

## Overview

The theme of Adhiveshan is **Shanti: a thought away**. The reason that we memorize mukhpath of all shapes and sizes is that it ultimately gives us a sense of inner, eternal peace by triggering our connection to Maharāj and the Satpurush constantly. When we go on with our daily routines, mukhpath provides the soundtrack of our life by constantly tying our restless minds back to Swamishri and his value. Treat this mukhpath as a toolkit you can take with you wherever you go and trigger on demand for endless, unconditional shanti.

This Prathmik mukhpath selection will consist of key pads which we sing during our daily ahnik. As you prepare for this mukhpath, focus not only on memorizing the mukhpath, but understanding it. Take the messages to heart and reflect on how you can apply the values to your everyday life. Both the Vachanāmrut quotations at the beginning of each section as well as the Purushottam Bolya Prite quotations **will not be assessed**, but are included to help make sense of the mukhpath it is embedded in and give it purpose and direction.



## Shanti with Smruti

*"If one does not remember God while singing to the accompaniment of a mrudang, sārangī, sarodā, tāl or other instruments, then that singing is as good as not having sung at all. Besides, there are many people in this world who sing and play instruments without remembering God; but they do not attain peace of mind. Therefore, whichever activity one performs - whether it be singing devotional songs, reciting God's holy name, chanting the 'Nārāyan' dhunya, etc. - one should only perform that activity while remembering the form of God."* (Gadh. I-22)

## Godi [Complete the Sentence]

*Written by Brahmanand Swami, the godi is traditionally sung before arti. It reminds us to keep the close company of the God-realized Sant by explaining the benefits of doing so. The first pad of the godi can be found below.*

**Sant samāgam kīje, ho nishdin...**

**Mān tajī santanke mukhse, prem sudhāras pīje...ho**

*Always keep the company of the Sant, day and night. Put your ego aside and listen to the words of the santo. Absorb the loving amrut of their company.*

**Antar kapaṭ meṭke apnā, le unku man dīje...ho**

*Doing away with your internal deceit, give your mind to the sant and shed your personal desires.*

**Bhavdukh ṭale bale sab dushkrīt, sabvidhi kāraj sīje...ho**

*The hardships of the cycle of births and deaths will be overcome, and your sins will burn away. Your eternal task will be accomplished.*

**Brahmānand kahe santkī sobat, janma sufal karī līje...ho**

*Brahmanand Swami says that, by keeping the company of the Sant, our birth's goal will be satisfied*

## Arti [Complete the Sentence]

*On November 5th, 1802, Muktanand Swami composed the Swaminarayan arti in Kalvani after a vision from Ramanand Swami that led him to realize the glory of Shriji Maharaj, who was over 20 years younger than him. In the arti, we extol the glory of Shriji Maharaj and remind ourselves of how much he means to us.*

**Jaya Sadguru Swāmi, Prabhu Jaya Sadguru Swāmi;**  
Sahajānanda dayālu (x2), Balavanta Bahunāmi... Jaya Sadguru  
Swāmi.

O Sahajanand Swami! All glory be unto you, my eternal master!  
He who is merciful, powerful, and known by many names.

**Charana-saroj tamārā vandu kara jodi, Prabhu vandu kara jodi;**  
Charane chitta dharyāthi (x2), dukha nākhyā todi... Jaya Sadguru  
Swāmi.

I offer with folded hands my obeisance unto your lotus feet;  
And by offering my mind unto your lotus feet, you have torn asunder all  
my miseries... All glory be unto you.

**Nārāyana sukha-dātā dvija-kula tanu dhāri, Prabhu dvija-kula tanu**  
dhāri;  
**Pāmara patita udhārya (x2), aganita nara-nāri... Jaya Sadguru**  
Swāmi.

O Narayan, the bestower of bliss! You took birth in a brahmin family as a  
human being,  
And elevated innumerable abject and fallen men and women... All glory  
be unto you.

**Nitya nitya nautama līlā karatā Avināshi, Prabhu karatā Avināshi;**  
**Adasatha tiratha charane (x2), koti Gayā Kāshi... Jaya Sadguru**  
Swāmi.

O Indestructible one! You daily perform new divine actions;  
All 68 places of pilgrimage reside at your lotus feet, as well as millions of  
[sacred places such as] Gaya and Kashi... All glory be unto you.

**Purushottama pragat-nu je darshana karashe, Prabhu je darshana**  
karashe;  
**Kāla-karma-thi chhuti (x2), kutumba sahita tarashe... Jaya Sadguru**  
Swāmi.

Whoever shall have a glimpse of the manifest form of this Supreme Lord  
will be liberated from time and karma, and shall cross [the ocean of births  
and deaths] along with their whole family... All glory be unto you.

**Ā avasara Karunānidhi karunā bahu kidhi, vāhle karunā bahu kidhi;**  
Muktānanda kahe mukti (x2), sugama kari sidhi... Jaya Sadguru  
Swāmi.

O Trove of Mercy! You have indeed bestowed so much mercy on this  
occasion [by your manifestation];  
I, Muktanand Swami, declare that attaining liberation has become easy  
and straightforward... All glory be unto you.

**Jaya Sadguru Swāmi, Prabhu Jaya Sadguru Swāmi;**  
Sahajānanda dayālu (x2), Balavanta Bahunāmi... Jaya Sadguru  
Swāmi.

O Sahajanand Swami! All glory be unto you, my eternal master!  
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### Ashtak [Complete the sentence]

Following arti, we offer a prayer to Maharaj in the form of the Ashtak. In  
the Ashtak, we show our reverence to Maharan and Swami ask for his  
unconditional blessings.

**Krupā karo muj upare, sukhnidhi Sahajānand,**  
Gun tamārā gāvavā, buddhi āpjō Sukhkand.

**Akshar Purushottam ahi pruthvi upar padhāriyā,**  
Anek jiva uddhārvā, manushyatan dhāri rahyā  
O ocean of bliss, Sahajanand.  
Bless me with the wisdom to sing your praises.

Akshar and Purushottam have both manifested in  
human form on this earth to liberate countless jivas.

**Avya Akshardhāmthi Avanimā, Aishwarya Mukto Lai,**  
Shobhe Akshar Sāth Sundar Chhabhi, Lāvanya Tejomayi;

**Kartā divya sadā rahe pragat je, sākar sarvopari**  
Sahajānand krupālune nit namu, sarvāvtari Hari

He has come from Akshardhām with His divine muktos.  
His form is extremely beautiful alongside Akshar and aurates divine light.

I bow daily to Sahajanand, who is the all-doer, ever  
manifest on earth, with a divine form, merciful and supreme.

**Je chhe Akshardhām divya Harinu, mukto Hari jyā vase,**  
Māyāpār kare anant jivane, je mokshanu dvār chhe;

**Brahmāndo anutulya rom distā, seve Parabrahmne,**  
A Mul Akshar murtine namu sadā Gunātitānandne.

He takes infinite jivas beyond maya and is the gateway to ultimate liberation.  
He is the divine abode of Hari, where the Lord and infinite liberated souls reside.

Before his greatness, even the countless universes are like mere atoms circling his every pore.  
He eternally serves Parabrahman. I bow always to the murti of Mul Aksharbrahman – Gunatitanand.

Shrimannirgun-murti sundar tanu, je gnānvartā kathe,  
Je sarvagna, samast sadhugun chhe, māyā thaki mukta chhe;

Sarvaishvaryathi purna, āshritjanonā dosh tāle sadā,  
Evā Prāgji Bhaktrāj gurune, preme namu sarvadā

His murti is beautiful, powerful and free from all material qualities. He continually delivers spiritual discourses.  
He is omniscient, full of all saintly virtues and above the influence of maya.

He is full of all the divine powers and always removes the deficiencies in all his disciples.  
I always bow lovingly to guru Pragji Bhakta.

Jenu nām ratyā thaki malin sankalpo samulā gayā,  
Jene sharan thayā pachhi bhavtanā ferā virāmi gayā;

Jenu gān dasho dishe harijano gāye ati harshthi,  
Evā Yagnapurushdās tamne pāye namu pritthi.

By chanting his name all evil thoughts are extinguished.  
By seeking refuge at whose holy feet one is liberated from the cycle of births and deaths.

His glory is sung by devotees in all directions  
I lovingly bow at your holy feet, O Yagnapurushdas.

Vāni amrutthi bhari madhusami sanjivni lokmā,  
Drashtimā bhari divyatā nirakhtā sudivya bhakto badhā;

Haiye het bharyu mithu jananishu ne hāsyā mukhe vasyu,  
Te Shri Gnānji Yogirāj Gurune, nitye namu bhāvshu.

Your sweet speech is like the nectar that restores life.  
All the devotees perceive divinity in your eyes.

You have motherly love in your heart and an ever-smiling face.  
I offer my obeisance with great affection to Yogiji Maharaj, Swami Gnanjivandas!

Shobho sādhugune sadā saralne jagte anāsakta chho,  
Shāstriji guru Yogiji ubhayni krupātanu patra chho;

Dhāri dharma dhurā samudra sarkhā gambhir gnānej chho,  
Nārāyanswarupdās gunine snehej vandu aho.  
Ever simple, detached and adorned with all saintly virtues,  
You are doubly blessed by Shastriji Maharaj and Yogiji Maharaj.

You are the defender of the faith and possess deep knowledge like the vast ocean.  
I bow down heartily to you, O Narayanswarupdas!

## Thal [Complete the sentence]

Thal is our way of offering any food we have to Maharaj to sanctify. Hundreds of thals were written in Maharaj's time as a way of turning something as commonplace as eating into a channel of bhakti. By doing thal, we get ourselves to remember Maharaj and Swami before ourselves by offering our food to Him before we offer it to ourselves.

Jamo thāl Jīvan jāu vārī, dhovu kar charaṇ karo tyārī...  
Beso melyā bājothiyā ḍhālī,  
Kaṭorā kanchannī thālī;  
Jale bharyā chambu chokhālī... jamo thāl

Please accept this thal, O my life. Please wash Your hands and feet, thus get ready to accept this prasad. Please sit on this seat which is made ready for You. All paraphernalia like bowls, golden plate are arranged. Chamboo (flat based pot/flask, round at bottom narrowing at top) is rinsed clean and filled with water.

Karī kāthā ghaunī polī,  
Meī ghrut sākarmā bolī;  
Kāḍhyo ras kerīno gholī... jamo thāl

Chappaties are made from finest quality (hard) wheat. Milk is made by adding sugar in it and mango pulp is extracted from fresh mangoes.

Galyā sātā ghebar fulvaḍī,  
Dūdhphāk mālpūā kaḍhī;  
Pūrī pochī thaī chhe ghīmā chaḍhī... jamo thāl

Sweets like satha, gebhar, sweet milk, maalpoda are prepared. Along with is spicy preparations like phul wadi and kadhi (yogurt preparations). Puris are made soft by frying them in ghee.

Athāṇā shāk sundar bhājī,  
Lāvī chhu tarat karī tājī;  
Dahī bhāt sākar chhe jhājhī... jamo thāl

Various leafy and other vegetable preparations along with pickles are freshly served. Yogurt and rice with ample sugar is also served.

**Pause and perform mānsi of offering thāl to Shriji Maharaj and the Guru Parampara.**

Chalu karō lāvū jaljhārī,  
Elāychī laving sopārī,  
Pānbīdī banāvī sārī... jamo thāl

Please accept water from jug for purification (washing hands) and then accept this pan made of cardimam, cloves, and betal nuts.

Mukhvās mangamtā laīne,  
Prasādīno thāl mune daine,  
Bhumānand kahe rājī thaīne... jamo thāl

After accepting these mouth freshners and distributing remnants to the devotees, please take Your sit on this throne very happily.

### Shayan Arti Mansi [Complete the sentence]

The Shayan arti is the final arti sung in the day. Afterwards, we sing the following pads to guide our mansi and end our day on a note of shanti and divinity.

Aksharnā Vāsi Vahlo...

Aksharnā vāsi vahlo āvyā avani par,  
Nav khand dharti mā Swami chhatarāyā chāle Rāj...  
The dear resident of Akshardham came onto this earth. Maharaj walks openly through the nine parts of the world.

Avani par āvi vahale Satsang sthāpyo,  
Hari jano ne kol kalyān no āpyo Rāj...

He came on this earth and established satsang, thus promising salvation to His devotees.

Pānche vartmān pāle bāio ne bhāio,  
Harijan sangatthe kidhi sāchi sagāio Rāj...

All of His devotees, male and female, observe the panch vartman. Because of this, He has made a true relationship with His devotees.

Bāio dekhine bhāio chheterā chāle,  
Padi vastu koini hāthe nav jāle Rāj

His devotees are such that at the sight of ladies, gents walk at a distance. They don't touch other people's possessions.

**Devnā Dev vahālo Dhām nā Dhāmi,**  
**Pragat Prabhunu nām Sahajanand Swami Rāj...**

The God of the gods, the Lord of the divine abode, the name of the manifest Lord is Sahajanand Swami.

**Premānandnā Swami ānandkāri,**  
**Potānā janni vāle lāj vadħāri Rāj...**

The Lord of Premanand and giver of happiness, He increases the respect of His followers.

**Podho Podho Sahajanand Swami...**  
**Podho Podho Sahajanand Swami;**  
**Akhiyaama Nindaraa Bharaani Re...Podho...**

Please sleep Lord Sahajanand (giver of natural happiness)  
Your eyes are full of tiredness

**Haa Re Tame Maathethi Paagh Utaarore;**  
**Pachi Tame Banaatni Topi Dhaaro Re...Podho...**

O Lord, please (can you) remove (take off) the turban from the top (your head)  
And thereafter (you) wear (place on) a cotton hat

**Haa Re Tame Jarkasi Jaamo Utaarore;**  
**Pachi Heerkori Dhoti Dharo Re... Podho...**

O Lord, please (can you) remove (take off) your overcoat which is adorned/embroidered with golden threads  
And thereafter wear a light cloth which has a golden border

**Haa Re Tame Kedno Patko Chhodo Re**  
**Pachi Shaal Dushaala Odho Re...Podho...**

O Lord, please (can you) unfasten the scarf (belt) from your waist  
And thereafter cover yourself firstly with a thin shawl and then a thicker shawl

**Haa Re Podhya Premanandna Swamire;**  
**Sakhi Joi Joi Anand Paami Re...Podho...**

Premanand's Lord is now sleeping  
Friends, I attain bliss by viewing this scene

Podhe Prabhu...

**Podhe Prabhu sakal munike Shyām;**  
**Swāminārāyan divyamurti, Santanke Visharām... Podhe**

*Mahārāj, the God of all sādhus, now sleeps. Swāminārāyan's divine murti is the refuge of all sādhus.*

**Akshar par ānandghan Prabhu, kiyo he bhupar thām;**  
**Jehi milat jan tarat māyā, lahat Akshardhām... Podhe**

*Mahārāj, who is above Akshar and who is completely blissful, has taken residence upon this earth. Any person who associates with Him, crosses māyā and attains Akshardhām.*

**Shārad Shesh Mahesh mahāmuni, japat jehi gunanām;**  
**Jās padaraj shish dhari dhari, hota jan nishkām... Podhe**

*Lakshmi, Shesh Nāg, Shiva and great sages chant His virtuous name. By placing the dust from His feet on their heads, people become free from desires.*

**Premake paryank par Prabhu, karat sukha ārām;**  
**Muktānand nija charan dhiga gun, gāvat āthu jām... Podhe**

*Mahārāj peacefully rests on a bed prepared with love. Sitting near God's feet, Muktānand constantly sings His virtues 24 hours a day.*

Re Shyām tame sāchu nānu...

**Re Shyām tame sāchu nānu,**  
**Biju sarve dukhdāyak jānu... Re Shyām**

*Mahārāj, You are the true wealth; I have realised everything else to be misery-inducing.*

**Re tam vinā sukh sampat kahāve, Te to sarve mahādukh upajāve,**  
**Ante emā kām koi nāvē... Re Shyām**

*Without You, all the so-called wealth and happiness of this world create great misery. Ultimately, they are all useless.*

**Re murakh lok mare bhataki, Juthā sange hāre shir pataki, Tethi**  
**māri manavrutti ataki... Re Shyām**

*[Let the] foolish people [of the world] die wandering; Let them fall, beating their heads with false company. My mind [is now] refraining from those [activities].*

**Re akhand alaukik sukh sāru, Re joi joi man mohyu māru Dharā**  
**dhan tam upar vāru... Re Shyām**

*My mind has become infatuated by seeing that eternal and other-worldly happiness. I sacrifice [all my] land and money to You.*

**Re Brahmāthi kit lagi joyu, Juthu sukh jānine vagovskyu, Muktānand**  
**man tam sang mohyu... Re Shyām**

*I have seen the pleasures [enjoyed by beings] from Brahmā to the smallest insect.*

*Realising them to be false, I have denounced them. Muktānand's mind has become infatuated with Your company.*

### Shanti in your Personal Life

*"Therefore, the characteristic of affection is exactly this: One who has true affection for a person acts according to the person's wishes. If he realises his beloved to be pleased by his staying nearby, then he stays nearby. On the other hand, if he realises his beloved to be pleased by his staying away, then he stays away; but in no way does he behave contrary to his beloved's wish. That is the characteristic of affection...Moreover, just as that devotee cannot remain without God, in exactly the same way, God also cannot remain without that devotee. In fact, He does not leave the heart of that devotee even for a fraction of a second." (Karyani 11)*

### Fagwa [Complete the sentence]

*Fagwa, traditionally the small popcorn given out as prasad, also represents the metaphorical prasad we ask for from Maharaj. In 1812, Maharaj was in Sarangpur to celebrate Ful Dol. On this occasion, the women devotees of north Gujarat incredibly articulated their prayers to Maharaj in the following prarthna.*

**Mahābalvant māyā tamārī, jene āvariyyā narnārī;**  
**Evu vardān dījiye āpe, eh māyā amne na vyāpe**

*The attachment to worldly pleasures that prevails in human beings captivates everyone.*

*We pray to You, oh mighty Bhagwan, to never let us become tangled up in that disastrous attachment.*

**Valī tamāre vishe jīvan, nāvē manushya buddhi koī dan;**  
**Je je līlā karo tame Lāl, tene samju alaukik khyāl**

You have come down to this Earth in human form but are divine.  
May we perceive your thoughts and actions as supreme and divine.

**Satsangī je tamārā kahāve, teno kedī abhāv na āve;**  
Desh kāl ne kriyāe karī, kedī tamne na bhuliye hari

May we never speak ill of those who are called your satsangis.  
Wherever we go, may we never forsake you.

**Kām krodh ne lobh kumati, moh vyāpīne na fare mati;**  
Tamne bhajtā ādu je pade, māgiye e amne na nade

Let us rid ourselves of lust, anger, greed, and cunningness and never let it return.

May any interference in our prayers not let us fall.

**Etlu māgiye chhaiye ame, dejyo dayā karī Hari tame;**  
Valī na māgiye ame jeh, tame sunī lejyo hari teh

Through Your divine compassion, please give us what we ask for and what we don't ask for that will bring us closer to you.

**Kedī desho mā dehābhimān, jene karī visro Bhagwān;**  
Kedī kusangno sang ma dejyo, adharma thakī ugārī lejyo

Never let ignorance prevail in our hearts and forget you.  
Keep us away from bad company and bad deeds..

**Kedī desho mā sansārī sukh, desho mā Prabhu vās vimukh;**  
Desho mā Prabhu jakta motāī, mad matsar īrshā kāī

Never let us give into worldly pleasures and do not keep us in the company of those who are against Satsang. Never let us give into the intoxicating world of envy and jealousy.

**Desho mā deh sukh sanyog, desho mā harijanno viyog;**  
Desho mā harijanno abhāv, desho mā ahamkārī swabhāv

Never let us give into bodily pleasures or fall into bad company that will separate us from you.

Never let us harbor a proud nature which would lead to have bad thoughts of you in our mind.

**Desho mā sang nāstikno rāy, melī tamne je karmane gāy;**  
E ādi nathī māgtā ame, desho mā dayā karīne tame

Never give us the company of atheists, and let us only sing of you.  
This is what we ask for so please take mercy on us.

**Pachhī boliyā Shyāmsundar, jāo āpyo tamne e var;**  
Mārī māyāmā nahī munjhao, dehādīkmā nahī bandhāo

Afterwards Maharaj said: "Here, I will give you a boon:  
Do not become tangled by maya or become attached to your bodies."

**Mārī kriyāmā nahī āve dosh, mane samajsho sadā adosh;**  
Em kahyu thaī rāīyāt, sahue satya karī mānī vāt

"May you never perceive faults in my actions, and may you understand me as faultless."  
When He said that, everyone became happy and believed it to be true.

**Dīdhā dāsne fagvā evā, bīju kon samarthe evu devā;**  
Em ramyā rangbhar holī, Hari sāthē harijan tolī

Maharaj gave His devotees such blessings that no one else is capable of.  
Thereafter, He played Holi with all His devotees.

## Shanti with Others

"Even one who can constantly see the form of God in his heart should recall the divine actions and incidents of God performed in His various avatārs in various places. He should also maintain affection for the brahmachāris, sādhus and satsangis, and should remember them as well. Why? Because if at the time of death he forgets God's form, but remembers the divine actions and incidents performed by Him at various places, or if he remembers those satsangis, brahmachāris or sādhus, then by that association, God's form will also be remembered. Thereby, that person attains an elevated spiritual status and benefits tremendously." (Gadh. I-3)

## Purushottam Bolya Prite [Optional]

### Satsang:

**Satsangni sevā te dhyān ane tap kartā adhik chhe. Koti varshnā tap ane dhyān thi je fal thāy te ek divasni satsang sevāmā samāy jāy.**

Performing seva of Satsang is greater than dhyan and tap. The fruits one gets by doing satsang seva for one day is equivalent to doing ten million years of dhyan and tap.

### Niyam Dharma:

**Niyam e satsangini shobhā chhe. Vastra-alankār vinā manushya shobhto nathi, nagna sāmu kon jue! Pachhi bhale te rājā hoy ke jogi, vastrahin taraf koi drashti kartu nathi.**

You have come down to this Earth in human form but are divine.  
May we perceive your thoughts and actions as supreme and divine.

**Satsangī je tamārā kahāve, teno kedī abhāv na āve;**  
Desh kāl ne kriyāe karī, kedī tamne na bhuliye hari

May we never speak ill of those who are called your satsangis.  
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Never let ignorance prevail in our hearts and forget you.  
Keep us away from bad company and bad deeds..

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Thereafter, He played Holi with all His devotees.

## Shanti with Others

"Even one who can constantly see the form of God in his heart should recall the divine actions and incidents of God performed in His various avatārs in various places. He should also maintain affection for the brahmachāris, sādhus and satsangis, and should remember them as well. Why? Because if at the time of death he forgets God's form, but remembers the divine actions and incidents performed by Him at various places, or if he remembers those satsangis, brahmachāris or sādhus, then by that association, God's form will also be remembered. Thereby, that person attains an elevated spiritual status and benefits tremendously." (Gadh. I-3)

## Purushottam Bolya Prite [Optional]

### Satsang:

**Satsangni sevā te dhyān ane tap kartā adhik chhe. Koti varshnā tap ane dhyān thi je fal thāy te ek divasni satsang sevāmā samāy jāy.**

Performing seva of Satsang is greater than dhyān and tap. The fruits one gets by doing satsang seva for one day is equivalent to doing ten million years of dhyān and tap.

### Niyam Dharma:

**Niyam e satsangini shobhā chhe. Vastra-alankār vinā manushya shobhto nathi, nagna sāmu kon jue! Pachhi bhale te rājā hoy ke jogi, vastrahin taraf koi drashti kartu nathi.**

*Niyams are the beauty of a satsangi. Without clothes and ornaments a human does not look presentable, who would look at a naked person! Even if he is a king or an ascetic, nobody looks at a person wearing no clothes.*

### Het Prit:

**Hu sadā bhaktane ādhin chhu. Je māre vishe prite kare tema hu karod ghani priti karu chhu. Nishkapatni sāthe māre priti take chhe.**

*I am forever bound by a true devotee. Whoever shows love towards me, I love them back ten million times more. My love lasts for those who are nishkapat with me.*

### Bhakta:

**Kharo bhakta hoy te jem jem mān pāme tem tem das no das thaine varte ane santo-bhaktone sevā ichhe evā bhaktne ame bhultā nathi vāramvār sambhārie chhie.**

*A true bhakta is one who as he is praised more and more by others, he daily increasingly understands himself to be das no das (servant of servants) and wishes for the seva of santo and bhakto. I never forget such a bhakta and I remember them continuously.*

**Satsangimātramā guna dekhāy ene Bhagwān and santni krupā jānavi**

*If a person only sees the good qualities in all satsangis then we should understand that to be Bhagwān and the sant's grace.*

### Antardrashti:

**Antardrashti vinā motā buddhivānne pan brahmavidhyā parkhāti nathi.**

*Without antardrashti even great minds cannot recognise brahmavidhya.*

### Mannu Dharyu:

**Bhagwānnu gamtu kare tene bijā sādhan āpoāp thai jāy chhe.**

*Whoever does whatever Bhagwan likes, then all other sadhans are performed in this.*

**Je amārā vachan pāle chhe teni pāse ame vachanrupi rahie chhie.**

*Whoever follows my commands I will stay with them through those commands.*

### Het Prit:

**Bhagwān ane Bhagwānnā santo-bhaktomā jetlu het tetlu kāransharir tadyu jānavu.**

*The amount of love you have for Bhagwān and his santo-bhakto understand that to be the amount of your karansharir you have conquered.*

**Muktamunie manmā dradh nirdhār karyo ke shriharine game tevu thavu chhe potāni marjino tyāg kari shrihari marji mujab karvu chhe.**

*Muktamuni (Muktānand Swāmi) made a firm decision in his mind that, I want to become someone that Shrihari likes, I want to renounce my own wishes and I want to act accord to Shrihari's wishes.*

# ADVANCED MUKHPATH

LIST

COMPLETED

VACHANAMARUT REFERENCES

/40

SWAMI NI VAAT REFERENCES

/55

SHLOKAS

/30

SAKHIS

/30

KIRTANS

/30

# VACHANAMRUTS

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Total Memorized: \_\_\_\_\_ Tier: \_\_\_\_\_

## Vachanamruts

### Content: 40 Vachanamrut Selections

You will be assessed only on the Gujarati quotation and your ability to know the reference. The translation has been provided to help you memorize and better place the mukhpath into the context of your life.

#### Background

Principle quotes from the main scripture of the Swaminarayan Sampraday, the Vachanamrut - a historical collection of 262 spiritual discourses delivered by Lord Swaminarayan in the Gujarati language. It is a scripture, filled with infallible logic, startling metaphors and analogies, and divine revelations that provide philosophical and practical answers to the mysteries and questions of life: how to overcome depression, how to cool down anger, how to remove ego and jealousy, how to develop faith, how to recognize a true Guru, how to realize God, etc. Four paramhansas wrote these teachings of Bhagwan Swaminarayan namely, Muktanand Swami, Gopalanand Swami, Nityanand Swami and Shuk Muni. Every discourse is preceded by the exact description of place, time and atmosphere. Shriji Maharaj has said in Vachanamrut III 39, "I deliver these discourses to you not from any imagination of my mind, nor to display any sort of aptitude. I have experienced all that I have spoken about. In fact, I speak in accordance to what I practice." One of the reasons Shriji Maharaj incarnated on the Earth was to impart the true knowledge of ekantik dharma and upasana to his devotees; this goal was fulfilled and his discourses recorded and gifted to mankind for the rest of eternity.

#### References

##### 1. Loya 3: One with Faith in God Coupled with Knowledge of His Greatness

Jene Bhagwānno ne santno māhātmya-gnāne sahit nishchay hoy tethī Bhagwānne arthe ne santne arthe shu na thāy? Ene arthe kuṭumbno tyāg kare, loklājno tyāg kare, rājyano tyāg kare, sukhno tyāg kare, dhanno tyāg kare, strīno tyāg kare ane strī hoy te purushno tyāg kare. Jene Bhagwānno nishchay māhātmya-gnāne sahit hoy te Bhagwānnā vachanmā fer pāde nahī ne jem kahe tem kare.

What would a person who has faith in God and His Santcoupled with the knowledge of their greatness not do for the sake of God and His Sant. For them, he would renounce his family, renounce any fear of public ridicule, renounce a kingdom, renounce pleasures, renounce wealth, renounce his wife, and in the case of a woman, she would renounce her husband. One who has faith in God coupled with knowledge of His greatness never disobeys the words of God; he does as God says.

##### 2. Gadhada II-27: The Great are Pleased when No Impure Desires Remain

Ame em vichārīne Parameshvarnī upāsanā rahevā sāru tyāgno pakṣ mojo karīne Bhagwānnā mandir karāvyā chhe. Temā jo thođo tyāg rahashe to pan upāsanā rahashe, to teñe karīne ghaṇāk jīvnā kalyān thashe. Ane jyāre bhaktie rahit thāy tyāre Bhagwānnī upāsanāno nāsh thāi jāy, eṭale pachhvādethī andha-paramparā chāle. Te sāru ame mandir karāvyā chhe; te akhanḍ Bhagwānnī upāsanā rākhyā sāru karāvyā chhe.

Ane je upāsak hoy te potānā dharmamāthī bhraṣṭh thāy ja nahī. Māte pot-potānā dharmamā rahīne Bhagwānnī bhakti-upāsanā karavī e amāro siddhānt chhe.

*I have thought and realized that if one maintains too much renunciation or too much compassion, then one cannot offer bhakti towards God, thus causing a breach of upāsanā. For example, from the past, we notice that upāsanā eventually perished in those who were extreme renunciants. Therefore, having thought about this, and for the sake of preserving upāsanā, I have relaxed the emphasis on renunciation and have built mandirs of God. Thereby, even if only a little renunciation remains, upāsanā will at least be preserved, and through it, many jivas will attain liberation. When bhakti diminishes, the upāsanā of God is also destroyed, and a lineage of blind followers results. That is why I have had mandirs built - for the purpose of preserving God's upāsanā forever. Moreover, a devotee never deviates from one's dharma. Hence, to perform the bhakti and upāsanā of God while maintaining one's dharma is My principle.*

### 3. Vartal 5: The Source of Happiness

Bhagwānno draḍh āshray te jene hoy, tene mahāpralay jevu dukh āvī paḍe to paṇ te dukh thakī rakshāno karanāro Bhagwān vinā bījāne na jāne ane je je potāne sukh joītu hoy te paṇ Bhagwān thakī ja ichchhe, paṇ Prabhu vinā bījāne sukhdāyak na jāne ne Prabhūnī jem marājī hoy te pramāṇe ja varte, evo je hoy te Prabhūnō sharaṇāgat jīv kahevāy ane te ja Bhagwānno ananya bhakta kahevāy.

*One who has such a firm refuge of God, even if he were to experience pain equivalent to that of final dissolution, he would not believe anyone else to be his guardian against such misery except God. Moreover, whatever happiness he wishes for, he seeks to attain only from God. That is, he does not consider anyone but God to be the source of happiness. Moreover, he behaves only according to the wishes of God. Such a person can be known to have taken refuge in God. It is he who can be called a staunch devotee of God.*

### 4. Vartal 16: The Bliss of Worshipping God

Amāre to netra mīchīne Bhagwānnī mūrtinu chintavan karīe, temā jevu sukh chhe tevu chaud loknā rājyane viṣhe paṇ nathī. Ane jo Bhagwānnā bhajan jevu rājyane viṣhe sukh hoy to Svāyambhuv Manu ādik je moṭā rājā te sarve rājya mūkīne vanmā tap karavā shā sāru jāy. Ane Bhagwānnā bhajan jevu strīne viṣhe sukh hoy to Chitraketu Rājā karod strīne shā sāru mūke. Ane Bhagwānnā bhajannā sukh āgal to chaud loknu je sukh te narak jevu kahuy chhe. Māte je Bhagwānnē sukhē sukhīyo thayo hoy tene to brahmāndne viṣhe je viṣhaynu sukh chhe te narak tulya bhāse chhe.

*Still when I close My eyes and contemplate upon God's form, that bliss cannot be found even in a kingdom consisting of the 14 realms. Besides, if there is as much bliss in ruling a kingdom as there is in worshipping God, then why would great kings such as Svāyambhuv*

*Manu and others leave their kingdoms and go into the forests to perform austerities? If there is as much bliss in women as there is in worshipping God, then why would King Chitraketu abandon 10 million women? Compared to the bliss of worshipping God, the bliss of the 14 realms is said to be like that of narak. Thus, one whose happiness is based on the bliss of God feels that the pleasures of all of the vishays in the entire brahmānd are like narak.*

### 5. Gadhada II-13: Divine Light

Je tejne vishe mūrti chhe te j ā pratyakṣh Mahārāj chhe,' em jānajo ane jo em na janāy to eṭlu to jarūr jānijo je, 'Akṣharrūp je tej tene viṣhe je mūrti chhe tene Mahārāj dekhe chhe.' Em jānasho to paṇ tamāre māre viṣhe het rāheshe, teṇe karīne tamāru param kalyāṇ thashe. Ane ā vātne nitye navī ne navī rākhajo, paṇ gāfalaṇe karīne visārī desho mā. Āj chhe tevī ja kāl navī rākhajyo ane tevī ja dehno ant thāy tyā sudhī paṇ din-din pratye navī ne navī rākhajyo. Ane je Bhagwānnī vāt karo te te vātne viṣhe ā vātnu bij lāvajyo, em amārī āgnā chhe. Ane ā vārtā to evī jīvandār chhe je, deh rahe tyā sudhī paṇ nitya pratye karavī ane deh mūkīne bhāgwaṭī tanue karīne paṇ ā ja vārtā karavī chhe. Ane ā je ame tamane vāt kahī te sarve shāstrano siddhānt chhe ne anubhavmā paṇ em j draḍh chhe ane ame pratyakṣh najare joīne tamane ā vāt kahī chhe. Ane jo pratyakṣh joīne na kahī hoy to amane sarve Paramhansanā sam chhe.

*Realise that the form amidst the divine light is this Mahārāj visible before you. If you cannot do that, then at least realise, 'Mahārāj sees the form which is amidst thataksharrup light.' Even if you can understand this much, you will be able to maintain affection for Me. As a result, you will attain ultimate liberation. Keep this principle constantly new and fresh in your minds; never forget it out of complacency. Remember it tomorrow just as it is today. Keep it vivid in your minds and remember it daily until the end of your lives. Whenever you talk about God, be sure to implant the seeds of this principle. This is My command. Moreover, this principle is so vital that you should remember it daily for the rest of your lives; in fact, even after you leave this body and attain a divine form, you should recall it. Indeed, this principle which I have revealed before you is the very essence of all of the scriptures, and it is My own firm experience; I have talked to you having seen it with My very own eyes. In fact, I swear by all of you paramhansas that I have seen these facts with My own eyes.*

### 6. Gadhada III-38: Sarvoparipanu

Ane evā sarvopari je Puruṣhottam Bhagwān te ja dayāe karīne jīvonā kalyāṇne arthe ā pruthvīne viṣhe prakat thayā thakā sarva jannā nayan-gochar varte chhe ne tamārā iṣhtadev chhe ne tamārī sevāne angikār kare chhe. Ane evā je e pratyakṣh Puruṣhottam Bhagwān tenā swarūpmā ne Akṣhardhāmne viṣhe rāhyā je Bhagwān tenā swarūpmā kāī paṇ bhed nathī; e be ek j chhe. Ane evā je ā pratyakṣh Puruṣhottam Bhagwān te Akṣharādik sarvanā niyantā chhe, īshvarnā paṇ īshvar chhe ne sarva kāraṇnā paṇ kāraṇ chhe ne sarvopari varte chhe ne sarva avatārnā avatāri chhe ne tamāre sarvē ekāntikbhāve karīne upāsanā

karavā yogya chhe. Ane ā Bhagwānnā je pūrve ghaṇāk avatār thayā chhe, te paṇ namaskār karavā yogya chhe ne pūjavā yogya chhe.

*It is that same supreme Purushottam Bhagwān who manifests on this earth out of compassion - for the purpose of granting liberation to the jivas. He is presently visible before everyone; He is your Ishtadev; and He accepts your service. In fact, there is absolutely no difference between the manifest form of Purushottam Bhagwān visible before you and the form of God residing in Akshardhām; i.e., both are one. Moreover, this manifest form of Purushottam Bhagwān is the controller of all, including Akshar. He is the lord of all of the ishwars and the cause of all causes. He reigns supreme, and He is the cause of all of the avatārs. Moreover, He is worthy of being worshipped single-mindedly by all of you. The many previous avatārs of this God are worthy of being bowed down to and worthy of reverence.*

#### 7. Kariyani 10: Sarva Karta

Jīvnu kalyāṇ to āṭlī ja vātmā chhe je, 'Prakaṭ pramāṇ evā je Shri Kṛuṣṇa Nārāyaṇ tenu ja karyu sarve thāy chhe, paṇ kāl, karma ne māyādik koīnū karyu kāī thatu nathī.' Evī rīte Bhagwānne viṣhe ja ek kartāpaṇu samajavu e ja kalyāṇnu param kāraṇ chhe. Ane je tap karavu te to Bhagwānnī prasannatānu kāraṇ chhe. Ane te tapne viṣhe paṇ jevo Rādhikājī tathā Lakṣmījī Bhagwānne viṣhe prem-lakṣhaṇā bhaktie karīne bhāv rākhe chhe tevo bhāv rākhavo. Ane jo tap na kare ne Bhagwānne ja sarvakartā jāne toy paṇ janma-maraṇnā dukhthī to jīv tarī jāy, paṇ tap karyā vinā te jīv upar Bhagwānno rājīpo thāy nahī. Ane je jīv Bhagwānne sarvakartāhartā nathī jānato to tethī bījō koī pāpī nathī. Ane gau-hatyā, brahma-hatyā, gurustrīno sang tathā brahmavettā sadguruno droh te thakī paṇ ene vadhu pāpī jānavo, kā je, Bhagwān vinā bījā je kāl-karmādik tene e kartā jāne chhe; māṭe evo je nāstik chanḍāl hoy tenī to chhāyāmā paṇ ūbhū rahevū nahī ne bhūlyamā paṇ tenā mukhnu vachan sāmbhaļvu nahī.

*Furthermore, the jīva's liberation is attained only by the following understanding: 'Everything happens by the will of the incarnate form of Shri Krishna Nārāyaṇ, not by kāl, karma, māyā, etc.' In this manner, understanding only God to be the all-doer is the supreme cause of liberation. Performing austerities, however, earns God's pleasure. Yet even while performing austerities, one should keep such feelings as Rādhikāji and Lakshmiji keep for God when offering profound, loving bhakti. Still, if a person understands only God to be the all-doer, then even if he does not perform austerities, his jīva overcomes the misery of births and deaths. But without performing austerities, God's pleasure is not bestowed upon that jīva. There is no sinner worse than the person who does not realise God to be the all-doer. In fact, he should be known to be a sinner worse than one who has killed a cow, killed a Brāhmaṇ, associated with the wife of one's own guru or maligned a true guru who is a knower of Brahma. Why? Because he believes kāl, karma, etc., to be the cause of everything, not God. In fact, one should not even stand in the shadow of such persons who*

*are nāstik outcasts, nor should one listen to their talks, even unknowingly.*

#### 8. Gadhada II-21: The Main Principle

Kalyāṇne arthe to Bhagwānne sarva-kartā-hartā jāṇavā e j chhe. Ane jevu parokṣ Bhagwānnā Rām-Kṛuṣṇādik avatāru māhātmya jāne chhe tathā Nārad, Sanakādik, Shukjī, Jad-Bharat, Hanumān, Uddhav ityādik je parokṣ sādhu tenu jevu māhātmya jāne chhe tevu ja pratyakṣ evā je Bhagwān tathā te Bhagwānnā bhakta sādhu tenu māhātmya samaje tene kalyāṇnā mārgmā kāīye samajavu bākī rāhyu nahī. Te ā vārtā ek vār kahye samajo athavā lākh vār kahye samajo, āj samajo athavā lākh varṣh kede samajo paṇ e vāt samajye j chhūṭko chhe.

*For the purpose of liberation, however, realising God to be the all-doer is the only means. In addition, if a person realises the greatness of manifest God and His Bhakta-Sant in exactly the same way as he realises the greatness of past avatārs of God such as Rām, Krishna, etc., as well as the greatness of past sādhus such as Nārad, the Sanakādik, Shukjī, Jadbharat, Hanumān, Uddhav, etc. - then nothing remains to be understood on the path of liberation. Whether this principle is understood after being told once, or after being told a thousand times; whether it is understood today, or after a thousand years, there is no option but to understand it.*

#### 9. Gadhada III-36: The Most Extraordinary Spiritual Endeavor

Kalyāṇnu asādhāraṇ sādhan to e chhe je, Puruṣottam Bhagwānne brahmajyotinā samūhne viṣhe anādi sākārmūrti samajavā ne tenā ja sarve avatār chhe em samajine te pratyakṣ Bhagwānno je te bhāvē karīne āshray karavo ne dharma sahit te Bhagwānnī bhakti karavī ne tevi bhaktie yukta je sādhu teno sang karavo, e kalyāṇnu asādhāraṇ sādhan chhe.

*The most extraordinary spiritual endeavour for liberation is to understand Puruṣottam Bhagwān, who is seated amidst the mass of light of Brahma, as eternally having a form. Furthermore, understanding that all avatārs emanate from Him, one should accept the refuge of the manifest form of God by any means possible. One should also offer bhakti to that God while observing dharma, as well as associate with a Sant possessing such bhakti. That is the most extraordinary spiritual endeavour for liberation. One encounters no hindrances along that path.*

#### 10. Gadhada II-49: God's Form

Amāre to Bhagwānnī kathā, kīrtan ke vārtā ke Bhagwānne dhyān emāthī koī kāle mannī tṛupti thatī ja nathī ne tamāre paṇ sarvē evī rīte karavu.

*My mind never becomes satiated with spiritual discourses, devotional songs, talks related to God or meditation of God. All of you should also do the same.*

### 11. Gadhada I-71: God Manifests with his Akshardham

Bhagwān jīvnā kalyāṇne arthe jyāre mūrti dhāraṇ kare tyāre potānū je Akṣhardhām ane Chaitanyamūrti evā je pārshad ane potānā je sarve aishvaryā te sahit ja padhāre chhe, paṇ e bījānā dekhyāmā āve nahī. Bhagwānnā bhaktane Bhagwānnu swarūp Akṣhardhām sahit prūthvī upar virājmān chhe em samajavu ane bījā āgal paṇ evī rīte vārtā karvī.

*When God incarnates for the purpose of granting liberation to the jivas, He is always accompanied by His Akṣhardhām, His attendants - who are formed of chaitanya - and all of His divine powers; but they are not perceived by others. A devotee of God should realise that the form of God along with His Akṣhardhām is present on this earth, and he should also explain this fact to others.*

### 12. Gadhada I-54: The Gateway to Liberation

Swadharma, gnān, vairāgya ane māhātmya-gnān teṇe sahit je Bhagwānnī bhakti teṇe yukta evā je Bhagwānnā Ekāntik Sādhū tenā prasang thakī Bhāgwat Dharmanu poṣhan thāy chhe ane valī jīvne mokṣhanu je dvār te paṇ evā Sādhunā prasang thakī ughādu thāy chhe. Te Kapildev Bhagwāne Devahūti pratye kahyu chhe je, ||Prasang-majaram pāsh-mātmanah kavayo viduhu Sa ev sādhuṣhu kruto mokṣha-dvāram-pāvṛutam|| Jevo e jīvne potānā sambandhīne viṣhe draḍh-prasang chhe tevo ne tevo ja prasang jo Bhagwānnā Ekāntik Sādhune viṣhe thāy to e jīvne mokṣhanu dvār ughādu thāy chhe.

*Bhāgwat dharma is upheld by maintaining profound love towards the Ekāntik Sant of God, who possesses the attributes of swadharma, gnān, vairāgya, and bhakti coupled with knowledge of God's greatness. Maintaining profound love towards such a Sant also opens the gateway to liberation. Thus, Kapildev Bhagwān has said to Devhuti: ||Prasang-majaram pāsh-mātmanah kavayo viduhu Sa ev sādhuṣhu kruto mokṣha-dvāram-pāvṛutam|| 'If a person maintains profound love towards the Ekāntik Sant of God just as resolutely as he maintains profound love towards his own relatives, then the gateway to liberation opens for him.'*

### 13. Vartal 11: Love for the Satpurush

Prūthvīne viṣhe je Bhagwānno avatār tene malelā je sant te sangāthe jyāre ene atishay pṛiti thāy, tyāre e satpurushne viṣhe ene koī prakāre doṣh bhāse nahī. Ane jene je sangāthe draḍh het hoy tene teno avagun koī prakāre āve ja nahī ane tenā vachan paṇ satya manāy. Evī rīte laukik mārgmā paṇ rīti chhe ane kalyāṇnā mārgmā paṇ rīti chhe. Māṭe satpurushne viṣhe draḍh pṛiti e ja ātmadarshannu sādhan chhe ane satpurushno mahimā jāṇyānu paṇ e ja sādhan chhe ane Parameshvarnu sākṣhāt darshan thavānu paṇ e ja sādhan chhe.

*When one develops intense affection for the Sant who has realised the avatār of God on this earth, then one never perceives any kind of fault in the Satpurush. For example, when one has strong affection for someone, one will never see the person's flaws, and one will always*

*believe the person's words. This is natural on the worldly path and it is also natural on the path of liberation. Therefore, intense love for the Satpurush is the only means to realising one's ātmā; it is the only means to realising the greatness of the Satpurush; and it is also the only means to having the direct realisation of God.*

### 14. Gadhada III-2: Incarnate God in the Form of the Guru

Ane Brahmādikne paṇ durlabho evo je ā satsang temā āvīne Parameshvar vinā jene bījā padārthmā het rahe chhe tenu kāraṇ e chhe je, jevī e jīvne parokṣhne viṣhe pratīti chhe tevī pratyakṣhne viṣhe dradhapaṇe pratīti thatī nathī. Te Shrutiṁ kahyu chhe je, 'Jevī parokṣh devne viṣhe jīvne pratīti chhe tevī jo pratyakṣh gururūp Harine viṣhe āve, to jetālā arth prāpt thavānā kahyā chhe teṭalā sarve arth tene prāpt thāy chhe.

*Thus, even after attaining this satsang - which is rare for even Brahmā and others - affection for objects other than God still remains because the person has not developed as firm a conviction for the manifest form of God as he has for the non-manifest form of God. That is why the Shruti states: 'If a person develops conviction in the guru - who is the manifest form of God - in the same way that he has conviction in the non-manifest deities, then, as a result, he attains all of the arthas which are described as attainable.' In fact, when he attains the company of such a Sant, he has, while still alive, attained He who was to be attained after death. That is to say, he has attained that which is called the highest state of enlightenment, or liberation, while being alive.*

### 15. Gadhada I-27: The Understanding by which God Eternally Resides Within One

Gnān, bhakti, vairāgyādik je anant shubh guṇ teṇe yukta je bhakta hoy tenā hrudayamā Bhagwān nivās kare chhe. Pachhī te bhakta je te Bhagwānne pratāpe karīne anant prakārnā aishvaryane pāme chhe ne anant jīvnā uddhārne kare chhe. Ane evī sāmarthīe yukta thako paṇ anya jīvnā mān-apamānne sahan kare chhe e paṇ moṭi sāmarthī chhe; kā je, ati moṭi jāṇavā. Ane e samarth to kevo je, enā netramā Bhagwān jōnārā chhe te māṭe brahmāndmā jetālā jīv-prāṇi chhe tenā netrane prakāsh karavāne samarth thāy chhe, ane enā pagmā chālanārā Bhagwān chhe te māṭe brahmāndmā sarva jīvnā pagne viṣhe chālavānī shaktine poṣhan karavāne e samarth thāy chhe; em e Santnī sarve indriyomā Bhagwān rāhyā chhe, te māṭe e Sant to brahmāndmā sarve jīvonā indriyone prakāsh karavāne samarth thāy chhe. Māṭe e Sant to sarva jagatnā ādhārūp chhe, te tuchchha jīvnu apamān sahe te emnī e atishay moṭyap chhe.

*He also possesses countless noble virtues such as gnān, bhakti, vairāgya, etc. God eternally resides in the heart of such a devotee. Consequently, by the grace of God, that devotee attains countless types of powers and liberates countless beings. Despite these powers, though, he tolerates the praises and insults of other people. This itself is also a great feat, because to tolerate despite being so*

powerful is not easy for others to achieve. Therefore, one who tolerates in this manner should be considered to be extremely great. The powers of such a person are such that since it is God who sees through his eyes, he empowers the eyes of all of the beings in the brahmānd; and since it is God who walks through his legs, he is also capable of endowing the strength to walk to the legs of all of the beings in the brahmānd. Thus, since it is God who resides in all of the indriyas of such a Sant, that Sant is able to empower the indriyas of all beings in the brahmānd. Therefore, such a Sant is the sustainer of the world. His greatness lies in the fact that he tolerates the insults delivered even by insignificant people. Only those who are forgiving in this manner should be considered to be extremely great.

#### 16. Sarangpur 7: Naimisharanya Kshetra

Manomay chakra te manne jānavu ane enī dhārā te dash indriyo chhe em jānavu. Ane te indriyorum je manni dhārā te je thekāne ghasāine buthi thai jāy tene Naimishāranya Kshetra jānvu. Te thekāne jap, tap, vrat, dhyān, puja e ādik je sukrt teno je ārambh kare te din-din pratye vrudhī pāme evu je naimishāranya kshetra te je thekāne Bhagwānnā Ekāntik Sādhu raheta hoy te thekāne jānvu.

*One should understand the mind to be the manomay chakra, and the ten indriyas to be its jagged edges. Wherever those jagged edges of the mind, in the form of the indriyas, wear away and become blunt, that place should be known as Naimishāranya Kshetra. Pious deeds such as chanting the name of God, austerities, observances, meditation, puja, etc., commenced there flourish rapidly, day by day. Furthermore, that Naimishāranya Kshetra should be known to be wherever God's Ekāntik Sant resides.*

#### 17. Gadhada II-59: Ultimate Liberation

Chār Ved, Purāṇ, ane Itihās e sarvemā e ja vārtā chhe je, 'Bhagwān ne Bhagwānnā sant e ja kalyānkārī chhe.' Ane Bhagwānnā je sādhu chhe te to Bhav-Brahmādik dev thakī pan adhik chhe. Te Bhagwān ke Bhagwānnā santnī jyāre prāpti thaī tyāre e jīvne ethī uparānt bijū koī kalyān nathī, e ja param kalyān chhe.

*In the four Vedas, the Purāns and the Itihās scriptures, there is but one central principle, and that is that only God and His Sant can grant liberation. In fact, God's Sant is greater than even Bhava, Brahmā, and the other deities. So, when one attains God or His Sant, then, apart from this, there is no other liberation for the jīva; this itself is ultimate liberation.*

#### 18. Gadhada II-59: Serving the Satpurush

Bhagwānnā santnī sevā to bahu moṭā punyavālāne male chhe pañ thoḍā punyavālāne maļatī nathī.

*Only those who have accumulated a great number of merits from performing good deeds receive the opportunity to serve God's Sant, but those who have a few merits do not.*

#### 19. Gadhada II-59: Affection for God's Sant

Bhagwānnā sant sāthe to evu het rākhavu jevu het strī upar chhe, ke putra upar chhe, ke mābāp ne bhāī upar chhe, tevu het rākhavu; to e hete karīne jīv krutārth thaī jāy chhe.

*One should develop affection for God's Sant just as one has affection for one's wife, son, parents or brother. Due to this affection, then, the jīva becomes absolutely fulfilled.*

#### 20. Gadhada III-27: An Iron Nail

Amārā antarno je siddhānt chhe te kahīe chhīe je, jene potānu kalyān ichchhavu tene to Bhagwān ne Bhagwānnā sādhu ethī uparānt bijū kāī jagatmā sukhādāyī nathī. Māte jem potāna sharīrne viṣhe jīvne ātmabuddhi varte chhe tevī Bhagwān ne Bhagwānnā santne viṣhe ātmabuddhi rākhī joīe ane Bhagwānnā bhaktano pakṣh draḍh karīne rākhyo joīe. Ane te pakṣh rākhātā thakā ābarū vadho athavā ghaṭo, athavā mān thāo ke apamān thāo, athavā deh jīvo ke maro, pañ koī rīte Bhagwān ne Bhagwānnā bhaktano pakṣh mūkavo nahī ne emano abhāv āvavā devo nahī. Ane Bhagwānnā bhakta jēvā deh ne dehnā sagā-sambandhīne vahālā rākhavā nahī. Evi rīte je haribhakta varte tene ati balavān evā je kām, krodhādik shatru te pañ parābhav karī shakatā nathī.

*Thereupon Shriji Mahārāj said to all of the devotees, "I shall now tell you My innermost principle. For a person who desires his own liberation, nothing in this world is more blissful than God and His Sant. Therefore, just as a person is profoundly attached to his own body, he should be similarly attached to God and His Sant. One should also remain absolutely loyal to the Bhakta of God. But in no way should one abandon one's loyalty to God and His Bhakta, even if while keeping that loyalty one's reputation increases or decreases, or one is honoured or insulted, or one lives or dies. In addition, one should not allow an aversion to develop towards them. Furthermore, one should not have as much affection towards one's body or bodily relations as one has towards the Bhakta of God. For a devotee who behaves in this manner, even extremely powerful enemies such lust, anger, etc., are unable to defeat him.*

#### 21. Gadhada I-20: An Ignorant Person, Seeing Oneself

Ā dehmā rahanāro je jīv chhe te rūpne jue chhe ane kurūpne jue chhe tathā bāl, yauvan ane vrudhapanāne jue chhe, evā anant padārthne jue chhe, pañ jonāro pote potāne joto nathī ane keval bāhyadraṣṭie karīne padārthne joyā kare chhe pañ pote potāne nathī joto te ja agnānīmā atishay agnānī chhe. Ane jem netre karīne anant prakārnā rūpnā svādne le chhe tem ja shrotra, tvak, rasnā, ghrāṇī ityādik sarva indriyoe karīne viṣhay-sukhne bhogave chhe ne jāne chhe, pañ pote potāna sukhnē bhogavato nathī ne pote potāna rūpne jāṇato nathī, e ja sarva agnānīmā atishay agnānī chhe ane e ja ghelāmā atishay ghelo chhe ane e ja mūrkhmā atishay mūrkh chhe ane e ja sarva nīchmā atishay nīch chhe.

The jiva, which resides within the body, observes both the attractive and the unattractive. It witnesses childhood, youth and old age, as well as a countless number of other things. However, the observer fails to observe its own self. The jiva looks at objects externally; but it does not look at its own self. Therefore, it is the most ignorant of the ignorant. "Furthermore, just as the jiva indulges in a countless variety of sights with the eyes, it similarly indulges in and knows the pleasures of the other vishays with the ears, skin, tongue and nose; but it does not indulge in the bliss of its own self; nor does it know its own nature. For this reason, it is the most ignorant of the ignorant, the most senseless of the senseless, the most foolish of fools and the vilest of the vile."

## 22. Gadhada III-21: A Golden Thread

Jem sonāno doro karyo hoy te chhaye ṛutumā sarakho rahe paṇ unālāne tāpe karīne dhilo thāy nahī, tem jeno draḍh satsang hoy tene game tevā dūkh āvī paḍe tathā game teṭalu satsangmā apamān thāy paṇ tenu koī rīte satsangmāthī man pāchhu haṭhe nahī. Evā je draḍh satsangī Vaiṣṇav chhe, te ja amāre to sagā-vahālā chhe ne te ja amārī nāt chhe ne ā dehe karīne paṇ evā Vaiṣṇav bheļu ja rahevu chhe ne Shri Kruṣṇa Bhagwānnā dhāmmā paṇ evā Vaiṣṇav bheļu ja rahevu chhe.

*To continue the analogy, a thread of gold remains the same in all six seasons; it does not become limp even during the heat of summer. Similarly, when one's satsang is firm, regardless of the amount of misery that may befall one and however many times one is insulted in Satsang, one's mind never turns away from Satsang. Only such staunch satsangi Vaishnavs are My kith and kin; and I wish to stay in the midst of such Vaishnavs during this life and also in Shri Krishna Bhagwān's abode.*

## 23. Gadhada I-76: An Angry Person, a Jealous Person, a Deceitful Person, and an Egotistical Person

Jene panch vartamānmā koī vāte khoṭya na hoy aне game tevā vachannā bhīḍāmā laīe aне enu gamatu mukāvīne amārā gamatāmā rākhiē to paṇ koī rīte deh paryant mūnzāy nahī, evo hoy te pāko satsangī chhe. Ane evā haribhakta upar amāre vagar karyu sahaje ja het thāy chhe. Ane evā guṇ na hoy to het karavā jāīe toy paṇ het thāy nahī.

*A true satsangi is a person who has absolutely no flaws in the observance of the five religious vows and who remains totally undisturbed until the end of his life regardless of whatever stern commands I may impose - even if I compel him to forsake his preferences and enforce My own. In fact, I effortlessly and naturally develop affection for such a devotee. On the other hand, I cannot develop affection for a devotee without such qualities, even if I try. This is because My nature is such that I can only develop affection for a person who possesses in his heart such perfect bhakti for God.*

## 24. Gadhada III-25: A True Devotee of God

Vaṭī Bhagwānno kharo bhakta te koṇ kahevāy? To potānā dehmā koī dīrgh rog āvī paḍe tathā anna khāvā na male, vastra na male ityādik game eṭalu dūkh athavā sukh te āvī paḍe to paṇ Bhagwānnī upāsanā-bhakti, niyam-dharma, shraddhā emāthī ranchamātra paṇ mojo na paḍe, ratīvā saras thāy, tene kharo haribhakta kahī.

*Who can be called a true devotee of God? If some prolonged illness were to overtake a person's body, or if he receives neither food to eat nor any clothes to wear; in fact, regardless of the extent of pain or pleasure that come his way, if he still does not regress even slightly from the worship and bhakti of God, niyams, dharma or shraddhā, but on the contrary, progresses with time - then he is called a true devotee.*

## 25. Gadhada I-76: An Angry Person, a Jealous Person, a Deceitful Person, and an Egotistical Person

Krodhī, īrshyāvālo, kapaṭī aне mānī e chār prakārnā je manuṣhya te jo haribhakta hoy to paṇ te sāthe amāre bane nahī. Ane kroḍh ne īrshyā e bey mānne āshare rahe chhe. Ane kāmīno to amāre koī kāle vishvās ja nāthī je, e satsangī chhe. Ane kāmī to satsangmā hoy toy vimukh jevo chhe.

*There are four types of people I do not get along with, even if they happen to be devotees of God: an angry person, a jealous person, a deceitful person, and an egotistical person. Of these, both anger and jealousy are dependent on egotism. Furthermore, I can never believe a lustful person to be asatsangi. In fact, even if such a person happens to be in the Satsang fellowship, he is as good as a non-believer.*

## 26. Gadhada II-7: Daridrinu

Vairāgyahīn hoy te to koī moṭā sant hoy tenī atishay sevā kare aне Parameśvarnī āgnāmā jem kahe tem mandyo rahe. Pachhī Parameśvar tene krupādraṣṭhī karīne jue je, 'Ā bīchāro vairāgyarahit chhe, tene kām-kroḍhādik bahu pīḍe chhe, māṭe enā e sarve vikār tālo;' janme tale athavā bīje janme tale. Ane tarat je vikārmātra tale te to Parameśvarnī krupāe karīne tale.

*If a person lacks vairāgya, but intensely serves a great Sant, and obediently perseveres in his observance of the injunctions of God, then God will look upon him with an eye of compassion, and feel, 'This poor fellow lacks vairāgya, and lust, anger, etc., are harassing him very much. So now, may all those vicious natures be eradicated.' As a result, they will be eradicated immediately. In comparison, if he were to endeavour in other ways, those swabhāvs may be eradicated, but after a great deal of time and effort - either in this life or in later lives. If such vicious natures are eradicated instantly, then it should be known that they have been eradicated by the grace of God.*

**27. Gadhada I-1: Constantly Engaging One's Mind on God**  
 Bhagwānno bhakta hoy tene Bhagwānnī mūrtinu dhyān karatā je padārth  
 ādu āvīne āvaraṇ kare tene māyā kahī.

Māyā is anything that obstructs a devotee of God while meditating on God's form.

### 28. Gadhada I-17: Kusang and Moli Vat

Satsangmā kusang te shu chhe? To je vātnā karanārā himmat vinānī vāt kare chhe te satsangmā kusang chhe. Te kevī rīte vāt kare chhe? To em kahe chhe je, 'Bhagwānnu je vachan tene yathārth koṇ pālī shake chhe? Ane vartamān-dharma paṇ yathārth koṇ pālī shake chhe? Māṭe jeṭalu paṇe teṭalu pālī, ane Bhagwān to adham-uddhāraṇ chhe te kalyāṇ karashe;' Māṭe have āj dinthiāpanā satsangmā koī paṇ evī himmatyarahit vāt karasho nahī, sadā himmatya sahit ja vāt karajyo. Ane je evī himmatyarahit vāt kare tene to napunsak jānavo. Ane evī himmatya vinānī vāt je divas thaī jāy to te divas upavās karavo.

What is this negative influence in Satsang? Well, those who preach in Satsang speak discouragingly. That is the negative influence in Satsang. What do they say? They say, 'Who can follow God's commands thoroughly? Who can possibly observe the religious vows perfectly? No one. Therefore, we should observe only as much as we possibly can. After all, God is the redeemer of even the wicked, and so He will grant liberation to us as well.' Therefore, from this day onwards, no one in our Satsang fellowship should utter such discouraging words. Instead, always speak courageously. Those who do speak such words should be known as impotents. In fact, on days when one speaks such discouraging words, one should observe a fast.

### 29. Gadhada II-61: Niyams, Nischay, and Paksh

Jemā traṇ vānā hoy te pāko satsangī kahevāy. Te traṇ vānā te kyā? To ek to potāne iṣṭadeve je niyam dharāvyā hoy te potānā shir sāṭe draḍh karīne pāle paṇ e dharmano koī divas tyāg na kare. Ane bījo Bhagwānnā swarūpno je nishchay te atishay draḍhpāṇe hoy paṇ temā koī sanshay nākhe to sanshay paḍe nahī ne potānu man sanshay nākhe toy paṇ sanshay paḍe nahī; evo Bhagwānno aḍag nishchay hoy. Ane trījō potānā iṣṭadevne bhajatā hoy evā je satsangī Vaishnav teno pakṣ rākhavo. Te jem mābāp dīkarā-dīkarī teno pakṣ rākhe chhe, ane jem putra hoy te potānā pitāno pakṣ rākhe chhe, ane jem strī hoy te potānā patino pakṣ rākhe chhe, tem Bhagwānnā bhaktano pakṣ rākhavo. E traṇ vānā jemā paripūrṇa hoy te pāko satsangī kahevāy.

A person who possesses three attributes can be called a staunch satsangi. What are these three attributes? The first is to strictly adhere to the niyams prescribed by one's Ishtadev - to such an extent that one would never forsake those disciplines even at the cost of one's life. The second is to have extremely firm faith in God, so much so that one would never sway from it even if others or one's own mind were

to raise doubts. The third is to be loyal to those Vaishnav devotees who worship one's Ishtadev - just as parents are loyal to their children, a son is loyal to his father, and a wife is loyal to her husband. One who possesses these three attributes completely can be called a staunch satsangi.

### 30. Gadhada I-28: A Smoldering Log

Je satsangī satsangmāthī pāchho paḍavāno hoy tene asadvāsanānī vṛuddhi thāy chhe ne tene pratham to divase divase satsangimātrano avaguṇ āvē chhe ne potānā haiyāmā em jāne je, 'Sarve satsangī to aṇasamajū chhe ne hu samajū chhu' em sarvathī adhik potāne jāne aṇe rātri-divas potānā haiyāmā mūnzāyā kare aṇe divasmā koī ṭhekāṇe sukhe karīne bese nahī aṇe rātrimā sūe to nidrā paṇ āvē nahī aṇe krodh to kyārey māṭe ja nahī aṇe ardha-balelā kāṣṭhāṇī peṭhe dhūndhavāyā kare, evu jene varte tyāre tene em jānīe je, 'e satsangmāthī paḍavāno thayo chhe.' Ane evo hoy aṇe te jetālā divas satsangmā rahe paṇ tenā haiyāmā koī divas sukh āvē nahī aṇe ante pāchho paḍī jāy chhe.

When a satsangi is likely to regress in the Satsang fellowship, vicious desires steadily flourish within him. At first, he begins to perceive flaws in all of the satsangis day by day. In his heart, he feels, 'All of these satsangis lack understanding; only I have true understanding.' In this way, he considers himself to be superior to all. Such a person remains constantly uneasy, day and night. He cannot sit peacefully anywhere during the day; nor can he sleep at night. Moreover, his anger never subsides. In fact, he constantly smoulders like a half-burnt log. A person who behaves in this manner should be known to be on the verge of falling out of Satsang. No matter how many days he spends in Satsang, he will never experience peace in his heart; ultimately, he will fall from Satsang.

### 31. Gadhada I-58: Motane Jane Tevo Thay

Moṭā Puruṣhno jem jem guṇ grahaṇ karato jāy tem tem enī bhakti vṛuddhi pāmatī jāy. Ane atishay je Moṭā hoy tene jo atishay niṣhkāmī jāne to pote kūtarā jevo kāmī hoy te niṣhkāmī thāy aṇe jo Moṭā Puruṣhne viṣhe kāmīpaṇāno doṣh paraṭhe to game tevo niṣhkāmī hoy toy paṇ atishay kāmī thāy. Ane moṭāne viṣhe krodhī-lobhīpaṇu paraṭhe to pote krodhī-lobhī thāy. Ane jo Moṭā Puruṣhne atishay niṣhkāmī, nirlabhī, nihsvādī, nirmāṇī, nihsneḥī samaje to pote paṇ e sarva vikārthī rahit thāy jāy aṇe pāko haribhakta thāy.

Thereafter Mahānubhāvānand Swāmī asked, "Mahārāj, while staying in the Satsang fellowship, how can one eradicate all of one's faults? Also, how can one's bhakti towards God continue to flourish day by day?" Shriji Mahārāj replied, "The more one continues to imbibe the virtues of the great Purush, the more one's bhakti begins to flourish. In fact, if one realises the truly great Purush to be absolutely lust-free, then, even if one is as lustful as a dog, one will also become lust-free. Conversely, if one perceives the fault of lust in the great Purush, then no matter how lust-free one may be, one becomes full of intense lust. In the same manner, if one views the great Purush to be full of anger or

avarice, then one becomes full of anger and avarice. Therefore, if one understands the great Purush to be absolutely free of lust, avarice, taste, egotism and attachment, one will also become free of all of those evil natures and become a staunch devotee."

### 32. Gadhada I-16: Wisdom

Je Bhagwānnā bhaktane sat-asatno vivek hoy te to je je avagun potāmā hoy tene jāne ane vichārīne teno tyāg karī de. Ane santmā athavā koī satsangimā kāik avagun potāne bhāsato hoy to tene tyāg karī de ane tenā je guṇ tenu ja grahaṇ kare. Ane Parameshvarne viṣhe to tene koī avagun bhāsē ja nahī. Ane Bhagwān ane Sant te je je vachan kahe tene param satya karīne māne, paṇ te vachanne vishe sanshay kare nahī.

*A wise devotee of God who can discern between sat and asat identifies the flaws within himself and thoughtfully eradicates them. He also rejects any apparent flaws he perceives in the Sant or a satsangi andimbibes only their virtues. Moreover, he never perceives any faults whatsoever in God. In addition, he accepts whatever words of advice God and the Sant offer as the highest truth but does not doubt their words in any way.*

### 33. Gadhada I-38: A Merchant's Balance Sheet

Je satsangī hoy tene jyārthī potāne satsang thayo hoy tyārthī potānā manno tapās karavo je, 'Prathamnā varshmā māru man āvu hatu ne pachhī āvu hatu ane āṭī Bhagwānnī vāsanā hatī ne āṭalī jagatnī hatī, em varsho-varshano sarvālo vichāryā karavo ane potānā manmā jetālī jagatnī vāsanā bākī rahī gaī hoy tene thode thode nirantar ṭālavī. Ane em vichāre nahī ne badhī bhegī kare to te vāsanā enī ṭale nahī. Jem vanikne gher nāmu karyu hoy te jo mahinā mahinānu nirantar chukavī dāīe to detā kāṭhan na paḍe ne varsh-dahādānu bhegu karīe to āpavu bahu kāṭhan paḍe; tem nirantar vichār karavo.

*From the time a satsangi enters the Satsang fellowship, he should examine his mind by thinking, 'In the first year, my mind was like this; then it was like this. Previously, I had this much desire for God and this much desire for the world.' In this manner, he should repeatedly reflect on this yearly total of desires and always strive to gradually, yet constantly eradicate all worldly desires that remain in his mind. If, however, he does not introspect in this manner and allows those desires to accumulate, then they will never be overcome. Consider, for example, the analogy of opening an account with a merchant. If one settles one's debts to him regularly on a monthly basis, then it would not be difficult to repay the debt. But if one waits to pay until the end of the year, it would be extremely difficult to settle the account. Likewise, one should introspect constantly.*

### 34. Gadhada III-9: The Gateway in the Form of Awareness

Potānī bhaktine nirvighna rākhīne je Parameshvarnā charaṇārvindne pāmavāne ichchhe tene jāṇpanārūp je Bhagwānnā dhāmno daravājo tene viṣhe sāvadhān thaīne rahevu ane Bhagwān vinā bijā padārth tyā pesavā devā nahī.

*One who wishes to keep one's bhakti free from obstacles and to attain the holy feet of God, should remain constantly vigilant at the gateway of the abode of God in the form of awareness, and should not allow any objects except God to enter therein.*

### 35. Gadhada II-25: The Worldly Renunciant and the Detached Householder

Pachhī Muktānand Swāmī pūchhyu je, "Evī draḍh vāsanā hoy ne tenī jene ṭālavānī ichchhā hoy to te sho upāy kare tyāre ṭale?" Pachhī Shriji Mahārāj bolyā je, "Jevu Ukā Khācharne santnī sevā karyānu vyasan paḍyu chhe tevī rīte Bhagwān tathā Bhagwānnā sant tenī sevā karyānu jene vyasan paḍe ne te vinā ek kṣhamātra paṇ rahevāya nahī, to enā antahkaranī je malin vāsanā te sarve nāsh pāmī jāy chhe."

*Then Muktānand Swāmī asked, "If one has such strong worldly desires and wishes to eradicate them, by what means can they be eradicated?" Shriji Mahārāj replied, "Just as Ukā Khāchar has become addicted to serving the sādhus, in the same way, if one becomes addicted to serving God and His Sant to the extent that one would not be able to stay for even a moment without serving them, then all of the impure desires in one's antahkarān will be destroyed."*

### 36. Gadhada II-41: A Bone in the Form of Egotism

Jene Parameshvar bhajavā hoy tene Bhagwānnī athavā Bhagwānnā bhaktanī sevā-chākarī male tyāre potānu moṭu bhāgya māniṇe sevā karavī. Te paṇ Bhagwānnī prasannatāne arthe ne potānā kalyāṇne arthe bhaktie karīne ja karavī, paṇ koīk vakhāne te sāru na karavī. Ane jīvno to evo swabhāv chhe je, jemā potāne mān male te ja karavu sāru lāge; paṇ mān vinā ekaī to Bhagwānnī bhakti karavī paṇ sārī lāge nahī.

*When a person who wishes to worship God receives an opportunity to serve God and His devotees, he should serve them considering it to be his extremely great fortune. Moreover, he should do so only with bhakti, for the sake of pleasing God and for his own liberation - not for the sake of receiving praise from others. The nature of a person, however, is such that he only enjoys doing that which satisfies his vanity. Without that, he does not enjoy performing even bhakti of God.*

**37. Kariyani 11: The Characteristic of Affection**

Jene potānā priyatam je Bhagwān tene viṣhe pṛītī hoy te potānā priyatamnī marajīne lope nahī e pṛītinu lakṣhaṇ chhe. Jene Bhagwanne vishe preeti hoy te Bhagwanni agna koi kale lope nahi. Jem Bhagwannu gamtu hoy temaj rahe e preetinu lakshan chhe.

*He who has affection for his beloved, God, will never disobey the wishes of his beloved. That is the characteristic of affection. To take an example, the gopis had affection for Shri Krishna Bhagwān. The characteristic of affection is exactly this: One who has true affection for a person acts according to the person's wishes.*

**38. Gadhada II-11: All Actions Becoming a Form of Bhakti**

Dharma, arth ne kām sambandhī je fañī ichchhā teno tyāg karīne tenā te shubh karma jo Bhagwānnī prasannatāne arthe kare to e ja shubh karma chhe te bhaktirūp thaīne keval mokshane arthe thāy chhe.

*If one abandons the desire for the fruits related to dharma, arth and kām, and if one performs pious karmas only to please God, then those piouskarmas become a form of bhakti and aid in the attainment of liberation.*

**39. Gadhada I-22: Singing without Remembering God**

Mṛudang, sārangī, sarodā, tāl ityādik vāditra vajāqīne kīrtan gāvavā tene viṣhe jo Bhagwānnī smṛuti na rahe to e gāyu te na gāyājevu chhe. Ane Bhagwānnne visārīne to jagatmā ketalāk jīv gāy chhe tathā vāditra vajāde chhe pañ teṇe karīne tenā manmā shānti āvatī nathī. Te māṭe Bhagwānnā kīrtan gāvavā tathā nām-raṭan karavu tathā Nārāyan-dhūnya karavī ityādik je je karavu te Bhagwānnī mūrtine sambhārīne ja karavu.

*If one does not remember God while singing to the accompaniment of a mrudang, sārangī, sarodā, tāl or other instruments, then that singing is as good as not having sung at all. Besides, there are many people in this world who sing and play instruments without remembering God; but they do not attain peace of mind. Therefore, whichever activity one performs - whether it be singing devotional songs, reciting God's holy name, chanting the 'Nārāyan' dhūnya, etc. - one should only perform that activity while remembering the form of God.*

**40. Gadhada II-33: The Vow of Non-Lust**

Ek niṣhkāmī vartamān draḍh hoy to tene ā lokmā tathā parlokma koī thekāne Bhagwānthī chhētu rahe nahī ane amāre pañ te uparthī koī divas het ochhu thāy nahī. Ane ame ahīyā tākyā chhīe te pañ ahīyānā haribhaktane ati niṣhkāmī vartamānno draḍhāv dekhīne tākyā chhīe. Ane jene niṣhkāmī vartamān draḍh hoy to te thakī ame hajār gāu chheṭe jaīe to pañ tenī pāse ja chhīe; ane jene te niṣhkāmī vartamānmā kāchyp chhe ne te jo amārī pāse rahe chhe toy pañ te lākh gāu chheṭe chhe. Ane amane niṣhkāmī bhakta hoy tenā ja hāthnī karī sevā game chhe... Māṭe je niṣhkāmī vartamān rākhe te ja amane vahālo chhe ane tene ne amāre ā lok, parlokma draḍh melāp rahe chhe.

*If a person firmly observes the vow of non-lust, then he is never far from God - whether he is in this realm or beyond. Moreover, My affection for such a person never diminishes. In fact, the very reason that I have stayed here is because of these devotees' firm resolve to observe the vow of non-lust. If a person strictly observes that vow, then even if I were a thousand miles away from him, I would still be close to him. Conversely, if a person is slack in his observance of the vow of non-lust, then even if he is beside Me, he is as good as a hundred thousand miles away. In fact, I do not like to be served by such a person... Therefore, only those who observe this vow are dear to Me; they and I will always be very close, both in this realm and beyond.*

# SWAMI NI VATO

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## Swami Ni Vato

### Content: 55 Swami Ni Vaat Selections

You will be assessed only on the Gujarati quotation and your ability to know the reference. The translation has been provided to help you memorize and better place the mukhpath into the context of your life.

#### Background

Swami ni Vato are quotes said by Aksharbrahma Gunatitanand Swami in simple Gujarati. Aksharmurti Gunatitanand Swami was the head of the Junagadh mandir for forty years. Once he asked Maharaj, "What do you value most: to meditate or to behave as self realised person or to serve the sick or to talk about God?" Maharaj replied, "Talking about God is the greatest service unto the Lord." Thus He commanded Swami to talk to the people about the divine glory of God. To fulfil this, Swami kept on talking to the people day and night. The great devotees of Swami such as Jaga Bhagat, Thakkar Naran Pradhan, Harishankarhai Raval, Sadguru Balmukunddas Swami, Sadashankar Amarji and many others who always lived and moved with Swami had noted down all these talks with great devotion. These quotes were later published in a scripture of seven chapters by Krishnaji Ada. In a way Swamini Vato is a comprehensive commentary on the Vachanamrut. Gunatitanand Swami has described the glory of his talks, "Such talks are found nowhere else. These talks are from Akshardham and are of God, of Narayan. Those who are intelligent recognize the God-realized Sadhu. That is why Maharaj has said I have affection for the intelligent."

#### References

##### Gun-Avgun

###### 1. Swamini Vat 1/237

Nitye lākh rūpiyā lāve ne satsangnu ghasātu bolato hoy to te mane na game; ne sūto sūto khāy paṇ Bhagwānnā bhaktanu sāru bolato hoy to tenī chākaṛi hu karāvu, evo māro swabhāv chhe.

If a person brings 100,000 rupees daily, but talks ill of satsang, I do not like it. And, even if a person only sleeps and eats, yet talks positively about the devotees of God, then I will arrange for his service. That is my nature.

###### 2. Swamini Vat 2/132

Sevā to potānī shraddhā pramāṇe thāy te karavī, paṇ asevā to na ja karavī. Te asevā te shu je, avaguṇ levo.

Serve according to one's own faith, but never do disservice. What is that disservice? To perceive faults in others.

###### 3. Swamini Vat 5/189

Bhagwānnā bhaktanā doṣh vichāre to jīv bhrasht̄ thaī jāy chhe. Māṭe gun vichāravā. Ne Nāradādikane je lānchhan kahevāy chhe te to desh-kāl lāgyāthī tathā Bhagwānnī māyānu baṭ chhe em samajavu. Ne e sarve to dāhyā hatā, moṭā hatā ne anek jīvnā kalyān karyā chhe te guṇ vichāravā.

By thinking about the defects of a devotee of God the jiva is defiled. Therefore, think of his virtues. And the stigma ascribed to Naradji, etc. is due to the effect of place, time and the power of God's māyā. Understand it thus, since all of them were wise, great and liberated many jivas; thus, think of their virtues

## Atmavichar

### 4. Swamini Vat 1/341

Kathā kare, kīrtan kare, vātu kare, pañ 'Ā deh hu nahi,' em māne nahi. Māte āthe pahor bhajan karavu je, 'Hun deh nathī ne dehmā rahyo evo je hu ātmā chhu, brahma chhu, Akṣhar chhu ne māre viṣhe Paramātmā Parabrahma Puruṣottam pragaṭ pramāṇ akhand rahyā chhe. Te kevā chhe? To sarva avatārnā avatārī chhe, sarva kāraṇnā kāraṇ chhe ne sarva thakī par chhe; te pragaṭ ā mane maṇyā te chhe.' Ā vātmā sāṅkhyā ne yog bey āvī rahyā.

An aspirant engages in discourses, sings bhajans and talks about God, but does not believe, "I am not this body." Therefore, 24 hours-a-day remember, "I am not the body, but I am the ātmā, who lives in the body. I am brahman, akshar and within me Paramatma Parameshwar Purushottam himself is eternally present." What is he like? He is the cause of all avatars, the cause of all causes and is above all. And his manifest form is the one I have attained. In this statement, both Sāṅkhyā and Yoga are incorporated.

### 5. Swamini Vat 4/99

Āpano janma be vāt sādhavā sāru thayo chhe, temā ek Aksharrūp thāvu, emā deh antarāyrūp chhe; ne bīju Bhagwānmā joḍāvu, temā sang anek prakārnā antarāyrūp chhe. E be khot̄ ṭālavī.

We are born to accomplish two things. One, to become aksharrup – in this, the body is a hindrance; and two, to join with God – in this, company (of worldly people) is a hindrance in many ways. These two faults must be removed.

## Agna

### 6. Swamini Vat 2/57

Sant kahe tem karavu te shreshṭh chhe ne mandhāryu karavu te kaniṣṭh chhe, ne mangantu karato hoy ne te tyāg rākhato hoy ne ākhā mandirnu kām ekalo karato hoy ne game eṭalā māṇasne satsang karāvto hoy, to pañ te nyūn chhe ne tene koīk divas vighna chhe. Ane je traṇ ṭāṇā khāto hoy ne ālasu hoy ne ūnghato hoy evi rītnā doṣhe yukta hoy, pañ jo te potānu mangantu mūkīne sant kahe tem kare to te adhik chhe. Ne sant kahe em karavu e nirguṇ chhe ne mangantu karavu e saguṇ chhe. Ne ā tyāgī bēthā chhe temā pañ ardha to mangantu karatā hashe ne gruhasth pañ keṭlāk mannu dhāryu kare chhe, pañ jenu das jaṇ pramāṇ kare te kharo kahevāy, ne eknu kahyu pramāṇ nahi.

To do as the Sadhu says is best. To do as per one's own wish is worst. And one who does as per his own wish, even though he observes austerities, does the work of the whole mandir and introduces many people to Satsang, is still inferior and some day will face an obstacle. While one who eats thrice daily, is lazy, is mostly sleeping and has other such faults, but acts as per the commands of the Sadhu, is superior. To do as per the instructions of the Sadhu is without blemishes and to do as per one's own desire is full of blemishes. Of the renunciants seated here, half will be doing according to their own wishes and many householders also act according to their own wishes. But one who is endorsed by ten others is true, but approval by only one is not enough.

### 7. Swamini Vat 5/59

Jene Bhagwān bhajavā hoy tenāthī badhāyā marājī rākhī shakāy nahi, tenāthī to Bhagwānnī marājī sachavāy.

One who wants to worship God cannot please everybody. He can only fulfill the wishes of God.

### 8. Swamini Vat 1/17

Bhagwāne kahyu chhe je, "Jevo hu satsange karīne vash thāu chhu evo tap, yagna, yog, vrat, dānādik sādhane karīne pañ vash nathī thāto." Te satsang shu je? 'Moṭā Ekāntikne hāth joḍavā ne te kahe tem karavu e ja chhe.'

God has said, "I am not as pleased by austerities, sacrifices, yoga, observance of vows, donations and other endeavours as I am by satsang." What is that satsang? "To fold one's hands before the great God-realized Sadhu and to do as he says."

### 9. Swamini Vat 2/82

Ā jīve karoḍ kalp thayā mangantu ja karyu chhe, te eṭalā kalp pañ kahevāy to nahi. Pañ have to ā dehe karīne Bhagwānnu gamatu karī levu; ne āgnāmā yuktī na karavī ne āvē eṭalu bhogavavu nahi ne tyāg karatā rahejo.' Em sarvēne kahyu.

For millions and thousands of years, the soul has only acted upon the wishes of its mind; it is even hard to visualize that many years go by. Now in this lifetime, we must only follow the actions that God is pleased by, by never diverting from the commands of God, by tolerating whatever is called upon you and to live while staying detached from the world.' Thus, Swami advised all.

### 10. Swamini Vat 5/45

Manne dhārye bhajan-bhakti vagere kare chhe temā antare shānti nahi, pañ Bhagwān ne Sādhunā kahyā pramāṇe kare to shānti thāy chhe.

Offering devotion, etc. as per the whims of one's mind does not bring peace within, but if one does as per the guidance of God and his Sadhu, one attains peace.

## Antardhrashti

### 11. Swamini Vat 2/61

Jevo bijāne samajāvānō āgrah chhe, evo potāne samajavānō hoy; ane jevo bijānā doṣh jovānō āgrah chhe, tevo potānā doṣh tālāvānō hoy to kāi kasar rahe ja nahi.

*If one has the same insistence on oneself to understand as one has for explaining to others; and if one has the same insistence on overcoming one's own faults as one has for observing the faults of others, then no deficiency will remain.*

### 12. Swamini Vat 5/1

Bhagwān malyā pachhī karavānū e chhe je, jānpanārūp daravāje rahevū tathā sang olakhavo tathā haṭh, mān ne īrshyā na rākhavī.

*Having attained God, one must now maintain constant awareness, recognize the Sadhu and not harbour obstinacy, ego or jealousy.*

### 13. Swamini Vat 2/35

Nirantar sarva kriyāmā pāchhu vālīne joyu je, māre Bhagwān bhajavā chhe ne hu shu karu chhu? Em joyā karavu.

*Always introspect during every task and ask yourself, "I want to worship God, and what am I doing?" Keep thinking like this.*

## Sarva Karta

### 14. Swamini Vat 1/88

Jo mār mār karato koī āvato hoy to em samajavu je, 'Mārā Swāmīnū ja karyu sarve thāy chhe, pan te vinā koīnū halāvyu pānaḍu paṇ halatu nathī.'

*If one threateningly advances towards you, one must think 'only the wish of my God occurs in this world and without His wish even a dried leaf cannot move'.*

### 15. Swamini Vat 1/26

Bājaro khāvo ne Prabhu bhajavā, bīju kāi karavu nathī ne roṭalā to Bhagwānne devā chhe, Sādhune devā chhe, te deshe, deshe ne deshe.

*Eat simple food and worship God. There is no need to do anything else. And God and his Sadhu want to give us food, so they will certainly give it.*

### 16. Swamini Vat 1/201

Sarva-kartā to Bhagwān chhe. Hamanā āpaṇe ūnghmā jāvū hoy to javāy nahi ne ūnghmā gayā hoē ne pachhī chor āvīne lūnṭī jāy paṇ āpanātī jāgāy nahi. Māṭe sarva-kartā to Bhagwān chhe.

*God is the all-doer. If we want to sleep now we cannot, and once asleep even if a thief comes and robs us, we are unable to wake up. Thus, God is the all-doer.*

## Kathavarta

### 17. Swamini Vat 2/51

Ardho-ardha kāthā-vārtāno jog rākhashe tenu ja sārū raheshe ane ā to moṭā kārakhānā thayā te kāi khūṭe em to chhe nahi.

*Only those who budget at least half their time to listen to spiritual discourses will remain spiritually well. These are big projects (of building mandirs, etc.), so there is no likelihood that this work will come to an end.*

### 18. Swamini Vat 2/108

Jem jem vāt sāmbhale tem tem antahkaraṇ shuddh thāy chhe, ne jem jem antahkaraṇ shuddh thāy tem tem vāt samajāy ne sukh paṇ thāy.

*As one listens to the spiritual talks of the great Sadhu, one's inner faculties are purified. And as one's inner faculties are purified, the talks are understood and one experiences happiness.*

## Divyabhav

### 19. Swamini Vat 3/36

Ek divas Swāmī sūtā hatā te bēṭhā thaīne prashna pūchhyo je, 'Sārāmā sārū te shu chhe ne bhūndāmā bhūndū te shu chhe? 'Tyāre kōi bolyā nahi. Tyāre Swāmī bolyā je, 'Sārāmā sārū to ā Bhagwān ne ā Sādhuno sambandh thayo chhe tethī kāi sārū nathī ne tethī kāi sārū samajavānū nathī ne bhūndāmā bhūndū shu chhe? To ā Sādhune viṣhe manuṣhyabhāv āvē chhe tethī bīju kāi bhūndū nathī. Ane te manuṣhyabhāv te sheṇe karīne āvē chhe to lok, bhog, deh ne chothro pakṣhapāt teṇe karīne manuṣhyabhāv āvē chhe. Temā jevu pakṣhapātē karīne jīvnu bhūndū thāy chhe tevu to pancha-viṣhayē karīne paṇ nathī thātu. Te pakṣhe karīne to Gopālānand Swāmīnē māṭhe pāṇā nākhyā ne jholimā devatā nākhyā, te devtānā kāḍhanār āhī bēṭhā chhe.' Em kahīne valī bolyā je, 'Evo sanskār to amāre māṭhe ghaṇo thayo chhe! Te mukh thakī kahevāy nahi; ne evā avalā pakṣhe karīne Moṭā Sādhunā avagun līdhā chhe teṇe karīne to bhūtnī yonine pāmyā chhe ane valī kōi hashe te paṇ pāmashe ne te pāpe karīne khāvī viṣṭā ne piṇī laghushankā evā dukhne bhogave chhe paṇ sukh to kyāī thāy nahi.'

One day, Swami was sleeping. He got up and asked, "What is the best of all and what is the worst of all?" At that time, nobody spoke. So Swami said, "The best of all is that we have attained the association of this God and this Sadhu. There is nothing better than this and there is nothing better to understand than this. And what is the worst of all? That one attributes human traits to this Sadhu – there is nothing worse than this."

#### 20. Swamini Vat 1/14

Karoḍ kām bagāḍīne pañ ek moksha sudhārvo ne kadāpi karoḍ kām sudhāryā ne ek moksha bagāḍyo to temā shu karyu?

*Even by spoiling ten million tasks improve your moksha. In case ten million tasks are improved, but moksha is spoilt, what is achieved?*

#### Purushprayatna

#### 21. Swamini Vat 2/255

Shrāvaṇ Vadi Chhaṭhne divase vāt karī je, 'Bīju badhu Bhagwān kare pañ je bhajan ne niyam pālavañ e be to kōine na karī āpe, e to potāne ja karavu pađe, te jo kare to thāy.'

*On Shravan vad 6, Swami said, "God will do everything else for you, except offering of devotion and observance of spiritual disciplines – these two are not done for anybody. They have to be done by oneself. And if one does them they are perfected."*

#### Pragat

#### 22. Swamini Vat 1/263

Deh mūkīne pāmavā chhe te ja ā pragat vātu kare chhe, pañ em sarvē samajāy nahi. Ane je tyāg-vairāgyanī vātu karī chhīe, te to mārge chaḍāvavā sāru karī chhīe, pañ samajavānu āṭalu ja chhe.

*He (God) whom we want to attain after death is himself manifest in the form of this Sadhu and talking. But not all can understand this. And the talks we give on renunciation and detachment are to get you onto the path of God. Only this much has to be understood – that God is manifest today through this Sadhu.*

#### Prapti

#### 23. Swamini Vat 1/196

Āpaṇe jāṇīe chhīe je, āpaṇē Bhagwānmā het chhe pañ āpaṇā karatā to āpaṇā upar Bhagwānne ne Sādhune jhājhū het chhe.

*We believe that we have love for God, but God and his holy Sadhu have even more love for us.*

#### 24. Swamini Vat 1/294

Koṭi tap karīne, koṭi jap karīne, koṭi vrat karīne, koṭi dān karīne ne koṭi yagna karīne pañ je Bhagwānne ne Sādhune pāmavā hatā te āj āpaṇane mālyā chhe.

*That God and Sadhu we wanted to attain through endless austerities, chanting the name of God tens of millions of times, observances, donations and sacrifices, we have attained today.*

#### 25. Swamini Vat 1/166

Ā satsang malyo chhe e to param chintāmani maṭī chhe, temā jīv bahu vrudhīne pāme chhe.

*This satsang we have attained is the best chintāmani. With it, the jīva will make great progress.*

#### Prapti

#### 26. Swamini Vat 1/272

Münzavañ āve to kem karavu ?E prashna pūchhyo, teno uttar karyo je, "Swāminārāyan, Swāminārāyan" bhajan karavu tethī münzavañ ṭāī jāy.

*What should one do when in difficulty? This question was asked. The answer, chant 'Swaminarayan, Swaminarayan,' so that the worry is resolved.*

#### 27. Swamini Vat 3/32

Bhajan karatā karatā kriyā karīe to antarmā ṭāḍhu rahe ne antarmā ṭāḍhu joīne Moṭā Sādhū rājī thāy, ne jenī upar Moṭā Sādhū rājī thāy teno jīv sukhiyo thaī jāy. Ne jenu antar dhagatu hoy tene dekhīne shu rājī thāy ? Tyāre kahyu je, 'Bhagwān ne Sādhū to bahu rājī thayā.' Tyāre Swāmī bolyā je, 'Jo Mahārāj rājī na thayā hoy to āvo jog kyāthī thāy ? Te Mahārāje pote kahyu chhe je, mārō rājīpo thāy tene buddhiyog āpu chhu kā rūḍā Sādhuno sang āpu chhu. Te buddhiyog te shu ?To buddhīne viṣhe evu gnān je Bhagwān rājī thāy.' Tyāre pūchhyo je, 'Bhagwān nirantar rājī kem rahe ?' Pachhī Swāmī bolyā je, 'Bhagwānne nirantar rājī rākhavā hoy tene Bhagwānnī āgnā lopavī nahi ane āpaṇē Bhagwānnu swarūp malu chhe te vinā bīje sukh ichchhavu nahi ne kharekharā Bhagwānnā Sādhū hoy teno sang rākhavo, to tenī upar Bhagwān ne Moṭā Sādhū nirantar rājī rahe, emā kāī sanshay nathi.'

*By remembering God while performing activities, one remains at peace within. Seeing the peace within the devotee, the great Sadhu is pleased. And when the great Sadhu is pleased, one's jīva becomes blissful. And how can he be pleased on seeing one who is burning within?*

**28. Swamini Vat 1/276**

Koī Bhagwān sambhāre tenī sevā māre karāvavī, tenā lūgaḍā māre dhovarāvavā ne tene māre beṭhā beṭhā khāvā devu chhe.

*If someone remembers God, then I will arrange for his service, have his clothes washed and give him food at home.*

**29. Swamini Vat 2/29**

Bhagwānne sambhārīne je je kriyā kare chhe to paṇ te nathī karato ne te akartā chhe, ne te vinā to beṭho chhe to paṇ kartā chhe. Ane Bhagwānne sambhārīne khāy chhe, bole chhe, jue chhe, sūe chhe, chāle chhe, ityādik je je kriyā kare chhe to paṇ te kāī karato nathī ne te to akartā chhe.

*Whatever activities are undertaken, if one does them while remembering God, one is not the doer (i.e. one is not bound by them); but otherwise, even if one is merely seated, still one is the doer (i.e. is bound by the consequences of one's thoughts). While remembering God when one eats, speaks, sees, sleeps, walks and does other such activities, still one is not doing anything – one is not the doer.*

Vanivivek

**30. Swamini Vat 5/163**

Satya, hit ne priya evu vachan bolavu ne upekshārahit bolavu paṇ āgrahthī vachan kahevū nahī.

*Speak truthful, beneficial and affectionate words, and speak without contempt, but do not speak with insistence.*

Sant Mahima

**31. Swamini Vat 2/44**

Moṭā Santno samāgam karavāno mahimā kahyo je, "Roṭalā khāvā maṇe chhe paṇ kadāch te na maṇe to rāndhelu anna māgī khāīne paṇ ā Sādhuno samāgam karī, nīkar kāchā dāṇā khāīne paṇ samāgam karī, nīkar upavās karīne paṇ samāgam karī, athavā līmbado khāīne, nahi to vāyu bharakhīne paṇ ā samāgam karyā jevo chhe. Jene koīk kāmno karanāro hoy ke jene roṭalā khāvā maṭatā hoy, te jo samāgam nahi kare to tene to bahu khot jāshe." Em ghaṇīk vārtā karī.

*The glory of associating with a great Sadhu was described, "We get food to eat, but if that is not available, we should beg for cooked food to eat and still keep the company of the Sadhu. If necessary, we should eat only raw grains, observe fasts, or eat only neem leaves and keep his company. In fact, this company of the Satpurush is worth keeping even while subsisting only on air. And for an aspirant who has someone to do the work and who gets food to eat, if he does not keep such company then he will suffer a great loss."*

**32. Swamini Vat 1/53**

Nirantar mandirnu kām karyā kare to paṇ gnān vruddhi pāme nahī ne gnān to sādhu-samāgamthī ja thāy.

*Spiritual wisdom may not develop, even in one who is continually engaged in mandir service. Spiritual knowledge is attained only through close association with sadhus.*

**33. Swamini Vat 1/57**

Āvā sādhu khāsaḍā māre to paṇ Akṣhardhāmmā laī jāy ne bijā masharūnā gādlāmā suvādī mūke to paṇ narkamā nākhe em samajavu.

*Such a Sadhu may hit devotees with boots, but will still take them to Akshardham. Others may give devotees comfortable beds to sleep on but will send them to hell.*

**34. Swamini Vat 1/3**

Prahādji Nārāyan sāthe ghaṇā divas yuddha karyu1 paṇ Bhagwān jitāṇā nahi, pachhī Bhagwāne Prahādne kahyu je, "E yuddhe karīne to hu jitā evo nathī ne mane jītvāno upāy to e chhe je, jībhe karīne māru bhajan karavu, manmā māru chintavan karavu, netramā mūrti rākhavī. E prakāre nirantar mārī smṛuti karavī." Em kahyu chhe; pachhī evī rīte Prahādē abhyās karyo tyāre Bhagwān chha māsmā vash thaī gayā. Māte Bhagwānne rājī karavāne arthe ā upāy sarvopari chhe te shīkhavo.

*Prahādji fought for many days with Narayan, but God was not won over. Then God told Prahād, "I cannot be won over by such wars. The way to win me over is by singing my bhajans, thinking of me in your mind and cherishing my murti in your eyes. In this way, always remember me." Then, Prahād tried this method and God was won over within six months. Thus, to please God, learn this method, which is the best.*

**35. Swamini Vat 1/119**

Koṭi janme kasar taļavānī hoy te āj ṭaṭī jāy ne brahmaṛūp karī mūke, jo kharekharā sādhu maṇe ne te kahe tem kare to.

*If a true God-realized Sadhu is attained and one does as he says then the failings that would have taken tens of millions of births to overcome are overcome today and one becomes brahmaṛup.*

**36. Swamini Vat 2/91**

Ekāntik Sādhū vinā bijā koīne jīvnu sāchu het karatā āvaḍe nahi; ne bijā to het kare te indriyuu poṣhaṇ kare, temā to mūlagu avaļu thāy.

*Nobody except the God-realized Sadhu knows how to shower true affection on the jīva. And others shower affection that nourishes the senses and this, in fact, has adverse effects.*

**37. Swamini Vat 2/127**

Moṭā pāse niṣhkapaṭ thāvāmā bahu lābh chhe. Te ek jaṇne rūp dekhāī gayu teno ākār bandhāī gayo. Pachhī tene moṭā sant pāse kahyu, tyāre te sante Mahārājñi stuti karīne ṭālī nākhyu.

*There are many benefits in confessing one's sins and faults before the great Sadhu. One person saw a woman and her form became fixed in his mind. He revealed this to the great Sadhu who prayed to Maharaj and erased it from his heart and mind.*

Sarvopari

**38. Swamini Vat 6/7**

Shuddha swarūpiṇiṣṭhā rākhavī, nīkar vāndho bhāngashe nahī, em Mahārāje paṇi kahyu chhe. Te māte ā pragaṭ Puruṣottam Shriji Mahārāj Sahajanand Swāmī te sarve Shri Kruṣṇādik je avatār temanā avatārī ne sarvenā kāraṇ ne sarvenā niyantā chhe emā leshmātra fer nathī em jāṇīne pativratānī rīt rākhavī, to ḥeṭh Akṣhardhāmmā pugāshe.

*Have a pure and resolute faith in God's manifest form, otherwise obstacles will not be overcome – even Maharaj has said this. Therefore, this manifest Purushottam, Shriji Maharaj, Sahajanand Swami, is the source of Shri Krishna and other incarnations, and is the cause and the controller of all – of this there is no doubt. Knowing this, remain absolutely faithful and one will go straight to Akshardham.*

Sukhshanti

**39. Swamini Vat 1/25**

Jeṭalu kāī māyāmay sukh chhe te sarve dukh vinānu hoy nahi, e vāt paṇ ek jāṇī rākhavī.

*Whatever happiness exists in māyā is not without misery. This, too, should be kept in mind.*

**40. Swamini Vat 1/148**

Antarmā tāḍhu rāhyā kare ne dhagī na jāy tenā be upāy chhe: ek to Bhagwānnu bhajan karavu ne biju Bhagwānnne sarva-kartā samajavā ne temā sukh āve to sukh bhogavī levu ne dukh āve to dukh bhogavī levu. Te kahyu chhe je, Dāsanā dushman Hari ke'dī hoy nahi, jem karashe tem sukh ja thāshe.

*There are two means by which inner peace remains and no agitation arises: one is to worship God and the other is to understand God as the all-doer. Then, if we get happiness we should enjoy it and if we encounter misery we should tolerate it. It is said, "Dāsnā dushman Hari ke'dī hoy nahi, jem karshe tem sukh ja thashe." – "God is not an enemy of the devotee, whatever he does will bring happiness."*



Samp

**41. Swamini Vat 1/334**

Ek ruchivālā be ja hoīe to hajāro ne lākho chhīe ne te vinā to hajāro ne lākho hoīe to paṇi ekaṭā ja chhīe em samajavu.

*Two people with the same inclination are equal to thousands and hundreds of thousands. Without this, know that even if we are thousands and hundreds of thousands, we are alone.*

Sankhyavichar

**42. Swamini Vat 1/2**

Sāṅkhyā-vichār karvā shīkhavo. Ne sāṅkhya vinā lobh, kām, svād, sneh ne mān e pānch doṣh tathā adhyātma, adhibhūt, ne adhidaiv e traṇ tāp e sarvenu dukh māṭe nahi. Ne sāṅkhya vinā aradho satsang kahevāy. Māṭe sukhiyā rahevāne arthe sāṅkhya-vichār shīkhavo.

*Without learning the teachings of Sāṅkhyā, faults such as greed, lust, taste, attachment and ego, and the three miseries – due to adhyātma, adhibhut and adhidaiv2 – cannot be removed. Without Sāṅkhyā, satsang is said to be only half complete. Thus, to remain happy learn the principles of Sāṅkhyā.*

**43. Swamini Vat 2/6**

Chār vātmā sukh chhe. Temā ek to sukh Bhagwānnī mūrtinī smṛuti, biju Sādhuno samāgām, trīju sadvichār ne chothu jīve viṣhaynu sukh mānyu chhe e to dukhrūp chhe; ne sukh to traṇ vātmā ja chhe. Ne viṣhaymā sukh chhe evī to koī motāe kalam mūkī ja nathī ne ātmārūpe vartavu e to desh ja nokho chhe. Temā kāmādik doṣh ja nathī, jem Gujarāt deshmā pruthvī khode temā pāṇo ja na male tem.

*Bliss lies in four things. First, remembering the murti of God; second, company of sadhus; third, noble thoughts; and fourth, understanding that the worldly objects, which the jīva believes to be pleasurable, are a source of misery. That there is happiness in worldly objects has not been stated by any of the great (Sadhus). And to act as the ātmā is a totally different experience. In it, there are no faults, such as, lust, etc. Just as one digs the soil of Gujarat and does not find stones, similarly, there are no faults in this experience.*

## Upasana

### 44. Swamini Vat 1/188

Puruṣottamnī upāsanāe karīne jīv Akṣhar jevo thāy chhe ne Motāne male te bahu moṭapne pāme chhe. Te jū viyāy to līkh āve ne hāthāṇī viyāy to baļad jevaḍu bachchu āve. 'Te upar Vachanāmrut vanchāvuy je, 'Jevā Bhagwānne jāne tevo pote thāy chhe.

*By the upāsanā of Purushottam, the jiva becomes like Akshar, and if one associates with the great Sadhu, one attains much greatness. When lice reproduce, they produce tiny eggs and when a female elephant gives birth, the infant is the size of a bull. Based on this, a Vachanamrut was read: one becomes what one believes God to be like (i.e. if one knows God to be free from all blemishes, one also finally becomes free of all blemishes)*

## Swarupnishtha

### 45. Swamini Vat 1/165

Ek to Bhagwānnī āgnā pālavī ane biju santnu swarūp samajavu ane trīju Bhagwānnu swarūp samajavu, e traṇ vātmā Bhagwān rājī rājī ne rājī chhe; ne tene dhanya chhe, dhanya chhe ne dhanya chhe. E traṇ vāt rākhavī.

*Three things really please God. First, following his wishes; second, understanding the Sadhu's form; and third, understanding the form of God. Such a person is to be truly commended. Therefore, adopt these three methods.*

## Siddhant

### 46. Swamini Vat 2/75

Mahārāje Vachanāmrutmā potāno rahasya, abhiprāy, ruchi, siddhānt ādik ghanā shabda kahyā chhe, te upar sūrat rākhīne chālavu, e j karavānu chhe.

*In the Vachanamrut, Maharaj has revealed his esoteric teachings, opinions, preferences, principles and many other topics. Focus on them and move forward. That is what needs to be done.*

### 47. Swamini Vat 2/83

Mahārāje dhūdhūbāj mārag chalāvyo chhe, te shu je, mandir, međiyu, ghođā, gāđā ādik anek vātu pravartāvī chhe; pañ potāno siddhānt je karavānu chhe te mūkī dīdhu nathī. Te siddhānt e je, nirvāsanik thāvu ne Bhagwānmā jođāvu; pachhī game te kām karo, gruhasthāshrammā raho ke tyāgī thāo, pañ ante karavānu e chhe.

*Maharaj initiated an all-encompassing path. That is, He spread the glory of mandirs, and encouraged people to fulfill their worldly duties by erecting buildings, and acquiring horses, carts, etc. But he never lost sight of the principle that he wanted to establish. That principle was to free all aspirants from worldly desires and join everyone in God. So, follow any path – remain a householder or become a sadhu – but in the end this is what is to be done.*

## Mahima

### 48. Swamini Vat 1/1

Anādi Mūl Akṣharmūrti Shrī Guṇātītanand Swāmī vāt karī je, Bhagwān ne Sādhunā mahimānī vātu nirantar karavī ne sāmbhalvī. Ne Mahāraj to potānu Akṣhardhām ne pārshad ne potānu samagra aishvaryā te laīne āhī padhāryā chhe. Te evā ne evā ja chhe. Ne deh mūkīne jene pāmavā chhe, te āj deh chhatā malyā chhe, kāi bākī nathī; ne em na samajāy tethī jīvmā durbalātā rahe chhe, ne em samajāy tyāre koī divas jīvmā durbalātā manāy ja nahi; ne jīv bijī ritno thaī jāy chhe.

*One should continuously engage in delivering and listening to talks on the glory of God and his Sadhu. Maharaj has come here (to earth) with his Akshardham, pārshads and all his powers. He is exactly the same (today). He whom we wish to attain after death, we have attained during this life; there is nothing more left to attain. If this truth is not understood properly, the jiva remains weak.*

## Samjan

### 49. Swamini Vat 2/162

Gnān vinā to sukh na thāy. Ne bhakti kare tene Moṭā hoy te hār āpe ke thāl āpe, pañ tene karīne sankalp ochhā na thāy, māte samajaṇ to joīe kharī, 'em vāt karī.

*There can be no happiness without spiritual knowledge. The great Sadhu garlands or gives sanctified food to those who offer devotion. But these do not reduce one's desires. Therefore, understanding is definitely needed.*

### 50. Swamini Vat 4/14

Madhyānu Agiyārmu Vachanāmrut vanchāvīne vāt karī je, ā Vachanāmrut badhāy gruhasthne samajavānu chhe ane ā vāt na samajāy hoy tyā sudhī jīvmāthī sanshay māte ja nahi.

*After reading Gadhada II-11, Swami discoursed, all householders must understand this Vachanamarut and without doing so, there is no progress.*

## Agnan

**51. Swamini Vat 2/100**

Jyāthī achānak uchālā bharavā te ḫekāne udyam kare chhe ne jyāthī koṭi kalpe paṇ uchālā na bharavā tene arthe udyam nahi! E ja agnān chhe.

*There is effort in the place from where one has to suddenly leave. And for the place from where one will not leave for tens of millions of kalpas there is no effort. This itself is ignorance.*

## Khap

**52. Swamini Vat 2/94**

Kalyāṇno khap kevo rākhyo joē je, 'Ogaṇoterā Kālmā' Bhīmnāthmā rānkā1 māgavā āvatā ne karagartā ne tene dhakkā māre paṇ jāy nahi, evo khap rākhavo.

*What sort of intense desire for moksha should one have? It should be like the paupers who came to Bhimnath mandir (in Saurashtra, Gujarat) during the famine of 1879 (1823 CE) to beg for food. They would plead for food and were pushed around, yet they did not go away. This is the type of intense desire one should have for moksha.*

## Miscellaneous

**53. Swamini Vat 1/101**

Bhagwān ne Bhagwānnā Sādhu e be sāmu jovu ne e ja joyā jevā chhe, bijāmā kāī māl nathi.

*Observe only God and his holy Sadhu. Only these two are worth observing. There is no worth in anything else.*

**54. Swamini Vat 4/21**

Ek upāsanā, bijī āgnā, trījo samāgam ne chothu satshāstrānu vyasan, e chār draḍh karīne rākhavā.

*One, upāsanā; two, commands of Shriji Maharaj; three, company of the great Sadhu; and four, addiction to the scriptures – these four should be firmly kept.*

**55. Swamini Vat 4/119**

Keṭlākne man ramāde chhe ne keṭlāk manne ramāde chhe. Ā vāt nitye vichārvā jevī chhe.

*Some are controlled by the mind while some control the mind. This statement is worth contemplating on daily.*

**SHLOKAS**

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Total Memorized: \_\_\_\_\_ Tier: \_\_\_\_\_

# Shlokas

## Content: 30 Shlokas Selections

You will be assessed only on the Sanskrit verses and your ability to know their meanings. The translation has been provided to help you memorize and better place the mukhpath into the context of your life.

### Background

Shlokas are poetic verses written in the language of Sanskrit and are the oldest form of mukhpath, originating from the Vedic times of Hindustan. Shlokas comprise the eight scriptures held by Shriji Maharaj as authoritative. These scriptures include the four Vedas, Vedanta Sutras of Vyasa, Shrimad Bhagwat, Vishnu Sahasranam, Bhagwad Gita, Vidurniti, Vasudev Mahatmya and Yagnavalkya Smruti. Shlokas have been composed within the scriptures of the Swaminarayan Sampraday as well, for example the Satsangjivan Granth written by Shatanand Muni and the Shikshapatri. Shastriji Maharaj had also produced eight shlokas dedicated to his guru Bhagatji Maharaj. In the Vachanamrut, SHriji Maharaj refers to 73 Shrimad Bhagwat Puran shlokas and 37 Bhagwad Gita shlokas to base his teachings upon.

### Verses

#### Shloka 1

Twameva mātā cha pitā twameva, Twameva bandhuscha sakhā  
twameva |

Twameva vidyā dravinam twameva, Twameva saravam mama deva  
deva || (Pāndava Gitā)

O Lord! You are my mother, father, brother, and my true companion.  
You are the source of all knowledge and my wealth. You are the supreme God and you mean everything to me.

#### Shloka 2

Gururbrahmā Guruvishnur, Gurur devo maheshvaraha |  
Guru(hu) sākshāt Parambrahma, Tasmai shrigurave namaha ||

The guru is [like] Brahma, the guru is [like] Vishnu, The guru is [like] Shiva and all the devtas; in fact, the guru is [like] God – Parabrahma – Himself. I bow down to such a guru.

#### Shloka 3

Sarvetra sukhina(ha) santu, Sarve santu nirāmayāhā |  
Sarve bhadrāni pashyantu, Mā kashchid dukham-āpnuyāt ||

May all become happy and overcome miseries. May all attain salvation and no one suffer from grief.

#### Shloka 4

Ati-manoharam sarva-sundaram, Tilaka-lakshanam chanchal-ekshanam | Vibudha-vanditam Swāmināth te, Vapuri-hāstuno nitya-darshane ||

O Lord! Your murti is so majestic and beautiful. All the demigods are offering their respect and prayers to your divine form. Always remain before us.

#### Shloka 5

Sarva-dharmān pari-tyajya, Mām-ekam sharanam Vraj | Aham tvām  
sarva-pāpebhyo, Mokshayishyāmi mā shuchaha || (Bhagavad Gitā 9-26)

Lord Krishna advises Arjun during the epic Mahabharat battle...  
“Arjun, give up all beliefs that you may have in your mind and just accept what I have to say. I will redeem you from the sins.”

#### Shloka 6

Prasangam-ajaram pāsham, Ātmana(ha) kavayo viduhu |  
Sa eva sādhushu kruto, Moksha-dwāram-apāvrutam || (Bhāgvat 3-25-20)

If a person maintains profound love towards the Ekāntik Sant of God just as resolutely as he maintains profound love towards his own relatives, then the gateway to liberation opens up for him.

#### Shloka 7

Kāryam na sahasā kinchit, Kāryo dharmastu satvaram |  
Pāthaniyādhita-vidyā, Kārya(ha) sangonvaham satām || (Shikshāpatri 36)

Never perform a task immediately without thinking. However, spiritual and religious activities should be carried out instantly. Teach the knowledge one has to others, and always associate yourself with a true sādhu.

## Shloka 8

Nijātmānam brahmarupam, Dehatraya-vilakshanam |  
 Vibhāvyā tena kartavyā, Bhakti(hi) Krushnasya sarvadā ||  
 (Shikshāpatri 116)

*Believe oneself as brahmarup, separate from the three bodies – sthul, sukhsha and karan – then offer devotion to Parabrahma in that brahmarup state.*

## Shloka 9

Dharma gneya(ha) sadāchāra(ha), Shruti-smrutyu-papāditaha |  
 Māhātmyagnān-yugbhuri, Sneo bhaktishcha Mādhave ||  
 (Shikshāpatri 103)

*The codes of righteous behaviour prescribed by the Shrutis-Smrutis should be known as dharma. Intense love for God, together with the knowledge of His glory is known as bhakti.*

## Shloka 10

Gālidānam tādanam cha, Krutam kumatibhir-janaihi |  
 Kshantavyam-eva sarveshām, Chintaniyam hitam cha taihi ||  
 (Shikshāpatri 201)

*If a sādhu or brahmachāri is beaten or sworn at by an evil-minded person, then he should forgive that person but not retaliate by hitting back or swearing at him; moreover he should wish for his welfare and benefit, and not wish for him to suffer.*

## Shloka 11

Bhava-sambhava-bhiti-bhedanam, Sukha-sampat-karunā-  
 niketanam |  
 Vrata-dāna-tapa(ha) kriyā falam, Sahajānanda gurum bhaje sadā ||

*O Guru Sahajānand, I bow down to you with reverence, as you are the one who dispels the fear of the cycle of birth and death from within us. Happiness and compassion is where you are. I have attained you as a result of my austerities.*

## Shloka 12

Sharanāgata pāpa-parvatam, Ganayitvā na tadiya sadgunam |  
 Anumapya-tulam hi manyate, Sahajānanda gurum bhaje sadā ||

*Although we possess countless undesirable qualities, Sahajānand Swāmi doesn't look at those, but instead He considers us great. I worship that Supreme guru – Sahajānand.*

## Shloka 13

Shrimad-sadguna-shālinam-chidachidi, Vyāptam cha divyākrutim  
 Jiveshākshar-muktakoti-sukhadam, Naikāvatār-ādhipam |  
 Gneyam Shri Purushottamam munivarair, Vedādi-kirtyam vibhum  
 Tam-Mulākshar-yuktam-eva, Sahajānandam cha vande sadā ||

*O Sahajānand Swāmi! You who are adorned with divine virtues; You who are everywhere; who graces with happiness gods, souls and millions upon millions of released souls; You who are the God Supreme whose virtues are sung of in the Holy Vedas and who deserves to be realised by the great sages; to You, O Sahajānand Swāmi forever with Mul Akshar, do I bow in reverence.*

## Shloka 14

Yadā yadā hi dharmasya, Glānir bhavati Bhārata |  
 Abhyuthānam-adharmasya, Tadātmānam srujāmyaham ||  
 (Bhagavad Gitā 4-7)

*Whenever unrighteousness looks to prevail over righteousness, God takes birth to re-establish dharma.*

## Shloka 15

Paritrānāya sādhunām, Vināshāya cha dushkrutām |  
 Dharma-sansthāpan-ārthāya, Sambhavāmi yuge yuge || (Bhagavad Gitā 4-8)

*God incarnates on this earth from age to age to protect the noble ones, destroy evil and establish dharma.*

## Shloka 16

Tadviddi pranipātena, Pariprashnena sevayā |  
Upadekshyanti te gnānam, Gnāninās-tattva-darshinaha || (Bhagavad Gitā 4-34)

*The philosophers will impart that knowledge to you. By bowing down to them, by asking them questions and by serving them, you shall gain that knowledge.*

## Shloka 17

Shraddhāvān labhate gnānam, Tatpara(ha) sāyatendriyaha |  
Gnānam labdhvā parām shāntim, Achireñ-ādhigachchhati || (Bhagavad Gitā 4-39)

*A faithful, ardent and one who has conquered one's senses acquires ultimate knowledge and instantly attains utmost peace.*

## Shloka 18

Daivi hyeshām gunamayi, Mama māyā duratyayā |  
Māmeva ye prapadyante, Māyāmetām taranti te || (Bhagavad Gitā 3-14)

*It is incredibly difficult to overcome this māyā, but if you seek God's refuge, then you will be able to conquer that māyā.*

## Shloka 19

Shravanam kirtanam Vishno(ho), Smaranam pādasevanam |  
Archanam vandanam dāsyam, Sakhyam ātmanivedanam || (Shrimad Bhāgvat 7-5-23)

*There are nine types of Bhakti:*

- Shravanam – listening to religious and spiritual talks
- Kirtanam – singing praises of God through talks and bhajans
- Smaranam – remembering God in every activity
- Pādasevanam – carrying out various seva
- Archanam – performing puja
- Vandanam – bowing down
- Dāsyam – remaining humble
- Sakhyam – companionship
- Ātmanivedanam – total surrender

## Shloka 20

Sādhavo hrudayam mahyam, Sādhunām hrudayam tvaham |  
Madanyat te na jānanti, Nāham tebhyo manāgapi || (Shrimad Bhāgvat 9-4-68)

*The sādhu is God's heart and God is his. He is oblivious of anything besides God and so is God besides him.*

## Shloka 21

Ishāvāsyam-idam sarvam, Yatkincha jagatyām jagat |  
Tena tyaktena bhunjithāha, Mā grudha kasyasvid dhanam || (Ishāvāsyā Upanishad)

*God resides in all that we see and feel around us. All the materialistic pleasures are due to His grace. Enjoy them according to the rules laid down in the scriptures.*

## Shloka 22

Asato mā sad-gamāyā, Tamaso mā jyotir-gamāyā |  
Mrutyor-māmrutam gamāyā, Om shāntihi shāntihi shāntihi ||

*O'Lord... Take me from ignorance to truth, from darkness to light and from death to eternal bliss.*

## Shloka 23

Mukam karoti vāchālam, Pangum langhayate girim |  
Yatkrupā tam-aham vande, Paramānandam Mādhavam ||

*I bow down to the ever-blissful Lord whose grace can make a dumb person speak and even enable a disabled person to leap over a mountain.*

## Shloka 24

Bhaj govindam bhaj govindam, Govindam bhaj mudha-mate |  
Samprāpte sannihite kāle, Nahi nahi rakshati dukrunkarane ||

*When you are on your deathbed, at that time neither science nor other such literature will be useful – the only thing that will matter is God. So rid yourself of your ignorance and worship God, worship God and worship God.*

**Shloka 25**

Punarapi jananam punarapi maranam Punarapi janani jathare  
shayanam |  
Iha sansāre bahu dustāre Krupayā pāre pāhi Murāre || (Charpat Panjari)

*O Lord! Protect us from the miseries of life & death and sufferings of spending nine months in the mother's womb. This is incredibly difficult to overcome, so please protect us.*

**Shloka 26**

Gangā pāpam shashi tāpam, Dainyam kalpatarus-tathā |  
Pāpam tāpam cha dainyam cha, Ghnanti santo mahāshayāhā ||

*The holy water of the river Ganges can wash away your sins, the moon can liberate you from your despair, the kalpavruksha can cure you from your illnesses. However, only a Satpurush can redeem you from all three.*

**Shloka 27**

Shri Vāsudeva-vimalāmruta-dhāmavāsam Nārāyanam naraka  
tārananāma-dheyam | Shyāmam sitam dvibhujam-eva chaturbhujam  
cha Tvām Bhakti-Dharma-tanayam sharanam prapadye ||

*I humbly seek refuge at the feet of the Lord who resides in His divine abode – Akshardham. You uplift countless jivas from hell. Your name is Nārāyan, your complexion is slightly dark and your form comprises of two arms, but sometimes your murti possesses four arms. You are the son of Bhaktimata and Dharmadev.*

**Shloka 28**

Varnivesha-ramaniya-darshanam,  
Mandahāsa-ruchirānan-āmbujam |  
Pujitam sura-narottamair-mudā, Dharma-nandanam-aham  
vichintaye ||

*I meditate upon the son of Dharmadev – Nilkanth, who has taken the form of a young varni. His form appears blissful and His face has a delicate smile; the devas and humans very lovingly perform His pujan.*

**Shloka 29**

Vande Shri Purushottamam cha paramam, Dhāmāksharam  
gnānadam  
Vande Prāgaji Bhaktam-eva-managham, Brahmaśwarupam mudā |  
Vande Yagnapurushadās charanam, Shri-Yogirājam tathā  
Vande Shri Pramukham gunālaya-gurum, Mokshāya bhaktyā sadā ||

*I revere Purushottam Nārāyan Sahajānand Swāmi whose murti is very attractive. I bow down to Aksharbrahma Gunatitanand Swāmi who has bestowed the true knowledge I lovingly idolise Pragji Bhakta (Bhagatji Mahārāj), Yagnapurushdasji Shastriji Mahārāj, Yogiji Mahārāj. Also to Pragat Guruhari Pramukh Swāmi Mahārāj who possess all the virtues. I pray to him with devotion so I can attain moksha.*

**Shloka 30**

Brahmānandam parama sukhadam, Kevalam gnāna-murtim  
Dvandvātitam gagana-sadrusham, Tattvamasyādi lakshyam |  
Ekam nityam vimalam-achalam, Sarvadhi-sākshibutam  
Bhāvātitam triguna-rahitam, Sadgurum tam namāmi ||

*One who forever has and gives the bliss of Brahma, the one who is all-knowing and divine. One who is above the dualities of pleasure and pain and who remains unaffected like the sky; the ideal who we imitate. One who is unique, eternal, pure, of firm determination, is the witness of all, above the instincts and above the three gunas, to that Sadguru [Satpurush] – I humbly bow down.*

# SAKHIS

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## Sakhis

### Content: 30 Sakhi Selections

You will be assessed only on the Gujarati verses and your ability to know the reference. The translation has been provided to help you memorize and better place the mukhpatti into the context of your life.

#### Background

Similar to shlokas, sakhis are poetic verses written in Hindi and Gujarati. In the first millennium, many aspirants found it hard to understand shlokas written in Sanskrit; for this reason, sakhis were written to allow devotees to perform bhakti in their mother tongue. Great poets such as Tulsidas, Kalidas, Surdas, Mirabai, Narsinh Mehta, Tukaram composed many of the sakhis of Hinduism. Tulsidas had written the Ramcharitmanas, a great epic about the life of Lord Ram, and was a great believer in the entity of Aksharbrahma. Mirabai and Narsinh Mehta were disowned by their families and Surdas was blind; even in those circumstances, they continued to worship God. Sakhis in the Swaminarayan Sampraday include the Harililamrut by Dalpatram Dave, Nishkulanand Kavya and Bhaktachintamani by Nishkulanand Swami. One of Yogiji Maharaj's favorite sakhis were "Nane se ho nane rahie, jaisi nani dub; ghas fis sab ad gaya, dub khubki dub."

#### Verses

Bhaktachintamani

#### Sakhi 1

Tamārā pratāp thaki, Pāngalo parvat chade |  
Tamārā pratāp thaki, Andhane ānkhyo jade || (1-36)

Due to your grace, a limbless man can climb a mountain. Due to your grace, a blind man can see.

#### Sakhi 2

Tamārā pratāp thaki, Muko mukhe Veda bhane |  
Tamārā pratāp thaki, Rank te rājā bane || (1-37)

Due to your grace, a mute can preach the Vedas. Due to your grace, a beggar can become a king.

#### Sakhi 3

Kāmdughā kalpataru, Pāras chintāmani chār |  
Sant samān e eke nahi, Me manamā karyo vichār || (2-7)

The wish-fulfilling cow, the wish-fulfilling tree, the philosopher's stone and the wish-fulfilling gem; none of these four can compare to the Sant – this I have thought in my mind.

**Sakhi 4**

**Alpa sukh emā rahu, Mali tali jāya chhe eha |  
Sant sevyē sukh upaje, Rahe akhand atala eha || (2-8)**

*There is little happiness in them [worldly gains], which comes and goes; however through the service of the Sant, you firmly attain eternal happiness.*

**Sakhi 5**

**Sant krupāe sukh upaje, Sant krupāthi sare kām |  
Sant krupāthi pāmiye, Puran Purushottam dhām || (2-2)**

*It is through the grace of the Sant you attain happiness, your wishes are fulfilled and you attain the abode [Akshardham] of Purna Purushottam.*

**Sakhi 6**

**Sant krupāthi sadmati jāge, Sant krupāthi sadgun |  
Sant krupā vinā sādhutā, Kahone pāmyā kun || (2-3)**

*It is through the grace of the Sant you attain pious thoughts, good virtues are inspired; for without the Sant, who has achieved sādhutā [saintliness]?*

**Sakhi 7**

**Sant sevyā tene sarva sevyā, Sevyā Shri Hari Bhagwān |  
Rushi muni sevyā devtā, Jene Sant karyā rāji man || (2-4)**

*One who has served a true Sant has served all, he has served God. He has served all the great yogis and devtās, if he has pleased a true Sant.*

**Sakhi 8**

**Jap tap tirth vrat vali, Tene karyā yog yagan |  
Sarve kāraj sāriyu, Jene Sant karyā prasanna || (2-5)**

*Chanting/telling rosaries, performing penance, pilgrimage and fasting, performing yoga and carrying out sacrifices; the fruits of all of these are received by one who has pleased a true Sant.*

**Sakhi 9**

**Evā Sant shiromani, Ghani ghani shu kahu vāt |  
Tevu nathi trilokamā, Sant sama tulya sākshāt || (2-6)**

*Such is this Sant, so virtuous, that I sing his glory over and over again. There is nowhere in the three lokas that anyone present can equal him.*

**Sakhi 10**

**Tyāg shobhā Santni, Em kahe Veda Purān |  
Tyāgi thai tan sukh ichchhe, E ja moto ajān || (58-38)**

*It is said in the Vedas that renouncement is the splendour of a sādhu. One who renounces and yet wishes for material pleasures is most ignorant.*

**Sakhi 11**

**Mārā janane antakāle, Jarur tedavā āvavu |  
Birud māru e na badale, Te sarve janane janāvavu || (68-9)**

*[Quoting Mahārāj]*

*"As per my promise. I will personally come to collect my devotee from his deathbed, I will never go back on my word."*

**Sakhi 12**

**Prakat rupe Satasangmā, Rahu chhu rudi perya |  
Vali avanie avatār lahu, Nrup yogi vīprane gherya || (68-13)**

*[Quoting Mahārāj]*

*"I will always be present in Satsang in a manifest form and when I incarnate on earth, it will be in the form of either a sādhu, a king or a brahmin."*

**Sakhi 13**

**Jan pratye Jivan kahe, Jene jetlo Satasang |  
Teno tetlā pāpno, Thāy bāher bhitar bhang || (84-38)**

*Preaching to the devotees, Mahārāj explained, depending upon how much Satsang one keeps, an equivalent amount of one's sins will be destroyed.*

## Sakhi 14

Āganyā vinā je āavavu, Temā rāji ame nahi rati |  
Vachan pramāne je varate, Te uparye prasanna ati || (86-3)

[Quoting Mahārāj]

*"I am not at all pleased by the one who comes to see me against my wishes. Conversely one who lives according to my words, I am infinitely pleased upon him."*

## Sakhi 15

Pan jiyā lagi prān raheshe, Jibhā Swāmi Sahajānand kaheshe |  
Teh vinā kahe biju kem, Padi ānti antarmā em || (102-48)

*Until my last breath, I will sing the glory of Sahajānand Swāmi, for there is nothing else that I can say as this is all that is imbibed in my heart.*

Nishkulānand Kāvya

### Purushottam Prakāsh

## Sakhi 16

Sant juve te bhelo hu jou re, Sant sutā pachhi hu sou re |  
Sant jāge te bhelo hu jāgu re, Sant joi ati anurāgu re || (41-7)

*I see through the eyes of a true Sant, I sleep after he sleeps, I awaken when he does. Upon seeing a true Sant, I am extremely delighted.*

## Sakhi 17

Sant hu ne hu te vali Sant re, Em Shrimukhe kahe Bhagwant re |  
Sant mānajo māri murati re, Emā fer nathi ek rati re || (41-9)

*"I am the Sant and the Sant is me," [I am one with the Sant] Mahārāj Himself has said. Believe the Sant to be my form; there is not an iota of difference between our forms.*

## Sakhi 18

Kaheshe Sant to ā bahu sārā re, Kharā kalyānanā karanārā re |  
Eto ja guna koi greshe re, te to Brahmamo'le vās leshe re || (41-14)

*If one believes that this Sant is extremely great, that only he can give true liberation; then through adopting these mere good thoughts about the Sant, you will attain a place in Brahmamahol [Akshardham*

## Sakhi 19

Sant desh pardesh fare chhe re, Sahu jivanā agha hare chhe re |  
Enā darshan sparsh je karshe re, Teto bhavajal pār utarashe re || (41-19)

*The Sant travels far and wide. He removes the pain and suffering of all he meets. Through his darshan or contact, they will cross the ocean of life.*

## Sakhi 20

Vali santne āpi āganyā re, Re'vu nahi āhi āvyā vinā re |  
Varaso varas ek mās re, Karvo ā māndirma nivās re || (32-13)

*The sādhus were given an āgnā [command] by Mahārāj to spend a month every year in this mandir [referring to Junāgadh Mandir for the samāgam of Aksharbrahma Gunātītānand Swami].*

### Sārsiddhi

## Sakhi 21

Dharma dharma sahu koi kahe, Pan dharmamā bahu marma chhe |  
Pragat Prabhunā vachan pāle, Ethi moto koi dharma chhe? || (28-9)

*There are different types of dharma, however the most important form of dharma is to follow the wish of the manifest God-realised Sādhu.*

## Sakhi 22

Jem so so shunya sārā kare, Pan ek na kare jo āgale |  
Te sarvālo shāno melashe, Je kare chhe kālap kāgale || (1-7)

*Zeros without one is equal to zero; similarly anything without Mahārāj is meaningless.*

## Sakhi 23

Jem mor-patni bindu āvatā, Rate liye chhe rase bhareladā |  
Teno mayur thāy tadavat, Thāy padatā bindunā dheladā || (29-8)

*When the peacock grasps the tear drop of the peahen before it touches the ground, a peacock is conceived, but if it hits the ground and then the peacock grasps the tear drop, a peahen is conceived.*

**Sakhi 24**

Tem āvatā vachan vālā tanā, Grahi liye nar garaju thai |  
Te puran pāme prāpati, Fari feravani rahe nai || (29-9)

*The essence of the above is that, in the same way if you grasp the word of our beloved Mahārāj, then you will attain ultimate liberation. [If, you can grasp the words of God like the peacock grasps the tear drop before it falls on the floor, then you will have pleased Him].*

**Vachanvidhi****Sakhi 25**

So vātni ek vāt chhe, Nav karvo āgnā lop |  
Rāji karvānu rahu paru, Pan karāviye nahi Harino kop || (4-5)

*The main principle is to follow Mahārāj's agna, and to please Him. By breaking His agna, you will only displease him.*

**Sakhi 26**

Alpa sukh sāru āganyā, Lope chhe Shri Hari tani |  
Param sukh kem pāmashe, Bhāi dhārjo tenā dhani || (4-7)

*Through breaking any agna for a little material happiness, you would lose the happiness of Mahārāj and Akshardham.*

**Kalyān Nirnay****Sakhi 27**

Male Prabhu pragat pramān re, Kā to tenā malele kalyān re |  
Teh vinā to koti upāye re, Ātyantik kalyān na thāye re || (2-16)

*Only when one has met the manifest form of God can one attain liberation; without this, one can try infinite things, but none will lead to ultimate salvation.*

**Sākhio****Sakhi 28**

Ek ghadi ādhī ghadi, Tāki puni ādh,  
Tulsi sangat Santki, Kate koti aprādh.

*Tulsiadas says that by associating for even half a second with a true Sant, all of one's sins are washed away.*

**Sakhi 29**

Kanak tajyo kāmini tajyo, Tajyo dhātuko sang,  
Tulsi laghu bhojan kari, Jive mānake rang.

*Tulsidas says there are many who can give up women, wealth and taste for food but there are few who can give up false attachment of ego.*

**Sakhi 30**

Guru Govind donu khade, Kisko lāgu pāy,  
Balihāri Guru devki, Jine Govind diyo batāy.

*God and Guru are both standing; whose feet should one touch first? Hail! the Guru first; for it is he who has shown us the greatness of God.*

# KIRTANS

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## Kirtans

### Content: 30 Kirtan Selections

You will be assessed only on the kadis (stanzas) and your ability to know their meanings. The translation has been provided to help you memorize and better place the mukhpath into the context of your life.

#### Background

Kirtans are songs acclaiming the glory of God and his Sant. Premanand Swami, Brahmanand Swami, Devanand Swami and Muktanand Swami are just a few paramhansas who composed and sang kirtans dedicated to Bhagwan Swaminarayan. Akhandanand Swami and Nishkulanan Swami are known for extolling the greatness of Gunatitanand Swami through music. Kirtans have been composed for each and every guru in the Gunatit Parampara. Kirtans have been written in both Hindi and Gujarati. They can narrate God and the Sant's divine lillas, describe their murti, express their mahima and can also be a medium to ask for prarthana. In the Shikshapatri, Shriji Maharaj has instructed all of His satsangis to go to the mandir every evening, and loudly sing kirtans expressing the greatness of God. In Vachanamrut Gadhada I 22, Shriji Maharaj has stated, "Singing without remembering God is as good as not singing at all."

## Kirtans

### 1. Rūdu Swāminārāyan nām...

Rūdu Swāminārāyan nām, nitya sambhārī re;  
Valī kartā gharnu kām, ghadī na visārī re...

Always remember the attractive, divine name 'Swaminarayan,'  
While working around the house and completing worldly tasks, do not forget this name for even a second.

Dharmasutnu dhyān ja dhartā,  
Vār nahī bhavsāgar tartā;  
Hartā fartā Harine haiye dhārī re...

Without thinking of the son of Dharma, Shriji Maharaj, one will never be able to swim across the ocean of life,  
While walking and traveling, always keep Hari (God) in your heart

Dukh pade dilgīr na thāvu,  
Sukh male harkhāi na jāvu;  
Sadāy himmat haiyethī nav hārī re...

Do not despair in sadness, and do not be too elated in happiness. Always maintain equipoise and don't lose the courage that is in your heart.

Sansār chhe sukhdukhno dariyo,  
Temā tarī shake koīk ja tariyo;

**Sant samāgam karīne manne mārīe re...**

*The worldly life and worldly pursuits are like an ocean of joys and miseries that can only be crossed by a strong swimmer. With the company of a true saint, you will learn to control your mind. (and become this strong swimmer)*

**Smaran kartā sukh ja thāshe,  
Fogatno fero talī jāshe;  
Muljī kahe Mahārāj mujne tārīe re...**

*By remembering the Lord, we will only have happiness, and will never have to go in this useless cycle of births and deaths. Mulji requests that Maharaj save him.*

**2. Ame sau Swaminā balak...**

**Ame sau Swaminā balak marishu Swamine māte,  
Ame sau Shirji tanā yuvak ladishu Shrijine māte...**

*We all are Swami's children; we will die for Him.  
We are all Shriji Maharaj's youth; we will fight for Him.*

**Nathi dartā nathi kartā amārā jān ni parvā,  
Amāre dar nathi koino ame janmyā chiye marvā...**

*We do not worry about our lives.  
We do not fear anybody, for we have been born to die.*

**Ame ā yagna ārambhyo balidāno ame daishu,  
Amārā Akshar Purushottam Gunatit gnān ne gaishu...**

*We have started this yagna (of our lives) and we will make the sacrifices. We will sing the knowledge of Akshar Purushottam.*

**Ame sau Shriji tanā putro Akshare vās amāro chhe,  
Swadhami bhasma choli do  
amāre kshob shāno chhe...**

*We are all Shriji Maharaj's sons, and our home is Akshar. We are covered with the ashes of our belief; we have no apprehension.*

**Juo sau Moti nā Swami na rākhi kāi te khāmi,  
Pragat Purushottam pami malyā Gunatit Swami...**

*Behold the Swami of Moti. He hasn't kept any shortcomings. Having met the Gunatit Sant, we have attained the incarnate form of Purushottam.*

**3. Bhulish hu jagatni māyā...**

**Bhulish hu jagatni māyā, Guruji nai bhulu tamne,  
Jivan ādhar din bandhu, Guruji nai bhulu tamne...**

*O Guruji, I will forget all worldly things, but I will never forget you, for you are my lifeline and friend of the meek.*

**Kadāpi mahelmā suto, Rakhadto shaher ke raste,  
Sukhi hau ke duhki hau pan, Guruji nai bhulu tamne...**

*Whether, I am sleeping in a palace or roaming the streets; whether I have happiness or sorrows, I will never forget you.*

**Banu hu rank ke rājā, Kadāpi sheth duniyāno,  
Amiri ke fakirima, Guruji nai bhulu tamne...**

*Whether I become the king of the world or a simple servant; whether I am rich or poor, I will never forget you.*

**Jivan nā dham pachhādāmā, agar mrutyu bichhanāmā,  
Marannā shwās letā pan, Guruji nai bhulu tamne...**

*In the up and downs of my life and even on my death bed while taking my last breath, I will never forget you.*

**Dukhonā dungaro tute, kadi āku jagat rute,  
Parantu prān nā bhoge, Guruji nai bhulu tamne...**

*Even if I face mountains of sorrows, and the whole world is against me, I will never forget you, even if this means giving up my life.*

**Puryā man mandire Swami, Pachi thi kyā javānā chho?  
Divāno dās Rasik kahe chhe, Guruji nai bhulu tamne...**

*O Guruji, when you are done staying in my mandir, where will you go? Even this divine servant says that I will never forget you.*

**4. Bhāv dharīne bolo...**

**Bhāv dharīne bolo, jay jay Akshar Purushottam;  
Jay jay Akshar Purushottam...**

*Speak with emotion, "Glory of Akshar Purushottam!"  
"Glory to Akshar Purushottam!"*

**Shāstrā sakalno sār param e, Brahma ane Parabrahma;  
Jay Jay Brahma ane Parabrahma...**

*The true essence of all of the scriptures sings the glory of Brahma and Parabrahma.*

*"Glory to Brahma and Parabrahma!"*

**Mul Akshar e Brahma anādi, Gunātītānand;**  
**Jay jay Gunātītānand;**

*Mul Akshar is the eternal form of Brahma present as Gunatitanand Swami.*

*"Glory to Gunatitanand."*

**Purushottam Parabrahma parātpar, Shri Hari Sahajānand;**  
**Jay jay Shrihari Sahajānand...**

*That Purushottam, who is beyond Brahma, who is the Supreme being is present as Sahajanand Swami.*

*"Glory to Sahajanand Swami!"*

**Bhagatjīne Yagnapurushmā, Gnānjīvanne Pramukh Swāmimā;**  
**Vicharī rāhyā Bhagwant...**

*Within Bhagatji Maharaj and Shastriji Maharaj, within Yogiji Maharaj and Pramukh Swami resides God. God travels through them.*

**Sevāsamarpan dharma bhaktine, samp suhradbhāv aikya dharīne;**  
**Karie Shrijīne prasanna...**

*Through service, sacrifice, devotion with righteousness, and with one focus of unity, let us please Shriji Maharaj.*

**Bhāve nām rattan karvāthī, shānti pāme man;**  
**Jay jay shānti pāme man...**

*While chanting the name of God with feeling and emotion, the mind feels at peace.*

*"Glory to Swaminarayan where the mind feels at peace!"*

## 5. Aj sakhi anand ni heli...

**Aj sakhi anand ni heli,**  
**Harimukh joi ne hun thai chu re gheli;**

*Oh my friend! Today is the moment of joy; by looking at the face of Lord I became excited!*

**Maha re munina dhyanma nave,**  
**Te re Shamaliyoji mujne bolave...**

*The Lord, who comes in the meditation of the great Sage, speaks to me!*

**Je sukhne Bhav Brahma re ichchhe,**  
**Te re Shamaliyoji mujne re prichhe;**

*I have attained the pleasure intended by Brahmaji.*

**Na gai Ganga Godavari Kashi,**  
**Gher betha malya Aksharvasi...**

*I did not go to Ganga, Godavari, or Kashi, by staying at home I met the Lord of the Akshardham!*

**Tap re tirathma hu kai nav janu,**  
**Saheje saheje hu to sukhda re manu;**

*I do not know anything about penance or sacred places, but I easily experience happiness!*

**Jeram kahe Swami saheje re maliya,**  
**Vatni vate va'lō adhalak dhaliya...**

*Jeram (the author) is saying, "Oh dear Lord! Whom I have easily met, you are very generous.*

## 6. Joī mūrti manohar tarī...

**Joī mūrti manohar tarī,**  
**Mava re mara neṇa lobhaṇa...**

*Since beholding your captivating form, Oh Shriji Maharaj, my eyes are drawn to you.*

**Moṭīḍā upar naval kalangī,**  
**Shobhe chhe ati sārī...**

*The small bunch of fresh flowers beautifully adorns your headdress.*

**Het karīne haiḍānī upar,**  
**Mālā motīḍānī dhārī...**

*You have graciously accepted my devotion by adorning a pearl necklace*

**Ati re shobhe chhe chhātī upađtī**  
**Chāl jagatthī nyārī...**

Your built is regal and your walk is majestic, unlike that of anyone else.

**Brahmānand kahe ā chhabī upar,**  
**Sarvasva nākhu vārī...**

The beauty of this murti is so compelling that Brahmanand Swami involuntarily scarifies all his worldly wealth and possessions (for Him)

### 7. Pūrvanu punya pragat thayu...

**Pūrvanu punya pragat thayu jyāre,**  
**Swāminārāyan maliyā re tyāre;**

I have strived to meet You, Lord Swaminarayan, and through my past favorable deeds I have finally succeeded today.

**Nene Mohanvar nīrakhyā jyāre,**  
**pūrankām thayu māru tyāre...**

When I saw Maharaj with my eyes, I knew that I had finally reaped all the benefits of my past endeavors and that my work was complete.

**Preme kari mandir padhrāvyā,**  
**Shyām Sundarvar mande re bhāvyā**

With love, I installed Your beautiful idol in the mandir. My mind cannot forget the beauty of Your image.

**Nīrakhī Nārāyan mūrti jyāre,**  
**trividh tāp talyā mārā tyāre...**

With one glance at You, my three pains (bodily pain, worldly pain, and natural pain) vanished completely.

**Kesar chandan charachyu chhe bhāle,**  
**hastā sundar khādā pade chhe gāle;**

Your forehead is adorned with Your glowing tilak. Your beautiful smile is accentuated by Your divine dimples.

**Kānumā kundal makarārkār shobe**  
**Jerām kahe man joī joī lobhe...**

Your earrings shine as radiantly as the sun and Jeram says that no matter how much I gaze at Your elegant face, I can never feel satisfied and thus want to keep gazing.

### 8. Tamāri murti vinā...

**Tamāri murti vinā mārā Nāth re,**  
**Biju mane āpasho mā...**

O Lord, the darshan of Your murti is all that I wish for. Please do not give me anything else.

**Hu to e ja māngu chhu jodi hātha re,**  
**Beeju mane āpasho mā...**

With folded hands, this is all that I ask from You. Please do not give me anything else.

**Āpo tamārā janano sang re,**  
**Mārā jivamā e ja umang re...**

Give me the company of Your devotees. That is the only joy in my soul.

**Mārā uramā karo nivās re,**  
**Mane rākho rasiyā tam pās re...**

Please reside within my heart. Always keep me close to You, my Lord.

**E ja araji dayānidhi Dev re,**  
**Āpo charanakamalani sev re...**

O merciful Lord, give me the service of Your divine feet. That is my request.

**Karo itar vāsanā door re,**  
**Rākho Premānandne hajur re...**

O Lord, take away my bad desires. Keep Premānand close and at Your service

### 9. Mohanne gamvaane ichho...

**Mohanne gamvaane ichho maan ni |**  
**Tyaago sarve joothi manni tek jo |**  
**Pativrataani dharma achal kari paaljo |**  
**Haricharne rahejo ablā thai chhek jo ||**

Wish that you like the Lord. Give up all the fake beliefs of your mind and follow the religion with firm loyalty and remain submissive at the Lord's feet until the end of your life.

Vali ek vaat kahu chhu adhik vivekni |  
Saambhal beni taaraa sukhne kaaj jo |  
Harijan sange raakho pooran preetdi |  
Tyaago mad matsar joothi kul laaj jo ||

Well, now I am talking about a topic of high discipline, listen sister, since this is for the purpose of your happiness. Keep complete affection with the Lord's devotees, and give up ego, jealousy, and false shame for the sake of your family and ancestors.

Sukhdaayak tame jaano sundar Shyaamne |  
Ati dukhdaayak man potaanu jaanjo |  
Muktanandna naath magan thai sevjo |  
Samji vichaari bolo amrutven jo ||

Recognize the beautiful Lord as the giver of all happiness and bliss, and recognize your mind to be the giver of all miseries. Muktanand Swami says that one should become engrossed in the service of his Lord and always speak the words of nectar after understanding and thinking about them.

#### 10. Bhagya Jagaya re aj janva...

Bhagya Jagaya re aj janva kota thaya kalyan,  
Udharo na raho eaho, Pamya Prabhu Pragat praman

My destiny/luck has been enlightened, changed. I've received the highest form of salvation.  
There is no loan to be paid because I have attained God today.

Anathpananu Me'nu utaryu sada thaya sanath  
Dar na raho Bija devano grahyo harie hath

I learned about the "Infinite," God, and now I am forever with a parent. There is no more fear from the Demigods because Hari (God) has held my hand.

Kangalpanu Ke'va na rahu sada mananu sukh  
Masti avi re ati angma dur palana dukh

We are not poor anymore; our hearts are filled with happiness. Joy is in every body part, pushing sadness far, far away.

Ansamjan algj thai sami samjanni vat  
Pampala sarve para palya malya shri Hari sakshat

My misunderstandings disappeared in front of this story. In the Pampala I met God.

Kasar na rahi koi vatni pamya prabhu pragat prasang  
Khot matine khatya thai rahi gayo chhe rang

There is no obstacle in our way because we have God. Strong mistakes heal when colors stay.

Bhudhar malta bhalu thayu fero favyo a var  
Sukh tani sima te shi kahu mane mod apar

We meet God therefore our birth and death cycle has been stopped. There is no way to explain the happiness I feel it is endless.

Aj anand vadhamna haiye harakh na may  
Amalti vat te avi mali shi kahu sukhini simay

Today there is so much happiness that it is overflowing from my heart. I have found happiness that has no boundary.

Aj amrrutni heli thai rahi nahi kai khot  
Ek kalyannu kya rahu thaya kalyan kot

Today Nectar was showered, there was no end. Everyone got salvation.

Rankpani to rahu nahi koi ma kahesho kangal  
Nirdhaniya to ame nathi maha malyo chhe mal

No one is left poor, therefore no one say I am poor. We are not without money we found great object.

Kon jane a kem thayu anyu anchintavyu sukh  
Dhalo alaukik dhali gayo Malya Hari mukhomukh

Somehow, without my knowledge, I have found unimaginable happiness. All the relationships died when I met God.

Dhanya dhanya avsar ajno jema maliya Maharaj  
Nishkulananand danko jitno vagi gayo chhe aj.

Let's celebrate this function today because we meet Maharaj. Nishulanand Swami says today rang the bell of victory.

## 11. Harijan sacha re...

**Harijan sacha re, je urma Himmat rajkhe,  
Vipatti varti re, kedi din vachan nav bhakhe...**

A true devotee of god is one who has true courage within even in times of difficulty , he would never speak meekly

**Jaganu sukhdruk re,mayik mithya kari jane,  
Tan dahn jata re, antarrna shok na ane...**

The pleasure and miseries of the world to be false and perishable even if he loses wealth or his life, he never feels grieved within

**Par upkari re, jan prem niyamma pura,  
Daihik dukhma re, dajhe nahi sadhu shura....**

He who is ever helpful to others and sincerely observes all commands he who never disturbed by physical hardships, is a true brave sadhu.

**Harine samare re nitay ahonish umang bhariya,  
Sarva tajine re, Natanagar vahala kariya..**

Day and night, he continuously remembers shri hare he has renounced everything else and only god is dear to him

**Brahmanand kahe re,eva harijanni balihari,  
Mastak jata re, nav mele vichari.**

Says Brahmanand, such a devotee is to be applauded One who never forsakes his pledge even at the cost of his head.

## 12. Anubhavī ānandmā Brahmarasnā...

**Anubhavī ānandmā Brahmarasnā bhogī re,  
Jīvanmukta jogiyā antar arogī re...**

The experienced who enjoy happiness are those with the nectar of Brahma; The Brahmanised Saint redeems the soul and frees it of any disease.

**Je shikhe je sāmbhale triputīne tāne re,  
Mannu krutya man lagī asatyā māne re...**

One who learns and listens to such talks attains Dham-Dhami and Mukta. The thoughts of the mind begin to seem like lies compared to the truth of Brahma.

**Jyā lagī jag vistaryo mrugtrishnā pānī re,  
Temā moh na pāme mahāmuni svapnu pramānī re...**

Where the world is spread, there is a false belief of happiness, similar to how a deer runs after false water. Only a great sage is disinterested and does not get attached to the world, believing it to be merely a dream.

**Je vade ā jakta chhe tene koī na jāne re,  
Muktānand kahe gurumukhī te sukhdā māne re...**

One does not realize the greatness of the One by whose means this universe runs.

Muktanand says that the one who follows the wishes of the Guru experiences happiness.

## 13. Hari vinaa hit kaari biju...

**Hari vinaa hit kaari biju, koi taaru nathi...**

None in this world is yours other than Hari (Shriji Maharaj)

**Prabhu bhajyaa nu Ved Puraane kahyu chhe kathi,  
Akkal hinaa aala si betho paamar tu pathi ... Hari vinaa ...**

It is said in Ved and Puran that if you don't accept it then your are brainless, lazy and the lowest type of fool...

**Maat Pita sut naari baandhav nahi taara saathi,  
Ant same to ekalaa jaavu kaa mare mathi ... Hari vinaa ...**

Your parents, wife, brother and kids are not your companions, At the end, you will leave them all, so why are you trying so hard to live for them?

**Swarathiyo sansaar temaa rahyo lath bathi,  
Sant purush ni sobat vinaa shee thaashe gati ... Hari vinaa ...**

The world is selfish, in which you are deeply engrossed in. What will come of your destiny without the Santpurush (Satpurush)?

**Akkalavantaa raaj karantaa moova mahaarathi,  
Devanand kahe aapane jaavu kahyu the thi ... Hari vinaa ...**

The intellectuals, politicians and warriors of the past have all perished. Devanand Swami says that we've been told from the beginning that we are destined to leave this world....

## 14. Re sagpan̄ Harivar nu sāchu...

Re sagpan̄ Harivar nu sāchu,  
bīju sarve kshānbhangur kāchu...

*In this world, only the relationship with God is true , all others are transient and illusory .*

Re sau sāthe pṛiti tālī,  
re bhāngyu man mithyā bhālī,  
Chhe varvā jevā ek Vanmālī...

*I have detached myself from all worldly relations.  
I broke the false illusion of this world.  
The only one worth forming a bond with is God.*

Re sthir nahi āvardā thođī,  
re tuchhh jānī āshā thođī,  
Me jagnā Jīvan sāthe jođī...

*This life is short and unpredictable.  
Understanding the material world as temporary, I have forsaken all my desires and attached myself to God.*

Re fogat ferā nav farīe,  
re par gher pānī shu bharīe,  
Varīe to Nātvarne varīe...

*Why should we go to someone else's house to fetch water, (why should we partake in unnecessary activities). When there is a solution, why should one go through the cycles of births and deaths. If we are to forge a relationship with anyone, it should be God.*

Re Bhūdhar bhetyā bhay bhāgo,  
re sahu sāthe tođyo dhāgo,  
E rasik rangilāthī rang lāgo...

*Now that I have embraced God, the anxiety (of attaining moksha) has disappeared; Now that I've been colored by knowledge of the Supreme. I've severed my ties with the world.*

Re evu jānīne sagpan̄ kīdhū,  
re me'nu te shir upar līdhū,  
Brahmānandnu kāraj sīdhū...

*With this understanding, I have attached myself to God.  
My identity is tied to my relationship with God.  
Brahmanand Swami says, his life is fulfilled (now that he is guaranteed moksha).*

## 15. Sant jan soi sada moi bhave...

Sant jan soi sada moi bhave,  
Deh indriya aru man adik ke, sangme nahi laptave...Sant jan...

*Saints are always dear to me (Maharaj)  
Those saints who are not controlled by the body, senses and mind...*

Kam krodh aru lobh moha vash, hoi na man lalchave;  
Mero hi dhyan ratan mukha mero, soi taji anya na ave....Sant jan...

*Those saints who control anger, greed, lust, and the mind;  
Those saints who meditate and chant Maharaj's name, and do not leave him...*

Kshar Akshar aru Akshar parki, sab hi samaj ur lave;  
Sab gun puran param viveki, gun ko man na ave...Sant jan...

*Those who understand the difference between perishable and imperishable entities;  
Whose characteristics are to the fullest, and are free from pride of having these characteristics...*

Pinda brahmandase par nij atma, jani ke mam gun gave;  
Muktanand kahat yu Mohan, soi jan sant kahave...Sant jan...

*Those saints who praise My (Maharaj) good characteristics considering t hemselves apart from the universe, and as Atma;  
Muktanand Swami says Maharaj likes these kinds of saints...*

## 16. Dhanya dhanya e Sant sujānane...

Dhanya dhanya e Sant sujānane,  
Jenu ulati palatyu āp, Sant te swayam Hari...

*Glory to the Sant, who is the knower of all good. He is one whose very consciousness is that of God. He has a unique oneness with God.*

Ap tali malyā Bhagwānmā,  
Jenā āpmā Harino vyāp...

*He has removed his "I-ness" and merged with God.  
God fully resides within the true Sant.*

Jenā shishmā shish chhe Shyāmnu,  
Jenā nemā Nāthanā nen...

*In his head is the head of God.  
In his eyes are the eyes of God.*

**Jenā shishmā shish chhe Shyāmnu,**  
**Jenā nemā Nāthanā nen...**

*In his head is the head of God.  
 In his eyes are the eyes of God.*

**Jenā mukhmā mukh Mahārājnu,**  
**Jenā venmā Vā'lānā ven...**

*In his face is the face of God.  
 Maharaj speaks through the Sant.*

**Jenā kānmā kān chhe Krushnanā,**  
**Jenā nākmā nāsikā Nāth...**

*In his ears are the ears of God.  
 In his nose is the nose of God.*

**Jeni jibhamā jibhā Jivanni,**  
**Jenā hāthmā Harinā hāth...**

*In his tongue is the tongue of God,  
 In his hands are the hands of God.*

**Jenā hradaymā hraday Hari tanu,**  
**Jenā pāvmā Prabhunā pāv...**

*In his heart is the heart of God.  
 In his legs are the legs of God.*

**Jem hiro hirā vade vendhie,**  
**Tem thayo te sahaj samāva...**

*Just like a diamond cuts a diamond, by being with God, the Sant has become godly.*

**Em Santmā rahyā chhe Shrihari,**  
**Māte Sant chhe sukhanu dhām...**

*Shriji Maharaj resides within the Sant.  
 Therefore, he is the abode of happiness.*

**Dharma, bhakti, vairāgya ne gnān je,**  
**Tene rahevānu Sant chhe thām...**

*Discipline, devotion, detachment and knowledge reside within the Sant.*

**Evā Sant shiromani kyā male,**  
**Jene dehabuddhi kari dur...**

*Where can such a pure saint, who has no consciousness of his body, be found?*

**Kahe Nishkulānand ene sange,**  
**Uge antare ānand sur...**

*Nishkulanand Swami says, by his association,  
 immense bliss emerges inside.*

### 17. Shastri Maharajno sang...

**Shastri Maharajno sang,**  
**Bhai mane bhagye malyo chhe**

*I have been fortunate to be blessed with Shastriji Maharaj's company*

**Yagnapurushna darshan karata**  
**Chade chhe chogano rang**

*Just doing darshan of Shastriji Maharaj, I feel energized.  
 My past actions have born fruit, which has resulted in the good fortune of receiving this opportunity.*

**Adsath tirath mara Swami charnama**  
**Koti Gaya ne koti Gang**

*The sixty  
 four holy places are all at the feet of my beloved Shastriji Maharaj.  
 There rests infinite  
 pilgrimage places such as the holy rivers Gaya and Ganga.*

**Nindana karnar narake jashe**  
**Bhogavshe thaine bhoring**

*Those who bear ill will towards others will suffer in Narak (purgatory) and suffer by becoming being reborn as a serpent.*

**Swami Shriji ema akhand biraje,**  
**Seva kari lyone dham**

*In him, Shreeji Maharaj forever resides. Do his seva, understanding him to be Akshardham,*

**Das Rasikna guru gunvanta**  
**De chhe muktino kol**

*The composer, Rasik's guru, who possess many good qualities, gives the promise of liberation.*

## 18. Bhakti karta chhute maaro praan...

Bhakti karta chhute maaro praan, Yogi evu maa(n)gu re,  
Rahe janmo janam taaro saath, Yogi evu maa(n)gu re ...

*Yogi, I am asking that I remain in devotion even as my life passes away,  
Yogi, I am asking that I remain in your company through my births.*

Taru mukhdu manohar joya karu,  
Raat dahdo bhajan taru bolya karu,  
Rahe ant samay taru Dhyaan, Yogi evu maa(n)gu re ...

*I keep seeing only your face,  
I sing your bhajans night and day,  
Yogi, I am asking that, at the very last moment of my life, let me remember you.*

Maari asha niraasha karasho nahi,  
Maara avgun haiya ma dharasho nahi,  
Shwaso-shwase ratu taru naam, Yogi evu maa(n)gu re ...

*Don't despair my hopes;  
Don't take my vices in your heart,  
Yogi, I am asking that I chant your name in every breath that I take.*

Maara paap ne taap te baali didha,  
Pragat Prabhu ni seva ma jodi didha,  
Aapo Akshardham nu sukh, Yogi evu maa(n)gu re ...

*You burned all of my sins and crimes,  
And attached them to the service of the manifest form of God,  
Yogi, I am asking you to give me the pleasure of Akshardham.*

## 19. Aaja Pragatya Poorana Brahma Re...

Aaja Pragatya Poorana Brahma Re, Swami Sukhakaaree

*Today pure Brahma has come on Earth who is the source of happiness*

Bhelaa Aavyaa Pote Parabrahma Re, Swami Sukhakaaree  
*With him has come Parabrahma himself*

Karyaa Aneka Jeevanaa Kaaja Re, Swami Sukhakaaree

*He has the done salvation of infinite souls*

Bhaangee Bhavanee Bhaavata Aaja Re, Swami Sukhakaaree

*Today he has broken the cycle of life and death for all...*

Aa Taane Aavyaa Alabela Re, Swami Sukhakaaree

*At this time, even Bhagwan has come on earth*

Valee Gaee Chhe Rangadaanee Rela Re, Swami Sukhakaaree

*And because of this there is a constant flow of happiness.*

Maare Aananda Anga Na Maaya Re, Swami Sukhakaaree

*I am unable to contain the happiness that I am feeling*

Muni Akhandaananda Ema Gaaya Re, Swami Sukhakaaree

*Muni Akhandanand is singing as such....*

## 20. Namiye narayanswaroop...

Namiye narayanswaroop samarath sant hariroop |

*We bow down to Narayanswaroopdas (Param Pujya Pramukh Swami Ma haraj), who is the almighty Lord (Hari) in the form of a saint.*

Vaani tamaari jaane prem sarvaani |  
Brahmaras varse anoop ||

*Your speech is like a stream of love which showers the juice of the divine brahmic bliss continuously.*

Jaadu bhareli jaane drashti tamaari |  
Sharne aave motaa bhoop ||

*Your eyesight is filled with magic as it brings big kings and world leaders to your feet.*

Haiye chhalke chhe bahu vaalapni chholyu |  
Aankhaldi amrutni koop ||

*Love, affection and compassion are overflowing from your heart, and your eyes are like wells of divine nectar.*

Joto nathi jeno kyaaye jagatmaa |  
Dharmano maheke chhe dhoop ||

*There is no one identical to Pramukh Swami in this world, and he has spread the fragrance of religion and righteousness everywhere like a lighted incense.*

**Daas vanmaali kahe kar jodi |**  
**Sharnu tamaaru sukh roop ||**

*Vanmaalidaas, the servant, says with folded hands that your feet at the form of happiness.*

## 21. Laago Chho pyaaraa...

**Laago Chho pyaaraa pyaara Pramukh Swami**  
**Laago choo pyaara pyaara..**  
**Jeevan praan amaara Pramukh Swami**  
**Laago chho pyaaraa pyaaraa**

*Pramukh Swami you are very dear to us  
 You are the very important for our lives*

**Koti sooraj nu tej bharyu aap maa**  
**Antar nu tam taalanaaraa...Pramukh Swami...**

*The light of millions of suns is held within your being  
 You dispel any negative things inside of our souls*

**Vadavaanal sam ati balavantaa,**  
**Brahma prakaash rel naara... Pramukh Swami...**

*You are very powerful  
 You shed the light of Aksharbhram*

**Anant Chandra ni sheetalataa aap maa**  
**Tapataa haiyaa thaaranaaraa... Pramukh Swami...**

*The cool light of innumerable moons shine from your being  
 You cool millions of burning souls*

**Gaarudi o naa gaarudi aap chho**  
**Manidhar dolaavnaraa... Pramukh Swami...**

*You can control even the toughest of souls like a snake charmer controls a cobra*

**Sarve saamarathi aishvarya daabi**  
**Namra bhaave vartanaaraa... Pramukh Swami**

*You subdue your divinity and powers and remain humble*

**Swami Shreeji naa akhand Dhaarak,**  
**Saadhetaa shobhaavnaaraa... Pramukh Swami...**

*You are constantly beholding Swami Shreeji within your heart and you uphold sadhutaa*

**Parapkaari sant guruhari**  
**Van maali das naa Vahaalaa.... Pramukh Swami...**

*Such a saint that is always benevolent to others, is van mali's guru.*

## 22. Ghanu jivo ho jivan...

**Ghanu jivo ho jivan ādhār,**  
**Narayanswarup tame...**

*O Guruji, live a long life. You are the support in my life. You are the form of Narayan!*

**Guruhari chho haiyānā hār,**  
**Narayanswarup tame...**

*Oh Guruhari, you are the garland of our hearts.*

**Chhiye sevak Swamiji Tamārā ame,**  
**Ame karshu hameshā je tamane game,**  
**Rāji rahejo jāni nij bāl...**

*Swamishri, we are your servants. We will always do whatever it is that you like. Always be happy with us, considering us as your children.*

**Chhiye sevak Swamiji Tamārā ame,**  
**Ame karshu hameshā je tamane game,**  
**Rāji rahejo jāni nij bāl...**

*Swamishri, we are your servants. We will always do whatever it is that you like. Always be happy with us, considering us as your children.*

**Tan man dhan sarve charane dharu,**  
**Man karma vachanthi sevā karu,**  
**Sarva jivo nu shreya karanār...**

*We place our body, mind and wealth at your feet.  
 We will serve you with our minds, deeds and words,  
 for you always look after the good of all.*

**Ame runi Guruji tamārā chhiye,**  
**Prān Pyārā kaho to prān pāthariye,**  
**Sadā sarvatra jay jay kār...**

*We will lay down our lives for you if you say so.  
 Everywhere, there are chants of your victory.  
 O Guruji, we are forever indebted to you.*

Kariye arpan āvardā amāri badhi,  
Raho avichal anant kalpa sudhi,  
Sukh āpo sahu ne apār...

We will give our whole lives to you. Please stay on this earth for billions of years to come. Please give all of us endless amounts of joy.

Kariye arpan āvardā amāri badhi,  
Raho avichal anant kalpa sudhi,  
Sukh āpo sahu ne apār...

We will give our whole lives to you. Please stay on this earth for billions of years to come. Please give all of us endless amounts of joy.

### 23. Je dukh thaay te thaajo...

Je dukh thaay te thaajo re ruda Swamine bhajata |  
Pind pade toy padva re dejō |  
Jiv jaaye to jaajo re ||

Any difficulty may come while praying to Swamishri. If more and more pain comes along the way, then let it come while praying to beloved Swamishri. Even the soul is no longer with the human body; it may go while praying to beloved Swamishri.

Unche bandhi niche agni salgave |  
Mar mushalno khajo re ||

If someone hangs me higher up and puts fire beneath me, then that may happen while praying to beloved Swamishri. You may suffer many hardships, but come what may while praying to Beloved Swami.

Lok ninde to nindva re dejō |  
Raja dande to dandajo re ||

Let the whole world make fun of you while praying to beloved Swamishri. If the King punishes you, let him punish you while praying to beloved Swamishri

Harijanno daas ranchod kahe chhe |  
Gun Govindjina gajo re ||

A sevek of many devotees says, "Sing the songs praising lord only."

### 24. Sant vinā re sāchi kon kahe...

Sant vinā re sāchi kon kahe, Sārā sukhni vāt;  
Dayā rahi chhe jenā dilmā, nathi ghutmā ghāt  
Sant vinā re sāchi kon kahe

No one but the Sant knows or will speak the truth, and his heart is ever flowing with love. The secret to true happiness can only be told by the Sant. His heart is full of compassion; And he has absolutely no desires for his body; he lives only for God.

Jem janani haiye heta chhe, sadā sutnā sāth,  
Arogi karavā arabhakhne ne, Pāye kadaverā vāt,  
Sant vinā sāchi kon kahe...

His love is the same as that of a mother's heart; she always thinks of the son's happiness and of his health in the way a mother administers bitter medicine to make her son better, the Sant will tell the bitter truth to make you better. Jem bhamari bharé bhāre chatako, palatvā iyadnu ang,  
Em Sant vachan katu kahé, Āpvā āpno rang,  
Sant vinā sāchi kon kahe...

When a bee stings a worm, the worm becomes a bee; in the same way speak harsh words to make you pure like Himself; He will color one in his own color – the color of God!...

Jāno Sant sagā chhe sahunā, jiva jarur jan,  
Nishkulānand nirbhay kare, āpe pad niravān,  
Sant vinā re sāchi kon kahe...

The Sant is your only family, friend and companion, realise and imbibe this in your soul; Nishkulānand Swāmi says again and again that only the Sant will grant one salvation.

### 25. Sant param hitkārī...

Sant param hitkārī, jagat māhi...  
Prabupad pragat karāvat prīti, bharam mītāvat bhārī...jagat

In this world, Swami is our utmost benefactor, He is the one who takes us towards Bhagwan and gets rid of our illusions.

**Paramkrupālu sakal jīvan par, harisam sab dukhhāri...**

*He is compassionate to every living being; He takes away all suffering.*

**Trigunātīt firat tanu tyāgī, rīt jagatse nyārī...**

*He is above the three gunas, is celibate, and is different from this world*

**Brahmānand kahe santkī sobat, milat hai pragat Murārī...**

*Brahmānand Swami, the composer, says that by attaining such a saint's company, one finds the Lord Himself.*

## 26. Hāji bhalā Sādhu...

**Hāji bhalā Sādhu, Hariki sādh,**  
**Tanki upādhi taje sohi Sādhu...**

*Yes indeed the well-being Sant who worships God, Is always in tune with and absorbed in God with disregard for his body.*

**Mān apmānme ektā, sukh-dukhme sambhāv,**  
**Ahi ke sukh alp he, nahi swarg luchāv...tanki...**

*He is equanimous to honor and insults, impartial to happiness and misery  
The pleasures of this world do not phase him.*

**Lālacha lobh harām hai, grahe ne gānthe dām,**  
**Nāri nāgani sam taje, rate nirantar Rām...tanki...**

*The Sant considers the opposite sex as a dangerous cobra and stays away; he does not harbor any possessions or attachment to riches.*

*The Sant does not have expectations of any larger gain or greed, the Sant continuously chants and praises Gods name.*

**Matha na bāndhe māmtā kari, shathatā kini tyāg,**  
**Kabhu krodh na upaje, so sācha vairāga...tanki...**

*The Sant does not build temples for the purpose of attachment; the Sant gives up cheating and leads a simple innocent life.  
Because of total detachment there is nothing that makes this Sant upset or angry.*

**Tyāge tikhā tamtamā, rasnā bhogvilās,**  
**Muktanand so Santke, sadā rahat Hari pās...tanki...**

*The Sant does not enjoy the sense of taste and therefore sacrifices it, Muktānand Swāmi says such a Sant stays forever near God and God stays forever near the Sant.*

## 27. Bhaji le Bhagawānne...

**Bhaji le Bhagawānne, sācha Santane mali**

*Pray to God through association with a true saint*

**Vachanamā vishwās rakhi, bhajanmā bhali,**

*Have faith in testimony and engross in bhajans*

**Purav kerā pāp tārā, to jāshe bali...**

*In this way your former sins will go*

**Olakhi le Avināshi, raheje jnanamā gali,**  
*Know the Lord, and immerse yourself in knowledge*

**Rizashe rangarel vālo, adhalak dhali...**

*He will bestow His grace in all spontaneity*

## 28. Bolya Shri Hari re...

**Bolya Shri Hari re, sambhalo narnari harijan;**  
**Mare ek varta re, sahune sambhlavyanu chhe man**

*Listen my male and female devotees, I have a story to say to everyone, said the Lord*

**Mari murti re, mara lok, bhog ne mukta;**  
**Sarve divya chhe re, tya to joyani chhe jukt**

*My idol and worldly enjoyment are free from me. There is a way to see the divinity in everyone*

**Maru Dham chhe re, Akshar Amrut jenu nam;**  
**Sarve samrathi re, shakti gune kari abhiram**

*My abode is the nectar whose name is Akshar, Everyone has the delightful virtues of strength and power*

# SKILLS COMPETITION

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Session 1	Kirtan Composition	Graphic Design	Storytelling
Session 2	Solo Singing - Prelim	Essay Writing	Vachanamrut Nirupan
Session 3	Group Singing - Prelim	Group Acting - Prelim	Group Presentation
Session 4	Solo Singing - Finals	Group Singing - Finals	Group Acting Finals

During the Skills Competition, you will not be able to participate in multiple events occurring in the same session. For example, you can not compete in Kirtan Composition **and** Storytelling because they both are events that will be assessed during Session 1. You may only select up to **one** competition from each session. However, there is **no limit** to participation in any competitive skills event requiring submission beforehand.

**Note:** If the event is not listed on the table above, it should be submitted in advance.

## Session 1

### Kirtan-Based Short Speech

- You will be given the opportunity to explain the meaning of a kirtan from the advanced mukhpath selections and its relevance to your life today. You may use your own experience, experiences of others, or related examples to tie the significance of the kirtan to life today. The short speech should be no longer than 6 minutes, and you will be assessed on both the content of your speech and your public speaking abilities.
- Themes
  - Maharāj's Mahima
  - The Guru Parampara
  - Festivals
  - The BAPS Sanstha

### Graphic Design

- You will be given a prompt on the day of the competition that requires you to put your graphic design skills to use. You will have 60 minutes within the session to work on your design. The assignment will center on helping spread the word/promote a specific event in your center or mandal. You will then have one hour to complete the task. Judging will focus

on creativity, color choice, font choice, and general technique. Adobe Photoshop is recommended, but GIMP is a free photo editing software that works well! Laptops will be required for this competition.

### Storytelling

- Take a prasang from Maharāj's time, from the Guru Parampara, from a Hindu epic, or from other story sources (such as 101 Tales of Wisdom) and present it in front of a panel of judges to the best of your ability. Although the story may be from a book, you must tell it in your own words. You will be judged on your body language, tone, voice mechanics, eye contact, and general ability to captivate. You can also pull the story from mukhpath you have done, such as Vachanamruts or kirtans. The story should be no longer than 5 minutes.

### Session 2

### Solo Singing

- Select any bhajan that you feel you resonate strongly with and sing it to a panel of judges. You will be judged for sur, tempo/rhythm, and tone/voice, along with your understanding of the kirtan. This means that you will first spend a minute before singing to preface the meaning of the kirtan and either its history and/or what it means to you. You won't be judged on your speaking ability here, but the words you say will be considered by the judges along with your singing. The kirtan you select should be memorized; papers or notes will not be allowed.
- Three finalists will be selected after the initial round and will be called back to perform their kirtan and its meaning in front of a larger audience.

### Essay Writing

- The Essay Writing competition will take place on the day of the Adhiveshan. You will be given a Satsang-related topic at the start of the session and then one hour to complete the essay. This means that the competition does not require any prior notes or research, but integrating your Mukhpath into the essay is always a plus!

## Vachanāmrut Based Short Speech

- Select any Vachanāmrut, from the Advanced Mukhpath Selections, and deliver a 5-7 minute speech on it. The speech should be your interpretation of the Vachanāmrut that goes beyond the lines and extrapolates what Maharāj means and how its relevant to your life and others' lives. Such interpretations are often the basis to most of the katha you hear, so feel free to draw from past kathas you have or have heard to construct your own. You will be judged not only on the content of your short speech, but also the way in which you deliver it.

## Session 3

### Group Singing

- As with solo singing, the focus of this competition is not just on singing, but also understanding meaning. And so each group will first be asked to explain the meaning and relevance of their selected kirtan for a minute. Groups may not exceed 10 kishores/kishoris, but centers do not have a cap on the number of groups that can compete. The full performance, including the explanation, should not exceed 6 minutes. Groups will be judged on sur, tempo, voice, and synchronization, but creativity will also be considered!
- Three final groups will be selected after the initial round and will be called back to perform their kirtan and its meaning in front of a larger audience.

### Group Acting

- A group of up to 10 kishores/kishoris can perform an original skit that is based off of one of the Swamini Vato selected for Advanced Mukhpath. Before the skit, the group must briefly recite the Swamini Vaat in order for the judges to better understand the skit. Groups will be given no more than 8 minutes to perform their skit, which can include (but does not require) props. Groups will be judged for combined acting ability, the script, clarity of message, creativity, and general ability to captivate.
- Three final groups will be selected after the initial round and will be called back to perform their skit in front of a larger audience.

## Group Presentation

- Groups of up to 6 kishores/kishoris will be allowed to present for no longer than 8 minutes on one of several issued topics that focus on Maharāj's mahima and making mukhpath relevant to kishores' lives. Judging will be based on creativity, speaking abilities, effectiveness of content, flow, and relevance to theme. Visual aids and media are allowed but in no way necessary.
- Themes:
  - The Vachanāmrut: A Guidebook
  - Nilkanth Varni's Yatra
  - Shikshapatri: Essence from a Sea of Knowledge
  - Shriji Maharāj: An Advocate of Social Change
  - Chosath Padi: The Soundtrack to our Lives

## Session 4

- Solo Singing (Finals)
- Group Singing (Finals)
- Group Acting (Finals)

## Submitted in Advance

### Research Paper

- You will be provided a list of three themes that highlight Maharāj's mahima. Participants will be asked to use a minimum of 5 scriptural references and one external source to synthesize a comprehensive research paper on the topic. Research papers will be submitted electronically on June 1st for grading and shouldn't exceed 5 pages double-spaced. Research papers must be original works of the authors!
- Themes:
  - Maharaj's Personality based on the Vachanamrut
  - Paropkar – Social Reform Despite being Bhagwan
  - Bhaktavatsalta

## Screenwriting

- You would write short play that does not exceed around 10 minutes. The screenplay should include props, scene direction, and character actions. Remember, you don't need to actually obtain these props or sets, so have fun with them! Screenplays will be submitted electronically for grading.
- For the play, you can either:
  - Adapt a prasang from our sanstha that resonates with you
  - Identify a modern conflict that challenges our Satsang and construct a solution through your script

## Multimedia Presentation

- Create a video that captures your relationship with Mukhpath. Think deeply and make this as unique and personal as you can! This competition prompt is very open-ended to encourage creativity and individuality.
- Videos should be approximately 2-4 minutes in length, and should be submitted as .avi, .mov, or .mp4 video file.

## Interactive Application Design

- Connect your tech savviness back to Satsang and learn how to use your skills to contribute to your center and your region. Participants can either create a web page or mobile application that can
  - Describe/promote your local kishore mandal
  - Be used as a personal Satsang study application, be it personal mukhpath, Satsang exams, or more

## Photography

- Kishores/Kishoris participating in the Photography competition will submit a portfolio of 6 photographs that they have taken themselves. These photos may be post-processed. Among the six, the following basic themes should be represented in at least one photo each:
  - The murtis
  - Mandirs
  - Samp

## Painting/Illustration

- You will be given the opportunity to submit one piece of art that you feel best represents not only your artistic ability, but your personal connection to Maharäj and Swami. Painting themes include:
  - The Guru Parampara
  - Mandirs
  - BAPS History
  - Notable Prasangs
  - Representations of your personal connection to Satsang
- These paintings/illustrations must be hand drawn, not digitally produced. To submit the art, take a high resolution photograph and submit it electronically.