Monthly

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Adhik Kesar Archan

(Saffron worship)



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His Holiness Acharya Maharajshri performing the Idol Consecration (Murti Pratishtha) ceremony at Mandvi Poonam Nagar (Kutch) Temple.



His Holiness Acharya Maharajshri performing the Re-consecration (Puna Murti Pratishtha) ceremony at Dahisara (Kutch) Temple.



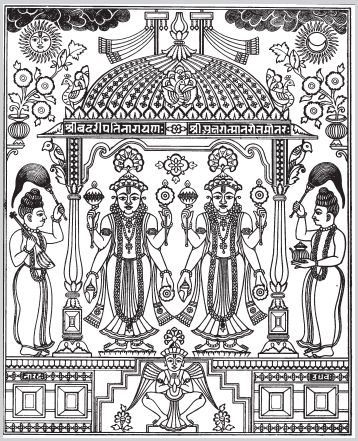
His Holiness Acharya Maharajshri performing the Idol Consecration at Tikar (Parmar-Muli region) Temple.



His Holiness Acharya Maharajshri imparting blessings to the assembly on the occasion of the Centenary Patotsav and Re-consecration ceremony of Nana Ankewadiya Temple.



His Holiness Acharya Maharajshri performing the Re-consecration of the idol and imparting blessings to the assembly at Mankuwa (Kutch) Temple.



Founded By H.H. Acharya Maharaj 1008 Shri Tejendraprasadji Maharajshri, Shri Narnarayandev Diocese.
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અસ્મદીયમ્

Currently, the auspicious *AdhikPurushottam Maas* (intercalary month) is ongoing. This *Purushottam Maas* arrives every three years so that devotees can engage in special prayers, remembrance, chanting, and devotion to God. In our Ahmedabad Shree Swaminarayan Temple, under the divine commands of His Holiness Dharmadhurandhar Acharya Maharajshri, the festivals that occur throughout the year are being celebrated with great pomp and grandeur during this entire *Adhik* month. Through spiritual discourses (*Katha-Parayan*), the devotees of Ahmedabad city have reaped the immense benefit of drinking the nectar of these divine narrations.

This year, all devotees are taking the wonderful and divine benefit of witnessing Bhagwan Shree Narnarayandev adorned in sandalwood paste (*Chandan naVagha*) for two and a half months.

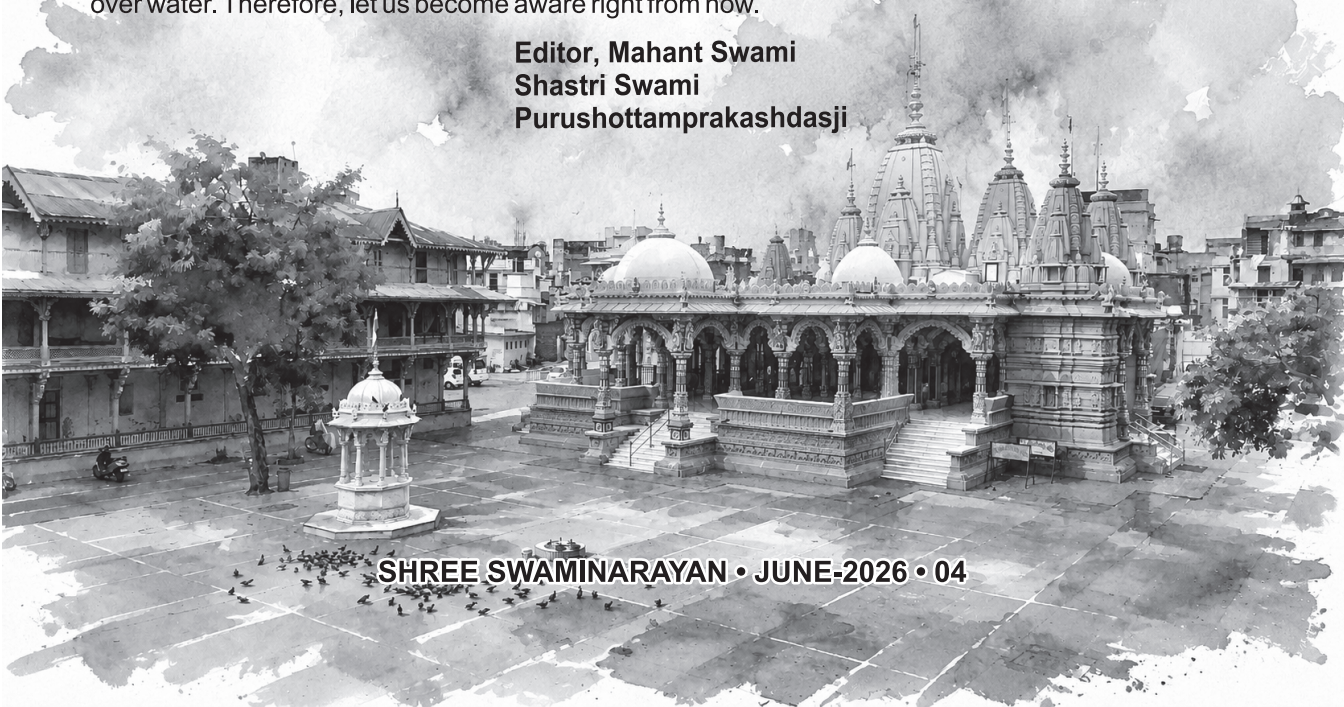
Now, the intensity of the upcoming summer season will increase severely. We need to remain constantly aware and vigilant about this. Plant trees in every village, city, and residential society, and nurture them; this is our only solution to protect ourselves through the environment in the coming times. If we do not plant trees and conserve water, obtaining water for living beings and animals will become extremely difficult.

During His time, Bhagwan Shree Hari Himself used to dig stepwells, wells, and ponds, and constantly made efforts to ensure that water was available for every living being and animal. Even today, those old ponds and stepwells exist across various villages; efforts should be made to desilt them so they can be utilized in the future.

To foster special awareness among all of us, the dependents of Hari, regarding the preservation of our country's environment, it is the special recommendation of the entire *Dharmakul* (holy lineage) that every family must plant at least one tree and use water only as much as needed. Keep a constant check to ensure there is no wasteful expenditure.

Just as a lake fills drop by drop, do not waste water drop by drop. If drops of water are saved, it will accumulate to fill an entire pond, which will be immensely useful in the coming times. Just as the whole world is currently troubled and distressed over petrol, diesel, and gas due to the conflict between America and Iran, it is not far-fetched to say that in the coming years, wars might be fought over water. Therefore, let us become aware right from now.

Editor, Mahant Swami
Shastri Swami
Purushottamprakashdasji





Appointment Diary of H.H. Acharya Maharajshri

(MAY-2026)

1-2 Visit on the occasion of the Idol Re-consecration (Pratishtha) at Shree Swaminarayan Temple, Mankuva (Kutch).

3 Visit on the occasion of the Idol Re-consecration (Pratishtha) at Shree Swaminarayan Temple (For Brothers-Sisters), Dahisara (Kutch).

4 Visit on the occasion of the Idol Consecration (Pratishtha) at Shree Swaminarayan Temple, Poonamnagar, Mandvi (Kutch).

5 Visit on the occasion of the Silver Jubilee Festival (Rajat Jayanti Mahotsav) at Shree Swaminarayan Temple, Deesa.

7 Visit on the occasion of the 199thPatotsav (Anniversary) at Shree Swaminarayan Temple, Dholka.

8 Visit on the occasion of the Patotsav Katha (Spiritual Discourse) at Ghamij Shree Swaminarayan Temple.

9 Visit on the occasion of the Ground breaking Ceremony (Bhoomi Pujan) of Shree Swaminarayan Temple, Ghodasar.

Visit on the occasion of the Silver Jubilee Festival (Rajat Jayanti Mahotsav) of Mahakali Mata in Unava village.

10 Visit on the occasion of the Idol Re-consecration (PranPratishtha) at Shree Swaminarayan Temple, Jamfal Wadi, Ahmedabad.

Visit on the occasion of the Silver Jubilee Festival (Rajat Jayanti Mahotsav) at Shree Swaminarayan Temple, Gunma (Taluka Mansa).

12 Visit on the occasion of the Idol Re-consecration (Pran Pratishtha) at Shree Swaminarayan Temple, Tikar (Muli Region).

17 Visited Shree Swaminarayan Temple, Kalupur, to bestow blessings upon the host family (Yajman Parivar) during the Katha event.

18 Visit on the occasion of the Idol Re-consecration (Pratishtha) at Shree Swaminarayan Temple, Nana Ankewaliya (Muli Region).

19 On the occasion of Adhik Mas (Intercalary Month), Mahabhishek (Grand Consecration) of Supreme Merciful Shree Narnarayandev was performed by his own holy hands.

22-23 Visit on the occasion of Shree Vrindavan Seva Amrut Mahotsav at Shree Swaminarayan Temple, Mandvi (Kutch).

27 Visited to seek blessings (Darshan) of Shree Narnarayandev on the occasion of Ekadashi.

31 On the occasion of Adhik Mas, Kesar Snan (Saffron Bath) of the Supreme Merciful Shree Narnarayandev was performed by his own holy hands.

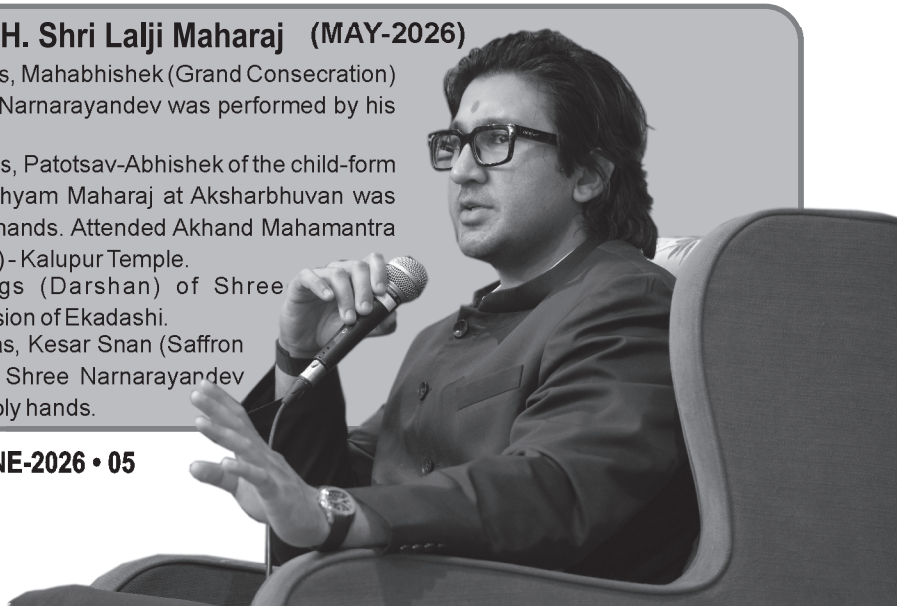
Appointment Diary of H.H. Shri Lalji Maharaj (MAY-2026)

19 On the occasion of Adhik Mas, Mahabhishek (Grand Consecration) of Supreme Merciful Shree Narnarayandev was performed by his own holy hands.

24 On the occasion of Adhik Mas, Patotsav-Abhishek of the child-form (Bal Swarup) Shree Ghanshyam Maharaj at Aksharbhuvan was performed by his own holy hands. Attended Akhand Mahamantra Dhun (Continuous Chanting) - Kalupur Temple.

27 Visited to seek blessings (Darshan) of Shree Narnarayandev on the occasion of Ekadashi.

31 On the occasion of AdhikMas, Kesar Snan (Saffron Bath) of Supreme Merciful Shree Narnarayandev was performed by his own holy hands.

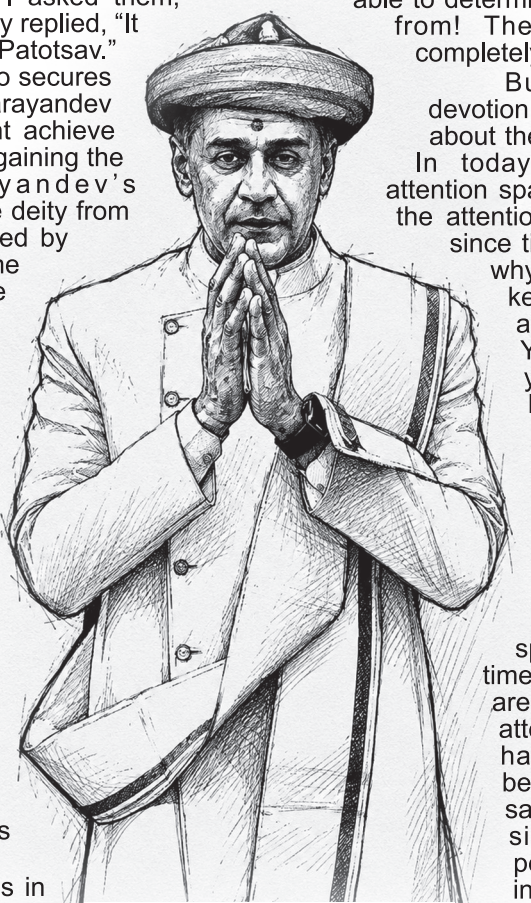


BLESSINGS (NECTARINE WORDS) FROM THE MOUTH OF SHREE NARNARAYANDEV PITHADHIPATI H.H. SHRI ACHARYA MAHARAJ

अमृतवचनो

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

On the occasion of the 203rd Annual Patotsav of Shree Swaminarayan Temple, Bhuj (Date : 20-04-2026) : Respected Saints, beloved devotees, today we are all fortunate that tomorrow morning is the *Patotsav* (temple anniversary festival) of Narnarayandev. One must take the benefit of His divine sight (*Darshan*). Specifically, this host (*Yajman*) family had requested me, "Please come to the Patotsav." I had forgotten about it, but by default, I am supposed to come. I asked them, "When did you arrive?" They replied, "It is my own sponsored Patotsav." Fortunate is the person who secures the opportunity of this Narnarayandev Patotsav. Today, one might achieve various other benefits, but gaining the benefit of Narnarayandev's Patotsav—especially of the deity from the nine temples established by Maharaj Himself—makes me believe that no one is more fortunate than them.



More specifically, a greater truth is that we are the dependents of Narnarayandev and we are sitting in the courtyard of Narnarayandev. Sitting in the courtyard, we gain the benefit of Narnarayandev'sPatotsav. Whatever wealth we possess—whether mental, physical, or financial—and whatever progress or elevation we achieve, it is all due to Narnarayandev. Narnarayandev performs penance for us, and by doing so, He has made us happy.

In the morning, I was in Memka. *"Jai Swaminarayan, son,"* (suddenly a small child passed by after touching my feet, so) these boys of the Kanbi community are wonderful; they appear from anywhere at any time. Just a moment ago, I was thinking and talking with Narandas that given everything going on between Hormuz and Iran, if the Kanbis were stationed there, they would finish the conflict in two days. One would go this way, another that way, and you wouldn't even be able to determine where they emerged from! They would sort it out completely differently.

But today, it is your devotion. Just now, Swami spoke about the spiritual camp (*Shibir*). In today's times, a person's attention span is very short. In fact, the attention span has been short since time immemorial. That is why a period in school is kept for 35 to 45 minutes, after which a bell rings. You are all educated, so you must know this. I haven't studied for very long; I left it midway. I felt this wasn't my line of work. So, I started doing what my actual work is—touring the villages.

The point was that a human's attention span is very short, and as time passes, many devices are emerging that cause attention divergence. As I have said many times before, in ancient times, the sages and ascetics used to sit in one place and perform penance, whether in a cave or a forest. They

did not have an alternative world. There was no Wi-Fi, mobile phones, or TV; there was no entertainment, no other chores, and the population wasn't this massive. Today, the greatest thing is that you—sons, daughters, and all devotees—are taking out time in this year of 2026. You possess a genuine need for God and have deep faith in Him; if one wants to see the tangible manifestation of this, it is visible in our Swaminarayan Sect. Especially under the Seat of Narnarayandev (*Narnarayandev Gadi*), you see people returning from London, some from Kenya, or some from various villages, from here and there. It has barely been two weeks, and they are back again! I wondered, *"What are they doing?"* But it is very difficult; it is easy to say. No one is free these days, yet taking time out of that busy schedule for the activities of God is truly praiseworthy.

Just now, Swami mentioned the Mombasa Camp. Camps are necessary, especially for the rising sons and daughters. Because all the elders of the older generation whom I have seen, whenever spiritual discourses (*Katha-Varta*) took place in the old villages or early in the morning, the senior saints sitting here would read the *Shikshapatri Bhashya*, *Vachanamrut*, or *Satsangijivan*. They would read a verse from the *Shikshapatri* and then ask, *"What was conveyed?"* So, no one used to sleep. Now, sleeping has become legal. It's a good thing these loudspeakers are very loud, so no one can sleep.

But in reality, I told Swami that when a spiritual discourse takes place, interaction is very crucial. If you look at the entire *Vachanamrut*, it is a conversation—an exchange of thoughts. Someone gets a question, and if perhaps a question doesn't arise, God prompts them and raises a question.

Unless it becomes interaction-based, and until a spirit of inquiry and curiosity arises, a sense of "damness" (stagnation) sets in. Then it becomes about 'following the crowd'—things just keep going on as they are, and nothing new happens. But if you want to elevate that level, you have to interact and understand. There must be questions and answers, and this practice has been deeply woven into our Kutch Chaurasi for many years. It has been woven through generations, and it is very important that it continues constantly. If it isn't there, what happens? The discourse ends, lunch is served, people stand up and walk away, half the assembly disperses, gifts are given, and they flee. Spiritual discourse is necessary; without spiritual discourse, noble virtues do not develop—Maharaj Himself has said this, but preserving the interactive world is highly necessary.

Today, new temples are being built constantly. Just recently, two consecration ceremonies (*Pratishtha*) were scheduled : Dahisara and Mankuva. Although we have rebuilt both of them, restoring them afresh, today it is highly necessary to preserve certain things in our tradition. I am saying this very seriously. I am an advocate for tradition. If tradition is lost, if principles are lost, *then we could do for nothing* (then we won't be able to achieve anything); we have no purpose left. If tradition and principles remain, God will remain. To impart that tradition, these camps, spiritual discourses, or any works related to God are being carried out.

Come to take the divine sight (*Darshan*) with immense love. We have attained this Narnarayandev; He is our Narnarayandev. Keep this tied as a firm resolve in your mind. Talking like this is very simple. Whom does this Narnarayandev belong to? To whom do we belong? To Narnarayandev? I asked, and you answered, "To Narnarayandev." How easy is it to say this? It is easy for us to believe, but very difficult to truly know. One can believe it, but the day it is truly known... As Muktanand Swami said : *"From Brahma down to an insect, I saw everything as false happiness and renounced it after knowing it."* Not by just believing, but by *knowing* it was it renounced; belief comes from experience. There is a difference between knowing and believing. After believing, we have to know it. May His glory increase daily. Whose children are we? We are Narnarayandev's—may this awareness remain constant, may this zeal remain constant, and may His tangible presence be felt constantly; these festivals are meant for this very purpose. This effort is for this reason.

This Mahant Swami has come here at such an advanced age. He fell down two days ago, and I went to his room. But his zeal, love, affection, and enthusiasm remain exactly the same; it makes no difference. You are fortunate that such senior saints carry out all this work with such dedication, which is why the *Satsang* (holy fellowship) of Bhuj has been preserved. And it becomes our responsibility to keep it preserved because we belong to the Deity, so we have to maintain extra diligence. Let us not get swept

away (carried away by emotions) or get lost anywhere because everyone in the world is waiting for an opportunity! They will pat your back and take away your check, and you will go along with them. You will get lost; this is exactly what is going to happen. This is what goes on in the world. Heavy marketing is underway. The commercialization of religion has increased so much that people face a hard time today deciding where to go and where not to go. But what we have received must be kept safe; the responsibility to preserve it is a very big thing. You have already experienced it.

Now, is it your time to eat laddoos or to eat khichdi? Devprakash Swami and our kitchen team make diabetes-friendly laddoos, right? Jaggery laddoos—as if sucrose wouldn't be present in jaggery! One day they were explaining to me that these laddoos are good, made such that diabetic people can eat them. I said, *"Laddoos, and that too good for diabetic people? How is that possible?"* It's magic, brother! Is it an attempt to fool me? Magic is my friend, so can't I question him? Their elders are sitting around them.

End of the day, we have received so much, and we have received it by the grace of God. From young saints to senior saints, everyone takes so much care. The fellowship is wonderful; there is no deficiency anywhere. If a deficiency appears, it is our own deficiency. When I came, I was exhausted, so sometimes one feels bored in the car. But the moment we step down from the car and take the Darshan of the Deity, look at you all, meet you, and smile, we feel completely refreshed, becoming even better than before. So, the environment makes a difference. That is why Maharaj has said to remain within the close-knit fold of Satsang. This is a very practical thing. I am speaking from daily experience. I am not sitting here to deliver a formal discourse, nor do I know how to give speeches. MotaBapji often told me to maintain a habit of writing notes.

I told him, *"I do not know how to do that at all."* I studied as much as was necessary; I have no further desire. The fact is, looking at your faces, we speak whatever God inspires within us, but we are here to speak about God. We must work to ensure that the supremacy of God is maintained.

Our Varsani family is an old player (*Juno Jogi*). We have known this entire gang since the time they wore shorts. They had gone for a drive somewhere in the hills; Harish was pointing out the potholes from the hilltop. How many years has it been? 35-40 years, right? We have grown old now, but it is a joy that we took the benefit of God. Specifically, I say thank you to this family because I get the opportunity to touch God. This is considered a great fortune—to touch the idol established by God Himself is a very big matter. Countless congratulations to all of you. A prayer at the feet of Narnarayandev that God showers His finest blessings upon you all.

On the occasion of the 15th Annual Patotsav of Shree Swaminarayan Temple, Meghpar (Kutch), Date : 18-04-2026 : Respected Saints, beloved devotees, Jai Swaminarayan to everyone. While coming just now, there was a very large grand procession (*Shobhayatra*). Devotees from various villages were coming with joy. The arrangements for kulfi and syrup were excellent. Just now, Swami shared a wonderful incident where a person saw a saint, and that saint was walking above the ground. Why was he walking above? Why was he walking like that? Tell me, because he had found God. A person who has found God automatically walks above the ground. He does not get arrogant. There is a difference between the two things. And it is a natural characteristic that the higher a person goes, the humbler he becomes—that is a significant thing. Otherwise, nowadays in the world, those who go very high cannot climb back down.

Another excellent point was made by Devcharan Swami that the soil has become malnourished. Nowadays, the inputs (*Ahaar*) of the senses all around have become contaminated/malnourished, so what can we do? Nose, ears, eyes—what we see and what we hear—it seems we need to install filters everywhere now, whether it is a mobile phone, iPad, or television. Therefore, Devcharan Swami, our responsibility to provide nourishment increases now, and after all, that is our core business.

When we have to explicitly write "pure ghee," "pure GMO (Genetically Modified Organism)," or "natural ingredients," then we must ponder what our condition has become. Yesterday, while standing at a petrol pump on the way, "Free Air" was written. It made me think that free water is no longer available, and days will come when free air won't be available either, and this is written in our scriptures. Read the *Satsangijivan*; read the sections at the end

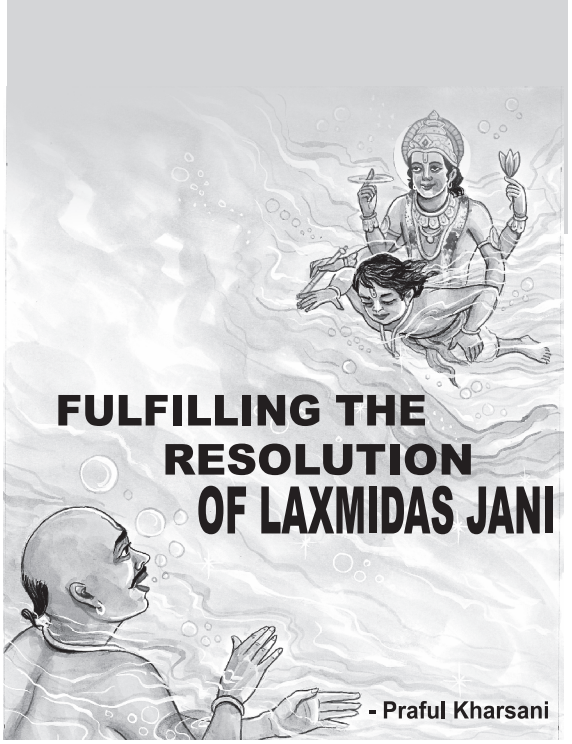
where the characteristics of *Kaliyug* are discussed. Everything written by the *Nand* saints is visibly apparent today. At one time, you couldn't have imagined that you would have to pay money for water. Just think, all the elders sitting here—ValjiKarshan is sitting here and many others are visible—and it's good that the number of youth has increased significantly. They have come from outside; some are from Kenya, some from Kampala. But let us reflect, Bhagvad Swami! Did such a thought ever occur that one day we would have to pay for water? And today, it is not found for free. Water has to be filtered from a bottle, strained with a filter; the trouble is certainly there. Something that wasn't imagined 20-25 or 50 years ago—and these are not long-term talks from 1000 years ago. If this is happening within such a short span, it is something to ponder. It is highly essential that our heritage is preserved; otherwise, malnourishment is visible everywhere. Not a single side is left spared. And it is not that this severe *Kaliyug* is unique to today; this existed before and exists today as well. The only difference in magnitude is that a person's perspective of looking at things has changed, and their tolerance power has changed. The viewpoint a person had 20-30 or 50 years ago was different from today's viewpoint. Today, tolerance has decreased.

Maharaj has stated that nourishment will come through scriptures, spiritual discourses, and by staying in the holy fellowship (*Satsang*). And in Meghpar, temples are located side-by-side—the brothers' temple, the sisters' temple, and the Thakar temple. Meghpar village is not large by physical area, but it is very large because its people have expanded across the world. The point is, the more we preserve things—our heritage, our tradition, and our principles—the happier we will be.

One thing led to another, but the fact remains that todayit is a matter of joy that you have come from distant countries, and that too during such hot weather. That's why on the way, I suggested making some changes to the Patotsav dates and shifting them to December after Diwali. Everyone clapped. Trustee Sahib, please take note of this. We ask our saints to take note of it too. This change is necessary so that it accommodates the dear devotees. They won't have to leave things behind to come, right? If there are holidays, children can also come, and it would be better for us too. It gets halved into two parts. I believe that for pinnacle temples (*Shikharbaddh Mandir*), the old large temples where Maharaj Himself gave commands, their Patotsav dates should not be changed; there should be no shifting there. Otherwise, I believe that the day you climb the steps of a temple, that day is a full moon day (*Poonam*). What is the state of our mind? The day you feel the desire to go to the temple and take Darshan, understand that it is *Poonam*. And when you feel, "Let it be, I don't want to go to the temple today," understand that the no-moon night (*Amavasya*) has arrived. *Satyug*, *Tretyug*, *Dwaparyug*, and *Kaliyug* reside right here (in the mind); they are nowhere outside—Maharaj has said this too.

But today brought great joy. All the saints and devotees of Meghpar joined hands to organize such a wonderful event. Devotees from every neighboring village can be seen, and that bridge built there is fantastic. One has to walk carefully on it. Help the elders by holding their hands, Bapa! Otherwise, if someone slips, it will cause trouble, but it was great fun. Looking from afar, I was just saying that it looks like Lakshman Jhula, and indeed when I went up, it shook. On top of that, someone standing up there was purposely shaking it, as if trying to make me fall! But I am not someone who falls easily. We too have found God, so we also walk above the ground! This is just spoken in a light mood, but a person who has found a God like God Himself remains secure. Swami mentioned that we are happy because we have found God. Putting all other things aside, we must always keep the supremacy of God at the center of our lives.

A wonderful festival took place, a wonderful sacrificial ritual (*Yagna*) was performed. It brought joy that all the devotees from Kampala, Uganda, Kenya, Australia, the UK, as well as neighboring villages, have come here into our village, into our Yagna. As Upmahant Swami said, by staying together with one another, may the elevation and progress of the village happen. Especially, I wish that we make efforts to eradicate the minor or major flaws of our nature (*Swabhav-Prakriti*), and may Maharaj grant strength to us all for that. Maintain cultural values, keep God with you. Countless thanks, may Maharaj do immense good and bring auspiciousness to you all—this is the prayer at the feet of Narnarayandev.



Laxmidas Jani of Lunawada had gone on a pilgrimage to Chhapaiyapur. There, after bathing in Narayan Sarovar, he came to the temple filled with love. Having taken the Darshan of Ghanshyam Maharaj, he offered ghee and lit lamps in all three temples, performed prostrations (*Dandvat Pranam*), and with folded hands before Maharaj, he said, "O Maharaj! Tell me what is dear to You, so that I may offer that food offering (*Thaal*) to You." Making such a resolution, Laxmidas Jani stood in front of the idol of Shree Hari. A few moments passed, and he saw that the lips of Ghanshyam Maharaj's idol began to move. Jani sharpened his eyes and ears. There, miraculously through the medium of the idol, Maharaj spoke : *"Today we have a desire for Biranjpuri (sweet rice dish) and Dahi-Vada, so arrange a Thaal of that."*

Seeing and hearing this, there were no bounds to Laxmidas Jani's joy. Knowing that the Manifest God has love for him, which human wouldn't be overjoyed? He immediately rushed to the storehouse. Becoming intensely pleased, he prepared sugar-sweetened *Biranj*, *Dahi-Vada*, etc., and lovingly fed the Lord. After that, he fed all the saints along with the *Dharmakul*, worshipped them, and offered them clothes. Prostrating before them and touching their feet, he said to Ramsharanji, "Dada! I desire to visit all the places where Ghanshyam Maharaj traveled and performed childhood sports (*Bal Charitra*) during His childhood. So, please be kind enough to accompany me, it would be wonderful."

Since Ramsharanji agreed, both of them set out to witness the sites of Shree Hari's childhood pastimes. Ramsharanji showed Laxmidas Jani places like Narayan Sarovar and locations where the Lord used to play various games like tamarind-jumping on trees. Wandering along, they crossed over the northern bank to BhutiyaKua (Ghost's Well), and from there came to Pirojpur village. There, after taking Darshan of the platform (*Ota*) including the jambu tree, they visited Jungleynath Mahadev in Lohganjari village. From there, they went to Gaughat. Ramsharanji narrated the stories of childhood pastimes on the banks of the Vishwamitri River to Laxmidas.

Listening to these stories, Jani thought to himself that at that time, Ghanshyam Maharaj was a very small child. And this Gaughat is quite far from Chhapaiyapur; how could He have come this far through such a dense forest to graze cows?

While thinking along these lines, Laxmidas Jani stepped into the waters of Vishwamitri to take a bath. As he took a dip in the river, his astonishment knew no bounds. He saw that Ghanshyam Maharaj, in His childhood form, along with friends like Veni Madhav and Prag, was grazing cows like Gomti, holding a stick in His hand. Witnessing such pastimes inside the water, Laxmidas Jani's joy and wonder knew no bounds. Coming out after his bath, he mentioned this to Ramsharanji.

"Knowing your internal resolution, it appears Ghanshyam Maharaj granted you this vision to give you conviction in this matter," Ramsharanji said upon hearing the account.

"What kind of resolution?" Laxmidas asked, pretending to be ignorant.

"Surely it occurred to you, how could Maharaj and the cows come all the way here from Chhapaiyapur through such a dense forest!" Ramsharanji spoke as if knowing his innermost thoughts omnisciently.

Hearing this, Laxmidas Jani immediately confessed the thought that had crossed his mind. *(With gratitude from Avadh Digvijay)*

श्री स्वामिनारायण म्युझियम

SHREE SWAMINARAYAN MUSEUM

For the convenience of all haribhaktas and with the pious Sankalp of H.H. Shri Acharya Maharaj and the whole Dharmkul now New Sthapana Deen of Shree Swaminarayan Museum will be celebrated on 29th of each year.

List of Host devotees who availed the benefit of *Abhishek* of Shree Narnarayandev in Shree Swaminarayan Museum - May-2026

05-04-2026	Devotee Shri Kiritkumar Ishwarbha
10-05-2026	Devotee Shri DhirubhaiJ erambhai Sorathiya - Bapunagar
17-05-2026	(Morning) Shree Swaminarayani Sisters' Temple, Darbargadh - Morbi. Through : Sankhyayogi Rajkunvarba and Sankhyayogi Ushaba
17-05-2026	(Evening) Shree Narnarayandev Mahila Mandal (Women's Forum) - Sabarmati.
20-05-2026	Devotee Shri PareshkumarVinodbhai Patel - Ghatlodia - Through : Vinodbhai Taxiwala.
22-05-2026	Shree Narnarayandev Mahila Mandal - Kalupur Haveli.
23-05-2026	Shree Bhakti Yuvati Mandal (Young Women's Forum) - Swaminarayan Temple, New Vadaj.
24-05-2026	Shree Narnarayandev Mahila Mandal - New Ranip.
29-05-2026	Satsang Samaj Swaminarayan Temple, Chandkheda.
31-05-2026	(Morning) Satsang Samaj Shree Swaminarayan Temple, Ghatlodia and Shree Narnarayandev Yuvak Mandal (Youth Forum) (Nilkanth Mahadev)
31-05-2026	(11 : 00 AM) Shree Narnarayandev Yuvak Mandal, Lunawada
31-05-2026	(Evening) Ganga-Swarup (Widowed) Dharmishtaben Chimanlal Patel - Koba - Through : Dipakkumar Patel - Koba

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

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



bhakti sudha

FROM THE BLESSINGS OF HOLY CONSORT GADIWALASHRI ON THE OCCASION OF EKADASHI SATSANG ASSEMBLY (KALUPUR TEMPLE - HAVELI)
"MAINTAINING ENMITY TOWARDS ONE'S BAD NATURE"
(Compilation : Kotak Varsha Natwarlal - Ghodasar)

What is fasting (*Upvaas*)? It means not giving food to the body. But what happens to us? Thoughts of eating start coming into our minds right from the day before the fast. Special care must be taken on the day of the fast to ensure that thoughts of eating do not arise. Secondly, not giving food to the senses is what constitutes a fast in the truest sense. If we give the body whatever food the mind desires and do not remain disciplined, the body falls sick. Similarly, if we feed the senses whatever they please, the senses become corrupted. If the senses get corrupted, our work toward liberation (*Kalyan*) gets halted.

In the same way, one must protect oneself from ego. When whatever work we do gets completed successfully, ego steps in. The feeling that "others cannot do it, but I can" should never arise. Even if a person's knowledge increases, ego can still develop. No one brings in ego intentionally, but it sneaks in naturally. People who are ascetics, sages, or saints possess the knowledge of ego. That is, they have a complete understanding of what difficulties arise in life due to practicing ego and how ego acts as an obstacle on the path to liberation. We may perform prayers and devotion, but if we do not make efforts to eradicate the bad nature residing within us, everything goes in vain.

In the 15th Vachanamrut of Gadhada Middle Section, Shreeji Maharaj has spoken regarding nature (*Swabhav*). Shreeji Maharaj asked a question to all the Paramhamsas: *"No matter how stubborn a nature is, if one applies a particular thought, that nature gets destroyed; whereas if one leaves that thought aside and thinks thousands of other thoughts, that evil nature still does not get eradicated. What is that singular thought? Let each explain according to their understanding."* Then, the Paramhamsas answered according to their respective understandings, but no one could explain it accurately. Then Shreeji Maharaj spoke: *"Let us tell you:

'Just as if someone is an external enemy who spoils some work of ours that is being accomplished, we develop an intense dislike for him, and we look for means by which his downfall happens, or if someone else harms that enemy, we feel immensely pleased.' Similarly, if one who is striving for liberation faces obstacles caused by the internal enemies like lust, anger, etc., and develops a similar sense of vengeance (*Vairbuddhi*) towards them, and captures a firm resolve to never let them remain—by that thought, he eradicates all enemies. And when some saint criticizes those enemies like lust, he does not harbor a dislike for that saint. Instead, he highly appreciates the virtues of that saint and realizes, 'This saint is helping to kill my enemy; therefore, he is my supreme well-wisher.' One whose heart has attained this kind of thought destroys all enemies, and no evil nature can reside in his heart. Apart from this, no matter how many other kinds of thoughts one harbors, the enemies in the form of lustful nature do not get destroyed. Therefore, keeping an attitude of enmity towards that nature is the best thought among all thoughts."

Here, Maharaj has spoken about nature in the Vachanamrut. The one thought to make efforts to eradicate our bad nature, through which our bad nature can be eradicated if we try, is 'enmity' (*Shatrubhav*)—maintaining a sense of vengeance. With whom? With our own bad nature. Just as in the ordinary world, if we have enemies who act as obstacles in our every task, halt our progress, and wish ill upon us, a sense of vengeance naturally develops towards them. If someone speaks ill of them, we do not feel bad; if others abuse such an enemy, we feel it's good and that he deserved it. In the same way, while we are striving for our liberation, if enemies in the form of lust, anger, and attachment create obstacles, we must maintain a similar sense of vengeance towards them. And whenever anyone, identifying your bad nature, gives you a reprimand or correction, you must not harbor a dislike for them. Think that they are correcting my nature, which is my enemy. If we keep the thought that they want to protect me from my bad nature, then our bad nature can be eradicated. A bad nature stops our progress; we must make efforts to eradicate it, there is simply no alternative. What should be done for that? First of all, we must recognize the flaw existing within us. That is the first step.

"If a flaw is recognized, it goes away"

1. To recognize the flaw inside oneself (once it is recognized).

2. Reflecting on how the flaw inside oneself acts as an obstacle on the path to liberation, and pointing it out to oneself.

3. Whenever the flaw manifests, repenting from the bottom of the heart and making a firm decision: "I will not do this again."

4. When someone points out our flaw, we must not defend it (not taking one's own side).

Such an effort must definitely be made one after another (turn by turn) for every flaw visible within us.

By looking at one's own flaws, one gets released from karma. When our own flaws become visible to us, understand that we have become awake and have become eligible for liberation. Only after the lower nature (*Prakriti*) is conquered will the true journey toward liberation begin. If we look at the ordinary world, no one sees their own flaws. And if someone points out a flaw, they will immediately defend themselves. We must not do that. As Maharaj showed in the Vachanamrut, maintain vengeance towards your bad nature, stay pure in life with a desireless state (*Nishkaambhav*), maintain a spirit of surrender as much as possible, keep unwavering faith, and keep making efforts to know God. This world is full of illusion (*Maya*), so Maya is bound to cause obstructions. Since we are all householders, we must remain very cautious of Maya. No one does it intentionally, but one gets trapped in the illusory world. Therefore, maintain constant alertness.

When a tightrope walker walks on a rope, look at the caution he maintains. Neither too much to the right nor too much to the left; he walks right in the middle of the rope and maintains balance over himself. His gaze is entirely fixed on the goal. He knows that if he leans too much to the right, he will fall, and if he goes too much to the left, he will also fall. He walks by keeping perfect balance. In the same way, we must keep our gaze fixed on our goal. We must take care that our liberation (*Kalyan*) does not get spoiled. Neither should we become too detached (*Virakt*) from the world, nor too attached (*Aasakt*) to the world. If we become too detached and pay no attention to worldly responsibilities, the children will go astray. It is our responsibility; duties must be fulfilled. Thus, balance must be maintained on both sides.

But what do we do? The world tastes sweet, just like it does to an ant, so we remain heavily attached to the world. What do ants do? They crawl into the sugar jar. Then, even if we try to take them out for their own good, they do not like it; later when we place the jar in the sun, they crawl out. The point is, our state is like that of an 'ant.' Just as an ant does not want to leave the sugar jar, similarly, even if great saints or some fellow devotees try to pull us out of the world, we do not like leaving the worldly sugar jar. The condition of life is just like an ant trapped in a jar. Later, when by the grace of God, the sunshine of knowledge is received—when the heat of devotion and knowledge is felt—only then does one feel, "I want to get out of this." Let us pray to Maharaj, take Darshan, and ask: "Be merciful so that I can recognize my bad nature and make efforts to remove it. Grant me the strength to maintain enmity towards it. Assist me in that and stay with me." Such a prayer is not just to be spoken; complete surrender must be accepted. Become so devoted that you retain no independent authority of your own. Let us offer that very prayer to Shree Narnarayandev.

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BENEVOLENCE (PAROPKAR)

— SankhyayogiKokilaba (Surendranagar)

The word "Paropkar" (benevolence/helping others), which is used in everyday life, is worth contemplating. Benevolence means a favor or good deed done for others without expecting any kind of return or reward. When a father educates his son, it is his duty, not benevolence. However, if he educates a helpless, poor child without expecting any kind of return, that is benevolence. Benevolence is the ornament of good-natured people. Great importance is placed on benevolence in the religious scriptures. There is no other religion equal to benevolence. Boundless spiritual merit (Akshay Punya) accumulates through benevolence. In NitiShatakam, Bhartrihari states that the true beauty of the body lies in benevolence. The life of a person who does not practice benevolence is as futile as the teat hanging from a goat's neck.

Trees bestow favors even upon those who harm them. Trees give fruits even to the person who throws stones at them. And they provide cool shade even to the one who cuts them down with an axe. Similarly, saintly people are benevolent by nature. Whether they receive respect or insult, they do not step back from practicing benevolence. Once, a scorpion was being swept away in a river. Despite making many attempts to get out, it could not succeed. A saint who had come to bathe in the river saw this sight. He immediately entered the river, caught the scorpion, and brought it safely to the bank. The scorpion stung him and fell back into the river. The saint pulled it out again. The scorpion

stung him again, showing great anger. This happened two or three times. Yet, the saint did not let it drown and saved it. The saint lost consciousness due to the effect of the venom. When he regained consciousness, he stood up. A man was observing this entire scene. He felt that this saint must be a complete fool, yet out of curiosity, he came closer and asked the saint, "Why did you save the scorpion despite it stinging you?" Then the saint replied, "If a scorpion cannot abandon its wickedness, then how can I abandon my saintliness?" Hearing this, the man fell at the saint's feet.

No matter what adversity falls upon them, virtuous people do not abandon their righteousness. God has created virtuous beings solely for the purpose of benevolence. Sage Vyas, the author of the eighteen Puranas, says: *"ParopkarayaPunyaya Papaya Parapidanam"* (Benevolence brings merit, and causing pain to others brings sin). There is no merit equal to benevolence, and there is no sin equal to tormenting others. The ideal of every religious sect is benevolence. The devotee-poet Narsi Mehta says in a famous bhajan: *"Vaishnav jan to tene re kahie je peed parayijaane re, par dukheupkarkaretoye man abhimannaaane re"* (Call those true Vaishnavas who understand the pain of others, who help those in distress but never allow pride to enter their minds). He who does not get arrogant despite doing good deeds is a true Vaishnava and a true devotee. Even though years have passed, we still remember King Dilip and Emperor Ashoka. Why? The main reason is that they lived a life of benevolence. An incense stick burns itself but gives fragrance to others. Similarly, virtuous men endure suffering themselves to make others happy. Those who live a benevolent life are the ones who have truly lived. Even animals and birds nurture and feed their own family members. God has not given the human body merely to fill one's stomach. Those who live life merely to eat and drink live a life like animals. The meaningfulness of the human body lies solely in benevolence. If benevolence cannot be practiced, it is fine; however, never do an ill turn to anyone.

Bhartrihari, the author of NitiShatakam, states that those who leave aside self-interest and suffer personal losses to help others are truly excellent devotees. Those who secure their self-interest while also performing benevolence are medium-grade devotees. Those who only look after their own self-interest and do not help others are the lowest grade of devotees. All the great personalities of the world have sung the glories of benevolence. However, while practicing benevolence, one must also exercise discretion regarding country, time, and the recipient. Otherwise, many times, trying to do good can end up causing harm. For instance, if a bandit desperately needs a weapon and we provide him with one as an act of helping, what will be the consequence? Therefore, help rendered with the discretion prescribed by the scriptures is true benevolence. Benevolence is the ornament of the virtuous; it enhances their grace.

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GARVGANJANGHANASHYAM MAHARAJ (THE HUMBLER OF PRIDE, GHANASHYAM MAHARAJ)

— Kanchanben Babubhai Adalja (Ratanpar)

One day, as it was Makar Sankranti, Shri Dharmadev thought that since it was the day of Makar Sankranti, they should bathe in cold water. In fact, one should bathe this way for the entire month. Thinking thus, he took Moti Trivadi, Rampratap, and Shri Ghanashyam to Narayan Sarovar, bathed, and returned home. He then offered donations to Brahmins and satisfied the priests and saints by feeding them. All the residents of Chhapaiya also made donations and performed charities according to their faith.

At that time, Mother Earth took the form of a cow and came to Shri Ghanashyam at Dharmadev's house. They placed sweets (ghughari) and halwa (shiro) near the cow, and began to pat the cow affectionately. At this moment, the cow began to sigh and weep. Then Shri Ghanashyam said: "O Mother Cow, why are you crying? Tell us the true facts." Then Mother Earth, who had arrived in the form of a cow, spoke: "O Merciful to the meek, O Lord, I have come to your refuge today taking the form of a cow. You are the humbler of pride (Garvganjan); I submit a plea before You that many sins are being committed upon me. Lighten the burden of sin upon me and establish righteous religion, for that is the very purpose of Your incarnation."

While the cow was speaking in this manner, Varundev (the Water God) manifested. Being deeply distressed, he prayed to Shri Hari in a choked, sweet voice: "O Ocean of Mercy, O Lord Ghanashyam, remove my sorrow. Near Itola village, in a lake, many people are killing fish and other aquatic creatures and insects. Kill all these sinful demons. On the banks of that lake, many large crocodiles, fish, aquatic animals, and insects are lying dead. Therefore, being sorrowful, I have come to plead with You. O Hari, O Krishna, protect us from the wicked."

Hearing such words from Varundev, immense compassion arose in the heart of the merciful Shri Ghanashyam Maharaj, and therefore he said to Mother Earth in cow form and Varundev: "Do not fear. Both of you manifest the form of the Lord in your hearts and meditate at your respective places. In a few days, I will remove your suffering, and only when I establish the supreme Ekantik Dharma will I find peace. In a few days, we will go into the forest, and while passing through there, we will grant liberation to many souls." Taking the command of Ghanashyam Maharaj, Mother Earth in cow form and Varundev departed.

Shri Ghanashyam went to Itola village in another form, and there, when He cast His glance upon the dead insects and creatures lying on the lake bank, they all returned to life and went back into the lake. All the fishermen began blaming each other for throwing the fish back into the lake, and eventually, they fought among themselves and died. Look what an extraordinary deed the Supreme Lord performed! No one can find the limit of the Lord's illusion (Maya). In this manner, Mother Earth and Varundev offered prayers before Shri Ghanashyam Maharaj on the day of Makar Sankranti, and He fulfilled their resolution.

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EXORCISING THE BRAHMARAKSHAS OF MAHUDHA'S BRAHMIN
— Pallaviben Vijaykumar (Langhnaj)

One day, when the Lord's assembly was gathered, a Brahmin from Mahudha, who was possessed by a Brahmarakshas (a scholar ghost), entered the assembly. The Brahmin who had become a Brahmarakshas was well-educated. He had become a Brahmarakshas due to a curse from Sage Deval. The Brahmarakshas began reciting verses (shlokas). Then Maharaj asked, "Who is reciting these verses?" Then his relatives spoke up, saying, "The Brahmarakshas who has entered this Brahmin is speaking." Then Maharaj said, "Bring him to me." So they brought him forward. Then, puffing out his chest, he began reciting verses from the Bhagavat in a loud voice. Then Shri Hari cast His glance and gave a loud command (hakoto), whereupon he stopped speaking. Then Maharaj asked, "Who are you?" Then he replied, "What business is it of yours?" Then Maharaj said, "Get out of him." Then the Brahmarakshas said, "Is this person even your follower (Satsangi)?" Then Maharaj said, "If he is not a Satsangi, we will make him a Satsangi." Then water was brought, but the ghost clenched his fist tight. Then, forcing the fist open, Maharaj administered the vows (Vartman) to the possessed man, after which he became weak and Maharaj commanded, "Get out of him."

Then the Brahmarakshas asked, "Where shall I go after leaving?" Then Maharaj said, "Go into the body of the ascetic Devanand Swami." Then he replied, "If I go into him, I will burn to ashes." Then Maharaj said, "Come into us or go into these Paramahansas." He replied, "If I go into them, I will not survive; I will surely burn to ashes." Then Maharaj said, "Stay in this banyan tree." Then he spoke, "The ghosts that were in the banyan tree have gone to roam the city, and where such an assembly of saints takes place, how can I remain?" Then Maharaj asked, "Then where do you want to stay?" Then he said, "Those women sitting opposite who do not have absolute faith in your form—wondering whether Swaminarayan is God or not—and who do not observe the vows completely; if you say so, I will go and reside in them." Hearing this, Maharaj spoke, "Listen, all you women. This ghost says he wants to enter you. Therefore, we will send ghosts and Brahmarakshas into those who do not follow our vows." Then the women spoke up, "We will observe your vows with great care and alertness, and we will also maintain firm faith in your divine form. But please, out of mercy, do not send the Brahmarakshas to us."

Then Shri Hari brought water, administered the vows into the hands of the Brahmin who was possessed by the Brahmarakshas, and liberated him from Sage Deval's curse. Then that Brahmin held Maharaj's feet to his chest and said, "O Maharaj, I had become a realized scholar (Brahmajnyani) by studying the Vedas, and then I spoke back in anger against my guru, Deval Muni. My guru was merciful and tried to explain things to me, but due to spiritual pride, a perverse obstinacy had taken hold inside me; despite my guru explaining a lot, that obstinacy did not leave. Then one day, I angered my guru through scriptural debates, due to which he gave a curse saying: 'Become a Brahmarakshas.' Then, becoming overwhelmed, I wept and held my guru's feet and would not let go. Then Deval Muni meditated upon the form of God and said: 'In Kali Yuga, you will attain the association of Swaminarayan Bhagwan, and you will be freed from my curse and attain liberation.' Then the Brahmarakshas said, 'The vision of You that I have attained is due to the grace of my guru, and I am freed from the curse; therefore, I shall go wherever You command.' Then Maharaj said, 'Go to Badrikashram, where Narnarayandev performs penance.' Then he held Maharaj's feet and would not let go. Then Shri Hari snapped His fingers, and he appeared at a short distance and then vanished."

satsang news

Shrimad Bhagavat PanchanhParayan at the World's First Swaminarayan Temple in Ahmedabad

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and under the inspiration and guidance of Sadguru Mahant Shastri Swami Purushottamprakashdasji, the Shrimad Bhagavat PanchanhParayan (Five-day spiritual discourse scriptural reading) was successfully concluded in the divine presence of Shree Narnarayandev at the Ahmedabad Shree Swaminarayan Temple. The event took place from Vaishakh Vad-4, 06-05-2026 to Vaishakh Vad-8, 10-05-2026, sponsored by the host family of Devotee Late Jasuben Devsi Rabadiya from Sukhpar village, Kutch. The speaker, Sadguru Shastri Swami Abhishekprasaddasji (Mahant of Kankaria), enabled all the devotees to drink the nectar of the holy discourse accompanied by melodious musical tunes. H.H. Shri Acharya Maharajshri was immensely pleased with the host family and conveyed his blessings. The Saint Mandal (saintly troupe) of Revered Mahant Swami arranged beautiful management of the event (Kothari Swami, Kalupur Temple).

Patotsav and Parayan of Shree Narnarayandev on the Occasion of AdhikMaas at the World's First Swaminarayan Temple, Ahmedabad

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and under the inspiration and guidance of Sadguru Mahant Shastri Swami Purushottamprakashdasji, the Shrimad Bhagavat PanchanhParayan was concluded at the world's first Swaminarayan Temple in Kalupur, under the holy presence of Shree Narnarayandev during the AdhikPurushottam month from Vaishakh Vad-13/14, 15-05-2026 to AdhikJeth Sud-3, 19-05-2026, with SadguruShastri Swami Yajnaprakashdasji (Mahant of Kalol-Jamiyatpura) serving as the speaker in the holy Prasadi Assembly Hall.

On 17-05-2026, H.H. Shri Acharya Maharajshri arrived for the Darshan of Shree Narnarayandev, sat in the assembly, listened to the scriptural nectar, and extended his kind blessings to the host family. On AdhikJeth Sud-3, the ShodashopacharaMahabhishek (Grand Consecration with 16 rituals) of the Supreme Merciful Shree Narnarayandev was formally performed by the holy hands of H.H. Shri Acharya Maharajshri and H.H. Lalji Maharajshri.

In the special assembly, H.H. MotaMaharajshri extended his kind blessings to the host family of the Patotsav and Parayan. The saints arriving from various holy abodes and the Mahant Swami praised the devotion of the Soni Mahajan community and provided inspiring blessings.

The saintly community of the Mahant Swami organized the arrangements beautifully. The Annakut Aarti of Shree Narnarayandev was performed by H.H. MotaMaharajshri. The assembly was elegantly coordinated by Sadhu Divyaswarupdas.

The host family, comprising Late AmrutlalJagjivandas Patni, Late Kantaben Amrutlal Patni (from Wadhwan), Devotee Navinbhai A. Patni, Ushaben N. Patni, Dr. Ghanshyambhai Patni, Akhand-SaubhagyavatiNiranjanaben G. Patni, and family members, felt immensely blessed by taking part in this grand, divine Patotsav and Parayan festival (Kothari Swami, Kalupur Temple).

28th Annual Patotsav of Shree Swaminarayan Temple, Karmashakti Park, New Naroda

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and through the planning of the Karmashakti Temple Satsang Samaj, the 28th Annual Patotsav of the temple was beautifully celebrated on 26-04-2026 with great enthusiasm and joy, under the main sponsorship of Devotee Shri VinodbhaiDhanjibhai Patel (from Manipura).

On the occasion of the Patotsav, an Abhishek of the mobile deity form (Chal Swarup) of Thakorji, a group Mahapuja, a three-hour continuous chant (Dhun), Annakut, and a grand Feast (Mahaprasad) for the devotees were beautifully organized. On 24-04-2026, a highly inspiring night cultural program by the Children's Forum (Bal Mandal)

was celebrated. Through the tireless efforts of the coordinators of the Bal Mandal and the organizers of the assembly, the program highlighted the religion of moral conduct as prescribed in the Shikshapatri. Various events such as plays, dialogues, Rasotsav, dances, and artistic skills performed by boys and girls concluded beautifully, promoting value-based insights along with wit and humor, creating awareness about social service, shedding light on false superstitions, and strengthening the bond of unity within households.

Parents shared their thoughts regarding the enhancement of values and moral upbringing in their children driven by the Balasabha (Children's Gathering). The devotees witnessing the program were highly pleased with the children and, as a token of blessing, made small and large financial contributions for the development and encouragement of the Bal Mandal. Every child was honored and presented with an encouraging prize.

On this occasion, Shastri Swami Divyaswarupdasji, a disciple and representative of Revered Mahant Swami, arrived from Kalupur Temple and extended his situational auspicious blessings (Gordhanbhai V. Sitapara).

Shrimad Satsangi Bhushan PanchanhParayan on the Occasion of AdhikMaas at the World's First Kalupur Shree Swaminarayan Temple

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and under the inspiration and guidance of Sadguru Mahant Shastri Swami Purushottamprakashdasji, the Shrimad Satsangi Bhushan PanchanhParayan was successfully concluded during the AdhikPurushottam (Jeth) month in the holy Prasadi Assembly Hall at the world's first Swaminarayan Temple in Kalupur. The event ran from AdhikJeth Vad-2, 04-06-2026 to AdhikJeth Vad-8, 08-06-2026, featuring SadguruShastriSwa. Satyasankalpdasji (Mahant of Naranghat) as the speaker. The sponsor family, Late Devotee Babulal MaganlalSoni and Late Devotee Hansaben Babulal Soni, felt deeply blessed by taking part in this beautiful occasion. The saintly circle of Mahant Swami oversaw the wonderful arrangements. The Dharmakul visited the venue and bestowed kind blessings upon the entire host family. The assembly was coordinated by Sadhu Divyaswarupdasji (Kothari Swami, Kalupur Temple).

Regularly Held Poonam Satsang Sabha at the World's First Swaminarayan Temple, Kalupur

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and under the inspiration and guidance of Sadguru Mahant Shastri Swami Purushottamprakashdasji, a beautiful Satsang Sabha has been organized for the past many years at the world's first Swaminarayan Temple in Kalupur on every Poonam (Full Moon Day) from 8 : 30 AM to 10 : 30 AM in the holy Prasadi Assembly Hall. Devotees from various villages and cities arrive to take advantage of this Satsang Sabha. On 01-05-2026, during the Vaishakh Sud Poonam Satsang Sabha, the speaker ShastriSwa. Akhandswarupdasji allowed the attendees to drink the nectar of the holy discourse. At the conclusion, H.H. Shri Acharya Maharajshri sent his pious blessings to the assembly. The assembly was beautifully managed by Sadhu Divyaswarupdas (Kothari Swami, Kalupur).

Shree Swaminarayan Temple Prasadi Dham, Patan

Women's Satsang Sabha : Under the command and blessings of H.H. Akhand-SaubhagyavatiLakshmiswarupGadivalashri, a Women's Satsang Sabha was organized in our sisters' temple on 10-05-2026 from 4 : 00 PM to 7 : 00 PM. On this occasion, SankhyayogiVanitaba and Hansaba from the Unjha temple narrated the holy scriptures and provided beautiful spiritual insights to everyone.

On 12-04-2026, the formal foundation-stone laying ceremony (Khat Muhurat) of the new temple was performed by the holy hands of H.H. Future Acharya 108 Shri Vrajendraprasadji Maharajshri. On this occasion, the ceremonial ritual chantings (Homatmaka Path) of Janmangal were conducted.

Children's Gathering (Bal Sabha) : Under the command and inspiration of H.H. Lalji Maharajshri, the 10th Bal Sabha was held on 10-05-2026, wherein 35 children took advantage of a religious examination. Copies of the book "Parna-2" were distributed among the children. Programs such as Dhun-Bhajan, Kirtan Path, etc., were held in the temple on the occasion of AdhikMaas (Prakashbhai Soni).

52nd Patotsav of Shree Swaminarayan Temple, Viratnagar (Odhav)

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H.

Shri Acharya Maharajshri, and with the blessings of H.H. Akhand-Saubhagyavati Lakshmiswarup Gadivalashri, all devotees gathered together to celebrate the 52nd Annual Patotsav of Shree Swaminarayan Temple, Viratnagar (Ahmedabad) on 07-04-2026.

Programs like Thakorji's Abhishek from 6 : 30 AM to 7 : 00 AM, and Akhand MahamantraDhun from 2 : 30 PM to 5 : 00 PM were conducted. Arriving from our Kalupur temple, Sankhyayogi Bharatiba, Sankhyayogi Geetaba, and other sisters provided the sisters with the benefit of listening to the spiritual discourses. A beautiful Annakut was offered to Thakorji (Naniben).

Idol Re-consecration (PranPratishtha) at RamolJamfalwadi Shree Swaminarayan Temple

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and under the inspiration and guidance of Sadguru Mahant Shastri Swami Purushottamprakashdasji, a three-day night-time discourse was organized on the occasion of the Idol Re-consecration at Shree Swaminarayan Temple, Ramol Jamfalwadi, with Sadguru Shastri Swami Abhishekprasaddasji (Mahant of Kankaria) serving as the speaker.

On 10-05-2026, the formal Idol Re-consecration of Thakorji was completed by the holy hands of H.H. Shri Acharya Maharajshri. Following the inspiring nectar-like words delivered in the assembly by the Revered Mahant Swami of the Ahmedabad temple and the saints who arrived from various abodes, H.H. Acharya Maharajshri sent his pious blessings. The coordination of the assembly was graced by Sadhu Divyaswarupdas (Kothari Swami, Kalupur).

Silver Jubilee Festival of Shree Swaminarayan Temple in Gunma Village

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul, and under the inspiration and guidance of Sadguru Mahant Shastri Swami Purushottamprakashdasji (Mahant of Kalupur Temple), the Silver Jubilee Patotsav of Shree Swaminarayan Temple, Gunma (Taluka : Mansa) was celebrated with immense grandeur from 06-05-2026 to 10-05-2026. A five-day scriptural discourse reading (Katha Parayan) was organized to mark the occasion. On 10-05-2026, the Aarti of Thakorji was performed by the holy hands of H.H. Shri Acharya Maharajshri. Every devotee of the village took advantage of performing beautiful services. Following the inspiring talks of Revered Mahant Swami and the saints of various holy abodes in the special gathering, H.H. Shri Acharya Maharajshri extended his kind blessings. The assembly was beautifully conducted by Sadhu Divyaswarupdas, a disciple of Mahant Swami (Rajubhai Chaudhary).

Satsang Sabha at Limbodra Village

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri, with the blessings of the entire Dharmakul family, and under the inspiration and guidance of Sadguru Shastri Swami Purushottamprakashdasji, the Mahant Swami of the Ahmedabad temple, H.H. Akhand-Saubhagyavati Gadivalashri visited Limbodra village on the occasion of the Silver Jubilee Festival of the Shree Swaminarayan Temple. She performed the first Aarti of Thakorji and conveyed her kind blessings to the women gathered in the assembly (Vinubhai Goswami - Limbodra).

8th Annual Patotsav of Shree Swaminarayan Temple, Harshad Colony

By the grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri Acharya Maharajshri along with the auspicious blessings of the entire Dharmakul family, and through the inspiration of Devotee Shri Dasbhai, the 8th Annual Patotsav of the Shree Swaminarayan Temple was celebrated on 24-05-2026 with immense joy and enthusiasm, under the main sponsorship of Devotee Shri Rasikbhai S. Kachhadiya and with the absolute cooperation of other faithful devotees.

A group Mahapuja, Annakut, and a contextual assembly were organized as part of the Patotsav. In the assembly, Revered Balu Swami and Shastri Swami Satyasankalpdasji (Mahant of Naranghat Temple) arrived as representatives of Revered Mahant Swami of Kalupur Temple, alongside the Mahant of Approach Temple, Shastri Swami Dharmanandandasji, and other saints who gave the benefit of their blessings. Revered Sankhyayogi sisters who arrived from Kalupur Temple viewed the Annakut and offered the benefit of their Darshan and blessings in the women's section.

A beautiful arrangement for meals (Bhojan Prasad) was made for the devotees (Gordhanbhai V. Sitapara).

10th Patotsav of Shree Swaminarayan Temple, Sadra-Vasna

By the immense grace of the Supreme Merciful Shree Narnarayandev, by the order of

H.H. Shri 1008 Acharya Shri Koshalendraprasadji Maharajshri, with the blessings of the entire Dharmakul, under the inspiration of Sadguru Shastri Swami Atmaprakashdasji, Mahant Swami of Jetalpurdham, and Sadguru Shastri Swami Purushottamprakashdasji, and through the beautiful coordination of Mahant Swami Krishnaprakashdasji, the 10th Annual Patotsav of the deities residing in Shree Swaminarayan Temple, Sadra-Vasna, was celebrated with grandeur on 22-04-2026. On this occasion, Sadguru Shastri Swami Purushottamprakashdasji from Jetalpurdham, SadguruShastri Swami Bhaktinandandasji from Bavla, Sadguru Br. K.P. Swami, and other saints arrived to deliver spiritual discourses and katha narratives (Janmangal Swami - Jetalpurdham).

15th Annual Patotsav of Shree Swaminarayan Temple, Rabadiya

By the immense grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri 1008 Acharya Shri Koshalendraprasadji Maharajshri, with the blessings of the entire Dharmakul, under the inspiration of Sadguru Shastri Swami Atmaprakashdasji, Mahant Swami of Jetalpurdham, and Sadguru Shastri Swami Purushottamprakashdasji, and through the beautiful coordination of Mahant Swami Krishnaprakashdasji, the 15th Annual Patotsav of the deities residing in Shree Swaminarayan Temple, Rabadiya, was celebrated with grandeur on 25-04-2026. On this occasion, SadguruShastri Swami Atmaprakashdasji (Mahant of Jetalpurdham), SadguruShastri Swami Dharmanandandasji (Mahant of Bapunagar), Shastri Swami Aksharpriyadasji, Swami Janmangaldasji, and other saints arrived to deliver the benefit of spiritual discourses and stories. The devotees of the village and those coming from outside felt highly pleased after witnessing the Abhishek and Annakut (Janmangal Swami - Jetalpurdham).

163rd Patotsav of Shree Swaminarayan Temple, Motap

By the immense grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri 1008 Acharya Shri Koshalendraprasadji Maharajshri, with the blessings of the entire Dharmakul, and under the inspiration of Sadguru Shastri Swami Atmaprakashdasji, Mahant Swami of Jetalpurdham, and Sadguru Shastri Swami Purushottamprakashdasji, the 163rd Annual Patotsav of the deity residing in Motap village at the Shree Swaminarayan Temple was celebrated with grandeur on 21-04-2026. On this occasion, SadguruShastri Swami Purushottamprakashdasji from Jetalpur Temple, Sadguru Narayanprasaddasji from Mehsana, Sadguru Chandraprakashdasji from Biliya, Aksharpriyadasji, and other saints arrived to share spiritual talks and stories. Shri Ganpatbhai G. Patel Saheb, a trustee of the Kalupur Temple from this village, made elegant arrangements. All the devotees of the village joined hands in this beautiful arrangement, participating in the Patotsav Abhishek viewing and enjoying the Satsang with great joy (Janmangal Swami - Jetalpurdham).

Shree Swaminarayan Temple, MeranaMuvada

By the immense grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri 1008 Acharya Shri Koshalendraprasadji Maharajshri, with the blessings of the entire Dharmakul, under the inspiration of Sadguru Shastri Swami Atmaprakashdasji, Mahant Swami of Jetalpurdham, and Sadguru Shastri Swami Purushottamprakashdasji, and through the beautiful coordination of Mahant Swami Krishnaprakashdasji, the Patotsav of the deities residing in Shree Swaminarayan Temple, MeranaMuvada, was celebrated with grandeur on 30-04-2026. On this occasion, Sadguru Shastri Swami Purushottamprakashdasji, Akshar Swami, and Janmangal Swami from Jetalpurdham arrived to grace the event with spiritual katha and discourses. The village devotees experienced a sense of fulfillment by viewing the Abhishek. The sisters of Kothamba performed the devotional service of preparing the Annakut (Janmangal Swami - Jetalpurdham).

197th Patotsav of Shree Swaminarayan Temple, Gamdi

By the immense grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri 1008 Acharya Shri Koshalendraprasadji Maharajshri, with the blessings of the entire Dharmakul, under the inspiration of Sadguru Shastri Swami Atmaprakashdasji, Mahant Swami of Jetalpurdham, and Sadguru Shastri Swami Purushottamprakashdasji, and through the beautiful coordination of Mahant Swami Krishnaprakashdasji, the 197th Annual Patotsav of the deities residing in Shree Swaminarayan Temple, Gamdi, was celebrated with grandeur on 01-05-2026. On this occasion, Sadguru Shastri Swami Purushottamprakashdasji from Jetalpurdham, SadguruShastri Swami Atmaprakashdasji,

Revered Sadguru Shyamcharandasji, Sadguru Br. Swami Hariswarupanandji (Trustee of Kalupur Temple), Mahant Swami Hariprakashdasji of Makansar Temple, Mahant Swami Dharmanandandasji of Bapunagar Temple, and other saints arrived to deliver spiritual discourses and stories. The village devotees experienced ultimate fulfillment and felt deeply pleased upon viewing the holy Abhishek (Janmangal Swami - Jetalpurdham).

16th Patotsav of Shree Swaminarayan Temple, Navagam (Kapadvanj)

By the immense grace of the Supreme Merciful Shree Narnarayandev, by the order of H.H. Shri 1008 Acharya Shri Koshalendraprasadji Maharajshri, with the blessings of the entire Dharmakul, and under theinspiration of Sadguru Shastri Swami Atmaprakashdasji, Mahant Swami of Jetalpurdham, and Sadguru Shastri Swami Purushottamprakashdasji, and through the beautiful coordination of Mahant Swami Krishnaprakashdasji, the 10th Annual Patotsav of the deities residing in Shree Swaminarayan Temple, Navagam, was celebrated with grandeur on 07-05-2026. On this occasion, Sadguru Mahant Swami Krishnaprakashdasji from Jetalpurdham, Sadguru Br. Swami Hariswarupanandji (Trustee of Kalupur Temple), Sadguru Mahant Swami Hariprakashdasji (Makansar), and other saints arrived. The prayers and rituals were performed by the priests (Bhudev) of the Jetalpur Sanskrit Mahavidyalaya. The village devotees felt highly pleased upon witnessing the Abhishek and Annakut. The saints delivered beautiful spiritual values through their katha stories (Janmangal Swami – Jetalpurdham).

OUR VRATSAND FESTIVALS

Second Jeth Sud-2, Tuesday, Date 16-06-2026 : Prantij Temple Patotsav.

Second Jeth Sud-5, Friday, Date 19-06-2026 : Vali (Rajasthan) Temple Patotsav.

Second Jeth Sud-10, Wednesday, Date 24-06-2026 : Shree Hari independently departed to His divine abode.

Second Jeth Sud-11, Thursday, Date 25-06-2026 : Nirjala Ekadashi Fast. Supreme Chhapaiyadham Temple Patotsav. Manifestation Day (Prakotyotsav) of Adi Acharya H.H. Shri Ayodhyaprasadji Maharajshri.

Second Jeth Sud-14, Sunday, Date 28-06-2026 : Saffron Bath (Kesar Snan) for Thakorji.

Second Jeth Sud-15, Monday, Date 29-06-2026 : Mukutotsav Poonam.

Second Jeth Vad-12, Saturday, Date 11-07-2026 : Yogini Ekadashi Fast, Vadnagar Temple Patotsav.

Ashadh Sud-2, Thursday, Date 16-07-2026 : Chariot Festival (Rathyatra) of Lord Shree Jagannathji.

Ashadh Sud-3/4, Friday, Date 17-07-2026 : Ayodhya Shree Swaminarayan Temple Patotsav.

SHREE SWAMINARAYAN TEMPLE - KALUPUR

Information for foregin donation towards Shree Narnarayan Mandir Trust for all Satsangi, who are belongs to abroad (out side India) remit their donation to Shree Narnarayan Mandir Trust, Kalupur, Ahmedabad. Only in Our FCRA A/c. Details as under.

BANK NAME	:	**STATE BANK OF INDIA**
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BENEFICIARY NAME	:	**SHREE NARNARAYAN MANDIR TRUST**
SAVING BANK A/C. NO.	:	**401 890 15898**
IFS CODE	:	**SBIN0000691**
SWIFT CODE	:	**SBININBB104**
BENEFICIARY ADDREES	:	**SHREE SWAMINARAYAN TEMPLE, KALUPUR, AHMEDABAD, GUJARAT, INDIA**

Special instruction for remittance made through NRE Cheque in Indian Rs.-

If any donation route from abroad to NRE A/c in India (of Donor), please donate with your cheque along with copy of passport of related donor, Only afterwards their donation will be credited in above mentioned A/c only.

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

Chaitra Sud-2 : Devotee Harsh Kalpeshkumar Patel (Kadi), Late (AksharNivasi) Yashwantbhai Becharbhai Patel (Ahmedabad). **Chaitra Sud-3** : Devotee Chhelajis Anaji Chaudhary (Dantivada-Rajasthan). **Chaitra Sud-4** : Devotee Harikrishnabhai Nathalal Patel (Ahmedabad), Devotee Navnitbhai Naranbhai Mangaroliya (Ahmedabad), in memory of Late (AksharNivasi) (AksharNivasi) SadguruShastri Swami Bhaktijivandasji (Gundala). **Chaitra Sud-5** : Shreeji Enclave (Ahmedabad), Devotee Ghanshyambhai Shivabhai Patel (Khanderavpura), Late (AksharNivasi) KeshraMavji (Mandvi-Kutch), Devotee Kian Bindeshbhai Patel on his birthday (Gandhinagar). **Chaitra Sud-6** : Devotee Amarbai Lalji Halai (Mandvi-Kutch). **Chaitra Sud-7** : Devotee Madhavlal Magandash Patel (Ahmedabad), Devotee Purvikaben Patel (Jasalpur), Devotee Harshaben Tanubhai Bavadiya (Surat). **Chaitra Sud-8** : In memory of Late (AksharNivasi) Revered Sadguru Swami Krishnaprasaddasji - Rabadiya Kishorbhai Mavji (Bhuj Temple), on the occasion of the 245th birth anniversary of Shreahari Prabhu by Sadguru Shastri Swami Gyanjivandasji (Kundal). **Chaitra Sud-9** : Devotee Arvindbhai Chaudhary (Ishwarpura). **Chaitra Sud-10** : Devotee Ghanshyambhai Karshanbhai Chavda (Rampara), Devotee Madhuben Jagdishbhai Patel (Ahmedabad), Devotee Sandipbhai Dashrathbhai Patel, Devotee Ramilaben Ambalalbhai Patel (Mokhasan), Devotee Geetaben Jagdishbhai Patel, Devotee Late (AksharNivasi) Vaghjibhai Madhavdas Patel, Devotee Late (AksharNivasi) Kashiben V. Patel, Devotee Late (AksharNivasi) Kalubhai Vithalbhai Virasadiya (Ahmedabad). **Chaitra Sud-11** : Devotee Kamala Deepakbhai Hirani (Bhuj-Kutch). **Chaitra Sud-12** : Devotee Nirav Chandrakant Bhavsar (Ahmedabad), Devotee Chetnaben Kalpeshbhai (Solanki), Devotee Late (AksharNivasi) Arvind Vaghji Hirani (Mirzapar-Kutch), Devotee Sunitaben Pareshkumar Patel (Vadu), Devotee AshokbhaiJoitaram Patel (Dangarwa), Devotee Manji Shivji Hirani (Naranpar-Kutch), Devotee Jyotsnabhen Dineshbhai Rao (Ahmedabad), Devotee Late (AksharNivasi) Visram Ramji Vekariya (Rampar-Vekra-Kutch), Devotee Ravji Karshan Kerai (Rampar-Vekra-Kutch), Devotee Shaileshbhai Bhavsar (Ahmedabad). **Chaitra Sud-13** : Devotee Feni Ghanshyambhai Patel on her birthday (Isand). **Chaitra Sud-14** : Devotee Anant J. Patel (Ahmedabad), Devotee Alkaben Jayeshbhai Patel (Ahmedabad), Devotee Late (AksharNivasi) Narsinhbhai Nathubhai Tilva (Vanthali), Devotee Vanisha Kantibhai Halai (Kera-Kutch). **Chaitra Sud-15** : Devotee PriyankabenNisargbhai Patel (Mokhasan).

Chaitra Vad-1 : Devotee Devendrabhai Zaverlal Padiya (Ahmedabad), Devotee Dilipbhai Vrajlalbhai Parikh (Ahmedabad), Devotee Krishnakumar Vadilal Patel (Ahmedabad). **Chaitra Vad-2** : Devotee Late (AksharNivasi) Nandlalbhai Bhaichandbhai Kothari (Ahmedabad), Devotee Navinchandra Gafurbhai Patel (Khambhat), Devotee Devsibhai Muljibhai Halai (Kutch-Bhuj). **Chaitra Vad-3** : Devotee Jagdishbhai Tulsibhai Chavda (Surat), Ganga-Swarup Champaben Bhanubhai Suhagiya (Ahmedabad), Devotee Kantibhai C. Patel (Motera), Devotee Ramuben Ghanshyambhai Patel (Meda), Devotee Late (AksharNivasi) Manji Kanji Gorsiya (Mankuva-Kutch), Devotee Premjibhai Bhagwanbhai Patel (Ahmedabad), Devotee Late (AksharNivasi) Ratanbai Kesra Dhanji Bhudiya (Fotdi-Kutch). **Chaitra Vad-4** : Devotee Nirajbhai Piyushchandra Joshi (Vadodara), Devotee Pruthvi Romilbhai Patel on her birthday (Soja). **Chaitra Vad-5** : Ajuben Pareshkumar Chaudhary (Bhimpura). **Chaitra Vad-6** : Devotee Mahathi Kachhadiya (Nikol), Devotee Late (AksharNivasi)Indubhai J. Patel (Ahmedabad). **Chaitra Vad-7** : Devotee Late (AksharNivasi) Dineshchandra Natwarlal Choksi (Ahmedabad). **Chaitra Vad-8** : Devotee Late (AksharNivasi) Sumit Harikrishna Thakkar (Ahmedabad), Devotee Revered Shri Jatashankar Bapa (Indore), Devotee Dudharam Punjaji (Jalotra-Vali-Raj.), Devotee Anaram Prabhuji (Jalotra-Vali-Raj.). **Chaitra Vad-9** : Devotee Ajaybhai Karshanbhai Patel (Ahmedabad), on the Manifestation Day of H.H. Mota Maharajshri (Date 11-4) through Devotee Ramdas Bapa Patel family (Unava) - through Devotee Bhavik Patel), Devotee Bhagwatbhai Ambalal Patel (Bhatasan), Devotee Bhimjibhai P. Valaji (Surat). **Chaitra Vad-10** : Devotee Late (AksharNivasi) Sarojben P. Doshi (Vadodara), Devotee Kamlaben Kantilal Patel (Ahmedabad), Devotee Gaurang Upendrabhai Upadhyay on his birthday (Ahmedabad), Devotee Late (AksharNivasi) Bharatbhai Indulal Shah, Ganga-Swarup Mondhiben Dhanjibhai Radadiya (Ahmedabad). **Chaitra Vad-12** : Devotee Ramdan Gadhvi (Gandhinagar), Devotee Pritiben Hiteshbhai (Surat), Devotee Late (AksharNivasi) Virchanddas Bhavsar (Saraspur), Devotee Kantaben Ramabhai Patel (Mokhasan), Devotee Kantaben Bhimjibhai Valani (Surat), Devotee Liliben Vinubhai Savaliya (Vadodara), Shastri Swami Jagatswarupdasji disciple of Purani Swami Jagatprakashdasji (Haridwar), Devotee Late (AksharNivasi) Lalitaben Lalbhai Patel (Unava). **Chaitra Vad-13** : Devotee Nanuben Ratanshibhai Patel (Morbi), Devotee Mahendrabhai Trikamlal Patel (Karjisan). **Chaitra Vad-14** : Devotee Late (AksharNivasi) Dahyabhai Babhaidas Patel (Gavada), Shri Ghanshyam Maharaj (Ahmedabad). **Chaitra Vad-30** : Shree Narnarayandev, Devotee Karshan Premji Hirani (Mandvi-Kutch).

Vaishakh Sud-1 : Devotee Dhatri Kachhadiya (Nikol). **Vaishakh Sud-2** : Devotee Mihir Nileshkumar Patel (Saraspur), Devotee Vedant Ravi Patel (Ahmedabad), Devotee Kanubhai Somabhai Patel (Gota), Devotee Labhuben Haribhai Sutariya (Zamrala), Devotee Vishalbhai Narsinhbhai Sachavadiya (Morbi), Devotee Parv Vinodbhai Prajapati (Ahmedabad), Devotee Jitendrabhai Laljibhai Patel (Gota), Devotee Saumil

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

Dilipbhai Bhimani (Ahmedabad), Devotee Harshaben Kiritkumar Gohil (Bopal), Devotee Udayan Rajnikantbhai Mehta (Ahmedabad) Dhavalbhai Bhavsar (Sydney), Devotee Ratanben Bhimji Bhuva (Sukhpar-Kutch), Sankhyayogi Ratanbai Bhimji Bhuva (Sukhpar-Kutch). **Vaishakh Sud-3/4** : Late (AksharNivasi) P.P. Sadguru Swami Krishnaprasaddasji disciple of Swami Hariprasaddasji - through Jagdishbhai Sankhla (Kutch). **Vaishakh Sud-5** : Devotee Kishanbhai Dahyabhai Mali (Mumbai), Devotee Ketanbhai Girishbhai Patel (Ahmedabad), Devotee Malhar Kiranbhai Patel (Ahmedabad). **Vaishakh Sud-7** : Devotee Prafulaben Shashikantbhai Gandhi (Ahmedabad), Devotee Arvindbhai Ambalal Patel (Ahmedabad). **Vaishakh Sud-8** : Devotee Chetanbhai Narsinhbhai Patel (Zundal). **Vaishakh Sud-9** : Devotee Vimlaben Ishwarlal Modi (Ahmedabad). **Vaishakh Sud-10** : Devotee Deepikaben Ravi Halai (Kutch), Devotee PrakashbhaiJ aswantbhai Soni (Visnagar), Devotee Jayaben Mohanbhai Ramparia (Manamora), Devotee Prembai Laxman (Bhuj-Kutch). **Vaishakh Sud-11** : Devotee Karshanbhai Jina Jesai (Baladiya-Kutch). **Vaishakh Sud-12** : Devotee Jayantibhai Pragjibhai Tank (Surat), Devotee Late (AksharNivasi) Mulchanddas Virchanddas Bhavsar (Saraspur), Devotee Rameshbhai Madhubhai Kathiriya (Surat), Devotee Manjibhai Kalyanbhai Khetani (Fotdi-Kutch), Devotee Late (AksharNivasi) Kankuba T. Patel and Dahiben N. Patel (Por), Devotee Kishorbhai Mavdiya (Rajkot), Devotee Vikesh Lalji Hirani (Sukhpar Roha-Kutch), Devotee Dharmishtaben Hasmukhbhai Patel (Kandari), Late (AksharNivasi) Baldevbhai Jagjivandas Thakkar (Kundal-Sanand), HarjiKarshan Lakhani (Baladiya-Kutch), Devotee Diksi, Kina, Kanchan, Shyamal (Baladiya-Kutch), Devotee Shrey Darshan Patel (Ahmedabad), Devotee Jayant K. Yajnik (Ahmedabad). **Vaishakh Sud-13** : Devotee Sambai Naran RudaBhudiya (Sukhpar-Kutch), Devotee Dipbhai Prafulbhai Patel (Ahmedabad), Devotee Kantilal Khimani (Dahisara-Kutch), Devotee Girdharlal Muljihat Mirani (Rapar-Kutch). **Vaishakh Sud-14** : Devotee Late (AksharNivasi) Shantaben Jesangbhai Chaudhary (Balva). **Vaishakh Sud-15** : Devotee Late (AksharNivasi) Anandiben Patel (Kanbha), Devotee Vinodbhai Patel (Motera), Devotee Devarsh Kamleshbhai Patel (Ahmedabad).

Vaishakh Vad-1 : Devotee Late (AksharNivasi) Vaghjibhai Madhavdas Patel (Vadadala), Devotee Rasikbhai Shankarbhai Patel (Surendranagar), Odli Construction, Devotee Rushi Karshanbhai Raghavani (Baladiya-Kutch), Devotee Kanubhai Babubhai Patel (Ahmedabad). **Vaishakh Vad-2** : Devotee Maheshbhai Laljibhai Thakkar (Ahmedabad), Devotee Natwarbhai Ravjibhai Patel (Ahmedabad), Devotee Kantaben Dhuralal Patel (Soja), Devotee Late (AksharNivasi) Indravadanbhai 5th Death Anniversary (Ahmedabad). **Vaishakh Vad-3** : Devotee Late (AksharNivasi) Kesra Khimji Hirji Hirani (Godpar-Kutch), Shashwat Infra (Ahmedabad), Devotee Late (AksharNivasi) Dinesh Harji Varsani (Sukhpar-Kutch). **Vaishakh Vad-4** : Late (AksharNivasi) SadguruPurani Swami Hariswarupdasji, Late (AksharNivasi) Sadguru Shastri Swami Brahmaswarupdasji (S.G.V.P. Gurukul). **Vaishakh Vad-5** : Devotee Late (AksharNivasi) Jasuben Devsi Rabadiya (Sukhpar-Kutch), Devotee Chiragbhai Hasmukhbhai Rathod (Ahmedabad), Devotee Late (AksharNivasi) Jasuben Devsi Rabadiya (Sukhpar-Kutch), Devotee Late (AksharNivasi) Dhirubhai Ishwarbhai Patel (Meda). **Vaishakh Vad-6** : Devotee Late (AksharNivasi) Jasuben Devsi Rabadiya (Sukhpar-Kutch), Devotee Late (AksharNivasi)Valji Devsi Karshan Hirani (Mankuva-Kutch), Devotee Premilaben Ramjibhai Vekariya (Samatra-Kutch). **Vaishakh Vad-7** : Devotee Late (AksharNivasi) Jasuben Devsi Rabadiya (Sukhpar-Kutch), Late (AksharNivasi) Sadguru Swami Shreerangdasji (Ahmedabad Temple), Devotee Maniben Vallabhbhai Patel (Ranela-Panchmahal), Devotee Late (AksharNivasi) Laljibhai Vallabhbhai Ramani (Nikol). **Vaishakh Vad-8** : Devotee Late (AksharNivasi) Jasuben Devsi Rabadiya (Sukhpar-Kutch), Devotee Kiritbhai Natwarlal Gajjar (Gandhinagar), Devotee Kokilaben Bipinbhai Patel (Saraspur), Devotee Late (AksharNivasi) Mahendrabhai Girdharbhai Patel (Meda). **Vaishakh Vad-9** : Devotee Dungarshibhai Gopalbhai Nisarg (Navagam-Kutch). **Vaishakh Vad-10** : Devotee Drashtiben Jayeshbhai Khatsuriya (Mumbai), Devotee Kumudben Bhogilalbhai Patel (Manaj). **Vaishakh Vad-12** : Devotee Late (AksharNivasi) Premchanddas Mulchanddas Bhavsar (Saraspur), Devotee Arunaben Rameshlal Kathiriya (Surat), Devotee Nitinbhai Ghanshyambhai Rasikbhai (Ahmedabad), Devotee Late (AksharNivasi) Somabhai Nathabhai Patel (Kothamba), Devotee Late (AksharNivasi) Visram Dhanji Kerai (Rampar-Kutch), Devotee Ambarambhai Muljibhai Kanjariya (Ghanshyamnagar), Devotee Popatlal Veljibhai Chaudhary (Soleiya), Anusuyaben Gopinathji Family (Vadodara), Shreehari Textiles Shri Pankajbhai (Ahmedabad). **Vaishakh Vad-13/14** : Devotee Ashokbhai Shamjibhai Kanzariya (Memka), Devotee Ashokbhai Ravjibhai Kanzariya (Memka), Devotee Dharm - Dhanashree Jaydipbhai Patel (Jamfalwadi). **Vaishakh Vad-30** : Devotee Kanjibhai Dhanjibhai Pindoriya (Godhra-Kutch), Devotee Kanbai Karshan Chhabadiya (Godhra-Kutch), Devotee Late (AksharNivasi) Maheshbhai Bhaktidas Patel (New Ranip).

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His Holiness Acharya Maharajshri performing the Annakut Aarti of Thakorji and imparting blessings to the assembly on the occasion of the 199thPatotsav of Dholka Temple.



His Holiness Maharajshri performing the ground-breaking ceremony (Khat Vidhi) for the new Ghodasar (Maninagar) Temple.



His Holiness Maharajshri performing the Re-consecration of the idol at Jamphalwadi Temple.



His Holiness Maharajshri performing the Aarti of Thakorji and imparting blessings to the assembly at Gunma Temple.




His Holiness Acharya Maharajshri performing Aarti on the occasion of the 25th Patotsav of Kalika Mata Temple in Unava, and Annakut Darshan at our



The Mahant Swami of Ahmedabad Temple performing the Annakut Aarti of Thakorji at Dhamij Temple.



Annakut Darshan during the Adhik Maas Patotsav at Muli Temple.



Devotees celebrating the occasion of TulsiVivah on account of Adhik Maas at Ahmedabad Temple.

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During the Adhik Maas (intercalary month) at the Ahmedabad Temple, under the guidance of the Dharmakul, the Patotsav of Shri Narnarayandev, Ram Navami ChaitriSamaiyo, and the Patotsav of Rangmahal Shri Ghanshyam Maharaj, and devotees listening to the discourse in the assembly hall (Sabha Mandap).









Praful Kharsani