



Bal Yuvak Mandal

10th
Anniversary Celebrations

Shree Kutch Satsang Swaminarayan Temple
Kenton Harrow

કિર્તન લઢોવાર્થે અલપુતધોવાર
Shree Kutch Satsang Swaminarayan Temple Kenton Harrow



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અલપુતધોવાર

Shree Kutch Satsang Swaminarayan Temple Kenton Harrow



Kirtan Leelaarth Amrutdhaara

INSPIRERS

Param Pujya Dharma Dhurandhar
1008 Acharya Shree Koshalendrprasadj Maharaj
Ahmedabad Diocese

Aksharnivasi Param Pujya Mahant Sadguru Purani Swami
Hariswaroopdasji
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Param Pujya Mahant Sadguru Purani Swami Dharmanandandasji
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Per.Sec./06/08 - 09

DT.19.04.2008

આજ્ઞા પત્ર

પ્રતિ,

શ્રી બાલ સુલક મંડળ

શ્રી સ્વામીનારાયણ મંદિર, કેન્ટન

દેરો. (સુ.કે.)

સર્વાવતારી સર્વોપરિ શ્રી હરિની નવધા ભક્તિ પૈકી કિર્તન ભક્તિ એ ઠાકોરજીની અતિ શ્રેષ્ઠ ભક્તિ છે. શાસ્ત્રોમાં પણ તે બાબતે કહેલ છે કે કળિયુગમાં કિર્તન ભક્તિથી જેવા શ્રીહરિ રાજી થાય તેવા અન્ય ઉપાયથી રાજી કરતા સુગો વિતી જાય છે. આપના તરફથી આપણાં નંદ સંતો દ્વારાં રચિત - કિર્તન સંગ્રહના અંગ્રેજી ભાષાંતરને “ કિર્તન લીલાઈ અમૃતધારા ” નામનું પુસ્તક, સંપ્રદાયમાં પ્રકાશિત કરવા આપને શુભાશીર્વાદ સહ આજ્ઞા આપવામાં આવે છે.

આ પ્રકાશન સત્સંગી માત્ર માટે ભક્તિ સંવર્ધનનું અમૂલ્ય સાધન બની રહે તેવી શ્રી નરનારાયણદેવના શ્રી ચરણ કમળમાં પ્રાર્થના સહ.

શુભાશીર્વાદ સહ

આજ્ઞાથી,

પરતનલ સેક્રેટરી

પ.પુ.ધ.દુ.આચાર્ય મહારાજ શ્રી

શ્રી સ્વામીનારાયણ મંદિર

કાલુપુર - અમદાવાદ

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॥ શ્રી સ્વામિનારાયણો વિજયતેતરમ્ ॥

દૃશ્ય સ્થળ નં A ૨૩ (૬૯૭)

શ્રી સ્વામિનારાયણ મંદિર-ભુજ (કચ્છ)

Shree Swaminarayan Temple - Bhuj

College Road, Bhuj - Kutch . 370 001. ફોન : (૦૨૮૩૨) ૫૦૨૩૧, ૫૦૩૩૧ ફેક્સ : ૫૦૧૩૧

તા. ૧૧/૪/૨૦૦૮

પ્રતિ,
પ્રમુખશ્રી,
શ્રી સ્વામિનારાયણ યુવક મંડળ,
કચ્છ સત્સંગ સ્વામિનારાયણ મંદિર,
કેન્ટન હેરો-લંડન.



જય શ્રી સ્વામિનારાયણ.

તમોએ આપના યુવક મંડળની ૧૦ વર્ષની ઉજવણીના ભાગરૂપ "કીર્તન લીલાઈ અમૃતધારા" પુસ્તિકાનું વિમોચન રાખેલ છે તે જાણી અમો ખૂબ જ રાજી થયા છીએ અને આ વિમોચન યુવાનો દ્વારા થાય છે ત્યારે વિશેષપણે આનંદ થાય છે કે આપણો સત્સંગ યુવાનોમાં અને આવનાર પેઢીમાં અવશ્યપણે ઠઠ થશે. આ સત્સંગની મોટી સેવા થશે. આમાં પુર્ણ પુરૂષોત્તમ શ્રી સ્વામિનારાયણ ભગવાન આશીર્વાદ આપી રાજી થશે. આ પુસ્તિકામાંના કીર્તનો, ગુજરાતી-ઈંગ્લિશ ભાષામાં અર્થ સહિત છે તેથી વાચકોને સાથે-સાથે સમજણ પણ મળશે. મહારાજના વચનોનું તથા નંદ સંતો દ્વારા સર્જન થયેલ સાહિત્યનું મુદ્રણ કરવું એ બહુ જ મોટી સેવા છે. કેમકે મહારાજની વાણી એ મહારાજનું સ્વરૂપ છે. વાચક વાંચતા-વાંચતા મહારાજની મૂર્તિમાં તલ્લીન થાય છે. માટે તમે બધાએ જે આ કાર્ય કર્યું છે તેમાં અમારો ખૂબ જ રાજીપો છે. તમો ૧૦ વર્ષની ઉજવણી ખૂબ જ આનંદ ઉત્સવથી કરો અને ખૂબ જ પ્રગતિ કરો તેવા રૂડા આશીર્વાદ છે.

લી. મહંત સ્વામી પુરાણી દલ્ખેનંદનદલસેચનના શુભ આશિર્વાદ સહ કાલ્પત સ્વામી
નારાયણ વોચરોજી

ಕರ್ತವಿಧಿ

Jay Shree Swaminarayan,

The Swaminarayan Sampraday (faith) is supported by its four pillars; Mandir (Temple), Shastra (Holy Books), Acharya (Guru) and Santos (Holy Saints & Devotees). The growth, strength and inter-supportiveness of these four pillars are key to spreading of the Swaminarayan Faith. Lord Shree Swaminarayan has acknowledged these pillars and laid down the key responsibilities for each of the pillars. He instructed his Nand-Santos to write Shastras which helped the devotees to perform devotion (Bhakti), acquire true knowledge (Gnan), practice righteous living (Dharma) and develop non-attachment to every thing material except Supreme God, Lord Shree Swaminarayan (Vairagya).

There are nine types of bhakti, of which, Lord Shree Swaminarayan has singled out Kirtan Bhakti as one of the most important and fundamental in our devotion to God. Lord Shree Swaminarayan has said that ‘anyone who sings 100 Kirtan’s composed by Brahmanand Swami with love and affection will receive darshan of His Devine form’. In our modern day world, it can be seen quite evidently that due to the busy life of an individual, Kirtan Bhakti can be seen to be most appropriate, where it is possible to sing kirtan/bhajans in our spare time, or on our way to and from work or school and also able to dance to the tune of the Kirtan.

With the publication of ‘**Kirtan Leelaarth Amrutdhaara**’ we aim to encourage today’s youths to be able to read and sing the Kirtan’s written by Nand Santos, understand what they are singing and thereby be able to perform Kirtan Bhakti from within their heart. For each Kirtan, a story about how and why the poet sang the Kirtan has been narrated before the Kirtan and the meaning conveyed from the lyrics used by the poet has been explained after the Kirtan. Having read the content, the reader will be able to understand the atmosphere in which the Kirtan was sang and thereby be able to visualise this when singing the Kirtan. Furthermore the reader should be able to understand the meaning of the Kirtan being sang. We hope, with the narration and explanation for each Kirtan, one will be able to sing the

Kirtan with love and from within his heart, thereby be able to please Lord Shree Swaminarayan.

The concept of writing this Kirtan Book was initially suggested by the BYM Yuvika Mandal. With the initiatives taken by the Bal Yuvak Mandal (BYM) Committee, and with the support and encouragement received from the Temple's Main Committee, this project was taken on. With the passion, motivation and enthusiasm of the whole of Bal Yuvak Mandal, this book was completed as scheduled to coincide with the Temple's BYM 10th Anniversary.

Various sources such as Kirtan books and leela's were studied and researched by numerous BYM members, along with the involvement of Santos. Information collected was equally distributed amongst each of the BYM Wednesday Sabha Groups to be translated. The publication would not have been possible without the participation of **ALL Bal Yuvak Mandal Members** and we would therefore like to congratulate and thank them all for their efforts.

'Kirtan Leelaarth Amrutdhaara' also has extracts of Kirtans from a Sanctified Hand-Written book by Barot Jethabhai Galabhai for Sadhu Dharmananda, the Bhandari of Vadtal. It was completed on the 9th day of the month of Bhadarva in VS 1950 (1894 AD).



We hope that by bringing "Kirtan Bhakti" to life with this publication, the Swaminarayan Sampraday can grow from strength to strength and encourage today's youth to participate in our common goal to reach the Divine Abode, which we call Akshardhaam.

Every effort has been taken to ensure that the true story and meaning of the Kirtan is conveyed through this book. But, we are after all human and errors are bound to happen. We request you to ignore any such content and printing errors.

We would like to take this opportunity to thank:

- ❖ The Acharyas for providing us with the framework to pass the message of Lord Shree Swaminarayan and for their support and guidance provided.
- ❖ Special thanks to the Late Mahant Swami of Bhuj, Sadguru Swami Hariswarupdasji for providing us with Dedicated Yuvak Mandal Santos, which has helped us expand the BYM activities and increase our members, and to the current Mahant, Swami Dharmanandandasji, for the continuation of this support.
- ❖ Santos from Bhuj Mandir and from all over in India, for their guidance and words of encouragement given to the youth.
- ❖ The Temple Committee for their support of BYM activities.
- ❖ The parents for bringing them to the temple and encouraging them to take part in the BYM activities.
- ❖ And Most of all to the Bal Yuvak Mandal members for participating and supporting the BYM activities.

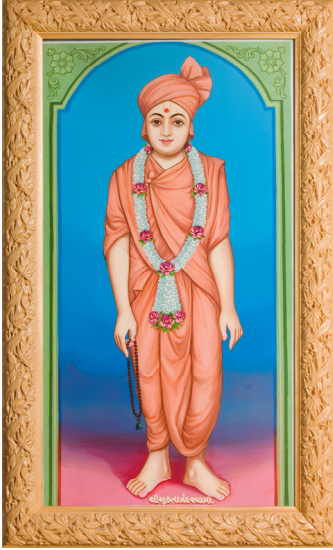
Following the popular publication of '**Ghanshyam Bal Lila**', '**Shikshapatri**' and '**Hindu Funeral Rites**' in English, Shree Kutch Satsang Swaminarayan Temple, Kenton Harrow proudly presents its fourth publication '**Kirtan Leelaarth Amrutdhaara**' which marks another proud achievement by BYM in its ten years. We hope you will benefit from the flow of Nectar in the form of Kirtans, Leelas and their Aarths.

Editorial Team
Shree Kutch Satsang Swaminarayan Temple
Kenton Harrow

Santod Biographee

SADGURU MUKTANAND SWAMI

(‘Satsang ni Maa’)



Muktanand Swami was born in the Samvat year 1814 to Anandraj and Radhaben of Amreli. As a child he was devoted to ‘Bal Mukund’ hence his childhood name Mukunddas.

Mukunddas started learning scriptures like the Geeta at a very young age and had a natural talent for music and poetry. He sang and composed many kirtans, including the first and most popular Aarti of our Sampraday – ‘Jay Sadguru Swami...’

He was determined to spread the pathway of religion and devotion to God but his parents wanted him to get married. Nevertheless his parents had their wish fulfilled and married Mukunddas. However, Mukunddas found married life intolerable and eventually, with the permission from his parents, left home to start a new life.

He served several different saints on the way before he met Ramanand Swami. Mukund Das felt total bliss in the presence of Ramanand Swami and lost all his stress and desires for worldly contacts. Mukund Das requested Ramanand Swami to take him as a disciple. Ramanand Swami requested Mukunddas to obtain permission from his Guru. Mukund Das had to act as a nuisance and mad man in order to get a written permission his Guru. Mukund Das ordained Bhagwati Diksha in Vikram Samvat 1842 and was named Muktanand. Muktanand Swami mastered the religious discourses in Bhuj, thereafter he settled in Loj, where he first met Nilkanth Varni, in the month of Shraavan, Vikram Samvat 1856.

Muktanand Swami acted as the guardian and always cared for wellbeing of his fellow saints. Swaminarayan Bhagwan called him, 'The mother of Satsang' because of his motherly love, tolerance and smooth interaction with others. His preaching and conversational skills were brilliant at arguing the supremacy of Maharaj and proved that the Swaminarayan sect was in accordance with the ancient scriptures. He has composed various Kirtans and Aartis in addition to seven scriptures of discourses in Sanskrit and a massive twenty-three scriptures in Prakrit. He left for Dham in the VS 1886

SADGURU BRAHMANAND SWAMI (Shreerangdas Swami/Kavi Raj)



Brahmanand Swami's birth name was Ladudanji and was born to Shambhudanji Gadhvi and Laluba of Khan Gaam, in the month of Jeth, VS 1828(1772 A.D).

When Laluba was pregnant with Ladudanji, they were graced with a visit from Ramanand Swami. When Ramanand Swami was giving discourses to the couple, a voice emerged from within Laluba's womb, 'Oh Ramanand Swami! Tell us about the glory and greatness of Lord Purushottam'. Ramanand Swami realised that there was a Mukta from Akshardham in the womb of Laluba, and said 'Oh great soul! It is not me but it is you who has to sing the glory of the greatness of Purushottam Narayan on this earth.'

Ladudanji was famous for his Poetic excellence right from his early age. The king was so pleased with Ladudan that he thought of spreading his poetic brilliance to other state. God inspired similar thought in Ladudan's parent in their dream. Ladudanji went to Bhuj to learn Pingal Shastra - the science of Prosody. On his way back, he

learnt Sanskrit and music from Vipra Bhattacharya at Dhamadka and received the blessing of Ramanand Swami.

Ladudanji came in contact with the Swaminarayan faith through the Udhvapundra Tilak, which he saw on a goldsmith's forehead. Under the instruction from the King, he was sent to test the validity of Lord Swaminarayan's glory and greatness. The goldsmith had warned him saying that he was like a doll made of salt venturing to float across the ocean. On his way to Gadhada, doubt arose in Ladudan's mind 'What if, Swaminarayan is God?' He then said to himself, 'if so, then he should fulfil my wishes.' He thus desired for four things:

- a) 'Call me by my name and put the rose garland worn by him, around my neck.'
- b) 'He should identify me.'
- c) 'Show the sixteen divine signs on both his feet.'
- d) 'He should be reading the *Bhagwatwrapped* in a black-woollen cloth.'

On reaching Gadhda, all the above four desire were fulfilled. Ladudan's heart swelled with joy and verses flowed from his mouth. He sang his first kirtan; 'Aajni gadhi re dhanya'.

Maharaj later initiated Ladudanji and named him Shreerangdas but was later changes his name to Brahmanand. Brahmanand used his charm of giving speech and singing kirtans to attract people and convince them to take refuge in Lord Swaminarayan.

Brahmanand Swami was a great poet and composer, Maharaj Himself said that 'anyone who sings 100 Kirtan composed by Brahmanand Swami with love and affection will receive darshan of His Devine form'

Brahmanand Swami was also involved in the construction of the great Temples of our Sampraday. Using this charm, he got agreement for the land and construction of the first temple in Ahmedabad. Maharaj later asked him to build a small temple in Vadtal, but

instead he decided to build it three times larger to please Maharaj. He also built temple in Junagadh and then in Muli.

Brahmanand Swami was so attached to Lord that he could not bear a moment without Him. Maharaj too was attached to Brahmanand Swami. He knew that Brahmanand Swami's love will not let Him leave His human body. For this reason, Maharaj instructed Brahmanand Swami to go to Vadtal before He departed His human form.

Brahmanand Swami left for Akshardham on the day of Janmashtami, Vikram Samvat 1882 (1832 AD) while chanting Maharaj's name.

SADGURU DEVANAND SWAMI (Abheydanand Swami)



Devanand Swami was named Devidan at birth. His father was Jijibhai and his mother's name was Bahenjiba of Barol. He was born on Kartik Sud Purnima Vikram Samvat 1859 (1803 AD). Right from an early age, Jijibhai taught good sanskars to his son. Devidan watched and accompanied his father perform his morning worship to Lord Shiva. Once, on instruction from his father, who had gone out of town, he performed worship and pleased Lord Shiva. Lord Shiva hinted to

Devidan that Lord Purshottam Narayan will come to his village. Devidan was only five years old at the time. As Lord Shiva said, Maharaj was on His way back from Jetalpur while passing through the village of Barol. He was offered Thuli (wheat flake) and milk. Maharaj rolled up His sleeves and started eating as the villagers watched. Devidan stared at Maharaj, suddenly Maharaj started to lick the milk off His elbow with His tongue. The villagers were stunned to see this miracle. Suddenly Maharaj's eye made contact with Devidan's eyes and shock-waves ran through Devidan's body. Devidan fell at Maharaj's feet and asked if he could accompany

Maharaj. With the consent of his parents, Maharaj took Devidan along with Him, and entrusted him to the care of Brahmanand Swami. Later on Maharaj initiated him and named Abheydanand Swami, though he became known as Devanand Swami.

Under Brahmanand Swami's care he learnt Pingal Shastra and music. He attained the highest level within a short period of time. Soon he started playing and composing his own kirtans and singing them. His singing was very attractive; he had the ability to sing at different tunes and had a sweet voice. His kirtans concentrated on renunciation, reflection of the world in the correct perspective and inspiration for people to follow the path of righteousness. He took over the Mahant hood of Muli temple from Brahmanand Swami and ensured that the activities of the temple flourished. He left this world for Akshardham in Vikram Samvat 1910.

SADGURU NISHKULANAND SWAMI

(‘Vairagya ni murti’)



Nishkulanand Swami was born near Jamnagar in Vikram Samvat 1822, as Lalji Suthar. His father's name was Rambhai Suthar and mother's name was Amritba. From childhood it was obvious that Lalji Suthar was a true devotee. His parents married him off at an early age hoping to tie him in the life of householders. He accepted the family business of carpentry and lived a happy life. He became a father of two sons; Madhavji and Kanji. He still continued to pay attention to religion and devotion for the glory of God. Being a disciple of Ramanand Swami, he had met and heard about the leela of Nilkanth Varni.

During one of Maharaj's journeys to Kutch, Lalji Suthar accepted to become His guide. This is when Lalji Suthar experienced the true spirituality of Maharaj and thus decided to forsake his married life

and dedicate his life in the service of Maharaj. He got initiated as a saint and was named Nishkulanand Swami. He was known as ‘Vairagya ni murti’ because of his strong character of non-attachment. He clearly expressed this through the poetic kirtans he composed. He possessed strong attachment to Lord Swaminarayan and has expressed this particularly in the Bhaktachintami scripture. He was also an excellent preacher of the Swaminarayan Sampraday. He convinced his older son Madhavji to dedicate his life in the service of Maharaj. Madhavji became a saint and was named Govindanand Swami. Since Nishkulanand Swami had the skills of art and craft aswell, Maharaj put Nishkulanand Swami in charge of building a beautiful temple in Dholera. The dome-arches and the frame work of the temple doors at Dholera are really beautiful! At the age of 82, in Vikram Samvat 1904, Nishkulanand Swami left for Akshardham.

SADGURU PREMAMAND SWAMI (Nijabodhanand Swami/“Preamsakhi)



Premanand Swami was born in Vikram Samvat 1840, in the town Dora Bharuch. Owing to slandering by the villagers and risking the death of a child, his mother had to abandon him with a broken heart. Dosa Tai, who was a Muslim, found him and raised him. He learnt and mastered the art of music in Vadodara. At the age of eleven, he went to see the inauguration of Lord Swaminarayan at Jetpur with his foster father. He saw Maharaj riding the horse and immediately ran towards Maharaj and held the stirrup of the horse while walking alongside the horse till the end of the procession at Unnad Khatchar’s Darbar. Since

then he remained at Maharaj’s service. Later on Maharaj sent him to Ujjain to a school of Music where he gained excellence in singing

and instrumental music. Maharaj initiated him and named him Nijabhojadhanand Swami.

Once, Maharaj called Nijabhojadhanand Swami and asked him to compose a hymn. Even though he did not study in this field, he stood in front of Maharaj and observed His image minutely and started to describe Maharaj's body in a hymn form. However his own name did not rhyme properly with the hymn so Maharaj renamed him as Premanand Swami. This name reflects his love for Maharaj, hence is also referred to as Premsakhi. Premanand Swami is known for his poetic contribution to the Swaminarayan Sampraday. His kirtan expressed strong love for Swaminarayan Bhagwan and described Him as Pratakshya Purshottam (Almighty God Himself). Maharaj and the devotees were completely engulfed by the songs composed by Premanand Swami. He composed kirtans for all times, starting from Prabhatya (morning kirtans) to the Chesta, which summarises the life of Lord Swaminarayan. One of the famous kirtan's he wrote was 'Aaj mare orade re...'. He left his physical body on the bright half of the month of Magshar, Vikram Samvat 1911.

SADGURU BHUMANAND SWAMI

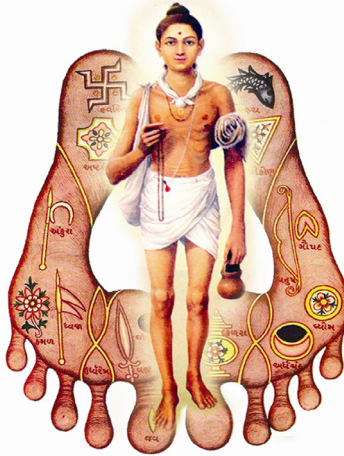
Bhumanand Swami was a sincere and devoted person. He was also a great poet and composed many kirtans about Bhakti. He was persuaded by a friend to go to Gadhada to find the Lord.

Before Bhumanand Swami became a saint, he was known as Rupjibhai. He lived in Vadhvan. For many years Rupjibhai had secretly wished to meet God, but that wish had not yet been fulfilled. Once one of his friends, Dhanbhai, said "Rupji, everyone knows of your devotion and your kirtans, but you know it is all worthless until you find God." Dhanbhai knew of Rupji's secret desire and he wanted to tease Rupji a little. "Do not misunderstand me Rupji but you are wasting your time singing in front of that picture! Why don't you go see God Himself?" "Have you gone mad? Why do you say such things?" replied Rupjibhai. "Well it is true, if you want to see God then you have to go and meet Him yourself". Rupjibhai hesitated, "Oh you make it sound so simple, as if God is in the next village!" Dhanbhai encouraged him further, "Very well, don't listen

to me. But I just thought that you may be interested in going to Gadhada, you might find Him there.”

Rupjibhai liked the idea and came to Gadhada. Making his way through the crowd, Rupjibhai tried to find his way to Dada Khachar’s Darbar. Alone and tired, he wondered if the Lord was really going to be present. Just then he saw the figure of Shreeji Maharaj on a horse. Rupjibhai followed the procession to Laxmi Vadi, where Maharaj called him and said, “Rupjibhai, how much longer will you hide in your small corner? Come out and let people know your greatness.” There on, Rupjibhai went on to become a saint and was ordained to be named Bhumanand Swami.

The mere sight of the Lord in Gadhada inspired Bhumanand Swami to write great kirtans, however, his verses always carried a tinge of loneliness. From this incident we can only imagine how great the beautiful Darshan of Shreeji Maharaj was, indeed it must have been a true divine sight! Swami wrote the well known thaal that is sung everyday, “Jamo thaal jivan jau vaari.”



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~ Prगतके गुन हम गावे ~

Leela:

The almighty Lord has come to this earth Himself to instill purity in the pre-established religion. The rising sun of the Swaminarayan Sampradaya is shining in the hearts of all the devotees. To improve on the Sanatan Vedic Dharma, Shreeji Maharaj is travelling far and wide blessing all devotees and explaining His true form and might with the help of leading saints like Muktanand Swami.

They were once returning from Sardhar village and reached the city of Gondal. Upon hearing that Maharaj was coming to their city, the king Hathhibhai with devotees like Dosabhai, Jethabhai, Raghavbhai, Rudabhai and others went to welcome Maharaj and the saints, and organised a great procession amidst pomp and celebration to escort them to the city.

In the evening congregation, Shreeji Maharaj asked Muktanand Swami to sing a kirtan and recite a story of divinity. Muktanand Swami prepared his musical instruments and sang a kirtan. The kirtan Swami sang was especially dedicated to the king since he had his doubts about Maharaj. He could not believe that Maharaj was the supreme Lord and had come in this era of Kaliyug. To clear his doubts Swami sang this kirtan and explained to him the very existence of Purshottam Maharaj amongst them all.

प्रगतके गुन हम गावे

राग: काङ्गी

- | | |
|--|---|
| प्रगतके गुन हम गावे, प्रगत दरशकुं पावे, | |
| प्रगत विना जे भूत भविष्य हे, सो सुपने मेंन लावे... | १ |
| जोगी जंगम तपसी संन्यासी, प्रोक्षहि मोक्ष बतावे, | |
| प्रगत प्रीछ विना पछी हारे, ककस कुटी उडावे प्रगत... | २ |
| प्रगत भक्ति अइ प्रगत प्राप्ति, प्रगत विना मन नावे, | |
| प्रगत मोक्षका पंथ बतावे, प्रगत भाव उर लावे प्रगत... | ३ |
| प्रगत नवल प्रभु प्रगत प्रेमरस, प्रगत सो भरभर पावे, | |
| प्रगत प्रमाणा प्राणज्वन पर, दासमुकुंठ बल जावे प्रगत... | ४ |

Kirtan (Raag Kafi):

Pragat ke gun hum gaave, pragat darshaku paave,
Pragat vina je bhut bhavishya he, so supne mein na bhaave Pragat (1)
Jogi jangam tapsi sanyaasi, prokshahi moksh bataave,
Pragat prichh vina pachi haare, kakasa kuti udaave Pragat (2)
Pragat bhakti aru pragat prapti, pragat vina man naave,
Pragat moksha ka panth bataave, pragat bhaav oor laave Pragat (3)
Pragat naval prabhu pragat premras, pragat so bharbhar paave,
Pragat pramaan praan jivan par, Das Mukund bal jaave Pragat (4)

Arth:

Muktanand Swami explains to Hathhibhai, We only sing kirtans in praise of the current form of Bhagwan and only do darshan of the current Bhagwan and that's the only way we receive the ultimate happiness (bliss)". (1)

"There have been incarnations in the past and there will be more incarnations in future but we are getting unparalleled happiness from this present incarnation which is Shreeji Maharaj. Although the form currently on this earth might look too timid and has not displayed the great actions of valour done by the prior ones, it is this one that grants the ultimate salvation. We do not even dream of others apart from the current form. The ascetics preach that singing kirtans of the past incarnations is the only way to ultimate salvation but that is like worshipping the invisible, something we have never seen". (2)

"Worshipping the current form i.e. Shreeji Maharaj who is with us and whom we can see is the only goal to salvation. It helps in comfortably achieving all our aspirations of this world. Hence we cannot set our mind on any previous incarnation. Getting to understand that this present form is the Almighty Himself, and appreciating the opportunity that we have received is no small achievement and should not be taken for granted. Having the joy of playing with the Almighty, offering Him our services, and having His vision daily have not been available to sages and ascetics who had done severe penance for thousands of years. After getting this

bliss, would we need to look elsewhere? When we want to benefit from anything we need to have it present with us for it to fulfil our wishes. In similar manner, when we desire salvation, then the one to grant that salvation must also be present. We have to associate ourselves with that great name and our efforts gain credit. Otherwise all our efforts are like many zeros without a leading figure of one, or like a marriage procession without the groom, or like a cradle without a baby. If the object of all prayer is the Lord Himself, then those prayers are successful. Our present and future times are blissfully improved. However, those who still cling on to previous incarnations and do not recognise and appreciate the present form will never receive the blessings of the Lord”. (3)

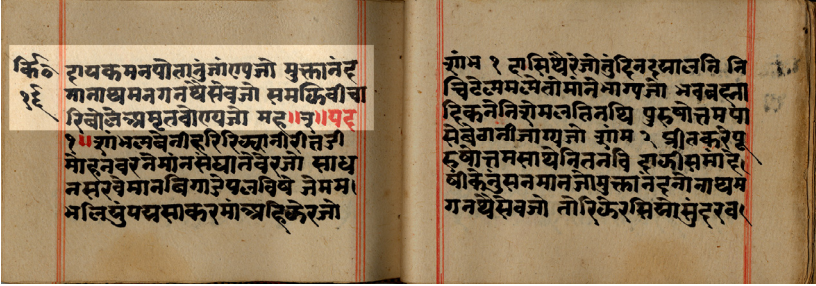
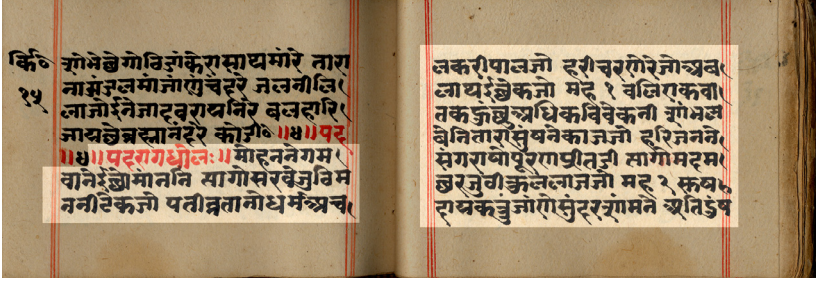
“Worldy happiness becomes less attractive by expressing the happiness of the current avtar i.e Shreeji Maharaj. That is the greatness of doing bhajans of Shreeji Maharaj”. (4)

In his Haricharitamrut volume, Adharanand Swami comments that Muktanand Swami has composed and recited about 15 songs pertaining to the importance and glory of this present incarnation.

~ Mohan ne gamwaane ichho maan ni ~

Leela:

After Mukund Das became a saint, his sister Dhanbai wanted to meet him. So she came from Amrapar to Gadhada and requested to Shreeji Maharaj that she wanted to meet her brother. Maharaj did not like it but agreed and gave the order for Muktanand Swami to meet his sister. Muktanand Swami obeyed all the commands of Maharaj and this was not any different. But in accordance with the regulations of sainthood, Swami knew he could not meet her directly and instead sang a kirtan in front of Maharaj. Dhanbai heard this song and was so happy and understood the greatness of Shreeji Maharaj that in the end she decided to stay in Gadhada forever and took up sainthood to become a sankhya yogi.



मोहनने गमवाने ईच्छो माननी

राग: गरभी

- मोहनने गमवाने ईच्छो माननी,
 त्यागो सर्वे जूही मननी टेक जो... टेक
- पतिप्रतानो धर्म अचण करी पाणजो,
 हरि चरणे रडेजो अबणा थई छेक जो... मोह (१)
- वणी ओक वात कहुं छुं अधिक विवेकनी,
 सांभण बेनी तारा सुभने काज जो,
 हरिजन संगे राभो पूरण प्रीतडी,
 त्यागो मढ मत्सर जूही कुण लाज जो... मोह (२)
- सुभदायक तुं जाणे सुंदर श्यामने,
 अति दुःखदायक मन पोतानुं जाणजो,
 मुक्तानंदनी नाथ भगन थई सेवजो,
 समज विचारी ओलो अमृतवेष जो... मोह (३)

Kirtan (Raag Garbi):

- Mohan ne gamwaane ichho maan ni,
Tyaago sarve juthhi mann ni tek jo.
Pati vrataano dharma achal kari paadjo,
Hari charane rahejo abala thai chhek jo... Mohan (1)
Vari ek vaat kahu chhu adhik vivek ni,
Saambhar beni taara shukh ne kaaj jo.
Harijan sange rakho puran preetdi,
Tyaago mad matsar juthi kud laj jo... Mohan (2)
Sukh dayak tu jaane sundar shyaam ne,
Ati dukh daayak maan potanu jaanjo.
Muktanandno naath magan thayi sevjo,
Samji vichaari bolo amrut ven jo... Mohan (3)

Arth:

Swami says, “If you want to be liked by Maharaj, forget about what your mind wants to do. Serve Maharaj as a wife would serve her husband and stay at Maharaj’s feet (1)

“Understand another fact which I am going to tell you, it’s for your own benefit. Love this Maharaj’s devotees, forgetting your personal ego, selfishness, jealousy and the fear of the world.” (2)

“Maharaj and His devotees are the ones who give real pleasure. Personal ego yields sadness.” Swami says, “Praise the Lord, think and say sweet words.” (3).

~ Mara Vahlaji su valap dise re ~

Leela:

Throughout the holy scriptures of the Sampraday and through the lineage of senior saints, we are able to see that Mukund Das joined the lineage of Ramamand Swami, taking up sainthood and became Muktanand Swami. As time went on, he popularly became known as “Satsang ni Maa” (mother of satsang) and is regarded as one of the most humble servants of the Satsang. This great Muktanand Swami

had the respectable trait of forgiving; he always wanted, thought of and wished for the best for everyone.

However, one day within his own group of saints, a Hindustani saint crossed the disciplinary boundaries. Muktanand Swami was disheartened by this and had bad feelings towards him because of what he had done and thought of getting rid of him from the group so that he would not be a distraction to others. Is there any way to keep something like this from the One who knows everything? Maharaj thought about these feelings that Muktanand Swami had. “Even the greatest of saints should not have any ill feeling towards those in the company of Maharaj, even if they may have done something wrong. It is possible to get rid of the bad character within him, but what is the purpose of getting rid of him completely? Swami should try to explain to the Hindustani saint a couple of times; if he still does not listen, then Swami should get rid of him”.

After thinking about this, Sahajanand Swami ordered Muktanand Swami to go to Dhrangdhra and join the “Ram-mahol” monastery (though it was of a wayward sect) to study Sanskrit. Before Muktanand Swami became a sant, he had already gone to “Ram-mahol” while in search of a guru. Because of his prior visit, he was already aware of what was happening in the area. Those wayward ascetics were not following the five vows (taking alcohol, eating meat, theft, adultery and not to convert oneself or convert others). How can the most senior saint of the Swaminarayan sampraday stay in a place like that with sinful and lustful group of imposters?

However, the Almighty Lord must have some agenda behind sending him there. Within 7 to 8 days Swami became bored, his time was not passing well. Moments seemed like years and at every moment he was remembering Maharaj’s saints. Muktanand Swami became sad because he did not get the company of the other true saints and devotees. He realized his mistake of thinking ill of the smaller saint and appreciated the reason why Maharaj had sent him here.

Upon thinking what Maharaj said, Muktanand Swami composed a song in his heart. He wrote it on a paper and sent it via a devotee to

Maharaj in Gadhada. Maharaj became quite emotional after reading the song and immediately sent a messenger to bring Muktanand Swami back to Gadhada.

The message of this song was that we should let those with bad thoughts say what they like; we should take it on board and be able to let it go, all in the name of Lord Swaminarayan.

મારા વાલાજી શું વાલપ દીસે

રાગ: મલાર

મારા વાલાજી શું વાલપ દીસે રે, તેનો સંગ શીદ તજીએ,
તે વિના કેને ભજીએ રે... તેનો ટેક

સન્મુખ જાતાં શંકા ન કીજે, મર ભાલા તણા મે વરસે રે,
હંસ જઈ હરિજનને રે મળશે, કાચી તે કાયા પડશે રે... તેનો ૧

શૂળી ઉપર શયન કરાવે, તોયે સાધુને સંગે રહીએ રે,
દુરિજન લોક દુર્ભાષણ બોલે, તેનું સુખ-દુઃખ સર્વેસહીએ રે.. તેનો ૨

અમૃત પે અતિ મીઠાં મુખથી, હરિનાં ચરિત્ર સુણાવે રે,
બ્રહ્મા ભવ સનકાદિક જેવા, જેનાં દર્શન કરવાને આવે રે... તેનો ૩

નરક કુંડથી નરસું લાગે, દુરિજનનું મુખ મનમાં રે,
મુક્તાનંદ મગન થઈ માગે, વહાલા વાસ દેજો હરિજનમાં રે.. તેનો ૪

Kirtan Raag Malaar):

Maara vaalaaji shu vaalap dishe re,
Teno sang shid tajiye, teh vina kene bhajiye re...
Sanmukh jaataa shanka na kije,
Mara bhaala tana meh varse re,
Hans jai harijan ne re madse,
Kaachi te kaya padshe re... Teno (1)

Shudi upar shayan karaave,
Toye sadhu na sange rahiye re,
Durijan loko dur bhaashan bole,
Tenu shukh dukh sarve sahiye re... Teno (2)

Amrut pe ati meethha mukh thi,
Hari na charitra sunaave re,
Brahma Bhav Sankaadik jeva,

Jena darshan karvaane ave re.. Teno (3)
Narak kunda thi narsu laage,
Durijan nu mukh manma re,
Muktanand magan thai maage,
Vhala vaas dejo harijan ma re.. Teno (4)

Arth:

Swami in this kirtan is praying to Maharaj to give him the company of other saints. The prayer comes as an advice as to why we should think of leaving the company of saints and devotees who are very dear to Maharaj. What good will we possibly get by leaving those who worship the present residing Lord? (1)

We should never doubt the saints and devotees' purpose even if they talk to us harshly by telling us that we should be following certain rules and not doing certain things. Even if we are told to give up our life, we should still in those conditions choose to stay in the company of the saints and devotees. We should have no fear of, or listen to the atheists even though they talk bad about us. We should be able to humbly listen to their harsh words but still stay in the company of saints. (2)

These true saints teach us about Maharaj's plays and act for our own benefit. So great are these saints that even deities such as Brahma and Sanak come for their darshan. (3)

It is worse to stay in the company of the evil minded, as this gives us more pain than even being in hell. Swami prays to Maharaj to constantly give him the company of saints and devotees. This way we are going to be in an environment where Maharaj's leelas are being said and sung. That shortens the gap between us and Maharaj. Eventually, we become very close to Maharaj such that He gives us darshan and grants his kingdom. (4)

~ Sahajanand Swami re, na pragatt aa same re ~

Leela:

Muktanand Swami came to Shreeji Maharaj in Gadhpur after visiting Dhangdhra town, seeing with his own eyes the acts of ascetics of different sects serving ignorance and hypocrisy. These ascetics were enslaved by the five vices. Shree Hari asked Muktanand Swami to explain in detail what he saw and experienced in Dhangdhra town.

Our satsang's eight poets were so intellectually powerful that they used to compose poems with classical music at any moment based on Maharaj's garment, words, occasions and even their self-experience. As a way of explaining what he saw and experienced, Muktanand Swami composed a four stanza kirtan explaining about the proper and the rogue saints. He proved the value of the true saint to the congregation.

સહજાનંદ સ્વામી રે, ન પ્રગટે આ સમેરે

રાગ: ગરબી

સહજાનંદ સ્વામી રે, ન પ્રગટે આ સમેરે,
 પ્રાણી કોઈ પામત નહિ ભવપાર રે.. ટેક.
 મતિયાને પાખંડી રે, શબ્દની ઝાળમાં રે,
 બાંધી બાંધી બોળત જીવ અપાર રે... સહજાનંદ ૧
 કામી ક્રોધી લોભી રે, ગુરુ થઈ બેસતા રે,
 જતિ સતી જડત નહિ જગમાંય રે,
 જ્ઞાનને વૈરાગ્ય રે, ભકિત ઝૂરીને રે,
 મરી ઝરી જાત ન લાઘત કયાંય રે... સહજાનંદ ૨
 કાળીગાની ફોજ્યું રે, કરત અતિ જોરને રે,
 કરી ગુરૂ પંકિતમાં પ્રવેશ રે,
 માંસને મહિરા રે, પરત્રિ યા સંગથી રે,
 ધર્મનો રે રહત નહિ લવલેશ રે... સહજાનંદ ૩
 વધત વટાળ રે, ઘણો આ સંસારમાં રે,
 વર્ણ અઢારે થઈ એકતાર રે,
 સંતને અસંતમાં રે, કોઈ સમજત નહિ રે,

ભવજળ બૂકત સૌ સંસાર રે... સહજાનંદ ઝ
 નરકના પંથથી રે, કોઈ ન નિવારતા રે,
 કોઈ ન કરત ભવસેતુ ઉદ્ધાર રે,
 મુક્તાનંદ કહે છે રે, તે તો દુઃખ ટાળિયાં રે,
 જાઉં એને વારણે વારંવાર રે... સહજાનંદ પ

Kirtan (Raag Garbi):

Sahajanand Swami re, na pragatt aa same re.
 Prani koi paamat nahi bhavpaar re,
 Matiyaa ne paakhandi re, shabda ni zaadma re.
 Baandhi baandhi bodat jeev apaar re.. Sahajanand (1)
 Kaami, krodhi, lobhi re, guru thai besta re,
 Jati, sati jadat nahi jagmaaya re:
 Gnaan ne vairaagya re, bhakti zurine re,
 Mari zari jaat na laadhat kyaay re... Sahajanand (2)
 Karingaani fojyu re, karat atee jorne re,
 Kari guru pandit ma pravesh re,
 Maas ne madiraa re, partriya sang thi re,
 Dharma no re rahat nahi lavlesh re... Sahajanand (3)
 Vadhat vataad re, ghano aa sansar ma re,
 Varna adhhare thayi ektaar re:
 Sant ne asant ma re, koi samjat nahin re,
 Bhavjal budat sau sansaar re... Sahajanand (4)
 Narak na panth thi re, koi na nivaartaa re,
 Koi na karat bhavsetu oodhar re:
 Muktanand kahe chhe re, te toh dukh taaliya re,
 Jaau ene vaarne vaaramvaar re... Sahajanand (5)

Arth:

Swami explains that if Sahajanand had not taken birth in kaliyug, no one would have got salvation. Selfish and egotistic preceptors would tie and drown human souls to hell with their deceitful words. (1)

“In the absence of Maharaj, lustful men, desirous people burning in anger, stingy men having greed for male and female disciples or

wealth would sit as spiritual teachers of the universe. Righteous ascetics and pure caste women would not exist. Gnan, Vairagya and Bhakti would have struggled to survive and would have miserably died away without any chance of continuity”. (2)

“The power of evil groups would have increased and become destructively alive. They would have interfered with spiritual and learned teachers by forcing them to consumption of meat, alcohol and arouse lust towards other women. Even a small portion of righteous deeds would have not been left on this earth. All the eighteen chastes would have ignored their respective specific rules and become one. They would consider attaining salvation through converting and making others to convert into one baseless religion. Further, no one would have differentiated between saints and non-saints, paving the path to hell.” That’s why Muktanand Swami is saying that there was no one who could have salvaged souls from being unrighteous. At that time, the Supreme Lord, Sahajanand Swami kindly came to this earth on His own will and salvaged a large number of souls by freeing them from worldly attachments. He salvaged atheists, clarified the various differences between saint, non-saint and greater saint. Muktanand Swami says he will always be grateful to Sahajanand Swami. (3-5)

~ Jay Sadguru Swami ~

Leela:

This Aarti was done by Muktanand Swami in 1804 AD (VS 1860). Ramanand Swami had a monastery in Loj in Gujarat and was regarded as an incarnation of Lord Krishna by his followers. Though he knew he was not so, he still acted this way so as to instil and maintain faith in people about the existence of a supreme Bhagwan, since the main reason for his coming to earth was to prepare the way for the advent of the Lord by creating a religious atmosphere.

When Nilkanth Varni arrived in Loj, He sent a letter from Loj to Ramanand Swami, who was then residing in Bhuj, requesting to have his darshan. As Ramanand Swami opened the letter a bright flash of

light emanated from it and illuminated the whole courtyard of Sundarji Suthar. Ramanand Swami instantly realised the significance of this miracle and told all present that he was only a drum beating messenger (a dug-dugi no vagadnar) and the actual Supreme Lord had now come to the earth. They should not consider him as the Lord anymore. He sent out letters to all satsangis to make preparations to meet the true Lord.

Later Ramanand Swami met Nilkanth Varni in Piplana and on Prabodhini Ekadashi, initiated Him and gave Him two new names: Narayan Muni and Sahajanand Swami. They stayed together for exactly one year during which Sahajanand Swami did seva of Ramanand Swami as a disciple. In Jetpur, Ramanand Swami crowned Sahajanand Swami as his heir, giving control of the Gaadi (diocese) to Sahajanand Swami and all the disciples accepted the new leader. Eventually, Ramanand Swami went to Akshardham, and Sahajanand Swami made due changes to the system in place. Muktanand Swami, a senior to Sahajanand Swami by age and merit, accepted all these beneficial changes.

Maharaj later started the concept of Samadhi (trance), allowing everyone to go into Samadhi to have a vision of the whole cosmos, the heavenly abodes of avatars, and even His own Akshardham. This samadhi state was only possible for elite Yogis who had to go through a long period of severe austerity to achieve this. Muktanand Swami, at that time in Bhuj, was against this Samadhi-for-all and met up with Maharaj in Meghpur near Piplana and strongly expressed his dissatisfaction. Maharaj explained saying He was rightfully doing it so all devotees could get to know His true status. Maharaj eventually went onwards to Kalwani.

Muktanand Swami was now very confused as he had deep respect for Maharaj but could not go against His wishes as he had to honour the leadership. During the day he went to answer a call of nature in a nearby khakhra nu van (woods). He truly missed Ramanand Swami and his guidance and openly lamented his dilemma. Immediately, he had a vision and Ramanand Swami appeared to him, and reminded him of the blinding light flash incident in Bhuj where he had said he

was only a messenger. He told Muktanand Swami that Sahajanand Swami was the supreme Lord Almighty Himself, no other avtaar had appeared like Him before and will never appear again. Sahajanand Swami was the Lord of all avtars and was capably doing the Samadhi prakran. Now Muktanand Swami had no more doubts as his Guru had said the final words.

Muktanand Swami immediately left for Kalwani to meet Maharaj, and fell to His feet and asked for forgiveness for his earlier doubts and harsh words. He immediately performed an aarti with the words that expressed his acceptance of submission to Maharaj as the almighty. That aarti became the standard aarti sung in all Swaminarayan mandirs.

આરતી

- જય સદગુરુ સ્વામી પ્રભુ જય સદગુરુ સ્વામી;
સદજાનંદ દયાળુ, બળવંત બહુનામી... જય (૧)
- ચરણ સરોજ તમારાં વંદું કરજોડી;
ચરણે શીશ ધર્યાં થી , દુખ નાખ્યાં તોડી.. જય (૨)
- નારાયણ નરભાતા દ્વિજકુળ તનુ ધારી;
પામર પતિત ઉદાર્યા, અગણિત નરનારી... જય (૩)
- નિત્ય નિત્ય નૌતમ લીલા કરતા અવિનાશી;
અડસઠ તીરથ ચરણે, કોટી ગયા કારી... જય (૪)
- પુરૂષોત્તમ પ્રગટનું જે દર્શન કરશે;
કાળ કર્મથી છુટી, કુટુંબ સહિત તરશે... જય (૫)
- આ અવસર કરુણા નિધિ કરુણા બહુ કીધી;
મુક્તાનંદ કહે મુક્તિ, સુગમ કરી સિદ્ધિ... જય (૬)

Aarti:

- Jay sadguru Swami; prabhu jay sadguru Swami;
Sahajanand dayaalu (x 2), balavant bahunaami.. Prabhu (1)
- Charan saroj tamaara, vandu kar jodi; prabhu vandu kar jodi;
Charane sheesh dharya thi (x 2), dukh naakhya todi.. Prabhu (2)

Narayan Narbhraata, dwijkul tanu dhaari; prabhu dwijkul tanu dhaari;
Paamar patit uddhaarya (x 2), aganit nar-naari.. Prabhu (3)
Nitya nitya nautam leela, karta avinaashi; prabhu karta avinaashi;
Adsath tirath charane (x 2), koti Gaya Kaashi.. Prabhu (4)
Purushotam pragat-nu, je darshan karshe; prabhu je darshan karshe;
Kaal karam-thi chhooti (x 2), kutumb sahit tarashe.. Prabhu (5)
Aa avasar karuna-nidhi, karuna bahu kidhi; vhale karuna bahu kidhi;
Muktanand kahe mukti (x 2), sugam kari siddhi.. Prabhu (6)

Arth:

O Lord, I salute you as you are the Lord, the master of all and the one with the most pure knowledge. You are the kindest, giving all souls the ultimate joy in an instant. You are the strongest and have been referred to by various innumerable names in an attempt to express your powers (1).

With folded hands, I bow down to Your lotus feet. By surrendering myself to You and bowing to Your feet You have cut down all my misery and liberated me from all my sins of this world (2).

O Lord, You have taken a twin form of Nar and Narayan, being born of Dharma and Murti in a Brahmin family. Many confuse You to be two separate entities, yet You are just one. Through this form You have liberated the souls of an infinite number of poor, down-trodden, wretched and even low castes, both male and female, amongst the human beings (3).

You have always been performing new divine activities for the benefit and remembrance of your followers. You are the indestructible one. All the highly revered 68 holy pilgrimage places and countless others like Gaya and Kashi reside in your lotus feet. Those who do not understand this go to do pilgrimage at these places yet they are all found in your feet and the pilgrimage of all can be done together when one does your darshan (4).

You are the greatest of all the Avtaars ever before You are ever present. Anyone who comes to have a holy vision of You will have their 71 generations liberated from the clutches of Your destructible

maya (illusion), kaal (time), death and from karma (the rule of reward for deeds) (5).

Several Avtaars have come earlier and given joy to the followers then, but this time round You, the most merciful, have shown utmost mercy. Muktanand Swami says that You have made salvation to be achievable very easily and by Your teachings have shown how to achieve it (6)

~ Janam sudhaaryo re maro ~

Leela:

Sage Valmiki is regarded as the foremost sanskrit poet. Narsih Mehta is regarded as the foremost Gujarati poet. In our Uddhav Sampradaya (sect) Sadguru Muktanand Swami is regarded as the foremost poet, who could compose and sing kirtans in praise of Swaminarayan Bhagwan in any Indian language. His voice was melodious and was very highly praised by Shree Hari.

Muktanand Swami was very strict in his observance of the rules that were applied in the sampradaya. He had great belief in religion and would always side with it. Among his many attributes, he had moral integrity, knowledge, non-attachment to worldly desires, devotion and followed all the wishes of the Lord. These qualities enabled him to compose kirtans straight away before others even had a chance to think.

Muktanand Swami wrote this kirtan in the town of Kalvani. Prior to this kirtan he had written 74 songs in which he used the name Mukund Das (his name before joining Ramanand Swami's monastery).

Ramanand Swami initiated Nilkanth Varni in the town of Piplana and gave Him two names, Sahajanand Swami and Narayan Muni. After a year Ramanand Swami gave his throne to Sahajanand Swami in the town of Jetpur and left for Akshardham. Shree Hari commenced His programme of miracles and trance. Anyone who had vision of Maharaj, heard His speech, heard the sound of His tinklets went into deep trance.

During this time Muktanand Swami was in Bhuj. He received the news that Maharaj is doing all this. As soon as he got the news, he left for Meghpur, a town near Piplana, where Shree Hari was residing and had taken the devotees into deep meditation. Muktanand Swami arrived and sternly told Shreeji Maharaj, “Not everyone can go into trance, and you should not allow anybody and everybody to do it”. But in the trance everyone saw Maharaj with His true powers and realised how great Maharaj really is. Then everyone left for the town of Kalvani.

After everyone arrived at the town of Kalvani. Muktanand Swami was in the woods of Khakhra and Ramanand Swami appeared in a divine vision and Muktanand Swami experienced peace in his heart. Ramanand Swami said, “Listen Muktanand, listen! This Sahajanand is the true God. I was just a small dugdugi no vagadar (drum) player. Now the Lord Himself has arrived.” And after explaining this, Ramanand Swami disappeared.

A small taunt is enough to activate the excited soul. Muktanand Swami went into deep thought and realised that Maharaj was the supreme Lord Himself. He came to the temple where Shreeji Maharaj was residing. He sat Shreeji Maharaj on the throne and performed His aarti ‘Jay Sadguru Swami’. After the aarti, he composed this kirtan which was the first one that he sang directly to the Lord. Apart from the aarti, this is the first kirtan where he is signing as Muktanand Swami, the previous ones being signed as Mukund Das.

જન્મ સુધાર્યો રે હો મારો

રાગ: ગબી

જન્મ સુધાર્યો રે હો મારો, મળિયા નટવર નંદ દુલારો...	જન્મ ટેક
કરુણા અતિરો રે હો કીધી, ભવજળ બૂકતાં બાંધ ગ્રહી લીધી...	જન્મ(૧)
મુજ પર અઢળક રે હો ઢળિયા, કરુણા કરી ઘેર બેઠાં મળિયા...	જન્મ(૨)
મન ઠઠ કરિયું રે હો મુસરિ, હવે હું ઘઈ રહી જગથી ન્યારી...	જન્મ(૩)
આનંદ ઉરમાં રે હો ભારી, શિરપર ગાજે ગિરિવરધારી...	જન્મ(૪)
નિરભેની નોબત રે હો વાગી, કહે મુક્તાનંદ ભ્રમણા ભાંગી...	જન્મ(૫)

Kirtan (Raag-Garbi):

Janam sudhaaryo re ho maaro, Maliya natvar nand dulaaro	Janam
Karuna ateeshe re ho kidhi, Bhavjal budata baiy grahi lidhee	Janam (1)
Muj par adhadak re ho dhhadiya, Karuna kari gher bettha maliya	Janam (2)
Mann dadhha kariyu re ho murari, Have hu thai rahi jag thi nyaari	Janam (3)
Anand oorma re ho bhaari, Shir par gaajje Girivar dhaari	Janam (4)
Nirbhe noubat re ho vaagi, Kahe Muktanand brahmna bhaangi	Janam (5)

Arth:

Swami is saying, “Having met the present Lord is the reason why this birth has become so fruitful. I could not see Your real identity in the human form and was sinking in the ocean of ignorance. However, You showed mercy and held my hand.” (1).

“Today you have showered plenty of compassion upon me as I have found You near me.” (2).

“In this illusionary world, You, Purna Purushotam, the Supreme Lord have arrived and have freed me. There are many uncertain religions, but I have become a part of a group of devotees that have followed the correct path.” (3).

“This Lord has given so much happiness that my heart started to sway in appreciation. Now only Sahajanand Swami resides in my heart, body and mind.” (4).

The certainty of the Supreme Lord is like many drums being beaten together. The deafening sound scares out factors like fear, danger, terror, deception and uncertainty which resided in all people. Muktanand Swami says, “Many other vices will be beaten and leave like this.” (5).

~ Aaj ni ghaddi re dhanya ~

Leela :

Before he became a saint, Brahmanand Swami was named Ladudan in his childhood. He was born in a Ghadhvi (poet) community in north Gujarat's lush green and beautiful Maru District, on the slopes of Mount Abu, in a village called Khaan. His father's name was Shambhudanji and his mother's name was Laluba Devi. He was born in the early morning of Vikram Samvat 1828 on the fifth day in the bright half of the month of Maha. When he was in his mother's womb, he heard from Ramanand Swami about the greatness of God and as a result he had made up his mind about his belief in God. In his childhood he became an expert poet and mastered many languages and also studied in a high school in Bhuj for twelve years. He furthered his education and got qualifications in Arts and Poetry, and was awarded the following titles:

- Rajya Kaviratna (Master poet in the entire Kingdom)
- Pingal Vidhyacharya (Master in the Pingal language)
- Shahastra Shatavdhani
- Maha Mahopadyay
- Maha Shighra Kavishvar (Professor of Poetry)
- Dovli Tajeem Sardar (Master of Diplomacy)
- Sangeet Acharya (Master of Music)
- Chosath Kala Samraat (Master of Arts)

He had become so educated and knowledgeable that he got mastery in the four types of energy, fourteen types of knowledge and sixty four types of Arts.

Ladudanji used to sing in various kingdoms in the kings' courts, winning award after award; and was acknowledged for his talents and became famous throughout the region. One day he came to Bhavnagar to the palace of Maharaja Vajesinh and held a poetry competition with the king's poet. The atmosphere was full of various musical notes and tunes. With his expertise, selection of heart warming lyrics and knowledge in poetry, Ladudanji won the hearts

and minds of everyone in the court. The King's poet told Ladudanji that he was defeated by the unique style and originality of Ladudanji's poetry and that it was impossible for him to even repeat any of Ladudanji's poems, let alone composing anything in his own style to counter that. He acknowledged, "Ladudanji, you are a jewel in the crown of all poets. You are a very special person as you are born with God's blessing. It is not you but it is Goddess Sarasvati that is present here in front of me".

King Vajesinh was so impressed by his poet's praise for Ladudanji that he ordered his jeweller, Nagdanbhai Soni, the goldsmith of Rajula, to take the measurement of Ladudanji's head to make a golden crown (mugat) as a gift. The goldsmith came and bowed down with respect to Ladudanji. Ladudanji saw a different type of tilak on Nagdanbhai's forehead and sarcastically asked, "The tilak on your forehead does not belong to Shiv as it is not tripundra (three horizontal lines) and it is not Ramchandra's as his is only U shaped. Yours is U shaped and has a Kumkum tilak; which newly sprung sect does this tilak belong to?" Ladudanji had never before seen a tilak and chandlo combination like this. Before the goldsmith could reply, King Vajesinh interrupted, "Oh learned poet! A new sect has taken birth in my kingdom. In Gadhada, near Bhavnagar, an individual calling himself God has come and teaches for the benefit and the well-being of the soul. He is able to get rid of evil sprits. Some say he has magical powers. He enchants everyone into being his followers and they start making this mark on their forehead. No one knows who he is or where he is from. You are most knowledgeable and intelligent. You are best placed to expose this individual. Please meet him to find out."

Nagdanbhai Soni proudly said, "This is Lord Swaminarayan that you are trying to put to test. He is the highest form of all gods and has taken a human form on earth. Whenever you see Him you can not take your eyes off Him and you will go into deep meditation. I believe Him to be God. The sect is called Swaminarayan Sect and this tilak is from that Sect."

Ladudanji started thinking and asked, "I wonder what sort of God has come now, what sort of person can rid evil sprits, put people in a trance without any black magic and just by eating his prasada (offerings) one's soul can benefit? His devotees show a sign that they are from that religion. What caste is he from? What region is he from? What town is he from?" As Ladudanji had so many questions in his mind, the King said, "Go and visit him personally to find out the truth." The goldsmith warned, "If a bag of salt goes to test the sea; do you think it will return back without getting dissolved?" Ladudanji asked the goldsmith if he would come with him to Gadhada. The goldsmith agreed and they left for Gadhada after 3 days.

On the way questions started to arise in Ladudanji's mind. Will this meeting really be with God? Will I find out whether the whole issue is as pure as gold or is mere plated tin?" After a long journey and all the thoughts in his head they finally arrived in Gadhada.

Ladudanji told the goldsmith that if this person really is God then He will have to show me special qualities to convince me that He is in fact God. Nagdanji asked, "What sort of special qualities are you talking about?"

Ladudanji said, "Firstly, as soon as we enter, the Bhagwad Katha should be being read in the Sabha. Secondly, when we go to do Darshan, this God should offer me a rare rose flower as it is out of season. Thirdly, He should be able to tell me what I do in life and know me by my name. Finally, I should be able to do Darshan of the 16 chins (signs) in His feet."

The wise goldsmith replied, "Ladudanji, you are weighing faith against intelligence. Alas, times have changed and human wants to test God. But perhaps this is the will of God. Jay Shree Swaminarayan."

As soon as they reached there and saw Maharaj, one by one all four of Ladudanji's asked qualities were shown to him. Ladudanji was mesmerised by the beauty of Maharaj that he fell to Maharaj's feet

and asked for forgiveness for doubting Him and said, “I have never felt happier than I do in this moment.” Maharaj forgave him, and upon seeing His beautiful face Ladudanji started singing a kirtan instantly. After singing the kirtan, Ladudanji said, “Oh Lord, I wish to make up for my mistakes. I have sung songs in praise of many kings. Henceforth, I will dedicate my life at your service and shall only sing in praise of You, the Lord!”

While singing this Kirtan we should imagine that we are in the Gadhada sabha and are hearing Ladudanji (i.e. Brahmanand Swami) sing this Kirtan and are singing along with him.

આજની ઘડી રે ધન્ય

રાગ: ખમાચ

આજની ઘડી રે, ધન્ય આજની ઘડી

મેં નીરખ્યાં સહજાનંદ, ધન્ય આજની ઘડી...	આજ ટેક
કામ, ક્રોધ લોભ વિષય ન શકે નડી,	
માવજની મૂર્તિ મારા, હૃદયમાં ખડી રે...	આજ (૧)
જીવની બુદ્ધિ જાણી ન શકે, એ મોટી અડી	
સદ્ગુરુની દષ્ટિ થતાં વસ્તુ એ જડી રે...	આજ (૨)
ચોરાશી ચહુ ખાણમાં, હું તો થાક્યો આથડી,	
અંતર હરિ શું એકતા થાતાં, દુગ્ધા દુર પડી રે...	આજ (૩)
જ્ઞાન કુંચી ગુરુ ગમસે, ગયાં તાળાં ઊઘડી,	
લાડુ સહજાનંદ નીરખતાં મારી ઠરી આંખડી રે...	આજ (૪)

Kirtan (Raag Khamaach):

Aaj ni ghaddi re dhanya aaj ni ghaddi,	
Meh nirkhya Sahajanand, dhanya aaj ni ghaddi.	Aaj
Kaam krodh lobh vishay, na shakey naddi,	
Maavji kerī murti maara, hriday ma khaddi.	Aaj (1)
Jeev ni buddhi janni na shakey, ee motti addi,	
Sadguru ni drashti thaata, vasttu e jaddi.	Aaj (2)
Choryaasi chahu khaan ma, hu to thaakyo aathaddi,	
Antar Hari shu ekta thaata, dugdha door paddi.	Aaj (3)
Gnaan kunchi guru gamse, gaya taala ughaddi,	
Laadu Sahajanand nirakhata, mari thhari aankhddi.	Aaj (4)

Arth:

“Today is a very auspicious day, At this moment, I have seen Sahajanand with my very own eyes and this has become such a grand moment.”

“I had never seen Sahajanand Swami earlier and now since seen, Maharaj’s Murti has resided in my heart. Now I am rid of all worldly attachments, i.e. pleasure, anger, greed, 5 tastes, etc cannot come near me, hence this is a great day.” (1).

“The greatest obstacle to mankind is its unwillingness to understand the greatness of the Lord. For the benefits of the souls the Lord has arrived and given such wonderful preaching and religions discourses (Katha). But as I have met the Supreme Lord, now I will discard worldly things like a dirty old rag. It is in this great moment that with the blessings of all elders I have known what is Supreme.” (2).

“This soul has taken 8.4 million births in different species in the four origin pits. It has come out of a womb, gone through childhood and through adulthood. It has been everywhere and it has seen so many things, but now it is time for the soul to relax and make its final exit. The soul becomes one with Shree Swaminarayan who is living forever and is always all pervasive. Having met Him I have freed myself from all the pains of the body, mind and worldly attachments. This is because He is the supreme Lord and is the one who frees all souls from attachment. My soul has gone through so many pains for a meeting like this.” (3).

“Knowledge and intelligence that one possesses cannot recognise God. This biggest difficulty is overcome when a great teacher guides us towards understanding God. I have travelled far and wide and seen so many places but now I have come to the right place. By looking at You, O Lord, my mind is peaceful as my eyes have seen the brilliance of God Almighty.” (4).

~ Swaminarayan Swaminarayan Swaminarayan satya re ~

Leela:

Ladudan came to Ghadhda from Kariyani village at the request of Shreeji Maharaj to counsel Jivuba and Laduba to get married, as the two princesses had vowed to take sainthood (Sankhyayog). Ladudanji gave many examples in form of vocal debates and poems to illustrate the strength and importance of women being householders (grahasth) to encourage them to get married. But how can Laduba and Jivuba be affected by these worldly words? They were divine souls and the incarnations of Radhaji and Laxmiji respectively; how could they get themselves tangled in the mesh of the earthly souls?

Instead, Jivuba retorted back and pierced Ladudanji with sharp words of wisdom, asking, “How long could we live within this pathetic royal lifestyle after knowing Shreeji Maharaj as the Lord of Lords? If after meeting the present God we keep this self pride and ego of the human body it would be classified as parrot knowledge, merely for uttering purposes and not having understood anything that the Lord and the company of devotees has taught us. For your own sake, O learned poet, it is about time that you left your royal status and became a humble saint like Muktanand Swami.”

Jivuba coloured Ladudanji with words of divine knowledge. Knowing they will not change their minds, he came rushing to Kariyani to meet Maharaj, asking to become a saint and vowing to give up all the rich ornaments and garments he wore as the royal poet. Shreeji Maharaj immediately ordained him as a saint as he was taught about shedding his ego by the incarnation of Laxmiji herself, and was aptly named Shree Rang Dasji (coloured by Laxmiji – Shree is another name of Laxmiji).

Swami started to think of what he was and what he now should be. He spent all night planning about his future life in the humble and deserving service of the Lord and fully detaching himself from the world and his personal status. Early next morning, he completed his

morning prayer rituals and came to Akshar Ordi (Maharaj's chambers) wherein Maharaj was still asleep. He sat by the doorstep and pulled the strings of his sitar to sing this melodious early morning song. All the saints and devotees heard this pleasant tune and voice and gathered around Akshar Ordi to hear and understand the divine celestial message being passed on by this master poet who had just become a saint. This song is regarded as one of the very first songs of Shree Rang Dasji (later renamed as Brahmanand Swami).

स्वामिनारायण स्वामिनारायण स्वामिनारायण सत्य रे

राग: प्रभात

स्वामिनारायण स्वामिनारायण, स्वामिनारायण सत्य रे, रट रे मन रेन दिन, ओर सब असत्य रे..	स्वामि १
नारद शुक आदि ध्याय, निगम गाय नित्य रे, शिव विरंचि और शेष, ध्यान सोउ धरत रे..	स्वामि २
धरत ध्यान महा मुनींद्र, सुरीयेंदु समत्य रे, सहजानंद जगत वंद, आनंद धन सत्य रे..	स्वामि ३
एक आप विश्व व्याप, पापकुं हरत्य रे, जको जिये जपत जाप, तलत ताप तरत रे..	स्वामि ४
जकत पाश होत नाश, जोग ध्यान जत रे, समरत श्री रंगदास, वास उर वसत रे..	स्वामि ५

Kirtan (Raag Prabhaath):

Swaminarayan Swaminarayan Swaminarayan satya re, Ratt re man ren din, aur sab asatya re..	Swami (1)
Narad Shuk aadi dhyay, nigam gaay nitya re, Shiv Viranchi aur Shesh, dhyaan sou dharat re.	Swami (2)
Dharat dhyaan maha munindra, suriyendra samatya re, Sahajaanand jagat vand, aanandhan satya re..	Swami (3)
Ek aap vishva vyap, paap ku haratya re, Jako jiye japat jaap, talat taap tarat re..	Swami (4)
Jakat paash hoat naash, joag dhyaan jat re, Samarat Shreerangdas, vaas oor vasat re...	Swami (5)

Arth:

Swami sang this song to urge his own mind to forget other names of Gods he had previously been chanting and to accept the name of Swaminarayan as the only name worth chanting and reciting. This name is the absolute truth and the substance of other truths; any other worldly names or forms are all destructible. He tells himself to chant this name all day and night. (1)

Even sages like Narad, Shuk and Sanak, the four Vedas, and Gods like Shiv, Brahma, Shesh, Indra, Surya and Chandra chant this all-powerful name. Yet ignorant humans chant the names of these gods with an expectation of salvation. This Swaminarayan Bhagwan that Shree Rang Dasji Swami has met is the only supreme Lord, full of dense joy and bliss, and is worthy of bowing to and being meditated upon. (2-3)

This Swaminarayan Bhagwan is the ultimate in Godhood. There is no other God superior than Him. He is one but pervades and manifests in all other Gods and souls by His omniscient powers, hence gives functional powers to these other Gods. This Lord is the destroyer of all evil; and His name by itself is strong enough to destroy any evil. Any soul who may have lowered itself to despicable acts can be freed from its actions by chanting this name, even if done just once. (4)

If anyone hears this name, meditates upon it with devotion and further enjoys its bliss by remembering it always, he will definitely be raised to a level so close to the Lord that he will be able to have the sight of the Lord Himself at any time he wishes. When one understands the supremacy of this name and admires the beauty of its holder, he shall understand the inner and celestial knowledge regarding the destructibility of his own body and the body of this universe, and master the secret of separating the body from the soul, and will not be bound by the forces of the three elements of time (satva, raaj and tama guna). He will be able to destroy all these by his superior knowledge and understanding of the wisdom that the great sages possessed. Swami further confirms that only after these

materialistic thoughts and attachments are shed and this wisdom is attained will this great, all-capable, Shree Hari come to reside in his heart for ever, and be there with all His team of freed souls, thereby making Swami's heart to be the divine abode of Akshardham. (5)

~ Re sagpan Harivar nu saachu ~

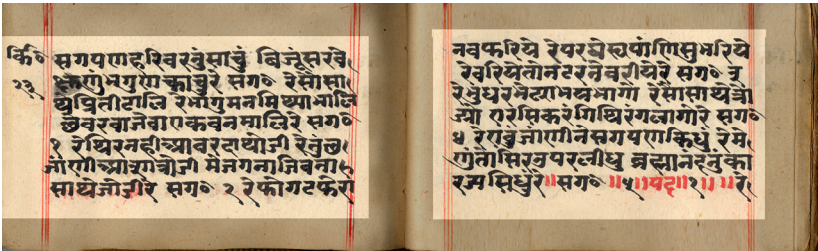
Leela:

Despite having attained the 4 powers, 14 different classes of knowledge, 64 types of poetic skills and the respect of major kings and rulers countrywide, Sadguru Brahmanand Swami took up sainthood at the first divine sight of Lord Swaminarayan. The following touching tale is of that time; a very important moment in Swami's life.

Extremely learned in his teenage years and being the only son, hence the favorite of all family members, Laadudan (Brahmanand Swami's pre-sainthood name) was initiated and became a saint of the Swaminarayan Sampraydaya and thereupon was named Shreerangdasji Swami and subsequently renamed as Brahmanand Swami. Upon knowing this, the loving and caring family members were shocked at his home Khaan village. They had high hopes for their son, who with his intellectual wealth was expected to earn a lot of monetary wealth. Empowered by this greed, clouds of sadness formed in the family, stemming from separation from their son. Laadudan's mother, father, his two fiancées (he was engaged to two sisters), uncle and other family members reached Gadhpur to persuade, trick or convince him by any means and bring him home.

They requested the same to Shreeji Maharaj. In order to test Brahmanand Swami's commitment to becoming a saint, Shree Hari asked Swami to meet with his family members. Then Brahmanand Swami accompanied by Muktanand Swami went to the residential place of his former mode of life's family members and met with them.

In accordance with the saying ‘Swaarth na sau saga sambandhi’ (family members are always attached for selfish motives) Brahmanand Swami’s parents cried out, ‘Son! Without you our days will be like poison. You are our walking stick in old age and with hope of that breaking and we are lifeless. Son! In this old age of your parents, show some pity and come back home with us, and that will be good for all, Laadudan!’ Upon saying this, the mother and father cried heavily and the situation turned grave with all feeling concerned and depressed. Swami remained quiet despite this but his uncle could not bear this, he got up angrily and exclaimed, “Listen to your mother and father! On hearing that you have become a saint, your mother and father have not had any proper meal. They have spent their time crying, just look at their swollen red eyes.” Swami’s mother then spoke out saying ‘Laadu, we may be able to bear our sadness, but your two fiancées have still got their whole lives to live. Think about your engagement with them!’ Upon hearing the word ‘engagement’, Swami got the right moment to speak. He started, “Which engagement is the true one, this one I have with the two ladies or that one that I have made with the Lord?” Upon saying this he quick-wittedly composed and sang this current kirtan and sang it with pride and confidence. He is explaining to everyone that true engagement and marriage is only with the Lord Himself.



ॐ सगपण द्विवरनुं सायुं

राग: गरजी

रे सगपण द्विवरनुं सायुं, जीजु सवे क्षणलंगूर कायुं... टेक
 रे सौ साधे प्रीति टाणी, रे सायुं मन मिथ्या भाणी,
 छे वरवा जेवा ओक वनभाणी... रे सग १
 रे स्थिर नहि आवरदा थोडी, रे तुच्छ जाणी आशा छोडी,

મેં જગના જીવન સાથે જોડી.. રે સગ ૨
 રે ફોગટ ફેરા નવ ફરીએ, રે પરધર પાણી શું ભરીએ,
 રે વરીએ તો નટવરને વરીએ.. રે સગ ૩
 રે ભૂધર ભેટયા ભય ભાગ્યો, રે સહુ સાથે તોડયો ધાગો,
 એ રસિક રંગીલાથી રંગ લાગ્યો.. રે સગ ૪
 રે એવું જાણીને સગપણ કીધું, રે મહેણું તે શિર ઉપર લીધું,
 રે બ્રહ્માનંદનું કારજ સીધું... રે સગ ૫

Kirtan (Raag Garbi):

Re sagpan Harivarnu saachu,
 Biju sarve kshan bhangoor kaachu... tek.
 Re sau saathe preeti taadi,
 Re bhaagyu man mithya bhaadi,
 Chhe varva jeva ek vanmaadi... Re sagpan (1)
 Re sthir nahi aavardaa thoddi,
 Re tuchh jaani aashaa chhoddi,
 Mein jag na jeevan saathe joddi... Re sagpan (2)
 Re fogat feraa nav fariye,
 Re parghar paani shu bhariye,
 Re variee toh natvar ne variye... Re sagpan (3)
 Re bhudhar bhetyaa bhay bhaagyoy,
 Re sahu saathe todyo dhaago,
 E rasik rangeela thi rang laagyoy... Re sagpan (4)
 Re evu jaanine sagpan kidhu,
 Re mahenu toh shir upar lidhu,
 Re Brahmanand nu kaaraj sidhu... Re sagpan (5)

Arth:

The worldly pleasures have become like poison to Brahmanand, and he says to his father and other family members, “Oh father! I have realised that only Shree Hari is the one to be with and I have joined myself with him in matrimony. The matrimony you mention is limited by time; is destroyable, untrue and full of greed. Knowing that, I have broken all affection to worldly characters and joined myself to the only one God that is infinite and worthy for matrimony.” (1)

“Due to the limited life of this body I have abandoned all hopes and desires and have joined my body and mind to the giver of life who is the ocean of happiness. So father, only this matrimony with Shree Hari is true.” (2)

“Women really are the terrible hell in a disguised form. I’d marry them and then all is surely to be in vain, what do I gain from it? It’s like being unfaithful to the true husband, the forever existing Shree Hari and leaving Him. What is the benefit of marrying the illusionary individuals? Hence I have joined in matrimony with Purushottam (God) himself.” (3)

“Meeting the omnipresent God, my fear of life and death is broken. I have broken this ‘attachment thread’ with my selfish family members. In this world, on the 12th day after the death of a person, at part of the funeral rites, a ‘Gad-homaad’ is filled. Four pots are filled with water and bound by a rosary of flimsy thread. The thread is then lit and it breaks, and there is a common saying that ‘the broken thread breaks the bond with the deceased’.” (4)

Swami repeatedly points out through this kirtan to the ignorant souls, “I am painted by the colours of God. That is why I have joined in matrimony with Hari. So O greedy family members, if you too wish for your well being, break the ‘Gad-homaad’ relationship with family members and join in a permanent relationship with the ocean of bliss, who is also the most handsome husband (Soondarvar). I have thought very carefully and taken the taunt of Sahajanand on my head, by which all my tasks became successful and I feel content. (5)

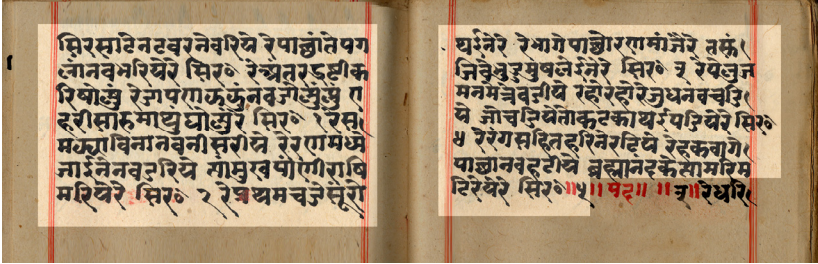
~ Re shir saate Natvarne variye ~

Leela:

After Brahmanand Swami had completed singing the first verse of the kirtan 'Re sagpan Harivar nu saahchu', his relatives' hopes went down. They thought that they had truly lost their son to God.

But, even then the parents gave one more go at trying to extinguish Swami's fire of asceticism. Ladudaan's parents harshly remarked at Swami, "Ladudaan! You are not yourself at the moment, that's why you are talking all this rubbish. But when you come to your senses, you will be like a washerman's dog, neither belonging here nor there. Even great people like Shiv, Bhrama, Sage Saubhari and Sage Ekalshrungi have been overcome by obstacles in their asceticism. So listen to us, Ladudaan! Listen to us!"

After hearing the family oriented sharp words, Ladudaan was even more determined to go on the path of God-realisation and started singing the subsequent verse.



रे शिर साटे नटवरने वरीअे

राग: गरभी

रे शिर साटे नटवरने वरीअे, रे पाछां ते पगलां नव लरीअे...टेक

रे अंतर दष्टि करी भोण्युं, रे डहापण आणुं न डोण्युं,

अे हरि सारु माथुं धोण्युं...

रे शिर १

रे समज्यां विना नव नीसरीअे, रे रणमध्ये जठ नव डरीअे,

त्यां मुत्रपाणी राभीने मरीअे...

रे शिर २

રે પ્રથમ ચક્રે શૂરો થઈને, રે ભાગે પાછો રણમાં જઈને,
 તે શું જીવે ભુંડું મૂખ લઈને... રે શિર ૩
 રે પહેલું જ મનમાં ત્રે વડીએ, રે હોરે હોરે જુદ્ધે નવ ચડીએ,
 જો ચડીએ તો કટકા થઈ પડીએ... રે શિર ૪
 રે રંગ સહિત હરિને રટીએ, રે હાંક વાગે પાછા નવ હટીએ,
 બ્રહ્માનંદ કહે ત્યાં મરી મટીએ... રે શિર ૫

Kirtan (Raag Garbi):

Re shir saate natvar ne variye,
 Re paachhaan te paglaan nav bhariey ...Tek
 Re antar drashti kari khodyun,
 Re daahapan jhahjun na dodyun,
 Ae Hari saaru mathu ghodyun... Re shir (1)
 Re samjya vina nav nisariye,
 Re ranmadhye jayee nav dariye,
 Tyan mukhpaani raakhine mariye. ... Re shir (2)
 Re pratham chade shooro thai ne,
 Re bhaage pachho ranma jai ne,
 Te shoon jive bhoondoo mukh lai ne... Re shir (3)
 Re paheluj manma trevadiye,
 Re hore hore yudhhe nav chadiye,
 Jho chadiye to katkaa thai padiye... Re shir (4)
 Re rang sahit Harine ratiye,
 Re haank vaage pachha nav hattiye,
 Brahmanand kahe tyan mari mattiye... Re shir (5)

Arth:

To justify the meaning of this verse, Brahmanand Swami has described the path of God as one of the valiant and brave, and is telling us to choose this path with our heads held up high, even at the cost of losing our lives. What happens after choosing this path? Whatever pain or obstacles we come across, we still should not turn our back. To attain the supreme reward we should be prepared to make super sacrifices. Whoever surrenders themselves to God is sure to reach the final destination (Akshardham).

Swami states that when he looked into his inner self, he didn't need any wisdom, but rather needed determination to do God's meditation. Swami told his father, Shambhudaanji, "Until this day our naive wisdom is the cause of our ruin. Therefore, the only thing left to do is to bow down before Lord Swaminarayan. For the Lord, I am prepared to surrender my head not once but a hundred times." (1)

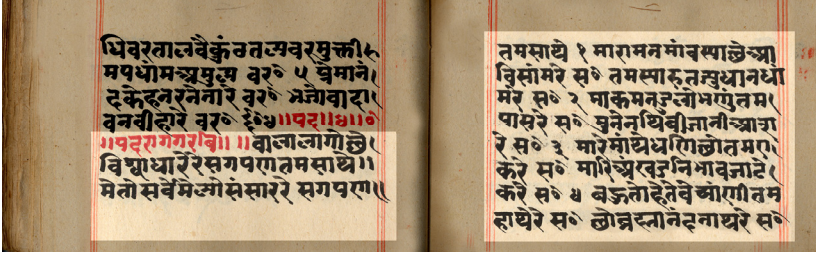
Swami said, "Father, I haven't surrendered unto Sahajanandji without thoroughly understanding the path chosen. I have chosen the company of the saints understanding that I will give up worldly affairs easily for the sake of God. The battle against inner enemies and worldly attachment is gigantic, but I will not be scared of anything whilst in the war zone. I will be true to my word to Shree Hari. Even you should not be scared of public shame. You should speak with honour. If we have chosen this path to please God, then like the brave men of war who do not back out, we also should not retreat and also not lose hope that we will not attain our goal of meeting Shree Hari". (2)

"Dear Father, if at first someone goes in the war zone bravely, and after seeing arrows, swords and hearing the cannons' deafening noise, gets scared and clenches his fist and backs out, then how can he show his face to the world? Therefore, we have to first decide how much strength we have. Only then it is advisable to participate in the country's war or to achieve victory in religion. You can't just go to war for the sake of it. Having decided to go, one either comes back victorious or falls to pieces in the battlefield. Dear Father, I have taken this oath and adorned this saffron attire after great consideration. Whether I live or die, whether I am happy or in pain, I will live my life fully compliant under the oath given to Sahajanandji. My aim is to live under the oath of the Lord and seek His guidance to achieve the goal, even if I have to give up my life for it. Everyday I will remember 'Hari's' name with colourful thoughts. It doesn't matter how difficult the rules may be, I will still not back away. I will remain in His lifelong service with the urge to meet Maharaj. Everyday I will attend to Sahajanandji with ever increasing and renewing belief and gratitude." (3-5)

~ Vhala laago chho vishva adhaar re ~

Leela:

While the relatives of Brahmanand Swami were still trying to convince him to return back with them, and Swami was using his spiritual wisdom in countering all their emotions, Maharaj heard of this debate. Putting Swami through even further testing, Maharaj advised him He would be happy only if Swami made the relatives understand why he had become a saint, and satisfy their wishes as well. Quick-witted Swami understood these sweet yet sharp words and immediately responded by composing another four stanza kirtan, the first of which is:



वाला लागो छो विश्व आधार रे

शग : गरभी

वाला लागो छो विश्व आधार रे, सगपण तम साथे...	टेक
मेतो सर्वे मेल्यो संसार रे,...	सगपण (१)
मारा मनमां वस्था छो आवी स्थाम रे,...	सगपण (२)
तम सारु तज्यां धन-धाम रे,...	सगपण (३)
मारुं मनकुं लोभाषुं तम पास रे,...	सगपण (४)
मुने नथी भीजनी आश रे,...	सगपण (५)
मारे माथे धण्णी छो तमे अक रे,...	सगपण (६)
मारी अण्ड निभावजे टेक रे,...	सगपण (७)
में तो हेह धर्यो छे तम काज रे,...	सगपण (८)
तमने जेछं मोही छुं वज्जश रे,...	सगपण (९)
हुं तो हेते वेचाण्णी तम हाथ रे,...	सगपण (१०)
छो ब्रह्मानंदना नाथ रे,...	सगपण (११)

Kirtan (Raag Garbi):

Vhala laago chho vishva aadhaar re, sagapana tam saathe,	
Meh to sarve melyo sansaar re	Sagapana (1)
Maara manma vasya chho aavi shyam re	Sagapana (2)
Tam saaru tajya dhana dhaam re	Sagapana (3)
Maaru manadu lobhanu tama paas re	Sagapana (4)
Mane nathi bijaani aash re	Sagapana (5)
Maare maathe dhani chho tame ek re	Sagapana (6)
Maari akhanda nibhaavjo tek re	Sagapana (7)
Meh to deh dharyo chhe tama kaaj re	Sagapana (8)
Tamne joi mohi chhu vrajraaj re	Sagapana (9)
Hu to hete vechaani tama haath re	Sagapana (10)
Chho Brahmanand na naath re	Sagapana (11)

Arth:

Brahmanand Swami is saying to Maharaj, “You are the keeper of the universe. And my relation is only with You. You are the only one I adore and cherish. I have left all the worldly relations to be with You. By Your mercy, You are now resident in my mind. I have left my house and all my property and belongings to serve and attain You. My mind is fully attracted to You and I do not want to know or rely on anyone else. I have sold myself to You to be in Your service. You are my sole owner as I have made this engagement with You. I had heard about your glory from Ramanand Swami while I was in my mother’s womb and hence I have taken up this body for serving Your purpose only. Please honour my vow that I shall remain single and celibate in all my lives so as to marry You. Oh Lord, I am attracted to You only, yet why are You are advising me to take up the wealth and desires of this world. You are my only Lord, so please don’t break my relation with You ever to tie me up in other disastrous relations.”

~ Suno chatur sujaan ~

Leela:

Once Maharaj decided to test the love of his beloved devotees towards Him, by commanding them not to come for His divine vision without His permission. Various rooms in Dada Khachar's court were named as Kutch, Kathiyawad, Gujarat, etc. Maharaj then stayed away in these various rooms, all by Himself. If someone asked where Maharaj was, depending on the room He was in, the devotees would say 'He is in Gujarat', hence the desirous devotees would start walking towards the region of Gujarat, though Maharaj was in the room named Gujarat. This way, Maharaj was testing the devotees' patience.

During this time, Bhrahmanand Swami, at that time still being called Shree Rangdasji, was on a religious tour at Maharaj's command. He started feeling the pain for not being with and adoring Maharaj for such a long time. Even a second seemed like ages to go through. The pain in his heart was unbearable, hence Swami gathered strength and decided to go for Maharaj's vision without permission and reached Gadhpur's border. But then he thought it would be improper for a staunch saint to go without permission. Swami thought, "Let me get Maharaj's permission first." He asked a herder's boy to go and ask Maharaj if Shree Rangdasji can come for His vision. The answer came as a sharp "Go back the way you came!" Swami became very sad on hearing this. As the saying goes, 'only the ill feel the pain, none else can'. Swami was deeply hurt by the words and he sat down under a tree in a farm on the outskirts of Gadhda. He deeply loved Maharaj. The separation was now unbearable and tears flowed down his cheeks increasing with greater intensity by the minute, like rain turning to hailstones. Words of devotion came out from Swami's humble heart, "This is not fair, my Lord."

Devotees have trust that the Lord will definitely give His vision. Swami thought he might not have the right qualities to be liked by the Supreme Lord, but he fully trusted in Maharaj's eagerness to forgive. Hence the feeling of trust, gentleness, and mercy came out

in form of words. He wrote these in a letter and gave it to a farmer irrigating his farm (drawing water out of a well with a leather bucket pulled by bullocks) and said, "Dear farmer, please give this letter to Lord Swaminarayan who lives in this village." The farmer said, "Swami, you have the leisure. Can't you see I am irrigating the farm? If I go to give the letter, I won't be able to finish my work." Swami replied, "That won't happen as I will continue your work for you." The Farmer replied, "If you knew how to ride a bullock, why did you become an ascetic? What if you drop the bucket and bullocks in the well?" Swami in turn replied, "I will show you that I can ride them." And Swami rode them and irrigated the farm. Seeing this, the farmer agreed to deliver the letter.

The letter that the farmer gave to Maharaj had a verse by Shree Rangdasji. Maharaj read the verse and tears dropped from His eyes. Affectionate towards his devotees, Maharaj said the kind words, "I'm proud of Shree Rangdasji! Even though I insulted him like a dog, he hasn't left me. Kings and emperors were washing his feet in admiration and giving gifts to honour his poetic, academic and diplomatic qualities, having achieved many titles and degrees. I have ridiculed, left alone and banished that great man Shree Rangdasji. Even then he hasn't lost any eagerness of having My vision! Let us all go and welcome him." Then Maharaj saddled on Manki Ghodi and came to Manek Chowk.

On the other side, when the farmer returned, he saw his farm was flooded with water. Impressed by seeing this, the farmer happily said, "Maharaj is calling you." Swami got restless to see Maharaj; even more restless than a hungry or thirsty man seeing food or water after so many days.

Maharaj saw excited Shree Rangdasji running towards Dada Khachar's darbar and alighted from Manki Ghodi and started prostrating to Swami. Swami was shocked by the Lord prostrating to him. "Oh Lord! What's this?" Saying this Shree Rangdasji hugged Maharaj and tears of joy started dropping from both their eyes. Oh, what a wonderful touching reunion.

‘Chaar mile chosath khile, vees rahe kar jod,
Je hi milat chhaati thhare, harkhe sapta karor’

(When two people meet up, four eyes meet, smiles blossom and sixty four teeth shine; the heart feels calm and all seventy million veins in the two bodies light up with joy).

In acoordanace to that saying, Shree Rangdasji became very excited and happy to meet Maharaj. In a wonderful procession they came to Dada Khachar’s court. A huge congregation gathered. In this gathering, Swami sang the kirtan he had written, in such a sorrowful voice depicting his loneliness that Maharaj decided to come out from hiding at long last. Hence, Brahmanand Swami got a lot of blessings from all the saints and devotees. Thereafter this kirtan became famous as an incentive nectar in the efforts of pleasing the Lord.

सूज्ञो यतुर सुजाज्ञ

राग: गरबी

सूज्ञो यतुर सुजाज्ञ, अम न घटे रे तमने दीनानाथञ्च,
मारा प्राज्ञना आधार, जेम राणो तेम रहीअे, वचनने साथञ्च.. टेक
अमे तम कारज्ञ सहां मेज्ञां, नाथ नीरअवा ने सुज्ञवां वेज्ञां,
अमे तृप्त नव कीधां नेज्ञां.. सूज्ञो १
अमे लोकलाज कुणनी लोपी, कहेवाया गिरिधरनी गोपी,
अमे तम कारज्ञ पहेरी टोपी... सूज्ञो २
पहेली प्रीत इरी शीकने आगे, दुध देआडीने माया’डांगे,
पछी तेने ते केवुं वसमुं लागे?... सूज्ञो ३
कांठ दया आवे तो दर्शन देखो, नही तो अअंड अंतरमां रहेजो,
अम श्रीरंगना स्वामीने कहेजो... सूज्ञो ४

Kirtan (Raag Garbi):

Suno chatur sujaan, em na ghate re tamne dina naathji,
Mara praan na aadhar, jem raakho tem rahie, vachan ne saathji.....tek
Ame tam kaaran sahya meina, Naath nirakhava ne sunva veina,
Ame trupt nav kidha neina... Suno (1)
Ame lok laaj kul ni lopi, kahevaaya Giridhar ni gopi,

Ame tam kaaran paheri topi... Suno (2)
Paheli preet kari sidne aage, dhudh dekhadine maarya daange,
Pachi tene te kevu vasmu laage?... Suno (3)
Kaai daya aave to darshan dejo, nahi to akhand antar ma rahejo,
Em Shree Rang na Swami ne kahejo... Suno (4)

Arth:

Swami says, “Oh, my intelligent Lord! Please listen to my poor heart’s request. You are very kind and committed to your devotees hence it doesn’t suit You to stay in hiding. You are the life support for me and my friends. Lord, we will live as You wish and will do whatever You say without any doubt and to the best of our abilities.”

“We have left our homes, families, communities, earthly happiness and wealth for You. Not only that, but we have also tolerated unspeakable words and taunts because of our association with You. We do all this so that we have vision of your precious form and hear your precious words. Leaving the bodily happiness, we have taken up Your sainthood and worn these saffron coloured sheets. Therefore, if you do not give us the vision of Yourself, thereby not satisfying our sights, then who will call you the Lord who loves His devotees?” (1)

“Like the Gopis of Gokul who left the shame of society aside to perform devotion of Shree Krishna (Gopinathji), we too have left the taunts of our families and relatives and become known as Your Gopis. We have only worn this saffron coloured topi (caps) for Your cause.” (Until the 18th Century, topis were only worn by saints and ascetics. It was unique to the sainthood and people with topis were considered of little value. It was after the advent of the British that people in highly paid jobs started to wear caps). Brahmanand Swami says, “We have worn the cap and thus have been treated to be of little value in society. Even then, don’t You have any mercy to give us Your vision?” (2)

“If You are merciless, then why did You indulge us in Your love and affection. If You lured a cat with a bowl of milk and then hit it with

stick, how will it feel? Is this what You intend to do to us? Therefore I am requesting you, Oh mountain of knowledge; as without your vision, many devotees and saints around Gadhpur are grieving.” (3)

“Finally, O support of the feeble, if You have any mercy, then give us vision of Your form. Otherwise always stay in our hearts.” (4)

~ Mein hoon aadi anaadi ~

Leela:

Once when Shree Hari was going to Kutch, he made a stop at Lalji Suthar’s house in his Shekhpaat village. Lalji Suthar asked Maharaj to say katha (spiritual discourses) to him. Maharaj agreed and said that He will do it until Lalji Suthar felt sleepy, and would immediately stop then. Shree Hari started the religious discourses. Day after day passed; and the discourses went on for eighteen days. On the eighteenth day, Lalji dozed off a bit, so the Lord stood up, saying, “Lalji! Our competition is over. Now I want to go to Kutch and require a good guide like you.” “Lord! Instead of looking for someone, what if I myself come with you?” asked Lalji.

Maharaj said, “Good, come then, get ready to go.” So Lalji Suthar took some money and some food with him for the road and started their long journey to Bhuj. On the way, they were met by some poor people to whom Maharaj gave away the food, and some dacoits who took the money. Maharaj told Lalji to rest when they reached a village called Aadhoi (this was Lalji Suthar’s in-laws’ village) and ordered him to become a Saint. Therefore, Lalji abandoned a householder’s life and accepted the saintly initiation from the Lord himself, in Aadhoi. As Lalji had just abandoned his family Shree Hari named him ‘Nishkulanand Swami’, meaning ‘one who has no family or attachment to any roots’.

Then Shree Hari told him to go and beg for alms from his father in-law’s house. Shree Hari also commanded Swami to start writing the ‘Yamdand’ scripture, based on the ‘Punishment when evil people reach Hell’. Swami was an illiterate carpenter, but Shree Hari blessed

him, saying “You need not worry, when you draw a line, it will become a word. Whatever you speak will become a poem.” After giving this eternal Boon to Swami, the Lord changed plans to go to Gadhpur village by himself, instead of going to Bhuj as earlier planned. The Lord said to Nishkulanand Swami, “You go to your home in Shekhpaat to reassure your mother, then join me at Gadhpur.”

As ordered, Swami went to Shekhpaat and lodged at the central public stand of that village. Rumours spread in the village that, “Lalji Suthar has become a hermit,” His mother heard that. The mother, wife, children and relatives all ran to the stand. Seeing his old mother coming, Lalji lowered his eyes. The old mother slowly climbed the stand’s stairs and stood near the seated Lalji, and said, “Lalji! Ey, Lalji!” There was no reply.

“Oh, Son! I have not come to take you back, but look at me just for once.” Swami forced himself to look up and said, “Mother! I am here because of the Lord’s order. Now I have joined Him to serve Him forever, so please be patient and accept that.”

“Whatever you are saying is true, but Son, think about it, you have attended upon Ramanand Swami. Even Sahajanand Swami is pleased on you. Though you were a householder, it was as if you were not staying with us at all. So was there any need for you to become a Saint? Also, your father is no more and the family is dependant on you. The children are still young and I am very old. Just think about it. You are my only support; if you go, then who is there to look after me?” Swami replied, “Mother! The Lord’s wish is my Life.”

His mother asked, “Did the Lord himself, tell you to wear the saffron clothes?” He replied, “Oh Mother! Yes, He put them on me with his own hands.” She further asked, “But did you not even for a second remember this helpless mother of yours, Son?”

What reply could Swami give to his Mother’s sentimental words? He lowered his eyes. Then suddenly he had a thought, “I have taken so many births. I have had so many mothers. I have no memory of any

relation with them now, so why should there be any connection with 'this' mother? I am a 'soul'; I am 'original'; I am 'eternal'; this is all just a false 'affliction'. Only this 'thought' muddled up in his heart and became very intense and started pouring out as a poem on his tongue!

This is the very first kirtan written from Nishkulanand Swami's pen after him becoming a saint and receiving the blessing from Shree Hari.

मैं हूं आदि अनादि

राग: परज

मैं हूं आदि अनादि आ तो सर्वे उपाधि,
 सद्गुरु मिल्या अनादि, मिट गे सर्वे उपाधि... टेक
 कहां काष्ट ने कहां कुहाडा, कहां हे घडनहारा,
 जबसे मोहे सद्गुरु मिलिया, मिट गया सर्वे चाणा.. मैं हूं १
 कोष कुण ने कोष कुटुंबी, कोष मात ने तात,
 कोष भाएने कोष भगिनी, ब्रह्म हमारी जात... मैं हूं २
 नही रहा मै नही गया मै, नही सुधया नही भिगडा,
 हमे हमारा कुल संभार्या, मत करना कोठे उधडा... मैं हूं ३
 पानी में से पुरुष बनाया, मलमूत्र की क्यारी,
 मिल्या रामने सयां काम, अब न रही कोठसे यारी... मैं हूं ४
 आगे तपसी तपसा करता, रही गे किंचित कामा,
 ते कारणे आ नरतन धरियो, सो जानत है रामा... मैं हूं ५
 जे कारन आ नरतन धरियो, ते सरियुं छे काम,
 निष्कुणानंद कहे प्रगत मण्या मोहे, टण्युं नामने काम. मैं हूं ६

Kirtan (Raag Paraj):

Mein hoon aadi anaadi, aa toh sarve oopaadhi,
 Sadguru milya anaadi,
 Mit gae sarve oopaadhi ... tek
 Kahaan kaasht ne kahaan kuhaada, kahaan hai ghad-hanhaara,
 Jabse mohe sadguru miliya,
 Mit gaya sarve chaadaa ... Mein (1)

Kaun kul ne kaun kutumbi, kaun maat ne taat, Kaun bhai ne kaun bhagini, Brahm hamaari jaat	Mein (2)
Nahin rahaa mein nahin gaya mein, nahin sudhrya nahin bigdaa, Hame hamaara kul sambhaarya, Mat karnaa koi jhaghdaa	Mein (3)
Paani main se purush banaaya, malmutra ki kyaari, Milya raam ne saryaan kaam, Ab na rahi koi se yaari ...	Mein (4)
Aage tapsi tapsaa kartaa, rahi gae kinchitt kaamaa, Teh kaarane aa nartan dhariyo, So jaanat hai raamaa ...	Mein (5)
Je kaaran aa nartan dhariyo, teh sariyun chhe kaam, Nishkulanand kahe pragat madyaa mohe, Tadyun naam ne thaam....	Mein (6)

Arth:

With folded hands, Swami addressed his mother, relatives and the village people who had assembled at Shekhpaat's public stand and said, "I am 'original', I am 'eternal', and I am a 'soul'. This 'relative affliction' has only clung on to me after taking birth. Having found a great teacher like Sahajanand Swami, all the worldly afflictions have vanished." (Tek)

Lalji Suthar was a carpenter by profession, and as he has given that up, he says, "Where is that wood, and that axe, and that carver? Since I have associated with the great teacher Sahajanand, all the vices and attachments have vanished." (1)

"Oh mother! What is the soul's race? Who are its relatives? Who are its parents? Who are its brothers or sisters-in-law? The soul should not have this miserable attachment at all. Immortality is my race, soul is my name, and my village is the Lord's abode Akshardham. That is why, I have neither stayed, nor departed, nor improved, nor worsened. Today, I have just recollected my original race, original form and original status, so please do not quarrel about that." (2-3)

All the male and female forms in the universe have originated from a mere two drops of water. This is just a valley of filth. Now that I have found the Supreme Lord Sahajanand Swami, all my wishes have been fulfilled. I no longer have any affection or attachment towards family, friends, relatives or any material substances. (4)

Swami is remembering the story from his previous life and is saying; “When I took a previous birth as Bharatji, I went to the forest and did so much penance, but because I showed affection towards a fawn (baby deer) I had to take a birth again in this Suthar’s family. My Lord knows all about this story. By taking birth and aiming to get rid of my previous life’s lust, all my lives’ wishes have been fulfilled.”

Swami is saying, “After I have met the Almighty, my name and my home have all vanished. I have forever abandoned my family, relatives, dwelling and material attachments, and have fully become a saint of Sahajanand Swami. Now, my life will end only under His shelter.” (5-6)

~ Mune swapne na game re sansaar ~

Leela:

Sadguru Nishkulanand Swami is conversing with his mother Amrutba in the village square of Shekhpaat. They are discussing Swami’s adopted philosophy where he is not concerned about what others think of him and his beliefs, and explains about his realisation of being a soul, separate from the body. A quarter of the village folks have gathered to listen to the conversation. The leader of the village, Sodhha Bapu has also heard that the village’s most professional carpenter, Lalji Suthar, has become a saint of Swaminarayan Bhagwan and has come with other leaders to the meeting. On hearing that he was present, the other leaders arrived. Sodhha Bapu was a close relative of Jaam Saheb (the king of Jamnagar), and so he had immense control over the village. Seeing Bapu arrive, Swami became concerned but knew destiny will take its course. If Bapu were to become angry, there may be trouble; however only what the Lord wishes will happen.

Swami kept the Lord in his mind and carried on with his preaching. But his mother could not take it anymore and so she began to cry.

She said, “Son, what you are saying is true, and I believe in it. However, can you not try to preach whilst being at home with me. You can still worship the Lord by being with the family. If that is not true, ask the good villagers”. As she said this, all the good villagers responded that what she is saying is correct. If your mind is pure, anything can be achieved.

On hearing this, Sodha Babu became excited and stood up, raised his hand and spoke with a loud voice, “Lalji, can you imagine how your mother is feeling? Ever since she heard that you have become a Swami, she has lost her appetite. This has gone too far. What more is left to say to an intelligent person like you? In my view, if your mother is crying, and you are the only son who does not obey and upsets the family, it is not right. Lalji, in this case, it is a question of dignity. I am instructing you to shed your clothes and come back home. If you do not listen to me now, you will come crashing down like a water wave”.

Nishkulanand Swami understood that the situation was getting out of control, but he let destiny take its course. Suddenly, he gained some powerful energy and stood up. With one hand, he held onto a pillar and started to preach to the villagers and the leaders. A master in poetry would resort to getting his message across using his creativity.

મુને સ્વપને ન ગમે રે સંસાર

રાગ: ધોળ

મુને સ્વપને ન ગમે રે સંસાર, કહોને કેમ કીજિએ,	
વમન થયું મન ઊતર્યું, એવો લાગ્યો રે સંસાર...	કહોને ટેક.
સ્વાર્થે સહુ કો'મળી, વિદ્ય વિદ્ય કરે વાત,	
અંતરમાં કહો કેમ ઊતરે, નજરે દીઠેલ ઘાત...	કહોને ૧
સેજ પલંગને પોઢણાં કોઈ તળાંસે પાંવ,	
પતંગ પડ્યો એની ઉપરે, માથે જમ કેરો ઠાવ...	કહોને ૨
મૃગરાજના મુખમાં, જે કોઈ આવે જરૂર,	
ખાન-પાન સર્વે વીસરી, મરવું દેખે હજૂર...	કહોને ૩
સમજી વિચારી જોઈ કરો, તજ ખલકની આશ,	
નિષ્કુળાનંદ નિશ્ચ કર્યો, સુખ તો સદગુરૂ પાસ...	કહોને ૪

Kirtan (Raag Dhod):

- Mune swapne na game re sansaar, kahone kem keejee,
Vaman thayu man utaryu, evo laagyo re sansaar... Kahone
Swaarthe sahu ko' mali, vidh vidh kare vaat,
Antarmaa kaho kem ootre, najre dithel gaat.. Kahone (1)
Sej palang ne paudhanaa koi tanaase paav,
Patang padyo eynee upare, maathe jam kero daav... Kahone (2)
Mroograj na mookh ma, je koi aave jaroor,
Khan paan sarve visri, marvoo dekhe hajoor... Kahone (3)
Samji vichari joi karo, tajee khalakni aash,
Nishkulanand nishchay karyo, sukh to sadguru paas... Kahone (4)

Arth:

Swami says, "Oh leaders, even in my dream I do not like family life, so you tell me what I should do? Just like when you love to eat nice food and somebody vomits in that food, would you eat that same food. This is how I feel living as a family man. All my relatives are thinking about their own personal and selfish motives, but I cannot think of myself. So far, I have only seen and heard of selfishness all around. Tell me, O leaders, how do I live in that selfish world? Even if you are sleeping on a golden bed and have many servants, you cannot live without fear. When you were confronted by a lion, you are likely to forget your belongings and your hunger. You will see your death in front of you. Dear elders, I have thought deep down from my heart that family life is not for me. I have thought real happiness is only in serving God. I cannot give divided attention to both purposes. Now you tell me, do I become a family person or a saint?"

The leader lowered his head and gave in to the words and thoughts of Nishkulanand Swami. When everybody went quiet, Swami felt his beliefs had been accepted and took the path for Ghadhda.

~ Sajni kode aanand maare gher ~

Leela

Lord Swaminarayan had a wish to give salvation (kalyan) to many Souls. Therefore, while in Jetalpur, He decided to organise a grand yagna (sacrificial rite performed with fire) and promised that whoever takes part in the yagna, in any way or form, will get salvation.

Maharaj was distributing the grains for grinding to the ladies of Jetalpur. A prostitute named Hira heard of Lord Swaminarayan's promise of salvation and thought, "I have lived a life of pure sin, a life of greed and lust. I now want to make the Lord happy and be relieved from these sins." With this thought, she made her way to see Maharaj.

She came to the sabha (congregation) and stood at the rear in the doorway. She could see Maharaj seated at the front of the sabha. When the devotees saw Hira, they began to taunt and shout at her, telling her to go away. They did not want such a sinful person in the congregation. When the Lord saw Hira standing at the back of the congregation, their eyes met; and Maharaj asked her to come forward. She began to walk towards Maharaj.

Maharaj asked "What can I do for you?" She replied, "Maharaj, I am a low life and want to be relieved from my sins to attain salvation." Maharaj replied, "If that's the case, then take this bag of grain, grind it and bring the flour back to us by tomorrow." The devotees in the congregation suggested that Hira will have someone else grind the grain for her. Maharaj told Hira, "You have to grind it yourself." Hira promised to do so and was overjoyed that Maharaj had given her the grain to grind. To her this was a rare opportunity to achieve salvation. She picked the heavy bag of grains herself and carried it home.

Hira sat to grind the grain at home. It was night time and she started thinking about the generosity of the Lord having given her the grain

to grind. She recalled Maharaj's form as she had seen it in the sabha; the triple fold fan on His Turban (paagh), the garland of flowers around His neck, Shree Hari seated at the front of congregation, rays emerging from His body illuminating the congregation, etc. Her thoughts were fully immersed in Lord Swaminarayan.

The sun arose and the birds began to sing. She forgot about going to sleep and resting her body and didn't realise she had been grinding grain for the whole night. She filled the flour and took it to the congregation where Maharaj was seated. When she came, people began to laugh. They thought she couldn't have ground the flour; she had never worked all her life, could she have done it today?

Maharaj called Hira forward and asked her who had ground the flour. She replied "Maharaj, I have ground it with my own hands, all night, just for You." Maharaj asked, "How can I be sure you did this? What proof do you have?" Hira opened the palms of her hands in front of Maharaj to show Him the boils and blisters on her hands. Maharaj was so happy with Hira that He shed a tear of joy. Her sincerity and devout efforts won her the grace of Lord Swaminarayan and hence relieved her of her sins. Maharaj declared, "Hirabai shall get salvation today; not just ordinary salvation but the same as the grand salvation that Muktanand Swami shall get."

Hirabai then invited Maharaj to bless her further by coming to dine at her house and accept her dishes. Lord Swaminarayan gratefully accepted her invitation and went to the mansion of Hirabai, as she had now been purified as a result of serving devotees and Maharaj.

Having personally seen this incident and seeing yet another soul being saved, Muktanand Swami admired the mercy of the Lord and expressed it in a kirtan.

સજની કોડે આનંદ ઘેર શ્રીજી પધાર્યા

રાગ: સારંગ

- સજની કોડે આનંદ ઘેર શ્રીજી પધાર્યા,
આવી મારાં તનડાં કેરા તાપ નિવાર્યા... સજની કોડે (ટેક)
- હરખે શું ઊઠી હું તો સન્મુખ ચાલી,
તેડી બેસાર્યા મેં તો બાંઘલડી ઝાલી,
અક્ષરના વા'લીકાને થાવાને વાલી... સજની કોડે (૧)
- સન્મુખ બેસી હું તો નીરખવા લાગી,
લોકડિયાની મેંતો લજ્જા ત્યાગી,
મુખકું નીરખીને મારી ભૂખલડી ભાંગી... સજની કોડે (૨)
- હરિને જમાડયા મેંતો હાથે સાહેલી,
કુળની મરજાદા મેંતો કોરે લઈ મેલી,
શ્રીજીને જોઈ હું તો થઈ ઇં રે થેલી... સજની કોડે (૩)
- પાનની બીડી મેંતો પ્રેમે શું આલી,
હસીને હોંશીલે વાલે મુખડામાં ઝાલી,
પ્રીતે આવીને મારા મુખડામાં આલી... સજની કોડે (૪)
- સુંદર અગાશી મારી નૌતમ મેડી,
ઊંચે આવાસે મુજને એકાંતે તેડી
હૈયાની રાવો મેંતો હરિ આગળ રેલી... સજની કોડે (૫)
- પ્રેમનાં આંસુ મારાં નયણે ઝરે છે,
હાથ લૂવે ને કર છાયા કરે છે,
કંઠે વળગું ને મારાં નયણાં ઠરે છે... સજની કોડે (૬)
- મનગમતી મોજું વાલે મુજને રે આપી,
વચન કહીને વાલે સ્થિર કરી સ્થાપી,
કોટિ જન્મોનાં મારાં દુઃખ નાખ્યાં કાપી... સજની કોડે (૭)
- વણ તેડયા વહેલા મારે મંદિર આવો,
મરકલકે મોહન મીઠી વેણુ રે બજાવો,
પ્રીતે કરી મુજને હસીને બોલાવો... સજની કોડે (૮)
- રંગના રંગીલા મુજને રંગ લાગયો તારો,
કેડે ફરે છે જીવન પ્રાણ હમારો,
મુક્તાનંદ કહે છે મારો જનમ સુધારો... સજની કોડે (૯)

Kirtan (Raag: Sarang)

Sajni kode anand gher Shreeji padhaaria Avi maara tanada kera taap nivaariya	Sajni
Harakhe shu uthi hu toh sanmukh chaali, Tedi besaariya mehto bahaldi zaali, Akshar na validaneh, thaava neh vaali	Sajni (1)
Sanamukh besi hu to nirakhava laagi, Lokadiyani me to lajja tyaagi Mukhadu nirkheene maari bhukhaladi bhaangi	Sajni (2)
Harine jamaadya me to haathe saaheli, Kul ni marjaada me to koreh lahi meli, Shreejine joi hu toh thai chhu re gheli	Sajni (3)
Paan ni beedi me to preme shu aali, Hasine hoshile Vhale mukhdama zaali, Preteh aavine maara mukhdama aali	Sajni (4)
Sundar agashi mari nautam medi, Unche aavaase mujne ekaante tedi, Haiyaani raavo me to Hari agad redi	Sajni (5)
Premna aansu maara nayne zare chhe, Haath luve neh kar chhaya kare chhe, Kanthe vargu neh maara nayna thare chhe	Sajni (6)
Mangamti mohju Vaale muj ne re aapi, Vachan kahine vaale sthir kari sthaapi, Koti janmo na maara dukh naakhya kaapi	Sajni (7)
Van tеды vahela maare mandire aavo, Marakalade Mohan mithi venu re bajaavo, Prite kari mujne hasine bolavo	Sajni (8)
Rangnaa rangilaa mujne rang laagyo taro, Kede fare chhe jivan praan hamaaro, Muktanand kahe chhe maaro, janam sudhaaro.	Sajni (9)

Arth:

Muktanand Swami has sung this kirtan on behalf of Hirabai, putting himself in her shoes.

Hirabai says to her friends, “My dear friends, Shreeji Maharaj has graced my home today. He has fulfilled my wishes with boundless mercy. He came and washed away all my sorrows and sins of this body.” It is evident that though Hirabai was doing a despicable act, she must have had a long-time yearning to meet the Almighty and save her soul. The small flicker of guilt burning within her sparked at the right moment and made her give up her sinful work instantly.

She says, “I was so excited by seeing Maharaj coming to my house that I got up quickly and rushed towards Him. I literally took Him by the arm and sat Him down, showering all my affection onto my dear Maharaj. I stared at Him in awe and was absorbed by the bliss of His divine vision.” (1-2)

“I fed Hari with my own hands. I forgot about all rules or limitations set by society and grasped this extremely rare opportunity. Maharaj was eating the food but I realised He was actually feasting on my devotion for Him. I looked at Him and was infatuated, not being able to think of anything or anyone else.” (3)

“My dears friends, what more can I tell you. I made a paan with utmost affection. He smiled and held it near His mouth, cut it into half with His teeth, and chewed one half while giving me the other half back as prasad (sanctified offering). We exchanged more paans for a while.” (4)

Hirabai had full confidence in the abilities of Maharaj, hence had called Him to meet her in person and in private where she could let out the contents of her heart and say all her sorrows. To her, Sahajanand Swami was no longer an outsider, as He now resided in her heart. (5)

She says, “In my infatuation, I started to cry and tears of joy came up in my eyes. Maharaj showed that He cares for me by wiping off my tears with His own hands. When I embrace Him my eyes feel relaxed, cool and at peace. He has literally sanctified this lowlife by His kind touch and divine sight.” (6)

She continues, “He has fulfilled all my wishes and has given His word that He will take me as one of His own. By this He has destroyed all my sins of this life and the births that my soul had taken before.” (7)

Hirabai is so overjoyed by the bliss she has enjoyed and the prasad she has had that she offers an all-time invitation to Maharaj to come to her house again to bless her at the earliest, and thereafter repeatedly at any time that He pleases. (8)

She says, “He is the colour of all colours, and has coloured my body and soul. Our souls are now very close to each other and I am confident I will attain salvation. Once I have got the elation of the company of the Almighty himself, need I have any other hopes?” On behalf of Hirabai, Muktanand Swami says that this life has been uplifted. (9)

Swami has captured and illustrated the affection and devotion of a devotee for the Almighty with such characteristic aura that he has made it challenge for us. We should also alleviate ourselves from sinful lives and lead pure and spotless lives that would aspire the Lord to come and stay in our hearts and finally take us to His abode.

~ **Maare mohole aavo, hasine bolavo** ~

Leela:

When Shree Hari came to the prostitute’s home in Jetalpur for a meal and to grant her salvation, Muktanand Swami sang the kirtan ‘Sajni kode aanand maare gher Shreeji padhaarya’. Brahmanand Swami on his part sang this kirtan.



मारे म्होले आवो हसीने ओलावो

राग: सोला

मारे म्होले आवो हसीने ओलावो,

रे रंगभिना छेलानंठजना, छोळ राज.. मारे म्होले १
पाघलडी पेचाणी बांधी छे इपाणी,

रे लटकाणा मोतीडांवाणा, छोळ राज.. मारे म्होले २
कहाना गिरधारी मूर्ति तारी,

रे मनमानी छेल गुमानी, छोळ राज.. मारे म्होले ३
ब्रह्मानंठना थ्यार शोभो छो सारा,

रे केसरिया रंगना भरिया, छोळ राज.. मारे म्होले ४

Kirtan (Raag Solaa):

Maare mohole aavo, hasine bolaavo,

Re rang bhina, chhela Nandjina, chhoji raaj... Maare (1)

Paagaldi pechadi, baandhi chhe rupaadi,

Re latakaada, motida vaada, chhoji raaj... Maare (2)

Kahaana girdhaari, murti taari,

Re manmaani, chhel gumaani, chhoji raaj... Maare (3)

Brahmanand na pyaara, shobho chho saara,

Re kesariya, rang na bhariya, chhoji raaj... Maare (4)

Arth:

“Oh my Lord, come to my house and converse with me while smiling. Oh colourful Lord, you are the beloved son of Nandji. What a lovely and beautiful turban you are wearing, having a fan with stunning pearls! Whilst you were coming towards my home, your walking was in a rhythm and style second to none.” (1-2)

“Oh my Lord, Your image has stuck my heart. You are the self-respecting Krishna who destroyed Kamdev (god of lust). Being loved by all your devotees you are looking very handsome in lovely saffron clothes.” (3-4)

~ Aaj anupam divas sakhi re ~

Leela:

In Vikram Samvat 1862, on the 5th day of the bright half of the month of Maha (Vasant Panchmi), there was a beautiful auspicious atmosphere. This day marks the arrival of the spring season. Saints and devotees had gathered at Dada Khachar’s darbar in the early hours of the day. To fulfil the duty of respect towards Shree Hari and to welcome Him in the early morning, they are preparing a fragrant basket filled with different types of flowers e.g. jasmine, roses, carnations, etc. Some saints have composed poems and kirtans to sing to Shree Hari.

On the other hand, Muktanand Swami has been in meditation for the first hours of the morning. The devotees’ fragrance reached the residence of Muktanand Swami and suddenly he woke out of meditation. He remembered that on the day before, Shreeji Maharaj had ordered flowers for the festival of spring which was to be celebrated with joy. Therefore, all these saints had woken up early; got ready and had started preparing for the celebration. Swami thought he should also join in the preparation. But a thought crossed his mind that if he asked to help them, no one will allow him to do so because of his seniority! So what should he do now! In this way, Swami went into a whirlpool of deep thought! Swami’s mind then

lost itself in wanting to do service. But after a while Swami's thoughts became very sentimental and words started pouring out as waves.

Seeing the newly sprouted tree leaves and the soft, sweet sound of the excited birds overjoyed due to coming of the spring season, Swami's mind also became thrilled and in a descriptive manner Swami started singing what he saw.

આજ અનુપમ દિવસ સખી રી

રાગ: વસંત

આજ અનુપમ દિવસ સખી રી, વસંતપંચમી આઈ,
 પ્રેમ મગન હોઈ પ્રભુસંગ ખેલે, બહુવિધ રંગ બનાઈ... ટેક
 ચુવા ચંદન અબીર અરગજા, કેસર ગાગર ઘોરી,
 સબહી સંગ લેહું વ્રજવનિતા, ભર ગુલાલકી ઝોરી... આજ ૧
 ભૂષન વસન સુરંગી પહીરો, પ્રેમસે લ્યો પિચકારી,
 શ્વેત વસ્ત્ર સબ ધારી શ્યામરો, ખેલનકું ભયે ત્યારી... આજ ૨
 રસિકરાય સંગ ફાગ ખેલી કે, તન મન અર્પણ કીજે,
 મુકતાનંદ કે નાથકું ઉર ધારી, જનમ સુફળ કરી લીજે... આજ ૩

Kirtan (Raag Vasant):

Aaj anupam divas sakhi ri, vasant panchmi aai,
 Prem magan hoi prabhu sang khele, bahuvidh rang banaai...tek.
 Chuvaa chandan abir aragajaa, kesar gaagar ghorii,
 Sab hi sang lehun vrajvanita, bhar gulaal ki zori.. Aaj (1)
 Bhushan vasan surangi pahiro, premse lyo pichkari,
 Shwet vastra sab dhaari Shyaamro, khelankun bhaye tyari. Aaj (2)
 Rasikraay sang faag kheli ke, tan man arpan keeje,
 Muktanand ke naathkun oor dhaari, janam sufal kari leeje. Aaj (3)

Arth:

In the first stanza, Muktanand Swami is telling his companions with a motive that, "Friends, today is a very special day. The fifth day of the bright half of the month of Maha (Vasant Panchmi) has arrived.

Therefore, let's make all the different colours of our choice; and let's immerse ourselves devotedly in these colours with the Lord." (1)

"We have filled pots with the best colours such as white, orange and red. We have taken with us the Bhakto's of Vraj to celebrate this occasion." The Lord is dressed in white and his devotees are finely adorned with beautiful ornaments and garments. Everyone has taken a syringe filled with colour in their hands, ready to play with Maharaj. (2)

All devotees are playing with great passion with Maharaj. Swami is saying, "Our God is playing and increasing our fun; He has a bag full of red coloured powder and is joyfully throwing it at everyone, making the sky fill up with a cloud of red powder. At this moment all devotees and saints have surrendered their mind and body to Maharaj and are playing cheerfully, attaining Maharaj's blessings. Therefore, my friend today has proved to be a bright, beautiful and auspicious day." (3)

~ Vataldi raho ne rataldi ~

Leela:

Once, as part of His divine plays and to have fun with His devotees, Shreeji Maharaj got very upset and left Gadhpur. Separated from Maharaj, all the devotees became very sad. Brahmanand Swami and Surakhachar went out to search for Maharaj. Maharaj came to a village called 'Kanetar' where the devotee's Shadul and Sagram Vaghri lived. These were from the lowest of castes and as a means of livelihood they caught dogs for selling to the king. Maharaj went to their house and said, "Please hide me somewhere! One sadhu and one kathi (of the ruler class) are following me".

Sagram said, "Where can I hide you? My house is too small and I haven't got any hiding place. Go to my brother Shadul's house and he has got a large grain vessel (barrel) if good enough for you. Shreeji Maharaj quickly tried to climb over the fence to Shadul's house but one of his sandals came off. Sagram took the sandal and said "Give me Your other sandal as well or else I will tell everyone that You are here". In Maharaj's childhood, when Dharmadev's

family was going from Chappaiya to Ayodhya, Guh Navik (boat man) had said, "Let me wash your feet, only then will I let you sit in my boat." Sagram did the same as he knew of that story. Maharaj quickly dropped off the other sandal and went to Shadul's house and hid himself in the large grain vessel.

Just then Brahmanand Swami and Surakhachar came and asked Shagram "We've got news that Maharaj is at your home. Where is He? Show me!" Sagram said, "He is not in my house, come and have a look for yourselves". They looked everywhere in the house but could not find Maharaj anywhere. Then they both went to Shadul's house and even there they couldn't find him. Brahmanand Swami and Surakhachar were very clever; they cannot be tricked easily. Brahmanand Swami said "Shadul! I can smell Maharaj's scent in the air in these premises. Whatever you may say, Maharaj is definitely here." Saying that he and Surakhachar sat on the bed outside the house, knowing Maharaj would not stay hidden for long.

The night passed. Without proper ventilation, Shreeji Maharaj got stifling in the large vessel. He thought, "What shall I do now?" He saw women's clothes in the vessel and wore them. He looked like a woman, just as He did in Mohini Avataar, and came out of the vessel. The wives of Shadul and Sagram were in the house. Maharaj sat between them. Both ladies later said, "Now we have to go to clear weeds in the farm." Saying this they wrapped a sickle in a piece of cloth and put it on their head, ready to leave. Maharaj said, "I want to come as well to the farm, give me a sickle and a piece of cloth." Shadul's wife gave Maharaj a sickle and a rolling pin wrapped in a piece of cloth. Maharaj in Mohini's form walked between the two ladies, veiling His face and placing the wrapped piece of cloth on His head, and they left. Seeing them, Surakhachar asked the brothers, "The ladies in the rear and front are your wives but whose wife is the lady in the middle?" Shadul replied, "That lady does not have a husband." Hearing this, the Lord of all universes lifted the veil off His face and burst out in laughter. For the salvation of devotees, Maharaj has done this leela. Seeing this with divine affection, praiseworthy lyrics joyfully flowed from the mouth of the proficient poet Brahmanand Swami.

વાતલડી રહોને રાતલડી

રાગ: પરજ ખમાચ

વાતલડી રહોને રાતલડી, વાલા પૂછું એક વાતલડી,
 પીતાંબર સાટે મારા પ્રીતમ, સાડી લાવ્યા નવી ભાતલડી... વાલા (૧)
 મોરલી લઈને મનમોહન, ઠીધું વેલણ કોણે ઢાતલડી... વાલા (૨)
 જેને ઘેર રજની તમે જાગ્યા, કોણ હતી તેની જાતલડી... વાલા (૩)
 બ્રહ્માનંદ કહે સંશય થયો નહી, ધન્ય છે તમારી છાતલડી... વાલા (૪)

Kirtan (Raag Paraj Khamaach):

Vaataldi raho ne raataldi,
 Vahla poochhoo ek vaataldi,
 Pitambar saate maara pritam,
 Saadi lavya navi bhaataldi Vahla (1)
 Morali laine manmohan,
 Didhu velan kone daataldi Vahla (2)
 Jene gher rajni tame jaagya,
 Kaun hati teni jaataldi Vahla (3)
 Brahmanand kahe sansay thayo nahi,
 Dhanya chhe tamari chhataldi Vahla (4)

Arth:

Praising Maharaj for His actions, Swami is raising questions to Him.

“O dear God, I want to ask you one thing. Where did You get this beautiful sari You have worn instead of Your yellow silk dhoti? In the past, to give nectar to deities You took Mohini’s form. Oh God! Today too, You took exactly the same Mohini form and made memories of that incarnation fresh in our minds.” (1).

“We are fortunate that today You gave a vision of Your worldly form to worship and tested our undoubted belief. Who gave You a sickle and a rolling pin and taken away Your flute?” (2).

“O Lord, which caste does the person with whom You stayed overnight belong to? You didn’t even think about that at all? You stayed at a Satshudra’s (the lowest caste) house and You didn’t feel even the least uncomfortable? For that we admire your courage. (3-4)

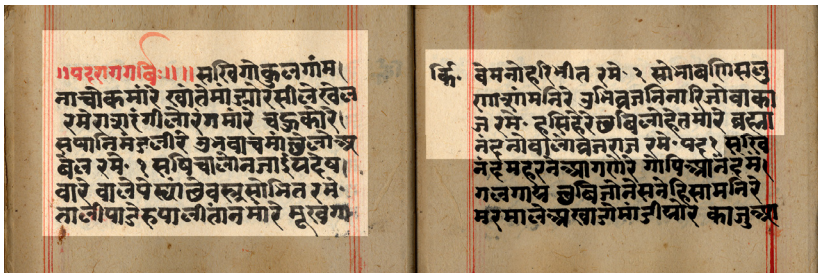
~ Sakhi Gokul gaam na chowk ma re ~

Leela:

In the evening, after celebrating Sharad Poornima Utsav at Jinabhai’s palace in Panchala, Shreeji Maharaj organised a Raas Utsav. At that time Shreeji Maharaj took multiple forms, and all these forms arranged themselves in a circle like a chain with the links being one form of Maharaj, followed by one saint and one devotee. They formed nine such circles, and Maharaj also stood at the centre of all circles. Various types of instruments were used to play pleasant and melodious music.

The devotees started dancing happily with hearts full of joy. This became a very special Raas at Jinabhai’s Palace. It has been said that eight of the great poet saints were present there. The atmosphere was full of great pomp. Brahmanand Swami was continuously composing and singing chhands and duhas. While doing so, he remembered the Raas Utsav in Gokul done by Lord Shree Krishna with the Gopis, and composed a kirtan based on this and sang it on a high note.

It is said that, as Brahamanand Swami was singing the Kirtan, even Shreeji Maharaj started singing along joyfully. This kirtan has become one of the favourites in all Raas Utsavas.



સખી ગોકુળ ગામના ચોકમાં રે

રાગ: ગરબી

સખી ગોકુળ ગામના ચોકમાં રે, ખાંતે માંડયો રસિલે ખેલ,
રમે રાસ રંગીલો રંગમાં રે...

- ચહુકોરે સખાની મંડળી રે, ઉભા વચમાં છેલો અલબેલ... રમે (૧)
સખી ચાલોને જઈએ દેખવા રે, વહાલે પહેર્યા છે વસ્ત્ર શોભિત.. રમે (૨)
તાળી પાકે રૂપાળી તાનમાં રે, મુખે ગાવે મનોહર ગીત... રમે (૩)
શોભા બની સલુણા સ્યામની રે, ઉભી વજની નારી જોવા કાજ.. રમે (૪)
હસી હેરે છબીલો હેતમાં રે, બ્રહ્માનંદનો વ્હાલો વજરાજ... રમે (૫)

Kirtan (Raag Garbi):

- Sakhi Gokul gaamna chowk maa re,
Khaante maandyo rasile khel,
Rame raas rangilo rang maa re
Chahu kohre sakhaani maandli re,
Ubhaa vachmaa chhelo alabel Rame (1)
Sakhi chaalone jaiye dekhva re,
Vhale paherya chhe vastra shobhit Rame (2)
Taadi paade rupaadi taanma re,
Mukhe gaave manohar geet Rame (3)
Shobha bani saluna shyaam ni re,
Ubhi Vrajni naari jova kaaj Rame (4)
Hasi hereh chhabilo het maa re,
Brahmanand no vhalo vraj raaj Rame (5)

Arth:

Brahmanand Swami gave the village of Panchala the same prominence as Gokul. Swami says that today Shreeji Maharaj has created a great Raas Utsav with unforeseen joy. The Lord himself was playing raas. Shreeji Maharaj was surrounded by many pairs of devotees and saints. Shreeji Maharaj looked awesomely beautiful in the centre of the raas (1).

The female devotees from the village of Panchala heard the music and invited their friends to come and see the Raas Utsav, saying, "Oh, my dear friend, look at the beautiful clothes adorned by Maharaj (2).

With the beat of the tabla, Maharaj is clapping His hands and singing along with the other saints and devotees (3).

Today, the women of Panchala have witnessed Maharaj dressed so fabulously during this grand festival. They rightfully compare their joy with the gopis of Vrundavan. All the women of Panchala have become mesmerised by the heavenly sight (4).

Maharaj looks lovingly at the overjoyed devotees around him. Brahmanand Swami says that his beloved Lord is the King of Vrundavan (ie. Lord of the devotees seeking the ultimate goal) (5).

~ Pragat thaya prabhu Chhapaiya gaam re ~

Leela:

In the month of Ashadh, in Vikram Samvat 1870 Chaitra sud 6, in the town of Gadhpur (Gadhada), Shree Hari was present in a congregational assembly in the palace of Dada Khachar. Gunatitanand Swami, Gopalanand Swami, Muktanand Swami and other great saints were present. Dada Khachar, Mancha Khachar, Harji Thakkar and many other great devotees were also present in the assembly.

Then Shree Hari said "My devotees! Out of all the months, the month of Chaitra is the most auspicious month. For any religious teachings and festivals that take place in this month, the blessings and goodness received are increased many fold. This is stated in our Holy Scriptures. In this month many *yagnas* (religious ceremonies) and other auspicious activities and events are conducted to please the ancestors and rid the atmosphere of evil spirits. Just as gold is made more attractive when beautiful ornaments are made from it, this month is further made auspicious by the birth of Lord Shree Ram on

Chaitra Sud Navmi. Hence, in two days, on the day of Chaitra Sud Navmi, we should celebrate the birth of Shree Ramchandraj, and sing kirtans in His praise.

On hearing this, Sadguru Gunatitanand Swami remarked, “Maharaj, Your birthday is also on this day, isn't it? If we celebrate Your birthday, we will also automatically celebrate Shree Ram's birthday.”

On hearing this Shree Hari remained silent. However, the thoughts of Swami made Shree Hari smile and all the saints understood that the silence of the Lord was a sign of His agreement to that. The elder saints and devotees of the Lord decided to celebrate this day with a festival called ‘Shree Hari Janmotsav’, the birthday on this earth of the cause of all the incarnations. Thereafter, Mukhtananand Swami said, “After 2 days, on the ninth day, it is the birthday of this supreme Lord Sahajananand Swami. We will perform all rituals to celebrate this birthday with pomp and glory. Any saints who can compose kirtans for the celebrations should do so to sing them on the Lord's birthday.”

On hearing this, Maharaj's faithful poet devotee Premanand Swami thought this was a great opportunity of joy and to spread love and devotion. His heart was full of devotion for Maharaj. He liked this opportunity and decided to take up his chance. It was as tasty as giving an enjoyable medicine, and as easy as running downhill. He wasted no time and was determined to compose a kirtan. He had been singing devotional songs about the childhood and lifetime of the almighty Lord and this gave him unlimited happiness and joy.

Other poet saints also composed kirtans within no time. The hearts of saints who had no previous knowledge of music or poetry and had not learnt any poetic languages such as Pingal, suddenly became musically orientated and started to compose and compile melodious lyrics full of love, devotion and passion for the Lord.

From then onwards, on the ninth day of Chaitra, at 10 O' clock at night, the festival of *Shree Hari Janmotsav* (the birth of Shree Hari)

is being celebrated. The auspicious arrival of the Lord enabled many saints and devotees to compose, recite and compile such wonderfully written kirtans about the Lord's birth and presence on earth. Fellow devotees of the Lord! Let us celebrate the birth of the Lord together and receive the Lords blessings.

પ્રગટ થયા પ્રભુ છપૈયા ગામ રે

રાગ: ધોળ

પ્રગટ થયા પ્રભુ છપૈયા ગામ રે, ભક્તિમાતા ધર્મતાતનું નામ રે...	૧
કૌશલ દેશમાં ધર્યો અવતાર રે, નોમ અજવાળી રૂડો ચૈત્ર માસ રે...	૨
તેડાવો જોશીને પૂછાવો નામ રે, નામ ધર્યું રુદુ શ્રી ઘનશ્યામ રે...	૩
મુખકું શોભે અતિ બાલુકે વેશ રે, સુંદર ભૂરા માથે નાના છે કેશ રે...	૪
હરખે જૂલાવે માતા દૂધસાકર પાય રે, માતાને મન જાણે વહેલા માટાં થાય રે..	૫
રડતાં રમાડતાં પારણિયે પોઢાકે રે, રેશમી દોરી લઈ હીચકાવે રે...	૬
પોઢો પોઢો પ્રભુ જગના આધાર રે, પ્રેમાનંદ નિત્ય નવી લીલા ગાય રે...	૭

Kirtan (Raag Dhod):

Pragat thaya prabhu Chhapaiya gaam re, Bhaktimaata Dharma taat nu naam re	(1)
Kaushal desh ma dharyo avataar re, Nom ajvaadi rudo Chaitara maas re	(2)
Tedaavo joshi ne puchhaavo naam re, Naam dharyu rudu Shree Ghanshyam re	(3)
Mukhdu shobhe atee baalude vesh re, Sundar bhura maathe nana chhe kesh re	(4)
Harkhe zulaave maata dudh saakar paay re, Maata ne man vehla mota thaay re	(5)

Radtaa rammadta paraniye podhade re,
Reshmi dori lai hinch kaave re (6)
Podho podho prabhu jag na adhaar re,
Premanand nitya navi leela gaay re (7)

Arth:

In the residential palace of Dada Khachar in Gadhada on Chaitra Sud Nom, a festival marking the birth of Shree Hari (Swaminarayan Jayanti) was celebrated. During this celebration, Sadguru Premanand Swami was singing and saying that the arrival and presence of the Lord on earth was for His devotees. He manifested as the son of Dharmadev and Bhaktimata in the town in Chhapaiya in Vikram Samvat 1837 in the month of Chaitra on the ninth day at night. (1-2)

The baby was named by Markandeya Muni, the family astrologer. Premanand Swami tirelessly admires the beauty of the baby. The face of the Lord is glowingly attractive. On the head of Ghanshyam there was an eye-catching golden crown. He has short brown lovely hair. (3-4)

Bhaktimata is swaying Shree Hari in His cradle. She is feeding Him milk sweetened with lumps of sugar and wishes that He will grow up quickly. Whenever the baby Lord cries, Bhaktimata carries the Lord and gently puts Him in His silken cradle and sways Him whilst singing sweet lullabies to make Him go to sleep. (5-6)

Swami says he gets endless joy in singing this kirtan about the childhood leelas of the supreme Lord's human form. This Lord is the one who does new leelas all the time to mesmerise the other incarnations. (7)

~ Harijan saacha re je urma himat raakhe ~

Leela:

Rupabhai of Kidi village was working in Bhavnagar's Maharaja Vijaysinhji's palace as his personal secretary. The king showed lots

of affection for Rupabhai which the rest of the ministers were jealous of. These ministers were always finding ways to belittle and ridicule Rupabhai in front of the king.

One of the ministers who Rupabhai had favourably appointed to a high post in the kingdom, started back-biting to the king. “You praise Rupabhai so much and, you say that he will never disobey your wishes or orders. To prove whether he obeys all your wishes and commands or not, ask Rupabhai to be served liquor in your royal court tomorrow. If he doesn’t disobey your order in full court then you can whip me five times.” Saying so, he instigated the Maharaja.

Smoke that has been created from a fire tends to become part of clouds and turns to rain and extinguishes the very same fire. Similarly, a wicked person does not appreciate his well wishers; he destroys and humiliates the persons through whom he gained the high post or rank. The minister that Rupabhai had done a favour on was going in the direction of accusing & destroying Rupabhai’s reputation. The minister was confident that Rupabhai would accept beheading but never accept liquor.

The next day, drinking of liquor was going on in the court, and Maharaja ordered one of the servants (obviously these were persons of lower caste) to pour liquor for Rupabhai. Rupabhai refused to accept it, and the servant said to the king, “Rupabhai is like your friend, he will not accept from some low caste like me, but will accept if you offer to him!” Saying so, he added more insult to injury. Enraged, the Maharaja stood up taking the liquor glass, and ordered Rupabhai to accept it. Rupabhai still refused. On the side sat the ministers. They exclaimed, “Rupabhai! You’re insulting the Maharaja of 1800 villages in full assembly. In respect of the Maharaja please accept at least a little of the liquor”.

Rupabhai fell in a religious quagmire and ethical dilemma. He said ‘Maharaja! I have taken a vow in front of Swaminarayan Bhagwan not to drink liquor. Whilst my head is over my neck, I cannot drink it.’ Saying so, he removed the sword from its scabbard and handed it to the maharaja and said, “But to honour your command, I offer

myself. Behead me then pour liquor in my neck. Your respect will be maintained and my vow will be conserved as well.’ Hearing this, the Maharaja sat in his seat, defeated.

The wicked minister said, “O Maharaja, see, I have proven myself. You were praising, but Rupabhai has insulted you in front of the full court. Now will you believe me?” The ministers really instigated excitement on the maharaja, and in fury the maharaja ordered Rupabhai to leave the kingdom. The vile minister was very happy at his achievement and trickery; this is generally seen with dishonest people who front a humble face.

Rupabhai was from a very innocent family. He did not know where to go and what to do? So the whole night he sat down and prayed to God for guidance. With his divine power, Shreeji Maharaj saw what had happened and said to Brahmanand Swami, “Rupabhai is in trouble and distress. So please compose a song that will give him courage in this time of difficulty and send it to him”. Brahmanand Swami composed a song of four pads and sent it to Rupabhai. Each and every word in this kirtan spelt out audacity and encouraged Rupabhai (and all satsangis in similar circumstances) to abide by the teachings of Lord Swaminarayan.

હરીજન સાચા રે જે ઉરમાં હિંમત રાખે

રાગ: ગરબી

હરીજન સાચા રે જે ઉરમાં હિંમત રાખે, વિપતે વરતી રે, કે'દી દીન વચન નવ ભાખે...	૧
જગનું સુખ દુઃખ રે, માયિક મિથ્યા કરી જાણે, તન ધન જાતાં રે, અંતરમાં શોક ન આણે...	૨
પર ઉપકારી રે, જન પ્રેમ નિયમમાં પૂરા, ઠેહિક દુઃખમાં રે, ઠાણે નહીં સાધુ શૂરા...	૩
હરિને સમરે રે, નિત્ય અહોનિશ ઉમંગ ભરિયા, સર્વતજને રે, નટનાગર વહાલા કરિયા...	૪
બ્રહ્માનંદ કહે રે, એવા હરિજનની બલિદારી, મસ્તક જાતાં રે, નવ મેલે ટેક વિચારી...	૫

Kirtan (Raag Garbi):

- Harijan sachaa re, urma heemat rakhe,
Vipatee varte re, kedee din vachan nava bhakhe... (1)
- Jag nu sukh dukh re, maayik mithya kari jaane,
Tan dhan jaata re, antarmaa shok na aane... (2)
- Par upkaree re, pan prem niyam ma pura,
Dehiyk dukhma re, daaze nahii sadhu shura... (3)
- Hari ne samre re, nitya ahonish umang bhariya,
Sarva tajine re, natnaagar vhalaa kariya... (4)
- Brahmanand kahe re, Eva harijan ni balihaari,
Mastak jaataan re, nav mele tek vichaari... (5)

Arth:

Swami has composed lots of songs portraying the value, worth, power, importance, consideration and reckoning of courageous devotion. A true devotee is one who has feelings to offer, devote and dedicate his life to God, is knowledgeable and is a true warrior against evil deeds and thought. He is absorbed by pure notion, offers his wealth to God and is pure in thought, actions, and speech. He will never go against his faith or lose courage in times of trouble and distress, even if he has to give up his life. When injustice is being done against him or insults are hurled towards him; he will never break the vows and promises he's made towards his God. This is the true devotee. (1)

A true devotee is one who has gained from the company of true saints and regards this world's happiness and distress as irrelevant, destructible and finite. A really patient servant of God is as ready to bear inglorious troubles as those which are honourable. A brave man can easily bear with contempt, slander, and false accusations from an evil world; but to bear such injustice at the hands of good men, or friends and relations, is a great test of patience. He who has faith has an inward reservoir of courage, hope, confidence, calmness, and assuring trust. All that will come out well - even though to the world it may appear inconsistent. Even if he and his relatives lose wealth or any other luxuries, he does not mourn over it. (2)

A true devotee is one who finds joy in helping others without any selfish desires, follows all the rules with love and never grieves or laments on any bodily illness he's got. (3)

All day and night he happily chants God's name. A devotee who has detached himself from luxuries and relatives and has brought himself to love God is considered to be a jewel in the Lord's crown. (4)

Brahmanand Swami congratulates such devotees, who will sacrifice themselves 100's of times to fulfil the vows and promises they have made to God without fear of anything. (5)

~ Heli jone a Nanda kumar saluno shobhta ~

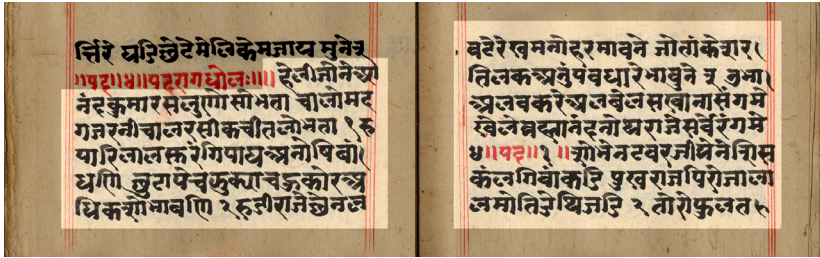
Leela:

Once upon a time in Panchala village, Shreeji Maharaj was seated in Shree Jinabhai's palace, where Jinabhai's brother Gangabhai was also staying. A haribhakta named Kashiram (a civil servant) working in Dhuvabarai village in Kutch came for His darshan. He performed Shreeji Maharaj's puja, dressed Him with new attire that he had brought along as a gift. He tied a small dagger to Maharaj's waist, placed a bow in His hands and a quiver (arrow holder) over His shoulders. He placed a beautiful red paagh (turban) on Shreeji Maharaj's head and placed attractive diamond studded jewellery on the paagh. He thereafter wove tassels of flowers on the paagh.

Then Maharaj took an arrow from the quiver, knelt on one leg, pulled the string of the bow and loaded the arrow onto the bow. Rampratapbhai, who was seated in front of Him, saw the extraordinary, brave looking murti and spoke up, "My brother Ghanshyam's murti is looking very pleasant!" Seeing Maharaj in this pose, Rampratapbhai had darshan of Ramchandra Bhagwan, and he did shashtang pranam (bowed down with all eight parts of the body) and praised the Lord. Shreeji Maharaj gave his bow and quiver to Rampratpbbhai. He tied the pearl embedded dagger to Jinabhai's brother Gangabhai's waist. Devotees who saw this murti were internally overjoyed and were greatly pleased by the beautiful

clothes that were worn by Maharaj. “Oh Prabhu! You have never given such divine darshan before! We have been truly touched and overwhelmed by today’s darshan and nectar-like sweet talk. Your divine rays have destroyed our inner enemies (antah-shatru)”.

Realising the feelings in the heart of all the devotees experiencing this extraordinary beauty of the murti, Sadguru Brahmanand Swami composed this kirtan. Two of the kirtan’s four stanzas are explained below. The theme of the four stanzas is a description of the clothes worn by Shreeji Maharaj.



હેલી જોને આ નંદકુમાર, સલૂણો શોભતા

રાગ: ધોળ

- | | |
|---|---|
| હેલી જોને આ નંદકુમાર, સલૂણો શોભતા,
ચાલે મદજર ગજની ચાલ, રસિક ચિત્ત લોભતા... | ૧ |
| પ્યારી લાલ સુરંગી પાઘ, અલૌકિક બાંધણી,
છૂટા પેચ ઝૂકયા ચહુકોરે, અધિક શોભા બણી... | ૨ |
| રૂડા રાજે છે નલવટ રેખ, મનોહર માવને,
જોતાં કેસર તિલક અનુપ, વધારે ભાવને... | ૩ |
| ભીભા અળવ કરે અલબેલ, સખાના સંગમાં,
ખેલે બ્રહ્માનંદનો નાથ, રાજેશ્વર રંગમાં... | ૪ |

Kirtan (Raag Dhod):

- Heli jone aa Nandkumar, saluno shobhta;
Chaale madjhar gajni chaal, rasik chitt lobhta.... (1)
- Pyari laal surangi paagh, alaukik baandhni;
Chhutta pech jhukya chahukore, adhik shobha bani..(2)

Ruda raaje che nalvat rekh, manohar maavne;
Jotaa kesar tilak anup, vadhaare bhaavne... (3)
Ubha alav kare albel, sakhaana sangma;
Khele Brahmanand no Nath, raajeshvar rangma... (4)

Arth:

“Oh my friends, look at Sahajanand Swami, son of Dharmadev; He looks so beautiful! Did you know, he has the graceful walk of an elephant and captures everyone’s hearts?” (1)

“The red paagh must have been made by an expert craftsman, who used his ingenuity to make skilful twists and turns to tie it. Tassels were hanging on all four sides of the turban, hence Sahajanand Swami was looking very handsome.” (2)

“The enticing Maharaj has radiant crease lines glowing on His face. The red/orange tilak on His face further increases the attraction of the devotees towards Him.” (3)

Bhagwan’s human avataar may look mischievous especially to those with worldly understanding. However, standing in the middle of true devotees having celestial understanding, this was a different show. Brahm Muni is saying that his Lord, the King of Kings, is performing different divine roles showing different colours. (4)

~ Hari bin koi na tera ~

Leela:

After receiving initiation from Sadguru Ramanand Swami in Piplana village, Sahajanand Swami showered his bliss on all the devotees, granting them the ability to go into deep meditation and performing various miracles. He displayed His infinite celestial prosperity, to the awe of many. He organised yagnas in many villages, instructing saints to travel around from village to village to preach and spread the beneficial religion, thereby propagating the Uddhav (Swaminarayan) Sampraday (sect) far and wide. Further, He thought that to ensure continuous and permanent achievement of salvation for all, as a permanent reminder, He should build temples and install idols and images therein for worship.

This auspicious wish was carried out by first building the marvellous Ahmedabad Mandir, and installation of Nar-Narayan Dev was performed in accordance with rites amid a great celebration. At that time, to explain the greatness of Nar Narayan Dev, Muktanand Swami composed this kirtan. Muktanand Swami is telling us to worship the King of Bharatkhand - Nar-Narayayan Dev. Swami has remembered the previous incarnations of the Lord and has sought refuge in this current avataar, Sahajanand Swami.

हरि बिन कोठ न तेरा

राग: धोडी

हरि बिन कोठ न तेरा, समज नर हरि बिन कोठ न तेरा,
 चार दिनकी चांदनी भीते, आगे भोत अंधेरा... टेक
 मनुष्य देह दिया करी दीनी, ताते चेत सवेरा,
 अब को अवसर भूल जायेगो, सहैगो दुःख धनेरा... समज १
 भरतखंड मध्ये जन्म दियो हे, जहां प्रभु प्रगट भसेरा,
 स्वामिनारायण नाम रतन करी, पार करो भव फेरा... समज २
 काम, क्रोध मद लोभ मान तज, हो संतनका चेरा,
 मुक्तानंद कहे महासुख पावे, मान बचन दह मेरा...समज ३

Kirtan (Raag Ghodi):

Har bin koi na tera, samaj nar hari bin koi na tera,
 Char deenki chandni beete,
 Aage bot andhera... Samaj
 Manushya deh daya kari dini, ta te chet savera,
 Ab ko avsar bhul jaayego,
 Sahego dukh ghanera... Samaj (1)
 Bharatkhand madhye janam diyo he, jahaan prabhu pragat basera,
 Swaminarayan naam rattan kari,
 Paar karo bhav phera... Samaj (2)
 Kaam krodh mad lobh maan taji, ho santan ka chera,
 Muktanand kahe mahasukh paave,
 Maan bachan dadh mera... Samaj (3)

Arth:

“O soul, understand this well. There is no true relative of yours apart from Shree Hari. In the olden days, marriage used to last four days and nights. Using this as an example, swami advises persons of all the four castes that just for four moon nights of happiness do not be carried away since after the four nights all you will get is darkness”.

“Maharaj has kindly given you the human form, so be aware early enough that you have got the best opportunity and best resources to perform devotion of Maharaj with this human form. Beware that if you miss the opportunity in this life then you will have to suffer in the end”. (1)

“Maharaj has given you a human form where Maharaj himself resides. Who would get a greater fortune than that? Forget everything and perform devotion of Maharaj in this life and break yourself from this life cycle of coming to earth 8.4 million times”.(2)

“Forget lust, anger, ego, greed etc and become a disciple of a true saint”. From the bottom of his heart, Muktanand Swami is saying, “If you listen to me you will gain great happiness”. (3)

~ **Maankiye chadya re Mohan vanmaadi** ~

Leela:

Once, the devotees of Vadtal requested Maharaj who was residing in Gadhada that as He stayed more at Gadhada, He took part in many annual utsavs (celebrations) there. The devotees of Gadhada had this benefit, while the devotees of Vadtal did not get to enjoy the company of Maharaj in these annual events. Hence, Maharaj promised them that He will come with saints and devotees to Vadtal and do the forthcoming Ramnavmi utsav there.

Just then Mayaram Bhatt of Manavadar came for vision of Maharaj, and Maharaj said, “Bhattji, I was waiting for you. I am planning to go to Vadtal and need you to check out what is the best time in accordance with astrology scriptures to commence the journey.” Mayaram Bhatt lowered his satchel and pulled out his astrology

diary. Flipping through the pages, he said, “Maharaj, the most pious moment for departure is tomorrow morning at 6 o’clock.” The Lord agreed to this and asked if he would join. Bhattji happily agreed and further asked, “Maharaj, have you taken approval from Dada Khachar and his family to leave?” Maharaj was surprised at the question, “Why would I, the creator of all universes require permission to leave from the king of a handful of villages?” But then, you may also be right as we have to respect their wishes. Mayaram Bhatt agreed saying Maharaj was the all-knowing support of all souls and needed no prior approvals to His actions.

Maharaj then instructed all saints and devotees to commence preparations so they could all leave early morning, but told them to do it discreetly so that Dada’s family would not know.

In the early morning however, Jivuba dreamt that Maharaj was riding on Manki Ghodi enroute to Vadtal with a group of saints and devotees. Startled, she woke up and went towards Akshar Ordi and saw Shree Hari actually preparing for departure. She ran to her brother Dada’s chambers. Dada was in the midst of his pooja’s Aarti and she interrupted him saying, “You are busy ringing a bell here. Leave that and stop Maharaj before He leaves for Vadtal.” Hearing this Dada Khachar ran towards Maharaj and prayed with folded hands, “O merciful Lord, why have You suddenly decided to leave for Vadtal? You did not even tell us of this. What crime or sin has our family done to deserve such treatment? Jivuba has said that we shall follow all Your wishes and commands but please do not leave us. It is not right for us to interrupt Your plans but please consider our request...” Saying this he lost his voice in deep sadness.

Maharaj ignored his prayer and sternly said, “Dada, I will definitely go as planned for the benefit of all devotees in Vadtal.” Hearing this, Dada sulkingly returned back to his sisters Jivuba, Laduba, Panchuba, Nanuba, etc, currently seated in a room praying to the Lord, and told them of Maharaj’s strong desire to leave them. Hearing this, Jivuba became defiant and said, “If that is so, I will see how He can leave us.” She went into a trance and took control over the soul and body of Manki Ghodi.

On the other side, Maharaj saddled onto Manki Ghodi and took its reins. Manki walked towards the gate, but suddenly stopped at the gate and started to retreat back into the court. Manki was a female and was being loyal to the request of its gender. Maharaj was shocked by this and angrily ordered to Bhaguji, “Bhaguji, bring my whip. Manki has become devious today, I must show her the fruits of disobeying my orders.” Maharaj whipped Manki a few strokes but it would still not move. The priests pushed Manki but it did not budge. Maharaj and the priests started to perspire in tiredness. The all-knowing Maharaj then said, “It seems Manki is under the control of someone else. Let’s release it and see what happens.” They all receded their efforts. Manki briskly galloped towards the room where the five siblings were seated in prayer and stood outside there. Maharaj listened carefully and heard the prayers and sulking of Dada and his sisters, and alighted from the mare and held its reins and asked, “Jivuba, if you allow, we would like to go to Vadtal with your permission.” This way, the Lord of the universe became the servant of His own devotees and asked for permission. Imagine that glorifying scene.

Not wanting to upset Maharaj, they all agreed to let Him go and the female devotees requested Manki Ghodi not to waste any time in taking Maharaj there or bringing Him back, and Manki Ghodi travelled both ways even faster than Garudji, the divine eagle. Further, they requested to be told all the leelas that Maharaj does in Vadtal. The saints promised to sing and write all these leelas upon return to Gadhada for the female bhaktos to praise.

Premanand Swami was present there at that time. He composed four verses having personally experienced the scene. These four verses are leelas that Maharaj did while in Vadtal, including the welcoming ceremony, the thaals that Maharaj had, the rang-utsav done there with saints and devotees, the way He used to bathe every morning in River Gomti, and the sabhas He did there for 10 days before coming back to Gadhada.

માણકીએ ચડયા રે મોહન વનમાળી

રાગ: મહાદ

માણકીએ ચડયા રે મોહન વનમાળી, શોભે રૂડી કરમાં લગામ રૂપાળી.	
માણકીએ ચડયા રે મોહન વનમાળી.	માણકીએ ૨
માણીગર સૌને કહે છે થાઓ તૈયાર, મુનિ વરણી પદાતીને અસવાર, વતપુરી જાવા કયો નિરધાર...	માણકીએ ૩
કેસર બેરી બોદલી ને ફૂલમાળ, તાજજા તીખી વાંગળીનો ઘણો તાલ, શોભે ઘણા વહાલા લાગે છે મરાળ..	માણકીએ ૪
પ્રેમીભક્ત વિનંતી કરે દોડી દોડી, લોહ-ચમક તુલ્ય વૃત્તિ મૂરતિમાં જોડી, નથી જાતી દરબારમાંથી ઘોડી...	માણકીએ ૫
આજ્ઞા આપો અમે જાઈએ વતપુરી, જાઓ પ્રભુ રામનવમી નથી દુરી, સેવક દાસ પ્રેમાનંદ હજરી...	માણકીએ ૬

Kirtan (Raag Mahad):

Maankiye chadya re Mohan vanmaali, Shobhe rudi kara maan lagaam rupaali	Maankiye (1)
Manigar sau ne kahe thaao taiyaar, Muni varni padaati ne asvaar, Vratpuri jaava karyo nirdhaar	Maankiye (2)
Kesar beri bodali ne phoolmaal, Taaan tikhi vangari no ghano taal, Shobhe ghana vahaala laage chhe maraal	Maankiye (3)
Premi bhakt vinanti kare dodi dodi, Loha chumbak tulya vruti murti ma Jodi, Nathi jaati darbaar maathi ghodi	Maankiye (4)
Aagna aapo ame jaiye Vratpuri, Jaao prabhu Ramnavmi nathi duri, Sevak das Premanand hajuri	Maankiye (5)

Arth:

In the first verse, Swami has described the scene when Maharaj was leaving the court of Dada Khachar and in the subsequent verses has narrated the events and acts of bliss that Maharaj did in Vadtal.

Maharaj is seated majestically in the saddle of His beloved Manki. He has held its reins in His hands and has adorned Himself in all sixteen attires of beauty. (1)

He has ordered all His saints and devotees to be seated on their horses, and to those who will walk alongside, to be ready to leave. (2)

Swami has named the top quality breed of horses that His devotees and rulers used to keep. He has described the beauty of Maharaj amidst devotees seated on such prime breeds, as well as the saints and devotees prepared to walk their way to Vadtal. (3)

All the devotees are magnetically attracted to this Murti of Maharaj, in like manner to a bee attracted to its hive. The family of Abhel Khachar (Dada's father) is praying for Maharaj not to leave them. Manki Ghodi is engrossed in this affection and is not prepared to take Maharaj away from His loving devotees. (4)

Though He is the Lord of all lords, the owner and creator of all universes, the resider of Akshardham, Purna Purshottam, the controller of all, the most independent, Sahajanand Swami has today accepted to seek permission to leave of His beloved devotees because He is the most compassionate. The greatness of His devotees is no better described elsewhere. To please Him, they give up their personal desires and allow Him to leave, wishing Him a safe journey and inviting Him to come back at the earliest. (5)

~ Mahaaraj aaj Vadtaal thi aavshe ~

Leela:

For Ramnavmi celebrations, Maharaj asked Jivuba and the other haribhaktos if He could go to Vadtaal for Ramnavmi. He was granted permission on the condition that He would return at the soonest.

But He realised that he had to stay longer at Vadtaal. Therefore, He wrote a letter to His beloved Gadhpur devotees saying He would come later. Devotees like Jivuba, Laduba and others had given up eating food till they got to see Maharaj. They were restless without the glimpse of God, who was their purpose of life.

As Maharaj's arrival in Gadhada drew nearer, the dull atmosphere in Gadhada turned into a beehive of activity, with all devotees joining in to welcome Maharaj. Streets in the whole of Gadhada were beautifully decorated with flowers. The Nand saints need not wait for a better reason to compose songs. They could recite songs based on the smallest of Maharaj's acts, and would not dare to let this go unnoticed. This scene was most skilfully captured in form of an eight verse song by Premanand Swami, the first of which is the following.

મહારાજ આજ વડતાલથી આવશે

રાગ: ધોળ

મહારાજ આજ વડતાલથી આવશે,	
સંગે લાવશે સંત સમાજ મોહનવર પધારશે...	૧
જયા કહે લલિતાને વાતડી,	
આવ્યો કાગળ દિવસ વિલ્યા સાત, વાંચીને કરી છાતડી.	૨
અક્ષર કાગળમાં ઉત્તમ ભૂપના,	
કાગળ અવધિ પૂરી થાઈ આજ, દર્શન સુખરૂપના...	૩
સાત દિવસે મહારાજ સંતો આવશે,	
લખ્યા વડતાલથી સમાચાર, જરૂર પધારશે...	૪
આવી માણડી દાદાના દરબારમાં,	
નીરખી સહજાનંદ ભગવાન, શોભે અસવારમાં...	૫
પ્રેમાનંદ કહે ગઢપુરવાસી આવિયા,	
લાવ્યા ભેટ સામગ્રી ને દાર, વ્હાલાને પહેરાવિયા...	૬

Kirtan (Raag Dhod):

Maharaaj aaj Vadtal thi aavshe, Sange laavshe sant samaaj, Mohanvar padhaarshe	Maharaj (1)
Jaya kahe Lalita ne vaatdi, Aavyo kagad divas vitya saat, Vaanchi ne thhari chhatadi	Maharaj (2)
Akshar kaagad ma Uttam bhup na, Kaagad avdhi puri thai aaj, Darshan sukhrop na	Maharaj (3)
Saat divase Maharaj santo aavshe, Lakhya Vadtal thi samaachaar, Jarur padhaarshe	Maharaj (4)
Aavi maanki Dada na darbaar ma, Nirkhi Sahjaanand bhagwaan, Shobhe asvaar ma	Maharaj (5)
Premanand kahe Gadhpur vaasi aaviya, Laavya bhatt saamagri ne haar, Vahlane ne pehraaviya	Maharaj (6)

Arth:

Jaya (Jivuba) tells Lalita (Laduba) that Maharaj will be returning back to Gadhpur from Vadtal within seven days as per a letter received. Lalita was finally relieved and was happy that now they shall all get Maharaj's glimpse again. This good news was written by Maharaj Himself and those 7 days have now passed so Maharaj should definately be coming back today to give us His divine darshan (1-4).

As they were talking, Manki Ghodi arrived at Dada Khachar's court. As soon as the Gadhpur residents saw Maharaj they were filled with joy and overwhelmed by spiritual energy (5).

Premanand Swami then said that as devotees heard Maharaj was back they all came to welcome Him with gifts and delicious food. They all got to do His pooja (worship) and garlanded Him and thoroughly enjoyed the unique experience (6).

~ Maare aaj pritam gher avshe re ~

Leela:

Brahmanand Swami was helping to build a very big temple in Vadtal under the command of Maharaj. He had a wish to build a temple that had 9 shikhars (domes). Before this, Swami had travelled to villages far and wide in the Saurashtra district, spreading Satsang so that all villagers would know the greatness of the Lord and would flock to this temple to worship Him. All villagers also were encouraged to contribute towards the building of this temple.

As soon as Maharaj knew this, He sent a letter with Nityanand Swami. In the letter, He advised Swami to build the temple according to the finds they had and not to overstretch the project. Nityanand Swami took the letter to Vadtal. Brahmanand Swami read the letter and started wondering that maybe Maharaj was worried if the material was going to be enough as 900,000 bricks were already used to build the 9 shikhars and still three quarters of the temple was pending to be built.

Swami had strong faith in Maharaj and believed that the Mandir will definitely be complete with His blessings. Hence, Swami replied back to Maharaj by writing, "O God, You are the owner of this world and so there is no way there will be any shortage of money or material. You have given us money that can be used in all universes."

When Maharaj read the reply, Jivuba heard it and told Maharaj to let Brahmanand Swami create a Mandir whatever the size he wishes. Maharaj then smiled and said, "If Jivuba (Laxmiji) herself has said that then Swami's wish will be definitely fulfilled."

Then Maharaj told the rest of the saints, "Let us go and visit Brahm Muni in Vadtal and help him in building the temple." News spread fast and as soon as Brahm Muni came to know that Maharaj was coming with the company of other saints, he got really excited. His heart was full of joy, and tears of joy rolled down his cheeks. The unselfish affection of the saint had pulled the Lord towards him. Swami gained more vigour and energy to work on the construction project and he composed the kirtan below to welcome Maharaj and the saints.

મારે આજ પ્રીતમ ઘેર આવશે

રાગ: ગરબી

મારે આજ પ્રીતમ ઘેર આવશે રે, મુને હેતે કરી ને બોલાવશે જ રે...	મારે ૧
એના સાથીડાને સાથે લાવશે રે, કરી લટકાં તાળી ઠઈ ગાવશેજ રે...	મારે ૨
હરિ હેતે કરીને સામું ભાળશે રે, રંગડાની તે રેલું વાળશેજ રે...	મારે ૩
કરી ખ્યાલ અલૌકિક ખેલશે રે, માથે ફૂલડાનાં છોગલાં મેલશેજ રે...	મારે ૪
બ્રહ્માનંદનો સ્વામી શ્યામળો રે, સુખ દેશે આવીને ઉતાવળોજ રે...	મારે ૫

Kirtan (Raag Garbi):

Maare aaj pritam gher aavashe re, Mune hete karine bolaavshe ji re	Maare (1)
Ena saathidaa ne saathe laavshe re, Kari latka taali dai gaavshe ji re	Maare (2)
Hari hete kari ne saamun bhaalshe re, Rangdaa ni te relun vaarshe ji re	Maare (3)
Kari khyaal aloukik khelshe re, Maathe phoolda na chhoglaa melshe ji re	Maare (4)
Brahmanand no swami shyaamalo re, Sukh deshe aavine utaavalo ji re	Maare (5)

Arth:

Brahmanand Swami started to tell all the other devotees that my beloved Lord will come today after so many days of waiting. He shall accordingly take me. He shall be coming with so many saints and devotees, and we shall sing and clap together here. We shall be looking at each other eye to eye with affection for a long time since many days have passed since we have met. We shall also play with colour and I will be really excited. He shall perform many divine and unique acts. I will adorn Him with floral garlands and tassels. He will give us all a lot of happiness.

~ Adham udharan avinashi taara ~

Leela:

Shreeji Maharaj had given Brahmanand Swami 12 Rupees for his travels to go to Vadtal to start and supervise the construction of the Vadtal Temple. He used his experience and designed a new, big and beautiful temple having nine pinnacles.

Brahmanand Swami continued in the construction of the temple. At this time people were arriving from Khaan Gaam, the birth place of Brahmanand Swami, to Vadtal in search of work and a better life as they had suffered from natural disaster caused by draught. Many of them assisted in the construction of the temple.

At that time in Gadhada, some sadist people not happy with the progress of the temple rumour-mongered to Shreeji Maharaj, “O Prabhu, do you know? Brahmanand Swami is being worshipped like the god of Gujarat. He has allowed his friends and relatives from his home town to stay in the Vadtal temple and also in the future he plans to give the temple away to these people”. On hearing these atrocious comments, Shree Hari was disheartened and felt very upset, especially because devotees whom He had been with all this time were also making such naive and jealous comments.

Society makes a great mistake of not being able to differentiate between a holy man (saint) and an unholy man. However, the all pervasive and all knowing Lord Shree Hari knew the truth and made his way to Vadtal to try and correct the thoughts of such sadist people. On arriving, He immediately called an assembly and said to Brahmanand Swami in front of the whole assembly, “Swami, the work of the temple will be done by others, but who will compose kirtans for me? The flow of kirtans has dried, that is why a poetic saint like you should construct temples in form of poetic kirtans and not physical stone buildings.” Brahmanand Swami stood up and replied “Oh Lord, why are you hesitant in speaking your mind. Whatever you order me to do, I, as your servant, will fulfil your wishes.” Then Shree Hari said, “Swami, it is nothing much, but without you the fragrance and melody in kirtans has reduced. So

come with me to Gadhada.” On hearing Maharaj’s wishes, Brahmanand Swami immediately requested the junior saints to bring his belongings so that he could leave with Lord Shree Hari. Contrary to the belief of the sadist people, despite spending thousands of Rupees and time in the construction of the Vadtal temple, Brahmanand Swami was able to stay afloat and unattached to the temple, just like a lotus flower. Without saying any word of hesitation, he bid farewell to the people by saying “Jay Swaminarayan” and left Vadtal with Maharaj.

The temple was eventually completed within a short period by Aksharanand Swami and idols of Laxminarayan Dev and Hari Krishna Maharaj (the idol of the almighty Lord Shree Hari) were installed by Swaminarayan Bhagwan himself on Vikram Samvat 1881, Kartik Sud 12 (Thursday 3rd November 1824 A.D). It is said that during the installation ceremony, a donation of Rs 25,000 was received in cash in addition to other uncountable gifts.

On their way, Maharaj’s requested was that Brahmanand Swami should first go to the village of Sanjivada to teach and preach satsang, and thereafter make his way to Gadhada, while He went straight to Gadhada. Brahmanand Swami along with other saints went to Sanjivada Gaam and stayed the night there.

All night long, Brahmanand Swami could not sleep. While constantly remembering Shree Hari’s form, he started singing. Whenever Brahmanand Swami sang kirtans of Shree Hari, Maharaj gave him sight of His physical form (Pratyaksh), and as a result of the darshan, Brahmanand Swami was always in universal happiness (Brahm Anand). But this time round, even after singing two or three kirtans, he did not get darshan of Maharaj. Swami was saddened and depressed and lost himself in meditation of the beautiful eyes of Maharaj. Swami questioned himself, “Is Maharaj angry with me? Have I made mistakes in preaching satsang? Or have I committed any mistake in observing my five vows that Maharaj is not giving me darshan today?” Thoughts were hovering in his mind and he prayed in apology, “Oh Lord please forgive me if I have made any mistakes, knowingly or unknowingly”. He spent all night worrying about what

he may have done wrong. He kept on singing in Maharaj's memory throughout the night hoping to gain darshan of Maharaj. He could not control himself anymore and the distance felt between him and Maharaj was unbearable. As morning approached, he started singing a four verse morning kirtan (prabhatiya), in a loud voice:

*'Me varee tav par maherum matvahla,
peer mitaye dinkee tum din dayaala'*

And Swami said in the fourth verse:

*'Jehee vidhi raaji naath tum, tehee vidhi hum raaji,
haar-jeet vruddhi haanki, tumre haath baaji'*

He sang verse by verse and continued praying. His patience was under test today as he was not being given darshan by Maharaj. From the depths of his lonely heart, a cry asking for forgiveness came out. It reminded Maharaj that a long time ago in Gadhadā, He had promised to Swami's mother that Maharaj would be Swami's mother thenceforth. A child may go astray and forget its mother, but a mother never abandons its children. Why then has Maharaj forgotten him? The way a child cries to attract the attention of its mother, Swami cried out his agony in form of a kirtan.

અધમ ઉદ્ધારણ અવિનાશી તારા

રાગ: કહરવા

અધમ ઉદ્ધારણ અવિનાશી તારા, બિરુદની બલિદારી રે,
 ગ્રહી બાંચ છોડો નહિ ગિરિધર, અવિચળ ટેક તમારી રે ટેક
 ભરી સભામાં ભૂદરજી તમે, થયા છો માડી મારી રે,
 બેટાને હેતે બોલાવો, અવગુણિયા વિસારી રે... અધમ ૧
 જેવો તેવો તોય પુત્ર તમારો, અણસમજુ અહંકારી રે,
 પેટે પડ્યો તે અવશ્ય પાળવો, વાલમ જુઓ વિચારી રે.. અધમ ૨
 અનળ અહિ જો ગ્રહે અજાણે, તે છોડાવે રોવારી રે,
 બાળકને જનની સમ બીજું, નહિ જગમાં હિતકારી રે.. અધમ ૩
 બ્રહ્માનંદની એજ વિનંતી, મન ધારીએ મુસારિ રે,
 પ્રીત સહિત દર્શ'પરસાદી, જોયે સાંજ સવારી રે... અધમ ૪

Kirtan (Raag Kaharvaa):

Adham udhaaran Avinaashi taara,
 Birud ni balihaari re;
 Grahi baahya chhodo nahi giridhar,
 Avichal tek tamaari re Adham
 Bhari sabhama bhudharaji tame,
 Thaya chho maaddi maari re;
 Beta ne hete thi bolavo,
 Avaguniya visari re Adham (1)
 Jevo tevo toy putra tamaaro,
 Anasamju ahankaari re;
 Pett padyo te avashya paarvo,
 Valam juo vichari re Adham (2)
 Anala ahi jo grahe ajane,
 Toh chhodave rovari re;
 Balak ne jan-ni sam biju,
 Nahi jagama heetkari re Adham (3)
 Brahmanandni ej vinanti,
 Man dharie murari re;
 Priti sahit darsh prasaadi,
 Joye sanj savaari re Adham (4)

Arth:

Swami is reminding Maharaj about His great reputation of being the saviour of the lowest and the fallen souls. The Lord has never let go of the hand of anyone one once He has held it. Why has the Lord forgotten that reputation? Maharaj has also forgotten that He had vowed in Gadhada's full assembly to take care of Ladudanji like his a mother once he became a saint. Swami asks Maharaj to take him and ignore any of his misdeeds and forgive him. (1)

He further says, "You are the great one (Adham Udharan), you are all pervading, you are everywhere. You know everything that there is to know, so what more can I say to you? However ignorant or egoistic I may be, I am still your son. You have to take care of me. Your devotees may have made mistakes out of ignorance. Please

give them and us an indication on how never to make such mistakes again.” (2)

“A child may attempt to touch fire not knowing the hazard it will bring. But its mother will not let it do so in order to protect it from the hazard. You are my mother, always looking out for my best interests, hence protect me from any mistakes I may be doing.” (3)

“It is my wish that You grant us your darshan (vision) and allow us to serve You every day in the morning and evening at the least.” (4)

~ **Vrajnaari vadhaava jaaye re** ~

Leela:

Once, Lord Shree Swaminarayan decided to celebrate the festival of flowers in the Gnan Baug (garden) of Vadtal with full flair.

Having understood the intention of the Lord, Nishkulanand Swami, sculptured a twelve windowed carousel swing (hindolo). Its stature showcased the art and craftsmanship of Vishvakarma (the god for designing and creation in the heavens).The hindolo was tied to a strong branch of a mango tree in the garden.

After playing Holi (festival of colours) with tremendous enthusiasm, the devotees affectionately requested Shreeji Maharaj to sit on the swings. Shreeji Maharaj transformed Himself into twelve different forms and sat on each swing, all at once. Having witnessed this unique and amazing sight of twelve different forms of Maharaj, each on a different swing simultaneously, hearts of the devotees and saints started to swing with joy and enthusiasm.

In the massive garden, devotees stood around the twelve windowed carousel being the centre. In an attempt to worship Lord Swaminarayan, devotees at the rear of the crowd started raising flower garlands towards Maharaj. Quite miraculously, Shree Hari immediately looped all the flower garlands from the distant devotees, using a stick in His outstretched hand whilst on the swings, and garlanded Himself to sanctify the devotees.

The carousel was rotating in circular motion with the windows swinging at the same time. This made it possible for the devotees and saints to witness and observe all the twelve forms of Shreeji Maharaj.

How could the flow of lyrics of the eight poetic saints be suppressed during this merry tide of happiness? The descriptive artistic poetry of the event overflowed from the hearts of these poetic saints, just as flowers fell from a worship plate onto the feet of the almighty Lord Swaminarayan.

Here is the kirtan by Brahmanand Swami that relives and refreshens that auspicious event.

વજનારી વધાવા જાયે રે

રાગ: ગરબી

- | | |
|---|---|
| વજનારી વધાવા જાયે રે, નાગર નંદના નંદાને,
ઘેરે સ્વરે મંગળ ગાય રે, કહાન કુંવર સુખકંદાને... | ૧ |
| ચોખલિયા ચોડયા ભાલ રે, નાગર નંદના નંદાને,
જોઈ રૂપ થઈ નિહાલ રે, ગોકુલ કેરા ચંદાને... | ૨ |
| જય જય બોલે નરનાર રે, નાગર નંદના નંદાને,
જાય વારણિયે બહુવાર રે, કોમલ બાલમુકુંદાને... | ૩ |
| લઈ માતા ઉતારે લુણ રે, નાગર નંદના નંદાને,
બ્રહ્માનંદ કહે જાણે કુણ રે, ગૂઢ ચરિત્ર ગોવિંદાને... | ૪ |

Kirtan (Raag Garbi):

- | | |
|---|-----|
| Vrajnaari vadhaava jaaye re, naagar Nand na Nandaa ne,
Ghere svare mangal gaay re, kahaan kunvar sukh kandaa ne. | (1) |
| Chokhaliya chodya bhaal re, naagar Nand na Nandaa ne,
Joi roop thaay nihaal re, Gokul kera chandaa ne... | (2) |
| Jay jay bole nar naar re, naagar Nand na Nandaa ne,
Jaay vaaraniye bahu vaar re, komal Baalmukundaa ne... | (3) |
| Lai maata utaare loon re, naagar Nand na Nandaa ne,
Brahmanand kahe jaane kun re, gudhh charitra Govinda ne. | (4) |

Arth:

In Vadtal, the devotees are being addressed by Swami as the women of Vrindavan (Gopis). Today, to welcome the son of Nand (referring to Shree Krishna, who is an incarnation of Lord Swaminarayan) the devotees have become very affectionate with devotion and love. The devotees are singing with deep voices in praise and glory of their prince Lord Krishna, the giver of happiness. (1)

On the forehead of the Lord there is a beautiful chandlo (red mark) made from kumkum (red powder) and rice. All the devotees have accomplished everything after having looked at the alluring mind and pleasing beauty of the Lord. (2)

Today is full of high spirits and joy; the devotees are chanting ‘Victory to the creator of the world’ with full passion and devotion. The devotees continuously seek shelter and solace from the one who is most gentle, merciful and easily pleased. (3)

Devotees’ wave salt (the act of waving salt filled in some receptacle over a person's head is an attempt to ward off evil) over Maharaj with a cheerful face. Brahmanand Swami asks, “Who can understand this phenomenon of this great mystical character?” (4)

~ Jene joie te avo moksha maagva ~

Leela:

One day Shreeji Maharaj was seated in a congregational assembly in a mango farm in the town of Vadtal. An ascetic of another sect came in the assembly, and asked Shreeji Maharaj “I have heard that you are considered as the redeemer of souls by your following. You sell salvation, and allow any individual to go into trance. Do you think eternal peace and salvation is as easy to find as something lying on the road? In the olden days, many great sages did penance for a long time and yet they were unable to attain salvation. Here today you are giving all these people salvation so easily as if you are distributing vegetables! Is this right? Is salvation so easy?”

Shreeji Maharaj was impressed by this question and replied, “Today, on this earth the almighty Lord, Purshottam Narayan Himself is present. People only have to identify Him, and pray to Him. Not only myself, but my devotees and saints following my laid rules are also able to make others attain salvation. That is why it has become easier for people to attain salvation.”

After saying this, the Lord showed the true path of detachment to the ascetic by putting him in a trance, and in the trance showed him His real self that He is the almighty Lord.

During this time, Premanand Swami was present and saw this incident. Later, he went to his quarters and remembered the day’s events. The Lord appeared in Swami’s vision and played with him in his thoughts, bringing him utmost joy. In his ecstasy, Premanand Swami composed a kirtan based on the day’s events, confirming that salvation is definitely possible in this age because the Lord almighty Himself is present.



જેને જોઈએ તે આવો મોક્ષ માગવા રે લોલ

રાગ: ગરબી

જેને જોઈએ તે આવો મોક્ષ માગવા રે લોલ, આજ ધર્મવંશીને દ્વાર નર-નારી...	ટેક
આવો પ્રગટ પ્રભુને પગે લાગવા રે લોલ, વહાલો તરત ઉતારે ભવપાર નર-નારી...	જેને ૧
જન્મ મૃત્યુના ભયથકી છુટવા રે લોલ, શરણે આવો મુમુક્ષુ જન, નર-નારી...	જેને ૨
શીઠ જાઓ છો બીજે શિર કૂટવા રે લોલ, હ્યાં તો તરત થશો પાવન, નર-નારી...	જેને ૩
ભૂંડાં શીઠને ભટકો છો મતપંથમાં રે લોલ, આવો સત્સંગ મેલી મોક્ષરૂપ, નર-નારી...	જેને ૪
આણો પ્રેમે પ્રતીત સાચા સંતમા રે લોલ, થારો મોક્ષ અતિશે અનુપ, નર-નારી...	જેને ૫
જુઓ આંખ ઉઘાડીને વિવેકની રે લોલ, શીઠ કરો છો ગોળ ખોળ એક પાડ, નર-નારી...	જેને ૬
લીધી લાજ બીજા ગુરુભેખની રે લોલ, કામ, ક્રોધે લગાડી છે રાડ, નર-નારી...	જેને ૭
એવા અજ્ઞાની ગુરુના વિશ્વાસથી રે લોલ, જાશો નરકે વગાડતા ઢોલ, નર-નારી...	જેને ૮
વહાલો તરત છોડાવે કાળ પાશથી રે લોલ, પ્રેમાનંદ કહે આપે છે હરિ કોલ, નર-નારી...	જેને ૯

Kirtan (Raag Garbi):

Jene joie te aavo moksha maagava re lol, Aaj dharmavanshine dwaara, nar naari....tek	
Avo pragat prabhu ne page laagava re lol, Valo tarat utaare bhavpaar, nar naari...	jene (1)
Janma mrutyu na bhaya thaki chhutava re lol, Sharane aavo mumukshu jana, nar naari...	jene (2)
Sid jaao chho bije shir kutava re lol, Hyan to tarata thaaso paavan, nar naari...	jene (3)
Bhunda sid ne bhatako chho mata pantha ma re lol,	

Aavo satsang meli ne moksha rupa, nar naari..	jene (4)
Ano preme pratit saacha santa ma re lol,	
Thashe moksha atishe anupa, nar naari...	jene (5)
Juo aankh ughadi ne vivek ni re lol,	
Sid karo chho gola khola ek paad, nar naari..	jene (6)
Lidhi laaj bija guru bhekh ni re lol,	
Kaam krodhe lagaadi chhe raad, nar naari...	jene (7)
Eva agnaani guru naa vishvaas thi re lol,	
Jaaso narake vagaadta dhola, nar naari....	jene (8)
Vhalo tarat chhodaave kaal paas thi re lol,	
Premaanand kahe ape chhe Hari kola, nar naari...	jene (9)

Arth:

Whoever has wealth gives donations kind-heartedly. In a similar manner, Swami says, today the Lord Himself is present, having taken birth at the home of Dharmadev and Bhaktimata. He has opened the doors of salvation without any restriction of caste, creed or financial status. Many are becoming devotees of the sect and are following the commandments of the Lord and are attaining salvation. Whoever needs anything should come here today and ask for and receive salvation from the Lord. Whoever receives the blessings from the Lord supreme will remember and enjoy this feeling for a lifetime. (1)

One who wants to receive the final salvation and be freed from the cycle of birth and death should surrender themselves to Shree Sahajanand Swami. (2)

There is no need to bow your head down anywhere else. Here you will become pure immediately, because after meeting the Lord even a demonical soul can become divine. Swami then becomes stern and refers to these floaters as bad people, as they are bumping into other aimless, baseless and selfish sects, and leaving behind the true satsang that will guarantee salvation. (3-4)

Open the eyes of the soul and see Lord Swaminarayan's true saints and have faith in them. Then only will you receive final liberation at the end. Without thinking and opening your eyes do not assume that

gor (jaggery - human food) and khor (animal food) are of the same taste and benefit; even though they sound similar they are very different. Do not allow true devoted saints and false saints to sit together. These true saints are from the heavenly abode. They are not attached to women, wine or wealth and have truly renounced pride, ego, and pleasures of the world. Their understanding about the Supreme Lord's presence on earth has had such an influence on them, that they burn or bury anything which does not allow final liberation to be reached. Lord Swaminarayan has such high love and affection for his saints, like a mortal person has for gold and other items of wealth. (5-6)

When a person is on the wrong path and allows aspects such as pride and ego to get in the way. He encourages other people to follow him just to satisfy his ego. All followers accepting such an ignorant person as their teacher and being taught incorrect, baseless and self-made religions are actually beating drums announcing their passage to hell. That is why Swami repeatedly says, "Once you see the true colours of Sahajanand Swami and are graced by His presence, you are relieved from the cycle of birth and death." Premanand Swami says, "My Supreme Lord is a hundred percent trustworthy and will always keep His promise if you abide by what He says. This is the Supreme Lord! So how can you leave the Lord every time you think there is something seemingly better elsewhere? Are you foolish? Whilst we were drowning in a sea of confusion and evil He grabbed our hand and led us to safety. Who else can be considered greater than this? That is why I am going with the son of Dharmadev as He is calling me and all the people to Him." (7-9)

~ Avo to gothhadi kije Govind gher ~

Leela:

Our Lord was fascinated by the kirtans (devotional songs) and bhakti (devotion) done by the eight prominent Nand Santos. Everyday, the sabha (congregation) would include a kirtan, but sometimes after finishing the evening sabha the saints would go in their huts to compose and sing kirtans until late in the night. The Lord would voluntarily go into their huts to listen to the kirtans. Many a time, the

more experienced saints would take turns to invite the Lord to come and listen to their kirtans. Often there would be sweet competition amongst them. The saints would in mutual respect address each other as a co-wife of the Lord. Frequently, the Lord would use special, sweet and striking language to express His happiness for the saints and to give them spiritual bliss.

One day Premanand Swami invited Maharaj in his hut to listen to his kirtans. Being a master at poetry, instead of using mere words, his invitation itself was in form of a song. Here is the holy song that Premanand Swami sang as the invitation.

આવો તો ગોઠડી કીજે ગોવિંદ ઘેર

રાગ: ગરબી

આવો તો ગોઠડી કીજે ગોવિંદ ઘેર આવો તો ગોઠડી કીજે,
 મુખકું જોઈને સુખ લીજે, ગોવિંદ ઘેર આવો તો ગોઠડી કીજે. ઠેક
 ઘેર આવો તો કહો તેમ કીજે રે, તન મન તમને ઠીજે... ગોવિંદ ૧
 અંગો તે અંગ આલિંગન લઈને રે, પ્રેમ અધર રસ પીજે... ગોવિંદ ૨
 રંગભીના વહાલા તારા રંગમાં રે, મન મારું અતિ ભીજે... ગોવિંદ ૩
 છેલછબીલા તારા છોગલાં જોઈને, પ્રેમસખી ઘણી રીઝે... ગોવિંદ ૪

Kirtan (Raag Garbi):

Avo to gothhadi keeje Govind gher, avo to gothhadi keeje,
 Mukhdu joine sukh leeje, Govind gher, avo to gothhadi keeje. (Tek)
 Gher aavo to kaho tem keeje re,
 Tan man tamne deeje... Govind (1)
 Ango te ang aalingan laine re,
 Prem adhar ras peeje ... Govind (2)
 Rangbhina vaahla taara rang ma re,
 Man maru atee bheenje ... Govind (3)
 Chhel chhabeela taara chhogala joine,
 Prem sakhi ghani reeje... Govind (4)

Arth:

Swami says, “O Lord! Come to my house. Let us talk about what is in our hearts and relax our minds. After seeing Your glorious face I get peace and happiness.” (Tek)

“Please show Your kindness and come to my house and I will offer You my mind and body.” (1)

“I will lovingly embrace Your divine body and pacify myself with the sweet nectar-like love in it.” (2)

“O Lord, You are drenched in various colour of bliss! My mind always remembers sporting with You, having holy vision of You and touching You. In other words, my human life is always mesmerised and drenched in your colourful and artful plays.” (3)

Premanand Swami is delighted to see his dear Lord wearing a turban with fans and tassels. (4)

~ Ora aavo maara lerakhada lehri ~

Leela:

Sadguru Shree Brahmanand Swami was a poetical genius. This can be confirmed when studying the history of his poetry, and this song in particular. When he composed poems, he did not have to search for words. In fact, words came to him automatically and fit into appropriate lyrics in a musical rhythm. Here is an example where Swami could form new poems at any moment from ordinary events.

Shreeji Maharaj was in the process of building a temple at Gadhada. All saints and devotees were providing their valuable services based on their skills, giving both supervisory and physical labour to the project. Maharaj Himself was helping to do the construction work.

Once, Shreeji Maharaj accompanied by saints and devotees went to the banks of the River Ghela. He intensely initiated the task of gathering rocks and stones required for the temple foundation from

the river. Later, they all got tired as they were working so hard. Maharaj sat on a heap of gravel to rest, and the saints sat on another heap on the opposite side.

Shreeji Maharaj then said “Dear saints, please come and sit near me”. However, the saints responded, “Maharaj, why don’t you come here to us. This is a better place and you will enjoy sitting with us”. The saints laid their individual mats for Him to sit. But Maharaj again requested the saints to come to him. While on other side, the saints maintained their request for Maharaj to come nearer to them. This sweet, friendly argument continued endlessly, and Brahmanand Swami stood up. Stretching his hand, he humbly and poetically requested, “Please come forward Maharaj, my Lord, you will fulfil me with joy. Please come nearer to all of us”.

Having said so, within the discussion and with utmost ease, with affection and love for Maharaj, he created four verses that were full of joy and devotion. This is the first of them.

ओरा आवो मारा लेरभडा लहेरी

राग: गरबी

ओरा आवो मारा लेरभडा लहेरी, कीधो तम सारु में जग वेरी..	ओरा १
काजू नौतम जामा जरकसिया, शोभे पाधडली सिर सोनेरी..	ओरा २
नंग जडियेल बाजू बेरभडा, कर पौथी हेमकडां पे'री...	ओरा ३
तमे रसिया रंगडाना भरिया, मुज मोरलडी वाता घेरी...	ओरा ४
ब्रह्मानंदना छेला छोगाणा, यालो याल मलपता गज केरी...	ओरा ५

Kirtan (Raag Garbi):

- Ora aavo maara lerakhadaa laheri,
Kidho tama saaru mein jaga veri.. Ora (1)
- Kaju nautam jama jarakasiya,
Shobhe paaghadali shir soneri.. Ora (2)
- Nanga jadiyahela baaju berakhada
Kar ponchi hema kada pehri.. Ora (3)
- Tame rasiya rangda na bhariya
Mukh moraladi vaata gheri... Ora (4)
- Brahmanand na chhela chhogala,
Chalo chaal malapata gaj ker... Ora (5)

Arth:

Brahmanand Swami is requesting Maharaj, carefully selecting words that emphasized his affection for Him. Swami has taken enmity against the happiness of this world, hence is now asking for the Lord's darshan and the delight of serving Him. (1)

At this moment Swami described the beauty of Shree Hari, adorned in the new attire twined with silver threads. The gold turban on Sahajanad Swami's head suits him and was very eye-catching. In both hands, Maharaj is wearing a chain of beads. Gold bracelets along with beautiful, skillfully designed, beaded jewelry attracted the onlookers. (2)

Maharaj is the source of all happiness and gives unlimited joy to all His satsangis. All the kind words from Maharaj are soft and sweet, even more soothing than music from a flute. Maharaj, the adorer of the fanned paagh (turban) is requested by swami to come forward, walking majestically like an elephant, towards the sitting saints and shower upon them His happiness. (3 & 4)

~ Manas no avtaar mongho nahin male fari ~

Leela:

Devanand Swami is regarded in Swaminarayan satsang as the extinguisher of material desires. All his songs refer to the importance of the human life as opposed to the importance of the human body. In all his songs, Swami constantly reminds us how dispensable the material joys of this world are, and what happens to people who are drunk in ego of the human body.

Once, Shreeji Maharaj was invited to the court of the king of Dharampur. Maharaj as usual went with His small group of senior saints and devotees. The king organised for a stage performance for his royal poets to sing and impress the guests. The poets sang songs full of ego of the human body and pride in themselves and their prowess. They praised the material possessions the king had enjoyed; as they were a reflection of his stature and success.

Shreeji Maharaj saw the folly of these poets and thought the king would be misled into incorrectly understanding the true purpose of human life. Wittingly understanding the moment, He asked none other than Devanand Swami to sing a song. Devanand Swami had given up desires of the human body so easily and did not look back at the comforts of life. Being a disciple of Brahmanand Swami, he was well learned and had mastered the art of music. He started to sing a song in a tune found in the scriptures only and not used commonly in traditional singing. Even the royal musicians could not play their instruments to this tune or lend their chorus to it as they were used to shallow music tunes only. The king was impressed but the royal poets and musicians became angry as they were defeated since they did not understand this tune to provide a complementary chorus to it.

Swami composed another song with an easier tune and the poets managed to lend a chorus to it. The words of this song impressed them so much that they decided immediately to change their course of life and became devotees of Shreeji Maharaj. Maharaj was impressed as well and He removed His top silver threaded garment

and swung it over Swami's head and presented it as a commemorative gift to the poets. He further gave another white garment that He frequently wore to Swami as a gift, which Swami retained and cherished in his whole life as a sanctified item.

માણસનો અવતાર મોંઘો

રાગ: ખમાચ

માણસનો અવતાર મોંઘો નહી મળે ફરી....	ઠેક.
માન મરડાઈ મોટપ મેલી ભજી લે હરિ, નહીતો જાશો ચોરાશીમાં જન્મ બહુ ધરી..	માણસ ૧
દુઃખ તણો ઠરિયાવ માટો નહી શકો તરી, શામળિયાને શરણે જાતાં જાશો ઊગરી..	માણસ ૨
નિલર્જ તું નવરો ન રહ્યો ઘર ધંધો કરી, માયા માયા કરતો મૂરખ ન બેઠો ઠરી..	માણસ ૩
ચેતી લે ચિત્તમાં વિચારી ચાલજે કરી, દેવાનંદના નાથ ભજો પ્રેમમાં ભરી..	માણસ ૪

Kirtan (Raag Khamaach):

Manas no avatar mongho nahin male fari.	
Maan mardai motap meli bhajji le Hari, Nahin toh jaasho chorashi ma janma bahu dhari..	(1)
Dukh tano dariyaav moto nahin shako tari, Shamadiya ne sharane jaata jaasho ugari...	(2)
Nirlajj tuh navaro na rahyo ghar dhandho kari, Maaya maaya karto murakh na bethho thhari...	(3)
Cheti le chitt ma vichaari chaalje dari, Devaanand na naath bhajo prem ma bhari....	(4)

Arth:

Swami explains to the poets, “This human life that you have been given is very precious. You will not get it again very easily as it takes billions of years to get it. Leave aside your ego of self and knowledge related prowess and get to know and worship the Lord, otherwise you will have to go through the cycle of birth and death

and take 8.4 million births of different animals, insects, plants, etc before getting another human birth. All those other births are full of immense and intolerable suffering and you will have no strength to release yourself from that cycle. Only the present Lord can relieve you from that misery.” (1-2)

“You have forgotten this reality and immersed yourself fully into your household, working tirelessly to feed and shelter your family. All effort is spent in working hard, both in legal and illegal acts, to earn wealth for the satisfaction of material pleasures for yourself and your family. Have you ever rested to think where all this is leading you? You have never spared a moment to remember the Lord who saved you from the misery of your mother’s womb.” (3)

Swami advises for the benefit of the poets, warning them not to indulge in satisfaction of the material pleasures, but instead to walk in the path laid down by Swaminarayan Bhagwan, by which they will still be able to take care of their families and yet not be bound by that effort, as they will have dedicated sufficient time in the service of religion and saints. (4)

~ Aanand aapyo atti ghano re ~

Leela

In the town of Kariyani, Maharaj celebrated the Annakut Utsav of Vikram Samvat 1878 in the presence of all saints and devotees. However, He noticed that Gopalanand Swami was not present. He asked and someone said Swami was on his way back from a tour of Vadodra. At this point, the Lord asked, “How close has he reached? Let us go to welcome him.” A short while later Gopalanand Swami arrived and did “dandvat pranam” of Lord Swaminarayan. Maharaj asked the Swami to go and freshen up. Swami did not return for a long time, therefore Maharaj requested Somla Khachar to go and call him. Once Swami returned, Maharaj held Swami’s hand and took him to His chambers (Akshar Ordi).

Thereafter, in the north part of the chambers, Swami spread a thin woollen blanket and requested Maharaj to sit on it, and he sat

alongside Him. At that time just outside, Nishkulanand Swami was supervising a few workers constructing a bathing tub with stones and lime. He also came and sat next to Maharaj. Thereafter, Maharaj asked Gopalanand Swami, “Swami! Is all well? Are you happy?” Nishkulanand Swami interrupted, “Maharaj! As he is coming from a city like Vadodra, Swami wouldn’t be happy, would he?” The Lord did not like this comment, and scorned Nishkulanand Swami, “He is not naïve like you. Visiting a town would not make him get attached to that town’s riches or people”.

Maharaj then said to Nishkulanand Swami, “Swami! The tub construction work is getting delayed. Please go and take care of it.” Nishkulanand Swami went over to the masons and said, “Please hurry up with the work!” He immediately came back and sat next to Maharaj. Maharaj again said, “Swami! The work is not being carried out properly by the Masons. Please go and oversee it there.” Again Nishkulanand Swami went to the masons and urged them to work hard and neat to get a good result, and came back and sat down next to Maharaj. Nishkulanand Swami felt Maharaj wanted to say something really special to Gopalanand Swami as He had earlier taken Swami by hand from the assembly. Now he wondered what it was they wanted to discuss. Eventually Gopalanand Swami said, “Maharaj! You can say what you intend to. Looks like this old saint is not intending to give us any privacy.” (Nishkulanand Swami was senior in age to both Maharaj and Gopalanand Swami).

Shreeji Maharaj then asked Gopalanand Swami, “Swami! Do you know the reason why you and I are here?” Swami replied, “No, Maharaj! I don’t know.” Maharaj responded, “Whilst you and other divine muktas (freed pious souls) were residing in Akshardham, you had mentioned about how I had created this great Akshardham and yet no one was coming to it. Hence in the first age (Satya Yug), I sent incarnations like Dattatreya Bhagwan and Kapil Bhagwan, and even after worshipping these different incarnations of God, no one was still entering our abode (dham). In the second age (Treta Yug), I sent Ramchandrajai Bhagwan to Earth. At the time, people’s average lifespan was ten thousand years, and even though Ramchandrajai Bhagwan lived for eleven thousand years, He was still not able to

spread Dharma across the land by which anyone got moksha of the quality required to come to Akshardham. In the third age (Dwapar Yug), I sent Shree Krishna Bhagwan who lived across both Treta and Kali Yug (fourth age). Even though the life of a person in Kali Yug is a hundred years, Krishna Bhagwan lived for 125 years and yet was unable to establish the intended satsang in the hearts of the people.”

The Lord then reminded Gopalanand Swami, “Swami, you had then said, ‘Maharaj! Those deities come from their dhams to earth, and they preach their philosophy making devotees worship them and hence they all go to their Dham. No one has known or propagated about Akshardham. If you go down to earth, devotees will worship you and then come into Akshardham.’ I had told you, that when I go to earth, you (Gopalanand Swami) together with other muktas will also have to go with me from Akshardham to earth. You had then asked me, ‘What is my purpose on earth?’ and I had replied, ‘Your purpose is to follow dharma and bhakti and teach others the same, leading by example’. After which you said, ‘Maharaj, when you go on earth we will also have to follow you as we have no choice, right?’ Do you remember that? That is why we have brought you and other muktas here.”

Lord Shree Swaminarayan then quoted the main six objectives for His coming to earth:

- (1) To establish true Religion;
- (2) To take whoever has taken birth on earth, including redirecting those who have gone to other dhams, to our abode Akshardham;
- (3) To preach and give them happiness of Morality and Devotion;
- (4) To make pure and pious souls from all devotees;
- (5) To take care of the welfare of the people living in the pilgrimage places; and
- (6) To make devotees all over worship Swaminarayan Bhagwan as the Supreme Lord.

The Lord further said to Gopalanand Swami, “If you refrain from spreading these ‘Six Objectives’, then I will keep you in this body for thousands of years.”

Nishkulanand Swami who had remained nearby heard this narration of the ‘Six Objectives’ and his heart lightened up. He stood up, did dandvat pranam of Maharaj and exclaimed, “O Maharaj, today I have solved the mystery!” Acting surprised, Maharaj asked, “What have you solved?” Nishkulanand Swami replied, “When you had first come to Loj as Nilkanth Varni, Guru Ramanand Swami had written letters all over instructing all to go to Loj to have holy darshan of an ascetic who had come there. But I (then as Lalji Suthar) instead went to Bhuj to meet Ramanand Swami. While I was doing his darshan, Guruji looked away. I moved to face him and did dandvat again, and Swami asked me why I had come to Bhuj and not gone to Loj as instructed. He said he himself was preparing to go to Loj. I told him that since he was in Bhuj I had come to see him there, and there was nothing for me to do in Loj. But Swami had replied that we should all be doing darshan of the great ascetic in Loj. I had asked Swami if the ascetic was as great as the likes of Ragunathdas or Ramdasbhai or even Swami himself, and Swami had replied that he and all those that I had ever seen or will ever see in future were not as great as this ascetic. From your narration to Gopalanand Swami, I have now understood the mystery behind the words of Ramanand Swami.”

After knowing this truth about the supreme Lord, Nishkulanand Swami’s heart lit up with celestial rays of light. He experienced bliss and felt internally peaceful. Having gained this knowledge, he created a scripture and aptly named it ‘Purshottam Prakash’, and in that scripture he wrote a kirtan at the end. In that kirtan, Swami has described who Maharaj really is and all that has happened in the Lord’s life while He was on the earth. Swami has praised the Lord in all lines of this song. Here follows that prasada (consecrated offering) which was served in the secretive corner in the Akshar Ordi of Kariyani.

आनंद आभ्यो अति धषो रे

रागः धोल

आनंद आभ्यो अति धषो रे, आ समामं अलबेल पुरुषोत्तम प्रगटी रे,
 अमृतना सिंधु उलटया रे, रंगडानी वाणी छे रेले.. पुरु १
 निरभेनी नोअत्युं वागियुं रे, मणिया मोहनराय.. पु

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Kirtan (Raag Dhod)

Aanand aapyo atee ghano re, Aa samaa man alabel.....Purushotam pragati re, Amrut na sindhu ulatyaa re, Rangdaani vaadee chhe rel ..	Puru (1)
Nirbhey ni nobatyun vagiyun re, Madiyaa mohan ray	Puru
Viddh viddh thayaan vadhaamanaa re, Kasar na rahi kaain...	Puru (2)
Khot gae chhe khovaa ne re, Jitya na jaangir dhol ...	Puru
Dukh gayun bahu dana nu re, Aaviyun sukh atol ...	Puru (3)
Kadash chadhaavyo kalyaan no re, Saunaa mastak par mod ...	Puru
Dhanya dhanya aa avatar ne re, Jovaa raakhi nahin jod ...	Puru (4)
Sahuni paare sahu upare re, Evi chalaavee chhe reet	Puru
Nohti dithhi nohti saambhadi re, Pragttaavi evi puneet	Puru (5)
Sarve na swami je Shree Hari re, Sarve na kahaaviyaa shyam ...	Puru
Sarve na niyanta naathji re, Sarve naan kariyan kaam ...	Puru (6)
Swaminarayan naam no re, Sakko besaadyo aap ...	Puru
E naam ne je aashryaa re, Tena teh taadya taap	Puru (7)
Dhaami je akshar dhaam na re, Tene aapyo chhe aanand ...	Puru
Akhand anand aapi jivne re, Kaapya bhaare bhava fand ...	Puru (8)
Khaataan vadaavyan khottnaan re, Khari karaavi chhe khaattya	Puru
Bandh kidhaan bijaan baaranaa re, Vaheti kidhi akshar vaatt...	Puru (9)

Tam taadyun triloknun re, Prakaashi puran braham ...	Puru
Andhaarun rahyun tun aavree re, Te gayun thayun sugam ...	Puru (10)
Suraj Sahajanandji re, Aape thaya chhe ooghot	Puru
Purvni dishaaye pragatyaa re, Khotaa karyaa teh khaghot ...	Puru (11)
Ashaadhi meghe aavee karyaa re, Jhajha bijaa jhakad ...	Puru
Poor chaalyaan pruthvi upare re, Dhoyaa dharati na madd ...	Puru (12)
Gaaj veej ne varasvu re, Agam sugam karyun soy ...	Puru
Sahu jan ne sukh aapyun re, Dukhi rahyun nahin koy ...	Puru (13)
Dharma no dhol sunaaviyo re, Devaa laagya potte daat ...	Puru
Durbal na dukh kaapiyaan re, Na joi jaat kujaat ...	Puru (14)
Dhanya dhanya maara naathji re, Dhanya uddhaariya jan ...	Puru
Dhanya dhanya aa avatar ne re, Bhalle malya bhagwan ...	Puru (15)
Vaaree vaaree jaounn vaarne re, Karyaan amaara kaaj ...	Puru
Ghane hete Ghanshyamji re, Malya albelo aaj ...	Puru (16)
Kahiey mukhe thi ketlun re, Aapyo chhe je anand ...	Puru
Nishkulanand jaay vaarne re, Saheje malya Sahajanand ...	Puru (17)

Arth:

Unlike the earlier incarnations, the Almighty himself, Lord Shree Swaminarayan, took birth on this earth for the liberation of the souls and to give them divine happiness. When a tidal wave comes in the

ocean of blissful nectar, who would stay bound in the clutches of illusion to remain mortal? Similarly, when Sahajanand Swami was born, satsang, the ‘ocean of true company’ engulfed all places. Village by village, the Lord propagated the colourful and blissful river of worship of morality (righteous behaviour), true knowledge (regarding elevation of the souls), non-attachment, devotion and purity of belief. Whoever bathed in this blissful river saw the divine presence of the Lord. As soon as they saw the Lord, they became fearless of kaal (time), karma (actions), and maya (illusion). The Good News was heard and received with much appreciation in streets, villages and pilgrimage places on earth as well as the various celestial abodes. (1)

Until now, there was the loss of ‘ultimate salvation’, but that has now vanished and the drums have started beating to the victory of attaining the ‘ultimate salvation’. (2)

Lifetime’s sadness has been vanquished and incomparable and unmatched eternal divine happiness has arrived. (3)

The previous incarnations had laid out a plan for salvation. Sahajanand Swami has effected this salvation and put the crown of ultimate salvation on the heads of pure souls and has cleared their path to Heaven. We are so proud of and thankful to this incarnation as it is Sahajanand Swami himself who has come, and because there is nobody like Him in the Universe. (4)

The Almighty Lord Swaminarayan incarnated on the earth and established a religious practice that has never been seen or heard ever before. This leading practice is so divine that it can direct the souls to Akshardham. (5)

Sahajanand Swami is supreme; He is the Lord of the Lords. He is everybody’s destiny and He is the one who will fulfil everybody’s wishes. (6)

In this present time, the Swaminarayan name is a hallmark for salvation. Whoever, even after having done acts of the most inferior

scale, utters Swaminarayan's name while remembering Swaminarayan Bhagwan with true devotion will be able to reach his Abode, Akshardhaam. (7)

The Lord of the heavens, Dharmadev's son, gave us complete happiness and got rid of our worldly vices. (8)

Today, the Lord became cheerful; doing a big favour on the souls and settled their loss accounts. He had mercy on the actions of the souls and increased their religious merits. He also showed his supreme determination on the liberated souls of the other heavens and guided them to the path of his abode, Akshardham. Therefore, the other Heavens had no alternative but to shut their doors. (9)

It was widely believed that all the three worlds (devlok – where the demi gods reside, mrutyulok – the earth where we reside, and asurlok – where the demons reside) were ruled by illusion, and God never came to earth. The Lord got rid of this darkness of illusion, through the beams of luminous light spread by the saints and made it so easy for the souls to reach Akshardham to attain Him. (10)

When Sahajanandji incarnated on the Earth in Chhapaiya, let alone the self imposed atheists calling themselves as incarnations of God, even the legitimate and most respected incarnations were weakened in terms of command over the masses. In front of the Lord, other incarnations' lustre had dimmed. How did that happen? Just like when compared to the torrential rains of Ashadh month, the rain before and after this month seems just like a frost. Like the torrential rains of Ashadh month, the Almighty came and established a massive 1400 strong team of saints who flooded all over the earth preaching about salvation and washed away the seemingly eternal sins of all the people. (11-12)

Swaminarayan as a name and a mantra (chant word) spread widely all over the earth. This word made the impossible path of attaining Akshardham quite possible and easier to be reached. Also by the happiness of seeing the Lord and touching His lotus feet, everybody prospered; no one was left unhappy. There had been a doubt in

people's mind, "Will we find the Lord or not? Will the Lord accept our service?" But the Lord is kind, He cleared their doubt and promised them that, whoever wants salvation - the freedom from the cycle of life and death - to simply come and ask for it. He gave equal opportunity to everybody; he didn't even look into what caste the people came from. He smartly got rid of everybody's dilemma. Nishkulanand Swami appreciates, "Oh, ho-ho! I pay respect to my Lord that He has even uplifted the lowly, mean and wicked people. We are fortunate that we have met you. By meeting you, our wish for ultimate salvation has been completed." (13 to 14)

"What else could we offer you, but to only repeatedly bow down before You, because You are the one who has reformed our lives. We have found You because of Your own kindness. We have not even performed the virtuous deeds which might result in meeting you. We are fallen, wretched and destitute souls, but by associating with You we have now flourished. Who can weigh the greatness of your Glory?" (15)

"How much can I say with this mouth of mine? The joy you have given is forever, complete, immortal and sacred." Nishkulanand Swami is saying, "I cannot do anything but bow down to you. Now that I have met you Sahajanand Swami, what else can be more important?" In this way, Nishkulanand Swami has sung the 'Wonderful Golden Glory' of the Lord, in every word of this kirtan. Almighty Lord Swaminarayan's lustre will forever light up in the hearts of whoever sings this song thoughtfully day and night, understanding and appreciating its message. (16-17)

~ Sarve sakhi jivan jovaane chaalo re ~

Leela:

Once, Shree Hari arrived in a holy village named Agatray, in the green and beautiful district of Saurashtra to celebrate Janmashtmi, the birthday festival of Lord Krishna. The festival was celebrated with much enthusiasm, happiness and affection by the village's foremost devotee, Parvatbhai. After the festival, Shree Hari and the saints stayed there for a few more days. At that time, Manavadar

village's Govindram Bhatt, brother of Mayaram Bhatt, came with his entire family to Shree Hari for the Janoi Sanskaar (rite of giving the sacred thread) of his son Narayanjibhai. To give the sacred thread under Vedic rites to a Brahmin's son involved a big ceremony with a lot of financial cost. The Lord knows about the financial capacity of all. Understanding Govindram's circumstances, He mercifully said, "Do not despair, take Narayanjibhai around in the village in a procession of aptly decorated floral chariots. I will also join in the procession, riding my 'Roza' horse. This is an accepted alternative to the Vedic requirement and all your wishes would be accomplished." Aahaha! See how much Maharaj loves His devotees! What a display of compassion!

Today, the eternal Purna Purshotam Bhagwan, owner of all the abodes, has destroyed a devotee's grief and is visiting the streets of Agatray village on a floral chariot. The environment has become auspicious in all four directions. The emotional joy overflowing in the hearts of devotees present cannot be controlled. Thousands of men and women are witnessing the bliss of the benedictory ceremony, considering themselves as fortunate. Shree Hari is welcomed with gold and silver petals. Various sorts of gifts are offered by His disciples who are desirous of salvation.

In this way, all people in Agatray's streets were like waves in an ocean of joviality and merriment. How could a poet saint like Bhumanand Swami witness this without composing a song? He could not refrain himself; here is a glimpse of the jovial shower of devotion by the great Bhumanand Swami.

સવેંસખી જીવન જોવાને ચાલો રે

રાગ: ધોળ

સવેંસખી જીવન જોવાને ચાલો રે,

સેરકિયુંમાં આવે લટકંતો લાલો રે...

૧

એની સોભા મુખે વર્ણવી ન જાય રે,

જેને નિગમ નેતિ નેતિ કરી ગાય રે...

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મળ્યા આવે મહામુનિનાં વૃંદ રે, તેમાં શોભે તારે વીટયો જેમ ચંદ્ર રે...	૪
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નિજ સખા ચમર કરે લઈ હાથ રે, આ જો આવ્યા ભૂમાનંદનાં નાથ રે...	૬

Kirtan (Raag Dhod):

Sarve sakhi jivan jovaane chaalo re, Sheradiyuma aave latakanto laalo re...	Sarve (1)
Eni shobha mukhe varnavi na jaay re, Jene nigam neti neti kari gaay re...	Sarve (2)
Roze ghode raajeshvar biraaje re, Chhabi joi kotik kandarp laaje re...	Sarve (3)
Malya aave maha munina vrund re, Tema shobhe taare vintyo jem chandra re...	Sarve (4)
Shuk Sanakaadik utam yash gaave re, Nrutya kare Naarad veena vajaave re...	Sarve (5)
Nij sakha chamar kare lai haath re, Aa jo aavya Bhumaanand na Naath re...	Sarve (6)

Arth:

My dear companions! Let's go and see the gait of the Lord coming in our streets. (1)

Even the Vedas have difficulty in describing Him and therefore how could we describe His beauty with our mouths. (2)

Even the glamour of countless cupids would feel bashful when they see the seated Ghanshyam on the 'Roza' horse. (3)

Just as the moon sits in the middle of stars, Shree Hari glamorously sport Himself in the midst of saints (munis). (4)

At the same time, in the heavens, Naradji (the Lord's messenger) is playing his musical instrument, the lute; and ascetics such as Shuk and Sanak are singing praises of the Lord's excellence. (5)

Bhaguji, Maharaj's friend and devotee is fanning Him with a fly-driver. Bhumanand swami is confirming with respect and affection that the Lord of the universe has come on this earth. (6)

~ Taare chatak rangilo chheldo ~

Leela

Swaminarayan Bhagwan had changed so many of the initial rules and procedures laid by the predecessor sages and these were to be strictly followed by saints. Every now and then, new rules were enforced and the saints happily accepted them as they were a test of their faith in and devotion for Maharaj.

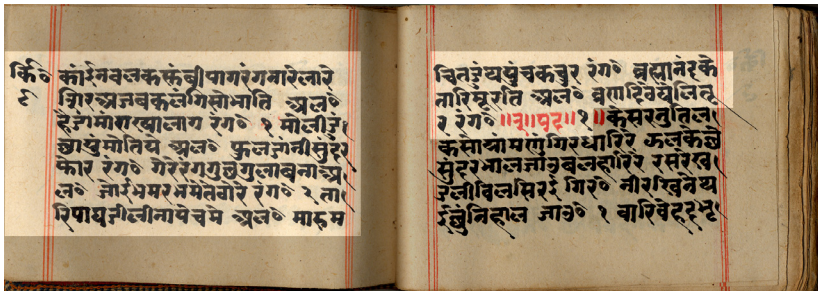
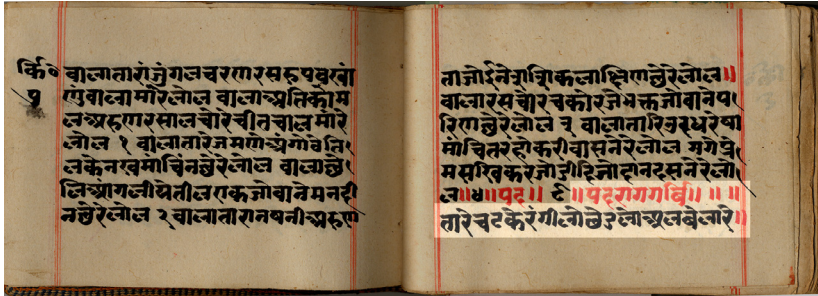
One day Maharaj was in Gadhada and He decided that He would give a niyam (rule to be followed) to all saints and devotees. The first rule was that no one is to sleep before 12 o'clock midnight and must wake up by 3am everyday. Secondly, all saints and devotees must then get ready and sit in the temple the whole day and listen to the katha (spiritual sermons and discourses) until midnight when it is time to sleep again. The third rule was that while the sermon was going on no one is to yawn, doze off or go to sleep.

Maharaj held a berkho (a rosary of big Rudraksha beads) which He used to spin around and throw it on whoever would fall asleep in the sabha (congregation). Whoever it got thrown upon would as a punishment have to get up in the sabha, do dandvat (prostration) of Maharaj in front of everyone and give the berkho back to Maharaj.

One day while the sabha was on, Brahmanand Swami fell asleep. Maharaj noticed this and looked at Brahmanand Swami, and threw the berkho at Swami. Brahmanand Swami awoke straight away and asked Maharaj, "Why did you unnecessarily throw the berkho on me yet I am at no fault?" Maharaj replied, "Because your eyes were closed and you were asleep". Swami said, "But I was not sleeping. I

was making a kirtan for You.” And Maharaj replied, “If that’s the case then sing your kirtan so all of us can listen to it.” Swami said, “I will sing only if you all repeat after me.” Maharaj agreed and told the whole sabha to repeat after Brahmanand Swami.

The truth was that Swami had actually dozed off during the sabha. But as he was a great poet, while the sabha repeated the line he had just sung, he would compose the next line. In this way he sang four verses, the first of which is the one here.



तारे चटक रंगीलो छेडलो

राग: गरभी

तारे चटक रंगीलो छेडलो, अलबेला रे,

कांठ नवल कसुंभी पाद्य, रंगना रेला रे.

शिर अजब कलंगी शोभती, अलबेला रे

हैडामां राफथा लाग, रंगना रेला रे.... (१)

मोलीकुं छांथुं मोतीये, अलबेला रे

કુલડાની સુંદર ફોર, રંગના રેલા રે....	(૨)
ઘેરે રંગે ગુચ્છ ગુલાબના, અલબેલા રે જોઈ ભમર ભમે તે ઠોર, રંગના રેલા રે....	(૩)
તારી પાઘડલીના પેચમાં, અલબેલા રે મારું ચિત્તકું થયું ચકચૂર, રંગના રેલા રે....	(૪)
બ્રહ્માનંદ કહે તારી મૂર્તિ, અલબેલા રે વણદીકે ઘેલી તૂર, રંગના રેલા રે....	(૫)

Kirtan (Raag Garbi):

Taare chatak rangeelo chheddlo, alabela re, Kain naval kasumbhi paagh, rangna rela re Shir ajab kalangee shobhatee, alabela re, Haida maa raakhya laag, rangna rela re	1
Molidu chhayu motiye, alabela re, Fuldaani sundar for, rangna rela re	2
Ghere range guchh gulaab na, alabela re, Joi bhramar bhame te thhor, rangna rela re	3
Taari paaghaladi na pech ma, alabela re, Maaru chitadu thayu chakchoor, rangna rela re	4
Brahmanand kahe taari murti, alabela re, Van ditthe gheli toor, rangna rela re	5

Arth:

As Brahmanand Swami continues to meditate upon Maharaj, Maharaj resides in Swami's heart. Swami has such deep affection for Maharaj that he appreciates and admires any attire that Maharaj wears or covers Himself in. That's why he is deeply mesmerised by Maharaj's beautifully decorated saffron coloured turban and its red tail end. His heart is full of the red colour of the turban's tail end and is engrossed in the saffron colour of the turban (1).

The wonderful crown on His turban is an eye catcher. Having this Murti (image of Maharaj) in his heart, Swami is blissfully drowned in a valley of colour. There is also a strand of beads that has decorated the turban, along with twisted strings of beautiful, sweet

smelling, rose flowers dangling from His turban. That is why devotees are swarming around this Murti. Swami's mind is also like a bee swarming around this Murti and enjoying the bliss of happiness emanating from it. Further, Swami's consciousness is robbed by the glamour of Maharaj (2-4).

Brahmanand Swami says while pointing at Maharaj, "O Saviour! I am so deeply engrossed in affection with Your Murti that if I do not see it I will go insane." (5).

~ Rasiyaaji maanke mol raho Ghanshyam ~

Leela:

The Lord of Akshardham, the Almighty Swaminarayan Bhagwan Himself, believed Muktanand Swami to be his leader. He praised him all the time; he talked to him sweetly and always honoured him. But even then Muktanand Swami just led his life very humbly as a servant's servant. He was a person whom the painful heat of fire hadn't been able to scald, the showers of happiness hadn't been able to drench, and the floods of praise hadn't been able to drown. He was aptly known as the 'Mother' of Swaminarayan Satsang, humbly and harmoniously keeping the Sampraday (sect) together.

This is an example of one of the various humble occasions in Muktanand Swami's life. Once, Shreeji Maharaj was seated under the neem tree in the court of Dada Khachar in Gadhada. A dog had earlier excreted in the entrance to the courtyard. Saints and Devotees were coming to worship and adore Maharaj. Anyone who came, saw the waste and covered their noses with their hands and said, "Ararar...! Doesn't the dog know that it has excreted here in the path! And nobody is even cleaning it?" They muttered these words, passed on and bowed down to Maharaj and sat in the assembly. Maharaj was watching and listening to all this while seated.

At that time Muktanand Swami arrived. He also saw the excretion, but without saying anything he removed the waste and cleaned the place; had a bath and came back in the assembly and prostrated before Maharaj. Then Maharaj asked everyone in the assembly,

“Whose servants are you all?” Everyone replied, “Maharaj! Do you really need to ask that? We are Your servants, of course!” Maharaj said, “No, No..., you are all servants just for the sake of saying. But my true servant is this Muktanand Swami. You were all disgusted by seeing that dirty place but Muktanand Swami is the only person who cleaned it. Therefore, he is the ‘true servant and devotee.’” By saying this, Maharaj praised Muktanand Swami a lot; embraced him three times and blessed him.

Then Maharaj addressed everybody, “Whoever is a true servant or devotee searches for services to do for the benefit of other satsangis; while services have to go out searching for the bogus devotees. Without being a servant, you cannot do the service, therefore be a servant and devotee like Muktanand Swami.”

Then Maharaj gave permission to Muktanand Swami to sing devotional songs honouring services to God. So Swami sang the relevant song, basing it on his own self, in *Vraj* Language (Vrindavan dialect).

रसियाज मांके मोल र्हो धनश्याम

राग: सोरठ

रसियाज मांके मोल र्हो धनश्याम....	टेक.
चुनीचुनी कलियां में सेज बिछाए, थाकारण सुभधाम...	रसियाज १
थाराही चरण कमलनित सेवुं, सुभ निधि आहु जाम...	रसियाज २
थारे विना में कीष विध जवुं, अन्य सुभ कियो है हराम...	रसियाज ३
मुक्तानंदरा नाथ हमारो, तुम ओक ठरनको ठाम...	रसियाज ४

Kirtan Raag (Soratth):

Rasiyaji maanke mol raho Ghanshyam...	Tek
Chunichuni kaliyan mein sej bichhaaee, Thaakaaran sukhdhaam...	Rasiyaji (1)
Thaaraahi charan kamal nit sevun, Sukh nidhi aathhu jam...	Rasiyaji (2)
Thaare vina mein keen vidh jivun, Anya sukh kiyo hai haraam...	Rasiyaji (3)
Muktanandara naath hamaaro, Tum ek thharan ko thhaam...	Rasiyaji (4)

Arth:

Swami says, “O, Gracious Lord, dear Ghanshyam! Please reside in my heart forever.”

“I have spread a bed of many tender buds of flowers such as jasmines, roses and michelias.” (1)

“O, Lord! I wish to do service to Your lotus feet all day. How can I live in this world without the happiness of touching Your lotus feet and adoring you?” (2 to 3)

“O, Lord! I have banned myself from all the happiness of the world, making them distasteful, so have nothing else to cling to.”

Swami is saying, “O, Mighty Lord, ‘YOU’ are our temple where we can cool ourselves down. ‘YOU’ are our palace of peace and ‘YOU’ are our direction of Salvation.” (4)

~ Dhiraj dhar tu aree adhira ~

Leela:

Ratansinh was the royal courtier of Ratanpur village in Paldhari state in Rajkot. He had his sister Kusum Kunvarbaa married to the King of Morbi. But she could not bear a child, and her husband remarried again. When the second queen gave birth to a prince, there was happiness and rejoicing in the kingdom. Every woman wishes to be a mother; Kusum Kunvarba became sad as she did not have a child.

Ratansinh was a skilled horseman and enjoyed the various sports of riding horses. He used to play the horse games with a spear in his hand. Once the prince of Morbi got interested in the game and went towards the horse. The horse suddenly jumped and the spear in Ratansinh’s hand pierced the neck of the prince by accident and the prince died.

The kingdom was suddenly surrounded by sadness and grief. Ratansinh got scared and ran away. He was accused of the prince’s

murder. He was really confused. After hearing about the power of Devanand Swami he went to Muli. He explained his trouble to swami. Swami gave him comfort by explaining to him about forbearance and patience and requested him to go back home. Ratansinh was scared if he went home he would be caught and would be sentenced to be hanged. Hearing this swami decided to go with him to Ratanpur.

On the outskirts of the village Ratansinh saw a horseman approaching, and he got very scared. Swami comforted him and said that, “He has not come to catch you, but has come to give you good news”. The horseman came near and handed Ratansinh a leaflet with red letters on it which read, that Kusum Kunvarbaa had given birth to a prince, and Ratansinh’s crime had been forgiven and that the village of Ratanpur has been given to him as a gift.

Ratansinh understood that instead of being hanged and being given the village as a gift was all the fruit of blessing of Swami. Ratansinh took the vows of the sampraday, from Swami and became a devotee of Shreeji Maharaj. Ratansinh donated 100 acres towards construction of Muli temple. On this occasion Devanand Swami composed a song, consoling and comforting him and explaining to him about having upmost faith in God.

The moral of the kirtan is that in life whatever challenges you come across, especially in difficult times, you should try to spread the sweet smelling nectar of patience.

ધીરજ ધર તું અરે અધીરા

રાગ: ધોળ

- ધીરજ ધર તું અરે અધીરા, ઇશ્વર પૂરે અન્ન જોને,
ખલક તણો છે ખટકો પ્રભુને, સાચું માને મન જોને.. ૧
- જન્મ્યું તેને જીવાડવાને, ઉપાય શોધ્યો શુદ્ધ જોને,
હાડ માંસના હૈયા મધ્યે, દેવે સરજયાં દૂધ જોને. ૨
- કીડીને કણ હાથીને મણ, ચાર પગાને ચાર જોને,
કોશીટામાં કીટ વસે છે, ઇશ્વર પૂરે આહાર જોને.. ૩

મસીદ કેરા કોટ મિનારા, ઉપર ઊગ્યાં ઝાડ જોને, પથર ઉપર પાણી વરસે, તે ઇશ્વરનો પાડ જોને..	૪
અરણ્ય વનમાં અજગર રહે છે, ડગલું ન ભરે દોટ જોને, વિશ્વભરનું બિરુદ વિચારો, ખાવાની શી ખોટ જોને..	૫
અનળ પક્ષી આકારો રહે છે, મદઝર ભરખે મોટા જોને, પરમેશ્વરની કૃપા વડે તો, બનિયા જળના ગોટા જોને..	૬
મરાળને મોતીનો ચારો, વખતે આપે વા'લો જોને, દેવાનંદ કહે દેવ ભરોસે, મગન થઈને મા'લો જોને..	૭

Kirtan (Raag Dhod):

Dhiraj dhar tu are adhira, Ishwar pure ann jone, Khalak tano chhe khatko prabhu no, sachu maane maan jone..(1)	
Janamyu tene jivaadvaane, upay shodhyo shuudh jone, Haad maasna haiya madhye, deve sarjya dudh jone...	(2)
Kidii ne kan hathi ne man, chaar pagaane chaar jone, Koshitama kit wase chhe, Ishwar pure ahaar jone...	(3)
Maseed kera kot minaara, upar ugya zaad jone, Pathar uppar paani warse, te Ishwar no paad jone...	(4)
Arnya van ma ajgar rahe chhe, daglu na bhare daut jone, Vishwambharnu birud vichaaro, khaavaani shi khot jone...	(5)
Anar pakshi akaashe rahe chhe, madzar bharkhe mota jone, Parmeshwarni krupa vade to, baniya jalna gota jone...	(6)
Maraal ne moti no choro, vakhte ape vhalo jone, Devanand kahe dev bharose, Magan thaine malo jone...	(7)

Arth:

In this verse, Devanand Swami explains that we should have faith in God as He is the provider of all things, and live our lives being happy and understanding why we need to be patient and with forbearance. (1)

To those who God has given teeth, he has also given food. He who has created this world has also by default taken the responsibility to provide for and preserve it. (2)

Devanand Swami is giving us examples from our daily lives and illustrating God's power in providing for the universe. He is showing us the miracles that God has performed. For example, God provides milk in a mother's chest for the baby, small seeds for the ants, leaves on branches of trees for the elephants, grass for the cattle, ready food for the embryos still in cocoons, food easily obtainable near the water for the swami to feed on, food and water for the growth of the bursting plants from the cracks of the ground, among others. (3-4)

He gives us a proper idea of the creation of this universe. In the Lords' kingdom, even the python is very well fed even though he has no feet. He provides food for the spider that builds a web in the corner to sit in. God himself created this universe; He cares and is concerned for all living in it. After all this, why should we lose faith in Him? (5)

Under His control, clouds form and fall as rain; with His blessings, we obtain everything. In His eyes we are all equal; He gives us the right gift at the right time. (6)

That is why man should always include patience, forbearance and faith in his bhakti (devotion), leaving the rest to God. The bhakti we do is never wasted; whatever we have sown will always grow. What we throw away is what we lose. (7)

~ Jagat mein jeev na thoda ~

Leela:

Being constantly in the company of high quality austere saints, Dada Khachar's material sense desires have become rootless. Enjoyment of worldly affairs has become pointless and getting married is now considered a sin. Dada Khachar of such a high calibre is now advised by Shree Hari, "Dada! You will have to marry." Dada politely replied, "To anyone who comes to You, You ask them to become a saint. But how come You want to push me into this sin of attachment." And Maharaj replied, "No Dada! It's not that, but you are the only son, the light, of the Abhel Khachar generation and

that's why I don't want you to turn off the lights of this generation. Dada, I understand your non-desire for worldly affairs, but anyhow you still have to get involved with the household (married life) to rule the kingdom and ensure the rule continues." Wiping his tears, Dada said, "If I do not obey your order, then I will be considered a demon. That means I have no choice but to accept your request."

In a short period of time, Dada was then engaged to Jasuba of Bhatvadar. The formal wedding rituals preparations were made and they gave a party to the whole village and were ready to take the wedding procession to Bhatvadar. But due to the atrocity, jealousy and opposition of Jiva Khachar (Dada's uncle), females were not allowed to join in the wedding procession. The question arose then that who would sing the wedding songs in the procession. So Shree Hari using his powers of being able to do the impossible, ordered saints who have no interests in worldly affairs, women or wealth, to join the wedding procession. This is the only occasion in history that saints have officially attended a wedding. The ascetics who consider religious comfort in obeying God's command, put their big turbans on their heads, bags on their shoulders and gaumukhi (mala sheath) in their hands and began to sit in the groom's cart. But Shree Hari advised only the eight poet saints to sit on the cart of the groom. Lord Shree Hari became the rider of the bullock cart of his dear Dada Khachar. What an amazing unity of the three individual forces! The supreme Lord as a cart driver, saints forming the groom's side, and a topmost devotee like Dada being the groom, was a splending sight. Everyone devotedly joined the procession, a special event which is written in golden letters and remembered in Maharaj's life history. The procession thereafter took off.

Can the great ocean of love in Brahmanand Swami stay calm without being joyful on witnessing this divine sight? Brahmanand Swami considered enjoyment of wealth, children and women and other material attachments to be worthless, hence based on his own character and as a warning of alertness to Dada and to other householders, composed and sang this instructive song with sharp lyrics like a whip dipped in lemon, chillies and salty water.

જગતમે જીવના થોરા

રાગ: લાવણી

જગતમે જીવના થોરા, મ ભૂલે દેખી તન ગોરા...	ટેક
ખડા શિર કાલ સા વેરી, કરેગા ખાખકી ઢેરી...	૧
કરમકું સમજકે કરના, શિરે નિજ ભાર ના ભરના,	
કાગદ નિકસત હી જબહી, કઠિન હૈ બોલના તબહી...	૨
નહી તહાં સગા કોઉ અપના, અગ્નિકી ઝાલમે તપના,	
લેખા જમરાજ જબ કરહી, કી'યે કૃત ભોગને પરહી...	૩
બ્રહ્માનંદ કહત હે તુમકું, ન દીજો દોષ અબ હમકું,	
પોકારે પીટકે તાલી, જાયગા હાય લે ખાલી...	૪

Kirtan (Raag Laavni):

Jagat mein jeev na thoda, ma bhule dekhi tan gora;	
Khada shir kaal saa veri, karega khakh ki dhheri...	(1)
Karamku samaj ke karnaa, shire nij bhaar naa bharnaa;	
Kaagad nikasat hi jabahi, kathina hei bolanaa tabahi..	(2)
Nahin tahaan sagaa kou apnaa, agniki jhaalme tapnaa;	
Lekha jamraaj jab karhi, kiye krut bhoga ne parhi...	(3)
Brahmanand kahat he tumku, na dijo dosha aba hamku;	
Pokare pitke taali, jaayгаа haath le khaali...	(4)

Arth:

Swami is saying, “O ignorant souls! You have a short time to live in this world. Yet you are still proud of your beauty and forgetting your original position? Do you know that the eternal enemy in the name of Kaal (death) is hovering over you? Just like a farmer hovers 3 times a day over melons grown in the farm and brings an end to the ripe melons, in the same way death (time) will bring an end to this good looking yet temporary body and turn it into ashes once your time is up. (1)

The path of karma (action) is unchangeable. The law of karma is difficult and confusing to understand.

*'Karma pradhan visvakari rakha,
jo jash karaai so tas fal chaakhaa.'*

The whole cosmic evolution runs abiding by the law of karma. It's fruitful to follow the path of karma as it will lead you to the light. No one except the Lord and His topmost devotees can change the fruits of actions, and that is a fact. We may question what is this karma (action)? In the simplest language, karma means eating, drinking, bathing, washing, listening, smelling, touching, ie any action from birth to death. All these physical and mental actions are karma. There are 3 different divisions of karma.

The first one is kriyaman karma, second is sanchit and third is prarabd. From the time you wake up till you go to sleep or from birth to death, all the actions performed between these times are known as kriyaman actions. The fruits of kriyaman actions are rewarded straight away, for example, if you are thirsty, you drink water and by drinking water you have quenched your thirst straight away; or if you swear at someone and he slaps you, you have immediately received your fruits of kriyaman karma.

Secondly, those kriyaman actions which are not fruitful immediately are bundled together and are called sanchit karma. For example, if you sat an exam and until you haven't had the results you are thinking whether you passed or failed, that is called sanchit karma; or if you have harassed your parents in your youth or at young age, then that karma will have to be suffered by you in your old age through your own children, so this means the karmas are gathered together.

Thirdly, when time comes later on to reap the fruits of sanchit karma that is called prarabd karma. For example, someone who suffers from critical illness for 10-15 years prays to the Lord asking when will he be relieved from this suffering? Despite pleading from the bottom of his heart, the suffering does not come to an end which means he's suffering from his prarabd karma. All these 3 types of karma are to be suffered by each and everyone. We happen to see lots of people who are paralytic, deaf, dumb and lame etc, these are

not wishes of God to create them in this way but it is their karmas that give them their body accordingly. That's why Brahmanand Swami explains, "If you do any karma it should be done with care and attention. Any karma that is done by ignorance has to be suffered for." (2)

According to the law of nature, at the time of our death, Chitragupta, Vichitra and Chitralekha who witness our karma will present them to Dharma Raja (Yamraaj). If you have done bad deeds, you will have no say; therefore you must be careful in doing good karmas. When Dharma Raja weighs our karmas, there will be no ifs or buts because his 140,000,000 servants (yamdoots) are ordered to punish us and we have no say in it. Having done bad karmas we will have to suffer in the 84 hellish pools and be baked under the heat of 12 suns. When Dharma Raja looks at our account and undertakes an audit on our bad deeds, there is no way out but to suffer them through. (3)

As a guide to blinded souls, Brahmanand Swami says, "O fools! For your benefit I advise you not to do bad deeds. If you do not take this good advice, then do not blame me as I have warned you. I am telling you the truth; your relatives, friends and wealth will not come with you at your time of death as you will go alone empty handed. All our good deeds and sins done are already recorded, so we will have to go alone and any good and bad deeds we have committed will have to be suffered. There is no doubt in that." (4)

~ Gaiti gaiti bharvaane neer ~

Leela:

Upon hearing the lemon, chilli and salty watered kirtan 'Jagat me jeev na thora' sung by Brahmanand Swami whilst in Dada Khachar's bullock cart in the wedding procession, Dada Khachar who had been forced to marry under the command of Shreeji Maharaj, immediately jumped out of the cart and said to Shree Hari, 'If in this universe there is this kind of pain as Swami has just said in his kirtan, then why would I want to take the pain of marriage as well? Look! All these saints always says good and truthful things for my benefit.'

Having convinced Dada Khachar with much difficulty, and seeing he had come off the wedding procession cart, Maharaj immediately told the saints, “O non-attached souls like Jadbharat, please understand this moment. You cannot sing such songs of non-attachment at this time. This is a time of merry and you have to sing something that will make Dada agree to marry in happiness”. This was enough indication to Brahmanand Swami and he understood Maharaj’s will. Based on the procession’s mood and in remembrance of the leelas of Krishna Bhagwan, Swami composed and sang the following kirtan in the tune of a wedding song.

गर्भ'ती गर्भ'ती बरवाने नीर

राग: गरभी

गर्भ'ती गर्भ'ती बरवाने नीर, केसरिये वाघे नटवर दीठाञ्...	मारा राज १
ओभा ओभा जमुनाने तीर, लाजलडी मेलीने लीधां में तो मीठडांञ्...	मारा राज २
लागी लागी आंभलडीनी चोट, डोलरियो देभीने धायल हुं थर्थञ्...	मारा राज ३
ढोडी ढोडी काढी में तो ढोक, दिलडामां दीवानी सरभी ढोर्थ रहीञ्...	मारा राज ४
अलबेलानां नेणुं केरां बाण, अचानक लाग्यां रे हेली हुं शुं करुंञ्...	मारा राज ५
हरियां हरियां मनडुंने प्राण, कडानुडा केके रे सैयर हुं करुंञ्...	मारा राज ६
इकुं इकुं सुंठरवरनुं इप, आंभलडी अणियाणी बगभद्र वीरनीञ्...	मारा राज ७
आंगी पेरी अजब अनुप, नीरभी शोभा रे नवल आहीरनीञ्...	मारा राज ८
लीधी लीधी अंसी वहाले हाथ, ओभाने आलापे रसियो रागमांञ्...	मारा राज ९
शोभे शोभे ब्रह्मानंदनो नाथ, छोगलियां बिराजे सुंठर पाघमांञ्...	मारा राज १०

Kirtan (Raag Garbi):

- Gaiti gaiti bharvaane neer,
Kesariye vaaghe natavar dithhajimaara raaj... (1)
- Ubha ubha Jamuna ne teer,
Laajaladi meli ne lidha me to mithadajimaara raaj.. (2)
- Laagi laagi aankhaladi ni chot,
Dolariyo dekhi ne ghaayal hu thayijimaara raaj.. (3)
- Dodi dodi kaadhhi me to dot,
Diladaama deewani sarkhi hoi rahijimaara raaj... (4)
- Alabela na nenu kera baan,
Achanak laagya re heli hu shu karujimaara raaj.... (5)
- Hariya hariya manadu ne praan,
Kahaanuda kede re saiyar hu farujimaara raaj... (6)
- Rudu rudu sundarvar nu rup,
Aankhaladi aniyaadi balbhadra virnijimaara raaj... (7)
- Aangi peri ajab anup,
Nirghi shobha re naval aahirnijimaara raaj.... (8)
- Lidhi lidhi bansi vahaale haath,
Ubhaa ne aalaape rasiyo raagmajimaara raaj... (9)
- Shobhe shobhe Brahmanand no naath,
Chhogaliya biraaje sundar paaghmajimaara raaj.. (10)

Arth:

Swami portrays himself as a gopi and says, “My dear friends, I went to fetch water today on the banks of River Yamuna and saw the Lord there, dressed in saffron clothes. My mind fell for this form. I got so engrossed in His beauty that I forgot all the norms of society and worshipped Him there.” (1-2)

“The Lord’s enchanting beautiful eyes pierced my heart and I got lost in the fragrance of the Lord and surrendered myself to do His will.” (3)

“This Lord became firmly fixed within my heart. I ran out to meet Him and had a strong desire to embrace Him. I became mad in His devotion.” (4)

“My friends, the radiant eyes in that pleasant face attracted me so much and I suddenly felt hit by them. I do not know what I should do. He has attracted and bound my mind and soul and I am always running behind him. O friends, look how attractive His beauty is. His eyes curve to sharpen on the sides; and that sharpness has pierced and destroyed my desires of this world. Also look how beautiful, incomparable and indescribable are the garments that Maharaj has worn. The silk coat twined with pearls look so eye-catching. The turban with its tassels that He sports further increases His splendour and keeps me spellbound unto Him. My dear Lord has stood on the banks of River Kalindi (Yamuna) with one leg crossed and played a sweet melodious tune on His flute. My soul is enlightened and glows by the sound of that flute.” (5-10)

~ Soneri modiyu sundar, soneri modiyu ~

Leela:

The ruler of innumerable universes, Shree Purna Purshottam Narayan has come from His heavenly abode to this earth with the sole aim being to give His divine darshan to His beloved devotees.

The wedding procession of Dada Khachar left Gadhada for Bhatvadar, the village of Dada’s in-laws, for the marriage ceremony. To honour the condition earlier set, Maharaj and all saints joined in the procession. They were all travelling in bullock carts, with some saints walking alongside.

On the way, a cowherd sat cross legged under the shade of a tree, supporting himself with a stick, and was singing a traditional folk song. The words of his song were “*Jambude jais ma ghayal, jambude jais ma; Jambude jaay toh, jhajha jambuda tuh khaiish ma.*” (Do not go to the blackberry tree, but if you do go there, do not eat many blackberries).”

Maharaj liked the tune of this song very much and challenged Premsakhi (the ever affectionate Premanand Swami), who sat opposite Him in the same cart, to compose a song to this tune.

The fond Premanand Swami looked at Maharaj and promptly decided to compose a kirtan about how Maharaj was dressed and how His appearance was at the time. Premanand Swami composed and melodiously sang this kirtan to Maharaj in the same, requested tune as sung by the cowherd.

सोनेरी मोणियुं सुंदर

राग: परज

सोनेरी मोणियुं सुंदर सोनेरी मोणियुं (२) धमकुंरनुं	
मोतीडे मोणियुं सुंदर मोतीडे मोणियुं, (२) रसिक सुंदरनुं...	१
बाल विशाणमां सुंदर बाल विशाणमां, (२) तिलक केसरनुं,	
अकुटि सुंदर जालीअे अकुटि सुंदर रे, (२) घर मधुकुंरनुं...	२
करणे कुंडलिया काजू करणे कुंडलिया, (२) जडीयल मोतीअे,	
गौर कपोणमां इडा गौर कपोणमां, (२) जणणण ज्योतिअे...	३
नेणां रंगीला लाल नेणां रंगीलां रे, (२) कमणनी पांअडी,	
प्रेमानंद नीरणी छणी प्रेमनंद नीरणी, (२) ठरी छे आंअडी...	४

Kirtan:

Soneri modiyu sundar, soneri modiyu;
 Soneri modiyu, dharma kunvar nu.
 Motide modiyu sundar, motide modiyu;
 Motide modiyu, rasik sundar nu (1)
 Bhaal vishaal ma sundar, bhaal vishaal ma;
 Bhaal vishaal ma, tilak kesar nu.
 Bhrakutti sundar janiyen, bhrakutti sundar re;
 Bhrakutti sundar re, ghar madhukar nu (2)
 Karne kundaliya kaju, karne kundaliya;
 Karne kundaliya, jadiyahal motie.
 Gaur kapod ma ruda, gaur kapod ma;
 Gaur kapod ma, jhadadada jyotie (3)
 Neyna rangeela laal, neyna rangeela re;
 Neyna rangeela laal, kamal ni paankhdi.
 Premanand neerkhi chhabi, Premanand neerkhi;
 Premanand neerkhi, thhari chhe aankhdi (4)

Arth:

Premanand Swami had devoted himself exclusively in the lifelong service of Maharaj. In this song, the intensity of love that Premanand Swami had for Sahajanand Swami is clearly evident. Maharaj's beauty, attributes and features are firmly fixed in the mind and heart of Premanand Swami. He has quite easily and quick-wittedly described that beauty. Sahajanand Swami had worn an attractive turban studded with gems, fit for a great person, and this turban was an added appeal to His appearance. (1)

The Lord was present in Dada Khachar's wedding procession and on his extensive forehead He adorned a tilak which looked beautiful. He had beautiful bee-hive shaped eyebrows. (2)

He had lovely shaped ears with charming, shimmering, pearl embedded earrings adorning Him. This added to the beauty of the dimples clearly seen on His round cheeks as He smiled. (3)

His eyes were shaped like a lotus petal and by looking at him, Premanand Swami's eyes felt calm and comfortable. Premanand Swami liked to look at Sahajanand Swami's splendour and is so taken by it that this kirtan's description is full of intense love and accuracy of His features. Premanand Swami describes Sahajanand Swami's beauty and attire with intense passion and accuracy. This goes a lot towards explaining as to how wonderful and grand Sahajanand Swami Himself must be, and is indicative of Swami's great devotion for Maharaj. It's no surprise that Sahajanand Swami's mode of smiling, laughing, seeing, speaking, listening, moving, and other daily habits have lured and captivated Premanand Swami (4).

~ Saacha sant ne upma shi aapiye re ~

Leela:

One day, Shreeji Maharaj was seated in an assembly of saints and devotees. At that time, Kapileshwaranand Swami returned with some saints from a preaching tour of some small villages in the countryside. Maharaj asked them about the progress of religion in the villages and if there was any development in the livelihood of the people. Kapileshwaranand Swami replied, “Maharaj, we face a lot of resentment from bogus ascetics. They have spread out to all villages and preached their false doctrines and the humble innocent people are being misled. We preach the true religion as established by Yourself so their baseless doctrines become transparent, hence they oppress us. Many of our saints have also been physically beaten by these rogues. However, we are not disturbed by that; what is more painful is that the innocent people cannot understand the reality of these rascals. They do not differentiate them from us, and are being misled into turmoil by these selfish souls. We are agonised by that. If we go to the king to complain about this situation, he shuns down our request saying that he is not interested in giving justice when cows are fighting.”

Hearing these details of the plight of the saints and the situation of the satsang, Maharaj turned to Muktanand Swami and other senior saints and lamented, “Swami, these true and dedicated saints do not even think of harming the smallest of souls. How can we portray these merciful ambassadors of our religion to these naive people? If the people have sight of such saints, all their ill acts are destroyed; all sins are destroyed by touching them. Saints have virtues like calmness, forgiveness, satisfaction; how will the people understand them correctly?”

Nishkulanand Swami was also seated in the congregation and in reply to Maharaj’s question, composed a song “Sant lakshan kahe Hari het shu re”. In it Swami mentioned all the qualities of true saints therein. He composed four verses of this kirtan, the third one of that being the following verse:

સાચા સંતને ઉપમા શી આપીએ રે

રાગ: ધોળ

સાચા સંતને ઉપમા શી આપીએ રે, ત્રણ ભુવનમાં નથી તેને તુલ્ય રે, અનુપ એવા સંત છે રે, કામધેનું કલ્પવૃક્ષ કેમ કહું રે?	
જેથી ભાંગે નહી ભ્રાંતિને ભૂલ્ય રે...	અનુપ ૧
અર્કઠન્દુ ને અમૃતની ઉપમા રે, સિંધુ સમાન તે સંત ન કહેવાય રે, એથી અલ્પ પ્રાપ્તિને નિશ્ચે પામીયે રે વળી જોતાં જોતાં જૂઠી થઈ જાય રે...	અનુપ ૨
ચિંતામણિ કે પારસમણિ પામતાં રે, સર્વે સિદ્ધિ એની આગે ઠીસે ન્યૂન રે, જપ તપ તીરથ યોગ યજ્ઞનું રે, જેની જોકે નવ જૂતે કોઈ પુન્ય રે...	અનુપ ૩
ચૌદલોક માંહી ચિત્તે જોયું ચિંતવી રે, સર્વે સંપત્તિનું શોધી જોયું સુખ રે, કોઈ પુણ્યે પામીને પાછા પડીયે રે, અંતે રહે છે જો દુઃખનું દુઃખ રે...	અનુપ ૪
કોઈ આપે છે રાજ, સાજ-સંપત્તિ રે, કોઈ વિદ્યાશય આપે છે વડાઈ રે, કોઈ આપે છે સુત પશુ જો આપને રે, કોઈ બળ કળ આપે છે કાંઈ રે...	અનુપ ૫
એ તો અલ્પ સુખ જો આવે જાય છે રે, સંત આપે છે અખંડ મહાસુખ રે, ધન્ય ધન્ય સંતનો મહિમા શું કહું રે, નથી કહેવાતું નિષ્કુળાનંદ મુખ રે...	અનુપ ૬

Kirtan (Raag Dhod):

Saacha sant ne upma shi aapiye re.
Tran bhuvan ma nathi tene tulya re,
Anup eva sant chhe re;
Kaamdheni kalpvruksh kem kahu re,

Jethi bhaange nahin bhraanti ne bhulya re.... Ark, indu ne amrut ni upma re, Sindhu saman te sant na kahevaay re; Ethi alp praaptine nishche paamiye re, Vadi jota jota juthhi thai jay re...	Anup (1)
Chintaamani ke paarasmani paamta re, Sarve siddhi eni aage deese nyun re; Jap tap tirth yog yagna nu re, Jeni jode nav jute koi punya re....	Anup (2)
Chaud lok mahin chitte joyun chintavi re, Sarve sampati nu shodhi joyu sukh re; Koi punye paami ne paachha padiye re, Ante rahe chhe jo dukh nu dukh re...	Anup (3)
Koi aape chhe raaj saaj sampati re, Koi vidhaashay aape chhe vadaai re; Koi aape chhe sut pashu jo aapne re, Koi bal kal aape chhe kaain re...	Anup (4)
E toh alp sukh joh aave jaay chhe re, Sant aape chhe akhand mahaasukh re; Dhanya dhanya sant no mahima shu kahun re, Nathi kahevaatu Nishkulaanand mukh re...	Anup (5)
	Anup (6)

Arth:

Swami says “There is nothing in these three worlds (heaven, earth and hell) that can be compared with true saints. Even the much desired sacred cow and tree cannot be equal to these saints since they can only fulfil material desires, while the saints can destroy the ill thoughts of the soul and guide us through endless quagmires. Saints can give never-ending happiness and destroy any doubts about the supremacy of the present Lord.” (1)

“Even the sun, moon, nectar and the ocean, though very powerful, cannot be equal to the power of the true saints. The mentioned four elements can only give quantified or limited joy. Even the wishing stone, and the gods of wealth and fame pale against the saints. Saints can transform an ordinary soul into the status of a god, meaning they can empower him to be a beneficiary of the joy and greatness of the Lord.” (2-3)

“Even the fruits of chanting, austerity, hermit life and performance of sacrifices are less than the rewards of having the sight of true and holy saints. Any one of these vehicles may enable one to attain one of the superior worlds of the gods where residence is for a finite term and at the expiry of that time one has to fall back to this world. True saints, however, can lead the soul to Akshardham from where he will never fall again.” (4)

“Other ascetics may empower a person by gifting him with a kingdom to rule, wealth, wisdom valued in this world, respect, fame and power. They may even give sons or peace to families, but what is the need of these if it distracts them away from eternal peace? This happiness is like the shadow of a moving cloud or puff of smoke that will move away by the force of a mere gust of wind.” (5)

“That is how temporary the joys of this world are; they come and go. True saints give eternal joy that the force of time cannot destroy, by enabling even the smallest of souls to know the glory of the Lord. The greatness of these saints cannot be quantified by anyone or compared to anyone or accurately portrayed in detail by anyone.” (6)

~ Akshar na vaasi vaahlo ~

Leela:

Maharaj’s congregational assembly was seated one day in Gadhada in Dada Khachar’s darbar (residential palace) under the neem tree. In the assembly, Shree Hari, saints and devotees were having thoughtful in-depth conversations.

There upon Shree Hari said, “Dear saints, I have never come before on earth or will ever come again. God has previously taken many forms on earth; all forms having shown different ways of achieving salvation. However, the form taken this time is the ultimate - very exceptional and very celestial.”

He then continued saying, “Souls that reside in the hearts of ordinary people are affected by past and present deeds. Persons with great souls in their hearts are able to discard physical attractions towards

the body and its relations, and are able to rid themselves of attachment for materialistic objects and wishes (vasna) which cling to the soul. This method has never been shown earlier as a way to achieve salvation. In this avataar, I have come to show you this as the correct, simplest and decisive way to salvation.”

While Maharaj was saying this, Sadguru Muktanand Swami returned from his satsang propagation yatra of Surat. He did darshan of Maharaj and joined the assembly. Shree Hari was very happy to see Swami and whole heartedly welcomed him and had a clean cloth (asan) placed for swami and requested swami to come and sit next to Him. Shree Hari asked him questions about his trip and the satsang of Surat gaam.

Muktanand Swami replied, “Oh Lord, Your will, blessings and companionship has shown all the souls residing in the male and female devotees the correct way of satsang and salvation. This enabled them to staunchly follow the rules and regulations of the Sampraday. Many devotees have freed themselves from various addictions and further more, many devotees have even discarded their thoughts from materialistic objects and worldly happiness, having attained control over their five senses and focused on the well being of the soul. Men consider and treat other women as their mothers and sisters, with the same being for the opposite gender. Also, they never consider other people’s wealth as theirs.”

Then Muktanand Swami asked, ‘Maharaj, can I mention something important?’ Maharaj replied, “Yes! Please do.” Muktanand Swami said “Oh Lord! In this day and age there are many people who live in poverty, and they had come from Surat to look for means to rid themselves of poverty.”

Swami continued, “One such migrant was a devotee named Ghelabhai who was a Kodi by caste. He came with his wife from Loya Nagadka to Surat. As they were walking towards Surat, Ghelabhai saw a golden anklet on the ground. He knew it was wrong to pick up lost property. Thinking his wife would be tempted to pick it, he covered the golden anklet by pushing sand over it with his feet

to prevent her from seeing it. On seeing him do this, his wife said 'My lord! You valued the golden anklet highly, didn't you? In my mind since the day that we have met Swaminarayan Bhagwan, anything that doesn't belong to us such as money, gold etc, should be treated in the same manner that human waste is treated. Therefore, dear husband your feet have to be washed as you have stepped on human waste!' Saying this she washed his feet!"

Swami continued, "Maharaj, this transformation is due to your goodwill. In Your following, such souls and such devotees have been able to attain salvation and freed themselves from the clutches of illusion. These devotees were born in poor families and lived in terrible conditions. They were from lower castes, yet were still able to treat a gold anklet as dirt and conquered temptation. These devotees are truly great and honourable."

On hearing this story of Ghelabhai from Muktanand Swami, Shree Hari said, "Swami, before you came, we were all discussing the reason for my coming onto this earth and enabling all to attain ultimate salvation. Through the corrective and most effective methods I have established, they will reach the heavenly destination. The saints have done this by discarding themselves from women and worldly pleasures in the prescribed eight modes; but these people from low castes have also become free from worldly pleasures, and have started to obey the 5 vows (panch-vartman). Swami, you have given me wonderful news today, therefore I give you my blessings."

He continued, "I bless you all and promise that from today, devotees will be able to achieve heavenly bliss and redemption if they serve myself, my saints and such great devotees by praying to them, feeding them, accepting food that they offer, drinking water offered by them and even respecting them and learning from them."

During this time, young Premanand Swami was listening and composing a kirtan about this debate. Thereafter, the all-knowing Lord Almighty requested Premsakhi (Premanand Swami) to sing this composed kirtan, but Premanand Swami was a very shy and well mannered saint. However, Shree Hari's kind words made Premanand

Swami's heart gain courage and he found the words. On hearing Maharaj's command Premanand Swami started singing the above debate in form of a kirtan, based on the story of Bhaktaraj Ghelabhai...

अक्षरना वासी वा'लो

राग: धोल

अक्षरना वासी वा'लो आव्या अवनी पर, नवखंड धरतीमां स्वामी छतराया चाले राज...अक्षर टेक अवनि पर आवी वहाले सत्संग स्थाप्यो, हरिजनने कोल कल्याणनो आप्यो राज...	अक्षर १
पांचे वतमान पाणे भाईओ ने भाईओ, हरिजन संगे कीधी साची सगाईओ राज...	अक्षर २
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प्रेमानंदनो व्हालो आनंदकारी, पोताना जननी वहाले लाज वधारी राज...	अक्षर ५

Kirtan (Raag Dhod):

Aksharna vaasi vaahlo aavya avani par, Navkhand dharti ma swami, chhataraya chale raaj Akshar Avani par aavi vahle satsang sthaapyo, Hari jan ne kol, kalyan no aapyo raaj	Akshar (1)
Paanche vartmaan paade baaiyo ne bhaaiyo, Harijan sange kidhi, saachi sagaaiyo raaj	Akshar (2)
Baaiyo dekhine bhaaiyo chhetera chaale, Padi vastu koinee, hatthe nav jhale raaj	Akshar (3)
Devnaa dev vahlo dhaam na dhaami, Pragat prabhu nu naam, Sahajanand Swami raaj	Akshar (4)
Premanand no vahlo anandkaari, Potaana jaan ni vahle, laaj vadhaari raaj	Akshar (5)

Arth:

The One above all, who resides in Akshardham has come down to this earth. Sahajanand Swami has presided on this earth with honour. He is the creator of the nine planets of the solar system. Sahajanand Swami is unique; His composure and style is like no other in any universe. He is far apart in greatness from all the incarnations that have come before Him. There is no such form as great as His. Today, my God has come and has established the true, clean, top class satsang.

He has given His devotees the opportunity by showing the way to reach His heavenly abode. He has said, “After they leave their materialistic bodies, I will personally come and receive those divine souls who have faith in me. Everyone should know of this promise.” This showed immense mercy to His devotees. He had said to His devotees that He will honour the promise. (1)

All His devotees, male and female fully observe the 5 vows (vartmans) to a high and strict manner. Devotees of Shree Hari treat each other like their close family. (2)

Before Shree Hari came, no one had separated the male and female sabha (assembly); now when males see females they walk further aside. Further, like Ghelabhai didn't touch the wealth on the road because it didn't belong to him, that's how the devotees act when they see what does not belong to them, regardless of their personal circumstances. If the devotees are such pious souls, what can be said of their God? This is the greatness taught by this avatar. (3-4)

Premanand Swami gives this answer by saying that the God of all Gods, the ruler of the heavenly abode, the all pervasive Lord is Shree Sahajanand Swami. He is my God; the giver of happiness. Further, by teaching us how to follow the five sacred vows with reverence, He has increased the respect all the devotees get from people of other religions, making Swaminarayan Sampradaya the greatest sect. (5)

~ Aaj maare orde re ~

Leela:

Premanand Swami was very devoted to Maharaj and never liked to stay away from Maharaj. One cold chilly night in Gadhada, in the month of Shravan, complete darkness had engulfed the village and it started to drizzle. Swami was seated in the saints' residence, busy writing the songs that he had composed during the day. He had the sight of Maharaj when He visited Swami during the day at his quarters and yearned to be with Him in the night as well. However, he could not visit Maharaj at this late hour in the rain as Maharaj was resting in Akshar Ordi.

He sat down to write a new song about Maharaj's visit. Swami vowed to write a 4 verse kirtan about what he had done to welcome Him. He wanted to describe Maharaj, His Clothes, His mannerism and His importance. He wrote the first 2 verses of 'Aaj maare orde re' and then the words just would not come to him to write the 3rd verse. Swami was an accomplished poet and lyrics would queue up literally automatically to be in his kirtan, but for some unknown reason this time he could not finish the kirtan.

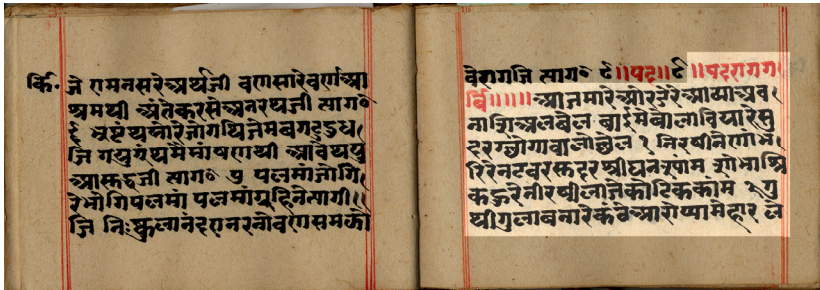
Swami got really upset and decided he will not eat food or drink water until the rest of the 2 verses are done. This went on for a few days but he still could not complete the kirtan and he became distressed, not listening to any consolation given by the other senior saints. One day, all the saints went to feed Maharaj and to have their lunch. Maharaj noticed that Premanand Swami was not present with them, and He asked a saint where Premanand Swami was. The saint replied, "Maharaj, Premanand Swami has been looking a little upset recently and has not eaten for a few days". He is in the saints' quarters.

Maharaj immediately went alone to the saints' quarters and said, "Swami, why have you not come to eat?" Premanand Swami replied, "I'm not hungry, Maharaj". Maharaj said, "Premanand, are you feeling well? Why are you upset?" Premanand Swami said, "It is nothing important, Maharaj". Maharaj then said in a loving and

tender mother-like voice, “Premanand, having accepted me as your mother, father and your Lord, if you will not tell me your problem then who are you going to tell?” At this point, Premanand Swami broke down and started crying. He said to Maharaj, “With Your blessings I have composed many songs but this time when I tried to compose a song of four verses I have only managed two.” Maharaj smiled at Premanand Swami, and said, “Do not worry. You have been unable because I wanted it to be so, not because of any inability at your end. I want to explain to everybody who I am and where I hail from. Simply start writing what I sing.” Maharaj Himself started to sing the 3rd verse ‘Bolya Shree Hari re’ and the 4th verse “Vadi sahu saambhado re” and Swami captured all the words with his pen.

These 2 pads are the only pads ever composed by Maharaj Himself and are referred to as the ‘Prasadi Na Pad’. The idea behind it was that no one can describe Maharaj the way He Himself can. Whilst all the Saints have written many kirtans about Maharaj, it is different and more special when Maharaj Himself tells you who He really is, where He lives, and what we have to do to get there.

Our saints say that if one sings this ‘Orda Na Pad’ once a day, it is equal to getting the merit that would be achieved when one sings all the kirtans of our sampraday, and the Lord will personally and immediately take care of the singer.



किं- र्नेवारणारेचरगोलागीवारमवार (
 ओप्योमनोआररेवेसवाचाकली।
 योकरोप्यार पुत्रुपोसितस्फरेवारमेस
 वंसमाचार ४ कोनेहरीक्यादतारे क्ता
 थकीआयाधर्मकुमार स्फररेओभता
 रेअमेसजीव्यालिसरागार ५ पेरीची
 तंसुषदेरा नाजीदीरनिरनेतोताचपत

नथायेनेरा ईउपरओदियोरेगुतारे
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 लीअमुल कोदिरविसहीरेतेतोना
 वेंतेनेतुल उरेसमिकारनारेकरमासा
 आछेरुमाल प्रमानंदतारेगलुबिनीर
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 नीरधीचारेतेगावरणनुकरातेप्यार २
 ब्रासकपुरनारे येस्वादेजोस्फरद्वारे तो
 रापागमारतेपरमधुकरकरेगुगजहा
 र बाजुचेरपारेचांयकपुरनासोअिते

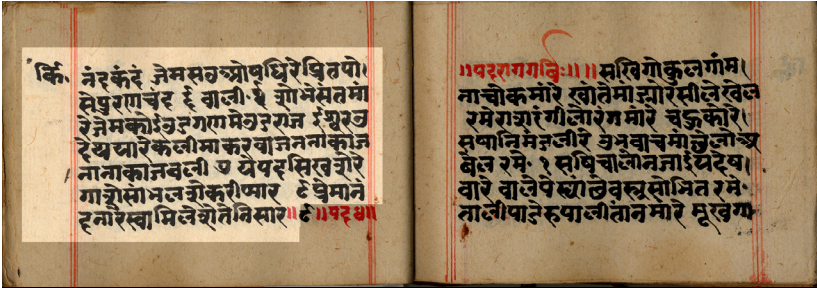
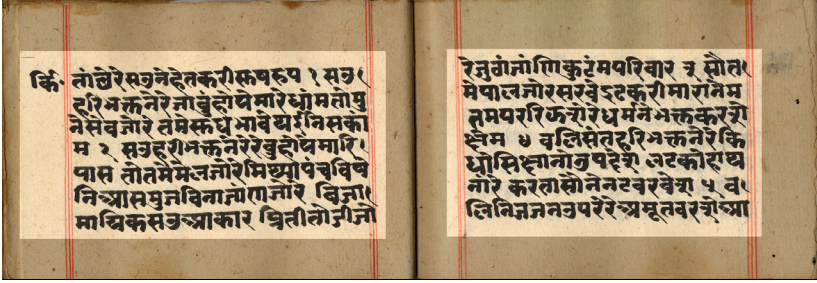
कज्जकपुरनारे जोता चारे सोनाचित ४
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 यल्लेरेतोतातोयानिल्लेजुक्त २ मारु
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 समरतिरेशक्तिगुणेकरीअभिराम
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 कोअनपोमेपार ५ जीवर्मस्वरतणारे
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 गणितविधुनिरनेउत्सपतिपालनप्रले
 धयाय मारिमरजीविनारे कोरेथी।

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 मकारणारे आमाधामयाकिधरिदे
 दू वेमानंदनारेबोलावरस्थाअमृत।
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 रेमारिवारतापरमअनुप परमसिधो



पद्य १

आज मारे ओरडे २

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- आज मारे ओरडे रे, आच्या अविनाशी अलबेल,
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- नीरण्या नेणां भरी रे, नटवर सुंदर श्री धनस्थाम,
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- गूंधी गुलाभना रे, कंठे आरोप्या में हार,
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- आप्यो में तो आडरे रे, भेसवा चाकणियो करी प्यार,
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- पडेशी प्रीत शुं रे, सुरंगी सूथणली सुभडेण,
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પ્રેમાનંદ તો'રે એ છબી નીરખી થયો નિહાલ..	૯

Kirtan Verse 1 (Raag Garbi):

Aaj maare orde re, aavya avinaashi alabel;	
Bai mei bolaaviya re, sundar chhogaa vaalo chhel...	(1)
Nirkhya neina bhari re, natvar sundar shree Ghanshyaam;	
Shobha shee kahun re, nirkhi laaje kotik kaam...	(2)
Gunthi gulaab na re, kanthe aaropya me haar;	
Lai ne vaarna re, charne laagi vaaramvaar.....	(3)
Aapyo mehto aadare re, besva chaakhadio kari pyaar;	
Puchhya pritashun re, baai me sarve samaachar...	(4)
Kahone Hari kyan hata re, kyan thaki aavya Dharmakumaar;	
Sundar shobhata re, ange sajiya chhe shangaar....	(5)
Paheri preetshun re, surangi suntharali sukhaden;	
Naadi heer ni re, jotaan trupta na thaay nein....	(6)
Upar odhio re, gutho reto joyaa laaga;	
Sajni te same re, dhanya dhanya nirkhya tena bhaagya...	(7)
Mastak upare re, baandhyun molidu amulya;	
Kotik ravi shashi re, teto naave tene tulya...	(8)
Reshmi kora no re, karmaan saahyo chhe rumaal;	
Premaanand toh re, e chhabi nirkhi thayo nihaal...	(9)

Arth:

Only by His absolute mercy and on His own merit has Shreeji Maharaj come to my house today. My friend, He was wearing a fanned turban when I welcomed Him with utmost devotion. I forgot to blink my eyes and stared at Him in awe, bewildered at the amazing beauty of the supreme Lord. How do I illustrate His beauty? Put quite simply, even the beauty of a billion kaamdevs (demigods of love and lust) combined would pale when compared with the beauty of Maharaj. (1-2)

I hand picked fully blossomed rose flowers and made a garland from them and placed it around His neck. I bowed down to His lotus feet so many times as this was a one-off opportunity I had. I respectfully offered Him a padded seat to sit on and as He was adorning very beautiful and attractive attire I asked Him how He was and where He had been, and also news about His saints and devotees. (3-5)

Maharaj had fashionably worn coloured lower garments that had a silk lace which was an eye-catcher. My eyes could not be content after seeing it. He had covered himself with a thick shawl that was a sight worth cherishing. My friends, I am telling you, whoever saw that scene has changed their destiny. (6-7)

He had tied a very expensive emerald in His headgear in a very clever and able yet undecipherable manner. This shone and emitted more radiance than even a billion moons and suns combined. He also sported a silk bordered handkerchief in His hand. Premanand Swami sees this murti and gets deeply engrossed in it. He says that however hard he may try, he can not adequately or aptly describe it. (8-9)

પદ ૨

રાગ: ગરબી

સજની સાંભળો રે, શોભા વણવું તેની તેહ,	
મૂર્તિ સંભારતા રે, મુજને ઉપજયો અતિ સ્નેહ...	૧
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જેવા મેં નિરખ્યા રે, તેવા વણવું કરીને પ્યાર...	૨
બરાસ કપુરના રે, પહેર્યાં હૈકે સુંદર હાર,	
તોરા પાદમાં રે, તે પર મધુકર કરે ગુંજાર...	૩
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રસરૂપ મૂર્તિ રે, શ્રીહરિ કેવળ કણ્ણાકંઠ...	૬
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ધરીને મૂર્તિ રે, જાણે આવ્યો રસ શૃંગાર...	૭
ઢાલપ વેણમાં રે, નેણાં કણ્ણામાં ભરપુર, અંગોઅંગમાં રે, જાણે ઉગ્યા અગણીત સુર...	૮
કરતા વાતડી રે, બોલી અમૃત સરખાં વેણ, પ્રેમાનંદનાં રે, જોતાં તૃપ્ત ન થાયે નેણ...	૯

Kirtan Verse 2 (Raag Garbi):

Sajni saambhalo re, shobha varnavu teni teh; Murti sambhaartan re, mujane upjyo ati sneh....	(1)
Paherya te same re, Hari e ange alankaar; Jeva me nirkhya re, teva varnavu karine pyaar...	(2)
Baraas kapur na re, paherya haide sundar haar; Tora paagh maan re, te para madhukar kare gunjaar...	(3)
Baaju berakha re, baahyen kapur na shobhit; Kadaan kapur na re, jotan chore saunan chitt....	(4)
Sarve ang maan re, uthhe attar ni bahu for; Chore chitta ne re, hasta kamal nayan ni kor...	(5)
Hasta hetamaan re, saune deta sukh aanand; Rasroop murti re, Shree Hari keval karuna kand...	(6)
Adbhuta upma re, kahe taan sesh na pame paar; Dharine murti re, jaane avyo ras shrungaar....	(7)
Vaahlapa venama re, nenea karuna maan bharpur; Ango-angamaan re, jaaney ugiya aganita sura...	(8)
Kartan vaatadi re, boli amrut sarikhaan ven; Premanand na re, jotan trupt na thaaye nena....	(9)

Arth:

O my dear friends, listen to me carefully. The murti whose beauty I am describing to you is no ordinary murti. This is the almighty Lord Himself and mere remembrance of Him incites a lot of love and affection for Him. (1)

The garland of my heart, Shree Hari, has worn many different ornaments and I have seen them myself and I am trying to describe these to you. His garlands of roses and camphor sway in His neck. He inserted rare flowers in His turban and honey bees hover over

them with their sweet buzzing. He has worn arm and wrist garlands also made of camphor. Though He has not worn any perfume on His body, the divinity of that body naturally oozes fragrances much more pleasant than natural artificial scents. His eyelines steal away the hearts of all the saints and devotees. (2-5)

He affectionately laughs with saints and devotees and makes them adore Him. Even Shesh Narayan, the 1000 headed serpent god cannot aptly describe the beauty of Maharaj. His speech is full of maternal love, while mercy showers from His beautiful eyes. All the parts of His body are more radiant than billions of suns combined. Maharaj utters nectar like soothing words and that attracts me even more towards Him, making my heart wanting to bond and remain with Him forever. (6-9)

પદ ૩

રાગ: ગરબી

બોલ્યા શ્રીહરિ રે, સાંભળો નરનારી હરિજન,	
મારે એક વાર્તા રે, સૌને સંભળાવ્યાનું છે મન...	૧
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Kirtan Verse 3 (Raag Garbi):

- Bolya Shree Hari re, saambhalo nar naari harijana;
Maare eka vaarata re, saune sambhalaavyanun chhe mana... (1)
- Maari murati re, maara loka bhoga ne mukta
Sarve divya chhe re, tyaan to joyaani chhe jukta... (2)
- Maarun dhaama chhe re, Akshar amrut jenun naama
Sarve saamrathi re, shakti gunne kari abhiram... (3)
- Ati tejomaya re, ravi shashi kotika vaarane jaay
Shital shaant chhe re, tejani upma nava devaay.... (4)
- Temam hun rahun re, dwibhuja divya sada saakaar
Durlabha devane re, maaro koi na paame paar.... (5)
- Jiwa ishwar tano re, maaya kaala purusha pradhaan;
Sahune vash karun re, sahuno preraka hun bhagawaan... (6)
- Aganita vishvani re, utpatti paalana pralay thaay;
Maari marji vina re, koithi taranun nava todaay..... (7)
- Eem mune jaanajo re, maara ashreet sau nar naari;
Mein toh tama aagale re, vaarta satya kahi chhe maari... (8)
- Hun to tama kaarane re, aavyo dhaama thaki dhari deha;
Premanand no re, vhaalo varasya amruta meha.... (9)

Arth:

And the Lord said to everyone to listen carefully as He wished to explain to everyone the important secret of whom He really is and where He is from. (1)

My Murti (form), my Dham (abode), and all elements in that abode are celestial and divine. All the muktas (freed souls) seen here have come from there under my instructions. They look like ordinary human beings so that you all can bond with them but they are very powerful divine souls. Even gods like Brahma that you constantly hear about pale when compared with the superiority of these muktas. You have to be in constant communion with saints and great devotees in order to identify these great souls. Without this knowledge you will never know that the Almighty and His most powerful and immediate subjects are living amongst you and may mistake them to be ordinary humans. (2)

My abode is called Aksharamrut (Akshardham) and it is formless. Aksharamrut means it is like nectar and cannot be destroyed. It also protects anyone who comes to this abode and makes them eternal. Just the way nectar cannot be impure even when mixed with any of the panch vishays (5 filths) but instead purifies them. In a similar manner Aksharamrut and its residents are so pure that they can change anyone who comes into contact with them. Furthermore, Akshardham is full of all the divine power and strengths and makes it possible for anyone to realise the presence of the Lord. It keeps the muktas pure and enables them to cleanse and bring more souls there. If anyone has even the slightest but pure faith in the Lord they will definitely attain this Dham. This Akshardham is so radiant that a billion suns and moons combined are of no comparison to it. Yet this radiance is so cool, bright and blissful, and not hot and intolerable like the heat of the suns. (3-4)

I myself live in that abode. I am divine here as well as there. Whilst there, I also have two hands like you see me now, contrary to what other forms and incarnations may portray. I am always with a definite human like but divine form, and I am not a formless ray of light or impulse the way other religious sects believe. All the powers they worship upon as being the ultimate, actually stem from me and operate under my instructions. I am not easily attained even by the demi-gods who constantly follow all my orders to the letter. No one can fully understand me or my powers. Everything I do has a touch of originality and newness in it. Only the learned sages and teachers have, because they are not attached to material desires and more importantly because of my mercy, managed to understand a little bit of the extent of my importance, power and glory. As they worship me selflessly, I grant them a status equal to myself and enable them to join the Brahm-muktas in Akshardham. Yet I remain their superior and their Lord, and while enjoying endless powers they remain my subjects. You can only attain me if you appreciate me, my Dham and its residents all together. (5)

I am the controller of all souls, gods, illusion, Aksharmuktas, time, and all the elements of creation. I am their owner and the giver of utmost happiness to all these. They cannot do anything against my

wishes. I control them and influence all what they do. I am the supreme Lord and only under my orders do the demi-gods undertake the tasks of creation, sustenance and destruction of the uncountable universes I own. No one has the strength to do a very simple task like even plucking a dry leaf from a tree if I do not allow it. I am a resident in all living and non-living things you see and do not see. I can feed life into the non-living things to make them turn into living things. I am full of knowledge, strength, power, miraculous accomplishments and valour, amongst other divine abilities. Therefore, O listeners, appreciate my authority over all and consider me as the supreme Lord. For the first time I have showered my mercy upon all of you without holding anything back and explained to you who I really am. Never have I done that before or will do that again, understand that with devotion. I and all my muktas have come down from my abode onto this earth to be with you, with the sole purpose for all of you to understand my supremacy, so you can appreciate me, worship me and gain access to my eternal abode. My devotees, I am a merciful Lord easily attracted by selfless worship, but am not easily pacified by any other acts. (6-9)

પદ ૪

રાગ: ગરબી

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પ્રીતિ તોડજો રે, જુઠાં જાણી કુટુંબ પરિવાર..	૪
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લટકાં હાથનાં રે, કરતાં શોભે નટવર વેશ...	૬
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શોભે સંતમાં રે, જેમ કોઈ ઉદુગણ માં ઉદુરાજ, ઈશ્વર ઉદય થયા રે, કળીમાં કરવા જનનાં કાજ...	૮
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Kirtan Verse 4 (Raag Garbi):

Vadi sahu saambhado re, maari vaarta parama anup; Param siddhanta chhe re, saune hitakaari sukharp....	(1)
Sau haribhaktane re, javun hoya maare dhaam; To mune sevajo re, tame shuddha bhaave thai nishkaam....	(2)
Sau haribhaktane re, rahevun hoy maare pasa; To tame melajo re, mithya panchavishay ni ash....	(3)
Muj vina jaanajo re, bija mayika sahu aakar; Priti todajo re, jutha jaani kutumba parivaar....	(4)
Sau tame paalajo re, sarve dradha kari maaraan niyam; Tama para rijhashe re, Dharma ne Bhakti karse kshema....	(5)
Santa haribhaktane re, didho sikshaano upadesh; Latakaan hathanaan re, kartaa sobhe natavaravesh.....	(6)
Nija jana upare re, amruta varasya anandakand; Jem sahu ausadhi re, prite pose purana chand.....	(7)
Sobhe santamaan re, jem koi uduganamaa uduraaj; Ishwar udaya thaya re, kaliman karavaa jananaan kaaj....	(8)
E pada sikhache re, gaashe saamabhalashe kari pyaar; Premaanand no re, swaami leshe teni saar....	(9)

Arth:

Maharaj is in a joyful mood and further adds on to what He has said about Himself and His abode. He now describes what we have to do to achieve that abode. He says, “What I am telling you is my philosophy that was unheard of earlier and is for your benefit and peace”. (1)

“My advice to you all is that if you want to attain my abode, then you have to be pure and worship me after being free of any single desire.

If you want to be by my side then you will have to cast away your desires of the panch vishayas (5 desires of the senses)". (2-3)

"If you believe you are truly willing to join my following then you must break your bond of attachment with your family and any other illusionary elements in this world. Tie that bond with me and my non-attached saints and devotees, to increase your affection". (4)

"If you abide strictly by all my commands and live within the limits that I have set for you. Then not only myself but also my parents, who symbolise religion and love, will shower their blessings over you, making it easier for you to attain me". (5)

In this manner, Swami explained that Maharaj quite simply and very effectively explained how to attain Him. Being an attractive sight and further by making attractive hand movements He explained every intricate detail of His supremacy. Maharaj, the source of all happiness, has made a great impact on all His devotees by showering nectar-like blessings on them. (6-7)

Maharaj has come down to this earth with all his divine mukatas who appear as saints and great devotees. He shines amidst them like the moon shines in a constellation of stars. In this period of Kaliyug, He has come with the sole mission of liberating all souls to grant them salvation under minimal conditions. (8)

Premanand Swami confirms that these words coming from the mouth of the Lord himself are uniquely divine. He assures that if anyone listens to them, or learns them and sings them with faith and devotion, Maharaj will personally take care of that person. (9)

~ Vandu Sahajanand rasrup ~

Leela:

Think of a person in the Swaminarayan sect whose heart is filled with the fragrance of love, and whose inner self is filled with musical notes overflowing with devotion. The name that immediately comes to mind is that of the devoted Premanand Swami, who has amicably filled the role of pure love and devotion which Radhaji played while with Shree Krishna Bhagwan.

Swami was always yearning to be with Maharaj. Every breath he inhaled had the fragrance of Maharaj's name on it and every breath he exhaled had the sweetness of Maharaj that spread to all devotees. Whenever they were not together he would always remember and visualise the moments they shared. When Shreeji Maharaj was swinging on the hindola (swing tied to a tree branch), serving saints while they were eating, explaining the inner philosophy of the true religion to His devotees in a congregation and also, whilst having a bath with the devotees in the River Ghela, wearing plain white garments or colourful clothes adorning rich jewellery and garments on His body, or whether He was performing His divine or human plays. How would Premanand Swami, a person who was fond of Maharaj, be able to stay without making a kirtan based on what he saw? His pen would inscribe the plays and all its characters involved in actual perspective.

On the fourteenth day of the dark half of the month of Maha (vad Chaudas) in Samvat 1880, Sahajanand Swami was seated facing eastwards in front of a congregation in Dada Khachar's courtyard. He had worn rich white woven garments on His body. A new tulsi mala (rosary) decorated His neck. Tassels of yellow flowers hung off His turban. A colourful garland from different flowers hung from His neck and added more beauty to His attire. Shree Hari was explaining the details of His divine abode Akshardham, making gestures intricately with both His hands. Premanand Swami was staring at Shree Hari in an unmoved admiration of His beauty. He concentrated so much upon every detail of Shreeji Maharaj seated in front of him that His image was carved into Swami's heart. Swami's affability and devotion started overflowing, so he stood up and walked towards Shree Hari. He opened his hands and started dancing, composing and singing the following kirtan. In Vachnamrut 48 of the second chapter of Gadhada, which is about this congregation, Maharaj has praised the devotion of Premanand Swami after hearing this kirtan and stood up to embrace him. He blessed His parents and promised that anyone who sings this song everyday shall be free from the mortal body and shall be able to live an unattached life on this earth.

વંદું સહજાનંદ રસરૂપ

રાગ: ગરબી

વંદું સહજાનંદ રસરૂપ, અનુપમ સારને રે લોલ, જેને ભજતાં છુટે ફંદ, કરે ભવપારને રે લોલ...	૧
સમરું પ્રગટ રૂપ સુખધામ, અનુપમ નામને રે લોલ, જેને ભવબ્રહ્મિક દેવ, ભજે તજી કામને રે લોલ...	૨
જે હરિ અક્ષરબ્રહ્મ આધાર, કે પાર કોઈ નવ લહે રે લોલ, જેને શેષ સહસ્ર મુખ ગાય, નિગમ નેતિ કહે રે લોલ...	૩
વણવું સુંદર રૂપ અનુપમ, જુગલ ચરણે નમી રે લોલ, નાખશિખ પ્રેમસખીના નાથ, રહે ઉરમાં રમી રે લોલ..	૪

Kirtan (Raag Garbi):

Vandu Sahajanand rasrup, anupam saarne re lol, Jene bhajta chhute fand, kare bhav paarne re lol...	(1)
Samru pragat rup sukhdhaam, anupam naamne re lol, Jene Bhav Bhrahmaadik dev, bhaje taji kaamne re lol...	(2)
Je hari Akshar bhrahm aadhaar, ke par koi nav lahe re lol, Jene shesh sahastra mukh gaay, nigam neti kahe re lol..	(3)
Varnavu sundar rup anup, jugal charne nami re lol, Nakh shikh Premsakhi na naath, raho urma rami re lol..	(4)

Arth:

Premanand Swami bows down to Swami Sahajanand's murti, as it is full of all the nine celestial tastes. The Lord's murti and His name is incomparable! He is above merit. If one meditates upon Him, one can be disengaged from the five attachments (panch vishay) and cross the ocean of life by His mercy. (1)

Swami meditates upon Shree Hari in every way because His beauty is the residence of bliss. All the incarnations of Bhrama and the demi-gods pray to Him. (2)

Shree Hari is the authority of Akshardham (His celestial abode). Therefore, no one can describe in detail the knowledge, manner, etc

of Akshardham and of Himself in the way that He can. Shesh Narayan (the serpent god who holds the earth on his head) continuously sings praises of the Lord with his 1,000 mouths, yet he cannot describe the Lord in full. Sacred scriptures hold the oldest knowledge, yet they cannot describe the magnitude of His greatness. (3)

The wonders and gaiety of Sahajanand Swami described in this kirtan is due to His blissful gaze on Swami. Premanand Swami bows down to His feet and wishes to share this moment with all and describe the murti of Maharaj in full detail for the remembrance and salvation of all human beings. “O Lord, the account that I make from Your toe to the tuft of hair on Your head is of what You exactly are and what I see right now. I urge for that glorious appearance to remain within me forever, blessing my eyes and glorifying my soul.” (4)

~ Vhala aavo amare gher re ~

Leela:

On one occasion in Gadhpur, Jivubaa asked Brahmanand Swami via a priest, to compose a thaal for the benefit of the female satsangis. Being easy to sing, the female devotees could sing it to Shreeji Maharaj everyday when He sat for a meal. With the request of the female satsangis in mind, Brahmanand Swami composed a thaal to be sung in the traditional Saurashtra tune of wedding songs. Whenever Shreeji Maharaj ate in Gadhpur, the great divine soul Baa Shree Jivubaa and the lady devotees sang this thaal heartily towards Shreeji Maharaj. The reason why the thaal came to existence is better explained in the last line of the thaal. In our Sampradaya, this thaal is considered as a Mahaprasad. So come along and devoutly sing this thaal towards Maharaj to offer Him a variety of dishes.

વહાલા આવો અમારે ઘેર રે

રાગ: ગરબી

વહાલા આવો અમારે ઘેર રે, વારી જાઉં વાલમજ,

સેવા કરીશું સારી પેર રે, વારી જાઉં વાલમજ... વારી ૧

કાંઈ નીર ઊ ને નવરાવું રે, વારી જાઉં વાલમજ,

કાંઈ જુગતે કરીને જમાડું રે...	વારી ૨
કાંઈ કંચન થાળ કટોરા રે, વારી જાઉં વાલમજ, પાસે પાણી પીધાના અબખોરા રે...	વારી ૩
કંસારને ચૂરમાં ચોળી રે, વારી જાઉં વાલમજ, રસ રોટલી ઘીએ ઝબોળી રે...	વારી ૪
ભાજ તાંદળજાની સારી રે, વારી જાઉં વાલમજ, માંઠી ચોળાફળી છમકારી રે...	વારી ૫
કાજુ આઠાં કેરીનાં અથાણાં રે, વારી જાઉં વાલમજ, લીબુ મરચાં જોયે તો મેં આણ્યાં રે...	વારી ૬
તમે ચોખાને દુધ સિરાવો રે, વારી જાઉં વાલમજ, માંઠી સાકર બે'ક નંખાવો રે...	વારી ૭
તમે જમોને ઢોળું હું તો વાય રે, વારી જાઉં વાલમજ, ત્યારે કાંઈક સારું મારું થાયરે...	વારી ૮
જળ જમુનાની ભરી ઝારી રે, વારી જાઉં વાલમજ, તમને ચળું કરાવે બ્રહ્મચારી રે...	વારી ૯
કાથો, ચુનો, પાન, લવિંગ, સોપારી રે વારી જાઉં વાલમજ, તમે મુખવાસ લ્યોને મોરારિ રે...	વારી ૧૦
પ્રભુ પલંગ ઉપર પોઠાડું રે, વારી જાઉં વાલમજ, ઝાઝી વાર થાય તો જગાડું રે...	વારી ૧૧
ઘેલું ઘેલું બોલીને સુખ દેજો રે, વારી જાઉં વાલમજ, કાંઈ કહેવાનું હોય તો કહેજો રે...	વારી ૧૨
આપો અબજાને આનંદ રે, વારી જાઉં વાલમજ, બલિહારી બ્રહ્માનંદ રે...	વારી ૧૩

Thaal (Raag Garbi):

Vhala aavo amaare ghere re, vaari jaaun vaalamji Seva karisu saari pera re, vaari jaaun vaalamji..	(1)
Kaain neer une navaraavu re, Kaain jugte karine jamaadu re...	vaari vaari (2)
Kaain kanchan thaal katora re, Pase paani pidhaana abkhora re...	vaari vaari (3)
Kansaar ne churma chori re, Ras rotli ghee e zabhori re...	vaari vaari (4)

Bhaaji tandarjaa ni saari re,	vaari
Maahi choraafali chhamkaari re...	vaari (5)
Kaaju anda kerina athaana re,	vaari
Limbu marcha joye toh meh anyaa re...	vaari (6)
Tame chokha ne dudh shiraavo re,	vaari
Mahi saakar be' eka nankhaavo re...	vaari (7)
Tame jamone dhoru hu to vaaya re,	vaari
Tyare kaink saaru maaru thaaya re...	vaari (8)
Jal jamuna ni bhari jhaari re,	vaari
Tamne charu karaave brahmchaari re...	vaari (9)
Katho chuno paan laving sopari re,	vaari
Tame mukhvaas lyone moraari re...	vaari (10)
Prabhu palang upar podhaadu re,	vaari
Jhajhi vaar thaay to jagaadu re...	vaari (11)
Ghelu ghelu boline sukh dejo re,	vaari
Kaain kahevaanu hoy toh kahejo re...	vaari (12)
Apo ablaane aanand re,	vaari
Balihaari Brahmanand re...	vaari (13)

Arth:

O Great Lord, You are the sole support of our lives. Please come to our house. We will serve You to the best of our ability. First we will bathe You with warm water and then we will dress You with fine garments. We will offer You a golden stool to sit on and feed You with love and devotion. O beloved Lord, please promise us that You will come to our house everyday to accept our offering. (1-2)

You will dine in the finest golden plates and bowls full of all the 56 varieties of delicious food. O Lord, as You drink water while eating, I have placed tumblers of cold and scented water near your stool. (3)

O Beloved Lord, we have prepared Kansaar with lots of love, and churmaa ladvas full of ghee, and prepared a savoury green bean vegetable to add to the taste. O Lord, please have some hot soft chapattis dipped in ghee to eat with Your mango pulp juice. The mango pulp comes with soft spinach mixed with spices and cooked with pleasure. We have also prepared pickle of mango and other

items. With the curries and vegetables, we have given You lemon to squeeze in to suit Your taste. O Lord, because You love hot green chillies, we have prepared salted ones for You. If You like this, please have it, O Lord. Please enjoy the variety we have made with affection for You. (4-6)

We have cooked rice of the highest quality. Lentil daal (curry) has also been prepared if You prefer it with the rice. Otherwise, You can have Your rice with sugar and milk. Sahajanand Swami, I pray that You eat to your full. While You are eating, I am overjoyed at the sight that fills calm in my heart. I will wave a fan over You while You eat. (7-8)

O lord, if You have eaten enough of the dishes we prepared in your fondness, then a Brahmchari will help to wash Your hands and mouth with clean water. Lord, please have some of this mukhvaas (mouth freshening seeds) and paan with cloves and sliced betel nuts. (9-10)

Then please come to the bedroom where You will be resting. If You intend to sit with satsangis for a while, then we will come to feed You again. (11)

O Lord, with Your divine and affectionate words, please give bliss and peace to the devotees. If there is any wrong in our character, please point it out to guide us forward. (12)

Upon the prayer and request of Jivubaa, Brahmanand Swami has made this thaal. Towards the end, as a true friend, Swami desirably says, "I am an incapable weakling, but You can give me the joy and make my living full of bliss. I have surrendered my life in your name". (13)

~ Vhala ramzam karta kaan ~

Leela:

Swaminarayan Bhagwan had started to do yagnas and build mandirs. His Santos travelled in all directions to preach and publicise the religion and the rules laid down by Him. Swaminarayan Bhagwan was making the impossible to be possible; God Himself is amongst us, in a talking, walking form. In contradiction to the beliefs of many religions, He is alive. This news spread far and wide and fast into regions of Kutch, Saurashtra and greater Gujarat.

Gujarat at the time was under the rule of King Sayaji Rav Gayekwad. One of the king's ministers heard about this news and was jealous of Swaminarayan Bhagwan. The minister twisted the truth out of proportion and made it sound like a huge scandal to Sayaji Rav. Being misled by this, the king ordered his subjects that saints of Swaminarayan should not be allowed in any of his towns or villages.

Maharaj heard about this order. In defiance, Maharaj instructed to His saints that they must dispute against this unjust royal order. He ordered them to go to all Gayekwad towns to preach, saying, "Do not worry about insults you might receive whilst traveling in these villages. Start today and explain to everyone about our Sampraday." Maharaj then said to Gopalanand Swami, "You must stay in Vadodra and introduce me to the people and explain in detail for them to understand my form and its greatness."

In this manner, both the royal and religious sides came in conflict. Saints and devotees were being harassed by the ruler. The subjects loyal to religion defied the oppression and the situation became a crisis. A resolution was needed and finally the advisors to the king said that if Swaminarayan Bhagwan is real and the religion is in accordance to the Vedas, then it must be proven in an open debate in front of everyone using shastras (religious scriptures and literature).

The government sent an invitation to Swaminarayan Bhagwan to attend this sabha. Maharaj was in Vadtal when he received this invitation. Maharaj read it and ordered to Muktanand Swami,

“Swami, go to Vadodra and prove that both myself and this Sampraday are Vedic and in accordance with the holy scriptures.”

Muktanand Swami humbly replied, “Maharaj, I’m not very strong in Sanskrit shastras. However, Nityanand Swami is an expert in this field and would do better justice. No one will be able to beat Nityanand Swami in this debate; he is very intelligent and will bring you victory with ease.”

Maharaj said, “Swami, I know that Nityanand Swami’s knowledge is greater than even the likes of Sage Bruhaspati. He would easily defeat all literate opposition, but I want to show the world that all of my saints, even my smaller or lesser learned saints, have the knowledge and strength, to explain and convince even the learned scholars of Kashi and Vadodra about me and my Sampraday. I want to show that even you will win over them, so you must go to Vadodra.” Muktanand Swami said, “As you wish Maharaj.” And he headed off with other saints to Vadodra.

The day of the debate was drawing near. The government sent a chariot to greet and welcome Muktanand Swami. Muktanand Swami remembered Maharaj whilst sitting in the chariot and began to worry about the debate, and about how he was going to answer questions from learned and intelligent scholars such as Shobharam Shastri.

While sitting in the chariot Muktanand Swami started praying, “Oh Maharaj, Oh Almighty, You have to protect me and help me. I’m not worried about me but I don’t want to fail You and Your cause, so please come to my rescue.” As Swami was worrying about this, he had a divine vision of devotees singing Bhagwan’s kirtans in happiness. He saw Maharaj playfully sitting on Manki Ghodi, smiling and laughing. He heard Maharaj saying to him, “Swami, do not despair, I’ve not sent you alone; I will be with you.”

Rejoicing, Muktanand Swami gained immeasurable strength in this knowledge and his heart felt relieved. He knew Maharaj was with him and would help him. At that point all doubt left him and he knew he will be victorious. While enroute to Vadodra, he began to sing.

ઢાલા રમઝમ કરતા કહાન

રાગ: ગરબી

ઢાલા રમઝમ કરતા કહાન, મારે ઘેર આવો રે મારા પૂરા કરવા કોડ, હસીને બોલાવો રે...	ઢાલા (૧)
મારે તમ સંગ લાગી પ્રીત, શ્યામ સોહાગી રે મેં તો તમ સંગ રમવા કાજ, લજ્જા ત્યાગી રે...	ઢાલા (૨)
ઢાલા અબળા ઉપર મહેર, કરજો મુરારિ રે હું તો જન્મોજન્મની નાથ, ઢારી તમારી રે...	ઢાલા (૩)
મારા પ્રાણ તણા આઢાર, પ્રીતમ ખ્યારા રે પળ રહો મા નટવર નાવ, મુજથી ન્યારા રે...	ઢાલા (૪)
આવો ઢોગાં મેલીને શ્યામ, ઢકક મ ઢારો રે મેં તો ફુલકે સમારી સેજ, શ્યામ સુઢારો રે...	ઢાલા (૫)
ઢાલા નયણાં તણું ફળ આજ, મુજ ને આપો રે મુક્તાનંઢ કહે મઢારાજ, ઢુઃખકાં કાપો રે...	ઢાલા (૬)

Kirtan (Raag Garbi):

Vhala ramzam karta kahan, maare gher aavo re, Maara pura karva kod, hasine bolaavo re .	Vhala (1)
Maare tam sang laagi preet, shyaam sohaagi re, Mein to tam sang ramava kaaj, lajja tyaagi re.	Vhala (2)
Vhala abla upara maher, karjo murari re, Hu to janmo janam ni naath, daasi tamaari re.	Vhala (3)
Maara praan tana aadhaar, pritam pyaara re, Pal raho ma natvar naav, mujathi nyaara re.	Vhala (4)
Aavo chhoga meli ne shyaam, dhadak ma dhaaro re, Mein toh phulade samaari sej, shyaam sudhaaro re.	Vhala (5)
Vhala nayna tanu phal aag, mujane aapo re, Muktanand kahe Maharaj, dukhada kaapo re.	Vhala (6)

Arth:

Swami is inviting Maharaj to reside within him (the house mentioned and offered is Swami's soul). He is requesting Maharaj to be within him and assist to fulfill His wish to win the debate (1)

His love for Bhagwan is from even before he was a saint. He wants to play with Him, and for this he had given up worldly pride and possessions (2).

"I am powerless and illiterate; please bestow Your blessings on me. Only then will I be able to understand Your glory. I have been Your servant in all my births." (3).

"Oh my Love, giver of my life, You are my support; please don't leave me even for a second (4)."

"Come to reside in my heart in Your full glory. I have laid out a bed of flowers in my heart for You. Please give me the blessing and happiness of Your divine vision (Darshan)." (5).

"I'm blessed to have You as my Lord and husband. I have always wanted to be near You. Let Your vision quench the thirst of my parched eyes. You are the Lord of all lords, please come to me and break all my sadness." (6).

In the full kirtan, Swami is saying to Maharaj, "I am so small and You have given me such a big status. Oh Hari, You have so many virtues, more than an ocean-full, that I cannot even begin to write and I have no qualities yet You have helped me and welcomed me. Maharaj You should have given this opportunity to Nityanand Swami who would have won this debate with ease; however, You have bestowed the same honour on me. You are the husband and the saints are your wives. You have made me a leader of your wives despite my inferior qualities. I'm so happy at seeing your face; You have mercifully blessed me and helped me so much. I have nothing, I am nothing, I'm only Your servant; I will do as You say and achieve what You want."

~ Padhare vatpatan swami ~

Leela:

After Muktanand Swami won the debate in Vadodra, Swaminarayan Bhagwan's name and glory was uplifted with no boundaries. All the efforts of Swami were fruitful with the blessings of Shreeji Maharaj. Vadodra's king Sayaji Rao put flags depicting the victory of Lord Swaminarayan on his palace. Everybody was so happy to see these flags and so was the king. The leader wished to congratulate Swami with gifts, and the king therefore asked Swami to ask for whatever he liked. However, Swami did not ask for any materialistic thing. The compassionate Swami however said, "I have heard that you have closed down all the food charities of people campaigning against our religious movement. I request you to reopen those charities. I wish for those people not to have a problem in obtaining food. Thus, please make your people happy."

Listening to Muktanand Swami's request, the king fell on to Swami's feet and said, "You are full of mercy and you are so kind even to your enemies who wanted to beat and harass you. You are still wishing good for people who deserve punishment." The work that could not have been done by the religious debate, was done by Swami's humble kindness.

The king asked Swami to give him Vartmaan (baptismal blessings) and help him have a glimpse of Maharaj. He had a wish in his mind that if Maharaj came to Vadodra, he will serve Him and sit with Him to gain spiritual knowledge. That way his kingdom will be blessed and very privileged. So he requested Swami to arrange for Maharaj to visit to Vadodra as soon as possible.

The king's wish was fulfilled in a short time by Maharaj, coming with saints and devotees to Vadodra in the V S year 1882 on Kartik Vad Trij. The king asked his son, Prince Ganpat Rao to prepare his colourfully dressed army to welcome Maharaj with a decorated chariot, horses, palanquins, elephants and different musical instruments. The procession was organised in a grand scale truly befitting a welcoming ceremony of the Lord Himself.

Premanand Swami saw the glamour of the procession, the king's faith and the devotees' happiness with his own eyes. Thus, to mark this occasion he sang the kirtan below.

पधारे वटपतन स्वामी

राग: लावणी

पधारे वटपतन स्वामी (२),	
सहजानंद महाराज पूरुष पुरुषोत्तम बहुनामी...	टेक
चले वस्तालसे अविनाशी (२), आये किया मुकाम,	
गाम सांकरदे सुभराशि...	पधारे १
संग ले सेना अतिभारी (२), चतुरंगनी बलवान,	
लगत है देभत अति प्यारी...	पधारे २
पदाति घोडे रथ हाथी (२), शूरवीर महा सुभट,	
दुजर्ये देणी कंचे छाती...	पधारे ३
आये गाम छानी गिरधारी (२), प्रेमानंद कहे,	
सनमुभ आठ नृपकी अस्वारी...	पधारे ४

Kirtan (Raag Laavni):

Padhaare vatpatan Swami, (x2)	
Sahjaanand Maharaj, puran Purshottam bahunaami.	
Chale Vadtaal se avinaashi, (x2)	
Aaye kiya mukaam, gaam Saankarde sukhraashi...Padhare	(1)
Sang le sehna atee bhaari, (x2)	
Chaturanga ni balvaan, lagat he dekhata aati pyaari...Padhare	(2)
Padaati ghode rath haathi, (x2)	
Shurveer maha subhat, durjay dekhi kampe chhati...Padhare	(3)
Aaye gaam Chhaani Girdhaari, (x2)	
Premanand kahe, Sanmukh aayi nrupa ki asvaari...Padhare	(4)

Arth:

The supreme Lord Sahajanand Swami is coming towards Vadodra. Maharaj has left Vadtal and taken a rest in the town Saankarda. (1)

The prince went to receive Maharaj in a decorated chariot with different musical instruments being played. Painted elephants, uniformed infantry and cavalry lined the procession amongst many other activities taking place. (2)

By witnessing this occasion the jealous people are burning up and trembling in fear while the devout people are bursting with joy. (3)

Premanand Swami says, “The prince takes the king’s chariot towards Chhaani town to meet and welcome Maharaj.” (4)

~ Hari haiya na haar chho ~

Leela:

Muktanand Swami arrived at Gadhpur from Vadodra where he had achieved an overwhelming victory in the literary debate with highly intellectual priests from all over, whose knowledge was considered nearly equivalent to the scholars of Kashi. A welcoming ceremony was organised and Shreeji Maharaj highly praised Muktanand Swami for the achievement. This made Nirvikalpanand Swami and Haryanand Swami jealous and in resentment they said things they shouldn’t have said. Looking at their discourteous behaviour, Shree Hari felt poignant, and said with immense sadness, “Why is there so much rage and jealousy for such a great saint whom we consider to be our spiritual teacher (Guru)? Why should anyone wish equality with him! If they have wrath, anger, jealousy and competitiveness within themselves, breach of respect between young and old people, can’t bear each others dignity, then my staying in such a community is worthless. If such unacceptable character stays in satsang even after staying in my companionship, then what’s the purpose of me staying here? Therefore I will go away into the forest.” Saying that, He wiped tears off His eyes.

The joyous atmosphere suddenly turned into shock and sadness gloomed in. Everyone felt pain in their hearts and looked down. At that instance Shree Hari got up from the sabha (congregation) and went to Akshar Ordi (His room). Seeing Shree Hari having left in disappointment, everyone was depressed and strongly felt that

Maharaj will definitely leave. The senior saints calmly tried to convince Him but Maharaj remained unmoved. Junior saints respectfully requested saying, “Dear Lord! How will we survive without you? We are eternally guilty, O merciful God, please have mercy on us and forgive us for our offences, we will do exactly as You say. We would happily sell ourselves away if You want us to, but please do not leave us to go away.”

Motiba (Jivuba) and other women also sent the message, “O merciful God, if we have committed any mistake while serving and praying please accept our apologies and do forgive us.”

In this way, some are crying, some are sulking and some are trying to please Maharaj with futile requests. But no one could eliminate His sadness. It is the Lord’s eternal habit of not abiding by His decisions. He is not scared about destroying His own created world. Then why would He be bothered if someone gives up their life after He leaves? Everyone felt Maharaj’s current sadness as deeper than ever before.

Maharaj remained in such anguish for months. Finally, Motiba gave up and sent a message that if stubborn Shree Hari definitely wants to leave then He should take permission from all the Satsangis (devotees) and then leave. Shree Hari liked the idea, so he decided to do a big celebration of Annakut Utsav (variety of food dishes served to God) in Aadrej and invite all saints and Satsangis (devotees) and take their permission for leaving.

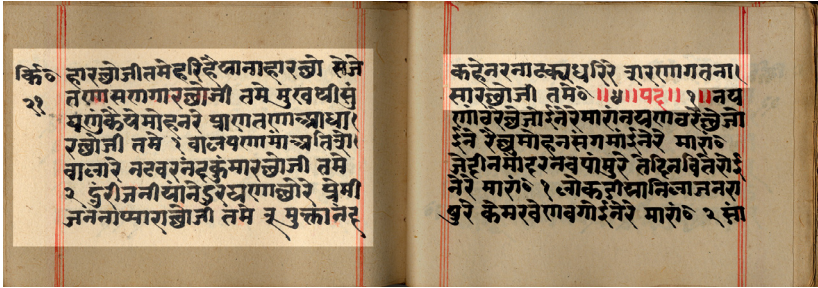
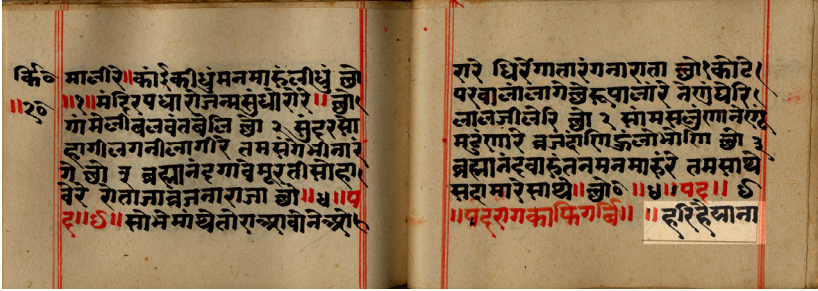
Shree Hari came to Aadrej, accompanied by saints and devotees. He is not conversing with anyone with affection as done previously, not eating properly and even not sleeping properly. Maharaj’s face has become frail and the body has started to wither. Witnessing all this, Muktanand Swami, who is regarded as a mountain of patience, is everyone’s shield and considered as the mother of satsang, also got impatient. Such a serene person was moved and had scary thoughts of separation. In those Diwali festival days, everyone’s hearts were breaking just like the fireworks cracking. Without God, the devotees’ minds were filled with darkness. The lamps lit in Diwali were spreading darkness instead of light.

It is one midnight of Vikram Samvat 1881. The Lord's beloved saint Muktanand Swami is sitting in devotee Ratukhant's porch playing a sarod (stringed musical instrument) and simultaneously thinking and praying, "The affection of the lovely Lord will be out of our hands when He leaves us. I can not understand His intentions? If God looks at the devotees' faults then it would not fit well. The saints and devotees regard me as their 'mother', then would these children not become 'Fatherless' in their mother's presence? If that happens, then what is the purpose of my motherhood? And if the Uddhav Sampradaya falters back, all achievements till now will be in vain! Even I'm not bothered about my insult by the two saints, so why, O Lord, are you bothered so much? God! Please leave the mind's grudges aside! O merciful! O friend of the poor! Have mercy on us."

By now Swami was crying heavily that tears continuously flowed from his eyes and his fingers from the sarod slipped off. Then he heard a voice from the depths of his heart, 'Oh Muktanand! This is the same God you stopped in Loj! Muktanand! You had impressed Nilkanth with your persona ,humility and saintly talks. Won't you be able to calm and impress the same Nilkanth, now in the form of Narayan? Won't you be able to stabilise the satsang forever?'

Hearing this internal voice swami became very emotional. In such a state his soul proclaimed some pious words. "O Hari! You are the love of our hearts, you are the garland of our hearts. O God! Our affectionate Sahajanand! Where will you go leaving us? Tell us, where will you go leaving us?" The affection and lovely pious words turned and settled into four sentimental phrases. It is said that on the early morning of the New Year day the poetry written the night before was sung in such a mournful tone that not a single devotee who had come to Aadrej for Annakut darshan refrained from shedding tears. Moreover, the Lord himself thawed His frustration listening to Muktmuni's heart throbbing poetry and lovingly said, "Swami! Please Stop! Stop. Now I'll stay in satsang in the company of saints and devotees. Having seen your affection I am feeling relaxed.

This is the kirtan which made the stubborn Shree Hari calm down. Let us understand and enjoy the first of the fully devotional four equally sentimental phrases.



हरि हैयाना हार छो

राग: काड़ी चरणी

हरि हैयाना हार छो अरे, तमे हरि हैयाना हार छो

सेज तषा शषागर छो...

अरे तमे टेक

मुअधी शुं धषुं कहीअे मोहन रे, प्राषा तषा आधार छो.. अरे तमे (१)

वालपषामां अतिशे ळाला रे, नटपर नंठकुमार छो... अरे तमे (२)

दुरिजनियाने हूर धषा छो रे, प्रेमी ते जनना प्राषा छो... अरे तमे (३)

मुक्तानंठ कहे नरनाटक धारी रे, शरषागतना सार छो.. अरे तमे (४)

Kirtan (Raag Kaafi Garbi):

Hari haiya na haar chho jire, tame hari haiya-na har chho,

Sej tanaa shangaar chho

Jire

Mukh thi shu ghanu kahiye mohan re,

Praan tana aadhar chho	Jire (1)
Vaalapana ma atishe vhaala re, Natvar nandkumaar chho	Jire (2)
Durijaniya ne door ghana chho re, Premi te jan na praan chho	Jire (3)
Muktanand kahe narnaatak dhaari-re, Sharna gat na saar chho	Jire (4)

Arth:

“Oh God! You are the garland of our heart and soul of our life. You are the decoration of our love and life.”

“O Maharaj! How much more can we say from our mouths? You are our heart, our body’s strength and also the soul of our souls.” (1).

“There is no one we love more than You in our life in this world. Oh dearest son of Dharmadev! You are our most loved one.” (2).

“Oh my lord! You may stay far away for atheists hence being apart from them is understandable, but You are the life of the devotees and can not separate from them.” (3).

Muktanand swami is requesting, “Oh Lord incarnate, You are the saviour of the devotees who have come to You. Then why have You decided to leave such good devotees?” (4)

~ Praan snehi gharu avo ~

Leela:

The Lord of Heaven, Almighty Swaminarayan Bhagwan took birth on this earth to show people the right path to Akshardham. He wanted to ensure indefinite continuity while the sun and the moon rose and set. He established the six pillars (temples, deities, scriptures, devotees, saints and acharyas) to uphold religion.

After Maharaj had accomplished the job He came to do on earth, whilst seated in Gadhada, He decided it was time to go back to Akshardham. However, Maharaj knew that while Brahmanand Swami was there he would not let Maharaj go to Akshardham. Hence Maharaj sent Brahm Muni to Junagadh to construct the temple there and instead called Gunatinand Swami to be by His side.

On his way to Junagadh, Brahm Muni saw various bad omens. He thought so many times to go back to Gadhpur and to do darshan of Maharaj but how could he go against Maharaj's wish. He was going through painstaking agony and his heart cried out:

Haran eh je sukhna haran,
Haran eh je budhibal haran
Haran eh je himat haran
Haran eh je pran tana haran

Though not wishing to leave, Brahm Muni managed to reach Junagadh with a weird feeling in his heart that he should not have left Maharaj that time and should have disobeyed Maharaj's command for once.

Meanwhile, in Gadhpur, Maharaj called a meeting and told everyone that the task that He came to this earth for was accomplished as the roots for earning salvation were well entrenched deeply. He instructed everyone to stay under Gopalanand Swami's guidance and to follow what he says. Maharaj further stated that no one should commit suicide after He left for Akshardham. While He was talking, sobs could be heard in the meeting.

Thereafter, He suddenly stopped talking. Gopalanand Swami held His hand to check His heart beat but there was none. All present started crying, saying, "Do not go! Maharaj, please do not go! What will we do without you, how will we live? You are everything to us." The whole of Dada Khachar's court was wet with tears. Some saints lost control of themselves and hit their heads in agony onto the walls of the court. The walls became red with blood. Gadhada was a village in deep mourning.

Meanwhile, at the same time in Junagadh, Brahmanand Swami started to feel uncomfortable. He immediately told the mason, "Ratna, O Ratna, don't place that stone, we will have to stop the work for now. I have a feeling we have been tricked by Maharaj." He then fell down unconscious. Just then, Bhaguji came in from Gadhada and sprinkled water on Swami. Once Swami came round, Bhaguji told Brahm Muni that Gopalanand Swami had called for him to go to Gadhada as soon as possible. Not waiting any longer, Brahm Muni saddled a camel and raced towards Gadhada without wasting any time for meals on the way.

Once they reached there, the saints and devotees had already performed the final cremation rituals to the divine body of Maharaj. Brahm Muni was devastated. He cried out so loudly that even the walls of Dada's court and the leaves of the sacred neem tree started to shake in consolation. Brahm Muni could barely speak but gained strength and said, "O saints, you have already done the funeral rites and did not even wait for me. If the final rites had not been done then I would have brought Maharaj back from Akshardham to earth. Now I cannot do anything!" Muktanand Swami, Gopalanand Swami, Gunatitanand Swami and several other saints tried to console him, saying that they only did what they were told by Maharaj.

Brahm Muni was very sad and started remembering Maharaj a lot. He stood in front of Gopinathji's idol in the temple and cried, "All this time You gave us happiness and now have left us with sadness. How will I stay alive without You?" Brahm Muni started crying with greater intensity. People thought that in that state Brahm Muni was definitely going to die. Brahm Muni became unconscious again. All the other saints came beside him and started praying and saying, "Swami, come back to us. It is Maharaj's order that no one should commit suicide, meaning no one should die after Maharaj leaves for Akshardham." Then Muktanand Swami put water in Brahm Muni's mouth and after a while Brahm Muni regained consciousness and went in front of Gopinathji Maharaj's idol and started to sing this kirtan.

પ્રાણ સ્નેહી ઘરુ આવો

રાગ: પરજ

પ્રાણ સ્નેહી ઘરુ આવો અબ પિયરા, હીરા ધીર ઘરત નહિ મેરા,
 દર્શ વિના દિલ દાહ ન બૂઝત, નહિ સુજત કછુ કાજ અનેરા... પ્રાણ (૧)
 રસિક પિયા ઘનશ્યામ મનોહર, રજની દિવસ રહો દ્રગ નેરા... પ્રાણ (૨)
 ચાતક નિરંતર ચિત્તમે, તલખત નામ રટત હરિ તેરા... પ્રાણ (૩)
 બ્રહ્માનંદ ઉર નેહ વધારન, ભવજળ તારન હો તુમ બેરા... પ્રાણ (૪)

Kirtan (Raag Paraj):

Praan snehi gharu aavo ab piyara,
 Hiyara dhir dharat nahi mera.... Pran
 Darsh vina dil daah na bhujhat,
 Nahi sujat kachhu kaaj anera... Pran (1)
 Rasik piya Ghanshyaam manohar,
 Rajni divas raho drag nera... Pran (2)
 Chaatak nirantar chitt me,
 Talakhat naam ratat hari tera... Pran (3)
 Brahmanand oor neha vadhaaran,
 Bhavajal taaran ho tum bera... Pran (4)

Arth:

Swami is lamenting, “O life of our souls, support of all those who have no other means of support, the all-powerful and loving Sahajanand Swami, come back home. O Maharaj, without You my heart is impatient and restless. O indestructible Lord, I cannot bear the separation any more. Without You, whose feet shall I touch? Who will place loving hands on my head? Who will embrace me, O Maharaj?” (1-2)

“Who shall I pray to, whose meditation will I do, whose darshan will I do, I don’t know what to do. Oh Lord, please stay in front of my eyes forever. This is my prayer to You.” (3)

“Oh Lord, no happiness in this earth is greater than the pleasure of chanting Your name. So please Maharaj, come to my house (earth) quickly, and give me your darshan and the joy of playing with You once again.” (4)

~ Harivar hirlo re ~

Leela:

Having sung the above kirtan (Praan snehe garu avo...), Shreeji Maharaj miraculously became visible and gave darshan to Brahmanand Swami, garlanded and hugged him. At this point Swami overcame the physical loss of Maharaj and composed another kirtan full of joy of meeting Maharaj.

હરિવર હીરલો રે

રાગ: પરજ

હરિવર હીરલો લાઘ્યો, મંદિરમાં મુને હરિવર હીરલો લાઘ્યો,...ટેક

હાથ આવ્યો છે હીરો અજબ અલૌકિક,

મોઘા મૂલો છબીલો માઘો...

મંદિરમા (૧)

ખાતાં પીતાં રે સુતાં બેઠાં સ્વપનામાં,

અળગો ન મેલું ક્ષણું આઘો...

મંદિરમા (૨)

કોડે કોડે રે આઝી જતન કરીને,

મારા જીવ સંઘાતે મેંતો બાંધ્યો...

મંદિરમા (૩)

બ્રહ્માનંદ કહે શું મુખથી વખાણું,

બહેની જેમ ગૂંગે ગૂડ ખાઘો...

મંદિરમા (૪)

Kirtan (Raag Paraj):

Harivar hirlo laagyo,

Mandirma mune Harivar harilo laagyo, .. Tek

Haath aavyo chhe hiro ajab alokik,

Mongha muloo chabilo maadho...

Mandirma (1)

Khata pitaa re suta betha swapnama,

Adgo na melu kshanu aago...

Mandirma (2)

Kode kode re jhaajhi jatan karine,

Maara jiv sangate meto bandhyo...

Mandirma (3)

Brahmanand kahe shu mukh thi vakhanu,

Baheni jem gunge gud khadho...

Mandirma (4)

Arth:

Due to Brahmanand Swami's distressed words, Shreeji Maharaj emerged in front of him from Gopinathji Maharaj's Murti. Maharaj garlanded Brahmanand Swami and hugged him. Having not had the last darshan of Maharaj, Brahmanand Swami danced with joy seeing Maharaj once more. He started singing in a deep voice with compassion which resulted in a joyous atmosphere. Just like the joy of a poor man who finds a diamond, Brahmanand Swami says that "I found a diamond in the form of Harivar, "Shree Hari", at Gopinathji Maharaj's temple. Even if we spend millions to get this diamond, it is impossible to get hold of it, even at the cost of a hundred heads. I have got hold of such a priceless diamond (in the form of Shree Hari). I would not dispossess it even while eating, sleeping, walking or in my dreams for a second. (1-2)

I have worked very hard with great joy and love to unite my soul with this Great God. Swami says to his fellow 500 saints (500 Paramhansas), what shall I say in praise of this Charming Sahajanandji? The experience of uniting with the present God (Sahajanand Swami) cannot be put in words just like a dim-witted person cannot express the sweetness of a sweet (Jaggery). (3-4)

~ Antakaale aavi re ubha rehjo shyamla re ~

Leela:

In the Vikram Samvat year of 1886, on the 10th day of the month of Jeth, Shreeji Maharaj, the love and life of many celibate devotees, left His mortal body (composed of the five elements) and went to His abode Akshardham. With the departure of Maharaj all devotees were grief-stricken. Devotees such as Punja Dodia and even animals in the loyal service of Maharaj, such as Manki Ghodi (the mare that Maharaj rode) left earth on the 13th day after Maharaj's departure.

Sadguru Muktanand Swami was considered the 'Mother' of Satsang (sect). But with the shelter of the father (Maharaj) departing away from the sons (satsang), the mother's life became unbearable and seemed poisoned. After Maharaj had returned to His abode, Swami

was saddened by his very own living. His survival felt meaningless. Every single moment seemed like a century to Swami. The pain felt by Swami when taking food was much more than a sharp spear piercing His body. Swami's conscience never rested or focused anywhere. Swami ate minimal food only upon Gopalanand Swami and Raghuvirji Maharaj's insistence. But his mind always wished to meet Maharaj. At any moment Swami used to burst into a Kirtan:

“Kyare have dekhu, Hari hasta, maara mandirma vasta”,
(When will I see you again, my Lord, laughing and smiling at me, residing in my heart's shrine).

On the day before Maharaj went to Akshardham, when He had mentioned His intention to leave His mortal body, Muktanand Swami had asked Maharaj to take him as well. But Maharaj had said that He will come to take him after 45 days. It had been one and a half months since Shreeji Maharaj had returned to his abode. It is the morning of 11th day of Asadh month in Vikram Samvat 1886. In everybody's minds there have been weird thoughts and all sorts of unforeseen and unwanted events were happening. Even the sun is saddened and lifeless. All directions seem dull in their horrible state. The cows have been mooing painfully since early morning. Dogs are coming in front of Dada Khachar's porch and are howling with their heads raised. All feel as if the earth has been moved from beneath their feet.

In that time after the Shanghaar Aarti of Gopinathji Maharaj, a saddened devotional sound coming from someone's heart could be heard by all.

“Mere to tum ek hi ek aadhara”

(You are my solitary support). Today, the 73 year old, weakened, ailing Muktanand Swami's state without Maharaj, is one similar to a fish suffering outside water. All saints and devotees have gathered in the temple. All hearts have been shaken with grief because the father has gone and now the mother is also ready to go. All are requesting to Muktanand Swami, “Swami you are the mountain of patience, you are the mother of the entire Satsang. If a mother loses patience, then what will happen to the sons? Swami, it is with your help that the whole satsang is still standing peacefully on its pillar. So please do

not make a haste to go to the abode yet!” But saddened Muktanand Swami bowed to Shreeji Maharaj’s commandment given in Vachnamrut (Gadhda Middle Chapter) 58 and picked up a pen and starts writing his last Kirtan. ‘Antakaale aavi re sambhari lejo’. He wrote the first verse, and the second thereafter, and now he is ready to write the third and fourth verse. But the pen fell off from his trembling hand. Nityanand Swami picked up the pen and listened to and wrote down the last words that Muktanand swami was saying into the third and fourth verses. He sat beside Muktanand Swami and said “Swami, I will finish your incomplete “Dharma Akhyan” scripture, and present it to Raghuvirji Maharaj in Vadodara.” After saying that he soothed his hand over Muktanand Swami’s body.

All his life, Muktanand Swami strictly followed Shree Hari’s commandments, singing devotionally in God’s glory. Writing Shree Hari’s lifetime discourses until his last moment, Muktanand Swami attained God’s abode. This kirtan is Muktanand Swami’s last words in form of an oblation to Maharaj.

અંતકાળે આવી રે

રાગ: મેવાડો

અંતકાળે આવી રે સંભાળી લેજો શામળા રે, જોશો મા અમારા અવગુણ સ્થામ...	ટેક
પણ છે પોતાનું રે પ્રભુજી તમે પાળજો રે, અધમ ઉદ્ધારણ કરજાનાં ધામ..	અંત ૧
ગજને છોડાવ્યો રે ગ્રાહના મુખ થકી રે, કરતાં કાંઈ અર્ધનામ ઉચ્ચાર, એવી રીતે આવો રે સુંદર શામળા રે, વાટકી જાઉં છું વારંવાર..	અંત ૨
નારાયણ નામેરે ઉદ્ધાર્યો અજામિલને રે, કરતો પુત્ર તણો રે પોકાર, એવું રે વિચારી રે અલબેલા આવજો રે, અમારે છે તમારો આધાર..	અંત ૩
દોયલી વેળામાં રે દીનાનાથજી રે, કહોને અમે કોની કરીએ આશ? મુકતાનંદના સ્વામી રે સુંદર શામળા રે, અબળાને તેડીને રાખો પાસ..	અંત ૪

Kirtan (Raag Mevado):

Antakaade aavi re sambhaadi lejo shaamadaa re,
 Josho maa amaara avagoon shyaam, ... tek.
 Pann chhe potaanu re prabhujji tame paadjore,
 Adham oodhaaran karoona na dhaam... Antakaade (1)
 Gajne choddavyo re graaha na mookh thakki re,
 Karta kaai ardha naam ucchaar,
 Evi reete aavo re sundar shamadaa re,
 Vaattadi jovu chhu vaaramvaar... Antakaade (2)
 Narayan naame re uddhaaryo ajaamil ne re,
 Karto putra tanno re pokaar,
 Evu re vichaari re albela aavajo re,
 Amaare chhe tamaaro aadhaar... Antakaade (3)
 Doyli velaamaa re Dinanaathji re,
 Kahone ame koni karie aash?
 Muktanand na swami re sundar shaamadaa re,
 Abadaa ne tedi ne raakho paas... Antakaade (4)

Arth:

Swami is begging to Maharaj, “At the end of my time, please come and save me O Shyam. Please don’t look at our bad deeds, but keep to Your promise of saving all your followers. Oh Lord, Oh vanquisher of evil, merciful of all, please honour Your words and do not forget us.” (1)

“You freed the elephant from the crocodile, even though he only recited half of Your divine name. Please come for me my Lord, I am waiting for you every time.” (2)

“Upon chanting your name, Ajaamil attained salvation, yet he was only calling for his son who was Your namesake. Oh, God, please come for us, for You are our only hope and support.” (3)

“Who else can we rely upon in times of desperation? Oh, Muktanand’s Master, Oh beautiful Shyam, take this weakling and keep him with You.” (4)

~ Sajni Shreeji mujhne sambharya re ~

Leela:

In the Samvat year 1886, after the departure of Shreeji Maharaj, everyone had drowned in an ocean of sorrow. Imagine the depression and sorrow of Premanand Swami. Even while Shreeji Maharaj was in the present human form, Premanand Swami could not bear to be separated from Shreeji Maharaj, so imagine when Maharaj left His human body.

A calf cannot be separated from the cow, a fish struggles without water and a child becomes restless without the mother. In a similar way, after the departure of Shreeji Maharaj, Swami's sorrow, desperation and bewilderment led to him being unconscious. It is even said that Premanand Swami shed tears of blood. Having lived 14 years together, living separate from the beloved would be heartbreaking! Only Premanand Swami knew how this felt. "Only the wounded will know the pain of a piercing blow". Who would find pleasure in living life after the departure of Shreeji Maharaj?

Premanand Swami, the one who loved composing music, stopped playing the sarangi instrument after Shreeji Maharaj left for heaven. He had used that particular sarangi, his favourite, to sing for Maharaj to compose the music and had sung an endless list of kirtans using it, yet he did not hesitate to leave it. He felt that his music was now out of tune; his life had gone, so what should he sing? What will he play? Who will he play for? He lost himself in trying to find the Sahajanand who gave him the strength to play music. Premanand Swami now stopped composing kirtans; the voice in his throat dried, and so did the ink in his pen.

Before the saints and devotees recovered from the departure of Shreeji Maharaj, the mother of the satsang - Sadguru Muktanand Swami - departed to Akshardham as well. Imagine what a satsangi child would be going through when both his mother and father had departed! Premanand Swami's pen could not describe the pain of the separation with the one who fed him and played with him. The intellect of the brain cannot even imagine, let alone understand, what

the beloved devotees' sorrow was! Poet Dalpatram witnessed this true incident with his eyes and has narrated this story.

As time passed, during the month of Kartik celebrations of the festival of Hari Jayanti and later of Poonam were carried out and everyone had gathered in Vadtal. Acharya Shree Raghuvirji Maharaj requested Premanand Swami to bring along his sarangi to the festival. This was the first festival to be celebrated after Maharaj had left for Akshardham. More than twenty thousand people had come to the event in Vadtal. Acharya Shree Raghuvirji Maharaj sat Premanand Swami on a ten foot high bench and asked him to sing Kirtans. Swami replied, "After Maharaj left for the Dham, I have stopped singing and playing the instrument. I cannot sing anymore. The feeling is just not there."

Acharya Maharajshree consoled him, "But Swami, your singing or playing instruments is not meant for pleasure of the senses. Your kirtans will bring memories and make the existence of Maharaj alive in the hearts of all again. For that reason, today I order you to pick up your sarangi and sing kirtans to take out all the grief building up within the devotees. Make our hearts lighter and get them attached to Shreeji Maharaj."

Having said this, Acharya Maharajshree picked up the sarangi and put it in Swami's hands. Swami was now compelled to sing. He started to tune his sarangi, ready to sing and bring back the memories of Maharaj. He remembered the way Shree Hari used to sit, sleep, wake up, hold sabhas, take His mare Manki for a ride, the festivals and places He went to, etc. In a low voice with long tune notes Swami started to sing out the sorrow in his heart. As the kirtan began, the listeners, especially new devotees, were shocked and wondered who this Swami was? The listeners' hearts started pouring with grief. It cannot be said as to how they were feeling or imagining. Then again, there was happiness as one continued listening to it. One can appreciate the sense of happiness that Swami brought into the moment. Tears of happiness started rolling down all the listeners' cheeks as they relived their memories when they were with Maharaj. When Swami meditated upon Shreeji Maharaj, he

again remembered that Maharaj had left them. At that moment, Swami's state began to get worse compared to the rest. The image of the Lord settled in every corner of his body. However, Swami deviated his mind and consoled himself for the betterment of all by continuing his duty set by the Acharya and meditated upon the Lord.

सजनी श्रीज मुजने सांभर्या २

राग: गरबी

सजनी श्रीज मुजने सांभर्या रे, हैडे हरभ रथ्यो उभराय...	सजनी १
नेषे आंसुनी धारा वहे रे, विरहे मनहुं व्याकुण थाय..	सजनी २
सुंदर मूर्ति श्री महाराजनी रे, सुंदर कमल सरीभां नेषा...	सजनी ३
सुंदर करता लटका हाथना रे, सुंदर अमृत सरीभा वेषा...	सजनी ४
शी कहुं शोभा अंगोअंग तशी रे, नीरभी लाजे कोटिक काम..	सजनी ५
हसतां हसतां हेत वधारता रे, अेवा सुप्रनिधि श्री धनश्याम.	सजनी ६
सदा श्वेतांबर श्रीज धारता रे, अंभर जरकसिया कोठ वार...	सजनी ७
गुच्छ कलंगी तोरा भोसता रे, गजरा बाजु गुलाबी हार...	सजनी ८
अे छबी शोवा तलभे आंभडी रे, मधुरां वचन सांभलवा कान.	सजनी ९
अे हरि मणवाने हैहुं तडपे रे, प्रेमानंदना ज्वन प्राण...	सजनी १०

Kirtan (Raag Garbi):

Sajni shreeji mujhne saambharya re, Haide harakh rahyo ubhraay...	Sajni (1)
Nene aansuni dhaara vahe re, Virahe manadu vyaakud thaay...	Sajni (2)
Sundar murti Shree Maharaaj ni re, Sundar kamal sarikha nein...	Sajni (3)
Sundar karta latka haath na re, Sundar amrut sarikha ven....	Sajni (4)
Shi kahu shobha angoang tani re, Nirghi laaje kotik kaam....	Sajni (5)
Hasta hasta het vadhaarta re, Eva sukhnidhi Shree Ghanshyaam...	Sajni (6)
Sada shvetaambar Shreeji dhaarta re, Ambar jarkasiya koi vaar...	Sajni (7)
Guchchh kalangi tora khosta re,	

Gajra baaju gulaabi haar...	Sajni (8)
E chhabi jova talkhe aankhadi re, Madhura vachan saambhadva kaan...	Sajni (9)
E hari madvaane haidu tadpe re, Premaanandna jivan praan...	Sajni (10)

Arth:

In the first lines of the kirtan, Swami refers to all the saints and devotees present as his friends. He says that he remembers Shreeji Maharaj and cannot bear the separation. His heart is overjoyed because it can still remember Maharaj, but his eyes cry out floods of tears in pain because he cannot see or play with Him anymore. (1-2)

He then describes the form of Shreeji Maharaj, recalling the way He used to dress, the way He played with all the saints and devotees, etc. He recalls that portrait of Shree Hari, the delicate body with sparkling lotus eyes, the way He used to move His hands to express anything and His sweet nectar-like soothing voice. He cannot fully describe the beauty of Maharaj's body parts, as they were incomparable and beyond description. Even a million kaamdevs (gods of seduction) combined would feel outshone by this beauty. Swami says, "O friend! My heart is eager to recall all this about Maharaj." (3-4)

The beauty of Shreeji Maharaj's body makes everyone fix their anxious gaze on Him! Shree Hari's smile is everlasting and brings happiness to all that see Him. He usually prefers to dress in white clothes. Sometimes, He wore rich garments woven with shimmering colours, or at other times, He wore bright coloured clothes. His turban would have hanging beaded tassels, and would sport attractive flowers made as bracelets on His wrists. (5-8)

Swami says, "That is why my heart is anxious to meet the attractive murti of Sahajanandji. Day and night my desire is stung into this Murti. My ears are impatient to listen to the sweet speech of Maharaj. My heart is desperate to meet that Shree Hari as he is my life and soul." (9-10).

~ Daatyo rahe ne chor dev na ~

Leela:

Sadguru Brahmanand Swami was busy in the construction of the Muli temple. He was personally involved in all aspects of the work, to ensure that all was being done in accordance with Shreeji Maharaj's wishes.

At that time, a rich poet residing in Muli held a wedding function at his house and organised a grand ceremony, inviting the poet community and his wealthy friends from Kutch, Gujarat, Halar, Gohilwad, Sorath, Jhalawad, amongst other regions. Many youths blinded by ego of their wealth, attended the ceremony. The host knew that Ladudanji, one of their own and the most highly respected one amongst the poet community, had become a saint and was in Muli at present. He brought the guests to see the temple and meet Brahmanand Swami in the temple. Swami was not interested in showing off his abilities, but knew that these poets were arrogant in behaviour because they had ego based on their knowledge. Swami welcomed the guests in his small make-shift living quarters.

The leader amongst the guests asked six questions to Swami in an attempt to test his wisdom:

1. Who can make someone free from the desire of lust?
2. What is the name of the daughter of the ocean?
3. Where does the soul live?
4. Should I go for pilgrimage or not?
5. Who is the king of Gokul?
6. Who is the most affectionate for a devoted wife?

On hearing these questions, Swami smiled at the folly of these people purportedly believing themselves to be knowledgeable. Instead of giving them detailed answers, he carefully chose very short words that served as the answers:

1. Swami (ie: the Lord Himself or His saint)
2. Shree (ie: Laxmiji)
3. Saha (ie: together with the body)
4. Ja (ie: yes, you should go)

5. Nand (ie: Nand, the father of Krishna in Gokul)
6. Swami (ie: husband)

Then Swami said out of all the answers combined together to make up a name: Shree Sahajanand Swami and said that this name was the answer to their questions, both jointly and individually. Hearing this witty answer, the poets were amazed at the originality and execution of the reply that Swami gave and bowed to him in acceptance and recognition of him as truly being a master in their trade.

Hearing this, the wealthy youth blinded by their ego said, “Swami, you have so much incomparable poetical knowledge and wisdom, then why did you become a saint? You belong to the householder community as you have all it takes to become successful. Sainthood is for people unable to fend for themselves. It would be understandable if those who cannot get enough food, are very weak and have no skills of any type take up sainthood. However, you are a master in this profession. This knowledge that you have is the result of many years of dedicated education. Why are you not reaping the fruits of your efforts? You should be relishing yourself in the pleasures of good wine, women and wealth as you have a youthful age that is not going to come back to you once gone!”

In this way, the blinded youth taunted Swami about his humble sainthood. But Swami was a true saint; he had control over his senses hence did not get perturbed by this wayward talk. Instead, he thought about guiding these people out of their ignorance, using his simple, fluent yet very effective vocabulary to aggressively address these youth about the ills of being controlled by the senses. Words hissed from Swami’s mouth like steam from a geyser, and the ego of the youth started to melt slowly. Swami’s choice of words and explanation was particularly targeted at the youth so they related every word to their own individual lives and realised how true it really was. Slowly, Swami started to change from giving a sermon to composing and singing a song based on the same topic of being attentive towards the reality of this life. Not one, but eight verses were sang one after the other (two of which are here below), and the youth became shocked and felt ashamed at their behaviour and folly.

Reality dawned upon them and they lost their affection to material pleasures. They fell into the feet of Swami asking for forgiveness and vowed to give up their addiction to women, wealth and wine, and change their course of life. Swami kindly introduced them into the Swaminarayan fellowship and initiated them as satsangis and taught them about the five vartmaans (vows). The youth promised to become good devotees and adhere to all the vows.

દાટયો રહેને ચોર દૈવના

રાગ: ધોળ

- દાટયો રહેને ચોર દૈવના, શું મુખ લઈને બોલેજી,
સ્વારથ કારણ શ્વાન તણી પેર, ઘર ઘર ફરતો કોલેજી... (૧)
- આતમ સાધન કાંઈ ન કીધું, માયામાં ભરમાણોજી,
લોક કુટુંબની લાજે લાગ્યો, સઘળેથી લૂંટાણોજી... (૨)
- પેટને અર્થે પાપ કરતાં, પાછું ફરી ન જોયુંજી,
કોડી બદલે ગાફલ કુબુદ્ધિ, રામ રતન ધન ખોયુંજી... (૩)
- વિષય વિકાર હૈયામાં ધાર્યા, વિસાર્યા મોરાશિજી,
મૂરખ તેંઆમે દશ મહિના, જનની ભારે મારીજી... (૪)
- સંત પુરુષની સોબત ન ગમે, ભાંડ ભવાઈમાં રાજીજી,
બ્રહ્માનંદ કહે નરતન પામી, હાર્યો જતી બાજીજી... (૫)

Kirtan Verse 1 (Raag Dhod):

- Daatyo rahe ne chor dev na, shu mookh laine bole ji,
Swaarth kaaran swan tani peir, ghar ghar farto dole ji... (1)
- Aatam saadhan kaain na kidhu, maaya ma bharmano ji,
Lok kutumb ni laaje laagyo, saghade thi lootano ji... (2)
- Pet ne arthe paap karta, paachhu fari na joyu ji,
Kodi badle gaafal kubuddhi, Raam ratan dhan khoyu ji.. (3)
- Vishay vikaar haiyaama dhaarya, visaarya morari ji,
Murakh tein aame das mahina, janani bhaare maari ji... (4)
- Sant purush ni sobat na game, bhaand bhavaai ma raaji ji,
Brahmaanand kahe nar tan paami, haaryo jeeti baaji ji.. (5)

Arth:

Swami used his sharp, accurate and effective vocabulary to address the youth and guide them out of their ego. He tells them, “You are thieves in the eyes of the Lord. You are not using the opportunity in hand in doing what He has sent you to do, meaning, make efforts towards obtaining salvation. You are all worthy of being buried alive as you have no face to show to knowledgeable people! When you were in your mothers’ wombs you cried for help, promising to worship the Lord, and were released and given this body to enable you to serve the Lord. However, you have backtracked on your word and instead have been bound in pursuit of women and wealth, both of which are mortal. You move from house to house in search of women like a stray dog. You will spend the whole of your life, and will take so many other births and yet not be satisfied by these pleasures. You have not done anything to feed your souls and give them peace. All your time is spent in serving your family and your personal ego, and your strength, youth and this time is all put to waste. Yet, you have not understood the purpose of life. (1-2)

He further whips them with sharper words of wisdom, “You are all sinner, as you have only thought about feeding your stomach, not your soul. You have never looked back and reasoned on your actions. The pleasures of the senses are worth a mere penny and you have given away your whole youth towards attaining that. In the process, you have lost an opportunity to serve the Lord. This Lord is the provider of all wealth and when served and worshipped, will shower boundless wealth over you”. (3)

He further advises, “Grain in a barrel may be countable, but the yearning of the human mind to attain pleasures cannot be quantified. Yet it wishes to attain all those pleasures and spends all its time in that, hence has no time to pray and worship the Lord.” Swami is not only addressing the guests in his hut, but his message is to all those people blinded by the ego of youth and power. He now becomes sterner as seen in his choice of words. “O fools, if you wanted to break your promise made while in your mothers’ womb, then why did you be a burden to your mothers, making them go through

unbearable maternal pain for nine months while in their wombs? Instead of giving birth to sons like you, they should have given birth to rocks. Then it would be understandable as not much could be expected from rocks. Further, the rocks would have been useful in the construction of this temple!” (4)

Finally, Swami concludes the first verse by pointing out the destiny chosen by the youth, “O ignorant souls, you do not appreciate or like the company of saints. You are more engrossed with worldly entertainment and dancing and get comfort in them. You are no different from a senseless animal! This human body is the path to salvation and is not available even to the gods in the heavens. You have won the opportunity of getting this human body, but have attached yourself to it and to its relations, children, family and have spent more time in serving their needs. You have in your whole life never bothered to use your skills and intelligence to pray to the Lord or serve Him or His saints and devotees. O clever fools, what you consider as joy is a very futile understanding of the meaning and the reason of life. The true and lasting joy lies in the supreme Lord Himself; worship Him to attain and experience that pure joy and get blessed to fulfil the purpose of your life.”(5)

આ તન રંગ પતંગ સરીખો

રાગ: ધોળ

આ તન રંગ પતંગ સરીખો, જાતાં વાર ન લાગેજી

અસંખ્ય ગયા ધન સંપત્તિ મેલી, તારી નજરું આગેજી. (૧)

અંગે તેલ ફૂલેલ લગાવે, માથે ઘોગાં ઘાલેજી,

જોબન ધનનું જોર જણાવે, છાતી કાઢી ચાલેજી... (૨)

ઝેમ ઉદરેકે ઠાડ પીધો, મસ્તાનો થઈ કોલેજી,

મગડરીમાં અંગ મરોડે, જેમ તેમ મુખથી બોલેજી... (૩)

મનમાં જાણે મુજ સરીખો, રસિયો નહિ કોઈ રાગીજી,

બહાર તાકી રહી બિલાડી, લેતાં વાર ન લાગીજી... (૪)

આજકાલમાં હું-તું કરતાં, જમડા પકડી જાશેજી,

બ્રહ્માનંદ કહે ચેત અજ્ઞાની, અંતે ફજેતી ધારેજી... (૫)

Kirtan Verse 3 (Raag Dhod):

- Ah tan rang patang sarikho, jaata vaar na laage ji;
Asankhya gaya dhan sampatti meli, taari najaru age ji.. (1)
- Ange tel fulel lagaave, maathe chhoga ghaale ji;
Joban dhan nu jor janaave, chhatee kaadhi chaale ji... (2)
- Jem undarde daaru peedho, mastaano thai dole ji;
Magrurima ang marode, jem tem mukh thi bole ji... (3)
- Man ma jaane muj sarikho, rasiyo nahi koi raagi ji;
Bahar taaki rahi bilaadi, leta vaar na laagi ji... (4)
- Aaj kaalma hun tun karta, jamda pakdi jaashe ji;
Brahmanand kahe chet agnani, ante fajeti thaashe ji... (5)

Arth:

This is the third verse of this reknowned kirtan. Here, Swami has given human life its true status and explained clearly its fragile nature. This body is like a butterfly; though beautiful, it has a very short life span. It is said that even the great legendary warriors and kings, able to scrape stars from the sky with their bare finger nails, have not been able to avoid death. Many attain wealth and power, but how long does it stay? Valiant kings like Ravan, Sikander and Moonj have all come and gone. No one has beaten death nor succeeded in doing so. We can see this happening in front of our eyes. (1)

In the younger generation, many have demonstrated foolishness. They wore perfume on their bodies and wore turbans with beautiful peacock feathers and silver borders with hanging tassels. The current trend is to have various hair styles. Swami says that man is proud and rich and no matter what clothes or haircut he had he would show off by walking around with pride. For how long is all this going to remain? (2)

Swami explains using the example of the cat and mouse fable. A mouse, one of the very low forms of life, was living a goalless life. On top of this he used to drink alcohol, but how can a mouse have the capacity in his body to handle it? Under the influence of alcohol, no one is as mischievous and careless as him. He said and did what

he liked. “There is no-one like me. I am strong and can take on anyone no matter what their size. Who am I scared of now?” What would he know, as he was under the influence of alcohol, that a cat was waiting outside ready to pounce on him and eat him in one mouthful. The mouse should have realised it earlier but he did not think. He did not realise the cat’s ominous presence. For the mouse a cat is an agent of death. The mouse had the power of wealth and beauty like today’s youngsters. The mouse was doing what he liked but with the mercy of the cat’s delay. However, when the cat raised its paw, he became nervous. Soon he was lifeless and devoured by the cat. (3)

Using this example, Swami explains that the young generation is compared to the mouse in the story. You are not in control of wealth, power and youth. Instead, you are under their control and then everything will be ruined and wasted. If you are an ignorant person and attain more happiness than you deserve, then you will end up doing something that you will regret. Being thankful and respectful is also a moral in the story. You should not boast about being rich and powerful. However, society sometimes becomes greedy and lurks after things that are bad for it, but later regrets follows when bad times come. We spend too much time thinking about what is ours and what belongs to others, instead of thinking about who we truly are. (4)

When today becomes tomorrow, the ushers (escorts) of Dharamraja (Yam Raaj) will take you away and place you before him where all your actions will be accounted for and punishment will be decided accordingly. At that time, you will regret your actions and you will be disgraced. (5)

So Swami is advising that all souls should remain alert. In order to achieve ultimate salvation (moksha) you should find the right teacher (guru) as early as possible to lead you onto the right path. The earlier this knowledge is obtained, the better it is.

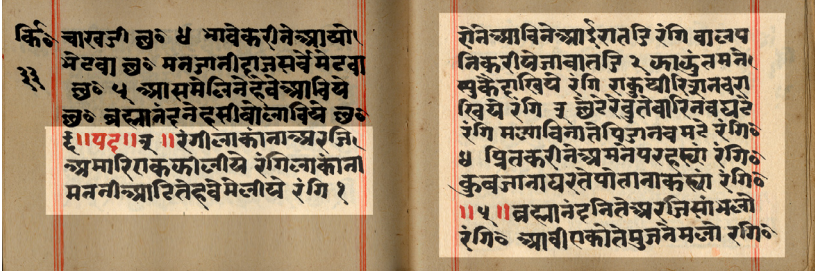
~ Rangila kaan arji amaari ek jhilie ~

Leela:

Before Shreeji Maharaj went to Akshardham, he had told Dada Khachar and Gopalanand Swami to inform Brahmanand Swami to quickly finish the construction work at Muli temple. Shreeji Maharaj also said that if the work not finished, he would not take Brahmanand Swami to Akshardham.

On the thirteenth day, after Shreeji Maharaj departed to Akshardham, Sadguru Gopalanand Swami gave the documentation of Muli Temple to Sadguru Brahmanand Swami and recalled the last request of Shreeji Maharaj and finally told Bhram Muni to go to Muli. Therefore, Brahmanand Swami went to Muli together with a group of saints. The temple work started in full scale but a huge problem arose when there was no more rock suitable for the building. In addition, no stone could be found anywhere in the land of Muli. Therefore, Swami went to the king of Dhrangadhra to request for stones to be used for the temple. Unfortunately, the king was a minor and his kingdom was under the care of ministers. These ministers refused to give stones. Swami became upset and returned to Muli. Swami was in deep anxiety as temple work had stopped due to the lack of stones. All other places near Muli were searched but unfortunately no building stones were found.

One night, Swami prayed to God, "Maharaj, with your permission and blessings I prepared huge holy temples in Ahmedabad, Vadtal and Junagadh and during that time I did not face any difficulties. How will this mandir be completed without stones? How will the high, deep and wide foundation pits and pillars be filled without stones? You are the almighty God, capable of acting, making others act at your direction, and making the impossible to become possible. You possess universal knowledge and lay rules for all to follow. Therefore almighty God! Help me to suppress my inner sorrow. Please accept my request." Crying, Swami sang in a sad tone and the following verse automatically came out of his mouth.



रंगीला कहान अरज अमारी ऐक जीलीऐ

राग: गरबी

- रंगीला कहान अरज अमारी ऐक जिलीऐ,
 रंगीला कहान मननी आंटी ते हवे मेलीऐ... रंगीला (१)
- रंगीला कहान रहोने आवीने अहीरातडी,
 रंगीला कहान वालपनी करीऐ जे वातडी... रंगीला (२)
- रंगीला कहान जाजुं तमने शुं कही दाणीऐ,
 रंगीला कहान संकुथी रीस नव राणीऐ... रंगीला (३)
- रंगीला कहान छेटे रहेयुं ते वारी नव धटे,
 रंगीला कहान मण्या विना ते पीडा नव मटे... रंगीला (४)
- रंगीला कहान प्रीत करीने अमने परहर्या,
 रंगीला कहान कुञ्जनां धर ते पोतानां कर्था... रंगीला (५)
- रंगीला कहान ब्रह्मानंदनी ते अरज सांभणो,
 रंगीला कहान आवीने ऐकांते मुजने मणो... रंगीला (६)

Kirtan (Raag Garbi):

- Rangila kahaan arji amaari ek jhilie,
 Rangila kahaan man ni aanti te have melie... (1)
- Rangila kahaan rahone aavine ahin raatdi,
 Rangilaa kahaan vaalap ni karie jo vaatdi... (2)
- Rangila kahaan jhajhu tamne shu kahi daakhie,
 Rangila kahaan raanku thi rees nav raakhie... (3)
- Rangila kahaan chhete rahevu te vaari nav ghate,
 Rangila kahaan madya veena te pida nav mate... (4)
- Rangila kahaan preet karine amne parharyaa,

Rangila kahaan kubja na ghar te potaanaa karya.. (5)
Rangila kahaan Brahmanand ni te arji saambhdo,
Rangila kahaan aavine ekaante mujne malo... (6)

Arth:

Swami says, "O Maharaj, the doer of various leela's, please listen to my heartily request. Please forgive me and shed away any grudge You have against me. Oh my Lord! If You stay one night here with me, I will tell You the sorrow of my heart." (1-2).

"You are the destroyer of sin and the saviour of many fallen souls. You are omnipresent (always present everywhere). At the moment I feel bewildered and You know all about that. Therefore what do have to I tell You? If there is any mistake on the part of this poor saint, please forgive me. Do not be angered by this. Now so many problems have arisen. I have been praying to You for a long time, but You are not giving me Your vision guidance and blessings. O Lord! You cannot stay far away from me. My trouble will not be solved until you come and visit me." (3-4).

"You first called us, fondled us and gave us Your affection, and now You have discarded us? Leaving those who have offered You everything that they possess, including themselves, You had chosen to stay at the homes of ugly women!" Brahmanand swami says, "If the temple work remains incomplete, Your honour and glory will be tarnished. Therefore, listen to my request and meet me in person very promptly! (5-6).

~ Baare maas pura thaya ~

Leela:

This kirtan has been composed by the master of all poets, Brahmanand Swami. When Maharaj left His mortal body he had given orders to Brahmanand Swami to continue construction of and complete the mandir in Muli, despite all the hardships faced. The mandir is now complete. It has now been two years since Maharaj has passed away and the month of Jeth of Vikram Samvant 1888 has commenced.

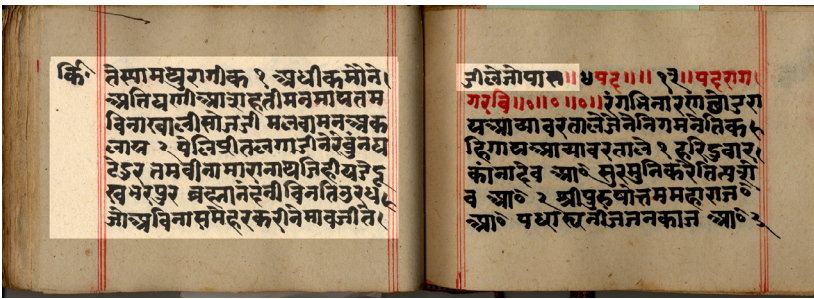
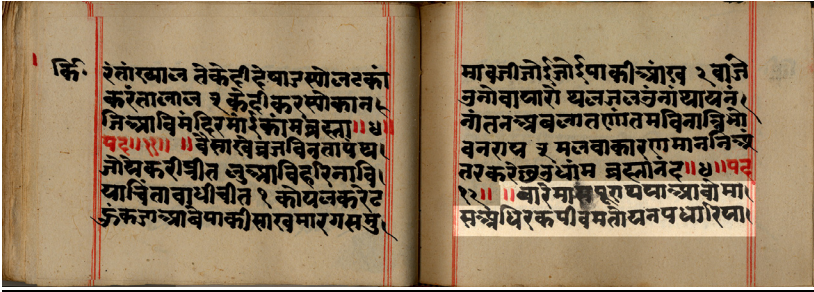
One day, Brahmanand Swami was thinking about the past times when Maharaj was around, and he thought of all the times Maharaj had given him darshan. He remembered the leelas (exploits) Maharaj had done while in human form. When Swami completed the construction of Vadtal and Junagadh Mandir, Maharaj was very close to Him. So Swami asked himself, "I have now completed the construction of Muli Mandir, so why has Maharaj not come for me to take me to his ever blissful Akshardham? He has taken Manki Ghodi, (Maharaj's mare), devotees like Punja Dodhia and saints like Muktanand Swami to his abode, will He not take me?" Missing Maharaj so dearly, these are the thoughts now arising in Brahmanand Swami's mind. He sat depressed all day and night, composing and singing songs of separation from the Lord.

Now Brahmanand Swami's shishya mandal, including the likes of Devanand Swami, Tadrupanand Swami, are sensing that Swami is not going to be on this earth for long. The soul of Brahmanand is yearning to meet the Supreme. Now it is Jeth Sud 10, the same day Maharaj had left this earth two years earlier to go to Akshardham. Swami awoke early in the morning and after doing puja of the Lord he went and sat in front of the Murti of Hari-Krishna Maharaj. The yearning for Maharaj is getting unbearable. With a sad tone, he started singing kirtans about his separation from Maharaj. Three hours have gone by and he is still composing and singing new songs reflecting just how much he misses Maharaj. All the Santos and haribhaktos had gathered near the dome of Muli Mandir. Lastly, he started to sing the kirtan beginning with the month Jeth, "Jethe Jeevan Chaliya..." and sang a verse for each of the 12 months to vaishakh.

Many aberrant things started to happen. The sky is full of shooting stars, the weather has changed to gloomy. A strong dreadful wind is blowing, uprooting trees off with their roots. While Brahm Muni is singing with his sitar, the domes of the temple are shivering. Such was the immense nature of Swami's empathy. In the same way, his lyrics in the verses touched the heart of haribhaktos, who also started to weep in remembrance whilst comforting each other. Tears flowed

down his cheeks. Within no time, he completed 12 verses, and finally, he sang Pad 13 of this kirtan, “Baare Maas Pura Thaya”.

The sixty year old Brahmanand swami is writing his last verse today. It has been said that as soon as the last verse was completed, a glow of cool divine light spread in the compound. The manifest form of Sahajanand Swami was seen in the light, saying, “My dear friend Brahmanand, come with me in my service (seva)”. Giving darshan to all the haribhaktos, Maharaj took Brahmanand Swami to Akshardham. Swami’s entire life was spent worshiping and following the orders of Sahajanand Swami (his Ishtadev). He was always occupied in building new temples in various towns as well as in the hearts of the devotees nationwide by instilling satsang in them. Let us read Brahmanand Swami’s last verse of his poetry and make our life pious and pure.



બારે માસ પૂરા થયા

રાગ: ધોળ

- બારે માસ પૂરા થયા, આવ્યો માસ અધિક,
પ્રીતમ તોય ન પધારિયા, કેર્યા મથુરા ઠીક... (૧)
- અધિક મહિને અતિથણી, આશ હતી મનમાંદા,
તમ વિના ખાલી સેજડી, મળવા મન અકળાય... (૨)
- પહેલી પ્રીત લગાડીને, રહેવું ન થટે દૂર,
તમ વિના મારા નાથજી, હૈકે દુઃખ ભરપૂર... (૩)
- બ્રહ્માનંદની વિનંતી, ઉર ધરજો અવિનાશ,
મહેર કરીને માવજી, તેડી લેજો પાસ... (૪)

Kirtan (Raag Dhod):

- Baare maas pura thaya, aavyo maas adhik,
Pritam tohy na padhariya, thherya mathura thheek.. (1)
- Adhik mahine atee ghani, aash hati man maayh,
Tam vina khaali sejdi, malva man akadaay... (2)
- Pehli prit lagaadi ne, rehvu na ghate dur,
Tam vina maara naathji, haide dukh bharpur... (3)
- Brahmanand ni veenanti, oor dharjo Avinash,
Maher karine mavji, tedi lehjo paas... (4)

Arth:

“O Lord, the supporter of my life! 12 months have gone by and Adhik (Purshottam) month is now beginning, O beloved Lord, still there is no sign of You? ” (1)

“It was my wish that You would come during Adhik Maas. The bedstead formed out of my devotion for You, is empty without You. My mind is in dire need of Your company. ” (2)

“My mind is confused. Initially, You gave us lots of love and caress, You gave happiness, we all played together with variegated colours and You fed us lovingly, but now why are You so far away? ” (3)

