Agna 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
SATSANG DIKSHA

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

Author

Pragat Brahmaswarup Mahant Swami Maharaj

Sanskrit Verses
Mahamahopadhyay Sadhu Bhadreshdas

English Translation
BAPS Sadhus

Swaminarayan Aksharpith
Ahmedabad
Publisher’s Note

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

Bhagwan Swaminarayan nourished and fostered the timeless traditions of Hinduism through his contribution of a unique, novel philosophy called ‘Akshar-Purushottam Darshan’. In so doing, he introduced a new spiritual pathway to ultimate moksha for countless souls. In his moral and spiritual teachings, detailed in the Shikshapatri and Vachanamrut,
Bhagwan Swaminarayan provides a practical guide of spiritual sadhanas for the experience of happiness through moral behaviour, social dealings and knowledge. Both shastras include the essence of the Hindu shastras.

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

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

Pragat Brahmaswarup Mahant Swami Maharaj (Swamishri).

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

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


By gifting this shastra, Swamishri has blessed future generations with a concise version of the philosophy and teachings of Bhagwan Swaminarayan and the Gunatit
gurus. We offer our heartfelt appreciation and reverence at his holy feet. We anticipate that this shastra will clarify and inspire one’s spiritual sadhanas for attaining ultimate *moksha*.

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

- Swaminarayan Aksharpith
Foreword

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

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

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

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

Aksharbrahman Gunatitanand Swami’s discourses consolidated the supreme divinity of Bhagwan Swaminarayan, spiritual sadhanas and principles in the lives of countless sadhus and devotees. Through his discourses, Brahmaswarup Bhagatji Maharaj propagated that Gunatitanand Swami was Aksharbrahman and Bhagwan Swaminarayan was Parabrahman Purushottam. Brahmaswarup Shastriji Maharaj tolerated colossal hardships and opposition to enshrine the
principle of Akshar-Purushottam as revealed by Bhagwan Swaminarayan and consecrated murtis in the central shrines of shikharbaddh mandirs. Brahmaswarup Yogiji Maharaj fostered the Satsang with the nectar of samp, suhradbhāv and ektā. He established the BAPS children’s and youth forums, and Sunday satsang assemblies to nourish the devotees with the principles of āgnā and upāsanā. Brahmaswarup Pramukh Swami Maharaj’s Herculean efforts developed BAPS into a global organization. He inspired the writing of shastras, consecrated 1,200 mandirs, blessed 1,000 youths with saffron dikshā and organized socio-spiritual services for the uplift of society.
Presently, BAPS is helmed by Pragat Brahmaswarup Mahant Swami Maharaj, the sixth spiritual successor in the Gunatit guru tradition. Through his leadership and blessings, over 1,000 sadhus and countless devotees are being enlightened with the fundamental principles of satsang. His teachings of one God, one guru and one principle, and the cultivation of humility, harmony and mahimā for all have nurtured an atmosphere of divinity and love in the Satsang.

Since the time of Bhagwan Swaminarayan, the Sampraday has seen the creation of shastras that nourish the principles of āgnā and upāsanā among its followers. Further, shastras related to
philosophy, spiritual sadhana, bhakti, dos and don’ts and other aspects have helped in disseminating and consolidating the satsang way of life among devotees. To summarize the teachings of all the shastras of the Sampradaya, Mahant Swami Maharaj had long wished that a single shastra be written. He discussed this with the senior sadhus and accepted their request to carry out the sevā of writing such a shastra.

The resulting shastra, ‘Satsang Diksha’, includes a wide range of essential topics: Bhagwan Swaminarayan is Parabrahman Purushottam Narayan, supreme, the all-doer, always has a divine form and is forever manifest on earth; the Gunatit guru is Aksharbrahman, the embodiment of
Narayan, because he is eternally God-realized, and the ideal for all spiritual aspirants to attain the *brāhmic* state; and profound love and ātmabuddhi for him are the essence of all sadhanas.

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

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

The word dikshā, which is part of this shastra’s title, means firm resolve, unshakeable faith and total sacrifice. The message of this shastra is to resolve to personally consolidate the principles of satsang
related to āgnā and upāsanā in one’s life, and to attain firm faith in and totally dedicate oneself for these two principles.

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

On the sacred day of Guru Punam on Ashadh sud Purnima, V.S. 2076 (5 July 2020), Pragat Brahmaswarup Mahant Swami Maharaj performed the first pujan rituals of this shastra and inaugurated it in Nenpur, Gujarat. At this time, he instructed all sadhus and devotees to read five verses every day.
As a tribute to Pramukh Swami Maharaj’s Centenary Celebrations, Pragat Guruhari Mahant Swami Maharaj dedicated this shastra, ‘Satsang Diksha’, at the holy feet of Bhagwan Swaminarayan and the Gunatit gurus.

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

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

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

Sadhu Ishwarcharandas
5 July 2020
Guru Purnima, V.S. 2076
Ahmedabad
 HH MAHANT SWAMI MAHARAJ
(Swami Kesavjivandas)

BAPS Swaminarayan Mandir, Shahibaug Road, Ahmedabad – 380 004. Gujarat. India
Email: letters@in.baps.org

BAPS સ્વામી કેશવીપિનાદસ

અત્યદધ સ્વારૂપી સ્વામી કેશવીપિનાદસ

તમારા સ્મરણ સુંદર સ્વરૂપે,

જન્મદિવસે લાલી હોડિયાં મારા

ધાર્મિક રાજ્ય સંબંધી સુખ સૂક્ષ્મે

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તમારા સ્મરણ સુંદર સ્વરૂપે,
Nenpur, India
7 July 2020
Tuesday

Swami Shriji
P. P. Pramukh Swami

To All BAPS Devotees,

Heartfelt Jai Shri Swaminarayan from Sadhu Keshavjivandas

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

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

Jai Swaminarayan.

Heartiest Jai Shree Swaminarayan from Sadhu Keshavjivandas
Pronunciation Guide

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

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

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

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

- Consonants should be pronounced similar to English sounds.
- The last ‘a’ in a word is always pronounced as a short ‘a’.
- Vowel sounds can be short (denoted by a, i, u) or long (denoted by ā, ī, ū).
- The symbols used with certain letters (a, i, u, t, d, n) are explained below.
<table>
<thead>
<tr>
<th>Vowel</th>
<th>Written as</th>
<th>Pronounced</th>
</tr>
</thead>
<tbody>
<tr>
<td>short a</td>
<td>a</td>
<td>As in but, hut</td>
</tr>
<tr>
<td>long a [aa]</td>
<td>ā</td>
<td>As in bat, car</td>
</tr>
<tr>
<td>short i</td>
<td>i</td>
<td>As in bit, fit</td>
</tr>
<tr>
<td>long i [ee]</td>
<td>ī</td>
<td>As in beet, feet</td>
</tr>
<tr>
<td>short u</td>
<td>u</td>
<td>As in foot, put</td>
</tr>
<tr>
<td>long u [oo]</td>
<td>ū</td>
<td>As in boot, moon</td>
</tr>
</tbody>
</table>

- The letters t, d, n may be pronounced in different ways.
- Retroflex (cerebral) consonants (pronounced by touching the tongue to the roof of the mouth) are denoted by a dot under the letter (ṭ, ḍ, ṇ).
- Dental consonants (pronounced by
touching the tongue against the teeth), are denoted by a normal letter without any symbols (t, d, n).

Gujarati Transliteration

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

The Gujarati words retained in the English translation are in italics and their meanings are collated in the Glossary.
Swaminarayan Bhagwan etle ke sākshāt Akshar-Purushottam Maharaj sarvane param shānti, ānand ane sukh arpe. (1)

Swāminārāyaṇah sākṣhād
Akshara-Purushottamaha;
Sarvebhyaḥ 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)

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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 pāmvā ane Bhagwanni bhakti karvā ā deh malyo chhe. Ā badhu satsang karvāthi avashya prāpta thāy chhe. Āthi mumukshuoe sadāy satsang karvo. (4–5)

Nāshāya sarva-doshāṇām
brahma-sthiter avāptaye;
Kartum Bhagavato bhaktim
asya dehasya lambhanam. 4
Sarvam idam hi satsangāl-labhyaṁ 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.⁵ 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 Parabrahmanā;

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2. See verses 8–9 for a definition of ‘satsang.’
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)

The shastra titled ‘Satsang Diksha’ has been composed with the pure intent that mumukshus acquire the knowledge of this satsang. (7)
Satya evā ātmāno sang karvo, satya evā Paramatmano sang karvo, satya evā guruno sang karvo ane sach-chhāstrano sang karvo e satsangnu sāchu lakshan jānvu. Āvo divya satsang karnār manushya sukhi thāy chhe. (8–9)

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

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

One should know that the true meaning of satsang is to associate with the ātmā, which
is true; to associate with Paramatma, who is true; to associate with the guru, who is true; and to associate with true shastras. One who practises this divine satsang becomes blissful. (8–9)

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

‘Diksha’ means firm resolve, unwavering conviction coupled with faith, absolute dedication, loving faith, observances and firm refuge. (10)
Ā shāstramā Parabrahma Sahajanand Paramatmae darshāvel āgnā tathā upāsanāni paddhatine spashta rite janāvi chhe. (11)

Shāstre’smin gnāpitā spashṭam āgnopāsana-paddhatihi; Paramātma-Parabrahma-Sahajānanda-darshītā. 11

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

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

Satsangā’dhikrutah sarve sarve sukha’dhi-kāriṇaha;
Sarve’rhā brahmavidyāyām
nāryash-chaiva narās-tathā. 12

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

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

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

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


Sarva-varṇa-gatāh sarvā
nāryah sarve narās-tathā;
Satsange brahmavidyāyām
mokshe sadā’dhikāriṇāha. 14
Na nyūnā’dhikatā kāryā
varṇā’dhāreṇa karhichit;
Tyaktvā sva-varṇa-mānam cha
sevā kāryā mithah samediḥ. 15
Jātyā naiva mahān ko’pi
naiva nyūnas-tathā yataha;
Jātyā klesho na kartavyah
sukham satsangam ācharet. 16

All men and women of all castes are forever entitled to satsang, brahmavidyā and moksha. Do not attribute notions of superiority and inferiority based on varna. All persons should shun their ego based on their caste and serve one another. No one is superior and no one is inferior by birth. Therefore, one should not quarrel based
on caste or class and should joyfully practise satsang. (14–16)

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

_Sarve’dhikāriṇo mokshe_

gruhiṇas-tyāgino’pi cha;

_Na nyūnā’dhikatā tatra_

_sarve bhaktā yatah Prabhoho._ 17

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

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

*Swāminārāyaṇe’nanya-draḍha-parama-bhaktaye; Gruhītvā’shraya-dīkshāyā mantram satsangam āpnuyāt.* 18

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

**Ashray Diksha Mantra ā pramāne chhe:**

Dhanyo’smi purna-kāmo’smi
nīshpāpo nirbhayah sukhi;

---

3. ‘Ashray Diksha Mantra’ refers to a specific mantra recited when one first takes refuge in Satsang.
Akshara-guru-yogena
Swāminārāyan-āshrayāt. (19)

Āshraya-dikṣā-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 pūrṇa-kāmo’smi
nishpāpo nirbhayah sukhi;
Akshara-guru-yogena
Swāminārāyaṇ-āshrayāt. 4 (19)

4. This mantra should be recited as written. The meaning of this mantra is as follows: “Having taken refuge in Swaminarayan Bhagwan through the association of the Aksharbrahman guru, I am
Mumukshu potānā ātmāni mukti māte Sahajanand Shri Hari tathā Akshar-brahma-swarup Gunatit guruṇo pritie karine āśhro 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)

---

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 kāshthani bevdi mālā dhāran karvi tathā satsangnā niyamo dhāran karvā. (21)

*Kāshṭha-jām dvi-guṇām mālām kaṇṭhe 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 bhave;*
In this world, \textit{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)

\begin{verbatim}
Nottamo nirvikalpash-cha nishchayah Paramātmanaha;
Na svātma-brahma-bhāvo’pi Brahmā’ksharam gurum vinā. 23
\end{verbatim}

\(^6\) ‘Brahmaswarup guru’ refers to the Aksharbrahman guru.
Without the Aksharbrahman guru, supreme, unwavering conviction (nishchay) in Paramatma cannot be attained and one’s ātmā also cannot acquire brahma-bhāv. (23)

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

_Naivā’pi tattvato bhaktih_  
 PARAMĀNANDA-PRĀPAŅAM;  
_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 miseries\(^7\) also cannot be eradicated. (24)

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

\[
\text{Atah samāshrayen-nityam} \\
\text{pratyaksham Aksharam gurum;} \\
\text{Sarva-siddhi-karam divyam} \\
\text{Paramātmā’nubhāvakam. 25}
\]

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

---

7. The three types of miseries are those that stem from other beings, the deities and personal shortcomings.
Sarva satsangioe sarve dur-vyasanono sadāy tyāg karvo. Kāran ke vyasan anek rogonu tathā dukhonu kāran bane chhe. (26)

\[
\textit{Sarvam dur-vyasanam tyājyam sarvaih satsangibhih sadā;}
\]
\[
\textit{Aneka-rogā-dukhānām kāraṇam vyasanam yataha.} 26
\]

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

Surā, bhāṅg tathā tamāku ityādi je je padārtho mādak hoy te kyārey khāvā ke pivā nahi tathā dhumrapānno pan tyāg karvo. (27)
One should never consume intoxicating substances, such as alcohol, bhang and tobacco. One should also refrain from smoking. (27)

All women and men should never engage in any form of gambling or adultery. (28)
Satsangi janoe kyārey māns, māchhli, indā tathā dungli, lasan, hing na khāvā. (29)

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

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

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

Pātavyam gālitam peyam
jalam 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)

\[
	ext{Chauryam na karhichit kāryam} \\
\text{satsangam āshritair janaihi;} \\
\text{Dharmārtham api no kāryam} \\
\text{chora-kāryam tu karhichit. 31}
\]

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

Pushpa, falo jevi vastu pan tenā dhanini
parvāngi vagar na levi. Parvāngi vagar levu te sukshma chori kahevāy chhe. (32)

**Naivā’nya-svāmikam grāhyam**

tad-anugnām vinā svayam;

**Pushpa-falādyapi vastu**

sūkshma-chauryam tad uchyate. 32

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

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

\[
\text{Manasā vachasā vā’pi} \\
karmaṇā hinsane krute; \\
Tat-sthito dukhyate nūnam \\
Swāminārāyaṇo Harihi. 40
\]

Inflicting mental, verbal or physical violence pains Swaminarayan Bhagwan, who resides within that person. (40)
Atmahatyā 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 dhrarmane arthe pan koie potāni ke anyani hatyā na karvi. (42)
Dukha-lajjā-bhaya-krodha-
rogādyāpatti kāraṇāt;
Dharmā’rtham api kashchiddhi
hanyān-na svam na vā param. 42

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

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

Tirthe’pi naiva kartavya
ātma-ghāto mumukshubhihi;
Naivā’pi moksha-puṇyāpti
bhāvāt kāryah sa tatra cha. 43
A *mumukshu* should never commit suicide even at a place of pilgrimage. One should never commit suicide at pilgrimage places even with the hope of attaining *moksha* or merits. (43)

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

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

*Bhagwan is the all-doer, compassionate and the protector of all; at all times, he alone is the resolver of all my adversities.* (44)
Bhagwan je kare te sadāy sārā māte hoy. Temni ichchhā e ja māru prārabdha chhe. Teo ja mārā tārak chhe. (45)

*Bhagavān kurute yaddhi*

hitārtham eva tat sadā;

*Prārabdham me tad ichchhaiva*

sa eva tārako mama. 45

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

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

*Nūnam nankshyanti me vighnāh pāpa-doshāsh-cha dur-guṇāhā;*
Nūnam prāpsyāmyaham shāntim
ānandam paramam sukham. 46

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

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

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

This is because I have attained the manifest form of Akshar-Purushottam Maharaj.
With his strength, I will surely overcome misery. (47)

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

\[
\begin{align*}
Vichāryaivam balam rakshed \\
nāśhrīto nirbalo bhavet; \\
Ānandito bhaven-nityam \\
Bhagavad bala vaibhavāt. 48
\end{align*}
\]

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-nishiddhesu
na kartavyam kadāchana. 49

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

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

Shuddhīh sarvavidhā pālyā
bāhyā cha’bhyantarā sadā;
Shuddhi-priyah prasīdech-cha
shuddhi-mati jane Harihi. 50

One should observe all forms of external
and internal purity. Shri Hari\(^8\) loves purity and is pleased with those who are pure. (50)

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

\[
\text{Satsangibhih praboddhavyam}
\]
\[
pūrvam śūryodayāt sadā;
\]
\[
\text{Tatah snānādikam krutvā}
\]
\[
dhartavyam shuddha vastrakam. 51
\]

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

8. ‘Shri Hari’ is another name for Bhagwan Swaminarayan.
Thereafter, one should sit on a clean āsan and perform personal daily puja facing east or north. (52)

Swaminarayan mantrano jāp kartā tathā gurunu smaran kartā kartā bhālne vishe Bhagwanni pujāthi prasādi-bhut thayel chandan vade urdhva-pundra tilak karvu ane kumkum vade chāndlo karvo tathā
chhāti ane banne bhujāo par chandanthi tilak-chāndlo karvo. (53–54)

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

Urasi 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 Harim gurum. 55

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

Tyārbād satsangne āshrit bhakte pujānā adhikār māte Bhagwannā pratāpnu chintvan kartā kartā ātmavichār karvo.
Prasanna chitte ane bhaktibhāv-purvak ‘Aksharam aham Purushottam-dāsosmi’ e pavitra mantranu uchchāran karvu. Potānā ātmāne vishe Aksharabrahmani vibhāvnā karvi ane shānt thai, ekāgra chitte mānsi pujā karvi. (56–58)

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

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

Aksharabrahma rūpatvam
svasyā’tmani vibhāvayet;
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’ should be recited with joy and devotion. One should identify one’s ātmā with Aksharbrahman and perform mānsi puja with a calm and focused mind. (56–58)

Bhagwan ane brahmaswarup guru ja

9. This mantra should be recited as written. The meaning of this mantra is as follows: “I am akshar, a servant of Purushottam.”
mokshadātā chhe. Temnā ja dhyān tathā mānsi puja karvā. (59)

*Harir Brahma-gurush-chaiva*

ghavato moksha-dāyakau;

*Tayor eva hi kartavyam*

dhiyānam mānasa-pūjanam. 59

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

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

*Sthāpayech-chitra-mūrtīsh-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)

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

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

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

Tyārbād āhvān shlok boline Maharaj tathā
Thereafter, one should invite [Shriji] Maharaj and the gurus by reciting the Ahvan Mantra. One should bow with folded hands and with dāsbhāv. (63)

Ahvan Mantra ā pramāne chhe:

Uttishtha Sahajānanda
Shri-Hare Purushottama;

10. The Ahvan Mantra is a verse recited to invite Bhagwan into one’s puja.
Gunātītā’kshara brahmann-uttishṭha krupayā guro.
Āgamyatām hi pujārtham āgamyatām mad-ātmataha;
Sānnidhyād darshanād divyāt saubhāgyam vardhate mama.
(64–65)
Āhvāna-mantrash-chaivam vidhaha:
Uttishṭha Sahajānanda Shrī-Hare Purushottama;
Guṇātītā’kshara Brahmaṇn-uttishṭha krupayā guro. 64
Āgamyatām hi pujārtham āgamyatām mad-ātmataha;
Sānnidhyād darshanād divyāt saubhāgyam vardhate mama. 65
The Ahvan Mantra is as follows:

Uttishtha Sahajānanda
Shri-Hare Purushottama;
Gunātíta’kshara brahmann-
uttishtha krupayā guro.

Āgamyatām hi pujārtham
āgamyatām mad-ātmataha;
Sānnidhyād darshanād divyāt
saubhāgyam vardhate mama.11

(64–65)

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

“O Sahajanand Shri Hari! O Purushottam! O Aksharbrahman Gunatit gurus! Please shower compassion [upon me] and awaken. Please come forth from my ātmā, to accept my puja. I become more blessed due to your divine presence and darshan.”
Tyārbād sthir chitte tathā mahimā sāthe murtionā darshan kartā kartā Swaminarayan mantra jāp kartā mālā feravavi. Tyārbād ek page ubhā rahi, hāth unchā rākhi murtionā darshan kartā tapni mālā feravavi. (66–67)

*Mālām āvartayed mantram*

Swāminārāyaṇam japan;
Mahimnā darshanam kurvan
mūrtinām sthira-chetasā. 66

*Eka-pādotthito bhūtvā*

mālām āvartayet tataha;
*Tapasa ūrdhva-hastah san*
kurvāṇo mūrti-darshanam. 67

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

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

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

One should then perform pradakshinās of the murtis while contemplating upon
Akshar-Purushottam Maharaj, who is pervasive and the focus of all. (68)

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

Sāshṭāṅgā daṇḍavat kāryāḥ
praṇāmāḥ purushais-tataha;
Nārībhis-tūpavishyaiva
panchāṅgā dāsa-bhāvataha. 69

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

Koi bhaktano droh thayo hoy tenā nivā- ranne arthe kshamāyāchnā-purvak prati- din ek dandvat pranām adhik karvo. (70)
Praṇāmo daṇḍavach-chaikah
kshamā-yāchana-pūrvakam;
Bhakta-droha-nivārārtham
kāryo’dhiko hi pratyaham. 70

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

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

Divya-bhāvena bhaktyā cha
tad-anu prārthayej-japan;
Swāminārāyaṇam mantram
shubha-sankalpa-pūrtaye. 71
Then, to fulfil one’s noble wishes, one should pray with divyabhāv and devotion while chanting the Swaminarayan mantra (dhun). (71)

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

\[
\text{Bhaktitah pūjayitvaivam} \\
\text{Akshara-Purushottamam;} \\
\text{Punar-āgama-mantreṇa} \\
\text{prasthāpayen-nijātmani. 72}
\]

After devoutly performing puja in this way, one should re-install Akshar-Purushottam Maharaj within one’s ātmā
by reciting the Punaragaman Mantra.¹² (72)

Punaragaman Mantra ā pramāne chhe:

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

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,

¹². ‘Punaragaman Mantra’ refers to the verse recited to conclude one’s puja.
Gachchhā’tha tvam mad-ātmānam
Akshara-Purushottama.\(^{13}\) (73)

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

\[
\text{Tatah satsanga-dārḍhyāya} \\
\text{shāstram paṭhyam cha pratyaham;} \\
\text{Ādeshāsh-chopadeshāsh-cha} \\
\text{yatra santi arer guroho. 74}
\]

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

13. This mantra should be recited as written. The meaning of this mantra is as follows:
“O Purushottam Narayan together with Akshar-brahman! I have performed your puja with devotion and divyabhāv. Now, please reside within my ātmā.”
the teachings and instructions of Shri Hari and the gurus. (74)

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

Tad-anu praṇamed bhaktān ādarān-namra-bhāvataha;

Evaṁ pūjāṁ 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)
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)

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 pujā rākhvi. Vali putra ke putrino janma thāy te divasthi ja santān māte pujā lai levi. (78)

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

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

Nitya pratye bhakti, prārthanā tathā
satsang māte sarve satsangioe gharṁā
sundar mandir sthāpyu. Temā bhakti-
bhāve vidhivat Akshar-Purushottam
tathā paramparāmā āvel Gunatit guruo
padhrāvavā. (79–80)

_Bhakti-prārthana-satsanga-
hetunā prati-vāsaram;
Sundaram mandiram sthāpyam
sarvaih satsangibhir gruhe._ 79

_Prasthāpyau vidhivat tasmīn-
Akṣhara-Purushottamau;
Guravash-cha Guṇātītā
bhaftya 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 jano prātah-kāle tathā sānje ghar-mandirmā pratidin ārti karvi ne sāthe stutinu gān karvu. (81)

**Prātah prati-dinam sāyam**

sarvaṁ satsangibhir janaṁhi;

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

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

Yaiva rasavatī pakvā
mandire tām nivedayet;
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)

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)

\[\text{Kīrtanam vā japam kuryāt} \]
\[\text{smrutyādi vā yathā-ruchi;}\]
\[\text{Gruha-mandiram āsthāya} \]
\[\text{bhāvatah sthira-chetasā. 85}\]

While sitting in front of the ghar mandir, one should, with devout feelings and concentration, sing kirtans, chant and engage in smruti or other acts of devotion according to one’s preferences. (85)
Gharnā sabhyoe bhegā thai roj ghar sabhā karvi ane temā bhajan, goshthi tathā shāstronu vānchan ityādi karvu. (86)

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

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

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

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

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

Shri Hari inspired the creation of mandirs as a form of devotion to foster and protect pure 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
Hari-sevāratam yataha. 89

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

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

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

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

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

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

\[ Evam eva gruhādyeshu \\
kruteshu mandireshvapi; \\
Madhye prasthāpyate nityam \\
sā’ksharah Purushottamaha. 92 \]

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)

\[
Prātah sāyam yathā-kālam \hspace{1cm}
\text{sarva-satsangibhir janaihi;}
\]
\[
Nikaṭam mandiram gamyam \hspace{1cm}
\text{bhaktyā darshāya pratyaham. 93}
\]

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

\[
Yathā sva-dharma-rakshā syāt \hspace{1cm}
\text{tathaiva vastra-dhāraṇam;}
\]
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)

To strengthen one’s satsang, one should attend the weekly assemblies held at a nearby mandir or centre. (95)
sākshāt Paramatma Parabrahma Purushottam 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 upāsanā. One should always offer singular devotion to him only. (97)

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

Sākshād Brahmā’ksharam Swāmī
guṇātītaḥ sanātanam;

tasya paramparā’dyā’pi
brahmā’ksharasya rājate. 98

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

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

GUṆĀTĪTA-SAMĀRABDHA-
paramparā-pratishṭhitaha;
Prakaṭā’kshara-brahmaikah
sampradāye’sti no guruhu. 99

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

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

Eka eveshṭa-devo nah
eka eva gurus-tathā;
Ekash-chaivā’pi siddhānta
evam nah ekatā sadā. 100
Our *ishtadev* is the same, our guru is the same and our *siddhānt* is also the same – thus, we are always united. (100)

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

*Siddhāntam suvijānīyād*

*Akshara-Purushottamam;*

*Brahmavidyātmakam divyam*

*vaidikam cha sanātanam. 101*

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

Jiva, ishwar, māyā, Aksharbrahma tathā Parabrahma e pānch tattvo sadāy bhinna
chhe, nitya chhe, satya chhe em mumukshuoe jānvu – em svayam Swaminarayan Bhagwane spashta siddhānt karyo chhe. (102–103)

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

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

Mumukshus should realize that the five entities – jīva, ishwar, māyā, Akshar-brahman and Parabrahman – are forever distinct, eternal and true. Swaminarayan
Bhagwan himself established this clear siddhānt. (102–103)

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

_Teshu māyā-parau nityam_
_Akshara-Purushottamau;
_Jīvānām-īshvaraṇām cha_
_muktis-tad-yogato bhavet._ 104

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

Paramatma Parabrahma sadā Akshar-brahmathi par chhe ane Aksharbrahma
Paramatma 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 dāśbhāv. (105)

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

Sarva-kartā cha sākārah
sarvopari sadā Harihi;
Bhagwan is eternally the all-doer, with form, and supreme; he always remains manifest for the \textit{moksha} of \textit{mumukshus}. (106)

\textit{Aksharbrahma-swarup guru dvārā}

\textit{Bhagwan potānā sakal aishvaryo sahit, paramānand arptā thakā sadāy pragat rahe chhe}. (107)

\textit{Brahmā’kshara-guru-dvārā}

\textit{Bhagavān prakaṭah sadā; Sahitah sakalaishvaryaih paramā’nandam arpayan}. 107

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

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

Prītih kāryā’tma-buddhish-cha
Brahmā’kshare gurau draḍhā;
Pratyaksha-Bhagavad-bhāvāt
sevyo dhyeyah sa bhaktitaha. 108

One should foster intense love and ātma-buddhi for the Aksharbrahman guru. Believing the guru as the manifest form of Bhagwan, one should serve him and meditate upon him with devotion. (108)
Swaminarayan mantra divya, alaukik ane shubh mantra chhe. Swayam Shri Harie ā mantra āpyo chhe. Sarva bhaktoe teno jap karvo. Ā mantraṁā ‘Swami’ shabdathī Aksharbrahmane samajvā ane ‘Narayan’ shabdathī te Aksharbrahmathī par evā Purushottamne samajvā. (109–110)

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

Aksharam Brahma vigneyam
mantre 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)

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

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

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

Pramukha-guruṇā yo’yam
svīyā’ksharaih sthirī-krutaha;
Sākshād guroh prasangena
labhyate’yam hi jīvane. 113
Ayam eva sa siddhānto
mukti-pradah sanātanaha;
Uchyate darshanam divyam
Akshara-Purushottamam. 114

Bhagwan Swaminarayan revealed this siddhānt in this world. The Gunatit gurus spread it throughout the world. Shastriji Maharaj enshrined it in the form of murtis. It was reaffirmed in the jivan charitra texts of the gurus. This siddhānt was securely established by guruhari Pramukh Swami Maharaj in his own handwriting. This siddhānt may be imbibed in one’s life through the association of the manifest guruhari. It is this eternal and moksha-bestowing siddhānt that is known as the
divine ‘Akshar-Purushottam Darshan’. (111–114)

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

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

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

Tran dehthi vilakshan evā potānā ātmāne vishe brahmarupni vibhāvnā kari sadaiva Parabrahmani upāsanā karvi. (116)
Nījā’tmānam brahmarūpam
deha-traya-vilakshaṇam;
Vibhāvyopāsanam kāryam
sadaiva Parabrahmaṇaḥaha. 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 ācharan na karvu. (118)

_Bhaktim vā gnānam ālambya
naivā’dharmam charej-janaha;
Api parva-vishesham vā’-
lambya nā’dharmam ācharet._ 118

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

Parvane vishe pan bhāṅg, dāru vagerenu pān karvu, jugār vagere ramvu, gālo bolvi ityādi na karvu. (119)
Even during festivities, one should abstain from bhang, alcohol and other such substances, as well as gambling, swearing and other such activities. (119)

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

Parasmād Brahmaṇo’nyasmin-naksharād Brahmaṇas-tathā; Prītyabhāvo hi vairāgyam angam bhakteh sahāyakam. 120
Vairāgya is to not have love for anything or anyone other than Parabrahman and Aksharbrahman. It serves to support bhakti. (120)

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

\[
\text{Nindā-lajjā-bhayā’padbhhyah} \\
\text{satsangam na pari-tyajet; } \\
\text{Swāminārāyaṇam Devam} \\
\text{tad-bhaktim karhichid gurum. 121}
\]

When faced with criticism, shame, fear or difficulty, one should never abandon satsang, Swaminarayan Bhagwan, devotion towards him, or the guru. (121)
Bhagwan ane bhaktoni sevā shuddha-bhāve, mārā motā bhāgyya 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 vyarthā kāl nirgamvo nahi. Ālas tathā pramād vagereno hammeshā parityāg karvo. (123)

Neyo na vyarthatām kālah
satsangam bhajanam vinā;
Ālasyam cha pramādādi
pari-tyājyam hi sarvadā. 123

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

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

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

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

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

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

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

Satsangno āshro potānā durgunone tālvā,
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)
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 keñthi satsangnā ānandne sadāy mānvo. (128)

\[ \text{Aho ihaiva nah prāptāv-} \\
\text{Akshara-Purushottamau;} \\
\text{Tat-prāpti-gauravān-nityam} \\
\text{satsang-ānandam āpnyāt. 128} \]

O! We have attained both Akshar and Purushottam here [in this life]. With the joy of having attained them, one should always relish the bliss of satsang. (128)
Sevā, bhakti, kathā, dhyān, tap tathā yātrā ityādi sādhan karie te māne karine, dambhe karine, irshāe karine, spardhāe karine, dveshe karine ke pachhi laukik falni ichchhāthi na ja karvu. Parantu shraddhāe sahit, shuddhabhāvthi ane Bhagwanne rāji karvāni bhāvnāthi karvu. (129–130)

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

Spardhayā dveshato naiva
na laukika-falechchhayā;
Shraddhayā shuddha-bhāvena
kāryam prasannatā-dhiyā. 130
One should never perform sevā, devotion, discourses, meditation, austerities, pilgrimages and other endeavours out of vanity, pretence, jealousy, competition, enmity or for the attainment of worldly fruits. However, they should be performed with faith, pure intentions and the wish to please Bhagwan. (129–130)

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

Drashyo na mānusho bhāvo
Bhagavati tathā gurau;
Māyā-parau yato divyāv-
Akshara-Purushottamau. 131

One should not perceive human traits in
Bhagwan or the guru, since both Akshar and Purushottam are beyond māyā and divine. (131)

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

_Vishvāsaḥ su-draḍhī-kāryo_

_Bhagavati tathā gurau;_

_Nirbalatvam pari-tyājyam_

_dhāryam dhairyaṃ 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-charitrōnu_
shravan, kathan, vānchan, manan tathā nididhyāsan karvu. (133)

*Kāryam lilā-charitrāṇām*

Swāminārāyaṇa-Prabhoho;

Shravaṇam kathanam pāṭho
mananam nidi-dhyāsanam. 133

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

Mumukshuoe pratyaksha Aksharbrahma guruno prasang sadā param priti ane divyabhāvthi karvo. (134)

*Prasangah parayā prītyā*

Brahmā’kshara-guroh sadā;

*Kartavyo divya-bhāvena*

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

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

*Brahmā’kshare gurau prītir draḍhaivā’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 prasangānāṁ*

_kartavyam mananam sadā. 136*

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

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

_Manasa karmaṇā vāchā*

_sevyo Guruharih sadā;_
One should associate with one’s guru hari through thought, word and deed and should realize him as ‘Narayanswarup’ – the manifest form of Narayan [Parabrahman]. (137)

Satsangie kyārey bal-rahit vāt sāmbhalvī nahī ane karvī pan nahī. Hammeshā bal bhareli vāto karvī. (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 brahmbhāv rākhvā. (140)

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

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

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

Paramātma-Parabrahma-
Swāminārāyaṇa-Prabho ho;
Brahmā’kshara-svarūpasya
Guṇātīta-guros-tathā. 141

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

With discretion, one should always keep the paksha 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-drashṭish-cha kartavyā*  
*pratyaham sthira-chetasā;*  
*Kim kartum āgato’smīha*  
*kiṃ kurve’ham iheti cha. 145*

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

‘Aksharrup thaine hu Purushottamni bhakti karu’ em potānā lakshyanu chintan ālas rākhyā vagar roj karvu. (146)
Samprāpyā’kshara-rūpatvam
bhajeyam Purushottamam;
Pratyaham chintayed evam
svīya-lakshyam atandritaha. 146

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

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

Kartā’yam sarva-hartā’yam
sarvopari niyāmakaha;
Swaminarayan Bhagwan is the all-doer, 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 Paramatmanī divya prāptinu, mahimānu tathā temni prasannatānu chintan darroj sthir chitte karvū. (149)

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

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

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

Deha-traya-tryavasthāto  
gnātvā bhedam guṇa-trayāt;  
Svātmano Brahmaṇaṅkaṅkatvam  
prati-dinam vibhāvayet. 150
Realizing one’s ātmā to be distinct from the three bodies, the three states, and the three qualities, every day one should believe oneself as being one with Akshar-brahman. (150)

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

Pratyaham anusandheyā
   jagato nāsha-shīlatā;

15. Three bodies: sthul (gross), sukshma (subtle) and kāran (causal).
16. Three states: jāgrat (waking), swapna (dream) and sushupti (deep sleep).
17. Three qualities: sattvaguna, rajoguna and tamoguna – the three qualities of māyā.
Svātmano nityatā chintyā
sach-chid-ānanda-rūpatā. 151

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

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

Bhūtam yach-cha bhavad yach-cha
yad-evā’gre bhavishyati;
Sarvam tan me hitāyaiva
Swāminārāyaṇe chchhayā. 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-swarpur gurune pratidin vishvās ane bhaktibhāvthi prārthanā karvi. (153)

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

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

Mān, irshā, kām, krodh ityādi doshono āveg āve tyāre ‘Hu Akshar chhu, Purushottamno dās chhu’ em shānt mane chintvan karvu. (154)
When one experiences impulses of egotism, jealousy, lust, anger, and other base instincts, one should calmly reflect: ‘I am akshar; I am a servant of Purushottam.’ (154)

Mayā saha sadaivā’sti
sarva-dosha-nivārakaha;
Swāminārāyaṇah sākshād
evam balam cha dhārayet. 155
Also, one should remain strong in the belief that Swaminarayan Bhagwan himself, who is the destroyer of all base instincts, is always with me. (155)

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

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

Tad-āgnām yat pari-tyajya
kriyate sva-mano-dhrutam;
Para-dharmah sa vigneyo
vivekibhir mumukshubhihi. 157

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

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

*Satsanga-niyamād yaddhi
viruddham dharma-lopakam;*
Fala-dam api nā’charyam
bhaved yad bhakti-bādhakam. 158

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

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

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

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

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

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

One should always respect the learned, seniors and teachers. According to one’s capacity, one should honour them with good words and other such deeds. (160)
One should address each individual according to their virtues, achievements and other merits. One should encourage them in noble works according to their abilities. (161)

Satya, hit ane priya vāni bolvi. Koi manushyani upar kyārey mithyā apvādnubāropan na karvu. (162)
One should speak words which are true, beneficial and loving. One should never falsely accuse any individual. (162)

One should never utter unpleasant speech
that is offensive, hurts its listener and is defamatory, harsh or hateful. (163)

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

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

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

Kyārey koinā avgun ke doshni vāt na karvi. Em karvāthi ashānti thāy ane Bhagwan tathā guruno kurājipo thāy. (165)
Anyā’vaguṇa-doshādi-
vārtām kadā’pi nochcharet;
Tathā krute tvashāntih syād
aprītish-cha arer guroho. 165

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

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

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

If extremely necessary, it is acceptable to
convey the truth with pure intent to an authorized person. (166)

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

Āchāro vā vichāro vā
tādruk kāryo na karhichit;
Anyeshām ahitam dukham
yena syāt klesha-vardhanam. 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 bhaktānāṁ
shubha-guṇa-gaṇān smaret;
Na grāhyo’vaguṇas-teshāṁ
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;
Swāminārāyaṇeĉchhātah
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)

\[ \text{Vivādah kalaho vā’pi} \]
\[ \text{naiva kāryah kadāchana;} \]
\[ \text{Vartitavyam vivekena} \]
\[ \text{rakshyā shāntish-cha sarvadā.} \, 170 \]

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

Koi pan manushye potānā vachan, vartan, vichār tathā lakhānmā kathortā kyārey na rākhvi. (171)
Vachane vartane kvāpi  
  vichāre lekhane tathā;  
Kāṭhoratām bhajen-naiva  
janah ko’pi kadāchana. 171

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

Gruhastha satsangie matā-pitāni sevā karvi. Pratidin temnā charanomā namaskār karvā. (172)

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

Householder satsangis should serve their mother and father. They should bow to their feet every day. (172)
Vahue sasrāni sevā pitā-tulya gani ane sāsuni sevā mātā-tulya gani karvi. Sāsu-sasrāe pan putra-vadhunu potāni putrini jem pālan karvu. (173)

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

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

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

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

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

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

*Gruhe hi madhurām vānīm 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
gruhausthaih sva-gruhe mudā;
Atithir hi yathā-shakti
sambhāvya āgato gruham. 176

Householders should joyously eat meals together at home and provide hospitality to guests according to their means. (176)
Maran ādi prasangomā vishesh bhajan-kirtan karvu, kathā karvi, Akshar-Purushottam Maharajnu smaran karvu. (177)

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

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

Dikri ke dikrā evā potānā santānone satsangnā divya siddhānto, sārā ācharano ane sadguno vade sadā sanskār āpvā. (178)
One should always impart sanskārs to one’s sons and daughters by teaching them the divine principles of satsang, good conduct and virtues. (178)

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

Satsanga-shāstra-pāṭhādyair
garbha-sthām eva santatim;
Sanskuryāt pūrayen-nishṭhām
Akshara-Purushottame. 179

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

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

Kudrasṭyā purushair naiva
striyo drashyāh kadāchana;
Evam eva kudrasṭyā cha
strībhir drashyā na pūrushāhā. 180

Men should never look at women with a wrong intent. In the same manner, women
should also never look at men with a wrong intent. (180)

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

\[
\textit{Svīya-patnītarābhīs-tu}
\]
\[
\textit{rahasi vasanam saha;}
\]
\[
\textit{Āpat-kālam vinā kvāpi}
\]
\[
\textit{na kuryur gruhiṇo narāhā. 181}
\]

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

Te ja rite strīoe āpan potānā āpati sivāy anya purusho sāthe āpatkāl vinā ekāntmā na rahevu. (182)
Similarly, [married] women should never remain alone with men other than their husband, except in emergency situations. (182)

Purushe samip sambandh vināni strino sparsha na karvo. Te ja rite strie potāne samip sambandh vinānā anya purushno sparsha na karvo. (183)
A male should not touch a female who is not closely related; however, he may respectfully touch one who is closely related. Similarly, a female should not touch a male who is not closely related; however, she may respectfully touch one who is closely related. (183)

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

Āpat-kāle’nya-rakṣārtham sparsha dosho na vidyate; Anyathā niyamāh pālyā anāpattau tu sarvadā. 184

In emergency situations, it is not a fault to
touch others to protect or save them. However, if there is no emergency, then always obey the niyams. (184)

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

\[
\text{Ashlīlam yatra drashyam syād} \\
\text{dharma-sanskāra-nāshakam;} \\
\text{Nāṭaka-chala-chitrādi} \\
\text{tan-na pashyet kadāchana. 185}
\]

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

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

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

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

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

Sangash-chāritya-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 sāmbhalvā, pustako na vānchvā tathā tevā drashyo na jovā. (188)

\[ Na \text{ tādruk-chhruṇuyād vācham} \]
\[ \text{gītam grantham paṭhenna cha;} \]
\[ \text{Pashyen-na tādrusham drashyam} \]
\[ \text{yasmāt kāma-vivardhanam.} \text{ 188} \]

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
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)

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
dushtair janaih saha kvachit;
Dīna-janeshu bhāvyam cha
satsangibhir dayānvitaihi. 191

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

Laukik kārya kyārey vichāryā vagar tatkāl na karvun 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 lāńch na levi.
Dhanno vyartha vyay na karvo. Potāni āvakne anusāre dhanno vyay karvo. (193)

\[
\begin{align*}
\text{Lunchā kadāpi na grāhyā} & \\
\text{kaishchid api janair iha;} & \\
\text{Naiva kāryo vyayo vyarthah} & \\
\text{kāryah svā’yā’nusārataha. 193}
\end{align*}
\]

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)

\[
\begin{align*}
\text{Kartavyam lekhanam samyak} & \\
\text{svasyā’yasya vyayasya cha;} & \\
\text{Niyamān anusrutyaiva} & \\
\text{prashāsana-krutān sadā. 194}
\end{align*}
\]
One should always accurately keep accounts of one’s income and expenditure in accordance with government laws. (194)

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

\[
\text{Svā’yāddhi dashamo bhāgo} \\
\text{vinsho’thavā sva-shaktitaha;} \\
\text{Arpyah sevā-prasādārtham} \\
\text{Swāminārāyaṇa-Prabhoho. 195}
\]

According to one’s means, one should give one-tenth or one-twentieth of one’s income in Swaminarayan Bhagwan’s service and to attain his blessings. (195)
Gruhastha potānā upyogne anusāre tathā samay-shakti anusār anāj, dravya ke dhanādino sangrah kare. (196)

Svopayogā’nusāreṇa
prakuryāt sangraham gruhī;
Anna-dravya-dhanādīnām
kāla-shaktyanusārataha. 196

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

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

Anna-falādibhish-chaiva
yathā-shakti jalādibhihi;
According to one’s means, one should provide suitable food, fruits, water and other sustenance for one’s domesticated animals and birds. (197)

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)

\begin{quote}
Pradātum karma-kāribhyah
pratignātam dhanādikam;
Yathā-vācham pradeyam tad
nonam deyam kadāchana. 199
\end{quote}

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 pālvru. Pratignānu ullanghan na karvu. (200)

\begin{quote}
Naiva vishvāsa-ghātam hi
kuryāt satsangam āshritaha;
\end{quote}
Pālayed vachanam dattam
pratignātam na langhayet. 200

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

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

Prashāstā pālayed dharmān-
niyatā ye sushāsane;
Lokānām bharaṇam pushṭim
kuryāt sanskāra-rakshaṇam. 201
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, sāmarthya, ruchi vagere jānine; vichār kari tenā māte uchit evā kāryomā tene jodvo. (203)

Guṇa-sāmarthya-ruchyādi viditvaiva janasya tu;
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)

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 niyammonu 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 niyammonu 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 desham hi pari-tyajya 
stheyam deshāntare sukham. 208

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

Nānā bālako tathā bālikāoe bālpanthi ja vidyā prāpta karvi. Durāchār, kusang ane vyasanono tyāg karvo. (209)
Young boys and girls should acquire education from childhood. They should avoid inappropriate behaviour, bad company and addictions. (209)

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

\[\text{Utsāhād ādarāt kuryāt} \]
\[\text{svā’bhyāsam sthira-chetasā;}\]
\[\text{Vyarthatām na nayet kālam} \]
\[\text{vidyārthī vyartha-karmasu. 210}\]
Students should study with concentration, enthusiasm and respect. They should not waste their time in useless activities. (210)

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

_Bālyād eva draḍhī-kuryāt_  
_sevā-vinamratādikam;_  
_Nirbalatām bhayam chā’pi_  
_naiva gachchhet kadāchana._ 211

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

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

*Bālyād eva hi satsangam*

*kuryād bhaktim cha prārthanām;*

*Kāryā prati-dinam pūjā*

*pitroh panchānga-vandanā.* 212

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

*Kumār tathā yuvān avasthāmā vishesh saiyam pālvo. Shaktino nāsh kare evā ayogya sparsha, drashya vagereno tyāg karvo.* (213)
Vishesha-sayamah pālyah
  kaumārye yauvane tathā;
  Ayogya-sparsha-drashyādyās-
  tyājyāh shakti-vināshakāhā. 213

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

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

  Sat-falonnāyakam kuryād
  uchitam eva sāhasam;
Na kuryāt kevalam yaddhi
sva-mano-loka-ranjakam. 214

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

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

Niyatodyama-kartavye
nā’lasyam āpnuvāt 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 jīvan 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, Paramatmanī 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)

\[
\text{Gurvāshraya-virodhī yo}
\]  
\[
vaidika-shāstra-khaṇḍakaha;
\]  
\[
\text{Bhakti-mārga-virodhī syāt}
\]  
\[
tasya sangam na chā’charet. 221
\]

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

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

\[
\text{Buddhimān api loke syād}
\]  
\[
vyāvahārika-karmasu;
\]
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
activities or learned in the shastras. (222)

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

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

One should not associate with those who
ridicule faith in spiritual matters and
promote logic alone. (223)
Mumukshu haribhaktoe satsangmā rahel kusangne pan jānvo ane kyārey teno sang na karvo. (224)

\[ Satsange’pi kusango yo \\
gneyah so’pi mumukshubhihi; \\
Tat-sangash-cha na kartavyo \\
haribhaktaih kadāchana. 224 \]

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

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

\[ Harau gurau cha pratyakshe \\
manushya-bhāva-darshanaha; \]
Shithilo niyame yash-cha
na tasya sangam ācharet. 225

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

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

Bhakteshu dosha-drashṭih syād
avaguṇaika-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)

\[\text{Sat-kārya-nindako yash-cha} \]
\[\text{sach-chhāstra-nindako janaha; Satsanga-nindako yash-cha} \]
\[\text{tat-sangam ācharen-na hi. 227} \]

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

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

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 pālane 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)

Sātsangmā āṁśāṁ yāṁ yāṁ guṇo
grahan karvāmā tatpar hoy, āṁśāṁ yāṁ vāt
na karto hoy, suhradbhāv-vālo hoy teno
sang ādar thaki karvo. (233)

_Tat-paro’nyā-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)

\[
\text{Lakshyam yasyaika-mātram syād}
\]
\[
\text{Guruhari-prasannatā;}
\]
\[
\text{Āchāre’pi vichāre’pi}
\]
\[
kuryāt tat-sangam ādarāt. 234
\]

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 prākrut bhāshāmā potānā Sampra-daynā granthonu pathan-pāthan karvu. (235)

\[
\text{Sva-sampradāya-granthānām}
\]
\[
yathā-shakti yathā-ruchi;
\]
Sanskrute prākrute vā’pi
kuryāt paṭhana-pāṭhane. 235

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

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

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

One should daily read the Vachanamrut, Swamini Vato and the jivan charitras of the Gunatit gurus with adoration. (236)
Swaminarayan Bhagwan tathā Gunatit guruoṇā updesho ane charitro satsangionu jivan chhe. Tethi satsangie tenu shānt chitte shravan, manan tathā nididhyāsan mahimāe sahit, shraddhā-purvak tathā bhaktithi roj karvu. (237–238)

_Upadēṣhāṣh-chaṛitrāṇi_
_Svāminārāyaṇa-Prabhoho;_
_Guṇātīta-gurūṇām cha_  
satsanginām hi jīvanam. 237

_Atas-tach-chhravaṇam kuryād_
_mananam nidi-dhyāsanam;_
_Mahimnā shraddhayā bhaktyā_
_pratyaham shānta-chetasā. 238_

The teachings and actions of Swaminarayan Bhagwan and the Gunatit gurus are the
very life of satsangis. Therefore, satsangis should, with a calm mind, listen to, contemplate on and repeatedly recall them daily with mahimā, faith and devotion. (237–238)

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

*Sāmpradāyika-siddhānta-bādhakaram hi yad vachaha; Paṭhyam shravyam na mantavyam sanshayotpādam 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 ādesthi chāturmāsmā vrat karvu. (240)

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

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

Temā chāndrāyan, upvās vagere tathā mantra-jap, pradakshinā, kathā-shravan, adhik dandvat pranām karvā ityādirupe shraddhāe karine, priti-purvak ane Bhagwanno rājipo prāpta karvā vishesh bhaktinu ācharan karvu. (241–242)
Chāndrāyaṇopavāsādir
mantra-japah pradakshiṇāhā;
Kathā-shrutir daṇḍavach-cha
praṇāmā adhikās-tadā. 241

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

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

Tyāre potāni ruchi tathā shakti pramāne
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
harsheṇollāsatas-tathā. 244

To increase their 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 vishishta prasangone divase yathā-shakti parvotsavo karvā. (246)

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

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

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

Sa-vādyam kīrtanam kāryam
parvotsaveshu bhaktitaha;
During festivals, *satsangis* should devoutly sing kirtans to the accompaniment of instruments and especially discourse on the glory [of Bhagwan and guru]. (247)

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

On the day of Chaitra *sud* 9, one should offer *pujan* to Ramchandra Bhagwan. On
the day of Shravan vad 8, one should offer *pujan* to Krishna Bhagwan. (248)

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

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

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

Aso vad chaudashne divas Hanumanjinu pujan karvu. Mārge jatā koi mandir āve to te devane bhāvthi pranām karvā. (250)
Mārutim Āshvine krushṇa-
chaturdasyāṁ 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 mānvā. (251)

Vishṇush-cha Shankarash-chaiva
Pārvatī cha Gajānanaha;
Dina-karash-cha panchaitā
mānyāh pūjyā hi devatāhā. 251
Vishnu, Shankar, Parvati, Ganpati and Surya – these five deities should be revered. (251)

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

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

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

Anyā dharmo, sampradāyo ke temnā anuyāyione vishe dvеш na karvo. Temnī
nindā na karvi. Temne sadā ādar āpvo.

(253)

\[
Dharmā vā sampradāyā vā \\
\text{ye’nye tad-anuyāyinaha;} \\
Na te dveshyā na te nindyā \\
\text{ādartavyāsh-cha sarvadā. 253}
\]

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)

\[
\text{Mandirāṇi cha shāstrāṇi} \\
\text{santas-tathā kadāchana;}
\]
Na nindyāste hi satkāryā
yathā-shakti yathochitam. 254

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

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

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

Whichever acts of self-control, fasts and other austerities are undertaken, they should be performed only as bhakti and
with the intent to solely please Bhagwan. (255)

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

\[
\text{Ekādashyā vratam nityam}
\]
\[
\text{kartavyam param-ādarāt;}
\]
\[
\text{Tad-dine naiva bhoktavyam}
\]
\[
\text{nishiddham vastu karhichit. 256}
\]

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

Upvāsne vishe divasni nindrāno prayatnā- purvak tyāg karvo. Divase lidheli nindrāthi upvās-ruпи tap nāsh pāme chhe. (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 guruoje 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 sparsha na karvo tathā stroie purushno sparsha na karvo. (261)

Maryādā pālanīyaiva
sarvair mandiram āgataihi;
After arriving at the mandir, all should certainly follow its disciplines. Males should not touch females and females should not touch males. (261)

At the mandir, males and females should always dress according to the norms of satsang. (262)
Bhaktajane Bhagwan ke gurunā darshane kyārey khāli hāthe na javu. (263)

Gachchhed yadā darshanārtham
bhakta-jano Harer guroho;
Riktena pāṇinā naiva
gachchhet tadā kadāchana. 263

A devotee should never go empty-handed for the darshan of Bhagwan or the guru. (263)

Sarve satsangioe surya ke chandranā grahan kāle sarva kriyāono tyāg kari Bhagwannu bhajan karvū. Te samaye nidrā tathā bhojanno tyāg karine ek sthale besine grahan purna thāy tyā sudhi bhagvat-kirtanādi karvū. (264–265)
During a solar or lunar eclipse, all satsangis should discontinue all activities and engage in Bhagwan’s bhajan. During that time, one should not sleep or eat, but sit in one place to sing kirtans dedicated to Bhagwan and undertake other forms of devotion until the eclipse is over. (264–265)
vastra snān karvū. Tyāgīo Bhagwanni pujā karvi ane gruhausthoe dān karvū. (266)

Grāha-muktau sa-vastram hi
kāryam snānam samair janaihi;
Tyāgibhisth-cha Harih pūjyo
deyam dānam gruhausthitaihi. 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;
One should perform rituals related to birth, death and shrāddh according to the Satsang tradition. (267)

Koi ayogya ācharan thai jāy tyāre Bhagwanne rāji karvā shuddha bhāve prāyashchit karvu. (268)

If one has acted immorally, one should piously atone to please Bhagwan. (268)

Āpatkālmā ja āpad-dharma ācharvo. Alp
āpattine moti āpatti māni lai dharmano tyāg na karvo. (269)

Āpat-kāle tu satyeva
hyāpado dharmam ācharet;
Alpāpattim mahāpattim
matvā dharmam na san-tyajet. 269

One should follow the rules described for emergencies only in times of crisis. Do not give up one’s dharma by considering minor difficulties to be major. (269)

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

Āpattau kашṭa-dāyām tu
rakshā svasya parasya cha;
When agonizing calamities arise, one should derive strength from Bhagwan and act to protect oneself and others. (270)

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

Sarve satsangi janoe satsangni rit pramāne, gurunā ādesh anusār, pari-shuddha bhāvthi desh, kāl, avasthā tathā potāni shakti pramāne āchār, vyavahār ane prāyashchit karvā. (272–273)

Satsanga-rītim āshritya
gurvādeshā’nusārataha;
Pari-shuddhena bhāvena
sarvaih satsangibhir janaihi. 272

Desham kālam avasthām cha
sva-shaktim anusrutyā 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)

\[
\begin{align*}
\text{Jīvanam unnatim yāti} & \\
\text{dharma-niyama-pālanāt;} & \\
\text{Anyashchā’pi sadāchāra-} & \\
\text{pālane prerito bhavet.} & 274
\end{align*}
\]

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-pretapishāchāder*

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;*
On auspicious and inauspicious occasions, one should recite the sacred ‘Sahajanand Namavali’ while understanding its glory. (276)

Jeone satsangno āshray thayo chhe temnu kāl, karma ke māyā kyārey anishta karvā samartha thatā ja nathi. (277)

*Kālo vā karma vā māyā*  
prabhaven-naiva karhichit;  
*Anishta-karaṇe nūnam*  
satsangā’shraya-shālinām. 277

*Kāl*, karma and *māyā* can never harm those who have taken refuge in satsang. (277)
Satsangioe ayogya vishayo, vyasano tathā vahemno sadāy tyāg karvo. (278)

Ayogya-vishayāsh-chaivam
ayogya-vyasanāni cha;
Āshankāh sampari-tyājyāh
satsangam āshritaih sadā. 278

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

Kāl, karma ādinu kartā-panu na mānvu. Akshar-Purushottam Maharajne sarvakartā 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)

Tyāgā’shramechchhunā dikshā
grāhyā Brahmā’ksharād guroho;
Brahma-charyam sadā sarvaih
pālyam tyāgibhir ashtadhā. 281

Those who wish to join the sadhu āshram should receive initiation from the Aksharbrahman guru. All sadhus should always observe eight-fold brahmacharya. (281)
Tyāgioe dhanno tyāg karvo ane potānu karine rākhvu nahi. Dhanno sparsha pan na ja karvo. (282)

*Dhanam tu tyāgibhis-tyājyam*

*rakshyam svīyatayā na cha;*

*Sprushyam naivā’pi vittam cha*

*tyāgibhis-tu kadāchana. 282*

Renunciants should renounce money and should not keep it as their own. They should not even touch money. (282)

Tyāgioe Akshar-Purushottam Maharajne vishe priti vadhārvā sāru sadā nishkām-panu, nirlobh-panu, nihsvād-panu, nihsneh-panu, nirmān-panu tathā tyāginā anya guno dhāran karvā. (283–284)
Tyāgibhih prīti-vruddhyartham
   Akshara-Purushottame;
Nishkāmatvam sadā dhāryam
   nirlobhavam sadaiva cha. 283
Nihsvādatvam sadā dhāryam
   nihsnehatvam 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, nihsvād, nihsneh, nirmān, and the other ascetic qualities. (283–284)

Tyāgioe potānā ātmāni Brahma sangāthe ekā prāpta karine divyabhāve sadāy Swaminarayan Bhagwanne bhajvā. (285)
Renunciants should identify their ātmā with Brahman and always offer devotion to Swaminarayan Bhagwan with divya-bhāv. (285)

Tyāg e keval tyāg ja nathi parantu ā tyāg to bhaktimay chhe. Ā tyāg Akshar-Purushottam Maharajne 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-hitāvahā chhe, dukh-vināshak chhe ane param-sukhdāyak chhe. (287)

Āgnopāsana-siddhāntāh sarva-jīva-hitāvahāhā; Dukha-vināshakā ete parama-sukha-dāyakāhā. 287

These principles of āgnā and upāsanā are beneficial to all; they destroy misery and bestow utmost bliss. (287)

Ā shāstrane anusarine je jan shraddhā ane pritithi potānā jivanmā āgnā-upāsanāni
dradhtā kare, te Bhagwanno rājipo prāpta
dari temni krupānu pātra thāy chhe. Shāstromā kahel brāhmi sthitine te jivtā
chhatā ja prāpta kare chhe. Ekāntik
dharma siddha kare chhe. Bhagwanna
shāshvat, divya evā Akshardhamne pāme
chhe, ātyantik mukti melve chhe ane sukh
prāpta kare chhe. (288–290)

Etachchhāstrānusāreṇa
yah prītyā shraddhayā janaha;
Āgnopāsanayor dārḍhyam
prakuryāt svasya jīvane. 288

Hareh prasannatām prāpya
tat-krupā-bhājano bhavet;
Jīvan-neva sthitim brāhmīm
shāstroktām āpnuyāt sa cha. 289
Those who faithfully and lovingly strengthen āgnā and upāsanā in their life according to this shastra earn the pleasure of Bhagwan and become a recipient of his grace. While living, they attain the brāhmic state described in the shastras. They master ekāntik dharma. They attain the eternal and divine Akshardham of Bhagwan, ultimate moksha and bliss.

(288–290)

Aksharbrahmanu sādharmya prāpta kari
Purushottamni dāsbhāve bhakti karvi e mukti mānvāmā āvi chhe. (291)

\begin{quote}
\textit{Aksharabrahma-sādharmyam}
\textit{samprāpya dāsa-bhāvataha;}
\textit{Purushottama-bhaktir hi}
\textit{muktir ātyantikī matā.} 291
\end{quote}

Attaining oneness with Aksharabrahman and offering humble devotion to Purushottam is considered to be \textit{mukti}. (291)

Ā rite sankshepe karine ahi āgnā tathā upāsanānu varnan karyu. Teno vistār Sampradaynā shāstro thaki jānvo. (292)

\begin{quote}
\textit{Sankshipyā’tra krutam hyevam}
\textit{āgnopāsana-varṇanam;}
\textit{Tad vistaram vijānīyāt}
\textit{sāmpradāyika-shāstrataha.} 292
\end{quote}
Here, in this way, āgnā and upāsanā have been concisely described. One should obtain further details from the Sampraday’s shastras. (292)

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

\[
\text{Etat-Satsanga-Dīksheti} \\
\text{shāstrasya prati-vāsaram;} \\
\text{Kāryah satsangibhih pāṭha} \\
\text{ekāgra-chetasā janaihi. 293}
\]

\[
\text{Paṭhane chā'samarthais-tu} \\
\text{shravyam tat prīti-pūrvakam;}
\]
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 gurueoe tenu pravartan karyu. Te siddhānt anusār ā shāstra rachyu chhe. (295–296)

Paramātmā Param Brahma
Swāminārāyaṇo Harihi;
Siddhāntam sthāpayāmāsa
hyakshara-Purushottamam. 295
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 krūpāe 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)
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)
narayan Bhagwannā divya krupāshish sadā varse. (299)

Sarvatraivā’bhivarshantu
sadā divyāh krupā’shishaha;
Paramātma-Parabrahma-
Swāminārāyaṇa-Prabho. 299

May the divine, compassionate blessings of Paramatma Parabrahman Swaminarayan Bhagwan always shower everywhere. (299)

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

Sarveshām sarva-dukhāni
tāpa-trayam upadravāhā;
Kleshās-tathā vinashyeyur
agnānam sanshayā bhayam. 300
May all the grief, three types of miseries, calamities, distresses, ignorance, doubts and fears of all be destroyed. (300)

Bhagwanni krupāthi sarve nirāmay svāsthya, sukh, param shānti tathā param kalyān pāmo. (301)

*Bhagavat-krupayā sarve 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 janaḥa;
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, nisṛthā, nishchay thāy ane
vishvās sadāy vruddhi pāme. (303)

Sarveshām jāyatām prītir
draḍhā nisṛthā cha nishchayāḥa;
Vishvāso vardhatāṁ nityam
Akshara-Purushottame. 303

May everyone develop firm love, conviction and unwavering belief in
Akshar-Purushottam, and may everyone’s faith forever flourish. (303)

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

\[
\text{Bhavantu balinah sarve bhaktāsh-cha dharma-pālane; Āpnuyuh Sahajānanda- Parātmanah prasannatām. 304}
\]

May all devotees become resolute in following dharma and attain the pleasure of Sahajanand Paramatma. (304)

Sansār prashānt, dharmavān, sādhanāshil tathā adhyātma-mārge chālnārā manushyothi yukta thāy. (305)
Prashāntair jāyatām yukto
manushyair dharma-shālibhihi;
Sansārah sādhanā-shīlair
adhyātma-mārga-sansthitaihi. 305

May the world be filled with people who are peaceful, righteous and engrossed in spiritual endeavours, and who tread the path of spirituality. (305)

Sarva manushyomā paraspar ektā, suhrad-bhāv, maitri, karunā, sahanshiltā tathā sneh vruddhi pāme. (306)

Aikyam mithah suhrad-bhāvo
maitrī kāruṇyam 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
Brahmaṇaḥ Parabrahmaṇaḥaha;
Sarveshām jāyatām dārḍhyaṁ
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 Sahajanandni bhakti prāpta kare. (308)

Akshara-rūpatām sarve
samprāpya svātmani janāhā;
Prāpnuyuh Sahajānande
bhaktim hi Purushottame. 308

May all identify their ātmā as aksharrup and offer devotion to Purushottam Sahajanand. (308)

Vikram Samvat 2076nā Magh shukla panchmie ā śāstra lakhvāno ārambh karyo ane Chaitra sud navmie Swaminarayan Bhagwannā divya janmamahotsave 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 sampūrṇatāṁ 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 vishvavandya ane vinamra evā guru Pramukh Swami Maharajnej ā shāstra-rupi anjali Pramukh Swami Maharajnā janma shatābdi parve sānand bhaktibhāve arpan karvāmā āve chhe. (311–314)

*Upāsyā-Sahajānanda-
Haraye Parabrahmaṇe;*
*Mūlā’kshara-Guṇātītā*

nandāya Swāmine tathā. 311

*Bhagatajī-Mahārāja-
sākshād-vignāna-mūrtaye;*

*Yagnapurushadāsāya*

satya-siddhānta-rakshiṇe. 312
Vātsalyā’ṛdrā’tmāne 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 upāsanā, (2) Mul Akshar Gunatitanand Swami, (3) Bhagatji Maharaj – the embodiment of wisdom, (4) Yagnapurushdasji
(Shastriji Maharaj) – the protector of the true siddhānt, (5) the forever affectionate and blissful embodiment of Akshar-brahman, Yogiji Maharaj and (6) Guru Pramukh Swami Maharaj, who is humble and revered throughout the world. (311–314)

Swaminarayan Bhagwan etle ke sākshāt Akshar-Purushottam Maharaj sakal vishvamā param ānand-mangalne vistāre. (315)

Tanotu sakale vishve
paramānanda-mangalam;
Swāminārāyaṇah sākshād
Akshara-Purushottamaha. 315

May Swaminarayan Bhagwan, who is
Akshar-Purushottam Maharaj himself,\textsuperscript{18} spread supreme bliss and auspiciousness throughout the entire world. (315)

\textit{Iti Parabrahma-Swāminārāyaṇa-prabodhitā’gnopāsanasiddhānta-nirūpakam prakaṭa-Brahmaswarūpa-Shrī-Mahanta-SwāmiMahārājaihi sva-hastā’ksharair-Gurjara-bhāshayā likhitam Mahāmahopādhyāyena Sādhu-Bhadreshadāsena cha Sanskrita-shlokeshu nibaddham Satsanga-Dīksheti shāstram sampūrṇam.}

Thus concludes this ‘Satsang Diksha’

\textsuperscript{18. Here, Swaminarayan Bhagwan and Akshar-Purushottam Maharaj are synonyms and refer to the one supreme entity – Parabrahman, Paramatma.}
shastra which explains the principles of āgna and upāsanā revealed by Parabrahman Swaminarayan. It has been written by Pragat Brahmaswarup Mahant Swami Maharaj in Gujarati in his own handwriting and rendered into Sanskrit verses by Mahamahopadhyay Sadhu Bhadreshdas.
Sahajananda Namavali Stotram

Mangalam

Vande’ham Sahajānandam sarvā’nanda-pradam Harim;
Krupā-dhrutā’vatāram tam
Swāminārāyaṇam hrudā. 1
Ashtādhikam shatam nāmnām
tasya sarvā’vatāriṇaha;
Vakshyāmi sarva-siddhyartham
Aksharādhipateh shubham. 2

Asya ashtā’dhika-shata-Sahajānanda-Nāmāvali-Stotra-mantrasya prakaṭā’kshara-brahma
Guṇātīto Guruhu Rushihi.
Anushṭup chhandaha. Swāminārāyaṇo devatā.
Akshara-Purushottama iti bījam.
Brahma-dvāraka-prākatyaha iti shaktihi.
Prasthāpita-sva-siddhānta iti kīlakam.

Dhyānam (Shikhariṇī Chhandaha)

Sadā chittā’karsham
vadana-kamalam shānti-sadanam,
Dayā-rāshih sākshād
bharita-karuṇam netra-yugalam;

Prasannam ramyam cha
rasita-hasaman duhkha-haraṇam,
Aho dhyeyam divyam sukhada-
Sahajānanda-sakalam. 3

Sahajānanda-Nāmāvalihi

Swāminārāyaṇah Sākshād
Akshara-Purushottamaha;

Paramātmā Parabrahma
Bhagavān Purushottamaha. 4
Aksharadhāma-vāso’si
    Divya-sundara-vigrahaḥa;
Sākāro Dvi-bhujo’nādiḥ
    Sākārā’kṣhara-sevitah. 5

Divyāsanopavishṭas tvam
    Ananta-mukta-pūjitah;
Sarva-karaṇa-shakto’si
    Samartho Bhakti-nandanah. 6

Divya-janmā Mahārājo
    Divya-karmā Mahāmatihi;
Nārāyaṇo Ghanasyāmo
    Nilakaṇṭhas Tapah-priyah. 7

Anāsaktas Tapasvī tvam
    Alipto Bhakta-vatsalah;
Naika-mokshārtha-yātro’si
    Sarvātmā Divyatā-pradah. 8

Svechchhā-dhrutā’vatāro’si
    Sarvā’vatāra-kāraṇam;
Ishvareshah Svayam-siddho
   Bhakta-sankalpa-purakaha. 9

Santirṇa-Sarayu-vārir
   Himagiri-vana-priyaha;
Pulahāshrama-vāsī cha
   Pavitrī-kruta-mānasah. 10

Sāksharah Sahajānandah
   Sarvānanda-pradah Prabhuhu;
Praṇīta-divya-satsango
   Harikrishṇah Sukhāshrayaha. 11

Sarvagnah Sarva-kartā’si
   Sarva-bhartā Niyāmakaha;
Sadā-sarva-sam-utkrushṭah
   Shāshvata-shānti-dāyakaha. 12

Dharma-sutah Sad-āchārī
   Sad-āchāra-pravartakah;
Sadharma-bhakti-sangopta
   Durāchāra-vidārakaha. 13
Dayāluh Komalātmā’śi
    Para-duhkhā’saho Mruduhu;
San-tyakta-sarvathā-hinso
    Hinsā-varjita-yāga-krut. 14

Sakala-veda-vedyo’śi
    Veda-satyārtha-bodhakaha;
Veda-gno Veda-sārash cha
    Vaidika-dharma-rakshakaha. 15

Divya-cheshṭā-charitrash cha
    Sarva-kāraṇa-kāraṇam;
Antaryāmī Sadā-divyo
    Brahmā’dhīshah Parāt-paraha. 16

Darshitā’kshara-bhedas tvam
    Jīvesha-bheda-darshakaha;
Māyā-niyāmako’śi tvam
    Pancha-tattva-prakāshakaha. 17

Sarva-kalyāṇa-kārī cha
    Sarva-karma-fala-pradaha;
Sakala-chetanopāsyah
Shuddhopāsana-bodhakaha. 18

Aksharādhipatih Shuddhah
Shuddha-bhakti-pravartakaha;
Swāminārāyaṇetyākhyā-
divya-mantra-pradāyakah. 19

Sva-pratimā-pratishṭhā-krut
Sva-sampradāya-kārakah;
Prasthāpita-sva-siddhānto
Brahma-gnāna-prakāshakah. 20

Guṇātītokta-māhātmyo’-
ksharā’tmaikya-prabodhakah;
Mūlākshara-Guṇātīta-
swarūpa-parichāyahakah. 21

Bhakti-labhyah Krupā-sādhyo
Bhakta-dosha-nivārakah;
Shāstri-sthāpita-sa-brahma-
dhātu-mūrtiralaukikakah. 22
Brahma-dvāraka-prākātyah
Samyag-Akshara-sansthitaha;
Samādhi-kārako’si tvam
Nikhila-pāpa-nāshakaha. 23

Sarva-tantra-sva-tantras tvam
Māyika-guṇa-varjitaḥa;
Divyā’nanta-guṇo’nanta-
nāmā tvam dhyāyase mayā. 24

Nāmnām asḥṭādhikenaivaṁ
shatena kīrtito Hariḥa;
Sarva-duhkha-vināśāya
Divyānandāptaye tathā. 25

Ittham yah Sahajānanda-
Nāmāvalīm paṭhet sadā;
Nūnam tasmin prasannah syād
Akshara-Purushottamaha. 26

Iti asḥṭādhika-shata-Sahajānanda-Nāmāvali-
Stotram sampūrṇam
Sahajananda Namavali Pathaha

ॐ is pronounced as ‘Aum’

1. ॐ Shrī Swāminārāyaṇāya namaha
2. ॐ Shrī Sākshād-Akshara-Purushottamāya namaha
3. ॐ Shrī Paramātmane namaha
4. ॐ Shrī Parabrahmaṇe namaha
5. ॐ Shrī Bhagavate namaha
6. ॐ Shrī Purushottamāya namaha
7. ॐ Shrī Aksharadhāma-vāsāya namaha
8. ॐ Shrī Divya-sundara-vigrahāya namaha
9. ॐ Shrī Sākārāya namaha
10. ॐ Shrī Dvi-bhujāya namaha
11. ॐ Shrī Anādaye namaha
12. ॐ Shrī Sākāra’kshara-sevitāya namaha
13. ॐ Shrī Divyāsanopavishṭāya namaha
14. ॐ Shrī Ananta-mukta-pūjitāya namaha
15. ॐ Shrī Sarva-karaṇa-shaktāya namaha
16. ॐ Shrī Samarthāya namaha
17. ṢŚrī Bhakti-nandanāya namaha
18. ṢŚrī Divya-janmane namaha
19. ṢŚrī Mahārājāya namaha
20. ṢŚrī Divya-karmaṇe namaha
21. ṢŚrī Mahāmataye namaha
22. ṢŚrī Nārāyaṇāya namaha
23. ṢŚrī Ghanashyāmāya namaha
24. ṢŚrī Nilakanṭhāya namaha
25. ṢŚrī Tapah-priyāya namaha
26. ṢŚrī Anāsaktāya namaha
27. ṢŚrī Tapasvine namaha
28. ṢŚrī Aliptāya namaha
29. ṢŚrī Bhakta-vatsalāya namaha
30. ṢŚrī Naika-mokshārtha-yātrāya namaha
31. ṢŚrī Sarvātmane namaha
32. ṢŚrī Divyatā-pradāya namaha
33. ṢŚrī Svechchhā-dhruṭā’vatārāya namaha
34. ṢŚrī Sarvā’vatāra-kāraṇāya namaha
35. ṢŚrī Īshvaresthāya namaha
36. ṢŚrī Svayam-siddhāya namaha
37. ṢŚrī Bhakta-sankalpa-pūrakāya namaha
| 38. | Ō Shrī Santīrṇa-Saryūvāraye namaha |
| 39. | Ō Shrī Himagiri-vana-priyāya namaha |
| 40. | Ō Shrī Pulahāshrama-vāsine namaha |
| 41. | Ō Shrī Pavitrī-kruta-mānasāya namaha |
| 42. | Ō Shrī Sāksharāya namaha |
| 43. | Ō Shrī Sahajānandāya namaha |
| 44. | Ō Shrī Sarvānanda-pradāya namaha |
| 45. | Ō Shrī Prabhāve namaha |
| 46. | Ō Shrī Praṇīta-divya-satsangāya namaha |
| 47. | Ō Shrī Harikrishṇāya namaha |
| 48. | Ō Shrī Sukhāshrayāya namaha |
| 49. | Ō Shrī Sarvagnāya namaha |
| 50. | Ō Shrī Sarva-kartre namaha |
| 51. | Ō Shrī Sarva-bhartre namaha |
| 52. | Ō Shrī Niyāmakāya namaha |
| 53. | Ō Shrī Sadā-sarva-samutkrushṭāya namaha |
| 54. | Ō Shrī Shāshvata-shānti-dāyakāya namaha |
| 55. | Ō Shrī Dharma-sutāya namaha |
| 56. | Ō Shrī Sadāchāriṇe namaha |
| 57. | Ō Shrī Sadāchāra-pravartakāya namaha |
| 58. | Ō Shrī Sadharma-bhakti-sangoptre namaha |
59. ಶ್ರೀ ದೃಷ್ಟಾ ವಿದ್ರಕಯ ನಮಹ
60. ಶ್ರೀ ದಿಯಾಲವೇ ನಮಹ
61. ಶ್ರೀ ಕೋಮಾತ್ಮನೇ ನಮಹ
62. ಶ್ರೀ ಪರಾದುಖಾ ಶಾಹಯ ನಮಹ
63. ಶ್ರೀ ಮ್ರುದೈವೇ ನಮಹ
64. ಶ್ರೀ ಸಾನ್ ತಯಾಕತ ಸರವಾತಹ ಹಿನಾಯ ನಮಹ
65. ಶ್ರೀ ಹಿಂಸಾ ವರ್ಜಿತಯ ಯಾಗ ಕೃತೆ ನಮಹ
66. ಶ್ರೀ ಸಕಾಲ ವೇದ ವೇದ್ಯಾಯ ನಮಹ
67. ಶ್ರೀ ವೆದ ಸತ್ಯಾರಥಾ ಬೋದಾರಕಯ ನಮಹ
68. ಶ್ರೀ ವೆದ ಗ್ನಾಯ ನಮಹ
69. ಶ್ರೀ ವೆದ ಸಾರಾಯ ನಮಹ
70. ಶ್ರೀ ವಾಯ್ದಕ ದಾರ್ಮಾ ರಾಕ್ಷಕಯ ನಮಹ
71. ಶ್ರೀ ದಿವ್ಯ ಚೇಶ್ಟಾ ಚಾರಿತ್ರಯ ನಮಹ
72. ಶ್ರೀ ಸರ್ವ ಕಾರಾಣ ಕಾರಾಣಯ ನಮಹ
73. ಶ್ರೀ ಯಾಂತರಾಂಬಿನೇ ನಮಹ
74. ಶ್ರೀ ಸದೀ ದಿವಾಯ ನಮಹ
75. ಶ್ರೀ ಬ್ರಹ್ಮ ದಿಶಾಯ ನಮಹ
76. ಶ್ರೀ ಪರತ ಪರಾಯ ನಮಹ
77. ಶ್ರೀ ದಾರ್ಶಿತಾ ಕ್ಷಾರ ಬಹೇದಯ ನಮಹ
78. ಶ್ರೀ ಜೀವಾ ಬಹೇದ ದಾರ್ಶಾ ಕಯ ನಮಹ
79. ಶ್ರೀ ಮಯಾ ನಿಯಮಕಯ ನಮಹ
80. śrī Pancha-tattva-prakāshakāya namaha
81. śrī Sarva-kalyāṇa-kāriṇe namaha
82. śrī Sarva-karma-fala-pradāya namaha
83. śrī Sakala-chetanopāsyāya namaha
84. śrī Shuddhōpāsana-bodhakāya namaha
85. śrī Aksharādhipataye namaha
86. śrī Shuddhāya namaha
87. śrī Shuddha-bhakti-pravartakāya namaha
88. śrī Swāminārāyaṇetyākhya-divya-mantra-pradāyakāya namaha
89. śrī Sva-pratimā-pratishṭhā-krute namaha
90. śrī Sva-sampradāyā-kārakāya namaha
91. śrī Prasthāpita-sva-siddhāntāya namaha
92. śrī Brahma-gnāna-prakāshakāya namaha
93. śrī Guṇātītokta-māhātmyāya namaha
94. śrī Aksharā’tmaikya-prabodhakāya namaha
95. śrī Mūlākshara-guṇātīta-swarupa-parichāyakāya namaha
96. śrī Bhakti-labhyāya namaha
97. śrī Krupā-sādhyāya namaha
98. śrī Bhakta-dosha-nivārakāya namaha
99. श्री शास्त्री-स्थापित-सब्राह्म-धातु-मूर्तये नमः
100. श्री आलूकिकाय नमः
101. श्री ब्रह्म-द्वारका-प्रकाशया नमः
102. श्री सम्यक-अक्षरा-सांस्थितीये नमः
103. श्री समाधि-कारकाये नमः
104. श्री निकिल-पापा-नाशकाये नमः
105. श्री सर्व-तंत्र-स्वतंत्रया नमः
106. श्री मायिका-गुणा-वर्जितया नमः
107. श्री दिव्यानंत्र-गुणये नमः
108. श्री आनंद-नाम्मे नमः

श्री आक्षर-पुरुषोत्तम-महाराजया नमः
श्री गुनातीतानंद-स्वामि-महाराजया नमः
श्री भगताजी-महाराजया नमः
श्री शास्त्रीजी-महाराजया नमः
श्री योगी-महाराजया नमः
श्री प्रमुख-स्वामि-महाराजया नमः
श्री महान्त-स्वामि-महाराजया नमः

Iti Ashtādhikashata-Sahajānanda-Nāmāvalī-Pāṭhaha Sampūrṇaha
Glossary

adharma  unrighteousness
āgnā    a spiritual and moral ordinance or command
aksharrup  the state of oneness with Akshar-brahman
ārtī    devotional ritual in which lighted wicks are waved before the deities while singing verses of their glory
āsan    piece of cloth that is used to sit on
āshram  one of the four stages of life
ātmā    soul
ātmabuddhi  an intense emotional bond that culminates in oneness
bhut    an evil spirit
brahmabhāv  state of oneness with the Akshar-brahman guru; understanding others as divine
brahmacharya observance of absolute celibacy
brahmarup the state of oneness with Akshar-brahman
brahmavidyā the knowledge of Akshar and Purushottam
brāhmic state of oneness with Akshar-brahman
chandan sandalwood
chāndlo a round mark that is usually applied to the forehead and may be accompanied by a tilak
chāndrāyan a type of austerity that is based on the phases of the moon
chāturmās four-month period that includes the Indian monsoon season, during which extra spiritual observances are undertaken
dāsbhāv the sentiment of obedient, reverent and humble service
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhun</td>
<td>chanting the name of Bhagwan in prayer</td>
</tr>
<tr>
<td>dikshā</td>
<td>initiation; firm resolve coupled with faith</td>
</tr>
<tr>
<td>prapti</td>
<td>having attained Bhagwan</td>
</tr>
<tr>
<td>divyabhāv</td>
<td>understanding a person or an object as divine</td>
</tr>
<tr>
<td>ekādashi</td>
<td>a day of fast that occurs approximately once every fortnight</td>
</tr>
<tr>
<td>ekāntik dharma</td>
<td>collective name for the four virtues of dharma, <em>jnān</em>, <em>vairāgya</em> and bhakti</td>
</tr>
<tr>
<td>ektā</td>
<td>oneness</td>
</tr>
<tr>
<td>ghar mandir</td>
<td>a mandir in one’s home</td>
</tr>
<tr>
<td>ghar sabhā</td>
<td>gathering of family members to collectively engage in various types of devotion and discourses</td>
</tr>
<tr>
<td>guruhari</td>
<td>the Aksharbrahman guru</td>
</tr>
<tr>
<td><strong>hing</strong></td>
<td>asafoetida; a pungent spice</td>
</tr>
<tr>
<td><strong>ishtadev</strong></td>
<td>chosen deity or object of worship</td>
</tr>
<tr>
<td><strong>ishwar</strong></td>
<td>a sentient being that carries out tasks related to the creation, sustenance and destruction of a universe</td>
</tr>
<tr>
<td><strong>jiva</strong></td>
<td>an individual ātmā or soul</td>
</tr>
<tr>
<td><strong>jivan charitra</strong></td>
<td>biography detailing life, work and teachings</td>
</tr>
<tr>
<td><strong>kāl</strong></td>
<td>time</td>
</tr>
<tr>
<td><strong>kanthi</strong></td>
<td>sanctified small wooden beads stringed together and worn around the neck as a symbol of refuge in Bhagwan and the guru</td>
</tr>
<tr>
<td><strong>kusang</strong></td>
<td>bad company and other forms of negative influence</td>
</tr>
<tr>
<td><strong>mahimā</strong></td>
<td>the understanding of glory</td>
</tr>
<tr>
<td><strong>mālā</strong></td>
<td>rosary; prayer beads</td>
</tr>
<tr>
<td><strong>mānsi puja</strong></td>
<td>worship by mental visualization</td>
</tr>
</tbody>
</table>
Glossary

māyā  one of the five eternal entities revealed by Bhagwan Swaminarayan; it is identified as the cause of ignorance

moksha  ultimate liberation from the cycle of births and deaths

mumukshu  a genuine spiritual aspirant

murti  a sacred image

nihsvād  vow of being detached from the desire for tasty foods

nirlobh  vow of being free of greed

nirmān  vow of humility

nishchay  conviction; firm belief

nishkām  vow of celibacy

nihsneh  vow of being free of attachment to relatives and worldly objects

niyams  vows

paksha  to take sides with; to support; to advocate and to protect
panchāng pranām  
a type of prostration in which five body parts touch the ground

paramhansa  
cadre of renunciants initiated by Bhagwan Swaminarayan

paramparā  
tradition

pardharma  
not obeying the commands of Bhagwan and guru, but acting wilfully

pishāch  
an evil spirit

pradakshinā  
circumambulation

prārabdha  
destiny, fate

pret  
an evil spirit

pujan  
a form of worship

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

samp  
unity
sampradāy  spiritual organization
sanskārs  moral or cultural values
sāshtāng dandvat pranām  prostration in which eight body parts touch the ground; also called dandvat pranām or dandvat
satsang  association of the Aksharbrahman Satpurush
satsangi  one who practises satsang
sevā  service
shikharbaddh  traditional stone mandir with pinnacles, domes and other architectural elements
shrāddh  commemorative rites for the deceased
siddhānt  a principle or teaching
smruti  remembrance or recollection of Bhagwan and guru
stuti  prayer verses
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<td>sud</td>
<td>bright half of a lunar month</td>
</tr>
<tr>
<td>suhradbhāv</td>
<td>fraternity, kinship or fellowship; also, suhradaybhāv</td>
</tr>
<tr>
<td>swadharma</td>
<td>one’s duties</td>
</tr>
<tr>
<td>tapni mālā</td>
<td>turning the rosary while standing on one leg with arms raised</td>
</tr>
<tr>
<td>tilak</td>
<td>a religious mark applied to the body, usually the forehead, arms and chest</td>
</tr>
<tr>
<td>upāsanā</td>
<td>offering faithful worship with an understanding of the true glory of Bhagwan</td>
</tr>
<tr>
<td>vad</td>
<td>dark half of a lunar month</td>
</tr>
<tr>
<td>vairāgya</td>
<td>detachment</td>
</tr>
<tr>
<td>varna</td>
<td>caste, community</td>
</tr>
<tr>
<td>vicharan</td>
<td>spiritual travel for the purpose of transmitting moral and spiritual inspiration</td>
</tr>
<tr>
<td>yagna</td>
<td>a specific type of ritual offering</td>
</tr>
</tbody>
</table>
‘Agna 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