

Mahapooja

Prastaavanaa ane Aitihaasik Mahattva

(Preface and Historical Significance)

jaya svaaminaaraayana.

jevu mahaatmya praachina vaidika kaala maa yagnya nu hatu, evu ja mahaatmya aa kaala ma maahaapoojaa nu chhe ane maahaapoojaa ni vidhee ne yagnya vidhee samaana ja mahattva aapvaa maa aave chhe. aa eka spiritual technology chhe.

(Jay SwamiNarayan. Just as sacrifices (yagnya) were held with great importance in the ancient Vedic era, mahaapoojaa holds the exact same significance in present times, and the ritual of mahaapoojaa is given equal importance to the yagnya ritual. This is a spiritual technology).

poojaa etle bhagvaana nee bhakti, jyaare mahaapoojaa etle bhagavaana nee saathe emna gunateeta svaroopo ane bhakto ni pana bhakti. bhagavaana swaminaaraayana ane gunateetaananda swamee ne bhakto saathhe yaada karavaathee kaala, karma ane maayaa nee asara door thae jaaya chhe ane eno naasha thae jaaya chhe. vachanaamruta vadtaala 5 maa, bhagavaana swaminaaraayana nityaananda swamee ne samajaave chhe, “jevee reetee koi bhagavaana nee maansee poojaa kare chhe, tevee ja reete jo te bhagavaana nee saathe temnaa uttama bhakta nee pana maansee poojaa kare... ane khooba prema thee bhagavaana ane uttama guno dharaavataa santa nee aavee sevaa kare, to te jo kaniyaa (sau thee neeche nee prakaara no) bhakta hase, to pan aa ja janma maa uttama prakaara no bhakta banee jaashe.”

(Poojaa means the devotion of God, whereas mahaapoojaa means the devotion of God along with His Gunatit saints and devotees. By remembering Lord Swaminarayan and Gunatitanand Swami along with devotees, the effects of kaal (time), karma (past deeds), and maya (illusion) are removed and destroyed. In Vachanamrut Vadtal 5, Lord Swaminarayan explains to Nityanand Swami, “Just as someone performs maansi poojaa (mental worship) of God, if one also performs maansi poojaa of His ideal devotee along with God... and with deep love performs such service to God and the saint who possesses the highest qualities, then even if he is a devotee of the lowest type, he will become a devotee of the highest caliber in this very life.”)

sheekshaapatree shloka 77 maa, bhagavaana swaminaaraayana bhakto ne vishesha kareene chaturamaasa (chomaasaa naa chaara mahinaa) darmiyaana mahaapoojaa karavaa nu kahe chhe.

(In Shikshapatri verse 77, Lord Swaminarayan tells devotees to especially conduct mahaapoojaa during chaturmaas (the four months of the monsoon season)).

swaminaaraayana sampradaaya maa pehelee maahaapoojaa sadguru gopaalaananda swamee e shree haree naa swadhaamgamana pachhee karee hatee. saampradayika history maa jaanavaa maa aavyu chhe ke shree haree jyaare swadhaama gayaa tyaare temnaa apaar viraha maa dukhe daadaa khaachara ne saantvana aapva sadaguru gopaalaananda swamee e samvat 1886, jeth sud ekaadashee naa divase gadhpura maa gopinaatha deva samaksha maahaapoojaa karaavee hatee ane swaminaaraayana bhagvaana pragata thayaa hataa.

(In the Swaminarayan Sampradaya, the first mahaapoojaa was performed by Sadguru Gopalanand Swami after Shree Hari's departure to Swadham (divine abode). It is known in the history of the Sampradaya that when Shree Hari departed for Swadham, Sadguru Gopalanand Swami conducted a mahaapoojaa in front of Gopinath Dev in Gadhpura on Jeth Sud Ekadashi, Vikram Samvat 1886, to comfort Dada Khachar, who was suffering from immense grief over the separation. During this, Bhagwan Swaminarayan manifested (appeared).)

maahaapoojaa no vyaastheeta praarambha karavaano shreya aksharabrahma gunaateetaananda swamee ne aapava maa aave chhe. V.S. 1901 maa gopaalaananda swamee junaagadha padhaaryaa tyaare gunateetaananda swamee e temne kahyu ke soratha desha naa satsangeeo naa deshkaala saaraa thaaya, temnaa dukha-daridrya dura thaaya te maate aapa maahaapoojaa karaavo. vaideeka veedhee maa expert ane powerful gopaalaananda swamee pote koe ne koe occasion para maahaapoojaa kartaa hataa. te maahaapoojaa nu yantrapaata beechhaaveene, tenaa para sarvaavataaree paramaatmaa Bhagwan Swaminarayan ane Mukto ni sthapna karine temne Mahapuja ni vidhi darshavi. Mahapuja nu te Yantrapatal ane Shrihari e temne puja mate aapela Shaligram temne Junagadh Mandir ne gift kari didha. Jena darshan aapne aaje pan Junagadh Mandir ma kari shakie chheee.

(The credit for systematically initiating Mahaapoojaa goes to Aksharabrahma Gunatitanand Swami. In Vikram Samvat 1901, when Gopalanand Swami visited Junagadh, Gunatitanand Swami requested him, "Please conduct a Mahaapoojaa so that the time and circumstances (deshkaal) improve for the Satsangis of the Sorath region, and their hardships and poverty are eradicated." Gopalanand Swami, who was

an expert in Vedic rituals and possessed immense spiritual power, used to perform Mahaapoojaa on various occasions. He demonstrated the ritual of Mahaapoojaa by spreading out the Yantrapatal (sacred ritual diagram mat) of Mahaapoojaa and invoking the supreme entity, Bhagwan Swaminarayan, along with the Muktas (liberated souls) upon it. He gifted that Yantrapatal of Mahaapoojaa, along with the Shaligram given to him by Shrihari for worship, to the Junagadh Mandir. We can still have their darshan (sacred viewing) today at the Junagadh Mandir.)

te yantrapaata para aksharabrahma gunaateetaananda svaameee sadaguru
gopaalaananda svaameenee nee haajaree maaja brahmachaareee vaasudevaananda
svaamee paase V.S. 1901, jetha suda ekaadashee thee mahaapoojaa no mangala
praarambha karaavyo. tyarpachhee aksharabrahma gunaateetaananda swaamee nee
aagnyaa thee temnaa shishya ane vaasudevaananda brahmachaaree na shishya
achintyaananda brahmachaareee dararaoja mahaapoojaa karataa.

(Upon that Yantra paata, Aksharabrahma Gunatitanand Swami had Brahmachari Vasudevanand Swami auspiciously initiate the practice of Mahaapoojaa from Jeth Sud Ekadashi, Vikram Samvat 1901, in the presence of Sadguru Gopalanand Swami. Thereafter, under the command of Aksharabrahma Gunatitanand Swami, his disciple and the disciple of Vasudevanand Brahmachari, Achintyanand Brahmachari performed Mahaapoojaa every single day.)

brahmasvaroopaa shaastreejee mahaaraajae brahmasvaroopaa yogeejee mahaaraaja
pase akshara mandira gondala maa mahaapoojaano no praarambha karaavyo.
yogeejee mahaaraaje shaastreejee maharaaja ne kahyu ke, “mane mahaapoojaa
aavadatae nathee” to shaastreejee mahaaraaje kahyu, “hu sheekhvaadu chhu, kaaik
ochhu-vadhaare bolaai jaya to koi vaandho nahee, mota na shabda jheele le to
aavaadee jaaya, koshisha chaalu raakhavee.”

Brahmaswarup Shastriji Maharaj initiated the practice of Mahaapoojaa through Brahmaswarup Yogiji Maharaj at Akshar Mandir in Gondal. When Yogiji Maharaj told Shastriji Maharaj, 'I do not know how to perform Mahaapoojaa,' Shastriji Maharaj replied, “I will teach you. It does not matter if a few words are spoken slightly more or less; if one embraces the words of the great (mota), one will learn it. Keep making the effort.”

guruharee brahmasvaroopaa kaakaahae guruharee brahmasvaroopaa pappajee naa
maargadarshanathee ane badhaa bhakto naa kalyaana nee bhaavnaa ne karavaa,
mushkeleeuyo ne doora karavaa, sahanu svaastha, dhan, mananee shantree ne atmaa
nee bhaavnaa ne badhe j phelaavavaa naa mangala hetu thi taardeva mandira maa

mahaapoojaano mangala praarambha thayo hato. te shubha divasa hato 8 August, 1964. aa dhanya teethee naa suvarna parve aakhaae gunaateeta samaaja naa badhaaj kendromaa 2014 maa khoobaj bhaktee saathe samooaha mahaapoojaano kaaryakrama ujavavaamaa aavee.

(Under the guidance of Guruhari Brahmaswarup Kakaji and Guruhari Brahmaswarup Pappaji, and with the benevolent intent of bringing about the spiritual liberation (kalyan) of all devotees, removing difficulties, and spreading health, wealth, peace of mind, and spiritual goodwill everywhere, the auspicious initiation of Mahaapoojaa took place at the Tardeo Mandir. That sacred day was August 8, 1964. On the golden jubilee anniversary of this blessed date in 2014, group Mahaapoojaa programs were celebrated with immense devotion across all centers of the Gunatit Samaj.)

1964 thee 1966 May mahinaa sudhee poojya hansaadeedeee taardeva mandira maa mahaapoojaa karee. June 1966 maa jyaare badhaa sant-baheno vidyaanagara rahevaa gayaa to guruharee kaakaahee nee agnyaa thee pehelaa puja raajubhaaee bhatt, puja. raajubhaaee thakkara ane 1973 the puja vasheebhaaee e niyameeta aa mahaapoojaa nee vidhee chaalu raakhee. 2003 maa powai mandira naa nirmaana kaaryaa baada e j mahaapoojaa aaja divasa sudhee khuba ja utsaaha ane bhaktee thee powai mandiramaa thaaya chhe. gunaateeta samaaja naa beeja ghaana badhaa kendromaa pana ketlaaya varasho thee aaje pana santo, santa-bhaeeo ane baheno badhaa haribhakona na sarvaangee vikaasa maate dararoja savaare niyameeta mahaapoojaa kare chhe. aa seevaaya dara varshe shraavana mahinaa maa pana badhaaja haribhakto potaana kutumbo naa kalyaana maate santo ane santa-bhaio, baheno paase vishesha mahaapoojaa karaave chhe. santo ane mukto dvaaraa nisvaartha bhaava thee karavaa maa aavelee mahaapoojaa manvancheeta phala aapanaaree hoyaa chhe. pehelaa koe vishesha utsavo para motaa-motaa samooaha yagnya thataa hataa, parantu guruharee kaakaajee e aadhonika samayanee pareestheethione ne dhyaana maa raakhine sahune sulabha hoyaa eave samooaha mahaapoojaa no kaaryakram temnaaja praagatya mahotsava naa parve 1985 maa mumbai maa prempuree ashram maa karavyo. tyarthee aaja sudhee powai naa sant-bhaeeo dareka vishesha samaiyaamna samooaha mahaapoojaa dvaaraa bhagvaana svaaminaaraayana, guruharee kaakaajee ane badhaaj gunaateeta svaroopone potaane nishthaa ane bhaktee nu ardhaa aape chhe.

(From 1964 until May 1966, Puja Hansadidi performed Mahaapoojaa at the Tardeo Mandir. In June 1966, when all the sant-baheno (ascetic sisters) moved to live in Vidyanagar, following the command of Guruhari Kakaji, first Puja Rajubhai Bhatt, Puja Rajubhai Thakkar, and from 1973 Puja Vashibhai regularly continued this ritual of Mahaapoojaa. In 2003, after the construction of the Powai Mandir, that very same

Mahaapoojaa has been taking place at Powai Mandir with great enthusiasm and devotion to this very day. In many other centers across the Gunatit Samaj as well, for several years now and even today, sadhus, sant-bhaio (ascetic brothers), and sisters regularly perform Mahaapoojaa every morning for the holistic development of all devotees.

Apart from this, every year during the month of Shravan, all devotees arrange special Mahaapoojaas through sadhus, sant-bhaio, and sisters for the spiritual well-being (kalyan) of their families. A Mahaapoojaa performed with selfless devotion by sadhus and muktas bestows one's heart's desired fruits. Previously, large group yagnyas were held during special festivals; however, keeping modern times and circumstances in mind, Guruhari Kakaji initiated a group Mahaapoojaa program at the Prempuri Ashram in Mumbai in 1985 on the occasion of his birthday celebration (Pragatya Mahotsav). From then until today, through group Mahaapoojaas at every special celebrations/occasions (samaiya), the sant-bhaio of Powai offer their devotion and unwavering faith to Bhagwan Swaminarayan, Guruhari Kakaji, and all Gunatit saints.)

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Nyaasa Vidhi

*(Purification of the self prior to performing Mahaapoojaa
Place your right hand on your heart while saying the following verses)*

Nyaasa Vidhi - Shlokas/Verses

**nijaatmaanam brahmaroopam dehatrayavilakshanam
vibhaavya tena kartavyaa bhakti krushnasya sarvadaa
bhakti shree swaminarayana sya sarvadaa**

nijaatmaanam - one's own soul/self; brahmaroopam - divine form/one with Brahman; dehatrayavilakshanam - distinct from the three bodies (gross, subtle, and causal); vibhaavya - having realized/meditated upon; tena - by that (realized state); kartavyaa - should be performed; bhakti - devotion; krushnasya - of Lord Krishna; sarvadaa - always/at all times; Bhakti - devotion; shree swaminarayana sya - of Lord Shree Swaminarayan; sarvadaa - always/at all times

(Understanding the soul to be brahmaroopa and separate from the three bodies (gross, subtle, and causation), at all times, offer devotion to God.) - Shikshapatri 116

**brahma/bhootah prasann/aatmaa na sho/chari na kaan/kshati
samah sar veshu/ bhoo te shu mada/bhaktim labhate param**

brahma-bhootah - being one with Brahman/spiritually realized; prasanna-aatmaa - the serene soul/joyful self; na - not; shochari - grieves; na - not; kaankshati - desires; samah - equal/impartial; sarveshu - towards all; bhooteshu - living beings; mad-bhaktim - My devotion (supreme devotion unto Me); labhate - attains; param - supreme

(The liberated and content soul does not become upset under any circumstances. He has no desires or expectations. He sees all living things with equal love. Such a person achieves my highest devotion.) - Bhagavad Gita 18/54

Respectfully Inviting God and Divine Saints

(We first sing a devotional song to invite God, divine saints and their devotees and start to further focus on divinity)

Invitation - Bhajan/Devotional Song

**padhaaro ne sahajaanandajee ho, gunaaha kareene maapha
gunaa kareene maapha amaaraa (2)
padhaaro ne sahajaanandajee ho, gunaaha kareene maapha**

Padhaaro - please come/welcome; ne - an expression of endearment or invitation; sahajaanandajee - Lord Sahajanand (Lord Swaminarayan); ho - an exclamation of devotion/calling; gunaa - mistakes/sins/faults; kareene - having done (by making); maapha - forgive/pardon; Gunaa - mistakes/sins; kareene - having done; maapha - forgive; amaaraa - ours/my

(Please come, O Sahajanand Swami, forgiving all our sins)

**garuda tyajeene paale padhaaryaa, gaja saaru Maharaj
evee reete tame aavo dayaalu (2) karavaa amaara kaaja ho**

Garuda - the divine eagle/vehicle of Lord Vishnu; tyajeene - having abandoned/leaving behind; paale - on foot; padhaaryaa - came/arrived; Gaja - the elephant (Gajendra); saaru - for the sake of; Maharaj - Oh Sovereign Lord!; Evee - in such a; reete - manner/way; tame - you; aavo - please come; dayaalu - Oh Merciful One!; Karavaa - to do/to fulfill; amaara - our/my; kaaja - tasks/work (prayers); ho - an exclamation of devotion/calling

(Just as Lord Vishnu left [his vehicle] the eagle, and ran by himself to save [his devotee] the elephant, similarly, O Merciful, please come to our rescue)

**ama jevaa tamane ghanaa pana, tamo amaare eka,
prema sakhee vinantee kare chhe, (2) raakho amaaree teka ho**

Ama - like us/of our kind; jevaa - like; tamane - to you; ghanaa - many; pana - indeed/also; tamo - you; amaare - to us/for us; eka - the only one; Prema sakhee - Premanand Swami (using his poetic pen name, meaning "the loving friend"); vinantee - prayer/supplication; kare - does/makes; chhe - is; raakho - please keep/protect; amaaree - our; teka - vow/honor/refuge; ho - an exclamation of devotion/calling

(There are many devotees like us, but you are One and only)

(Premanand Swami requests, please help us keep our promises)

Manglaacharana

(Devotional verses of praise about God and divine saints to be recited as they are arriving at the Mahapooja.)

Manglaacharana - Shlokas/Verses

Sahajanand Swami

**shreemad sadagunashaalinam chidachidi vyaaptam cha divyaa krutim
jeevesaaksharamuktakotisukhadam naikaavataa|raadhipam
gnyeyam shreepurushottamam munivarair veda aadi kirtyam vibhum
tam mool aaksharayuktameva sahajaa nandam cha vande sadaa**

shreemad - glorious/full of divine majesty; sadagunashaalinam - possessed of all auspicious, divine attributes; chidachidi vyaaptam - pervading all conscious (chit) and unconscious (achit) creation; cha - and; divyaa krutim - having a divine form; jeevesaaksharamuktakotisukhadam - the bestower of ultimate bliss upon countless jivas, ishwaras, and liberated souls (muktas); naikaavataa|raadhipam - the ultimate lord of all incarnations; gnyeyam - the one worthy of being known; shreepurushottamam - Lord Purushottam (the Supreme Being); munivarair - by the greatest of sages; veda aadi - by the Vedas and other scriptures; kirtyam - praised/glorified; vibhum - the all-powerful, omnipresent Lord; tam - Him; mool aaksharayuktameva - eternally accompanied by Mool Akshar (Gunatitanand Swami); sahajaa nandam - Lord Sahajanand; cha - and; vande - I bow down/offer salutations; sadaa - always

(Full of grandeur, with excellent qualities, ever-present in all life in a divine form. He is the king of incarnations imparting happiness to millions of souls, angels, mukta, and akshar. His praises are sung in the vedas and other holy scriptures. I ceaselessly pray to SAHAJANAND SWAMI who is associated with the original akshar)

Gunatitanand Swami

**mahaadhyaanaabhyaasam vidadha-tama-jastram bhagavatah
pavitre sampraaptam sthitimativaraikraantikavrushe
sadaanandam saaram paramaharivaartaavyasaninam
gunaateetaanandam munivaramaham naumi satatam**

mahaadhyaanaabhyaasam - the practice of deep, profound meditation; vidadha-tam - performing/doing; aja-stram - continuously/ceaselessly; bhagavatah - of God; pavitre - in the pure; sampraaptam - fully

attained/achieved; sthitim - spiritual state/status; ati-vara-ekaantikavrushe - the highest/best among the pure, single-minded devotees (Ekantik Dharma); sadaa-anandam - eternally blissful; saaram - the absolute essence (of spirituality); parama-hari-vaartaa-vyasaninam - intensely addicted/completely absorbed in speaking about the divine discourses of the Supreme Lord; gunaateetaanandam - GUNATITANAND SWAMI; muni-varam - the greatest among sages; aham - I; naumi - bow down to/offer salutations; satatam - always/perpetually

(He has the habit of incessant meditation and ceaseless prayer to Lord Swaminarayan. Thoroughly engrossing himself in the Lord, He is in the blissful highest liberated state. He is habituated to Lord Swaminarayan's sermons - I pay my obeisance to GUNATITANAND SWAMI)

Gopalanand Swami

**saadhyo ashtaangayoga pragata hari tanee, preeti maate prayatne
shodhee vedaanta tatvo sakala grahee leedhaa, jema sindhuthee ratne
aadhi vyaadhi upaadhi pranata jana tanee taa/ee keedhee samaadhi
gopaalaanandasvaamee sakala guna nidhi vandumaayaa abaadhi**

saadhyo - mastered/perfected; ashtaangayoga - the eight-fold path of yoga (Ashtanga Yoga); pragata - manifest/physically present; hari - Lord Swaminarayan; tanee - of; preeti - love/pleasure; maate - for the sake of; prayatne - with intense effort; shodhee - researched/discovered; vedaanta - of Vedanta philosophy; tatvo - the core principles/essences; sakala - all; grahee leedhaa - grasped/extracted; jema - just as; sindhuthee - from the ocean; ratne - gems/jewels; aadhi - mental agonies; vyaadhi - physical ailments; upaadhi - external troubles/miseries; pranata - surrendered; jana - of the people/devotees; tanee - of; taalee keedhee - eradicated/removed; samaadhi - divine trance/spiritual absorption; gopaalaanandasvaamee - Gopalanand Swami; sakala - all; guna - of virtues/divine attributes; nidhi - the treasure house; vandu - I bow down/offer salutations; maayaa - from Maya (illusion); abaadhi - untouched/unbound

(He mastered the eight-fold yoga practice for the love of the present form of God. Like pearls from the ocean, he got the essence of the original holy texts and imbibed them. He removed all three senses of unhappiness of devotees and gave divine trance. GOPALANAND SWAMI is full of all qualities - void of illusion, I bow down to him)

Bhagatji Maharaj

**shobhe nirguna moorti vaibhava bharee gnyaanopadeshe pooraa
chhe bhandaar samagra saadhu gunanaa sarvagya maayaapaaraa
aishvarya sahu chhe nijaashrita tanaa je doshahantaa sadaa
preme praagajee brahmarup gurune vandu ja vandu mudaa**

shobhe - radiates beautifully/looks magnificent; nirguna - completely free from worldly, material attributes; moorti - divine form; vaibhava - divine grandeur/majesty; bharee - filled with; gnyaanopadeshe - in imparting spiritual knowledge/wisdom; pooraa - perfect/adept; chhe - is; bhandaar - the treasure house/storehouse; samagra - all; saadhu - saintly; gunanaa - of virtues/qualities; sarvagya - all-knowing/omniscient; maayaapaaraa - beyond the realm of Maya (illusion); aishvarya - divine powers/lordships; sahu - all; chhe - is (possessed by him); nijaashrita - of his own surrendered devotees; tanaa - of; je - who; doshahantaa - the destroyer of flaws/shortcomings; sadaa - always; preme - with deep love/devotion; praagajee - Pragji Bhakta (Bhagatji Maharaj); brahmarup - the living form of Brahm; gurune - to the Guru; vandu - I bow down; ja - indeed; vandu - I bow down; mudaa - joyfully/with great delight

(His divine image is beyond the three qualities and is full of powers - filled with knowledge, He is the greatest teacher. He is a treasure of all divine saintly qualities and is totally beyond illusion. All powers are under his control and he removes all faults. I lovingly and joyously bow down to BHAGATJI MAHARAJ)

Jaga Swami

iti gunanidhivantaa, bhakta jaagaa dhimantaa,
bhoomi para|ehi santaa, pancha doshaa|nihantaa
shritahita anusarataa mool/a agnyaana harataa
ghana sama sukha karataa janopadeshe vicharata

iti - thus; gunanidhivantaa - possessed of a treasure house of virtues; bhakta - devotee; jaagaa - Jaga Bhakta (Jagajivan Bhakta); dhimantaa - highly intelligent/wise; bhoomi - the earth; para - upon; ehi - came/manifested; santaa - the saintly soul; pancha - five; doshaa - flaws/vices (lust, anger, greed, attachment, ego); nihantaa - the destroyer/eradicator; shritahita - the well-being/welfare of surrendered devotees; anusarataa - following/dedicated to; moola - root; agnyaana - ignorance; harataa - the dispeller/remover; ghana - a raincloud; sama - like/equal to; sukha - happiness/bliss; karataa - the bringer/creator; janopadeshe - for instructing/spiritually guiding the people; vicharata - travels/wanders

(JAGA SWAMI is full of divine qualities and highly intelligent. On this earth, he is the saint who takes away the faults of the five desires. He does good to all devotees at his shelter and takes away their root ignorance. He gives God's happiness and goes around spreading the divine message to devotees)

Krishnaji Ada

**shree raajadurga nagare vimale vaseene
shreejee svarupa mahimaa hrdaye dhareene
sthaapyo prakaash mool/aksharano prataapee
tvaam krushnaje guruvaram sharanam prapadhye**

Shree - glorious/divine; raajadurga - Rajnagar (the city of Junagadh, historically referred to as Rajadurga); nagare - in the city; vimale - pure/spotless; vaseene - having resided; shreejee - of Lord Shreeji Maharaj (Lord Swaminarayan); svarupa - of the divine form; mahimaa - glory/greatness; hrdaye - in the heart; dhareene - having held/enshrined; sthaapyo - established; prakaash - the divine light/manifestation; mool/aksharano - of Mool Akshar (Gunatitanand Swami); prataapee - majestic/powerful; tvaam - to you; krushnaje - Krishnaji Ada (a revered spiritual leader in the lineage); guruvaram - the ultimate/best Guru; sharanam - refuge; prapadhye - I seek/surrender unto

(He lived in Rajkot and without any kind of faults. He kept the glory of Gunatitanand Swami in his heart. He established the divine light and glory of Gunatitanand Swami. We take the shelter of the divine master, KRISHNAJI ADA)

Shastriji Maharaj

**jenu naama ratyaa thakee malina sankalpo samool/aa gayaa
jene sharana thayaa pachhee bhavatanaa pheraa viraamee gayaa
jena gaana dasho dishe harijano gaaye ati harshathee
evaa yagnya purushadaasa tamane paaye namu preetathee**

jenu - whose; naama - name; ratyaa - chanting/repeating; thakee - by/because of; malina - impure/sinful; sankalpo - thoughts/desires; samool/aa - completely from the roots; gayaa - vanished/departed; jene - whom; sharana - surrender/refuge; thayaa - having become; pachhee - after; bhavatanaa - of the worldly cycle of birth and death; pheraa - cycles/rounds; viraamee - ceased/stopped; gayaa - went (ended); jena - whose; gaana - praises/glory; dasho - all ten; dishe - directions; harijano - devotees of God; gaaye - sing; ati - with immense; harshathee - joy/delight; evaa - such; yagnya purushadaasa - Shastriji Maharaj (Shastri Yagnapurushdas); tamane - to you; paaye - at the feet; namu - I bow down; preetathee - with deep love/affection

(By chanting his name, all negative desires and thoughts are totally dissolved. By surrendering to him, there is no longer a need to take another birth. With great joy, devotees from every direction sing about his glory. I bow down with reverence to YAGNAPURUSHDASJI - SHASTRIJI MAHARAJ)

Yogiji Maharaj

**vanee amrutathee bharee madhusamee sanjeevanee lokamaa
drashtimaa bharee divyataa nirakhataa sudivya bhakto badhaa,
haiye heta bharyu meethu jananeeshu ne haasya mukhe vasyu
te shree gnyaanajee yogeeraaja gurune nitye namu bhaavashu**

vanee - speech/words; amrutathee - with nectar; bharee - filled; madhusamee - sweet like honey; sanjeevanee - life-giving/rejuvenating; lokamaa - in the world; drashtimaa - in the vision/gaze; bharee - filled; divyataa - divinity; nirakhataa - upon beholding/looking at; sudivya - highly divine; bhakto - devotees; badhaa - all; haiye - in the heart; heta - love/affection; bharyu - filled; meethu - sweet; jananeeshu - like a mother; ne - and; haasya - smile/laughter; mukhe - on the face; vasyu - resided; te - to that; shree - glorious/divine; gnyaanajee - Yogi Ji Maharaj (Jnandas); yogeeraaja - the king of yogis; gurune - to the Guru; nitye - daily/always; namu - I bow down; bhaavashu - with deep devotion/feeling

(His speech is laced with nectar and brings happiness to this world. With love in his eyes, as seen by all his divine devotees, his face reflects laughter, and his heart reflects a motherly love. I bow down everyday with reverence to GNANJI YOGIRAJ - YOGIJI MAHARAJ)

Kakaji Maharaj

**jenee amrutavaanee to vahee rahee saakshaata maheemaarupe
jenee braahmee sthiti aho! lina kare subhavya akshara pade,
sharanaagata nija alpa jeeva sahunaa shreeyaartha tatpara rahe
kaakaa snehalasindhu divya vibhune haiyu to vandana kare**

jenee - whose; amrutavaanee - nectar-like speech; to - indeed; vahee rahee - keeps flowing; saakshaata - visibly/manifestly; maheemaarupe - in the form of divine glory; jenee - whose; braahmee - divine/spiritually elevated; sthiti - state/realization; aho! - oh! (an exclamation of wonder); lina kare - absorbs/immerses (the seeker); subhavya - grand/magnificent; akshara - of Akshar; pade - in the position/abode; sharanaagata - who have surrendered; nija - own; alpa - small/meek; jeeva - souls; sahunaa - of all; shreeyaartha - for the spiritual welfare/ultimate liberation; tatpara - eagerly ready/fully dedicated; rahe -

remains; kaakaa - Kakaji (revered spiritual figure/Dadubhai); snehala-sindhu - ocean of affection/love; divya - divine; vibhune - to the supreme/majestic soul; haiyu - heart; to - indeed; vandana - bowing down/salutations; kare - does

(His continuously flowing eloquent speech is full of the glory of God. His liberated, divine state reveals the grandeur of Akshar. He is always prepared to bring happiness to every soul who has surrendered to him. I bow down with all my heart to that fountain of divine love, KAKAJI)

Papaji Maharaj

**jenee vaanee vishe akhanda vahetee suraavalee brahmanee
kintu thae agnyaata alpa sameepe rasabasa sahumaa rahee
jeeve je alamasta svameeshreejeemaa chhe mokshadaataa valee
pappaa jogeesvaroopa vibhu charane jhukee rahu bhaavathee**

jenee - whose; vaanee - speech/words; vishe - in/within; akhanda - continuously/unbroken; vahetee - flows; suraavalee - melody/musical notes; brahmanee - divine/of Brahm; kintu - but; thae - having become; agnyaata - unknown/incognito; alpa - humble/meek (or among the ordinary); sameepe - near/close by; rasabasa - completely absorbed/engrossed; sahumaa - with everyone; rahee - remained; jeeve - lives/exists; je - who; alamasta - carefree/spiritually intoxicated; svameeshreejeemaa - in Lord Swaminarayan (Shreeji Maharaj); chhe - is; mokshadaataa - the giver of liberation (moksha); valee - and/also; pappaa - Pappaji (revered spiritual figure/Babubhai); jogeesvaroopa - the very form of Yogi Ji Maharaj (Jogee); vibhu - divine/majestic soul; charane - at the feet; jhukee rahu - I remain bowed down; bhaavathee - with deep devotion/feeling

(There is an incessant flow of the music of divinity in his discourses yet while befriending everyone, he chooses to be humble and hide his divine status. His blessings have the power to liberate us, and he joyously lives in communion with Shriji Swami. I bow down with respect to PAPAJI, the incarnation of Yogiji Maharaj)

Hariprasad Swamiji Maharaj

**dikshaa arpee aho gunaateetasamee jene guru jogeee
kaakaa ne valee aapa divya dvayanu advaita anokhu ja chhe
bhede saakshee ananta naa svaroopaa aa shaastree maharaajanu
evaa svaamee hariprasaada charane vandana sadaa hu karu**

dikshaa - initiation/consecration; arpee - bestowed/given; aho - oh!;

gunaateetasamee - identical to/like Gunatitanand Swami (or the Gunatit lineage); jene - to whom; guru - spiritual guide; jogeee - Yogi Ji Maharaj; kaakaa - Kakaji; ne - and; valee - also/furthermore; aapa - your/yourselves; divya - divine; dvayanu - of the duo/pair; advaita - oneness/non-duality; anokhu - unique/extraordinary; ja - indeed; chhe - is; bhede - reveals/witnesses (or in distinct forms); saakshee - the witness; ananta - of infinity/countless; naa - of; svaroopaa - forms/natures; aa - this; shaastree - Shastriji Maharaj (Yagnapurushdas); maharaajanu - of Lord/Sovereign; evaa - such; svaamee - spiritual master; hariprasaada - Hariprasad Swami; charane - at the feet; vandana - bowing down/salutations; sadaa - always; hu - I; karu - do/offer

(Yogiji Maharaj initiated him in the same manner as Shriji Maharaj initiated Gunatitanand Swami. His divine relationship with Kakaji is so harmonized, that they are both one. He has 'pierced the witness' of countless souls; with divine qualities like Shastriji Maharaj. I touch the lotus feet of HARIPRASAD SWAMIJI)

Aksharvihari Swamiji

**nishthaa to paripoorna addabhuta aho jenee svaroope deese
moorti siddhadashaa anaadinee kharee ne dhairya saakshaat vase
praasaade nija dhaama chaitanya vishe svaamee biraajee gaayaa
svaamee aksharanaa vihaaree tamane chhe sarva nee vandanaa**

Nishthaa - faith/conviction; to - indeed; paripoorna - complete/perfect; addabhuta - wondrous/extraordinary; aho - oh!; jenee - whose; svaroope - in the person/form; deese - appears/is seen; moorti - the personification/embodiment; siddhadashaa - of the ultimate, perfected spiritual state; anaadinee - eternal/without beginning; kharee - true/indeed; ne - and; dhairya - patience/fortitude; saakshaat - personified/manifestly; vase - resides; praasaade - in the divine abode/grace; nija - own; dhaama - dwelling/abode; chaitanya - conscious/living spirit; vishe - in/within; svaamee - spiritual master; biraajee - seated magnificently; gaayaa - went (became seated); svaamee - oh master!; aksharanaa - of Akshar; vihaaree - one who moves/revs in (referring to Anandswarupdas Swami / Aksharvihari Swami); tamane - to you; chhe - is; sarva - of all; nee - the; vandanaa - bowing down/salutations

(The one who has full faith in the present form of God - he has eternally mastered the divine image and has extreme patience. Yogi Bapa resides in his soul. AKSHARVIHARI SWAMIJI, everyone bows down to you)

Pramukh Swamiji Maharaj

**shobho saadhugune sadaa sarala ne jakte anaasakta chho
shaastreejee guru yogeejee ubhayanee krupaatanu paatra chho
dhaaree dharma dhuraa samudra sarakhaa gambheera gnyaaneja chho
naaraayanasvaroopadaasa guneeene snehe ja kvandu aho**

Shobho - you look radiant/beautiful; saadhugune - with saintly virtues; sadaa - always; sarala - simple/pure-hearted; ne - and; jakte - in the world; anaasakta - detached; chho - you are; shaastreejee - Shastriji Maharaj; guru - spiritual guide; yogeejee - Yogi Ji Maharaj; ubhayanee - of both; krupaatanu - of the grace/mercy; paatra - the vessel/recipient; chho - you are; dhaaree - having held/carried; dharma - of righteousness/religion; dhuraa - the yoke/responsibility; samudra - the ocean; sarakhaa - like; gambheera - deep/profound; gnyaaneja - in spiritual wisdom indeed; chho - you are; naaraayanasvaroopadaasa - Pramukh Swami Maharaj (Narayan svarupdas); guneeene - to the virtuous one; snehe - with love/affection; ja - indeed; vandu - I bow down (note: *kvandu* is a typographical variant of *vandu*); aho - oh!

(You are always simple, saintly, and have no worldly attachment. You are the recipient of the grace of both Shastriji Maharaj and Yogiji Maharaj. You have spread the word of God, and your knowledge runs deeper than the oceans. I bow down with reverence to you, Narayanswaroopdas - PRAMUKH SWAMIJI)

Mahant Swamiji Maharaj

**Shobhe Saumya mukharvind hasta, nene ami varshta,
vani chhe mahima bhari mrudu vali, haiye hari dharata;
yogi raj pramukhji hradayi thi, jenaa gune rijhataa,
vandu santa mahanta svaamee guru ne kalyaana kaari sadaa.**

Shobhe - radiates beautifully/looks magnificent; Saumya - serene/gentle/placid; mukharvind - lotus-like face; hasta - hands; nene - in the eyes; ami - nectar (of compassion and love); varshta - raining/showering; vani - speech/words; chhe - is; mahima - divine glory; bhari - filled with; mrudu - soft/gentle; vali - and also; haiye - in the heart; hari - Lord Hari (Lord Swaminarayan); dharata - holding/enshrining; yogi raj - Yogi Ji Maharaj; pramukhji - Pramukh Swami Maharaj; hradayi thi - from the depths of their hearts; jenaa - whose; gune - by virtues/qualities; rijhataa - were pleased/delighted; vandu - I bow down/offer salutations; santa - saintly; mahanta svaamee - Mahant Swami Maharaj; guru - spiritual guide; ne - to; kalyaana - ultimate liberation/salvation; kaari - the doer/bringer of; sadaa - always/at all times

(You possess a serene, lotus-like face, hands [raised in blessing], and eyes raining the nectar of compassion. Your speech is gentle and filled with divine glory, and forever enshrines Lord Hari in your heart. Yogiji Maharaj and Pramukh Swami Maharaj are delighted from the depths of their hearts by your virtuous qualities. I bow down to saintly spiritual master, Mahant Swami Maharaj, who always bestows ultimate liberation.)

Jashbhai Saheb

**je saakshaat mahimaatanu svarupa chhe bhaagee aho yogeenaa
tejasvee shooraveera nitya hasataa pakshe rahe bhaktanaa
sarvaadhaara sadaaya saadhakagane netaa yuvaano tanaa
evaa gauravapoorna ne suhrada te saahebane vandanaa**

Je - who; saakshaat - visibly/manifestly; mahimaatanu - of divine glory; svarupa - the embodiment; chhe - is; bhaagee - the heir/sharer; aho - oh!; yogeenaa - of Yogi Ji Maharaj; tejasvee - radiant/brilliant; shooraveera - brave/courageous; nitya - always; hasataa - smiling; pakshe - on the side/faction; rahe - remains; bhaktanaa - of the devotees; sarvaadhaara - the support of all; sadaaya - always; saadhakagane - among the spiritual seekers; netaa - the leader; yuvaano - of the youths; tanaa - of; evaa - such; gauravapoorna - majestic/full of dignity; ne - and; suhrada - true friend (referring to *Suhrad bhaav* or spiritual fellowship); te - to that; saahebane - Sahebji (revered spiritual figure Hari Prasad Swamiji/Sahebji); vandanaa - bowing down/salutations

(The one who is the manifest form of glory, and Yogi Bapa considered him as his partner. He is bright, courageous, and ever-laughing, and remains on the side of devotees. He is the support for all aspirants, and is the leader of youths. We pay our respects to JASHBHAI SAHEB who is spiritually harmonious)

Mukundjivan Swami (Guruji) Maharaj

**deeksha paamee baapaa thee hradaye akhanda shreejee dhaaryaa
sevyaa daadu kaakaa ne vadee aho raajee swaroopo karyaa
jenu deha deese gunaateeta samu, mumukshune sevataa,
gaurva kaakaa - pappaa naa guruji ne snehe karu vandana**

deeksha - initiation/consecration; Paamee - having received; baapaa thee - from Pappaji (affectionately referred to as Bappa); hradaye - in the heart; akhanda - continuously/unbroken; shreejee - Lord Shreeji Maharaj (Lord Swaminarayan); dhaaryaa - enshrined/held; sevyaa - served; daadu kaakaa - Kakaji

(Dadubhai/Daadu); ne - and; vadee - also/furthermore; aho - oh!; Raajee - pleased/delighted; Swaroopo - the divine forms; karya - made; jenu - whose; deha - body/physical form; deese - appears; gunaateeta - transcendent (beyond the three gunas); samu - like/identical to; mumukshune - the spiritual seekers (desiring liberation); sevataa - serving; gaurva - the pride/glory; kaakaa - pappaa naa - of Kakaji and Pappaji; guruji - revered spiritual master; ne - to; snehe - with love/affection; karu - I do/offer; vandana - bowing down/salutations

(Whose intellect became so divine that they attained the state of a Yogi through grace, Who served Dadu and Kaka, and oh! Made the divine forms (the Gurus/Lord) exceedingly pleased, Whose physical body appears completely transcended of the three gunas (Gunatit) while serving seekers of liberation, To such a jewel among saints, my Guruji, I bow down with deep love and affection.)

Dinkar Uncle Maharaj

**dhaarya sarvoparee shreejee ura mahee, daasatva aksharbhrama sama
saadhu sarvadeshi dhairya avichala, drashti maahi chhe sambandh
saadhu sange aho maitree anoopama, bhakato tanaa suhradam
saakshaat kaakaa swaroopa divya moorti, dinakara bhaai ne namana**

Dhaarya - held/enshrined; sarvoparee - supreme (above all others); shreejee - Lord Shreeji Maharaj (Lord Swaminarayan); ura - in the heart; mahee - within; daasatva - servant-hood/humility; aksharbhrama - Aksharbrahman; sama - like/equal to; saadhu - saintly; sarvadeshi - all-encompassing/universal; dhairya - patience/fortitude; avichala - unwavering/unshakeable; drashti - vision/gaze; maahi - within; chhe - is; sambandh - divine relationship/spiritual connection; saadhu - saintly/virtuous souls; sange - with; aho - oh!; maitree - friendship/fellowship; anoopama - incomparable/unparalleled; bhakato - of the devotees; tanaa - of; suhradam - true friend (possessing *suhradbhaav*); saakshaat - visibly/manifestly; kaakaa - Kakaji; swaroopa - form/embodiment; divya - divine; moorti - sacred form/personification; dinakara bhaai - Dinakarbhai (revered spiritual leader/Dinakarbhai Samani); ne - to; namana - bowing down/salutations

(Who enshrined the supreme Lord Shreeji (Swaminarayan) within his heart, and whose spirit of servitude is like that of Aksharbrahma, A perfect saint of global virtue, unwavering patience, and a vision that sees the divine connection in everyone. Oh! What incomparable friendship he shares with the saints, and what genuine well-wishing affection for the devotees, To the manifest form of Kakaji, the divine personality—I bow down to Dinakarbhai.)

Lord Ganesh

**vighneshvaraaya varadaaya surapriyaaya
lambodaraaya sakalaaya jagad hitaaya |
naagaa nanaaya shruti yagnyavibhooshitaaya
gaureesutaaya gananaatha namo namaste**

Vighneshvaraaya - to the Lord of obstacles (the remover of hurdles); varadaaya - to the giver of boons/blessings; surapriyaaya - to the one who is beloved by the demigods (devas); lambodaraaya - to the one with a large belly (symbolizing enveloping the universe); sakalaaya - to the one who is complete / the embodiment of all arts and creation; jagad hitaaya - to the well-wisher and protector of the world; naagaa nanaaya - to the one with an elephant face; shruti yagnyavibhooshitaaya - to the one adorned/glorified by the Vedas (Shruti) and sacred sacrifices (Yagnyas); gaureesutaaya - to the son of Mother Gauri (Parvati); gananaatha - oh Chief of the Ganas (Lord Shiva's celestial attendants); namo namaste - I offer repeated salutations unto You

(The one who takes away troubles, the giver of blessings, who is dear to demigods, the one with a big stomach, the one who wishes the best for this world, the one with an elephant head, who adds beauty to sacrifices and the Vedas, the son of Parvatiji - dear Lord Ganesh, I pay my respects to you)

Lord Hanuman

**manojavam maarutatulyavegam
jitendriyam buddhimataam varishtham
vaataatmajam kvaa-nara-yooth-a-mukhyam
shreeraamadootam sharanam prapadye**

Manojavam - swift as the mind; maarutatulyavegam - having a speed equal to the wind; jitendriyam - the master of the senses (one who has completely conquered his senses); buddhimataam - among the intelligent/wise; varishtham - the foremost / most excellent; vaataatmajam - the son of the Wind God (Vayu); kvaa-nara-yooth-a-mukhyam - the chief among the vanaras (the celestial monkey army); shreeraamadootam - the messenger of Lord Shree Rama; sharanam - in the refuge / shelter; prapadye - I seek / surrender myself

(The one with the speed of the mind, the one with the speed of the wind, the one who has won over his senses, the one who has a great intellect, the son of the wind god, the leader of the monkeys - I pray to the disciple of Lord Rama, Hanuman, and I take his shelter)

Lord Krishna

**Vasudeva sutam devam kansa chaanoora mardanam
deva/kee/paramaanandam krushnam vande jagada gurum**

Vasudeva sutam - the son of Vasudeva; devam - the divine Lord;
kansa-chaanoora-mardanam - the slayer of the tyrants Kansa and Chanoora;
devakee-paramaanandam - the source of supreme bliss to Mother Devaki;
krushnam - to Lord Krishna; vande - I bow down / offer salutations; jagad-gurum -
to the spiritual master of the entire universe

(Prayer to Lord Krishna - Dear son of Vasudev, destroyer of Kansa and Chanura. The one who gives ultimate happiness to Devaki - I pray to the lord of this world, Krishna)

**mookam karoti vaachaalam pangum langhaya ategirim
yat/krupaa/tam/aham vande paramaananda/maa/dha/vam**

Mookam - a person who is mute/unable to speak; karoti - makes; vaachaalam - eloquent / full of speech; pangum - a person who is lame/unable to walk;
langhayate - makes cross over / scale; girim - a mountain; yat-krupaa - whose grace / compassion; tam - that; aham - I; vande - bow down to / salute;
paramaananda-maadhavam - Lord Krishna (Madhava), who is the embodiment of supreme, absolute bliss

(Prayer to Lord Krishna - Whose grace can make the mute speak and the cripple climb the mountain. I bow down to the one who is the ultimate giver of bliss)

Lord Shiva

**Naagendra haraaya trilochanaaya
Bhasmaanagaraa gaaya Mahesh varaaya
nityaaya suddhaaya digam baraaya
tas mai "na"karaaya namah shivaaya**

Naagendrahaaraaya - to the one who has the king of serpents (Nagendra) as his garland; trilochanaaya - to the three-eyed Lord; bhasmaangaraagaaya - to the one whose body is smeared/adorned with sacred ash (note: *bhasmaanagaraa gaaya* is a typographical variant); maheshvaraaya - to the Great Lord (Maheshvara); nityaaya - to the one who is eternal/timeless; shuddhaaya - to the one who is absolutely pure; digambaraaya - to the one who is clothed by the directions (sky-clad/ascetic); tasmai - to that; "na"karaaya - to the syllable "Na" (the first letter of the *Na-Ma-Shi-Va-Ya* mantra, representing earth); namah shivaaya - salutations to Lord Shiva

(On whose neck is a snake garland, the one with three eyes, the one with ash smeared on his body, the one without clothes, the one who is pure, ever-present, the god of demigods, the one who has no form - I pray to Lord Shiva)

Mahavir Swami

aum namo ari/hant/aanam
aum namo siddhaanam
aum namo aayariyaanam
aum namo uvajjhayaanam
namo loe savva saahunam
eso panch namokaaro
Sav va paavappanaasano
manglananch savvesim
padamam havai mangalam

Aum - sacred primordial sound/divine syllable; namo - I bow down/offer salutations; arihantaanam - to the Arihants (the enlightened, omniscient beings who have conquered all inner enemies); aum - sacred primordial sound/divine syllable; namo - I bow down/offer salutations; siddhaanam - to the Siddhas (the liberated, formless souls who have achieved ultimate freedom); aum - sacred primordial sound/divine syllable; namo - I bow down/offer salutations; aayariyaanam - to the Acharyas (the spiritual leaders who guide the monastic community); aum - sacred primordial sound/divine syllable; namo - I bow down/offer salutations; uvajjhayaanam - to the Upadhyayas (the learned preceptors who teach the sacred scriptures); namo - I bow down/offer salutations; loe - in the universe/world; savva - all; saahunam - to the Sadhus and Sadhvis (the renounced ascetics); eso - this; panch - five-fold; namokaaro - salutation/prayer of bowing down; savva - all; paavappanaasano - destroyer/extinguisher of sins and negative karma; mangalaananch - and of all auspicious things/blessings; savvesim - among all; padamam - the first/foremost; havai - is indeed; mangalam - auspiciousness/supreme blessing

*(I bow down to the souls who have won over the inner enemies
I bow down to the liberated souls who have complete and perfect knowledge
I bow down to the spiritual leaders
I bow down to the knowledgeable Upadhyaya saints
I bow down to all the renounced male and female saints
These five prayers destroy all sins
Amongst all that is auspicious, this mantra is the foremost)*

Gayatri Mantra

**Om̐ bhoor bhuvaha svaha
tat savitoor vareṇīyaṃ
bhaargo devasya dheemahee
dheeyo yo nah prachodaayaat**

Om̐ - the sacred, primordial sound representing the Supreme Reality; bhoor - the physical plane of existence/earth (Bhu-loka); bhuvaha - the astral plane/atmosphere (Bhuvar-loka); svaha - the celestial plane/heaven (Svar-loka); tat - that (referring to the Ultimate Ultimate Reality); savitoor - of the divine Solar Source/the Creator (Savitr); vareṇīyaṃ - the most adorable/venerable/choicest; bhaargo - the divine, sins-destroying effulgence/radiance; devasya - of the divine Being/Lord; dheemahee - may we meditate upon; dheeyo - intellect/spiritual thoughts; yo - who (the Divine Sun); nah - our; prachodaayaat - may inspire/illumine/guide forward

(We meditate upon the supreme, adorable radiance of the Divine Creator, who pervades the earth, the sky, and the heavens. May that Divine Source illumine and inspire our intellect toward the path of righteousness).

Aahavaahanam/Sthaapanam

(Celebrating the arrival of the Lord)

Aahavaanam - Shlokas/Verses

**Uttishtha tishtha he naatha, svaameenaaraayana prabho
Dharma soono dayaa sindho sveshaa shreyah param kuru**

Uttishtha - Arise/Awaken; utishtha - please arise; he - oh; naatha - Lord/Master;
svaameenaaraayana - Lord Swaminarayan; prabho - Almighty/Sovereign;
Dharma - of Dharma (Dharmadev); soono - son (son of Dharmadev); dayaa - of
compassion; sindho - ocean (ocean of mercy); sveshaa - of your own
devotees/followers; shreyah - ultimate welfare/liberation; param - supreme; kuru -
do/bestow

*(Lord Swaminarayan, please rise.
The son of Dharmadev, the one who liberates His devotees)*

**aagachchha bhagavan deva, svasthaanaat parameshvara
aham poojaam karishyaami, sadaa tvam sanmukho bhava**

Aagachchha - Please come/arrive; bhagavan - oh Lord/Divine One; deva - oh
Almighty/Divine Being; svasthaanaat - from Your own divine abode/rightful place;
parameshvara - oh Supreme Lord; aham - I; poojaam - worship/devotional
offering; karishyaami - will perform/do; sadaa - always; tvam - You; sanmukho -
face-to-face/present before me; bhava - please be/become

*(Dear Lord Swaminarayan, please come here from Your abode.
I want to worship You, please always remain in front of me)*

Paadyam

(Divine Prayer while washing the Lord and divine saints' feet to remove any dirt from his travels to this Mahapooja)

Paadyan - Shlokas/Verses

**ushnodakam nirmalam cha, sarva-saugandhya-samyuktam
paada-praksahalanaarthaaya, dattam te pratigruhyataam**

Ushnodakam - warm water; nirmalam - pure/clean; cha - and;
sarva-saugandhya-samyuktam - imbued with all kinds of fragrant elements (like sandalwood or flowers); paada-praksahalanaarthaaya - for the purpose of washing Your holy feet; dattam - is offered; te - to You; pratigruhyataam - please accept it

(Oh Lord, please accept this warm, pure and sweet-smelling water to wash your lotus feet.)

Snaanam

(Prepare a bath for the Lord and divine saints to help clean the body from travels)

Snaanam - Bhajan/Devotional Song

**Saryu ja/amaa kesara gholee, snaana karaavu Ghanhyaama mahaaraaja,
halave haathe anga cholee, laada ladaavu Ghanshyaama mahaaraaja**

Saryu - of the Saryu River; jalamaa - in the water; kesara - saffron; gholee - dissolving/mixing; snaana - bath; karaavu - I am bathing You/giving You a bath; Ghanhyaama - Ghanshyam Maharaj (the childhood name of Lord Swaminarayan); mahaaraaja - Great King/Lord; halave - gentle; haathe - with hands; anga - limbs/body; cholee - softly rubbing/massaging; laada - deep affection/pampering; ladaavu - shower upon/express love; Ghanshyaama - Ghanshyam Maharaj; mahaaraaja - Great King/Lord

*(God, I bathe you by mixing saffron paste in the water of the Saryu River
I make you happy by softly anointing you)*

**vastre anga loochhee paheraavu, pilu pitaambara pyaaramaa
tela sugandhee vaalo naakhu, shreejee tamara vaal/amaa**

Vastre - with a soft cloth/garment; anga - limbs/body parts; loochhee - gently drying/wiping; paheraavu - I dress You; pilu - yellow; pitaambara - sacred silk robe/garment; pyaaramaa - with deep love/affection; tela - oil; sugandhee - fragrant/scented; vaalo - beautiful/precious; naakhu - I gently apply/massage; shreejee - oh Lord Shreeji Maharaj; tamara - your; vaal/amaa - beautifully styled hair (locks of hair)

*(I lovingly make you wear yellow and soft clothes
In your curly hair, I put scented oil)*

**kooma kooma keru tilaka sajaavu trikama tamara bhaal/amaa
Albelee aankhon ma aanjoo, anjana maara vhaal maa**

kooma kooma - kumkum (sacred red vermilion powder); keru - of; tilaka - sacred forehead mark; sajaavu - I beautifully apply/adorn; trikama - oh Trikam (a loving name for Lord Swaminarayan/Krishna, meaning master of the three worlds); tamara - your; bhaal/amaa - on the forehead; albelee - uniquely charming/captivating; aankhon ma - in the eyes; aanjoo - I gently apply; anjana - kohl/kajal (black eyeliner); maara - my; vhaal maa - to my beloved

*(I carefully and lovingly apply a tilak to your forehead
I gently apply black eyeliner in your eyes, my dear Lord)*

Poojanam

(Anointing God and His Saints with sandalwood paste to welcome and honor them).

Poojanam - Shlokas/Verses

**shree vaasudeva vimalaamruta dhaamavaasam
naaraayanam narakataarana naamadheyam
shyaamam sheetam dvibhujame vachaturbhujam cha
tvaam bhakti dharma tanayam sharanam prapadye**

Shree - divine/glorious; vaasudeva - Lord Vasudeva (the son of Vasudeva, or the all-pervading Supreme Lord); vimala - pure/immaculate; amruta - nectarine/immortal; dhaama - abode; vaasam - residing in (He who resides in the pure, immortal divine abode, Akshardham); naaraayanam - Lord Narayan; naraka - hell/worldly miseries; taarana - deliverer/savior from; naamadheyam - whose very name is (He whose name delivers souls from hellish miseries); shyaamam - dark-complexioned/beautifully dark; sheetam - serene/cool/tranquil; dvibhujam - having two arms (in human form); eva - indeed/also; cha - and; chaturbhujam - having four arms (in cosmic/divine form); tvaam - to You; bhakti - of Bhakti (Mother Bhaktidevi); dharma - and Dharmam (Father Dharmadev); tanayam - the son (the son of Bhakti and Dharmam, i.e., Harikrishna Maharaj / Lord Swaminarayan); sharanam - in the refuge/shelter; prapadye - I seek / surrender myself

*(By reciting Your name, O Vasudev,, souls are freed from hell, Your abode is full of pure nectar
With dark complexion and Brahmin caste, You appear in Your two-armed and four-armed form
Son of Bhaktimata and Dharmadev, I take refuge in You.)*

**shiksharthamatra nijabhaktimatām naraāṇām
ekaanta dharmamakhilam parisheelayantam
ashtaanga yoga kalanaasha mahaavrataanee
tvam bhakti dharma tanayam sharanam prapadye**

Shikshartham - for the education/instruction; atra - here in this world; nija-bhaktimataam - of His own devoted; naraanaam - human beings/followers; ekaanta - pure/unalloyed (Ekantik Dharmam); dharmam - righteousness/duty; akhilam - entire/complete; parisheelayantam - perfectly practicing/promoting; ashtaanga - eight-limbed (Ashtanga) yoga; kalana - mastering/teaching; asha - desires (or *kala-nasha* meaning the destruction of the influence of Time/Kali-yuga); mahaavrataanee - the great vows/penances; tvam - You; bhakti

- of Bhakti (Mother Bhaktidevi); dharma - and Dharma (Father Dharmadev);
tanayam - the son; sharanam - in the refuge/shelter; prapadye - I seek /
surrender myself

*(In its entirety to His human devotees solely for their spiritual education)
solely for the purpose of education of your devotees)*

*To the one who teaches the path of pure, one-pointed devotion (Ekantik Dharma)
Who flawlessly practices the eight-fold yoga (Ashtanga Yoga) and the great
spiritual vows (Mahavratas) I surrender and seek refuge in You, the divine son of
Bhakti and Dharma)*

Prayer to liberate our souls.

(These spiritual prayers are offered to God, divine saints and devotees to help us solidify our spiritual path to become a liberated entity - brahmaroopa and join in the service of God - parabrahma.)

Prayer in town of Mahelav by Yogiji Maharaj

These six prayers were said and recited by Yogi Bapa on Saturday December 9th, 1967 to his Guru Shastriji Maharaj in Shastriji Maharaj's birthplace Mahelav and as we are reciting them we pray that we can understand, imbibe, and live like the prayer describes.

**1) tamaaraa sambandhavaalaa game tevaa hoyaa,
pana maathaanaa mughata maaniye tevaa aashirvaada aapo.
“tulasee jaake mukhanase”
koi saathe aatee pade nahi,
sambandhavaalaane olakhee shakiye tevee buddhi aapajo.
tamaaraa jevee buddhi amane aapajo.**

Tamaaraa - Your; sambandhavaalaa - relatives / extended family members / those connected to us; game tevaa - whatever nature they may be / regardless of how they are; hoyaa - may be; pana - but; maathaanaa - of the head; mughata - crown; maaniye - we may consider/respect them as; tevaa - such; aashirvaada - blessings; aapo - please give/grant; tulasee - Saint Tulsidas (referring to his famous verse on seeing the Divine in all); jaake - whose; mukhanase - from the mouth; koi saathe - with anyone; aatee pade nahi - may no conflict arise / may we never fall out or become distant; sambandhavaalaane - the people in our relations; olakhee shakiye - we can recognize / understand deeply; tevee - such; buddhi - wisdom/intellect; aapajo - please grant; tamaaraa jevee - just like yours; buddhi - wisdom/intellect; amane - to us; aapajo - please grant

(May I consider everyone in your association, however they are as the crown on my head –please give such blessings. Tulsidas said [“May my skin even be used to make shoes for all those who even by mistake say the name of Lord Rama.”]. May I not have a disliking against anyone. Please give me the intellect to recognize all those in your association. Please give me your type of intellect.)

**2) aaja praarthnaa kariye ne kaale pharee jaiye tevu na kariye, e
praarthanaa chhe.**

aaja - today; praarthnaa - prayer; kariye - we make; ne - and; kaale - tomorrow; pharee jaiye - turn away / change our minds / go back on our word; tevu - such a

thing; na kariye - let us not do; e - that; praarthanaa - prayer; chhe - is

(Today we pray, and tomorrow we turn back – I pray that I do not do that.)

3) tamaaraa vishe je bhaavanaa chhe te tamaaraa bhaktamaa pana rahe. manushyabhaava na aave. tame saakshaata kaivalyamoorti chho, pana tamaaraa bhakto pana saakshaata kaivalyamoorti manaaya tevaa aashirvaada aapajo.aapanaa bhaktamaa divyabhaava rakhaavajo.

Tamaaraa vishe - towards You / regarding You; je - whichever; bhaavanaa - pure devotion / feelings of divinity; chhe - is; te - that same feeling; tamaaraa - Your; bhaktamaa - in Your devotees; pana - also; rahe - remains / abides; manushyabhaava - human flaws / seeing divine souls as mere ordinary humans; na aave - may not come / arise; tame - You; saakshaata - manifest / in person; kaivalyamoorti - the embodiment of pure, absolute divinity (Kaivalya); chho - are; pana - but / also; tamaaraa - Your; bhakto - devotees; pana - also; saakshaata - manifest; kaivalyamoorti - the embodiment of pure divinity; manaaya - may be regarded / seen as; tevaa - such; aashirvaada - blessings; aapajo - please grant; aapanaa - Your; bhaktamaa - in Your devotees; divyabhaava - vision of absolute divinity / pure spiritual perception; rakhaavajo - please cause us to keep / maintain.

(May I have the same feeling toward your devotees as I have for you. May I never attribute any worldly traits in you. You are manifest Divinity but please give me the blessings so that I believe your devotees to also be manifest Divinity.Please help me see divinity in your devotees.)

4) koe di Bhagavaana ane Santane oshiyaalaa na kareee, tevee buddhi aapajo. kaayama eka buddhi rahe tevee praarthanaa.

Koe di - never / on any day; Bh Bhagavaana - God / the Supreme Lord; ane - and; Santane - to the Sant (the holy Satpurush / spiritual guru); oshiyaalaa - dependent on us / indebted / obligated / small (i.e., holding a subtle ego that we are doing favors for God or Guru, or looking down on them); na kareee - let us not make/consider them; tevee - such; buddhi - wisdom / understanding; aapajo - please grant; kaayama - permanently / forever; eka - single-minded / unwavering / constant; buddhi - spiritual intellect / mindset; rahe - remains / abides; tevee - that is the; praarthanaa - prayer.

(Please give me the intellect to never misbehave with God and His saint. I pray

that my intellect remains unchanging.)

**5) aavo sambandha thayo te shokamaa na rahiye
alamasta aananda maa raheeye.
krodha, dagaa, prapancha, maan na rahe e aapo.**

Aavo - such a sublime/divine; sambandha - association / spiritual connection (with God and Guru); thayo - has been attained; te - therefore; shokamaa - in sorrow / sadness / grief; na rahiye - let us not remain; alamasta - completely carefree / blissfully absorbed / ecstatic; aananda maa - in joy / bliss; raheeye - let us remain; krodha - anger; dagaa - deceit / betrayal; prapancha - worldly manipulations / craftiness / malice; maan - ego / pride; na rahe - may not remain (within us); e - that blessing; aapo - please grant.

(After being in this great association, may there never be a disturbance. May I remain in constant bliss. Please grace me such that no anger, deceit, betrayal, or ego remains.)

**6) tame nirdoshabuddhinaa bhookyaa chho.
tamaaraa bhaktamaa ame jo nirdoshabuddhi raakhashu
to tamo amaaraa upara heta raakhasho.
e chodee daeeshu to tame paahe (paase) nahi besavaa dyo.
kaadhee mookasho.**

Tame - You; nirdoshabuddhinaa - for the vision of seeing others as faultless/pure (Nirdoshabuddhi); bhookyaa - are hungry/yearning; chho - are; tamaaraa - Your; bhaktamaa - in Your devotees; ame - we; jo - if; nirdoshabuddhi - the vision of seeing them as faultless; raakhashu - will keep/maintain; to - then; tamo - You; amaaraa upara - upon us; heta - deep love/affection; raakhashu (raakhasho) - will keep/shower; e - that (faultless vision); chodee daeeshu - if we abandon/give up; to - then; tame - You; paahe (paase) - near You/by Your side; nahi - not; besavaa dyo - will allow to sit; kaadhee mookasho - will cast us out/distance us.

(You only want heartfelt oneness. If we keep divinity in your devotees, then you will keep a liking toward us. If we do not, then you will not let us sit close to you. You will drive us away.)

Prayer in Tardev by Kakaji Maharaj

(Similarly Kakaji Maharaj in Tardev, made a prayer to Yogiji Maharaj 2 years later on Tuesday March 4th, 1969 on the day of Holi festival. These prayers are to be recited in the morning right after waking and right before going to sleep.)

**He Poorna Purushottama Naaraayana Sahajaananda Svaamee,
He Mula AksharaMoorti Gunaateetaananda Svaamee, He Bhagatjee
Mahaaraaja, He Jaagaa Svaamee, He Krushnajee Adaa, He
Shaastreejee Mahaaraaja, He Yogeejee Mahaaraaja, He Pragata Santo,
Mukto ane Haribhakto...**

(Dear ultimate God, Sahajanand Swami, His original and manifest abode, Gunatitanand Swami, Bhagatji Maharaj, Jaga Swami, Krishnaji Ada, Shastriji Maharaj, Yogi Bapa, manifest saints, liberated souls, and devotees...)

**Tamo sarve amaaree upara kevala dayaane karunaa kareene, amane
tamaaraa ekaantika daasa ganine, hradayamaa akhanda biraajamaana
rahejo.**

Tamo - You; sarve - all (referring to God and the lineage of Gurus); amaaree upara - upon us; kevala - only / out of absolute; dayaane - grace/mercy and; karunaa - compassion; kareene - having shown / bestowing; amane - us; tamaaraa - Your; ekaantika - pure / unalloyed / ultimate (Ekantik); daasa - servants / humble devotees; ganine - considering / accepting as; hradayamaa - in our hearts; akhanda - continuously / eternally / without interruption; biraajamaana - enthroned / residing magnificently; rahejo - please remain.

(By your sheer grace and blessings, considering me your dedicated servant, please forever remain in my heart.)

**Pale pale tamaaraa sarvoparee kartaapanaanu ne divya pragatapanu
akhanda jaanapanu rahe ane**

pale pale - at every moment / moment by moment; tamaaraa - Your; sarvoparee - supreme / highest of all; kartaapanaanu - of being the all-doer (Karta-bhav); ne - and; divya - divine; pragatapanu - manifest presence / being physically present before us; akhanda - continuous / uninterrupted; jaanapanu - awareness / deep realization; rahe - remains / abides; ane - and

(At every moment, may I believe in your ultimate all-doer-ship and manifest diviniy..)

kevala tamaaraa sambande ame brahmaroopa chheee, Akshardhaamanaa

mukta ja chheee evu akhanda manaaya.

kevala - solely / entirely; tamaaraa - Your; sambande - through connection / association; ame - we; brahmaroopa - identical with Brahman / spiritually pure and divine; chheee - are; Akshardhaamanaa - of Akshardham (the supreme divine abode); mukta - liberated souls (Muktas); ja - indeed / truly; chheee - are; evu - this; akhanda - continuously / at all times; manaaya - may be believed / realized within.

(We are liberated just by your association - we are liberated souls of Akshardham – may we constantly believe this)

tevaa beejaa sambandhvaalaa mukto pana divya manaaya te maate Mahelaavanaa chha sankalpo vhelee take siddha karaavashojee.

tevaa - Such / in that same manner; beejaa - other; sambandhvaalaa - connected souls / fellow devotees; mukto - liberated souls (Muktas); pana - also; divya - divine; manaaya - may be regarded / perceived as; te maate - for that very purpose; Mahelaavanaa - of Mahelav (referring to the historic spiritual declarations or resolutions associated with Mahelav); chha - six (6); sankalpo - wishes / resolutions / divine decrees; vhelee take - at the earliest / very quickly; siddha - fulfilled / realized; karaavashojee - please cause them to be achieved / granted.

(May we similarly consider all devotees in your association as divine. Please help me live according to the six wishes made by Yogi Bapa in Mahelaav as soon as possible.)

tamone kadiye oshiyaalaa na kariye ane prakrutipurushanu jagata tathaa sankalpano mandavaada amne nadee shakeja nahee

tamone - to You; kadiye - never / at any time; oshiyaalaa - dependent / obligated / small; na kariye - let us not make/consider You; ane - and; prakrutipurushanu - of Prakriti-Purush (the cosmic realms of matter and Maya); jagata - the world / material creation; tathaa - as well as; sankalpano - of worldly desires, thoughts, and mental impressions; mandavaada - illness / weakness / affliction; amne - to us; nadee shakeja nahee - can absolutely never affect / can never obstruct us

*(May we never misbehave with you.
May the illusory world and the entanglement of desires never hinder u)*

ane kevala tamaaree anuvrutti Ane abhipraaya pramaane ja amaaraathee

jeevana jeevaaya tevee sadbuddhi aapajo. jethee koe noe jaraaya abhaava na aave, avaguna na levaaya, vikshepa nade nahi ane munjhavana thaaya nahi.

Ane - and; kevala - solely / entirely; tamaaree - Your; anuvrutti - wishes / subtle preferences / inclination; Ane - and; abhipraaya - inner intent / opinion / desire; pramaane - according to; ja - strictly / alone; amaaraathee - by us; jeevana - life; jeevaaya - may be lived; tevee - such; sadbuddhi - pure/righteous intellect; aapajo - please grant; jethee - so that; koe noe - of anyone / toward anyone; jaraaya - even a little bit / in the slightest; abhaava - dislike / negative feelings; na aave - may not arise; avaguna - faults / flaws; na levaaya - may not be taken/perceived; vikshepa - mental disturbance / agitation / distraction; nade nahi - may not affect/obstruct us; ane - and; munjhavana - confusion / anxiety / perplexity; thaaya nahi - may not happen.

(and please give us the positive intellect to only live our life according to your inner wish and mission.

Such that, we never see the slightest negative in anyone or see anyone's faults and we are not bothered by any wants or confusions.)

aama deha chataaja lahejata thee Aksharadhaamanu sukha letaa thae jaeete teve gadgad kanthe gurucharane namra praarthanaa chhe

Aama - in this manner; deha - physical body; chataaja - even while existing / while remaining; lahejata thee - with deep relish / profound taste and delight; Aksharadhaamanu - of Akshardham (the supreme divine abode); sukha - bliss / happiness; letaa thae jaeete - may we continue to experience / absorb; teve - such is the; gadgad - choked with emotion / deeply moved; kanthe - with a voice; gurucharane - at the lotus feet of the Guru; namra - humble; praarthanaa - prayer; chhe - is.

*(That we enjoy the happiness of Akshardham, now in this very life.
Is our humble prayer at the lotus feet of the spiritual master)*

Sankalpa

(Introductory verse describing the time, place, purpose for the mahaapoojaa. Also, this is a special wish done by the one conducting the maahaapoojaa for everyone. Take water in the right hand during this prayer. We offer this prayer in front of the 5 elements (earth, water, light, wind and space). Once the prayers are done, then the water is dropped on the floor to solidify our prayers with earth and universe.)

Sankalpa - Shlokas/Verses

**aum namah paramaatmane
shree svaaminaaraayana pooran purushottamaaya tatsat
adya brahmano dviteeya paraardhe, shree shveta varaaha kalpe
vaivasvata manvantare, ashtaavishatitame, kaliyuge,
kaliprathamacharane, bhoorloke, jambudvipe, amerikaa khande, aaryaa
varte
punyabhoomi illinois madhye, chicago nagare, des plaines mandir madhye
masottama maase _____,
pragat brahmsvaaroopa _____ tatsat
param bhakta _____ tatsat**

Aum - the primordial sacred sound; namah - salutations/obeisance;
paramaatmane - to the Supreme Soul (Paramatma); shree svaaminaaraayana - Lord Shree Swaminarayan; pooran purushottamaaya - to the complete, supreme Godhead (Purna Purushottam); tatsat - that is the eternal truth; adya - today / currently; brahmano - of Brahma; dviteeya - the second; paraardhe - half of Brahma's lifespan (the current cosmic age); shree shveta varaaha kalpe - in the era (Kalpa) of the White Boar; vaivasvata manvantare - in the epoch of Vaivasvata Manu; ashtaavishatitame - in the 28th cycle of eras; kaliyuge - in the age of Kaliyuga; kali-prathama-charane - in the first quarter of Kaliyuga; bhoorloke - on the earthly plane; jambudvipe - in the continent of Jambudvipa (traditionally Asia, used contextually in cosmic geocentric mapping); amerikaa khande - on the continent of America; aaryaa varte - in the civilized/sacred land; punyabhoomi illinois madhye - in the holy land of Illinois; chicago nagare - in the city of Chicago; des plaines mandir madhye - within the Des Plaines temple; masottama maase - in the most auspicious month of... [blank for current lunar month]; pragat brahmsvaaroopa - the manifest form of Brahman, [blank for Guru's name]; tatsat - that is the eternal truth; param bhakta - the supreme devotee, [blank for devotee's name]; tatsat - that is the eternal truth

*(In the presence of Shree Swaminarayan Bhagwan)
(In the presence of the Gunatit Saint and devotees)*

Dharma aartha kaama moksha Phala Prapati artham

**Shree SwamiNarayan Bhagwan preeti artham
yatha gynanen, yatha milito, upchara, draviahi, dhyaana, vahana aadi,
sho/sho upchar ahi, unya upchar rescha
Shaksharaa muktesaaha
Shree Mahapooja aakhyam, Aaham Karishay
bolo sahajaananda svaamee mahaaraaja nee jaya**

Dharma - righteousness / duty; aartha - worldly prosperity / wealth; kaama - pure desires; moksha - ultimate liberation; Phala - fruits / rewards; Prapati - attainment; artham - for the purpose of; Shree SwamiNarayan Bhagwan - Lord Swaminarayan; preeti - love / pleasure / grace; artham - for the purpose of earning; yatha - according to; gynanen - my understanding / knowledge; yatha - according to; milito - what is available / gathered; upchara - materials / offerings; draviahi - sacred substances; dhyaana - meditation / contemplation; vahana - invocation / welcoming; aadi - and so on; sholsho - the sixteen (Shodasha); upchar - modes of worship / services; ahi - with these; unya - and other; upchar - services; rescha - combined / also; Shaksharaa - along with Akshar (the divine abode/profile); muktesaaha - and the liberated souls (Muktas); Shree Mahapooja - the grand, collective worship ritual (Mahapuja); aakhyam - named / known as; Aaham - I; Karishay - will perform / execute; bolo - call out / proclaim; sahajaananda svaamee mahaaraaja nee - of Sahajanand Swami Maharaj; jaya - victory / glory

(Aum. Salutations to the Supreme Soul, Lord Swaminarayan, the absolute Purushottam, the Eternal Truth.

Today, in the second half of Brahma's lifespan, during the Shveta Varaha Kalpa, in the epoch of Vaivasvata Manu, during the first quarter of Kaliyuga in its twenty-eighth cycle; on this earthly plane, on the American continent, in the sacred land of Illinois within the city of Chicago, and inside the Des Plaines Temple; in this highly auspicious lunar month of [], in the presence of the manifest form of Brahman, Guru [], I, the supreme devotee [_____], offer this prayer to the Eternal Truth.

For the purpose of attaining the fourfold rewards of life—Righteousness, Prosperity, Pure Desires, and Ultimate Liberation—and solely to earn the divine love and grace of Lord Swaminarayan; according to my knowledge and understanding, using whatever materials and sacred substances have been gathered; through meditation, invocation, the sixteen traditional modes of worship, and all other devotional offerings; I now perform this sacred ritual known as the Shree Mahapuja, in the divine company of Akshar and all the liberated souls.

Hail the glory of Sahajanand Swami Maharaj)

12 min Dhun

(A 12 minute chanting of SwamiNarayan mantra is conducted. A 24 hour full day is also divided in to 60 parts or Ghadees. Each Ghadee is about 24 minutes long. Half of ghadee is 12 minutes is better suited to maintain the maahaapoojaa timing. Within 12 minutes, devotees gets tuned in to get their prayers answered).

[illegible]

Dhyaan

(After dhoona, when one's concentration is focussed on God and divine saints, meditate by sing a bhajana describing God's form and actions).

Dhyaan - Bhajan/Devotional Song

**dhyaana dhara dhyaana dhara, dharmanaa putranu, je thakee sarva
santaapa naase;**

dhyaana - meditation / deep contemplation; **dhara** - hold / practice; **dhyaana dhara** - practice meditation; **dharmanaa** - of Dharma (King Dharmadev / Righteousness); **putranu** - of the Son (referring to Lord Swaminarayan, born as the son of Dharmadev and Bhaktimata); **je thakee** - by means of which / through whom; **sarva** - all; **santaapa** - miseries / sorrows / burning anxieties; **naase** - flee / disappear / are completely destroyed.

(Meditate on the son of Dharmadev, Lord Sahajanand, by whom all miseries are destroyed)

Koti - Millions / ten-million; **ravi-chandranee** - of suns and moons; **kaanti** - brilliance / radiance / splendor; **jaankhee** - dim / pale / faint; **kare** - makes; **evaa** - such; **taaraa** - your; **ura** - heart / chest; **vishe** - within; **naatha** - the Lord / Master; **bhaase** - shines forth / appears / manifests;

**koti ravichandranee kaanti jaankhee kare, evaa taaraa ura vishe naatha
bhaase ...
dhyana dhara.**

(The brilliance of many millions of suns and moons are over shadowed Him - that God resides in you)

**shira para pushpano mugata sohaamano, shravana para pushpanaa
guchchha
shobhe;
pushpanaa haarnee pankti shobhe gale, nirakhataa bhaktanaa mana
lobhe...
dhyana dhara**

Shira - head; **para** - upon / on; **pushpano** - of flowers; **mugata** - crown; **sohaamano** - beautiful / captivating; **shravana** - ears; **para** - upon / near; **pushpanaa** - of flowers; **guchchha** - clusters / bouquets / tassels; **shobhe** - look elegant / radiant; **pushpanaa** - of flowers; **haarnee** - of garlands; **pankti** - rows / lines; **shobhe** - look beautiful; **gale** - around the neck; **nirakhataa** - beholding /

gazing upon this sight; **bhaktanaa** - of the devotees; **mana** - minds / hearts;
lobhe - become deeply captivated / enchanted;

(On His head is a graceful crown of flowers, and on His ears are bunches of flowers.

There is a garland of flowers on His neck - devotees' minds are captured seeing it)

pacharangee pushpanaa kankana kara vishe, baaye baju bandha pushpa keraa;

charanamaa shyaamane nepura pushpanaa, lalita tribhangee shobe ghaneraa...

dhyaana dhara

(He wears bracelets made of flowers of five colors, and flowers on His upper-arms.

On His feet are anklets of flowers which are three-fold, elegant and look beautiful)

Pacharangee - five-colored / multicolored; **pushpanaa** - of flowers; **kankana** - bracelets; **kara** - hands / wrists; **vishe** - upon; **baaye** - on the upper arms; **baju bandha** - armlets; **pushpa** - of flowers; **keraa** - made of; **charanamaa** - on His feet; **shyaamane** - to the dark-complexioned Lord (Shyam); **nepura** - anklets; **pushpanaa** - made of flowers; **lalita** - beautiful / graceful / charming; **tribhangee** - the three-bent posture (standing gracefully with a gentle bend at the neck, waist, and knees); **shobhe** - shines forth / looks exquisite; **ghaneraa** - immensely / abundantly

angoanga pushpanaa aabharana pahereene, daasa para maherane drashti karataa;

kahe chhe muktaananda bhaja dradha bhaavashu, sukhatanaa sindhu sarve kashta

harataa... dhyaana dhara

Angoanga - on every limb / from head to toe; **pushpanaa** - of flowers; **aabharana** - ornaments / jewelry; **pahereene** - having adorned / wearing; **daasa** - upon His servants / humble devotees; **maherane** - of grace / compassion; **drashti** - gaze / look; **karataa** - casting / bestowing; **kahe chhe** - says; **muktaananda** - Sadguru Muktanand Swami (the composer); **bhaja** - worship / chant; **dradha** - firm / unwavering; **bhaavashu** - with absolute devotion and love; **sukhatanaa** - of ultimate bliss; **sindhu** - the ocean; **sarve** - all; **kashta** - miseries / troubles / hardships; **harataa** - the dispeller / destroyer

(His entire body is adorned with ornaments of flowers, and He looks at His

devotees with grace.

Muktanand Swami says, staunchly devote yourself - this ocean of happiness will take away all your difficulties)

Recite the names of God, divine saints

(God's name along with his saints and devotee is taken explicitly to offer our salutations. With each name the word "namaha" meaning "my salutations" is pronounced. Taking a handful of rice in the left hand, offer a grain of rice one by one with each name mentioned with the right hand with the prayer that as this rice cannot be re-grown, we also become purified and make this our final birth).

Namaha

Purne Purshottam Shri Sahajaanand Svaameejee ne Namah
Mul Akshar moorti Shri Gunatitaanand Svaameejee ne Namah
Anadi Maha mukti shri Gopalaanand Svaameejee ne namah
Gopinathji Mahaaraaja ne namah
Harikrushna Mahaaraaja ne namah
Ghanshyam Mahaaraaja ne namah
Hanumaanajee Dev ne namah
Ganapati Dev ne namah
Muktaananda Svaameejee ne namah
Brahmaananda Svaameejee ne namah
Nityaanand Svaameejee ne namah
Nishkulaanand Svaameejee ne namah
Krupaananda Svaameejee / Niranjaanand Svaameejee ne namah
500 Paramhansaso ne namah
Dharma Deva ane Bhakti Maataa ne namah
Raghuvirjee Mahaaraaj ne namah
Samasta Dharma Kula ne namah
Bhagatjee Mahaaraaj ne namah
Jaagaa Svaameejee ne namah
Krushnajee Adaa ne namah
Vaijnaatha bhaai ne namah
Shaaastreejee Mahaaraaj ne namah
Yogeejee Mahaaraaj ne namah
Nirguna daasa Svaameejee ne namah
Kakaji Mahaaraaj ne namah
Pappaajee Mahaaraaj ne namah
Hariprasaada Svaamee Mahaaraaj ne namah
Prema svaroopaa Svaamee Mahaaraaj ne namah
Pramukha Svaamee Mahaaraaj ne namah
Mahanta Svaamee Mahaaraaj ne namah
Jashbhaai Saaheba ne namah
Aksharvihaaree Svaamee Mahaaraaj ne namah
Mukundajeevana Svaamee Mahaaraaj ne namah
Haaree bhaai Saaheba ne namah
Pragata Brahmsvaroopaa Param Puja Dinakara bhaai Mahaaraaj ne namah
Mahendra Bapu / Bharata bhaai / Vashee bhaai ne namah

Kothaaree Svaameejee
Shastree Svaameejee / Daasa Svaameejee ne namah
Nirmala Svaameejee / Gnyana Svaroop Svaameejee ne namah
Sarve Santo ne namah
Jeevu baa/Laadu baa ne namah
Ladakee baa ne namah
Sonaa baa ne namah
Shantaa bena ne namah
Jyoti bena / Taara bena ne namah
Hansa Deedee / Deven bena ne namah
Jashu bena / Padu bena ne namah
Prema bena / Belaa bena ne namah
Aanandee Deedee ne namah
Yogeenee bena / Kusuma baa ne namah
Madhuri bena / Meenaben ne namah
Angie bena / Seetaa deedee ne namah
Sarve Santo ne namah
Sarave Saadhaka Bhaaiyo and Saadhaka Beno ne namah
Sarve Gruhastha Mukto ne namah
Sarve Ambrisha Diksharthee Mukto ne namah
Sarve Balako Yuvoko ne namah
Sarave Dhaama Dhaamee Mukto ne namah

Kalash Poojanam - Invite vibrations from holy places

(The Kalash or pot contains sands from different pilgrimage places which includes (nbot not limited to) birth of Lord SwamiNarayan in Chhapaiya. We continue to offer grains of rice while remembering these holy places and the moortis and holy events that have occurred there).

Kalaash Poojan - Shlokas/Verses

**kalashasya mukhe vishnu
kanthe rudrah samaashritah
moole tatrah sthito brahmaa
madhye maatru-ganaah smru-taah
gaayatree chaiva saavitree
shaanti pushti karee tathaa
aayaantu mahaapooj-aartham duri-takshaya kaari-kaah**

Kalashasya - of the ritual water pot (Kalash); mukhe - at the mouth/opening;
vishnu - Lord Vishnu (resides); kanthe - at the neck; rudrah - Lord Shiva (Rudra);
samaashritah - takes refuge / rests; moole - at the base/root; tatrah - there; sthito
- is seated; brahmaa - Lord Brahma; madhye - in the middle (the body of the pot);
maatru-ganaah - the divine cosmic mothers (Matrukas); smru-taah - are
remembered / invoked; gaayatree - Goddess Gayatri; chaiva - and indeed;
saavitree - Goddess Savitri; shaanti - peace; pushti - nourishment/spiritual
strength; karee - bestowers of; tathaa - as well; aayaantu - may you all arrive /
enter; mahaapooj-aartham - for the purpose of this Mahapuja; duri-takshaya - the
destruction of sins/negativities; kaari-kaah - the causes of.

(Lord Vishnu resides in the mouth of the kalasha.

Lord Shiva in its neck.

At its base is Lord Brahma and in its center are all the divine Mothers

(Gayatriji and Savitriji, who brings peace

Please come to this Mahaapoojaa and destroys all our sins)

Welcome Vibrations of Divine Places

(We will say "Aavaahayaamee Sthaapayaamee" with each of the places that are named by the poojaaree conducting the mahaapoojaa. Our inner feeling is to invite the deities and vibration from each of the holy places to also be part of our maahaapoojaa and bless us.

Chhapaiyaa naama naa teerthasya
Gadhadaa / Amadaavaada/ Vadataala naama naa teerthasya
Junaagadha / Gondala / Bhaadraa naama naa teerthasya
Mathuraa/ Vrundavan naama na teerthasya naama naa teerthasya

Badree naatha/Kedara naatha naama naa teerthasya
Mahuvaa / Dangraa / Rajkot naama naa teerthasya
Bochaasana / Saarangapura / Mahelaava naama naa teerthasya
Dhari / Nadeeyaada naama naa teerthasya
Borasada / Aasoja naama naa teerthasya
Sokhadaa / UttaraSandaa naama naa teerthasya
Tardeo/Povai naama naa teerthasya
Gunaateeta Jyota – Vidyanagara naama naa teerthasya
Haridhaama Sokhadaa, Parsippany, Schaumburg naama naa teerthasya
Anoopama Meeshana – Mogaree aane Allentown naama naa teerthasya
Sankardaa / Maanaavadara / Samadheeyaalaa naama naa teerthasya
Delhee Aksharadhaama naama naa teerthasya
London – Denham ane Neasden naama naa teerthasya
Itasca / Wheeling / Bartlett naama naa teerthasya
Waukegan / Des Plaines / Marion naama naa teerthasya
Sareve Teerthaanee naama naa teerthasya

Pushpam

(During these verses, we offer flowers to God and divine saints. We hold and cover flowers in your right hand. Offer them to the Lord at the end of this prayer with the thought that our souls blossom as these flowers have and make this our last birth just as these flowers will not regrow).

Pushpam - Bhajan/Devotional Song

**nathee amaaree paasa ho bhagavana (2), bhaata bhaata naa phoolo (2)
pana oora nee bagiyomaa khilyaa chhe (2), bhatkibhaava naa phoolo (2)
e phoolo ne maanee lejo (2), kuma/aa hradaya amaaraa,
ame baa/aka chheeye tamaaraa (2)**

nathee - We do not have; **amaaree paasa** - with us / in our possession; **ho bhagavana** - Oh Lord! / Oh God!; **bhaata bhaata naa** - of various kinds / diverse varieties of; **phoolo** - flowers; **pana** - but; **oora nee** - of the heart's; **bagiyomaa** - in the little gardens; **khilyaa chhe** - have bloomed; **bhaktibhaava naa** - of pure devotion and love; **phoolo** - flowers; **e phoolo ne** - these very flowers; **maanee lejo** - please accept / honor; **kumalaa** - tender / innocent; **hradaya** - hearts; **amaaraa** - our; **ame** - we; **baalaka** - children; **chheeye** - are; **tamaaraa** - Yours.

*(Oh Lord, we do not have various different flowers.
But in the gardens of our hearts, devotional flowers have bloomed.
Please accept our hearts as if we are offering you flowers.
We are Your children)*

**bho/aa thaine kariye ame to (2), bhaata bhaata nee bhoolo (2)
pana tujane naa bhooliye haradama (2), ame chadaaviye phoolo (2)
e phoolomaa mukiye ame to (2), haradama praana amaaraa
ame baa/aka chheeye tamaaraa (2)**

bholaa - Innocent / naive / simple-minded; **thaine** - being / acting as; **kariye** - commit / make; **ame to** - we indeed; **bhaata bhaata nee** - of various kinds / many different types of; **bhoolo** - mistakes / errors; **pana** - but / yet; **tujane** - You; **naa bhooliye** - may we never forget; **haradama** - at every breath / every single second; **ame** - we; **chadaaviye** - offer; **phoolo** - flowers; **e phoolomaa** - within those very flowers; **mukiye** - place / pour; **ame to** - we indeed; **haradama** - constantly / continuously; **praana** - life force / breath / soul; **amaaraa** - our; **ame** - we; **baalaka** - children; **chheeye** - are; **tamaaraa** - Yours.

*(In our innocence, we make many different mistakes.
But we never forget You and offer You these flowers.
In them, we are placing our life.*

We are Your children)

**sveekaaree Iyo (2) vandana aaja amaaraa,
ame baa/aka chheeye tamaaraa (2)**

Sveekaaree Iyo - Please accept; **vandana** - bows / salutations / reverent greetings; **aaja** - today; **amaaraa** - our; **ame** - we; **baalaka** - children; **chheeye** - are; **tamaaraa** - Yours.

*(Please accept our prayers.
We are Your children)*

Pushpam - Shlokas/Verses

**sevantikaa bakula champaka paatalaabhajih
punnaaga jaati karaveera rarsaala pushpaih
kunda pravaala tulasee dala maala teebhis
tvaam poojayaami jagadeeshvara loka naatha**

Sevantikaa - Chrysanthemum; **bakula** - Bakula (Spanish cherry flowers); **champaka** - Champaca; **paatala** - Pink trumpet/rose flowers; **abhajih** - and lotuses; **punnaaga** - Punnaga (Alexandrian laurel); **jaati** - Jasmine; **karaveera** - Oleander; **rarsaala** - Mango blossoms; **pushpaih** - with all these flowers; **kunda** - Downy jasmine; **pravaala** - tender coral-tree shoots; **tulasee dala** - and holy basil (Tulsi) leaves; **maala teebhis** - with beautiful garlands woven from these; **tvaam** - You; **poojayaami** - I worship; **jagadeeshvara** - O Lord of the Universe!; **loka naatha** - O Master of all realms!

(O Lord of the Universe! O Master of all realms! I worship You with beautiful garlands woven from chrysanthemums, bakula, champaca, roses, lotuses, punnaga, jasmine, oleander, mango blossoms, downy jasmine, tender shoots, and holy basil leaves.)

**hari aum yagnena yagnamayajanta devaah,
taani dharmmaani prathamaanyaasan te ha naakam mahimaanah
sachanta yatra poorve saadhyaah santi devaah**

Hari aum - The primordial sacred sound and invocation of the Divine; **yagnena** - through the medium of sacrifice / selfless offering (Yajna); **yagnam** - the cosmic sacrifice / the Lord of Yajna; **ayajanta** - worshipped / performed sacrifice; **devaah** - the shining ones / divine beings / demigods; **taani** - those very acts; **dharmmaani** - laws of righteousness / cosmic duties; **prathamaani** - the primary

/ primordial; **aasan** - became; **te** - those; **ha** - indeed; **naakam** - the celestial heavens / the realm of supreme light; **mahimaanah** - the great, exalted souls; **sachanta** - attained / reached; **yatra** - where; **poorve** - ancient / of old; **saadhyaah** - the perfected beings / spiritual adepts; **santi** - reside / exist; **devaah** - the divine entities.

(The divine beings performed worship through the medium of cosmic sacrifice, offering creation back to the Creator. These sacred acts became the primary, foundational laws of cosmic righteousness. By virtue of these selfless deeds, the exalted, great souls attained the supreme celestial realms of light—the very abode where the ancient, perfected spiritual masters and divine beings eternally reside).

Aum raajaa dhiraajaaya prasahya sahine
Namo vayam vaishravanaaya kurmahe
Same kaman kama kamaya mahyam
Kameshvaro vaishravano dadaatu
Kuberaaya vaishravanaya mahaaraajaya namah
Aum svasti samraajyam, bhaujyam
Svaarajyam, vairaajyam, paarameshthyam, raajyam
Mahaaraajaaya aadhipatyamayam, samantaparyaayee
syaat saarvaa bhaumah, saarvaa yushaan taadaa parardhaat
Pruthivyai samudra paryantaaya ekaraahiti
Tadapyesha shloko bhigeeto
Maruttah pariveshtaaro
Maruttasyaavasan gruhe
Aavi kshitasya kaama prervishve devaah
Sabhaa saada iti

Aum - The sacred primordial sound; **raajaa dhiraajaaya** - to the King of kings; **prasahya sahine** - the one who effortlessly subdues obstacles and endures all; **Namo** - salutations / bows; **vayam** - we; **vaishravanaaya** - to the son of Vishrava (Lord Kubera); **kurmahe** - offer / perform; **Same** - may he fulfill; **kaman** - desires; **kama kamaya** - to the one who loves fulfilling desires; **mahyam** - for me; **Kameshvaro** - the lord of noble desires; **vaishravano** - Vaishravana; **dadaatu** - grant / bestow; **Kuberaaya** - to Lord Kubera; **vaishravanaya** - to Vaishravana; **mahaaraajaya** - to the great king; **namah** - salutations

Aum svasti - Aum, may there be auspiciousness and well-being; **samraajyam** - supreme empire; **bhaujyam** - abundant enjoyment and prosperity; **Svaarajyam** - self-rule / true freedom; **vairaajyam** - independent majesty / spiritual excellence; **paarameshthyam** - the highest divine status; **raajyam** - righteous governance; **Mahaaraajaaya** - for the great ruler; **aadhipatyamayam** - absolute lordship;

samantaparyaayee syaat - extending completely in all directions around us; **saarvaa bhaumah** - encompassing the entire earth; **saarvaa yushaan** - throughout a full, healthy lifespan; **taadaa parardhaat** - enduring until the end of cosmic time (a parardha).

Pruthivyai - over the earth; **samudra paryantaaya** - extending all the way to the edge of the oceans; **ekaraahiti** - a single, undisputed, righteous ruler.

Tadapyesha - regarding this / on this matter; **shloko** - a verse; **bhigeeto** - is traditionally sung; **Maruttah** - of King Marutta; **pariveshtaaro** - the attendants / servers (were the Maruts, the wind deities); **Maruttasya** - of Marutta; **avasan** - resided; **gruhe** - in the palace / house; **Aavi kshitasya** - of the son of Avikshit; **kaama prer** - who fulfilled all noble desires; **vishve devaah** - all the cosmic deities (Vishvedevas); **Sabhaa saada** - were the members of the royal assembly / court; **iti** - thus / so it ends.

(Aum. We offer our most respectful salutations to the King of kings, Lord Kubera (Vaishravana), the mighty subduer of all obstacles. May he, the lord of noble aspirations, fulfill every righteous desire of our hearts. Salutations to the great king, Vaishravana Kubera.

Aum. May there be universal well-being, supreme sovereignty, abundant prosperity, complete freedom, independent majesty, and the highest spiritual excellence. May righteous governance extend in all directions, encompassing the entire earth up to the edge of the oceans, ensuring a long, secure life of peace lasting for ages to come.

Regarding this ideal state of harmony, an ancient verse is traditionally sung: "In the palace of King Marutta (the noble son of Avikshit who fulfilled all good desires), the wind deities themselves served as gentle attendants, and all the universal cosmic forces sat as members of his royal assembly in perfect balance.)

**harih aum vishvatash chkshurutu vishvato mukho, vishvato baahuruta
vishvatas paat
sambaahubhyaan dhamati sampatatirair dhyaarvaa bhoomee
janayandevaekah
aum naaraayanaaya vidmahe
vaasudevaaya dheemahee
tanno vishnuh prachodayaat
aum sahajaanandaaya vidmahe
saaksharaaya cha dheemahi**

tannah svaamee prachodayaat

aum Shree Akshara Purushottamaaya
aum Shree Dinakara Uncle Mahaaraajaaya
bhaktamandala sahitaaya
imam mantra pushpaanjalim samarpayaami
Bolo Sahajaananda Svaamee Mahaaraja nee jaya

Harih aum - The sacred primordial sound, invoking the Supreme Divine;
vishvatash - in all directions / everywhere; **chkshurutu** - having eyes; **vishvato** - in all directions; **mukho** - having faces; **vishvato** - in all directions; **baahuruta** - having arms; **vishvatas** - in all directions; **paat** - having feet; **sambaahubhyaan** - with His two arms (metaphor for cosmic power/action); **dhamati** - fans into motion / ignites creation; **sampatatir** - with wings (metaphor for swift, omnipresent movement); **dhyaarvaa** - heaven / sky; **bhoomee** - earth; **janayan** - creating / generating; **deva-ekah** - the one supreme, radiant Lord.

aum - The sacred sound; **naaraayanaaya** - to Lord Narayan; **vidmahe** - let us know / realize; **vaasudevaaya** - upon Lord Vasudeva; **dheemahee** - let us meditate; **tanno** - may He, our; **vishnuh** - Lord Vishnu; **prachodayaat** - inspire / illuminate our intellect.

aum - The sacred sound; **sahajaanandaaya** - to Lord Sahajanand (Bhagwan Swaminarayan); **vidmahe** - let us know / realize; **saaksharaaya** - along with Akshara (the divine profile/abode); **cha** - and; **dheemahi** - let us meditate; **tannah** - may He, our; **svaamee** - Supreme Master; **prachodayaat** - inspire / illuminate our intellect.

aum - The sacred sound; **Shree Akshara Purushottamaaya** - to the supreme dual-manifestation of Akshar and Purushottam; **aum** - The sacred sound; **Shree Dinakara Uncle Mahaaraajaaya** - to the venerable spiritual guide, Dinakar Uncle; **bhaktamandala** - the fellowship/assembly of devotees; **sahitaaya** - along with; **imam** - this; **mantra pushpaanjalim** - sacred offering of prayers and flowers; **samarpayaami** - I reverently offer; **Bolo** - shout out / proclaim; **sahajaananda svaamee mahaaraja nee** - of Sahajanand Swami Maharaj; **jaya** - victory / glory.

(Harih Aum. He possesses eyes everywhere, faces everywhere, arms everywhere, and feet in all directions. The one supreme, radiant Lord brings forth heaven and earth, fanning the wings of creation into motion through His ultimate cosmic power.

Aum. Let us realize Lord Narayan and focus our minds to meditate upon Lord Vasudeva. May that Supreme Lord Vishnu inspire and illuminate our intellect.

Aum. Let us realize Lord Sahajanand Swami and focus our minds to meditate upon Him alongside Akshar. May that Supreme Master inspire and illuminate our intellect.

Aum. Along with the entire fellowship of true devotees, I reverently offer this ultimate floral offering of prayers (Mantra Pushpanjali) at the lotus feet of Shree Akshar-Purushottam and the venerable Dinakar Uncle.

Hail the glory of Sahajanand Swami Maharaj!)

Naivedhyam (Thaala)

Offer food to God and divine saints to sanctify the food they and we are about to eat and provide them nourishment for their journey to us.

Naivedhyam - Shlokas/Verses

**annam chaturvidham svaadu rasaih shadbhih samanvitam
bhakshya bhojyam samaayuktam naivedhyam pratigruhyataam
aum shree aksharapurushottamaaya bhaktamandala sahitaaya naivedyam
samarpayaami**

Annam - food / nourishment; **chaturvidham** - of four distinct kinds (based on how it is consumed: *Bhakshya* to chew, *Bhojya* to swallow, *Lehya* to lick, and *Chosya* to suck); **svaadu** - delicious / savory; **rasaih shadbhih** - with the six traditional tastes (sweet, salty, sour, bitter, pungent, and astringent); **samanvitam** - completely enriched with / accompanied by; **bhakshya** - foods that are chewed; **bhojyam** - foods that are swallowed / feast items; **samaayuktam** - fully integrated / beautifully prepared with; **naivedhyam** - this sacred food offering; **pratigruhyataam** - please accept.

aum - The sacred primordial sound; **shree aksharapurushottamaaya** - to Lord Akshar-Purushottam; **bhaktamandala** - the fellowship/assembly of devotees; **sahitaaya** - along with; **naivedyam** - this food offering; **samarpayaami** - I reverently offer.

(O Lord, please accept this sacred food offering (Naivedya) which is delicious, beautifully prepared, and enriched with the six traditional tastes. It consists of the four distinct types of foods to satisfy every sense. Aum, I reverently present this loving food offering to the supreme Lord Shree Akshar-Purushottam, along with the entire fellowship of true devotees.

Please accept this food which is offered to you and consists of the 6 types of taste: sweet, sour, salty, bitter, pungent and astringent; and the 4 types of food: those that are swallowed, chewed, licked and sucked.)

Naivedhyam - Bhajan/Devotional Song

**aaviyaa chhogalaadhaaree maare ghera aaviyaa chhogalaadhaaree
laadu jalebee ne seva suvaalee hu to bhaave karee laavee chhu ghaaree,
maare ghera aaviyaa...**

Aaviyaa - Has come / arrived; **chhogalaadhaaree** - The Lord who wears a turban with a beautiful ornamental tassel (*chhogala*); **maare ghera** - to my home; **laadu** - Laddu (sweet round treats); **jalebee** - Jalebi (crisp, syrup-filled swirls); **ne**

- and; **seva** - Sev (savory chickpea flour noodles); **suvaalee** - Suvali (crisp, deep-fried flatbreads); **hu to** - I, indeed; **bhaave karee** - with deep love and devotion; **laavee chhu** - have brought; **ghaaree** - Ghari (a rich, sweet delicacy from Surat filled with mawa and nuts).

*(God, who wears a headdress with a tuft on the end, has come to my home.
I have prepared sweet-balls, the yellow-to-orange spirally sweet, noodles, and a sweet made from butter)*

**soorana poorana ne bhaajee kaarelaa paapada vadee vaghaaree
vantaaka vaalolanaa shaaka karyaa me to, cholaaphalee chhamakaaree,
maare ghera aaviyaa...**

Soorana - Elephant foot yam (Suran); **poorana** - Puran (sweet lentil stuffing / Puran Puri); **ne** - and; **bhaajee** - leafy greens / spinach; **kaarelaa** - bitter gourd (Karela); **paapada** - Papadums; **vadee** - sundried lentil dumplings (Vadi); **vaghaaree** - tempered with spices (Vaghar / Tadka); **vantaaka** - eggplants / aubergines; **vaalolanaa** - flat beans / hyacinth beans; **shaaka** - vegetable curry / dishes; **karyaa me to** - I have indeed prepared; **cholaaphalee** - Cholaafali (a crisp, seasoned festive snack); **chhamakaaree** - fried up with a sizzle / seasoned.

*(A vegetable of the potato-family, stuffing made of butter and lentils, bitter gourd, and dumplings of lentils that are fried with spices.
I prepared a vegetable-curry eggplant and beans, and a salty snack)*

**kaaju kamodanaa bhaata karyaa me to daala karee bahu saaree
leembu kaakadeenaa lejo athaanaa kadhee karee chhe kaathiyaavaadee,
maare ghera aaviyaa...**

Kaaju - Cashew nuts; **kamodanaa** - of the premium Kamod aromatic rice variety; **bhaata** - cooked rice / pilaf; **karyaa me to** - I have indeed prepared; **daala** - lentil soup (Dal); **karee** - made; **bahu** - very; **saaree** - excellent / delicious; **leembu** - lemon; **kaakadeenaa** - and cucumber; **lejo** - please take / accept; **athaanaa** - pickles; **kadhee** - Kadhee (a spiced, savory yogurt and chickpea flour soup); **karee chhe** - I have made; **kaathiyaavaadee** - in the traditional, rich Kathiyawadi style (from the Saurashtra region).

*(I made rice with cashew, and made very nice daal or soup-curry.
Please take pickle-curry of lime and cucumber - I also made buttermilk-curry of the Kathiawad or southern Gujarat style)*

**vaghaarelaa bhaatamaa naakhyya vataanaa sookee karee batetaanee
bhaajee**

**pochaa pochaa chopadaa premathee banaavyaa taajee karee
tanda/leeyanee bhaajee, maare ghera aaviyaa...**

Vaghaarelaa - Tempered / seasoned with spices; **bhaatamaa** - in the rice;
naakhyaa - thrown in / added; **vataanaa** - green peas; **sookee** - dry; **karee** -
made; **batetaanee** - of potatoes; **bhaajee** - vegetable dish / sabji; **pochaa**
pochaa - incredibly soft and tender; **chopadaa** - Rotlis/chapatis layered
generously with ghee; **premathee** - with deep love; **banaavyaa** - prepared;
taajee - fresh; **karee** - made; **tandaleeyanee** - of amaranth greens (Tandulja);
bhaajee - leafy vegetable dish.

*(I put peas in rice that has been fried with spices - I also prepared roasted
potatoes.*

I lovingly made soft bread, and prepared fresh vegetable spinach)

**metheenee bhaajeenaa mutheeyaa banaavyaa me to vaaloramaa dedhaa
vaghaaree
naanee naanee rotaleenaa phoolakaa banaavyaa jamavaa padhaaro
pratyaksha muraaree, maare ghera aaviyaa...**

Metheenee - of fenugreek leaves (Methi); **bhaajeenaa** - of the greens;
mutheeyaa - Muthiya (steamed or fried spiced dumpling snacks); **banaavyaa**
me to - I have indeed made; **vaaloramaa** - into the flat beans; **dedhaa**
vaghaaree - tempered and mixed in generously; **naanee naanee** - tiny and
delicate; **rotaleenaa** - of chapatis / flatbreads; **phoolakaa** - puff-soft,
flame-roasted rotlis (Phulkas); **banaavyaa** - prepared; **jamavaa** - to dine / eat;
padhaaro - please come / step forward; **pratyaksha** - manifestly present / right
before my eyes; **muraaree** - O Lord Krishna / Lord Swaminarayan (the destroyer
of Mura)

(I prepared dough with fenugreek and spices, and fried them with beans.

I made small inflated bread - please come to eat, O manifest God)

svaaminaaraayana svaaminaaraayana svaaminaaraayana

*(Small prayer to thank God and his saints as they have finished eating and we
will now offer water and mints)*

**ja/la re ghelaanee jhaaree bharee laavee tame aachamana karo ne maaraa
svaamee
ha/lave ha/lave ja/la peevo ne tame avataaranaa avataaree, maare ghera
aaviyaa...**

Jala - Water; **re** - oh; **ghelaanee** - clear / sparkling / pure (often referencing the

holy, refreshing waters of the river Ghela in Gadhada); **jhaaree** - a traditional spouted water jug; **bharee** - filled; **laavee** - brought; **tame** - You; **aachamana** - a formal, purifying sip of water; **karo** - please perform; **ne** - and; **maaraa** - my; **svaamee** - Lord / Master; **halave halave** - slowly and gently; **jala** - water; **peevo** - drink; **ne** - and; **tame** - You (who are); **avataaranaa** - of all incarnations; **avataaree** - the ultimate source / origin.

*(I bring a small glass of water from the Ghela river - O Swami, please accept it.
Please slowly drink the water - You are the supreme God)*

**lavinga sopaaree ne paana beedee vaalee, taja elachee jaavantree saaree
nishadina aavo to bhaave karee bhetu, ema maage jeraama
brahmachaaree, maare ghera aaviyaa...**

Lavinga - Cloves; **sopaaree** - betel nuts; **ne** - and; **paana** - betel leaf; **beedee** - a folded triangular paan packet; **vaalee** - neatly rolled / folded; **taja** - cinnamon; **elachee** - cardamom; **jaavantree** - mace; **saaree** - of excellent quality; **nishadina** - night and day / constantly; **aavo** - if You come; **to** - then; **bhaave karee** - with deep love and emotion; **bhetu** - I will embrace You / meet You; **ema** - thus; **maage** - prays / requests; **jeraama brahmachaaree** - Jeram Brahmachari (the composer devotee); **maare ghera** - to my home; **aaviyaa** - has come.

([As an after-mint,] clove, betel nuts, and a folded betel leaf, filled with cinnamon, cardamom, and mace-spice. Please come everyday, and I will lovingly hug You, says Jeram)

Aaratee

(Ritual of lighting a lamp or waving lighted wicks performed by rhythmic circular clockwise motions before a deity or in front of the moorti while singing praises and ringing bells. This practice expresses love and gratitude, offering the divine light to absorb positive spiritual energy and ward off negative influences).

Aaratee - Shlokas/Verses

**neeraajanam gruhaanesha panchavartisamanvitam
tejoraashi mayaadatto lokaanandakara prabho
aum shree aksharapurushotamaaya bhakta mandala sahitaaya aarteekyam
samarpayaami**

Neeraajanam - The waving of the sacred light / Aarti ritual; **gruhaanesha** - please accept (from *gruhaana* + *isha* - O Lord, please accept); **panchavarti-samanvitam** - consisting of five lighted wicks; **tejoraashi** - an abundant mass of radiant light / ocean of splendor; **mayaadatto** - offered by me; **lokaanandakara** - O bestower of joy to the entire universe!; **prabho** - O Supreme Master!
aum - The sacred primordial sound; **shree aksharapurushotamaaya** - to Lord Akshar-Purushottam; **bhakta mandala** - the fellowship/assembly of devotees; **sahitaaya** - along with; **aarteekyam** - this offering of Aarti; **samarpayaami** - I reverently offer.

(Oh Lord, delight of the world! Please accept my offering of this shower of light from five untainted wicks.)

Aaratee - Bhajan/Devotional Song

**jaya sadguru svaamee, prabhu jaya antarayaamee,
sahajaananda dayaa/u, (2) balavanta bahunaamee.... jaya sadguru...**

Jaya - Glory to / Hail; **sadguru** - the true, perfect spiritual guide; **svaamee** - O Master / Lord; **prabhu** - O Supreme Lord!; **jaya** - glory to; **antarayaamee** - the inner indweller / the knower of all hearts; **sahajaananda** - Lord Sahajanand (Bhagwan Swaminarayan); **dayaalu** - the compassionate one; **balavanta** - the all-powerful / omnipotent one; **bahunaamee** - the one who possesses countless names / manifestations; **jaya sadguru** - glory to the true guru.

(Victory to Sadguru, Victory to the omniscient Lord, the merciful, almighty Sahajanand has innumerable names)

charana saroja tamaaraa, vandu kara jodee; (2)

charane sheesha dharyaathee, (2) dukha naakhyaa todee...jaya sadguru...

Charana - Feet; **saroja** - lotus (lotus-like feet); **tamaaraa** - Your; **vandu** - I bow / offer salutations; **kara** - hands; **jodee** - joining / folding (with folded hands); **charane** - at Your feet; **sheesha** - head; **dharyaathee** - by placing / by surrendering; **dukha** - miseries / sorrows / pains; **naakhyaa** - thrown away / cast off; **todee** - shattered / broken to pieces; **jaya sadguru** - glory to the true guru.

(With folded hands, I pay my respects at your lotus feet, placing my head at your divine feet, all my unhappiness is dissolved)

naaraayana narabhraata, dvijaku/a tanudhaaree; (2)

paamara patita udhaaryaa, (2) aganita naranaaree...jaya sadguru...

Naaraayana - Lord Narayan / the Supreme Divine; **narabhraata** - the brother/companion of humanity (referencing the Nara-Narayan manifestation); **dvijakula** - in a Brahmin family; **tanudhaaree** - one who has assumed a physical form / incarnated; **paamara** - the ignorant / helpless; **patita** - the fallen / sinful; **udhaaryaa** - liberated / elevated; **aganita** - countless / innumerable; **naranaaree** - men and women; **jaya sadguru** - glory to the true guru

(Incarnating on this Earth along with Nara, You took birth in a brahmin family, you have rescued the poor, the sinners and countless other men and women)

nitya nitya nautama leela, karataa avinaashee; (2)

adasatha teeratha charane, (2) koti gayaa kaashee... jaya sadguru...

Nitya nitya - Day after day / constantly; **nautama** - ever-fresh / novel / creative; **leela** - divine plays / actions; **karataa** - performing; **avinaashee** - the imperishable / immortal Lord; **adasatha** - sixty-eight (68); **teeratha** - sacred pilgrimage sites; **charane** - at His holy feet; **koti** - millions of; **gayaa** - Gaya (a highly sacred pilgrimage city); **kaashee** - Kashi (Varanasi, the holiest city of Shiva); **jaya sadguru** - glory to the true guru.

(As the indestructible Lord, you continuously display many facets of your personality, all sixty-eight holy places and many million holy places like gaya and kashi rest at your feet)

purushottama pragatanu, je darshana karashe (2)
kaa/akarmathee chhootee, (2) kutumba sahita tarashe...jaya sadguru...

Purushottama - The Supreme Divine Being / Ultimate Godhead; **pragatanu** - of the physically manifest form; **je** - whoever; **darshana** - sacred vision / sight; **karashe** - will perform / will look upon; **kaala-karmathee** - from the bonds of time (*Kaala*) and past actions (*Karma*); **chhootee** - being liberated / freed; **kutumba** - family; **sahita** - along with; **tarashe** - will cross over the ocean of worldly existence / will attain salvation; **jaya sadguru** - glory to the true guru.

(Whoever has the darshan of manifest Purushottam, he, along with his family, will be liberated from the bonds of time and action)

aa avasara karunaanidhi, karunaa bahu kidhee, (2)
muktaananda kahe mukti, (2) sugama karee siddhi...jaya sadguru...

Aa - On this / at this; **avasara** - occasion / unique time; **karunaanidhi** - O ocean of compassion!; **karunaa** - mercy / compassion; **bahu** - immense / abundant; **kidhee** - showered / performed; **muktaananda** - Muktanand Swami (the composer); **kahe** - says / proclaims; **mukti** - absolute liberation / salvation; **sugama** - incredibly easy / accessible; **karee** - made; **siddhi** - the ultimate spiritual attainment / perfection; **jaya sadguru** - glory to the true guru.

(On this occasion you have graced all of us and Muktanand Swami declares that you have corrected our thinking to the path of liberation)

jaya sadguru svaamee, prabhu jaya antarayaamee,
sahajaananda dayaa/u, (2) balavanta bahunamee.... jaya sadguru...

Jaya - Glory to / Hail; **sadguru** - the true, perfect spiritual guide; **svaamee** - O Master / Lord; **prabhu** - O Supreme Lord!; **jaya** - glory to; **antarayaamee** - the inner indweller / the knower of all hearts; **sahajaananda** - Lord Sahajanand (Bhagwan Swaminarayan); **dayaalu** - the compassionate one; **balavanta** - the all-powerful / omnipotent one; **bahunamee** - the one who possesses countless names / manifestations; **jaya sadguru** - glory to the true guru.

(Victory to Sadguru, Victory to the omniscient Lord, the merciful, almighty Sahajanand has innumerable names)

Post Aaratee Prayer

(Prayer asking for divine intellect to understand and sing the glory of God and his manifest saints.)

**krupaa karo muja upare sukhanidhi sahajaananda
guna tamaaraa gaavavaa buddhi aapajo sukhakanda
akshara purushottama je pruthavee upara padhaareeyaa
aneka jeeva uddhaaravaa manushyatana dhaaree rahyaa
pragata purushottama je sukharupa sahajaananda
moola akshara eja chhe svamee gunaateetaananda
e beunaa guna gaavavaa vichaara kare chhe mati
gati aapo ehavvee ferafaara nava rahe ratee**

Krupaa - Grace / mercy; **karo** - please bestow / do; **muja** - me; **upare** - upon; **sukhanidhi** - O ocean of bliss!; **sahajaananda** - Lord Sahajanand; **guna** - divine virtues / glories; **tamaaraa** - Your; **gaavavaa** - to sing; **buddhi** - pure intellect / wisdom; **aapajo** - please grant; **sukhakanda** - O source of all happiness!; **akshara purushottama** - The divine entities Akshar and Purushottam; **je** - who; **pruthavee** - the earth; **upara** - upon; **padhaareeyaa** - have descended / graced; **aneka** - countless; **jeeva** - souls; **uddhaaravaa** - to liberate / uplift; **manushyatana** - a human body / human form; **dhaaree rahyaa** - have assumed / manifested in.

pragata - Manifest right before our eyes; **purushottama** - the Supreme Godhead; **je** - who is; **sukharupa** - the embodiment of bliss; **sahajaananda** - Lord Sahajanand; **moola akshara** - the primordial, foundational Akshar; **eja chhe** - is none other than; **svamee gunaateetaananda** - Gunatitanand Swami. **e** - These; **beunaa** - of both; **guna** - virtues / glories; **gaavavaa** - to sing; **vichaara kare chhe** - is contemplating / desires; **mati** - my humble mind / intellect; **gati** - spiritual alignment / divine capability; **aapo** - please grant; **ehavvee** - such that; **ferafaara** - deviation / error / discrepancy; **nava rahe** - does not remain; **ratee** - even a tiny bit / an iota.

*(Please grace me, the giver of happiness, Sahajanand Swami.
Giver of happiness, please give me the intellect to sing Your divine qualities.
Akshar and Purushottam have both come on this earth.
To liberate the souls, They have taken birth in human form.
The present form of God is Sahajanand Swami.
And God's Eternal Abode is Gunatitanand.
My intellect yearns to sing Their qualities.
Please give me the speed such that not a single lapse remains)*

**pragaatyaa kaushala desha vesha batukano, lai teerthmaahee pharyaa
raamaananda ma/yaa svadharma chalavyo, yagnaadi motaa karyaa**

**motaa dhaama rachyaa rahyaa ghadhapure be desha gaadee karee
antaradhyaana thayaa nathee haree tame, gunaateete chho pragata**

Pragaatyaa - Manifested / took birth; **kaushala desha** - in the land of Koshal (Chhapaiya/Ayodhya region); **vesha** - the guise / attire; **batukano** - of a young celibate Brahmin (*Varni*); **lai** - taking up / adopting; **teerthmaahee** - in the holy pilgrimage places; **pharyaa** - traveled / journeyed; **raamaananda** - Sadguru Ramanand Swami; **malyaa** - met / encountered; **svadharma** - one's own righteous dharma / true religion; **chalavyo** - established / set in motion; **yagnaadi** - grand Vedic sacrifices (*Yagnas*) and holy rituals; **motaa** - magnificent / large-scale; **karyaa** - performed.

motaa - Grand / magnificent; **dhaama** - temples / divine abodes; **rachyaa** - constructed / built; **rahyaa** - resided; **ghadhature** - in Gadhada (Gadhpur); **be** - two; **desha** - regions (Northern and Southern divisions); **gaadee** - spiritual seats / dioceses; **karee** - established; **antaradhyaana** - visually unmanifest / left the physical world; **thayaa nathee** - You have not become; **haree** - O Lord Hari!; **tame** - You; **gunaateete** - through the Gunatit Guru (Gunatitanand Swami and the lineage); **chho** - are; **pragata** - manifestly present.

(You were born in the land of Kaushal and as a young boy, You left on a pilgrimage. After meeting Ramanand Swami, You spread the faith and performed great sacrifices. Staying at Gadhpur [Gadhada], You constructed many holy places and established two principal places of worship. Lord SwamiNarayan, You have never left us and have remained present in the form of Gunatit saints)

Pradikshanaa

(Walk in a circle clockwise) the moorti with the prayer that we are now attached to you similar to a husband and wife going around the holy fire and to dissolve all of our sins.)

Pradikshanaa - Shlokas/Verses

**pade pade yaa paripoojakebhyoh sadya-ashvameghasya phalam dadaati
taam sarva paapam kshaya-hetu-bhootaam pradakshinaante
parikalpayaami
yaani kaani paapaani gnyaat agnyaat krutaani cha
taani sarvaani nashyantu pradakshinam padepade**

Pade - at every step; **pade** - at every step; **yaa** - which (referring to the circumambulation / Pradakshina); **paripoojakebhyoh** - to the sincere worshippers / devotees; **sadya** - instantly / immediately; **ashvameghasya** - of the grand Ashvamedha Yagna; **phalam** - the spiritual fruit / merit; **dadaati** - bestows; **taam** - that very (action); **sarva** - all; **paapam** - sins / karmic bondages; **kshaya-hetu-bhootaam** - acting as the absolute cause of destruction; **pradakshinaante** - upon completing the circumambulation; **parikalpayaami** - I thoughtfully dedicate / offer.

yaani kaani - Whichever / whatever kinds of; **paapaani** - sins / errors; **gnyaat** - consciously done with knowledge; **agnyaat** - unconsciously done out of ignorance; **krutaani** - committed / performed; **cha** - and; **taani** - all those; **sarvaani** - entirely; **nashyantu** - may they be utterly destroyed; **pradakshinam** - with this act of circumambulation; **pade** - at every single; **pade** - step.

(All the sins I have committed whether knowingly or unknowingly, let them be destroyed with each step I take as I circumambulate.

At every step, I receive the fruit of fulfilling an Ashvamegha yagna and all sins are eradicated. With this feeling, I am performing the circumambulation.)

Kshamaapanam

(Prayer signifying our surrender to God and asking for forgiveness)

Kshamaapaman - Shlokas/Verses

**kaayena vaachaa manasendriyairvaa
buddhyaatmanaa vaa prakruteh svabhaavaat
karomi yadyad sakalam parasmai
naaraayanaayeti samarpayaami**

kaayena - By the physical body; **vaachaa** - by speech / words; **manasaa** - by the mind / thoughts; **indriyair-vaa** - or by the senses; **buddhya** - by the intellect / reason; **aatmanaa** - by the soul / deep inner consciousness; **vaa** - or; **prakruteh** - of conditioning / material nature; **svabhaavaat** - by personal disposition / natural habits; **karomi** - I perform / I do; **yadyad** - whatever / everything; **sakalam** - in its entirety; **parasmai** - to the Supreme; **naaraayanaayeti** - unto Lord Narayan; **samarpayaami** - I completely offer / surrender.

(All that I do with my body, speech, mind, the 10 senses, my intellect, my inherent nature or innate natural tendencies, I offer everything to Lord Narayan.)

**yat krutam, yat karishyaami, tat sarva na mayaa krutam
tvayaa krutam, tu phalabhooka, tvameva naaraayana**

Yat - Whatever; **krutam** - has been done (in the past); **yat** - whatever; **karishyaami** - I will do (in the future); **tat** - that; **sarva** - all; **na** - not; **mayaa** - by me; **krutam** - done; **tvayaa** - by You; **krutam** - done; **tu** - indeed; **phalabhooka** - the enjoyer/experiencer of the fruits (of those actions); **tvameva** - You alone; **naaraayana** - O Lord Narayan.

(That which has been done and that which will be done, all of that has not been done by me. It has been done by You and You are the enjoyer of the fruits. You are Narayan.)

**aahvaanam na jaanaami, na jaanaami visarjanam
poojaa chaiva na jaanaami, kshamasva parameshvara**

Aahvaanam - The ritual of welcoming or invoking the Divine; **na jaanaami** - I do not know; **na jaanaami** - I do not know; **visarjanam** - the ritual of bidding farewell / sending forth; **poojaa** - formal worship / ritualistic offerings; **chaiva** - and also; **na jaanaami** - I do not know; **kshamasva** - please forgive me; **parameshvara** - O Supreme Lord.

(Neither do I know how to invite you nor do I know how to take your leave. I do not know how to worship you so please forgive me, oh Lord.)

**anyathaa sharanam naasti, tvameva sharanam mama
tasmaat kaarunya bhaavena, rakshatva purushottama**

anyathaa - Otherwise / anywhere else; **sharanam** - refuge / shelter / sanctuary;
naasti - there is not (from *na* + *asti*); **tvameva** - You alone (from *tvam* + *eva*);
sharanam - refuge / shelter; **mama** - my / for me; **tasmaat** - therefore; **kaarunya**
bhaavena - out of Your natural ocean of compassion / merciful disposition;
rakshatva - please protect me (from *raksha* + *tva*); **purushottama** - O Supreme
Lord Purushottam.

(By shunning other refuge, I surrender myself to You. Have mercy on me, oh Lord, and protect me.)

**hu harino ne hari chhe muja rakshaka, e bharoso jaaya naa
je hari karashe muja hitanu, e vishvaasa chukaaya naa**

hu - I; **harino** - belong to Hari / God's own; **ne** - and; **hari** - Lord Hari; **chhe** - is;
muja - my; **rakshaka** - protector; **e** - this; **bharoso** - trust / conviction; **jaaya naa**
- may it never fade / slip away;
je - whatever; **hari** - Lord Hari; **karashe** - will do; **muja** - for my; **hitanu** - ultimate
well-being / benefit; **e** - this; **vishvaasa** - unswerving faith; **chukaaya naa** - may
it never be shaken / lost.

(I belong to God and He is my protector. Let that trust never be lost. Whatever God does is always in my best interest. Let that faith never be lost.)

**aum poornamadah poornamidam poornaat poorna-mudachyate
poornasya poorna-maadaaya, poorna-mevaa-vashish-yate**

aum - The sacred primordial sound, representing the Ultimate Reality;
poornamadah - That (the unmanifest Supreme/Transcendental Reality) is whole
/ infinite; **poornamidam** - This (the manifest universe) is whole / infinite;
poornaat - from that infinite whole; **poorna-mudachyate** - this infinite whole has
come forth / emerged;
poornasya - of the infinite whole; **poorna-maadaaya** - having taken away the
infinite whole (from itself); **poorna-mevaa** - the infinite whole alone;
vashish-yate - remains / is left behind.

(This is Infinite. That is Infinite. Infinite arises out of Infinite, If Infinite is taken away from Infinite, Infinite remains.)

**sarvatra sukhinah santu, sarve santu niraamayaah
sarve bhadrani pashyantu, maakashchid dukhamaap-nuyaat**

sarvatra - Everywhere / in all places; **sukhinah** - happy / joyful / prosperous;
santu - may they be; **sarve** - all / everyone; **santu** - may they be; **niraamayaah** -
free from disease / healthy / pure; **sarve** - all / everyone; **bhadrani** -
auspiciousness / good fortune / virtues; **pashyantu** - may they see / look upon;
maa - not / may never; **kashchid** - anyone / any soul; **dukha-maap-nuyaat** -
experience suffering / attain sorrow (from *dukham* + *aapnuyaat*).

*(May there be happiness everywhere, (May everyone be free from illness and
suffering.*

*May everyone see and experience what is good, auspicious and noble, May no
one ever endure sorrow or misery)*

**saakshaat akshara divyadhaama svaroopam satyam param dhimahi
dhyaanaat yasya bhavanti tadroopajanaa sheeghram prasaa-daata hareh
yo bhoomau bhramata karotya virataha premnaa harervai kathaam
tat shree gnyaanji yogeeraaja subhagah, kuryaat sadaa mangalam(2)**

saakshaat - Manifest / directly visible; **akshara** - Aksharbrahman; **divyadhaama**
- the divine abode; **svarooopam** - the embodiment / personified form; **satyam** -
the ultimate truth; **param** - supreme; **dhimahi** - we meditate upon;
dhyaanaat - by meditating upon; **yasya** - whom / whose form; **bhavanti** -
become; **tadroopajanaa** - attained to that very same divine status (*Akshar-roop*);
sheeghram - swiftly / quickly; **prasaa-daata** - by the grace / pleasure; **hareh** - of
Lord Hari;

yo - who; **bhoomau** - upon the earth; **bhramata** - traveling / wandering; **karotya**
- performs / does; **avirataha** - continuously / without ceasing; **premnaa** - with
deep, overflowing love; **harervai** - of Lord Hari indeed; **kathaam** - spiritual
discourses / stories;

tat - that very; **shree** - revered / divine; **gnyaanji** - Shastriji Maharaj (Shree
Gnanjivandas); **yogeeraaja** - Yogiji Maharaj; **subhagah** - the auspicious /
fortunate one; **kuryaat** - may he bestow / bring; **sadaa** - eternally / always;
mangalam - auspiciousness / ultimate good.

*(You are the manifest form of the divine abode of God, which is the eternal truth
and beyond the mind. By meditating upon you, by the grace of God, devotees
immediately become like you. Incessantly traveling around the world and lovingly
discoursing on God, oh Divine Saint [Yogiji Maharaj], let your blessings shower
upon us.)*

**aum saha naa-vavatu saha nau bhunaktu saha veer-yam karavaa-va-haih
tejasvinaa-vadheet-a-mastu maa vid-vishaa-va-haih**

aum - The sacred primordial sound, invoking peace and the Ultimate Reality;
saha - together; **nau** - both of us (the teacher and the student); **avavatu** - may He protect; **saha** - together; **nau** - both of us; **bhunaktu** - may He nourish / sustain; **saha** - together; **veeryam** - great energy / vital strength / capability; **karavaavahaih** - may we generate / work with.
tejasvi - radiant / brilliant / full of light; **nau** - for both of us; **adheetam** - study / learning; **astu** - may it be; **maa** - never / let there be no; **vidvishavahaih** - may we misunderstand / harbor animosity toward one another.

(May we protect each other, enjoy together, and work together. Let our study become radiant and let there be no hatred (jealousy) between us. - Prayer of the guru and disciple in front of the Sun-God)

aum shantih ...shantih... shantihi...

Aum - The sacred primordial sound, representing the Ultimate Reality; **shantih** - peace; **shantih** - peace; **shantihi** - peace.

(Let there be peace)

Visarjanam

(Ending prayers with the feeling of praying that God will now reside forever in our hearts even as he returns to his holy abode Akshardham.)

Visarjanam - Prayer

**aaje aapa aksharadhaama, muktamanda/a ane samagra aishvarya laine aa
mahaapoojaamaa padhaaryaa chho to have amaaraa hradyaakaashama
biraajo ane amaaree je kaai bhoola thai hoy a to te kshamaa karashojee**

Aaje - Today; **aapa** - You; **aksharadhaama** - Akshardham (the divine abode);
mukta-mandala - the assembly of liberated souls (*Muktas*); **ane** - and; **samagra**
- all / in its entirety; **aishvarya** - divine powers / majesties / opulence; **laine** -
bringing along / carrying with You; **aa** - this; **mahaapoojaamaa** - in the grand
worship ritual (*Mahapooja*); **padhaaryaa chho** - have graced us with Your
presence / arrived;
to - therefore / so; **have** - now; **amaaraa** - our; **hradya-aakaashama** - in the
inner sky of our hearts (the space of the heart); **biraajo** - please take Your seat /
reside; **ane** - and; **amaaree** - our; **je kaai** - whatever; **bhoola** - mistakes / errors /
shortcomings; **thai hoy a** - may have occurred; **te** - them; **kshamaa karashojee** -
please forgive us (expressed with deep reverence).

*(Oh Lord, today You have come to this Mahaapoojaa with Your divine abode, all
the liberated entities, and in all Your glory. Please take permanent residence in
our hearts and forgive any mistakes we have made.)*

Visarjanam - Shlokas/Verses

**svasthaanaat gachha deveshaa, sthaanam te hradayam mama
ishta kaama prasiddhyartham, pratyaksho bhava sadaa**

svasthaanaat - From this present place / from the altar; **gachha** - please go /
move; **deveshaa** - O Lord of lords! / O Supreme Divine!; **sthaanam** - to the seat /
place; **te** - Your; **hradayam** - heart; **mama** - my;
ishta - cherished / highest; **kaama** - pure desires / spiritual aspirations;
prasiddhyartham - for the complete fulfillment / realization; **pratyaksho** -
manifest / visibly present; **bhava** - remain / become; **sadaa** - eternally / always.

*(Oh Lord, [now that the Mahaapoojaa is complete] please return to Your abode
and please remain forever in our hearts. You have come to answer our prayers,
please remain in front of us forever.)*

nijaashritaanaam sakalaartihantaa sadharmabhakteravanam vidhaataa

daataa sukhaanaa manasepsitaanaam tanotu krushno akhila mangalam naha

Nija-aashritaanaam - Of His own dependent devotees / those who have taken refuge in Him; **sakala-aarti-hantaa** - the absolute destroyer of all miseries, pains, and afflictions; **sadharma-bhakteh-avanam** - the protector of true righteousness (*Dharma*) and pure devotion (*Bhakti*); **vidhaataa** - the orchestrator / dispenser; **daataa** - the generous giver; **sukhaanaam** - of ultimate happiness and peace; **manasa-ipsitaanaam** - of the cherished desires of the mind; **tanotu** - may He spread / bestow; **krushno** - Lord Krishna (here referring to Bhagwan Swaminarayan, known as Shri Krishna in the Shikshapatri); **akhila** - all-encompassing / universal; **mangalam** - auspiciousness / blessings; **naha** - upon us.

(May God, the destroyer of all His devotees' miseries, the protector of devotion with dharma, the giver of all pure things to His devotees, spread auspiciousness everywhere.) Prayer from Shikshapatri shloka 212 praying to god to spread holiness to all devotees

**shreepatim shreedharam sarvadeveshvaram
bhaktidharmaatmajam vasudevam harim.
shreepatim shreedharam....
madhavam keshavam kaamadam kaaranam (2)
svaaminaaraayanam neelakantham bhaje.. (2)
shreepatim shreedharam. Aum.....**

Shreepatim - The Lord of Lakshmi (the goddess of prosperity/spiritual wealth); **shreedharam** - the possessor/bearer of divine majesty and beauty; **sarva-deveshvaram** - the supreme Lord of all gods; **bhaktidharma-aatmajam** - the divine son of Bhakti (mother) and Dharma (father); **vasudevam** - the all-pervading divine light / the son of Vasudev; **harim** - Lord Hari, the one who steals away sins and miseries.
maadhavam - The Lord of sweet spiritual wisdom / consort of Maya; **keshavam** - the one with beautiful, divine hair / the slayer of the demon Keshi; **kaamadam** - the fulfiller of all pure desires; **kaaranam** - the ultimate, primordial cause of all creation; **svaaminaaraayanam** - Bhagwan Swaminarayan; **neelakantham** - Nilkanth Varni (the youthful, ascetic form); **bhaje** - I lovingly worship / meditate upon; **aum** - the sacred, primordial sound.

(The husband of Shree [i.e., Lakshmi], who sustains Lakshmi, the God of all demigods. The son of Bhakti and Dharma, Lord Vasudev. Sweet as honey, with beautiful hair, the fulfiller of all wishes, the reason of all reasons. We worship Lord Swaminarayan, Nilkanth Varni)