

A Chapter of the Akshar-Purushottam Samhita

|| SATSANG DIKSHA ||

Gujarati-Sanskrit-English

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

Author

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Sanskrit Verses

Mahamahopadhyay Sadhu Bhadreshdas

English Translation

BAPS Sadhus



Swaminarayan Aksharpith
Ahmedabad

SATSANG DIKSHA

(Gujarati-Sanskrit-English)

Author: Pragat Brahmaswarup Mahant Swami Maharaj

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Swaminarayan Aksharpith
Shahibaug, 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 Swaminarayan 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 Ishwarcharandas Swami, Pujya Viveksagardas Swami, Pujya Atma-

swarupdas Swami, Pujya Anandswarupdas Swami, Pujya Narayanmunidas Swami, Pujya Bhadreshdas 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, Aksharbrahma 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 *upāsanā* 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 Parabrahma 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 Aksharbrahma 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*.

Aksharbrahma 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 Aksharbrahma and Bhagwan Swaminarayan was Parabrahma 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 *shikharbaddha* mandirs. Brahmaśwarup 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*. Brahmaśwarup 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 Sampradaya 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 Sampradaya, 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 Parabrahma Purushottam Narayan, supreme, the all-doer, always has a divine form and is forever manifest on earth; the Gunatit guru is Aksharbrahma, 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 Parabrahma (*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, *divyabhāv* 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 quintessence 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 Brahaswarup 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 202
Guru Purnima, V.S. 2076
Ahmedabad



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

- 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.

॥ Shri Swaminarayano Vijayate ॥

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 – Parabrahma, 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 māte 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 pāmavā 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 sthāpitas-tasmād

divyo'yam Parabrahmaṇā;

Swāminārāyaṇeneha

sākshād evā'vatīrya cha. 6

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

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

Ā satsangnu jnān mumukshuone thāy evā shubh āshaythi ‘Satsang Diksha’ e nāmnu shāstra rachvāmā āve chhe. (7)

*Satsangasyā’sya vignānam
mumukshūṇām bhaved iti;
Shāstram Satsanga-Dīksheti
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 dradhā-sankalpa
sa-shraddham nishchayo'chalaha;
Samyak samarpanam prītyā
nishthā vratam dradhāshrayaha. 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 spashṭam
āgnopāsana-paddhatihi;
Paramātma-Parabrahma-
Sahajānanda-darshitā. 11

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

Purusho tathā strio sarve satsangnā
adhikāri chhe, sarve sukhnā adhikāri chhe
ane sarve brahmavidyānā adhikāri chhe. (12)

Satsangā'dhikrutah sarve
sarve sukhā'dhi-kāriṇaha;
Sarve'rhā brahmavidyāyām
nāryash-chaiiva 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'dhikāriṇaha. 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 guruhastha ke tyāgi badhā
Bhagwannā bhakto chhe. (17)

Sarve'dhikāriṇo mokshe

gruhiṇas-tyāgiṇo'pi cha;

Na nyūnā'dhikatā tatra

sarve bhaktā yatah Prabhoho. 17

Householders and renunciants are all entitled to *moksha*. Between them neither is inferior nor superior, because householders and renunciants are all devotees of Bhagwan. (17)

Swaminarayan Bhagwanne vishe ananya,
dradh ane param bhakti māte Ashray
Diksha Mantra grahan kari satsang prāpta
karvo. (18)

*Swāminārāyaṇe'nanya-
 draḍha-parama-bhaktaye;
 Gruhītvā'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;
 Akshara-guru-yogena
 Swāminārāyan-āshrayāt. (19)*

Āshraya-dīkshā-mantrash-chaiyam vidhaha:

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

Dhanyo'smi pūrṇakāmo'smi
nishpāpo nirbhayah sukhī;
Akshara-guru-yogena
Swāminārāyaṇā'shrayāt. 19

The Ashray Diksha Mantra is as follows:

Dhanyo'smi purna-kāmo'smi
nishpāpo nirbhayah sukhi;
Akshara-guru-yogena
Swāminārāyan-āshrayāt.⁴ (19)

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

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 Aksharbrahma guru, I am blessed, I am fulfilled, I am without sins, I am fearless and I am blissful."

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

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

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

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

5. 'Gunatit guru' refers to the Aksharbrahma guru, who is beyond *māyā*.

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 Brahmaswarup guru.⁶ (22)

6. 'Brahmaswarup guru' refers to the Aksharbrahma guru.

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*

Without the Aksharbrahma guru, supreme,
unwavering conviction (*nishchay*) in
Paramatma cannot be attained and one’s
ātmā also cannot acquire *brahmabhāv*. (23)

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

Sarva-siddhi-karam divyam

Paramātmā'nubhāvakam. 25

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

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
nārībhiḥ 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 tathāṅḍāni
bhakshayeyur na karhichit;
Palāṅḍum 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 khādya vastu tathā pinā ashuddha hoy te kyārey grahan na karvā. (30)

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 uchyate. 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
matkuṇādes̄h-cha pakshiṇām;
Keshānchij-jīva-jantūnām
hinsā kāryā na karhichit. 33*

*Ahinsā paramo dharmo
hinsā tvadharmo-rūpiṇī;
Shruti-smrutyādi-shāstreshu
s̄ṣṭam 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 Sampradaya'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)

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;
 Dharmārtham 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 pāmvēni bhāvnāthi pan tirthne vishe āpghāt na ja karvo. (43)

*Tirthē'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 māru prārabdha chhe.
Teo ja mārā tārak chhe. (45)

*Bhagavān kurute yaddhi
hitārtham eva tat sadā;*

*Prārabdham me tad ichchhaiva
sa eva tārako 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 vighnāh
pāpa-doshāsh-cha dur-guṇāhā;
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
tevē 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)

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

*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)

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

*Pūrvasyām uttarasyām vā
 dishi krutvā mukham tataha;
 Shuddhā'sanopavishtah 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*

*Ursi hastayosh-chandram
tilakam chandanena cha;
Swāminārāyaṇam mantram
japan 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 *chāndlo* to the forehead. One should also apply a *tilak-chāndlo* 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 strībhih
kartavyas-tilakam na hi;
Kumkuma dravyato bhāle
smarantībhir Harim gurum. 55

While remembering Bhagwan and the

guru, women should imprint only a kumkum *chāndlo* to their foreheads. They should not apply a *tilak*. (55)

Tyārbād satsangne āshrit bhakte pujānā 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

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

ātmā with Aksharbrahma and perform *mānsi puja* with a calm and focused mind. (56–58)

Bhagwan ane brahmaswarup guru ja mokshadātā chhe. Temnā ja dhyān tathā mānsi pujā 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 sārī rite darshan thāy tem bhaktibhāv-purvak sthāpan karvu. (60)

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
dāsbhāve namaskār karvā. (63)

*Āhvāna-shlokam 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 *dāsbhāv*. (63)

Ahvan Mantra ā pramāne chhe:

Uttishtha Sahajānanda
Shri-Hare Purushottama;
Gunātītā'kshara brahmann-
uttishtha krupayā guro.

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

Āgamyatām hi puṣārtham
 āgamyatām mad-ātmataha;
 Sānnidhyād darshanād divyāt
 saubhāgyam vardhate mama. (64–65)
Āhvāna-mantrash-chaivam vidhaha:
Uttishṭha Sahajānanda
 Shrī-Hare Purushottama;
Guṇātītā'kshara Brahmān-
 uttishṭha krupayā guro. 64

Āgamyatām hi pūjārtham
 āgamyatām mad-ātmataha;
 Sānnidhyād darshanād divyāt
 saubhāgyam vardhate mama. 65

The Ahvan Mantra is as follows:

Uttishṭha Sahajānanda
 Shri-Hare Purushottama;

Gunātītā'kshara brahmann-
 uttishtha krupayā guro.
 Āgamyatām hi pujārtham
 āgamyatām mad-ātmataha;
 Sānnidhyād darshanād divyāt
 saubhāgyam vardhate mama.¹¹

(64–65)

Tyārbād sthir chitte tathā mahimā sāthe
 murtionā darshan kartā kartā
 Swaminarayan mantrano jāp kartā mālā
 feravavi. Tyārbād ek page ubhā rahi, hāth

11. This mantra should be recited as written. The meaning of this mantra is as follows: “O Sahajanand Shri Hari! O Purushottam! O Aksharbrahma 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.”

unchā rākhi murtionā darshan kartā tapni
mālā feravavi. (66–67)

Mālām āvartayed mantram
Swāminārāyaṇam japan;
Mahimnā darshanam kurvan
mūrtinām 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 dāsabhāve purushoe sāshtāng dandvat pranām karvā ane strioe besine panchāng pranām karvā. (69)

*Sāshṭāṅgā daṇḍavat kāryāh
 praṇāmāh purushais-tataha;
 Nārībhis-tūpavishyaiva
 panchāṅgā dāsa-bhāvataha. 69*

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

Koi bhaktano droh thayo hoy tenā nivāranne arthe kshamāyāchnā-purvak pratidin 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 māte divyabhāv 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 *divyabhāv* and devotion while chanting the Swaminarayan mantra (*dhun*). (71)

Ā rite bhaktibhāve puajā 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

pujā te sam-anushthitā,

Gachchhā'tha tvam mad-ātmānam

Akshara-Purushottama. (73)

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

Punar-āgamana-mantrash-chaivam vidhaha:

Bhaktyaiva divya-bhāvena

pūjā te samanushṭhitā;

Gachchhā'tha tvam mad-ātmānam

Akshara-Purushottama. 73

The Punaragaman Mantra is as follows:

Bhaktyaiva divya-bhāvena

pujā te sam-anushthitā,

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)**

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

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

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

To strengthen one's satsang, one should then daily read shastras that encompass the teachings and instructions of Shri Hari and the gurus. (74)

Tyārbād ādar ane namrabhāve bhaktone pranām karvā. Ā rite pujā 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)

Pujā karyā vinā jamvu nahi ne pāni vagere
pan na pivu. Pravāse gayā hoie to pan
pujāno 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 pujā karvā asamartha hoy tene

anya pāse te puajā 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 puajā rākhvi. Vali putra ke putrino janma thāy te divasthi ja santān māte puajā 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 pratyē bhakti, prārthanā tathā
satsang māte sarve satsangioe gharma
sundar mandir sthāpvu. Temā bhaktibhāve
vidhivat Akshar-Purushottam tathā
paramparāmā āvel Gunatit guruo
padhrāvavā. (79–80)

*Bhakti-prārthana-satsanga-
hetunā prati-vāsaram;
Sundaram mandiram sthāpyam
sarvaiḥ 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)

*Haraye'narpya na grāhyam
anna-fala-jalādikam;
Shuddhau shankitam annādi
nā'dyāñneshe 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)

upāsanā and *bhakti*. He instructed that, along with Bhagwan, one should also serve his supreme devotee, Aksharbrahma, in the very same manner that one serves Bhagwan. (87–88)

Aksharbrahma Bhagwannā uttam bhakta chhe, kāran 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

Aksharbrahma 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
 Bhagwanni murtini sāthe Akshar-
 brahmani 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
Aksharasyāpi Brahmaṇaha. 91

To fulfil this ordinance and to grant

moksha to all, divine mandirs are devoutly constructed and the *murti* of Aksharbrahma is also ceremoniously consecrated with Purushottam Bhagwan in the central shrines [of these mandirs]. (90–91)

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

Evam eva gruhādyeshu
kruteshu mandireshvapi;
Madhye prasthāpyate nityam
sā'ksharah Purushottamaha. 92

Similarly, Aksharbrahma 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)

Prātah 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-nārioie sadāy je rite potānā dharmani rakshā thāy te ja rite vastro dhārvā. (94)

*Yathā sva-dharma-rakshā syāt
tathaiiva 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-draḍhatārtham hi
sabhārtham antike sthitam;
Gantavyam prati-saptāham
mandiram vāpi 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
 Purushottam Hari chhe. (96)

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

Swaminarayan Bhagwan, the sovereign of
 Akshar, is the manifest form of
 Paramatma Parabrahma 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 Aksharbrahma. This Aksharbrahma *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 Sampradaya's tradition of gurus that began with Gunatitanand Swami, only the present form of Aksharbrahma 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 mumukshuoē 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

vigneyāni mumukshubhihi;

Swāminārāyaṇenaivam

siddhāntitam svayam sfoṭam. 103

Mumukshus should realize that the five entities – jiva, ishwar, māyā, Aksharbrahma and

Parabrahma – 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 Aksharbrahmthi 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 Parabrahma is forever superior to Aksharbrahma. Furthermore, even Aksharbrahma 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;

*Mumukshūṅām 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 Aksharbrahma 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
ātmabuddhi for the Aksharbrahma 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 bhaktōe teno jap

karvo. Ā mantramā ‘Swami’ shabdathi Aksharbrahmane samajvā ane ‘Narayan’ shabdathi te Aksharbrahmathi par evā Purushottamne samajvā. (109–110)

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

*Aksharam Brahma vigneyam
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 Aksharbrahma, and ‘Narayan’ refers to Purushottam, who is superior to Aksharbrahma. (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 prasangthe ā siddhānt jivanmā prāpta kari shakāy chhe. Te ā sanātan muktiprad 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 *upāsanā* to Parabrahma. (116)

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

*Aksharādhipater bhaktim
sa-dharmām ācharet sadā;
Dharmeṇa 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 jnānu 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-krīḍanam 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 Parabrahma and Aksharbrahma. 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 shuddhabhāve,
 mārā motā bhāgya chhe em mānine potānā
 moksha māte karvi. (122)

Sevā Hareṣh-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 nahi. 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 smrutya
dhyānena paṭhanādibhihi;*

Sufalam samayam kuryād

Bhagavat-kīrtanādibhihi. 125

One should fruitfully use time by performing *sevā*, listening to discourses, doing *smṛuti*, 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-draḍhī-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 lilā-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)

Mumukshuoē 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 Aksharbrahma guru with
supreme love and *divyabhāv*. (134)

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

*Brahmā'kshare gurau prītir
dradhāivā'sti hi sādhanam;*

*Brahma-sthiteh pari-prāpteh
sākshāt-kārasya cha Prabho. 135*

Intense affection for the Aksharbrahma 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'nubhūtaye;
Brahma-guroh prasangānām
kartavyam mananam sadā. 136*

To imbibe the virtues of the Aksharbrahma guru and to experience Parabrahma, one

should always reflect on the incidents of the Aksharbrahma 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 [Parabrahma]. (137)

Satsangie kyārey bal-rahit vāt sām̄bhalvi
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 Brahma and Parabrahma and the greatness of those who are associated with them. (139)

Mumukshue satsangione vishe suhradbhāv, 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 towards satsangis. (140)

Paramatma Parabrahma Swaminarayan Bhagwan, Aksharabrahma-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 Parabrahma Swaminarayan Bhagwan, the Aksharbrahma 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

jānīne 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-chaiiva 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 Aksharbrahma
 sāthe ektāni vibhāvnā pratidin karvi. (150)

*Deha-traya-tryavasthāto
 gnātvā bhedam guṇa-trayāt;
 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 Aksharbrahma. (150)

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

Pratyaham anusandheyā

jagato nāsha-shīlatā;

Svātmano nityatā chintyā

sach-chid-ānanda-rūpatā. 151

Daily, one should reflect on the imper-

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*.

manent 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 māte ja
chhe em mānvu. (152)

*Bhūtam yach-cha bhavad yach-cha
yad-evā'gre 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
brahmaswarup 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 sātthe chhe em bal rākhvu. (155)

Mayā saha sadaivā'sti
sarva-dosha-nivāarakaha;
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-dhrtam;
 Para-dharmah sa vigneyo
 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 bādḥ 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
yathochit sanmān karvu. (159)

*Ādareṇa praṇāmaish-cha
madhura-vachanādibhihi;
Yatho-chitam hi sanmānyā
vrudhā 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 āpvo. (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 apvādnu 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, sām̄bhalnār̄ne 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 guruno kurājipo thāy. (165)

*Anyā'vaguṇa-doshādi-
vārtām kadā'pi nochcharet;
Tathā krute tvashāntih syād
aprītish-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 levo
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)

*Vachane vartane kvāpi
vichāre lekhane tathā;
Kaṭhoratām bhajen-naiva
janah ko'pi kadāchana. 171*

One should never be harsh in speech, action, thought or writing. (171)

Gruhastha satsangie matā-pitāni sevā karvi.

Pratidin temnā charanomā namaskār
karvā. (172)

*Sevām mātuh pituh kuryād
gruhī satsangam āshritaha;
Prati-dinam namaskāram
tat-pādeshu nivedayet. 172*

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 dikrā-dikrionu satsang,
shikshan vagerethi sāri rite poshan karvu.
Anyā sambandhioni potāni shakti
pramāne bhāvthi sevā karvi. (174)

*Sampālyāh putra-putryash-cha
satsanga-shikshaṇādinā;
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)

Gruhasthōe potānā gharmā bhegā mali

ānande bhojan karvu ane ghare padhārelā
atithini potāni shakti pramāne sambhāvnā
karvi. (176)

*Militvā bhojanam kāryam
gruhasthahiva sva-gruhe mudā;
Atithir hi yathā-shakti
sambhāvya āgato gruham. 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)

*Maraṇādi-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 sanskār 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 sanskār 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
tādrusham purushāntaram. 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 ashil drashyo jemā āvtā hoy tevā nātako ke chal-chitro vagere kyārey na jovā. (185)

*Ashlilam 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 vyasani 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 sāmhalvā, 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-pradānayo;
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 bhāvyaṃ 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 vyayo na karvo. Potāni
āvakne anusāre dhanno vyayo 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 gruhī;

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
sambhāvya 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-
denmā 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

agreed 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 puṣṭim
kuryāt sanskāra-rakṣhaṇam. 201*

*Svāsthya-shikṣhaṇa-samrakṣhā-
vidyud-anna-jalādikāiḥ;
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 jānīne; 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 sukhenā cha. 204*

One should happily reside in a country
where one can worship Bhagwan and
observe one's dharma. (204)

Vidyā, dhan ādini prāpti māte deshāntarmā
jāy tyāre tyā pan ādarthi 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-sammatāha. 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)

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

Bālyād eva draḍhī-kuryāt
sevā-vinamratādikam;
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)

Bālpanthi ja satsang, bhakti ane prārthanā karvā. Pratidin puja karvi tathā mātā-pitāne panchāng pranām karvā. (212)

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

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

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

*Vishesha-sayamah pālyah
kaumārye yauvane tathā;
Ayogyā-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 puajā
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 nirākṛuti;

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)

ridicule faith in spiritual matters and promote logic alone. (223)

Mumukshu haribhaktoe 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,
 avgunni ja vāto karnār, manasvi ane
 gurudrohi hoy teno sang na karvo. (226)

*Bhakteshu dosha-drashṭih 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;
Vishvāsur 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 draḍhaha;
 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;*

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

One should study and teach the Sanskrit or vernacular texts of one's Sampradaya 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, sām̄bhalvā ke manvā nahi. (239)

*Sām̄pradāyika-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 Sampradaya's principles or raise doubts. (239)

Swaminarayan Bhagwanne vishe hradaymā

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

*Swāminārāyaṇe bhaktim
parām draḍhayitum hradi;
Guruhareh samādeshāch
chāturmāsyē vratam charet. 240*

To reinforce profound devotion towards Swaminarayan Bhagwan in one's heart, one should observe vows during *chāturmās* 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 [Swaminarayan] 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 Sampradaya'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 Aksharbrahma gurus should always be celebrated with devotion. (245)

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

*Harer guror vishishtānām
 prasangānām dineshu cha;
 Satsangibhir yathā-shakti
 kāryāh 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 mahimāni 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 pujan karvu. Shravan vad āthamne divase Krishna Bhagwannu pujan 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 *pujan* to Ramchandra Bhagwan. On the day of Shravan *vad* 8, one should offer *pujan* to Krishna Bhagwan. (248)

Shivratrine 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 Hanumanjini
pujan karvu. Māрге 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 niṣṭhām
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 viṣhe 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, *sampradāyas* or their followers. One should never criticize them and should always treat them with respect. (253)

Mandiro, shāstro ane santoni 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 *ekādashi* 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 prasādibhut 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 Swami-

narayan or the Aksharbrahma 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
strībhiḥ 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)

Gachched yadā darshanārtham
bhakta-jano Harer guroho;
Riktena pāṇinā naiva
gachchet 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-kīrtanādīkam. 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 janoe savastra snān karvu. Tyāgioe Bhagwanni pujā karvi ane guruhasthoe dān karvu. (266)

*Grāha-muktau sa-vastram hi
kāryam snānam samair janaihi;
Tyāgibhish-cha Harih pūjyo
deyam dānam guruhasthitaihi. 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 maraṇasyāpi
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 tvayogyā-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)

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

dharmā-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;

Anishṭa-karaṇe nūnam

satsangā’shraya-shālinām. 277

Kāl, karma and māyā can never harm those who have taken refuge in satsang. (277)

Satsangioe ayogyā vishayo, vyaśano tathā
vāhemno sadāy tyāg karvo. (278)

Ayogyā-vishayāśh-chaivam

ayogyā-vyaśanāni cha;

Āśhankāh sampāri-tyājyāh

satsangam āśhritāih 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 Aksharbrahma 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 nishkāmpanu, nirlobh-panu, nihsvād-panu, nihsneh-panu, nirmān-panu tathā tyāginā anya guno dhāran karvā. (283–284)

*Tyāgibhih prīti-vruddhyartham
Akshara-Purushottame;
Nishkāmatvam sadā dhāryam
nirlobhatvam sadaiva cha. 283*

Nihsvādatvam sadā dhāryam
nih snehatvam tathaiva cha;
Nirmānatvam sadā dhāryam
anye cha tyāgino guṇāhā. 284

To increase their love for Akshar-Purushottam Maharaj, renunciants should always imbibe the virtues of *nishkāṃ*, *nirlobh*, *nihsvād*, *nih sneh*, *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 Brahma 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 pāmivā 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

dharmā siddhā 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 dāsabhāve bhakti karvi e
mukti mānvāmā āvi chhe. (291)

Aksharabrahma-sādarmyam
samprāpya dāsa-bhāvataha;
Purushottama-bhaktir hi
muktir ātyantikī matā. 291

Attaining oneness with Aksharbrahma and offering humble devotion to Purushottam 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 Sampradaya's shastras. (292)

Satsangi janoe pratidin ā 'Satsang Diksha'
shāstrano ekāgra chitte pāth karvo. Pāth

karvā asamartha hoy temne priti-purvak
tenu shraavan karvu. Ane shraddhāthi te
rite ācharvā prayatna karvo. (293–294)

Etat-Satsanga-Dīksheti

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 siddhāntni
 sthāpnā kari ane Gunatit guruoe 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 Parabrahma 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 māte 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

mumukshu-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 Parabrahma 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 Swaminarayan Bhagwannā divya krupāshish sadā varse. (299)

Sarvatraivā'bhivarshantu
sadā divyāh krupā'shishaha;
Paramātma-Parabrahma-
Swāminārāyaṇa-Prabhoho. 299

May the divine, compassionate blessings

of Paramatma Parabrahma Swaminarayan Bhagwan always shower everywhere. (299)

Sarvenā sarva dukho, tran tāp, upadravo, kleshho, 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
dradhā 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-pālāne;*

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-māрге 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 Brahma and Parabrahma, may all strengthen *nirdoshbhāv* and *divyabhāv* towards the Satsang. (307)

Sarva jano potānā ātmāne vishe Akshar-ruptā prāpta kari Purushottam Sahajanandni 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)

Upāsyā Parabrahma Sahajanand Shri Hari tathā Mul Akshar Gunatitanand Swami, sākshād jnān-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)

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) Parabrahma Sahajanand Shri Hari – the focus of *upāsanā*, (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 Aksharbrahma, 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
prakṛṣṭa-Brahmaswarūpa-Shrī-
Mahanta-SwāmiMahārājaihi
sva-hastā'ksharair-Gurjara-bhāshayā
likhitam Mahāmahopādhyāyena
Sādhu-Bhadreshadāsenā cha Sanskrita-

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

*shlokeshu nibaddham Satsanga-Diksheti
shāstram sampūrṇam.*

Thus concludes this ‘Satsang Diksha’ shastra which explains the principles of *āgnā* and *upāsanā* revealed by Parabrahma 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*

*Ashtādhikam shatam nāmnām
tasya sarvā'vatāriṇaha;
Vakshyāmi sarva-siddhyartham
Aksharādhīpateh shubham. 2*

Asya ashtā'dhika-shata-Sahajānanda-Nāmāvali-
Stotra-mantrasya prakāṣā'kshara-brahma
Guṇātīto Guruhu Rushihi.

Anushṭup chhandaha. Swāminārāyaṇo devatā.
Akshara-Purushottama iti bījam.

Brahma-dvāraka-prākāṣyaha iti shaktiḥ.

Prasthāpita-sva-siddhānta iti kīlakam.

Asya chatur-varga-siddhyarthe tathā cha,
sarva-vidha-shubha-sankalpa-siddhyarthe
jape viniyogaha.

Dhyānam (Shikhariṇī Chhandaha)

Sadā chittā'karsham
vadana-kamalam shānti-sadanam,
Dayā-rāshih sākshād
bharita-karuṇam netra-yugalam;
Prasannam ramyam cha
rasita-hasanam dukkha-haraṇam,
Aho dhyeyam divyam sukhada-
Sahajānanda-sakalam. 3

Sahajānanda-Nāmāvalihi

Swāminārāyaṇah Sākshād
Akshara-Purushottamaha;
Paramātmā Parabrahma
Bhagavān Purushottamaha. 4

- Īshvareśah Svayam-siddho*
Bhakta-sankalpa-pūrakaha. 9
- Santīrṇa-Sarayū-vārir*
Himagiri-vana-priyaha;
Pulahāshrama-vāsī cha
Pavitri-kruta-mānasaha. 10
- Sāksharah Sahajānandah*
Sarvānanda-pradah Prabhuhu;
Praṇīta-divya-satsango
Harikriśṇah Sukhāshrayaha. 11
- Sarvagnah Sarva-kartā'si*
Sarva-bhartā Niyāmakaha;
Sadā-sarva-sam-utkrusṭah
Shāshvata-shānti-dāyakaha. 12
- Dharma-sutah Sad-āchārī*
Sad-āchāra-pravartakaha;
Sadharmā-bhakti-sangoptā
Durāchāra-vidārakaha. 13

- Sakala-chetanopāsyah*
Shuddhopāsana-bodhakaha. 18
- Aksharādhipatih Shuddhah*
Shuddha-bhakti-pravartakaha;
Swāminārāyaṇetyākhyā-
divya-mantra-pradāyakaha. 19
- Sva-pratimā-pratishṭhā-krut*
Sva-sampradāya-kārahaha;
- Prasthāpita-sva-siddhānto*
Brahma-gnāna-prakāshakaha. 20
- Guṇātītokta-māhātmyo'-*
ksharā'tmaikya-prabodhakaha;
- Mūlākshara-Guṇātīta-*
swarūpa-parichāyakaha. 21
- Bhakti-labhyah Krupā-sādhyo*
Bhakta-dosha-nivārahaha;
- Shāstri-sthāpita-sa-brahma-*
dhātu-mūrtiralaukikaha. 22

Brahma-dvāraka-prākatyah
Samyag-Akshara-sansthitaha;
Samādhi-kāraḥ'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-vināshāya
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 Divyāsanopavishtāya namaha
14. ॐ Shrī Ananta-mukta-pūjitāya namaha
15. ॐ Shrī Sarva-karaṇa-shaktāya namaha
16. ॐ Shrī Samarthāya namaha

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 Aiptāya 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 Svechchhā-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 Prabhava 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-samutkrusṭāya 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-divyā-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

99. ॐ Shrī Shāstri-sthāpita-sabrahma-dhātu-
mūrtaye namaha
100. ॐ Shrī Alaukikāya namaha
101. ॐ Shrī Brahma-dvāraka-prākatyāya 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

adharmā unrighteousness

āgnā a spiritual and moral ordinance or command

aksharrup the state of oneness with Aksharbrahma

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 Aksharbrahma guru; understanding others as divine

brahmacharya observance of absolute celibacy

brahmarup the state of oneness with Aksharbrahma

brahmavidyā the knowledge of Akshar and Purushottam

brāhmic state of oneness with Aksharbrahma

chandan sandalwood

chāndlo a round mark that is usually applied to the forehead and may be accompanied by a *tilak*

chāndrāyan a type of austerity that is based on the phases of the moon

chāturmās four-month period that includes the Indian monsoon season, during which extra spiritual observances are undertaken

dāsabhāv the sentiment of obedient, reverent and humble service

dhun chanting the name of Bhagwan in prayer

dikshā initiation; firm resolve coupled with faith

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, *jnān*, *vairāgya* and bhakti

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 Aksharbrahma 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 *ātmā* or soul

jivan charitra biography detailing life, work and teachings

kāl time

kanthi sanctified small wooden beads stringed

-
- 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
- nishkām 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

panchāng 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

prapti having attained Bhagwan

prārabdha destiny, fate

pret an evil spirit

pujan a form of worship

sachchidānand understanding the *ātmā* as existent (*sat/sach*), sentient (*chid*) and blissful (*ānand*)

samp unity

sampradāy spiritual organization

sanskārs moral or cultural values

sāshtāng dandvat pranām prostration in which eight body parts touch the ground; also called *dandvat pranām* or *dandvat*

satsang association of the Aksharbrahma 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

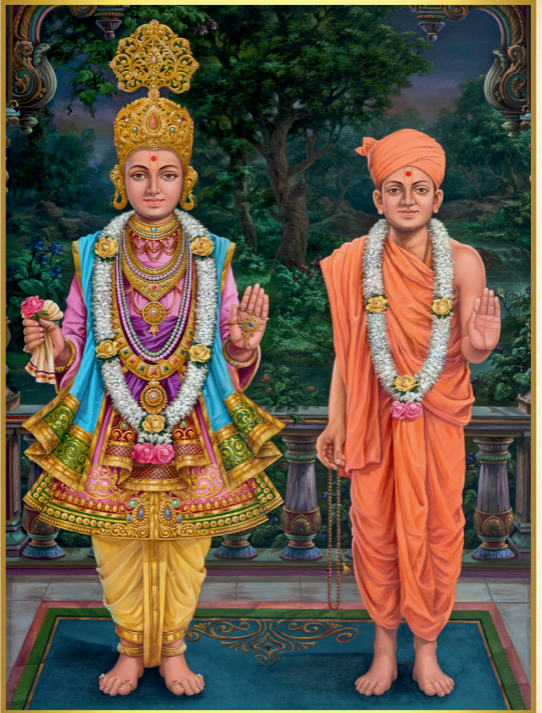
sud bright half of a lunar month

suhradbhāv fraternity, kinship or fellowship; also, *suhridaybhāv*

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



॥ Shri Swaminarayanano Vijayate ॥



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



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

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