



S.K.S. SWAMINARAYAN TEMPLE (LONDON) – BAL YUVAK MANDAL

Westfield Lane, Kenton, Harrow, Middlesex, HA3 9EA Est. 1966 Charity Reg. No. 271034

Tel: 020 8909 9899 Fax: 020 8909 9897 Email: bym@sksst.org

Sarve sakhi jivan jovaane chaalo re

Once, shree Hari arrived in holy vottage named Agatray, in the green and beautiful district if Saurashtra to celebrate Janamastmi, the birthday of Lord Krishna. The festival was cleabrated with much enthusiasm, happiness and affection by the vallage’s foremost devotee, Parvatbhai. After the festival, shree Hari and the saints stayed there for a few more days. At the 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 ould 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.

Sarve sakhi jivan jovaane chaalo

Sarve Sakhi Jeevan Jovã-Ne Chãlo Re
Sheradiyu-Mã Äve Latakanto Lãlo Re..... Sarve Sakhi
Eni Shobhã Mukhe Varnavi Na Jãye Re
Jene Nigam Neti Neti Kari Gäy Re..... Sarve Sakhi
Roje Ghode Rãjeshvar Birãje Re
Chhabi Joi Kotik Kandarp Lãje Re..... Sarve Sakhi
Malyã Äve Mahã Muni-Nã Vrund Re
Te-Mã Shobhe Tãre Vintyo Jem Chandra Re..... Sarve Sakhi
Shuk San-Kãdik Uttam Yash Gäve Re
Nrutya Kari Nãrad Vinã Bajãve Re..... Sarve Sakhi
Nij Sakhã Chamar Kare Lai Hãth Re
Ä Jo Ävyã Bhumãnand-Nã Nãth Re..... Sarve Sakhi



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Vahla rumzum

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 advisers to the king said, that Is Swaminarayn Bhagwan is real and the religion is in accordance to the Veds, 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 Swaminaryan Bhagwan to attend this sabha. Maharaj was in Vadtal when he received this invitation. Maharaj read it and ordered 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.



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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 kirtan in happiness. He saw Maharaj playfully sitting on Manki Godi, 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 gain 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 that he would be victorious. While on route to Varodra, he began to sing the following Kirtan:

Vahālā Ram-Jam Kartā

Vahālā Ram-Jam Kartā Kahān, Māre Gher Āvo Re,
Mārā Purā Karvā Kod, Hasi-Ne Bolāvo Re..... Vahālā
Māre Tam Sang Lāgi Preet, Shyām Sohāgi Re,
Me To Tam Sang Ramvā Kāj, Lajjā Tyāgi Re..... Vahālā
Vahālā Abalā Upar Maher, Karjo Morāri Re,
Hu To Janmo Janam-Ni Nāth, Dāsi Tamāri Re..... Vahālā
Mārā Prān Tanā Ādhār, Preetam Pyārā Re,
Pal Raho-Mā Natvar Nāv, Muj-Thi Nyārā Re..... Vahālā
Āvo Chhogā Meli-Ne Shyām, Dhadak-Mā Dhāro Re,
Me To Phoolade Samāri Sej, Shyām Sudhāro Re..... Vahālā
Vahālā Nenā Tanu Fal Nāth, Muj-Ne Āpo Re,
Muktānand Kahe Mahārāj, Dukhadā Kāpo Re..... Vahālā



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Janam Sudhaaryo re maro

Ramand Swami initiated Nilkhant varni in the town of Piplana and gave him two names, Sahajanand swami and Narayan Muni. After a year Ramand swami decided his job is done and now Swaminarayan Bhagwan will take care of the sampraday and therefore he handed of the throne of our sampraday to Sahajanand swami in the town of Jetpur and left for Aksharsham. From there on with Maharaj's will anyone who came to him went into Samadhi just by Shree Hari clicking his fingers.

During this time Muktanand swami was in Bhuj, he received the news that maharaj is doing all of this and he left for Meghpur, a town near piplana where Sahajanand Swami was residing and taking devotees into Samadhi.

Muktanand swami arrived there and sternly told Shreeji Maharaj " Not everyone can go into Samadhi and you should not let allow anyone and everyone to do it "

During the Samadhi devotees used to see Maharaj with his true powers and see how great he really is, and from there Maharaj went onto the town of Kalvani.

After they had all arrived at Kalvani, Ramand swami gave darshan to Muktanad swami and said " listen Muktanand swami listen! This Sahajanand swami is the true God. I was just a small dugdugi no vagadar (drum player) Now the Lord himself has arrived " After saying this Ramanand swami disappeared.

Muktanand swami then began to think about this and slowly realised that Sahajanand swami is the supreme Lord himself. He then straight away went to the temple where maharaj was residing. He then sat Maharaj on the throne and performed his aarti " Jay Sadguru Swami " . After the arti he composed " Janam Sudharyo re Maro " which was the first kirtan he sang directly to Swaminarayan Bhagwan.

After this Muktanand swami became one of the biggest swami's of our Sampraday, among many attributes he had knowledge, non-attachment to worldly desires and due to his extreme love and devotion for Maharaj and his devotees he is known as the mother of our Satsang. In his time on this earth he has composed Hundreds of kirtans, become a guru to many sants and lead of Sampraday in a positive direction.



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Janam Sudhāryo Re Māro

Janam Sudhāryo Re Māro

Malyā Natvar Nand Dulāro..... Janam

Karunā Atishe Re Kidhi

Bhav-Jal Budatā Bāy Grahi Lidhi.....Janam

Muj-Par Adhalak Re Dhalyā

Karunā Kari Gher Bethā Malyā..... Janam

Man Dadh Kariyu Re Morāri

Have Hu Thai Rahi Jag-Thi Nyāri..... Janam

Ānand Ur-Mā Re Bhāri

Shir Par Gāje Girivar Dhāri..... Janam

Nir-Bhe Ni Nobat Re Vāgi

Kahe Muktānand Brahmanā Bhāngi.....Janam



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Maankiye chadya re Mohan vanmadi

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

Just the Mayaram Bhatt if Manavadar came for vision of Mahraj, and Mahraj said “Bhattji, I was waiting for you. I am planning to go to Vadtal and need you to check out what the best time in accordance to astrology to commence my journey.” Mayaram Bhutt 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 other devotees in Vadtal.” Hearing this, Dada sulkingly returned back to his sister Jivuba, Laduba, Panchuba, Nanuba etc who were 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 of Manki Ghodhi.



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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.

Mānakiye Chadyā Re Mohan Van-Māli
Shobhe Rudi Kar-Mā Lagām Roopāli..... Mānakiye
Mānigar Sau-Ne Kahe Chhe Thāo Taiyār
Muni-Varani Padāti-Ne Asavār
Vrat-Puri Jāvā Karyo Nir-Dhār..... Mānakiye
Kesar Beri Bodali-Ne Phool-Māl
Tājan Tikhi Vāgali-No Ghano Tāl
Shobhe Ghanā Vahālā Lāge Chhe Marāl..... Mānakiye
Premi Bhakta Vinanti Kare Dodi Dodi
Loha-Chamak Tulya Vrutti Murti-Mā Jodi
Nathi Jāti Darbar-Mā-Thi Ghodi..... Mānakiye
Āgnā Āpo Ame Jāiye Vrat-Puri
Jāo Prabhu Rām-Navmi Nathi Duri
Sevak Dās Premānand Hajuri..... Mānakiye



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Fagva

In Sārangpur, Mahārāj invited the male satsangis and santo to play Holi with Him. When the santo and satsangis had gathered, they saw Mahārāj having a meal. They waited very patiently outside the house, waiting for the moment when Shreeji Mahārāj went to wash His hands and come out of the house. The moment Shreeji Mahārāj stepped outside the house, the satsangis and santo all gathered around and smothered him in coloured powders. Shreeji Mahārāj enjoyed the moment so much that He blessed them with whatever they wished for (**Fagvā**). Nishkulānand Swāmi noted everything the santo and satsangis asked for in the shāstra Bhakta Chintamani, in Prakran 64.

#

Mahā-Balavant Māyā Tamāri, Jene Āvariya Nar-Nāri

O great one, your māyā has overwhelmed men and women

Evu Varadān Dijiyē Āpe, Eha Māyā Am-Ne Na Vyāpe

Give us a blessing, where māyā does not overcome us

Vadi Tamāre Vishe Jeevan, Nāve Manushya-Buddhi Koi Dan,

And of you my Lord, may we never see you as an ordinary human

Je Je Leelā Karo Tame Lāl, Tene Samaju Alokik Khyāl

Whatever actions you do Mahārāj, may we see them in their true divinity

Satsangi Je Tamārā Kāve, Teno Kedi Abhāv Na Āve

May we never have bad thoughts about your satsangis

Desh Kāl Ne Kriyā E Kari, Kedi Tam-Ne Na Bhuliye Hari

Due to the influences of place, time and action, may we never forget you

Kām Krodh Ne Lobh Kumati, Moh Vyāpi-Ne Na Fare Mati

May our thoughts never be influenced by desire, anger, greed, and cruelty

Tam-Ne Bhajatā Ādu Je Pade, Māgiye E Am-Ne Na Nade

The things that distract us from your devotion, may they never affect us

Etalu Māgiye Chhaiye Ame, Dejo Dayā Kari Hari Tame

We are asking for this much, please kindly give it to us Hari

Vadi Na Māgiye Ame Jeha, Tame Suni Lejo Hari Teh

And that which we have not asked for, listen to it Hari

Kedi Desho Mā Deh-Abhimān, Jene Kari Visaro Bhagvān

Never give us self-ego, which makes us forget you Bhagvān

Kedi Kusang No Sang Na Dejo, Adharma Thaki Ugāri Lejo

Never give us bad company and save us from sins

Kedi Desho Mā Sansāri Sukh, Desho Mā Prabhu Vās Vimukh

Never give us material pleasures, nor place us amongst those who defy you

Desho Mā Prabhu Jakta Motai, Mad Matsar Irshyā Kāi

Don't give us worldly greatness, nor jealousy or hate

Desho Mā Deh Sukh Sayog, Desho Mā Harijan No Viyog

Don't give us opportunities for worldly enjoyment, or distance from satsangis

Desho Mā Harijan No Abhāv, Desho Mā Ahankāri Svabhāv



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Don't make us disrespect your satsangis, nor pride for ourselves

Desho Mã Sang Nãstik No Rãý, Meli Tam-Ne Je Karma-Ne Gãý

Don't give us the company of atheists, who leave you and only praise karma

E Ædi Nathi Mãgatã Ame, Desho Mã Dayã Kari-Ne Tame

And any things that we do not want, please do not give them to us

Then Mahãrãj said, "Go. I will give you everything you have asked for. You will

not be entangled in my mãýã. You will not be affected by bodily and worldly

pleasures. You will never see any