

|| Shri Nij anand Sampradaya ||  
|| श्री निजानंद सम्प्रदाय ||

SEVA POOJA

सेवा पूजा

A Book of Daily Prayers and  
Worship for Sundersathji

*With English Explanation and Hindi Text*

2005 A.D.  
2061 Vikram Samvat  
326 Buddhji Saka

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First Edition: 1,000 copies

Publishers: Nijanand Foundation, Int., USA  
71 Heather Lane, Colonia, NJ 07067  
Phone: 732-968-6336

Shri Nijanand Ashram, Ratan Puri, Via: Khatauli  
Dist: Muzzafar Nagar, U.P. India, 251201  
Phone: 1396-28-2222

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Hindi Fonts: Jashubhai Patel, NJ, U.S.A

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Dedicat@d in the Lotus-F@et Of  
Our True Master Shri Shyamaji Swaroop Shri Nijanand Swami  
Whose Divine Grace is Awak@ning All Souls  
In Their Original State of Perfect Blessedness  
Which We Call 'Nij-anand'

On The Auspicious Occassion of  
The Annual Bhandara Mahotsava, October 2005  
at  
Shri Nijanand Ashram, Ratan Puri, U.P., India

## **Seva Pooja: सेवा पूजा**

Dear Aatam Sambandhi Sundersathji! 'Seva' means offering selfless services and 'Pooja' is the performance of worship with utmost devotion. While Seva and Pooja can assume many different forms, in their ultimate sense, they lead to Nij-anand, in which the soul becomes an integral part of the divine pastimes (leela) of her ultimate abode, the Aksharateet Paramdham.

In practical sense, in Seva Pooja, the aim is to get engaged in the Kuljamic process of involving and aligning our speech (kaul), action (feil) and mind (haal) to attain ultimate divinity. Kuljamic process is the one which is prescribed in the Holy Kuljam Swaroop. The practising soul develops constant awareness about the reality of her True Self, her Lord, her Paramdham and the leela therein. Such a soul also becomes an instrument for the wellbeing of all.

While performing Seva Pooja mentally (Mansi) is of prime significance, the most complete form of Seva Pooja involves all the four aspects of Kuljamic devotion: 1. Performance of Kuljamically correct karmakand or rituals, 2. Performance of Kuljamic Upasana or worship method, 3. Receiving Kuljamic Gyan or knowledge and understanding, and 4. Realization of Kuljamic Vigyan or the ultimate science concerning True Self and One True God.

When done this way, i.e., when we involve these four aspects, our Seva Pooja brings three-fold benefits: 1. Success, peace and happiness in our worldly life; 2. Eternal freedom (akhand mukti) from the cycle of birth and re-birth for our Jiva, and 3. Awakening of our Atman in her mool Par-atman swaroop (original divine form).

Regular and well-understood performance of Seva Pooja brings spiritual enrichment to our family life. It serves the purpose of a security system for the entire family by guarding us from the negative influence of *maya*. Seva pooja raises every family member's awareness with regard to one's true spiritual nature and the most intimate nature of relationship with God.

One major obstacle in getting on track with Seva Pooja is our disbelief in Paramdham. These questions often arise in our mind: Is Paramdham real? If yes, where is it? Even if it is, how does that belief really matter to me as a sundersath? The Holy Wani answers these and many other related questions. But, we do not take time to read and understand Shri Rajji's Words. According to our Lord Shri Prannathji, "the invisible Paramdham, its beauty and glory, and our divine existence, are all real. It is real (sat), ever conscious (chitta) and eternally blissful (anand). While it is not at all physical in nature like this world, it isn't formless (nirakaar) either. Our senses cannot reach there. It is infinite (ananta), non-dual (adweita), without beginning or end (anadi), is supremely divine (noori or sukra-mayi), and with twenty-five sectors (pakshas) as menifestation of the purest joy emanating from Shri Rajji's heart. As opposed, this visible and

real-appearing phenomenal creation is unreal." Such a realization is the beginning of our spiritual awakening. Developing such an attitude allows us to be free from the pain and sorrows of this earthly life. Having realized the temporal nature of this creation, we begin to experience joy in every life situation.

Another important question that puzzles our sundersathjis is: Who do we really worship and how? The answer to this is very simple, but has been unnecessarily confused by our selfish or ignorant leaders who are afraid to lose the support of the majority. According to the Holy Wani, None other than Lord Aksharateet Par-Brahmn alone qualifies for Seva Pooja by sundersathji. (*Fer fer mool swaroop chit mein lijiye...mool swaroop se na kadhey najar...*) In essence, we worship *swaroop* (original divine noori form) and not the *roop* (the appearance chosen by the *swaroop* to accomplish certain objectives in this world and in Yogmaya. Today, sundersathjis are misled in the worship of Shri Rajji's *roops*. Without proper study and faith in the Holy Wani, many regard Shri Krishna as *swaroop*; whereas, Shri Krishnaji is also the *roop* exactly like Prophet Muhammad, Shri Devchandraji and Shri Meherajji. As a matter of fact, the glory of the Lord's work through Shri Meherajji is far greater than that through Shri Krishnaji. Therefore, as you do Seva Pooja, allow the formation of Wani-based images of Shri Raj Shyamaji and Paramdham in your heart and mind. Experience that you are being immersed in the ocean of eternal bliss and pure joy.

You may keep earthly images or photos of temple seva, three - dhams, Satguru or Shri Mehrajji or a guru any where in your house, but NEVER in your temple seva or home altar. Even if you bring them up initially on your mental screen, allow them to pass or disappear as you intensify your focus on the pure divine Swaroops of Paramdham. Worldly images or idols (murti) may appear comforting at first, but they become a major obstacle in ultimate Kuljamic realization. The practice attains perfection when our hearts and minds and souls are soaked in the joy of eternal pastimes, which are constantly enacted directly through Shri Shri Raj Shyamaji's heart.

As you practice, keep your heart as soft as one of a Momin (pure soul). Leave the doors of your mind and heart open so you may receive new meanings and joy from the same prayers. Find a comfortable, private and silent place and practice it. Then also learn to be prayerful even in the most chaotic environment you may be. Make commitment to make your life prayerful in Shri Raj Shyamaji. Invite Shri Raj Shyamaji's spirit into every situation for guidance. Ask Shri Rajji to remove all thoughts from your mind that are not His. Ask Him to show you the love and innocence among all. Ask that only His purposes be served in every situation. Our Seva Pooja is worthless if it lacks honesty, humbleness and seriousness as we talk to Shri Rajji. While doing this at home is the best option, you do not have to be at home round the clock to do it, as long as you have incorporated in your daily routine. Just let this practice become an automatic mental

process.

Dear sundersathji! Merely doing this without understanding and doing it just because our parents, Guru or our tradition requires it, does not bring the true joy. Now is the time to begin to experience the joy of praying—not the pressure of praying. As you pray, your heart must say: "I love to pray.... I really love praying." Therefore, choose what exactly fits into your lifestyle. Watch how your daily practice is enabling you to climb your spiritual ladder.

The Holy Wani says:

Eahi apni Jagni, jo yaad aavey nij sukh |  
 Ishak yahin saun aavhin, yahin saun hoiye sanmukh ||  
 Kijey yaad milap dhani ko, aur sakhion ke sneha |  
 Raat din rang prem mein, vilas kiye hei jeh||

(KS: Parikarma: 4/7, 4)

एही अपनी जागनी, जो याद आवे निज सुख ।  
 इस्क याहीं सों आवहीं, याहीं सो होइए सनमुख ॥  
 कीजे याद मिलाप धनी के, और सखियों के सनेह ।  
 रात दिन रंग प्रेम में, विलास किये हैं जेह ॥

"When our hearts are soaked with the true eternal joy of Paramdham, that's the sign of Spiritual Awakening or Jagni. Through the remembrance of these eternal pleasures, comes the experience of Ishak. Exactly the same way, can we be face-to-face with our Lord. Therefore, O Soul! Spend every moment of your life in the remembrance of those joyful days and nights in Paramdham, which are filled with totally transparent and harmonious interactions, which are saturated with peace and love, and which are nourished by perfect divine wisdom and a sense of highest intimacy to produce the all-colorful grace. O Sundersathji! This is the only way to be in constant awareness or to be mindful of our Nij-Anand."

I pray to Lord Prannathji for everyone's Spiritual Awakening. May every moment of sundersath life become prayerful or Seva-Pooja mayi.

Hearty Pranam

*Bahuraj Nijanandi*

*Dharmopadeshak, Shri Nijanand Ashram, Vadodara*

## Foreward

Prayers heal body, mind and soul when said sincerely and faithfully. Modern science now accepts and approves the use of faith and prayer as an integral part of the patient's recovery from a major illness. Prayer is one of the most powerful tools that guide all of us in different situations of our life. But these are merely the by-products of sincere prayers. Almost all religious scriptures (shashtras) direct us to pray to bring about the permanent healing of the soul, the *jiva* or the living spirit. However, due to the heavy influence of *maya*, the illusory nature of this material existence, we often conveniently shift our attention from this ultimate goal.

Dear *sundersathjis*! The Holy *Kuljam Swaroop* (*Wani*) teaches us that in their ultimate reality, *Jiva* and *Atman* are two distinct entities with distinct origins and characteristics. But, without *Tartam Knowledge*, the *vidwans* (scriptural experts) have confused them as one. *Atman* is related to *ParBrahmn* like sun and its rays, or like ocean and its waves. The 'life-spirit' that is present in every living being is called *Jiva*. Whereas, *atmans*, when they visit this world, they choose the company of the specific *jivas* to experience this worldly drama. "*Jiva and atman (Ishwar) are the two birds seated on one tree called a human body; one is engaged in Karmas while the other (atman) acts simply as a witness.*" (*Mundak Upanishad*) Thus, in one human body, *Jiva* is the owner or the doer (*Bhokta, karta*), while *Atman* is the guest or the pure observer (*drashta*). The *atmans* are the pure observers on this worldly stage created by eternal *Akshar Brahmn*. To experience this drama, the *atmans* have arrived as guests in the houses (human bodies) owned by the living spirits (*jivas*). *Jiva* is rooted in perishable *Kshar Purusha*, while the *atman* in *Aksharateet Par-Brahmn* who is even beyond *Akshar Brahmn*.

*Jiva* continues to recycle in the web of birth and rebirth. Even with the best possible *Karmas* or through the practice of the *nine* ways of worship (*navdha bhakti*), it attains only time-bound *mukti* in *Vaikuntha*, the highest abode in this universe of the fourteen worlds. Once *jiva's* *karmas* are exhausted, it must enter the cycle of birth and rebirth. Due to its fundamental association with *Kshar purusha*<sup>1</sup>, the seemingly eternal *jiva* in fact seizes to exist upon the Final Dissolution or *Maha Pralaya*. It is this *jiva* who needs liberation from the bondage of birth and rebirth, not the *atman*. The true goal of every *jiva* (human being, in particular) is to find an exit from this wheel of existence.

Dear *sundersathji*! You are the *Brahmn Srishti Souls* or *atmans* from *Paramdham*. You are on a spiritual journey of this worldly stage in human form. Your soul (*atman*) is often blinded by the company of the *jiva* and the four internal psychic organs - the mind, the *chitta*,

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<sup>1</sup> *Mameiv ansho jivlokey, jiv bhutaha sanatanaha* | *Gita: XV/7*

the intellect and the ego. Engulfed in the winds of *maya*, and with the company of the jiva consciousness, you atmans have forgotten your Lord Par-Brahmn, your Eternal Abode Paramdham, and your true Blissful (Nijanand) nature. This is the Era of Spiritual Awakening or Jagni. Our Lord has come here to bring all of us back to our Paramdham and free all living beings. Finding and experiencing our spiritual roots (par-atman) in the lotus feet of Aksharateet Shri Rajji is our highest goal.

Dear sundersathjis! Seva Pooja time is our time to internalize and shift our focus from arguments and prejudices. It is the time to crawl into Aksharateet Shri Rajji's divine lap and submit totally in His lotus feet. It is the time to cry, laugh, play or even respectfully fight with our dearly beloved Lord! When said from the depth of our heart, with awareness and love, Seva Pooja does not remain a rigid thoughtless daily ritual any more.

I am confident you will be able to reach closer to your ultimate goal through the expression of *angna bhav* or unparalleled wifely devotion in this book. The practice of Seva Pooja brings Paramdham into your heart and enables you to contact the ultimate eternity. It is an instrument to build a highly intimate divine relationship (nisbat) with Shri Rajji.

May Shri Raj-Shyamaji bless all for this long-awaited publication seva. I am sure, the English reading generation will benefit from this work. I invite all of you to begin to contribute your time and efforts to publish more of Shri Rajji's Wani in the English language by working under the guidance of those knowledgeable in Wani.

## Hearty Pranam

*Ramanbhai K. Patel.*

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## Editorial

The religion and culture of India holds paramount the virtues of *wifely* devotion. A *Sundersath* soul's prayer emphasizes such a devotion for that One God, who is essentially her one and only spiritual husband. According to the Holy *Kuljam Swaroop*, this One God is none else but *Aksharateet* (*Uttam Purusha*), who we dearly call as *Shri RajShyamaji*.

If you can know *Sita's* wifely devotional love for Lord *Rama* or *Savitri's* unparalleled love for *Satyavan*, you can very well understand the significance of the wifely devotional approach of the *Sundersath* Souls for their Dearly Beloved Lord. While the people of the world may view Supreme *Brahmn* in Master-Servant or Father-Child relationships, a *Sundersath* devotee aspires to build even more intimate wifely relationship with Him. Such a unique devotional approach reflects in our *Seva Pooja*.

In fact, reciting, thinking, and living by the Holy *Wani* is in itself a prayer for a true *sundersath* devotee. When we reach to that stage, our worship does not sound sectarian any more, as it is commonly misunderstood. It becomes boundaryless and breaks all the dogmas that are characteristic of a sect.

Every time *Pujya Sarkar Shri* visited the U.S.A., he repeatedly asked us to focus on English literature that can be easily understood by all and still not lose the original essence of the *Wani*. We realized this urgent need for presenting *Shriji's* Divine Wisdom in its original and authentic form in the English language. In this book, an attempt has been made to give some basic explanation of each prayer to guide the English-reading *sundersathjis* and particularly, the new generation of *sundersath* community. This book has been made as inclusive as possible to satisfy the needs of *sundersathjis* at all levels.

To support that goal, Section III of this book includes special introductory feature '*Sundersath Seva Pooja 101*' to help the beginners understand some basic questions such as: Who is the God I really pray? How am I related to my God? After all, why should I pray? If I have to, then how do I pray? How does a true prayer look like? What are the essential steps of a *sundersath* prayer? What is the foundation of my prayer? What preparations are required or recommended for a successful prayer? What does the greeting of *pranam* or *pranamji* really mean? What is *parayana*? Why should I read *Parayana*? What does it mean to be a *sundersath*? Can you briefly explain the philosophy of *Shri Nijanand Sampradaya*? What are the highlights of Lord *Prannathji's* Divine Wisdom? What is the content of the Holy *Kuljam Swaroop Saheb*?

You may not want to use all the contents in this book for practical limitations related to your life style or your age group. Therefore, Table of Content pages are presented to assist you identify your

specific need. At the beginner level, you must memorize and understand at least those prayers that are underlined. Word-to-word meanings have been included for all these prayers in addition to English translation.

According to our experience, while each prayer can be performed as Chitwani, we encourage you to practice singing together in groups whenever possible. Beginners may participate in the Jagni Camps (shibirs) to learn singing and feel its deeper joy.

As you read, sing and digest the meanings of different prayers, we invite you to study the many important chapters of the Holy Wani on our web site: **nijanand.org**. More than one hundred chapters have been translated in a very user-friendly style and have been posted on this site. A Hindi version of the entire Holy Kuljam Swaroop is also available now on the internet.

We request all sundersathjis to submit their comments so we may better serve in the future. Finally, let's all remember that Shri Rajji has always been waiting to hear for the sound of our loving calls. In the Holy Wani, the Lord promises:

*"O my dear soul!  
Just call me once with true love, and  
I shall respond to you ten times."*

Pranam Ji

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**Nagan Jadit Choki Par Dou: नगन जडित चौकी पर दोउ**

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**JEVAN AAYE SRI RAJ, TYPE HINDI TEXT**  
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Section I

Shri Nijanand Sampradaya

***Mangal Seva Pooja***

मंगल सेवा पूजा

Morning Worship Prayers



## Vandana: The First Salutation Vando Satguru Charan Ko

### वन्दौ सतगुरु चरण को

'Vando Satguru' is Sunder's first PRANAM (salutation) with which we begin our day, prayers, satsung sabhas, and all-important events, rituals and ceremonies. It's a greeting to our True Master or Satguru Shri Shyamaji, who is the source of Nijanand (Eternal Bliss), who brought spiritual awakening and True Knowledge. Also, it's a greeting for our dearly beloved Lord Shri Prannathji. As you sing it, first meditate upon the images (swaroops) of Nijanand Swami Dhani Shri Devchandrajji (the founder of our Faith), Shri Mehrajji and Shri Tejkuvari (Baipurajji). Next, focus your meditation upon the noori swaroop (divine appearance) of the perfect divine couple Shri Rajji (Prannathji) and Shri Shyamaji.

Vando sat-guru charan ko, karun so prem pranam |  
Asubh haran mangal karan, dhani Shri dev-chandra-ji naam ||1

वन्दौ सतगुरु चरण को, करुं सो प्रेम प्रणाम |  
अशुभ हरन मंगल करन, धनी श्री देवचंद्रजी नाम ||१

vandō vando – I salute; सतगुरु satguru – true master; चरण के charan ko – in the lotus feet of; करुं karun – I do; सो so – to that; प्रेम प्रणाम prem pranam – heartfelt pranam; अशुभ asubh – unfortunate; हरन haran – takes away; मंगल mangal – good fortune; करन karan – doer; धनी dhani – lord; श्री देवचंद्रजी Shri Devchandrajji – The founder's name; नाम naam – name

Shri Prannath nij mool pati, Shri Meheraj su-naam |  
Tej-kuvari shyama yugal ko, pal pal karun pranam ||2

श्री प्राणनाथ निज मूल पति, श्री मेहेराज सुनाम |  
तेजकुंवरी श्यामा युगल को, पल पल करुं प्रणाम ||२

श्री प्राणनाथ Shri Pran-nath – Aksharateet Shri Rajji; निज nij – my; मूल mool – eternal; पति pati – husband, lord; श्री मेहेराज Shri Meheraj – name of the body chosen by Shri Prannathji in this world; सुनाम sunaam – good name; तेजकुंवरी Tej-kuvari - name of Shri Meheraj's wife, in whom was Shri Shyamaji's soul; श्यामा shyama – Shri Rajji's anand part; युगल के yugal ko – to the perfect divine couple; पल पल pal pal – every moment; करुं karun – I do; प्रणाम pranam

Shri Prannath toom satya ho, toom se chalat jahaj |  
Mein aadhin karni nahin, banha grahey ki laaj ||3

श्री प्राणनाथ तुम सत्य हो, तुम से चलत जहाज |  
मैं आधिनि करनी नहीं, बांह ग्रहे की लाज ||३

श्री प्राणनाथ Shri Pran-nath – Aksharateet Shri Rajji; तुम toom – you; सत्य satya – truth; हो ho – are; तुम से toom se – through you; चलत chalat – sails; जहाज jahaj – ship of my life; मैं mein – I; आधिनि aadhin – in control of; करनी karni – karma, actions; नहीं nahin – not; बांह banha – arms; ग्रहे की grahey ki – hold on; लाज laaj – rely on

**Vando Satguru Charan Ko : वन्दौ सतगुरु चरण के**  
| Translation |

I prostrate and convey my hearty PRANAM in the gracious lotus-feet of that Satguru (True Master), who is the Bliss-part of Aksharateet Supreme Brahm. O my True Master, may your holy name transform all my negatives into positives. | 1 |

I also convey my non-stop PRANAM in the gracious lotus-feet of my Eternal Lord Shri Prannathji and Shri Shyamaji for awakening my true Eternal Blissful Nature–Nijanand. | 2 |

O Prannath! You are the ultimate truth. With your grace sails the ship of my life. I am no longer under the burden of Karmas (actions). Since I rely solely on you, please be my Guide. | 3 |

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय ।



Shri Shyamaji Swaroop Satguru  
Nijanand Swami Dhaní Shri Devchandrajī  
The founder of Shri Nijanand Sampradaya  
1581 - 1655 AD

## 2

## The First Meditation

**Pratham lagun Dou Charan Ko****प्रथम लागुं दोउ चरणको**

Meditate upon the divine Lotus Feet (Charankamal) of Shri Raj Shyamaji. Shri Shyamaji is the bliss part of Aksharateet, and the Souls are the expressions of Shri Shyamaji's bliss. When the Souls descended to this world from our Eternal Home - Paramdham, first Shri Shyamaji came as our spiritual Guide to bring us back to our Home. Therefore, in this world, we seek refuge in Shri Shyamaji's Lotus feet. There is no other way for Sundersathjis to find Shri Rajji, Paramdham, and Nijanand. Pranamji.

**Pratham lagun dou charan ko, dhani eah na chhodaiyo chin |  
Laank tali lal eadiyan, mere jiv ke eahi jivan ||1**

प्रथम लागुं दोउ चरणको, धनी ए ना छोडाइया छिन ।  
लांक तली लाल एडियां, मेरे जीव के एही जीवन ॥१

प्रथम pratham – first; लागुं lagun – salute, prostrate; दोउ dou – both; चरणको charan ko – in the lotus feet; धनी dhani – lord; ए eah – this; ना na – not; छोडाइयो chhodaiyo - let go; छिन chhin – moment; लांक laank - curvature of the feet; तली tali – bottom; लाल lal – red; एडियां eadiyan – heels; मेरे mere – my; जीव के jiv ke – jiva's; एही eahi – only; जीवन jivan – life.

**Ean pauv taley padi rahun, dhani najar kholo baton |  
Pal na valu nirkhun netrey, mere jiv ke eahi jivan ||2**

इन पांव तले पडी रहू, धनी नजर खोलो बातून ।  
पल न वालुं निरखूं नेत्रे, मेरे जीव के एही जीवन ॥२

इन Ean – these; पांव pauv – lotus feet; तले taley – in the shelter of; पडी padi – lay; रहू rahun – stay; धनी dhani – lord Shri Rajji; नजर najar – eye sight; खोलो kholo – open up; बातून baton – internal; पल pal – eye lid; न na – not; वालुं valu - close, blink; निरखूं nirkhun – stare at; नेत्रे netrey – with eyes; मेरे mere – my; जीव के jiv ke – of jiva); एही eahi – only; जीवन jivan – life

**Eah charan nimakh na chhodiye, rakhiye mahe neinan |  
Eah nisabat hak arsh ki, merey jiv ke eahi jivan ||3**

ए चरन निमख न छोडिए, राखिए माहं नैनन ।  
ए निसबत हक अर्श की, मेरे जीवके एही जीवन ॥३

ए eah – this; चरन charan – lotus feet; निमख nimakh – moment; न na – not; छोडिए chhodiye - let go; राखिए rakhiye – keep; माहं mahe – inside of; नैनन neinan – eyes; ए eah – this; निसबत nisabat – divine relationship with Shri Raj Shyamaji; हक hak – Aksharateet Shri Rajji; अर्श arsh – Paramdham; की ki – of ; मेरे mere – my; जीव jiv – jiva, the living spirit; के ke – of; एही eahi – this; जीवन jivan – life.

**Charan taley padmini rekha, karey teh ati zalkar |**

Pani lank lal rang shobhey, shri indravati nirakhey karar || 4

चरन तले पद्मिनी रेखा, करे ते अति झलकार ।

पानी लांक लाल रंग शोभे, श्री इन्द्रावती निरखे करार ॥ ४

चरन charan – feet; तले taley – beneath; पद्मिनी रेखा padmini rekha – lotus lines; करे karey- do; ते teh – it; अति ati – too much; झलकार zalkar – shining; पानी pani - foot heel; लांक lank – curvature of the feet; लाल lal – rang; रंग rang – color; शोभे shobhey – beautifies; श्री इन्द्रावती Shri Indravati; निरखे nirkhey - stares at; करार karar - with relaxed mood

Aras tumara mera dil hei, toom aaye karo aaram |  
Sej bichhayi ruch ruch ke, eahi tumara vishram ||5

अरस तुम्हारा मेरा दिल है, तुम आये करो आराम ।

सेज बिछाई रूच रूच के एही तुम्हारा विश्राम ॥५

अरस aras – eternal adobe, Parmdham; तुम्हारा tumhara – your; मेरा mera – my; दिल dil – heart; है hei – is; तुम toom – you; आये aaye – come; करो karo - do; आराम aaram – rest; सेज sej – bed; बिछाई bichhayi – has been made; रूच रूच के ruch ruch ke – very carefully; एही eahi – this; तुम्हारा tumhara – your; विश्राम vishram – spot to relax.

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय ।



PRATHAM LAGUN DOU CHARAN KO : प्रथम लागू दोउ चरणके  
| Translation: First, Allow Me To Prostrate In Your Lotus feet |

O Shyamaji! O the source of all Bliss.  
I prostrate at your divinely gorgeous lotus feet (Charankamal)  
Let your brilliantly red charankamal rest in my heart.  
They are my life—the life of my life. | 1 |

Oh Lord! Open my spiritual eye so I may lie there forever.  
Allow me to unceasingly experience this divine comfort.  
Your grace enabled me to realize their glory and receive them in my  
heart. | 2 |

Please never separate them from me even for a moment.  
Allow me to catch and hold them in the iris of my eyes.  
Then, I shall tightly secure them by closing my eyelids.  
Being sweeter than the sweetest, they have pierced through my  
heart.

I seek them now with all my love since they are my life—the life of my  
life.

These Divine (Noori) Charankamal

- ...Are my beauty... my ornaments...my happiness.
- ...Bring the divinely fragrance of Paramdham.
- ...Allowed me to realize my highest spiritual relationship.
- ...Opened the doors to Akshar Brahm and his abode.
- ...Flooded my heart with the joy of the blissful sports of  
Paramdham.
- ...Makes me special in this world.
- ...Are the greatest gift from Shri Rajji.

All aspects of my life are now enriched—I am enlightened.  
How can I praise the glory of your lotus feet?  
How can I afford ...losing them...staying away from them?  
I must secure them in the heart of my eyes,  
Because they are my life—the life of my life. | 3 |

Oh Rajji! Through your WILL I did receive these Divine Charankamal.  
Whoever receives them graciously,  
Realizes the Swaroop of the Perfect Divine Couple Aksharateet.  
The heart of such an individual fills with nothing else but Ishak (Love). | 4 |

☺ seek them with all my mind, speech and actions.  
Let them occupy all my organs—every atom of my being,  
So I do not have to seek them any more.  
They are my life essence – the life of my life. | 5 |

## 3

Conversation of Aksharateet Lord's Aavesh Swaroop With Beloved Soul

## SHRI TARTAM

## श्री तारतम

Nijnam Shri ji Saheb ji<sup>1</sup>, anadi aksharateet |  
So toh aab jahir bhaye, sab vidh vatan sahit ||1

निजनाम श्री जी साहेब जी, अनादि अक्षरातीत |  
सो तो अब जाहेर भये, सब विध वतन सहित ||१

निजनाम nijnam – my true (spiritual) identity; श्री जी साहेब जी Shri ji Saheb ji – Shri Pran-nathji;  
अनादि anadi – the one without beginning or end; अक्षरातीत aksharateet – the one beyond  
eternal Akshar Brahm; सो तो so toh - that very; अब aab – now; जाहेर jahir – known; भये  
bhaye – have become; सब sab – all; विध vidh – treasures; वतन vatan – native, Paramdham;  
सहित sahit – along with.

Shri shyama ji var satya hei, sada sat sukh ke dataar |  
Vinati eak jo vallabha, mo angna ki avidhaar ||2

श्री श्यामा जी वर सत्य है, सदा सत सुख के दातार |  
विनती एक जो वल्लभा, मो अंगना की अविधार ||२

श्री श्यामा जी shri shyamaji – the bliss (or anand) part of Aksharateet Shri Rajji; वर var –  
husband, Lord; सत्य satya – truth; है hei – is; सदा sada - eternal; सत sat – true; सुख के sukh ke  
– joy's; दातार dataar – donor; विनती vinati – request; एक eak – one; जो जो – that; वल्लभा  
vallabha – dearest Lord; मो mo – me; अंगना की angna ki – to your soul; अविधार avidhaar -  
accept

Wani mere piyu ki, nyari jo sansar |  
Nirakar ke paar thein teen paar ke bhi paar ||3

वानी मेरे पियु की, न्यारी जो संसार |  
निराकार के पार थे, तिन पार के भी परा ||३

वानी wani – holy words of the Lord; मेरे mere – my; पियु की piyu ki – of beloved Lord; न्यारी  
nyari – unique; जो जो – that; संसार sansaar – world; निराकार nirakaar – formless Kshar  
Purusha; पार paar – beyond; तिन teen – that; के भी पार ke bhi paar – even beyond that

Anga utkantha upji, mere karna eah vichhar |  
Eah sat wani math ke, leun jo eanko saar ||4

अंग उत्कंठा उपजी, मेरे करना एह विचार |  
ए सत वाणी मथ के लेउ जो इनको सार ||४

अंग Anga – organs, parts of the body; उत्कंठा utkantha – fire of eagerness, enthusiasm; उपजी  
upji – has arisen; मेरे mere – I shall; करना karna – do; एह eah – this; विचार vichhar – think  
deeply; ए eah – this; सत sat – true; वाणी wani – holy words of Shri Rajji; मथ के math ke –  
studying by heart; लेउ leun – take, digest; जो जो – which; इनको ean ko- its; सार saar –  
essence

**E**an saar mein kai sat sukh, so mein nirne karun nirdhar |  
Eah sukh deun brahmn shrishti ko, toh mein angna naar || 5

इन सार में कई सत सुख, सो मैं निरने करूँ निरधार ।  
ए सुख देऊँ ब्रह्मसृष्ट को, तो मैं अंगना नार ॥५

इन ean – these); सार saar – essence; मैं mein – in; कई kai – innumerable; सत सुख sat sukh – true happiness; सो so – that; मैं mein - I; निरने nirne – reaffirm; करूँ karun – do; निरधार nirdhar – with conviction; ए eah – this; सुख sukh – happiness; देऊँ deun – give; ब्रह्मसृष्ट को brahmn shrishti ko – to the brahmn shristi souls; तो मैं toh mein – than I am; अंगना angna – spiritual wife of Shri Rajji; नार naar – woman, soul

**J**ab eah sukh ang mein aavhi, tab chhut jaye vikaar |  
Aayo anand akhand gharko, shri aksharateet bharthar || 6

जब ए सुख अंग में आवही, तब छुट जाये विकार ।  
आयो आनंद अखंड घरको, श्री अक्षरातीत भरतार ॥६

जब jab – when; ए eah – this; सुख sukh – happiness; अंग में ang mein – in my heart; आवही aavhi – shall come; तब tab – then; छुट chhut – leave; जाये jaye – go; विकार vikaar-blemishes; आयो aayo – came; आनंद anand – joy; अखंड akhand – eternal; घरको ghar ko – of abode, of Paramdham; श्री अक्षरातीत shri aksharateet– the one beyond eternal Akshar Brahmn; भरतार bharthar - husband.

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय ।

**SHRI TARTAM: श्री तारतम**  
| Translation |

“O my Soul! I am Aksharateet Supreme Brahm, who is beyond the perishable Kshar Purusha. All Kaalmayic conceptions about God—the one having a form (sakaar) and the one having no form (nirakaar) are non-existent in reality. I am the one who is even beyond the eternal Yogmayic domain of the imperishable Akshar Brahm.”

“I am the one who performed the role of Shri Krishna during our pastime (Leela) in Brij for 11 years and 52 days. I am also the one who performed the Maha Raas Leela in Nitya Vrundavan in Yogmaya. All of you were Gopies (the milkmaid), who played Brij and Raas Leela with me. O my soul! I am also the one who came to Arabia as Prophet Muhammad. My inspirational power (Josh) and the soul of my Truth-part Akshar Brahm performed these three divine lilas of Brij, Raas and Arabia. *Brij Raas khel ke, aaye bare arab shyam.*”

“Now I have appeared before you as Vrundaban-vihari Shri Krishna simply to help you *bridge the gaps* between our pastimes of Brij, Raas Arabia, and the present Jagni Leela. Realize that all these are my Leela-specific appearances (roops) only, and not the true noori form (Swaroop) of Paramdham. Know my Aksharateet Swaroop that is ‘anadi’ (without beginning or an end).”

“O Shri Rajji! In this present period of Jagni (Spiritual Awakening), I have received the inner meanings of the Divine Wisdom through your Holy Words. Therefore, I seek you as Shriji Sahebji. O Lord! Personally, I feel your Jagni Swaroop as more intimate and fulfilling than those of Brij, Raas and Arab Leelas. In fact, your jagni Swaroop offers me the joy of Brij, Raas, Jagni and Paramdham—all in one!”

“Please allow me to experience your purest and perfect Divine Swaroop in Paramdham, our eternal abode. Allow me to realize the highest divinity in the Swaroop of Shriji Sahebji, so I may enjoy the ripened fruits of Jagni from the Divine Kuljamic Tree. O Lord! I realize that your Mool Swaroop is ‘anadi,’ and beyond all names linked to your Leelas in Brij, Raas, Arabia and Jagni. Now I realize your true Aksharateet Swaroop.”

“Dear Soul! This is the first time I am revealing myself so clearly and completely in this world. Along with me, I have brought all of the heavenly (Paramdham’s) treasures including all my Darling Souls (i.e., you) and the eternal joy of Paramdham.” | 1 |



“O my Lord! O the Beloved of Shyamaji, you are the Ultimate Truth. You are the ultimate source of eternal happiness. O My dearest Lord (Vallabha)! Please accept my humble and only request, “Just hide me in your loving lap. Allow me to rest in your divine lotus feet.” | 2 |

“Dear Shri Rajji! Now I realize that your Divine Wisdom is unique in this world. No one has ever heard anything like this before. It has enabled me to realize the ultimate eternal truth about Aksharateet Paramdham, which is beyond the domains of the formless (nirakaar) Kshar Purusha, eternal Yogmaya of Akshar Brahmnn, and even beyond Akshar Dham. Your Holy Wani has opened the doors to the ultimate eternal bliss.” | 3 |

“O Shri Rajji! Now that you have chosen to make my heart as your abode, my enthusiasm is at its peak. I feel extremely happy and spiritually charged. I pledge to ponder about your Holy Words, and take their deepest meanings to the bottom of my heart.” | 4 |

“Dear Shri Rajji! I have no doubt, and therefore I reaffirm, that unlimited joy and happiness shall emerge out of the sincere study and meditation of your Holy Words. Moreover, I deserve to be your Soul only if I successfully share this joy of awakening with others who are unaware about this Divine Treasure. Now, I commit myself to the Jagni Mantra: “Jago aur Jagao”, which means, “Awake and Awaken Others.” | 5 |

“Dear Shri Rajji, I am sure, all my blemishes and vices shall automatically be washed away, as soon as I am soaked in the eternal joy of Jagni. Only this way shall I experience Eternal Bliss or Nijanand. O my Aksharateet Lord! You are my Only True Care-taker (Bharthar).” | 6 |

**Important Note:** Shri Tartam or Nijnam is regarded as mantra or a divine formula which is regarded as the basis of all Knowledge. It is that divine seed from which has emerged the tree of spotless divine wisdom. Entire Holy Kuljam Swaroop can be regarded as an expansion of Tartam. Literally, the word Nijnam means ‘my name is...’. However, it has to do more with the realization of Par-Brahmn Lord Prannathji than just His literal name. It is our ignorance to regard Nijnam Shri Krishnaji or Nijnam Shriji Sahebji as Aksharateet’s acknowledgement of His real name. In fact, neither Shri Krishnaji or Shriji Sahebji are the names of anadi aksharateet.

While, Tartam beginning with ‘Nijnam Shri Krishna Ji’ is traditionally regarded as original, recent research of Wani reveals a slightly different version. Without proper study of the Holy Bitak Saheb and the Holy KS, traditional followers have failed to realize the value of revelation of this critical distinction. As a result, the forces of maya have used the topic of ‘Tartam’ as an instrument for depriving the sundersath community from progressive knowledge. We pray to all sundersathjis to search for the ultimate truth in the Holy Kuljam Swaroop rather than relying on any individuals of high positions in the Faith.

It is now very well known to many sundersathjis that Tartam with 'Nijnam Shri Ji Saheb Ji' reflects the total glory of the Source of the Kuljamic Divine Wisdom. The Swaroop of 'Shri Ji Sahebji' (who we lovingly also call as 'Shri Prannathji') is that integral Swaroop, which has embraced the divinity of ALL previous Avatars (incarnations) of Lord Vishnu, Shri Krishna Ji of Brij and Raas Leela, Prophet Muhammad (Jesus Christ and Moses included), and Buddhavtar Shri Nijanand Swami.

To realize this Kuljamic truth, sundersathji must critically study the Holy Kuljam Swaroop and seek guidance from those souls whose hearts are soaked in the joy of Holy Wani. Several Brahmnn Srishti Paramhamsas, contemporary of Shri Ji, had realized this distinction, which has been well documented the original KS and Bitak.

In the recent time, through Shri Rajji's inspiration, Pujya Jagni Ratan Sarkar Shri (1925-2000A.D.) brought this reality to light by conducting critical research of the Holy Wani for the benefit of all seekers of truth. One cannot realize the truth and the glory of Lord Shri Krishna without fully realizing the glory of Shri ji Sahebji. Only ignorants or selfish Pranami can pronounce Shri ji Sahebji as a saint, guru, great personality, avatar or the disciple of Lord Shri Krishna.

## 5

**Aawoji Wahla: Prabhati****आवो जी वाला: प्रभाती**

'Aawoji Wahla' is about inviting Shri Raj Shyamaji in our heart: "Welcome in My Heart, O My Dearest Lord!" It can be sung first upon waking from bed in the morning. Traditionally, it is also sung during group prayers, satsung, and other ceremonies. The best way to say this prayer is by meditating upon the Rang Parwali Mandir (in the center of the 5<sup>th</sup> floor of Rang Mohol). Imagine yourself standing just outside the room where Shri Rajji and Shyamaji are sleeping, waiting for the doors to open for darshan. This prayer appears as Kirantan# 47 in the Holy Kuljam Swaroop, and it primarily reflects the Soul's (Indrawati's) pain from the worldly departure of her True Master Satguru and her very strong and urgent desire to meet the Lord.

**A**awoji wahla marey ghery, aawoji wahla |  
Eakldi pardesh maa, muney muki ney kyan chalya ||1

आवो जी वाला मारे घेर, आवो जी वाला |  
एकलडी परदेशमां, मूने मूकीने कां चाल्या ||१

**आवो जी** aawoji – welcome; **वाला** wahla – my dearly beloved Lord; **मारे** marey – to my; **घेर** ghery – home, in my heart; **एकलडी** eakldi – alone; **परदेशमां** pardesh maa – in this foreign land, maya; **मूने** muney – me; **मूकीने** muki ney – having left; **कां** kaan – why **चाल्या** chalya – departing, hiding

**M**uney huti nindardi, tamey suti muki kyaan ratey |  
Jagi ney joun tyan piyujji na paasey,  
Pachhey to thasey prabhatey ||2

मूने हुती नीदलडी, तमे सूती मूकी कां राते |  
जागी जोउं तां पिउ जी न पासे, पछी तो थासे प्रभाते ||२

**मूने** muney – I; **हुती** huti – had; **नीदलडी** nindardi- ignorance, slumber, **तमे** tamey – you; **सूती** suti- in sleep; **मूकी** muki – left; **कां** kaan – why; **राते** ratey- at night; **जागी** jagi- upon waking; **जोउं** joun – I see; **तां** tyan – then; **पिउ जी** piyujji – my dearest Lord; **न पासे** na paasey – not nearby me; **पछी** Pachhey – afterward; **तो थासे** to thasey – there shall happen anyway; **प्रभाते** prabhate - bright morning

Kal kali ney kahun chhun tamney, aavjo aaney khiney |  
 Mahra mana na manorath purjo,  
 Shri Indrawati laagi charney ||3

कल कलीने कहुं छूं तमने, आवजो आणी खिणे |  
 मारा मनना मनोरथ पूरजो, श्री इंद्रावती लागी चरणे ||३

कल कलीने kal kali ney – beg, plead, with cry deep from my heart; कहुं छूं kahun chhun – I am urging; तमने tamney – you; आवजो aavjo – please come; आणी aaney – right at this; खिणे khiney – moment; मारा mahra – my; मनना mana na - heart's; मनोरथ manorath – wishes; पूरजो purjo – please fulfill; श्री इंद्रावती Shri Indrawati, the soul within the person of Shri Mehraj Thakur; लागी laagi – prostrate; चरणे charney – in your lotus feet

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |

***Aawoji Wahla: Prabhati* : आवो जी वाला: प्रभाती**  
 | Translation |

O my beloved Lord, my Wahlaji! Please come to my Home—in my heart. I welcome you with all the love from the deepest corner of my heart and mind and soul. Having abandoned me alone in this Foreign Land (Maya), why are you hiding away from me? |1|

In the deep slumber of this world of Maya, I could not realize when and why you departed far away from me. Now, upon waking, I don't see you around me. But, I am sure, a bright daylight shall return after the dark night. Anyway, I shall definitely find you upon waking up in Paramdham. |2|

In deep agony, I beseech you to appear before me right at this moment and fulfill all my wishes! O Walaji, your beloved soul Indrawati prostrates in your divine lotus feet. |3|

6  
**Prabhati: Utho re piya**  
 प्रभाती: उठो रे पिया

Meditate that you are offering this wake-up prayer to Shri Raj Shyamaji by sitting in their lotus-feet in the Rang Parwali Mandir (in the center of the 5th floor of Rang Mohol). Feel that your soft and pleasing call is heard in the ears of the Yugal Swaroop (Perfect Divine Couple), and they both are assuming an adoring sitting posture in the noori bed. Experience their beautiful and blissful divine swaroop in your heart. Feel the excitement of their Darshan. O Piyaji! O the eternal player of joyfilled divine sports! The sun is just about to rise. Please wake up and enlighten my heart.

**Utho re pyare piya naval vilasi,**  
 pratah bhayo chit rup prakashi ||1

उठो रे प्यारे पिया नवल विलासी, प्रातः भयो चित्त रूप प्रकाशी ॥१

**Krida rus rajni roop rajey,**  
 pratah bhayo sukh navley sajey |  
 Nindra mada mein anand turangi,  
 lochan rang rangiley rangi ||2

क्रीडा रस रजनी रूप राजे, प्रातः भयो सुख नवले साजे |  
 निद्रा मद में आनंद तुरंगी, लोचन रंग रंगीले रंगी ॥२

**Itchcha roopi leela rang bhini,**  
 nitya nautan rus bus jo kinhi |  
 Nirkhi mangal mukh sukhdayi,  
 utho re jivan pyari uthavan aayi||3

इच्छा रूपी लीला रंग भीनी, नित्य नौतन रस बस जो कीन्ही |  
 निरखि मंगल मुख सुख दाई, उठो रे जीवन प्यारी उठावन आई ॥३

**Uthi beithey dou sejya sukhdayi,**  
 albeli jivan mana bhayi |  
 Shri sunder shri Indrawati jodi,  
 nirkhi nagar navrang godi ||4

उठि बैठे दोउ सेज्या सुखदाई, अलबेली जीवन मन भाई |  
 श्री सुंदर श्री इन्द्रावती जोड़ी, निरखि नागर नवरंग गोड़ी ॥४

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |

## 7

**Reini ki Unidi: Uthapan****रैनि की उनिदी : उठापन**

Meditate that Shri Rajji and Shri Shyamaji have just risen from their bed in the Rang Parwali Mandir located on the 5th floor of the Rang Mohol. All Souls are rushing here for their Darshan. My heart is filled with joy by seeing their graceful divine faces. Now, I am engaging myself in the Seva of the Yugal Swaroop. I covered them with shawl to comfort them from the cool morning breeze. Shri Rajji's loose colorful turban appears beautiful. Each soul is experiencing joy and happiness by having the Darshan of their supremely colorful Lord. Along with others, I also engaged myself in the seva of setting up two small sandalwood stools for Shri Rajji and Shri Shyamaji. I offered them a clove-brush and water. My eyes are set on the Perfect Divine Couple. With their Darshan, I feel that all my wishes are fulfilled.

**R**eini ki unidi Shyama piyu pasey aayiya, pritam pasey aayiya |  
Nein arun sohey ratirang bhiney,  
piyu pyari mand mand muskaiya ||1

रैनि की उनिदी श्यामा पियु पासे आइयॉ, प्रीतम पासे आइयॉ |  
नेन अरुण सोहे रतिरंग भीने, पिउ प्यारी मन्द मन्द मुस्काइयॉ ||१

**A**tlas genduva set nihali, jado lagey piya saal odhaiya |  
Latpati pagh chhutey bandh sohey,  
rang sejya dau lal sohैया ||2

अतलस गेंदुवा सेत निहाली, जाड़ो लगे पिया शाल ओढाइयॉ |  
लटपटी पाग छूटे बंध सोहे, रंग सेज्या दोऊ लाल सोहाइयॉ ||२

**A**ng saun ang jodey dou mana bhैया,  
aras paras kar kanth laptaiya |  
Maharang rus bhiney rasik Yugal piya,  
nirkhi nikhi sakhiya such payiya ||3

अंग सों अंग जोड़े दोऊ मन भाईयॉ, अरस परस कर कंठ लपटाइयॉ |  
महारंग रस भीने रसिक युगल पिया, निरखि निरखि सखियां सुख पाइयॉ ||३

**C**handan ki chauki daron pyare angna,  
lavang ki dataun jal zari bhari lyaiyan |  
Shri Indrawati pati roop jugal Dhani,  
nij navrang nirkhi nirkhi bali jaiyan ||4

चंदन की चौकी डारों बैठो प्यारे अंगना, लवंग की दातौन जल झारी भरी ल्याइयॉ |  
श्री इंद्रावती पति रूप जुगल धनी, निज नवरंग निरखि निरखि बलि जाइयॉ ||४

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |

## 8

**Mara Valaji Chalo: Zilna****मारा वाला जी चलो : झीलना**

As you sing this Zilna, meditate upon the Rang Parwali Mandir located in the center of the 5th floor of the Rang Mohol. Imagine that now you are giving a shower to Shri Rajji and Shri Shyamaji in two separate bathrooms in the Rang Parwali Mandir. As you do this, imagine the joy of different divine sports and places surrounding the Rang Mohol. Sundersath may do this meditational singing while taking their morning shower and complete the first Parikarma (circumambulation) of the Rang Mohol.

Experience the joy and the beauty of the Paat Ghat on the bank of the River Jamunaji. Recall the beauty of the surrounding and the leela there. Next, focus your attention to the fun-filled sands of the Kunjban. Imagine that you are playing the leela of catching each other with Shri Rajji. The environment of the Kunj-Nikunj Ban is filled with the divine beauty of Shri Rajji and Shri Shyamaji, and the sweet sounds from the ornaments in their feet. Next, recall the beauty of the Fulbaag and the Noorbaag. Experience the soothing fragrance of the noori flowers. Next, experience yourself on the Lal Chabutara on the North side of the Rang Mohol. Feel the joyful scenes of unique and unbelievably pleasing dancing of the birds, animals and the sundersath souls from the Laal Chabutara. And, look, appreciating the loving gestures of the Souls, joy-filled Shri Rajji is diverting His loving sight towards them and also garlanding them with flowers.

**M**ara valaji chalo, jamuna jal ziliye |

मारा वालाजी चलो, जमुना जल झीलिये |

**P**aat ghat ki dehuri mein jahan raamat kijey raaj |

Ratan jadit ke mohol mein kijey rang vilas ||1

पाट घाट की देहुरि में, जहां रामत कीजे राज |

रतन जड़ित के मोहोल में, कीजे रंग विलास ||१

**A**p akele hujiye, sang Shyamaji saath |

Hum ruhen barey hazar milkey, zheeley tumarey paas ||2

आप अकेले हुजिये, संग श्यामा जी साथ |

हम रूहें बारे हजार मिलके झीलें तुम्हारे पास ||२

Kunj van ki reti mein, piya chalo dodiye jaay |  
Jo jako chhuyi let hei, so taakey haath bikaay ||3

कुंजवन की रेती में, पिया चलो दौड़िये जाय |  
जो जाको छुई लेत हैं, सो ताकेहाथ बिकाय ||३

Pitambar kati kachhani kaachhey, shish mukat latkaqye|  
Hem kasab ki odhni odhey, zanzari ghunghri ghamkaye ||4

पिताम्बर कटि काछनी काछे, शीश मुकट लटकाये |  
हेम कसबकी ओढ़नी ओढ़े, झाँझरी घुँघरी घमकाये || ४

Phoolbag aur noorbag mein, chalo beithiye jaye |  
Lahari aavey sugandh ki, vaas rahi mahakaay ||5

फूलबाग और नूरबाग में, चलो बैठिये जाये |  
लहरी आवे सुगन्ध की, बास रही महकाय ||५

Badovan aur laal chabutara, chalo beithiye jay |  
Pasu pankhi ka mujra levey, naye naye khel dikhay ||6

बड़ोवन और लाल चबूतरा, चलो बैठिये जाय |  
पसु पंखी का मुजरा लेवें, नये नये खेल दिखाय || ६

Rasik Raj Shyamaji ke aagey, sakhiyan nritya karaye |  
Jaapar chitwat het saun, dekhat nayan siraay ||7

रसिक राज श्यामा जी केआगे, सखियां नृत्य कराय |  
जापर चितवत हेतसों, देखत नयन सिराय ||७

Hansi ke Raj khushi bhaye, paharaaye vanmaal |  
Sakhi sakundal araj karat hei, bali bali raaj kumar ||8

हँसिके राज खुशी भये, पहिराए वनमाल |  
सखि सकुण्डल अरज करत हैं, बलि बलि राज कुमार ||८

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |



## 9

**Puran Brahm: Stuti****पूरण ब्रहमः स्तुति**

'Puran Brahm' is about welcoming Lord Shri Prannathji in our hearts. This prayer reaffirms Shri Prannathji as no one else but Aksharateet Puran Brahm, who is my Dhani—my Spiritual Husband. Shri Maharaja Chhatrasaalji (Bundelkhand, M.P., India) first recited this stuti when he welcomed Shri Prannathji at the Chopra's Haveli on the bank of the river Kilkila near Panna. By doing this, he declared his firm faith in Shri Prannathji as Aksharateet ParBrahm in the presence of his community members. Daily, prior to each Aarti, sundersath devotees also reaffirm their faith in Shri Prannathji by singing it. As you sing this, meditate the beauty of Shri Raj Shyamaji sitted on the Singhasan (throne) in the Rang Parwali Mandir in the morning, and in Shri Pannaji in the evening. Having acknowledged and accepted the divinity of Shri Prannathji, now the sundersath is ready for performing the Aarti.

**P**ooran brahm brahm sey nyarey,  
 anand akhand apaar |  
 Shiv sankadik aadi key inchhit,  
 shesha na pavat paarey || 1

पूरण ब्रहम ब्रहम से न्यारे, आनंद अखंड अपार |  
 शिव सनकादि आदि के इच्छित, शेष न पावत पारे ||१

**पूरण** pooran –the one who is perfect in every respect; **ब्रहम** brahm – God; **से न्यारे** sey nyarey – distinct from; **आनंद** anand – joy; **अखंड** akhand – eternal; **अपार** apaar - infinite **शिव** Shiv – Shiva, the Lord of annihilation; **सनकादि** sankadik – the four mental sons of Brahmaji, the Lord of creation; **आदि** aadi – and others; **के इच्छित** ke inchhit – wished to know; **शेष** shesha – Sheshshayi Narayana from whom were born the three god-heads; **न ना** – not; **पावत** pavat – attained; **पारे** paarey – realization

**A**gam jaani ke nigam kahavey,  
 khoji khoji pachi harey |  
 Jaani ke mool dhani angna apni,  
 so ghar aaye hamarey ||2

अगम जानि के निगम कहाये, खोजि खोजि पचिहारे |  
 जानि के मूल धनी अंगना अपनी, सो घर आये हमारे ||२

**अगम** agam – He is further ahead; **जानि के** jaani ke – having perceived; **निगम** nigam – we don't know, says the Vedas; **कहाये** kahavey – have told; **खोजि खोजि** khoji khoji – serching over again and again; **पचिहारे** pachiharey – defeted or gave up **जानि के** jaani ke – having known; **मूल धनी** mool dhani – the original Lord; **अंगना** angna – spiritual wife, soul; **अपनी** apni – His own; **सो** so – therefore; **घर** ghar – house; **आये** aaye – came; **हमारे** hamarey - my

Shri thakuraniji sakhiyan sudha,  
linhey sang padharey |  
Trigun fansa key fand padey thei,  
so fanda nirvaarey ||3

श्री ठकुरानी जी सखियन सुधां, लीन्हे संग पधारे ।  
त्रिगुन फॉस के फंद पडे थे, सो फंदा निरवारे ॥३

श्री ठकुरानी जी Shri Thakuraniji – Shri Shyamaji; सखियन sakhiyan – sundersath souls; सुधां sudha – also; लीन्हे linhey – bring; संग sang – together with; पधारे padharey – have arrived  
त्रिगुन trigun- the three qualities-sat, rajas and tamas; फॉस के fansa key – in the jaws of; फंद fand – lock; पडे थे padey thei – were there; सो so – those; फंदा fanda – locks; निरवारे nirvaarey – have been released open

Vari vari jaun mein apney piya par,  
shobha mukh sey na aavey |  
Singhasan aasan beitharey,  
chhatrasaal guna gavey ||4

वारी वारी जाऊँ मैं अपने पिया पर, शोभा मुखहुँ न आवे ।  
सिंहासन आसन बैठारे, छत्रसाल गुण गावे ॥४

वारी वारी vari vari –totally sacrifice; जाऊँ jaun - would like to; मैं mein – I; अपने apney – my; पिया piya – darling Lord; पर par – upon; शोभा shobha – beauty and glory; मुखहुँ mukh sey – with my mouth; न na – not; आवे aavey - come सिंहासन singhasan – thorne; आसन aasan – mat; बैठारे beitharey – have taken a seat on; छत्रसाल Chhatrasaal – the king of Bundela, the soul of Paramdham; गुण guna – virtues; गावे gavey - praise

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय ।



Shri Maharaja Chhatrasaalji (Bundelkhand, M.P., India) welcomed Shri Prannathji at the Chopra's Haveli on the bank of the river Killkila near Panna

**Puran Brahm:** पूरण ब्रह्म: स्तुति  
| Translation |

I welcome the most perfect Lord (Puran Brahm) Aksharateet, who is beyond Kshar Purusha and Akshar Brahm. Having Him at my house, I experience immeasurable eternal joy. He is the one who is beyond comprehension for Lord Shiv, Sanakadiks, and Sheshshayi Narayana. |1|

They described Him as Agam and Nigam in the Vedas. All their efforts to search Him resulted in failure. However, my spiritual Husband (Mool Dhani) has come to my home knowing the fact that I am His angna (spiritual wife). |2|

He has brought with Him, Shri Shyamaji and the Brahm Shrishti Souls. He is here to release everyone from the deadly grip of the Trigun (this world of 14 lokas, 5 tatwas and 3 gunas). |3|

I surrender myself, and everything that I possess, to my Piyaji. His divine beauty and glory is beyond my words. For this reason, I have invited Him, and He is sitting on the Throne (singhasan). Chhatrasal praises such a great virtuous Lord. |4|



**Shri** mandal navrang bai ji ke hath, ven bai ven bajave tin sath |  
Zarmar bai zarmariya jo bajave, taan bai tanniya jo milave ||4||

श्री मंडल नवरंग बाई जी के हाथ, वेन बाई वेन बजावे तिन साथ |  
झरमर बाई झरमरियां जो बजावे, तान बाई ताननियां जो मिलावे ||४||

**Senbai** swar puravey tin sang,  
mana mein toh dharey uchharang |  
Ye uchhrang kahyo na jave,  
sakhiya toh prem sahit vani gavey ||5||

सेनबाई स्वर पुरावे तिन संग, मन में तो धरे उछरंग |  
ये उछरंग कहयो न जावे, सखियां तो प्रेम सहित वाणी गावें ||५||

**Shri Chandan Pushpa** bahu vidh rajey,  
Sungandh sarvey mara valaji ney chhaje |  
Shri piyaji na Poojan ean vidh kijey,  
Shri rajshyamaji na Poojan ean vidh kijey ||1

श्री चन्दन पुष्प बहु बिध राजे, सुगंध सर्वे मारा वाला जी ने छाजे |  
श्री पिया जी ने पूजन ईन विध कीजे, श्री राजश्यामा जी ना पूजन ईन विध कीजे ||१

**Shri Sachchidanandji** na Poojan ean vidh kijey,  
Shri Pancho swaroopji na Poojan ean vidh kijey |  
Shri sundersathji na Poojan ean vidh kijey,  
Fer fer mool swaroop chit mein lijey ||2

श्री सच्चिदानंद जी ना पूजन इन विध कीजे, श्री पांचों स्वरूप जी ना पूजन इन विध कीजे |  
श्री सुंदरसाध जी ना पूजन इन विध कीजे, फेर फेर मूल स्वरूप चित्तमें लीजे ||२

**Jo** koi vasna ean ghar,  
mool swaroop se na kadhey najar |  
Nahi koi such ean saman,  
angna koti ber kurban ||3

जो कोई वासना इन घर, मूल स्वरूप से न काढ़े नजर |  
नहीं कोई सुख इन समान, अंगना तो कोटि बेर कुरबान ||३

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |



11

**Mangal Aarti: Sukh Ko Nidhan****मंगल आरती: सुख को निधान**

Aarti signifies total surrender. It is an act of visualizing and adoring the divine swaroop of Shri Raj Shyamaji. By doing Aarti, sundersath soul invites the Lord's Swaroop in his or her heart. As you do this Mangal aarti, focus your attention in Rang Parwali Mandir on the fifth floor of Rang Mohol. Shri Rajji and Shyamaji are seated together on the Noori bed. Say and feel this: "O Lord! You are the infinite treasure of all my happiness. Please allow me to begin my day by singing your divine glory. I am inundated with the joy from the darshan of your beautiful eyes. I am experiencing the sweet taste of honey released from your slightly reddish eyes as they talk to me." The sight of every Soul is also set on the Perfect Divine Couple. As Shri Rajji and Shyamaji sit together on this blissful bed, Indrawati brings a devotedly prepared Aarti. Every Brahmnn Shrishti Soul, including Navarangbai, joins in singing the glory of their Dearly Beloved.

**Sukh ko nidhan jay jay sukhs ko nidhan,**  
 mangal arti sukhs ko nidhan |  
 Uthi baithey sukhs sejya Shri Raj,  
 sang ardhang ali liye laaj || 1

सुख को निधान जय जय सुख को निधान, मंगल आरती सुख को निधान ।  
 उठि बैठे सुख सेज्या श्री राज, संग अर्धांग अली लिये लाज ॥ १

sukhs sukhs – happiness; को ko – of; निधान nidhan – treasure; जय जय jay jay – glory be to; मंगल mangal – auspicious; आरती arti – aarti; उठि uthi – after waking; बैठे baithey – took seat; सेज्या sejya – bed; श्री राज Shri Raj – Lord Shri Rajji; संग sang – together; अर्धांग ardhang – better half Shri Shyamaji; अली ali – o sakhi; लिये लाज liye laaj – with love and respect

**Raini jagey rag mag dou naina,**  
 bolat bole madhur mukh baina |  
 Nirakh nirakh harkhey brahmnn Shrishti,  
 jugal piyaji saun jodey drushti || 2

रैनि जगे रग मग दोउ नैना, बोलत बोल मधुर मुख बैना ।  
 निरखि निरखि हरखे ब्रह्मसृष्टि, जुगल पिया जी सों जोड़े दृष्टि ॥ २

रैनि raini – night; जगे jagey awake; रग मग rag mag – slightly reddish; दोउ dou – both; नैना naina – eyes; बोलत bolat – speaking; बोल bole – words; मधुर madhur – sweet; मुख mukh – with mouth; बैना baina – tongue निरखि निरखि nirakh nirakh – looking at over and over; हरखे harkhey – become happy; ब्रह्मसृष्टि brahmnn shrishti – souls, atmans; जुगल पिया जी jugal piyaji – the perfect divine couple; सों saun – with; जोड़े jodey – connect; दृष्टि drushti – eye sight

Uthi baithey dou sejya sukhs dai,

arti saji Shri Indrawati lyayi |  
 Arti varti sakhiyan sarv anga,  
 let varney nij navrang || 3

उठि बैठे दोउ सेज्या सुखदाई,, आरती साजि श्री इंद्रावती ल्याई ।  
 आरती वारती सखियां सर्वोंग, लेत वारणे निज नवरंग ॥ ३

उठि uthi – awake; बैठे baithey – sat; दोउ dou – both; सेज्या sejya – bed; सुखदाई sukh dai – happiness giver; आरती aarti – aarti; साजि saji – prepared; श्री इंद्रावती Shri Indrawati – name of a soul; ल्याई lyayi – brought; वारती varti – perform aarti; सखियां sakhiyan – souls; सर्वोंग sarv – all + anga – organs; लेत let – takes; वारणे varney – appreciate, thanks; निज nij – self; नवरंग navrang – name of a soul

*Bolo Shri Nijanand Swami ki Jai |  
 Bolo Shri Prannath Pyare ki Jai |  
 Bolo Shri Nijanand Sampradaya Ki Jai |  
 Dham ke Dhani Ki Jai |*

बोलो श्री निजानंद स्वामी की जय ।  
 बोलो श्री प्राणनाथ प्यारे की जय ।  
 बोलो श्री निजानंद संप्रदाय की जय ।  
 धाम के धनी की जय ।





12 A

**Parikarma (Sunday): Jugal Swaroop****परिक्रमा (रविवार): जुगल स्वरूप**

Literally, 'Parikarma' means to move around something. In Seva Pooja, it means circumambulation of Shri RajShyamaji or Paramdham. The life of Sundersath devotees revolve around Shri RajShyamaji or Paramdham. Singing 'Parikarma' helps our Soul journey into the joy of the divine Swaroop of Shri Raj Shyamaji and the noori Leela of Paramdham. There are seven Parikarmas in our Seva Pooja tradition-one for each day of the week. These seven Parikarmas aim at remembrance of Shri Raj Shyamaji's divine Singaar (adornment), beauty of Mool Milawa (the Soul's Original Meeting Place) and the twenty-five pakshas (sectors) of Paramdham.

**Jugal Swaroop roop chhabi chhajey, sinhasan ke upar birajey ||1**

**जुगल स्वरूप रूप छबि छाजे, सिंहासन के ऊपर बिराजे ||१**

जुगल स्वरूप jugal swaroop – perfect divine couple; रूप roop – appearance; छबि chhabi – picture; छाजे chhajey – looks beautiful; सिंहासन sinhasan – throne; केऊपर ke upar –on; बिराजे birajey – is seated

**Nachat deit fer aavat ferī, hansī hansī lalan much tan herī ||2**

**नाचत देत फेर आवत फेरी, हँसी हँसी लालन मुख तन हेरी ||२**

नाचत nachat – dances; देत फेर deit fer – give a circumambulance; आवत फेरी aavat ferī – comes again; हँसी हँसी hansī hansī – with the fountains of laughter; लालन lalan – reddish; मुख mukh – divine face; तन tan – body; हेरी herī - enjoyable

**Gavat geet bajavat bajey, jamuna trat pankhi dhuni gajey ||3**

**गावत गीत बजावत बाजे, जमुना त्रट पंखी धुनी गाजे ||३**

गावत gavat – sings; गीत geet-songs; बजावत bajavat – play; बाजे bajey – musical instruments; जमुना jamuna – river Yamuna; त्रट trat – bank of; पंखी pankhi – birds; धुनी dhuni – songs; गाजे gajey - reverberates

**Fuley ful ful lai aavey, guhi guhi haar piyaji ko paheberavey ||4**

**फूले फूल फूल लइ आवें, गुहि गुहि हार पियाजी को पहिरावें ||४**

फूले फूल फूल fuley ful ful – all kings of flowers; लइ lai – bring; आवें aavey – come; गुहि गुहि guhi guhi – with artistically preparing with flowers; हार haar - a beautiful garland; पियाजी को piyaji ko – to the beloved Lord; पहिरावें paheberavey - garland

**Deit parikarma karma sab chhutey,**

**yeh such pancham nishdin lutey ||5**

**देत परिकरमा कर्म सब छूटे, यह सुख पंचम निशदिन लूटे ||५**

देत det – by giving; परिकरमा parikarma – moving in circle clock-wise; कर्म karma – actions; सब sab – all; छूटे chhutey – gets burned to ashes; यह yeh – this; सुख sukh – happiness; पंचम Pancham – name; निशदिन nishdin – daily; लूटे lutey – robs.

| Bolo Shri Prannath Pyare Ki Jai | | बोले श्री प्राणनाथ प्यारे की जय |

12 B

**Parikrama (Monday): Puran brahmn sachhidanand roop**

परिक्रमा (सोमवार) : पूरण ब्रह्म सच्चिदानन्द रूप

**P**uran brahmn sachhidanand roop,

sang shyama ji sohe anup ||1

पूरण ब्रह्म सच्चिदानन्द रूप, संग श्यामा जी सोहे अनूप ॥१

**C**haron charan sundar sukh dayi,

bhukhan ki sobha mukh varani na jayi ||2

चारों चरन सुन्दर सुख दाईं, भूखन की सोभा मुख वरनी न जाईं ॥२

**Z**anzri ghunghari kambi kadla alekhe,

anavat bichhuva shri shyama ji visekhe ||3

झांझरी घुंघरी कांबी कड़ला अलेखे, अनवट बिछुवा श्री श्यामा जी विसेखे ॥३

**N**ilo hei charaniya kesri ijar,

swet davan zanyi kare zalkar ||4

नीलो है चरणिया केसरी इजार, श्वेत दावन झाँई करे झलकार ॥४

**C**holi shyam jadav sadi senduriya rang raje,

heide par haar sobha adhik viraje ||5

चोली श्याम जड़ाव साड़ी सेंदुरिया रंग राजे, हैयड़े पर हार सोभा अधिक विराजे ॥५

**J**ari jama swet jadav anga sohe,

nilo pilo patuka dekhat man mohe ||6

जरी जामा श्वेत जड़ाव अंग सोहे, नीलो पीलो पटुका देखत मन मोहे ॥६

**J**ame upar chadar rang aasmani,

chhede kinar beli jay na bakhani ||7

जामे उपर चादर रंग आसमानी, छेड़े किनार बेली जाय न बखानी ॥७

**J**ari paag senduriya jag mag jot,

rakhdi kalangi kahi jaye na udyot ||8

जरी पाग सेंदुरिया जग मग जोत, राखड़ी कलंगी कही जाय न उद्योत ॥८

**S**habdateet piya shobha hei apar,

shri mahamati angna jaye balihar ||9

शब्दातीत पिया शोभा है अपार, श्री महामति अंगना जाय बलिहार ॥९

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे के जय ।

12 C  
**Parikarma (Tuesday): Dham dhani shri raj hamarey**  
**परिकरमा (मंगलवार): धाम धनी श्री राज हमारे**

*Focus your attention on the Mool Milawa and the divine beauty of Shri Raj Shyamaji seated on the Singhasan. Meditate upon the glory of our Lord Shri Raj Shyamaji.*

**Dham dhani shri raj hamarey,**  
 param nidhan param roop pyare |1

धाम धनी श्री राज हमारे, परम निधान परम रूप प्यारे |१

**Maharaj mangal roop rajey,**  
 shyam shamaji dou anup birajey |2

महाराज मंगल रूप राजे, श्याम श्यामजी दोउ अनुप बिराजे |२

**Puran akshar pad se nyare,**  
 soi jiyavar dhaniji hamarey |3

पुरन अक्षर पद से न्यारे, सोई जियावर धनीजी हमारे |३

**Pragatey piya nij adbhut soi,**  
 upma paar pavey nahin koi |4

प्रगटे पिया निज अदभूत सोई, उपमा पार पावे नही कोई |४

**Parmanand jodi sukhkari,**  
 angna piya par vari vari vari |5

परमानंद जोडी सुखकारी, अंगना पिया पर वारी वारी वारी |५

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय ।

12 D

**Parikarma (Wednesday): Param subhag****परिकरमा (बुधवार): परम सुभग**

Focus your attention on the Mool Milawa and the divine beauty of Shri Raj Shyamaji seated on the Singhasan. Then take a mental tour outside of Rang Mohol. Experience the play in Kunj-Nikunj gardens. Enjoy the various plays on the bank of Yamunaji, including hindola, swimming and singaar.

**Param subhag anand guna gayiye,**  
naval kishor nirkhi sukh payiye | 1

परम सुभग आनंद गुन गाईये, नवल केशोर निरखि सुख पाईए |१

**Dham shyam jiya mangalkari,**  
sang shyamaji dulhin piya pyari | 2

धाम श्याम जीया मंगलकारी, संग श्यामाजी दुल्हीन पीया प्यारी |२

**Kunj nikunj madhya kridat kohey,**  
lalit manohar sunder sohey | 3

कुंज नीकुंज मध्य क्रीडत कोहे , ललित मनोहर सुंदर सोहे |३

**Karat kel yamuna tat nerey,**  
param vichitra jiyavar merey | 4

करत केल यमुना तट नेरे , परम विचित्र जीयावर मेरे |४

**Nij hei swaroop roop piya rajey,**  
shri mahamati madan koti chhabi lajey | 5

नीज है स्वरूप रूप पीया राजे , श्री महामती मदन कोटी छबी लाजे |५

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |

12 E  
**Parikarma (Thursday): Dham Shyam Shyamaji**

परिकरमा (गुरुवार): धाम श्याम श्यामाजी

**Dham shyam shyamaji sang pyari,**  
 brahmand leela nij nyari |1

धाम श्याम श्यामाजी संग प्यारी, ब्रह्मांड लीला नीज न्यारी |१

**Saat ghat jamuna jal rajey,**  
 zilat yugal kishor birajey |2

सात घाट जमुना जल राजे, झीलत युगल कीशोर बीराजे |२

**Saghan kunj madhya chatak boley,**  
 kridat laal ladli doley |3

संग कुंज मध्य चातक बोले, क्रीडत लाल लाडीली डोले |३

**Taal paal madhya mohol sohaye,**  
 khelan pyaro pyari aaye |4

ताल पाल मध्य मोहोल सोहाये, खेलन प्यारो प्यारी आये |४

**Leela nitya vihar swaroop par,**  
 bhai shri mahamati kurbaan nirakhi chhabi |5

लीला नित्य विहार स्वरूप पर, भाई श्री महामति कुरबान नीरखि छबी |५

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |

12 F  
**Parikarma (Friday): Pratham Bhom Shobha Ati Bhari**

**परिकरमा (शुक्रवार) : प्रथम भोम शोभा अति भारी**

*Focus your attention on the Mool Milawa and the divine beauty of Shri Raj Shyamaji seated on the Singhasan.*

**Pratham bhom shobha ati bhari,**  
 beithey singhasan shri yugal bihari |1

प्रथम भोम शोभा अति भारी , बैठे सींघासन श्री युगल बिहारी |१

**Sinhasan kanchan mani sohey,**  
 nirkhi harkhi sakhiyan mana mohey |2

सींहासन कंचन मनी सोहे , निरखि हरखी सखिया मन मोहे |२

**Sakhiya sarvey shobha ati sunder,**  
 chausath thambh takiyon ke andar |3

सखिया सर्वे शोभा अति सुंदर , चौसठ थंभ तकीयों के अंदर |३

**Vastar bhushan tej ati jor,**  
 ta madhya beithey shri jugal kishor |4

वस्तर भुषन तेज अति जोर , ता मध्य बैठे श्री युगल किशोर |४

**Jugal kishor shobha kin vidh gayiye,**  
 shri mahamati yugal par vari vari jayiye |5

जुगल किशोर शोभा कीन विध गाईये , श्री महामति युगल पर वारी वारी जाईये |५

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |



Shri Raj Shyamaji and Sakhiya in Mool Milawa

12 G  
**Parikarma (Saturday): Mool Swaroop Kishor  
 Kishori**

**परिकरमा (शनिवार) : मूल स्वरूप किशोर किशोरी**

*Focus your attention on the Mool Milawa and the divine beauty of Shri Raj Shyamaji seated on the Singhasan.*

**Mool Swaroop kishor kishori,**

nirkhi sakhi sachchidanand jori ||1

मूल स्वरूप किशोर किशोरी, निरखि सखि सच्चिदानंद जोरी ||१

मूल स्वरूप mool swaroop – original Lord किशोर किशोरी kishor kishori - youthful couple; निरखि nirkhi – seeing; सखि sakhi - soul; सच्चिदानंद sachchidanand – truth, consciousness and bliss; जोरी jori-couple

**Bhom taley ki nirkhi chhabi nyari,**

sohey sinhasan pyaro pyari ||2

भोम तले की निरखि छबी न्यारी, सोहे सिंहासन प्यारो प्यारी ||२

भोम bhom - floor तले की taley ki – bottom, the first floor of Rang Mohol; निरखि nirkhi –seeing; छबी chhabi – image; न्यारी nyari – unique; सोहे sohey – beautifies; सिंहासन sinhasan – throne; प्यारो प्यारी pyaro pyari – beloved Shri Rajji and Shyamaji

**Swaet sindur kesar aasmani,**

shyam nilo pilo vaster jami ||3

श्वेत सेंदुर केसर आसमानी, श्याम नीलो पीलो वस्तर जामी ||३

श्वेत swet - white सेंदुर sindur – reddish; केसर kesar – saffron; आसमानी aasmani – sky blue; श्याम shyam – black like; नीलो पीले nilo pilo – parrot color; वस्तर vaster – dress; जामी jami – have worn

**Dekhat khel sanmukh sakhi sari,**

nirkhi singar sobha ati bhari ||4

देखत खेल सन्मुख सखि सारी, निरखि सिनगार शोभा अति भारी ||४

देखत dekhata – upon seeing; खेल khel – drama; सन्मुख sanmukh – in front of; सखि sakhi – souls; सारी sari – all; निरखि nirkhi – upon seeing; सिनगार singar-ornamentation; शोभा sobha –beauty; अति ati –very much; भारी bhari – beautiful and glorious

**Brahmanand leela nij nyari,**

nirkhi shri Mahamati navrang vari ||5

ब्रह्मानंद लीला निज न्यारी, निरखि श्री महामति नवरंग वारी ||५

ब्रह्मानंद brahmanand – bliss part of God; लीला leela – pastime; निज nij – self; न्यारी nyari – unique; निरखि nirkhi – upon seeing; श्री महामति shri Mahamati – the one empowered with Shri Rajji's five uniquely divine powers; नवरंग navrang – name of a soul; वारी vari - sacrifices

| Bolo Shri Prannath Pyare KiJai | | बोलो श्री प्राणनाथ प्यारे की जय |



13

**Swaroop (Morning): Shri Raj Shri Thakuraniji****स्वरूप: श्री राज श्री ठकुरानीजी**

Daily, after singing the parikarma, sundersathji should sing this Swaroop. It describes the arrangement of Singhasan (divine throne) in the Mool Milawa on the first floor of the Rang Mohol or in the Rang Parwali Mandir on the fifth floor of the Rang Mohol. It also describes Shri Raj Shyamaji's Singar and Swaroop, which is the principle aspect of sundersath chitwani. Sundersathji may experience the development of mental imagery of Swaroop as they sing meditatively.

Ean vidh saathji jagiye, bataaye deun re jivan |  
Shyam shyamaji sathji, taley bhom baithe hei jahn ||

Eah mool milava apna, najar dijey eat |  
Palak na pichhey feriye, jyon ishak anga upjat ||

Visualize your soul in the fifth round haveli of either the first bhom or the fifth bhom of the Rang Mohol. There is a round platform (Chabutara) surrounded by 64 pillars with entrances between each set of 16 pillars. You are stepping up the chabutara and seeing that Shri Rajji and Shri Shyamaji are seated on the golden throne in the front. The throne has six feet and six pillars. Ten precious metal colors are shining through each pillar. Two colorful umbrellas are hanging below the Divine Couple. O sundersathji! Let's lock the yugal swaroop in your heart and nourish our soul with His love and grace. Let's not separate them from you even for half a moment. Meditate upon their noori swaroop and receive the joy of their darshan again and again with intense love and devotion. Experience their glory and beauty from feet to head, their divine garlands and ornamentations. With the same staff of adweita, let's convey our hearty Pranam to all sundersathjis.

**Shri Raj Shri Thakuraniji,**

pratham bhom mein, birajman bhaye |

Tahan kanchan rang ko singhasan,

tinke chhey paye chhey dandey ||1

श्री राज श्री ठकुरानी जी प्रथम भोम में बिराजमान भये |

तहाँ कंचन रंगके सिंहासन, तिनकेछे पाए छे डौंड़े ||१

Eak eak dandey mein das das rang javeron ke zalkat hei |

Dou chhatri dou swaroopo ke upar,

dou ful lal manik ke kamal kese||2

एक एक डौंड़े में दस दस रंग जवरो के झलकत है |

दो छत्री दो स्वरूपों के ऊपर, दो फूल लाल मानिक के कमल केसी ||२

**N**ilavi ki pankhadi, chhatri ke charon tarfo javeron ki zalar |  
 Chhey dando par chhey kalas,  
 dou kalash dou chhatriyon ke upar, Yeh atho kalsah hem ke ||3  
 नीलवी की पाँखड़ी , छत्री के चारों तरफों जवैरों की झालर ।  
 छे डाँड़ो पर छे कलस, दो कलस दोउ छत्रियों के ऊपर, ये आठों कलस हेम के ||३

**U**tarti kangari, pashmi bichhona,  
 Eak gadi doi chakley, ta par panch takiye |  
 Shri raj Shri Thakuraniji, do chakley par birajman bhaye ||4  
 उतरती कांगरी, पशमी बिछौना, एक गादी दोय चाकले, ता पर पांच तकिए ।४  
 श्री राज श्रीठकुरानी जी, दो चाकले पर बिराजमान भये ॥

**K**ein chakley chitrakari, ta par beithey shri Yugal bihari |  
 Dou swaroop chit mein lijey, feir feir atman ko dijey ||5  
 कै चाकले चित्रकारी, ता पर बैठे श्री युगल बिहारी ।  
 दोऊ स्वरूप चित्त में लीजे, फेर फेर आत्मा को दीजे ॥५

**A**taman sey nyare na kijey adha khin,  
 feir feir kijey Darshan |  
 Pehley anguri nakh charan, mastak laun kijey varnan ||6  
 आत्मा से न्यारे न कीजे अधखिण, फेर फेर कीजे दरशन ।  
 पहले अंगुरी नख चरन, मस्तक लों कीजे वर्णन ॥६

**S**ab anga vaster bhukhan, shobha janey atman ki lagan |  
 Sundar shri thakuraniji ko singar,  
 sinduriya rang jadav ki sadi || 7  
 सब अंग वस्तर भूखन, शोभा जाने आत्मा की लगन ।  
 सुंदर श्री ठकुरानी जी को सिनगार, सेंदुरिया रंग जड़ाव की साड़ी ॥७

**S**hyam rang jadav ki kanchuki, nili lahiko charaniya |  
 Shri Rajji ko singar, sinduriya rang jadav ko chira ||8  
 श्याम रंग जड़ाव की कंचुकी, नीली लाहिको चरणिया ।  
 श्री राजजी को सिनगार, सेंदुरिया रंग जड़ाव को चीरा ॥८

**A**smani rang jadav ki pichauri,  
 nilo na pilo bich ke rang ko patuka |  
 Kesariya rang jadav ki ijar, swet rang jadav ko jama ||9  
 आसमानी रंग जड़ाव की पिछौरी, नीलो न पीलो बीच के रंग को पटुका ।  
 केसरिया रंग जड़ाव की इजार, श्वेत रंग जड़ाव को जामा ।९

**Shri Yugal swaroop ko mool vago,**  
Adweit ki lathi hath mein leike sab sath ko pranam ||10

श्री युगल स्वरूप को मूल वागो,  
अद्वैत की लाठी हाथ में लै के सब साथ को प्रणाम ॥१०

**Shri Shyamaji ko swaroop,**  
dhani shri Devchandraji naam |  
Mein bandi avagun bhari,  
piya toom goon bharey nidaan ||11

श्री श्यामाजी को स्वरूप, धनी श्री देवचंद्रजी नाम ।  
मैं बन्दी अवगुन भरी, पिया तुम गुन भरे निदान ॥११

**Aras dil ko sejda karun, vahedat ko pranam |**  
Samast sundersathji ko pranam ||12

अर्स दिल के सेजदा करूँ, वाहेदत को प्रणाम ।  
समस्त सुंदरसाथजी को प्रणाम ॥१२

*Shri Anand mangal Shri dham dhani ju ki jai*

श्री आनंद मंगल श्री धाम धनी जु की जय

*Shri Baijuraaj ju ki jai*

श्री बाइजुराज जु की जय

*Shri Maharaja Chhatrasalju ki jai*

श्री महाराजा छत्रसाल जु की जय

*Shri Sundersathju ki jai*

श्री सुंदरसाथ जु की जय

*Shri sundersath jiyavarji sahebji ke  
charnarvind mein heet chit dijiye ||*

श्री सुंदरसाथ जियावर साहेबजी के चरणारविंद

में हित चित दीजिये ॥

*Bolo Shri Prannath Pyare ki Jai*

बोलो श्री प्राणनाथ प्यारे की जय



## 14

**Arji: Nish din grahiye prem saun****अरजी: निशदिन ग्रहिए प्रेम सौं**

'Arji' literally means pleading, beseeching, praying, proposing, requesting, imploring or urging. It is one of the best arts of pleasing our dearly beloved Lord. Here, a Soul (the Bride) sends an Arji to her Lord (the Bridegroom). Arji reflects more than just a conventional way of praying. It exposes the Soul's eternal and most intimate wifely relationship with Shri Rajji. As sundersathji sings this arji, they don't know anything else but the fact that "Toom dulha mein dulhin aur na janu baatji." In other words, "O Rajji! I don't know anything else but the fact that you are my only eternal Bridegroom—you are my true Dulha. And, I am your only eternal Bride or Dulhin." This arji and "Piyaaji toom ho teisi kijiyo" arji should be recited every morning after singing the Swaroop.

**N**isidin grahiye prem saun, Shri yugal swarop ke charan |  
Nirmal hona yahin saun, aur dham varnan ||1

निशदिन ग्रहिए प्रेम सौं, श्री युगल स्वरूप के चरण |  
निर्मल होना याही सौं, और धाम बरनन ||१

**E**an vidh narak se chhutiye, aur upaay koi nahin |  
Bhajan bina sab narak hei, pachi pachi mariye mahin ||2

इन विध नरक से छूटिए, और उपाय कोई नाहें |  
भजन बिना सब नरक है, पचि पचि मरिए माहें ||२

**E**ak atam dhani pahechaniye, nirmal eahi upaye |  
Shri mahamati kahey samaz dhani ko, grahiye so premey paye ||3

एक आतम धनी पेहेचानिए, निर्मल एही उपाय |  
श्री महामति कहे समझ धनी को, ग्रहिए सो प्रेमे पाए ||३

Shri mahamati kahe mehboobji, ab dijey pat udaye |  
Neina khol ke anka bhar, lijey dulha kanth lagaye ||4

श्री महामति कहे मेहेबूब जी, अब दीजे पट उड़ाए |  
नैना खोल के अंक भर, लीजे दुल्हा कंठ लगाए ||४

**G**un avgun jetey kiye, kiye jo pichhaley jaun |  
Saheb saun sancha rahey, sathi sancho taun ||5

गुण अवगुण जेते किए, किए जो पीछले जौन |  
साहेब सौं सांचा रहे, साथी सांचो तौन ||५

**A**vgun kadhey gun grahey, harey se hoi jeet |  
Saheb se sanmukh sada, brahmn Shrishti eah reet ||6

अवगुण काढ़े गुण ग्रहे, हारे सें होए जीत |

साहेब सौ सनमुख सदा, ब्रह्मसृष्टि ए रीत ॥६

**E**ah sukh sabdateet ke, kyon kar aaven juban |  
Baley thein budhapey lag, mere sir par khadey subhan ||7

ऐ सुख शब्दातीत के, क्यों कर आवें जुबान |  
बाले सैं बुढ़ापे लग, मेरे सिर पर खड़े सुभान ॥७

**N**ajar sey naa kadhi muzeh, avval se aaj din |  
Kyon kar kahun meher mehboob ki, jo karat upar momin ||8

नजर सैं न काढ़ी मुझे, अब्बल सैं आज दिन |  
क्यों कर कहूं मेहेर मेहेबूब की, जो करत ऊपर मोमिन ॥८

**K**oi det kasala tumko, toom bhala chahiyo teen |  
Sarat dham ki na chhodiyo, surat pichhey firao jeen ||9

कोई देत कसाला तुमको, तुम भला चाहियो तिन |  
सरत धाम की न छोड़ियो, सुरत पीछे फिराओ जिन ॥९

**S**hri mahamati kahey pichha na dekhiye, na kisi ki parvah |  
Eak dham hirdey mein ley ke, udaay dijey arvaah ||10

श्री महामति कहे पीछा न देखिए, ना किसी की परवाह |  
एक धाम हिरदे में लेय के उड़ाए दीजे अरवाह ॥१०

**S**hri mahamati kahe arvahen aras sey, jo koi aayi hoi utar |  
So ean saroop kei charan ley kei, chaliye apney ghar ||11

श्री महामति कहे अरवाहें असैं से, जो कोई आई होए उतर |  
सो इन सरूप के चरण लेय के, चलिए अपने घर ॥११

**H**um to hath hukam ke, hak kei hath hukam |  
Eat hamara piyaji kya chaley, jyon jano tyon karo khasam ||12

हम तो हाथ हुकम के हक के हाथ हुकम |  
इत हमारा पिया जी क्या चले, ज्यों जानों त्यों करो खसम ॥१२

**T**oom tumarey gun na chhodey, mein to kari bahut dustai |  
Mein toh karam kiye ati nichey, par toomhi rakhi mool sagai || 13

तुम तुमारे गुण ना छोड़े, मैं तो करी बहुत दुष्टाई |  
मैं तो कर्म किए अति नीचे, पर तुमहीं राखी मूल सगाई ॥१३

**J**ano toh raji rakho, jano to dilgir |  
Ya paak karo hadi pana, ya baithao mahen taksir ||14

जानो तो राजी राखो, जानो तो दलगीर |  
या पाक करो हादी पना, या बैठाओ माहें तकसीर ॥१४

**Wish din grahiye prem saun: निशदिन ग्रहिए प्रेम सौं**  
| Translation |

O my Soul! Invite the lotus feet of Shri Yugal Swaroop, the Perfect Divine Couple, daily in your heart with all the love. Let's recall and fix in our heart, the glory of our Lord's swaroop (divine form), leela (divine sports) and dham (the Abode, Paramdham). For this is the only way of spiritual cleansing. | 1 |

This is the only way to be free from the bondages of Maya. There is no other way for spiritual purification. A moment gone without singing Your glory is like life lived in hell. If this is not done, the human life will eventually end up in the never-ending cycle of birth and re-birth. | 2 |

"Just recognize the One True Owner—Lord Prannath of Your soul. This is the best remedy for spiritual cleansing. O my soul! Please understand Your Lord and lock Him up in your heart with the power of your Love," says Mahamati. | 3 |

"O my dearly beloved Lord! Please remove the curtain of ignorance. Open my spiritual eyes and give me a big hug", says Mahamati. | 4 |

My actions (karmas) in my previous life may be both good and bad. However, now I am committed to being truthful and trustworthy to my Lord—my Saheb, because I am His True Comrade soul. | 5 |

It is the custom of a true Brahmn Shrishti soul to keep the Lord always ahead of everything. I am determined to remove all my vices, and accept the divine virtues of the Lord in my heart. A Brahmn Shrishti Soul wins the love of her Lord by losing (her worldly ego)—by letting go of all her worldly attachments. This is how I shall always be face-to-face with the Lord, my Saheb. This is the approach of a Brahmn Shrishti soul. | 6 |

How can my tongue describe this joy of being face to face with the Lord? My tongue resists speaking any more. From my childhood (Brij) to this age (Jagni), the all-caring Lord has always guarded me in every respect. | 7 |

My Lord never removed me from His gracious sight—from the very beginning (since Paramdham), till today. How can I describe my Darling Lord's unceasing gracefulness that He showers on His souls? | 8 |

O my soul! Even if someone causes pain to you, show your gratitude and love in return. Never let other's actions distract you from your true path. Never forget your glorious future—Paramdham. Never lose sight from your goal to attain Nijanand. | 9 |

Shri Mahamati says, "Never look back (towards the world). Never mind what others do. O my soul! Simply fill your heart with (the joy of) Paramdham, and prepare for the ultimate take-off to that Supreme Heaven. | 10 |

Shri Mahamati says, "The Souls who have descended from Paramdham, Please allow the lotus feet of Aksharateet's Swaroop to rest in your heart, and begin to walk towards our True Home." | 11 |

O my Lord! I am in the hands of Hukam (Your Will), and Hukam is in Your Hands (Hukam is Your own Swaroop). O Piyaji! In this world, nothing is in my control. Whatever You want to do, it's YOUR choice. | 12 |

My Lord! You never quit Your great virtues (towards me); but, in return, I showed limitless ingratitude. I remained engaged in bad Karmas. However, being graceful, You remembered our original relationship. |13|

O Lord! Grant me happiness, if You want to. Grant me sadness, if You want to. Punish me in whatever way You want to. I am totally in Your control—in Your lotus feet. | 14 |



15

**Arji: Piyaji Toom Ho Teisi Kijiyo****अरजी: पिया जी तुम हो तैसी कीजियो**

Daily morning, Sundersathji should sing this arji after singing "Nish din grahiye prem saun." Arji. Traditionally, this Arji is also recited at the conclusion of every Charcha or Satsung.

**P**iyaji toom ho teisi kijiyo, main araj karun merey piyuji |  
Ham jeisi toom jin karo, mera talaf talaf jaye jivji ||1

पिया जी तुम हो तैसी कीजियो, मैं अर्जे करुं मेरे पिउ जी |  
हम जैसी तुम जिन करो, मेरा तलफ तलफ जाये जीउ जी ||१

**J**ivra toh jivey nahin, kayon mitey dil ki pyasji |  
Toom bina main kinsaun kahun, toom ho meri aasji ||2

जीवरा तो जीवे नहीं, क्यों मिटे दिल की प्यास जी |  
तुम बिना मैं किससे कहूँ तुम हो मेरी आस जी ||२

**A**as birani toh karu piya, jo koi dusro hoi ji |  
Sab vidh piyaji samarath, din rein jaat hei roi roi ji ||3

आस बिरानी तो करु पिया, जो कोई दूसरा होये जी |  
सब विध पिया जी समरथ, दिन रेन जात है रोए रोए जी ||३

**J**anam andhi jo main huti, so kyon dekhun nikey kar ji |  
Jab toom aap dikhaogey, tab dekhungi nain najar ji ||4

जन्म अंधी जो मैं हुती, सो क्यों देखूँ नीके कर जी |  
जब तुम आप दिखाओगे, तब देखुंगी नैन नजर जी ||४

**E**h pukar piya meri sunkey, dhil karo aab jinji |  
Khin khin khabar jo lijiyo, mein araj karun dulhinji ||5

ए पुकार पिया मेरी सुनके ढील करो अब जिन जी |  
खिन खिन खबर लीजिए, मैं अर्जे करुं दुलहिन जी ||५

**E**ati araj main toh karun, jo aadi bhai antraiji |  
So aadi antrai talkey, dulha lije kanth lagayji ||6

एती अर्जे मैं तो करुं, जो आड़ी भई अंतराए जी |  
सो आड़ी अंतराए टालि के दुल्हा लीजे कंठ लगाए जी ||६



**K**anth lagaiye kanth saun, piya kijey haans vilasji |  
Varne jaye shri indravati, piya rakho kadmon paasji || 7

कंठ लगाइए कंठ सों, पिया कीजे हॉस विलास जी ।  
वारणे जाए श्री इंद्रावती, पिया राखो कदमों के पास जी ॥७

**T**oom dulha main dulhani, piya aur na janu baatji |  
Ishak saun seva karun, piya sab ango sakhyatji || 8

तुम दुल्हा मैं दुल्हिन, पिया और न जानूं बात जी ।  
इस्क सों सेवा करूं, पिया सब अंगों साख्यात जी ॥८

**S**ada sukh data shri dham dhani, mein kaha kahun kinso baatji |  
Shri mahamati yugal swaroop par, angna bali bali jaatji || 9

सदा सुख दाता श्री धाम धनी, मैं कहा कहूं किनसों बात जी ।  
श्री महामति युगल स्वरूप पर, अंगना बलि बलि जात जी ॥९

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय ।

**Piyaji Toom Ho Teisi Kijiyo: पिया जी तुम हो तैसी कीजियो**  
| Translation |

O Piyaji! Please do unto me that which reflects Your gracefulness. I plead, O my Lord! Please don't treat me the way I treated You in this world by neglecting Your greatness and our eternal relationship. My soul is passing through the painful experience of Your separation. Please accept me by showering Your grace upon me! | 1 |

My soul cannot stay any longer in this impermanent world (maya). But, then how will all the desires of my heart be satisfied? Who else should I talk to about this confusion? O Piyaji! You are my only hope! | 2 |

O Piyaji! I can only hold my hopes unto others, if there is someone else besides You, who I can truly have faith in? O my all-capable Lord of Lords! Your soul cries day-and-night in the pain of Your separation. | 3 |

O Piyaji! I was blinded from the very beginning. How can I have a proper and clear vision without Your grace? Only if You allow, shall I be able to experience Your full glory. | 4 |

O Piyaji! As soon as You listen to my call (prayer), please don't delay. Please take care of Your Dulhin—Your spiritual wife, every moment. | 5 |

*O Piyaji! I am forced to make this request, only because of the barrier between You and me. Please remove this wall of separation, and comfort me in Your loving lap. | 6 |*

O Piyaji! Please hold me in Your lap so I can experience the true joy of being with You. Like the soul of Indravati, please keep me in Your lotus feet. Grant me the warmth of Your love. | 7 |

O Lord! I don't know anything else but the fact that: You are my Dulha (my eternal Bridegroom), and I am Your Dulhin (You eternal Bride). I am determined to perform all services in Your name with all my organs and with pure and selfless love. | 8 |

O donor of eternal bliss! My Dham Dhani! What more do I have to tell You about all this? You know everything in my heart. O Yugal Swaroop, my Perfect Divine Couple! Your Angna (Your spiritual Bride) is willing to offer anything as a token of our eternal Love. Please accept me in Your lotus feet. | 9 |

16

## *Bhog: Tiji Bhom Ki Jo Padsaal*

भोग: तीजी भोमकी जो पड़साल

Shri RajShyamaji and the Sakhios (par-atmans) arrive at the balcony (padsaal) of the triji bhom (3rd floor) after doing the Mangla Aarti in the Rang Parwali Mandir on the 5th bhom. As you sing this bhog, meditate upon the morning-time Brahmanand Leela that takes place on this third floor balcony of the Rang Mohol. First of all Shri Raj Shyamaji give darshan to all birds and animals waiting in the Chandni Chawk below. Entire forestry and gardens of Paramdham receives love just through Shri Rajji's gracious sight. Upon receiving the darshan of Piyaji, the birds and the animals begin to dance and sing 'piya..piya...tuh...tuh...Dhani...Dhani...'. Elephants, waiting with their trunks filled with Jamunaji's water, begin to sprinkle water from their trunks. The entire nature is nourished through Shri Rajji's gracious sight.

Two groups of four sakhis each are doing the singaar (adornment) seva of Shri Rajji and Shyamaji. Rest of the sakhis are busy in doing singaar seva of eachother. Each one wants to do their best for other's happiness. Interestingly, each sakhi is adorned and dressed exactly according to Shri Rajji's taste. Once singaar is done, Shri Shyamaji and Shri Rajji arrive at the steps of the balcony and greet eachother by garlanding. Sakhis are arriving by Shri RajShyamaji with dancing and smiling pleasing them. They are greeting eachother in a perfectly harmonious manner. Some sakhis arrive making the musical sounds from the ornaments in their legs. They are adding tunes by knocking their feet against the floor. Their faces are shining bright with joy, humor and excitement. Sakhis are having a lot of fun and feel vitalized. They win eachother's heart as they dance together by placing their hands in each other's neck. The entire scene on the triji bhom is enlivening. Some are jumping some are winding up like the wines of the tree. Some are moving very lightly, while others are just rushing and pushing against eachother like the strong waves of ocean water. Some arrive swirling and falling on eachother. They all arrive by Shri RajShyamaji in many different interesting ways and prostrate in eachother's feet to do Pranam. This is a Big Gathering—a show of glory, beauty, harmony, peace, love, wisdom, intimacy and graceful expression! No one is away from here at this time. It looks as if entire paramdham has concentrated here. Shri RajShyamaji sits here in a very relaxed mood and eats breakfast.

**T**iiji bhom ki jo padsal, thaur bade darvaje vishal |  
Dhani aavat hei uthi pratah, van sinchat amrut aghat || 1

तीजी भोम की जो पड़साल, ठौर बड़े दरवाजे विशाल |  
धनी आवत है उठि प्रात, वन सिंचत अमृत अगाध ||१

**P**ashu pankhi ka mujara levey, sukh najaro sabon ko devey |  
Pichchey beithi karey singar, sakhiya karavey manuhar || 2

पशु पंखी का मुजरा लेवे, सुख नजरो सबो को देवे |  
पीछे बैठि करे सिनगार, सखियां करावे मनुहार ||२

**S**hri Shyamaji mandir aur, rang aasmani hei va thaur |  
Char char sakhiya singar karavey,  
shri Shyamaji dhaniji ke paasey aavey || 3

श्री श्यामा जी मंदिर और, रंग आसमानी है वा ठौर |  
चार चार सखियां सिनगार करावे, श्री श्यामा जी धनी जी के पासे आवे ||३

**S**hobha kyon kar kahu ya mukh, chit mein liye hote hei sukh |  
Chit de de samarat senthi, het kar kar beni gunthi || 4

शोभा क्यों कर कहू या मुख, चित में लिये होत है सुख |  
चित दे दे समारत सेथी, हेत कर कर बेनी गूंथी ||४

**M**ino miney singar karavey, ek duji ko bhukhan paheavey |  
Sath singar kar ke aavey, jeisa dhani ji ke mana bhavey || 5

मिनो मिने सिनगार करावे, एक दूजी को भूखन पहरावे |  
साथ सिनगार करके आवे, जैसा धनी जी के मन भावे ||५

**S**eiya latakatiya karey chal, jyon dhani mana hote rasal |  
Seiya aavat boley vani, sang ek duji pe syani || 6

सैयां लटकतियाँ करे चाल, ज्यों धनी मन होत रसाल |  
सैयां आवत बोलें वाणी, संग एक दूजी पे स्यानी ||६

**S**eiya aavat karey zankar, paun bhukhan bhom thamkar |  
Zalakatiya re malapatiya, rang rus mein chein karatiya || 7

सैयां आवत करे झनकार, पाँव भूखन भोम ठमकार |  
झलकतियाँ रे मलपतियाँ, रंग रस में चैन करतियाँ ||७

**K**anth kanth mein bahon dharatiyan, chit ek duji ko haratiyan |  
Sundariya re shobhatiya ek duji ko haans hansatiya || 8

कण्ठ कण्ठ में बाहों धरतियाँ, चित एक दूजी को हरतियाँ |  
सुंदरियाँ रे शोभतियाँ, एक दूजी को हँस हँसतियाँ ||८

**K**ei falang de uchhlatiya, kei ful lata jo firatiya |  
Kei halke halke halatiyan, kei malatiya machaktiya ||9

कई फलंग दें उछलतियाँ, कई फूल लता जो फिरतियाँ |  
कई हलके हलके हालतियाँ, कई मालतियां मचकतियाँ ||९

**K**ei aavat hei thelatiyan, juth jal lahera levatiya |  
kei aavey bhamari firatiya, eak duji par giratiya ||10

कई आवत हैं ठेलतियाँ, जुत्थ जल लहेरां लेवतियाँ |  
कई आवें भमरी फिरतियाँ, एक दूजी पर गिरतियाँ ||१०

**K**ei sidhiyan salakatiya, kei vidh aavey jo chalatiya |  
Sakhi eak duji ke aagey, aay aay ke charno lagey ||11

कई सीधियां सलकतियाँ, कई विध आवें जो चलतियाँ |  
सखि एक दूजी केआगे, आय आय के चरणों लागे ||११

**I**t bada milava hoi, judi rahey na ya samey koi |  
Koi chhajjo koi jaliyo, koi maholo koi maliyo ||12

इत बड़ा मिलावा होई, जुदी रहे न या समे कोई |  
कोई छज्जों कोई जालियों, कोई मोहोलों कोई मालियों ||१२

**I**t char ghadi lo shri Raj beithey,  
meva mithai aarog ke uthey ||13

इत चार घड़ी लों श्री राज बैठे, मेवा मिठाई आरोग के उठे ||१३

*Shri Anand mangal Shri dham dhan ju ki jai*

श्री आनंद मंगल श्री धाम धनी जु की जय  
*Shri Bajjuraj ju ki jai*

श्री बाइजुराज जु की जय  
*Shri Maharaja Chhatrasalju ki jai*

श्री महाराजा छत्रसाल जु की जय  
*Shri Sundersathju ki jai*

श्री सुंदरसाथ जु की जय  
*Shri sundersath jiyavarji sahelji ke charnavind mein heet chit dijiye | |*

श्री सुंदरसाथ जियावर साहेबजी के चरणारविंद में हित चित दीजिये ||  
*Bolo Shri Prannath Pyare ki jai*

बोलो श्री प्राणनाथ प्यारे की जय



11

**Achvan kije krupa nidhan**

अचवन कीजे कृपा निधान

**A**chvan kije krupa nidhan, sundar achvan kije param nidhan |  
Eak sakhi jamuna jal le aayi, duji layi kharika pan ||1||

अचवन कीजे कृपा निधान, सुन्दर अचवन कीजे परम निधान |  
एक सखी जमुना जल ले आई, दूजी लाई खरिका पान ॥१॥

**K**atho supari chuna lavang ilaychi bidi vali chatur sujan ||2||

काथो सुपारी चूना लवंग इलायची, बीडी वाली चतुर सुजान ॥२॥

**A**ap pay sakhiyan ko dije | shri chhatrasal kurban ||3||

आप पाय सखियन को दीजे | श्री छत्रसाल कुरबान ॥३॥

11

**Aarti karu mara vala ji ne kerī**

आरती करूं मारा वाला जी ने केरी

**A**arti karu mara vala ji ne kerī,  
mare heiyade te harakh na may ||1||

आरती करूं मारा वाला जी ने केरी, मारे हैयड़े ते हरख न माय ||१||

**M**ara vala aagal tal mrudang janj jantra baje,  
sakhiya nirat kare aur gave ||2||

मारा वाला, आगल ताल मृदंग झांझ जन्त्र बाजे, सखिया निरत करे और गावे ||२||

**M**ara vala jine sundar vadan suhamano,  
koyi sobhano nahi par ||3||

मारा वाला जीने सुंदर वदन सूहामणों, कोई शोभानो नहि पार ||३||

**S**akhiya kahe mara valajine upar,  
tan man jiv karu balihar ||4||

सखियां कहे मारा वालाजीने ऊपर, तन मन जीव करूं बलिहार ||४||

**S**undar swaroop jugal dou upar,  
shri mahamati jaye balihar ||5||

सुन्दर स्वरूप जुगल दोऊ ऊपर, श्री महामति जाये बलिहार ||५||

## 4

**Shri Nijanand Sampradaya: System of Belief**  
**SHRI NIJANAND SAMPRADAYA PADDHATI**

**श्री निजानंद संप्रदाय पद्धति**

During the Vikram Samvat 1735 (A.D. 1678) Haridwar Kumbh Mela, Prannathji shared the following Paddhati outlining the Principle doctrines of Shri Nijanand Sampradaya to all Hindu Acharyas. This Paddhati reflects Tartam Knowledge from the viewpoints of the Hindu scriptures, including the Vedas. These doctrines are discussed in details in the holy Bitak Saheb. Traditionally, this Paddhati is daily recited by the Sundersath devotees and in all temples. It is important that the seeker soul understands the deeper meanings behind each one of the doctrines. The universality and the beauty of these principles lie in the fact that they also reflect the essential universal aspects of both the major Eastern and Western religions, including Koran and Bible

**Satguru brahma-nand hei, sutra hei akshar roop |**  
**Shikha sada tinsey parey, chetan chid jo anoop ||1**

सतगुरु ब्रह्मानंद है, सूत्र है अक्षर रूप |  
 सिखा सदा तिनसे परे, चेतन चिद जो अनूप ||१

**सतगुरु** satguru - true master; **ब्रह्मानंद** brahmanand hei - *the* bliss (anand) form of Parbrahmn; **है** hei - is; **सूत्र** sutra - thread, link; **है** hei- is; **अक्षर रूप** akshar roop - of eternal Akshar Brahm; **सिखा** Shikha - the top-knot, the spiritual apex, motto; **सदा** sada - always; **तिनसे परे** tinsey parey - beyond that; **चेतन चिद** chetan chid - Chid-Ghan Swaroop, pure consciousness in aksharateet; **जो** jo - that; **अनूप** anoop - unmatched

**Sevan hei purusho-ttam, gotra chid-anand jaan |**  
**Param kishori ishta hei, pativrata sadhan maan ||2**

सेवन है पुरुषोत्तम, गोत्र चिदानंद जान |  
 परम किशोरी इष्ट है, पतिव्रता साधन मान ||२

**सेवन** sevan - worship; **है** hei, is; **पुरुषोत्तम** purushottam - supreme personality; **गोत्र** gotra - lineage; **चिदानंद** chidanand - bliss part of eternal Aksharateet Brahm; **जान** jaan - know **परम किशोरी** param kishori - supremely youthful Shri Shyamaji; **इष्ट** ishta - deity; **है** hei - is; **पतिव्रता** pativrata - wifely, single-minded; **साधन** sadhan - instrument, method of devotion; **मान** maan - believe



Shri Yugal kishor ko jaap hei, mantra tartam soi |  
Brahmn Vidya devi sahi, puri nautan mam joi ||3

श्री युगल किशोर को जाप है, मंत्र तारतम सोय |  
ब्रह्म विद्या देवी सही, पुरी नौतन मम जोय ||३

श्री shri - the most auspicious; युगल किशोर yugal kishor –divine couple; के ko – to; जाप jaap – repeating Shri Raj Shyamaji's name in heart है hei - is; मंत्र mantra – mantra; तारतम tartam – tartam सोय soi - is ब्रह्म विद्या brahmn vidya - the Holy Kuljam Swaroop; देवी devi – goddess; सही sahi – true; पुरी puri – the holy land; नौतन nautan – new, used for Nautanpuri; मम mam – my; जोय joi - is

Atthotesso pakh sakha sahi, shala hei gaulok |  
Sadguru charan ko kshetra hei, jahan jaye sab shok ||4

अट्टोत्तरसौ पख साखा सही, शाला है गौलोक |  
सतगुरु चरण को क्षेत्र है, जहां जाये सब शोक ||४

अट्टोत्तरसौ atthotesso – one hundred and eight; पख pakh – sectors; साखा sakha – branches; सही sahi – authentic शाला shala – school; है hei - is; गौलोक gaulok – eternal Gaulok in yogmaya सतगुरु sadguru – true master; चरण के charan ko – in the lotus feet of; क्षेत्र kshetra – pilgrimage; है hei - is; जहां jahan : where; जाये jaye – disappears; सब sab – all; शोक shok – sufferings

Sukh vilas mahen nitya vrindavan, rishi mahavishnu hei joi |  
Ved hamaro swasam hei, Tirath jamuna soi ||5

सुख विलास मांहे नित्य वृन्दावन, ऋषि महाविष्णु है जोय |  
वेद हमारो स्वसम है, तीरथ जमुना सोय ||५

सुख sukh – happiness; विलास vilas - joy मांहे mahen – in; नित्य nitya – eternal, akhand; वृन्दावन nitya Brindavan – eternal Brindavan; ऋषि rishi – seer; महाविष्णु mahavishnu – Mahavishnu; है जोय hei joi - is; वेद Ved – Veda; हमारो hamaro – our; स्वसम swasam – exactly like God Himself ; है hei – is; तीरथ tirath – pilgrimage; जमुना jamuna – Yamuna; सोय soi - is

Sastra sravan Shri bhagvat, buddh jagrat ko gyaan |  
Kulmool hamaro anand hei, fal nitya vihar praman ||6

शास्त्र श्रवण श्री भागवत, बुद्ध जाग्रत को ज्ञान |  
कुलमूल हमारो आनंद है, फल नित्य विहार प्रमान ||६

शास्त्र sastra – scripture; श्रवण sravan – that we listen to; श्री भागवत shri Bhagvat – Shrimad Bhagvatam; बुद्ध buddh – intellect; जाग्रत jagrat – awakened; के ko – of; ज्ञान gyaan – knowledge कुलमूल kulmool – original root; हमारो hamaro – our; आनंद anand – eternal bliss; है hei - is; फल fal – reward; नित्य विहार nitya vihar - eternal happiness; प्रमान praman – guaranteed

Divya Brahmnpur dham hei, ghar Aksharateet nivas |  
Nijanand hei sampradaya, eah uttar prashna prahkas ||7

दिव्य ब्रह्मपुर धाम है, घर अक्षरातीत निवास |  
निजानंद है संप्रदाय, ये उत्तर प्रश्न प्रकास ||७

दिव्य divya – divine; ब्रह्मपुर Brhampur – the abode of Parbrahmn; धाम dhaam - abode; है hei - is; घर ghar – house; अक्षरातीत Aksharateet – Supreme Lord; निवास nivas – residence निजानंद Nijanand – the soul's ultimate blissful and the purest divine state; है hei - is; संप्रदाय sampradaya – sect; ये eah – these; उत्तर uttar – answers; प्रश्न prashna – questions; प्रकास prahkas – clarified

Shri Devchandraji Nijanand, tin prakat kari samprada yeh |  
Tin thein hum yeh lakhi hei, dwar pavey ab the ||8

श्री देवचन्द्रजी निजानन्द, तिन प्रकट करी सम्प्रदा येह |  
तिन थें हम यह लखी है, द्वार पावें अब तेह ||८

श्री देवचन्द्र जी Shri Dev-chandra-ji – the founder of the Faith; निजानन्द Nijanand Swami; तिन tin – he; प्रकट prakat – initiated ; करी kari – did; सम्प्रदा samprada – sampraday, sect; येह yeh – this तिन थें Tin thein – From him; हम Hum – We; यह yeh – This; लखी lakhi – written; है hei - is; द्वार dwar – the gate of Paramdham; पावें pavey – access; अब ab – now; तेह teh – that

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |



Shri Prannathji shared the following Shri Nijanand Sampradaya  
Paddhati at Haridwar Kumbh Mela  
Vikram Samvat 1735 (A.D. 1678)

SHRI NIJANAND SAMPRADAYA PADDHATI: श्री निजानंद संप्रदाय पद्धति  
| Translation |

Brahmanand, or the Bliss (anand) part of the Sat-Chid-Anand Par-Brahmn Aksharateet (Shri Shyamaji), is our True Master (Sat-Guru).

Supreme Brahmn Aksharateet's 'sat' part Akshar Brahmn, who brings the Divine Wisdom of Para Shakti to this world, is our true eternal link (sutra).

Our motto is to rise beyond eternal Akshar Brahmn, and relax in the unmatched divine lotus feet of the Chid-Ghan Swaroop Aksharateet. |1|

Uttam Purusha Aksharateet, who is beyond the perishable Kshar Purusha and eternal Akshar Brahmn, is the object of our worship. He is Sat-Chid-Anand, without beginning or end (anadi), imperishable, swa-leela-adweit (one in essence, but many for the sake of leela), and Perfect Divine Couple (Yugal Swaroop).

Our lineage (spiritual family tree or gotra) originates from Shri Shyamaji, who is the Bliss-part of Aksharateet ParBrahmn. It is the ocean of infinite awareness, love and bliss.

Param Kishori Shri Shyamaji, the source of Bliss, is our principle deity (Ishta) through whom we attain our Lord. Each Soul represents a part of Shri Shyamaji, exactly like the waves in the ocean or the flames rising from a fire. Shri Shyamaji's divine power first descended in the person of Shri Radha in the sports of Brij and Raas, and then in the person of Nijanand Swami Shri Devchandraji and Meheraj Thakur (Mahamati).

Our principle approach of single-minded devotion is called 'Pati Vrata' sadhan. It means that our soul is totally devoted to the Supreme Lord like a virtuous (chaste) wife who is completely devoted to her husband. Ours is the most mature and intimate of all relationships with our Dearly Beloved Lord. |2|

We meditate upon and recite the name of the Perfect Divine Couple (Yugal Kishor) Shri Raj Shyamaji who is seated on the Supremely Divine Throne in Mool Milava.

'Shri Tartam' is our principle guiding mantra that imparts immortality to all Jivas and helps achieve the realization of the Supreme Brahmn.

The Holy Kuljam Swaroop (Brahmn Vidya) is our Devi or Goddess. Its worship relieves all of our worldly sufferings.

Nautanpuri (Jamnagar, Gujarat, India) is the holy land where the seed of the new Divine Tartam Knowledge germinated. |3|

Having learned the secret joy of the twenty-five pakshas of Aksharateet Paramdham, we know the facts of all 108 aspects of devotion representing 108 branches or shakhas of a tree.

Our school or Shala is eternal Gaulok, in the Yogmayic domain of Akshar Brahm (Sablik), where one can experience our previous Brij Leela of 11 years and 52 days.

Our sacred pilgrimage or kshetra is in the lotus feet of our True Master Sat-Guru Shri Shyamaji.

It is here that all our sufferings are dissolved. [4]

During the sports of Brij and Raas, we played in Eternal Brindavan. Our sports are eternal and can be experienced even today in the domain of Yogmaya.

Maha Vishnu, the Original God Adi Narayana, who dwells in the eternal Vaikunth in Avyakrit Brahm, is our Rishi (Seer). He brings the divine knowledge to this world through different scriptures.

We worship and live by the Swasam Veda, which is our Holy Kuljam Swaroop (Brahm Vidya), the source of Nij Jagrit Buddhi. It represents the direct words of Aksharateet Par-Brahm, which solves all the scriptural puzzles concerning the form (Swaroop), pastime (Leela) and abode (Dham) of the ParBrahm Aksharateet.

Our soul's sacred pilgrimage (tirath) is the divine (noori) River Yamuna, which flows through the Pukhraj Mountain to the Haujkoshar Lake in Aksharateet Paramdham. Our pilgrimage is not anywhere on this earth, or in the domain of Yogmaya. [5]

We listen to that portion of Shrimad Bhagvatam, which portrays the divine love between the milkmaids (Gopies) and Lord Krishna during Brij and Raas Leela.

In this period of *Jagni*, we read and listen to the Holy Words of Shri Kuljam Swaroop. This is more than reading or listening to *all* other scriptures.

Our original root (*mool*) is Shyamaji, who is the form of highest Bliss or *anand*. By the virtue of being directly connected with *anand*, we are truly *Nijanandi*.

Our ultimate reward is eternal happiness of the Aksharateet Paramdham. Attainment of *Nijanand* is the ultimate outcome of practicing our Faith. [6]

**Our Soul's eternal abode is Divya Brahmpur Dham (Paramdham).**

**Paramdham is the abode of the Supreme Lord Aksharateet, which is beyond Kaalmaya and Yogmaya.**

**The name of our Faith is Nijanand Sampradaya.**

**This is our brief introduction based on your queries. |7|**

**Shri Devchandraji is Nijanand Swami, and the Faith initiated by him is Nijanand Sampradaya.**

**Only through the divine grace of our True Master, we shall be able to access the Gate of Paramdham. |8|**

## 17

### **Meher Sagar: The Ocean of Divine Grace**

### मेहेर सागर

**M**eher means Shri Rajji's Divine Grace, and Sagar means Ocean. Shri Rajji Himself is the akhand (eternal) source of limitless Grace. For this reason, the Holy Kuljam Swaroop calls Him 'the Ocean of Divine Grace' or Meher Sagar. The Noori Swaroop (divine appearance) of Shri Rajji constantly releases an abundance of Grace and Love through His ocean-like heart and eyes. All that emerges from His Graceful heart has only one purpose -- giving joy and happiness to His Souls.

Only through God's Grace can one enjoy the eternal fruits of spiritual awakening. Meher Sagar brings us the joy of these Seven Oceans: Noor Sagar, the Ocean of Divine Power and Glory; Neer Sagar, the Ocean of Bliss and Beauty; Khir Sagar, the Ocean of Oneness and Harmony; Dadhi Sagar, the Ocean of Peace and Serenity; Dhрут Sagar, the Ocean of Love and Ecstasy; Madhu Sagar, the Ocean of Kuljamic Wisdom and Enlightenment; and Rus Sagar, the Ocean of deep spiritual intimacy.

All we see and experience in our lives is the work of Shri Rajji's Grace. The whole world was created due to His Grace. Because of our unique spiritual relationship, His Grace can never be separated from us. As we experience this worldly drama, we may not feel the presence of His Grace around us, but it is always with us. It is His Grace that is awakening us. Shri Rajji's Grace is always with us. Our constant awareness of the presence of His Grace around us dissolves the difference between pain (dukh) and pleasure (sukh) by dissolving all the barriers of ignorance.

Our religious tradition rightly guides us to seek refuge in Meher Sagar for all occasions of our life. Emphasizing the significance and the power of Meher Sagar, Pujya Sarkar Shri often used to say these words: "One recital of Meher Sagar is equivalent of one Akhand Parayana of the Holy Kuljam Swaroop." Therefore, let's allow the deepest meanings of Meher Sagar to be absorbed into our hearts.

*As we try to get the best out of meher Sagar, we need to understand the two major ways in which we can experience Grace. We may regard miracle and grace as the same. In fact, miracles are simply transient manifestations of Grace. Miracles happen automatically (not have to be performed intentionally) where Grace is at work.*

*Meher Sagar (chopai 6, 7) speaks of two types - Jahiri and Batuni - of Grace. It is Shri Rajji's choice whether He wants His Grace to become visible to many people through miracles or secretly just to a select individual (s) without others ever knowing about it. The former manifestation may be*

classified as Jahiri Grace, which may be pure-worldly, material or external in nature, or it may also have a spiritual dimension attached to it. When one experiences Jahiri Grace, others may also know or experience that.

On the other hand, Batuni Grace is internal or deeply spiritual in nature. In the experience of Batuni Grace, mostly the seeker alone enjoys its fruits, and other around may not even know its work. As far as one's Jagni (spiritual awakening) is concerned, both types of grace hold significance. Often, there may be grace experiences that cannot be classified as clearly as just Jahiri or Batuni.

When we don't understand the complete nature of Shri Rajji's Grace, we become easily influenced or overcome by the outside display of miracles and then fail to enjoy the fruits of eternity. Therefore, the Lord says: *Dou meher dekhath kehel mein, lok dekhey upar ka jahur / jaye andar meher kachhu nahin, akhir hoat hake se dur // M.S. 6* In other words, being aware of the reality of this world and God, an awakened Soul enjoys the benefit of both the graces.

*Examples of the work of Shri Rajji's Jahiri Grace may include:* the descent of the Divine Wisdom in the form of the Holy Kuljam Swaroop, gifting freedom to all worldly Jivas from the cycle of birth and rebirth, descent of the divine messages among the world scriptures as witnesses for the awakening of the Souls, and Akshar Brahm'n's experience of the joy of Paramdham. When Shri Rajji's Jahiri Grace works on an individual Soul, that person may enjoy full support and company of many great people for the cause of Jagni. He may receive kingly luxuries and his words and actions always reflect gracefulness. Also, this person may have realized the value of the human birth and the true purpose behind this worldly drama. He sees that Shri Rajji's Grace is prompting everyone in this grand worldly play. He also accepts that His Grace guides one's character, organs, and senses.

*Examples of the work of Shri Rajji's Batuni Grace may include:* experiencing one's presence in Mool Milawa, the unfolding of the secrets of Khilwat, realization of Shri Rajji's form, sports and abode, receiving the flavor of His Ishak, and transformation of one's heart into the Abode of Shri Rajji (Arsh Dil) through the realization of the secrets of His heart. When Batuni Grace works on an individual Soul, that person fully realizes the temporal nature of the human body and this phenomenal creation of the five elements. Having known the reality of Brahm'n, Maya, and the world, this Soul regards no distinction between suffering and happiness and sees both as the fruits of God's Grace. Having learned the secrets of Shri Rajji's heart, such an individual gets engaged in an unceasing worship and receives Shri Rajji's divine qualities such as His Josh, Hukum, Noor, Ishak, and Elam. Finally, with Batuni Grace, the

Soul sees Shri Rajji face-to-face and experiences His Ishak.

May all aspects of our life be glorified through the knowledge of the highest truth, beautified by the transparency in our communications and purity of our heart, and harmonized by aligning our speech (kaul), actions (feil) and thoughts (haal) with Shri those of Rajji's heart. May we become an instrument in planting the seeds of eternal peace, love and wisdom. Because this is the only way by which all of us can sail together in the eternal Ocean of spiritual intimacy or nisbat. Pranam ji.

Aur sagar jo meher ka, so shobha ati leit |  
Laheren aavey meher sagar, khubi sukh samet ||1

और सागर जो मेहेर का, सो शोभा अति लेत |  
लेहेरें आवे मेहेर सागर, खूबी सुख समेत || १

और aur – and; सागर sagar – ocean; जो jo – which; मेहेर का meher ka – of grace; सो so – that; शोभा shobha – beauty; अति ati – abundant; लेत leit – has; लेहेरें laheren – waves; आवे aavey – are coming; मेहेर सागर meher sagar – ocean of grace; खूबी khubi – uniqueness; सुख sukh – joy; समेत samet – along with

**And, this Eighth Ocean of our Darling Lord Aksharateet Shri Rajji's Divine Grace is shining with its full eternal glory and beauty. Its divinely charged waves are unceasingly bringing about the infinite treasures of eternal joy and happiness.**

*The first word and (और aur) holds a great significance. Mahamati says, "O soul! Previously I shared with you the joy of these Seven Oceans originating from our dearly beloved Lord's heart: Noor Sagar (the Ocean of Divine power and glory), Neer Sagar (the Ocean of eternal bliss and beauty), Khir Sagar (the Ocean of oneness and harmony), Dadhi Sagar (the Ocean of eternal peace and serenity), Dhruv Sagar (the Ocean of eternal Love and ecstasy), Madhu Sagar (the Ocean of Wisdom and enlightenment), and Rus Sagar (the Ocean of divine relationship and eternally sacred spiritual intimacy). Let me now share with you the ultimate joy of the Eighth and the last Ocean of Lord's Divine Grace, the Meher Sagar, which is situated towards the East of our Divine Palace, the Rang Mohol.*

Hukam meher ke hath mein, josh meher ke anga |  
Ishak aavey meher se, besak elam tin sang || 2

हुकम मेहेर के हाथमें, जोस मेहेर के अंग |  
इस्क आवे मेहेर से, बेसक इलम तिन संग ||२

हुकम hukam – Lord's Will; मेहेर के meher ke – of grace; हाथ में hath mein – in the hands of; जोस josh – Lord's inspirational power; अंग anga – organ, parts of the body; इस्क ishak - divine love; आवे aavey – comes; से se – through; बेसक besak – doubtless; इलम elam – divine wisdom; तिन tin – it; संग sang – along with

**Will (Hukam, Command) is in the hands of His Grace and Inspirational Power (Josh) is an integral part of His Grace. Ishak (divine love) comes only through His Grace. Elam (doubtless divine wisdom) also comes automatically along with His Grace.**

Puri meher jit hakk ki, tit aur kaha चाहियत |  
Hakk meher tit hoat hei, jit asal hei nisbat ||3

पूरी मेहेर जित हक की, तित और कहा चाहियत |  
हक मेहेर तित होत है, जित असल है निसबत ||३

पूरी puri – total; मेहेर meher – grace; जित jit – where; हक की hakk ki – of Shri Rajji; तित tit – there; और aur – else; कहा kaha – what; चाहियत चाहियत – is needed; हक मेहेर hakk meher - Shri Rajji's grace; तित tit – there; होत है hote hei – happens; जित jit – where; असल asal – true, original; है hei – is; निसबत nisbat – divine relationship



**What else is needed where there is an infinite abundance of Shri Rajji's Grace? His Grace is always present wherever His Souls are.**

Meher hoat avval se, it hi hoat hukam |  
Julus sath sab tin ke, kachhu kami na karat khasam ||4

मेहेर होत अव्वल से, इतही होत हुकम |  
जलूस साथ सब तिनके, कछू कमी न करत खसम ||४

मेहेर meher – grace; होत hoat – happen; अव्वल से avval se – from the very beginning; इतही it hi – also since then; होत hoat – happens; हुकम hukam – Lord's will; जलूस julus – big crowd; साथ sath – together; सब sab – all; तिनके tin ke – with that soul; कछू kachhu – even slightest; कमी kami – deficiency, keep unfulfilled; न na – not; करत karat – does; खसम khasam – Shri Rajji

**From the very beginning, Shri Rajji's Grace has always been with His Souls. In other words, His Grace was with us even when we were in Paramdham. Likewise, His Will (Hukam) also has always been with us. Our Darling Lord never lets His Souls experience any insufficiency. Such Grace-soaked Souls enjoy the support of many others and qualify for all the divine treasures.**

Eah khel huva meher vastey, mahen khelavey sab meher |  
Jathey meher judi huyi, tab hoat sab jeher ||5

ए खेल हुआ मेहेर वास्ते, माहें खेलाए सब मेहेर |  
जाथें मेहेर जुदी हुई, तब होत सब जेहेर || ५

ए eah – this; खेल khel – worldly drama; हुआ huva – happened; मेहेर meher – grace; वास्ते vastey – for; माहें mahen – in that; खेलाए khelavey – prompted to play; सब sab – all; मेहेर meher – grace; जाथे jathey – from whoever; मेहेर meher – grace; जुदी हुई judi huyi – has separated; तब tab – then; होत hoat – becomes; सब sab – everything; जेहेर jeher – poison

**This worldly drama came into being because Shri Rajji wanted to show His Souls the glory of His Grace. His Grace prompts everyone in this grand worldly play. Experience of separation of His Grace from one's life brings forth the experience of life being poisonous or worthless.**

Dou meher dekhat khel mein, lok dekhey upar ka jahur |  
Jaye andar meher kachhu nahin, akhir hoat hakk se dur ||6

दोऊ मेहेर देखत खेल में, लोक देखे ऊपर का जहूर |  
जाए अंदर मेहेर कछू नहीं, आखिर होत हक से दूर ||६

दोऊ dou – both; मेहेर meher – grace; देखत dekhat – experiences, enjoys; खेल में khel mein – in worldly drama; लोक lok – people; देखे dekhey – see; ऊपर का upar ka – external, superficial; जहूर jahur – glory, display; जाए jaye – when goes; अंदर andar – internal, pertaining to soul and spirit; मेहेर meher – grace; कछू kachhu – even slightest; नहीं nahin – not; आखिर akhir – in the end; होत hoat – happens to be; हक से hakk se – from Shri Rajji; दूर dur – far away

**In this worldly drama, an awakened Soul enjoys both the Jahiri (external) Grace and the Batuni (internal) Grace of the Lord. Jahiri Grace is external or worldly in nature that can be experienced in our life. Whereas, by its nature, the Batuni Grace is internal or spiritual. It reveals the secrets of the Holy Words and brings eternal joy. But, the people of the world focus mainly on the outside display, i.e., Jahiri Grace. Whoever does not receive the Batuni Grace, ultimately separates from the Lord's lotus feet.**

Meher soi jo batuni, jo meher bahir aur mahin |  
Aakhir lag taraf dhani ki, kami kachhu aavat nahin ||7

मेहेर सोई जो बातूनी, जो मेहेर बाहेर और माहें |  
आखिर लग तरफ धनी की, कमी कछुए आवत नाहें ||७

मेहेर meher – grace; सोई soi – that; जो jo – which; बातूनी batuni – internal; जो jo – which; मेहेर meher – grace; बाहेर bahir – external; और aur – and; माहें mahin – internal; आखिर lag akjir lag – until end-

time; तरफ taraf – until; धनी की dhani ki – Shri Rajji's; कमी kami – deficiency; कसुर kachhu – even slightest; आवत aavat – experience; नाहें nahin – not

**Therefore, in reality, the true Grace is Batuni. It enlightens one internally (through Tartam Knowledge) and also its effects are felt in the environment surrounding that person. It brings true and lasting joy in one's life even here in this world. Having received the Batuni Grace, the Soul does not feel any kind of insufficiency because she is united in her Lord until the End-time – the time for Final Awakening. (See Meher Sagar intro. above for explanation regarding two types of Grace)**

Meher hoat hei jin upar, meher dekhat pancho tatwa |  
Pind brahmand sab meher ke, meher ke bich basat ||8

मेहेर होत है जिन पर, मेहेर देखत पांचों तत्त्व |  
पिंड ब्रह्मांड सब मेहेर के, मेहेर के बीच बसत ||८

होत है hoat hei – is showered; जिन पर jin par – upon whomever; देखत dekhat – enables to see; पांचों pancho – all the five; तत्त्व tatwa – elements; पिंड pind – body; ब्रह्मांड brahmand – universe; सब sab – all; मेहेर के meher ke – made from grace; बीच bich – within; बसत basat – reside

**Upon whomsoever Shri Rajji showers His Grace, that individual realizes that both–this creation of five elements (sky, air, water, fire, and earth) and his individual physical existence–are solely the products of His Grace.**

Dukh rupi ean jimi mein, dukh na kahu dekhat |  
Baat badi hei meher ki, jo dukh mein sukh levat ||9

दुःख रूपी इन जिमी में, दुःख न काहूँ देखत |  
बात बड़ी है मेहेर की, जो दुःख में सुख लेवत ||९

दुःख रूपी dukh rupi – sorrow-filled; इन ean – this; जिमी jimi – land; में mein – in; दुःख dukh – sorrow; न na – not; काहूँ kahu – any where; देखत dekhat – experiences; बात baat – the story; बड़ी badi – great, amazing; है hei – is; मेहेर की meher ki – of grace; जो jo – that; दुःख में dukh mein – in the times of sorrow; सुख sukh – pleasure; लेवत levat – experiences

**With Shri Rajji's Grace, one does not see any pain or suffering anywhere in any situation even while being in this asat(false), jad (inanimate), and dukhmayi (sorrow-filled) world. It is through the greatness of Lord's Grace that an awakened Soul can experience eternal joy and pleasure even in situations filled with nothing else but pain and suffering.**

Sukh mein toh sukh dayam, par swaad na aavat upar |  
Dukh aavey sukh aavat, so meher kholat najar ||10

सुख में तो सुख दायम, पर स्वाद न आवत ऊपर |  
दुःख आवे सुख आवत, सो मेहेर खोलत नजर ||१०

सुख sukh – happiness; में mein – in; तो toh – naturally; सुख sukh – happiness; दायम dayam – at all times; पर par – but; स्वाद swaad – taste; न na – does not; आवत aavat – come; ऊपर upar – appears, feels; दुःख dukh – pain; आवे aavey – comes; सुख sukh – happiness; आवत aavat – comes; सो so – that; मेहेर meher – grace; खोलत kholat – opens; नजर najar – spiritual eyes

**In the state of pure happiness, i.e., in the exclusion of any pain, one does not realize its value or feel its taste. However, with the experience of pain, one clearly understands the distinction between the two. In this way, Grace opens one's spiritual eyes.**

Ean dukh jimi mein baith ke, mehery dekhey dukh dur |  
Kayam sukh jo hakk ke, so meher karat hajoor || 11

इन दुःख जिमी में बैठके, मेहेरें देखें दुःख दूर |  
कायम सुख जो हक के, सो मेहेर करत हजूर ||११

इन ean – this; दुःख dukh – suffering; जिमी jimi – world; में mein – in; बैठके baith ke – while sitting;

मेहरे mehere – through grace; देखें dekhey – see; दुःख dukh – suffering; दूर dur – away; कायम kayam – eternal; सुख sukh – happiness; जो jo – that; हक के hakk ke – Shri Rajji's; सो so – that; मेहेर meher – grace; करत karat – does; हजूर hajoor – brings forth face-to-face

**Even while sitting in this world of suffering, an awakened Soul, being protected by the shield of Grace, sees no pain roaming nearby. In this way, the Lord's Grace brings forth the eternal happiness of Paramdham in this life.**

Mein dekhyā dil vichaar ke, ishak hakk ka jit |  
Ishak meher se aayiya, avval meher hei teet ||12

मैं देख्या दिल विचार के, इस्क हक का जित |  
इस्क मेहेर से आइया, अव्वल मेहेर है तित ||१२

मैं mein – I; देख्या dekhyā – saw; दिल dil – in my heart; विचार के vichaar ke – thought; इस्क ishak – divine love; हक का hakk ka – Shri Rajji's; जित jit – where ever; इस्क ishak – divine love; मेहेर meher – grace; से se – through; आइया aayiya – came; अव्वल avval – beginning; है hei – is; तित teet – there

**When I thought deeply, I realized that where there is Love for the Supreme Divine, Grace had to come first. From the very beginning, Grace and Love have always been together.**

Apna elam jin det hei, so bhi meher se besak |  
Meher sab vidh lyavat, jit hukam meher josh hakk ||13

अपना इलम जिन देत है, सो भी मेहेर से बेसक |  
मेहेर सब विध ल्यावत, जित हुकम जोस मेहेर हक ||१३

अपना aapna – Shri Rajji's own; इलम elam – divine wisdom, nij-budh; जिन jin – whomever; देत det – gives; है hei – is; सो so – that; भी bhi – too; मेहेर से meher se – due to grace; बेसक beshak – no doubt about it; सब sab – every; विध vidh – kind of wealth, love, wisdom; ल्यावत lyavey – brings; जित jeet – where; हुकम hukam – will; जोस josh – inspirational power; हक hakk – Shri Rajji

**Whomever Shri Rajji grants His Divine Wisdom to, no doubt, it is due to His Grace. Grace brings all the spiritual treasures—the display of His Will, Grace, and Inspirational Power (Josh).**

Jako leit hei meher mein, taye peheley meherey banavey vajud |  
Gun anga indriya meher ki, rooh meher fukat mahen bund ||14

जाको लेत है मेहेर में, ताए पेहेले मेहेरे बनावे वजूद |  
गुन अंग इंद्री मेहेर की, रूह मेहेर फूकत माहे बूद ||१४

जाको jako – whomever; लेत leit – embraces; है hei – is; मेहेर में meher mein – under the umbrella of grace; ताए taye – to that person; पेहेले peheley – first; मेहेरे meherey – through grace; बनावे banave – make; वजूद vajud – body; गुन gun – characteristic; अंग anga – organ; इंद्री indriya – senses; मेहेर की meher ki – grace's; रूह rooh – soul; फूकत fukat – blows; माहे mahen – inside; बूद bund – drop

**Whomever He embraces with His Grace, He makes that person's body fit for it. The characteristics, organs, and senses of that person get soaked with Grace. Then, He blows His Grace into the false body of that Soul.**

Meher singhasan bethak, aur meher chavar sir chhatra |  
Sohobat sena meher ki, dil chahey meher vajantra ||15

मेहेर सिंघासन बैठक, और मेहेर चवर सिर छत्र |  
सोहोबत सैन्या मेहेर की, दिल चाहे मेहेरे वाजत्र ||१५

मेहेर meher – grace; सिंघासन singasan – throne; बैठक bethak – seat; और aur – and; मेहेर meher – grace; चवर chavar सिर sir – head; छत्र chhatra – canopy; सोहोबत sohobat – company; सैन्या sena – army; मेहेर की meher ki – of grace; दिल dil – heart; चाहे chahey – wished; मेहेरे mehere – due to grace; वाजत्र vajantra – musical instruments

**Such a fortunate Soul qualifies for the kingly luxury of His gracious throne, a royal umbrella, and a flywhisk—all made from His Grace. Such a**

**Soul is also empowered by the company of other Graceful Souls, who entertain her with their Graceful music.**

Boli bulavey meher ki, aur meherey ka chalan |  
Raat din dou meher mein, Hoi meherey milava roohan ||16

बोली बोलावें मेहेर की, और मेहेरै का चलन |  
रात दिन दोऊ मेहेर में, होए मेहेरै मिलावा रूहन ||१६

**बोली** boli – speech; **बोलावें** bulavey – inspires to speak; **मेहेर की** meher ki – grace-filled; **और** aur – and; **मेहेरै का** meherey ka – of grace; **चलन** chalan – actions; **रात दिन** raat din – day and night; **दोऊ** dou – both; **मेहेर में** meher mein – soaked in grace; **होए** hoi - passes; **मेहेरै** meherey – due to grace; **मिलावा** milava – meeting; **रूहन** ruhan – souls

**Gracefulness reflects from the speech and understanding (Kaul) of such a Soul. The actions (Feil) of such a Soul also reflect gracefulness. With her Kaul and Feil harmonized and colored with Grace, the Soul's life is transformed. Her days and nights are now saturated with Grace, i.e., her state of being (Haal) reflects gracefulness. This way, only through Grace, can the Soul meet her Lord face-to-face. And, this is how the meeting (waking) of all Souls shall become a reality.**

Bandgi jikar meher ki, eah meher hakk hukam |  
Ruhen baithi meher chhaya miney, piye meher ras ishak elam ||17

बंदगी जिकर मेहेर की, ए मेहेर हक हुकम |  
रूहें बैठी मेहेर छाया मिने, पिएं मेहेर रस इस्क इलम ||१७

**बंदगी** bandgi – prayer; **जिकर** jikar – remembrance; **मेहेर की** meher ki – of grace; **ए** eah – this; **मेहेर** meher – grace; **हक** hakk – shri Rajji; **हुकम** hukam – will; **रूहें** ruhen – souls; **बैठी** beithi – are seated; **छाया** chhaya – under the shield of, umbrella; **मिने** miney – under; **पिएं** piye – drink; **मेहेर** meher – grace; **रस** ras – nectar; **इस्क** ishak – divine love; **इलम** elam – divine wisdom

**Her (Soul's) prayers and talks are all painted with Grace. Such is the Grace and the Will of the Lord. Such Souls find comfort in the Lord's lotus feet under the cool shade of Grace, and keep drinking the nectar of Divine Love and Divine Wisdom.**

Jit meher tit sab hei, meher avval lag aakhir |  
Sohobat meher devhin, kahun meher sifat kyon kar ||18

जित मेहेर तित सब है, मेहेर अव्वल लग आखिर |  
सोहोबत मेहेर देवहीं, कहूं मेहेर सिफत क्यों कर ||१८

**जित** jit – where ever; **तित** tit - there; **सब है** sab hei – is everything; **अव्वल** avval – from the very beginning; **लग** lag – till; **आखिर** aakhir – the great end; **सोहोबत** sohobat – company; **देवहीं** devhin – gives; **कहूं** kahun – tell; **सिफत** sifat – glory; **क्यों कर** kyon kar – how can

**Where there is Grace, there is everything. Grace has always been with us form the very beginning till the End. Grace brings us good company—the company of the Lord's lotus feet. How can I adequately praise (with my limited words) the amazing work of Grace?**

Yeh jo dariya meher ka, batuni jahir dekhat |  
Sab sukh dekhat tahan, meher jit basat ||19

ए जो दरिया मेहेर का, बातून जाहेर देखत |  
सब सुख देखत तहां, मेहेर जित बसत ||१९

**ए** yeh – this; **जो** jo – which; **दरिया** dariya – ocean; **मेहेर का** meher ka – grace's; **बातून** batuni – internal; **जाहेर** jahir – external; **देखत** dekhat – experiences; **सब** sab – all; **सुख** sukh – happiness; **तहां** tahan – there; **जित** jit – where; **बसत** basat – resides

**It is due to this Ocean of Grace that an awakened Soul experiences both**

**external and internal happiness. One finds all happiness, where there is Grace.**

Bich nabood duniy ke, aayi meher hakk khilwat |  
Tinsey sab kayam hueah, meher ki barkat ||20

बीच नाबूद दुनी के, आई मेहेर हक खिलवत |  
तिन से सब कायम हुए, मेहेर की बरकत ||२०

**बीच** bich – in this; **नाबूद** nabood - perishable; **दुनी के** duniy ke – world; **आई** ayi – descended; **मेहेर** meher – grace; **हक** hakk – shri Rajji; **खिलवत** khilwat – the secret meeting point, mool milawa; **तिन से** tinsey – from it; **सब** sab – everyone; **कायम हुए** kayam hueah – became eternal; **बरकत** barkat – due to the power of grace

**Due to Shri Rajji's Grace, His Khilwat, i.e., Shyamaji and the Souls have descended in this perishable world. And, now this Grace shall empower them so they may offer the priceless gift of eternity to all worldly jivas in the eternal cosmos of Yogmaya.**

Varnan karun kyon meher ki, sifat na pahunchat |  
Eah meher hakk ki batuni, najar mahen basat ||21

बरनन करू क्यों मेहेर की, सिफत ना पोहोचत |  
ए मेहेर हक की बातूनी, नजर माहे बसत ||२१

**बरनन** barnan – describe; **करू** karun – I do; **क्यों** kyon – how can; **मेहेर की** meher ki – grace's; **सिफत** sifat – words of glory; **ना ना** na na – do not; **पोहोचत** pahunchat - reach; **ए** eah – this; **हक की** hakk ki – shri Rajji's; **बातूनी** batuni – internal; **नजर** najar – eyes; **माहे** mahen – inside; **बसत** basat – reside

**How can I describe the glory of the Lord's Batuni Grace, which is essentially hidden, intrinsic, and spiritual in nature? Batuni Grace is the Grace that He holds in His eyes.**

Eah meher karat sab jahir, sab ka mata taulat |  
Jo kin kano na sunya, so meher magaj kholat ||22

ए मेहेर करत सब जाहेर, सबका मता तोलत |  
जो किन कनों ना सुन्या, सो मेहेर मगज खोलत ||२२

**ए** eah – this; **मेहेर** meher – grace; **करत** karat – does; **सब** sab – everything; **जाहेर** jahir – reveals; **सब का** sab ka – everyone's; **मता** mata - knowledge; **तोलत** taulat – evaluates; **जो** jo – which; **किन** kin - whoever; **कनों** kano – with their ears; **ना ना** na – never; **सुन्या** sunya – heard; **सो** so – finally; **मेहेर** meher – grace; **मगज** magaj – inner meanings; **खोलत** kholat – reveals

**This Batuni Grace reveals the esoteric secrets of the Supreme Brahmn and His Paramdham for the first time. It evaluates all world scriptures against Tartam Knowledge.**

Barnan karun kyon meher ki, jo basat hakk ke dil |  
Jako dil mein let hei, tahan aavat nyamat sab mil ||23

बरनन करू क्यों मेहेर की, जो बसत हक के दिल |  
जाको दिलमें लेत है, तहां आवत न्यामत सब मिल ||२३

**बरनन** varnan – describe; **करू** karun – I do; **क्यों** kyon – how can; **मेहेर की** meher ki – of grace; **जो** jo – which; **बसत** basat – resides; **हक के** hakk ke – in shri Rajji's; **दिल** dil – heart; **जाको** jako – whomever; **दिलमें** dil mein – in heart; **लेत** let – takes; **है** hei – is; **तहां** tahan – there; **आवत** aavat – comes; **न्यामत** nyamat – bounties; **सब** sab – all; **मिल** mil – together

**How can I describe the splendor of Grace that resides in Shri Rajji's heart? Whoever or whatever the Lord takes to His heart; naturally, there flows all His spiritual bounties.**

Barnan karun kyon meher ki, jo basat mahen hakk |  
Jako nivajey meher mein, taaeah det aap mafak ||24

बरनन करू क्यों मेहेर की, जो बसत है माहे हक |

जाको निवाजे मेहेर में, ताए देत आप माफक ॥२४

बरनन barnan – describe; करुं karun – I do; क्यों kyon – how can; मेहेर की meher ki – grace's; जो jo – which; बसत basat – resides; है hei – is; माहें mahen – inside; हक hakk – shri Rajji; जाको jako – whomever; निवाजे nivajey - showers; मेहेर में meher mein – with grace; ताए taaeah – to them; देत det – gives; आप माफक aap mafak – like Shri Rajji Himself.

**How can I describe the Batuni Grace, which resides within our Lord's heart? Whomever He showers His Grace upon, that person receives all His qualifications.**

Baat badi hei meher ki, jit meher tit sab  
Nimakh na chhodey najar sey, ean upar kaha kahun ab ||25

बात बड़ी है मेहेर की, जित मेहेर तित सब ।  
निमख ना छोड़ें नजर से, इन उपर कहा कहूँ अब ॥२५

बात बड़ी baat badi – amazing story; है hei – is; मेहेर की meher ki – grace's; जित jit – where; तित tit – there; सब sab – everything; निमख nimakh – moment; ना na – not; छोड़ें chhodey – leave; नजर से najar sey – from sight; इन उपर ean uper – beyond this; कहा kaha – what; कहूँ kahun – do I say; अब ab – now

**The story of Grace is amazing. Where there is Grace, there is everything. The sight of Grace never leaves anyone uncared even for a moment. What more should I say beyond this?**

Jahan aap tahan najar, jahan najar tahan meher |  
Meher bina aur jo kachhu, so sab lagey jeher ||26

जहाँ आप तहाँ नजर, जहाँ नजर तहाँ मेहेर ।  
मेहेर बिना और जो कछू, सो सब लगे जेहेर ॥२६

जहाँ jahan – where ever; आप aap – you are there; तहाँ tahan – there is; नजर najar – your sight is present; जहाँ jahan – where ever; नजर najar – your sight falls; तहाँ tahan – there is; मेहेर meher – grace; मेहेर meher – grace; बिना bina – without; और aur – besides; जो कछू jo kachhu – anything else; सो सब so sab – that all; लगे lagey – appears; जेहेर jeher – to be poison

**O Rajji! Wherever you are seated, your sight and your Grace are also present there. Everything without your Grace is like poison to me.**

Baat badi hei meher ki, meher hoi na bina ankur |  
Ankur soi hakk nisbati, mahen basat tajjala noor ||27

बात बड़ी है मेहेर की, मेहेर होए ना बिना अंकूर ।  
अंकूर सोई हक निसबत, माहे बसत तज्जला नूर ॥२७

बात बड़ी है baat badi hei – amazing is the story; मेहेर की meher ki – of grace; होए ना बिना hoi na bina – does not happen without; अंकूर ankur – seed, spiritual origin; सोई soi – that also; हक hakk – of shri Rajji's; निसबत nisbati – direct relationship; माहे mahen – inside; बसत basat – resides; तज्जला नूर tajjala noor – Lord Aksharateet

**Shri Rajji's Grace is amazingly special. Particularly, His Batuni Grace is not showered on anyone but the Seed-People, who are spiritually rooted in the Lord Aksharateet. In the hearts of these Brahmns Srishti Souls, resides Shri Rajji (Noor Tajalla).**

Jyon meher tyon josh hei, jyon josh tyon hukam |  
Meher rahat noor bal liye, tahan hakk ishak elam ||28

ज्यों मेहेर त्यों जोस है, ज्यों जोस त्यों हुकम ।  
मेहेर रहत नूर बल लिए, तहाँ हक इस्क इलम ॥२८

ज्यों jyon – where ever; मेहेर meher – there is grace; त्यों tyon – there; जोस josh – Shri Rajji's inspirational power; है hei – is there too; ज्यों jyon – where there is; हुकम hukam – Shri Rajji's Will; रहत rahat – resides; नूर noor – divine element of which the entire Paramdham is made from; बल bal – strength; लिए liye – with; तहाँ tahan – there; हक hakk – shri Rajji; इस्क ishak – divine love; इलम

elam – divine wisdom

**With the influx of Grace, come the Lord's Inspirational Power and His Will. His Grace, being the form of His Awakened Intellect, lets the awareness about His Divine Wisdom and Divine Love flow automatically.**

Mitha sukh meher sagar, meher mein hakk aaram |  
Meher ishak hakk anga hei, Meher ishak prem kaam ||29

मीठा सुख मेहेर सागर, मेहेर में हक आराम |  
मेहेर इस्क हक अंग है, मेहेर इस्क प्रेम काम ||२९

मीठा mitha – sweet; सुख sukh – joy; मेहेर सागर meher sagar – ocean of grace; में mein – in; हक hakk – shri Rajji; आराम aaram – rest; इस्क ishak – divine love; अंग anga – organs; है hei – is; प्रेम prem – love; काम kaam – craze

**The joy of the Ocean of Grace offers sweet and pleasant taste. The Souls enjoy tranquility under the umbrella of their Darling Lord's Grace. Both Grace and Love are Shri Rajji's Divine organs. His dynamic Grace transforms into Love that brings the greatest fulfillment to the Souls.**

Kaam badey ean meher ke, eah meher ean hakk |  
Meher hoat jin upar, taye det aap mafak ||30

काम बड़े इन मेहेर के, ए मेहेर इन हक |  
मेहेर होत जिन ऊपर, ताए देत आप माफक ||३०

काम kaam – works; बड़े badey – great; इन ean – this; मेहेर के meher ke – grace's; ए eah – this; इन ean – this; हक hakk – shri Rajji; होत hoat – is showered; जिन ऊपर jin uper – opun whomever; ताए taye – to that person; देत det – gives; आप माफक aap mafak – exactly like shri Rajji

**Greatest are the works of Grace. They are extraordinarily and miraculously powerful because their roots lie in our Lord's gracious heart. Whoever receives Grace, Shri Rajji offers him His Lordship—His divine qualities.**

Meherey khel banaiya, vastey meher momin |  
Meherey milawa huva, aur meherey firastan ||31

मेहेरें खेल बनाइया, वास्ते मेहेर मोमिन |  
मेहेरें मिलावा हुआ, और मेहेरें फरिस्तन ||३१

मेहेरें meherey – due to grace; खेल khel – worldly drama; बनाइया banaiya – has been made; वास्ते vastey – for; मोमिन momin – to the souls of paramdham; मेहेरें meherey – through grace; मिलावा milawa – re-union; हुआ huva – has become possible; और aur – and; फरिस्तन firastan – angels

**The worldly play came into being due to Grace. Grace did so just for the happiness of the Souls. Only due to this Grace, the re-union of the Souls became a real possibility. Grace shall awaken them in Paramdham. Also, this Grace shall bring the souls of Akshar Brahmn, the Ishwari Srishtis, to their abode (in the Yogmayic domain of Sat-Swaroop Brahmn).**

Meherey rasul hoi aayiya, meherey hakk liye furman |  
Kunji lyaye meher ki, kari meherey hakk pehechan ||32

मेहेरें रसूल होए आइया, मेहेरें हक लिए फुरमान |  
कुंजी ल्याए मेहेर की, करी मेहेरें हक पेहेचान ||३२

मेहेरें meherey – due to grace; रसूल rasul – Prophet Muhammad, the soul of Akshar Brahmn and Josh of Aksharateet; होए hoi – in the garb of; आइया aayiya – came; मेहेरें meherey – due to grace; हक hakk – shri Rajji; लिए liye – took; फुरमान furman – message, Koran; कुंजी kunji – Tartam key; ल्याए lyaye – brought; मेहेर की meher ki – of grace; करी kari – did; पेहेचान pehechan – realization

**Due to Grace, Prophet Muhammad came as God's messenger (Rasul), and brought His message through Koran. It is due to the same Grace that**

**Shyamaji (in the person of Devchandraji) brought the Tartam Key, which enabled the Souls to realize the true form, sports, and the abode of the Supreme Brahmn.**

Dai meherey kunji imam ko, tino muhammad surat |  
Meherey dei hikmat, kari meherey jaher hakikat ||33

दई मेहेरें कुंजी इमाम को, तीनों महंमद सूरत |  
मेहेरें दई हिकमत, करी मेहेरें जाहेर हकीकत ||३३

दई dai – gave; मेहेरें meherey – grace; कुंजी kunji – Tartam key; इमाम को imam ko – to Imam Mehndi Shri Prannathji; तीनों tino – all the three; महंमद muhammad – Lord Akshrateet; सूरत surat – manifestations; हिकमत hikmat – divine art; करी kari – did; जाहेर jaher – revealed; हकीकत hakikat – reality

**Finally, the Lord's Grace handed over the Tartam Key and the ultimate art of disclosing the esoteric secrets of the scriptures to Imam Mehndi Shri Prannathji. Thus, the facts regarding the Divine Wisdom became clear to the world through the evolutionary work of each one of the three manifestations of Aksharateet Lord Shri Prannathji. The three manifestations representing 'Sat-Chid-Anand' are: 1) Sat: the Basri manifestation as Prophet Muhammad, 2) Aanand: the Malki manifestation as Shri Shyamaji Swaroop Shri Devchandraji, and 3) Chid: the Hakki manifestation Shri Prannathji Himself in Shriji Sahebji. These three manifestations are called 'Alif, Lam, and Mim' in the holy Koran.**

So furman meherey kholiya, kari jaher meherey aakhirat |  
Meherey samjeh momin, kari meherey jaher khilwat ||34

सो फुरमान मेहेरें खोलिया, करी जाहेर मेहेरें आखिरत |  
मेहेरें समझे मोमिन, करी मेहेरें जाहेर खिलवत ||३४

सो so – thus; फुरमान furman – message, Koran; मेहेरें meherey – grace; खोलिया kholiya – disclosed; करी kari – did; जाहेर jaher – revealed; आखिरत aakhirat – day of judgment; समझे samjeh – realizes; मोमिन momin – souls of paramdham; मेहेरें meherey – grace; खिलवत khilwat – the secret meeting point, Mool Milawa

**It is the Lord's Grace, which disclosed the hidden meanings of the holy Koran, the Time and the Signs of Kayamat (or awakening in the eternity) and the final Day of Judgment. It is this Grace that enabled the Brahmn Srishti Souls to realize the facts regarding the Divine sports (Leela) of bliss (Aanand) in Paramdham.**

Eah meher momin par, eahi khasal khas ummat |  
Dai meherey bhist saban ko, so meher momino barkat ||35

ए मेहेर मोमिनो पर, एही खासल खास उमत |  
दई मेहेरें भिस्त सबन को, सो मेहेर मोमिनो बरकत ||३५

ए eah – this; मेहेर meher – grace; मोमिनो momino – souls of paramdham; पर par – upon; एही eahi – this is; खासल खास उमत khasal khas ummat – Brahmn Srishti souls; दई dai – gave; मेहेरें meherey – grace; भिस्त bhist – eternity; सबन को saban ko – to everyone; सो so – therefore; बरकत barkat – due to the graceful work of the souls

**Shri Rajji's amazingly special Grace is always on the Brahmn Srishti Souls. They are His Chosen Souls. Grace shall offer eternity to all living beings (the worldly jivas) by empowering these Chosen Souls.**

Meherey khel dekhyia momino, Meherey aaye taley kadam |  
Meherey kayamat kar ke, Meherey hans ke miley khasam ||36

मेहेरें खेल देख्या मोमिनो, मेहेरें आए तले कदम |  
मेहेरें कयामत करके, मेहेरें हंसके मिले खसम ||३६

मेहेरें meherey – through grace; खेल khel – worldly drama; देख्या dekhyia – witnessed; मोमिनो momino



– souls of paramdham; आए aaye – came; तले taley – under; कदम kadam – lotus feet; कयामत kayamat – final judgment; करके kar ke – having given; हंसके hans ke – with joy; मिले miley – met; खसम khasam – Shri Rajji

**Due to His Grace, the Brahmn Srishti Souls witnessed this worldly drama. Due to His Grace, all these Souls came to His lotus-feet. Due to the same Grace, the universe shall attain eternity (in the domain of Yogmaya) and the Souls shall meet their Lord with joy and happiness.**

Meher ki baatey toh kahun, jo meher ko hovey paar |  
Meher ey hakk nyamat sab mapi, meher meher ko nahin sumar ||37

मेहेर की बातें तो कहूँ, जो मेहेर को होवे पार |

मेहेरें हक न्यामत सब मापी, मेहेरें मेहेर को नहीं सुमार ||३७

मेहेर की meher ki – grace's; बातें baatey – glory; तो कहूँ toh kahun – I can tell you only; जो jo – if; होवे hovey – there is; पार paar – limit; मेहेरें meher ey – through grace; हक hakk – shri Rajji; न्यामत nyamat – gifts, treasures; सब sab – all; मापी mapi – measured; नहीं nahin – not; सुमार sumar – limit

**I can talk about His Grace only if there is any limit of it. Only with His Grace, could I measure all His bounties. With such an abundance of Grace on me, I can only tell that His Grace is fathomless.**

Jo meher thadhi rahey, toh meher mapi jaye |  
Meher pal mein badhey kot guni, so kyon meher ey meher mapaye ||38

जो मेहेर ठाढ़ी रहे, तो मेहेर मापी जाए |

मेहेर पलमें बड़े कोट गुनी, सो क्यों मेहेरें मेहेर मपाए ||३८

जो jo – if; मेहेर meher – grace; ठाढ़ी thadhi – stabilizes; रहे rahey – stays; तो toh – then; मापी जाए mapi jaye – can be measured; पलमें pal mein – in a moment; बड़े badhey – increases; कोट गुनी kot guni – billions of times; सो so – therefore; क्यों kyon – how can; मेहेरें meher ey – through meher; मपाए mapaye – be measured

**Again, I can measure His Grace only if it stabilizes even for a moment. How can one measure the Whole Grace even with the Grace that he has received, when the level of His Grace rises millions of times in a moment?**

Meher ey dil arash kiya, dil momino meher sagar |  
Hakk meher ley baithey dil mein, de kho momino meher kadar ||39

मेहेरें दिल अरश किया, दिल मोमिन मेहेर सागर |

हक मेहेर ले बैठे दिल में, देखो मोमिनो मेहेर कादर ||३९

मेहेरें meher ey – due to grace; दिल dil – heart; अरश arsh – Paramdham; किया kiya – transformed; दिल dil – heart; मोमिन momino – souls; मेहेर सागर meher sagar – Ocean of Grace; हक hakk – Shri Rajji; मेहेर ले meher ley – with grace; बैठे baithey – took seat; दिल dil – heart; में mein – in; देखो dekho – look; मोमिनो momino – souls of paramdham; कादर kadar – great Lord

**Grace transformed the Soul's heart into Paramdham. Thus, the hearts of the Souls became the Ocean of Grace. Our Darling Lord has taken a seat in His Soul's heart with an abundance of Grace. O my Souls! Just think about this miraculous work of our Lord's Grace!**

Baat badi hei meher ki, hakk ke dil ka pyaar |  
So janey dil hakk ka, Ya meher janey meher ko sumar ||40

बात बड़ी है मेहेर की, हक के दिल का प्यार |

सो जाने दिल हक का, या मेहेर जाने मेहेर को सुमार ||४०

बात baat – the story; बड़ी badi – great; है hei – is; मेहेर की meher ki – of grace; हक के hakk ke – shri Rajji's; दिलका dil ka – heart's; प्यार pyaar – divine love; सो so – that; जाने janey – is known; दिल dil – heart; हक का hakk ka – shri Rajji's; या ya – or; मेहेर जाने janey – knows; मेहेर को meher ko – of grace;

सुमार sumar – total account

**Profound is the subject of Grace. Grace is the manifestation of Divine Love from Shri Rajji's heart. Only His heart, or His Grace itself, knows the greatness and the glory of His Grace.**

Jo eak vachan kahun meher ka, Ley meher samajiyo soi |  
Apar umar apar jubayen, meher ko hisaab na hoi ||41

जो एक वचन कहूं मेहेर का, ले मेहेर समझियो सोए |  
अपार उमर अपार जुबाए, मेहेर को हिसाब न होए ||४१

जो jo – if; एक eak – even one; वचन vachan – word; कहूं kahun – tell; मेहेर का meher ka – of grace; ले ley – regard; समझियो samajiyo – understand; सोए soi – to it; अपार apar – infinite; उमर umar – age; जुबाए jubayen – tongues; हिसाब hisaab – account; न na – not; होए hoi – possible

**O my dear Souls! Please understand that even if I tell you one word about Shri Rajji's Grace, it is only due to His Grace. The account of His Grace is beyond conclusion. The work of His Grace cannot be fully accounted for even if I try to do so for infinite lives and with an infinite number of tongues.**

Nipat bada sagar aathma, eah meher ko nikey jaan |  
Eah meher hoi tuz upar, toh meher ki hoi pehchan ||42

निपट बड़ा सागर आठमा, ए मेहेर को नीके जान |  
जो मेहेर होय तुझ ऊपर, तो मेहेरकी होय पेहेचान ||४२

निपट nipat – very; बड़ा bada – great; सागर sagar – ocean; आठमा aathma – eighth; ए eah – this; मेहेर का meher ka – of grace; नीके nikey – for sure; जान jaan – know; जो jo – if; मेहेर meher – grace; होय hoi – is there; तुझ ऊपर tooz par – upon you; तो toh – then; मेहेरकी meher ki – of grace; होय hoi – happens; पेहेचान pehchan – realization

**Please know it for sure, that this Eighth Ocean of Grace is truly great in every respect. You can only realize its greatness, if Shri Rajji shows His Grace upon you.**

Saat sagar varnan kiye, sagar aathva bina hisaab |  
Eah meher ko paar na aavhin, Jo kei kot karun kitaab ||43

सात सागर बरनन किए, सागर आठमा बिना हिसाब |  
ए मेहेर को पार न आवही, जो कई कोट करूं किताब ||४३

सात saat – seven; सागर sagar – oceans; बरनन varnan – described; किए kiye – did; सागर sagar – ocean; आठमा aathva – eighth; बिना bina – without; हिसाब hisaab – account; ए eah – this; मेहेर का meher ka – of grace; पार paar – limit; न na – not; आवही aavhin – come; जो jo – even if; कई kei – many; कोट kot – billions; करूं karun – do; किताब kitaab – books

**Previously, I described the Seven Oceans of Paramdham. However, this Eighth Ocean of Grace is beyond the grasp of all the words and numbers in this world. The glory of Grace is unlimited, and it cannot be fully described even if I write down billions of books about it.**

Eah meher momin janhin, jin upar hei meher |  
Tako hakk ki meher bina, aur dekhey sab jeher ||44

ए मेहेर मोमिन जानही, जिन ऊपर है मेहेर |  
ताको हक की मेहेर बिना, और देखें सब जेहेर ||४४

ए eah – this; मेहेर meher – grace; मोमिन momin – souls of paramdham; जानही janhin – realize; जिन ऊपर jin upar – upon whom; है hei – is; मेहेर meher – grace; ताको tako – to them; हक की hakk ki – Shri Rajji's; मेहेर बिना meher bina – without grace; और aur – besides; देखें dekhey – see; सब sab – everything; जेहेर jeher – poisonous

**Only the Souls of Paramdham, upon whom is Lord's Grace, realize the value of this Grace. Anything without His Grace seems poisonous to these Souls.**

Shri mahamati kahey eah momino, Eah meher bada sagar |  
So meherey hakk kadmon taley, Piyo amiras hakk najar ||45

महामत कहे ए मोमिनो, ए मेहेर बडा सागर |  
सो मेहेर हक कदमो तले, पिओ अमीरस हक नजर ||४५

**महामत** mahamat – mahamati - the one having Shri Rajji's five distinct divine powers; **कहे** kahey – says; **ए मोमिनो** eah momino – O Souls of Paramdham; **ए** eah – this; **मेहेर** meher – grace; **बडा** bada – great; **सागर** sagar – ocean; **सो** so – which; **मेहेर** meherey – through grace; **हक** hakk – Shri Rajji; **कदमो** kadmon – lotus feet; **तले** taley – under; **पिओ** piyo – drink; **अमीरस** amiras – nectar; **हक** hakk – Shri Rajji; **नजर** najar – sight

**Shri Mahamati says, " O the Souls of the Highest Abode! Now that you know the greatest Ocean of Shri Rajji's Grace, please come quickly under His lotus feet, and experience the nectar of His Graceful sight. 45**

| Bolo Shri Prannath Pyare Ki Jai |

| बोलो श्री प्राणनाथ प्यारे की जय |

## 18

**Badi Arji: Sundersath ji yaad kijiye****बड़ी अरजी: सुंदरसाथ जी याद कीजिए**

This Arji is called 'Badi Arji' because it is long and covers the story of our entire journey. Traditionally, this Arji is recited daily in the temples of the Faith at the conclusion of the morning Seva Pooja. It is the most heart-touching and meditative Arji. It tells the whole story of our divine journeys with our Lord—from Mool Milwa to Brij Leela, from Brij Leela to Maha Raas Leela, From Raas Leela to Paramdham, from Paramdham to Arabia (*only Akshar Atman and Josh Dhani dham came in Arabia, not the Souls!*), from Paramdham into the present Jagni Leela, and finally, from this Leela back to Mool Milawa. If we can understand this Arji fully, we have understood most of the key principles of our Faith.

Sundersath ji yaad kijiye,

Shri yugal swaroop singhasan pey birajman hei |  
Aapan sab sakhiyan shri Rajji ke charno taley bharaaye ke baithi hei |  
Upar noor ko chandrawa zalkat hei,  
Firte firte chaunshat thambh noor ke zalkat hei |1

सुंदरसाथ जी याद कीजिए, श्री युगल स्वरूप सिंघासन पे बिराजमान हैं |  
आपन सब सखियां श्री राज जी के चरणों तले भराए के बैठी हैं |  
ऊपर नूर को चंद्रवा झलकत है, फिरते फिरते चौंसठ थंभ नूर के झलकत हे |१

O Sundersath! Please remember that Shri Raj Shyamaji—the Perfect Divine Couple is seated on the divinely brilliant (Noori) thorn in Mool Milawa. All of us (Souls) are positioned very close--hand-in-hand in their lotus feet. On the top of Mool Milawa is shining a Noori canopy. The 64-noori pillars shine all around the circular Mool Milawa.

Tahan shri Rajji ke charno taley khade hoi ke,  
araj vinti kijiye ki saheb merey |  
Tumhi jo kari so bhayi, aur karat ho so hote hei,  
aur karogey so hoyegi |2

तहां श्री राजजी के चरणों तले खड़े होए के, अजं विनती कीजिए कि साहेब मेरे |  
तुमहीं जो करी सो भई, और करत हो सो होत है, और करोगे सो होएगी |२

Standing there, in the lotus feet of Shri Rajji, let's send an humble request, an Arji: "O my Lord! My Saheb! Whatever happened to us has happened exactly according to Your Will. Whatever is currently happening to us, that is exactly what is currently going on in Your mind. Whatever You decide in the future, only that shall happen.



**H**akkey aap sanchey hone ko, sab vidh kahin subhan |  
Aagu hi say kah chaley, jo kachhu hona nidaan ||7

हकें आप सांचे होने को, सब विध कही सुभान |  
आगू ही से कह चले, जो कछू होना निदान ॥७

To prove Himself true, our Lord explained about all the future happenings and the consequences of the Drama to Shyamaji, our True Master. Everything that was going to happen was foretold!

**K**ahya utertey hakk ney, alasto be rabb kumm |  
Pher kaha arvaho ney, baley na bhuley hum ||8

कहया उतरते हक ने, अलस्तो बे रब कुंम |  
फेर कहा अरवाहों ने, बले न भूले हम ॥८

Before coming to this world, O my Lord, You said, "Alasto-Be-Rabb-E-Koom," which means: "Please don't forget me." At that time, O my Lord, we boldly replied to You: "For sure, we won't forget You."

**A**ye ruhon! Toom beech nasut ke jati ho |  
Mein tumara parvar digar hun, toom ham ko kabhun na bhuliyo |9

अये रुहों! तुम बीच नासुत के जाती हो |  
मैं तुमारा परवरदिगार हूँ, तुम हम को कबहूँ न भूलियो ॥९

Then, O my Lord, You said, "O My dearest Souls! You are going to a place called 'Nasoot', the false world. Its nature is such that it will make you like itself, and you will forget me. But, let me caution you all: Please never ever forget that I am your one and only Lord—your everything.

**Y**eh rabad tisri bhom sey kar ke,  
Taley ki bhom mool milawe mahin aan birejey ||  
Tahan eak charan chawki par latkat hei,  
dusro charan singhasan ke upar ||10

ये रब्द तीसरी भोम से करके, तले की भोम मूल मिलावे मांहीं आन बिराजे ॥  
तहां एक चरण चौकी पर लटकत है, दूसरो चरण सिंघासन के ऊपर ॥१०

After this conversation on the third floor (Tisri Bhom) of Paramdham, all of us came down to the first floor, and took our positions in Mool Milawa. There, O my Lord! You are seated on the divine throne, with Your left lotus foot on the Choki (a foot-rest). Your right lotus foot is positioned on Your left thigh.

**A**apan sab sakhiyan Shri Rajji ke charno taley bharaye ke baithi hei |  
Jyon dadim ki kaliyan ||11

आपन सब सखियां श्री राज जी के चरणों तले भराए के बैठी हैं |  
ज्यों दाड़िम की कलियां ||११

At this time, all of us (our Par-Atmans) are seated in Shri Rajji's lotus feet—  
exactly like the seeds of a pomegranate.

**T**ab Shri Rajji ney pratham itcha Shri bhagwanji par dari |  
Jyon jagrat mein brahmand dekhney thei,  
tyon swapan mein dekhney lagey ||12

तब श्री राज जी ने प्रथम इच्छा श्री भगवान जी पर डारी |  
ज्यों जागृत में ब्रह्मांड देखते थे, त्यों स्वप्न में देखने लगे ||१२

At this time, Shri Rajji first planted the seed of Desire in the heart of Akshar  
Brahmn. Akshar Brahmn, who normally used to see the Play of Creation while  
awake, began to see it in the midst of a Dream.

**P**her sakhiyon par supan swaroop hukam ko aavaran daryo |  
Barah hazar sakhi brij mein eakatthi aayi |  
Tahan gyarah varash bavan din laun ishak prem mein kheley ||13

फेर सखियों पर सुपन स्वरूप हुकम को आवरण डारयो |  
बारह हजार सखी वृज में इकट्ठी आई |  
तहां ग्यारह वर्षे बावन दिन लों इश्क प्रेम में खेले ||१३

Then, the Lord laid the curtain of Dream on all the Souls through His Hukum.  
All the Souls (The twelve thousand!) descended in Brij together. Here, all of  
us played in love and joy for eleven years and fifty-two days.

**R**aas leela khel ke, aaye barra-rab shyam |  
Tahan treshat varash laun aayate suratn kuran  
hadisaun mein likh kar |  
Aarabon ke hath dey kar, haiyatul nabi ney kutch kiya,  
yaney bitch pardey ke hueah ||14

रास लीला खेल के आए बरारब श्याम | तहां त्रेसठ वर्षे लों आयतें सूरतें कुरान  
हदीसों में लिख कर | आरबों के हाथ देकर, हैयातुल नबी ने कूच किया,  
याने बीच परदे के हुए ||१४

After playing the sports of Raas, our Lord descended again as Prophet  
Muhammad in Saudi Arabia. There, He handed over Koran and Haddiths to  
the Arabs during the 63-year period of Prophet Muhammad's life. Then He  
returned to His Original Abode, Paramdham.

**S**aal navsaun nabbey maas nav, hueah rasul ko jab |  
Rooh allah misal gaziyo, momin utareh tab ||15

साल नव से नब्बे मास नव , हुए रसूल को जब | रूह अल्ला मिसल गाज़ियो, मोमिन उतरे तब ||१५

When nine hundred-ninety years and nine months passed after Prophet Muhammad, we, the Souls of Paramdham descended in this world along with Shri Shyamaji.



**R**ooh allah chauthey aasman se utrey, rooh allah ney tin didaar dekhey |  
Pratham didar mein bich raah ke,  
paigambar saheb ne noor ko patuka bandhayoo ||16

रुह अल्ला चौथे आसमान से उतरे, रुह अल्ला ने तीन दीदार देखे |  
प्रथम दीदार में बीच राह के, पैगम्बर साहेब ने नूर को पटुका बंधायो ||१६

Shri Shyamaji descended from the Fourth Sky (Paramdham) in the person of Satguru Dhani Shri Devchandrajji. Shyamaji experienced (the Darshan of) the Lord three times in the state of ignorance. The first time, while journeying through the desert, the Lord appeared before him, and tied a divinely powered small piece of cloth (Noori Patuko) around his waist.

**D**usrey didar mein akhand vraj dekhey, Shri Krishna piya sang miley  
||17

दूसरे दीदार में अखंड वृज देखे, श्री कृष्ण पिया संग मिले ||१७

During the second appearance, the Lord met him in the Eternal sports of Brij. Here, our Piyaji Shri Rajji appeared as Shri Krishna. (Since Devchandrajji used to meditate upon Shri Krishna of Brij and Raas, considering himself as Radhika, Shri Rajji had to appear as Krishna even though Shyamaji never remembered Him.)

**T**isrey didar mein bich beja munarey ke,  
noor ke kaabey meinsey kalij killi dusri surat ko dai ||18

तीसरे दीदार में बीच बेजा मुनारे के, नूर के काबे में से कलीज किल्ली दूसरी सूत को दई ||१८

During the third instance, our Lord appeared before Shyamaji Swaroop Shri Devchandrajji in the temple of Shyamaji in the City of Jamnagar, Gujarat. Here, the Lord handed over the Tartam Key to Shyamaji.

**M**uhammad miley ishey miney, tab ahmad hua shyam |  
Ahmad miley mehendi miney, eah tino mil hueah imam ||19

महंमद मिले ईसे मिने, तब अहमद हुआ श्याम |  
अहमद मिले मेहेदी मिने, ए तीनों मिल हुए इमाम ||१९

Then, in the City of Merta (M.P., India), the Lord, along with the Soul of Shyamaji, began working through Mehraj Thakur. With all Five Divine Powers of the Lord, Mehraj Thakur received the title of Imam Mehndi.

**A**isey sakhat vakhat mein, vasiyat namey chalaye ke hamari madat karai |  
Allah kalaam sey sahedai dai, ved purano sey sahedai dai |20

ऐसे सखत वखत में, वसियत नामे चलाए के हमारी मदत कराई |  
अल्ला कलाम से साहेदी दई, वेद पुराणों से साहेदी दई ||२०

In such a difficult period, the Lord helped us by sending the four holy books, the four Vasiyat Namas from Mecca and Madina. The Lord showed the witness of the Koran, the Puranas and the Vedas.



## Tathey dojakh ki aanch aayi ||24

मोमिन मोमिन सिजदा को आवें, तो सिजदा करें ।  
काफर मुनाफक सिजदे को आवें, तो पीठ उन्हों की सींग सी कड़ी हो रहे ॥  
चमड़ी टूटे, पर सिजदा उन्हों से ना होवे । ताथें दोजख की आंच आई ॥२४

Now, the True Sundersath devotees (Momins) shall gladly unite, and shall humbly pay obeisance to each other. Others with ego, shall also come; but shall not be able to pay obeisance with pure and soft heart. They will die but shall never bow their head in front of others. For this reason, the scriptures have rightly prescribed the fire of hell for them.

Khabardar hoye kalama kaho |  
Satmen daravaje ki aanch aayi ||  
Kalma kaho dil mein dekho ||  
Jin dil par nakas nahin, aisey kafaron ko jalaayo |  
Aisey hi jaalayo chhahiye ||25

खबरदार होए कलमा कहो । सातमें दरवाजे की आंच आई ॥  
कलमा कहो दिल में देखो ॥  
जिन दिल पर नकस नहीं, ऐसे काफरों को जलायो । ऐसे ही जलायो चाहिए ॥२५

They do recite the holy Kalma (Tartam), but thoughtlessly. Their hearts aren't humbled by this Divine Wisdom. Such individuals shall undergo the fire of hell. And, rightly, they deserve the painful burning in such a fire.

Dou tarfon ki gita kitaben khol dai,  
tino Shrishti jiv ishwari brahmn ki pehchan karai ||26

दोऊ तरफों की गीता किताबें खोल दई, तीनों सृष्ट जीव ईश्वरी ब्रह्म की पेहचान कराई ॥२६

The Lord disclosed the meanings of the secret words of both the Hindu and Non-Hindu scriptures, including the holy Gita and the holy Koran. He revealed the distinction between the three types of souls: Jiva Shrishti, Ishwari Shrishti, and Brahmn Shrishti.

Jyon billi apney bachhon ko leti hei, vaai mushak ko chhod deti hei |  
Taise hi toom hamarey laad puran karan haarey meharbaan|  
Hamarey laad puran kijiye ||27

ज्यों बिल्ली अपने बच्चों को लेती है, वाय मुस्कको छोड़ देती है ।  
तैसे ही तुम हमारे लाड पूरन करनहारे मेहेरबान । हमारे लाड पूरन कीजिए ॥२७

O my Dear Lord! You are always taking care of all of us like a mother-cat who takes care of all her baby-cats. The mother-cat carries all her babies carefully and gently from place to place, in search of a cleaner and a better place. This way, she raises her babies taking a lot of pain. O my Lord! You are even more to us. Please satisfy our ultimate Desire—the desire to be with You face-to-face in Paramdham.

Jin tumarey charnamrut prasaad ko aasro liyo hoi |  
 Shabad wani kano sey suni hoi, ya juban sey kahi hoi |  
 Tinko ean jeher jimi sey chhudai ke,  
 apney kadmon taley baithaay kar sakhyaat didar dijey ||  
 Ean ko noor sey pur kijey || 28

जिन तुमारे चरणामृत प्रसाद के आसरो लियो होए ।  
 शब्द वाणी कानो से सुनी होए, या जुबान से कही होए ।  
 तिनके इन ज़हर जिमी से छुड़ाए के,  
 अपने कदमों तले बैठाए कर साख्यात दीदार दीजे ॥  
 इनको नूर से पूर कीजे ॥ २८

O my dear Lord! Please awake us in Your lotus feet. Appear before all those souls, who have taken shelter under the umbrella of Your Divine Wisdom and had an opportunity to have Your Charanamrut and Prasad (the holy food and water already offered to the Lord). Please appear before all those, who have taken time to listen to Your Holy Words with their true heart, or recited Your Holy Words through their mouth. Please pull all of us out of this poisonous land of Maya, and bring us back to our Original Abode. Let us bathe in the shower of Your Noor--Your supremely divine effulgence.

Sab milkey godi odhke yahi araj vinti karat hei |  
 Shriji sahebji ko pranam || Shri Baiji sahebji ko pranam ||  
 Shri maharajaji ko pranam || Shri Laldasji ko pranam ||  
 Shri samast sundersathji ko pranam ||29

सब मिल के गोदी ओढ़ के यही अर्जें विनती करत हैं ।  
 श्री जी साहेब जी को प्रणाम ॥ श्री बाई जी साहेब जी को प्रणाम ॥  
 श्री महाराजा जी को प्रणाम ॥ श्री लाल दास जी को प्रणाम ॥  
 श्री समस्त सुंदर साथजी को प्रणाम ॥२९

Protected by the blanket of Your Divine Grace, O my Lord!  
 United, all of the souls make this humble request. Please accept it:

Pranam to Shriji Sahebji. Pranam to Shri Baijurajji. Pranam to Maharaja Shri  
 Chhatrasalji. Pranam to Shri Laldasji. Pranam to all Sundersathji.

Meharbaan maharajaju momino ke vastey,  
 sab sath milkey araj vinti kijey |  
 Meharban maharajaju, momino ki balayen dafey kijey |  
 Eanko noor sey puur kijey,  
 Yon sath sab ko bich khilvat ke uthaye khadey kijey |  
 Samasta sundersath ko pranam ||30

मेहेरबान महाराजाजू मोमिनो के वास्ते, सब साथ मिलके अर्जें विनती कीजे ।  
 मेहेरबान महाराजाजू, मोमिनो की बलाएं सब दफे कीजे ।  
 इन को नूर से पूर कीजे, यों साथ सबको बीच खिलवत के उठाए खड़े कीजे ।  
 समस्त सुंदर साथ को प्रणाम ॥३०

On behalf of evary Soul, let's make this Arji unitedly in the lotus feet of Shri Rajji.  
 Let all the worldly illusions die in favor of Your souls.

Let all Souls be fully soaked in the ocean of Your gracious Noor.  
Let all Souls be awakened in Khilwat—in Mool Milawa.

Again, Pranam to all Sundersath.

Section II

***Sandhya Seva Pooja***

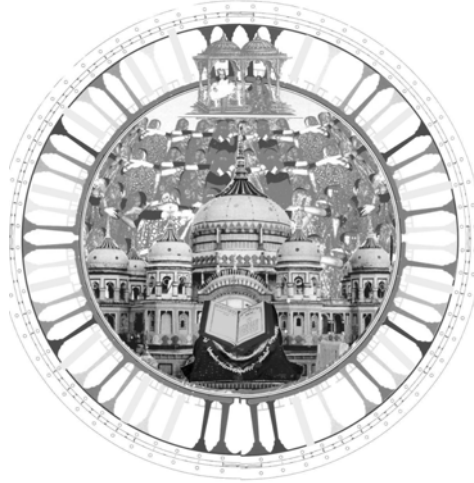
Evening Worship Prayers

## Sandhya Seva Pooja

### संध्या सेवा पूजा

The Sandhya (evening) Seva Pooja, in particular, draws our attention to Pannaji (MP, India), where the entire practice of Seva Pooja, as it is performed today, was formalized while Shri Prannathji (Shriji) was in Panna. When Shriji was in Panna, the Sundersathji used to perform this Seva Pooja by regarding him as Aksharateet. Therefore, it is important that we take our attention to Ghummatji in Pannaji during the Sandhya Aarti.

**Sundersathjis** regard Pannaji as the holiest place on the earth and is revered as Mool Milawa of this Jagni Brahmand. By receiving the Divine Wisdom of the Holy Kuljam Swaroop, sundersath souls shall first come into the lotus feet of Aksharateet Shriji Sahebjī present in Ghummatji and Bangalaji, and then rise into the ultimate divine Mool Milawa in Paramdham.



## 22

**Sandhya Aarti: Vando satguru****संध्या आरती: वंदो सतगुरु**

**M**editate upon the Tartam avataram event when the Aavesh swaroop of Shri Rajji appeared before Shri Devchandraji in Shyamji's temple in Jamnagar (Gujarat). Convey hearty pranam to the Lord of Paramdham and then to the Lord in the person of Shri Devchandraji, which qualified him as Satguru (True Master).

**O** my True Master, you are the captain of my lifeship. You offered me your divine vision, sublimating all my doubts. Please take me to that eternal state, which is even sought by the three god-heads, Maha Vishnu and Lord Narayana. You are the one to free my jiva from the bondage of death and karma. You are the one to gift me the paramhams status that is beyond both Kshar and Akshar. Not through infinite best karmas or through the practice of best dharmas, but only through divine relationship, can any one reach you. O True Master, your Land is even unaccessible to the Vedas and Srimad Bhagvad Gita.

**O** Lord Prannath! You are my ultimate True Master. Please keep me in your divine lotus feet so I may reap the joy of Paramdham, my nija-anand. I wish I can convey my hearty pranam to you every moment.

**V**ando sadguru charan ko karu prem pranam |  
Ashubh haran mangal karan, shri Devchandraji naam ||1

वंदो सदगुरु चरण को करुं प्रेम प्रणाम |  
अशुभ हरन मंगल करन, श्री देवचन्द्र जी नाम |१

**S**hri Devchandraji ko darsh diyo jo hei puran roop |  
Taratm ko tatva kahyo, hirdey beithi swaroop ||2

श्री देवचन्द्र जी को दरश दियो, जो है पूरन रूप |  
तारतम को तत्व कहयो, हिरदे बैठि स्वरूप |२

**D**ham dhani akhand hei, pavan puran naam |  
Pad ke parey param pada, so kahiye parnam ||3

धाम धनी अखंड है, पावन पूरन नाम |  
पद के परे परम पद, सो कहिये परनाम |३

**G**uru kanchan guru paras, guru chandan parman |  
Toom satguru dipak bhaye, kiyo jo aap saman ||4

गुरु कंचन गुरु पारस, गुरु चंदन परमान |  
तुम सतगुरु दीपक भये, कियो जो आप समान |४

**T**oom swaroop, toom mein swaroop toom swaroop ke sang |



Bhed tumharo ko lakhe, brahmanand rus rang ||5

तुम स्वरूप तुम में स्वरूप, तुम स्वरूप के संग ।  
भेद तुम्हारे को लखे, ब्रह्मानन्द रस रंग । ५

Toom khevat bhanu vah desh ke, dehu chakshu aap saman |  
Drasti tumhari kyon rahey sanshay timar agyaan ||6

तुम खेवट भानु वह देश के, देहु चक्षु आप समान ।  
दृष्टि तुम्हारी क्यों रहे, संशय तिमर अज्ञान ।६

Jo pada Narayana bhaje Brahma Vishnu Mahesh |  
Maha Vishnu vanchhit sada, mohe pahunchavo va desh ||7

जो पद नारायण भजे, ब्रह्मा विष्णु महेश ।  
महाविष्णु वांछित सदा, मोहे पहुंचाओ वा देश ।७

Kaal karam bhuv dukh se, tumhi chhudavan haar |  
Paramhans pada det ho, kshar akshar ke paar ||8

काल करम भव दुःख से, तुमही छुड़ावन हार ।  
परमहंस पद देत हो, क्षर अक्षर के पार । ८

Kshar akshar ke paar hei, aksharateet aadhar |  
Bina sanmandh na paiye, kotin kare aachar ||9

क्षर अक्षर के पार है, अक्षरातीत आधार ।  
बिन संबंध न पाईये, कोटिन करे आचार । ९

Veda thakey Brahma thakey, thaki gaye Shesh Mahesh |  
Geeta ko jahan gam nahi, vah satguru ko desh ||10

वेद थके ब्रह्मा थके, थकि गये शेष महेश ।  
गीता को जहां गम नहीं, वह सदगुरु को देश ।१०

Satguru mere Shyam ji, mein eahnish charney rahun |  
Sanmandh mera yahin saun, mein tathey sada sukh leun ||11

सतगुरु मेरे श्यामजी, मैं एहनीस चरणे रहूं ।  
संबंध मेरा याही सौं, मैं ताथें सदा सुख लेऊं ।११

Shri Prannath nij mool pati, shri Meheraj su-naam |  
Tejkuvari Shyama jugal, pal pal karun pranam ||12

श्री प्राणनाथ निज मूल पति, श्री मेहेराज सुनाम ।  
तेजकुंवरि श्यामा जुगल, पल पल करूँ परनाम ।१२

**Bolo Shri Prannath Pyare ki Jai**

बोलो श्री प्राणनाथ प्यारे की जय

## Zilna sanjana samayna

### झीलना सांजना समयना

Zilna time is the time for evening shower in the waters of Jamunaji, which flows in the entire Paramdham. Take your attention to different paksha (sectors) of Paramdham. During the moon-light (Shukla Paksha) period, zilna takes place far away from the Rang Mohol. While, during the dark night (Krishna Paksha), this leela takes place in different places close to Rang Mohol. Meditate upon the company of Shri Rajji, Shri Shyamaji and all par-atmans, and the fun in the holy water.

**Shri Jamunaji ke ghat mein, Amrut van pat mein |**  
**Karat krida jal joyna, sang sohey Shyama |**  
**Sachchidanand chit chahena, sang sohey Shyama ||1**

श्री जमुनाजी के घाट में, अमृत वन पाट में ॥  
 करत क्रीड़ा जल जोयना संग सोहे श्यामा ।  
 सच्चिदानन्द चित चाहेना, संग सोहे श्यामा ॥१

**Rajit kishor kishori, shobhit jugal jodi |**  
**Raj rasik piya premna, sang sohey Shyama ||2**

राजित किशोर किशोरी, शोभित जुगल जोड़ी  
 राज रसिक पिया प्रेम ना, संग सोहे श्यामा ॥२

**Sakal singar kiye, ajab tilak diye |**  
**Rang rangile dou rangana sang sohey Shyama ||3**

सकल सिनगार किये, अजब तिलक दिये ।  
 रंग रंगीले दोऊ रंगना, संग सोहे श्यामा ॥३

**Preeti so pritam pyari nirakhat Navrang nari |**  
**Shri ji akhand sukh nij-dham na, sang sohey Shyama ||4**

प्रीति सों प्रीतम प्यारी, निरखत नवरंग नारी ।  
 श्री जी अखंड सुख निजधाम ना, संग सोहे श्यामा ॥४

**Bolo Shri Prannath Pyare ki Jai**

**बोलो श्री प्राणनाथ प्यारे की जय**

23

**Gauri - Prannath Mana Bhaye****गौरी - प्राणनाथ मन भाये**

**O** Sakhi! Lord Prannath is too dear to me. On the Vindhyaachal mountain, is His beautiful Panna Dham. Diamond cladded Shri Ghummatji and Shri Banglaji are luring, not just me, but also to all the gods and goddesses of these fourteen worlds. O Prannath! Your grace converted the poisonous water (moha) of the river Kilkila (maya) into elixir (pure love). By listening to the songs (bhajans and kirtans) of your glory, all shall attain eternity. Allow me to serve you as I experience the Jagni Raas Leela being enacted from here and through you. O Prannath! You are my only dearly beloved.

**Prannath mana bhaye, aali mohi Prannath mana bhaye |  
Vindhyaachal parvat ke upar, sundar dham suhaye ||1**

प्राणनाथ मन भाये आली मोहि, प्राणनाथ मन भाये |  
विंध्याचल पर्वत के ऊपर, सुंदर धाम सुहाये ||१

**G**umat bangla banyo hei dhani ko, hiran takhat dharaye |  
Ratan jadit padmavati sohey, dev sakal lalchaye ||2

गुंमट बँगला बन्यो है धनी को, हीरन तखत धराये |  
रतन जड़ित पद्मावती सोहे, देव सकल ललचाये ||२

**V**ikh ki nadiya amrut kinho, sukh saban pahonchaye |  
Bhajan kirantan hote raat din, sunat moksha fal paye ||3

विख की नदिया अमृत कीन्हों, सुख सबन पहुँचाये |  
भजन किरंतन होत रात दिन, सुनत मोक्ष फल पाये ||३

**Shri Thakuraniji sath sakal mili, jagni raas khelaye |  
Shri sundar shri Indravati jivan, amar sakhi chanvar dhoraye ||4**

श्री ठकुरानी जी साथ सकल मिलि, जागनी रास खेलाये |  
श्री सुंदर श्री इन्द्रावती जीवन, अमर सखि चंवर ढोराये ||४

**Bolo Shri Prannath Pyare ki Jai**

**बोलो श्री प्राणनाथ प्यारे की जय**

## 24

**sandhya sumaran aarti****संध्या सुमरन आरती**

**F**ocus upon the lotus feet of the Yugal Swaroop Shri Raj Shyamaji with all your mind, speech and actions. Let not even a single breath go in vain. O sundersathji! Do you know for sure if you are going to be able take the next breath? Realizing this uncertainty, just engage fully in Paramdham Chitwani.

**L**ove and only love is the virtue by which Brahmn Srishti shall be recognized. The loving Lord appears face-to-face only if all of our mental storms are settled.

**O** Lord! I am virtueless, and you are the treasure of infinite virtues. You are the Ocean of Grace. Despite all my misdeeds, I am sure you will forgive me. Please allow me to light the mental flame in the lamp of my body with the oil and wick of love and faith. O Lord! I am waiting to perform your Aarti.

**Sandhya sumaran aarti, bhajan bharsey das |**  
Mansa vacha karmana, shri Yugal charan ki aas ||1

संझा सुमरन आरती, भजन भरोसे दास |  
मनसा वाचा कर्मणा, श्री युगल चरण की आस ||१

**Swas swas nijnam japo, vrutha swas mat khoy |**  
Na jano in swas ko aavan hoi n hoi ||2

श्वास श्वास निजनाम जपो, वृथा श्वास मत खोय |  
ना जानो इन श्वास को, आवन होय न होय ||२

**Zanda gadyo prem ko chahu dis piyu piyu hoi |**  
Na jane is zund mein, kaun suhagin hoi ||3

झण्डा गाड़यो प्रेम को, चहूँ दिस पिउ पिउ होय |  
ना जाने इस झुण्ड में, कौन सुहागिन होय ||३

**ShukVyas kahey bhagvat mein, prem na trigun paas |**  
Prem base brahmnSrusti mein, jo kheley swaroop vraj raas ||5

शुकव्यास कहे भागवत में, प्रेम न त्रिगुन पास |  
प्रेम बसे ब्रह्मसृष्टि में, जो खेले स्वरूप बृज रास ||५

**N**avdha se nyaro kahyo, chaudah bhuvan mein nahi |  
So prem kahan se paiye, jo basat gopiyan mahin ||6

नवधा से न्यारो कह्यो, चौदह भुवन में नाहिं ।  
सो प्रेम कहां से पाइये, जो बसत गोपीयन माहिं ॥६

**P**rem prem sab koi kahe, prem na chinhe koi |  
Aath pahar bhina rahe, prem kahavey soi ||7

प्रेम प्रेम सब कोई कहे, प्रेम न चीन्हें कोय ।  
आठ पहर भीना रहे, प्रेम कहावे सोय ॥ ७

**P**rem chhipaye na chhipe, jo ghat pragat hoi |  
Jo ke mukh boley nahin, nayan det hei roi ||8

प्रेम छिपाये ना छिपे, जो घट प्रगट होय ।  
जो के मुख बोले नहीं, नयन देत हैं रोय ॥८

**A**aya hei so jayega raja runk fakir |  
Koi sinhasan chadi chale, koi bandhe jaat jangir ||9

आया है सो जायेगा, राजा रंक फकीर ।  
कोई सिंघासन चढ़ि चले, कोइ बांधे जात जंजीर ॥९

**Y**e to gati hei atapati, zatpat lakhe na koi |  
Jo mana ki khatpat mitey, chatpat darsan hoi ||10

ये तो गति है अटपटी, झटपट लखे न कोय ।  
जो मन की खटपट मिटे, चटपट दरसन होय ॥१०

**P**rem na bari upjeh, prem na haat bikaay |  
Bina prem ko manava, bandhe yampur jaay ||11

प्रेम न बारी उपजे, प्रेम न हाट बिकाय ।  
बिना प्रेम को मानवा, बांधे यमपुर जाय ॥११

**K**ya mukh le vinati karun, laaj aavat hei mohi |  
Toom dekhat avagun kiye, ye kaise bhau tohi ||12

क्या मुख ले विनती करूं, लाज आवत है मोहि ।  
तुम देखत अवगुण किये, ये कैसे भाऊ तोहि ॥१२

**M**ein apradhi janam ka, nakh sikh bhara vikar |  
Toom data dukh bhanjana, meri karo sambhar ||13

मैं अपराधी जन्म का, नख सिख भरा विकार |  
तुम दाता दुःख भंजना, मेरी करो संभार ||१३

**M**o mein gun kachhu hei nahi, toom gun bhare ho zaaz |  
Gun avagun na vichariye, banh grahe ki laaj ||14

मो में गुण कछु है नहीं, तुम गुण भरे हो झाझ |  
गुण अवगुण न विचारिये, बाँह गहे की लाज ||१४

**A**vagun kiye toh bahu kiye, kartavya mati nihar |  
Bhave banda baksiye, bhave gardan maar ||15

अवगुण किये तो बहु किये, कर्तव्य मति निहार |  
भावें बंदा बकसिये, भावें गदँन मार ||१५

**T**an dipak mana jyoti karun, prem ghrut lau laay |  
Sobha lakhi shri Raj ki , aarti karun chita laay ||16

तन दीपक मन ज्योति करुं, प्रेम घृत लौ लाय |  
शोभा लखि श्री राज की, आरती करुं चित लाय ||१६

**Bolo Shri Prannath Pyare ki Jai : बोलो श्री प्राणनाथ प्यारे की जय**

25

**Jai jai Satguru Aarti Aapki Piya: Satguru Stuti****जय जय सतगुरु आरती आपकी पिया: सतगुरु स्तुति**

In this Stuti, the sundersath soul appreciates the grace of her Satguru Shri Shyamaji in this Stuti, which means Praize. Traditionally, it is sung prior to the Sandhya Aarti.

**O** my Satguru Shri Shyamaji! My heart is dancing to do your Aarti. My intentions have been purified through your grace. Through the Tartam Knowledge, you helped me distinguish between maya (neer, false) and Brahmn (khir, truth). No one but you (One Puran Brahmn) really exists in this body or in the entire creation. Everything born of Moh Tatwa is doomed to cease existence one day. I sacrifice myself in the lotus feet of the Yugal Swaroop seated on the divine throne.

**Jai jai satguru aarti aapki piya, nirmal drusti kari jin meri | 1**

जय जय सतगुरु आरती आपकी पिया, निर्मल दृष्टि करी जिन मेरी |१

**T**artam (Jagrut) gyan hath kar linho,  
khir neer (maya brahmn) ko nirnay kinho | 2

तारतम (जाग्रत) ज्ञान हाथ कर लीन्हों, खीर नीर (माया ब्रह्म) को निर्णय कीन्हों |२

**P**ind brahmand lakhaye doi,  
puran Brahmn (Sachchidanand) bin aur nahin koi | 3

पिंड ब्रह्मांड लखाये दोई, पूरण ब्रह्म (सच्चिदानंद) बिन और नहीं कोई |३

**M**oha tatwa upjyo hei soi, jo upjyo so to rahyo na koi | 4

मोह तत्त्व उपज्यो है सोई, जो उपज्यो सो तो रहयो न कोई |४

**B**eithey singhasan shri jugal bihari,  
yugal bihari piya naval bihari |  
Chhabi nirkhat shri Mahamati (satguru) balihari | 5

बैठे सिंघासन श्री जुगल बिहारी, युगल बिहारी पिया नवल बिहारी |

छबि निरखत श्री महामति (सतगुरु) बलिहारी |५

Bolo Shri Prannath Pyare Ki Jay : बोलो श्री प्राणनाथ प्यारे की जय

26

Now Sing: 'Puran Brahmn: Stuti' -- पूरण ब्रह्मः स्तुति

**See Item # 9 in Mangal Arti, Section I**

Bolo Shri Prannath Pyare ki Jai : बोलो श्री प्राणनाथ प्यारे की जय

27

Now Sing: Shri Chandan Pushpa: श्री चन्दन पुष्प

**See Section I (item# \_\_\_\_\_)**

Bolo Shri Prannath Pyare Ki Jai : बोलो श्री प्राणनाथ प्यारे की जय



28  
**Kanchan Thal Aarti**  
 कंचन थाल आरती

**F**ocus your attention in the Seva of Ghummatji (Panna) as you do this Aarti. This Aarti was performed daily in the evening when Shriji Sahebji was physically present among the sunderdsath in Pannaji. Daily, Baijuraji would do this Aarti first upon Shriji with a cone-shaped multi-lamped aarti. Thereafter, all sunderdsath devotees used to do the same to the Yugal Swaroop.

**F**rom Paramdham chiwani perspective, sunderdsathji can focus their attention in the forests (Ban) of Paramdham during moon light evenings. Imagine Shri Rajji and Shyamaji seated on the noori throne and all Sakhis surrounding them. During the Krishna Paksha (dark night period), do the Sandhya Aarti in the first haveli of Rasoi (kitchen and dining area). Traditionally, this aarti is also sung during all ceremonies such as Parayana or Pooja on any other occasions.

**Kanchan thal chahu mukh divla, dipak jyoti prakash |  
 Karat aarti Shri jiyavar rani anand anga ullash || 1**

कंचन थाल चहूँ मुख दिवला, दीपक ज्योति प्रकाश |  
 करत आरती श्री जियावर रानी, आनंद अंग उलास || १

**Yugal swaroop sunder sukh dayak, shyam dham dhani sohey |  
 Mangal rasik vadan ki sobha, nirakhanta mana mohey || 2**

युगल स्वरूप सुंदर सुख दायक, श्याम धाम धनी सोहे |  
 मंगल रसिक वदन की सोभा, निरखंता मन मोहे || २

**Sakhiyan nirat karey aur gavey, umang anga apaar |  
 Taal mrudang zanzar jantra bajey, sakhiyan bolat jai jai kar || 3**

सखियां नृत्य करें और गावें, उमंग अंग अपार |  
 ताल मृदंग झांझर जन्त्र बाजे, सखियां बोलत जय जयकार || ३

**Vadhavey mukta-phal sakhiyan, shri jiyavar shyam sohagi |  
 Tan mana jiv nichhavar kinho, shri mahamati charno lagi || 4**

वधावें मुक्ता फल सखियां, श्री जियावर श्याम सुहागी |  
 तन मन जीव निछावर किन्हों, श्री महामति चरणों लागी || ४

**Bolo Shri Nijanand Swami ki Jai  
 Pyare ki Jai**

**Bolo Shri Nijanand Sampradaya Ki Jai  
 बोलो श्री निजानंद स्वामी की जय**

**Bolo Shri Prannath**

**Dham ke Dhani Ki Jai**

**बोलो श्री प्राणनाथ प्यारे की जय**

बोलो श्री निजानंद संप्रदाय की जय

धाम के धनी की जय

## *Kanchan Thal Aarti*: कंचन थाल आरती | Translation |

**T**he holy light shines from the cone-shaped multi-lamped aarti. Aarti is placed in a golden dish. Baijurajji performs aarti upon Shriji. As a result, she feels great joy in her heart. |1|

**T**he beautiful divine couple then sits together on a throne  
It gives a feeling as if Shri Rajji and Shyamaji are in Paramdham  
Upon seeing the beauty of the eternally fortunate loving face of Shriji and Baijurajji, my heart is filled with joy. |2|

**S**undersath devotees are seen dancing and singing  
There is an infinite level of joy and excitement

**T**he environment is filled with the harmonious music from variety of instruments  
Sundersath sing the glory (jaikara) of Shriji Sahebji aloud. |3|

**S**undersath devotees offer coconut in the name of the eternally wedded divine couple. This way, all sundersath dedicate their body, mind and soul in Shriji's lotus feet. |4|

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**Now Sing****Parikarma - परिक्रमा****Appropriate for Each Day of the Week****See Item # 30 in Mangal Arti, Section I****Bolo Shri Prannath Pyare ki Jai : बोलो श्री प्राणनाथ प्यारे की जय**

## *Nav Khand Aarti: Sandhya Aarti ka Swaroop*

### नव खंड आरती: संध्या आरती का सरूप

**M**editate upon the glory of Shri Ji Saheb Ji by remembering the Haridwar Kumbh Mela event. The world has accepted Shri Ji saheb Ji as Vijaya-bhi-nand Buddha Nish-Kalanka Avatar through the Tartam Knowledge that He shared with all religious leaders and saints.

**A**ll the fourteen worlds are shining due to His tartam Knowledge. The ignorance of kaliyuga and the bondage of karma is being dissolved. The three god-heads and all others have accepted the shelter under the grave of Shri Bddha Ji.

**E**veryone is realizing the limitations of the Navdha bhakti and the limitless glory of the path of Ananya Prem laxna of Aksharateet Lord. The darkness of the three worlds is disappearing in the light of Shri Buddhaji's eternal flame of spotless divine wisdom.

**T**he joy of Jagni Rass Leela is surfacing out from everywhere. False is being uprooted and the roots of the highest true religion have been established. O Shri Ji Saheb Ji! You are truly graceful.

**A**s the lead singer recites 'bhai nai re! navkhando aarati' at the end of each chopai, all others may sing aloud 'Shriji Sahebji Meherbaan.'

### **Initial Greetings**

Kotan kot dandvat karun,  
kotan kot karun pranam |  
Kotan kot vinti karun,  
dhani merey sundervar Shyamaji var shyam ||

कोटान कोट दंडवत करूं, कोटान कोट करूं प्रणाम ।  
कोटान कोट विनती करूं, धनी मेरे सुंदरवर श्यामाजी वर श्याम ॥

### ***Swaroop: सरूप***

Bhai nai re! navkhando aarati  
Shri Vijya ahinand ki aarati, prem magan hoye utarti |  
Sakhi aap piya par varti, bhai nai re! navkhando aarati ||1  
(All sing) Shriji Sahebji Meherbaan..

भई नई रे ! नवों खंडो आरती  
श्री विजया अभिनंद की आरती, प्रेम मगन होए उतारती ।  
सखि आप पिया पर वारती, भई नई रे ! नवों खंडो आरती ॥१ श्रीजी साहेबजी  
मेहेरबान..

Dustayi sabo ki sangarti, sukh akhand aanand vistarti |  
Jan sacharachar tarti, bhai nai re! navkhando aarati ||2 Shriji...

दुष्टाई सबों की संघारती, सुख अखंड आनंद विस्तारती |  
जन सचराचर तारती, भई नई रे ! नवों खंडो आरती ||२ श्रीजी...

Seiya sabe singar sajti, miney surat piyaji ki virajati |  
Eah shobha ithi chhajt, bhai nai re! navkhando aarati ||3 Shriji...

सैयां सबे सिनगार साजती, मिने सूरत पियाजी की विराजती |  
ए शोभा इतही छाजती, भई नई रे ! नवों खंडो आरती ||३ श्रीजी...

Jalar aganit baje le bajti, brahmand mein naubat gajti |  
Kaliyug sainya sun bhajti, bhai nai re! navkhando aarati ||4 Shriji...

झालर अगनित बाजे ले बाजती, ब्रह्मांडमें नौबत गाजती |  
कलियुग सैन्या सुन भाजती, भई नई रे ! नवों खंडो आरती ||४ श्रीजी...

Sapt dhat sunya mandal thal, niranjan jyot bhai ujal |  
Jalhaliya it noorjamal, bhai nai re! navkhando aarati ||5 Shriji...

सप्त धात सून्य मंडल थाल, निरंजन ज्योत भई उजाल |  
झलहलिया इत नूरजमाल, भई नई रे ! नवों खंडो आरती ||५ श्रीजी...

Pasri daya pragte dayal, kate duni ke karam jal |  
Chetan vyapi bhaye nihal, bhai nai re! navkhando aarati ||6 Shriji...

पसरी दया प्रगटे दयाल, काटे दुनी के करम जाल |  
चेतन व्यापी भये निहाल, भई नई रे ! नवों खंडो आरती ||६ श्रीजी...

Sainya sahit aaye tripurar, aaye brahma padhat mukh ved char |  
Vishnu bolat vani jay jay kar, bhai nai re! navkhando aarati || 7 Shriji...

सैन्या सहित आए त्रिपुरार, आए ब्रह्मा पढत मुख वेद चार |  
विष्णु बोलत वानी जय जय कार, भई नई रे ! नवों खंडो आरती ||७ श्रीजी...

Aaye dharamraye aur indra varoon,  
narad muni gandharv chaude bhavan |  
Sur asuro sabo layi saran, bhai nai re! navkhando aarati ||8 Shriji...

आए धरमराए और ईन्द्र वरुण, नारद मुनि गंधर्व चौदे भवन |  
सुर असुरों सबों लई सरन, भई नई रे ! नवों खंडो आरती ||८ श्रीजी...

**A**aye sankadik charo thambh, liye khade sang vishnu brahmand |  
Jo brahma anubhavi bhaye akhand, bhai nai re! navkhando aarati ||9  
*Shriji...*

आए सनकादिक चारों थंभ, लिए खडे संग विष्णु ब्रह्मांड |  
जो ब्रह्म अनुभवी भए अखंड, भई नई रे ! नवों खंडो आरती ||९ श्रीजी...

**J**in had kar dayi navdha bhagat, judi kar gayi payi prem jugat |  
Yon aaye sukhvyas badi mat, bhai nai re! navkhando aarati ||10  
*Shriji...*

जिन हद कर दई नवधा भगत, जुदी कर गई पाई प्रेम जुगत |  
यों आए सुकव्यास बडी मत, भई नई रे ! नवों खंडो आरती ||१० श्रीजी...

**A**aye navnath chaurasi sidh, barsya noor sakal ya bidh |  
It aaye buddhaji aisi kidh, bhai nai re! navkhando aarati ||11 *Shriji...*

आए नवनाथ चौरासी सिध, बरस्या नूर सकल या बिध |  
इत आए बुधजी ऐसी किध, भई नई रे ! नवों खंडो आरती ||११ श्रीजी...

**A**aye charo sampraday ke sadhujan, char aashram aur char varan |  
Charo khunto ke aaye gavte guna,  
bhai nai re! navkhando aarati ||12 *Shriji...*

आए चारों संप्रदा के साधुजन, चार आश्रम और चार वरन |  
चारों खूंटो के आए गावते गुन, भई नई रे ! नवों खंडो आरती ||१२ श्रीजी...

**A**aye gacch chaurasi jo arhanti, dattaji dasnami jo mahanti |  
Aaye karam upasni vedanti,  
bhai nai re! navkhando aarati || 13 *Shriji...*

आए गछ चौरासी जो अरहंती, दत्तजी दसनामी जो महंती |  
आए करम उपासनी वेदांती, भई नई रे ! नवों खंडो आरती ||१३ श्रीजी...

**A**aye khat darsan khat shastra bhedi,  
bahattar firke aaye atharvavedi |  
Aaye sakal kaidi aur bekaidi, bhai nai re! navkhando aarati || 14 *Shriji...*

आए खट दरसन खट शास्त्र भेदी, बहत्तर फिरके आए अथर्ववेदी |  
आए सकल कैदी और बेकैदी, भई नई रे ! नवों खंडो आरती || १४ श्रीजी...

**S**hri budhhaji ki jote kiyo prakas, trilauki ke timir ko kiyo nash |  
Leela khele akhand ras vilas, bhai nai re! navkhando aarati ||15 *Shriji...*

श्री बुधजी की जोतें कियो प्रकास, त्रैलोकी के तिमर को कियो नाश |  
लीला खेलें अखंड रास विलास, भई नई रे ! नवों खंडो आरती ||१५ श्रीजी...

**P**iya hukme gave shri mahamat, udaye asat thapyo sat |  
sab par kalash huo aakhirat, bhai nai re! navkhando aarati ||16 *Shriji...*

पिया हुकमें गावें श्री महामत, उडाए असत धाप्यो सत ।  
सब पर कलश हुआ आखिरत, भई नई रे ! नवों खंडो आरती ॥१६ श्रीजी...



## Swaroop sunder sankool sakomal

### स्वरूप सुंदर सनकूल सकोमल

**A**fter singing the glory of Shriji Sahebji, now the atman is meditating upon the divine swaroop of the Aksharateet Lord. This Swaroop is Chapter # 112 in the book of Kirantan, Holy Kuljam Swaroop.

**S**aroop sunder sankool sakomal, rooh dekh neina khol noor jamal |  
Fer fer meheboobji aavat hirdey, kiya kinne tera kaul feil eah haal ||1  
(*All sing together*) Shriji Sahebji Meherbaan ||

स्वरूप सुंदर सनकूल सकोमल, रूह देख नैना खोल नूरजमाल |  
फेर फेर मेहेबूब आवत हिरदे, किया किनने तेरा कौल फैल ए हाल ||१  
.....श्रीजी साहेबजी मेहेरबान |

**J**ama jadaav judya anga jugat so, charon haar ambar kari zalkaar |  
Zagmagy paagh jyot zaver jyon,  
mithey mukh neino par jaun balihaar ||2 *Shriji...*

जामा जडाव जुडया अंग जुगत सो, चारो हारों अम्बर करे झलकार |  
जगमगे पाग जोत जवेर ज्यों, मीठे मुख नैनों पर जाऊँ बलिहार ||२ *श्रीजी...*

**L**al adhoor hansat much harvati, nasika tilak nilvat bhohen kesh |  
Shravan bhukhan mukh dant mithi rasna,  
eah dekh darshan aavey josh aavesh ||3 *Shriji...*

लाल अधुर हंसत मुख हरवटी, नासिका तिलक निलवट भौहें केश |  
श्रवन भूखन मुख दंत मीठी रसना, ए देख दरशन आवे जोस आवेश ||३ *श्रीजी...*

**B**ahen chudi baju bandh sohe fummak,  
pohonchi kando kadi hasta kamal mundri |  
Nakh ka noor chir chadhya aashman mein,  
jyon hack chalvan karey sab anguri ||4 *Shriji...*

बाहें चूडी बाजू बंध सोहे फुमक, पोहोंची कांडो कडी हस्त कमल मुंदरी |  
नख क नूर चीर चढया आसमान में, ज्यों हक चलवन करे सब अंगुरी ||४ *श्रीजी...*

**R**oshni patuke kari avakash mein, charan bhukhan jamey injaar zayi |  
Kahey shri mahamati momin rooh dil ko,  
masuk kheinche tohe arsh mahin ||5 *Shriji...*

रोशनी पटुके करी अवकाश में, चरन भूखन जामैं इजार झांइ |  
कहे श्री महामति मोमिन रुह दिल को, मासूक खेंचे तोहे अर्स मांहीं || ५ || *श्रीजी...*

Now, All sing Together (with slightly raised voice):

Roshni patuke kari avakash mein,  
charan bhukhan jamey injaar zayi |  
Kahey shri mahamati momin rooh dil ko,  
shri Raj-Shyamaji kheinche tohe paramdham ke mahin ||5  
Shriji...

रोशनी पटुके करी अवकाश में, चरन भूखन जा मैं इजार झाड़ ।  
कहे श्री महामति मोमिन रुह दिल को,  
श्री राजश्यामाजी खैंचे तोहे परमधाम के मांहीं ॥ ५ ॥ श्रीजी...

Shri Shyamaji ko swaroop, dhani shri Devchandraji naam |  
Mein bandi avagun bhari, piya toom goon bharey nidaan |  
Aras dil ko sejda karun, vahedat ko pranam |  
Samast sundersathji ko pranam |

श्री श्यामाजी को स्वरूप, धनी श्री देवचंद्रजी नाम ।  
मैं बन्दी अवगुन भरा, पिया तुम गुन भरे निदान ।  
अर्स दिल को सेजदा करूँ, वाहेदत को प्रणाम ।  
समस्त सुंदरसाथजी को प्रणाम ।

Shri Anand mangal Shri dham dhani ju ki jai  
Shri Bajjuraj ju ki jai  
Shri Maharaja Chhatrasalju ki jai  
Shri Sundersathju ki Jai  
Shri sundersath jiyavarji sahebji ke charnarvind mein  
heet chit dijiye ||  
Bolo Shri Prannath Pyare ki Jai

श्री आनंद मंगल श्री धाम धनी जु की जय  
श्री बाइजुराज जु की जय  
श्री महाराजा छत्रसाल जु की जय  
श्री सुंदरसाथजु की जय  
श्री सुंदरसाथ जियावर साहेबजी के चरणारविंद में  
हित चित दीजिये ॥  
बोलो श्री प्राणनाथ प्यारे की जय

**Swaroop sunder sankool sakomal: स्वरूप सुंदर सनकूल सकोमल**  
| Translation |

**O** my soul! Open your eyes and see the ever-beautiful, affectionate, and delicate swaroop (appearance) of Aksharateet Lord. Again and again, the divine appearance of the Beloved is coming to my heart. Just think, who has made your speech, actions and state of being so favorable. O Shriji Sahebjji! I appreciate the grace you have showered upon me. |1|

**L**ook, how aptly the divine dress has been fitted on Lord's body. The glittering of His four garlands is reflecting throughout the sky. Shining of the Lord's Paag (head gear) appears as if flames are emerging from a diamond. I sacrifice myself to His sweet face and loving eyes. O Shriji Sahebjji! Thank you for being so graceful to me. |2|

**L**ook at the beauty of the Lord's divine red lips, teeth and sweet tongue in mouth, chin, nose, tilak on the forehead, eye lids, ear rings and hair. A smile on the Lord's face, is multiplying the divine beauty. Upon lovingly staring (darshan) at this swaroop, my heart is flooded with Shri Rajji's Josh and Aavesh – His Divine powers. |3|

**L**ord's arms are adorned by noori bangles, anklets with swinging rosette, bracelets in the wrist, and rings in fingers. When Shri Rajji moves all of His fingers, the noor shooting out from His nails appears to be piercing through the sky. |4|

**E**ntire surrounding is filled with the brightness of Shri Rajji's patuka (scarf), the ornaments on His feet and glittering of His trouser. Mahamati says, O souls! Awake. Your dearly beloved Shri Rajji is pulling your hearts towards the eternal Paramdham. |5|

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**Bhog: Nagan Jadit Choki Par Dou****भोगः नंगन जड़ित चौकी पर दोऊ**

**Sundersathji** may focus their attention in Ghummatji (Panna) as during the Sandhya Aarti. From Paramdham chiwani perspective, sundersathji can focus their attention in the forests (Ban) of Paramdham during moon light evenings, and in the first haveli of Rasoi during the Krishna Paksha evenings.

**N**agan jadit choki par dou, shri jugal swaroop birajey | 1

नंगन जड़ित चौकी पर दोऊ, श्री जुगल स्वरूप बिराजे | १

**D**haryo hei thaal aagey hit chit saun, khat rus vyanjan sajey | 2

धरो है थाल आगे हित चित सों, षट रस व्यंजन साजे | २

**J**evat jugal jodi sukh pavat, jevat Rajshyamaji sukh pavat |  
Jevat sachchidanand sukh pavat, jevat pancho swaroop sukh pavat |  
Jevat sundersath sukh pavat, achvaun jal zari | 3

जैवत जुगल जोड़ी सुख पावत, जैवत राजश्यामाजी सुख पावत |

जैवत सच्चिदानंद सुख पावत, जैवत पांचो स्वरूप सुख पावत |

जैवत सुंदरसाथ सुख पावत, अचवाऊं जल झारी | ३

**L**eit paan pavat hit chit saun, hirdey saun hitkari | 4

लेत पान पावत हित चितसों, हिरदे सों हितकरी | ४

**K**ot jatan brahma kari thakey, saun juthan nahin paaye | 5

कोटि जतन ब्रह्मा कर थाके, सो जूठन नहीं पाये | ५

**S**o juthan dhani sahaj kripa se, pancham nishdin paaye | 6

सो जूठन धनी सहज कृपा से, पंचम निशदिन पाये | ६

*Shri Anand-mangal Shri dham dhani ju ki jai*

*Shri Baijraj ju ki jai*

*Shri Maharaja Chhatrasalju ki jai*

*Shri Sundersathju ki Jai*

*Shri sundersath jiyavarji sahebji ke charnavind mein heet chit dijiye ||*

*Bolo Shri Prannath Pyare ki Jai*

श्री आनंद मंगल श्री धाम धनी जु की जय

श्री बाइजुराज जु की जय

श्री महाराजा छत्रसाल जु की जय

श्री सुंदरसाथजु की जय

श्री सुंदरसाथ जियावर साहेबजी केचरणारविंद में हित चित दीजिये ||

बोलो श्री प्राणनाथ प्यारे की जय

33-2  
**3509 : Kesar bai ke.....**

**भोग:केसर बाई के**

**K**esar bai ke mohol padhare, charan pakhalon le jhari |  
 Noor ki chauki mein darun mandir me, ta par shyamavar aaye ||1||

केसर बाई के मो होल पधारे, चरण पखालों ले झारी |  
 नूर की चौकी में डारुं मन्दिर में, ता पर श्यामावर आये || १ ||

**L**ad bai ji thal le aayi, pakavan bahut banai |  
 Jevat yugal jodi sukh pavat, shree Indravati chanvar dolai ||2 ||

लाड़ बाई जी थाल ले आई, पकवान बहुत बनाई |  
 जेवत युगल जोडी सुख पावत, श्री इंद्रावती चंवर डोलाई ||२ ||

**B**ai Sakundal hath dhuvaye, sakhiyan pan khavaye |  
 Uthi ke jiyavar aaye takhat par, Shree Shyamaji sang suhaye ||3||

बाई साकुण्डल हाथ धुवाये, सखीयन पान खवाये |  
 उठि के जियावर आये तखत पर, श्री श्यामाजी संग सुहाये ||३ ||

**K**rupa sindhu daya kari muzh par, shri Prannath pati paye |  
 Param-hans pranam karat hei, sab sath ko shish namaye ||4 ||

कृपा सिंधु दया करी मुझ पर, श्री प्राणनाथ पति पाये |  
 परमहंस प्रणाम करत है, सब साथको शिश नमाये ||४ ||

*Shri Anand-mangal Shri dham dhani ju ki jai*

*Shri Bajjuraj ju ki jai*

*Shri Maharaja Chhatrasalju ki jai*

*Shri Sundersathju ki Jai*

*Shri sundersath jiyavarji sahebji ke charnavind mein heet chit dijiye ||*

*Bolo Shri Prannath Pyare ki Jai*

श्री आनंद मंगल श्री धाम धनी जु की जय

श्री बाइजुराज जु की जय

श्री महाराजा छत्रसाल जु की जय

श्री सुंदरसाथजु की जय

श्री सुंदरसाथ जियावर साहेबजी के चरणारविंद में हित चित दीजिये ||

बोलो श्री प्राणनाथ प्यारे की जय

33-3

**B509 : Jenvan aaye Shree Raj...****भोग: जैवन आये श्री राज****Jenvan aye Shree Raj maharaj bhavan mein | 1**

जैवन आये श्री राज महाराज भवन में | १

**Deen dayal achal sukhdanyak, Brahmsrushhti sirataj | 2**

दीन दयाल अचल सुखदायक, ब्रह्मसृष्टि सिरताज | २

**Nam Shree Mahamati aye Padmavatee sakhiyan jagavane kaj | 3**

नाम श्री महामति आये पद्मावती, सखियां जगावने काज | ३

**Le sir pag panvado keenho, chhaki rahe sakal samaj | 4**

ले सिर पाग पाँवडो कीन्हों, छकि रहे सकल समाज | ४

**Kanak singhasan asan upar, vasan bhukhan sab saj | 5**

कनक सिंघासन आसन ऊपर, वसन भूखन सब साज | ५

**Tan man dhan le nyochhavar keenhon, laukik lopano laj | 6**

तन मन धन ले न्योछावर कीन्हों, लौकिक लोपानो लाज | ६

**Dudh dadhi aur makhan mishree, vanfal anek ilaj | 7**

दूध दधि और माखण मिश्री, वनफल अनेक इलाज | ७

**Bahu pakavan mithai meva, shak pak dhrut taj | 8**

बहु पकवान मिठाई मेवा, शाक पाक धृत ताज | ८

**Jenvat jugal jodi such pavat, saheb garib nivaj | 9**

जैवत जुगल जोड़ी सुख पावत, साहेब गरीब निवाज | ९

**Achvan kari mukh pan suvasit, Satguru satya jahaj | 10**

अचवन करी मुख पान सुवासित, सतगुरु सत्य जहाज | १०

**Mohan sakhee piya sab vidh pooran, dhan dhan it ut aaj | 11**

मोहन सखी पिया सब विध पूरन, धन धन इत उत आज | ११

Shri Anand-mangal Shri dham dhani ju ki jai Shri Bajjuraj ju ki jai

Shri Maharaja Chhatrasalju ki jai Shri Sundersathju ki Jai

Shri sundersath jiyavarji sahebji ke charnarvind mein heet chit dijiye ||

Bolo Shri Prannath Pyare ki Jai

श्री आनंद मंगल श्री धाम धनी जु की जय

श्री बाइजुराज जु की जय

श्री महाराजा छत्रसाल जु की जय

श्री सुंदरसाथजु की जय

श्री सुंदरसाथ जियावर साहेबजी के चरणारविंद में हित चित दीजिये ॥

बोलो श्री प्राणनाथ प्यारे की जय

36  
**Meal Time Prayer**

**महा प्रसाद**

**H**aving offered the Bhog (food and water) first to Shri Raj-Shyama Ji, now it becomes Prasad or Maha Prasad. In essence, our faith (Imaan) is Bhog and Shri Rajji's grace is Prasad. Sundersathji should not eat anything without thanking Shri Raj Shyamaji. Say this prayer with closed eyes prior to eating breakfast, lunch or dinner to thank Shri Rajji for the food. Accept some Prasad before actually beginning to eat anything else.

**M**editate upon the swaroop of Shri RajShyamaji and say this with closed eyes: "Glory be to my Dham Dhaniji, Baijurajji, Chhatrasalji, and all sundersathji. O Lord! Uttering your holy name brings true happiness in my life. Uttering Shri Shyamaji's name removes all of my suggerings. I am fortunate to receive your invaluable Maha Prasad (the food, first offered to Shri Rajji). May all sundersathjis receive it as a token of your blessings with true love from their heart. O Sundersathji! Shri Prannathji is generous to all. His divine light shines in the entire world. Due to the grace of His lotus feet, We have been fortunate to receive this Maha Prasad. Let's have it. Bolo Shri Prannath Pyare ki Jai."

**S**hri Anand mangal Shri dham dhani ju ki jai

**S**hri Baijuraj ju ki jai

**S**hri Maharaja Chhatrasalju ki jai

**S**hri Sundersathju ki Jai

**S**hri sundersath jiyavarji sahebji ke charnavind mein heet chit dijiye ||

श्री आनंद मंगल श्री धाम धनी जु की जय

श्री बाइजुराज जु की जय

श्री महाराजा छत्रसाल जु की जय

श्री सुंदरसाथजु की जय

श्री सुंदरसाथ जियावर साहेबजी के चरणाविंद में हित चित दीजिये ||

**S**hri Raj kahey sukh upjeh, Shyama kahey dukh jaye |  
Mahima maha prasad ko, pavo sundersath prem lagaaye || 1

श्री राज कहे सुख उपजे, श्यामा कहे दुःख जाये |

महिमा महा प्रसाद को, पावो सुंदरसाथ प्रेम लगाये || १

**S**hri Prannath parmarnthi, sab jag kiyo prakash |  
Tin ke charan pratap sey, pavo sundersath || 2

श्री प्राणनाथ परमार्थी, सब जग कियो प्रकाश |

तिनके चरण प्रताप से, पावो सुंदरसाथ || २

Bolo Shri Prannath Pyarey ki jai: बोलो श्री प्राणनाथ प्यारे की जय



**Bedtime Prayer: Anand Mangal****सदा आनन्द मंगल में रहिये**

'Sada Anand Mangal' is the bedtime prayer that is intended to relinquish all of our worries in the lotus feet of Shri Raj Shyamaji. Meditate upon the leela within the Rang Parwali Mandir on the fifth floor of Rang Mohol. Saying it daily before going to bed relieves us from all stresses of our life as we try to rest. With this prayer in mind, Sundersathji not only gets a good night sleep, but also begins to dream about Shri Raj Shyamaji, Mool Milawa and Paramdham. There isn't a better way to conclude our hectic day.

Oh Rajji! Let me pray unceasingly in all the three states of sleep, dream, and waking, Let the incense of prayer continue to burn in my heart. Let me be in your lotus feet. Even when my body rests at night, let my soul be with you. Let it be immersed in your memories. Let me be prayerful with my conscious as well as unconscious mind, even in dreams. Let my prayer approach such a perfection. O Rajji! My own efforts are not powerful enough. I am sure, my eternal relationship with you will bring all my desires to reality.

Sada anand mangal mein rahiye,  
sada anand mangal mein rahiye |  
Mahaprasaad aur charnamrut,  
yeh such sath mein payiye ||1

सदा आनन्द मंगल में रहिये, सदा आनन्द मंगल में रहिये |  
महाप्रसाद और चरणामृत, यह सुख साथमें पाइये ||१

Ishak surahi prem ka pyala,  
andar atman chhiki rahiye |  
Tan sovey rooh nish din jagey,  
dham dhani ke charno rahiye ||2

इश्क सुराही प्रेम का प्याला, अंदर आत्म छकि रहिये |  
तन सोवे रूह निशदिन जागे, धाम धनी के चरणों में रहिये ||२

Asta pohor din chausath ghadiyan,  
nishdin piyu piyu piyu kahiye |  
Chhatrasal bhajo dham dhaniji ko,  
aur devan saun kya chahiye ||3

अष्ट पोहोर दिन चौंसठ घड़ियाँ, निशदिन पिउ पिउ पिउ कहिये |  
छत्रसाल भजो धाम धनी जी को, और देवन सों क्या चाहिये ||३

## ***Bedtime Prayer: Anand Mangal***

सदा आनन्द मंगल में रहिये

| Translation |

O my Soul! Recall your true nature. You are Nijanandi. May you stay in the state of ever-joyfulness. May you always think positive. May you receive our Lord's Mahaprasad and Charnamrut, and share it with all Sundersathji. Let our Lord take charge of our life, family and our loved ones. May you discover a very beautiful morning. |1|

O my Soul! Maintain your focus on the treasure of Shri Rajji's Ishak (Divine Love). Let the glass (your heart) be filled with the true wine (God's Love). Let your entire self be soaked with His Love. Let the physical body sleep and rest. But, O my Soul! May you always stay awake in the thoughts of His Love. May you stay awake in the lotus feet of our dearly beloved Shri Raj Shyamaji. |2|

Round-the-clock, during every period and every moment of the day, O my Soul! Just soak yourself in the memories of our Darling Lord, our Piyuji. Keep receiving the Best of All from our gracious Lord unceasingly even when the body sleeps. What else would you like to have beyond this? Now, nothing more remains to be received from other gods and goddesses. Again, Chhatrasalji is reminding you, O my soul! Just hold steadfast our Dham Dhani in your heart with all your love. Prem Pranam. |3|

## ***Parayana and Parayana Vidhi:*** पारायन विधी

Reading of the Holy Words of Kuljam Swaroop is called Parayana. The vibration of the sound of the Brahmni Wani recited clearly purifies the entire environment. Parayana offers an opportunity to the listeners to meditate upon the Holy Words. The correct reading method, particularly in a group setting, is to read each Word of the 18,758 Wani chopais (verses) clear and aloud. Silence reading is highly discouraged to ensure the quality of reading.

Parayana is a very special reason to have the darshan of all sundersathjis. Gathering in the name of Parayana itself indirectly offers an opportunity to all sundersathjis to understand and improve our faith and receive Shri Rajji's blessings in a uniquely formal way.

How to read Parayana?

Parayana can be mainly read in three different ways depending on the purpose, convenience and the feelings (bhavna) of sundersathji hosting the Parayana. Akhand parayana involves non-stop reading, which may continue for 36 hours or more depending on the reading speed. Among the three common methods, Akhand Parayana is the most preferred one and effective. In Saptahic parayana the entire KS is read in a week's time. The Gota parayana involves simultaneous reading of the fourteen or more separated parts of the Holy KS. This takes approximately three to five hours of time depending on the reading speed. This is the least preferred method of reading parayana because of the rush and conflicting sounds of the readers in the environment. In Gota Parayana, the environment appears more mechanical and the real joy of reading the Holy KS is often lost. Eventhough, this is the most convenient way to receive a mental satisfaction, Gota parayana should be avoided.

### **Parayana Beginning Procedure**

- a. Before actually starting a parayana, all sundersathjis gather in front of the Parayana Seva to be read and sing bhajans, kirantans and Meher Sagar depending on the time availability.
- b. Perform Seva Pooja by singing puran brahmni, offering chandan pushpa, doing aarti, singing parikarma and swaroop and offering bhog.
- c. The reader sundersathji or preacher gives some overview of the Holy KS and explains the significance of reading the parayana to the audience and explains the steps to be followed for systematic reading. A prayer is also said to Shri Rajji Maharaj for the successful completion of the Parayana.
- d. Just before the beginning all sundersathjis sing aloud Shri Tartam.
- e. Now read the first seventeen chopais aloud by the parayan reader. All other sundersathji may also recite together if they can. It is a good idea to distribute a copy of the Parayana Vidhi so every one can participate actively. All recite together the seventeenth chopai:

*Jyare dhani dhanvat karey, tyarey bal veiri na harey |  
Vali gaya kaam saradey chadhey, mana chitvya kaaraj sarey ||*

ज्यारे धणी धणवट करे त्यारे बल वेरी ना हरे ।

वली गया काम सराडे चढे, मन चितव्या कारज सरे ॥

- f. Now the parayana continues. In case of Gota parayana, all sundersathjis can now start reading their assigned portion of the Holy KS until the end.
- g. Offering Bhog During Parayana reading: While Bhog is offered during the beginning and at the conclusion of a Parayana, it should also be offered during the parayana whenever a bhog event actually comes in reading. To simplify this, akhand bhog should always be maintained and replaced daily during the entire parayana reading period. While akhand bhog is adequate, depending on the Bhavna of the host sundersathji, fresh bhog may also be offered each time the bhog comes in reading. Here are the junction points at which a new Bhog may be offered during Akhand Parayana:

Shri Raas – Chapter 46

Kalash – Chapter 8

Prakash H. – Chapter 23

Kalash H. – Chapter 19

Kirantan – Chapter 57

Parikarma – Chapter 3

Shringar – Chapter 19

### **Parayana Purnahuti (conclusion) Procedure**

- a. Before actually beginning the purnahuti vidhi, all sundersathjis gather in front of the Parayana Seva and sing bhajans, kirantans and Meher Sagar depending on the time availability.
- b. The reader sundersathji or preacher gives some overview of the Holy KS and explains the significance of reading the parayana to the audience and explains the steps to be followed.
- c. Distribute flowers and rice grains to all sundersathjis. Ask them to hold it in their hands until the words “Muhammadey kari ummat roshan” are sounded.
- d. Just before reading the last two chapters, all sundersathjis recite aloud Shri Tartam two to five times as instructed by the preacher.
- e. Now reader sundersathji or preacher reads aloud the last two chapters of the parayana until the end. All other sundersathji may also recite together if they can. It is a good idea to distribute a copy of the Parayana Vidhi so every one can participate actively.
- f. Offer coconut at the sound of ‘Shri muhammadey kari ummat roshan’. All other sundersathjis offer flowers and rice grains to Shri Rajji with a loud greeting – jaikara of ‘Bolo Shri Prannath Pyare Ki jai.’
- g. The last chopai is repeated aloud announcing the conclusion of the parayana.
- h. The preacher sundersathji and all other sundersathjis now sing the song of glory of Holy Kuljam Swaroop (See page - ).
- i. Now the host sundersathji offers a new dress (rumal) to Shri Rajji as a token of love.
- j. Now the reader sundersathji or preacher opens the front pages of the Holy Kuljam Swaroop and begins reading the first seventeen chopais. All sundersathjis may also sing together.
- k. When the seventeenth chopai comes, all sundersathjis sing together the

three chopais written below (*Jyare dhani dhanvat karey.....Mahra aatam na aadhar*)

- i. Now all say aloud the following Jaikara (Greetings): Shri Anand mangal Shri dham dhani ju ki jai; Shri Baijuraraj ju ki jai; Shri Maharaja Chhatrasalju ki jai; Shri Sundersathju ki Jai; Shri sundersath jiyavarji sahebji ke charnavind mein heet chit dijiye | Bolo Shri Prannath Pyare ki Jai |
- m. Now the reader sundersathji or preacher opens the chopai of Hukam (Shri Rajji's Will) with closed eyes without choosing any specific section of the Holy Wani.
- n. Now the reader sundersathji or preacher reads and explains the meaning of the Hukum's chopai, and interpretes the message from Shri Rajji specifically for the host sundersathji or the event on which Parayana was read.
- o. Now perform Seva Pooja by singing the following in sequence: Puran brahmn; offering chandan pushpa; and aarti: "Kanchan Thaal chahu mukh..." Where aarti is to be performed more than one time, sing the short aarti "Aarti karun mara wahlaji ne ker.." (See page - ).
- p. Now all sundersathjis sing parikarma
- q. Now lead sundersathji or preacher sings swaroop and all say aloud "Shriji Sahebji Meherbaan."
- r. Now offer bhog. All join in singing and playing instruments.
- s. Now all repeat the Jaikara as in (j) above
- t. The host sundersathji now may invite all other sundersathjis for maha prasad. Before actually beginning to eat prasad, all sundersathjis sing 'Meal Time Prayer' before actually beginning to eat (see 36 Meal Time Prayer: महा प्रसाद).
- u. Departing sundersathjis greet eachother by saying pranam or pranamji.

Parayana vidhi ends here.

Pranamji

## ***Jyare dhani dhanvat karey***

ज्यारे धणी धणवट करे  
(Sing together, All Sundersathjis)

The following three verses are to be recited aloud simultaneously by all sundersathjis on auspicious occasions as well as during Parayan Purnahuti. These are from the first chapter of Shri Rass Granth (verse #: 17, 83, & 84). Here, Shri Indrawatiji, the soul of Meheraj, offers comfort and confidence to all sundersathjis by praying to Shri Rajji on behalf of all. " I Wish You All The Best," says Shri Indrawatiji.

Jyare dhani dhanvat karey, tyarey bal veiri na harey |  
Vali gaya kaam saradey chadhey, mana chitvya kaaraj sarey ||

ज्यारे धणी धणवट करे त्यारे बल वेरी ना हरे |  
वली गया काम सराडे चढे, मन चितव्या कारज सरे ||

When our Lord Shri Rajji (Dhani) displays His Lordship, all the negative powers of our enemy (Maya) are neutralized spontaneously. All the spoiled works get back on the track automatically, and all wishes of our heart are fulfilled.

Dai pradakshina ati ghani, karun dandvat pranam |  
Sahu sath na manorath puran karjo, ma'ra dhani shri dham ||

दई प्रदखिणा अति घणी, करुं दंडवत प्रणाम |  
सहु साथना मनोरथ पूरजो, मारा धणी श्री धाम ||

O my Dahm Dhani, the Lord of Paramdham! Allow me to perform parikrama (circumambulate) around your divine swaroop and the 25 pakshas of Paramdham. Allow me to do so without any interruption until my last breathe. I kneel down in your lotus feet with all my eight organs.  
Please accept my hearty Pranam (obeisance). Please fulfill all the wishes of each and every Sundersath ji.

Mana na manorath puran kidha, ma'ra anek vaar |  
Varney jaaye shri Indrawati, ma'ra atam na aadhaar ||

मन ना मनोरथ पूरण कीधां, मारा अनेक वार |  
वारणे जाय श्री इंद्रावती, मारा आतम ना आधार ||

O my Beloved Lord! I am extremely joyful because you have already fulfilled all my good wishes in the past. Likewise, O the true sustainer of my soul! Do the same all all sundersathjis. The soul of Indrawati truly adores you. Truly Your's, Indrawati

## The Glory of The Holy Kuljam Swaroop

श्री कुलजम स्वरूप महिमा

Note: Sing this Song of Glory during the Parayana Purnahuti Ceremony step# f

Kuljam Swaroop granth mein, jo khojey chit lyaye |  
Had behad par dham laun, atam drashti lakhaye || 1

श्री कुलजम स्वरूप ग्रंथ में, जो खोजे चित ल्याये |  
हद बेहद पर धाम लों, आतम दृष्टि लखाये || १

Kuljam Swaroop granth ko, jo karey nitya vichaar |  
Atam jagrat hovhi, khuley dham ke dwar || 2

श्री कुलजम स्वरूप ग्रंथ को, जो करे नित्य विचार |  
आतम जाग्रत होवही, खुले धाम के द्वार || २

Kuljam Swaroop granth ko, nitya sevey jo koi |  
Puran prem jo upjey, satvar darshan hoye || 3

श्री कुलजम स्वरूप ग्रंथ को, नित्य सेवे जो कोइ |  
पूरन प्रेम जो उपजे, सत्वर दर्शन होये || ३

Kuljam Swaroop granth ko, padhey padhavey koi |  
Dham raas vraj jagni, milet itchhit sukh soi || 4

श्री कुलजम स्वरूप ग्रंथ को, पढे पढावे कोइ |  
धाम रस ब्रज जागनी, मिले इच्छित सुख सोइ || ४

Kuljam Swaroop granth ko, jo karhi nitya path |  
Ahnish yugal swaroop saun, kheley saaton ghat || 5

श्री कुलजम स्वरूप ग्रंथ को, जो करही नित्य पाठ |  
अहनिश युगल स्वरूप सों, खेले सातों घाट || ५

Kuljam Swaroop granth ko, sevey aathon jaam |  
Un sab sundersath ko, karun dandvat pranam || 6

श्री कुलजम स्वरूप ग्रंथ को, सेवे आठों जाम |  
उन सब सुंदरसाथ को, करूं दंडवत प्रणाम || ६

### Greetings (Jalkara)

(All sing together)

Shri Nijanand Swami Ki Jay  
Shri Pran Nath Pyare Ki Jay  
Nijanand Sampradaya ki Jay  
Serva Sundersathji Ki Jay

Pranamji

## ***The Glory of The Holy Kuljam Swaroop***

श्री कुलजम स्वरूप महिमा  
| Translation |

Whoever truly seeks the eternal joy from the Holy Kuljam Swaroop (KS), she develops the spiritual insight that enables her to rise to the supreme Abode Paramdham, which is beyond Had (Kaalmaya) and Behad (Yogmaya). |1|

Whoever ponders about the Holy words of Shri KS daily, that Soul attains spiritual awakening; and the Doors of the Paramdham are open to her. |2|

Whoever worships daily, the Holy Kuljam Swaroop as the form of Aksharateet Shri Raj Shyamaji, perfect love emerges in her heart; and as a result, such an awakened Soul experiences the true form of Shri Raj Shyamaji. |3|

The Holy KS is such a great divine treasure that whoever reads it, or inspires others to read it, finds all her wishes fulfilled. In addition, such a soul enjoys the joy and bliss of all the four divine sports: Brij, Raas, Jagni, and Paramdham. |4|

The Holy KS is such a miraculous medicine that, whoever daily reads its Parayana, remains constantly engaged with the Perfect Divine Couple, and finds herself playing on the Seven Ghats of the Holy River Yamunaji. |5|

In whoever's heart the Holy Kuljam Swaroop's Words constantly reverberates, I heartily salute (pranam) in the lotus feet of all such Sundersath Souls. |6|



## Section III

### *Shri Nijanand Sampradaya: Basic Introduction*

This section attempts to answer some of your basic spiritual and religious queries as you begin to learn and do your daily Seva Pooja (SP). While you may have already read some important clarification on SP in the initial three articles in Section I, here you will learn more facts about our great religion along with some fundamental questions such as: Why Do I Pray ? Who is The God I Pray? How Am I Related to My God? How Do I Pray? How often should I pray? What does the greeting of *pranam* or *pranamji* really mean? What is the meaning of the term *sundersath*? What is the brief history and philosophy of Shri Nijanand Sampradaya? What virtues and values do the Holy Wani expects from a *sundersath*? What is *parayana*? Why should I read *Parayana*?

### *Why Do I Pray ?*

We seek refuge in prayer for different reasons. As a *Sundersath* (Nijanandi), I may pray:

- For the spiritual well being of myself and my friends and family.
- For the peace of mind, or mainly, to ask something from Shri Rajji.
- For those whom we do not know when we hear them to be in pain or poverty.
- For our enemies in a hope that Shri Rajji gives them good wisdom.
- Not to beg for things since I know that the more I give to Shri Rajji, the more I find being rewarded
- To thank Shri Raj Shyamaji for all the things that happens to me every moment.
- So I may stay closer to the lotus feet of Shri Raj Shyamaji.
- So I may remember to put Him first in all my actions.
- For my own spiritual awakening (Jago), and also, for the spiritual awakening (Jagao) of others.
- So I may recollect the memories of Shri Rajji's glorious eternity, so as to feel being with Rajji in *Paramdham* and experience the joy of His pastimes of bliss.

## ***Who is The God I Pray? How Am I Related to My God?***

We call our God by loving name such as Shri Raj, Shri Rajji or Shri RajShyamaji. Unlike Shri Krishna or Shri Rama, Shri Rajji is not the name of any person born on this earth. The word 'Raj' means the one who is self-self-luminent, the one Ultimate Reality, the King of Kings and the Lord of Lords. As soon as we begin to attach any name to Him, we indirectly begin to negate Him. Therefore, the Holy Kuljam Swaroop addresses Shri Rajji with more than fifty different names reflecting His divine virtues.

The noori (the purest divine) God we pray is One Supreme Truth God: who is called Par-Brahmn, Aksharateet, Prannath, or Allah; whom Lord Shiva, the god of annihilation, seeks; about whom Lord Shiva could not reveal even a word to Uma; about whom Lord Vishnu (the sustainer) could not speak to Laxmiji; and whom the creator Lord Brahma, the most knowledgeable in this Universe, could not recognize and hence was disqualified for His Prasad (left-overs from the food offered to Him).

Sundersathjis must also understand the very special nature of their relationship with Shri Rajji. This is how an awakened sundersath would describe his/er relationship:

*Dear Rajji! If you are the ocean, I am your wave. If you are the sun, I am your ray. I am the manifestation of your eternal bliss—Shri Shyamaji. You may be the God or Prabhu for the entire world. But for me, you are my Dhani—my Spiritual Husband. I recognize our Divine Family Relationship. You may be the "King of Kings and Lord of Lords" for the world. But, to me, you are simply my 'Sweet Heart.' I am your nearest and dearest soul—a blissful part of you! O Rajji! Please allow me to reinforce this most powerful relationship. In a worldly sense, my relationship with you is one of a Wife —NOT motherly, fatherly, friendly, or servantly. Such is the foundation of my faith. O Lord! In thinking this way, I feel more at Home—closer to you.*

## ***How Do I Pray?***

What good is a prayer without a proper foundation? The strength of our prayer foundation depends on how well we understand what we say. In Kirantan Wani, Shri Rajji says: *Samjya bina sukh paar ko nahin, jo udam karo kai lakh | Toh laun prem na upje pura, jo laun andar na devey sakh ||* समझ्या बिना सुख पार के नाही, जो उदम करो कई लाख ।

तो लों प्रेम ना उपजे पुरा, जो लों अंदर ना देवे साख ॥ किरंतन: २८।१६,

Shri Rajji also says this: *Jo laun atman na dije saakh, toh laun bhaley prabodhiye ber das lakh |* जो लों आतम ना दीजे साख, तो लों भले प्रबोधिये बेर दस

लाख | In other words: *Complete Love for the Lord can emerge only by understanding the Divine Wisdom. Unless one's inner voice agrees, millions of efforts to preach someone are of no use.*

Sundersathjis may say this prayer for understanding:

*"Dear Rajji! Please allow me to understand the essentials of the most complete way of praying. Teach me the Way of praying so I do not fall back on dogma. Allow me to understand what I am praying about. Let it truly touch my heart. I am truly grateful to you due to your gracefulness. Your grace has enabled me to understand your Divine Wisdom which is otherwise beyond the reach of an ordinary human being".*

*"O Lord! How can I praise the beauty of your divine pastimes with these false words? Everything happens according to your Divine Plan and your Divine Grace. Ultimately, as you have promised, your true divine form (swaroop), pastimes (leela), and abode (Dham) shall be known to the entire world. Please allow me to understand and serve your purpose in this world."*

Again, just understanding is not enough. In order for our prayers to be effective, we must do it mentally (mansa), verbally (vacha), and through actions (karmana). We can feel our prayer's effectiveness if we meditate upon its words. In our daily Seva Pooja (Sandhya Sumran Aarti), we sing these words again and again – probably without giving a serious thought to them. Let's meditate upon them and feel the meaning of what we say or sing in our Seva Pooja prayers. For example, we sing: Mansa vacha

karmana, shri jugal charan ki aash || मनसा वाचा कर्मणा, श्री जुगल चरण की आस

|| In other words: *Oh Rajji! Let my prayer assume a form that you have chosen for me. Let my prayer be Kuljamically complete. Allow me to pray mentally (mansa), verbally (vacha), and through my actions (karmana).*

Also, we sing: Tan dipak mana jyoti karun, prem ghnut lau laay | तन दीपक मन ज्योति करुं, प्रेम घृत लौ लाय | Here, what we are really saying to Shri Rajji is this: *Dear Shri Rajji! Let my prayer not be just ritualistic but be involved both physically and spiritually. Traditionally, prayers involve a lamp, a wick, and ghee (oil) as a fuel. However, lighting such a lamp is symbolic. Essentially, in a true sundersath's prayer, the entire body becomes a lamp. Love for the Lord becomes the wick and the fuel, and the mind takes the form of a burning flame. When this happens, the soul prays unceasingly. Humbleness and unwavering devotion emerges automatically from such a prayerful heart.*

### **How often should I pray?**

A sundersathji's true prayer is an everlasting prayer. Every breath of our life should be filled with prayer. Even as we live our daily life and do

different activities, prayers should still continue in the background of our mind. This is the state of being of a Brahmn Shrishri soul and is a sign of one's Jagni.

In our last prayer (Ananad Mangal), before we go to bed, we express our deepest our Shri Rajji so we may continually pray even as we sleep. We sing: Tan sovey rooh nishdin jagey, Dham dhani ke charno rahiye | तन सोवे रूह निशदिन जागे, धाम धनीके चरणों रहिये | In other words: *Oh Rajji! Let me pray unceasingly. In all the three states of sleep, dream, and waking, Let the incense of prayer continue to burn in my heart. Let me be at your lotus feet. Even when my body rests at night, let my soul be with you. Let it be immersed in your memories. Let me be prayerful with my conscious as well as unconscious mind, even in dreams. Let my prayer approach such perfection. O Rajji! My own efforts are not powerful enough. I am sure that our eternal relationship (nisbat) will bring my desire to reality.*

Also, in Sandhya Sumran Aarti, we sing: Shwas shwas nijnam japo, vritha shwas mat khoy | Na jano in shwas ko, aavan hoi na hoi || स्वास स्वास निजनाम जपो, वृथा स्वास मत खोय | ना जानो इन स्वास के, आवन होय न होय ||

*O Rajji! Please transform all my life activities into a spiritual practice. I do not know how many more breaths I have to live. There is no assurance. Please make every moment of my life prayerful. Please bring me in your unceasing prayer. Let me experience the joy of eternal bliss. When you have come to dwell in my heart, how can I stop praying? With your divine presence, it has become an automatic process. I know that your prayer can do miracles. Singing your glory nourishes my soul, and those who listen to it. Please generate in me, an unflinching faith for you.*

## **The Four Essential Steps to Our faith**

Sundersathji must realize the following four facts as the driving principles for their life. These four facts may be regarded as four steps for a successful prayer.

1. Dear Rajji! Allow me to look forward to the eternal relationship with YOU by awakening my Nisbat through Tartam. Allow me to leave behind my past life. O Rajji! Now, I am your Soul, your atman! I know nothing more!

Toom dulha mein dulhin aur na janu baat ji |  
Ishak saun seva karun, sab angon sakhyat ji || Kirantan: 62/17

तुम दुल्हा मैं दुल्हिन, और न जानों बात जी |  
इश्क सों सेवा करूं, सब अंगों साख्यात जी ||

2. Dear Rajji! Allow me to admit that spiritual awakening (Jagni) occurs only through YOU—and not just by my self-efforts! I fully understand that I

cannot help myself.

Sahen teri sahebi bhari |

Kaun uthavey tooz bin teri, so dei merey sir sari || Kirantan: 61/1

साहेब तेरी साहेबी भारी | कौन उठावे तुझ बिन तेरी, सो दई मेरे सिर सारी ||

3. Dear Rajji! Allow me to fully accept the fact that YOU—my Dhani, my Prannath—have descended to keep your promise due to our spiritual relationship. And, you (along with Shri Shyamaji) have suffered and are still suffering the pain just for me—to awaken me.

Kai kasoti kari dulhin, so bhi vastey hum saiyan |

कई कसौटी करी दुलहिन, सो भी वास्ते हम सैयन

4. Dear Rajji! Allow me to entrust my life to You in your way. I must accept your way of life as my way of life. Therefore, O Rajji! You are my True Master as well as my Lord. And this is my faith. Please allow me to build upon my faith.

Ab jyon jano tyon karo, kachchu rahya na hampana ham |

Ean zoothi jimmy mein beith ke, kaha kahun tumhe khasam || Khi: 1/46

अब ज्यों जानो त्यों करो, कछू रहया ना हमपना हम |

एह झूठी जिमी में बैठ के कहा कहुं तुम्हें खसम || क. १ / ४६

## **Shri Nijanand Sampradaya - The Path to Eternal Bliss** **A Brief Overview**

The Divine Wisdom of Shri Nijanand Sampradaya (NS) brings to light that unique treasure of Hinduism, which has largely remained hidden even from the mainstream Hindu society. It is one of the most precious and the least understood divine jewel of Hinduism, which embraces the universality hidden among the diverse Holy Books of the major world religions of the East and the West, including those of Hinduism, Judaism, Christianity and Islam.

While it recognizes the most common Hindu beliefs about numerous deities, gods and goddesses in proper scriptural hierarchy, it directs the seeker to know, worship and realize *One God*<sup>2</sup> only. In this way, it is monotheistic in nature. It's all-inclusive or *Kuljamic (all-inclusive)*<sup>3</sup> character brings forth the revelation of the unity between the *God* of the Jews and the Christians and the *Allah* of the Muslims and the *Par-Brahmn* of the Hindus.

The Holy Kuljam Swaroop (KS) proclaims that there is only one all-inclusive Ultimate Reality<sup>4</sup>, and that there is no difference in Brahmn and Allah<sup>5</sup>. While that UR is known by different names in the traditions of different world religions, none has described its totality. To explain this oneness, KS touches the most universal aspects of the different world scriptures enabling one to find the roots of God-realization beyond the domains of Kaalmaya<sup>6</sup> and the eternal Yogmaya of Akshar Brahmn<sup>7</sup>.

The Holy KS reveals the most esoteric knowledge of the purest reality of the Self, called 'Par-atman' which is beyond the three traditionally recognized layers of life or domains: the sthul or physical body (the molecular field), the sukshma or subtle body (the thoughts field) and the karan or causal body (the spirit field). The body of Par-Atman is called Nirmal Chetan (the purest consciousness), while Atman is the name of the Maha-karan body. This is where it adds significant value to the Vedanta philosophy, which is highly regarded to be the essence of Hinduism. It shows the Original Seat of the Souls (Par-Atman) and the Par-Brahmn Aksharateet in this domain of Nirmal Chetan, which it calls Paramdham. This is the domain of the purest divine form - Suddha Sakar, which has been first introduced by the Holy KS.

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<sup>2</sup> *Eko brahmn dwitiyo nasti – Holy KS*

<sup>3</sup> The term *Kuljamic* is derived from Lord Prannathji's *Holy Kuljam Swaroop*. The term '*Kul*' signifies totality or completeness, and *jama* implies a depository or a treasury. When one studies the Holy KS, he finds that the nature of Lord Prannathji's divine wisdom is truly 'all inclusive'.

<sup>4</sup> *Par Brahmn toh puran eak hei – Holy KS*

<sup>5</sup> *Soi Khuda Soi Brahmn – Holy KS*

<sup>6</sup> The domain of Kaalmaya is subject to time and space. It is also known by the terms such as *Nirakaar* or *Formless* and *Kshar Purusha*.

<sup>7</sup> Akshar Brahmn is *sat* (truth, knowledge) part of *Sat-Chid-Anand* Par-Brahmn Aksharateet.

While the tradition of the Faith has that Par-Brahmn Aksharateet had first appeared as Lord Krishna to the Founder, it eventually reveals the highest secret concerning the One UR that is not limited by any name or concept. In the state of true Nijanand, there is no need for names or even calling. Among the followers, there are both who find comfort in name 'Shri Krishna' and there are those who are striving to rise beyond any specific name.

Thus, NS establishes the foundation for spiritual and religious convergence by forming a divine necklace from the scattered messages concerning *One God*<sup>8</sup> in the diverse world scriptures. The scriptures of the East and the West are thus viewed as the ultimate witnesses in realizing this Truth. Principally, KS asserts that the conclusive essence of the Vedas of the East and the wisdoms of all Prophets of the West is contained in Srimad Bhagvatam and the holy Koran respectively. With this assertion, KS then invites the seeker to further explore the eternal domain of Aksharateet Paramdham.

NS offers an unshakable foundational basis for *One World Religion* that must be based on eight universal principles of spirituality: truth, beauty, harmony, peace, love, wisdom, intimacy, and gracefulness. It does not call for one labeled organized religion throughout the world; rather it calls for a qualitatively unified and harmonious humanity that is focused on One God, who is the source of *the eight divine oceans*.

NS seeks to enlighten every human heart through the realization of the true essence of these eight universal principles, which are described as the *eight divine oceans*<sup>9</sup> in its Holy Book – Shri Kuljam Swaroop (KS). Having visualized these eight divine oceans within the heart of the *One God*, the practicing individual accepts and builds the most intimate relationship with the Lord, experiences the joy of eternal relationship, and eventually reflects those eight divine virtues in his present life. In this sense, it is more than just a one more 'sect.' While it's earthly history goes back to 422 years (1581A.D.), according to the Faith philosophy, its roots predate even this earthly creation.<sup>10</sup>

While the modern world is undergoing a major social and moral reform, the original doctrines and philosophies of the many world scriptures are often perceived to be loosing relevance. NS's divine wisdom and

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<sup>8</sup> Naam saron jude dharey, jude jude bhekh anek | Jin koi zagdo aap mein dhani sabon ka eak || KS

<sup>9</sup>Noor Sagar - the ocean of truth and glory, Neer Sagar – the ocean of beauty (transparency), Khir Sagar – the ocean of harmony, Dadhi Sagar – the ocean of adornment (peace), Ghrut Sagar - the ocean of divine love, Madhu Sagar – the ocean of Divine Wisdom, Rus Sagar – the ocean of most intimate spiritual relationship, and Serva-rus Sagar – the ocean of gracefulness (forgiveness).

<sup>10</sup> Na ishwar na mool prakriti, ta din ki kahun aapabiti | (KS: Pragat Wani). In other words, "O Soul! I am sharing with you those experiences and events, which occurred even when the Ishwara and the Mool Prakriti or the Original Nature didn't exist!"

universal philosophy puts them in modern context by avoiding confusions caused by medicalization of religions and their symptomatic approaches, by addressing the unbelief in the true divine existence of God and Heaven and by distinguishing between the *real* God and the *available god*. To reap the benefit of this wisdom, one has to learn, practice and experience the eternal joy, and then get engaged in the self-less service of spreading Lord Prannathji's timeless and universal teachings.



## **Shri Nijanand Sampradaya: An Introduction**

Nijanand Sampradaya (NS) was found in 1621C.E by Nijanand Swami Devchandrajji (1581-1655C.E.), in Jamnagar (Gujarat, India), when *Par-Brahmn*, the Supreme Lord, appeared before him, and offered the divine 'Tartam' Knowledge, when he was at the age of forty. Mehraj Thakur (1618-1694 C.E.), later widely known as Prannath, carried forward the mission of *Jagni*, ie, the process of spiritual awakening. He based his work on one of the most important tenets of Hindu Vedas that says: "*Eko Brahmn Dwitoyo-na-asti*", ie, *Par-Brahmn Parmatman* (God) is only one. He revisited monotheism, and emphasized the fact that Supreme Truth God is only one worthy of worship, and said, "*Par-Brahmn toh puran eak hai*". By having received this Divine Wisdom, both the holy land of Bharat Varsha (the ancient India) and Hinduism are gratified.

During the historic Kumbh Mela festival at Haridwar (U.P., India) in 1678 C.E., after having theological conferences with the Hindu Acharyas of diverse belief systems (Sampradayas and Darshanas), Prannathji was recognized as as the last incarnation Buddha Nis-kalank Avatar, the one with the spotless divine wisdom. His divine words, the Holy Kuljam Swarup (KS) and the Holy Bitak Saheb, represents a unique and perfect blend of various world scriptures, including revelation of spiritual similarities between Hindu and other world faiths. Prannathji's divine wisdom applies to the entire humanity to establish world peace, love and brotherhood. Therefore, he also sent his twelve comrades to Jama Mosque in Delhi, India with the divine message of Allah's Imam Mehndi, and to awaken the Mughal emperor Aurangzeb to convey the true message of the holy Koran.

While Mahatma Gandhi's life was focused on freedom for India, the roots of his fundamental working principles can be traced back to his childhood religious practice. It was the Holy KS's principle of the unity of *Ishwar and Allah*, and the realization of the amazing power of love and non-violence, which had inspired him for India's nonviolent independence movement and an unmatched struggle for racial harmony. As Gandhiji himself acknowledged the impact of his childhood religious experiences to his foreigner friend by saying these words: "*My city is a Sea-City. As you can see, it is full of Hindus, Muslims, Sikhs, Jews, and Persians. They all live like one family. My family was Pranami. Even though we are Hindu by birth, in our temple, the priest used to read from the Muslim Koran and the Hindu Geeta - moving from one to the other as if it mattered not which book was being read as long as GOD was being worshipped.*" Following Gandhiji's successful experiences, Dr. Martin Luther King Jr. also practiced the path of love, peace and nonviolence in the Western world. The roots of his work can also be traced back to Shri NS.

All scriptures loudly speak of the human being's goal of eternal freedom and spiritual enlightenment:

*From the unreal (Maya), lead me to the real (Paramdham)!  
From the darkness (ignorance),  
Lead me to the light (awakening knowledge)!  
From death (cycle of birth and rebirth),  
Lead me to immortality (eternal freedom)! <sup>11</sup>*

Dear Soul! Realization of this goal of eternal freedom of the Upanishadas has come true in the present time of Jagni through the spotless Divine Wisdom, taught and practiced in Nijanand Sampradaya (NS).

The word *Nijanand* is derived from two terms: *Nij* and *Anand*. *Nij* concerns with one's True-Self, soul or *atman*; and *anand* represents True Bliss or eternal joy. Thus, *Nijanand* refers to the soul's ultimate blissful and the purest divine state. The secret of the unfolding of *Nijanand* lies in realizing God through the study of the Divine Words of the Holy Kuljam Swaroop (KS), the practice of this Wisdom in one's life, and the constant meditation or *chitwani*<sup>12</sup> of God's divine appearance (*swaroop*), abode (*dham*), and pastime (*leela*)<sup>13</sup>.

The word *Sampradaya* implies sect or a specific belief system with its unique approach to Self-realization through God-realization. Thus, Nijanand Sampradaya (NS)<sup>14</sup> is the faith leading to *Nijanand* or *Eternal Bliss*. *Nijanand Swami Shri Devchandraj* is the founder of Shri NS. The spirit (soul) of Shri Shyamaji, who is the Bliss-part<sup>15</sup> of Aksharateet Par-Brahmn, worked through him, and as a result, he is regarded as Sat-Guru or Brahmanand swaroop True Master. Due to Shri Shyamaji's grace, the Gate of Ultimate Eternal Abode Paramdham is now open for all of us.

Today, NS is also known by other names such as *Shri Pranami Sampradaya* and *Shri Krishna Pranami Sampradaya*<sup>16</sup>. By qualifying the work of the same divine powers of Aksharateet Par-Brahmn (the Ultimate Reality of NS) within the persons of Lord Shri Krishna and Prophet Muhammad, it both challenges and invites the entire humanity to

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<sup>11</sup> *Asato ma sad gamay | Tamso ma jyotirgamay | Mrutyorma-amrutam gamayeti |* Satapatha Brahmana: 14/3/1/30, Brhadaranyaka Upanishad: 1.3.28. Brhadaranyaka Upanishad constitutes the concluding section of the voluminous Satapatha Brahmana of the White Yajurveda  
<sup>12</sup> Chitwani specifically involves meditation or remembrance of God's divine appearance (*swaroop*), abode (*dham*), and pastime (*leela*) as revealed in the Holy KS.

<sup>13</sup> These *swaroop*, *dham* and *leela* are never to be thought or confused as earthly or material in nature; rather they are divinely glorious, beautiful, harmonizing, peaceful, loving, ultimately wise, the most intimate and interdependent, and eternally gracious.

<sup>14</sup> Lord Prannathji Himself introduced this holy name at the Haridwar Kumbh Mela held in Vikram Samvat 1735 (A.D.1678). *Nijanand hai sampradaya, eah uttar prashna prahkash || Shri Devchandraj* Nijanand, *jin pragat kari sampraday yeh |* - Holy Bitak Saheb: Shri NS Paddhati

<sup>15</sup> *Satguru brahmanand hei* – Refer to full explanation of Shri NS Paddhati in Sectin I)

<sup>16</sup> This is mainly due to the tradition of greeting each other by saying *pranam* among the followers, and the divine association of Par-Brahmn's consciousness with Lord Krishna, particularly during his childhood pastime in Brij for 11 years and 52 days, and in Maha Raas Leela. However, in light of the total Faith Knowledge, the later clearly appears to be a mistaken *identity*.

embrace Nijanand, which is the ultimate source of true harmony, peace and intimacy in human relationships.

The devotees, initiated in NS are called *sundersath*<sup>17</sup> or *Nijanandis*. They practice the path of *ananya prem laxna bhakti*, which means the path of exclusive, selfless and unparalleled love. After having received some initial knowledge of the Divine Wisdom from a qualified master or a preacher or a devotee, if the seeker soul chooses to actually practice this path to Kuljamic spiritual awakening, she undergoes the *Tartam* initiation process. It signifies one's commitment for a spiritual marriage, after which an individual soul sincerely works to become the Bride of the eternal Bridegroom Aksharateet Lord. Then the devotee lives by the values (listed later), and practices their Kuljamic Faith, i.e., the Faith aligned with the teachings of the Holy KS.

In the *Kuljamic process* of divine transformation, all worldly barriers, including those of religions, cultures, ethnicities and languages, are dissolved. One begins to see himself as an *atman*, the pure observer on this worldly stage, as a *guest* in the *house* (human body) that is owned by the living spirit or *jiva*. Awareness is developed regarding the true nature of this world, the *maya*, the ultimate purpose of life, and the fact that the *atman* has forgotten her Lord, her Eternal Abode (*Paramdham*), and her true Blissful nature. The devotee *sundersath*, who evolves to this stage of Kuljamic awareness, is *Nijanandi* in true sense.

To realize this highest truth, NS directs the seeker to practice the path of exclusive, selfless and unparalleled Love (*Ananya Prem Laxna*), symbolized by wifely devotion or *Pati-Vrata Dharma*. As the Holy KS proclaims: *Panth hovey kot kalap, prem pohonchavey miney palak* |

In other words, “*There may exist billions of paths to realize God, but the Path of Unparalleled Love or Prem enables one to attain God realization within a moment!*” And the Love for God shall reflect the most mature wifely devotion: *Pativrata pane seviye, na thaiye veshya jem* |

In Shri Nijanand Sampradaya tradition, the *sundersath* devotees greet each other by saying *Pranam*<sup>18</sup> or *Pranamji*. Because of this common

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<sup>17</sup> While the ‘*sundersath*’ designation literally means ‘good-hearted comrades,’ in its true sense, it refers to the seeker of truth, the *atman* or the *Brahmn Srishti*. A *sundersath* is essentially a *Nijanand*, which means the one seeking *Nijanand* or one’s own blissful reality. Their identity as *Pranami* holds good only from a lay-person’s perspective.

<sup>18</sup> The salutation or greeting of *Pranam* is the hallmark of Shri Nijanand Sampradaya tradition, which has its roots in the ancient Hindu culture. Almost all great characters appearing in most Hindu scriptures, including Vedas, Upanishadas and epics such as Ramayana and Maha Bharata, have greeted each other by saying *Pranam*. To a *Sundersath* devotee, ‘*Pranam*’ specifically means: “*I prostrate with deep reverence in the lotus feet of the One God Aksharateet and I salute your divinity (soul) with all my mind, speech and actions.*” Some *sundersath* prefer to greet by saying *Pranamji* instead of just *Pranam*. Saying *Pranam* with suffix *ji* reflects respectfulness that is more prominently used among

practice of greeting by saying *Pranam*, the *Nijanandis* are also customarily known as *Pranamis*. As a *Nijanandi*, one reflects within his ultimate and Eternally Blissful nature (*Jago*), while as a *Pranami*, one reflects outside in the world as an icon of mutual respect and spiritual harmony (*Jagao*).

*The Scope and the Uniqueness* of the Divine Wisom is in itself awakening. The term *Nijanand* is used in context of Supreme Heaven Paramdham, which is beyond Vaikuntha, Sunya, Nirakaar and even Goloka in the eternal Yogmaya of the Akshar Brahmn<sup>19</sup>. While one may describe his experiences of Vaikuntha, Sunya, Nirakaar, Christ or Krishna as supreme or equivalent of Nijanand, the truly ultimate Nijanand lies beyond the highest understood 'Krishna and Christ Consciousness.'

The Tartam Knowledge of NS allows a seeker to cross all the barriers, including that of sects, cultures, religions, and... isms. One may find all the worldly happiness by living a good and virtuous life; one may practice any path to self-realization and may believe God with thousands of different names and forms. But, the Lord of Lords Shri Prannathji says that the true *Nijanand* is to be found:

- In the divine lotus feet of the Supreme Brahmn Aksharateet, who is beyond both, this phenomenal creation of Kshar Purusha (Lord Adi Narayana), and the eternal Yogmaya of Akshar Brahmn.
- Beyond the eternal Brij and Raas Leela of Lord Shri Krishna in the eternal Goloka—the ultimate of Vaishnavism.
- In visualizing spiritual oneness among Shri Krishna, Moses, Prophet Muhammad, and Jesus Christ.
- In realizing that the long-awaited Kalki or Buddha Niskalank Avatar of

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those with Northern Indian cultural background.

The greeting of *Pranam* is universal and also non-sectarian since it does not attach the name of any specific deity to it. *Pranam* engenders eight-fold miracles: glory through attainment of true knowledge (Jagrit Buddhi), beauty through purity of heart (Nirmalta of sundersath), oneness through harmony of thoughts and intentions (Vahedat or Eakdili), peace through meditation and Viraha (divine adornment or Singaar), the environment of love through selfless expressions (Ishak), wisdom through awakening of the most-inner awareness (Nij-Budhha, Khudai Ilam), awakened sense of intimacy through divine relationship (Nisbat), and gracefulness through forgiving (Meher).

Apart from many sectarian greetings, *Namasté* is also one of the most common non-sectarian greetings used by the people of India. While *Pranam* and *Namasté* both are understood to carry similar meaning, a true *Pranam* is performed in the feet of the other person - not just with two hands together in a prayer posture. In conclusion, *Pranam* is all-inclusive in a sense that it implies (1) one's devotion in the lotus feet of One God Aksharateet, and (2) respect for the divinity in other person.

<sup>19</sup> *Kshar Akshar ke Paar hai, Piya Aksharateet Adhar | Bina Sanmandh na Payiye, jo Kotin karo Achaar || KS*

Hindus, the Last Imam Mehndi of Muslims, the Second Christ of Christians, and the Messiah of the Jews are all the same.

- In realizing the fact that the Supreme God is nameless. No worldly label, including the name 'Shri Krishna,' can touch His true Divine Form.

The roots of Nijanand are very deep. Such a 'Nijanand' has no beginning or an end. It existed even before this universal creation. And, it will be there even after the Final Dissolution of this world. In Paramdham, the Lord Aksharateet is always busy showing His Eternal Bliss to His Souls in many different ways. To share the most sacred Love of His heart, first, He implanted His Divine Powers within Shri Krishna in Brij Leela, and sent His Souls (that's US!) as the milkmaids or the Gopies. But, in Brij, we failed to realize the true essence of Nijanand. So He played another pastime, the Maha Raas Leela with us. After some realization of Nijanand, He awakened us in our Abode, the Paramdham.

Still, the Lord had not finished showing the greatness of His Love, so He began to prepare for His Souls' another trip to the phenomenal world. Again, He implanted His same Divine Powers (which were with Shri Krishna) within Prophet Muhammad and brought the secret concerning Nijanand as a testimony for the future awakening of His Souls, yet to arrive.

Almost 1,000 years passed after Prophet Muhammad. Now, the Lord sent His Souls for this final pastime (almost four centuries ago), to the Holy Land of Bharat Varsha (India). He Himself descended twice in two different garbs: first as Buddha Avatar or Isha Rooh Allah in the person of Nijanand Swami Dhani Shri Devchandraj (1581-1655 AD); and second, as Kalki, Buddha Nis-kalanka Avatar, or the Last Imam Mehndi in the person of Mehraj Thakur (1618-1694AD).

With this, the Gate to Eternity and Nijanand was opened. The Divine Tartam Knowledge or Para Vidya lighted the Path for the seekers of Eternal Truth. The prophecies made by the world scriptures came true. Before this, billions of creations came in to being, and billions of them underwent Final Dissolution. But, the Supreme Brahmnn has come with all the divine treasures of His Abode only in this particular creation! This is an exceptionally valuable opportunity for all human souls.

Now the Lord Himself has come to fulfill these *Promises*:

1. *Brahmn srishti ko sukh ghar ka*: I shall bestow the ultimate joy of Paramdham to all Brahmnn Srishti souls. And, I shall not return to my Abode without fulfilling all of the above Promises (*Mein rah na saku rooh bin*).
2. *Ishwari ko deni sudh*: I shall make Ishwari srishti souls aware of the blissful pastime of my Abode, the Paramdham, and

3. *Kya dekhi re hum duniya jo inko na karey akhand: I shall offer the gift of true eternity to all living beings through spiritual awakening, thereby establishing true peace and happiness in this world. Sukh Shital Karun sansar*

### **The Historical Overview of Shri Nijanand Sampradaya**

The story of NS begins approximately 420 years from now with an eleven-year-old, very bright, highly disciplined and curious child named Devchandrajji (1581 - 1654 AD). He was born in the village of Umarmkot in the state of Marwar (now in Sindh Province, Pakistan). His father Mattu Mehta and mother Kunvarbai were very religious and devoted in the worship of Lord Krishna.

At the age of eleven, Devchandra began asking: "Who am I in reality? Where have I come from? What is the true purpose of my life? Who is the true owner of my soul? Where is God? How did God (Parmatma) create this world? Where is true happiness?"<sup>20</sup>

Determined to quench his spiritual thirst, he underwent a lot of hardships in his early age. He was not satisfied with the responses he received from saints and preachers at numerous temples. He did not even hesitate to reach out to mosques and the learned mullahs of Islam to seek more spiritual knowledge.

One day, to pursue his search, he left home and journeyed through the desert of Kutchch (Gujarat, India) alone. In the desert, he had his first miraculous experience of the Divine. A stranger, who looked like a *Pathan (soldier)*, appeared before him in the middle of the desert, and helped him reach his destination. But, it was too late before Devchandra realized that he had received a direct help from the Divine, who he was seeking. The Helper –God in the dress of a Pathan - had disappeared!

Reassured by this experience, Devchandra engaged himself seriously in selfless service (*seva*) and *satsung* activities involving listening to the spiritual discourses and the study of scriptures. He was totally detached from the worldly pleasures at a very early age. His parents were concerned about Devchandra's future. On one hand, Devchandra and his spiritual master were planning for *mantra diksha* (spiritual initiation ceremony), and on the other hand, his parents had secretly planned for his marriage. Coincidentally, his spiritual and worldly marriages occurred on the same day! But these simultaneously occurring and apparently conflicting events did not change his focus on his spiritual journey. He moved forward with his family life as well as spiritual development.

Once, his master offered him to teach the miraculous art of poison control

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<sup>20</sup> *Jab Bhaya Varas agyarvan, tab mana upjyo vichar |*

*Mein kaun kahan thei ayiyo, kahan mero Bhartar || The Holy Bitak Saheb: 2/29*

from the bite of a scorpion. Devchandra argued to his master that he was interested in learning the art of poison control that is universal and spiritually uplifting. He was interested in the attainment of ultimate eternal bliss, where the question of death ceases to exist permanently. At this stage, he was deeply involved in the meditation of Lord Krishna's pastime (Leela) of Brij and Raas, and the service to his spiritual master Haridas. Once, in meditation, he found his soul in the spiritual domain (Yogmaya) experiencing the joy of eternal Brij and Raas Leela. This experience reaffirmed Devchandra's faith that his spiritual identity was Radha, i.e., Shri Krishna's most favorite soul.

At the age of 26, Devchandra moved to the city of Jamnagar to listen to the discourses of the holy Shrimad Bhagvatam. At the age of forty, when he was in the middle of the Satsung, the Aksharateet Lord's power (Aavesh) appeared as Shri Krishna before him. The Aavesh swaroop conversed with him quenching his spiritual thirst, which will later flourish in the vast Kuljamic ocean of Supreme Divine Wisdom. This 'seed' conversation between the Lord and Devchandra is called Tartam<sup>21</sup>. Enlightened Devchandra realized God's bliss-part (Shri Shyamaji) within himself. He realized Aksharateet as the One Supreme Truth God and the ultimate Sat-Chid-Anand. He had found eternal Home - Paramdham, which is beyond this visible world and above all heavens. It is the place of true joy and bliss (Nijanand), and is full of unlimited divine light and energy (noor). Below Paramdham is Akshar Brahm'n's world, the Yogmaya, which is responsible for the creation and annihilation of innumerable worlds like ours, the world of Kaalmaya. After this Tartam conversation, God's divine powers merged within Devchandra. The Awakened Intellect came to this world for the first time in Nautan Puri (Jamnagar, India)<sup>22</sup>.

Devchandra's work of spiritual awakening dissolved the boundaries of caste, creed or religion. He welcomed people of all races and religions, including Hindus as well as Muslims, and women and widows. He extended his special love for those who were considered untouchables in the society and invited them as members of his divine 'Sundersath' family. Many people began to participate in satsng, which mainly included his discourses, at Gangjibhai (*the first sundersath*)'s house, which is now known as Chakla Mandir. His message was simple: "The atmans have come to see this worldly drama and to undergo the test of Maya, which is the illusory power of God. The Lord has also come to rescue them and all living beings from these bondages." In Jamnagar, the Lord also performed several miracles through Devchandraj. The emergence of holy water from the wall just by drawing a line, offering golden utensils, appearance of Shri Krishna's Brij and Raas Leela were some of the main miraculous

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<sup>21</sup> Literally, *Tar* means to save and *tam* means darkness. Thus, *Tartam* means the knowledge that rescues the Jiva from ignorance (darkness) to eternity.

<sup>22</sup> *Eteh din trilok mein, huti budh supan | So Budhji budh Jagrit Lay, Pragte Puri Nautan ||* (KS, Pari. 2/11)

incidents, which are called as *Adika Leela*<sup>23</sup>. As more and more people started coming, Devchandra also shared his Tartam experiences and the divine pastime of Paramdham with them. He became known as Shri Nijanand Swami, the founder of the Faith, who is also regarded as Satguru or True Master.

One day, during the course of his sermons, God sends a 12-year boy named Mehraj Thakur (1618 – 1694 AD) to Devchandra. Mehraj was born in Jamnagar in a well-reputed family of Keshav Thakur and Dhanbai. At first sight, Devchandra could see a future spiritual leader in Mehraj, and revealed God's Plan for him. To fulfill the Jagni mission of his Satguru, Mehraj left Jamnagar after the death of Devchandra and continued his extraordinarily challenging journey until he finally reached in Panna (M.P., India). God bestowed all His divine powers to Mehraj. The Kuljamic divine wisdom began flowing through Mehraj<sup>24</sup>.

Mehraj, accompanied by the Aatman Indrawati, earned the title of *Mahamati* – the one bestowed with God's *Josh* (*Aavesh* or inspirational power), *Aatam dulhin* (Bliss), *noor* (Tartam or brilliant spotless divine knowledge), *hukum* (Command), and *Jagrut – Nij Buddha* of Paramdham. The contemporary followers experienced the work of God's power in him, and started calling him Prannath<sup>25</sup>, the name that in fact should only be used for the God's divine form in Paramdham. But, he never expected or taught his devotee colleagues to worship any person, including himself even though God's powers were working through him. He always stressed the worship and meditation of the perfect divine couple Shri Raj Shyamaji.

Even though during his last period in Panna, the devotees expressed their *Seva* (selfless service) towards his material body, he required that each devotee's ultimate awareness be raised to a level where each sundersath finds him/er self in the divine lotus feet of Shri Raj Shyamaji in Paramdham.

Now, Shri Prannathji began laying the foundation of his *Jagni* mission, the

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<sup>23</sup> The purpose of *Adika Leela* is not to mislead or deceive an individual, but to attract the person and then offer the Divine Tartam Knowledge leading to one's spiritual awakening.

<sup>24</sup> *Kahe Indravati Ati Uchhrange, Hamko Laad Ladaye ji | Nirmal Netra Kiye Jo atam ke, Parde diye uday ji || (KS, Pr. Hi. 26/6)*

Mahamati kahe eah momino, eah Hadi Mehndi Imam | (BS 17/68)

*Indravati ke main ange sange, Indravati mero anang |*

*Jo ang sopen Indravati ko, tae preme ramadu rang || (KS/Kalash. 23/66)*

<sup>25</sup> Aksharateet is known by many such different names in the Faith as Raj Shyamaji, Rajji, Prannathji, Shrijee, Walaji...But Prannath is not just another name of Mehraj Thakur. Prannath refers to Aksharateet, and is used only in the context of His divine powers when they worked in this world. Thus, Prannath is the name of Mahamati's Lord, who is everyone's God. Prannath had simply made Mehraj an instrument to convey the Divine Wisdom to the world in the form of the Holy KS. Due to this, the devotees addressed him as Lord Prannath. But, this must not be confused with the divine form of Aksharateet. For the sake of convenience, hereinafter, the name Prannath will be used for Mehraj, who is charged with the divine powers of Aksharateet Parbrahmn.



divine mission of spiritual awakening. Through out his life he traveled through oceans and mountains. During his journey of thousands of Kilometers throughout India, and the Middle East, he happened to meet with people of many different faiths and religions. In 1735, Haridwar Kumbh Mela<sup>26</sup>, a historic theological conference was held. In this event, the religious and spiritual leaders of all Hindu faiths (The Sanyasins, the Six Darshanas and many others) collectively conversed with Shri Prannathji. Upon realizing the spotlessness and universality of Shri Prannathji's Tartam Knowledge, they accepted and announced him as the Buddh Nishkalank Avtar.

After that, Prannathji also sent his Twelve Comrades to the Jama Mosque in Delhi with the message of Imam Mehndi's arrival to awaken the last Mughal Emperor Aurangzeb. He conveyed to him the true message of the Holy Koran, including the revelation of the true meanings of the seven major signs of the Final Day of Judgment (*Kayamat*)<sup>27</sup>. A number of Muslim experts conversed with him and they not only regarded him as Imam Mehndi, but also devoted their entire life for the cause of Jagni.

Shri Prannathji revealed the essence of the seven major signs of *Kayamat* primarily by dividing them into two broad categories. The first four signs are maya-related. They deal with raising awareness through the realization of (1) deteriorating human qualities and standard of personal and social behaviors (Dhabh-Tul-Arj), (2) the nature and the negative works of false ego (Dajjal), (3) how faith is misplaced in the modern times by over-emphasizing the rigid rituals (sariyat) due to narrow vision (Maghrib Suraj), and (4) the hectic nature of precious human life (Ajuj and Majuj). The last three signs deal with the coming and the work of (5) the Tartam Knowledge through Shri Shyamaji (Rooh-Allah) in two garbs, (6) Archangel Asrafeil through the Awakened Intellect, the Jagrut-Buddha and the Nij-Buddha, and (7) *Imam Mehndi Shri Prannathji by awakening the deads from the graves, wiping out the Dabh-Tul-Arj and the Dajjal, levelling up the ego of those in religious or spiritual leadership role, establishment of one true eternal religion (Hakiki Din) by utilizing the sword of the divine wisdom.*

The world received the divine gift of the Holy KS, which in itself, is the proof of work of the Buddh Nishkalank Avtar in Prannathji. Holy Bitak Saheb provided a historical account of NS and also serves as a foundation to understand the essence of the Divine Wisdom. Today, with more than 30 lakh sundersath devotees from diverse races and people, despite their origin or inherited religious beliefs read, understand and practice these divine teachings. Most devotees are born Hindu with less than one percent population initiated from the non-Hindu faiths. They believe that

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<sup>26</sup> Read the Bitak of Haridwar for full description of this Kumbh Mela event.

<sup>27</sup> Seven major signs of *kayamat* have been explained in details later.

living by this Divine Wisdom can offer eternal happiness to all living beings. Non-violence and selfless love are the two foundation stones of this Divine Wisdom, which today's terrorized world needs more than ever.

According to Prannathji, God's work of spiritual awakening or Jagni shall continue until the End Time of this world. This Divine Wisdom shall pave one's path to realization of the divine eternal qualities such as glory, beauty, harmony, peace, love, awareness, sacred intimacy and gracefulness. To reflect these Godly attributes in the world environment is the only true purpose of Shri Nijanand Sampradaya.

## **The Kuljamic process of Self-Realization**

Having learned some important philosophical teachings of NS, an obvious question arises regarding the actual path and the process through which an individual must pass. Where do I start from here? How do I do it? While the Kuljamic approach to Self-realization through God-realization has many different dimensions, only the key areas will be introduced here with a hope to assist the seeker in understanding a very basis approach and steps to Kuljamic realization.

According to KS, disciplined practice is essential to the spiritual life; yet spiritual attainment is not the result of one's own efforts, but the result of the experience of oneness with Aksharateet, which comes mainly through His Grace (Meher). Accordingly, Meher is all that we have available at all times, and Eternal Bliss (Nijanand) is all that we humans ultimately seek. Grace brings everything: the experience of glory, beauty, harmony, peace, love, wisdom, and the joy of divine intimacy. Grace is the principle driver on our spiritual journey. See the chart 'Shri Kuljamiya Sadhna Path.'

The three primarily critical determinants of the process of Self-Realization are: God's Grace (*Meher*), God's Will (*Hukum*) and the soul's Eternal Relationship (*Nisbat*). Grace determines the work of God's Will (*Hukum*). His Will, through Tartam Knowledge, determines our speech (*Kaul*), action (*Feil*) and state of being (*Haal*). But, the work of His Will is also dependent upon the Soul's *Nisbat*, which ultimately determines the nature of the work of Grace and her actions.<sup>28</sup> The *Nisbat* (*ankur*) is primarily of three types: *Jiva*, *Ishwari* and *Brahmn*. God's Grace and Will impact each one differently.

As the seeker learns to practice the Tartam Knowledge, he journeys through different stages of spiritual awakening. He strives to align his speech and thoughts, actions and overall state of being one with the Tartam Knowledge. First, the seed of faith (*Emaan*) is nurtured through *Wani Manthan*, i.e., regular study of the Holy Kuljam Swaroop. Next, the faith takes on to the next higher level when one engages him in selfless

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<sup>28</sup> *Karni mafak kripa, kripa mafak karni | Eah dou mafak ankur ke, kei krupa jaat na gini | | KS*

service (Seva) through body, mind and soul. As the faith evolves, one gets aggressively involved in the Chitwani (meditation) of the God's Swaroop, Leela and Dham. An intense pang of separation from the Lord is experienced.

As one begins to discover the Soul's true identity, his ego (mein khudi) slowly begins to dissolve. The process of killing this false (worldly) ego continues without any stop until one's last breath. As more and more ego is dissolved, his speech (*kaul*), actions (*feil*) and thoughts (*haal*) are fully harmonized, when he practices an unflinching Faith (*Imaan*) in the Divine Wisdom (*Ilam*) by absorbing its inner meanings and by reflecting it in the form of selfless Love and Service (*Prem-Seva*). A true faith (*Imaan*) is expressed through Seva--Selfless Service and through the practice of Prem--Selfless Love. This further aligns the seeker's speech (*Kaul*), action (*Feil*) and state of being (*Haal*).

A great sense of ultimate realization (*pehechan*) is awakened. One's virtues (*guna*) and vices (*avguna*) both are diverted to support the Soul's highest cause of the attainment of the Eternal Bliss (*Nijanand*). Every moment of his life, the seeker meditates upon the Lord's Grace and favors with the highest humility, appreciation of the Lord's favors and repentation for one's own lackings. In the state of Total Surrender, the soul's Nisbat (*angna bhav*) is awakened.

Alignment of the seeker's speech (*Kaul*), action (*Feil*) and state of being (*Haal*) and the intense experience of separation (*Viraha*) eventually manifests as God's Inspirational Power (*Josh*) and the release of fragrance of Pure Love (*Ishak*). This produces the perfect condition for the Meeting with the Lord and the experience of Ultimate Joy for the Self, i.e., *Nijanand*. For the heart that is soaked with His *Josh* and *Ishak*, the doors to the Abode of Aksharateet are always open. Such is the journey of the Soul, which ultimately brings us *Nijanand* - our Eternal Bliss.

Now the soul receives the Lord's Grace in its most complete form as she journeys through the Seven Oceans (*Noor Sagar* to *Rus Sagar*), representing seven steps to spiritual awakening. Now, the soul receives her Lord, who enables her to reach in the *Mool Milawa*, her ultimate destination. In ordinary sense, *seeker* is the soul (*atman*) and the *sought* is the Supreme Soul (*Par-atman*). However, the Lord says, "O my soul! Due to our most intimate and inseparable divine relationship; I have reversed the world tradition. Infact, now I have become your seeker for all of you (souls)! *Ashik ulat huve masuk...* |

### **The Role of Grace in the process of spiritual awakening**

Aksharateet Lord Shri Rajji is the Ocean of infinite divine Grace. In other words, He Himself represents *Meher Sagar*. Grace is always at work in

every individual's life, but we in this competitive worldly routine, we are all too busy to recognize it, appreciate it and be thankful to our dearly and eternally beloved Shri Rajji.

Grace works either in many different demonstrable ways, which many people can experience, or in a much hidden way, and is more of an internal experience. The former is called Jahiri Meher, while the later is called Batuni Meher. Often, certain experiences or outcomes are hard to categorize clearly. However, understanding the nature of Grace facilitates the process of spiritual awakening. If we think of examples of different works of grace, we can understand it better and be with Grace when it is actually working through us.

It is important that a devotee understand become observant of the work of Shri Rajji's Grace and develop awareness about it. It is this Grace that brings glory, beauty, harmony, peace, love, wisdom, and intimacy in relationship in our lives here in this world and guarantees the same in the most perfect state upon the Final Waking in the Eternal Abode, Paramdham.

Examples of the works of Shri Rajji's Jahiri Grace, as listed from the chapter titled 'Meher Sagar' in the Book of 'Sagar' in the Holy KS, include: freedom to all worldly Jivas from the cycle of birth and rebirth, the world receiving the priceless gift of eternity, the coming of Prophet Muhammad as His messenger and the arrival of the Holy Koran as the Soul's witness, arrival of the Tartam Master Key and the secret art of unfolding the hidden meanings of the world scriptures, and announcement of the Divine Wisdom in the form of Holy KS throughout the world.

When the Jahiri Grace works on an individual Soul, that person may exhibit one or more of these signs: The soul enjoys the support of many and never experiences deficiency of any kind for the cause of Jagni. She realizes that this worldly drama has come into being just for me for a very special reason, and realizes that Grace prompts everyone in this grand worldly play. The Soul realizes the value of the human birth and accepts that Grace guides one's character, organs and senses. She also receives kingly luxury, royal treatment, and the power of the good company. Finally, such Soul reflects Grace through her words and actions. Examples of the work of Shri Rajji's Batuni Grace include: opportunities to meet all the Souls together, disclosure of the secrets of Khilwat in the world, receiving the joy of Paramdham by Akshar Brahm and His Ishwari Srishtis, and transformation of the Soul's heart into Shri Rajji's Abode or Arsh Dil.

When the Batuni Grace works on an individual Soul, that person may exhibit one or more of these signs: The Soul realizes the temporal nature

of the human body and creation of the five elements. She learns esoteric secrets about Brahm, Maya and the world, and now regards all pains and sufferings as equal to happiness, and sees them as the fruits of God's Grace. She engages in unceasing worship of Shri Rajji having realized His divine pastime and abode, and learns the secrets of Shri Rajji's heart, and becomes Rajji-like. Such Soul receives Shri Rajji's josh, hukum, divine power (noor), Ishak and Elam and begins to see Shri Rajji face-to-face and experiences His Ishak.

## Highlights of Lord Prannathji's Divine wisdom

1. **Peheley aap pehchano: Self-realization or Atma-pehechan is the Ultimate Human Quest.** Self-realization can only be achieved through God-Realization or *ParBrahmn Pehechan*. Eternal Bliss or *Nijanand* in the Abode (*Paramdham*) of the *ParBrahmn* (*Aksharateet*) is the Ultimate fruit of this quest.
2. **Mankhey deh akhand fal paayiye: The birth as a human being is a very special opportunity for eternal liberation** from the bondage of ignorance or *Maya*. *Jiva's* permanent liberation from the cycle of birth and re-birth is true *mukti* or *moksh*. True *Nijanand* lies even beyond *mukti*.
3. **Par-Brahmn toh puran eak hei: One God – One Ultimate Reality: The Supreme Truth God (ParBrahmn) is only ONE.** In its true sense, the addresses such as *Par-Brahmn*, *Puran-Brahmn*, *Uttam-Purusha*, *Prannath*, *Aksharateet*, *Sachidanand*, *Jehovah* and *Allah* or *Khuda* are for the One Supreme Truth God<sup>29</sup>.
4. **The One God is beyond all the deities, avatars (gods), angels,** beyond all names, and boundaries of cultures and languages. Realization and worship of One God (*Aksharateet Parbrahmn*) is essential to achieve the Ultimate Quest of Self-realization.
5. **The One God Aksharateet is beyond all genders:** God has been mainly addressed as a personal God or 'He' in the Holy KS. However, that Supreme Reality is beyond all genders such as 'He,' 'She' or 'It.' Thus, the God of *Kuljam* is not just a personal God; He is an Impersonal God too! He is not just 'he,' but also 'she' and 'it!' Accordingly, God is 'he' when as pure consciousness (*Chid-Ghan Swaroop*) that is lovingly called '*Shri Rajji*,' which literally means 'the Lord of Lords and the King of Kings.' When described as 'she,' the God manifests as Bliss, who is called lovingly *Shyamaji* and the *Brahmn Srishti Souls*. When described as 'it,' the God manifests as the entire Eternal Abode (*Paramdham*). This understanding of God being synonymous with love (actually, *Ishak!*) glorifies God's majesty and opens up the doors to Eternal Bliss.
6. **While Aksharateet is the perfect embodiment of truth, consciousness and bliss,** He is not just the summation of these three separate things (*sat+chid+anand*). Rather, He is more than the sum of these three divine attributes. Essentially, He is one, i.e., unity. Only for the sake of *Leela*, He is explained in three different ways. This is called '*swa-leela adweit*.'

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<sup>29</sup> Jude jude Naame gavhi, Jude Jude Bhekh Anek | Jin Koi Jagdo Aap Mein, Dhani Sabon Ka eak || (KS, Sanandh: 41-72)  
 Jat Ek Khuda ki, aur na koi jaat | Eak khuda, ek duniya, aur uad gayi duji baat || (KS, Sanandh: 36-17)

7. **Prem Brahmn dou eak hei: God is Love and Love is God.** The Souls in human forms are expressions of His Love (Ishak). Such Souls are always soaked in the ocean of His divine Love (Ishak) and love their Lord like a virtuous and chaste wife (*Pati-vrata dharma*).
8. **The path of exclusive, selfless and unparalleled Love (*Ananya Prem Laxna*) is the only sure way:** The Holy KS proclaims: *Panth hovey kot kalap, prem pohonchavey miney palak*. In other words: "There may exist billions of paths to realize God, but the Path of Unparalleled Love or Prem enables one to attain God realization within one moment."
9. **Prem khol devey san dwar: A True Dharma or Religion awakens deep love and respect for all, and brings freedom from birth and rebirth for everyone.**
10. **Soi Khuda Soi Brahmn: The scriptures of the East and the West - all point to One Supreme Truth God.** If we are Hindu, Muslim, Christian, Sikh, or else, that's by body, not by soul<sup>30</sup>. The boundaries of cultures and religions cannot confine either God or the Souls, or the Divine Pastime (*leela*).
11. **Shreshtha kuli sirdaar: Attainment of True Mukti, i.e., Jiva's liberation from the cycle of birth and re-birth, is possible in this present period, the 28<sup>th</sup> Kaliyug, by seeking refuge in the lotus feet (*charan-kamal*) of One God.** According to the Tartam Knowledge, one does not have to pass through many births or through a step-by-step process to rise to this state of true *Mukti*. The one, who realizes the value of this unique opportunity and devotes his life to achieve this, is wise in true sense.
12. **Eak sadhey sab sadhey, sab sadhey sab jaaye: The worship of many different deities and angels reflects the human being's ignorance about the One God.** However, this is not to negate their existence. Rather, such worships have obvious limitations in light of the *shashtras* (the scriptures). It is the false belief that all worships (any diety, any form, or any method) leads to One God.
13. **Khojat khojat satguru paayiye: To attain Eternal Bliss or Nijanand, one must seek refuge in the lotus feet of the True Master (*Satguru*),**

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<sup>30</sup> *Naam saron jude dharey, jude jude bhekh anek | Jin koi zagdo aap mein dhani sabon ka eak | | KS (KS)*

*Naam saron jude dhare, lai sabon judi rasam | Sabmein ummat aur duniya, soi khuda soi brahmn || MS: 12/38*

*Jo kachhu kahya Ved ne, soi kahya Kateb | Dou bande eak sahib ke, par ladat bina paye bhed || (KS, Khu. 12/42)*

*Alaf kahya Muhammad ko, Rooh Allah Isa Lam | Mim Mehndi Pak se, eah tino eak kahe Allah Kalam || (KS)*

*Hindu Kahe Hum Uttam, Musalman Kahe Hum Pak | Dou Mutthi Eak Thor Ki, Eak Rakh Duji khak || (KS, Sndh/40-42)*

*La toh nahin ko kahya, Itah toh hai Haq | Eah Akshar Aksharatit ki, Baat badi bujarak || (BS 33/71)*

purify his heart, live life like a lotus, Practice Chitwani (meditation) and Practice the Path of Unparalleled exclusive Love (*Reheni*) for God. On this path it is imperative that one totally surrenders his True Master with all his body, soul, and substance (*or tan, mana, dhan*). In its purest form, the feelings of Master-Disciple (*Guru-Shishya*) relationship are dissolved, and both of them are unified in speech, thought and action.

14. While good Karmas are essential for good life, they are inadequate for the attainment of eternity! The people of the world, overburdened themselves with the significance of Karma, and forgot the significance of God's Divine Grace in every human's life. They chose the path of Navdha Bhakti as opposed to the path of exclusive unconditional love (*Ananya Prem Laxna*) for the Aksharateet Supreme Brahm. On the path to seek true salvation, they forgot the teachings of Srimad Bhagvad Geeta that once the Jiva exhausts the fruits of the Karmas, it must return to the cycle of birth and rebirth. The Divine Wisdom of Lord Prannath eliminates every human contamination by unfolding the true and deeper meanings of the esoteric secrets in the scriptures.
15. Satguru soi jo alakh lakhavey: A Satguru or a True Master is the guide leading to Kuljamic Enlightenment. A *Satguru* is the one who (a) enables the seeker to experience the unity in the diverse world scriptures, (b) Separates Maya (illusions) from Brahm (Reality), (c) refrain from deceiving the seekers through the performance of miracles, and (d) offer spiritual guidance in the process of realization of the true form (*Swaroop*), pastime (*Leela*), and the abode (*Dham*) of the Par-Brahm. In this Kali Age, false Gurus present a major challenge, and therefore, the seeker must learn to recognize these virtues of a True Master.
16. Nirakaar ke paar thei tin paar ke bhi paar: Scriptures (*Shashtras*) speak of two types of Knowledge (*Vidya*): the *Apara Vidya* and the *Para (Brahm) Vidya*. The Divine Tartam Knowledge of Aksharateet Shri Prannathji reveals the true Para Vidya (*Jagrit Buddhi*)– and the awareness of Aksharateet's *Nij-Buddhi*, which is even beyond that.
17. Meheray dil arsh kiya: Grace transforms the soul's heart into God's Abode. *Meher* or God's Grace, His Will (*Hukum*) and the Soul's Eternal Relationship (*Nisbat*) are the three primarily critical determinants of the process of Self-Realization<sup>31</sup>. The seeker's ego is dissolved, and his speech (*kaul*), actions (*feil*) and thoughts (*haal*) are fully harmonized when he practices an unflinching Faith (*Imaan*) in the Divine Wisdom (*Ilam*) by absorbing its inner

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<sup>31</sup> Sur Assuro Ke Ehi Pati, Sab Par Eak hi Daya | Det Didar Saban Ko Sai, Jinho Jaisa Chahya || (KS, Kirantan:59-7)



meanings and by reflecting it in the form of selfless Love Service (*Prem-Seva*). The intense experience of separation (*Viraha*) eventually manifests as God's Inspirational Power (*Josh*) and the release of fragrance of Pure Love (*Ishak*). This produces the perfect condition for the Meeting with the God and the Ultimate Joy of Self, i.e., *Nijanand*.

18. God has the purest divine form that is beyond all worldly forms and even formless. The ultimate reality is called Aksharateet ParBrahmn, the One God, who is the perfect divine embodiment of truth, consciousness and bliss (the ultimate Sat-Chid-Anand). His ultimate Swaroop (divine form) is *Suddha Saakar (the purest one), noori (sukramayi)*. He is beyond the Kalmayic (subject to time and space) dream-domains of all the forms (saakar) and the formless (nirakaar). While the 'forms' are subject to creation and dissolution, 'formless' cannot create or offer Bliss and Joy. Therefore, He is to be found beyond both. He is also to be found beyond the eternal Akshar Brahmn (*Aksharat partah parah* - the Upanishad).
19. There are three Universal Purushas (Cosmic Bodies): Kshar akshar ke paar hei, piya aksharateet aadhar. These are: Kshar-the perishable one, Akshar-the imperishable one, and the Aksharateet Uttam Purusha, the Par-Brahmn<sup>32</sup>. The souls (*surtas or srishtis*) associated with each one of them are: Jiva Srishti, Ishwari Srishti, and the Brahmn Srishti respectively<sup>33</sup>. All the three shrishtis are present in this one and only worldly drama. In absence of Tartam Knowledge, the seeker only gets to know the partial truth, according to which, the mortal body is regarded as Kshar, the jiva or the life spirit in the mortal body is regarded as Akshar, and Lord Vishnu or Maha Vishnu is regarded as Aksharateet Uttam Purusha.
20. Supreme Brahmn's power (satta) pervades everywhere in this world - not His True Divine Form or His pastime of bliss. In reality, this world is a dream of Akshar Brahmn's mind. The potterman does not live in the pot; rather he is present in it only through his art. Exactly, like that God must be found beyond this phenomenal world.
21. This creation of the Kshar Purusha is subject to the Four Categories of Dissolutions (Pralaya): Nitya pralaya, Neimittik pralaya, Prakrut pralaya and Maha pralaya. During the Maha Pralaya, the entire

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<sup>32</sup> *Had par behad hai, behad par akshar | Akshar par vatan hai, Jagiye in ghar ||* (KS, Pra.Hi: 31/165)

<sup>33</sup> *Sastron tin srusti kahi, jiv ishvari brahmn |Tin kai thaur jude jude, a dekhio anukaram || Jiv strist vaikunth laun, Srist ishvari akshar |Brahm sristi akshratit laun, Kahe shastra yon kar ||* (KS, Kir. 73/22,23)

*Maheshwer Tantram (MT) and Vedas (MT 20/44, 45, 46, MT 41/12, 13; AtharvaVed 10/8/3)*

creation of the Kshar Purusha sieze to exist. Kuljamic true eternal liberation lies beyond all dissolutions.

22. Jiva and Atman are two distinct entities<sup>34</sup>. *Vasna Jiva ka bevra eta, jyon suraj drastey raat: Atman is related to ParBrahmn like sun and its rays, or like ocean and its waves. In its ultimate reality, Jiva and Atman have two distinct origins: Jiva is rooted in Kshar Purusha, while the atman in Aksharateet. The scripture, Mundak Upanishad enlightens this fact: "jiva and atman (Ishwar) are the two birds seated on one tree called a human body; one is engaged in Karmas while the other (atman) acts simply as a witness."*

Due to its association with Kshar purusha<sup>35</sup>, jiva is regarded as false because it seizes to exist upon the Final Dissolution (*Maha Pralaya*). It is the jiva who needs liberation from the bondage of birth and rebirth, not the *atman*. The true goal of every jiva (human being, in particular) is to find an exit from the wheel of existence. But, a *jiva* cannot truly exit the cycle of birth and rebirth even by practicing the best possible Karmas or through the practice of the *nine ways of worship (navdha bhakti)*.

23. Mukta desi brahmand ko: Every jiva's liberation is possible<sup>36</sup> in this Kaliyug, through the realization of ParBrahmn and one's ultimate divine nature, the practice of an unflinching faith in the the Divine Wisdom through the path of exclusive love (ananya prem). This way, one doesn't have to remain locked in the old thinking that the path to true liberation must be crossed step-by-step. The Tartam Knowledge assures this realization right in this life!

24. The four types of muktis (salvations) in Vaikunth (the highest among the 14 Lokas of the Kshar Brahmand) are also temporary in nature, because the scriptures affirm that upon completion of their reward for Karmas, the Jivas have to return to the wheel of existence. *Atman, on the other hand*, is always free or liberated by the virtue of its origin. Liberation of a jiva is possible only through the help of divine forces from beyond the domain of Kshar Purusha. The Tartam Knowledge is one such force.

25. The Kalki or Budha Nish-kalanka Avatar has already arrived as Prannathji to fulfill the diverse scriptural prophecies, and is awakening the humanity through His Divine Wisdom. On the Final

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<sup>34</sup> *Vasna (atman) uttpan aang thei, jiv nind ki uttpat| Koeh na chhode ghar apna, Ya vidh sat asat ||*

*Vasna jiv ka bevra eta, Jyon suraj druste raat | Jiv ka aang supan ka, vasna aang sakhyat || Bhi bevra vasna jiv ka, Ya ke jude jude hai tham | Jiv ka ghar hai nind mein, Vasna<sup>34</sup> ghar sri dham || KS, Kal Hi: 24/26, 23/61, 62*

<sup>35</sup> *Mameiv ansho jivlokey, jiv bhutaha sanatanaha | Gita: XV/7*

<sup>36</sup> *Vachan hamare dham ke, phaile hai Bharat khand | Aab pasarsi trilok mein, jit hosi mukta brahmand || Kir: 96/21*

Day of Judgment, He shall offer first-ever eternity to all. This Budha Nish-kalanka is no other but the Last Imam Mehndi, the Second Moses or Christ, long awaited by the Muslims, the Jews and the Christians. It is an ignorance to regard Gautam Buddha of Buddhism as the 'Nish-kalanka Buddhavtar' since it does not lead beyond the domain of 'Sunya' or nothingness. Addressing addresses this tendency of the humans to look for His arrival only within their own religion or community in a very interesting manner<sup>37</sup>.

O people of the world! Soften your heart and in light of Tartam Knowledge, understand the true hidden meanings of the signs of the Time of His arrival as it has been indicated in the scriptures of the major world religions. Remove your focus from the issue of the time and place of His arrival. Focus on the Divine Wisdom itself. The time to make claims of supremacy or attract people in to religion through the use of fear or miracle has long gone. Awake!

“O Hindus! Quit the pantheistic attitude, open your spiritual eyes through the knowledge of the Vedas and and rise above the stages of Karmakand and Upasana into the stages of Gyan and Vigyan. “O Muslims! Quit the rigid practice of the Law of Sariah, rise above Tariqat, and realize Hakikat and Marfat. “O Christian and Jewish brothers and sisters! Stop looking for the Second Christ or the Moses just in your community. Expand your Biblical vision. All, come and seek refuge in the Wisdom based on the *eight* universal principles, and know the One who has brought this unprecedented gift to this world.

- 26.** There are four aspects of Kuljamic devotion: 1. performance of Kuljamically correct karmakand or rituals, 2. performance of Kuljamic Upasana or worship method, 3. receiving Kuljamic Gyan or knowledge and practicing its understanding, and 4. realization of Kuljamic Vigyan or the ultimate science concerning True Self and True One God. These four aspects may also be viewed as the four stages of God-realization. The Divine Wisdom reveals the secret that these four aspects of devotion in Hinduism are the same as the four aspects in the practice of Islam. They are called Sariyat, Tariqat, Hakikat and Marfat respectively.

According to the Divine Wisdom, Karmakand or Sariyat is regarded at the lowest rank, and Vigyan or Marfat as the highest stage. KS requires that the human understanding must constantly evolve from

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<sup>37</sup> Jyotish kahe Vijaya-bhi-nanda, sab Kaliyug ko karsi nikanda |Toret kahe Isha bujrak, aayeke karsi Haq ||

Yahud kahe Musa bada hoi, take haath chhutey sab koi | Yun saron rasam judi kar lai, par sab bujaraki Dhani ko deyi || Sab yun urjeh jude naam dhar, Rubb alam ka aaya aakhar | Apni apni mein samjeh sab, juda rahya na koi aab || KS/K.N./1/28-30

## Karmakand to Vigyan.

According to the Holy KS, most world problems related to religions are rooted in the fact that people or society wants to remain locked in Karmakand stage bringing in rigidity and extremist mentality. However, Karmakand and Upasana, when performed with Gyan can bring realization of Vigyan or Marfat, which is the soul's true ultimately evolving state. When the soul begins to swim in the Ocean of Marfat (Marfat Sagar), she experiences the whole creation colored with the Lord's Love. Such a soul's speech (kaul), actions (feil) and state of being (haal) are aligned. She is now able to visualize Lord's glory, beauty, harmony, peace, love, wisdom, intimacy and gracefulness. Thus, her heart now transforms into the Lord's Abode (*Arsh dil*), which is essential for the ultimate experience of Nijanand.

27. Akshrateet is The Most Perfect Divine and Without Beginning or End (Anadi): That One God Aksharateet is perfect and full in all respect, at all times, in all situations. Even if something is removed from that One, He still remains the SAME One. In this sense, nothing can be really removed from that One. Also, nothing can be added to that One (because nothing exists outside of Him). After taking fully from the Full, that One still remains completely full<sup>38</sup>.

Shri Rajji is one God, Akshar is His one ray and Shyamaji is another. From Shyamaji emerge innumerable souls and the entire Paramdham. One may argue here then that Akshar, Shyamaji, Souls and Paramdham are NOT Anadi! But, it has to be understood deeply. The God, His Souls and His Abode have descended to this world only by surta, power of concentration. But, in reality, their true beings or their par-atmans are in Paramdham. Think of this example: Imagine yourself standing on the bank of a lake, and looking at your reflected image in water. Think of your reflection in the calm water. You have not gone anywhere in the water. You are where you are, outside on the bank of the lake! Exactly, the same way the concept of 'Anaditwa' should be understood.

28. The Countless Souls in Paramdham are Symbolized by the Number 12,000! According to KS, there is no limit to God, His Heaven (Paramdham), Souls (Brahmn Srishti Atmans), the divine pastime or leela and eternal joy. These all cannot be quantified or even qualified by any worldly means. Interestingly, the story of NS is described with the references to Par-Brahmn with certain supremely divine appearance, 12,000 souls with certain divine appearances, and Eternal Abode (Paramdham) with certain architectural - but ever-evolving - configurations that are used by the devotee

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<sup>38</sup> Purnamad: purnamidam: purnaat purna mudachyate: | Purnasya purnamadaay purnamevav shishyate || Bruhadarnyak: 5.1

sundersaths in their meditation process. However, after beginning with these models with specific limits and divine characteristics, it invites the seeker to expand his understanding where the UR is realized as the ground of infinite potentiality and actualization.

29. The Concepts 'Time' and 'Timelessness' have been introduced scientifically in the Holy KS. In Paramdham, there is no relative concept of past, present and future. Therefore, the practice in awareness (recollection, mindfulness) involves living in the *real* present moment, i.e., in the divine pastime of Paramdham. Because, according to KS, with reference to PD as the UR, this world is unreal. This is accomplished through the study of scriptural texts and scriptures (mainly, KS and Bitak Saheb), practice in life and Chitwani (meditation).

KS says that not even a moment has elapsed since we have been separated from our Lord. How much time it takes for a bow to pass from one leaf to the other leaf, if they are placed together? How much time it takes for the heat to dissipate once you get up from your seat? How much time it takes for a ripple to settle down after a pebble is thrown in a bowl full of water? Not even that much time has elapsed since the atmans have been experiencing this worldly drama! While sending the Souls to experience this world, the Lord cautioned with the words: '*Alasto-Be-Rab-Kum...*' Even the reverberations of that sound 'm...m...' have not yet settled down. O my souls! Not even that much time has elapsed since your consciousness has been diverted in this drama. Why are you becoming so ignorant about the *real real present* - our Paramdham? Millions and billions of years have passed on this earth, but not even a moment has elapsed in Paramdham.

30. The experience of human condition is to be seen as a DREAM: According to the faith-philosophy, the experience of human condition is to be seen as a dream within a dream, which is again a part of a cosmic dream of Aksharateet. On one hand, the UR is regarded as separate from the human condition, whereas both are to be experienced together in this worldly life. Accordingly, lack of such a Kuljamic realization is ignorance and illusion, and the root cause for human weakness and suffering. A devotee must continuously attempt to bring the divine qualities such as glory, beauty, harmony peace, love, wisdom, intimacy and gracefulness of Aksharateet PD in his/her routine life experiences. Bringing such an experience in life and simultaneously realizing the eternal existence of the pure divine Aksharateet and His Abode (PD), both are essential in the Faith.
31. Aksharateet Must be Associated to and Dissociated from The Human Qualities: The Holy KS declares that world languages are unable to express fully the Par-Brahmn justifying the term

'Aksharateet.' Therefore, as it explains the Ultimate Reality, it is done through seemingly contradicting chopais (*a verse with four sections*) on each one of the many different divine aspects of Aksharateet. On one hand it says, 'The Souls and their Dearly Beloved Lord Aksharateet have come from PD to this world,' but, on the other, it says, 'no one has come from PD at all.'

On one hand it says, 'We are in this world to experience the drama of Akshar,' but on the other, it says, 'This world is within us and that everything is within the heart of the Par-Brahmn' (*supan hote dil bhitar*). While it calls the Ultimate Reality as Aksharateet, i.e., beyond both Kshar and Akshar, it explains it by comparison and analogy. While it appears to be attempting to rationalize the existence of Aksharateet, it asks the seeker to rise beyond any worldly rationalization. As it associates all human qualities with Aksharateet, it also repeatedly dissociates all humanlike qualities from Aksharateet.

32. Three Categories of Intelligence: The Divine Wisdom also speaks of three intelligences: *Nijbudh*-the intellect associated with the blissful pastime of Aksharateet, *Jagrutbudh*-the intellect associated with Akshar Brahmn and *Supanbudh*-the intellect associated with the phenomenal world of Kshar Purusha. It invites the seeker to rise above the Supanbudh and receive Jagrutbudh and Nijbudh to attain the state of the Ultimate Bliss or Nijanand. With Nijbudh, one realizes that faith is opening, accepting and responding to the UR, and that such a faith is even more important than the established belief system or a set of doctrines. True Kuljamic spiritual awakening or Jagni, in this sense, is a life-long evolutionary process.
33. The Three main classes of people or Srishtis: Speaking of humanity, the Holy KS acknowledges the three main classes of people or Srishtis – the Jiva Srishti, the Ishwari Srishti and the Brahmn Srishti, based on their spiritual roots - either in Kshar, Akshar or Aksharateet, as outlined in both the scriptures of the East and the West. Then, it challenges every human soul to receive and become the best and clarifies that those qualified in Ishak are the Brahmn srishtis, those qualified in Elam are the Ishwari srishtis, and those qualified in worldly affairs, more than in Ishak and Elam, are the Jiva srishtis.

KS also asks the seeker to be aware of the fact that every individual's choice for one of these three approaches reflects their true nisbat, i.e., their spiritual relationship with either Kshar, or Akshar, or Aksharateet. Without judging anyone, it opens the doors to eternity for all considering the fact that the potential for human wholeness or blessedness or Nijanand is present in every human person. Therefore, anyone who is initiated with Tartam (*a six-versed divine formula or mantra*) commits his/her nisbat or relationship, and is born-again as a Brahmn Srishti soul, which is the bliss-part of

Aksharateet.

34. **Traditional Idol Worship -Inadequate on the Journey To Nijanand:** While no artist's picture or idol can bring full justice to the ever changing and ever new, infinitely glorious divine appearance and beauty of Aksharateet, breaking the 400-year-old tradition of idol-less, photo-less or picture-less Faith-practice, various artistic presentations have been recently developed to assist the devotees in their meditation process. While the devotees are constantly asked to exercise caution and not to get rigidly attached to such images, many wise personalities in the Faith see this as a major trap, i.e., the danger of falling back into the habit of idol worship! Prannathji always insisted that his devotees persistently work hard to meditate and build their very personal Kuljamically qualifying live mental image in their individual hearts.
35. **The Cause of All Causes – The Maha-Karana:** Paramdham is Adwait (non-dual) and pastimes therein are only blissful. Submerged in divine love, Shri Shyamaji and Souls did not realize their Lord's status and power. When Aksharateet Lord decided to show His power, the Sat Component (Akshar) expressed his desires to experience the sport of bliss in Paramdham<sup>39</sup>. Shyamaji and souls simultaneously expressed their desires to experience Akshar's creation. Responding to this, The Lord says, "Akshar is the form of my power. Like a child, by his nature he is always busy in creation of perishable universes that are false, inanimate and painful." Shri Shyamaji and the souls repeatedly expressed their strong desires to experience Akshar's creation in spite of the Lord's warning that they will forget their eternal relationship<sup>40</sup>.
36. **Universal Creation: Moh-Tatwa and Creation of Kshar Brahmnd:** *Moh-tatwa* (slumber) formed out of *Mul Prakriti*, the *Original Nature*, is the root cause of this creation<sup>41</sup>. All creatures, animates and inanimate, including innumerable deities, originate from this *Moh-Tatwa*<sup>42</sup>. The Akshar Brahm'n's *mana*, in the state of sleep in the *Moh-Jal* (also called '*nar*'), is known as *Narayana*<sup>43</sup>. The *original jiva* comes from *Sablik Brahm'n*, Akshar's *Chit Swarup* and

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<sup>39</sup> Akshar mana upji eah aash, dekhun dhaniji ko prem vilas | Tab sakhio mana upji eah, khel dekhun Akshar ka jeh || KS, Pragat 15

<sup>40</sup> *Toh mane karat hai hum, ham ko bhi bhulo ge tum | Tab ham fer dhani so kahya, kaha karsi hamko maya || KS, Pragat 21*

<sup>41</sup> *Mul prakriti moh aham thei, upjeh tino gun | So panchon mein pasre hui andheri chaude bhavan || Kirantan: 21/2*

*Moh agnan bharamna, karam kal aur sunya | Eah nam sare nind ke, nirakar nirgun || Kalash Hi: 24/19*

<sup>42</sup> It akshar ko vilsyo man, panch tatwa chaude bhavan |Yamein maha visnu man, man thei traigun, ta thei thir char sub utpan || Prakash Hi: 36/24. Maheshwar Tantram 5/89 also speaks of this fact.

<sup>43</sup> Manu Smruti 1/10

awakens the 'egg', which is the *mana* of the Akshar Brahmn<sup>44</sup>. All the *jivas* of this universe are nothing else but the reflection of Maha *Jiva* or *Adi Jiva* or Maha Vishnu or the Primeval Being *Adi Narayana*<sup>45</sup>. The *Adi Narayana* originates from the 'Su-Mangla Shakti' situated in Sablik Brahmn. This *Adi Narayana* is the root cause of Sada Shiva, Ishwar, Vishnu, Brahma and Shiva.

This way, the creation as a whole, from an ordinary *jiva* up to *Adi Narayana*, falls within the boundary of the *Moh tatwa*<sup>46</sup>. This world, including 14 lokas, five tatwas and 3 gunas, is subject to dissolution and therefore, it is called 'Kshar'. All *avatars*, which are primarily the incarnations of Lord Vishnu, fall within the definition of 'Kshar'.

37. **Krishna's Three Distinct Lilas (Pastime):** To satisfy the desire of the Brahmn Srishti souls and Akshar Brahmn, and to determine whose *Ishak* (the supreme divine love) is greater and to show them His Sahebi (power), Aksharateet Lord Shri Rajji ordered Akshar Brahmn to create the universe of *Kalmaya*. This was necessary because such an experience is not possible in Paramdham or Yogmaya due to the oneness (*adwait*) there.

The universe was created. Eons passed. Three different spiritual/divine powers of Aksharateet Lord worked utilizing the name 'Krishna', on four different occasions: (1) Aksharateet's *aavesh* (power) accompanied by Akshar Brahmn's soul worked for 11 years and 52 days in the pastime of Brij in the previous universe of *Kalmaya*, (2) The Gauloki power worked in Krishna for seven days in Gokul and four days in Mathura, and (3) Thereafter, only the power of Lord Vishnu worked in the pastime of Dwarika Puri<sup>47</sup>.

When the time arrived for descend of Aksharateet and His souls, Lord Vishnu took birth as Krishna in Mathura, in the jail of Kansa. Krishna was taken to Gokul at Nand-Yashoda's house. That morning, Akshar's soul and the *aavesh* of Aksharateet Lord entered the person of Shri Krishna<sup>48</sup>.

Shri Shyamaji and the Brahmn Srishti Souls descended in the person of Radha and the Gopies (the milk-maids) of Gokul respectively. Brij Leela continued for eleven years without any separation or pain. As the time passed, Gopies began experiencing the greater effect of *maya*. They could not devote as much time to play with Krishna. Taking this opportunity, Krishna, decided to show

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<sup>44</sup> Shrimad Bhagvatam 2/5/34

<sup>45</sup> Maheshwar Tantram 6/23, Gita 15/7

<sup>46</sup> Puran samhita 24/26-29, Maheshwar Tantram 6/19

<sup>47</sup> Puran Samhita: 31/12-13, Almandar Samhita: 6/114, Bruhad Sadashiva Samhita: 11-16

<sup>48</sup> *Mul surat akshar ki jeh, Jin chahya dekhun prem sneha | So surat dhani ko ley aavesh, Nand ghar kiyo pravesh || (Prakash Hi: 37/29).*



them the pain of separation. Due to the effect of illusory *maya*, the Gopies even spoke inappropriate words to Krishna. They did not talk with, or see each other for fifty-two days. This way, the souls experienced a glimpse of pain. When the pain of separation reached climax, the Lord left this mundane world and went into the plane of Yogmaya<sup>49</sup>.

Krishna played his divine flute to call His souls from the eternal Yogmaya. The Kalmayic world underwent *Pralaya* or the dissolution. The souls ascended to Anand Yogmaya in Keval Brahm and prepared for the Raas Leela in Nitya Brindavan. Submerged in the joy of Raas, both the souls and the Aksar forgot their originality. To make Akshar aware of the fact that He was not enjoying Paramdham's pastime of bliss, Aksharateet withdrew His *aavesh* (power) from the person of Krishna. As a result, Akshar was awakened in His original form in Akshardham. The souls were awakened in Paramdham. Soon, they started argueing that still had not experienced the Akshar's *maya* to their full satisfaction. Shri Rajji commanded Akshar to resume the spectacle from the point where it was left. To fulfill the desires of 'Ved Rucha' Gopies, the Gauloki power descended in the person of Krishna, and duplicated the Raas Leela, as promised, for seven days<sup>50</sup>.

From Gokul, Krishna went to Mathura to free Vasudev and Devki, promising Radha, the Gopies and Nand Baba of his return. Upon freeing them, He goes to river Jamuna and sends his dress to Radha through Vasudev as a token of His memory. At this time, the power of Gaulok returned to its original abode in Yogmaya. As a result, in the person of Krishna, there remained only the power of the Vaikunth Nath Lord Vishnu. On his way to Dwarika, when Jara-Sandha attacked Krishna, he had to summon back all his powers (Sankha, chakra, gada and padma) from Vaikunth and settled in Dwarika<sup>51</sup>. Later, Krishna (Vishnu) kidnaped Rukmani (the incarnation of Laxmiji) and married her due to their original relationship of Veikuntha. The same Vishnu Krishna, who is the main character of the Maha Bharat, preached the Holy Geeta to Arjuna. Shri Krishna's Three Distinct Lilas (Pastimes) become clear by understanding the chapter of Pragat Wani in the Holy Kuljam Swaroop. The seeker is invited to read the verse-to-verse translation from the Holy KS for further clarification, which is

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<sup>49</sup> *Eah bat dhani chit saun lyaye, Aadhi nind dai udai | Agyare varas aur bavan din, ta pichhe pohunche Brindavan || (Prakash Hi: 37/34).*

*Eah swarup ne eah Vrindavan, eah Jamuna trat saar | Ghar thi tit, Brahmant thi algo, teh Tartame kidho nirdhar || (KS, Raas 10/36)*

<sup>50</sup> *Din agyare gvalo bhash, tin par nahin dhani ko aavesh |*

*Saat din gokul mein rahe, char din mathura ke kahe || (KS, Pra.Hi. 37/58)*

<sup>51</sup> *Aaye Jarasandh Mathura gheri sahi, Tab Shri Krishnaji ko ati chinta bhai |*

*Yon yaad karte aaya vichar, tab Krishna Visnu mai bhaye nirthar || (KS, Pra. Hi. 37/61).*

included at the end of this essay.

## **Sundersath Life: Fundamental Principles**

Interestingly, the disciplined practice in Nijanand Sampradaya does not exclude the practice and reinforcement of the 10 principles of Dharma commonly described in Hinduism. Rather these principles are automatically absorbed in one's heart as one very carefully prepares for welcoming the Kuljamic UR within his heart by receiving the qualities of the eight divine oceans (Sagars):

1. *Knowing and practicing truth*, meditation on Jagrit Buddhi symbolized by Noor Sagar. Practicing the path of truth, love and nonviolence.
2. *Cleanliness, purity, transparency or beauty outwardly and within, including control of the senses* symbolized by Neer Sagar. This is achieved through selfless service (Seva) of others, seva, and by experiencing our true self in Mool Milawa.
3. *Patience and harmony* symbolized by Khir Sagar. The Soul's faith in Vahedat-eakdili gives birth to patience. Patience is born out of Eakdili, which has its roots in Truth and Purity. Acts of impatience reflects lack of truthfulness and purity of intentions. Meditation on Dham Leela awakens harmony.
4. *Control of anger out of false ego or peace* symbolized by Dadhi Sagar. When the Soul is adorned with the divine glory, beauty, harmony, she received true peace. Meditation of Shri Raj Shyamaji's Singar gives birth to eternal peace in one's heart.
5. *Love and non-violence, compassion or Daya* symbolized by Ghrut Sagar. Meditation on the purest nature of Love or Ishak awakens this divine quality in one's heart.
6. *Right knowledge and wisdom* symbolized by Madhu Sagar. Meditation on the Elam of Nij Buddhi brings full enlightenment to an individual soul.
7. *Spiritual Intimacy or Nsbat* is symbolized by Rus Sagar. An enlightened soul constantly meditates the fact that she is spiritually married to her eternally beloved Shri Rajji and gives her 'whole' in His lotus-feet.
8. *Tolerance and forgiveness* symbolized by Servarus or Meher Sagar. Humility (*Vinamrata*), gratitude (*Krutagnata*, thankfulness), and a sense of humor (*vinod vruti*) are regarded as indispensable in the spiritual life of a sundersath. Servarus Sagar is all-inclusive. The Soul's heart now is truly Arsh Dil or the Abode of the Lord Aksharateet.

## **Sundersath Life: Fundamental Virtues and Values**

According to the Holy Kuljam Swaroop, we are all spiritual beings (Souls) on the human journey. In other words, the Souls have descended to this world as humans. Those who have realized this fact are true sundersath. They adhere to certain values as they interact with the society and the world. The Holy KS and Bitak Saheb specifically require that all Sundersath devotees adhere to at least the following values. A true Sundersath, or a Nijanandi, must therefore be committed to live by them.

### **Sundersath Prayer for Virtues**

Sundersathjis should pray to Shri Rajji for these virtues: Dear Shri Rajji! Please transform my vision for life and the world through your divine grace. Please empower me so I may hold paramount the following scripture-prescribed virtues as I interact with the society and the world.

Dear Shri Rajji! Please empower me so I may:

1. Manage my anger by diverting and using it to throw Maya away, and to invite Shri Rajji closer to my heart so I may bring continual success in life.
2. Be truthful in my thought, speech and actions.
3. Not become greedy for the material wealth. Instead, I shall be greedy for the Lord's Divine treasure.
4. Practice forgiveness in life as I interact with others.
5. Control inappropriate sexual desires and practice purity in my family relationships. I shall do so by redirecting my affections and love towards you, which are otherwise centered on selfish worldly relationships.
6. Examine myself daily to check on my own sincerity and pure-heartedness.
7. Not to be hostile to anyone.
8. Live a simple life, and
9. Support my subordinates to the best of my abilities.

Dear Lord! I seek refuge in your divine lotus feet to be able to live by these virtues. I am sure; your GRACE shall make that happen. Protect me from my false 'ego', which is the cause for my spiritual disaster. May your Grace be the center-point of my life!

### **Sundersath Prayer for Values**

Sundersathjis pray to Shri Rajji to build their life on the foundation of these universal values. Dear Shri Rajji! Please empower me so I may practice them in my daily life.

As a true sundersath, I shall:

1. Practice the teachings of Lord Prannath in every aspect of life and set examples for others to benefit self and the humanity by at least doing the following:
  - a. Pondering upon the Holy Words of Shri Kuljam Swaroop, taking them to heart, being in constant awareness of one's spiritual origin, the purpose of life, and the Final Judgment.
  - b. Seeking Mool Milawa at all times, remaining attached to the lotus feet of the Perfect Divine Couple Shri Raj Shyamaji, keeping all promises made in the eternal Abode, including being committed to the divine cause of jagni.
  - c. Living a very simple and ego-less life, killing the false ego daily, finding a true victory even in losing, staying in the sundersath community like the dirt under their feet, and remaining open to receive other people's virtues.
  - d. Remaining untouched by the worldly 'moha', being fully contented in a very simple and humble life, and seeing no difference between happiness (sukh) and pain (dukh).
  - e. Remaining constantly engaged in the selfless services (seva) with body, mind and wealth.
2. Regard all Holy Scriptures, including the scriptures of Hinduism, Islam, Christianity and Judaism, with high respect and as testimony for understanding spiritual matters such as unity of God, the Form of God and His Divine Pastime.
3. Respect the diversity in the teachings of all great masters, saints, prophets and other people of wisdom; and look for the common threads bringing them together on one universal foundation in light of the Tartam Knowledge.
4. Do not discriminate against anyone's race, religion, social status, gender or regions of origin.
5. Abstain from
  - a. Non-vegetarian life style.
  - b. Intoxicants such as: tobacco in any form, alcohol and drugs of all kinds<sup>52</sup>.
  - c. Prostitution or polygamy, including sexual relationship with anyone other than one's legitimate life partner.
6. Beware of the deceiving agents of Maya such as
  - a. People, who misleads human society with their talents of

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<sup>52</sup> *Pivna tamaku chhod deo, aur mansh machhli sab | Sarab aur sab keif, pardara chori na kab || Bitak Saheb: 7/29*

scriptural knowledge, and who knowingly misinterprets the scriptures for their worldly gain.

- b. Entertainers and media such as cinemas, TV, radio, dance clubs, including Internet.
- c. Preachers (so-called Shashtris), who try to deceive their listeners by twisting the truth with their sweet language.
- d. Miracle Performers, who deceive people by performing false miracles for their worldly gains.

### Sundersath Life: Basic To Do List

1. **Purification Through God-Realization: O sundersath (soul)! You can't be sure of even a single moment of your life. What then, is the guarantee for days, months, and years? Your life is tied to a predetermined number of breaths. Despite being aware of all these uncertainties, why do you still neglect to pray the lord? Begin to plan for your glorious spiritual future. Realize your dhani - your lord. Understand his divine glory and amazing grace. Practice the art of the unparalleled love for his lotus feet. This is the way to true urification and true life.<sup>53</sup>**
2. **In Pain or Pleasure, Stay Focused on Your Lord: Pains or pleasures ignore both of them. Both are forms of the false Maya. Let them not distract you away from your Lord. Burn them to ashes. Disregard all the worldly barriers -personal and universal. Stay in constant focus. Let His divine beauty fill your heart forever.<sup>54</sup>**
3. **Love - The Best Art to Win Eternity: If someone causes you a pain, you continue to love them. Show the power of your love through non-violence. Never lose your sight from our Abode, the Paramdham. Let someone not distract you from your ultimate goal.<sup>55</sup>**
4. **Reinforce Your Divine Relationship - Your Best Business: Never get lost in insignificant worldly issues. Problems will come and go. It's the nature of this world. Avoid praising or condemning others. Afterall, you are all characters in a Big worldly Drama. Strengthen your spiritual identity. Stay focused on our eternal Paramdham. Do everything necessary to be with your Lord. That's your REAL business.<sup>56</sup>**

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<sup>53</sup> *Nahin bharosha khin ka, varas maas aur din | Eah toh dam par bandhiya, toh bhi bhool jaat bhajan ||*

*Eak aatam dhani pehechaniye, nirmal eahi upaaye | Mahamti kahey samaz dhani ko, grahiye saun premey paaye || (Kuljam Swaroop: Kirantan)*

<sup>54</sup> *Dukh sukh daro aag mein, eah jo juthi maya ke | Pind na dekho brahamand, rakho dham dhani surat jeh || (KS: Kirantan: 85/15)*

<sup>55</sup> *Koi det kasala tumko, toom bhala chahiyo tin | Sarat dham ki na chhodiyo, surat pichhey firao jin || (KS: Kirantan: 85/16)*

<sup>56</sup> *Aab bhali buri ean duni ki, eah jin leyo chit lyaeah| Surat pakki karo dham ki, par atam dhani milaeah|| KS: Kirantan: 85/14*

5. Find Yourself in the “Mool Milawa”: Just concentrate on Mool Milawa Where seated are Shri Rajji, Shyamaji and Sundersath Souls. On the first floor of our Abode, the Rang Mohol.<sup>57</sup>
6. Be A True Sundersath: Let Your Ego Die: Any moment that you may spend among the Sundersath, May you be like the dirt under their feet. Sacrifice your ego. This is the only benefit of awakening in this world. Be alert in this respect –if you are smart and well informed.<sup>58</sup>
7. Read Your Kuljam Swaroop: It's Your Spiritual Powerhouse! These Holy Words of Shri Kuljam Swaroop are so powerful that, if one takes them seriously, and live by its teachings, he can awake anyone right away. What can these Holy Words do, if one does not take them to his heart?<sup>59</sup>
8. Wake Up Now! Awake Others! O Sundersathji! Awake, quit your sleep. Be alert and be vigilant. Think Wani deeply. Live and practice Wani. Awake others. Move forward. Never step back. This way, prepare for the Jagni marathon. Charge up yourself with Rajji's love, Exit the temporal universe Break the barriers of eight envelopes, seven Sunyas and Nirakar. THIS IS THE ONLY RIGHT TIME to act. Rajji's grace and His Will - both are on your side. Just do your part. Show your love for Shri Rajji. Awake and Awaken others! Jago and Jagaa!<sup>60</sup>

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<sup>57</sup> Surat eakei rakhiye, mool milawa mahen / Shyam shyamaji sathji, taley bhom baithey hai jahen  
|| KS: Kirantan

<sup>58</sup> Aab jo ghadi raho sath charney, hoi rahiyo toom renu saman / Eat jagey ko phal eahi hai, chet lijo koi chatur sujan || KS: Kirantan: 88/11

<sup>59</sup> Eah vachan aisey jagrat, jagavat tatkihn/ Jo na lijey shir apne, to kaha karey vachan|| KS: Kirantan: 84/6

<sup>60</sup> Suta hoi so jagiyo, jagya so baitha hoi/ Baitha thada hoiyo, thada paun bharey aagey soi || Yon taiyari kijiyo, aagu karni hai daud/ Sab anga ishak ley ke, nikso brahmand fod || KS: Kirantan: 85/18, 19



## **The Holy Kuljam Swaroop (KS): An Introduction**

The Holy KS is the sacred scripture containing the divine words which directly emanated from the lips of *Mahamati* - the one having the spotless (*Nish-kalanka*) divine wisdom, whom Supreme Lord Aksharateet bestowed all of His powers. To the sundersath devotees, it is not just a sacred scripture, but it's an idol in divine knowledge-form. It treasures a total of 18,758 verses (*chopais*) in 527 chapters and fourteen sub-parts or volumes (three in two languages-Gujarati and Hindi).

The Holy Bitak is the first-hand account of the journey of the Supreme Lord and His Souls from the eternal abode to this world. It acts as the bridge leading to the heart of the KS, and teaches the way of life that a devotee sundersath soul should live by utilizing the examples from the life experiences of the founder, Nijanand Swami Shri Devchandraj, Shri Prannathji and many other contemporary sundersathjis.

KS is also called 'Shri KS Saheb' and 'Tartam Sagar.' It is the principle sacred book of Shri Nijanand Sampradaya. It contains the divine words directly emanating from the lips of *Mahamati* - the one bestowed with God's (Aksharateet's) spotless (*Nish-kalanka*) divine wisdom, bliss, brilliance, command, and inspirational power. Literally, "*Kul*" means total and complete, *Jam* means a depository, i.e., a complete source of divine love and wisdom. In Arabic, Kuljam also means Ocean. Since it provides all necessary tools to build the mental images of God's divine form, pastime and abode in the seeker's heart, the word *Swaroop* is appropriately attached to Kuljam. Being the most complete and only source for realizing God's Swaroop, Leela and Dham, for the sundersath devotees, it is the object of worship in knowledge-form in place of any idol or godly image.

As the Holy Words kept flowing, the devotees standing by used to write them down exactly the way they heard. It began when Shriji was in Habsa (jail) in the city of Jamnagar (Guj.) in 1715, and continued until Samvat 1748 when Shriji was in the city of Panna (M.P.). The first compilation of its total 18,758 verses (*chaupai*) was prepared in three years (from 1692-1694 AD) in Shriji's presence, under the leadership of one of his favorite sundersath whose name was Keshavdas.

It is mainly spoken in *Hindustani*, which was the prevalent language, in addition to Gujarati, Sindhi, Persian, and Arabic. However, the entire Wani was transcribed, and is presently available in the Devnagari script. No change was made by the compilers or is permitted by anyone either in its material content or in its original verse style. It was then consecrated after Shriji left his mortal coil in Samvat 1751. All present versions are

much the same except for minor variations such as rearrangement of some chapters and an introduction of its new and more convenient Hindu-styled name Tartam Sagar.

In addition to the use of Hindu scriptural terminologies, the Holy KS and the Holy Bitak Saheb, also contains numerous references and the use of non-Hindu scriptural terminologies, including literature from major Abrahamic Faiths, including Islam. This scriptural style often has led many outsiders and even a large population of the followers to misconstrue the NS as non-Hindu or a hybrid of the two cultures, or even as a cut-and-paste religion. Unfortunately, efforts are also seen underway for some intentional misrepresentation too, apparently to avoid any resistance from the mainstream Hindu society. Many in the Faith have chosen to attribute the use of Islamic terminologies in the Holy KS to a political tactic of Prannathji. This is unfortunate, because these individuals with tunnel vision forget the most important fact that the scope of the Holy KS is entire humanity – not just a small Hindu community

By reading different names such as Mehraj, Indrawati, Mahamati, Chhatrasal, and Lalita appearing at the end of some of its chapters, one can easily be mistaken to believe that more than one person has authored KS. Whereas, in fact, Indrawati is the name used for Mehraj's embodied soul, and Mahamati for Aksharateet's divine powers, as they worked through Mehraj. Chhatrasalji and Lalita were simply blessed for their unique devotion by placing their names on certain chapters.

What is the difference between Mahamati and Prannath? Is it okay to use the address 'Mahamati Prannath'? Indrawati's soul in the person of Mehraj earned the title of Mahamati when the Five distinct Divine Powers of Aksharateet Lord began working through his personality. The devotee sundersaths, when experienced the work of Aksharateet Lord through him, they addressed him as Prannath. However, in fact, the name Prannath has been consistently used for Aksharateet in the KS and BS. Thus, Prannath is the Lord of Mahamati. Prannath and Mahamati are *not* the same. Recently, many present preachers and writers have been thoughtlessly using the address of 'Mahamati Prannath' more and more. This is Kuljamically inaccurate and if used for introductory purposes, it should be rectified as and when appropriate. May be these scholars traditionally preferred to use such an address probably to simplify Prannathji's introduction to the common world. Only when studied in depth, one realizes this distinction, which is in fact a very important distinction. Such an effort to oversimplify has misled a majority of followers to believe that Prannathji was a devotee of Aksharateet, and that Aksharateet is the same as Krishna. This mis-realization cannot be undone unless one studies the KS with Mahamati's mindset.

The conference call analogy is best to understand the meanings of the terms Indrawati, Mahamati, Prannathji (The Lord) and Sundersath. Indrawati or Mahamati places the phone calls to our Lord Rajji; and then Sundersath souls are connected on the line.

Often sundersathjis face this question: Was Prannathji a saint (sant)? And, this must be very clearly understood to clear all obstacles in our spiritual journey. In Bitak Saheb, the word 'Shri Raj' appears 324 times, the word 'Hakk' appears 165 times, the word 'Dhani' appears 114 times. Among all these appearances, Prannathji is equated with Shri Rajji 226 times, Prannathji is equated with Hakk 22 times and Prannathji is equated with Dhani 28 times. There are at least 12 concrete Bitak incidents in which those who interacted with Shri Prannathji have addressed Prannathji as Aksharateet. Keshav Bhatt of Siddhpur, Chintamani of Kabir Sect in Thattha, Jindadas mali of Thatththa, The sundersath devotees in Udaypur, Jahan Muhammad in Aurangabad, Bhikharidas in Ramnagar, Suratsing in Ramnagar, Surat Singh's introduction of Shriji to DevKaran in Panna, Chhatrasaalji in Panna, Kaji Abdul Rasul and Kalpi's Mullah in Panna. Despite these evidences of Wani and Bitak, unfortunately, some Pranamis have knowingly chosen to declare Him as just a Saint

Realization of Shri Prannathji as Aksharateet Supreme Brahmn Himself is the first goal of the Holy KS. Unless we recognize Him, We cannot realize our own true identity. The seeker is invited to examine these more than sixty citations from all the fourteen volumes of the holy KS, which have been listed in publications titled 'Aksharateet Kaun?' and 'Padho, socho aur samzoh.' After reviewing them carefully and with pure heart, one would realize Prannathji or Shri Ji as Aksharateet Supreme Brahmn. Nowhere from the first volume 'Shri Raas' to the last, the 'Kayamat Nama', Prannathji has been identified as a saint or a devotee of Lord Shri Krishna. In fact, Prannath and Aksharateet are one.

The six-versed Tartam is further explained in the Holy KS. The Tartam wisdom serves three distinct purposes for three types of souls in this world. The Jiva Srishti souls will consider Tartam as a Mantra. Just by reciting it or just by reading the KS without really understanding it, a Jiva will be relieved from the cycle of birth and death. Such a Jiva will attain eternity in the lowest plane of Akshar Brahmn, called Avyakrit Brahmn. The Ishwari Srishti souls will consider Tartam as a complete source of Spiritual Knowledge. They will learn everything about Kshar, Akshar and Aksharateet Paramdham. They will return to their original abode in the Akshar Brahmn's Yogmaya. The Brahm Srishti souls will consider Tartam as a total source of Nijanand, ie as the ocean of bliss. They will attain the eternal happiness, called Nijanand in the Aksharateet Paramdham.

KS reveals the four secrets of the Paramdham: (1) Khilwat, the blissful pastime of the Paramdham (In fact, the term Khilwat applies to Shri Shyama Ji who represents the Lord's blissful component.); (2) Vahedat, the oneness (Eak Dili) among the Supreme Lord, Shri Shyama and the souls; (3) Hakikat, meaning Akshar Brahm, the power of the Supreme Lord and the knowledge regarding His pastime; and (4) Marfat, the Supreme Lord Himself, in total. Some important features of the fourteen volumes of the Holy KS are summarized below:

I. Shri Raas (913 verses, 1658AD, Jam., Port of Div, also called as Anjil or the new Bible): Shri Raas is the name of the first volume of the Holy KS. The book of Raas serves as a foundation stone for the soul's spiritual journey. Every atom of that foundation stone emits unparalleled love for the Supreme Brahm. God is love and love is God. This is the only message of Shri Raas.

Raas exemplifies the intimacy of a soul (atman) and the Supreme Atman, Parmatma, through divine pastime played in Nitya Brindavan. In Raas Leela, Shri Shyama, Brahm Srishti souls and the Supreme Lord played the role of Radha, Gopies and Krishna, respectively. Appropriately, the book of Raas begins with the explanation of the number one obstacle called maya, the illusive potency. It offers clear understanding regarding the nature of maya and shows a way to win over its rule to attain Nijanand. A soul cannot step closer to her Lord without fully understanding the tools and techniques of this biggest enemy, which is also created through the Lord's will.

II. Prakash (Guj. - 1064 verses, Jam., 1658AD; Hindi- 1185 verses, Anup Sahar, 1678 AD): Literally - enlightening of a soul through the supreme wisdom. It explains: (a) The value of being born as a human being after passing through 8.4 million cycles of birth and rebirth, (b) Distinction between maya and Brahm, Had and Behad, and (c) The purport of Srimad Bhagvatam and the 108 aspects of devotion.

III. KhatRuti (Gujarat, 230 verses, 168AD, Jam.): primarily includes painful songs of separation of a soul from the Supreme Lord.

IV. Kalas (Guj. - 506 verses, Jam., Surat, 1658 and 1672 AD); Hindi- 771 verses, Anup Sahar, 1678 AD): includes discussion about eternal Brij, Raas, Yogmaya and Buddha Nish-Kalanka Avatar, referencing the secrets of the "Sanatan Hindu Dharma."

V. Sanandh (Hindi- 1691 verses, Panna, 1683 AD) and Khulasha (Hindi-1020 verses, Anup Sahar, 1678 AD): reveals similarities and common principles and values of Hinduism and Islam based on major scriptures such as Vedas, Geeta, Bhagvatam, Puranas, Koran, and Hadith. For example, the meaning of Harafe Mukta-Aat 'Alaf-Lam-Mim' is disclosed: [Koran, sup. 1, 2] These three holy words are the names of

Allah's three Surats: Alaf=Basri, Prophet Muhammad, Lam=Malki Shri Shyama Dev., and Mim=Hakki, Akhrul Jama Imam Mehndi, Buddha Nish-Kalanka Avatar Lord Prannath. Alaf kahya Muhammad ko, Rooh Allah Isa Lam | Mim Mehndi Pak se, eah tino eak kahe Allah Kalam || (KS). In brief, these books unfold the true meanings of the many mysterious worlds, specifically in the Holy Koran, which have been kept secret for a long period of time.

VI. Kirantan (Hindi, Gujarat, Jati - 2103 verses, various places, 1666 - 1691AD): It's an orderly compilation of revelations on different occasions that can be sung the various aspects of spiritualism, such as rigidity in Karmakand, and many prevailing social evils.

VII-X. Khilwat, Parikrama, Sagar, and Singar (Hindi, 1684-1689 AD, Panna; 1074, 2481, 1128 and 2210 verses, respectively): These books take a reader into the true spiritual journey of Paramdham through detailed explanation of the divine beauty of Supreme Lord, Shri Shyamaji and souls; the architect, construction, nature and the blissful pastime of Paramdham and glory of the Lord's Grace. While it supports the concept of upper heavenly skies, the heart of a comrade is also said to be the true abode of the Supreme Lord.

XI. Sindhi Wani (Sindhi, 600 verses, 1688 - 89 AD, Panna): In this book, the soul of Indrawati goes to the divine court of the Supreme Lord as a lawyer, and fights with Supreme Lord. It's an example of true fight for the divine love.

XII. Marfat Sagar (Hindustani, 1034 verses, 1691 AD, Panna) includes Ishak Rabad and prophecies in Hindu and Non-Hindu scriptures regarding the arrival of Buddha Nish-kalanka Avatar or Imam Mehndi or the Second Christ.

XIV. Kayamat Nama (Hindu. Urdu, 1748 verses, 1686 AD, Chitrakut) includes Prannathji's final message regarding soul awakening, the Day of Judgement and the Final Dissolution of the universe. Actually, these are two separate books: The Chhota Kayamat Nama and The Bada Kayamat Nama.

#### *The Holy Bitak Saheb*

Literally, *Bitak* means an account of the past events. Lord Prannath bestowed upon Lal Das Ji, the glorious title of *Mahamati* and got the composition of Bitak Saheb done through him. Lal Das Ji, who stayed with Prannathji like His shadow, used to record all the historical events in notes called *Waka*. Later, when Prannathji left the mortal coil in 1694 AD in Panna Ji, Lal Das Ji was inspired by Shri Prannathji to compile the Holy Bitak Saheb in 73 chapters containing 4,366 verses. The book was completed in one month on the day of *Krishna Janam-Astmi*. Among the several other Bitak writings, this is the only one believed to be the words

of Mahamati. Because Mahamati's divine powers worked through Laldas Ji, many have mistakenly assumed that Laldas Ji is the author of the *Bitak Saheb*. Full of both Hindu and Islamic terminologies, this book offers the most authentic first-hand account of the journey of Brahm'n Srishti souls, Consort Shyama and Supreme Lord. Each journey has been described, in order, as follows:

1. The descent of Brahm'n Srishtis, Shri Shyamaji's and Shri Rajji's divine powers from Paramdham to the first universe of Kaalmaya where they played Brij leela as Krishna, Radha and Milk-Maids (Gopies)
2. From Brij to Nitya Bribdavan (Yogmaya) where they played the youthful Maha Raas leela as Shri Krishna, Radha and the Gopies.
3. From Maha Raas to Paramdham
4. Descend of Akshar Brahm'n's divine power as Prophet Muhammad in Arabia, who brought the knowledge of Koran
5. The descent of souls and Tartam knowledge from Paramdham to this world during the period of Nijanand Swami and the spiritual awakening *Jagni Leela* of Shri Prannathji,
6. The sixth day of awakening *Jagni Abhiyan* through *Sundersath*, and
7. The final period of the souls' return to their original abodes.
8. Eternal salvation to all *jivas* during the Last Day of Judgement.

**Paramdham Ki Badi Vrut** is another holy book, written through the divine powers of Mahamati in the person of Lal Das Ji. It provides a vivid description, architecture and design of the supreme Heaven Paramdham. Recently, a three-part Paramdham Darshan video has been released to help *sundersathjis* in their *chitwani* efforts.