

A Chapter of the Akshar-Purushottam Samhita

|| SATSANG DIKSHA ||

Gujarati-Sanskrit-English

A Shastra Explaining the Principles of
Agha and Upasana as Revealed by
Parabrahman Bhagwan Swaminarayan

Author

Pragat Brahmaśwarup Mahant Swami Maharaj

॥ Shri Swaminarayan Vijayate ॥



Bhagwan Swaminarayan and Aksharbrahman Gunatitanand Swami
(Shri Akshar-Purushottam Maharaj)

Brahmaswarup Bhagatji Maharaj



Brahmaswarup Shastriji Maharaj



Brahmaswarup Yogiji Maharaj



Brahmaswarup Pramukh Swami Maharaj

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Sanskrit Verses

Mahamahopadhyay Sadhu Bhadreshdas

English Translation

BAPS Sadhus



Swaminarayan Aksharpith
Ahmedabad

Publisher's Note

Under the auspices of the Pramukh Swami Maharaj Centenary Celebrations (1921–2021), we take great pleasure and pride in presenting the ‘Satsang Diksha’ shastra authored by Pragat Brahmaswarup Mahant Swami Maharaj.

Bhagwan Swaminaryan nourished and fostered the timeless traditions of Hinduism through his contribution of a unique, novel philosophy called ‘Akshar-Purushottam Darshan’. In so doing, he introduced a new spiritual pathway to ultimate *moksha* for countless souls. In his moral and spiritual teachings, detailed in the Shikshapatri and Vachanamrut,

Bhagwan Swaminarayan provides a practical guide of spiritual sadhanas for the experience of happiness through moral behaviour, social dealings and knowledge. Both shastras include the essence of the Hindu shastras.

Over the past two centuries, the Gunatit gurus have continued the spiritual tradition and knowledge founded by Bhagwan Swaminarayan to inspire and bless countless *mumukshus* with the experience of the highest divine bliss.

A concise form of the spiritual knowledge and sadhanas propagated by Bhagwan Swaminarayan and the Gunatit gurus is presented for all *mumukshus* in the ‘Satsang Diksha’ shastra, authored and gifted by

Pragat Brahmaswarup Mahant Swami Maharaj (Swamishri).

Swamishri started writing this shastra on the holy day of Vasant Panchmi, V.S. 2076 (30 January 2020) in Navsari, Gujarat, and completed it on Swaminarayan Jayanti (2 April 2020). He wrote this shastra amidst his unceasing and tireless *vicharan*, daily satsang assemblies and events, personal meetings with sadhus and devotees, and the daily correspondence and administrative responsibilities of the BAPS Swaminarayan Sanstha. Quite often, Swamishri wrote until late at night or during the early morning. Once Swamishri had finished writing the shastra, he involved senior and scholarly

sadhus of the BAPS – Pujya Ishwar-
charandas Swami, Pujya Viveksagardas
Swami, Pujya Atmaswarupdas Swami,
Pujya Anandswarupdas Swami, Pujya
Narayanmunidas Swami, Pujya Bhadresha-
das Swami and others – to enrich its
language, wherever required.

The ‘Satsang Diksha’ shastra forms a
part of the ‘Akshar-Purushottam Samhita’
shastra, which expounds the teachings of
Bhagwan Swaminarayan’s philosophy and
bhakti tradition in the Sanskrit language.
On Swamishri’s instructions, the ‘Satsang
Diksha’ shastra was rendered into Sanskrit
by the Sanstha’s renowned scholar,
Mahamahopadhyay Bhadreshdas Swami.
Thereafter, Swamishri checked the Sanskrit

translation with the original Gujarati verses and made necessary changes.

On the holy day of Guru Purnima (5 July 2020), in Nenpur, Gujarat, Mahant Swami Maharaj performed the *pujan* rituals of the ‘Satsang Diksha’ shastra and dedicated it with profound devotion at the lotus feet of Bhagwan Swaminarayan, Aksharbrahman Gunatitanand Swami, Brahmaswarup Bhagatji Maharaj, Brahmaswarup Shastriji Maharaj, Brahmaswarup Yogiji Maharaj and Brahmaswarup Pramukh Swami Maharaj.

By gifting this shastra, Swamishri has blessed future generations with a concise version of the philosophy and teachings of Bhagwan Swaminarayan and the Gunatit

gurus. We offer our heartfelt appreciation and reverence at his holy feet. We anticipate that this shastra will clarify and inspire one's spiritual sadhanas for attaining ultimate *moksha*.

We also take great joy in publishing this English edition of 'Satsang Diksha', which includes an English transliteration of the Gujarati text and Sanskrit verses and an English translation of the Gujarati text.

- Swaminarayan Aksharpith

Foreword

‘Satsang Diksha’ is a shastra authored in Gujarati by Pragat Brahmaswarup Mahant Swami Maharaj, the sixth spiritual successor of Bhagwan Swaminarayan. It presents the principles of *āgnā* and *upāsana* taught by Bhagwan Swaminarayan, and was rendered into Sanskrit verses by Mahamahopadhyay Bhadreshdas Swami. The ‘Satsang Diksha’ shastra is a part of the ‘Akshar-Purushottam Samhita’ shastra, which is a scholarly elaboration upon Bhagwan Swaminarayan’s essential teachings and perspectives on bhakti.

Supreme Parabrahman Bhagwan Swaminarayan (1781–1830 CE) manifested on

this earth out of his infinite compassion to liberate countless souls. He established the divine Satsang fellowship, revealing the eternal Vedic Akshar-Purushottam principle for attaining the highest *moksha*.

The Swaminarayan satsang is a unique and practical way of life in consonance with the Vedic Akshar-Purushottam principle and has been practised by countless *satsangis* since the time of Bhagwan Swaminarayan. For the spiritual nourishment and growth of the Satsang, Bhagwan Swaminarayan inspired an unceasing *paramparā* and legacy of Akshar-brahman Gunatit gurus.

Āgnā and *upāsanā* are the two principles of satsang explained and elaborated upon

by Bhagwan Swaminarayan in his divine discourses, which have been compiled as the Vachanamrut. These two principles are also reflected upon in the books, kirtans and discourses of his *paramhansas*.

Aksharbrahman Gunatitanand Swami's discourses consolidated the supreme divinity of Bhagwan Swaminarayan, spiritual sadhanas and principles in the lives of countless sadhus and devotees. Through his discourses, Brahmaswarup Bhagatji Maharaj propagated that Gunatitanand Swami was Aksharbrahman and Bhagwan Swaminarayan was Parabrahman Purushottam. Brahmaswarup Shastriji Maharaj tolerated colossal hardships and opposition to enshrine the

principle of Akshar-Purushottam as revealed by Bhagwan Swaminarayan and consecrated *murtis* in the central shrines of *shikharbaddh* mandirs. Brahmaswarup Yogiji Maharaj fostered the Satsang with the nectar of *samp*, *suhradbhāv* and *ektā*. He established the BAPS children's and youth forums, and Sunday satsang assemblies to nourish the devotees with the principles of *āgnā* and *upāsanā*. Brahmaswarup Pramukh Swami Maharaj's Herculean efforts developed BAPS into a global organization. He inspired the writing of shastras, consecrated 1,200 mandirs, blessed 1,000 youths with saffron *dikshā* and organized socio-spiritual services for the uplift of society.

Presently, BAPS is helmed by Pragat Brahmaswarup Mahant Swami Maharaj, the sixth spiritual successor in the Gunatit guru tradition. Through his leadership and blessings, over 1,000 sadhus and countless devotees are being enlightened with the fundamental principles of satsang. His teachings of one God, one guru and one principle, and the cultivation of humility, harmony and *mahimā* for all have nurtured an atmosphere of divinity and love in the Satsang.

Since the time of Bhagwan Swaminarayan, the Sampraday has seen the creation of shastras that nourish the principles of *āgnā* and *upāsanā* among its followers. Further, shastras related to

philosophy, spiritual sadhana, bhakti, dos and don'ts and other aspects have helped in disseminating and consolidating the satsang way of life among devotees. To summarize the teachings of all the shastras of the Sampraday, Mahant Swami Maharaj had long wished that a single shastra be written. He discussed this with the senior sadhus and accepted their request to carry out the *sevā* of writing such a shastra.

The resulting shastra, 'Satsang Diksha', includes a wide range of essential topics: Bhagwan Swaminarayan is Parabrahman Purushottam Narayan, supreme, the all-doer, always has a divine form and is forever manifest on earth; the Gunatit guru is Aksharbrahman, the embodiment of

Narayan, because he is eternally God-realized, and the ideal for all spiritual aspirants to attain the *brāhmic* state; and profound love and *ātmabuddhi* for him are the essence of all sadhanas.

The principle of becoming *aksharrup* – to offer humble devotion to Purushottam – is delineated in this shastra. In addition, it advocates daily contemplation as part of one's sadhana on thoughts such as having attained Parabrahman (*prāpti*), Bhagwan's all-doership (*kartā-hartā*), earning Bhagwan's pleasure (*rājipo*), *ātmā*, the ephemeral nature of the world, *mahimā* through association, perceiving others' virtues, *divya-bhāv* and introspection.

'Satsang Diksha' also encompasses

aspects such as siding (*paksha*) with devotees, abstaining from discouraging talks and not looking at others' flaws. It includes the purpose of establishing mandirs and bhakti rituals such as darshan and *mānsi*. It also guides on the daily practices for devotees, like obeying *niyam-dharma*, having good behaviour, attending the weekly satsang *sabhā*, performing personal daily puja and *mānsi*, conducting *ghar sabhā*, and performing *ārti* and other rituals before the *ghar* mandir.

The word *dikshā*, which is part of this shastra's title, means firm resolve, unshakeable faith and total sacrifice. The message of this shastra is to resolve to personally consolidate the principles of satsang

related to *āgnā* and *upāsanā* in one's life, and to attain firm faith in and totally dedicate oneself for these two principles.

‘Satsang Diksha’ contains the quint-essence of all that needs to be understood and practised in satsang as propagated by Bhagwan Swaminarayan and the Gunatit guru *parampārā*, and also all that is being practised by countless devotees today.

On the sacred day of Guru Punam on Ashadh *sud* Purnima, V.S. 2076 (5 July 2020), Pragat Brahmaswarup Mahant Swami Maharaj performed the first *pujan* rituals of this shastra and inaugurated it in Nenpur, Gujarat. At this time, he instructed all sadhus and devotees to read five verses every day.

As a tribute to Pramukh Swami Maharaj's Centenary Celebrations, Pragat Guruhari Mahant Swami Maharaj dedicated this shastra, 'Satsang Diksha', at the holy feet of Bhagwan Swaminarayan and the Gunatit gurus.

Pragat Brahmaswarup Mahant Swami Maharaj has truly blessed the entire Satsang fellowship by writing this shastra to reveal the satsang principles as taught and established by Bhagwan Swaminarayan and the Gunatit gurus. We will forever remain indebted to him for his contribution and grace.

We acknowledge the efforts of Mahamahopadhyay Bhadreshdas Swami for translating the 'Satsang Diksha' into

Sanskrit. Our sincere appreciations to Aksharananddas Swami, Brahmasetudas Swami, Dharmasetudas Swami, Amrutvijaydas Swami, Vivekjivandas Swami and Yogvivekdas Swami for translating it into English.

May we truly attain the Swaminarayan satsang *dikshā* by daily reading, contemplating on and repeating the verses.

Sadhu Ishwarcharandas

5 July 2020

Guru Purnima, V.S. 2076

Ahmedabad



HH MAHANT SWAMI MAHARAJ

(Swami Keshavjivandas)

સ્વામીશ્રી
પ.પ્ર. પ્રમુખ સ્વામી

નેનપુર
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શંગલવાર

B.A.P.S સંસ્થાના તમામ આશ્રિતો
પ્રતિ,

સેવકોત્કૃષ્ટભાવનાદર્શક ના દા/નામ દેખવડે
જયશ્રી સ્વામિનારાયણ.

વિ. સત્યંગ દીક્ષા ગ્રંથ ગ્રહણ સ્વામીની
કૃપાથી તૈયાર થયો છું. હવે આપોતા બધાએ
તોના યોછામાં યોછા પાંચ સ્લેડોનું વાંચન
દરરોજ કરવું. જેમાં શક્તિ અને આવડત
હોય તોમો સંસ્કૃત સ્લેડો વાંચે અને યથા શક્તિ
મુખપાઠ કરે. એવી અમારી રૂચિ છે.
બાળકો-બાલિકાઓ, કિશોરો-કિશોરીઓ, યુવકો-
યુવતીઓ મુખપાઠ કરી અક્ષર-પુરુષોત્તમનો
ઉદ્દોષ કરે. ચોડી બાબા અને પ્રમુખ સ્વામી
પૂજી રાખી યશે.

જયશ્રી સ્વામિનારાયણ



HH MAHANT SWAMI MAHARAJ
(Swami Keshavjivandas)

Nenpur, India
7 July 2020
Tuesday

Swami Shriji
P. P. Pramukh Swami

To All BAPS Devotees,

Heartfelt Jai Shri Swaminarayan from Sadhu Keshavjivandas

By the grace of Maharaj and Swami, the 'Satsang Diksha' text has been prepared. Now, all should daily read at least five verses from it. Those who are able to should read the verses in Sanskrit and memorize them as per their capacity. That is my wish.

May the balaks-balikas, kishores-kishoris, and yuvaks-yuvatis memorize them and proclaim the Akshar-Purushottam [principle]. Yogi Bapa and Pramukh Swami will be extremely pleased.

Jai Swaminarayan.

*Heartiest Jai Shree Swaminarayan
from Sadhu Keshavjivandas*

Pronunciation Guide

Transliteration is transferring a word from the alphabet of one language to similar-sounding letters in a different one. It gives an idea of how the word in the source language is pronounced.

To help readers pronounce the Gujarati and Sanskrit texts in ‘Satsang Diksha’, the English transliterations are given using diacritics – dots and dashes above and below certain letters. Their pronunciation is explained below

For further assistance in pronunciation, we encourage readers to follow the transliterations while listening to the Gujarati and Sanskrit audio.

Sanskrit Transliteration

In Sanskrit, each letter represents only one sound. To represent certain Sanskrit sounds, combinations of English letters may be required. Hence, for English letters representing Sanskrit letters, the following system has been used:

- Consonants should be pronounced similar to English sounds.
- The last ‘a’ in a word is always pronounced as a short ‘a’.
- Vowel sounds can be short (denoted by a, i, u) or long (denoted by ā, ī, ū).
- The symbols used with certain letters (a, i, u, t, d, n) are explained below.

Vowel	Written as	Pronounced
short a	a	As in but, hut
long a [aa]	ā	As in bat, car
short i	i	As in bit, fit
long i [ee]	ī	As in beet, feet
short u	u	As in foot, put
long u [oo]	ū	As in boot, moon

- The letters t, d, n may be pronounced in different ways.
- Retroflex (cerebral) consonants (pronounced by touching the tongue to the roof of the mouth) are denoted by a dot under the letter (ṭ, ḍ, ṇ).
- Dental consonants (pronounced by

touching the tongue against the teeth), are denoted by a normal letter without any symbols (t, d, n).

Gujarati Transliteration

- For Gujarati words, only the ‘short a’ and ‘long a’ (ā) vowel sounds have been differentiated.
- No diacritics have been used for proper nouns.

The Gujarati words retained in the English translation are in italics and their meanings are collated in the Glossary.

Satsang Diksha

Swaminarayan Bhagwan etle ke sākshāt
Akshar-Purushottam Maharaj sarvane
param shānti, ānand ane sukh arpe. (1)

*Swāminārāyaṇah sākshād
Akshara-Purushottamaha;
Sarvebhyah paramām shāntim
ānandam sukham arpayet. 1*

May Swaminarayan Bhagwan, who is
Akshar-Purushottam Maharaj himself,¹
bestow ultimate peace, bliss and happiness
on all. (1)

-
1. Here, Swaminarayan Bhagwan and Akshar-Purushottam Maharaj are synonyms and refer to the one supreme entity – Parabrahman, Paramatma.

Ā deh muktinu sādhan chhe, keval bhognu
sādhan nathi. Durlabh ane nāshvant evo ā
deh vāramvār malto nathi. (2)

*Deho'yam sādhanam mukter
na bhoga-mātra-sādhanam;
Durlabho nashvarash-chā'yam
vāram-vāram na labhyate. 2*

This body is a means for *moksha*, not
merely a means for indulgence [in sense
pleasures]. Rare and perishable, this body
is not repeatedly attained. (2)

Laukik vyavahār to dehnā nirvāh mātē
chhe. Te ā manushya janmanu param
lakshya nathi. (3)

*Laukiko vyavahāras-tu
deha-nirvāha-hetukaha;*

*Naiva sa paramam lakshyam
asya manushya-janmanaha. 3*

Personal and family activities are [only] for the sustenance of the body. They are not the ultimate objective of this human birth. (3)

Sarva doshone tālvā, brahma-sthitine pāmvā ane Bhagwanni bhakti karvā ā deh malyo chhe. Ā badhu satsang karvāthi avashya prāpta thāy chhe. Āthi mumukshuo sadāy satsang karvo. (4–5)

*Nāshāya sarva-doshāṇām
brahma-sthiter avāptaye;
Kartum Bhagavato bhaktim
asya dehasya lambhanam. 4*

*Sarvam idam hi satsangāl-
labhyate nishchitam janaihi;
Atah sadaiva satsangah
karaṇīyo mumukshubhihi. 5*

This body has been received to eradicate all flaws, attain the *brāhmic* state and offer devotion to Bhagwan. All this is certainly attained by practising satsang.² Therefore, *mumukshus* should always practise satsang. (4–5)

Tethi Parabrahma Swaminarayane ā lokmā
sākshāt avtarine ā divya satsangni sthāpnā
kari. (6)

*Satsangah sthāpitā-tasmād
divyo'yaṁ Parabrahmaṇā;*

2. See verses 8–9 for a definition of 'satsang.'

*Swāminārāyaṇeneha
sākshād evā'vatīrya cha. 6*

For this reason, Parabrahman Swaminarayan himself manifested in this world and established this divine Satsang. (6)

Ā satsangnu jñān mumukshuone thāy evā
shubh āshaythi 'Satsang Diksha' e nāmnu
shāstra rachvāmā āve chhe. (7)

*Satsangasyā'sya vignānam
mumukshūṇām bhaved iti;
Shāstram Satsanga-Diksheti
shubhā'shayād virachyate. 7*

The shastra titled 'Satsang Diksha' has been composed with the pure intent that *mumukshus* acquire the knowledge of this satsang. (7)

Satya evā ātmāno sang karvo, satya evā
 Paramatmano sang karvo, satya evā
 guruno sang karvo ane sach-chhāstrano
 sang karvo e satsangnu sāchu lakshan
 jānvu. Āvo divya satsang karnār manushya
 sukhi thāy chhe. (8–9)

Satyasya svātmanah sangah
satyasya Paramātmanaha;
Satyasya cha guroh sangah
sach-chhāstrāṇām tathaiva cha. 8

Vignātavyam idam satyam
satsangasya hi lakshaṇam;
Kurvan-nevam vidham divyam
satsangam syāt sukhī janaha. 9

One should know that the true meaning of
 satsang is to associate with the ātmā, which

is true; to associate with Paramatma, who is true; to associate with the guru, who is true; and to associate with true shastras. One who practises this divine satsang becomes blissful. (8–9)

Dikshā etle dradh sankalp, shraddhāe sahit
evo achal nishchay, samyak samarpan, priti-
purvak nishthā, vrat ane dradh āshro. (10)

*Dīksheti draḍha-sankalpah
sa-shraddham nishchayo'chalaha;
Samyak samarpaṇam prītyā
nishṭhā vratam draḍhāshrayaha. 10*

‘Diksha’ means firm resolve, unwavering conviction coupled with faith, absolute dedication, loving faith, observances and firm refuge. (10)

Ā shāstramā Parabrahma Sahajanand
Paramatmae darshāvel āgnā tathā
upāsanāni paddhatine spashta rite janāvi
chhe. (11)

*Shāstre'smin gnāpitā spashtam
āgnopāsana-paddhatihi;
Paramātma-Parabrahma-
Sahajānanda-darshitā. 11*

The methods of *āgnā* and *upāsanā* revealed by Parabrahman Sahajanand Paramatma are clearly expressed in this shastra. (11)

Purusho tathā strio sarve satsangnā adhi-
kāri chhe, sarve sukhnā adhi-kāri chhe ane
sarve brahmavidyānā adhi-kāri chhe. (12)

*Satsangā'dhikrutah sarve
sarve sukhā'dhi-kāriṇaha;*

*Sarve'rhā brahmavidyāyām
nāryash-chaiva narās-tathā. 12*

All males and females are entitled to satsang, all are entitled to happiness and all are entitled to *brahmavidyā*. (12)

Satsangmā ling-bhedthi nyun-ādhikpanu
na ja samajvu. Badhā pot-potāni
maryādāmā rahi bhakti vade muktine
pāmi shake chhe. (13)

*Naiva nyūnādhikatvam syāt
satsange linga-bhedataha;
Sva-sva-maryādayā sarve
bhaktyā muktim samāpnuyuhu. 13*

In Satsang, superiority or inferiority should never be understood to be based on gender. All can attain *moksha* through

devotion while observing the dharma prescribed for them. (13)

Sarva varnanā sarva strio tathā sarva purusho sadāy satsang, brahmavidyā ane mokshanā adhikāri chhe. Varnanā ādhāre kyārey nyun-ādhikbhāv na karvo. Sarva janoe potānā varnanu mān tyajine paraspar sevā karvi. Jātie karine koi mahān nathi ane koi nyun pan nathi. Tethi nāt-jātne laine klesh na karvo ne sukhe satsang karvo. (14–16)

*Sarva-varṇa-gatāḥ sarvā
nāryaḥ sarve narās-tathā;
Satsange brahmavidyāyām
mokshe sadā'dhikāriṇaḥ. 14*

Na nyūnā'dhikatā kāryā
varṇā'dhāreṇa karhichit;
Tyaktvā sva-varṇa-mānam cha
sevā kāryā mithah samaihi. 15

Jātyā naiva mahān ko'pi
naiva nyūnas-tathā yataha;
Jātyā klesho na kartavyah
sukham satsangam ācharet. 16

All men and women of all castes are forever entitled to satsang, *brahmavidyā* and *moksha*. Do not attribute notions of superiority and inferiority based on *varna*. All persons should shun their ego based on their caste and serve one another. No one is superior and no one is inferior by birth. Therefore, one should not quarrel based

on caste or class and should joyfully practise satsang. (14–16)

Gruhastha tathā tyāgi sarve mokshanā
adhikāri chhe. Temā nyun-ādhikbhāv
nathi, kāran ke gruhastha ke tyāgi badhā
Bhagwannā bhakto chhe. (17)

*Sarve'dhikāriṇo mokshe
gruhiṇas-tyāgino'pi cha;
Na nyūnā'dhikatā tatra
sarve bhaktā yatah Prabhoho. 17*

Householders and renunciants are all entitled to *moksha*. Between them neither is inferior or superior, because householders and renunciants are all devotees of Bhagwan. (17)

Swaminarayan Bhagwanne vishe ananya,

dradh ane param bhakti mâte Ashray
Diksha Mantra grahan kari satsang prāpta
karvo. (18)

*Swāminārāyaṇe'nanya-
draḍha-parama-bhaktaye;
Gruhītva'shraya-dīkshāyā
mantram satsangam āpnuyāt. 18*

To offer singular, resolute and supreme devotion to Bhagwan Swaminarayan, one should receive the Ashray Diksha Mantra³ and affiliate with the Satsang. (18)

Ashray Diksha Mantra ā pramāne chhe:

**Dhanyo'smi purna-kāmo'smi
nishpāpo nirbhayah sukhi;**

-
3. 'Ashray Diksha Mantra' refers to a specific mantra recited when one first takes refuge in Satsang.

Akshara-guru-yogena

Swāminārāyan-āshrayāt. (19)

Āshraya-dīkshā-mantrash-chaivam vidhaha:

Dhanyo'smi pūrṇakāmo'smi

nishpāpo nirbhayah sukhī;

Akshara-guru-yogena

Swāminārāyaṇāśhrayāt. 19

The Ashray Diksha Mantra is as follows:

Dhanyo'smi purna-kāmo'smi

nishpāpo nirbhayah sukhi;

Akshara-guru-yogena

Swāminārāyan-āshrayāt.⁴ (19)

-
4. This mantra should be recited as written. The meaning of this mantra is as follows: “Having taken refuge in Swaminarayan Bhagwan through the association of the Aksharbrahman guru, I am ➤

Mumukshu potānā ātmāni mukti māte
 Sahajanand Shri Hari tathā Akshar-
 brahma-swarup Gunatit guruno pritie
 karine āshro kare. (20)

Āshrayet Sahajānandam
Harim Brahmā'ksharam tathā;
Guṇātītam gurum prītyā
mumukshuh svātma-muktaye. 20

For the *moksha* of one's *ātmā*, a *mumukshu* should lovingly take refuge of Sahajanand Shri Hari and the Aksharbrahman Gunatit guru.⁵ (20)

blested, I am fulfilled, I am without sins, I am fearless and I am blissful.”

5. ‘Gunatit guru’ refers to the Aksharbrahman guru, who is beyond *māyā*.

Satsangno āshro kari sadāy kanthne vishe
kāshthani bevdi mālā dhāran karvi tathā
satsangnā niyamo dhāran karvā. (21)

*Kāshṭha-jām dvi-guṇām mālām
kanṭhe sadaiva dhārayet;
Satsangam hi samāshritya
satsanga-niyamāns-tathā. 21*

Upon taking the refuge of satsang, one
should always wear a double-stranded
wooden *kanthi* around the neck and
accept the *niyams* of satsang. (21)

Ā sansārmā brahmaswarup guru vinā
jivanmā brahmavidyāno tattve karine
sākshātkār na thai shake. (22)

*Gurum Brahmaswarūpam tu
vinā na sambhaved bhaved;*

*Tattvato brahmavidyāyāh
sākshātkāro hi jīvane. 22*

In this world, *brahmavidyā* cannot be fully realized in life without the Brahma-swarup guru.⁶ (22)

Aksharbrahma guru vinā Paramatmano
uttam nirvikalp nishchay na thai shake
tathā potānā ātmāne vishe brahmabhāv
pan prāpta na thai shake. (23)

*Nottamo nirvikalpash-cha
nishchayah Paramātmanaha;
Na svātma-brahma-bhāvo’pi
Brahmā’ksharam gurum vinā. 23*

6. ‘Brahmaswarup guru’ refers to the Aksharbrahman guru.

Without the Aksharbrahman guru, supreme, unwavering conviction (*nishchay*) in Paramatma cannot be attained and one's *ātmā* also cannot acquire *brahma-bhāv*. (23)

Brahmaswarup guru vinā yathārth bhakti pan na thai shake, param ānandni prāpti na thāy ane trividh tāpno nāsh pan na thāy. (24)

*Naivā'pi tattvato bhaktih
paramānanda-prāpaṇam;
Nā'pi trividha-tāpānām
nāsho Brahma-gurum vinā. 24*

Without the Brahmaswarup guru, perfect devotion also cannot be offered, ultimate bliss cannot be attained and the three

types of miseries⁷ also cannot be eradicated. (24)

Āthi sarva arthni siddhi kare tathā
Paramatmano anubhav karāve tevā
pratyaksha Aksharbrahma guruno āshro
sadāy karvo. (25)

*Atah samāshrayen-nityam
pratyaksham Aksharam gurum;
Sarva-siddhi-karam divyam
Paramātmā'nubhāvavakam. 25*

Therefore, one should always take the refuge of the manifest Aksharbrahman guru, who enables one to attain all objectives and experience Paramatma. (25)

7. The three types of miseries are those that stem from other beings, the deities and personal shortcomings.

Sarva satsangioe sarve dur-vyasanono
 sadāy tyāg karvo. Kāran ke vyasan anek
 rogonu tathā dukhonu kāran bane chhe.
 (26)

*Sarvam dur-vyasanam tyājyam
 sarvaih satsangibhih sadā;
 Aneka-roga-dukhānām
 kāraṇam vyasanam yataha. 26*

All satsangis should always renounce all
 harmful addictions, as addictions cause
 numerous illnesses and miseries. (26)

Surā, bhāng tathā tamāku ityādi je je
 padārtho mādak hoy te kyārey khāvā ke
 pivā nahi tathā dhumrapānno pan tyāg
 karvo. (27)

*Surā-bhangā-tamālādi
 yad yad bhaveddhi mādakam;
 Tad bhakshayet piben-naiva
 dhūmra-pānam api tyajet. 27*

One should never consume intoxicating substances, such as alcohol, bhang and tobacco. One should also refrain from smoking. (27)

*Sarve stri tathā purushoe sarva prakārnā
 jugārno tathā vyabhichārno tyāg karvo. (28)*

*Pari-tyājyam sadā dyūtam
 sarvaih sarva-prakāarakam;
 Tyaktavyo vyabhichārash-cha
 nārībhih purushais-tathā. 28*

All women and men should never engage in any form of gambling or adultery. (28)

Satsangi janoe kyārey māns, māchhli, indā
tathā dungli, lasan, hing na khāvā. (29)

*Mānsam matsyam tathā'ṇḍāni
bhakshayeyur na karhichit;
Palāṇḍum lashunam hingu
na cha satsangino janāhā. 29*

Satsangis should never eat meat, fish, eggs,
onions, garlic or hing. (29)

Pāni tathā dudh ityādi peya padārtho
gālelā grahan karvā. Je khādyā vastu tathā
pinā ashuddha hoy te kyārey grahan na
karvā. (30)

*Pātavyam gālitam peyam
jalām dugdhādikam tathā;
Khādyam pānam ashuddham yad
grahṇītyād vastu tan-nahi. 30*

One should consume water, milk and other drinkable items [only] after they have been filtered. Food items and beverages that are forbidden should never be consumed. (30)

Satsangioe chori kyārey na karvi.
Dharmane arthe pan chori kyārey na
karvi. (31)

Chauryam na karhichit kāryam
satsangam āshritair janaihi;
Dharmārtham api no kāryam
chora-kāryam tu karhichit. 31

Satsangis should never steal. Even for the sake of dharma, one should never commit theft. (31)

Pushpa, falo jevi vastu pan tenā dhanini

parvāngi vagar na levi. Parvāngi vagar levu
te sukshma chori kahevāy chhe. (32)

*Naivā'nya-svāmikam grāhyam
tad-anugnām vinā svayam;
Pushpa-falādyapi vastu
sūkshma-chauryam tad uchhyate. 32*

One should never take even objects such as flowers or fruits without the consent of their owners. Taking without consent is a subtle form of theft. (32)

Kyārey manushya, pashu, pakshi, tathā mākad ādik koi pan jiva-jantuoni hinsā na karvi. Ahinsā param dharma chhe, hinsā adharma chhe em Shruti-Smruti-ādi shāstromā spashta kahevāmā āvyu chhe. (33–34)

*Manushyāṇām pashūnām vā
 matkuṇādash-cha pakshiṇām;
 Keshānchij-jīva-jantūnām
 hinsā kāryā na karhichit. 33*

*Ahinsā paramo dharmo
 hinsā tvadharma-rūpiṇī;
 Shruti-smrutyādi-shāstreshu
 sfuṭam evam prakīrtitam. 34*

One should never kill humans, animals, birds and bugs or other insects and creatures. The Shrutis, Smrutis and other sacred texts clearly describe non-violence as the highest dharma and violence as *adharma*. (33–34)

Satsangioe yagnane arthe pan bakrā vagere

nirdosh prānioni hinsā kyārey na ja karvi.
(35)

*Yāgārtham apyajādīnām
nirdoshāṇām hi prāṇinām;
Hinsanam naiva kartavyam
satsangibhih kadāchana. 35*

Even for a *yagna*, *satsangis* should never harm goats or any other innocent animals.
(35)

Yāgādi karvānā thāy tyāre Sampradaynā
siddhāntne anusarine hinsā rahit ja karvā.
(36)

*Yāgādike cha kartavye
siddhāntam sāmpradāyikam;
Anusrutya hi kartavyam
hinsā-rahitam eva tat. 36*

When *yagnas* are held, they should only be conducted without harming any beings and according to the Sampraday's principles. (36)

Yagnano shesh ganine ke pachhi devtānā
naivedya rupe pan satsangioe kyārey māns
na ja khāvu. (37)

Matvā'pi yagna-shesham cha
vā'pi deva-niveditam;
Mānsam kadāpi bhakshyam na
satsangam āshritair janaihi. 37

Satsangis should never eat meat, even if it is considered to be the remnant of a *yagna* or sanctified by the deities. (37)

Koinu tādān kyārey na karvu. Apshabdo

kahevā, apmān karvu ityādi koipan prakāre
sukshma hinsā pan na karvi. (38)

*Kasyā'pi tāḍanam naiva
karaṇīyam kadāchana;
Apa-shabdā'pamānādi
sūkshma-hinsā'pi naiva cha. 38*

One should never strike another person.
One should not swear, insult or commit
other forms of subtle harm or injury. (38)

Dhan, sattā, kirti, stri, purush ityādini
prāptine arthe tathā mām, irshā ke krodhe
karine pan hinsā na karvi. (39)

*Sattā-kīrti-dhana-dravya-
strī-purushādikā'ptaye;
Mānershyā-krodhatash-chā'pi
hinsām naiva samācharet. 39*

One should not commit violence to attain wealth, power, prestige or [to fulfil one's desire] for a man or woman or anything else. Also, one should not commit violence out of ego, jealousy or anger. (39)

Mane karine, vachane karine ke karme
karine hinsā karvāthi tenāmā rahelā
Swaminarayan Bhagwan dukhāy chhe. (40)

Manasā vachasā vā'pi

karmaṇā hinsane krute;

Tat-sthito dukhyate nūnam

Swāminārāyaṇo Harihi. 40

Inflicting mental, verbal or physical violence pains Swaminarayan Bhagwan, who resides within that person. (40)

Ātmahatyā karvi te pan hinsā ja chhe.
 Āthi padtu mukvu, gale tupo khāvo, jher
 khāvu ityādi koi rite ātmahatyā kyārey na
 karvi. (41)

*Ātma-ghāto'pi hinsaiva
 na kāryo'tah kadāchana;
 Patana-gala-bandhādyair
 visha-bhakshādibhis-tathā. 41*

Suicide is also a form of violence.
 Therefore, never commit suicide by falling
 from heights, hanging oneself, consuming
 poison or any other means. (41)

Dukh, lajjā, bhay, krodh tathā rog ityādi
 āpattine kārane, ke pachhi dharmane
 arthe pan koie potāni ke anyani hatyā na
 karvi. (42)

*Dukha-lajjā-bhaya-krodha-
rogādyāpatti kāraṇāt;
Dharmā'rtham api kashchiddhi
hanyān-na svam na vā param. 42*

No one should kill oneself or others out of grief, shame, fear, anger or due to illness and other adversities, not even for the sake of dharma. (42)

Mumukshue tirthne vishe pan ātmahatyā
na ja karvi. Moksha ke punya pāmvāni
bhāvnāthi pan tirthne vishe āpghāt na ja
karvo. (43)

*Tīrthe'pi naiva kartavya
ātma-ghāto mumukshubhihi;
Naivā'pi moksha-puṇyāpti
bhāvāt kāryah sa tatra cha. 43*

A *mumukshu* should never commit suicide even at a place of pilgrimage. One should never commit suicide at pilgrimage places even with the hope of attaining *moksha* or merits. (43)

Bhagwan sarva-kartā chhe, dayālu chhe, sarvanu rakshan karnārā chhe ane e ja sadā mārā sarve sankatonā tālnārā chhe. (44)

*Bhagavān sarva-kartā'sti
dayāluh sarva-rakshakaha;
Sa eva nāshakah sarva-
sankaṭānām sadā mama. 44*

Bhagwan is the all-doer, compassionate and the protector of all; at all times, he alone is the resolver of all my adversities. (44)

Bhagwan je kare te sadāy sārā māte hoy.
 Temni ichchhā e ja mārū prārabdha chhe.
 Teo ja mārā tārak chhe. (45)

Bhagavān kurute yaddhi
hitārtham eva tat sadā;
Prārabdham me tad ichchhaiva
sa eva tāraḥ mama. 45

Whatever Bhagwan does is always
 beneficial. His wish alone is my *prārabdha*.
 He alone is my liberator. (45)

Mārā vighno, pāp, dosh tathā durguno
 avashya nāsh pāmshe. Hu avashya shānti,
 param ānand ane sukh pāmish. (46)

Nūnam nankshyanti me vighnāḥ
pāpa-doshāḥ-cha dur-guṇāḥ;

*Nūnam prāpsyāmyaham shāntim
ānandam paramam sukham. 46*

My hindrances, sins, flaws and bad qualities will certainly be destroyed. I will surely attain peace, supreme bliss and happiness. (46)

Kāran ke mane sākshāt Akshar-Purushottam Maharaj malyā chhe. Temnā bale hu jarur dukhne tari jaish. (47)

*Yato mām militah sākshād
Akshara-Purushottamaha;
Nishchayena tarishyāmi
dukha-jātam hi tad balāt. 47*

This is because I have attained the manifest form of Akshar-Purushottam Maharaj.

With his strength, I will surely overcome misery. (47)

Ā rite vichārnu bal rākhi āshrit bhakta
kyārey himmat na hāre ane Bhagwannā
bale ānandmā rahe. (48)

*Vichāryaivam balam rakshed
nā'shrito nirbalo bhavet;
Ānandito bhaven-nityam
Bhagavad bala vaibhavāt. 48*

With the strength of such thoughts, a devotee who has taken refuge never loses courage and remains joyous due to the strength of Bhagwan. (48)

Shāstramā tathā lokmā nishedh karyo hoy
tevā sthānone vishe kyārey thukvu nahi
tathā mal-mutrādi na karvu. (49)

*Shṭhīvanam mala-mūtrādi-
 visarjanam sthaleshu cha;
 Shāstra-loka-nishiddheshu
 na kartavyam kadāchana. 49*

One should never spit, urinate or defaecate in places prohibited by the shastras and society. (49)

Bāhya ane āntarik em sarva prakārni shuddhinu pālan karvu. Shri Harine shuddhi priya chhe ane shuddhivālā manushyani upar teo prasanna thāy chhe. (50)

*Shuddhih sarvavidhā pālyā
 bāhyā chā'bhyantarā sadā;
 Shuddhi-priyah prasīdech-cha
 shuddhi-mati jane Harihi. 50*

One should observe all forms of external

and internal purity. Shri Hari⁸ loves purity and is pleased with those who are pure. (50)

Satsangioe sadā surya ugyā purve jāgvu.
Tyārbād snānādik kari shuddha vastro
dhāran karvā. (51)

*Satsangibhih praboddhavyam
pūrvam sūryodayāt sadā;
Tatah snānādikam krutvā
dhartavyam shuddha vastrakam. 51*

Satsangis should always wake up before sunrise. After bathing and other morning routines, they should put on clean clothes. (51)

8. 'Shri Hari' is another name for Bhagwan Swaminarayan.

Tyārbād purva dishāmā athvā uttar
dishāmā mukh rākhi, shuddha āsan upar
besi nitya-pujā karvi. (52)

*Pūrvasyām uttarasyām vā
dishi krutvā mukham tataha;
Shuddhā'sanopavisṭah san-
nitya-pūjām samācharet. 52*

Thereafter, one should sit on a clean āsan
and perform personal daily puja facing
east or north. (52)

Swaminarayan mantrano jāp kartā tathā
gurunu smaran kartā kartā bhālne vishe
Bhagwanni pujāthi prasādi-bhut thayel
chandan vade urdhva-pundra tilak karvu
ane kumkum vade chāndlo karvo tathā

chhāti ane banne bhujāo par chandanthi
tilak-chāndlo karvo. (53–54)

Prabhu-pūjopa-yuktena
chandanenordhva puṇḍrakam;
Bhāle hi tilakam kuryāt
kumkumena cha chandrakam. 53

Uraśi hastayosh-chandram
tilakam chandanena cha;
Swāminārāyaṇam mantram
jāpan kuryād gurum smaran. 54

While chanting the Swaminarayan mantra and remembering the guru, apply a U-shaped *tilak* made from *chandan* that has been sanctified by having been offered to Bhagwan and a kumkum *chandlo* to the forehead. One should also apply a *tilak*-

chandlo of *chandan* to the chest and both arms. (53–54)

Strioe Bhagwan tathā gurunu smaran
kartā bhālne vishe keval kumkumno
chāndlo karvo. Tilak na karvu. (55)

Kevalam chandrakah strībhīh
kartavyas-tilakam na hi;
Kumkuma dravyato bhāle
smarantībhir Harim gurum. 55

While remembering Bhagwan and the guru, women should imprint only a kumkum *chandlo* to their foreheads. They should not apply a *tilak*. (55)

Tyārbād satsangne āshrit bhakte puajānā
adhikār māte Bhagwannā pratāpnu
chintvan kartā kartā ātmavichār karvo.

Prasanna chitte ane bhaktibhāv-purvak
 ‘Aksharam aham Purushottam-dāsosmi’ e
 pavitra mantranu uchchāran karvu.
 Potānā ātmāne vishe Aksharbrahmani
 vibhāvnā karvi ane shānt thai, ekāgra
 chitte mānsi pujā karvi. (56–58)

*Tatah pūjā’dhikārāya
 bhaktah satsangam āshritaha;
 Kuryād ātma-vichāram cha
 pratāpam chintayan Harehe. 56*

*Aksharam-aham ityevam
 bhaktyā prasanna chetasā;
 Purushottama dāso’smi
 mantram etam vadech-chhuchim. 57*

*Aksharabrahma rūpatvam
 svasyā’tmani vibhāvayet;*

*Kuryāch-cha mānasīm pūjām
shānta ekāgra chetasā. 58*

Thereafter, to gain the privilege to perform puja, a devotee who has taken the refuge of satsang should meditate on their *ātmā* while contemplating upon the glory of Bhagwan. The sacred mantra ‘Aksharam-aham Purushottam-dāso’smi’⁹ should be recited with joy and devotion. One should identify one’s *ātmā* with Aksharbrahman and perform *mānsi puja* with a calm and focused mind. (56–58)

Bhagwan ane brahmaswarup guru ja

9. This mantra should be recited as written. The meaning of this mantra is as follows: “I am *akshar*, a servant of Purushottam.”

mokshadātā chhe. Temnā ja dhyān tathā
mānsi puja karvā. (59)

*Harir Brahma-gurush-chaiva
bhavato moksha-dāyakau;
Tayor eva hi kartavyam
dhyānam mānasa-pūjanam. 59*

Only Bhagwan and the Brahmaswarup guru can bestow *moksha*. Therefore, one should only meditate upon them and perform their *mānsi puja*. (59)

Tyārbād pavitra vastra upar chitra-
pratimāonu sāri rite darshan thāy tem
bhaktibhāv-purvak sthāpan karvu. (60)

*Sthāpayech-chitra-mūrtish-cha
shuchi vastropari tataha;*

*Darshanam syād yathā samyak
tathā hi bhakti-bhāvataha. 60*

Thereafter, devoutly place the pictorial murtis on a clean cloth in a way that one can easily do their darshan. (60)

Temā madhyamā Akshar tathā
Purushottamni murti padhrāvavi etle ke
Gunatitanand Swami tathā temnāthi par
evā Maharajne padhrāvavā. (61)

*Madhye tu sthāpayet tatra
hyakshara-Purushottamau;
Swāminam hi Guṇātītām
Mahārājam cha tat param. 61*

In the centre, one should arrange the murtis of Akshar and Purushottam, that is,

Gunatitanand Swami and the one who transcends him, [Shriji] Maharaj. (61)

Tyārbād Pramukh Swami Maharaj paryant
pratyek guruoni murtio padhrāvavi tathā
pote pratyaksha sevyā hoy te guruoni
murtio padhrāvavi. (62)

*Pramukha-Swāmi paryantam
pratyeka guru-mūrtayaha;
Prasthāpyāh sevitānām cha
pratyaksham mūrtayah svayam. 62*

One should then place the *murtis* of each guru up to Pramukh Swami Maharaj and the *murtis* of the gurus whom one has personally served. (62)

Tyārbād āhvān shlok bovine Maharaj tathā

guruonu āhvān karvu. Be hāth jodi
dāsabhāve namaskār karvā. (63)

Āhvāna-shloka uchchārya
Harim cha gurum āhvayet;
Hastau baddhvā namaskāram
kuryāddhi dāsa-bhāvataha. 63

Thereafter, one should invite [Shriji] Maharaj and the gurus by reciting the Ahvan Mantra.¹⁰ One should bow with folded hands and with *dāsabhāv*. (63)

Ahvan Mantra ā pramāne chhe:

Uttishtha Sahajānanda
Shri-Hare Purushottama;

10. The Ahvan Mantra is a verse recited to invite Bhagwan into one's puja.

Gunātītā'kshara brahmann-
uttishtha krupayā guro.

Āgamyatām hi pūjārtham
āgamyatām mad-ātmataha;

Sānnidhyād darshanād divyāt
saubhāgyam vardhate mama.
(64–65)

Āhvāna-mantrash-chaivam vidhaha:

Uttishṭha Sahajānanda
Shrī-Hare Purushottama;

Guṇātītā'kshara Brahmann-
uttishṭha krupayā guro. 64

Āgamyatām hi pūjārtham
āgamyatām mad-ātmataha;

Sānnidhyād darshanād divyāt
saubhāgyam vardhate mama. 65

The Ahvan Mantra is as follows:

Uttishtha Sahajānanda
 Shri-Hare Purushottama;
 Gunātita'kshara brahmann-
 uttishtha krupayā guro.
 Āgamyatām hi pujārtham
 āgamyatām mad-ātmataha;
 Sānnidhyād darshanād divyāt
 saubhāgyam vardhate mama.¹¹
 (64–65)

-
11. This mantra should be recited as written. The meaning of this mantra is as follows:
 “O Sahajanand Shri Hari! O Purushottam! O Aksharbrahman Gunatit gurus! Please shower compassion [upon me] and awaken. Please come forth from my *ātmā*, to accept my puja. I become more blessed due to your divine presence and darshan.”

Tyārbād sthir chitte tathā mahimā sāthe
 murtionā darshan kartā kartā Swami-
 narayan mantrano jāp kartā mālā feravavi.
 Tyārbād ek page ubhā rahi, hāth unchā
 rākhi murtionā darshan kartā tapni mālā
 feravavi. (66–67)

Mālām āvartayed mantram
Swāminārāyaṇam japan;
Mahimnā darshanam kurvan
mūrtīnām sthira-chetasā. 66

Eka-pādotthito bhūtvā
mālām āvartayet tataha;
Tapasa ūrdhva-hastah san
kurvāṇo mūrti-darshanam. 67

Thereafter, with *mahimā* and a steady mind, one should perform *mālā* while

chanting the Swaminarayan mantra and having darshan of the *murtis*. Afterwards, while continuing to do darshan of the *murtis*, one should stand on one leg with arms raised and perform *tapni mālā*. (66–67)

Tyārbād sarvanā kendra samān ane vyāpak evā Akshar-Purushottam Maharajne sambhārtā pratimāoni pradakshinā karvi. (68)

*Tatah sanchintayan kuryād
Akshara-Purushottamam;
Vyāpakam sarva kendram cha
pratimānām pradakshināhā. 68*

One should then perform *pradakshinās* of the *murtis* while contemplating upon

Akshar-Purushottam Maharaj, who is pervasive and the focus of all. (68)

Tyārbād dāsbhāve purushoe sāshtāng
dandvat pranām karvā ane strioe besine
panchāng pranām karvā. (69)

*Sāshtāngā daṇḍavat kārṃyāh
pranāmāh purushais-tataha;
Nārībhis-tūpavishyaiva
panchāngā dāsa-bhāvataha. 69*

Thereafter, with *dāsbhāv*, males should perform *sāshtāng dandvat pranāms* and females should sit and offer *panchāng pranāms*. (69)

Koi bhaktano droh thayo hoy tenā nivā-
ranne arthe kshamāyāchnā-purvak prati-
din ek dandvat pranām adhik karvo. (70)

*Praṇāmo daṇḍavach-chaikah
 kshamā-yāchana-pūrvakam;
 Bhakta-droha-nivārārtham
 kāryo'dhiko hi pratyaham. 70*

One should perform an additional *dandvat pranām* every day to seek forgiveness for hurting or harbouring ill-will towards another devotee. (70)

Tyārbād Swaminarayan mantrano jap
 kartā shubh sankalponi purti mâte divya-
 bhāv ane bhaktie sahit prārthanā (dhun)
 karvi. (71)

*Divya-bhāvena bhaktyā cha
 tad-anu prārthayej-japan;
 Swāminārāyaṇam mantram
 shubha-sankalpa-pūrtaye. 71*

Then, to fulfil one's noble wishes, one should pray with *divyabhāva* and devotion while chanting the Swaminarayan mantra (*dhun*). (71)

Ā rite bhaktibhāve puja karine
Punaragaman Mantrathi Akshar-
Purushottam Maharajne potānā ātmāne
vishe padhrāvavā. (72)

Bhaktitah pūjayitvaivam
Akshara-Purushottamam;
Punar-āgama-mantreṇa
prasthāpayen-nijātmani. 72

After devoutly performing puja in this way, one should re-install Akshar-Purushottam Maharaj within one's *ātmā*

by reciting the Punaragaman Mantra.¹² (72)

Punaragaman Mantra ā pramāne chhe:

Bhaktyaiva divya-bhāvena
 pūjā te sam-anushthitā,
 Gachchhā'tha tvam mad-ātmānam
 Akshara-Purushottama. (73)

Punar-āgamana-mantrash-chaivam vidhaha:

*Bhaktyaiva divya-bhāvena
 pūjā te samanushthitā;
 Gachchhā'tha tvam mad-ātmānam
 Akshara-Purushottama. 73*

The Punaragaman Mantra is as follows:

Bhaktyaiva divya-bhāvena
 pūjā te sam-anushthitā,

12. 'Punaragaman Mantra' refers to the verse recited to conclude one's puja.

Gachchhā'tha tvam mad-ātmānam
Akshara-Purushottama.¹³ (73)

Tyārbād satsangni dradhtā māte jemā Shri
Hari tathā gurunā updesho ane ādesho
samāyā hoy tevā shāstranu roj vānchan
karvu. (74)

*Tatah satsanga-dārḍhyāya
shāstram paṭhyam cha pratyaham;
Ādeshāsh-chopadeshāsh-cha
yatra santi arer guroho. 74*

To strengthen one's satsang, one should
then daily read shastras that encompass

13. This mantra should be recited as written. The meaning of this mantra is as follows:

“O Purushottam Narayan together with Akshar-brahman! I have performed your puja with devotion and *divyabhāv*. Now, please reside within my *ātmā*.”

the teachings and instructions of Shri Hari and the gurus. (74)

Tyārbād ādar ane namrabhāve bhaktone
pranām karvā. Ā rite puṣā karine pachhi ja
potānā vyavahārnu kārya karvu. (75)

*Tad-anu praṇamed bhaktān
ādarān-namra-bhāvataha;
Evam pūjām samāpyaiva kuryāt
sva-vyāvahārikam. 75*

Thereafter, one should bow to devotees with reverence and humility. Only after performing puja in this way should one engage in one's daily activities. (75)

Puṣā karyā vinā jamvu nahi ne pāni vagere
pan na pivu. Pravāse gayā hoie to pan
puṣāno tyāg na karvo. (76)

*Bhojyam naiva na peyam vā
 vinā pūjām jalādikam;
 Pravāsa-gamane chā'pi
 pūjām naiva pari-tyajet. 76*

One should not eat food or even drink water or other liquids without performing puja. One should not give up one's puja even during outings. (76)

*Vruddhāvasthā, rogādi tathā anya āpattine
 lidhe pote puja karvā asamartha hoy tene
 anya pāse te puja karāvavi. (77)*

*Vārdhakyena cha rogādyair
 anyā'paddhetunā tathā;
 Pūjārtham asamarthash-chet
 tadā'nyaih kārayet sa tām. 77*

If one is incapable of doing puja because

of old age, illness or other difficulties, one should have one's puja performed by another. (77)

Gharmā pratyek satsangie potāni svatantra puja rākhvi. Vali putra ke putrino janma thāy te divasthi ja santān mātē pujā lai levi. (78)

*Svīyapūjā svatantrā tu
sarvai rakshyā gruhe pruthak;
Janmano divasād eva
pūjā grāhyā sva-santatehe. 78*

Every *satsangi* in a household should keep their own separate puja. Moreover, one should acquire a puja for a child on the same day that he or she is born. (78)

Nitya pratye bhakti, prārthanā tathā

satsang māte sarve satsangioe gharma
sundar mandir sthāpvu. Temā bhakti-
bhāve vidhivat Akshar-Purushottam
tathā paramparāmā āvel Gunatit guruo
padhrāvavā. (79–80)

*Bhakti-prārthana-satsanga-
hetunā prati-vāsaram;
Sundaram mandiram sthāpyam
sarvaih satsangibhir gruhe. 79*

*Prasthāpyau vidhivat tasminn-
Akshara-Purushottamau;
Guravash-cha Guṇātītā
bhaktyā paramparā-gatāhā. 80*

All satsangis should place a beautiful
mandir within their homes where they can
daily offer devotion, pray and practise

satsang. Within the mandir, one should devoutly and ceremonially consecrate the *murtis* of Akshar-Purushottam and the Gunatit gurus of the tradition. (79–80)

Sarve satsangi janoe prātah-kāle tathā
sānje ghar-mandirmā pratidin ārti karvi
ne sāthe stutinu gān karvu. (81)

Prātah prati-dinam sāyam
sarvaih satsangibhir janaihi;
Ārārtikyam vidhātavyam
sa-stuti gruha-mandire. 81

Every morning and evening, all *satsangis* should perform the *ārti* and sing the *stuti* before the *ghar mandir*. (81)

Ārti samaye chittne sthir kari bhaktie
sahit, tāli vagādtā ane uchch svare ‘Jay

Swaminarayan Jay Akshar-Purushottam...'
em ārtinu gān karvu. (82)

*Uchchaih svarair Jaya Swāmi-
nārāyaṇeti bhaktitaha;
Sa-tāli-vādanam geyam
sthireṇa chetasā tadā. 82*

While performing the *ārti*, one should devoutly sing aloud the *ārti* 'Jay Swaminarayan, Jay Akshar-Purushottam...' with a steady mind and while clapping. (82)

Je rasoi banāvi hoy te mandirmā dharāvavi
ane prasādibhut thayel bhojan bhaktibhāv-
purvak prārthanā bovine pachhi jamvu.
(83)

*Yaiva rasavatī pakvā
mandire tām nivedayet;*

*Uchchārya prārthanam bhaktyā
tatah prasāditam jamet. 83*

Offer whatever food has been prepared [to the *murtis*] in the *ghar mandir* and after devoutly reciting prayers, eat the sanctified meal. (83)

Bhagwanne arpan karyā vagar anna, fal ke jalādi grahan na karvu. Jeni shuddhine vishe shankā hoy tevā annādi Bhagwanne na dharāvavā ane na jamvā. (84)

*Haraye'narpya na grāhyam
anna-fala-jalādikam;
Shuddhau shankitam annādi
nā'dyānneshe nivedayet. 84*

One should not consume foods, fruits, water and other items without first

offering them to Bhagwan. Foods and other items that may be impure should not be offered to Bhagwan nor should they be eaten. (84)

Ghar-mandirmā besine bhāve karine sthir
chitte kirtan, jap ke smruti vagere potāni
ruchi anusār karvu. (85)

*Kīrtanam vā japam kuryāt
smrutyādi vā yathā-ruchi;
Gruha-mandiram āsthāya
bhāvatah sthira-chetasā. 85*

While sitting in front of the *ghar mandir*, one should, with devout feelings and concentration, sing kirtans, chant and engage in *smruti* or other acts of devotion according to one's preferences. (85)

Gharnā sabhyoe bhegā thai roj ghar sabhā
karvi ane temā bhajan, goshti tathā
shāstronu vānchan ityādi karvu. (86)

*Sambhūya pratyaham kāryā
gruha-sabhā gruhasthitaihi;
Kartavyam bhajanam gosṭhih
shāstra-pāṭhādi tatra cha. 86*

Family members should gather daily for
ghar sabhā and engage in bhajan,
discussions, scriptural reading and other
devotional activities. (86)

Shri Harie shuddha upāsanā-bhaktinā
poshan ane rakshan māte mandir nirmān-
rup bhaktinu pravartan karyu. Ane
Bhagwanni jemaj temnā uttam bhakta evā

Aksharbrahmani Bhagwanni sāthe sevā
karvā māte āgnā kari. (87–88)

*Shuddhopāsana-bhaktim hi
poshayitum cha rakshitum;
Bhaktim mandira-nirmāṇa-
rūpām prāvartayaddharihi. 87*

*Tathaivā'gnāpayām āsa
sevārtham Hariṇā saha;
Tasya chottama-bhaktasya
tasyevaivā'ksharasya cha. 88*

Shri Hari inspired the creation of mandirs as a form of devotion to foster and protect pure *upāsana* and bhakti. He instructed that, along with Bhagwan, one should also serve his supreme devotee, Aksharbrahman,

in the very same manner that one serves Bhagwan. (87–88)

Aksharbrahma Bhagwannā uttam bhakta
chhe, kārān ke teo nitya māyāpar chhe ane
nitya Bhagwanni sevāmā ramamān hoy
chhe. (89)

Vartata uttamo bhakto

Brahma Bhagavato'ksharam;

Nityam māyā-param nityam

Hari-sevāratam yataha. 89

Aksharbrahman is Bhagwan's supreme devotee because he eternally transcends māyā and is forever engrossed in Bhagwan's service. (89)

Te āgnāne anusarine sarvanu kalyān thāy
te hetuthi divya mandironu nirmān

bhaktibhāvthi karvāmā āve chhe ane tenā
madhya khandmā Purushottam Bhagwan-
ni murtini sāthe Aksharbrahmani murti
pan vidhivat sthāpvāmā āve chhe. (90–91)

Mandirāṇām hi nirmāṇam
tad-āgnām-anusrutya cha;
Divyānām kriyate bhaktyā
sarva-kalyāṇa-hetunā. 90

Purushottama-mūrtyā tad-
madhya-khaṇḍe yathā-vidhi;
Sahitam sthāpyate mūrtir
Aksharasyā’pi Brahmaṇaha. 91

To fulfil this ordinance and to grant *moksha* to all, divine mandirs are devoutly constructed and the *murti* of Aksharbrahman is also ceremoniously consecrated

with Purushottam Bhagwan in the central shrines [of these mandirs]. (90–91)

Ej rite ghar ādi sthalone vishe karel
mandiromā pan madhyamā hammeshā
Aksharbrahma sahit Purushottam
Bhagwanne prasthāpit karvāmā āve chhe.
(92)

*Evam eva gruhādyeshu
kruteshu mandireshvapi;
Madhye prasthāpyate nityam
sāksharah Purushottamaha. 92*

Similarly, Aksharbrahman and Purushottam Bhagwan are also always consecrated in the central shrines of mandirs in homes and other places. (92)

Sarve satsangioe savāre, sānje athvā potānā

anukul samaye pratidin bhaktie karine
samipe āvel mandire darshane javu. (93)

Prātaḥ sāyam yathā-kālam
sarva-satsangibhir janaihi;
Nikaṭam mandiram gamyam
bhaktyā darshāya pratyaham. 93

Daily, in the morning, evening or at another convenient time, all *satsangis* should devoutly go to a nearby mandir for darshan. (93)

Sarve satsangi nar-nārioḥ sadāy je rite
potānā dharmani rakshā thāy te ja rite
vastro dhārvā. (94)

Yathā sva-dharma-rakshā syāt
tathaiva vastra-dhāraṇam;

Satsangi-nara-nārībhih

karaṇīyam hi sarvadā. 94

All *satsangi* men and women should always dress in a manner that safeguards their dharma. (94)

Satsangni dradhtā māte dar athvādiye samip āvel mandirmā ke mandalmā sabhā bharvā javu. (95)

Satsanga-dradhatārtham hi

sabhārtham antike sthitam;

Gantavyam prati-saptāham

mandiram vā'pi maṇḍalam. 95

To strengthen one's satsang, one should attend the weekly assemblies held at a nearby mandir or centre. (95)

Aksharādhīpati Swaminarayan Bhagwan

sākshāt Paramatma Parabrahma Purush-
ottam Hari chhe. (96)

*Swāminārāyaṇah sākshād-
Aksharādhīpatir-Harihi;
Paramātmā Parabrahma
Bhagavān Purushottamaha. 96*

Swaminarayan Bhagwan, the sovereign of
Akshar, is the manifest form of Paramatma
Parabrahman Purushottam Hari. (96)

E ekaj āpnā sadā param upāsyā ishtadev
chhe. Temni ja ananya bhāve sadā bhakti
karvi. (97)

*Sa ekah paramopāsyā
ishṭa-devo hi nah sadā;
Tasyaiva sarvadā bhaktih
kartavyā'nanya-bhāvataha. 97*

He alone is forever our *ishtadev* worthy of supreme *upāsanā*. One should always offer singular devotion to him only. (97)

Gunatitanand Swami sākshāt sanātan
Aksharbrahma chhe. E Aksharbrahmani
paramparā āje pan virājmān chhe. (98)

Sākshād Brahmā'ksharam Swāmī
Guṇātītah sanātanam;
Tasya paramparā'dyā'pi
Brahmā'ksharasya rājate. 98

Gunatitanand Swami is the manifest form of the eternal Aksharbrahman. This Aksharbrahman *paramparā* is manifest even today. (98)

Sampradaymā Gunatitanand Swamithi
ārambhāyel guru paramparāmā āvel pragat

Aksharbrahma e ekaj āpnā guru chhe. (99)

*Guṇātīta-samārabdha-
paramparā-pratishṭhitaha;
Prakaṭā'kshara-brahmaikah
sampradāye'sti no guruhu. 99*

In the Sampraday's tradition of gurus that began with Gunatitanand Swami, only the present form of Aksharbrahman is our guru. (99)

Āpnā ishtadev ekaj chhe, guru ekaj chhe
ane siddhānt pan ekaj chhe em āpni sadā
ektā chhe. (100)

*Eka eveshṭa-devo nah
eka eva gurus-tathā;
Ekash-chaivā'pi siddhānta
evam nah ekatā sadā. 100*

Our *ishtadev* is the same, our guru is the same and our *siddhānt* is also the same – thus, we are always united. (100)

Brahmavidyā-rup, vaidik ane sanātan evā divya Akshar-Purushottam siddhāntne jānvo. (101)

*Siddhāntam suvijānīyād
Akshara-Purushottamam;
Brahmavidyātmakam divyam
vaidikam cha sanātanam. 101*

One should know [and realize] the divine Akshar-Purushottam *siddhānt*, which is Vedic, eternal and the form of *brahmavidyā*. (101)

Jiva, ishwar, māyā, Aksharbrahma tathā Parabrahma e pānch tattvo sadāy bhinna

chhe, nitya chhe, satya chhe em
 mumukshuo jānvu – em svayam
 Swaminarayan Bhagwane spashta
 siddhānt karyo chhe. (102–103)

*Jīvas-tatheshvarash-chaiva
 māyā brahmā'ksharam tathā;
 Parabrahmeti tattvāni
 bhinnāni pancha sarvadā. 102*

*Nityān yatha cha satyāni
 vigneṇyāni mumukshubhihi;
 Swāminārāyaṇenaivam
 siddhāntitam svayam sṛṣṭam. 103*

Mumukshus should realize that the five entities – *jiva*, *ishwar*, *māyā*, Akshar-brahman and Parabrahman – are forever distinct, eternal and true. Swaminarayan

Bhagwan himself established this clear *siddhānt*. (102–103)

Temā Akshar ane Purushottam e be sadāy
māyāthi par chhe ane jivo tathā ishwaroni
mukti temnā yogthi thāy chhe. (104)

*Teshu māyā-parau nityam
Akshara-Purushottamau;
Jīvānām-īshvarāṇām cha
muktis-tad-yogato bhavet. 104*

Among these entities, Akshar and Purushottam are the two who are eternally beyond *māyā*. *Jivas* and *ishwars* attain *moksha* by associating with them. (104)

Paramatma Parabrahma sadā Akshar-
brahmāthi par chhe ane Aksharbrahma

pan te Paramatmani nitya dāsbhāve sevā
kare chhe. (105)

Paramātmā Parabrahma
param Brahmā'ksharāt sadā;
Brahmā'pi sevate tam cha
dāsa-bhāvena sarvadā. 105

Paramatma Parabrahman is forever superior to Aksharbrahman. Furthermore, even Aksharbrahman eternally serves Paramatma with *dāsbhāv*. (105)

Bhagwan sadāy sarva-kartā, sākār,
sarvopari chhe ane mumukshuoni mukti
māte hammeshā pragat rahe chhe. (106)

Sarva-kartā cha sākārah
sarvopari sadā Harihi;

*Mumukshūṇām vimokshāya
prakaṭo vartate sadā. 106*

Bhagwan is eternally the all-doer, with form, and supreme; he always remains manifest for the *moksha* of *mumukshus*. (106)

Aksharbrahma-swarup guru dvārā
Bhagwan potānā sakal aishvaryo sahit,
paramānand arptā thakā sadāy pragat rahe
chhe. (107)

*Brahmā'kshara-guru-dvārā
Bhagavān prakāṭah sadā;
Sahitah sakalaishvaryaih
paramā'nandam arpayan. 107*

Through the Aksharbrahman guru,
Bhagwan always remains present with all

of his divinity and bestows utmost bliss.
(107)

Aksharbrahma gurune vishe dradh priti
ane ātmabuddhi karvi. Temne vishe
pratyaksha Bhagwanno bhāv lāvine
bhaktie karine temni sevā tathā dhyān
karvā. (108)

Prītiḥ kāryā'tma-buddhiś-cha
Brahmā'kshare gurau draḍhā;
Pratyaksha-Bhagavad-bhāvāt
sevyo dhyeyah sa bhaktitaha. 108

One should foster intense love and *ātma-buddhi* for the Aksharbrahman guru. Believing the guru as the manifest form of Bhagwan, one should serve him and meditate upon him with devotion. (108)

Swaminarayan mantra divya, alaukik ane shubh mantra chhe. Swayam Shri Harie ā mantra āpyo chhe. Sarva bhaktoe teno jap karvo. Ā mantramā ‘Swami’ shabdathi Aksharbrahmane samajvā ane ‘Narayan’ shabdathi te Aksharbrahmathi par evā Purushottamne samajvā. (109–110)

*Swāminārāyaṇo mantro
divyash-chā’laukikah shubhaha;
Japyo’yam sakalair bhaktair
datto’yam Hariṇā svayam. 109*

*Aksharam Brahma vigne Yam
mantra Swāmīti shabdataha;
Nārāyaṇeti shabdena
tat-parah Purushottamaha. 110*

The ‘Swaminarayan’ mantra is divine,

beyond this world and auspicious. Shri Hari himself bestowed this mantra. All devotees should chant it. In this mantra, understand that ‘Swami’ refers to Aksharbrahman, and ‘Narayan’ refers to Purushottam, who is superior to Aksharbrahman. (109–110)

Ā siddhānt Bhagwan Swaminarayane ā lokmā prabodhyo. Gunatit guruoe tenu digantmā pravartan karyu. Shastriji Maharaje tene murtimān karyo. Guruonā jivan-charitra-granthomā teni punah dradhtā karāvavāmā āvi. Ā siddhāntne guruhari Pramukh Swami Maharaje potānā hastāksharthe lakhi sthir karyo. Sākshāt guruharinā prasangthi ā siddhānt

jivanmā prāpta kari shakāy chhe. Te ā
 sanātan muktuprad siddhāntne ja divya
 ‘Akshar-Purushottam Darshan’ kahevāmā
 āve chhe. (111–114)

*Swāminārāyaṇeneha
 siddhānto’yam prabodhitaha;
 Gurubhish-cha Guṇātītair
 digante’yam pravartitaha. 111*

*Yagnapurushadāsenā
 sthāpito mūrti-mattayā;
 Guru-charitra-grantheshu
 punar ayam draḍhāyitaha. 112*

*Pramukha-guruṇā yo’yam
 svīyā’ksharaih sthirī-krutaha;
 Sākshād guroh prasangena
 labhyate’yam hi jīvane. 113*

Ayam eva sa siddhānto
mukti-pradah sanātanaha;
Uchyate darshanam divyam
Akshara-Purushottamam. 114

Bhagwan Swaminarayan revealed this *siddhānt* in this world. The Gunatit gurus spread it throughout the world. Shastriji Maharaj enshrined it in the form of *murtis*. It was reaffirmed in the *jivan charitra* texts of the gurus. This *siddhānt* was securely established by *guruhari* Pramukh Swami Maharaj in his own handwriting. This *siddhānt* may be imbibed in one's life through the association of the manifest *guruhari*. It is this eternal and *moksha*-bestowing *siddhānt* that is known as the

divine ‘Akshar-Purushottam Darshan’.
(111–114)

Āvā param divya siddhāntnu chintvan
kartā kartā nishthāthi ane ānand-utsāh-
purvak satsang karvo. (115)

*Siddhāntam paramam divyam
etādrusham vichintayan;
Satsangam nishṭhayā kuryād
ānandotsāha-pūrvakam. 115*

While reflecting on such a supremely
divine *siddhānt*, one should engage in
satsang with conviction, joy and
enthusiasm. (115)

Tran dehthi vilakshan evā potānā ātmāne
vishe brahmarupni vibhāvnā kari sadaiva
Parabrahmani upāsanā karvi. (116)

*Nijā'tmānam brahmarūpam
deha-traya-vilakshaṇam;
Vibhāvvyopāsanam kāryam
sadaiva Parabrahmaṇaha. 116*

Identify one's *ātmā*, which is distinct from the three bodies, as *brahmarup* and always offer *upāsana* to Parabrahman. (116)

Aksharādhipati Paramatmani bhakti sadā dharme sahit karvi. Kyārey dharme rahit bhakti na karvi. (117)

*Aksharādhipater bhaktim
sa-dharmām ācharet sadā;
Dharmena rahitām naiva
bhaktim kuryāt kadāchana. 117*

One should offer devotion to Paramatma, the sovereign of Akshar, while always

upholding dharma. One should never perform bhakti without dharma. (117)

Bhaktinu ke jnānnu ālamban laine ke koi parvanu ālamban laine pan manushyae adharmanu ācharan na karvu. (118)

*Bhaktim vā gnānam ālambya
naivā'dharmam charej-janaha;
Api parva-vishesham vā'-
lambya nā'dharmam ācharet. 118*

One should not behave immorally even under the pretext of devotion, wisdom or festivals. (118)

Parvane vishe pan bhāng, dāru vagerenu pān karvu, jugār vagere ramvu, gālo bolvi ityādi na karvu. (119)

*Bhangā-surādi-pānam vā
 dyūtādi-kṛīḍanam tathā;
 Gāli-dānādikam naiva
 parvasvapi samācharet. 119*

Even during festivities, one should abstain from bhang, alcohol and other such substances, as well as gambling, swearing and other such activities. (119)

Parabrahma tathā Aksharbrahma sivāy
 anyatra priti na hovi te vairāgya chhe. Te
 bhaktinu sahāyak ang chhe. (120)

*Parasmād Brahmaṇo'nyasmin-
 naksharād Brahmaṇas-tathā;
 Prītyabhāvo hi vairāgyam
 angam bhakteh sahāyakam. 120*

Vairāgya is to not have love for anything or anyone other than Parabrahman and Aksharbrahman. It serves to support bhakti. (120)

Nindā, lajjā, bhay ke mushkelione lidhe kyārey satsang, Swaminarayan Bhagwan, temni bhakti ane guruno tyāg na karvo. (121)

*Nindā-lajjā-bhayā'padbhyah
satsangam na pari-tyajet;
Swāminārāyaṇam Devam
tad-bhaktim karhichid gurum. 121*

When faced with criticism, shame, fear or difficulty, one should never abandon satsang, Swaminarayan Bhagwan, devotion towards him, or the guru. (121)

Bhagwan ane bhaktoni sevā shuddha-
bhāve, mārā motā bhāgya chhe em mānine
potānā moksha māte karvi. (122)

*Sevā Haresh-cha bhaktānām
kartavyā shuddha-bhāvataha;
Mahad-bhāgyam mamāstīti
matvā sva-moksha-hetunā. 122*

One should serve Bhagwan and his
devotees with pure intentions, believing it
to be one's great fortune and with the goal
of attaining one's *moksha*. (122)

Satsang ane bhajan vinā vyartha kāl
nirgamvo nahi. Ālas tathā pramād
vagereno hammeshā parityāg karvo. (123)

*Neyo na vyarthatām kālah
satsangam bhajanam vinā;*

*Ālasyam cha pramādādi
pari-tyājyam hi sarvadā. 123*

One should not let time pass wastefully without satsang or devotion. One should always give up laziness and negligence. (123)

Bhajan kartā kartā kriyā karvi. Āgnā anusāre karvi. Ām karvāthi kriyānu bandhan na thāy, kriyāno bhār na lāge ane kriyānu mān na āve. (124)

*Kuryāddhi bhajanam kurvan
kriyā āgnā'nusārataha;
Kriyā-bandhah kriyā-bhārah
kriyāmānas-tato na hi. 124*

One should perform tasks while engaging in devotion and according to āgnā. By

doing so, one will not become attached to one's actions, be burdened by them or develop ego because of them. (124)

Sevā, kathā, smaran, dhyān, pathanādi
tathā bhagvat-kirtan vagerethi samayne
sufal karvo. (125)

*Sevayā kathayā smrutyā
dhyānena paṭhanādibhihi;
Sufalam samayam kuryād
Bhagavat-kīrtanādibhihi. 125*

One should fruitfully use time by performing *sevā*, listening to discourses, doing *smruti*, meditating, studying, singing kirtans of Bhagwan and engaging in other such activities. (125)

Satsangno āshro potānā durgunone tālvā,

sadgunone prāpta karvā ane potānā param
kalyān māte karvo. (126)

*Sva-dur-guṇān apā-kartum
sam-prāptum sad-guṇāns-tathā;
Satsangā'shrayaṇam kāryam
svasya parama-muktaye. 126*

One should take the refuge of satsang to
rid oneself of flaws, acquire virtues and
attain ultimate moksha. (126)

Swaminarayan Bhagwan tathā Gunatit
guruoni prasannatā prāpta karvā sadā
satsangno āshro karvo. (127)

*Prasannatām samāvāptum
Swāminārāyaṇa-Prabhoho;
Guṇātīta-gurūṇām cha
satsangam āshrayet sadā. 127*

One should forever take the refuge of satsang to attain the pleasure of Swaminarayan Bhagwan and the Gunatit gurus. (127)

Aho! Āpanne Akshar ane Purushottam banne ahi ja malyā chhe. Temni prāptinā kefthi satsangnā ānandne sadāy mānvo. (128)

*Aho ihaiva nah prāptāv-
Akshara-Purushottamau;
Tat-prāpti-gauravān-nityam
satsang-ānandam āpnuyāt. 128*

O! We have attained both Akshar and Purushottam here [in this life]. With the joy of having attained them, one should always relish the bliss of satsang. (128)

Sevā, bhakti, kathā, dhyān, tap tathā yātrā
 ityādi sādhan karie te māne karine,
 dambhe karine, irshāe karine, spardhāe
 karine, dveshe karine ke pachhi laukik
 falni ichchhāthi na ja karvu. Parantu
 shraddhāe sahit, shuddhabhāvthi ane
 Bhagwanne rāji karvāni bhāvnāthi
 karvu. (129–130)

*Sevā-bhakti-kathā-dhyāna-
 tapo-yātrādi sādhanam;
 Mānato dambhato naiva
 kāryam naivershyayā tathā. 129*

*Spardhayā dveshato naiva
 na laukika-falechchhayā;
 Shraddhayā shuddha-bhāvena
 kāryam prasannatā-dhiyā. 130*

One should never perform *sevā*, devotion, discourses, meditation, austerities, pilgrimages and other endeavours out of vanity, pretence, jealousy, competition, enmity or for the attainment of worldly fruits. However, they should be performed with faith, pure intentions and the wish to please Bhagwan. (129–130)

Bhagwan tathā gurune vishe manushyabhāv na jovo. Kāran ke Akshar ane Purushottam banne māyāthi par chhe, divya chhe. (131)

Drashyo na mānusho bhāvo

Bhagavati tathā gurau;

Māyā-parau yato divyāv-

Akshara-Purushottamau. 131

One should not perceive human traits in

Bhagwan or the guru, since both Akshar and Purushottam are beyond *māyā* and divine. (131)

Bhagwan tathā gurune vishe vishvās dradh karvo, nirbaltāno tyāg karvo, dhiraj rākhvi tathā Bhagwannu bal rākhvu. (132)

Vishvāsah su-dradhī-kāryo

Bhagavati tathā gurau;

Nirbalatvam pari-tyājyam

dhāryam dhairyam arer balam. 132

One should develop firm faith in Bhagwan and the guru, renounce feebleness, have patience and derive strength from Bhagwan. (132)

Swaminarayan Bhagwannā lilā-charitronu

shravan, kathan, vānchan, manan tathā
nididhyāsan karvu. (133)

Kāryam līlā-charitrāṇām
Swāminārāyaṇa-Prabhoho;
Shravaṇam kathanam pāṭho
mananam nidi-dhyāsanam. 133

One should listen to, recite, read, reflect
upon and repeatedly recall the incidents of
Swaminarayan Bhagwan. (133)

Mumukshue pratyaksha Aksharbrahma
gurunō prasang sadā param priti ane
divyabhāvthi karvo. (134)

Prasangah parayā prītyā
Brahmā'kshara-guroh sadā;
Kartavyo divya-bhāvena
pratyakshasya mumukshubhihi. 134

Mumukshus should always associate with the manifest Aksharbrahman guru with supreme love and *divyabhāv*. (134)

Aksharbrahma-swarup gurune vishe dradh priti e ja brāhmi sthiti tathā Bhagwannā sākshātkārne pāmvaṇu sādhan chhe. (135)

*Brahmā'kshare gurau prītir
dradhaivā'sti hi sādhanam;
Brahma-sthiteh pari-prāpteh
sākshāt-kārasya cha Prabhoho. 135*

Intense affection for the Aksharbrahman guru is the only means to attaining the *brāhmic* state and realizing Bhagwan. (135)

Aksharbrahma gurunā guno ātmasāt karvā māte tathā Parabrahmani anubhuti māte

Aksharbrahma gurunā prasangonu sadāy
manan karvu. (136)

Brahma-guṇa-samāvāptyai
Parabrahmā'nubhūṭaye;
Brahma-guroh prasangānām
kartavyam mananam sadā. 136

To imbibe the virtues of the
Aksharbrahman guru and to experience
Parabrahman, one should always reflect on
the incidents of the Aksharbrahman guru.
(136)

Man-karma-vachane guruharinu sadā
sevan karvu ane temne vishe pratyaksha
Narayan-swarupni bhāvnā karvi. (137)

Manasā karmaṇā vāchā
sevyo Guruharih sadā;

Kartavyā tatra pratyaksha-

Nārāyaṇa-svarūpa-dhīhi. 137

One should associate with one's *guruhari* through thought, word and deed and should realize him as 'Narayanswarup' – the manifest form of Narayan [Parabrahman]. (137)

Satsangie kyārey bal-rahit vāt sām̐bhalvi nahi ane karvi pan nahi. Hammeshā bal bhareli vāto karvi. (138)

Shruṇuyān-na vaden-nā'pi

vārtām hīnām balena cha;

Bala-pūrṇām sadā kuryād

vārtām satsangam āsthitaha. 138

A *satsangi* should never listen to or speak

discouraging words. One should always speak encouraging words. (138)

Preme karine tathā ādar thaki Brahma ane Parabrahmanā mahimāni tathā temnā sambandh-vālānā mahimāni vāto nirantar karvi. (139)

*Vārtā kāryā mahimno hi
Brahma-Parama-brahmaṇoho;
Tat-sambandha-vatām chā'pi
sa-sneham ādarāt sadā. 139*

With affection and reverence, one should continuously speak of the glory of Brahman and Parabrahman and the greatness of those who are associated with them. (139)

Mumukshue satsangione vishe suhrad-

bhāv, divyabhāv tathā brahmabhāv rākhvā.
(140)

Satsangishu suhrad-bhāvo
divya-bhāvas-tathaiva cha;
Aksharabrahma-bhāvash-cha
vidhātavyo mumukshuṇā. 140

Mumukshus should keep *suhradbhāv*, *divya-bhāv* and *brahmabhāv* toward *satsangis*. (140)

Paramatma Parabrahma Swaminarayan
 Bhagwan, Aksharbrahma-swarup Gunatit
 guru, temne āpel divya siddhānt tathā
 temnā āshrit bhaktono viveke karine sadāy
 paksha rakhvo. (141–142)

Paramātma-Parabrahma-
Swāminārāyaṇa-Prabhoho;

Brahmā'kshara-svarūpasya
Guṇātīta-guros-tathā. 141

Tad-arpitasya divyasya
siddhāntasya cha sarvadā;
Bhaktānām tach-chhritānām cha
paksho grāhyo vivekataha. 142

With discretion, one should always keep the *paksha* of Paramatma Parabrahman Swaminarayan Bhagwan, the Akshar-brahman Gunatit guru, the divine *siddhānt* they have imparted and the devotees who have sought their refuge. (141–142)

Bhagwan ane brahmaswarup guruni
 āgnānu sadāy pālan karvu. Temni anuvrutti
 jānine tene dradhpane anusarvu. Temni
 āgnā ālas vagere mukine pālvi, tarat pālvi;

sadā ānand, utsāh ane mahimā sāthe
temne rāji karvānā bhāvthi pālvi. (143–144)

*Āgnām Bhagavato nityam
Brahma-gurosh-cha pālayet;
Gnātvā tad-anuvruttim cha
tām evā'nusared draḍham. 143
Tad-āgnām pālayet sadya
ālasyādi vihāya cha;
Sānandotsāha-māhātmyam
tat-prasāda-dhiyā sadā. 144*

One should always obey the commands of
Bhagwan and the Brahmaswarup guru.
One should realize their inner wishes and
firmly abide by them. Their instructions
should be followed without laziness,
immediately, and always with joy,

enthusiasm, *mahimā* and an eagerness to please them. (143–144)

Pratidin sthir chitte antardrashti karvi ke
hu ā lokmā shu karvā avyo chhu? Ane shu
kari rahyo chhu? (145)

Antar-drashtish-cha kartavyā
pratyaham sthira-chetasā;
Kim kartum āgato'smīha
kim kurve'ham iheti cha. 145

With a composed mind, one should introspect every day: “What have I come to accomplish in this world and what am I doing?” (145)

‘Aksharrup thaine hu Purushottamni
bhakti karu’ em potānā lakshyanu chintan
ālas rākhyā vagar roj karvu. (146)

*Samprāpyā'kshara-rūpatvam
bhajeyam Purushottamam;
Pratyaham chintayed evam
svīya-lakshyam atandritaha. 146*

“Having attained oneness with Akshar, I offer devotion to Purushottam.” In this manner, one should reflect on one’s goal each day without laziness. (146)

Ā Swaminarayan Bhagwan sarva-kartā-hartā chhe, sarvopari chhe, niyāmak chhe. Teo mane ahi pratyaksha malyā chhe. Āthi ja hu dhanya chhu, param bhāgyashāli chhu, krutārth chhu, nihshank chhu, nishchint chhu ane sadā sukhi chhu. (147–148)

*Kartā'yam sarva-hartā'yam
sarvopari niyāmakaha;*

*Pratyaksham iha labdho me
Swāminārāyaṇo Harihi. 147*

*Ata evā'smi dhanyo'ham
parama-bhāgyavān aham;
Krutārthash-chaiva nihshanko
nishchinto'smi sadā sukhī. 148*

Swaminarayan Bhagwan is the all-doer,¹⁴ supreme entity and controller. I have his association here in person. For this very reason, I am joyous, greatly fortunate, fulfilled, without doubts and worries, and forever blissful. (147–148)

Ā rite Paramatmani divya prāptinu,
mahimānu tathā temni prasannatānu
chintan darroj sthir chitte karvu. (149)

14. Creator, sustainer and destroyer.

*Evam prāpter mahimnash-cha
 pratyaham pari-chintanam;
 Prabhoh prasannatāyāsh-cha
 kāryam sthireṇa chetasā. 149*

In this way, with a composed mind, one should reflect daily on one's divine attainment of Paramatma, his greatness and [attaining] his pleasure. (149)

Potānā ātmāne tran deh, tran avasthā
 tathā tran gunthi judo samji teni Akshar-
 brahma sāthe ektāni vibhāvnā pratidin
 karvi. (150)

*Deha-traya-tryavasthāto
 gnātvā bhedaṁ guṇa-trayaṁ;
 Svātmano Brahmaṇaikatvam
 prati-dinam vibhāvayet. 150*

Realizing one's *ātmā* to be distinct from the three bodies,¹⁵ the three states,¹⁶ and the three qualities,¹⁷ every day one should believe oneself as being one with Akshar-brahman. (150)

Darroj jagatnā nāshvant-panānu
anusandhān karvu ane potānā ātmāni
nityatā tathā sachchidānand-panānu
chintvan karvu. (151)

*Pratyaham anusandheyā
jagato nāsha-shīlatā;*

-
15. Three bodies: *sthul* (gross), *sukshma* (subtle) and *kāran* (causal).
 16. Three states: *jāgrat* (waking), *swapna* (dream) and *sushupti* (deep sleep).
 17. Three qualities: *sattvaguna*, *rajoguna* and *tamoguna* – the three qualities of *māyā*.

*Svātmano nityatā chintyā
sach-chid-ānanda-rūpatā. 151*

Daily, one should reflect on the impermanent nature of the world and on one's *ātmā* as eternal and *sachchidānand*. (151)

Je thai gayu chhe, thai rahyu chhe ane je
kāi āgal thashe te badhu ja Swaminarayan
Bhagwanni ichchhāthi mārā hit mātē ja
chhe em mānvu. (152)

*Bhūtam yach-cha bhavad yach-cha
yad-evāgre bhavishyati;
Sarvam tan me hitāyaiva
Swāminārāyaṇechchhayā. 152*

One should understand that all which has happened, which is happening, and which will happen is solely due to Swaminarayan

Bhagwan's will and only for my benefit.
(152)

Swaminarayan Bhagwan tathā brahma-
swarup gurune pratidin vishvās ane
bhaktibhāvthi prārthanā karvi. (153)

*Prārthanam pratyaham kuryād
vishvāsa-bhakti-bhāvataha;
Guror Brahmaswarūpasya
Swāminārāyaṇa-Prabhoho. 153*

One should daily pray to Swaminarayan
Bhagwan and the Brahmaswarup guru
with faith and devotion. (153)

Mān, irshā, kām, krodh ityādi doshono
āveg āve tyāre 'Hu Akshar chhu,
Purushottamno dās chhu' em shānt mane
chintvan karvu. (154)

*Mānershyā-kāma-krodhādi-
 doshā'vego bhavet tadā;
 Aksharam-aham ityādi
 shānta-manā vichintayet. 154*

When one experiences impulses of egotism, jealousy, lust, anger, and other base instincts, one should calmly reflect: 'I am *akshar*; I am a servant of Purushottam.' (154)

Ane sarva doshonu nivāran karnārā
 sākshāt Swaminarayan Bhagwan sadaiva
 māri sāthe chhe em bal rākhvu. (155)

*Mayā saha sadaivā'sti
 sarva-dosha-nivārakaha;
 Swāminārāyaṇah sākshād
 evam balam cha dhārayet. 155*

Also, one should remain strong in the belief that Swaminarayan Bhagwan himself, who is the destroyer of all base instincts, is always with me. (155)

Swadharmanu sadā pālan karvu.
 Pardharmano tyāg karvo. Bhagwan ane
 guruni āgnānu pālan karvu te swadharma
 chhe. Temni āgnāno tyāg kari potānā
 mannu dhāryu karvāmā āve tene viveki
 mumukshue pardharma jānvo. (156–157)

Sva-dharmam pālayen-nityam
para-dharmam pari-tyajet;
Sva-dharmo Bhagavad-gurvor
āgnāyāh pari-pālanam. 156

Tad-āgnām yat pari-tyajya
kriyate sva-mano-dhrutam;

*Para-dharmah sa vigneयो
vivekibhir mumukshubhihi. 157*

One should always observe *swadharma* and renounce *pardharma*. *Swadharma* means to observe the commands of Bhagwan and the guru. The wise *mumukshu* should realize that *pardharma* is disregarding their instructions and acting wilfully. (156–157)

Je karma fal āpe tevu hoy tem chhatā bhaktimā bādh kartu hoy, satsangnā niyamthi viruddha hoy tathā je ācharvāthi dharmano lop thato hoy tevā karmanu ācharan na karvu. (158)

*Satsanga-niyamād yaddhi
viruddham dharmā-lopakam;*

*Fala-dam api nā'charyam
bhaved yad bhakti-bādhakam. 158*

One should avoid even [apparently] beneficial actions that impede devotion, transgress the *niyams* of satsang or cause one to lapse from dharma. (158)

Vaye karine, jnāne karine ke gunē karine
je motā hoy temnu ādar thaki pranām
tathā madhur-vachanādike karine yatho-
chit sanmān karvu. (159)

*Ādareṇa praṇāmaish-cha
madhura-vachanādibhihi;
Yatho-chitam hi sanmānyā
vruddhā gnāna-vayo-guṇaihi. 159*

One should offer appropriate respect to

those who are senior in age, possess greater wisdom or are more virtuous by bowing reverently, using polite speech and expressing other forms of regard. (159)

Vidvāno, vadilo tathā adhyāpakone sadā ādar āpvo. Sārā vachan ādi kriyāo dvārā potāni shakti pramāne temno satkār karvo. (160)

Sadaivā'daraṇīyā hi

vidvad-varishṭha-shikshakāhā;

Yathā-shakti cha sat-kāryāh

sādhu-vādādi-karmaṇā. 160

One should always respect the learned, seniors and teachers. According to one's capacity, one should honour them with good words and other such deeds. (160)

Vyaktinā guna tathā kārya ādine anusāre
tenu sambodhan karvu. Yathā-shakti tene
sārā kāryomā protsāhan āpvu. (161)

*Jana-sambodhanam kuryād
yathā-kārya-guṇādikam;
Samvardhayet tad-utsāham
yathā-shakti su-karmasu. 161*

One should address each individual according to their virtues, achievements and other merits. One should encourage them in noble works according to their abilities. (161)

Satya, hit ane priya vāni bolvi. Koi manushyani upar kyārey mithyā apvādnū āropan na karvu. (162)

*Satyām vaded hitām chaiva
 vaded vāṇīm priyām tathā;
 Mithyā'ropyo'pavādo na
 kasminsh-chit karhichij-jane. 162*

One should speak words which are true, beneficial and loving. One should never falsely accuse any individual. (162)

*Apshabdothi yukta, sām̐bhalnārne dukh
 kare tevi, nindya, kathor ane dvesh bhareli
 kutsit vāni na bolvi. (163)*

*Na vadet kutsitām vācham
 apa-shabda-kalankitām;
 Shrotru-dukha-karīm nindyām
 kaṭhorām dvesha-garbhiṇīm. 163*

One should never utter unpleasant speech

that is offensive, hurts its listener and is defamatory, harsh or hateful. (163)

Asatya kyārey na bolvu. Hit kare tevu satya bolvu. Anyanu ahit kare tevu satya pan na bolvu. (164)

*Asatyam na vadet kvāpi
vadet satyam hitā'vaham;
Satyam api vaden-naiva
yat syād anyā'hitā'vaham. 164*

One should never speak untruth. One should express truth that is beneficial, but not utter even truth that may harm others. (164)

Kyārey koinā avgun ke doshni vāt na karvi. Em karvāthi ashānti thāy ane Bhagwan tathā gurunō kurājipo thāy. (165)

*Anyā'vaguṇa-doshādi-
vārtām kadā'pi nochcharet;
Tathā krute tvashāntih syād
aprītiś-cha arer guroho. 165*

One should never speak of another's drawbacks or flaws. Doing so causes unrest and results in the displeasure of Bhagwan and the guru. (165)

*Atyant āvashyak hoy to pari-shuddha
bhāvnāthi adhikrut vyaktine satya
kahevāmā dosh nathi. (166)*

*Atyantā'vashyake nūnam
pari-shuddhena bhāvataha;
Satya-proktau na doshah syād
adhikāra-vatām puraha. 166*

If extremely necessary, it is acceptable to

convey the truth with pure intent to an authorized person. (166)

Jene karine anyanu ahit thāy, tene dukh thāy ke klesh vadhe tevā āchār ke vichār kyārey na karvā. (167)

Āchāro vā vichāro vā

tādruk kāryo na karhichit;

Anyeshām ahitam dukham

yena syāt klesha-varadhanam. 167

One should never act or think in a way that is hurtful or damaging to others or that increases conflict. (167)

Suhradaybhāv rākhi bhaktonā shubh gunone sambhārvā. Temno avgun na leva ane koi rite droh na karvo. (168)

*Suhrad-bhāvena bhaktānām
 shubha-guṇa-gaṇān smaret;
 Na grāhyo'vaguṇas-teshām
 drohah kāryo na sarvathā. 168*

With *suhradaybhāv*, recollect the virtues of devotees. One should never view their flaws or offend them in any way. (168)

*Sukhmā chhaki na javu ane dukhmā udveg
 na pāmvo. Kāran ke badhu Swaminarayan
 Bhagwanni ichchhāthi pravarte chhe.
 (169)*

*Sukhe noch-chhrunkhalo bhūyād
 dukhe nodvegam āpnuyāt;
 Swāminārāyaṇechchhātah
 sarvam pravartate yataha. 169*

In happy times do not get carried away

and in unhappy times do not become discouraged, since everything occurs by Swaminarayan Bhagwan's wish. (169)

Kyārey pan koini sāthe vivād ke kalaha na
ja karvo. Hammeshā vivekthi vartvu ane
shānti rākhvi. (170)

*Vivādah kalaho vā'pi
naiva kāryah kadāchana;
Vartitavyam vivekena
rakshyā shāntish-cha sarvadā. 170*

One should never argue or quarrel with anyone. One should always be well-mannered and remain calm. (170)

Koi pan manushye potānā vachan, vartan,
vichār tathā lakhānmā kathortā kyārey na
rākhvi. (171)

Householder *satsangis* should serve their mother and father. They should bow to their feet every day. (172)

Vahue sasrāni sevā pitā-tulya gani ane
sāsuni sevā mātā-tulya gani karvi. Sāsu-
sasrāe pan putra-vadhunu potāni putrini
jem pālan karvu. (173)

*Shvashurah pitruvat sevyo
vadhvā shvashrūsh-cha mātruvat;
Sva-putrīvat snushā pālyā
shvashrvā'pi shvashureṇa cha. 173*

A wife should serve her father-in-law as
her own father and mother-in-law as her
own mother. A father- and mother-in-law
should care for their daughter-in-law as
they would for their own daughter. (173)

Gruhasthoe dīkrā-dīkrionu satsang,
shikshan vagerethi sārī rite poshan karvu.

Anyā sambandhīni potāni shakti
pramāṇe bhāvthi sevā karvi. (174)

*Sampālyāh putra-putryash-cha
satsanga-shikshaṇādīnā;
Anye sambandhinah sevyā
yathā-shakti cha bhāvataha. 174*

Householders should diligently nurture their sons and daughters through satsang, education and other activities. They should affectionately care for their other relatives according to their means. (174)

Gharmā madhur vāni bolvi. Kadvi vānino
tyāg karvo ane malin āshaythi koine pidā
na pahonchādvī. (175)

*Gruhe hi madhurām vāṇīm
vaded vācham tyajet kaṭum;*

*Kam api pīḍitam naiva
prakuryād malinā'shayāt. 175*

One should speak pleasantly at home. One should renounce bitter speech and not harm others with malicious intent. (175)

Gruhasthoe potānā gharma bhegā malinānande bhojan karvu ane ghare padhārelā atithini potāni shakti pramāne sambhāvnā karvi. (176)

*Militvā bhojanam kāryam
gruhashthaiḥ sva-gruhe mudā;
Atithir hi yathā-shakti
sambhāvya āgato grham. 176*

Householders should joyously eat meals together at home and provide hospitality to guests according to their means. (176)

Maran ādi prasangomā vishesh bhajan-
kirtan karvu, kathā karvi, Akshar-
Purushottam Maharajnu smaran karvu.
(177)

Maranādi-prasangeshu
kathā-bhajana-kīrtanam;
Kāryam visheshatah smāryo
hyakshara-Purushottamaha. 177

In the event of a death or other sad occasions, one should perform additional acts of devotion, sing kirtans, engage in discourses and remember Akshar-Purushottam Maharaj. (177)

Dikri ke dikrā evā potānā santānone
satsangnā divya siddhānto, sārā ācharano
ane sadguno vade sadā sanskāṛ āpvā. (178)

*Putrī-putrātmikā svasya
 sanskāryā santatih sadā;
 Satsanga-divya-siddhāntaih
 sad-āchāraish-cha sadguṇaihi. 178*

One should always impart *sanskārs* to one's sons and daughters by teaching them the divine principles of satsang, good conduct and virtues. (178)

Santān jyāre garbhamā hoy tyārthi ja tene satsang sambandhi shāstronu vānchan vagere karine sanskāṛ āpvā ane Akshar-Purushottam Maharajne vishe nishthā purvi. (179)

*Satsanga-shāstra-pāṭhādyair
 garbha-sthām eva santatim;*

Sanskuryāt pūrayen-nishṭhām

Akshara-Purushottame. 179

From when a child is in the womb, one should instil *sanskārs* and conviction in Akshar-Purushottam Maharaj by reading the sacred texts of satsang and through other [noble] acts. (179)

Purusho kyārey kudrashtie karine strione na jue. Te ja rite strio pan kudrashtie karine purushone na jue. (180)

Kudrashtyā purushair naiva

striyo drashyāh kadāchana;

Evam eva kudrashtyā cha

strībhir drashyā na pūrushāhā. 180

Men should never look at women with a wrong intent. In the same manner, women

should also never look at men with a wrong intent. (180)

Gruhasthāshrammā rahyā evā purushoe
potāni patni sivāy anya strio sāthe āpatkāl
vinā kyay pan ekāntmā na rahevu. (181)

*Svīya-patnītarābhis-tu
rahasi vasanam saha;
Āpat-kālam vinā kvāpi
na kuryur gruhiṇo narāhā. 181*

Except in emergency situations, married men should never remain alone anywhere with women other than their wife. (181)

Te ja rite strioe pan potānā pati sivāy anya
purusho sāthe āpatkāl vinā ekāntmā na
rahevu. (182)

*Tathaiva na hi nāryo'pi
 tishṭheyuh sva-patītaraihi;
 Purushaih sākam-ekānte
 hyāpatti-samayam vinā. 182*

Similarly, [married] women should never remain alone with men other than their husband, except in emergency situations. (182)

Purushe samip sambandh vināni strino sparsha na karvo. Te ja rite strie potāne samip sambandh vinānā anya purushno sparsha na karvo. (183)

*Narah samīpa-sambandha-
 hīnām striyam sprushen-na hi;
 Naiva sprushet tathā nārī
 tādruṣham puruṣhāntaram. 183*

A male should not touch a female who is not closely related; however, he may respectfully touch one who is closely related. Similarly, a female should not touch a male who is not closely related; however, she may respectfully touch one who is closely related. (183)

Āpatkāl prāpta thatā anyani rakshā māte
sparsha karvāmā dosh nathi. Parantu jo
āpatkāl na hoy to sadāy niyamonu pālan
karvu. (184)

Āpat-kāle'nya-rakshārtham
sparshe dosho na vidyate;
Anyathā niyamāh pālyā
anāpattau tu sarvadā. 184

In emergency situations, it is not a fault to

touch others to protect or save them. However, if there is no emergency, then always obey the *niyams*. (184)

Dharma ane sanskārono nāsh kare evā
ashlil drashyo jemā āvtā hoy tevā nātako
ke chal-chitro vagere kyārey na jovā. (185)

*Ashlīlam yatra drashyam syād
dharma-sanskāra-nāshakam;
Nāṭaka-chala-chitrādi
tan-na pashyet kadāchana. 185*

One should never view dramas, films or other media that contain obscene scenes which destroy one's dharma and *sanskārs*. (185)

Satsangi-janoe je manushya vyasani,

nirlajja tathā vyabhichāri hoy teno sang
na karvo. (186)

*Manushyo vyasanī yah syād
nirlajjo vyabhichāravān;
Tasya sango na kartavyah
satsangam-āshritair-janaihi. 186*

Satsangis should not associate with people
who have addictions, are shameless or are
adulterous. (186)

Strioe potānā dharmani rakshā māte
chāritryahin strino sang na karvo ane
dradhpane niyamonu pālan karvu. (187)

*Sangash-chāritrya-hīnāyāh
karaṇīyo na hi striyāhā;
Strībhih sva-dharma-rakshārtham
pālyāsh-cha niyamā draḍham. 187*

To protect one's dharma, female devotees should not associate with immoral women and should firmly abide by the *niyams*. (187)

Jene karine kām-vāsanā vruddhi pāme tevi
vāto ke gito na sām̐bhalvā, pustako na
vānchvā tathā tevā drashyo na jovā. (188)

Na tādruk-chhruṇuyād vācham
gītam grantham paṭhenna cha;
Pashyen-na tādrusham drashyam
yasmāt kāma-vivardhanam. 188

One should not listen to talks or songs, read books or view scenes that increase one's lustful desires. (188)

Dhan, dravya tathā jamin ādinā len-denmā
hammeshā likhit karvu, sākshie sahit

karvu ityādi niyamo avashyapane pālvā.
(189)

*Dhana-dravya-dharādīnām
sadā'dāna-pradānayoḥ;
Niyamā lekha-sākshyādeh
pālanīyā avashyataha. 189*

Transactions of wealth, possessions, land and other assets should always be conducted in writing, in the presence of a witness and by definitely following other such *niyams*. (189)

Sarva āshrit janoe potānā sambandhio
sāthe pan vyavahār prasange likhit karvu
ityādi niyamo pālvā. (190)

*Prasange vyavahārasya
sambandhibhir api svakaihi;*

Lekhādi-niyamāh pālyāh
sakalair āshritair janaihi. 190

All devotees should conduct their social dealings with even their relatives in writing and by following other such *niyams*. (190)

Satsangioe kyārey durjan sāthe vyavahār
 na karvo ane dinjanne vishe dayāvān
 thavu. (191)

Na kāryo vyavahārash-cha
dusṭair janaih saha kvachit;
Dīna-janeshu bhāvyam cha
satsangibhir dayā'nvitaihi. 191

Satsangis should never engage in dealings with immoral persons and should be

compassionate towards those who are meek and disadvantaged. (191)

Laukik kārya kyārey vichāryā vagar tatkāl
na karvu parantu fal vagereno vichār
karine vivek-purvak karvu. (192)

Laukikam tvavichāryaiva

sahasā karma nā'charet;

Falādikam vichāryaiva

vivekena tad ācharet. 192

Worldly deeds should never be performed in haste without due deliberation. They should, however, be performed with due judgment, after reflecting on their consequences and other such considerations. (192)

Koi pan manushye kyārey lānch na levi.

Dhanno vyartha vyay na karvo. Potāni
āvakne anusāre dhanno vyay karvo. (193)

*Lunchā kadāpi na grāhyā
kaishchid api janair iha;
Naiva kāryo vyayo vyarthah
kāryah svā'yā'nusārataha. 193*

No one should ever accept bribes. Wealth
should not be spent wastefully. One should
spend according to one's income. (193)

Prashāsannā niyamone anusari hammeshā
potānā āvak ane kharchni nondh vyavasthit
karvi. (194)

*Kartavyam lekhanam samyak
svasyā'yasya vyayasya cha;
Niyamān anusrutyaiva
prashāsana-krutān sadā. 194*

One should always accurately keep accounts of one's income and expenditure in accordance with government laws. (194)

Potāne prāpta thati āvakmāthi potāni
shakti pramāne dashmo ke vishmo bhāg
Swaminarayan Bhagwanni sevā-
prasannatā māte arpan karvo. (195)

Svā'yāddhi dashamo bhāgo
vinsho'thavā sva-shaktitaha;
Arpyah sevā-prasādārtham
Swāminārāyaṇa-Prabhoho. 195

According to one's means, one should give one-tenth or one-twentieth of one's income in Swaminarayan Bhagwan's service and to attain his blessings. (195)

Gruhastha potānā upyogne anusāre tathā
samay-shakti anusār anāj, dravya ke
dhanādino sangrah kare. (196)

*Svopayogā'nusāreṇa
prakuryāt sangraham guruhī;
Anna-dravya-dhanādīnām
kāla-shaktyanusārataha. 196*

Householders should save provisions,
money and other possessions according to
their needs, circumstances and means.
(196)

Pālelā pashu-pakshi vagereni anna, fal, jal
ityādi vade yathā-shakti uchit sambhāvnā
karvi. (197)

*Anna-falādibhish-chaiva
yathā-shakti jalādibhihi;*

*Pālitāh pashu-pakshyādyāh
sambhāvyā hi yathochitam. 197*

According to one's means, one should provide suitable food, fruits, water and other sustenance for one's domesticated animals and birds. (197)

Dhan, dravya ke bhumi vagereni len-den-
mā vishvās-ghāt tathā kapat na karvā. (198)

*Dhana-dravya-dharādīnām
pradānā'dānayoḥ punaha;
Vishvāsa-hananam naiva*

kāryam na kapaṭam tathā. 198

One should not betray the trust of or deceive others in transactions involving wealth, objects, land or other commodities. (198)

Karmachārione jetlu dhan ādi āpvānu
 vachan āpyu hoy te vachan pramāne te
 dhan ādi āpvu pan kyārey ochhu na āpvu.
 (199)

*Pradātum karma-kāribhyah
 pratignātam dhanādikam;
 Yathā-vācham pradeyam tad
 nonam deyam kadāchana. 199*

One should pay employees the amount of
 money or other forms of remuneration ag-
 reed upon, but should never give less. (199)

Satsangie vishvās-ghāt na karvo. Āpelu
 vachan pālvu. Pratignānu ullanghan na
 karvu. (200)

*Naiva vishvāsa-ghātam hi
 kuryāt satsangam āshritaha;*

*Pālayed vachanam dattam
pratignātam na langhayet. 200*

A *satsangi* should not commit betrayal. One should uphold one's promise. A pledge should not be broken. (200)

Sushāsan māte avashya-pane joie te dharmone prashāsake pālvā. Lokonu bharan-poshan karvu. Sanskāroni rakshā karvi. Sarveno abhyuday thāy te māte swāsthya, shikshan, sanrakshan, vijli, anāj, jal vagere dvārā sāri rite vyavasthā karvi. (201–202)

*Prashāstā pālayed dharmān-
niyatā ye sushāsane;
Lokānām bharaṇam pushtim
kuryāt sanskāra-rakshaṇam. 201*

*Svāsthya-shikshaṇa-samrakshā-
vidyud-anna-jalādikaihi;
Su-vyavasthā vidhātavyā
sarvā'bhyudaya-hetunā. 202*

Rulers should follow dharma that is necessary to govern well. They should provide for the people, foster their growth and safeguard *sanskārs*. They should suitably arrange services for health, education, defence, electricity, food, water and other resources for the benefit of all. (201–202)

Koi pan manushyanā guna, sāmārthya, ruchi vagere jānine; vichār kari tenā māte uchit evā kāryomā tene jodvo. (203)

*Guṇa-sāmārthya-ruchyādi
viditvaiva janasya tu;*

*Tad-uchiteshu kāryeshu
yojanīyo vichārya saha. 203*

A person should be assigned suitable tasks after knowing and considering their qualities, abilities, inclinations and other such factors. (203)

Je deshne vishe Bhagwanni bhakti thai
shake tathā potānā dharmanu pālan thai
shake tevā deshne vishe sukhe nivās
karvo. (204)

*Shakyā Bhagavato yatra
bhaktih sva-dharma-pālanam;
Tasmin deshe nivāso hi
karaṇīyah sukhena cha. 204*

One should happily reside in a country

where one can worship Bhagwan and observe one's dharma. (204)

Vidyā, dhan ādini prāpti mātē deshāntarmā
jāy tyāre tyā pan ādārthi satsang karvo ane
niyamonu pālan karvu. (205)

*Vidyā-dhanādikam prāptum
deshāntaram gate'pi cha;
Satsangam ādarāt tatra
kuryān-niyama-pālanam. 205*

A person who migrates elsewhere for educational, economic or other gains should continue to reverently practise satsang and observe *niyams*. (205)

Je deshmā pote rahetā hoy te deshnā
prashāsanne sammat niyamonu sarva rite
pālan karvu. (206)

*Yad-deshe hi sva-vāsah syāt
 tad-desha-niyamāsh-cha ye;
 Sarvathā pālanīyāste
 tat-prashāsana-sammataha. 206*

In the country one resides, one should observe the prescribed laws of that country in every way. (206)

*Jyāre desh-kālādinu viprit-panu thai āve
 tyāre dhiraj rākhi Akshar-Purushottam
 Maharajnu ānand sāthe antarmā bhajan
 karvu. (207)*

*Sanjāte desha-kālāder
 vaiparītye tu dhairyataha;
 Antar-bhajeta sānandam
 Akshara-Purushottamam. 207*

During adverse times, one should keep

patience and joyously worship Akshar-Purushottam Maharaj within. (207)

Pote je sthānmā rahetā hoy te sthale
āpatkāl āvi pade tyāre te deshno tyāg kari
anya deshne vishe sukhe nivās karvo. (208)

*Āpat-kāle tu samprāpte
svīya-vāsa-sthale tadā;
Tam deshām hi pari-tyajya
stheyam deshāntare sukham. 208*

If unfavourable circumstances arise where
one lives, one should leave that place and
live happily elsewhere. (208)

Nānā bālako tathā bālikāoe bālpanthi ja
vidyā prāpta karvi. Durāchār, kusang ane
vyasanono tyāg karvo. (209)

*Kāryam bālaish-cha bālābhir
 bālyād vidyā'bhi-prāpaṇam;
 Durāchārah kusangash-cha
 tyājyāni vyasanāni cha. 209*

Young boys and girls should acquire education from childhood. They should avoid inappropriate behaviour, bad company and addictions. (209)

Vidyārthie potāno abhyās sthir chitte,
 utsāhthi ane ādar thaki karvo. Samayne
 vyartha karmomā bagādvo nahi. (210)

*Utsāhād ādarāt kuryāt
 svā'bhyāsam sthira-chetasā;
 Vyarthatām na nayet kālam
 vidyārthī vyartha-karmasu. 210*

Students should study with concentration, enthusiasm and respect. They should not waste their time in useless activities. (210)

Bālpān̄thi ja sevā, vinamratā vagere dradh karvā. Kyārey nirbal na thavu ane bhay na pāmvo. (211)

*Bālyād eva draḍhī-kuryāt
sevā-vinamratādīkam;
Nirbalatām bhayam chā'pi
naiva gachchhet kadāchana. 211*

From childhood, one should strengthen the virtues of *sevā*, humility and other virtues. One should never lose courage or be fearful. (211)

Bālpān̄thi ja satsang, bhakti ane prārthanā

karvā. Pratidin puja karvi tathā mātā-pitāne panchāṅg pranām karvā. (212)

*Bālyād eva hi satsangam
kuryād bhaktim cha prārthanām;
Kāryā prati-dinam pūjā
pitroh panchāṅga-vandanā. 212*

From childhood, one should practise satsang, offer devotion and pray. One should daily perform puja and offer *panchāṅg pranāms* to one's mother and father. (212)

Kumār tathā yuvān avasthāmā vishesh saiyam pālvo. Shaktino nāsh kare eva ayogyā sparsha, drashya vagereno tyāg karvo. (213)

*Vishesha-sayamah pālyah
 kaumārye yauvane tathā;
 Ayogya-sparsha-drashyādyās-
 tyājyāh shakti-vināshakāhā. 213*

During adolescence and early adulthood, one should exercise greater self-control and refrain from improper physical contact, sights and other activities that destroy one's energies [physical, mental and spiritual]. (213)

Sārā falne āpe tevu, unnati kare tevu ane uchit hoy tevu ja sāhas karvu. Je keval potānā mannu ane lokonu ranjan kare tevu sāhas na karvu. (214)

*Sat-falonnāyakam kuryād
 uchitam eva sāhasam;*

*Na kuryāt kevalam yaddhi
sva-mano-loka-ranjakam. 214*

One should only undertake ventures that are appropriate and lead to good outcomes and development. However, one should not engage in ventures that merely entertain one's mind or gratify others. (214)

Potāne avashya karvānā udyamne vishe kyārey ālas na karvi. Bhagwanne vishe shraddhā ane priti karvi. Pratidin puja karvi ane satsang karvo. (215)

*Niyatodyama-kartavye
nā'lasyam āpnuyāt kvachit;
Shraddhām prītim Harau kuryāt
pūjām satsangam anvaham. 215*

One should never be lazy in undertaking one's important tasks. One should have faith in and love towards Bhagwan. One should daily perform puja and do satsang. (215)

Ā lokmā sang balvān chhe. Jevo sang hoy
tevu jivan bane. Āthi sārā manushyono
sang karvo. Kusangno sarvathā tyāg
karvo. (216)

*Sango'tra balavāl-loke
yathā-sangam hi jīvanam;
Satām sangam atah kuryāt
kusangam sarvathā tyajet. 216*

In this world, the company one keeps has great influence. The type of association moulds one's life accordingly. Therefore,

one should always keep the company of virtuous people and totally shun bad company. (216)

Je manushya kāmāsakta, krutaghni, lokone chhetarnār, pākhandi tathā kapti hoy teno sang tyajvo. (217)

*Kāmā'sakto bhaved yo hi
krutaghno loka-vanchakaha;
Pākhaṇḍī kapaṭī yash-cha
tasya sangam pari-tyajet. 217*

One should renounce the company of those who are lustful, ungrateful, dishonest, hypocritical or deceitful. (217)

Je manushya Bhagwan ane temnā avatāronu khandan karto hoy, Paramatmani upāsanānu khandan karto

hoy ane sākār Bhagwanne nirākār mānto
 hoy teno sang na karvo. Tevā grantho na
 vānchvā. (218–219)

Hares-tad-avatārāṇām
khaṇḍanam vidadhāti yaha;
Upāsteh khaṇḍanam yash-cha
kurute Paramātmanaha. 218

Sākrutikam Parabrahma
manute yo nirākruti;
Tasya sango na kartavyas-
tādrug-granthān paṭhen-na hi. 219

One should not associate with those who deny Bhagwan and his incarnations, disapprove of *upāsanā* to Paramatma or believe Bhagwan, who eternally possesses a

form, to be formless. Do not read such texts. (218–219)

Je manushya mandir ane Bhagwanni
murtionu khandan karto hoy, satya-ahinsā
ādi dharmonu khandan karto hoy tenā
sangno tyāg karvo. (220)

*Khaṇḍanam mandirāṇām yo
mūrtinām kurute Harehe;
Satyā'hinsādi-dharmāṇām
tasya sangam pari-tyajet. 220*

One should renounce the company of
those who decry mandirs and Bhagwan's
murtis or denounce truth, non-violence
and other such righteous conduct. (220)

Je manushya guru-sharanāgatino virodh
karto hoy, vaidik shāstronu khandan karto

hoy, bhaktimārgno virodh karto hoy teno sang na karvo. (221)

*Gurvāshraya-virodhī yo
vaidika-shāstra-khaṇḍakaha;
Bhakti-mārga-virodhī syāt
tasya sangam na chā'charet. 221*

One should not associate with those who oppose taking refuge in a guru, Vedic texts or the path of bhakti. (221)

Koi manushya lokmā vyāvahārik kāryomā buddhivālo hoy athvā shāstromā pārangat pan hoy, tem chhatā pan jo te bhaktie rahit hoy to teno sang na karvo. (222)

*Buddhimān api loka syād
vyāvahārika-karmasu;*

*Na sevyo bhakti-hīnash-chech-
chhāstra-pārangato'pi vā. 222*

One should avoid the company of a person who is devoid of devotion, even if such a person is intelligent in worldly activities or learned in the shastras. (222)

*Ādhyātmik vishayomā shraddhāno ja
tiraskār kari je manushya keval tarkne ja
āgal karto hoy teno sang na karvo. (223)*

*Shraddhām eva tiras-krutya
hyādhyātmikeshu kevalam;
Puras-karoti yas-tarkam
tat-sangam ācharen-na hi. 223*

One should not associate with those who ridicule faith in spiritual matters and promote logic alone. (223)

Mumukshu haribhaktōe satsangmā rahel
kusangne pan jānvo ane kyārey teno sang
na karvo. (224)

*Satsange'pi kusango yo
gneyah so'pi mumukshubhihi;
Tat-sangash-cha na kartavyo
haribhaktaih kadāchana. 224*

Mumukshu devotees should also recognize
kusang within satsang and should never
associate with it. (224)

Je manushya pratyaksha Bhagwanmā ane
gurumā manushyabhāv joto hoy ane
niyam pālvāmā shithil hoy teno sang na
karvo. (225)

*Harau gurau cha pratyakshe
manushya-bhāva-darshanaha;*

Shithilo niyame yash-cha
na tasya sangam ācharet. 225

One should avoid the company of those who are lax in observing *niyams* or see human traits in the manifest form of Bhagwan or the guru. (225)

Je manushya bhaktomā dosh jonār, avgun-
 ni ja vāto karnār, manasvi ane gurudrohi
 hoy teno sang na karvo. (226)

Bhakteshu dosha-drashtīh syād
avagūṇaika-bhāshakaha;
Manasvī yo guru-drohī na
cha tat-sangam ācharet. 226

One should avoid the company of those who perceive drawbacks in devotees, speak

only ill of others, are wilful or disobey the guru. (226)

Je manushya satkārya, sach-chhāstra tathā
satsangni nindā karto hoy teno sang na
karvo. (227)

Sat-kārya-nindako yash-cha
sach-chhāstra-nindako janaha;
Satsanga-nindako yash-cha
tat-sangam ācharen-na hi. 227

One should not associate with those who
defame noble works, sacred texts or
satsang. (227)

Jeni vāto sāmhalvāthi Bhagwan, guru
tathā satsangne vishe nishthā talti hoy
teno sang tyajvo. (228)

*Vachanānām shruter yasya
 nishṭhāyā bhanjanam bhavet;
 Gurau Harau cha satsange
 tasya sangam pari-tyajet. 228*

One should shun the company of those whose words weaken one's conviction in Bhagwan, the guru or satsang. (228)

*Jene Akshar-Purushottamne vishe dradh
 nishthā hoy, dradh bhakti hoy ane je viveki
 hoy teno sang ādar thaki karvo. (229)*

*Bhaved yo draḍha-nishṭhāvān
 Akshara-Purushottame;
 Draḍha-bhaktir vivekī cha
 kuryāt tat-sangam ādarāt. 229*

One should respectfully associate with a person who has firm devotion and

conviction in Akshar-Purushottam and who is discerning. (229)

Bhagwan tathā gurunā vākyomā jene sanshay na hoy, je vishvāsu hoy, buddhimān hoy teno sang ādar thaki karvo. (230)

*Harer gurosh-cha vākyeshu
shankā yasya na vidyate;
Vishvāsū buddhimān yash-cha
kuryāt tat-sangam ādarāt. 230*

One should respectfully associate with those who do not doubt the words of Bhagwan or the guru, and are trustworthy and wise. (230)

Āgnā pālvāmā je sadāy utsāh sāthe tatpar hoy, dradh hoy; je nirmāni tathā saral hoy teno sang ādar thaki karvo. (231)

*Āgnāyāh pālāne nityam
 sotsāham tat-paro dradhaha;
 Nirmānaha saralo yash-cha
 kuryāt tat-sangam ādarāt. 231*

One should respectfully associate with those who always eagerly follow commands with enthusiasm and determination, and are humble and cooperative. (231)

Bhagwan ane gurunā divya tathā manushya charitromā je sneh-purvak divyatānu darshan karto hoy teno sang ādar thaki karvo. (232)

*Harer gurosh-charitreshu
 divyeshu mānusheshu yaha;
 Sa-sneham divyatā-darshī
 kuryāt tat-sangam ādarāt. 232*

One should respectfully associate with those who lovingly see divinity in both the divine and human-like actions of Bhagwan and the guru. (232)

Satsangmā je manushya anyanā guno grahan karvāmā tatpar hoy, durgunoni vāt na karto hoy, suhradbhāv-vālo hoy teno sang ādar thaki karvo. (233)

*Tat-paro'nya-guṇa-grāhe
vimukho dur-guṇoktitaha;
Suhrad-bhāvī cha satsange
kuryāt tat-sangam ādarāt. 233*

One should respectfully associate with those in satsang who eagerly imbibe the virtues of others, never speak about others' flaws and keep *suhradbhāv*. (233)

Jenā āchār tathā vichārne vishe guruharine
rāji karvānu ekmātra lakshya hoy teno
sang ādar thaki karvo. (234)

*Lakshyam yasyaika-mātram syād
Guruhari-prasannatā;
Āchāre'pi vichāre'pi
kuryāt tat-sangam ādarāt. 234*

One should respectfully associate with a
person whose conduct and thoughts aim
solely to please the guru. (234)

Potāni shakti ane ruchi pramāne Sanskrit
tathā prākṛut bhāshāmā potānā Sampra-
daynā granthonu pathan-pāthan karvu.
(235)

*Sva-sampradāya-granthānām
yathā-shakti yathā-ruchi;*

*Sanskroute prākrute vā'pi
kuryāt paṭhana-pāṭhane. 235*

One should study and teach the Sanskrit or vernacular texts of one's Sampraday according to one's abilities and preferences. (235)

Vachanamrut, Swamini Vato tathā Gunatit guruonā jivan-charitro nitye bhāvthi vānchvā. (236)

*Swāmi-vārtāh paṭhen-nityam
tathaiva Vachanāmrutam;
Guṇātīta-gurūṇām cha
charitam bhāvatah paṭhet. 236*

One should daily read the Vachanamrut, Swamini Vato and the *jivan charitras* of the Gunatit gurus with adoration. (236)

Swaminarayan Bhagwan tathā Gunatit guruonā updesho ane charitro satsangionu jivan chhe. Tethi satsangie tenu shānt chitte shravan, manan tathā nididhyāsan mahimāe sahit, shraddhā-purvak tathā bhaktithi roj karvu. (237–238)

Upadeshāsh-charitrāṇi

Swāminārāyaṇa-Prabhoho;

Guṇātīta-gurūṇām cha

satsanginām hi jīvanam. 237

Atas-tach-chhravaṇam kuryād

mananam nidi-dhyāsanam;

Mahimnā shraddhayā bhaktyā

pratyaham shānta-chetasā. 238

The teachings and actions of Swaminarayan Bhagwan and the Gunatit gurus are the

very life of *satsangis*. Therefore, *satsangis* should, with a calm mind, listen to, contemplate on and repeatedly recall them daily with *mahimā*, faith and devotion. (237–238)

Sampradaynā siddhāntomā bādh kare
tathā sanshay utpanna kare tevā vachano
vānchvā, sām̐bhalvā ke manvā nahi. (239)

*Sāmpradāyika-siddhānta-
bādhakaram hi yad vachaha;
Paṭhyam shravyam na mantavyam
sanshayotpādakam cha yat.* 239

One should not read, listen to or believe words that go against the Sampraday's principles or raise doubts. (239)

Swaminarayan Bhagwanne vishe hradaymā

parā-bhakti dradh karvā guruharinā
ādeshtī chāturasmā vrat karvu. (240)

*Swāminārāyaṇe bhaktim
parām draḍhayitum hradi;
Guruhareḥ samādeshāch
chāturasmāye vratam charet. 240*

To reinforce profound devotion towards Swaminarayan Bhagwan in one's heart, one should observe vows during *chāturasmā* according to the guru's instructions. (240)

Temā chāndrāyan, upvās vagere tathā
mantra-jap, pradakshinā, kathā-shravan,
adhik dandvat pranām karvā ityādirupe
shraddhāe karine, priti-purvak ane
Bhagwanno rājipo prāpta karvā vishesh
bhaktinu ācharan karvu. (241–242)

Chāndrāyaṇopavāsādir
mantra-japah pradakshināhā;
Kathā-shrutir daṇḍavach-cha
praṇāmā adhikās-tadā. 241

Ityevam ādirūpeṇa
shraddhayā prīti-pūrvakam;
Hari-prasannatām prāptum
visheshām bhaktim ācharet. 242

This includes observing *chāndrāyan* and other fasts, as well as chanting the [Swami-narayan] mantra, performing *pradakshinās*, listening to spiritual discourses, offering extra *dandvat pranāms*, and additional devotion with faith, love and the wish to please Bhagwan. (241–242)

Tyāre potāni ruchi tathā shakti pramāne

Sampradaynā shāstronu niyam-purvak
pathan-pāthan karvu. (243)

*Sampradāyasya shāstrāṇām
paṭhanam pāṭhanam tadā;
Yathā-ruchi yathā-shakti
kuryād niyama-pūrvakam. 243*

During this time, one should also regularly
read and teach the Sampraday's shastras
according to one's preference and ability.
(243)

Bhagwanne vishe priti vadhārvā sāru sarve
satsangioe harsh ane ullāsthi bhaktibhāve
utsavo karvā. (244)

*Sarvaih satsangibhih kāryāh
prītim vardhayitum arau;*

*Utsavā bhakti-bhāvena
harshenollāsatas-tathā. 244*

To increase their love for Bhagwan, all satsangis should celebrate festivals with great joy and devotion. (244)

Bhagwan Swaminarayan tathā Aksharbrahma guruonā janma-mahotsavo bhakti-bhāvthi hammeshā ujavavā. (245)

*Janma-mahotsavā nityam
Swāminārāyaṇa-Prabhoho;
Brahmā'kshara-gurūṇām cha
kartavyā bhakti-bhāvataha. 245*

The birth festivals of Bhagwan Swaminarayan and the Aksharbrahman gurus should always be celebrated with devotion. (245)

Satsangi janoe Shri Hari tathā gurunā
vishishta prasangone divase yathā-shakti
parvotsavo karvā. (246)

*Harer guror vishishṭhānām
prasangānām dineshu cha;
Satsangibhir yathā-shakti
kāryāḥ parvotsavā janaihi. 246*

According to their means, *satsangis* should celebrate festivals to commemorate the special days related to Shri Hari and the gurus. (246)

Parvotsavone vishe bhaktie karine savādya
kirtan karvu ane visheshe karine mahi-
māni vāto karvi. (247)

*Sa-vādyam kīrtanam kāryam
parvotsaveshu bhaktitaha;*

Mahimnash-cha kathā-vārtā
karaṇīyā visheshataha. 247

During festivals, *satsangis* should devoutly sing kirtans to the accompaniment of instruments and especially discourse on the glory [of Bhagwan and guru]. (247)

Chaitra sud nomne divase Ramchandra Bhagwannu pujaṇ karvu. Shravan vad āthamne divase Krishna Bhagwannu pujaṇ karvu. (248)

Chaitra-shukla-navamyām hi
kāryam Shrī-Rāma-pūjanam;
Krishṇā'shṭamyām tu kartavyam
Shrāvaṇe Krishṇa-pūjanam. 248

On the day of Chaitra sud 9, one should offer *pujaṇ* to Ramchandra Bhagwan. On

the day of Shravan *vad* 8, one should offer *pujan* to Krishna Bhagwan. (248)

Shivratri *vishe* Shankar Bhagwannu
pujan karvu. Bhadarva *sud* chothne *divase*
 Ganpatinu *pujan* karvu. (249)

Shiva-rātrau hi kartavyam
pūjanam Shankarasya cha;
Gaṇesham Bhādra-shuklāyām
chaturthyām pūjayet tathā. 249

On Shivratri, one should offer *pujan* to Shankar Bhagwan. On Bhadarva *sud* 4, one should offer *pujan* to Ganpati. (249)

Aso *vad* chaudashne *divas* Hanumanjinu
pujan karvu. Mārge *jatā* koi *mandir āve* to
 te *devane bhāvthi pranām* karvā. (250)

*Mārutim Āshvine krushṇa-
 chaturdashyām hi pūjayet;
 Māрге mandira-samprāptau
 tad-devam praṇamed hradā. 250*

On Aso vad 14, one should offer *pujan* to Hanumanji. One should devoutly bow to the deities of any mandir that one comes across. (250)

Vishnu, Shankar, Parvati, Ganpati tathā
 Surya e pānch devtā puja-pane mānvā.
 (251)

*Vishṇush-cha Shankarash-chaiva
 Pārvatī cha Gajānanaha;
 Dina-karash-cha panchaitā
 mānyāh pūjyā hi devatāhā. 251*

Vishnu, Shankar, Parvati, Ganpati and Surya – these five deities should be revered. (251)

Akshar-Purushottam Maharajne vishe
dradh nishthā rākhvi. Tem chhatā koi pan
anya devoni nindā na karvi. (252)

*Pari-rakshed draḍhām nishṭhām
Akshara-Purushottame;
Tathā'pi naiva kartavyam
devatā'ntara-nindanam. 252*

One should have firm conviction in Akshar-Purushottam Maharaj. However, one should not disrespect any other deity. (252)

Anyā dharmo, sampradāyo ke temnā
anuyāyione vishe dvesh na karvo. Temni

nindā na karvi. Temne sadā ādar āpvo.
(253)

*Dharmā vā sampradāyā vā
ye'nye tad-anuyāyinaha;
Na te dveshyā na te nindyā
ādartavyāsh-cha sarvadā. 253*

One should not have contempt for other religions, *sampradāys* or their followers. One should never criticize them and should always treat them with respect.
(253)

Mandiro, shāstro ane santōni kyārey nindā na karvi. Potāni shakti pramāne temno yathochit satkār karvo. (254)

*Mandirāṇi cha shāstrāṇi
santas-tathā kadāchana;*

*Na nindyāste hi satkāryā
yathā-shakti yathochitam. 254*

One should never disrespect mandirs, shastras or sadhus. One should honour them appropriately according to one's capacity. (254)

Saiyam, upvās ityādi je je tapnu ācharan karvu te to keval Bhagwanne rāji karvā tathā bhakti māte ja karvu. (255)

*Sanyam-anopavāsādi
yad-yat-tapah samācharet;
Prasādāya Hares-tat tu
bhaktyartham eva kevalam. 255*

Whichever acts of self-control, fasts and other austerities are undertaken, they should be performed only as bhakti and

with the intent to solely please Bhagwan.
(255)

Ekādashinu vrat sadāy param ādar thaki
karvu. Te divase nishiddha vastu kyārey na
jamvi. (256)

*Ekādashyā vratam nityam
kartavyam param-ādarāt;
Tad-dine naiva bhoktavyam
nishiddham vastu karhichit. 256*

One should always observe the *ekādashī*
fast with utmost reverence. On this day,
prohibited items should never be
consumed. (256)

Upvāsne vishe divasni nidrāno prayatna-
purvak tyāg karvo. Divase lidheli nidrāthi
upvās-rupi tap nāsh pāme chhe. (257)

Upavāse divā-nidrām

prayatnatah pari-tyajet;

Divasa-nidrayā nashyed

upavāsātmakam tapaha. 257

While fasting, one should endeavour to give up sleep during daytime. Sleeping during daytime destroys the merits earned by the austerity of fasting. (257)

Bhagwan Swaminarayane pote je sthānone prasādi-bhut karyā chhe, Aksharbrahma-swarup guruoe je sthānone prasādibhut karyā chhe, te sthānoni yātrā karvāni ichchhā hoy tene potāni shakti ane ruchi pramāne karvi. (258–259)

Swāminārāyaṇeneha

svayam yaddhi prasāditam;

*Gurubhish-chā'kshara-Brahma-
swarūpair yat prasāditam. 258*

*Teshām sthāna-visheshāṇām
yātrām kartum ya ichchhati;
Tad yātrām sa janah kuryād
yathā-shakti yathā-ruchi. 259*

If one desires to go on a pilgrimage to the places sanctified by Bhagwan Swaminarayan or the Aksharbrahman gurus, one should do so according to one's means and preferences. (258–259)

Ayodhya, Mathura, Kashi, Kedarnath, Badrinath tathā Rameshwar ityādi tirthoni yātrāe potāni shakti ane ruchi pramāne javu. (260)

*Ayodhyām Mathurām Kāshīm
 Kedāram Badarīm vrajet;
 Rāmeshvarādi tīrtham cha
 yathā-shakti yathā-ruchi. 260*

One may go on a pilgrimage to Ayodhya, Mathura, Kashi, Kedarnath, Badrinath, Rameshwar and other sacred places according to one's means and preferences. (260)

Mandirmā āvel sau koie maryādānu pālan avashya karvu. Mandirne vishe āvel purushoe strino sparsha na karvo tathā strioe purushno sparsha na karvo. (261)

*Maryādā pālanīyaiva
 sarvair mandiram āgataih;*

*Nāryo naiva naraih sprushyā
nārībhish-cha narās-tathā. 261*

After arriving at the mandir, all should certainly follow its disciplines. Males should not touch females and females should not touch males. (261)

*Strio tathā purushoe hammeshā satsangnā
niyam anusār mandirne vishe vastro
pahervā. (262)*

*Niyamam anusrutyaiva
satsangasya tu mandire;
Vastrāṇi pari-dheyāni
sribhih pumbhish-cha sarvadā. 262*

At the mandir, males and females should always dress according to the norms of satsang. (262)

Bhaktajane Bhagwan ke gurunā darshane
kyārey khāli hāthe na javu. (263)

*Gachchhed yadā darshanārtham
bhakta-jano Harer guroho;
Riktena pāṇinā naiva
gachchhet tadā kadāchana. 263*

A devotee should never go empty-handed
for the darshan of Bhagwan or the guru.
(263)

Sarve satsangioe surya ke chandranā
grahan kāle sarva kriyāono tyāg kari
Bhagwannu bhajan karvu. Te samaye
nidrā tathā bhojanno tyāg karine ek sthale
besine grahan purna thāy tyā sudhi
bhagvat-kirtanādi karvu. (264–265)

*Āditya-chandrayor grāha-
 kāle satsangibhih samaihi;
 Pari-tyajya kriyāh sarvāh
 kartavyam bhajanam Harehe. 264*

*Nidrām cha bhojanam tyaktvā
 tadaikatropavishya cha;
 Kartavyam grāha-muktyantam
 Bhagavat-kīrtanādikam. 265*

During a solar or lunar eclipse, all *satsangis* should discontinue all activities and engage in Bhagwan's bhajan. During that time, one should not sleep or eat, but sit in one place to sing kirtans dedicated to Bhagwan and undertake other forms of devotion until the eclipse is over. (264–265)

Grahanni mukti thaye sarva janoc sa-

vastra snān karvu. Tyāgioe Bhagwanni
pujā karvi ane gruhasthoe dān karvu. (266)

*Grāha-muktau sa-vastram hi
kāryam snānam samair janaihi;
Tyāgibhish-cha Harih pūjyo
deyam dānam gruhasthitaihi. 266*

When the eclipse is over, all should bathe
and soak the clothes they are wearing.
Thereafter, renunciants should perform
puja and householder devotees should give
donations. (266)

Janma-maranni sutak tathā shrāddh
vagere vidhio satsangni ritne anusari
pālvi. (267)

*Janmano maraṇasyā'pi
vidhayah sūtakādayaha;*

*Satsanga-rītim āshritya
pālyāh shrāddhā-dayas-tathā. 267*

One should perform rituals related to birth, death and *shrāddh* according to the Satsang tradition. (267)

Koi ayogya ācharan thai jāy tyāre
Bhagwanne rāji karvā shuddha bhāve
prāyashchit karvu. (268)

*Prāyash-chittam anushṭheyam
jāte tvayogya-vartane;
Paramātma-prasādārtham
shuddhena bhāvatas-tadā. 268*

If one has acted immorally, one should piously atone to please Bhagwan. (268)

Āpatkālmā ja āpad-dharma ācharvo. Alp

āpattine moti āpatti māni lai dharmano
tyāg na karvo. (269)

*Āpat-kāle tu satyeva
hyāpado dharmam ācharet;
Alpāpattim mahāpattim
matvā dharmam na san-tyajet. 269*

One should follow the rules described for emergencies only in times of crisis. Do not give up one's dharma by considering minor difficulties to be major. (269)

Kashta āpe tevi āpatti āvi pade tyāre
Bhagwannu bal rākhi je rite potāni tathā
anyani rakshā thāy tem karvu. (270)

*Āpattau kashṭa-dāyām tu
rakshā svasya parasya cha;*

*Yathaiva syāt tathā kāryam
rakshatā Bhagavad-balam. 270*

When agonizing calamities arise, one should derive strength from Bhagwan and act to protect oneself and others. (270)

Viveki manushye prānno nāsh thāy tevi
āpatti āvi pade tyāre gurunā ādeshone
anusrine prānni rakshā karvi ane sukhe
rahevu. (271)

*Āpattau prāṇa-nāshinyām
prāptāyām tu vivekinā;
Gurvādeshā'nusāreṇa
prāṇān rakshet sukham vaset. 271*

When faced with circumstances that may result in death, one who is wise should act

according to the guru's teachings to protect one's life and live contentedly. (271)

Sarve satsangi janoe satsangni rit pramāne,
gurunā ādesh anusār, pari-shuddha
bhāvthi desh, kāl, avasthā tathā potāni
shakti pramāne āchār, vyavahār ane
prāyashchit karvā. (272–273)

*Satsanga-rītim āshritya
gurvādeshā'nusārataha;
Pari-shuddhena bhāvena
sarvaih satsangibhir janaihi. 272*
*Desham kālam avasthām cha
sva-shaktim anusrutya cha;
Āchāro vyavahārash-cha
prāyash-chittam vidhīyatām. 273*

As per their prevailing location, time, age

and abilities, all *satsangis* should genuinely act, atone and engage in dealings according to the traditions of the Satsang and the guru's instructions. (272–273)

Dharma-niyam pālvāthi jivan unnat thāy
chhe ane anyane pan sadāchār pālvāni
prernā male chhe. (274)

Jīvanam unnatim yāti
dharma-niyama-pālanāt;
Anyashchā'pi sadāchāra-
pālāne prerito bhavet. 274

Observing dharma and *niyams* elevates the quality of one's life and also inspires others to live righteously. (274)

Bhagwannā bhakte kyārey bhut, pret,
pishāch ādini bik na rākhvi. Āvi

āshankāono tyāg karine sukhe rahevu.
(275)

Bhūta-preta-pishāchāder
bhayam kadāpi nā'pnuyāt;
Īdruk shankāh pari-tyajya
haribhaktah sukham vaset. 275

Devotees of Bhagwan should never fear evil spirits, such as *bhuts*, *prets* or *pishāchas*. They should give up such apprehensions and live happily. (275)

Shubh tathā ashubh prasangone vishe
mahimāe sahit pavitra Sahajanand
Namavalino pāth karvo. (276)

Shubhā'shubha-prasangeshu
mahima-sahitam janaha;

Pavitrām Sahajānanda-

Nāmāvalim paṭhet tathā. 276

On auspicious and inauspicious occasions,
one should recite the sacred ‘Sahajanand
Namavali’ while understanding its glory.
(276)

Jeone satsangno āshray thayo chhe temnu
kāl, karma ke māyā kyārey anishta karvā
samartha thatā ja nathi. (277)

Kālo vā karma vā māyā

prabhaven-naiva karhichit;

Aniṣṭa-karaṇe nūnam

satsangā’shraya-shālinām. 277

Kāl, karma and māyā can never harm those
who have taken refuge in satsang. (277)

Satsangioe ayogya vishayo, vyasano tathā
vahemno sadāy tyāg karvo. (278)

Ayogya-vishayāsh-chaivam

ayogya-vyasanāni cha;

Āshankāh sampari-tyājyāh

satsangam āshritaih sadā. 278

Satsangis should always renounce
inappropriate indulgence in the sense
pleasures, addictions and superstitions.
(278)

Kāl, karma ādinu kartā-panu na mānvu.
Akshar-Purushottam Maharajne sarva-
kartā manvā. (279)

Naiva manyeta kartrutvam

kāla-karmādikasya tu;

Manyeta sarva-kartāram

Akshara-Purushottamam. 279

Do not believe *kāl*, karma and other factors to be the doers. One should realize Akshar-Purushottam Maharaj as the all-doer. (279)

Vipatti āve tyāre dhiraj rākhvi, prārthanā karvi, prayatna karvo ane Akshar-Purushottam Maharajne vishe dradh vishvās rakhvo. (280)

Vipattishu dhared dhairyam

prārthanam yatnam ācharet;

Bhajeta draḍha-vishvāsam

Akshara-Purushottame. 280

In difficult times, one should remain patient, offer prayers, persevere and

keep firm faith in Akshar-Purushottam Maharaj. (280)

Tyāgāshram grahan karvāni ichchhā hoy
temne Aksharbrahma-swarup guru pāse
dikshā grahan karvi. Sarve tyāgioe sadā
ashta-prakāre brahmacharya pālvi. (281)

*Tyāgā'shramechchhunā dikshā
grāhyā Brahmā'ksharād guroho;
Brahma-charyam sadā sarvaih
pālyam tyāgibhir ashtadhā. 281*

Those who wish to join the sadhu āshram should receive initiation from the Aksharbrahman guru. All sadhus should always observe eight-fold *brahmacharya*. (281)

Tyāgioe dhanno tyāg karvo ane potānu
karine rākhvu nahi. Dhanno sparsha pan
na ja karvo. (282)

*Dhanam tu tyāgibhis-tyājyam
rakshyam svīyatayā na cha;
Sprushyam naivā'pi vittam cha
tyāgibhis-tu kadāchana. 282*

Renunciants should renounce money and
should not keep it as their own. They
should not even touch money. (282)

Tyāgioe Akshar-Purushottam Maharajne
vishe priti vadhārvā sāru sadā nishkām-
panu, nirlobh-panu, nihsvād-panu,
nihsneh-panu, nirmān-panu tathā tyāginā
anya guno dhāran karvā. (283–284)

Tyāgibhiḥ prīti-vruddhyartham
Akshara-Purushottame;
Nishkāmatvam sadā dhāryam
nirlobhatvam sadaiva cha. 283
Nihsvādatvam sadā dhāryam
nihsnehatvam tathaiva cha;
Nirmānatvam sadā dhāryam
anye cha tyāgino guṇāḥ. 284

To increase their love for Akshar-Purushottam Maharaj, renunciants should always imbibe the virtues of *nishkāma*, *nirlobh*, *nihsvād*, *nihsneh*, *nirmān*, and the other ascetic qualities. (283–284)

Tyāgioe potānā ātmāni Brahma sangāthe
 ektā prāpta karine divyabhāve sadāy
 Swaminarayan Bhagwanne bhajvā. (285)

*Svā'tma-brahmaikatām prāpya
Swāminārāyaṇo Harihi;
Sarvadā bhajanīyo hi
tyāgibhir divyabhāvataha. 285*

Renunciants should identify their *ātmā* with Brahman and always offer devotion to Swaminarayan Bhagwan with *divya-bhāv*. (285)

Tyāg e keval tyāg ja nathi parantu ā tyāg to bhaktimay chhe. Ā tyāg Akshar-Purushottam Maharajne pāmavā mātē chhe. (286)

*Tyāgo na kevalam tyāgas-
tyāgo bhakti-mayas-tvayam;
Pari-tyāgo hyayam prāptum
Akshara-Purushottamam. 286*

Renunciation is not merely self-denial; it is also endowed with devotion. Such renunciation is for attaining Akshar-Purushottam Maharaj. (286)

Āgnā-upāsanā sambandhi ā siddhānto sarva-jīva-hitāvaha chhe, dukh-vināshak chhe ane param-sukhdāyak chhe. (287)

*Āgnopāsana-siddhāntāh
sarva-jīva-hitāvahāhā;
Dukha-vināshakā ete
parama-sukha-dāyakāhā. 287*

These principles of āgnā and upāsanā are beneficial to all; they destroy misery and bestow utmost bliss. (287)

Ā shāstrane anusarine je jan shraddhā ane pritithi potānā jivanmā āgnā-upāsanāni

dradhtā kare, te Bhagwanno rājipo prāpta
 kari temni krupānu pātra thāy chhe.
 Shāstromā kahel brāhmi sthitine te jivtā
 chhatā ja prāpta kare chhe. Ekāntik
 dharma siddha kare chhe. Bhagwannā
 shāshvat, divya evā Akshardhamne pāme
 chhe, ātyantik mukti melve chhe ane sukh
 prāpta kare chhe. (288–290)

Etachchhāstrānusāreṇa
yah prītyā shraddhayā janaha;
Āgnopāsanayor dārḍhyam
prakuryāt svasya jīvane. 288

Hareh prasannatām prāpya
tat-krupā-bhājano bhavet;
Jīvan-neva sthitim brāhmīm
shāstroktām āpnuyāt sa cha. 289

*Dharmaikāntika sansiddhim
 āpnute divyam Aksharam;
 Shāshvatam Bhagavad-dhāma
 muktim ātyantikīm sukham. 290*

Those who faithfully and lovingly strengthen *āgnā* and *upāsanā* in their life according to this shastra earn the pleasure of Bhagwan and become a recipient of his grace. While living, they attain the *brāhmic* state described in the shastras. They master *ekāntik dharma*. They attain the eternal and divine Akshardham of Bhagwan, ultimate *moksha* and bliss. (288–290)

Aksharbrahmanu sādharma prāpta kari

Purushottamni dāsbhāve bhakti karvi e
mukti mānvāmā āvi chhe. (291)

*Aksharabrahma-sādharmyam
samprāpya dāsa-bhāvataha;
Purushottama-bhaktir hi
muktir ātyantikī matā. 291*

Attaining oneness with Aksharbrahman
and offering humble devotion to Purush-
ottam is considered to be *mukti*. (291)

Ā rite sankshepe karine ahi āgnā tathā
upāsanānu varnan karyu. Teno vistār
Sampradaynā shāstro thaki jānvo. (292)

*Sankshipyā'tra krutam hyevam
āgnopāsana-varṇanam;
Tad vistaram vijānīyāt
sāmpradāyika-shāstrataha. 292*

Here, in this way, *āgnā* and *upāsanā* have been concisely described. One should obtain further details from the Sampraday's shastras. (292)

Satsangi janoe pratidin ā ‘Satsang Diksha’ shāstrano ekāgra chitte pāth karvo. Pāth karvā asamartha hoy temne priti-purvak tenu shravan karvu. Ane shraddhāthi te rite ācharvā prayatna karvo. (293–294)

Etat-Satsanga-Diksheti

shāstrasya prati-vāsaram;

Kāryah satsangibhih pāṭha

ekāgra-chetasā janaihi. 293

Paṭhane chā'samarthais-tu

shravyam tat prīti-pūrvakam;

*Ācharitum cha kartavyah
prayatnah shraddhayā tathā. 294*

Satsangis should daily read this ‘Satsang Diksha’ shastra with concentration. Those who are unable to read should lovingly listen to it. Moreover, all should faithfully endeavour to practise it. (293–294)

Paramatma Parabrahma Swaminarayan
Bhagwane Akshar-Purushottam siddhānt-
ni sthāpnā kari ane Gunatit gurue tenu
pravartan karyu. Te siddhānt anusār ā
shāstra rachyu chhe. (295–296)

*Paramātmā Param Brahma
Swāminārāyaṇo Harihi;
Siddhāntam sthāpayāmāsa
hyakshara-Purushottamam. 295*

*Guravash-cha Guṇātītāsh-
cha-krustasya pravartanam;
Virachitam idam shāstram
tat-siddhāntā'nusārataha. 296*

The Akshar-Purushottam *siddhānt* was established by Paramatma Parabrahman Swaminarayan Bhagwan and spread by the Gunatit gurus. This shastra is written based on this *siddhānt*. (295–296)

Parabrahma dayālu Swaminarayan Bhagwan krupāe karine ja mumukshuonā moksha mātē ā lokmā avtaryā. Sakal āshrit bhaktonā yoga-kshemnu vahan karyu ane ā lok tathā parlok em banne prakārnu emne kalyān karyu. (297–298)

Krupayaivā'vatīrṇo'tra
mumuksu-moksha-hetunā;
Parabrahma dayālur hi
Swāminārāyaṇo bhuvi. 297
Sakalā'shrita-bhaktānām
yoga-kshemau tathā'vahat;
Vyadhāt sa dvi-vidham shreya
āmushmikam tathaihikam. 298

To grant *moksha* to the *mumukshus*, the compassionate Parabrahman Swaminarayan Bhagwan manifested on this earth out of sheer grace. For all devotees who sought refuge he provided for their well-being and prosperity. He benefited them both in this world and beyond. (297–298)

Sarvatra Paramatma Parabrahma Swami-

narayan Bhagwannā divya krupāshish sadā
varse. (299)

Sarvatraivā'bhivarshantu
sadā divyāh krupā'shishaha;
Paramātmā-Parabrahma-
Swāminārāyaṇa-Prabhoho. 299

May the divine, compassionate blessings
of Paramatma Parabrahman Swaminarayan
Bhagwan always shower everywhere. (299)

Sarvenā sarva dukho, tran tāp, upadravo,
klesho, agnān, sanshayo tathā bhay vināsh
pāme. (300)

Sarveshām sarva-dukhāni
tāpa-trayam upadravāhā;
Kleshās-tathā vinashyeyur
agnānam sanshayā bhayam. 300

May all the grief, three types of miseries, calamities, distresses, ignorance, doubts and fears of all be destroyed. (300)

Bhagwanni krupāthi sarve nirāmay
svāsthya, sukh, param shānti tathā param
kalyān pāmo. (301)

*Bhagavat-krupayā sarve
svāस्थ्यam nirāmayam sukham;
Prāpnuvantu parām shāntim
kalyāṇam paramam tathā. 301*

Through Bhagwan's grace, may all attain good health, happiness, utmost peace and ultimate *moksha*. (301)

Koi manushya koino droh tathā dvesh na kare. Sarve sadāy paraspar ādar seve. (302)

*Na kashchit kasyachit kuryād
 droham dvesham tathā janaha;
 Sevantām ādaram sarve
 sarvadaiva parasparam. 302*

May no one harm or hate others. May everyone always respect each other. (302)

*Akshar-Purushottamne vishe sarvane
 dradh priti, nishthā, nishchay thāy ane
 vishvās sadāy vruddhi pāme. (303)*

*Sarveshām jāyatām prītir
 draḍhā nishṭhā cha nishchayaha;
 Vishvāso vardhatām nityam
 Akshara-Purushottame. 303*

May everyone develop firm love, conviction and unwavering belief in

Akshar-Purushottam, and may everyone's faith forever flourish. (303)

Sarve bhakto dharma pālvāmā baliyā thāy
ane Sahajanand Paramatmani prasannatā
prāpta kare. (304)

*Bhavantu balinah sarve
bhaktāsh-cha dharma-pālane;
Āpnuyuh Sahajānanda-
Parātmanah prasannatām. 304*

May all devotees become resolute in following dharma and attain the pleasure of Sahajanand Paramatma. (304)

Sansār prashānt, dharmavān, sādhanāshil
tathā adhyātma-mārgē chālnārā
manushyothi yukta thāy. (305)

*Prashāntair jāyatām yukto
 manushyair dharma-shālibhihi;
 Sansārah sādhanā-shīlair
 adhyātma-mārga-sansthitaihi. 305*

May the world be filled with people who are peaceful, righteous and engrossed in spiritual endeavours, and who tread the path of spirituality. (305)

Sarva manushyomā paraspar ektā, suhrad-bhāv, maitri, karunā, sahanshiltā tathā sneh vruddhi pāme. (306)

*Aikyam mithah suhrad-bhāvo
 maitrī kārūnyam eva cha;
 Sahana-shīlatā snehah
 sarva-janeshu vardhatām. 306*

May mutual unity, *suhradbhāv*, friendship, compassion, tolerance and love flourish among all people. (306)

Brahma tathā Parabrahmanā divya sambandhe karine satsangne vishe sarvane nirdoshbhāv tathā divyabhāvni dradhtā thāy. (307)

*Satsange divya-sambandhād
Brahmaṇah Parabrahmaṇaha;
Sarveshām jāyatām dārḍhyam
nirdosha-divya-bhāvayoho. 307*

Through the divine association of Brahman and Parabrahman, may all strengthen *nirdoshbhāv* and *divyabhāv* towards the Satsang. (307)

Sarva jano potānā ātmāne vishe Akshar-

ruptā prāpta kari Purushottam Sahanandni bhakti prāpta kare. (308)

*Akshara-rūpatām sarve
samprāpya svātmani janāhā;
Prāpnuyuh Sahajānande
bhaktim hi Purushottame. 308*

May all identify their *ātmā* as *aksharrup* and offer devotion to Purushottam Sahajanand. (308)

Vikram Samvat 2076nā Magh shukla panchmie ā shāstra lakhvāno ārambh karyo ane Chaitra sud navmie Swaminarayan Bhagwannā divya janma-mahotsave te sampurna thayu. (309–310)

*Māghasya shukla-panchamyām
ārabdham asya lekhanam;*

*Pavitre vikramābde hi
rasarshi-kha-dvi-sanmite. 309*

*Chaitra-shukla-navamyām cha
Swāminārāyaṇa-Prabhoho;
Tach-cha sampūrṇatām prāptam
divya-janma-mahotsave. 310*

The writing of this shastra began on Magha (Maha) *sud* 5 [30 January 2020 CE] of Vikram Samvat 2076 and was completed on Chaitra *sud* 9 [2 April 2020 CE], on the divine birthday celebration of Swaminarayan Bhagwan. (309–310)

Upāsya Parabrahma Sahajanand Shri Hari
tathā Mul Akshar Gunatitanand Swami,
sākshād jñān-murti samā Bhagatji
Maharaj, satya siddhāntnā rakshak evā

Yagnapurushdasji (Shastriji Maharaj),
 sadāy vātsalya-bhinā ane ānandmay
 brahma evā Yogiji Maharaj tathā vishva-
 vandya ane vinamra evā guru Pramukh
 Swami Maharajne ā shāstra-rupi anjali
 Pramukh Swami Maharajnā janma
 shatābdi parve sānand bhaktibhāve arpan
 karvāmā āve chhe. (311–314)

Upāsyā-Sahajānanda-

Haraye Parabrahmaṇe;

Mūlā'kshara-Guṇātītā

nandāya Swāmine tathā. 311

Bhagatajī-Mahārāja-

sākshād-vignāna-mūrtaye;

Yagnapurushadāsāya

satya-siddhānta-rakshiṇe. 312

*Vātsalyā'rdrā'tmane nityam
 ānanda-brahma-yogine;
 Vishva-vandya-vinamrāya
 gurave Pramukhāya cha. 313*

*Anjalih shāstra-rūpo'yam
 sānandam bhakti-bhāvataha;
 Arpyate Pramukha-Swāmi-
 janma-shatābdi-parvaṇi. 314*

On the occasion of Pramukh Swami Maharaj's birth centenary celebrations, this shastra is being offered with joy and devotion as a tribute to: (1) Parabrahman Sahajanand Shri Hari – the focus of *upāsana*, (2) Mul Akshar Gunatitanand Swami, (3) Bhagatji Maharaj – the embodiment of wisdom, (4) Yagnapurushdasji

(Shastriji Maharaj) – the protector of the true *siddhānt*, (5) the forever affectionate and blissful embodiment of Akshar-brahman, Yogiji Maharaj and (6) Guru Pramukh Swami Maharaj, who is humble and revered throughout the world. (311–314)

Swaminarayan Bhagwan etle ke sākshāt
Akshar-Purushottam Maharaj sakal
vishvamā param ānand-mangalne vistāre.
(315)

Tanotu sakale vishve

paramānanda-mangalam;

Swāminārāyaṇah sākshād

Akshara-Purushottamaha. 315

May Swaminarayan Bhagwan, who is

Akshar-Purushottam Maharaj himself,¹⁸ spread supreme bliss and auspiciousness throughout the entire world. (315)

*Iti Parabrahma-Swāminārāyaṇa-
prabodhitā'gnopāsanāsiddhānta-nirūpakam
prakṛta-Brahmaswarūpa-Shrī-
Mahanta-SwāmiMahārājaihi
sva-hastā'ksharair-Gurjara-bhāshayā
likhitam Mahāmahopādhyāyena
Sādhu-Bhadreshadāsena cha Sanskrita-
shlokeshu nibaddham Satsanga-Dīksheti
shāstram sampūrṇam.*

Thus concludes this ‘Satsang Diksha’

18. Here, Swaminarayan Bhagwan and Akshar-Purushottam Maharaj are synonyms and refer to the one supreme entity – Parabrahman, Paramatma.

shastra which explains the principles of *āgnā* and *upāsanā* revealed by Parabrahman Swaminarayan. It has been written by Pragat Brahmaswarup Mahant Swami Maharaj in Gujarati in his own handwriting and rendered into Sanskrit verses by Mahamahopadhyay Sadhu Bhadreshdas.



॥ Akshara-Purushottamāya Namaha ॥

Sahajananda Namavali Stotram

Mangalam

*Vande'ham Sahajānandam
sarvā'nanda-pradam Harim;
Krupā-dhrutā'vatāram tam
Swāminārāyaṇam hrudā. 1*

*Ashṭādhikam shatam nāmnām
tasya sarvā'vatāriṇaha;
Vakshyāmi sarva-siddhyartham
Aksharādhīpateh shubham. 2*

Asya ashṭā'dhika-shata-Sahajānanda-Nāmāvali-
Stotra-mantrasya prakṛtā'kshara-brahma
Guṇātīto Guruhu Rushihi.

Anuṣṭup chhandaha. Swāminārāyaṇo devatā.

Akshara-Purushottama iti bījam.

Brahma-dvāraka-prākṛtyaha iti shaktiḥ.

Prasthāpita-sva-siddhānta iti kīlakaṁ.

Asya chatur-varga-siddhyarthe tathā cha, sar-
va-vidha-shubha-sankalpa-siddhyarthe
jape viniyogaha.

Dhyānam (Shikharīṇī Chhandaha)

Sadā chittā'karsham
vadana-kamalam shānti-sadanam,
Dayā-rāshih sākshād
bharita-karuṇam netra-yugalam;
Prasannam ramyam cha
rasita-hasanam duhkha-haraṇam,
Aho dhyeyam divyam sukhada-
Sahajānanda-sakalam. 3

Sahajānanda-Nāmāvalihi

Swāminārāyaṇah Sākshād
Akshara-Purushottamaha;
Paramātmā Parabrahma
Bhagavān Purushottamaha. 4

Aksharadhāma-vāso'si
Divya-sundara-vigrahaha;
Sākāro Dvi-bhujo'nādih
Sākārā'kshara-sevitaha. 5

Divyāsanopavishṭas tvam
Ananta-mukta-pūjītaha;
Sarva-karaṇa-shakto'si
Samartho Bhakti-nandanaha. 6

Divya-janmā Mahārājo
Divya-karmā Mahāmatih;
Nārāyaṇo Ghanashyāmo
Nilakaṇṭhas Tapah-priyaha. 7

Anāsaktas Tapasvī tvam
Alipto Bhakta-vatsalaha;
Naika-mokshārtha-yātro'si
Sarvātmā Divyatā-pradaha. 8

Svechchhā-dhṛutā'vatāro'si
Sarvā'vatāra-kāraṇam;

Īshvareśhah Svayam-siddho
Bhakta-sankalpa-pūrakaha. 9

Santīrṇa-Sarayū-vārir
Himagiri-vana-priyaha;
Pulahāshrama-vāsī cha
Pavitrī-kruta-mānasaha. 10

Sāksharah Sahajānandah
Sarvānanda-pradah Prabhuhu;
Praṇīta-divya-satsango
Harikrishṇah Sukhāshrayaha. 11

Sarvagnah Sarva-kartā'si
Sarva-bhartā Niyāmakaha;
Sadā-sarva-sam-utkrushṭah
Shāshvata-shānti-dāyakaha. 12

Dharma-sutah Sad-āchārī
Sad-āchāra-pravartakaha;
Sadharma-bhakti-sangoptā
Durāchāra-vidārakaha. 13

Dayāluh Komalātmā'si

Para-duhkhā'saho Mruduhu;

San-tyakta-sarvathā-hinso

Hinsā-varjita-yāga-krut. 14

Sakala-veda-vedyo'si

Veda-satyārtha-bodhakaha;

Veda-gno Veda-sārash cha

Vaidika-dharma-rakshakaha. 15

Divya-cheshṭā-charitrash cha

Sarva-kāraṇa-kāraṇam;

Antaryāmī Sadā-divyo

Brahmā'dhīshah Parāt-paraha. 16

Darshitā'kshara-bhedas tvam

Jīvesha-bheda-darshakaha;

Māyā-niyāmakō'si tvam

Pancha-tattva-prakāshakaha. 17

Sarva-kalyāṇa-kārī cha

Sarva-karma-fala-pradaha;

Sakala-chetanopāsyah
Shuddhopāsana-bodhakaha. 18

Aksharādhīpatih Shuddhah
Shuddha-bhakti-pravartakaha;
Swāminārāyaṇetyākhyā-
divya-mantra-pradāyakaha. 19

Sva-pratimā-pratiṣṭhā-krut
Sva-sampradāya-kārahaha;
Prasthāpita-sva-siddhānto
Brahma-gnāna-prakāśhakaha. 20

Guṇātītokta-māhātmyo'-
ksharā'tmaikya-prabodhakaha;
Mūlākshara-Guṇātīta-
swarūpa-parichāyakaha. 21

Bhakti-labhyah Krupā-sādhya
Bhakta-dosha-nivārahaha;
Shāstri-sthāpita-sa-brahma-
dhātu-mūrtiralaulikaha. 22

Brahma-dvāraka-prākāṭyah
Samyag-Akshara-sansthitaha;
Samādhi-kārako'si tvam
Nikhila-pāpa-nāshakaha. 23

Sarva-tantra-sva-tantras tvam
Māyika-guṇa-varjitaha;
Divyā'nanta-guṇo'nanta-
nāmā tvam dhyāyase mayā. 24

Nāmnām aṣṭādhikenaivam
shatena kīrtito Harihi;
Sarva-duhkha-vināśhāya
Divyānandāptaye tathā. 25

Ittham yah Sahajānanda-
Nāmāvalīm paṭhet sadā;
Nūnam tasmin prasannah syād
Akshara-Purushottamaha. 26

Iti aṣṭādhika-shata-Sahajānanda-Nāmāvali-
Stotram sampūrṇam

Sahajananda Namavali Pathaha

ॐ is pronounced as 'Aum'

1. ॐ Shrī Swāminārāyaṇāya namaha
2. ॐ Shrī Sākshād-Akshara-Purushottamāya
namaha
3. ॐ Shrī Paramātmāne namaha
4. ॐ Shrī Parabrahmaṇe namaha
5. ॐ Shrī Bhagavate namaha
6. ॐ Shrī Purushottamāya namaha
7. ॐ Shrī Aksharadhāma-vāsāya namaha
8. ॐ Shrī Divya-sundara-vigrahāya namaha
9. ॐ Shrī Sākārāya namaha
10. ॐ Shrī Dvi-bhujāya namaha
11. ॐ Shrī Anādaye namaha
12. ॐ Shrī Sākārākshara-sevitāya namaha
13. ॐ Shrī Divyāsanopavishṭāya namaha
14. ॐ Shrī Ananta-mukta-pūjitāya namaha
15. ॐ Shrī Sarva-karaṇa-shaktāya namaha
16. ॐ Shrī Samarthāya namaha

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17. ॐ Shrī Bhakti-nandanāya namaha
 18. ॐ Shrī Divya-janmane namaha
 19. ॐ Shrī Mahārājāya namaha
 20. ॐ Shrī Divya-karmaṇe namaha
 21. ॐ Shrī Mahāmataye namaha
 22. ॐ Shrī Nārāyaṇāya namaha
 23. ॐ Shrī Ghanashyāmāya namaha
 24. ॐ Shrī Nīlakanṭhāya namaha
 25. ॐ Shrī Tapah-priyāya namaha
 26. ॐ Shrī Anāsaktāya namaha
 27. ॐ Shrī Tapasvine namaha
 28. ॐ Shrī Aliptāya namaha
 29. ॐ Shrī Bhakta-vatsalāya namaha
 30. ॐ Shrī Naika-mokshārtha-yātrāya namaha
 31. ॐ Shrī Sarvātmane namaha
 32. ॐ Shrī Divyatā-pradāya namaha
 33. ॐ Shrī Svecchhā-dhṛutā'vatārāya namaha
 34. ॐ Shrī Sarvā'vatāra-kāraṇāya namaha
 35. ॐ Shrī Īshvareśhāya namaha
 36. ॐ Shrī Svayam-siddhāya namaha
 37. ॐ Shrī Bhakta-sankalpa-pūrakāya namaha

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38. ॐ Shrī Santīrṇa-Saryūvāraye namaha
 39. ॐ Shrī Himagiri-vana-priyāya namaha
 40. ॐ Shrī Pulahāshrama-vāsine namaha
 41. ॐ Shrī Pavitrī-kruta-mānasāya namaha
 42. ॐ Shrī Sāksharāya namaha
 43. ॐ Shrī Sahajānandāya namaha
 44. ॐ Shrī Sarvānanda-pradāya namaha
 45. ॐ Shrī Prabhave namaha
 46. ॐ Shrī Praṇīta-divya-satsangāya namaha
 47. ॐ Shrī Harikrishṇāya namaha
 48. ॐ Shrī Sukhāshrayāya namaha
 49. ॐ Shrī Sarvagnāya namaha
 50. ॐ Shrī Sarva-kartre namaha
 51. ॐ Shrī Sarva-bhartre namaha
 52. ॐ Shrī Niyāmakāya namaha
 53. ॐ Shrī Sadā-sarva-samutkrushṭāya namaha
 54. ॐ Shrī Shāshvata-shānti-dāyakāya namaha
 55. ॐ Shrī Dharma-sutāya namaha
 56. ॐ Shrī Sadāchāriṇe namaha
 57. ॐ Shrī Sadāchāra-pravartakāya namaha
 58. ॐ Shrī Sadharma-bhakti-sangoptre namaha

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59. ॐ Shrī Durāchāra-vidārakāya namaha
 60. ॐ Shrī Dayālave namaha
 61. ॐ Shrī Komalātmane namaha
 62. ॐ Shrī Para-dukhā'sahāya namaha
 63. ॐ Shrī Mrudave namaha
 64. ॐ Shrī San-tyakta-sarvathā-hinsāya namaha
 65. ॐ Shrī Hinsā-varjita-yāga-krute namaha
 66. ॐ Shrī Sakala-veda-vedyāya namaha
 67. ॐ Shrī Veda-satyārtha-bodhakāya namaha
 68. ॐ Shrī Veda-gnāya namaha
 69. ॐ Shrī Veda-sārāya namaha
 70. ॐ Shrī Vaidika-dharma-rakshakāya namaha
 71. ॐ Shrī Divya-cheshṭā-charitrāya namaha
 72. ॐ Shrī Sarva-kāraṇa-kāraṇāya namaha
 73. ॐ Shrī Antaryāmiṇe namaha
 74. ॐ Shrī Sadā-divyāya namaha
 75. ॐ Shrī Brahmā'dhīshāya namaha
 76. ॐ Shrī Parāt-parāya namaha
 77. ॐ Shrī Darshitā'kshara-bhedāya namaha
 78. ॐ Shrī Jīvesha-bheda-darshakāya namaha
 79. ॐ Shrī Māyā-niyāmakāya namaha

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80. ॐ Shrī Pancha-tattva-prakāshakāya namaha
 81. ॐ Shrī Sarva-kalyāṇa-kāriṇe namaha
 82. ॐ Shrī Sarva-karma-fala-pradāya namaha
 83. ॐ Shrī Sakala-chetanopāsyāya namaha
 84. ॐ Shrī Shuddhopāsana-bodhakāya namaha
 85. ॐ Shrī Aksharādhipataye namaha
 86. ॐ Shrī Shuddhāya namaha
 87. ॐ Shrī Shuddha-bhakti-pravartakāya namaha
 88. ॐ Shrī Swāminārāyaṇetyākhyā-divya-mantra-
pradāyakāya namaha
 89. ॐ Shrī Sva-pratimā-pratishṭhā-krute namaha
 90. ॐ Shrī Sva-sampradāya-kārakāya namaha
 91. ॐ Shrī Prasthāpita-sva-siddhāntāya namaha
 92. ॐ Shrī Brahma-gnāna-prakāshakāya namaha
 93. ॐ Shrī Guṇātītokta-māhātmyāya namaha
 94. ॐ Shrī Aksharā'tmaikya-prabodhakāya namaha
 95. ॐ Shrī Mūlākshara-guṇātīta-swarupa-
parichāyakāya namaha
 96. ॐ Shrī Bhakti-labhyāya namaha
 97. ॐ Shrī Krupā-sādhyāya namaha
 98. ॐ Shrī Bhakta-dosha-nivārakāya namaha

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99. ॐ Shrī Shāstri-sthāpita-sabrahma-dhātu-
mūrtaye namaha
100. ॐ Shrī Alaukikāya namaha
101. ॐ Shrī Brahma-dvāraka-prākāṭyāya namaha
102. ॐ Shrī Samyak-akshara-sansthitāya namaha
103. ॐ Shrī Samādhi-kārakāya namaha
104. ॐ Shrī Nikhila-pāpa-nāshakāya namaha
105. ॐ Shrī Sarva-tantra-svatantrāya namaha
106. ॐ Shrī Māyika-guṇa-varjitāya namaha
107. ॐ Shrī Divyā'nanta-guṇāya namaha
108. ॐ Shrī Ananta-nāmne namaha
- ॐ Shrī Akshara-Purushottama-Mahārājāya namaha
- ॐ Shrī Guṇātītānanda-Swāmi-Mahārājāya namaha
- ॐ Shrī Bhagatajī-Mahārājāya namaha
- ॐ Shrī Shāstrijī-Mahārājāya namaha
- ॐ Shrī Yogijī-Mahārājāya namaha
- ॐ Shrī Pramukha-Swāmi-Mahārājāya namaha
- ॐ Shrī Mahanta-Swāmi-Mahārājāya namaha

Iti Ashtādhikashata-Sahajānanda-
Nāmāvalī-Pāṭhaha Sampūrṇaha

Glossary

adharma	unrighteousness
āgnā	a spiritual and moral ordinance or command
aksharrup	the state of oneness with Akshar-brahman
ārtī	devotional ritual in which lighted wicks are waved before the deities while singing verses of their glory
āsan	piece of cloth that is used to sit on
āshram	one of the four stages of life
ātmā	soul
ātmabuddhi	an intense emotional bond that culminates in oneness
bhut	an evil spirit
brahmabhāv	state of oneness with the Akshar-brahman guru; understanding others as divine

brahmacharya	observance of absolute celibacy
brahmarup	the state of oneness with Akshar-brahman
brahmavidyā	the knowledge of Akshar and Purushottam
brāhmic	state of oneness with Akshar-brahman
chandan	sandalwood
chāndlo	a round mark that is usually applied to the forehead and may be accompanied by a <i>tilak</i>
chāndrāyan	a type of austerity that is based on the phases of the moon
chāturmas	four-month period that includes the Indian monsoon season, during which extra spiritual observances are undertaken
dāsbhāv	the sentiment of obedient, reverent and humble service

dhun	chanting the name of Bhagwan in prayer
dikshā	initiation; firm resolve coupled with faith
prapti	having attained Bhagwan
divyabhāv	understanding a person or an object as divine
ekādashi	a day of fast that occurs approximately once every fortnight
ekāntik dharma	collective name for the four virtues of dharma, <i>jnān</i> , <i>vairāgya</i> and <i>bhakti</i>
ektā	oneness
ghar mandir	a mandir in one's home
ghar sabhā	gathering of family members to collectively engage in various types of devotion and discourses
guruhari	the Aksharbrahman guru

hing	asafoetida; a pungent spice
ishtadev	chosen deity or object of worship
ishwar	a sentient being that carries out tasks related to the creation, sustenance and destruction of a universe
jiva	an individual <i>ātmā</i> or soul
jivan charitra	biography detailing life, work and teachings
kāl	time
kanthi	sanctified small wooden beads strung together and worn around the neck as a symbol of refuge in Bhagwan and the guru
kusang	bad company and other forms of negative influence
mahimā	the understanding of glory
mālā	rosary; prayer beads
mānsi puja	worship by mental visualization

māyā	one of the five eternal entities revealed by Bhagwan Swaminarayan; it is identified as the cause of ignorance
moksha	ultimate liberation from the cycle of births and deaths
mumukshu	a genuine spiritual aspirant
murti	a sacred image
nihsvād	vow of being detached from the desire for tasty foods
nirlobh	vow of being free of greed
nirmān	vow of humility
nishchay	conviction; firm belief
nishkāṁ	vow of celibacy
nihsneh	vow of being free of attachment to relatives and worldly objects
niyams	vows
paksha	to take sides with; to support; to advocate and to protect

panchāṅg pranām

	a type of prostration in which five body parts touch the ground
paramhansa	cadre of renunciants initiated by Bhagwan Swaminarayan
paramparā	tradition
pardharma	not obeying the commands of Bhagwan and guru, but acting wilfully
pishāch	an evil spirit
pradakshinā	circumambulation
prārabdha	destiny, fate
pret	an evil spirit
pujan	a form of worship
sachchidānand	understanding the <i>ātmā</i> as existent (<i>sat/sach</i>), sentient (<i>chid</i>) and blissful (<i>ānand</i>)
samp	unity

sampradāy	spiritual organization
sanskārs	moral or cultural values
sāshtāng dandvat pranām	prostration in which eight body parts touch the ground; also called <i>dandvat pranām</i> or <i>dandvat</i>
satsang	association of the Aksharbrahman Satpurush
satsangi	one who practises satsang
sevā	service
shikharbaddh	traditional stone mandir with pinnacles, domes and other architectural elements
shrāddh	commemorative rites for the deceased
siddhānt	a principle or teaching
smruti	remembrance or recollection of Bhagwan and guru
stuti	prayer verses

sud	bright half of a lunar month
suhradbhāv	fraternity, kinship or fellowship; also, <i>suhradaybhāv</i>
swadharma	one's duties
tapni mālā	turning the rosary while standing on one leg with arms raised
tilak	a religious mark applied to the body, usually the forehead, arms and chest
upāsanā	offering faithful worship with an understanding of the true glory of Bhagwan
vad	dark half of a lunar month
vairāgya	detachment
varna	caste, community
vicharan	spiritual travel for the purpose of transmitting moral and spiritual inspiration
yagna	a specific type of ritual offering



Pragat Brahmaswarup
Mahant Swami Maharaj

‘Agnā and upasana are two wings.
Do not let go of them.
Then Akshardham can be easily reached.
There is no doubt in that.’

- Aksharbrahman Shri Gunatitanand Swami

