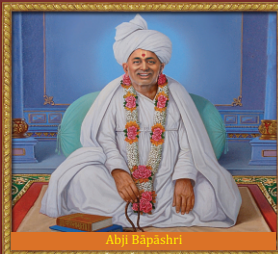


Glory of the
Swāminārāyan
Mahāmantra





Bhagwan Swaminarayan



Abji Bapashri



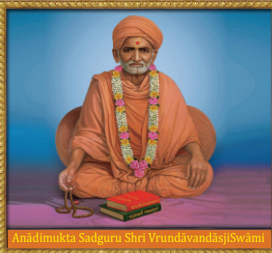
Anādimukta Sadguru Shri Gopalanandji Swami



Anādimukta Sadguru Shri Nigundāsjī Swami



Anādimukta Sadguru Shri Ishwarārandāsjī Swami



Anādimukta Sadguru Shri Vrundāvandāsjī Swami



Anādimukta Sadguru Shri Keśhāpradāsjī Swami (Muni Swami)

Grand Tradition of Kāran Satsang



Gurudev Bāpji



Guruji Swāmishri

SWAMINARAYAN

Glory of the Swāminārāyan *Mahāmantra*

Written & Translated By

Sāhitya Lekhan Vibhāg



Published by

Satsang Sāhitya Department

Swāminārāyan Dhām, Gāndhinagar - 382007

Glory of the

Swāminārāyan

Mahāmantra

Swāminārāyan

Presenter : Shree Swāminārāyan Mandir Vāsṇā
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Preface

Dear Muktos,

With affection from the bottom of our heart Jay Swāminārāyan to all.

All human beings face some kind of anxiety, trouble and difficulty in their life. Some suffer from physical problems while others suffer from mental or financial problems. All these troubles harass us and leave us in a miserable state. The more we try to overcome these problems the more they trouble us.

There is no need to search for any other means to overcome all our life's problems. This is because *Bhagwān* Swāminārāyan has declared the ultimate solution to all our problems; the recital of the Swāminārāyan *Mahāmantra*.

On the 11th day of the dark half of Māgshar in samvat 1858 (31/12/1801), *Bhagwān* Swāminārāyan himself, declared the most powerful *Mahāmantra* named 'Swāminārāyan'. By the power of this *Mahāmantra* one can overcome the infinite difficulties of this world, resurrect the dead, eliminate the distress caused by evil spirits, protect us from great calamity, cure us from diseases, kindle good sense, repel yamduts, and ultimately attain the bliss of *Bhagwān* Swāminārāyan divine Murti.

This book has been humble effort to signify the sublimity of the Supreme 'Swāminārāyan *Mahāmantra*'. We pray at the lotus feet of Lord Swāminārāyan that this book may facilitate of prevailing peace and happiness in our lives.

- Sāhitya Lekhan Vibhāg
Jay Swāminārāyan...

Guide to the use of book :

1. Structure :

9th day of the bright half of chaitra in *samvat* 1837.

represent the date according to Indian vikram calendar.

Shriji Mahārāj himself has spoken of the glory of such a
Miraculous *Mahāmantra* in the *Vachanāmṛt* scripture.

represent some notes for these word in foot of the page i.e. footnote.

**Have āj karu hu prakāsha,
tame sāmbhalo te sahu dās;**

represent the devotional song which is quoted from some scripture, used as a reference

***Praudh pratāpāshrit lok tantram,
Shree Swāminārāyan ma namāmi ||***

represent sanskrit Hymns

*Padhramni*²⁸

represent that meaning of word is given in glossary.

As per the number represented in Super script

Few words from translators

The 2nd English edition has been fully revised and translated by translator's team from 6th Gujarati edition named as 'Swāminārāyan *Mahāmantra Mahima*.' These edition is also redesigned with proper guidance. Title of these new edition is changed to 'Glory of Swāminārāyan *Mahāmantra*' from 'Grandeur *Mahāmantra*'. The work of translation began with initial meetings to discuss methods & conventions and concluded with blessing of Lord Swāminārāyan, HDH Bāpji and H.H. Swamishree.

This edition is totally based on Oxford English Dictionary (2012 edition). However, this small task had gave the challanges for translation, some of them are :

1. Words that can not be translated mostly nouns, philosophical terms like 'Ishwarkoti', 'Brahmkoti', 'Purushottam' etc...
2. Words that can be translated but have many subtle shades of meaning for which there are no substitute in english. for example, '*Darshan*' could be translated as 'too see' but in reality *Darshan* has much more meaning than just looking.
3. Word that can be translated into english accuratly but which the reader should learn in Gujarati nonetheless. For example *Mahāmantra* could be translated to. 'Grand name of God' but the '*Mahāmantra*' merits a place in readers vocabulary.

However, we tried to solve this queries accuratly.

For the consistency of reader we tried to keep

1. Accuracy in work
2. Easy readability & Easy vocabulary.

2. Pronunciation system :

As per the difference in language of original edition and translated edition. We focused the phonetics rules. the diacritic phonetics rules is as follow :

Transliteration Substitutions

Consonants :

ક = ka; ખ = kha; ગ = ga; ઘ = gha; ઙ = cha; છ = chha;
જ = ja; ઝ = za; ઢ = ta; ઠ = tha; ડ = da; ઢ = dha;
ણ = na; ત = ta; થ = tha; દ = da; ધ = dha; ન = na;
પ = pa; ફ = fa; બ = ba; ભ = bha; મ = ma; ય = ya;
ર = ra; લ = la; વ = va; શ = sha; ષ = sha; સ = sa;
હ = ha; ળ = la; ઞ = nya;

Vowels :

અ = a આ = ā ઈ = i ઈ = ee, some where i also
ઉ = u એ = e ઐ = ai ઊ = oo, some where u also
ઓ = o ઔ = au એ = ê ઓ = õ ઋ = ૠ અં = am/an
અઃ = ah

The gujrati words which are not accepted in english are represented in italic whereas others are represented by non-italic.

At the end of last chapter there is a glossary and Appendix - A which represents the introductory information of Indian calendar, which is useful to understand Vikram Samvat calendar.

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1 Past History

The Almighty Supreme *Bhagwān* Swāminārāyan manifested¹⁷ on earth out of sheer compassion, in order to propagate the pious knowledge of His Supremacy to infinite souls, and their followers and to make them worthy for the bliss of His divine Murti¹⁶. *Bhagwān* Swāminārāyan manifested on earth in a small village of Chhapaiyā near Ayodhyā, in the Uttar Pradesh state of India. *Bhagwān* Swāminārāyan manifested and gave darshan to all as Ghanshyām on the 3rd April, 1781 (9th day of the bright half of *Chaitra* in *samvat*²³ 1837) in the family of Dharmapitā and Bhaktimātā.

He showed divine exploits to His parents, relatives and friends and made them blissful. He killed a demon named Kālidat at a very young age. At the age of eight he wore the (sacred thread) *janoī*¹⁰. He also completed study of all the Hindu scriptures at that young age. He attained victory in an assembly of great *pundits*¹⁹ at the age of eleven in Kāshi. He made Dharmapitā and Bhaktimātā worthy of the bliss of His Murti by revealing the knowledge of His true form and made them blissful of his divine murti. Then, Ghanshyām was extremely eager to achieve the real purpose for which He had manifested in this world. To fulfil His goal He renounced His home for ever on 29th June, 1792 (10th day of the bright half of *Ashādh* in *samvat* 1849).

He tolerated severe weathers such as torrential rains, chilly winters, and extremely sultry summers during His journey through forest. He undertook this journey through the snow-clad peaks of the Himalayas bare-footed, having worn only a *kaupin*¹¹ and tolerating cold, heat and rain. He stayed in Pulhāshram for six months and did heavy penance thereby, teaching His followers the method of performing penance. He accepted services of *ashtāng* yoga⁶ from Gopāl Yogi and gave him the heavenly abode. He gave His *Darshan* in nine lac forms to nine lac Yogis, and rewarded them for their severe penance by granting them ultimate salvation. Likewise, He granted salvation to the wicked, the sinful,

the wretched, many aspirants and even animals and birds. He sanctified the places of pilgrimage throughout his journey. After travelling throughout the north, east and south of India, **Neelkanth Varni's** journey came to an end at the village of Loj, on the soil of Sorath, in Kāthiyāvād on 21st August, 1799 (6th day of the dark half of *Shrāvan* in *samvat* 1856). Neelkanth Varni stayed at Rāmānand swami's *ashram* with reverend Sagduru Muktānand swami in Loj. After ten months of His stay, He met Sadguru²⁸ Rāmānand swami in Piplānā where, He accepted Sadguru Rāmānand swami as His guru. He was initiated into asceticism by *Guru* Rāmānand swami on 28th October, 1800 (11th day of the bright half of *Kārtik* in *samvat* 1857). On this auspicious day He attained the names **Sahajānand swami** and **Nārāyan muni**. This pious day is also known as the '*Prabodhi ni Ekādashi*'.

The time for which *Guru* Rāmānand swami awaiting was drawing very near. Rāmānand swami often told his disciples that **he was only a drum player, the real hero of the act would come shortly**. The hero, the master of *satsang*²⁵, **Sahajānand swami**, had come then. Thus, exactly one year later, Rāmānand swami called all his disciples to come to the court of Unnad Khāchar in Jetpur. There was a grand celebration of *Pattābhishek* on the auspicious day of '*Prabodhi ni Ekādashi*', 16th November, 1801 (11th day of the bright half of *Kārtik* in

samvat 1858). It was a celebration of handing over of the reins of the religious sect from Rāmānand swami to Sahajānand swami. Rāmānand swami adorned Sahajānand swami with royal clothes and ornaments and performed His *Ārti*s. Thereafter, Rāmānand swami addressed all his saints and devotees and said,

“My dear saints and devotees please listen with concentration. This Sahajānand swami is the most powerful. He is the Supreme Lord and is the cause of all causes. He is beyond *Kshar*₁₂ and *Akshar*₁. He holds control over infinite *Ishwarkoti*₈, *Brahmkoti*₇ and *Aksharkoti*₃ with His *Anvay* power₄. Through His *Vyatirek* power₂₉ He is the cause, giver, controller and master of all *muktos*. Innumerable devotees like me serve Him and pray to Him day and night. Therefore, you should understand His transcendence as much as possible. In order to please Him, you should obey Him and do whatever He says. But, please do not believe him to have human attributes like us.”

Thereafter, within a short period of time, on 18th December, 1801 (13th day of the bright half of *Māgshar* in *samvat* 1858), Rāmānand swami left this world for the eternal abode, in the village of Faneni. In order to allow Sahajānand swami to advance for the cause for which He manifested on the earth.

2 The revelation of the 'Swāminārāyan' *Mahāmantra*

In the early morning of the 11th day of the dark half of *Māgshar* in *samvat* 1858 (31st December, 1801), 14th days after Rāmānand swami left this world, Sahajānand swami called all His saints and disciples in a grand assembly. He graced the holy throne which was assigned to Him by Rāmānand swami and addressed everyone in the assembly,

“Dear saints and devotees, you all my Sadhus, ascetics and devotees. I would become very much pleased on those renunciant celibate and household devotees who abide by their respective religious conducts.

But Oh dear saints and devotees, so far you have been worshipping God by different names but, I feel that it would be suitable for the followers of the same sect to worship God by one common name (mantra). Therefore, today I hereby declare one such Supreme mantra which is not only a mantra but a *Mahāmantra*. Please carefully listen to this mantra which you should hereafter, recite while performing *bhajan* (devotional songs), *dhun* (Continuous rhythmic chanting name of Lord Swaminārāyan's name) and rosary. One may chant many other mantras but none can be compared with this great *Mahāmantra*. My dear followers please listen carefully; here is the Supreme *Mahāmantra*,

**“Vali vḥāle kari ek vāt,
 sahu sām̄bhalo jan sākshāt;
 Amārā nām chhe jo apār,
 temā pan karyo nirdhār...01
 Mār̄kand rushiye te jeh,
 nām pādya che amārā teh;
 Krushna, Hari, Harikrushna sār,
 Neelkanth nām nirdhār...02
 Vali swami Rāmānande jeh,
 nām pādya chhe amārā teh;
 Sahajānand sukh nu dhām,
 biju Nārāyan muni nām...03
 Rudu Ghanshyām nām teh,
 Mātā, Pitā kehtā kari sneh;**

***Em nām amārā te bahu,
pādyā nokhā nokhā jane sahu...04
Pan mukhya amāru je nām,
te to bhuli gayā chhe tamām;
Koine hāth te āvyu nahi,
eh sāru nām gayu rahi...05"***

Oh my dear devotees, until now I have been called by many different names. When I was a child, Mārkaṇḍ *Rushi* came to *Dharmapitā*'s home for my naming ceremony and said, "This bright child shall be named as '**Krushna**', since he would fascinate everyone's minds. He shall also be named '**Hari**', since he would attract everyone's attention towards His form. He shall also be known as '**Harikrushna**'; a union of the above two names. He shall also be known as '**Neelkanth**', as his life would be comprised of penance and renunciation." Moreover, in my childhood, my friends and parents used to call me '**Ghanshyām**'. Guru Rāmānand swami gave me the names '**Sahajānand swami**' and '**Nārāyan muni**', however, no one caught hold of my true name, which I am declaring today. So listen attentively,

***"Have āj karu hu Prakāsh,
tame sāmhalo te sahu dās;
Swāminārāyan māru nām,
sambhārtā saune sukh dhām... 06
Bijā nām le koi apār,
toy āve nahi eni hār;***

**Swāminārāyan nām sār,
liye ek var nirdhār...07**

**Tene apār nām nu fal,
male tarat jāno e pal;**

**Māte sau jan lejo vichāri,
ā chhe nām ati sukhkāri...08**

**Swāminārāyan nām sār,
ratjo sahu te narnār;**

**Sarve Nārāyan no hu swami,
māte rahejo mane karbhāmi...09**

(Purushottam Leelāmṛut Sukhsāgar : Tarang 13),

There are many deities whose name consist the word ‘Nārāyan’, **However, I am the master and the controller of all of them, therefore my real name is ‘Swāminārāyan’.** From this day onward all of you shall worship and chant this name.

Oh dear devotees,

This six-lettered *Mahāmantra* in Gujarati, SWA...MI...NA...RA...YA...N... is so powerful that :

Chanting any other mantra more than a thousand times is still incomparable against reciting this *Mahāmantra* just once. Chanting this *Mahāmantra* averts all misery in any devastating or difficult situation. Moreover, when there is the calamitous grip of an evil spirit,

I. Purushottam Leelāmṛut Sukhsāgar : a poetic shāstra of the Kāran satsang of Swāminārāyan sect composed by HH Nirgunand Brahmchari of Bhuj; describing episodes of Lord Swāminārāyan. These shāstra light up the status of Anādimukt.

one should resort to chanting this Swāminārāyan *Mahāmantra*. It wields powers to burn all evil elements. This *Mahāmantra* not only stops one from going to hell but also destroys all their sins. Then listen devotees listen,

**“Je Swāminārāyan nām leshe,
 tenā badhā pātak bāli deshe;
 Chhe nām mārā shrutimā anek,
 sarvopari āj ganāy ek...01
 Jo Swāminārāyan ek vār,
 rate bijā nām ratyā apār;
 Japyā thaki je fal thāy tenu,
 kari shake varnan kon enu...02
 Shadākshari mantra mahāsamarth,
 jethi thashe siddh samast arth;
 Sukhi kare sankat sarva kāpe,
 chate dehe Murti dhām āpe...03
 Bijā sauthi anantgano vishesh,
 jāne nahi jeno mahima aksharesh;
 Jyā jyā mahāmukt jano vasāy,
 ā kālmā to jap ej thāy...04
 Jo antkāle Shrāvane sunāy,
 pāpi ghano te pan moksh thāy;
 Te mantrathi bhut pishāch bhāge,
 te mantrathi to sadbuddhi jāge...05
 Te mantra jenā mukhthi japāy,
 tenā thaki to jam nāshi jāy;**

**Shree Swāminārāyan je kaheshe,
bhāve kubhāve pan mukti leshe...06**
**Shadāksharo chhe shatshāstra sār,
te to utāre bhavsindhu pār;
Chaye rutuma divase nishāe,
sarva kriyāmā samaro sadāye...07**
**Pavitra dehe apavitra dehe,
te nām nitye smaravu sanehe;
Jale karine tanmel jāy,
ā nāmthi antar shuddh thāy...08**
**Jene mahāpāp karyā anant,
jene pidyā brahman dhenu sant;
Te Swāminārāyan nām letā,
lāji mare che mukhthi kahetā...09**
**Shree Swāminārāyan nām sār,
chhe pāpne te prajalāvnār;
Pāpi ghanu antar hoy jenu,
balyā vinā kem rahej tenu?...10"**
(Shree Hari Leelāmrut : Kalash 5, Vishrām 3).

Moreover, on this auspicious day, a great miraculous incident occurred...

I. Shree Hari Leelāmrut : a poetic shāstra of the Swāminārāyan sect composed by Dalpatram kavi describing *Bhagwān* Swāminārāyan's life.

3 Shitaldās becomes Vyāpkānand swami

A renunciant traveller named Shitaldās from the village of Jharnā-Parnā arrived at Faneni to have Rāmānand swami's *darshan*, after hearing about his greatness. Upon discovering that Rāmānand swami had left this world for the eternal abode of Akshardhām², Shitaldās became disheartened and prepared to return back to his village. **Sahajānand swami** saw this and said, “Oh Shitaldās, why are you in such a hurry to go back ?”

Shitaldās replied, “Oh **Sahajānand swami**, I had heard that God has incarnated on earth as Rāmānand swami. So upon hearing this, I came here for his **darshan** but, he has left this world for eternal abode, so I shall go to the other places of pilgrimage in search of God.”

Sahajānand swami said, “Oh Shitaldās be patient, do not make haste. Do you want to have *darshan* of Rāmānand swami ? Please come sit before me and start chanting the Swāminārāyan *Mahāmantra*.

I was just telling everyone about the glory of this *Mahāmantra* that,

**“*Shadākshari mantra mahāsamarth,*
jethi thashe siddh samast arth;
Sukhi kare sankat sarva kāpe,
chhate dehe Murtidhām āpe.”**

It means that this six lettered *Mahāmantra* is powerful enough to solve all your problems. It eliminates all troubles and brings happiness. One can also attain the bliss of Murti during one’s lifetime with its power.

So Shitaldās, close your eyes and recite this *Mahāmantra* repeatedly with concentration and you shall definitely have *darshan* of Rāmānand swami.”

Thus, Shitaldās started chanting this *Mahāmantra* with complete concentration according to Sahajānand swami’s instructions and immediately entered into *samādhi*²⁷. In *samādhi*, he got *darshan* of Akshardhām what He saw there ?

He saw that *Bhagwān* Swāminārāyan who was giving *Darshan* at Fareni the same *Bhagwān* Swāminārāyan was giving *Darshan* in His luminous form in Akshardhām. He also saw that on one side of Sahajānand swami, innumerable *muktos* were offering their prayers with folded hands and on the other side

Rāmānand swami and other innumerable *muktos* were offering their prayers with folded hands.

At that time Sahajānand swami spoke, “Come here Shitaldās, take this sandalwood paste and perform My *pujā*.” When Shitaldās was about to perform *pujā*, Sahajānand swami spoke again, “Shitaldās I am not alone, Here are all my *muktos* too. So perform *Pujā* of all of them *at a same time*.” (Shitaldās with folded hands expressed his inability to perform *Pujā* of so many forms simultaneously.) So, Sahajānand swami said to Shitaldās Resolve heartily that, if Rāmānand swami is the Purushottam²¹ Nārāyan, the Supreme God, then I would be able to assume infinite forms in order to perform *pujā* of all the *muktos*. Simultaneously, Shitaldās did exactly as He was told but nothing happened.

Then Sahajānand swami told Shitaldās Resolve that, if there is a Supreme *Bhagwān* amongst any of the *muktos* present there then, Shitaldās would be able to assume infinite forms. Shitaldās made the second resolution however, again nothing happened.

Finally, Sahajānand swami told Shitaldās Resolve that, if Sahajānand swami was the almighty Supreme *Bhagwān* he would be able to assume infinite form. This time his wish was successful and he saw himself assuming infinite forms. Hence, he was able to perform *pujā* of Sahajānand swami, all the *muktos* simultaneously.

This incidence is described in the 3rd *Vishrām* of the 5th *Kalash* of the *Hari Leelāmṛut* scripture.

**“Shitaldāse dhāriyu, swami ā chhe Sahajānand;
Te purushottam hoy to,
mārā thāy swaroopnā vrund,
Te same Shitaldāsnā,
tyā to roop thayā aganit;
Anant muktni ek xanma,
pujā kari dhari preet.”**

Thus, Shitaldās also performed *pujā* of Rāmānand swami along with all the *muktos*. Shitaldās said to Rāmānand swami that, “I have come to have your *darshan* considering you as God.” At that time Rāmānand swami replied;

**“Sunī bolyā Rāmānand swami,
Bhagwān to Akshardhāmi;
Tame joyā Fanenimā jeh,
juo ā dise pratyaksh eh,
Sarva avatārṇā avatāri,
sarvopari vishvavihāri;
Hu to chu enā dāsno dās,
saju sevā rahi prabhu pās,
(Shree Hari Leelāmṛut : Kalash 5, Vishrām 3)**

When Shitaldās had miraculous experience in *samādhi* he was convinced that Sahajānand swami was the real Supreme God. After coming out of *samādhi*, Shitaldās prostrated fully before Sahajānand swami and

addressed everyone present in the assembly and said, “O saints and devotees, Sahajānand swami, also known as **God Swāminārāyan** is the Supreme God and not Guruvarya Rāmānand swami.”

Upon hearing Shitaldās’ experience in *samādhi*, everyone in the assembly prayed to **Sahajānand swami** to let them have the same *darshan* of Akshardhām and Rāmānand swami as Shitaldās.

Sahajānand swami told everyone to chant the Swāminārāyan *Mahāmantra*. Soon everyone went into *samādhi* and had *darshan* of Rāmānand swami offering prayers to Sahajānand swami. After coming out of *samādhi* everyone firmly believed Sahajānand swami to be the Supreme God. From that day onwards, they started to worship Sahajānand swami with the Swāminārāyan *Mahāmantra*.

Later on that day, Shitaldās prayed to Sahajānand swami to initiate him into asceticism. Thus, Shitaldās was the first person whom Sahajānand swami initiated into ascetic after He took reins of the religious sect from Rāmānand swami. And this is how Shitaldās became **Vyāpkānand swami**.

Thus on this auspicious day;

1. Worship of the **Swāminārāyan Mahāmantra** was initiated.
2. This religious sect became known as the ‘**Swāminārāyan sect**’ (*Sampradāy*).

3. *Bhagwān* Swāminārāyan introduced himself as Supreme Lord for the first time.
4. *Bhagwān* Swāminārāyan after taking the reins of the sect addressed a large assembly for the first time.
5. The phenomenon of *samādhi* began by the power of the **Swāminārāyan** *Mahāmantra*.
6. The first initiation of saint by *Bhagwān* Swāminārāyan commenced after taking over the responsibility of the sect.

All the saints and devotees were very much pleased with the announcement of this Supreme *Mahāmantra*. What was new to them was that no one had never declared their own name however, *Bhagwān* Swāminārāyan, the cause of all causes, declared this *Mahāmantra* from His own lotus mouth. This was the real cause of everyone's pleasure.

***Swa Swāminārāyan nām mantram,
swyam dishantam bhava pāryantram I
Praudh pratāpāshrit lok tantram,
Shree Swāminārāyan ma namāmi II***

It means :

I bow down to **Lord Swāminārāyan**; who proclaimed the Swāminārāyan *Mahāmantra*, which bestows Salvation to his disciples, and who give refuse to people of the world with his divine sublimity.

4 Glory of this *Mahāmantra* in the *Vachanāmṛut*

Shriji Mahārāj himself has spoken of the glory of such a Miraculous *Mahāmantra* in the **Vachanāmṛut**¹ scripture.

“Even if the most sinful man utters the ‘Swāminārāyan’ *Mahāmantra* at the time of his death, he would be purged of all sins and would attain Akshardhām. This is *Bhagwān* Swāminārāyan’s noble sublimity. Thus, one should have tenacious faith in Lord Swāminārāyan.”

- 56th Vachanāmṛut of the Gadhadā First Chapters

I. Vachanāmṛut : the principle philosophical shāstra of the Swāminārāyan from 1819 to 1829.

Swāminārāyan sect. It is a compilation of 273 discourses by *Bhagwān*

“Shriji Mahārāj once questioned in an assembly, What should be done if malicious thoughts occur in one’s mind during meditation? **When such thoughts begin to occur in one’s mind, one should immediately stop meditating and start reciting the Swāminārāyan *Mahāmantra* loudly & shamelessly. And pray to the God Swāminārāyan earnestly saying, ‘O Companion of miserable ! O sea of compassion’ and also pray to great saints like Muktanand swami addressing him by his name. Only then malicious thoughts will be eliminated and we would have respite. There is no other remedy for destroying malicious thoughts.’**”

- 6th Vachanāmṛut of the Loyā Chapters

“When thought of violation of five major rows or aversion to any saint or devotee occur in the mind we should recite ‘Swāminārāyan... Swāminārāyan...’ loudly and repeatedly so as to eliminate evil desire.”

- 3rd Vachanāmṛut of the Jetalpur Chapters

5 **G**lory of this *Mahāmantra* in the sermons of **G**unātītānand swami

(1) Chapter 1, Gunātītānand swami's Sermon¹ 154 :

“Today there is no other mantra more powerful than the Swāminārāyan mantra. It would work as antidote to the poisonous effect of snake's sting and dispel sensual desires to becomes *Purushottam roop*. It can even release soul from the bondage of *kāl*, *karma*, and *māyā* (time, deeds and illusion) such

1. **Gunātītānand swami's sermon** : a shāstra of the Swāminārāyan sect. it is a compilation of many discourses by *Sad. Gunatitanand swami*.

is the power of this mantra. Therefore, one should constantly recite such a powerful mantra.”

(2) Chapter 1, Gunātītānand swami’s Sermon 272 :

What should be done when you are in a state of perplexity ? You should recite ‘Swāminārāyan... Swāminārāyan... Swāminārāyan...’ to resolve all confusion.”

Dear *muktos*, let us cultivate the habit of continuously reciting this Supreme *Mahāmantra* because :

1. It destroys internal malicious desires.
2. It purifies all the senses and the conscience.
3. It keeps one away from aversion and from finding faults in others.
4. Shriji Mahārāj protects them from any kind of difficulty or calamity.
5. It makes one’s heart more tender and pure so that one can experience the bliss during meditation and worship.

There are only benefits in reciting this great *Mahāmantra* which, destroys all sins and gives more peace and happiness.

Let’s take glimps of the wonderful and miraculous incidents which have taken place as a result of this sublime and powerful ‘Swāminārāyan’ *Mahāmantra*.

6 The *Yampuri* got vacated

Once, Bhagwān Swāminārāyan was sitting before an assembly of saints and devotees in the village of Kālvāni. During the assembly, a devotee named Bhimbhāi prayed to Bhagwān Swāminārāyan, “O Mahārāj, it is a prevailing custom that all the prisoners are released from jail when a king is enthroned in the state. You are the Supreme Lord of Akshardhām. Your Pattābhishek ceremony has been performed and you are now the head of the Swāminārāyan sect. So can’t you send one of your saints to the yampuri (hell) and release the countless suffering souls ? O merciful, you are Almighty. So please be kind enough to all those souls suffering in the yampuri.”

Upon hearing the prayer of this devotee, Shriji Mahārāj called Sadguru Swarupānand swami and commanded him, “O swami, go into samādhi and visit

the yampuri. Start chanting the **Swāminārāyan** Mahāmantra to release all the souls suffering in hell and send them to the divine abode.”

Mahārāj asked Swarupānand swami to sit in front of Him and Swarupānand swami started reciting the Mahāmantra. Immediately swami entered into samādhi. According to Mahārāj’s commandment, Swarupānand swami went to the yampuri and set all the suffering souls free and sent them to the divine abode of Lord Swāminārāyan by reciting the Swāminārāyan Mahāmantra. When he came out of samādhi, he described this incidence to all those present in the assembly. Shriji Mahārāj became extremely pleased.

With acclamation of victory of the Supreme God, they exclaimed with joy.

What a divine name and divine miracle !

7 Illumination by the power of this *Mahāmantra*

Once Bhagwān Swāminārāyan was sitting before a large assembly in Gadhpur. At that time, Sadguru Nrusihānand swami spoke to Mahārāj, “O Mahārāj ! I was serving as a pujāri at a temple in Jagannāthpuri before coming into association with the Swāminārāyan sect. One day, an ascetic told me that the Supreme God named Swāminārāyan is travelling from place to place in the Saurāshtra region of the Gujarat state. During our conversation, whenever he uttered the word ‘**Swāminārāyan**’ there was a large flash of light that per-vaded the entire temple.

When this happened two or three times, I thought that, ‘if the mere utterance of whose name can flood the entire temple with light then, how great the Supremacy of the Lord Swāminārāyan himself would be ?’ Upon understanding such glory I left that temple and met you after a long search. O Lord ! Today I have realized how limitless mercy you have shown on me !

8 Resurrection of the dead body by the power of *Mahāmantra*

Story 1

Shriji Mahārāj¹ once visited Zinzāvar the home of Alaiyā Khāchar, served who had tenacious conviction of Mahārāj. Alaiyā Khāchar served Shriji Mahārāj, saints and devotees to the best of his ability. Shriji Mahārāj, having been pleased with his service, blessed him that, “Alaiyā Khāchar, all those who pass away in your home, I will take them to our Akshardhām.”

Alaiyā Khāchar had complete faith in Mahārāj’s words and firmly believed that His blessings would never fail. One day, Alaiyā Khāchar’s servant, named Jehlo, fell ill.

I. Shriji Mahārāj : Shriji Mahārāj, Ghanshyām, Neelkanth are the names of Lord Swāminārāyan.

His illness got worse and he passed away. Shriji Mahārāj took him into the bliss of His Murti.

Alaiyā Khāchar made all the cremation arrangements for Jehlo's body and went to the crematory. Alaiyā Khāchar had a sceptic uncle who had returned from the city that day. On receiving the news of Jehlo's death, he left for the crematory on his horse immediately and stopped the cremation. He told Alaiyā Khāchar to prove that Jehlo was indeed sent to Akshardhām as per Bhagwān Swāminārāyan's blessings.

Alaiyā Khāchar stood beside the pyre and said fearlessly, "Uncle, if this dead Jehlo wakes up and tells us himself that he was taken to Akshardhām by Shriji Mahārāj then will you wear a kanthi and become a devotee of Bhagwān Swāminārāyan?"

His uncle replied, "Yes, Alaiyā Khāchar I agree to your conditions. But if Jehlo does not wake up then... then what?"

"Then I will also burn with Jehlo in this pyre", replied Alaiyā Khāchar with full trust in the might of Shriji Mahārāj.

Having taken such a tough pledge, Alaiyā Khāchar prayed to Shriji Mahārāj and went near Jehlo's body. He recited the Swāminārāyan Mahāmantra three times in Jehlo's ear Swāminārāyan... Swāminārāyan... Swāminārāyan... A miracle occurred by the power of this Mahāmantra ! In the presence of Hundreds of people Jehlo twitched, opened his eyes and sat up on his pyre.

Jehlo looked towards Alaiyā Khāchar and said, “O Alaiyā Khāchar, why did you take such a tough pledge ? Shriji Mahārāj was compelled to send me here. I was experiencing the divine bliss of Bhagwān Swāminārāyan’s Murti in the luminous Akshardhām. That’s what you wanted to hear from me didn’t you ? I am surely in Akshardhām so don’t doubt it...Jay Swāminārāyan.” Saying so, Jehlo lied down on the pyre and closed his eyes forever.

This was a outstanding miracle of Mahāmantra. If one recite with true faith and patience then a dead body also resurrect.

Story 2

Sadguru Vyāpkānand swami arrived at a village named Botād near Gadhpur. There was no temple in the village at that time. Thus, every time when they visited Botād, they would stay at the royal court of Dāhā Khāchar, head of the village on his arrival at the court. Vyāpkānand swami saw Dāhā Khāchar wailing sorrowfully. When swami inquired about the reason for Dāhā Khāchar’s sorrowful wailing he learnt that Dāhā Khāchar was mourning due to the death of his favourite mare whom he loved more than his own son.

Vyāpkānand swami was very kind so he naturally said, “All of you move away where is the mare ? Come on, let me see” saying so swami sat beside the dead mare and prayed to Māhāraj. Swami uttered ‘Swāminārāyan...

Swāminārāyan... Swāminārāyan...’ in the mare’s ear and to everyone’s surprise the mare neighed and immediately got up on its legs.

This was the divine miracle of the Mahāmantra. The chanting of Mahāmantra with faith and trust would resurrect the dead body.

Story 3

Once, Sadguru Vyāpkānand swami visited Bundelkhand during his satsang tour. The saints were happily worshipping Bhagwān Swāminārāyan on the outskirts of a village. At that time, a Brahmin aspirant came, bowed down and sat with the saints. He was impressed by meeting with such saints solely devoted to God and told them, “It is my earnest desire to invite you saints for dinner at my place. I am the Brahmin of this village so kindly fulfil my desire.”

Sadguru Vyāpkānand swami and the saints accepted this Brahmin’s request and went to his home. The Brahmin prepared the food with love and care and happily served meal to the saints. But at the same time an unfortunate incident took place at the Brahmin’s home. The Brahmin’s one and only son who was ill, passed away. The Brahmin became sorrowful since on the one hand he was suffering from the melancholy of parting with his son and on the other hand he was in a dilemma, now what to do ? Because due to death of his son, there was sutak²⁶ in his house and he would not be able to

serve meal to the pious saints and if he would tell the saint they would leave his house without taking food and he would be guilty.

Despite this the perplexed brahmin came to the saints and prayed the saints most humbly ‘Oh saints ! I am very unfortunate, because my desire to serve food to pious saint like you, fulfilled by your acceptance of my request and you kindly came to my house to have dinner, which I prepared with utmost care and love and you sat for having meal. But recently my son passed away. I am therefore, in dilemma, what to do now ? Because if I do not inform you I would be guilty of violation of sutak and If I inform you, you would leave my home without taking food and I would be guilty so, O saint bekind enough to me to find a way out.”

Tender-hearted Sadguru Vyāpkānand swami spoke out, “O Brahmin, don’t worry. Go inside, sit beside your son and start chanting the **Swāminārāyan... Swāminārāyan... Swāminārāyan...** continuously.

Shriji Mahārāj will definitely come to your rescue and.” This Gedulous and innocent Brahmin went inside and started chanting the Swāminārāyan Mahāmantra beside his son’s dead body with full concentration. After some time, to everyone’s surprise, the Brahmin’s son woke up just as a child wakes up from deep sleep. The Brahmin was overjoyed.

There after the Brahmin and his family became disciples of Shriji Mahārāj. Sadguru Nishkulānand swami

has narrated this incident in the 130th chapter of the **Bhaktchintāmani**¹ scripture.

Story 4

Jivrām, a merchant of repute in Vānkāner was a staunch follower of Shriji Mahārāj. He had a very large business. He used to import goods from foreign countries in steamers and sell it in the country and happily worshipped God.

Once, Jivrām sheth (merchant) purchased large quantity of rice from the Sindh region and was returning with it to India in a steamer. On the way pirates looted the ship. The sailors and attendants left the ship to save their lives but the pirates caught hold of Jivrām sheth. They tied up his hands and legs, injured his body with a knife and threw him into the sea and they looted the entire ship.

The sailors and attendants were watching. While Jivrām was being injured and thrown into the sea. They thought that Jivrām would not be able to survive. So when they returned to Vānkāner they sent a message to Jivrām sheth's family that he was killed by the pirates. On receiving this sad news the whole village plunged into deep sorrow and grief.

People of the community gathered and made Jivrām's wife to break her bangles, a common ritual of becoming

I. Bhaktchintāmani : a poetic shāstra of the Swāminārāyan sect composed by *sadguru* Niskulanānd swami.

a widow. At that time, Jivrām sheth's mother, a firm devotee of Bhagwān Swāminārāyan said, "Brothers, we are devoted to Bhagwān Swāminārāyan. I have faith and trust that my son would not die such an untimely death. Bhagwān Swāminārāyan would definitely protect my son. Let's wait for two days. I have faith that my son will certainly return safe and sound. Therefore, I request all of you to join me in reciting the Swāminārāyan Mahāmantra."

The chiefs of the community and the villagers agreed to wait and joined Jivrām sheth's mother in reciting the **Swāminārāyan** Mahāmantra with trust in God.

On the other side, Jivrām sheth drifted to the shore in an unconscious condition. At that time extremely merciful Bhagwān Swāminārāyan gave darshan to Jivrām sheth. He moved His divine hand over Jivrām sheth's body thereby, healing all his wounds and told him to go home immediately. Jivrām sheth arrived home and found the community chiefs, the villagers and his family members engrossed in the recital of the Swāminārāyan Mahāmantra. Everyone was surprised to see Jivrām sheth standing safe and sound before them. Jivrām sheth described the chain of events that occurred.

Everyone present there was glorified by the greatness of this Swāminārāyan Mahāmantra and they all became devotees of Bhagwān Swāminārāyan.

Wow Lord wow ! what a miracle !

Story 5

This is a story of a small village named Bāmroli, near Gwālior, in Madhya Pradesh. Shriji Mahārāj's devotee named Geerdhariji lived there. One day he and his young wife were returning from his in-law's home. There were no buses or roads in those days. Therefore, both the husband and wife were travelling on foot with mental recitation of the Swāminārāyan Mahāmantra remembering the murti of Lord Swāminārāyan.

As night fell they halted at a Rajput's home in the outskirts of a village. They woke up early in the morning and continued their journey so that more distance could be covered in the cool morning atmosphere. They had thought that they would take a bath in a river on their way, perform their puḷā and have the breakfast they had brought with them. On their way they came across a clean river in which they took a bath and sat on a raised platform outside the temple on the bank of the river to perform puḷā.

On the other side the Rajput, at whose place they had stayed overnight, was overcome with lust upon watching the beauty of the young lady. He was inflamed with passion to such an extent that he mounted on his horse and followed the couple. He arrived at the temple where both the husband and wife were performing their puḷā. The Rajput came near Geerdhariji and stabbed him with a spear. Geerdhariji died on the spot. His wife

became aware of the situation and hurried into the temple and closed the doors. She started reciting the Swāminārāyan Mahāmantra and prayed to Bhagwān Swāminārāyan. She recited the Mahāmantra with deep lamentation and Bhagwān Swāminārāyan heard her prayers. The saviour of all devotees, Bhagwān Swāminārāyan, arrived at the temple on His mare, Mānki. Bhagwān Swāminārāyan looked into the Rajput's eyes and petrified him. Bhagwān Swāminārāyan brought the scared wife out of the temple and reassured her that nothing had happened to Geerdhariji. He instructed her to cover his body with a piece of cloth and perform five rosary siting beside him and walk around his body five times. Everything will be allright. Thereupon, Bhagwān Swāminārāyan disappeared.

Geerdhariji's wife did just as she was told with complete faith in Shriji Mahārāj. To her surprise Geerdhariji sat up. Both of them continued their journey to home while reciting the Swāminārāyan Mahāmantra gladly.

Story 6

Similar incident took place just a few years ago in the family of devotees of Shriji Mahārāj living in Jodiā port of Kutch region. The family consisted of the husband, wife and their 15 years old son. The husband was working abroad in Zānzibār.

Once, the son and his mother were travelling from Jodiā port to Zānzibār in a steamer. Both mother and son, being Swāminārāyan devotees, did not take food

or drink from market. So, they had brought their own food with them from which they ate every afternoon and evening.

On one unfortunate day, something toxic in the food was eaten and immediately after eating food the mother of the son died. No one knew how it had happened. A doctor checked her and found no sign of life. The helpless boy began to wail.

There was a rule in steamers that if a death were to occur on the ship, the body can be kept on board only for a limited period of time. Then it must be thrown into the sea. So the boy was instructed about the time limit. The boy had inherited devotion, faith and trust in Bhagwān Swāminārāyan from his parents since childhood. So, he requested all the passengers of the steamer to join him in reciting the Swāminārāyan Mahāmantra. He expressed his faith to the passengers that **Bhagwān Swāminārāyan** will surely resurrect his mother again. The boy and all the passengers began reciting the Swāminārāyan Mahāmantra with faith and full trust.

Soon there was a miracle ! The boy's mother began to move and she eventually got up. The passengers of the steamer were filled with veneration towards the dignified powers of Bhagwān Swāminārāyan. The boy and his mother happily reached Zānzibār.

9 Affliction due to evil spirits averted by this powerful *Mahāmantra*

Story 1

**“Te mantrathi bhut-pishach bhage,
te mantra thi to sadbuddhi jāge.”**

There lived a Brahmin devotee named Morārji Dave in the Hirāpurā village of the Panchmahāl district. He was a staunch devotee of Shriji Mahārāj. He used to recite the Swāminārāyan Mahāmantra and sing devotional songs throughout the day. He also would give religious discourses to the young generation of the village. He had tenacious conviction of Bhagwān Swāminārāyan.

In the same village, there lived a Māvji Suthār who knew black magic. He used to go to the cemetery on the night of kālī chaudas (14th day of the dark half of Āso) and tried summoning ghosts and spirits. Then he would harass and trouble the innocent people of the village with his knowledge of witchcraft and the black magic.

He considered himself to be the master of the world. So he would beat, abuse and terrorise people, and he acted as per his ill - will. Because of his behaviour no one dared to confront him.

One day he had a quarrel with Morārji Dave, a devotee of Shriji Mahārāj on some matter. Māvji Suthār considered Morārji Dave to be an ordinary person like the others “Who is he ?!” So he threatened him and said, “O Brahmin, watch out tonight, I will not leave you alive.” Māvji Suthār thought that the Brahmin would come to him and beg for mercy like the others after hearing such a threat.

However, Morārji Dave was a devotee of Bhagwān Swāminārāyan. Sorcery and ghost and evil spirit did not frighten him. In fact, sorcery and evil spirit were afraid of him.

Morārji Dave was not someone who got overwhelmed by anyone. Thus, he challenged Māvji, “Go and call as many ghosts and spirits as you want and make sure that no one is left out. Then see the power of my

Bhagwān Swāminārāyan. You may have frightened many people up till now but I won't be frightened like the others.”

Having been insulted Māvji Suthār was filled with anger and went to the cemetery at night and performed the sorcery to call upon the ghosts. Māvji Suthār gathered a group of three hundred ghosts. Māvji Suthār ordered the ghosts, “I have given you your desired food up till now. So, today I order you to go to Morārji Dave's home and devour him. Don't spare him, kill him. I will come with you and show you his house. I will wait outside and on the count of three all of you shall attack. Beware ! If he survives then mine as well as your notoriety will be lost.”

Thus, Māvji Suthār provoked all the ghosts as much as possible and got them ready to attack. Morārji Dave was sitting on a cot in his backyard turning rosaries and waiting for Māvji Suthār. From a distance, he spotted Māvji Suthār and his group of ghosts coming toward him. He allowed them to come close enough. He said, “Māvji, make sure that none of the ghosts is left out ? Then tell me that all of them have come ?”

Māvji Suthār replied with arrogance, “All the ghosts are here. There are three hundred of them in total. Now watch out your debacle.”

Morārji Dave picked up a glass filled with holy water, which he had kept ready. He started sprinkling the wa-

ter onto the ghosts and started saying ‘**Swāminārāyan... Swāminārāyan... Swāminārāyan...**’ with a thunderous voice. As the holy water touched the ghosts, they began to burn and ran away from there screaming. The ghosts fled in all directions.

Seeing this, Morārji Dave mustered more courage. So, he drove away all the ghosts out of the village with his thunderous chanting of the **Swāminārāyan Mahāmantra**.

Māvji Suthār was stunned to see all this and he became as cold as ice.

What would he speak ? When Morārji Dave came close to him he fell in his feet and began to weep. “O Brahmin, you and your Bhagwān Swāminārāyan are true. Please allow me to become a devotee and don me the sacred kanthi¹³”, said Māvji Suthār while sobbing. Thus, Māvji Suthār became a devotee of Bhagwān **Swāminārāyan** and lived a pious life from that day onwards.

Dear devotees, we are also the children of Bhagwān Swāminārāyan. Therefore, we should not be afraid of ghosts, evil spirits or any kind of black magic. In case anything happens to us, we should not take support of charmed threads in order to eliminate evil spirits nor shall we allow others to do so. We should only resort to Shriji Mahārāj with profound faith.

The Swāminārāyan Mahāmantra is very powerful. Thus any sort of difficulty should be removed by continuous chanting of this Mahāmantra.

Story 2

This is a true story that took place a few years ago. A devotee lived near the Swāminārāyan temple located in Kālupur, Ahmedabad. His son with his Vanik³⁰ friend used to go to the temple every morning to have the darshan of Shriji Mahārāj.

One day, these two friends arrived at the temple where a saint was sitting in an assembly was giving discourse on Swāminārāyan Mahāmantra. He was saying, **“The Swāminārāyan Mahāmantra has extraordinary powers. If anyone chants the Swāminārāyan Mahāmantra whole heartedly, evil powers and ghosts cannot kill him nor can they come near him. Not only that but continuous chanting of this Mahāmantra also liberates the place from all sorts of evil spirits.”**

These two friends heard about the wonderful glory of this Mahāmantra while doing darshan of Mahārāj.

One day in the evening one of their school teachers approached this Vanik boy and pleasantly asked him to go for a walk with him. Being very gullible, this Vanik boy went along with this teacher. This teacher was a sorcerer so he knew black magic. He was also a wor-shipper of a demon. So, he coaxed the boy and took him to a lonely road near Vatva, GIDC. He told the boy

to wait under a Khijada tree (*Prosopis cineraria*) and stepped a few meters away from him. He then started performing black magic in order to invoke the demon. When the devil appeared, the teacher said to him, “Today, I have brought a sacrifice for you, so please come and accept it.” The boy watching this whole incident remembered the saint’s discourse he had heard at the temple about the glory and power of the Swāminārāyan Mahāmantra. He immediately started chanting this great Mahāmantra ‘Swāminārāyan... Swāminārāyan... Swāminārāyan...’

Upon hearing this Mahāmantra the demon turned back to the teacher with fury and ordered him, “Get the chanting stopped otherwise I will eat you up.” On hearing this, the boy was encouraged and continued chanting the Mahāmantra ‘Swāminārāyan... Swāminārāyan... Swāminārāyan...’ even more vigorously.

As the saying goes ‘You reap what you sow’, the devil ultimately devoured the teacher. Upon seeing this, the boy fell to the ground unconscious. Someone spotted this boy and took him to the hospital. When he returned home from the hospital, he narrated this whole incident to his family members who got glorified with the Swāminārāyan Mahāmantra and they too became **Swāminārāyan** devotees.

Story 3

In one of the village a devotee of Swāminārāyan lived.

A sorcerer also lived in the same village. This tantric used to keep the villagers under his strict control. With the strength of black magic he terrorised them with cruelty. One day, the sorcerer got into an altercation with the Swāminārāyan devotee, which resulted into a big quarrel. To make the devotee realize the power of black magic the tantric is an accepted english threatened the devotee, “Just wait and watch what I do on kālī chaudash (14th day of dark half of Āso).” The devotee calmly replied by saying, “When you go to perform your ritual on kālī chaudash just let me know.” On the night of kālī chaudash when the tantric was taking a large plate of sweets as an offering for the ghosts and evil spirits, the devotee picked up a leaf and wrote ‘**Swāminārāyan**’ on it with a twig, and then placed the leaf on top of the sweets. The devotee told the tantric to watch what happens.

The tantric soon arrived at the crematory and started to perform his regular sorcery for calling the ghosts. When the ghosts and evil spirits appeared they all started to say, “**There is a mantra written on our offering which is burning us. Remove the mantra immediately or else we will devour you.**”

The tantric removed the mantra written on leaf from the plate of sweet and thought that, “One whose mantra has this much strength then, how powerful would Bhagwān Swāminārāyan himself be !” Therefore, the tantric accepted defeat, considering that he would not

achieve anything by going against Bhagwān Swāminārāyan's devotee. so, the tantric understood the glory and Supremacy of Bhagwān Swāminārāyan and became His devotee.

10 This *Mahāmantra* an antidotes to the poisonous effect of snake

Story 1

In a small village named Dahisarā, in Kutchh region. There lived Muktaraj named Kesharabhai. He was popularly known as Kesrabapa. Kesrabapa had pleased **Jeevanpran Bāpāshree**¹ by remaining in his close association for a long time.

I. Jeevanpran Bāpāshree : Anādimukta Abjibāpāshree was manifested to accomplish Lord Swāminārāyan's incomplete mission. He taught the philosophy which was explained by Lord Swāminārāyan and his saints. Among them some of them are : (1) Supremacy of Lord Swāminārāyan and (2) status of Anādimukta. He also established the 'Kāran Satsang' and gave blessing for the manifestation of HDH Bāpji, the propagator of the principles of Kāran Satsang.

One day, early in the morning, Kesrabapa went to the farm to take a *kosh* (Leather bucket to draw water from well). While he was taking out the *kosh* in the darkness, a black cobra, hiding in the bucket, bit him. Kesrabapa quickly realized that he was bitten by a poisonous snake. He mustered courage and came home uttering **Swāminārāyan... Swāminārāyan... Swāminārāyan...** Several villagers gathered at his home and started giving him different advices. Many suggested to go to this person in a nearby village, who removed the snake poison from one's body by tying a charmed thread on the hand. Others suggested trying other means of treatment.

However, Kesrabapa did not act according to any of their advices because he firmly believed that whatever happens or whatever will happen in infinite cosmos is solely caused by the will of his beloved *Bhagwān Swāminārāyan*, so how could he agree to such advice? Therefore, Kesrabapa instructed everyone not to worry for him and to start chanting the Supreme *Mahāmantra Swāminārāyan* with him, because after all only God's will prevails.

Kesrabapa and the villagers started chanting the **Swāminārāyan Mahāmantra** loudly. To everyone's surprise, continuous chanting of the *Mahāmantra*, worked as antidotes to the poisonous effect of the snake and gradually started decreasing. Eventually the poison was

completely removed from his body and at last he became normal.

Story 2

A dedicated devotee of Shriji Mahārāj named Haribhāi lived in a small village named Gadhāli near Gadhpur.

One day, as he put his hand under a chest a black cobra bit him. When he drew his hand back he saw that the stings of the black cobra were deep in the hand and it was bleeding. When Haribhāi's friends, relatives and the villagers heard about snake bite, they all gathered at his home. They also brought with them a person known for removing snake poison.

But Haribhāi was a faithful devotee of *Bhagwān* Swāminārāyan so, he firmly said, "I am not worried even if this snake bite kill me, but by no means will I let anyone tie a charmed thread on me. If you are really feeling pity on me then start chanting the **Swāminārāyan Mahāmantra** of my dear *Bhagwān* Swāminārāyan. This *Mahāmantra* wield powers to even remove the poisonous effect of a black cobra."

Accordingly, all of them immediately started chanting the **Swāminārāyan Mahāmantra**. To everyone's surprise, as the chanting continued, the effect of the poison gradually began to remove and within a short time Haribhāi became normal again.

Wow Lord wow ! what a miracle !

Story 3

In *samvat* year 1884, *Sadguru* Shree Harikrishnadāsji swami and some saints, from the Muli temple, went to a village named Shiyāni for *satsang*. On that night, Baldevcharandāsji swami was sitting on a cot and performing rosary in the darkness. All the other saints were a sleep.

Meanwhile, a large serpent coiled around swami's leg. Swami shouted and all the saints woke up. When this information spread amongst the villagers, all the devotees came running to the place. When they lit a lamp, they found that a large serpent coiled around swami's leg. All of them were worried restlessly about the survival of the swami. What would happen next ?

Swami, without any sign of fear on his face said, "Saints and devotees, don't be upset and the God's will always prevail. The **Swāminārāyan Mahāmantra** is known to wield great powers. It is known for even removing the poison of a black cobra bite whereas, in our case, we just need to remove this serpent from here. So, please take a seat at a distance and start chanting the divine **Swāminārāyan Mahāmantra** while keeping Shriji Mahārāj's Murti in mind. I will also continue worshipping Shriji Mahārāj by performing in my hand rosary."

Thus, all the saints started chanting the Swāminārāyan *Mahāmantra*. One hour passed, two

hours passed, as the third hour passed, the serpent slowly left swami's leg and went away without biting. by the divine power of chanting of Swāminārāyan *Mahāmantra*.

Story 4

Our accomplished, mighty *Sadguru* shree Ishwarcharandasji was staying at Saraspur temple in Ahemadabad. He had already reached a high level of spiritual status. So, whenever anyone, who was bitten by black cobra and poison had been spread throughout his body, was brought to *sadguru*, he would pray to Shriji Mahārāj and Bāpāshree and chant, 'Swāminārāyan... Swāminārāyan' and move his hand over the body of the victim. Immediately thereafter with the grace of *Mahārāj* and divine power of His *Mahāmantra*, Poison of Black Cobra would began to remove from the body of victims. What a mighty *sadguru* !!

How powerful is the *Mahāmantra* !!

Story 5

There was a small village named Lawād located on the bank of river Meshvo. There lived a very cruel, merciless and murderous person named Dolatsinh. He never hesitated to beat severely even saints who come into the village.

One day our mighty *Sadguru* Shree Nirmundāsji swami came to this village with a group of saints. A devo-

tee in the village kindly let the group of saints reside in his home and he also offered them food. But, when Dolatsinh came to know about the saints' stay, he immediately went to insult them and harshly drove them out of the village. What outcome Dolatsinh had to face for guilt and spite to such a mighty *Sadguru* ?

One day Dolatsinh's only son, Takhubhā got getting married. On the night before the marriage, Takhubhā woke up and went to the backyard to urinate. In the darkness, he got bitten by a poisonous snake. Takhubhā suddenly fell down and was screaming. The snake's deadly poison immediately spread in his whole body and Takhubhā died on the spot. All his friends, relatives and Dolatsinh, all quickly gathered there and were wailing and mourning on Takhubhā's death.

At that time, *Sadguru Shree Nirgundāsji swami* and sants, who were once insulted and driven out of the village by Dolatsinh, entered the outskirts of this village again. Upon hearing about the sants' arrival into the village, Dolubha, the trouble you are facing is the consequence of the offence you committed that day against the sants of Swāminārāyan Bhagwān. That is why those sants have returned to the village, pray to them. Dolatsinh became humble putting aside his ego and arrogance and went to meet the sants sitting on the bank of river. He fell into their feet and started to pray earnestly for his son's survival.

A true saint is always compassionate and merciful. They never hold a grudge against anyone. So, forgiving and forgetting the past insults by Dolatsinh, the saints went to the his home. *Sadguru* Nirgundāsji swami calmed down everyone and said, **“Do not worry. Our dear *Bhagwān* Swāminārāyan is Almighty and this Swāminārāyan *Mahāmantra* is very powerful. Therefore, let us all sit together and start chanting this *Mahāmantra*. Everything will be all right.”**

Upon swāmishree’s instructions, Dolatsinh and all the relatives started to chant this *Mahāmantra*. After 2 hours of continuous chanting, to everyone’s surprise the snake came back and sucked the poison out of Takhubhā’s body. Takhubhā’s dead body moved slightly. Shortly there after, Takhubhā got up, after stretching his body. Everyone was greatly pleased to see this wonderful miracle which took place.

Dolatsinh Darbār, his family members and many others aspirants became firm followers of *Bhagwān Swāminārāyan*.

11 This *Mahāman A* saviour from the calamity

***“Sukhi kare sankat sarva kāpe,
chhate dehe Murtidhām āpe.”***

Story 1

A city named Lucknow was under the rule of a Muslim *Nawāb*. The *diwān* (minister) of this state was an intelligent Hindu *Vanik*. He held the post of *diwān* for many years.

Once, when a mistake was committed, the *Nawāb* held the *diwān* accountable and put him behind the bars. The *diwān* was released from jail after a long imprisonment. Then the merciless *Nawāb* fined the *diwān* to pay **one crore rupees**¹. He also demanded the fine to be paid within a month. If the *diwān* failed to pay the amount in the given time, the *diwān* would be forcefully converted into a Muslim. The poor *Vanik* tried to pay the fine by selling his home and all his belongings. He even

I. 1 **crore rupees** = 1,498,836 \$ = 1,13,276 £

borrowed money on interest but he was still not able to collect the required amount of fine being very huge.

Under this pressurized situation, the *diwān* thought it would be better to commit suicide than to be forcefully converted into a Muslim. With this thought in mind, the *Vanik* decided to go to the temple to have *Darshan* for the last time. While performing *pradakshina*³² around the God's Murti, he prayed to God with tears in his eyes. At that time, he saw Sadguru Shree Vyāpkānand swami and a couple of other saints. This *Vanik diwān* went to these saints and suddenly put his head in Vyāpkānand swami's lap wailing pitiably. When the saints came to know about the cause of the *Vanik's* grief, the saints calmly advised him, saying, "**O *Vanik*, take this rosary, go home and start chanting the Swāminārāyan *Mahāmantra* with full concentration. You will definitely be freed from all calamities.**" After giving such a blessing, the saints sent him home.

After reaching home, the *Vanik* sat in a closed room, and started chanting the Swāminārāyan *Mahāmantra* with full faith and devotion. On the other side, Supreme Lord Swāminārāyan thought to make the blessings a success as under :

Have karvu ehnu kāj,

thayā sābdā pote Mahārāj;

Vāle lidho vanikno vesh,

sundar molidu bāndhiyu shish,

Paheri angarkhi lāmbi bāy,

chāl vishāl ladsade pāy;

Bāndhyo kamare kasumbi kano,
soneri chhede shobhe chhe ghano,
Temā khosi chhe sundar dot,
kāndhe dushāl zineri pot;
Hase mukhe pade khādā gāl,
motā dhanādhyā zalke bhāl,
Kai bole mukhethi totaliyu,
lidhā rupaiyā bhari kothaliyu;
Lidhā sevak sange be-chār,
āvyā shyāmlo shaher mozār.”

Like so, *Bhagwān* Swāminārāyan himself in the disguise of a rich *Vanik* went to the *Nawāb*'s palace to deposit the bags filled with money on behalf of the *Diwan*. Thus, the *diwān* was rescued from the calamity caused by the *Nawāb*. However, the scene of rhythmic graceful gait and the lustrous face of Supreme God was captured in the heart of the *Nawāb*.

So, the *Nawāb* called the *diwān* to his palace and informed him that his fine was paid. However, the *Nawāb* further ordered perversely the *diwān*, “O *diwān*, the image of the rich *Vanik* individual who came to pay your fine is not erasing from my mind. I wish to have *darshan* of that person again. So, go and call him again or I shall continue your jail term.”

Now what can be done? The *diwān* was faced with another wose. Yet, the *diwān* was full of faith and courage. He returned to his home again, sat in a solitary

place and started chanting the **Swāminārāyan Mahāmantra**. Shortly after, *Bhagwān* Swāminārāyan manifested in the form of a rich *Vanik* again in front of the *Nawāb*. Then *Bhagwān* Swāminārāyan cautioned him saying, “O *Nawāb*, I am *Khudā*, the Supreme being. If you try to harass this innocent *Vanik* again I shall convert you into a Hindu.” From that day onwards the calamity of the *Vanik diwān* was averted forever. So, the entire *Vanik* family became firm followers of the **Swāminārāyan** sect (Shriji Mahārāj).

(On the basis of Bhaktchintāmani : Chapter 130)

Story 2

In a village named Mānsā in Saurāshtra region, the village chief was Māmayā Varu. He had a son named Vālero. Vālero’s mother passed away when he was still a child. Hence, Māmayā Varu got married again. Vālero’s stepmother refused to give Vālero his share from his father’s property when he was grown up. Hence, Vālero decided to become an outlaw with the cooperation of his friends he took a pledge to lead a life committing plunder and all illegal acts. Until he would receive his share of the property. Vālero created an atmosphere of terror among the people of nearby villages.

During this period, Sadguru Shree Gunātītānand swami, from Junāgadh, came into this region. The devo-

tees of this region had already informed swāmishree of the dacoity and terror in this territory.

Coincidentally, at that time Vālero Varu and his associates were approaching towards *Sadguru* Shree from the opposite direction. Once he came near, *Sadguru* Shree Gunātītānand swami, devoid of fear, asked Vālero to stop and said, “Vālero, if you continue to terrorise the innocent public with your *loot* and plunder, you will have to suffer excruciating pains in hell and you will have to go through cycle of birth and death in 8.4 million different species. Hence, give up your sinful acts.” These simple words of Swāmishree touched Vālero’s heart. Vālero immediately jumped down from his horse and sat near Swāmishree’s feet.

He started to narrate his family history and said, “O Swāmishree, I am prepared to give up this dacoity at once, if I get my share of the fief and the family property.” Swāmishree, embodiment of mercy, immediately handed his sacred rosary to Vālero and said, “**Vālero, take this rosary home and start chanting the Supreme Swāminārāyan *Mahāmantra* while turning these rosary beads. By the eighth day of your chanting, your father will call you and give you your rightful share from the family property and fief. If this happens then you must come to Junāgadh and become a Swāminārāyan devotee.**”

Vālero was very pleased to hear Swāmishree's blessings, but he had one query, "Swāmishree, I am illiterate. I do not know how to count days. So, how will I know when eight days have gone by?" To solve Vālero's problem, Gunātītānand swami tied knots on the string of Vālero's *Kediyu*¹⁴ and said, "Vālero, you must untie one knot from this string every day. As you continue to untie these knots one by one, knots in your father's heart will also start dissolving one by one. This **Swāminārāyan Mahāmantra** is very powerful; it will surely kindle good sense in your father." Vālero went home, sat in solitude with full faith and concentration of mind and started chanting **Swāminārāyan... Swāminārāyan... Swāminārāyan...** On the other side, as a result of this powerful *Mahāmantra*, Māmaiṃ Varu and his new wife began to repent the injustice done to their son. Exactly on the morning of the eighth day, Māmaiṃ sent a servant to call Vālero back into his court. Thus Vālero and Māmaiṃ Varu united, and Māmaiṃ gave the clue share of the property to Vālero as he was entitled to. Thus, they settled their old property dispute and sat together to take food. Vālero immediately went to *Sadguru* Gunātītānand swami in Junāgadh and became a Swāminārāyan devotee along with his family by wearing a *kanthi*.

Wow Lord wow ! what a fatansy of Glory of your Mahāmantra.

Story 3

There was a small village where lived a devotee named Karamshi bhagat. He was a gold smith by profession. His family consisted of only two members, his wife and himself. Both of them were very happy in life and they spent most of their time worshipping *Bhagwān Swāminārāyan*.

However, their relatives opposed their firm faith in *Bhagwān Swāminārāyan*. Despite this, Karamshi bhagat and his wife continued to carry on their worldly affairs courageously with Mahārāj's might. In the meantime, they were blessed with a son. Both husband and wife were rearing son with the under standing that he was entrusted to them by God in their custody. After some time a great calamity befell over this family. When their son was only 3 months old, it so happened that Karamshi bhagat's wife fell seriously ill. *Bhagwān Swāminārāyan* took her to His eternal abode, Akshardhām.

Karamshi bhagat was a staunch devotee of *Bhagwān Swāminārāyan*, and he had such great religious understanding that he did not become sorrowful over his departed wife. However, he was deeply saddened by the thought as to how this small child would be reared without breastfeeding. Karamshi bhagat was really confused as to what he should do and how he would be able to bring up this child ?

Karamshi bhagat was in deep distress. He then remembered the glory of the Swāminārāyan *Mahāmantra*. So, he sat in front of Shriji Mahārāj's Murti and started to worship and pray to Shriji Mahārāj with tearful eyes. He chanted the Swāminārāyan *Mahāmantra* with full faith and devotion for the whole night.

As a result of his prayers, the Almighty, merciful *Bhagwān* Swāminārāyan gave him *darshan* in His fully lustrous form and said, "O *bhaktrāj*, there is no need for you to worry. Everything will be all right. It is nature's rule that milk is not produced in man's breast but I bless you with a boon that you will be able to bring up this child with your own breast feeding. Hence this seemingly impossible task will become possible in your case. This way your child will grow up as a normal, healthy child."

After giving such a divine blessing, *Bhagwān* Swāminārāyan disappeared by his lustrous form. As per *Bhagwān* Swāminārāyan's blessing, Karamshi bhagat brought up his child with his own breast feeding.

This is the miracle of the supreme Lord **Swāminārāyan's *Mahāmantra***.

12 This *Mahāmantra* Kindle, noble intellect

There was a small village where lived a family dedicated to the Swāminārāyan faith. A young cultured woman from this family was married into a family without satsang who greatly opposed the Swāminārāyan sect. After her marriage, she was treated very badly by her in-laws. They threw away her puḷā box (containing God's Murtis and other things of worship) and they also broke her kanthi, to compel her to give up her satsang. They further ordered her not to recite Bhagwān Swāminārāyan's name in the house.

Can you imagine how painful the situation would be for a woman who had been thoroughly engrossed in satsang since childhood ? This young woman was so distressed, that she went to her parent's home. She told her parents about all the difficulties she had to face in order to worship Bhagwān Swāminārāyan at her in-law's home. At that time saint had come at the temple of the

village. The woman's father explained the pitiable situation to the saints.

The saints said, "Tell your daughter to continuously chant the Swāminārāyan Mahāmantra in her mind while performing routine domestic work such as cooking, fetching water, filtering oil and ghee etc. Almighty God may give good sense to all the family members who eat the food prepared while chanting the Swāminārāyan Mahāmantra. If she continues to act as such, her in-laws will surely become Bhagwān Swāminārāyan's devotees."

According to the saint's exhortation this woman went back to her in-law's home and started to chanting Swāminārāyan... Swāminārāyan... Swāminārāyan... mentally while doing all domestic chores like preparing roti, dal, rice, vegetables etc. While acting accordingly, the intellect of each and every member of the family was getting purified day by day and soft corner for Swāminārāyan sect developed in their mind.

One day her husband said, "When you go to visit your parent's home next time, bring pujā and kanthi for yourself and also bring a kanthi for me." Thus, with the power of the Swāminārāyan Mahāmantra all the family members became followers of the Swāminārāyan faith.

That's why it has been said that,

"Te mantrathi to sadbuddhi jāge."

13 Lust of eradicated by the divine power of this *Mahāmantra*

Story 1

This is a story from the Punjab region. According to *Bhagwān* Swāminārāyan's command, *Sadguru* Shree Sukhānand swami and four other saints went to the soil of Punjab for the propagation of *satsang*. It was the monsoon season. They had taken shelter under the shade of a large tree. In the evening it started raining very heavily. The saints were soaked in the rain completely and were shivering under the tree.

At that time, a beautiful young woman was sitting in the balcony of the grand palace situated on the opposite side of this tree. She saw that the saint were shivering in the cold and took pity upon them. She sent her servant to the saints and requested them to take shelter in her palace. The saints first asked the servant to request the lady owner of the palace that she should not come downstairs as long as the saints stayed there.

Once the lady agreed, then only they entered the palace. As insisted by the lady the saints prepared *khichadi* (hotch potch) and ate it after a 3 days fast. At night, the saints asked the servant, "To whom this palace belong ? Who are living in this palace ?" The servant replied, "This palace belongs to Ranjitsinh the King of Punjab. and the lady who is living here is King's kept woman, a prostitute."

For a moment the saints were stunned to hear such a reply. They thought they had come to the wrong place. However, without showing any hatred towards the lady, these kind-hearted saints immediately started chanting of **Swāminārāyan** *Mahāmantra*. They continued this chanting throughout the whole night. As the sound of this powerful *Mahāmantra*'s chanting struck on the ears of the prostitute sitting upstairs, her heart was getting more and more purified, all her lustful desires began to eradicate gradually and purged her of all her sins. Eventually, she also joined the saints in chanting this powerful *Mahāmantra*.

This chanting continued till dawn, and then the saints took bath, performed their *Pujā* and left the palace. This woman standing in the balcony of the palace had *darshan* of the saints from behind.

One day, two days, three days passed. This woman's mind which had been polluted by sensual pleasures was transformed all together. There was upheaval in her soul.

So, one day, to atone for her previous sinful acts, this prostitute left the palace to become an ascetic.

Before leaving the palace she informed the servants, “Please convey my last message to King Ranjitsinh that, now he should give up attachment to my body which is full of bones, flesh and blood. Hereafter, I am going to marry my eternal husband, the Supreme Lord. I am sure I will succeed in my effort to realize Him. Therefore, don’t try to trace me.”

In search of *Bhagwān* Swāminārāyan, this woman went to the *jungle* and she began to dwell in a small hut on a river bank. In order to attain the holy *darshan* of *Bhagwān* Swāminārāyan, she started chanting the **Swāminārāyan** *Mahāmantra* that she had heard from the saints at the palace. She decided to abandon food and water until she had *darshan* of *Bhagwān* Swāminārāyan. She started continuously chanting of the Swāminārāyan *Mahāmantra* with all her soul and heart.

On the other side, when the passionate king came to the palace and did not find his kept woman there, he grew very angry. The king who was inflamed with lust became very furious when the servants delivered the message from his kept woman. So, he immediately set out in search for that woman.

On the river bank, it was the eighth day of fasting for this woman. She had been continuously chanting the **Swāminārāyan** *Mahāmantra* for the last eight days. As

a result, her desires for worldly pleasures were completely eradicated. When King Ranjitsinh finally found this God yearning woman and saw her luminous face, all his lustful desires also eradicated immediately. At this time, *Bhagwān Swāminārāyan* gave the woman *darshan* in His divine form and sent her to His heavenly abode, Akshardhām. Not only she, but King Ranjitsinh who was convinced of *Bhagwān Swāminārāyan*'s glory was also blessed with the *darshan* of Shriji Mahārāj. Mahārāj also sent him to Akshardhām on 27th June, 1839. What a marvalious *Mahāmantra* ! I am proud of it.!

Story 2

Anopsinh was the King of Kāshi. His wife was the daughter of the King of Idar. When she married Anopsinh and came to his palace, she brought an idol of *Bhagwān Swāminārāyan* and her *satsang* from her parent's home. After sometime, she gave birth to a young princess. The princess grew up into a beautiful and virtuous lady.

One day, King Anopsinh went for hunting deep into the forest. At that time, a lion came out from the thicket, roared and pounced upon him and was about to kill the king. Fortunately, at that time one of his bodyguards

I. Punjab ka Ithihas : This story has been written in the book 'Punjab ka Ithihas' composed by Dr. Satya Joshi.

fired his gun at the lion and shot him dead. He saved the King's life. The next day, King Anopsinh praised the bodyguard's bravery in front of the courtiers in the royal court. He wanted to reward this bodyguard for saving his life. So, he called the bodyguard and asked him to demand anything as he pleased in reward.

This bodyguard was enamoured the young and beautiful princess for a long time. So, out of passion, he asked the King for the young princess's hand in marriage as a reward for saving his life.

The King and the Queen were stunned on hearing this in the court. But, the young princess, who had profound faith in *Bhagwān Swāminārāyan*, managed the situation very confidently. She clearly told the bodyguard before the courtiers, "Well, I agree to marry you but, on one condition. You must sit in front of the idol of *Bhagwān Swāminārāyan* in a room equipped with all the required facilities. Then you must take a rosary in your hand and recite the *Swāminārāyan Mahāmantra* continuously for six months. You should not come out of this room until this six months period is over."

The lust blind bodyguard agreed to the condition. So according to the princess's condition, the bodyguard sat before the sacred idol of *Bhagwān Swāminārāyan* in a closed room and started chanting of *Swāminārāyan Mahāmantra*.

This *Mahāmantra* holds great powers to eradicate all the lustful desires of the soul of countless births. This is exactly what happened in this case. As the bodyguard continued to recite this *Mahāmantra*, his internal sensual desires began to eradicate gradually.

At the end of four months, the bodyguard came out of the room with purified and lust free conscience. He discarded all his attachments with worldly affairs and Shriji Mahārāj initiated him as a saint and named him 'Niskāmānand swami'.

O God ! How powerful your Swāminārāyan *Mantra* is !

Story 3

A young student studying in the 12th standard got into the company of bad friends. Because of this bad influence, he began to read erotic literature available in market. As a result, his mind got intoxicated with perverted thoughts. Hence, whenever he sat to study he would only recall all the erotic literature and pictures he had read and seen. He was not able to focus his mind's concentration in his studies. He was very confused, disturbed and disheartened. He was frightened by the thought that he would fail in the examination and his career would be spoiled.

In the meanwhile, he happened to meet a saint who came to know about his confused state of mind. This saint gave him a notebook and advised him to write the Swāminārāyan *Mahāmantra* in the notebook for at least

half an hour daily and assured him that he would surely be blessed by *Bhagwān* Swāminārāyan. The student followed the instructions of the saint and started writing the *Mahāmantra* in the notebook. Due to the effect of this *Mahāmantra*, his malacious thoughts began to fade away gradually.

He was able to pay more attention in his studies and his concentration power also increased. He passed his 12th standard exams with flying colours. Thus, his entire life's career was saved with the power of this *Mahāmantra*. As such, it is rightly said,

**“Jale karine tanmel jāy,
ā nāmthi antar shuddh thāy.”**

Let us also draw inspiration from this to write the Swāminārāyan *Mahāmantra* for half an hour or one an hour everyday with full concentration in the divine form of *Bhagwān* Swāminārāyan.

14 This powerful *Mahāmantra* is a sure cure for major disease

Story 1

This is a story of Dādbhā, the king of the Gondal state. Dādbhā suddenly lost his vision at the age of 40. He became totally blind. Dādbhā Darbār was very much saddened by this miserable condition at such a young age because of dependence on other people.

In the meantime, he came to know that *Sadguru* Shree Gunātītānand swami, from Junāgadh, had come to the temple in Gondal. He sent a person to invite swāmishree to his home for *padhrāmn*¹⁸. As soon as swāmishree reached his house, Dādbhā told swāmishree about his miserable condition.

Dādbhā humbly prayed to swāmishree with folded hands. Swāmishree was very kind. So, He said to Dādbhā, “Do not worry, the **Swāminārāyan Mahāmantra** so kindly revealed by our *Ishtadev*, is very powerful. *Bhagwān Swāminārāyan* has given great blessings to those who recite this *Mahāmantra*. So take a vow of celibacy and continue to chant this *Mahāmantra* before the Murti of *Bhagwān Swāminārāyan* whole day. The Almighty *Bhagwān Swāminārāyan* will be pleased on you and he will shower mercy on you.

Dādbhā strictly obeyed swāmishree’s instructions and started chanting of this *Mahāmantra* day and night. He continued this *Mahāmantra* recital for several days. As time passed, his vision began to improve gradually with swāmishree’s blessings and chanting of *Mahāmantra*. Eventually, in seven days, his eye-sight became completely normal by the grace of the Almighty *Bhagwān Swāminārāyan*.

O Compassionate ! How powerful your *Mahāmantra* is !

Story 2

This is an incident which occurred in Jagdishbhāi Mauryā’s life who belonged to Uttarpradesh, he was serving in Kānkariyā zoo Ahmedabad. He had developed a strong holy association with saints of **SMVS** within a short period. Jagdishbhāi had become a dedicated

disciple and earned immense please of Gurudev Bāpji and Guruji Swamishri.

Once his uncle passed away so he had to go to his native place in Uttar Pradesh. There he met one of his distant relative maternal uncle named Gangādin Mauryā. His uncle told Jagdishbhāi about how he was unable to fall a sleep for the last eight months, in spite of taking numerous medications and practising various remedies. He was suffering from insomnia (the condition of being unable to sleep). He added further that he was afraid of losing his mental stability.

On hearing this, eyes of Jagdishbhai glittered with faith and dedication to Shriji Mahārāj. He prayed to *Bhagwān* Swāminārāyan and said to his uncle, “**Have faith and trust in Swāminārāyan *Bhagwān*, I assure you that the Swāminārāyan *Mahāmantra* is very powerful. Take this rosary and start chanting this *Mahāmantra* while lying in your bed. Treat this as your medicine. You will surely be able to fall asleep peacefully by the grace of Shriji Mahārāj.**” Gangādin was already very tired of insomnia. So, he decided to try this new remedy as suggested by Jagdishbhai. But, he had heard the Swāminārāyan name for the first time. So he even experienced difficulty in pronouncing this *Mahāmantra*. Yet, with true faith, he began to chant the Swāminārāyan *Mahāmantra* lying in bed at 9 pm. in a separate room.

At 7 am in the morning, when Jagdishbhāi peeped into his uncle's room, he was surprised to see that his uncle was a sleep deeply. This was the wonder of the Swāminārāyan *Mahāmantra*. When Gangādin woke up he was very fresh and cheerful. He told Jagdishbhāi that he chanted this *Mahāmantra* only for 15-20 minutes, and before he knew anything he was soundly asleep. Since then on, Gangādin still goes to bed every night with a rosary in his hand chanting this *Mahāmantra*. And till date, he is able to fall sleep soundly without taking any medications.

This *Mahāmantra* is indeed very powerful and outstanding.

15 Yamduta run away by the sublimity of this *Mahāmantra*

Story 1

This is an incident of the Panchmahāl district. It took place in a small village named Bhugedi in the Santrāmpur region. Chandubhāi Panchāl, a follower of the Swāminārāyan faith, lived in this village. His younger son, Pradip, had accomplished the art of black magic. He cheated innocent people who believed in superstition. Once, our saints went to their home in Bhugedi and persuaded Pradip to become a *satsangi* and put on a *kanthi*. However, this arrogant and egoist Pradip refused to do so.

Once a person in a small village located on the border of Rajasthan, was possessed by a ghost. Pradip was called there by the villagers to exorcise the ghost

from the person's body. Pradip went there exerted the powers of his black magic. But on that day his powers did not work and somehow boomeranged on him. Pradip was physically thrown away; he started vomiting blood and became unconscious. He was immediately admitted to the Zālod hospital. The doctors lost hope for his revival and so, he was brought back to his home. All the relatives gathered and sat around him.

At midnight, his father, Chandubhāi, saw two terrible and frightful *yamdutas*³¹ approaching Pradip. In a matter of seconds his soul left his mortal body. Pradip was dead. All his relatives started weeping and crying. At that time, Chandubhāi remembered the glory of the **Swāminārāyan Mahāmantra** which he had heard from Gurudev Bāpji in a religious festival in Godhar. He immediately brought the Murti of Ghanshyām Mahārāj and Bāpāshree and put it on Pradip's dead body. He along with all the relatives started chanting the **Swāminārāyan Mahāmantra**. After an hour they saw some movement in Pradip's body. Chandubhāi again saw the two frightful *yamdutas* running through the rear door of the house.

Everyone that saw the rear door was cracked and broke down.

Pradip became conscious and woke up. He informed everyone that he was resurrected by *Bhagwān Swāminārāyan*. The next day, which was 24th December, 1995, there was a religious festival at the Godhar

temple. Both the father and son attended this holy festival. They described this incident to the congregation of followers. Pradip also became a disciple of the Swāminārāyan sect by putting on a *kanthi*.

Whoever has knowingly or unknowingly, sincerely or insincerely uttered this powerful, wonderful and divine *Mahāmantra* at least once in their life, is liberated from the cycle of births and deaths by grace of *Bhagwān* Swāminārāyan.

Story 2

Once there was an old lady who lived behind the Swāminārāyan temple in the Kariyani village. She firmly opposed *Bhagwān* Swāminārāyan. She would never utter *Bhagwān* Swāminārāyan's name even by mistake. *Bhagwān* Swāminārāyan came to know this and decided that he should make this woman utter His name at least once by any means. Therefore, one morning *Bhagwān* Swāminārāyan directed Bhaguji to throw some coins onto the roof of the old woman's house. Accordingly, Bhaguji started to throw rupee coins on the roof of this woman's house.

The coins landed on the roof with loud clanks which agitated the old woman. She grew angry and shouted loudly, **“These Swāminārāyan devotees are very rude and spoiled.”** Once *Bhagwān* Swāminārāyan heard this word He said, **“Bhaguji, stop throwing the coins. Our work is done now. We have fulfilled our mission of**

making this old woman utter the Swāminārāyan name at least once. Now I will take her to Akshardhām because she has spoken the Swāminārāyan *Mahāmantra*.”

In the world, generally, a headstrong person would say, “If you take my name, I will not spare you.” Whereas, *Bhagwān* Swāminārāyan says, “If you utter my name even by mistake, I will not leave you unprotected.”

Bhagwān Swāminārāyan has great generosity. *Mahāmantra* revealed by Shriji Mahārāj is mighty and serve all purposes.

However, there are some unfortunate people who are unable to speak this Swāminārāyan *Mahāmantra* even by mistake. Once, there was a woman on the verge of death. A Swāminārāyan devotee lived in her neighbourhood. He knew that she had committed many sinful acts in her life so when he heard that she was nearing death he went to visit her. He wanted to improve of her life the last stage so he whispered in her ear that, “If you speak ‘**Swāminārāyan**’ just once, this will be your last birth. You will attain eternal peace.” This woman replied, “It would be better if I can speak that name.” The neighbour told the woman again to say the **Swāminārāyan *Mahāmantra*** just once. The woman replied, “If I speak that name all my sins would get eradicated.” The neighbour insisted her to just utter the *Mahāmantra* once and she said, “Oh, what more do I

need if I can speak the God's name." Many attempts were made to get her to speak *Bhagwān* Swāminārāyan's name but, unfortunately the old woman could not utter 'Swāminārāyan' even once. Therefore it is said,

**“*Jene mahā pāp karyā anant,
Jene pidyā brāhman dhenu sant;
Te Swāminārāyan nām letā,
Lāji mare chhe mukh thi kahetā.*”**

It means that those who have committed great sins in their life, such as having harassed Brahmins cows and divine saints are unable to utter *Bhagwān* Swāminārāyan's name. By reciting this powerful Swāminārāyan *Mahāmantra* with remembrance of the Murti of *Bhagwān* Swāminārāyan, we can definitely experience the divine bliss of Murti. So it is said by great saint,

**“*Mukhe tu Swāminārāyan bol,
Murti mā rahine dol.*”**

Let us develop a habit of muttering, reciting, writing and remembering this Swāminārāyan *Mahāmantra* by rosary beads, mantra counter or by digital *mālā* (rosary beads) throughout the day in order to eliminate our bad habits and vice. It will help us to take a step towards a divine life and Mahārāj and *Satpurush*²² will be pleased on us.

16 Glory of the Swāminārāyan *Mahāmantra* by Words of Grace

1. ***“Shadakshri mantra mahāsamartha,
Jethi thashe siddha samast arth;
Sukhi kare sankat sarv kāpe,
Chhate dehe Murtidhām āpe.”***

This is the blessing of Shriji Mahārāj himself. It describes the glory and power of this six lettered *Mahāmantra*. One can successfully accomplish any kind of task by reciting this *Mahāmantra*. It also eliminates all sorts of misery and makes one very content with life. Don't we have faith in Shriji Mahārāj's words ? There is no need to suffer from any misery or problems. There is no need to lose hope or to become despondent. Just start reciting the Swāminārāyan *Mahāmantra* and start

praying to Mahārāj from within. Then see the Outcome of this *Mahāmantra* !

But, you will have to be patient. If a certain spot is swept everyday it would get cleaned very quickly. However, if the spot has not been swept for a long time, it would take a long time to get it cleaned. Likewise, until now we have not done anything in this direction so, Mahārāj will take His own time. However, one only needs to continue with patience and faith, Shriji Mahārāj is extremely merciful, He will definitely provide protection.

2. Recital of the Swāminārāyan *Mahāmantra* can be done in 3 different ways :

- a. The inferior method :** To recite the Swāminārāyan *Mahāmantra* loudly.
- b. The medium method :** To mentally recite the Swāminārāyan *Mahāmantra* which emanates from the naval, without the movement of our lips, teeth or tongue.
- c. The superior method :** To recite the Swāminārāyan *Mahāmantra* residing in Murti and by forgetting self-consciousness.

When we say the word 'apple', the image of an apple is visualized in our mind, likewise, when we chant Mahārāj's name, Mahārāj's Murti should be visualized in our mind, while chanting the *Mahāmantra*. That is why it is said,

**“Swāminārāyan jibhe ratatā,
janma maran dukh jāy,
Nāmie sahit nāmj japtā,
murti mā lelin thāy...”**

3. Recital of the Swāminārāyan *Mahāmantra* can be done in 3 different ways and accordingly we will get the outcome :

- a. Reciting only to maintain a fixed routine or observance of what we resolved. It is as though the *Mahāmantra* was not recited at all. Its result is equivalent to 1 Rupee.
- b. Reciting with remembrance of Mahārāj's Murti. Its result is equivalent to 1000 Rupees.
- c. To recite *Mahāmantra* residing in Mahārāj's Murti. Its result is equivalent to a crore Rupees. This is the ultimate method which one must learn from Satpurush.

4. It is the natural instinct of the mind that unending chain of thought occur of in it. The excellent remedy to stop this chain of thought is chanting of Swāminārāyan *Mahāmantra* :

Recital can be done at any time, at any location, with a pure or an impure body. Hence, one should do continuous chanting of the Swāminārāyan *Mahāmantra* while walking, moving around or serving etc. By doing in this way one would nurture the habit of talking less and chanting internally more.

Development of such a habit will :

- (1) Prevent the wastage of time.
- (2) The senses will become more internalized.
- (3) No other problems will arise.
- (4) The innerself will become pure.

Hence, there are countless benefits of doing continuous recital of this *Mahāmantra*. Thus, one must develop a habit of chanting Swāminārāyan... Swāminārāyan... Swāminārāyan... during all activities.

17 Different mediums of chanting the *Swāminārāyan Mahāmantra*

1. *Dhun* (Rhythmic chanting of Swāminārāyan Mahāmantra) :

Let us decide a time to perform *dhun* in our area, village or home. This will make the environment pious and divine and it will please *Bhagwān* Swāminārāyan.

2. Turning rosaries :

Can't we decide to turn as many rosaries as our age daily ? Moreover, it would be even better if we can turn 25, 50 or even 100 rosaries more daily. However, the rosaries must be turned by focusing our senses and conscience on Mahārāj, and by visualizing and concentrating on Mahārāj's Murti. Only then we can achieve the fruit of turning rosaries.

3. Mantra counter :

While engaged in the work of *satsang* or other routine work, while travelling or during free time, we should immediately start pressing the mantra counter's button and start reciting Swāminārāyan... Swāminārāyan... Swāminārāyan...

4. Mantra lekhan (Writing the Swāminārāyan *Mahāmantra*) :

This means to write Swāminārāyan... Swāminārāyan... in the Swāminārāyan *Mahāmantra* notebook. So, let's firmly decide to write the Swāminārāyan *Mahāmantra* on at least 1-2 pages daily.

5. Continuous internal chanting :

Try to continuously recite this *Mahāmantra* mentally or chanting which emanate from naval during all activities such as walking, moving around, eating, drinking etc. Moreover, we should develop a habit of saying 'Jay Swāminārāyan' as a greeting when we come to home or go out or we meet friend or guest or at the beginning and end of a phone call.

6. *Prabhāt feri* (Spiritual group morning walk while reciting the Swāminārāyan *Mahāmantra*) :

We should arrange a monthly *prabhāt feri* in our area or village on the 11th day of the dark half of the month (*vad Ekādashi*).

7. Digital Mālā:

In the SMVS Application, through the 'Mantra Mālā' segment, let us recite the mahāmantra from anywhere we go.

Glossary

1. **Akshar** : 1) Immortal (only for here)
2) The top most God in the line of Anvay¹⁵, who is the first to accept the indirect power (in gujrati : Anvay shakti) of Lord Swāminārāyan. (*Sad. Gopalanand Swami* and *Sad. Gunātitanand Swami* are the Anādimukt of Lord Swāminārāyan but not Akshar)
2. **Akshardhām** : A cluster of lustre (infinite rays) limitlessly spread in all the directions. Also known as a group of infinite rays emanates from the divine idol of Lord Swāminārāyan and it is the highest divine abode among all other abodes
3. **Aksharkoti** : Category of infinite Gods which is first in the line of Gods, empowered and sustain by Anvay power that emanates from the divine idol of Lord Swāminārāyan
4. **Anvay power** : Power of a single ray of light which emanates from the divine and lustrous idol of Lord Swāminārāyan (in sense of *Parbhav*)

- 5. Ārti** : Rituals of waving lighted wicks before the murti of God as an act of worship
- 6. Ashtāng Yogā** : Comprised of a types of yoga step by steps are : Yam (restraint), niyam (observance), āsan (seat or posture), pranayam (regulated breathing), pratyahar (self restraint), dhyān (meditation), dhārnā (concentration) and samadhi (trance)
- 7. Brahmakoti** : Category of infinite Gods which is second in the line of Gods, empowered and sustain by Anvay power that emanates from the divine idol of Lord Swāminārāyan
- 8. Ishwarkoti** : Category of infinite Gods which is third in the line of Gods, empowered and sustain by Anvay power that emanates from the divine idol of Lord Swāminārāyan
- 9. Ishtadev** : Supreme God Lord Swāminārāyan
- 10. Janoi** : Sacred thread put on the left shoulder across the upper part of the body of men. one of the rite for Satsangi to follow it during his life time

- 11. Kaupin** : a lower undergarment wear by an Indian ascetics (generally sadhus)
- 12. Kshar** : Mortal (only for here)
- 13. Kanthi** : A double threaded necklace usually made of tulusi beads; both threads signify the presence of Mahārāj and Mukta. It is received as a sign of satsangi
- 14. Kediya** : long sleeved upper garment pleated at the chest and reaches to the waist
- 15. Line of Anvay** : One who have indirect relation to his upper post step by step in line of Akshar to soul, animals, etc. Although, the power is only of one and that is Lord Swāminārāyan
- 16. Murti** : An idol of *Bhagwān* Swāminārāyan
- 17. Manifested** : (*Prāgatya*) Human beings think and feel by his materialistic eyes and organs that Lord Swāminārāyan has born on 3rd April, 1781 and return back to his abode in 1830 but in reality Lord is permanently present in his divine abode this is all art of illusion of Supreme Lord to come in universe

- 18.Padhrāṃni** : One of the Hindu ritual, Visiting of saints to the house of devotee for the propagation of *satsang*
- 19.Pundits** : Learned and knowledgeable people, especially of scriptures
- 20.Pradakshinā** :Circumambulation around the idol of the God
- 21.Purushottam** :Most superior and divine among all beings i.e. Lord Swāminārāyan is only the Supreme and incarnator of all incarnations
- 22.Satpurush** : Divine being whose all doer is God himself. He remains as a medium for salvation of being. Gurdev Bāpji and Guruji Swāmishri are also the Satpurush of Lord Swāminārāyan
- 23.Samvat** : Indication that it is the Hindu year (Vikrama era)
- 24.Sāshtāng dandvat pranam** : To prostrate before *Bhagwān* Swāminārāyan and saints
- 25.Satsang** : 1) Holy association of God, saints, scripture and soul
2)An assembly where speaker gives the discourses of Philosophy, glory

and episodes of Lord Swāminārāyan

- 26.Sutak** : A ritual for householders to follow after the birth or death of his/her relative (with blood relation)
- 27.Samādhi** : A transcendent state in which there is consciousness only of the objects of meditation, the body becomes like wood
- 28.Sadguru** : The topmost post offered to a Sadhu (here, all sadgurus are also satpurush)
- 29.Vyatirek power** : Divine and *lusturous* idol of Lord Swāminārāyan (whole; not partly)
- 30.Vanik** : One of the religious caste especially famous in Indians
- 31.Yamduta** : Messenger of the Yam (The God of death)

An Introduction to

Swāminārāyan Mandir Vāsna Sansthā (SMVS)

The **SMVS** is an international Socio-Spiritual Swāminārāyan Organization dedicated to the society to moral and spiritual uplift of mankind. It was established in 1987 CE by Anādimukta Satpurush Shri Gurudev Bāpji in consonance with the teachings propagated by *Bhagwān* Swāminārāyan (1781-1830 CE) and Jeevanprān Abjibāpāshri (1845-1928 CE).

Gurudev Bāpji, a divine successor from the succession of *Bhagwān* Swāminārāyan and spiritual leader (Guru) of **SMVS** empowers the organization through his divinity, morality, simplicity, humility, spiritualism and selfless love. Gurudev Bāpji has named his successor Anādimukta Satpurush Shri Satyasankalpdāsji Swāmishri (Guruji Swāmishri) having similar divine personality to perpetuate the mission of the **SMVS**.

An **SMVS** continuously strives to enlighten the spirituality in the individuals with the values such as truthfulness, non-violence, honesty, unity and many more are instilled and to teach the wholeheartedly worship of *Bhagwān* Swāminārāyan as a Purna Purushottam *Bhagwān* to be an Anādimukta which is a ultimate and eternal salvation of spirituality.

The Sansthā's global network of more than 1500 Satsang centres are the perennial source of moral, social, cultural and spiritual activities in many countries like India, USA, UK, Canada, Australia, New Zealand, Kenya, Uganda, Kuwait, Dubai etc. More than 10000 devoted volunteers, 100 Sants, 100 women ascetics are engaged in multiple social activities like education, healthcare, environmental, tribal upliftment, women development, de-addiction and social welfare in the needy or downtrodden part of the society. **SMVS** is always ready to provide succour to the needy in natural calamities like drought, earthquake, flood or any other.

The organization's spiritual and social services has enlightened many individuals. It has and continues spread the fragrance of its important services and spiritual morals to infinites around the world.

“When such thoughts begin to occur in one’s mind, one should immediately stop meditating and start reciting the Swāminārāyan *Mahā-mantra* loudly & shamelessly. And pray to the God Swāminārāyan earnestly saying, 'O Companion of miserable ! O sea of compassion !' and also pray to great saints like Muktānand swami addressing him by his name. Only then malicious thoughts will be eliminated and we would have respite. There is no other remedy for destroying malicious thoughts.”

- 6th Vachanāmrut of the Loyā Chapters



Swāminārāyan Mandir Vāsna Sansthā (SMVS)