

A Chapter of the Akshar-Purushottam Samhita

|| SATSANG DIKSHA ||

ENGLISH

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

Author

Pragat Brahmaswarup Mahant Swami Maharaj

॥ Shri Swaminarayan Vijayate ॥



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

Brahmaswarup Bhagatji Maharaj



Brahmaswarup Shastriji Maharaj



Brahmaswarup Yogiji Maharaj



Brahmaswarup Pramukh Swami Maharaj

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SATSANG DIKSHA

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Agnā and Upasana as Revealed by
Parabrahman Bhagwan Swaminarayan

Author:

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Sanskrit Verses:

Mahamahopadhyay
Sadhu Bhadreshdas

English Translation:

BAPS Sadhus



Swaminarayan Akshar Pith
Ahmedabad

Publisher's Note

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

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

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

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

A concise form of all the spiritual knowledge and sadhanas propagated by Bhagwan Swaminarayan and the Gunatit gurus is presented for all aspirants in the 'Satsang Diksha' shastra, authored and

gifted by Pragat Brahmaswarup Mahant Swami Maharaj (Swamishri).

He started writing this shastra on the holy day of Vasant Panchmi, V.S. 2076 (30 January 2020) in Navsari, Gujarat, and completed it on Hari Jayanti (2 April 2020). Swamishri 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. Quite often, Swamishri wrote till late at night or during the early morning. Once Swamishri had finished writing the shastra he involved scholarly sadhus of the BAPS, namely, Pujya Ishwarcharandas Swami,

Pujya Viveksagardas Swami, Pujya Atmaswarupdas Swami, Pujya Anandswarupdas Swami, Pujya Narayanmunidas Swami, Pujya Bhadreshdas Swami and others, to enrich its language, wherever it was required.

The ‘Satsang Diksha’ shastra is included in the ‘Akshar-Purushottam Samhita’ shastra, which expounds the teachings of Bhagwan Swaminarayan’s philosophy and bhakti tradition in the Sanskrit language. On Swamishri’s instruction the ‘Satsang Diksha’ shastra was rendered into Sanskrit by the Sanstha’s renowned scholar, Mahamahopadhyay Bhadreshdas Swami. Thereafter, Mahant Swami Maharaj checked the Sanskrit translation with the

original Gujarati verses and made the necessary changes.

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

By gifting this shastra Swamishri has blessed future generations with an abridged 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 an 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. This shastra presents the principles of *āgnā* and *upāsana* taught by Bhagwan Swaminarayan. This shastra was rendered into Sanskrit verses by Mahamahopadhyay Bhadreshdas Swami. The ‘Satsang Diksha’ shastra is a part of the ‘Akshar-Purushottam Samhita’ shastra, which extensively elaborates upon Bhagwan Swaminarayan’s principle teachings and perspectives of bhakti in a scholarly style.

The supreme Parabrahman Bhagwan

Swaminarayan came on earth (1781–1830 CE) out of his infinite compassion to liberate countless souls. He established a divine Satsang, revealing the eternal Vedic principle of Akshar-Purushottam for the purpose of attaining the highest *moksha*.

The Swaminarayan satsang is a unique way of life in consonance with the eternal Vedic principles of Akshar-Purushottam. This unique way of life has been practised by countless *satsangis* from the time of Bhagwan Swaminarayan to the present. For the spiritual nourishment and growth of the Satsang Bhagwan Swaminarayan inspired an unceasing *paramparā* and legacy of Aksharbrahman Gunatit gurus.

Āgnā and *upāsanā* are the two princi-

ples of satsang taught by Bhagwan Swaminarayan. He explained and elaborated upon these two principles in his divine discourses, compiled as the Vachanamrut. These two principles are also reflected upon in the books, kirtans and discourses by the *paramhansas*.

Aksharbrahman Gunatitanand Swami discoursed about and consolidated the supreme divinity of Bhagwan Swaminarayan, spiritual sadhanas and principles in the lives of innumerable sadhus and devotees. Through his discourses Brahaswarup Bhagatji Maharaj propagated that Gunatitanand Swami was Aksharbrahman and Bhagwan Swaminarayan was Parabrahman Purushottam.

Brahmaswarup Shastriji Maharaj tolerated colossal hardships and opposition to enshrine the principle of Akshar-Purushottam taught by Bhagwan Swaminarayan in the form of *murtis* in the central shrines of *shikharbaddh* mandirs. Brahmaswarup Yogiji Maharaj fostered the Satsang with the nectar of *samp*, *suhradbhāv* and *ektā*. He spearheaded and established the BAPS children and youth forums and Sunday satsang assemblies to nourish the devotees with the principles of *āgnā* and *upāsanā*. Brahmaswarup Pramukh Swami Maharaj made Herculean efforts to develop the BAPS into a global organization. He inspired the writing of shastras, consecrated 1,200 mandirs, gave

saffron *dikshā* to 1,000 youths and performed socio-spiritual services for the uplift of society.

Presently, the organization is helmed by Pragat Brahmaswarup Mahant Swami Maharaj, the sixth spiritual master 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 glory for all have engendered an atmosphere of divinity and love in the Satsang.

Since the time of Bhagwan Swaminarayan the Sampraday has seen

the creation of shastras that nourish the principles of *āgnā* and *upāsanā* among its followers. Also, shastras related to philosophy, spiritual sadhana, bhakti, dos and don'ts and other aspects have helped in disseminating and consolidating the satsang way of life among devotees. To summarize the teachings of all the shastras of the Sampraday, Mahant Swami Maharaj had long wished that a single shastra be made. He thus discussed this with the senior sadhus and accepted their request in doing the *sevā* of writing such a shastra.

The shastra ('Satsang Diksha') includes a wide range of essential topics: Bhagwan Swaminarayan is Parabrahman Purushottam Narayan, supreme, the all-doer, and

always has a divine form and is always manifest on earth; the Gunatit guru is Aksharbrahman, the embodiment of Narayan because he is eternally God-realized, and the ideal for all spiritual aspirants to attain the *brāhmic* state; and profound love and *ātmabuddhi* for him are the essence of all sadhanas. The highest principle of becoming *aksharrup* to offer humble devotion to Purushottam is delineated in this shastra. In addition, it includes contemplation of certain thoughts as part of one's internal sadhana, namely, thoughts about Parabrahman's attainment (*prāpti*), Bhagwan's doership (*kartā-hartā*), Bhagwan's pleasure (*rājīpo*), *ātmā*, ephemeral nature of the world, *mahimā* through asso-

ciation, perceiving others' virtues, *divya-bhāv* and introspection.

'Satsang Diksha' also encompasses aspects like abstaining from discouraging talks, not looking at others' faults and siding (*paksh*) with devotees. It also includes the purpose of establishing mandirs and the various bhakti rituals like doing darshan and others. This shastra also includes the daily practices for devotees like obeying *niyam*-dharma, having good behaviour, attending the weekly satsang *sabhā*, doing personal daily puja and *ghar sabhā*, performing *ārti* and other rituals before the *ghar* mandir and doing daily *mānsi*.

The word *dikshā*, which is part of this shastra's title, means firm resolve, un-

shakeable faith and total sacrifice. The message in this shastra is to resolve to personally consolidate the satsang principles related to *āgnā* and *upāsanā* in one's life, and to attain firm faith in and totally dedicate oneself for the two principles.

‘Satsang Diksha’ contains the quintessence of all that is 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 5 July 2020, Ashadh *sud* Purnima, V.S. 2076, Pragat Brahmaswarup Mahant Swami Maharaj performed the *pujan* rituals of this shastra for the very first time and inaugurated it

in Nenpur, Gujarat. On this very day he also instructed all sadhus and devotees to read five verses every day.

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

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

We acknowledge the efforts of Mahamahopadhyay Bhadreshdas Swami for translating the ‘Satsang Diksha’ into Sanskrit. Our sincere appreciations to Aksharananddas Swami, Brahmasetudas Swami, Dharmasetudas Swami, Amrutvijaydas Swami, Vivekjivandas Swami and Yogvivekdas Swami for translating it into English.

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

Sadhu Ishwarcharandas
5 July 2020
Guru Purnima, V.S. 2076
Ahmedabad



HH MAHANT SWAMI MAHARAJ

(Swami Keshavjivandas)

સ્વામીજી

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મંગલવાર

ઉ.આ.પ.સ સંસ્થાના તમામ આશ્રિતો
પ્રતિ,

સ્વદેશકરણકાર્યકારીના ઇલાજકે હેતુએ

જરૂરી સ્વામિનારાયણી

વિ. સરલંગ દીક્ષા ગ્રંથ મહારાજ સ્વામીની
કૃપાથી તૈયાર થયે છે. હવે આપણા બધાએ
તેના મોઢામાં મોઢા પાંચ પ્લેકોનું વાંચન
દરરોજ કરવું. જેનામાં શક્તિ અને આવડત
હોય તેમો સંસ્કૃત પ્લેકો વાંચે અને યથા શક્તિ
મુખપાઠ કરે. એવી અમારી રૂચિ છે.

બાલકો-બાલિકાઓ, કિશોરો-કિશોરીઓ, યુવકો-
યુવતીઓ મુખપાઠ કરી અક્ષર-પુરુષોત્તમનો
ઉદ્દેશ્ય કરે. યોગી બાબા અને પ્રમુખ સ્વામી
પૂજન રાજ્ય થશે.

જરૂરી સ્વામિનારાયણી



HH MAHANT SWAMI MAHARAJ

(Swami Keshavjivandas)

Nenpur, India
7 July 2020
Tuesday

Swami Shriji
P. P. Pramukh Swami

To All BAPS Devotees,

Heartfelt Jai Shri Swaminarayan from Sadhu Keshavjivandas

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

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

Jai Swaminarayan.

*Heartiest Jai Shree Swaminarayan
from Sadhu Keshavjivandas*

Pronunciation Guide

Sanskrit Transliteration

In Sanskrit, a word is pronounced exactly as it is written.

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

- The letters t, d, n may be pronounced in different ways.
- Sounds pronounced by touching the tongue to the roof of the mouth are denoted by a dot under the letter (ṭ, ḏ, ṇ).
- Dental sounds (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 meanings of the Gujarati words retained in the English translation text are collated in the Glossary.

Satsang Diksha

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

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

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

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

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

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

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

Laukik vyavahār to dehnā nirvāh 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;*

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

*Swāminārāyaṇeneha
sākshād evā'vatīrya cha. 6*

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

Ā satsangnu 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 karnārā 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-sankalpah
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
Paramwatmae darshāvel āgnā tathā
upāsanāni paddhatine spasht rite janāvi
chhe. (11)

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

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

Purusho tathā strio sarve satsangnā
adhikāri chhe, sarve sukhnā adhikāri chhe

ane sarve brahmavidyānā adhikāri chhe. (12)

*Satsangā'dhikrutah sarve
 sarve sukhā'dhi-kāriṇaha;
 Sarve'r'hā brahmavidyāyām
 nāryash-chaiva narās-tathā. 12*

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

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

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

In Satsang, superiority or inferiority should never be understood to be based on gender. All can attain *moksha* through devotion while observing the dharma prescribed for them. (13)

Sarva varnanā sarva strio tathā sarva purusho sadāy satsang, brahmavidyā ane mokshanā adhikāri chhe. Varnanā ādhāre kyārey nyun-ādhikbhāv na karvo. Sarva jano 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 gruhastha ke tyāgi badhā Bhagwannā bhakto chhe. (17)

Sarve'dhikāriṇo mokshe

gruhiṇas-tyāgino'pi cha;

Na nyūnā'dhikatā tatra

sarve bhaktā yatah Prabhoho. 17

Householders and renunciants are all entitled to *moksha*. Between them neither is inferior or superior, because house-

holders and renunciants are all devotees of Bhagwan. (17)

Swaminarayan Bhagwanne vishe ananya,
dradh ane param bhakti mâte āshray-
dikshā 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)

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

Āshray-dikshā mantra ā pramāne chhe:

Dhanyo'smi purna-kāmo'smi
 nishpāpo nirbhayah sukhi;
 Akshara-guru-yogena
 Swaminārāyan-āshrayat. (19)

Āshraya-dīkshā-mantrash-chaivam vidhaha:

*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
 Swaminārāyan-āshrayat.⁴ (19)

4. This mantra should be recited as written. The meaning ►

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

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

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

of this mantra is as follows: “Having taken refuge in Swaminarayan Bhagwan through the association of the Aksharbrahman guru, I am blessed, I am fulfilled, I am without sins, I am fearless and I am blissful.”

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

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

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

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

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

*Gurum Brahmaswarūpam tu
vinā na sambhaved bhaved;*

*Tattvato brahmavidyāyāh
sākshātkāro hi jīvane. 22*

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

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

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

Without the Aksharbrahman guru,

6. 'Brahmaswarup guru' refers to the Aksharbrahman 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)

*Naivā'pi tattvato bhaktih
paramānanda-prāpaṇam;*

*Nā'pi trividha-tāpānām
nāsho Brahma-gurum vinā. 24*

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

types of misery⁷ also cannot be eradicated.
(24)

Āthi sarva arthni siddhi kare tathā Para-
matmano anubhav karāve tevā pratyaksh
Aksharbrahma guruno āshro sadāy karvo.
(25)

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

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

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

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

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

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

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

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

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

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

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

All women and men should never engage

in any form of gambling or adultery. (28)

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

Mānsam matsyam tathā'ṅḍāni
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 khādyā vastu tathā
pinā ashuddh hoy te kyārey grahan na
karvā. (30)

Pātavyam gālitam peyam
jalām dugdhādikam tathā;

*Khādyam pānam ashuddham yad
grahṇīyād vastu tan-nahi. 30*

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

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

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

Satsangis should never steal. Even for the

sake of dharma, one should never commit theft. (31)

Pushpa, falo jevi vastu pan tenā dhanini
parvāngi vagar na levi. Parvāngi vagar levu
te sukshma chori kahevay 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-Smriti-ādi shāstromā spast kahevāmā āvyu chhe. (33-34)

*Manushyāṅām pashūnām vā
matkuṅādesha-cha pakshiṅām;
Keshānchij-jīva-jantūnām
hinsā kāryā na karhichit. 33*

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

One should never kill humans, animals, birds and bugs or other insects and creatures. The Shrutis, Smrutis and other sacred texts clearly describe non-violence

as the highest dharma and violence as *adharma*. (33–34)

Satsangioe yagnane arthe pan bakrā vagere
nirdosh prānioni hinsā kyārey na ja karvi.
(35)

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

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

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

Yāgādike cha kartavye

siddhāntam sāmpradāyikam;

Anusrutya hi kartavyam

hinsā-rahitam eva tat. 36

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

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

Matvā'pi yagna-shesham cha

vā'pi deva-niveditam;

Mānsam kadāpi bhakshyam na

satsangam āshritair janaihi. 37

Satsangis should never eat meat, even if it

is considered to be the remnant of a *yagna* or sanctified by the deities. (37)

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

Kasyā'pi tāḍanam naiva

karaṇīyam kadāchana;

Apa-shabdā'pamānādi

sūkshma-hinsā'pi naiva cha. 38

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

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

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

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

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

*Manasā vachasā vā'pi
 karmaṇā hinsane krute;
 Tat-sthito dukhyate nūnam
 Swāminārāyaṇo arihi. 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 pāmvāni bhāvnāthi pan tirthne vishe āpghāt na ja karvo. (43)

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

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

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

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

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

(44)

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

Bhagavān kurute yaddhi

hitārtham eva tat sadā;

Prārabdham me tad ichchhaiva

sa eva tāraḥ mama. 45

Whatever Bhagwan does is always beneficial. His wish alone is my *prārabdh*. 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

tevā sthānone vishe kyārey thukvu nahi
tathā mal-mutrādi na karvu. (49)

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

One should never spit, urinate or defecate 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 prasādech-cha
shuddhi-mati jane arihi. 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.
Tyār bād snānādik kari shuddh vastro
dhāran karvā. (51)

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

Satsangis should always wake up before sunrise. After bathing and other morning

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

routines, they should put on clean clothes.
(51)

Tyār bād purva dishāmā athvā uttar
dishāmā mukh rākhi, shuddh āsan upar
besi nitya-pujā karvi. (52)

*Pūrvasyām uttarasyām vā
dishī krutvā mukham tataha;
Shuddhā'sanopavishṭah 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 thayelā
chandan vade urdhva-pundra tilak karvu

ane kumkum vade chāndlo karvo tathā
 chhāti ane banne bhujāo par chandanhi
 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 *chandlo* to the

forehead. One should also apply a *tilak-chandlo* of *chandan* to the chest and both arms. (53–54)

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

*Kevalam chandrakah strībhih
kartavyas-tilakam na hi;
Kumkuma dravyato bhāle
smarantībhir arim gurum. 55*

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

Tyār bād satsangne āshrit bhakte pujānā

adhikār māte Bhagwannā pratāpnu
 chintvan kartā kartā ātmavichār karvo.
 Prasann 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 arehe. 56*

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

*Aksharabrahma rūpatvam
 svasyā'tmani vibhāvayet;
 Kuryāch-cha mānasīm pūjām
 shānta ekāgra chetasā. 58*

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

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

Bhagwan ane brahmaswarup guru ja moksha-dātā 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)

Tyār bād pavitra vastra upar chitra-pratimāonu sārī rite darshan thāy temā bhaktibhāv-purvak sthāpan karvu. (60)

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

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

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

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

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

In the centre, one should arrange the *murtis* of Akshar and Purushottam, that is, Gunatitanand Swami and the one who

transcends him, [Shriji] Maharaj. (61)

Tyār bād Pramukh Swami Maharaj
 paryant pratyek guruoni murtio
 padhrāvavi tathā pote pratyaksh 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)

Tyār bād āhvān shlok bovine Maharaj tathā
 guruonu āhvān karvu. Be hāth jodi
 dāsbhāve namaskār karvā. (63)

*Āhvāna-shlokaṃ 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)

Āhvān mantra ā pramāne chhe:

Uttishtha Sahajānanda
 Shri-Hare Purushottama;
 Gunātītā'kshara brahmann-
 uttishtha krupayā guro.
 Āgamyatām hi pujārtham
 āgamyatām mad-ātmatāha;

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

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

Āhvāna-mantrash-chaiivam 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)

Tyār bād sthir chitte tathā mahimā sāthe
murtionā darshan kartā kartā Swami-
narayan mantrano jāp kartā mālā feravavi.
Tyār bād ek page ubhā rahi, hāth unchā

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

“O Sahajanand Shri Hari! O Purushottam! O Aksharbrahman Gunatit gurus! Please shower compassion [upon me] and awaken. Please come forth from my *ātmā*, to accept my puja. I become more blessed due to your divine presence and darshan.”

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

Mālām āvartayed mantram

Swāminārāyaṇam japan;

Mahimnā darshanam kurvan

mūrtīnām sthira-chetasā. 66

Eka-pādotthito bhūtvā

mālām āvartayet tataha;

Tapasa ūrdhva-hastah san

kurvāṇo mūrti-darshanam. 67

Thereafter, with *mahimā* and a steady mind, one should perform *mālā* while chanting the Swaminarayan mantra and having darshan of the *murtis*. Afterwards, while continuing to do darshan of the *murtis*, one should stand on one leg with arms raised

and perform *tapni mālā*. (66–67)

Tyār bād 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)

Tyār bād 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 prati-din ek dandvat pranām adhik karvo. (70)

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

One should perform an additional *dandvat*

pranām every day to seek forgiveness for hurting or harbouring ill-will towards another devotee. (70)

Tyār bād Swaminarayan mantrano jap kartā shubh sankalponi purti mâte 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 pujā karine punarā-

gaman mantrathi Akshar-Purushottam
Maharajne potānā ātmāne vishe padhrā-
vavā. (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)

Punarāgaman mantra ā pramāne chhe:

*Bhaktyaiva divya-bhāvena
pujā te sam-anushtithā,*

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

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

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)

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

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

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

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

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

Tyār bād 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 puajā karvā asamarth 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 bhakti-
bhāve vidhivat Akshar-Purushottam tathā
param-parāmā āvel Gunatit guruo padhrā-
vavā. (79–80)

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

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

All *satsangis* should place a beautiful mandir within their homes where they can daily offer devotion, pray and practise *satsang*. Within the mandir, one should devoutly and ceremonially consecrate the *murtis* of Akshar-Purushottam and the Gunatit gurus of the tradition. (79–80)

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

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

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

Ārti samaye chittne sthir kari bhaktie
sahit, tāli vagādtā ane uchch svare ‘Jay
Swaminarayan Jay Akshar-Purushottam...’
em ārtinu gān karvu. (82)

Uchchaih svarair Jaya Swāmi-
nārāyaṇeti bhaktitaha;

Sa-tāli-vādanam geyam

sthireṇa chetasā tadā. 82

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

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

Yaiva rasavatī pakvā

mandire tām nivedayet;

Uchchārya prārthanam bhaktyā

tatah prasāditam jamet. 83

Offer whatever food has been prepared [to the *murtis*] in the *ghar mandir* and after

devoutly reciting prayers, eat the sanctified meal. (83)

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

*Haraye'narpya na grāhyam
anna-fala-jalādikam;
Shuddhau shankitam annādi
nā'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 bhagā thai roj ghar-sabhā karvi ane temā bhajan, goshti tathā shāstronu vānchan ityādi karvu. (86)

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

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

Shri Harie shuddh upāsanā-bhaktinā poshan ane rakshan māte mandir nirmān-rup bhaktinu pravartan karyu. Ane Bhagwanni jemaj temnā uttam bhakta evā Aksharbrahmani Bhagwanni sāthe sevā karvā māte āgnā kari. (87–88)

*Shuddhopāsana-bhaktim hi
 poshayitum cha rakshitum;*

*Bhaktim mandira-nirmāṇa-
rūpām prāvartayaddharihi. 87*

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

Shri Hari inspired the creation of mandirs as a form of devotion to foster and protect pure *upāsanā* and bhakti. He instructed that, along with Bhagwan, one should also serve his supreme devotee, Aksharbrahman, in the very same manner that one serves Bhagwan. (87–88)

Aksharbrahma Bhagwannā uttam bhakta chhe, kāran ke teo nitya māyāpar chhe ane

nitya Bhagwanni sevāmā ramamān hoy
chhe. (89)

Vartata uttamo bhakto

Brahma Bhagavato'ksharam;

Nityam māyā-param nityam

ari-sevāratam yataha. 89

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

Te āgnāne anusarine sarvanu kalyān thāy
te hetuthi divya mandironu nirmān bhak-
tibhāvthi karvāmā āve chhe ane tenā
madhya khandmā Purushottam Bhagwan-
ni murtini sāthe Aksharbrahmani murti
pan vidhivat sthāpvāmā āve chhe. (90-91)

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

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

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

Ej rite ghar ādi sthalone vishe karelā mandirōmā pan madhyamā hammeshā Akshar-

brahma sahit Purushottam Bhagwanne
prasthāpit karvāmā āve chhe. (92)

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

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

Sarve satsangioe savāre, sānje athvā potānā
anukul samaye pratidin bhaktie karine
samipe āvel mandire darshane javu. (93)

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

*Yathā sva-dharma-rakshā syāt
tathaiva vastra-dhāraṇam;
Satsangi-nara-nārībhih
karaṇīyam hi sarvadā. 94*

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

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

*Satsanga-dradhatārtham hi
sabhārtham antike sthitam;
Gantavyam prati-saptāham
mandiram vāpi maṇḍalam. 95*

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

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

*Swāminārāyaṇah sākshād-
Aksharādhipatir-Harihi;*

Paramātmā Parabrahma

Bhagavān Purushottamaha. 96

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

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

Sa ekah paramopāsya

ishṭa-devo hi nah sadā;

Tasyaiva sarvadā bhaktih

kartavyā'nanya-bhāvataha. 97

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

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

Sākshād Brahmā'ksharam Swāmī

Guṇātītah sanātanam;

Tasya paramparā'dyā'pi

Brahmā'ksharasya rājate. 98

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

Sampradaymā Gunatitanand Swamithi
ārambhāyel guru paramparāmā āvel
pragat Aksharbrahma e ekaj āpnā guru
chhe. (99)

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

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

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

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

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

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

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

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

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

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

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

*Nityān yatha cha satyāni
 vigneyāni mumukshubhihi;
 Swāminārāyaṇenaivam
 siddhāntitam svayam sṭam. 103*

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

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

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

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

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

Paramatma Parabrahma sadā Aksharbrahmāthi par chhe ane Aksharbrahma pan te Paramatmani nitya dāsabhāve sevā

kare chhe. (105)

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

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

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

Sarva-kartā cha sākārah
sarvopari sadā Harihi;
Mumukshūṇām vimokshāya
prakaṭo vartate sadā. 106

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

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

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

Through the Aksharbrahman guru, Bhagwan always remains present with all of his divinity and bestows utmost bliss. (107)

Aksharbrahma gurune vishe dradh priti

ane ātmabuddhi karvi. Temne vishe pratyaksh Bhagwanno bhāv lavine bhaktie karine temni sevā tathā dhyān karvā. (108)

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

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

Swaminarayan mantra divya, alaukik ane shubh mantra chhe. Swayam Shri Harie ā mantra āpyo chhe. Sarva 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 ariṇā svayam. 109

Aksharam Brahma vigneyam
manthro Swāmīti shabdataha;
Nārāyaṇeti shabdena
tat-parah Purushottamaha. 110

The ‘Swaminarayan’ mantra is divine, beyond this world and auspicious. Shri Hari himself bestowed this mantra. All devotees should chant it. In this mantra, understand that ‘Swami’ refers to

Aksharbrahman, and ‘Narayan’ refers to Purushottam, who is superior to Aksharbrahman. (109–110)

Ā siddhānt Bhagwan Swaminarayane ā lokmā prabodhyo. Gunatit guruoe tenu digantmā pravartan karyu. Shastriji Maharaje tene murtimān karyo. Guruonā jivan-charitra-granthomā teni punah dradhtā karāvavāmā āvi. Ā siddhāntne guruhari Pramukh Swami Maharaje potānā hastāksharthe lakhi sthir karyo. Sākshāt guruharinā prasangthe ā siddhānt jivanmā prāpta kari shakay chhe. Te ā sanātan muktuprad siddhāntne ja divya ‘Akshar-Purushottam Darshan’ kahevāmā āve chhe. (III–II4)

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 *jivancharitra* 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'. (III-II4)

Avā param divya siddhāntnu chintvan
kartā kartā nishthāthi ane ānand-utsāh-
purvak satsang karvo. (II5)

*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 Parabrahman. (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 jnānnu ālamban laine ke koi parvanu ālamban laine pan manushyae adharmanu āchran 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-kriḍanam tathā;
 Gāli-dānādikam naiva
 parvasvapi samācharet. 119*

Even during festivities, one should abstain from bhang, alcohol and other such sub-

stances, as well as gambling, swearing and other such activities. (119)

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

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

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

Nindā, lajjā, bhay ke mushkelione lidhe
kyārey satsang, Swaminarayan Bhagwan,

temni bhakti ane guruno tyāg na karvo.
(121)

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

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

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

Sevā Haresh-cha bhaktānām
kartavyā shuddha-bhāvataha;

*Mahad-bhāgyam mamāstīti
matvā sva-moksha-hetunā. 122*

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

Satsang ane bhajan vinā vyarth 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 lage ane
kriyānu mān na āve. (124)

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

One should perform tasks while engaging
in devotion and according to āgnā. By
doing so, one will not become attached to
one's actions, be burdened by them or
develop ego because of them. (124)

Sevā, kathā, smaran, dhyān, pathanādi

tathā bhagvat-kirtan vagerethi samayne
sufal karvo. (I25)

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

One should fruitfully use time by performing *sevā*, listening to discourses, *smruti*, meditating, studying, singing kirtans of Bhagwan and engaging in other such activities. (I25)

Satsangno āshro potānā durgunone tālvā,
sadgunone prāpta karvā ane potānā param
kalyān māte karvo. (I26)

*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. (I28)

*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. (I28)

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, shuddhbhāvthi 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 draḍh karvo, nirbaltāno tyāg karvo, dhiraj rākhvi tathā Bhagwannu bal rākhvu. (132)

Vishvāsah su-draḍhī-kāryō

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 shraavan, 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)

Mumukshuoḥ pratyaksh Aksharbrahma
guruno prasang sadā param priti ane
divyabhāvthi karvo. (134)

*Prasangah parayā prītyā
Brahmākshara-guroh sadā;
Kartavyo divya-bhāvena
pratyakshasya mumukshubhihi. 134*

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

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

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

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

Aksharbrahma gurunā guno ātmasāt karvā māte tathā Parabrahmani anubhuti māte Aksharbrahma gurunā prasangonu sadāy manan karvu. (136)

*Brahma-guṇa-samāvāptyai
Parabrahmā'nubhūtaye;*

Brahma-guroh prasangānām

kartavyam mananam sadā. 136

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

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

Manasā karmaṇā vāchā

sevyo Guruharih sadā;

Kartavyā tatra pratyaksha-

Nārāyaṇa-svarūpa-dhīhi. 137

One should associate with one's guruhari through thought, word and deed and should realize him as 'Narayanswarup' –

the manifest form of Narayan [Parabrahman]. (137)

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

Mumukshue satsangione vishe suhrad-
 bhāv, divyabhāv tathā brahmabhāv rākhvā.
 (140)

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

Mumukshus should keep *suhradbhāv*, *divyabhāv* and *brahmabhāv* toward *satsangis*. (140)

Paramatma Parabrahma Swaminarayan Bhagwan, Aksharbrahma-swarup Gunatit guru, temne āpelā divya siddhānt tathā temnā āshrit bhaktono viveke karine sadāy paksh 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 *paksh* of Paramatma Parabrahman Swaminarayan Bhagwan, the Aksharbrahman Gunatit guru, the divine *siddhānt* they have imparted and the devotees who have sought their refuge. (141–142)

Bhagwan ane brahmaswarup guruni āgnānu sadāy pālan karvu. Temni anuvrutti jānine tene dradhpane anusarvu. Temni āgnā ālas vagere mukine pālvi, tarat pālvi; sadā ānand, utsāh ane mahimā sāthe temne rāji karvānā bhāvthi pālvi. (143–144)

Āgnām Bhagavato nityam

Brahma-gurosh-cha pālayet;

Gnātvā tad-anuvruttim cha

tām evā'nusared draḍham. 143

Tad-āgnām pālayet sadya

ālasyādi vihāya cha;

Sānandotsāha-māhātmyam

tat-prasāda-dhiyā sadā. 144

One should always obey the commands of Bhagwan and the Brahmaswarup guru. One should realize their inner wishes and firmly abide by them. Their instructions should be followed without laziness, immediately, and always with joy, enthusiasm, *mahimā* and an eagerness to please them. (143–144)

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

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

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

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

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

“Having attained oneness with Akshar, I offer devotion to Purushottam.” In this manner, one should reflect on one’s goal each day without laziness. (I46)

Ā Swaminarayan Bhagwan sarva-kartā-hartā chhe, sarvopari chhe, niyāmak chhe. Teo mane ahi pratyaksh malyā chhe. Āthi ja hu dhanya chhu, param bhāgyashāli chhu, krutārth chhu, nishank chhu, nishchint chhu ane sadā sukhi chhu. (I47–I48)

Kartā’yam sarva-hartā’yam

sarvopari niyāmakaha;

Pratyaksham iha labdho me

Swāminārāyaṇo arihi. 147

Ata evā’smi dhanyo’ham

parama-bhāgyavān aham;

*Krutārthash-chaiva nihshanko
nishchinto'smi sadā sukhī. 148*

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

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

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

14. Creator, sustainer and destroyer.

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

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

*Deha-traya-tryavasthāto
gnātvā 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

15. Three bodies: *sthul* (gross), *sukshma* (subtle) and *kāran* (causal).

16. Three states: *jāgrat* (waking), *swapna* (dream) and *sushupti* (deep sleep).

the three qualities,¹⁷ one should every day believe oneself as being one with Aksharbrahman. (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 impermanent nature of the world and on one's *ātmā* as eternal and *sachchidānand*. (151)

17. Three qualities: *sattvagun*, *rajogun* and *tamogun* – the three qualities of *māyā*.

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

*Bhūtam yach-cha bhavad yach-cha
yad-evāgre bhavishyati;*

Sarvam tan me hitāyaiva

Swāminārāyaṇechchhayā. 152

One should understand that all which has happened, which is happening, and which will happen is solely due to Swaminarayan Bhagwan's will and only for my benefit. (152)

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

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

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

Mān, irshā, kām, krodh ityādi doṣhono āveg āve tyāre ‘Hu Akshar chhu, Puruṣhottamno dās chhu’ em shānt mane chintvan karvu. (154)

*Māneshyā-kāma-krodhādi-
doṣhā’vego bhavet tadā;
Aksharam-aham ityādi
shānta-manā vichintayet. 154*

When one experiences impulses of egoism, 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 sadaiv
māri sāthe 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)

observe the commands of Bhagwan and the guru. The wise *mumukshu* should realize that *pardharma* is disregarding their instructions and acting wilfully. (156–157)

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

*Satsanga-niyamād yaddhi
viruddham dharmalopakam;
Fala-dam api nācharyam
bhaved yad bhakti-bādhakam. 158*

One should avoid even [apparently] beneficial actions that impede devotion, trans-

gress the *niyams* of satsang or cause one to lapse from dharma. (158)

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

Ādareṇa praṇāmaish-cha

madhura-vachanādibhihi;

Yatho-chitam hi sanmānyā

vruddhā gnāna-vayo-guṇaihi. 159

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

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

*Sadaivā'daraṇīyā hi
 vidvad-varishṭha-shikshakāhā;
 Yathā-shakti cha sat-kāryāh
 sādhu-vādādi-karmaṇā. 160*

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

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

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

Apshabdothi yukta, sām̐bhalnār̐ne 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 draw-

backs or flaws. Doing so causes unrest and results in the displeasure of Bhagwan and the guru. (165)

Atyant āvashyak hoy to parishuddh
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 lekthane 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)

Gruhasthō dikrā-dikrionu satsang,
shikshan vagerethi sārī rite poshan karvu.
Anyā sambandhionī potānī shakti
pramāne bhāvthi sevā karvi. (174)

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

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

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

Gruhe hi madhurām vāṇīm

vaded vācham tyajet kaṭum;

Kam api pīḍitam naiva

prakuryād malinā'shayāt. 175

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

Gruhasthoe potānā gharmā bhegā mali

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

*Militvā bhojanam kāryam
gruhasthaih 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 āchrano
ane sadguno vade sadā sanskār āpvā. (178)

*Putrī-putrātmikā svasya
sanskāryā santatih sadā;
Satsanga-divya-siddhāntaih
sad-āchāraish-cha sadgunaihi. 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 garbhmā 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 kudrushtie karine strione
na jue. Te ja rite strio pan kudrushtie
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, wom-
en should also never look at men with
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 sparsh 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)

Āpatkāḷ prāpta thatā anyani rakshā māte

sparsh 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 ashilil drashyo jemā āvtā hoy tevā nātako ke chal-chitro vagere kyārey na jovā. (185)

*Ashlīlam yatra drashyam syād
dharma-sanskāra-nāshakam;*

Nāṭaka-chala-chitrādi

tan-na pashyet kadāchana. 185

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

Satsangi-janoe je manushya vyasani, nirlajj tathā vyabhichāri hoy teno sang na karvo. (186)

Manushyo vyasanī yah syād

nirlajjo vyabhichāravān;

Tasya sango na kartavyah

satsangam-āshritair-janaihi. 186

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

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

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

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

Jene karine kām-vāsanā vruddhi pāme tevi
vāto ke gito na sāmhalvā, pustako na
vānchvā tathā tevā drushyo 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-pradānayoho;
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
 duṣṭair janaih saha kvachit;
 Dīna-janeshu bhāvyam cha
 satsangibhir dayā'nvitaihi. 191*

Satsangis should never engage in dealings with immoral persons and should be compassionate towards those who are meek and disadvantaged. (191)

Laukik kārya kyārey vichārya 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 vyarth vyay na karvo. Potāni
āvakne anusāre dhanno vyay karvo. (193)

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

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

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

Kartavyam lekhanam samyak

svasyā'yasya vyayasya cha;

Niyamān anusrutyaiva

prashāsana-krutān sadā. 194

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

Potāne prāpta thati āvakmāthi potāni
shakti pramāne dasmo ke vismo 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-chaiiva
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-den-
mā vishvās-ghāt tathā kapat na karvā. (198)

*Dhana-dravya-dharādīnām
 pradānā'dānayoḥ punaha;
 Vishvāsa-hananam naiva
 kāryam na kapaṭam tathā. 198*

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

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

*Pradātum karma-kāribhyah
 pratignātam dhanādīkam;
 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 pālvē. 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-rakṣaṇam. 201*

*Svāsthya-shikṣaṇa-samrakshā-
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 sukhena cha. 204*

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

Vidyā, dhan ādini prāpti 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 deśhāntare 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
vyarth 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 dradhī-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

panchāṅg pranāms to one's mother and father. (212)

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

*Visheshā-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 nirākruti;

Tasya sango na kartavyas-

tādrug-granthān paṭhen-na hi. 219

One should not associate with those who deny Bhagwan and his incarnations, disapprove of *upāsanā* to Paramatma or believe Bhagwan, who eternally possesses a form, to be formless. Do not read such texts. (218–219)

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

Khaṇḍanam mandirāṇām yo

mūrtinām kurute Harehe;

Satyā'hinsādi-dharmāṇām

tasya sangam pari-tyajet. 220

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

Je manushya guru-sharanāgatino virodh karto hoy, vaidik shāstronu khandan karto hoy, bhaktimārgno virodh karto hoy teno sang na karvo. (221)

Gurvāshraya-virodhī yo

vaidika-shāstra-khaṇḍakaha;

Bhakti-mārga-virodhī syāt

tasya sangam na chā'charet. 221

One should not associate with those who oppose taking refuge in a guru, Vedic texts

or the path of bhakti. (221)

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

*Buddhimān api loke syād
vyāvahārika-karmasu;
Na sevyo bhakti-hīnash-chech-
chhāstra-pārangato'pi vā. 222*

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

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

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

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

Mumukshu haribhaktoe satsangmā rahelā
 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 pratyaksh 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-drashtih 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 sām̄bhalvāthi Bhagwan, guru tathā satsangne vishe nishthā talti hoy teno sang tyajvo. (228)

*Vachanānām shruter yasya
nishthāyā 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 prakrut bhāshāmā potānā Sampradāyānā granthonu pathan-pāthan karvu. (235)

*Sva-sampradāya-granthānām
yathā-shakti yathā-ruchi;
Sanskrite prākṛute 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 *jivancharitras* of the Gunatit gurus with adoration. (236)

Swaminarayan Bhagwan tathā Gunatit guruonā updes̄h 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 bādth kare

tathā sanshay utpann kare tevā vachano
vānchvā, sām̐bhavā ke manvā nahi. (239)

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

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

Swaminarayan Bhagwanne vishe hradaymā
parā-bhakti dradh karvā guruharinā
ādeshti chāturasmā vrat karvu. (240)

*Swāminārāyaṇe bhaktim
parām dradhayitum hradi;
Guruhareh samādeshāch
chāturasmāsyē 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 āchran 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 Sampraday's shastras according to one's preference and ability. (243)

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

*Sarvaih satsangibhih kāryāh
prītim vardhayitum arau;*

*Utsavā bhakti-bhāvena
harshenollāsatas-tathā. 244*

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

Bhagwan Swaminarayan tathā Akshar-
brahma guruonā janma-mahotsavo

bhakti-bhāvthi hammeshā ujavavā. (245)

Janma-mahotsavā nityam

Swāminārāyaṇa-Prabhoho;

Brahmā'kshara-gurūṇām cha

kartavyā bhakti-bhāvataha. 245

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

**Satsangi janoe Shri Hari tathā gurunā
vishisht 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 God 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'shtamyām 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)

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

*Shiva-rātrau hi kartavyam
pūjanam Shankarasya cha;*

Gaṇesham Bhādra-shuklāyām

chaturthyām pūjayet tathā. 249

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

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

Mārutim Āshvine krushṇa-

chaturdashyām hi pūjayet;

Mārge 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 pujya-pane manvā.
(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 dradhām nishthām
Akshara-Purushottame;*

Tathā'pi naiva kartavyam

devatā'ntara-nindanam. 252

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

Anyā dharmo, sampradāyo ke temnā anuyāyione vishe dvesh na karvo. Temni nindā na karvi. Temne sadā ādar āpvo. (253)

Dharmā vā sampradāyā vā

ye'nye tad-anuyāyinaha;

Na te dveshyā na te nindyā

ādartavyāsh-cha sarvadā. 253

One should not have contempt for other religions, *sampradāys* or their followers.

One should never criticize them and should always treat them with respect. (253)

Mandiro, shāstro ane 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)

Sayam, upvās ityādi je je tapnu āchran 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 nishiddh 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 prasādi-bhut karyā chhe, Aksharbrahma-swarup guruoe je sthānone prasādibhut karyā chhe, te sthānoni yātrā karvāni ichchhā hoy tene potāni shakti ane ruchi pramāne karvi. (258–259)

Swāminārāyaṇeneha

svayam yaddhi prasāditam;

Gurubhish-chā'kshara-Brahma-

swarūpair yat prasāditam. 258

Teshām sthāna-visheshāṇām

yātrām kartum ya ichchhati;

Tad yātrām sa janah kuryād

yathā-shakti yathā-ruchi. 259

If one desires to go on a pilgrimage to the places sanctified by Bhagwan Swami-

narayan or the Aksharbrahman gurus, one should do so according to one's means and preferences. (258–259)

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

Ayodhyām Mathurām Kāshīm

Kedāram Badarīm vrajet;

Rāmeshvarādi tīrtham cha

yathā-shakti yathā-ruchi. 260

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

Mandirmā āvel sau koie maryādānu pālan avashya karvu. Mandirne vishe āvel purushoe strino sparsh na karvo tathā strioe purushno sparsh 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
strībhih 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 arehe. 264*

*Nidrām cha bhojanam tyaktvā
tadaikatropavishya cha;
Kartavyam grāha-muktyantam
Bhagavat-kīrtanādikam. 265*

During a solar or lunar eclipse, all satsang-
is should discontinue all activities and en-

gage 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 sa-
vastra 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 maraṇasyā'pi
vidhayah sūtakādayaha;
Satsanga-rītim āshritya
pālyāh shrāddhā-dayas-tathā. 267*

One should perform rituals related to birth, death and *shrāddh* according to the Satsang tradition. (267)

Koi ayogya āchran thai jay tyāre
Bhagwanne rāji karvā shuddh 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)

*Āpat-kālmā 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)

Kasht āpe tevi āpatti āvi pade tyāre
Bhagwannu bal rākhi je rite potāni tathā
anyani rakshā thāy tem karvu. (270)

*Āpattau kashṭa-dāyām tu
rakshā svasya parasya cha;
Yathaiva syāt tathā kāryam
rakshatā Bhagavad-balam. 270*

When agonizing calamities arise, one
should derive strength from Bhagwan and
act to protect oneself and others. (270)

Viveki manushye prānno nāsh thāy tevi
āpatti āvi pade tyāre gurunā ādeshone
anusarine prānni rakshā karvi ane sukhe
rahevū. (271)

*Āpattau prāṇa-nāshinyām
prāptāyām tu vivekinā;*

Gurvādeshā'nusāreṇa

prāṇān rakshet sukham vaset. 271

When faced with circumstances that may result in death, one who is wise should act according to the guru's teachings to protect one's life and live peacefully. (271)

Sarve satsangi janoe satsangni rit pramāne,
gurunā adesh anusār, pari-shuddh 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 kalam avasthām cha
 sva-shaktim anusrutya cha;
 Āchāro vyavahārash-cha
 prāyash-chittam vidhīyatām. 273*

As per their prevailing location, time, age and abilities, all *satsangis* should genuinely act, atone and engage in dealings according to the traditions of the Satsang and the guru's instructions. (272–273)

Dharma-niyam pālvāthi jivan unnat thāy
 chhe ane anyane pan sadāchār pālvāni
 prernā male chhe. (274)

*Jīvanam unnatim yāti
 dharma-niyama-pālanāt;
 Anyashchā'pi sadāchāra-
 pālāne prerito bhavet. 274*

Observing dharma and *niyams* elevates the quality of one's life and also inspires others to live righteously. (274)

Bhagwannā bhakte kyārey bhut, pret,
pishāch ādini bik na rākhvi. Āvi
āshankāono tyāg karine sukhe rahevu.
(275)

Bhūta-pretā-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 anisht karvā
samarth 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, vyasano tathā vahemno sadāy tyāg karvo. (278)

Ayogyā-vishayāsh-chaivam

ayogyā-vyasanāni cha;

Āshankāh sampari-tyājyāh

satsangam āshritaih sadā. 278

Satsangis should always renounce inappropriate indulgence in the sense pleasures, addictions and superstitions. (278)

Kāl, karma ādinu kartā-panu na mānvu.

Akshar-Purushottam Maharajne sarva-
kartā manvā. (279)

Naiva manyeta kartrutvam

kāla-karmādikasya tu;

Manyeta sarva-kartāram

Akshara-Purushottamam. 279

Do not believe *kāl*, karma and other factors to be the doers. One should realize Akshar-Purushottam Maharaj as the all-doer. (279)

Vipatti āve tyāre dhiraj rākhvi, prārthanā karvi, prayatna karvo ane Akshar-Purushottam Maharajne vishe dradh vishvās rakhvo. (280)

Vipattishu dhared dhairyam

prārthanam yatnam ācharet;

Bhajeta draḍha-vishvāsam

Akshara-Purushottame. 280

In difficult times, one should remain patient, offer prayers, persevere and keep firm faith in Akshar-Purushottam Maharaj. (280)

Tyāgāshram grahan karvāni ichchhā hoy temne Aksharbrahma-swarup guru pāse dikshā grahan karvi. Sarve tyāgioe sadā ashta-prakāre brahmacharya pālvu. (281)

Tyāgāshramechchhunā 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 Akshar-

brahman guru. All sadhus should always observe eight-fold *brahmacharya*. (281)

Tyāgioe dhanno tyāg karvo ane potānu karine rākhvu nahi. Dhanno sparsh 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, nisswād-panu, nissneh-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

nihśnehatvam 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 *nishkām*, *nirlobh*, *nissvād*, *nissneh*, *nirmān*, and the other ascetic qualities. (283–284)

Tyāgioe potānā ātmāni Brahma sangāthe
ektā prāpta karine divyabhāve sadāy

Swaminarayan Bhagwanne bhajvā. (285)

Svā'tma-brahmaikatām prāpya

Swāminārāyaṇo Harihi;

Sarvadā bhajanīyo hi

tyāgibhir divyabhāvataha. 285

Renunciants should identify their *ātmā* with Brahman and always offer devotion to Swaminarayan Bhagwan with *divyabhāv*. (285)

Tyāg e keval tyāg ja nathi parantu ā tyāg to bhaktimay chhe. Ā tyāg Akshar-Purushottam Maharajne pāmvā māte 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 anusarīne je jan shraddhā ane prīthī potānā jīvanmā āgnā-upāsānāni dradhātā kare, te Bhagwannō rājīpō prāpta kari temni krupānu pātra thāy chhe. Shāstromā kahelā brāhmi sthītīne te jīvtā chhatā ja prāpta kare chhe. Ekāntīk dharma siddh 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;
Āgnopāsānāyor dārdhyam
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 *brāhmi sthiti* 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 ya prāpta kari

Purushottamni dāsabhāve bhakti karvi e
mukti manvāmā āvi chhe. (291)

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

Attaining oneness with Aksharbrahman
and offering humble devotion to Purush-
ottam is considered to be *mukti*. (291)

Ā rite sankshepe karine ahi āgnā tathā up-
āsānānu varnan karyu. Teno vistār Sampr-
adāyānā shāstro thaki jānvo. (292)

Sankshipyā'tra krutam hyevam
āgnopāsana-varṇanam;
Tad vistaram vijānīyāt
sāmpradāyika-shāstrataha. 292

Here, in this way, *āgnā* and *upāsanā* have been concisely described. One should obtain further details from the Sampraday's shastras. (292)

Satsangi janoe pratidin ā ‘Satsang Diksha’ shāstrano ekāgrā chitte pāth karvo. Pāth karvā asamarth hoy temne priti-purvak tenu shravan karvu. Ane shraddhāthi te rite ācharvā prayatna karvo. (293–294)

Etat-Satsanga-Diksheti

shāstrasya prati-vāsaram;

Kāryah satsangibhih pāṭha

ekāgra-chetasā janaihi. 293

Paṭhane chā'samarthais-tu

shravyam tat prīti-pūrvakam;

*Ācharitum cha kartavyah
prayatnah shraddhayā tathā. 294*

Satsangis should daily read this ‘Satsang Diksha’ shastra with concentration. Those who are unable to read should lovingly listen to it. Moreover, all should faithfully endeavour to practise it. (293–294)

Paramatma Parabrahma Swaminarayan Bhagwane Akshar-Purushottam siddhānt-ni sthāpnā kari ane Gunatit 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 Parabrahman Swaminarayan Bhagwan and spread by the Gunatit gurus. This shastra is written based on this *siddhānt*. (295–296)

Parabrahma dayālu Swaminarayan Bhagwan krupāe karine ja mumukshuonā moksha 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 Parabrahman Swaminarayan Bhagwan manifested on this earth out of sheer grace. For all devotees who sought refuge he provided for their well-being and prosperity. He benefited them both in this world and beyond. (297–298)

Sarvatra Paramatma Parabrahma 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 Parabrahman Swaminarayan Bhagwan always shower everywhere. (299)

Sarvenā sarva dukho, tran tāp, upadravo, klesho, agnān, sanshayo tathā bhay vināsh pāme. (300)

*Sarveshām sarva-dukhāni
tāpa-trayam upadravāhā;*

*Kleshās-tathā vinashyeyur
agnānam sanshayā bhayam. 300*

May all grief, the 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 pamo. (301)

*Bhagavat-krupayā sarve
svāsthyam nirāmayam sukham;
Prāpnuvantu parām shāntim
kalyāṇam paramam tathā. 301*

Through Bhagwan's grace, may all attain good health, happiness, utmost peace and ultimate *moksha*. (301)

Koi manushya koino droh tathā dvesh na
kare. Sarve sadāy paraspar ādar seve. (302)

*Na kashchit kasyachit kuryād
droham dvesham tathā janaha;
Sevantām ādaram sarve
sarvadaiva parasparam. 302*

May no one harm or hate others. May
everyone always respect each other. (302)

Akshar-Purushottamne vishe sarvane
dradh priti, nishthā, nishchay thāy ane
vishvās sadāy vruddhi pāme. (303)

*Sarveshām jāyatām prītir
draḍhā nishṭhā cha nishchayaha;
Vishvāso vardhatām nityam
Akshara-Purushottame. 303*

May everyone develop firm love, convic-

tion and unwavering belief in Akshar-Purushottam, and may everyone's faith forever flourish. (303)

Sarve bhakto dharmā pālvāmā baliyā thāy
ane Sahajanand Paramatmani prasannatā
prāpta kare. (304)

Bhavantu balinah sarve

bhaktāsh-cha dharmā-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-mārgē chālnārā
manushyothi yukta thāy. (305)

*Prashāntair jāyatām yukto
manushyair dharmā-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 kārūṇyam eva cha;
Sahana-shīlatā snehah
sarva-janeshu vardhatām. 306*

May mutual unity, *suhradbhāv*, friendship, compassion, tolerance and love flourish among all people. (306)

Brahma tathā Parabrahmanā divya sambandhe karine satsangne vishe sarvane nirdoshbhāv tathā divyabhāvni dradhtā thāy. (307)

*Satsange divya-sambandhād
Brahmaṇah Parabrahmaṇaha;
Sarveshām jāyatām dārḍhyam
nirdosha-divya-bhāvayoho. 307*

Through the divine association of Brahman and Parabrahman, may all strengthen *nirdoshbhāv* and *divyabhāv* towards the Satsang. (307)

Sarva jano potānā ātmāne vishe Akshar-
ruptā prāpta kari Purushottam Saha-
janandni 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 Saha-
janand. (308)

Vikram Samvat 2076na Magh shukla
panchmie ā shāstra lakhvāno ārambh kar-
yo ane Chaitra *sud* navmie Swaminarayan
Bhagwannā divya janma-mahotsave te
sampurna thayu. (309–310)

*Māghasya shukla-panchamyām
 ārabdham asya lekhanam;
 Pavitre vikramābde hi
 rasarshi-kha-dvi-sanmite. 309*

*Chaitra-shukla-navamyām cha
 Swāminārāyaṇa-Prabhoho;
 Tach-cha sampūrṇatām prāptam
 divya-janma-mahotsave. 310*

The writing of this shastra began on Magha (Maha) *sud* 5 [30 January 2020 CE] of Vikram Samvat 2076 and was completed on Chaitra *sud* 9 [2 April 2020 CE], on the divine birthday celebration of Swaminarayan Bhagwan. (309–310)

Upāsya Parabrahma Sahajanand Shri Hari
 tathā Mul Akshar Gunatitanand Swami,

sākshād 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 Maharajna janma shatabdi parve sānand bhaktibhāve arpan karvāmā āve chhe. (311-314)

Upāsya-Sahajānanda-

Haraye Parabrahmaṇe;

Mūlā'kshara-Guṇātītā

nandāya Swāmine tathā. 311

Bhagatajī-Mahārāja-

sākshād-vignāna-mūrtaye;

Yagnapurushadāsāya
satya-siddhānta-rakshiṇe. 312

Vātsalyā'rdrā'tmane nityam
ānanda-brahma-yogine;
Vishva-vandya-vinamrāya
gurave Pramukhāya cha. 313

Anjalih shāstra-rūpo'yam
sānandam bhakti-bhāvataha;
Arpyate Pramukha-Swāmi-
janma-shatābdi-parvaṇi. 314

On the occasion of Pramukh Swami Maharaj's birth centenary celebrations, this shastra is being offered with joy and devotion as a tribute to: (1) Parabrahman Sahajanand Shri Hari – the focus of *upāsānā*, (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 Aksharbrahman, 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
prakaṭa-Brahmaswarūpa-Shrī-
Mahanta-SwāmiMahārājaihi
sva-hastā'ksharair-Gurjara-bhāshayā
likhitam Mahāmahopādhyāyena
Sādhu-Bhadreshadāsenā cha Sanskrita-
shlokeshu nibaddham Satsanga-Dīksheti
shāstram sampūrṇam.*

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

Thus concludes this ‘Satsang Diksha’ shastra which explains the principles of *āgnā* and *upāsana* revealed by Parabrahman Swaminarayan. It has been written by Pragat Brahmaśwarup Mahant Swami Maharaj in Gujarati in his own handwriting and rendered into Sanskrit verses by Mahamahopadhyay Sadhu Bhadreshdas.



Glossary

adharmā	unrighteousness
āgnā	a spiritual and moral ordinance or command
aksharrup	the state of oneness with Akshar-brahman
ārtī	devotional ritual: lighted wicks are waved before deities while singing verses of their glory
āsan	piece of cloth that is used to sit on
āshram	one of the four stages of life
ātmā	soul
ātmabuddhi	an intense emotional bond that culminates in oneness
bhut	an evil spirit
brahmabhāv	state of oneness with the Akshar-brahman guru; understanding others as divine

brahmarup	the state of oneness with Akshar-brahman
brahmavidyā	the knowledge of Akshar and Purushottam
brāhmic	state of oneness with Akshar-brahman
chandan	sandalwood
chāndlo	a round mark that is usually applied to the forehead and may be accompanied by a <i>tilak</i>
chāndrāyan	a type of austerity that is based on the phases of the moon
chāturmas	a four-month period that includes the Indian monsoon season and other months, during which extra spiritual observances are undertaken
dāsbhāv	the sentiment of obedient, reverent and humble service

divyabhāv	understanding a person or an object as divine
ekādashi	a day of fast that occurs approximately once every fortnight
ekāntik dharma	a collective name for the four virtues: dharma, <i>jñān</i> , <i>vairāgya</i> and bhakti
ghar mandir	a mandir in one's home
ghar sabhā	gathering of family members to collectively engage in various types of devotion and discourses
guruhari	the Aksharbrahman guru
hing	asafoetida, a spice
ishtadev	chosen deity or object of worship
ishwar	sentient being that carries out tasks related to the creation, sustenance and destruction of the universe

jīva	an individual <i>ātmā</i> or soul
jivāncharitra	biography
kāl	time
kanthi	sanctified small wooden beads strung together and worn around the neck as a symbol of refuge in God and guru
kusang	bad company and other forms of negative influences
mahimā	the understanding of greatness or glory
mālā	rosary, prayer beads
mānsi puja	a form of mental worship
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	genuine spiritual aspirant
murti	sacred image
nirlobh	vow of being free of greed
nirmān	vow of humility
nishchay	conviction, firm belief
nishkāṁ	vow of celibacy
nissneh	vow of being free of attachment to relatives and worldly objects
nissvād	vow of being detached from the desire for tasty foods
niyams	vows
paksh	to take sides with, support, advo- cate and to protect
panchāṅg pranām	a type of prostration
paramparā	tradition
pardharma	not obeying the commands of God and guru, but acting wilfully
pishāch	an evil spirit

pradakshinā	circumambulation
prārabdh	destiny, fate
pret	an evil spirit
pujan	a form of worship
sachchidānand	understanding the <i>ātmā</i> as existent (<i>sat/sach</i>), sentient (<i>chid</i>) and blissful (<i>ānand</i>)
sampradāys	spiritual organizations
sanskārs	moral or cultural values
sāshtāng dandvat pranām	prostration; also known as <i>dandvat pranām</i> or <i>dandvat</i>
satsang	association of the Satpurush (Aksharbrahman)
satsangi	one who practises satsang
sevā	service
shrāddh	commemorative rites for the deceased
siddhānt	a principle or teaching

smruti	remembrance or recollection of God and guru
stuti	prayer verses
sud	bright half of a lunar month
suhradbhāv	fraternity, kinship or fellowship; also, <i>suhradaybhāv</i>
swadharma	one's duties
tapni mālā	turning rosary while standing on one leg with arms raised
tilak	a religious mark applied to the body, usually the forehead, arms and chest
upāsanā	faithful worship, philosophical understanding
vad	dark half of a lunar month
vairāgya	detachment
varna	caste, community
yagna	a specific type of ritual offering



Pragat Brahmaswarup
Mahant Swami Maharaj

**'Agnā and upasana are two wings.
Do not let go of them.
Then Akshardham can be easily reached.
There is no doubt in that.'**

- Aksharbrahman Shri Gunatitanand Swami

