the words are impossible to heal.

"वचनेषु किम् दरिद्रता ।"

(Don't act miserly in using good words and speech.)

This is a golden advice. A gentleman wins the world by practising on this advice. Society accepts him as a practical person. Such a man wins the love of others. Such sweet in speech with a smiling face shall be an act of cheating if acted so to promote self interests :

"मधुतिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ।"

(Sweetness of honey at the tip of the tongue and bitter poison at the heart !)

Such speech and acts should be avoided.

As a success is rooted in the sweetness of the tongue, in similar way failure of a man is rooted deeply in bitter harshness of his speech. Compassion and sympathy are a must to win the hearts. There should be unselfish love in speech and such speech should be in

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Shri Hari Leads the Movement of Social Reforms

- Prof. Suryakant Bhatt

Shriji Maharaj aimed at ultimate good of mankind. He left no stone unturned to give blissful pleasure to the mankind. He tried at his best by visiting interior of the region to free the people from the shakles of superstition and blind faith. He worked very hard to eradicate unethical customs and malafide traditions. Ignorant and backward Indians lived a miserable life in time of Shriji Maharaj.

Shriji Maharaj ignited holy fire of social reforms. Though a great ascetic, detached and desire free entity and Lord of divine majesty and supreme powers, Shriji Maharaj won the heart of people by his soft and sweet speech and enlightening dialogues with country people. He himself acted like an idol of simplicity solace and eternal bliss. His contemporary ascetics were engaged in black magic and occult to misguide masses by their cheap tricks. They were minting money by their false knowledge and evil powers. It was very difficult in those days to relieve society from the deadly clutches of ill traditions and blind faith caused by occult and black-magic. Shrij Mahraj took the situation as a personal challenge and reformed the society by his divine powers.

Merciless tradition of 'Sati' was a constant threat for the Indian women and similar tradition of 'Doodh-Peeti' was devouring female children. These two traditions, one buring alive the widows and another drawning born baby-girl in bucketful milk, were a direct threat to the existence of woman in Hindu society. Holy fires in those days were become unholy due to sacrifice of animals and birds. Those were violent holy fires – blood stained holy fires. Common man in those days was gripped in the intoxicants like opium, alcohol, tobacco etc. Thus, the society was sinking deep in the dirty mud of ill-traditions, blind faith superstitions, violence and intoxicants. History of India would have been much different, if those evils were not eradicated by Shriji Maharaj.

Shriji Maharaj addressed them repeatedly and established fruitful dialogues touching their hearts and sanctifying their souls. He narrated ethical episodes to teach them virtues. Shri Hari explained to the people that the sorrows or pleasure in our life have nothing to do with false rituals. Such acts of blind faith have no powers to banish the grief or add in the pleasure existing in our life. Bhagwan holds the power to give us happiness by removing our sorrows. Bhagwan pleases by our ethical life and unselfish devotion. He asked them to do japa of 'Narayan Kavach' to control the evil spirits and asked them to do japa of Hanuman to destroy those spirits. He asked them to stay away from those dirty demi gods and goddesses.

Shriji Maharaj trained a huge retinue of the saints to understake these social reforms. Shriji Maharaj asked his saints individually to bring daily a down trodden man in the blissful fold of this sect. He asked them to resist peacefully the attacks, bad word and dirty cirtiicism initiated by the opponents – those so called torch bearers of blind faith and superstiations. He also asked them to reply and react to them by hearty blessings and enlightenment. He told them to wish ultimate good of those evil minded ascetics.

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BHAGWAN'S MOTHERLY LOVE AT ASSEMBLY

- Shastri Hari Swami

King Janak ruled his empire without any attachement. Ego or baser instincts never touched his heart. He was a noble soul free and detached. Such virtus are very difficult for an emperor. Shukdevji too doubted to the noble virtues of Janak. Saintly soul Janak knew about the inner thinking - doubts - hidden in the heart of Shukdevji. He decided to free Shukdevji from that mental conflict.

King Janak invited Shukdevji for a royal feast at his palace. Enlightened ascetic – Shukdevji - came to the palace at the appointed time to have feast meals. A majestic seat was arranged at the central hall and delicious itmes were served in many dishes to please Shukdevji. Shukdevji graced the seat and looked at tempting dishes. He then had the complete view of the royal hall. It was pleasantly furnished and decorted with most charmful objects to please the visitors. Je liked this arrangement. When he looked at the ceiling he found there most beautiful chandeliers suspended from the ceiling. Beautiful gems, diamonds and rubies were sparking in sun light and were reflecting colourful rays. It was wonderful - simply beautiful - to pemper soft feelings. Shukdevji admired at his heart the artistic taste of the king, but when he looked up above his head, he found a huge rock hung with a rotten rope. Rope was too weak to hold the stone hanging and decayed fibres were cracking apart with suppress sound in wind of the hand fans served by the royal attendants. There was a lofty meal in front of him but he lost temptation and hugner, he lost even taste. On other side he worried for his life. The rock was to fall all of a sudden and its enormous size and weight were enough to crush him before the meal.

But he was there on a royal invitation. He was invited there by the emperor himself and host Janak himself was at his service. Shukdevji was a noble soul. He can not disturb the grace of the feast. He had the meal most ceremoniously by displaying well composed manner, but his mind and soul were totally withdrawn from the taste of the meal. He had it mechanically, like a machine to bring the rituals to a graceful end.

King Janaka thanked the ascetic for his consent. He asked with a smile, 'Oh Rishi Shukdeva ! Oh Great Brahmin ! Have you found my feast convenient ?' Shukdevji was a true Brahmin. He never supported untruth. Shukdevji said, 'Are you asking about convenience ? I had the meal hurridly as soon you served it'.' 'Why such haste ? There is nothing for such haste. We are at peace here.' 'No, no. it is not so. The rope above me cracks under pulling weight of huge rock. Rope may break any moment and rock may crush me under it's enormous weight. I have performed only a duty of having a meal from the emperor. No rejoicement, no taste ! Did every thing like a machine.'

King Janak says, 'Oh Enlgithtend saint ! I spend each minitue of my life in such state. As you had no taste of the dishes, in similar way I am not rejoicing state powers, status or wealth. I am not bound by them. I am ruling the state as my duty to rule it. I am not possessed by ego of the kingship, because I can forsee my death. I don't know when I will be a morsel in the mouth of the death. It is not sure when death will pounce upon me. My mind and soul are attached constantly in Bhagwan, not to any gross element.' Shukdevji realized the detachement of King Janak, blooming like a lotus in a pond.

Another such example is Brahmanand Swami. Shri Swaminarayan mandir of Vartal

Dhaam is an ancient shrine built about 175 years before. Brahmanand Swami built that majestic Shrine. In ancient time of Brahmanand Muni, there were no train or motor tronsport, there were no mechanical cranes to lift the stones, no bulldozers to dig the earth. Man power was the only means to do all this odd jobs. Despite, these many constraints, Brahmanand Swami got it constructed with matchless splendour and divine majesty.

Any person, when creates such historical creation, becomes pround of his creation. His ego nurses such pride. He becomes possessive and desires to attach his name to the history of that creation. When we inspect these days the public buildings, bridges, and reservoirs notice invariably the stone plates indicating name of the person who got it built or one who had inaugurated. Man is possessive. He pampers his ego by putting his name on it. He does so without any concrete contribution towards the work involved in that creation. The labourers, masons, carpenters and engineers involved in labour work deserve a mention. But we ignore them to pamper our ego. Man is helpless against the power of his ego.

Brahmanand Swami built that splendid shrine despite odds and constraints. He built it without ego or attachment. He acted like a tool in the hands of God. Sahajanand Swami ordered to him at the assembly, 'Brahmanand Muni !' Brahmanand Swami responded humbly, 'Maharaj ! Please order to this servent of yours.' Mahaaj says, 'Swami ! Your creative poet has stopped writing devotinal songs since your preoccupation in temple buildings. Now, you join me in religious tours.' Brahmanand Swami says, 'Maharaj ! As you please.' As was desired by Bhagwan, Brahmanand Swami surrendered instantly and orders to his disciple saint to go and collect pooja and Dhoti from his seat at the temple building. Swami not even bothered to visit his saintlsy abode. His disciple went to the temple to collect cloths and pooja. ભરી સભામાં ભૂધરજી તમે માડી થયા છો મારી રે (You have showered your motherly love on me at this assembly.) You have treated me like your son.' Brahmanand Swami walked away with Maharaj right from that assembly.

Friends ! This shows difference between the world and the Satspurusha. Brahmanand Swami was untouched by the ego of his achievement.

On other side there are people, who tie themselves with the tree, they have planted.

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TRUST IN GOD

information and guidance provided by you. We are indeed thankful for your generous help. We have received plenty of precious ornaments, and this ornament of Balkrishna is for you from us, as a cash gift from us. Please accept this and bless us. Brahmin priest, who was a dry scholar of the ancient scriptures, was in plesent shock. About five thousand year old story was become a true episode in the contemporary time.

Friends ! This is the secret. Reader priest took it as an ancient story and recited repeatedly without any faith and trust in it. The thieves took it as a true happening and the details they took as a contemporary happening. With trust in the words of the reader prest, they went to Vrindavan tried sincerely to locate the place and had face to face meeting with Krishna-Balram. Believe in words of Shri Hari. Lord Shriji Maharaj dwells eternally in the images of Narnarayandev Harikrishna Maharaj installed at the temples. Have faith and trust in God. God fulfills the wishes of his faithful devotees.

TRUST IN GOD

- Sadhu Shrirangdas

A reader priest was a scholar of the religious scriptures. He was reading scripture of Shrimad Bhagwat to enlighten devotees of Lord Shri Krishna. Listeners too were drawn in the current of the episodes narrated by him. He was narrating Katha Varta in the present tense to merge his listeners in an ongoing episode. Devotion packed narrations and the smallest details were being presented skillfully by him in a contempoarary context.

Once he narrated most pleasant leelas of Lord Balkrishna and Balbhadraji from the tenth canto of Shrimad Bhagwat. Audience was lost in most pleasant charms of story telling. They felt like being in holy company of Balkrishna grazing His cows at the bank of river Jamuna. Two hard core thieves were come to this religious session. They too listened to the heart pleasing Katha and felt like being in company of Balkrishna. They listened to him attentively. Reader priest narrated, 'Shri Balkrishna with Balbhadraji goes to river side to graze their cows. Both the young brothers are bedacked with precious ornaments, jewellery and most precious attires. There are golden crowns on their head and in their ears there are kundals made of Gold and jewels, around their neck and on their chest rests lofty necklace, around their wrists there are gold bracelets studded with gems and rubies. There are gold anklets in their feet. Thus the both the sons of Jashodasji are bedacked with precious ornaments made of gold, diamonds and gems. Balkrishna and Balbhadra graze the cows for the whole day and come back home after dusk.

The thieves, when listened to the episode and ralished the bountiful view, paid more attention to the precious ornaments and jewellery adorned by those two boys. They thought it a fortune if they laid their hands on that treasure. There would be no need for the rest of their life to steal any further.

Katha ended with the Aarti poojan of the scripture and devout listeners offered cash gifts to the priest and poojan gifts to the scripture. They then went back to their homes. The reader priest ties the holy scirpture in a red cloth, collects cash gifts and presents and walks away to his room. As the priest walked towards the guest house, the thieves caught hold of his feet. The priest was bit scared by such sudden happening, He prayed nervously to them, 'Please ! Spare me. Please don't hurt me. I am a religious minded Brahmin.' Thieves said, 'Oh holy Brahmin ! Don't be scared of us. We don't' want to hurt you and want no thing of yours. Please give some information.' Brahmin priest was relieved by such soothing words of gentlemen. He responded happily, 'Gentlemen ! Ask me, what do you want to know ? The thieves then spoke, 'Oh Brahmin ! We want complete address of those Bal Krishna and Balram mentioned by you in the Katha.' Brahmin says, 'Oh Aspirants ! Shri Krishna and Balram dwell in region of Vrandavan.' 'Where is Vrindavan ?' they then asked. Brahmin priest informed them that the region of Vrindavan is adjacent to Mathura. These thieves of Ahmedabad ran to railway station to catch the train to Mathura. They were thinking constently about Shri Krishna and Balram. Images of Shri Krishna-Balram adorned with precious ornaments were not moving away from their sight and most alluring narrations of Shri Krishna's image were echoing in their ears in the soft and soft voice of Brahmin priest. They passed whole day and part of

night in such exciting experience and came to the holy city of Mathura. At Mathura they inquired whereabout of Vrindavan. Some one at Mathura, pointed to them the way to Vridnavan. The voice of Krishna Katha were echoing in their ears and Shri Krishna-Balram, bedacked with ornaments and jewellery were displaying the baal-leelas in the world of their imagination. Their minds and souls were merged in such live view and their feet were scaling the froest land to reach Vrindavan.

This was sacred land of Vrindavan. Every earth particle was soaked with devotional fervour of the Gopis and the land and the environment were sanctified constantly by holy touch of Bal Krishna-Balram. On such land and amidst such environment, the thieves were engrossed in images and leelas of Shri Krishna.

They hid themselves somewhere behind a grove to catch Krishna-Balram, when they come to their side to take their cows to the river bank. They spent whole night waiting eagerly in search of Shri Krishna, but Shri Krishna Balram were not being seen by theim. They spent whole night without any sleep and awaited for Shri Balkrishna.

Early next morning they went to river bank and got confirmed with the people about the place where Shri Krishna-Balram used to graze their cows. Local people confirmed to the grazing place. The thieves than made up their mind to catch hold of Balkrishna by a long wait for the whole day. They ignored meals and water and awaited behind the grove to catch Balkrishna with the ornaments. They were thinking constantly about Shri Krishna and the divine image bedacked with the ornaments.

Lord Shri Krishna knew about this at His abode of Goloka. He thought to repay to both the seekers of him. Shri Krishna went to His brother and asked him, 'Brother Balram ! Let us go again on the earth to graze our cows'. Two impatint thieves are waiting eagerly to meet us.' Shri Krishna-Balram came with the cows and graced the meadows like before. Both the thieves were a waiting eagerly to have a view of both the brothers. They saw them and their cows at a distance. They composed themselves and with utmost alertness they put them under their observation. As Shri Krishna-Balram ushered closer to the thieves, they pounced upon God. Shri Krishna acted like a frightened man and asked helplessly, 'Oh Gentlemen ! What are you doing ? Please don't hurt me. Kindly leave me alone.' But thieves carried on their "mission" ! They removed all the ornaments without any loss of time and bundled them in a sturdy cloth.

They walked away to their native place and in jouney to home town, they came to the village where they were guided by the priest about the location of Vrindavan and where about of Shri Krishna-Balram. These two thieves thought it fit to offer some cash gift to that holy Brahmin. They knocked his door at midnight. Confused Brahmin came to the gate to know about such a crazy visitor. As he opened the doors he found there two unknown listeners ! He immediately gathered that they were come to him to square the account. Because the information he passed on to them on that day was absolutely absured and there was no scope for them to trace Krishna-Balram at that given address. Brahmin trambled like a dry leaf opened his mouth to uttar some excuse. But in a pleasant surprise, he found them happy contented instead of any trace of anger on their face. They submitted happily, 'Oh holy Brahmin ! Our plan succeeded due to proper

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SADHANA IS A CONNECTING BRIDGE BETWEEN ASPIRATION AND DESTINATION

- J. K. Swami (Guru : Swami Harikrishnadasji)

The word "साधना" Sadhana is derived from the Sanskrit root "साध" Sadh. The verb-element Sadh stands for putting in steady and continuous efforts. A man engaged in such steady and continous efforts is called a "Sadhaka". What a Sadhaka gains by his Sadhana is called "Siddhi." The man at the supreme hight of his attainment (Siddhi) is called a Siddha. A Sadhaka attains oneness with his attainment by his continous and steady efforts. Sadhana is a painful process.

"मनुष्यः जानाति, इच्छति यतते"

(Man knows a thing first and gets it afterwards.)

Man gets information and details about one thing, and desires thereafter to get that thing. Information and desire motivate him for the efforts. Sadhana is a means to connect aspiration (or desire with the attainment or the goal.) It is well said :

उद्यमेन हि सिद्धयन्ति, कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य, प्रविशन्ति मुखे मृगाः ॥

(The goals or destination are attained only by the hard work. It can not be attained merely by a desire. A deer wont come walking in the open mouth of a sleeing lion.)

There are many followers demi-goddesses, who feel relieved in dark night of Amavasya, because they assume that they are free from the disciplining rules of Bhagwan.

We too, do devotion and worship in the month of Shravana. We visit the temple in those rainy days and pray to Bhagwan, 'Oh Lord Ghanshyam ! Why are you not talking to me ? Our mutual love is seasoned well in the time spread in the decades and the births of past. Please bless me.'

God too, listens to the prayers displaying superfluous feelings of us. He says, 'My Son.' Do come in the month of Margashirsha.' God knows very well about our cunningness. He is sure that this cunning fellow will not come even in the month of Bhadraprada, then could one expect him to do early morning worship in icey cold of Margshirsha ? Instability is the greatest obstacle on the path of Sadhana.

'સાધ્યરૂપ ઈશ્વરને સાધન ન માનવા,
ભાવ અને ભક્તિને ગૌણ ન ઠરાવવા,
જાત સોંપ્યા વિના સાધક બનાતું નથી,
ઈશ-ઈચ્છા વિના ડગલું ભરાતું નથી !'

(God is our supreme aim, don't convert him in a means devotion and devotional feelings should not be reduced to insignificance. One can not become a means without absolute submission of him self. One can not walk a step further without will of God.)

The Jaladhari, hung above Lord Shiva and the water drops falling continuously from it to please Lord Shiva, are an ideal example in continuity and steadiness. Sadhana should go on at peace and should go on steadily : "कार्यं साधयामि वा देहं पातयामि" (Either accomplish the aim or give away the life.) Such Sadhana of a higher order, unifies aspiration and attainment ! It creates oneness between desire and destination "सिर जावे तो जावे, पर आजादी तो आवे ।" Let it be at the cost of life, but be free and independent. That was the resolute of

the freedom fighters. This firm Sadhna of them have made this country free from the british rule.

No price, what so ever, is dearer to attain the destination of our aspiration. One should feel like this on his path of Sadhana. He should bear and digest the burden of sacrifices. He should bear it with a smile. Such Sadhana with a smiling face and contentment brings good fruits of ultimate attainment. Such a Sadhaka becomes a Siddha. The Sadhana began with conscious efforts, becomes natural, antomatic and a habitual act due to a steady and contious practice. If shold not be done under any compulsion. The acts under any compulsion can not bear any fruit. Your heart and soul should merge absolutely in your acts of Sadhana. There should be total dedication :

'હૃદય દીધા વિના કોઈ કામનું હૈયું નથી મળતું,
સમર્પણ જે નથી કરતો, જીવન એનું નથી ફળતું !'

(To win heart of the others one should surrender his heart to him. Total surrender results in to a successful life.)

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Shri Hari Leads the Movement of Social Reforms

This peaceful mission bore good and constructive results. Those evil minded ascetics realized their sins and mended it by a total surrender at the lotus feet of Bhagwan. Shriji Maharaj initiated them in the sect and banished their sins. The social reforms were nothing less than positive impact of the compassion and solace of Shrij Mahraj. Shriji Maharaj eradicated the gap existant between rich and poor, the gap between superior casts and lowest castes. Lower castes earned respect and due honour in the reinvented society. Satsangis of this sect were drawn from all the planes of society without any prejudice. They all were protected with their self respect.

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Think Before You Speak

harmony with your action. S3uch pure and sweet speech rises from a pure mind.

"જેવું મનમાં તેવું વચનમાં" The thoughts formed in our mind appear in the world by our speech. Mind should be purified to create such powerful and pure speech. A pure mind creates pure speech.

It is said that, man should think twice before he speaks. Don't act thoughtlessly in youı speech or conversation. Think repeatedly about the word you chose, add proper weight to each spoken word, and speak in a well composed manner. We are master and lord of the the words which are not speken by us. Once we spoke it out, we shall be the slaves of those spoken words.

The scriptures have said, "सत्य पूतं वदेत् वाक्यम् ।" (The words should be sanctified by the truth, before we speak). We should keep quiet in the matter which is not in knowledge of us. Though may be bare truths, such truth should be in a pleasant language and style. It should not hurt the feelings of the others. It should speak harmony and pleasentness. Thoughts and suggestions should be conveyed with great economy of the words and should be presented in a local order.

In a conversation between two, one should not disturb them by interupting an on going dialogue. One should carve these golden suggestions in deep recesses of his heart.

A conversation should become a business of mind instead of a tongue. Don't be talkative, excess in speech attracts all enveloping failure. It is easy to speak than to keep quiet. In nutshell, think before your speak. Speak sweetly the truths. Don't speak in excess. This is the public path of all round success.

News And Notes From Shri Narnarayandev Desh

AHMEDABAD REGION

Shrimad Bhagwat Parayan at Shri Swaminarayan Temple, Ahmedabad

Shrimad Bhagwat Saptah sessions were organized here at the temple in benign presence of Lord Narnarayandev Harikrishna Maharaj. The feast of the eternal knowledge was served to the devotees and aspirants with the blessed consent of H.H. Acharya Shri Tejendraprasadji Maharajshri and H.H. Acharya 1008 Shri Koshalendraprasadji Maharajshri. These devotional sessions were inspired and encouraged by S.G. Mahant Swami Shastri Nirgundasji. Devout Lady Kamalaba had earned eternal pleasure of Lord Shriji Maharaj by hosting shrimad Bhagwat saptah (dated 21-1-06 to 27-1-06). Enlightening seat of the reader priest was held jointly by scholar readers Shastri Swami Ghanshyam charandasji and S.G. Swami Shastri Harijivandasji. The Samhita (text) was read ceremoniously by S.G. Swami Satyaswaroopdasji. H.H. Acharya Maharajshri has favoured this Satsang by his daily darshan at the Katha sessions. Parayan Satsang was concluded most ceremoniously in benign presence of H.H. Acharya Maharajshri. A special Sabha was organized on this occasion. H.H. Acharya Maharajshri graced the assembly and favoured the host family by receiving poojan Archan from them. Learned saints Satyaprakashdasji, shastri Ghanshyamprakashdasji and saints have admired the host family for their devotional fervour, faith and trust. H.H. Acharya Maharajshri blessed the Sabha.

- Kothari Swami Dharmprakashdas

Installations of idols of God at Shri Swaminarayan Mandir, Manior (Idar), S.G.

A sacred resolute to construct six temples in the villages, was made by Mahant Swami Jagdishprasaddasji (Idar Temple) on occasion of Platinum Jubilee celebrations and with due blessings of H.H. Acharya Shri Tejendraprasadji Maharajshri and H.H. Acharya 1008 Shri Koshalendraprasadji Maharajshri, the one among those temple has been constructed at Manior (Idar area). A grand festival of invocation ceremonies was organized here for the seven days and Shrimad Bhagwat Saptah Parayan, Shri Vishnu Yaag and other events were organized on this occasion. The seat of the principal reader priest was graced by S.G. Shastri Harikeshavdasji and Samhita (text) was read most ceremoniously by S.G. Shastri Swami Bhaktiprakashdasji (Florida temple, U.S.A.)

H.H. Acharya Maharajshri graced this region on 14-12-05. A grand Shobha Yatra

PUBLIC NOTICE

This is to notify that the Joint Mahant of Shri Swaminarayan Mandir, Muli, Swami Narendraprasaddas (Guru : Swami Lakshmiprasaddas) has at his free will renounced the seat of Mahant and his saffron attires of an ascetic, and he in liaison with one Lalit Patel of the controversial Radhakrishna Gau-seva Trust of Charadava, acts against and opposite to the Sampradaya (sect) and Shri Swaminarayan Mandir. Therefore, H.H. Acharya Maharajshri expells him outrightly on recommendations from the Tyagi-Panch of Muli and Ahmedabad. All the Satsangis are directed to take a note of this.

- Mahant Swami
Shri Swaminarayan Mandir,
Kalupur, Ahmedabad.

was organized by the village people and the devotees to welcome H.H. Acharya Maharajshri. H.H. Acharya Maharajshri graced the temple and presented invocation Aarti. His holiness graced thereafter the place of holy-fire and concluded Hari Yaag most religiously amidst the vedic cahnts.

A Satsang Sabha was organized on this grand event. Local Satsangis and devotees were favoured by His holiness by receiving from them the poojan-Archan Aarti. H.H. Acharya Maharajshri blessed them for their devotional fervour. Mahant Swami Jagdishprasaddasji was hououred by the Satsangis with a gift of Shawl. Occasional Satsang Sabha was addressed by enlightened saints Raghuvir Swami, Shastri Satyaprakashdasji and senior saints. H.H. Acharya Maharajshri blessed the devotees and asked them to do daily darshan of God at this temple. the award of honour was read to the audience by senior devotee Shri Narayanbhai Vashrambhai. Vote of thanks was passed by Shri D.K. Patel. This special Satsang was conducted most efficiently by S.G. Shastri Swami Anandjivandasji. The Mahant Swami and the saints from all the temples in Gujarats were present on this occasion. The concluding feast meals and the throne of God were hosted by Smt. Punjiben Patel and her family through Induben and Amitaben. Residents of Manior have earned the pleasure of Shri Hari by their selfless service at this week long programme. The Sabha and the events were concluded with the hearty blissing of H.H. Acharya Maharajshri. Respected Gadiwala was present on this occasion to bless her follower ladies. This small village has earned the blessings of Dharmkul and the pleasure of Lord Shriji Maharaj. *- Satyasamkalpadas*

Festive Celebrations of the Tenth Annual Patotsava at Shri Narayanghat Temple, Ahmedabad

Holy shrine of Shri Narayanghat celebraties it's tenth annual Patotsava in a bigway (15-2-06 to 19-2-06), with the due blessings of H.H. Acharya 1008 Shri Koshalendraprasadji Maharajshri. Dashabdi Patotsava Abhishekam. Vidurniti Parayan, Maha Pooja and Hari Yaag shall be organized with the other religious events. Devotees are invited at the service of God.

Contact :
Mahant Swami Ghanshyamprakashdasji
Shri Swaminarayan Mandir,
Narayanghat, Ahmedabad.
Phone : (079) 25625918

Dhanurmaas Dhoon and Bhgwat Parayan at Shri Swaminarayan Mandir, Kankaria, Ahmedabad

Shrimad Bhagwat Parayan (1-1-06 to 13-1-06) was organized here during Dhanurmaas with the due blessings of H.H. Acharya Maharajshri. The seat of the reader priest was graced by the enlightened saint. Shastri Swami Yagyaprakashdasji. H.H. Lalji 108 Shri Vrajendraprasadji Maharjashri graced the concluding session in holy company of saints and parshadas and concluded Parayan Saptah by presenting Poojan Aarti to the sacred scripture. Respected Gadiwalashri was come with respected Shriraja to favour her ladies followers.

Early morning Dhoon sessions were organized daily in the month of Dhanurmaas. Dhanurmaas Dhoon sessions were concluded on Makar Sankranti Day. There were three fold devotional benefits as it was poonam with Saturday and Makar Sankranti. Thousands of devotees and aspirants have attended these Dhoon sessions. Devotees have

submiteed hearty obeisance to Lord Thakorji Lord Kashtabhanjandev and the concluding session of the Japa Yagya. Events were organized decently by S.G. Kothari Swami with the due guidance from Mahant Swami.

- Shri Narnarayandev Yuvak Mandal

Shrimad Satsangi Bhushan Parayan at Shri Swaminarayan Vishwamangal Gurukul, Kalol

Shrimad Satsnagi Bhushan Parayan was organized here at the campus of Shri Swaminarayan Vishwamangal Gurukul, Kalol. The Parayan Satsang (14-12-05 to 18-12-05) was organized to support the cause of Shri Swaminarayan Museum, with the due blessings of H.H. Acharya Maharajshri. The seat of the principal reader priest was graced by S.G. Mahant Sweami Shastri Premswaroopdasji (Naranpura Temple). H.H. Acharya Maharajshri graced the concluding session and concluded Satsangi Bhushan Parayan by presenting poojan Aarti to the sacred scripture. A special assembly was organized on this occasion. H.H. Acharya Maharajshri graced the Sabha and blessed the devotees. Thousndas of devotees have benefited by this feasts of the eternal knowledge. A large number of generous devotees have gifted in cash and kind for the museum bulldings. *- Neelkanth Swami*

Shrimad Satsangi Bhushan Parayan for the recently built Swaminarayan Mandir at Siddhpur

Shrimad Satsangis Bhushan Parayan (26-12-05 to 1-1-06) was organized here at Balolnagar (Ranip, Ahmedabad) to raise fund for the recently built Swaminarayan Mandir at Siddhapur. The Satsang sessions were organized with the due blessings of H.H. Acharya Maharajshri. The seat of the reader priest was graced by S.G. Mahant Swami Shastri Premswaroopdasji (Naranpura Mandir). The devotees from Ranip, Vadaj, Narnapura and Ghatlodia have benefited by this Katha Satsang. The devout family of (Late) Rambhai A. Patel and Puriben Ramdas Patel with the sons (Late) Baldevbhai, (Late) Bhagubhai, Shri Jayantihai (Chicago), Shri Govindbhai, Shri Kantibhai and Shri Yogendrabhai (Dangarva wala) have earned the pleasure of Shri Hari by hosting Parayan Saptah. Shri Sankalchandbhai Chhaganbhai Patel (Vihar wala) has earned the pleasure of Shri by his service as a co-host through Shri Jayantibhai S. Patel.

Respected Gadiwalashri graced the Katha sessions to favour her female followers. H.H. Acharya Shri Tejendraprasadji Maharajshri graced the concluding session and concluded Katha Satsang with the due blessings to his faithful followers. H.H. Acharya Maharajshri said, 'All our devotees should remember two things very well and should forget two particular things. He should forget his good qualities and the donations he made. He should remember God and the saint until he breaths last. I am indeed thankful to all those who have donated for the Siddhpur temple. May Lord Shri Narnarayandev Harikrishna Maharaj benedict us. Blessings.'

-Manibhai Khandwala, Kanubhai Patel

Address and Phone Numbers

Shri Swaminarayan Mandir, Prayagraj, U.P.

Shri Swaminarayan Mandir of Shri Narnarayandev Diocese at Praygaraj (Allahabad) offeres Dharmshala facilities since before. Address and Phone Numbers are as under :

Shri Swaminarayan Mandir (Prayagraj)
M.G. Road, Medical Square,
Opp. K.P. College, George Town,
Allahabad-211 001. (U.P.)
Phone : (0532) 3099899

Shrimad Bhagwat Parayan at Shri Swaminarayan Mandir, Kuha

Shrimad Bhagwat Parayan was organized here at our temple with the due blessings of H.H. Acharya Maharajshri. Mahant Swami, Kankaria temple and Kothari Anand Swami have earned the pleasure of Shri Hari by inspiring the family of devout lady Kashiben Khushalbhai Patel to host the feast of the ultimate knowledge. The seat of the reader priest was graced jointly by Shastri Swami Pranjivandasji and Shastri Swami Yagyaprakashdasji.

H.H. Acharya Maharajshri was received most ceremoniously and a Shobha Yatra was organized at the village to favour the residents of Kuha by a blissful darshan of His holiness. H.H. Acharya Maharajshri graced the concluding session and concluded the Bhagwat-Parayan by presenting Poojan Aarti to the sacred scripture.

A special assembly was organized on this occasion. H.H. Acharya Maharajshri graced the Sabha to bless his devotees. Host family of Shri Girishbhai Ambalal Patel, Shri Arunbhai and Shri Natubhai Gamdivala have earned the pleasure of Shri Hari by presenting Poojan-Archan-Aarti to H.H. Acharya Maharajshri. The family members and Kashiba have earned eternal pleasure of Shri Hari by donating Rupees 51000/- to the Swaminarayan Museum. The village Kuha has received eternal refuge of Maharaj by contributing collectively the amount of Rupees 2 lakh.

Host family and the donors were blessed personally by both the Gurus of Mahant Swami.

Inspiring discourses were delivered by the senior saints to explain glory and greatness Shri Hari, Acharya and Sampradaya. H.H. Acharya Maharajshri blessed the devotees for their devotional service and explained to them the unique attributes of the Swaminarayan Museum. His holiness graced the house of Kashibha before His return journey. All the devotees were served prasadi meals, hosted by Shri Girishbhai, Shri Arunbhai, Shri Himanshubhai and Shri Manojbhai.

- Natubhai Patel Gamdiwala.

Shakotsava Festivities

Shri Narayanghat Temple and Shri Prabha Hanumaji Mandir have organized Shakotsava respectively on 8-1-2006 and 22-1-2006. H.H. Acharya Shri Tejendraprasadji Maharajshri and H.H. Acharya 1008 Shri Koshalendraprasadji Maharajshri graced the celebrations and favoured his devotees by adding taste and flavour in prasadi vegetable. Mahant Swami Shastri Ghanshyamprakashdasji and S.G. Dev Swami have earned the favour of Shriji Maharaj by their guidance at the celebrations.

Shri Swaminarayan Mandir Mansa has celebrated the event in benign presence of H.H. Acharya Maharajshri. H.H. Acharya Maharsjrhi graced this traditional celebrations and added taste and flvour in the prasadi vegetable. The event was hosted by Shri Arvindbhai Keshavlal Patel (U.S.A., Dangarva wala) under inspiration from S.G. Mahant Swami Ramcharandasji and Shri Vallabh Swami.

Shri Swaminarayan Mandir, Ridrol (Gandhinagar) H.H. Acharya Maharajshri graced the temple and led the festivities of Shakotsava by adding taste and flavour in thaal prasad vegetable. Ridrol is a prasadi place of Lord Shrji Maharaj. Divine view of Loya Shakotsava was replayed again in this celebration. Shri Kanubhai B. Patel and Manubhai B. Patel have earned the pleasure of Shri Hari by hositng the celebrations under

inspiration from Mahant Swami Shastri Premswaroopdasji. Enlgithening discourses were delivered by Shastri Sweami Harikrishnadasji and Mahant Swami Premswaroopdasji to explain glory and majesty of the Shakotsava. H.H. Acharya Maharajshri blessed the devotes at the end of devotional session.

Koteshwar Gurukul, Sabarmati : A festive Shakotsava (26-12-05) was organized here to ralish devotional memories of Loya Shakotsava. The Katha-Varta Satsang and Dhon-Kirtans were organized jointly on this occasion by S.G. P.P. Swami (junior) and S.G. Shastri Ramkrishnadasji.

Shri Swaminarayan Mandir, Modasa : Shastri Swami Chhapaiyaprasadji, saints and Parshandas have conducted here daily Dhoon sessions for a fortnight during Dhanurmaas. Katha-Varta Satsang was conducted along the Dhoon. A festive Shkotsava was organized on 8-1-06 by the temple and devotees to ralish devotional memories of Loya-Shakotsava.

Shri Swaminarayan Mandir, Uvarsad : Shri Narnarayandev Yuvak Mandal has orngaized (8-12-05) here shakotsava to replay ancient Shakotsava of Loya Dhaam. The glory and majesty of Shakotsava was explained to the devotees by S.G. Shastri Chhapaiyaprasaddasji and Shastri Vishwaprakashdasji.

Shri Swaminarayan Mandir, Chanasma : The Shakotsava was organized here (19-1-06) with the due blessings of H.H. Acharya Maharajshri. Shastri Swami Siddheshwardasji has earned the pleasure of Shri Hari by his encouragement to the devotees for this historical celebrations. Hundreds of devotees have benefited by the prasadi meals of Shakotsava.

Shri Swaminarayan Mandir, Anandpura: The Haribhaktas have organized here the Shakotsava (dated 15-1-06) to ralish devotional memories of Loya Shakotsava. Shastri Swami Siddheshwardasji has earned the pleasure of Shri Hari by encouraging the devotees for this grand celebrations.

Shri Swaminaryan Mandir, Ghanshyamnagar) : Shrimad Bhagwat Parayan and Shakotsava (5-1-06 to 9-1-06) were organized here with the due blessings of H.H. Acharya Maharajshri. The devotees were inspired by S.G. P.P. Swami (junior) for these religious events. The seat of the principal reader priest was graced by S.G. Shastri Swami Ramkrishnadasji. H.H. Acharya Maharajshri graced this place and concluded Katha session by presenting poojan Aarti to the sacred scripture. H.H. Acharya Maharajshri praised the devotional fervour of the devotees and added taste and flavour in thaal-prasad vegetable of the shakotsava. Respected Gadiwalashri was present on this occasion to favour her female followers.

Shri Swaminarayan Mandir, Visnagar : festive Shakotsava was organized here on 25-12-05 with the due blessings of H.H. Acharya Maharajshri. Shastri Vishwaprakashdas and Sadhu Abhishekprasaddasji from Shri Vadnagar Swaminarayan Mandir were present on this occasion to enlightened the devotees by their discourses. Glory and majesty of this grand historical event, was explained to the devotees and the Dhoon-Kirtan session was organized to please Lord Thakorji. Devotee Shri Mukeshbhai K. Bhavsar serves this satsang by leading early morning devotional walk since last 25 years. Shri Bhavsar was honoured at the assembly for his devotional fervour. Thousand of devotees from the nearby villages have benefited spritualy by Shakotsava prasadam.

- Kantibhai Patel

Shri Swaminarayan Mandir, Mota Ubhada (Viramgam) : Shakotsava (13-1-06)

was organized here by the devotee and saints with the due permission and blessings of H.H. Acharya Maharajshri. The devotees were inspired by Samkhya Yogi Babuba to celebrate this traditional festival. The devotees have benefited spiritually by this devotional session.

Shri Swaminarayan Mandir, Vadnagar : A festive Shakotsava was organized here on 8-12-05 by the devotees and the saints, with the due inspiration and encouragement from Mahant Swami Harisevadasji. H.H. Acharya Maharajshri has blessed the celebrations. A Satsang Sabha was organized on this occasion to sing praise and Dhoon of Lord Swaminarayan Bhagwan. The glory and masjety of Shakotsava was explained to the devotees by S.G. Shastri Swami Narayanvallabhdasji and Shastri Swami Vishwaprakashdasji. Besides Vadnagar Satsagn, the devotees from nearby villages have benefited spiritually by this festive Shakotsava. - *Swami Abhishekprasad.*

Shri Swaminarayan Mandir, Rampura Bhankoda

Rampara – Bhankoda is a prasadi village. Lord Shriji Maharaj has graced this place to bless the residents. Danurmaas Dhoon sessions were organized daily to sing Mahamantra Dhoon with the Thaal Aarti at the end of daily sessions. - *Arjanbhai Mori*

Satsang Sabha at Kaliana Temple

The Dhoon and the katha session was organized here on 25-12-05 at about 5-00 am, by the saints from Jetalpur Dhaam. The group of the saints was led by S.G. Shastri Swami Purushottamprakashdasji. Enlightening Katha - discourse - was delivered by Shastri Swami Purushottamprakashdasji. Mahamantra Dhoon session of the twelve hours duration was organized on Sufala Ekadashi (The ekadashi of the bright half of Margshirsha). A large number of devotees have attended both these programmes. The dhoon session was hosted by Shri Laljibhai Mori. Shri Dahyabhai Chelabhai Butia and Bhikhubhai Jethubhai Mori have earned the pleasure of Shri Hari by organizing such devotional activity. - *Mori Laljibhai H.*

MULI REGION

Shakotsava at Prasadi Gyan Vaav, Muli Dhaam

Shri Swaminarayan Mandir Surendranagar has organized a festive Shakotsava at the prasadi Gyan-Vaav Muli Dhaam. The Gyan Vaav of Muli region is a prasadi place of Shriji Maharaj. S.G. Mahant Swami Premjivandasji has earned the pleasure of Shriji Maharaj by inspiring the Satsangis for this grand celebration.

This grand event, dated 31-12-05 was attended well by the saints and Mahants from Muli, Charadava, Dhrangadhra and Ratanpur temples. The glory and majesty of Ghaynvav was explained to the devotees by the enlightened saints. H.H. Acharya Maharajshri takes good care of the devotional feelings of his devotees. His holiness blessed them on cell phone. The sabha and the celebrations were concluded with the blessings of H.H. Acharya Maharajshri. - *Shailendra Jhala*

Shri Swaminarayan Mandir, Limbdi (Tapovan)

Festivities of Traditional Shakotsava were organized here with the daily dhoon session of Dhanurmaas. Dhoon sessions and Shakotsava were organized by Swami Bhaktavallabhdasji with the due blessings of H.H. Acharay Maharajshri. Haribhaktas have benefited spiritually by these religious events.

- *Pujari Sukchananddas*

Dhanurmaas Devotion at Shri Swaminarayan Mandir, Balol (Bhal)

Dhanurmaas Dhoon session and Katha-Varta discourses were organized here daily during sacred days of Dhanurmaas. The events were organized with the due blessings of H.H Acharya Maharajshri. Balol is a prasadi

place of Lord Shri Hari and the birth place of saintly poet Devanand Swami. Satsang at this place is more conscious and a new temple has been built up at this place with the contribution from the devout residents. Hajuri Parshad Vanraj Bhagat has earned the pleasure of Shri Hari by his encourangement to Poojari Mahan Bhagat, Kothari Malubhai Chavda, Chandubhai S. Parmar, Kanjibhai Sindhav, Valjibhai Parmar, Jashubhai Parmar and others, to organize devotional events. A large number of devotees have participated regularly in this enlightening sessions.

- Labhubhai J. Chavda

OVERSEAS

Shri Swaminarayan Mandir (Chicago, I.S.S.O., U.S.A.) Conducts Dharnurmaas dhoon sessions

Dhanurmaas Dhoon session were organized daily by the saints and devotees with the due blessings of H.H. Acharya Shri Tejendraprasadji Maharajshri and H.H. Acharya 1008 Shri Koshalendraprasadji Maharajshri. The devotees were inspired spiritually by S.G. Mahant Swami Shastri Dharmvallabhdasji.

A large number of devotees – ladies and gents – have participated regularly in the early morning Dhoon Sessions. The Thaals in a great varity of the dishes, were served regularly by the female Satsnagis to please Lord Thakorji. Poojari Harinandan Swami has earned the pleasure of Shri Hari by presenting attractive and new attires to Lord Thakorji. Shri Narnarayan Yuvak Mandal has become more active in its creative activities. H.H. Acharya Maharajshri has conveyed his hearty blessings. Mangala Aarti was presented at 6-00 am and Shringar Aarti was presented at 6-30 during the days of Dhanurmaas Devotion. Mahant Swami has earned the favour of Maharaj by his enlightening discourses on Shri Ghanshyam Leelamrit. Satsang activities are progressing very well with the blessings of H.H. Acharya Maharajshri. *- Dineshbhai H. Katchi*

Cleveland Chapter (I.S.S.O., U.S.A.)

Festivities of Shakotsava were celebrated here on 15-1-2006, with the due blessings of H.H. Acharya Maharaj 1008 Shri Koshalendraprasadji Maharajshri. The vegetable and the loaves for the Thaal Mahaprasadam were cooked with devotinal love by the lady Satsangis, and the festivities were hosted by the family of Shri Dahyabhai, Girishbhai, Vinodbhai and Chandanba. Shastri Swami Hariprakashdasji graced the temple and delivered enlightening discourse to describe glory and majesty of the Shakotsva. He explained to the devotees the glory and majesty of Dharmkul to establish contemporary relevance of the Shakotsava. The sevents were organized collectively by the president Shri Parakahsbhai, Shri Hareshbhai, Shri Bhikhubhai Thakkar, Shri Girishbhai, Shri Sadhurambhai and Shri Divyakantbhai.

Satsang activities are progressing well with the due blessings of H.H. Acharya Maharajshri. *- Jayantibhai Patel, Vadu wala*

Washington D.C. Buwie Merriland (I.S.S.O., U.S.A. Chapter)

Dhoon, Kirtans and Katha-Varta session was organized on 10-12-05, with the due blessings of H.H. Acharya Maharajshri. A large number of Devotees have participated actively in this devotional session. Satsang is progressing well with the due blessing of H.H. Acharya Maharajshri. *- Kanubhai Patel*

Shri Swaminarayan Mandir (Sydney) (I.S.S.O, Australia Chapter)

The religious events are being celebrated in a big way with the due blessing of H.H. Acharya Maharajshri.

Shrimad Bhagwad Geeta parayan sessions were concluded most ceremoniously on 16-10-05 and the principal reader priest was

honoured by the temple. the events were hosted by Shri Maheshbhai Trivedi.

A Satsangi Session was organized on 23-10-05. The event was hosted jointly by Shri Bhailalbhai Patel and Shardaben Patel. Dhoon Kirtan and Raas were presented at this special session.

A sumptuous and rich Anna-kut was presented on 6-11-05. The largely attended event was hosted collectively by Shri Yogesbhai, Shri Nileshbhai, Shri Vipulbhai, Shri Jayeshbhai and Dr. Prahladbhai.

Satsang is progressing stedily with the due blessings of H.H. Achaya Maharajshri.

- Tejas B. Patel

Shri Swaminaryan Mandir, Florida (I.S.S.O., U.S.A.)

Dhanurmaas Dhoon (16-12-05 to 14-1-06) sessions were organized daily in early morning, with the due blessings of H.H. Achary Maharajshri. Shastri Swami Narayanvallabdasji has earned the pleasure of Lord Shriji Maharaj by his guidance to the volunteering devotees. Dhoon sessions were attended regularly by the office bearers and the members of the temple committee. Shri Nalinbhai Patel (president), Shri Manibhai Patel (Vice-President), Shri Rameshbhai Hirani, Shri Arvindbhai Patel, Shri Tejendrabhai Patel, Shri Anilbhai Patel, Shri Dilipbhai Shah, Shri Sureshbhai Patel, Shri Vinodbhai Patel and Shri Chinmaybhai Patel with the other devotees. About 307 Dhoons were registered as daily Dhoon. Enlightening discourses were delivered by Shastri Narayanvallabhdasji at the Katha-Varta session. The Katha-Varta discoures were ended on 31-12-05. Shastri Swami Bhaktivallabhdasji and Swami Dharmswaroopdasji (from Ahmedabad Dhaam) are favouring the devotees, by their enlgithening deiscourses.

AKSHARVAAS

Ahmedabad : Shri Swaminarayan Mandir (Haveli) SamkhyaYogi Ratanba 63 (Disciple of : S.Y. Panba) passed away to Akshardham while chanting names of Shri Hari.

Ahmedabad Shri Swaminarayan Temple : S.G. Shastri Swami Shrikrishnadasji (Disciple of: Purani Swami Mukundjivandasji) passed away to Akshardham amidst the chants of Swaminarayan Mahamantra.

Ahmedabad : Two faithful devotees from the Ochchhavia Mandal, Mukundbhai B. Modi (28-12-05) and Shri Harishbhai A. Sheth (7-1-06) passed away to Akshardham amidst chants of Shri Hari's divine names.

Dharampur (Kadi) : Shri Parsottambhai Poptalal (Father of Shri Jivarajbhai and Kantibhai) passed away (25-12-05) to Akshardham amidst chants of Shriji Maharaj's names.

Nairobi (East Africa) : Devout soul Arvindbhai and the five family members of him passed away in a road accident. Mahant Swami of Shri Swaminarayan Mandir Kankaria and the saints and devotees at the temple have paid hearty homage to the departed souls by conditing Mahamanatra Dhoon-Session.

Rajkot : A singer belonged to Shri Swaminarayan ghrana and a favoured one of the Acharya Maharajshri Devout soul, Chandubhai Damodarbhai Rathod (15-1-06) passed away to Akshardham amidst the chants of Shri Hari's names.

Surat : Devout Samkhya Yogi Gajaraba (age : 105 years) who has served Lord Thakorji at Shri Swaminarayan Mandir, Surat passed away peacefully (5-1-06) amidst the chants of Shri Hari's blissful names.





H.H. Acharya Maharajshri pre[illegible] invoca
Aarti at Shri Swaminarayan [illegible], Ridro

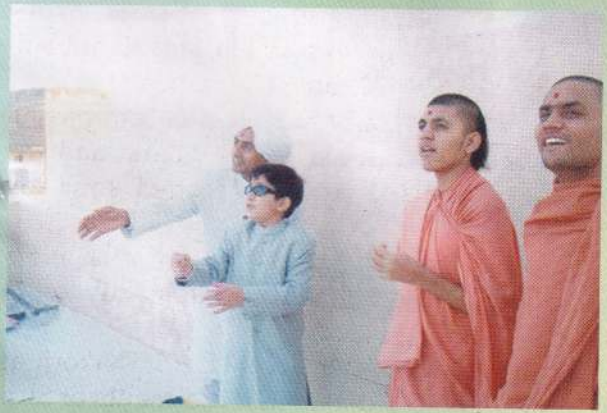
H.H. Acharya Maharajshri with H.H. [illegible] Maharajshri presents Patotsava Abhishekar Lord Shri Radhakrishnadev at Shri Swaminara Mandir, Muli.



Host family presents poojan-Aarti to H.H. Acharya Maharajshri.



H.H. Acharya Maharajshri presents festive Aarti to Lord Thakorji at Ridrol Temple.



Lalji Maharaj with his retinue of saints and Parshadas plays kite.



H.H. Acharya Maharajshri concludes Hariyag at Shri Swaminarayan Mandir Manior.



The resolute of the Sixth and the Seventh descendent heirs of Shri Swaminarayan Bhagwan, is being materialised in the form of "Swaminarayan Museum" by speedy construction of the Museum buildings at Naranpura, Ahmedabad.

Praful Kharsani