

॥ Shri Swaminarayano Vijayate ॥

Satsang Diksha

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

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

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

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

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

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

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

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

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

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

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

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

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

*Sarvam idam hi satsangāl-
labhyate nishchitam janaihi;*

*Atah sadaiva satsangah
karaṇīyo mumukshubhihi.* 5

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

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

*Satsangah sthāpitas-tasmād
divyo'�am Parabrahmaṇā;
Swāminārāyaṇeneha
sākshād evā'vatīrya cha.* 6

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

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

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

*Satsangasyā’sya vignānam
mumukshūñām bhaved iti;
Shāstram Satsanga-Dīksheti
shubhāshayād virachyate. 7*

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

Satya evā ātmāno sang karvo, satya evā Paramatmano sang karvo, satya evā

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

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

*Vignātavyam idam satyam
 satsangasya hi lakshañam;
 Kurvan-nevam vidham divyam
 satsangam syāt sukhi 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)

*Diksheti draḍha-sankalpah
sa-shraddham nishchayo'chalaḥ;
Samyak samarpaṇam prītyā
niṣṭhā vratam draḍhāśrayaha.* 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-paddhatih;
Paramātma-Parabrahma-
Sahajānanda-darshitā. 11*

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

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

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

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

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

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

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

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

*Sarva-varṇa-gatāḥ sarvā
nāryah sarve narāś-tathā;
Satsange brahmavidyāyām
mokshe sadā'dhikāriṇaha. 14*

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

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

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

Gruhastha tathā tyāgi sarve mokshanā adhikāri chhe. Temā nyun-ādhikbhāv

nathi, kāran ke gruhastha ke tyāgi badhā
Bhagwannā bhakto chhe. (17)

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

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

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

*Swāminārāyaṇe'nanya-
dradha-parama-bhaktaye;
Gruhītvā'shraya-dīkshāyā
mantram satsangam āpnuyāt.* 18

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

Ashray Diksha Mantra ā pramāne chhe:

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

Āshraya-dīkshā-mantrash-chaivam vidhaha:

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

*Dhanyo'smi pūrṇakāmo'smi
 nishpāpo nirbhayah sukhi;
 Akshara-guru-yogena
 Swāminārāyanāśhrayāt.* ¹⁹

The Ashray Diksha Mantra is as follows:

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

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

4. This mantra should be recited as written. The meaning of this mantra is as follows: “Having taken refuge in Swaminarayan Bhagwan through the association of the Aksharbrahma guru, I am blessed, I am fulfilled, I am without sins, I am fearless and I am blissful.”

*Āshrayet Sahajānandam
Harim Brahmā'ksharam tathā;
Guṇatītam 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 Aksharbrahma Gunatit guru.⁵ (20)

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

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

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

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

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

*Gurum Brahmaswarūpam tu
vinā na sambhaved bhave;
Tattvato brahmavidyāyāh
sākshātkāro hi jīvane.* 22

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

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

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

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

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

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

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

Without the Brahmaswarup guru, perfect devotion also cannot be offered, ultimate bliss cannot be attained and the three types of miseries⁷ also cannot be eradicated. (24)

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

*Atah samāshrayen-nityam
pratyaksham Aksharam gurum;*

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

Sarva-siddhi-karam divyam

Paramātmā'nubhāvakam. 25

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

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

Sarvam dur-vyasanam tyājyam

sarvaih satsangibhīh sadā;

Aneka-roga-dukhānām

kāraṇam vyasanam yataha. 26

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

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

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

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

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

*Pari-tyājyam sadā dyūtam
sarvaih sarva-prakārakam;*

*Tyaktavyo vyabhichārash-cha
nāribhih purushais-tathā. 28*

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

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

*Mānsam matsyam tathā'ñdāni
bhakshayeyur na karhichit;
Palāñḍum 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
 grahnīyād 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 chorī kyārey na karvi.
 Dharmane arthe pan chorī kyārey na
 karvi. (31)

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

Satsangis should never steal. Even for the

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

Pushpa, falo jevi vastu pan tenā dhanini parvāngi vagar na levi. Parvāngi vagar levu te sukhsha chorū 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 manusya, pashu, pakshi, tathā mākadādik 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)

*Manushyāñām pashūnām vā
matkuñādesh-cha pakshiñām;
Keshāñchij-jīva-jantūnām
hinsā kāryā na karhichit.* 33

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

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

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

*Yāgārtham apyajādīnām
nirdoshāñām hi prāñinām;
Hinsanam naiva kartavyam
satsangibhih kadāchana.* 35

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

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

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

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

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

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

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

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

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

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

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

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

One should not commit violence to attain
wealth, power, prestige or [to fulfil one's

desire] for a man or woman or anything else. Also, one should not commit violence out of ego, jealousy or anger. (39)

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

*Manasā vachasā vā'pi
karmaṇā hinsane krute;
Tat-sthito dukhyate nūnam
Swāminārāyaṇo Harihi. 40*

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

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

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

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

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

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

No one should kill oneself or others out of

grief, shame, fear, anger or due to illness and other adversities, not even for the sake of dharma. (42)

Mumukshue tirthne vishe pan ātmahat�ā 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-kartāsti
 dayāluh sarva-rakshakaha;
 Sa eva nāshakah sarva-
 sankatānām sadā mama. 44*

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

Bhagwan je kare te sadāy sārā māte hoy.
 Temni ichchhā e ja 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 vighnāḥ
pāpa-doshāś-cha dur-guṇāḥ;
Nūnam prāpsyāmyaham shāntim
ānandam paramam sukham.* 46

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

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

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

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

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

*Vichāryaivam balam rakshed
nā'shrito nirbalo bhavet;*

*Ānandito bhaven-nityam
Bhagavad bala vaibhavāt. 48*

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

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

*Shṭhīvanam mala-mutrādi-
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 shudhīnū pālan karvu. Shri Harine shuddhi priya chhe ane shuddhivālā manushyani upar teo prasanna thāy chhe. (50)

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

One should observe all forms of external and internal purity. Shri Hari⁸ loves purity and is pleased with those who are pure. (50)

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

8. ‘Shri Hari’ is another name for Bhagwan Swaminarayan.

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

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

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

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

Thereafter, one should sit on a clean āsan

and perform personal daily puja facing east or north. (52)

Swaminarayan mantrano jāp kartā tathā gurunu smaran kartā kartā bhālne vishe Bhagwanni pujāthi prasādi-bhut 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 *chāndlo* to the forehead. One should also apply a *tilak-chāndlo* of *chandan* to the chest and both arms. (53–54)

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

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

While remembering Bhagwan and the

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

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

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

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

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

Thereafter, to gain the privilege to perform puja, a devotee who has taken the refuge of satsang should meditate on their *ātmā* while contemplating upon the glory of Bhagwan. The sacred mantra ‘Aksharam-aham Purushottam-dāso’smi⁹ should be recited with joy and devotion. One should identify one’s

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

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

Bhagwan ane brahmaswarup guru ja mokshadātā chhe. Temnā ja dhyān tathā *mānsi pujā* karvā. (59)

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

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

Tyārbād pavitra vastra upar chitra-pratimāonu 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-mūrtayah;
Prasthāpyāḥ 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

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

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

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

Ahvan Mantra ā pramāne chhe:

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

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

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

The Ahvan Mantra is as follows:

Uttishtha Sahajānanda
 Shri-Hare Purushottama;

Gunātitā'kshara brahmann-
 uttishtha krupayā guro.
 Āgamyatām hi pujārtham
 āgamyatām mad-ātmataha;
 Sānnidhyād darshanād divyāt
 saubhāgyam vardhate mama.¹¹
 (64–65)

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

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

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

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

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

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

leg with arms raised and perform *tapni mālā*. (66–67)

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

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

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

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

*Sāshṭāngā dāṇḍavat kāryāḥ
pranāmāḥ purushais-tataha;
Nārībhīs-tūpavishyaiva
panchāngā dāsa-bhāvataha.* 69

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

Koi bhaktano droh thayo hoy tenā nivāranne arthe kshamāyāchnā-purvak pratidin ek dandvat pranām adhik karvo. (70)

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

One should perform an additional

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

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

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

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

Ā rite bhaktibhāve pujā karine Punaragaman Mantrathi Akshar-Purushottam Maharajne

potānā ātmāne vishe padhrāvavā. (72)

*Bhaktitah pūjayitvaivam
Akshara-Purushottamam;*

*Punar-āgama-mantreṇa
prasthāpayen-nijātmani.* 72

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

Punaragaman Mantra ā pramāne chhe:

*Bhaktyaiva divya-bhāvena
pujā te sam-anushtitā,
Gachchhā'tha tvam mad-ātmānam
Akshara-Purushottama.* (73)

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

*Punar-āgamana-mantrash-chaivam vidhaha:
 Bhaktyaiva divya-bhāvena
 pūjā te samanushṭhitā;
 Gachchhā'tha tvam mad-ātmānam
 Akshara-Purushottama.* 73

The Punaragaman Mantra is as follows:

Bhaktyaiva divya-bhāvena
 pujā te sam-anushtithā,
 Gachchhā'tha tvam mad-ātmānam
 Akshara-Purushottama.¹³ (73)

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

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

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

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

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

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

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

Thereafter, one should bow to devotees

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

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

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

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

Vruddhāvasthā, rogādi tathā anya āpattine
lidhe pote pujā karvā asamartha hoy tene

anya pāse te pujā karāvavi. (77)

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

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

Gharmā pratyek satsangie potāni svatantra 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
pujā 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 gharmā sundar mandir sthāpvu. Temā bhaktibhāve vidhivat Akshar-Purushottam tathā paramparāmā āvel Gunatit guruo padhrāvavā. (79–80)

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

Prasthāpyau vidhivat tasminn-
Akshara-Purushottamau;

*Guravash-cha Guṇātītā
bhaktyā paramparā-gatāḥā. 80*

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

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

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

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

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

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

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

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

*Yaiva rasavatī pakvā
mandire tām nivedayet;
Uchchārya prārthanam bhaktyā
tatah prasāditam jamet.* 83

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

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

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

One should not consume foods, fruits, water and other items without first offering them to Bhagwan. Foods and other items that may be impure should not be offered to Bhagwan nor should they be eaten. (84)

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

*Kīrtanam vā japam kuryāt
 smrutyādi vā yathā-ruchi;
 Gruha-mandiram āsthāya
 bhāvataḥ 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 gruhasthitaihi;
Kartavyam bhajanam goshthih
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 nirmānrup 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 prāvartayaddhاريhi. 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, Aksharbrahma, in the very same manner that one serves Bhagwan. (87–88)

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

*Vartata uttamo bhakto
Brahma Bhagavato'ksharam;
Nityam māyā-param nityam
Hari-sevāratam yataha. 89*

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

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

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

*Purushottama-mūrtyā tad-
 madhya-khaṇḍe yathā-vidhi;
 Sahitam sthāpyate mūrtir
 Aksharasya'pi Brahmanaha. 91*

To fulfil this ordinance and to grant

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

Ej rite ghar ādi sthalone vishe karel 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, Aksharbrahma and Purushottam Bhagwan are also always

consecrated in the central shrines of mandirs in homes and other places. (92)

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

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

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

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

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

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

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

*Satsanga-draḍhatārtham hi
 sabhārtham antike sthitam;
 Gantavyam prati-saptāham
 mandiram vā'pi maṇḍalam.* 95

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

Aksharādhipati Swaminarayan Bhagwan
 sākshāt Paramatma Parabrahma
 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 Parabrahma Purushottam Hari. (96)

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

Sa ekah paramopāsyā
ishta-devo hi nah sadā;

*Tasyaiva sarvadā bhaktih
kartavyā'nanya-bhāvataha.* 97

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

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

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

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

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

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

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

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

Eka eveshta-devo nah
eka eva gurus-tathā;

*Ekash-chaivā'pi siddhānta
evam nah ekatā sadā. 100*

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

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

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

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

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

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

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

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

Parabrahma – are forever distinct, eternal and true Swaminarayan Bhagwan himself established this clear *siddhānt*. (102–103)

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

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

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

Paramatma Parabrahma sadā Aksharbrahmathi par chhe ane Aksharbrahma

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

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

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

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

*Sarva-kartā cha sākārah
sarvopari sadā Harihi;*

*Mumukshūñām vimokshāya
prakaṭo vartate sadā. 106*

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

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

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

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

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

*Prītiḥ kāryātma-buddhish-cha
Brahmākṣhare gurau draḍhā;
Pratyaksha-Bhagavad-bhāvāt
sevyo dhyeyah sa bhaktitaha. 108*

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

Swaminarayan mantra divya, alaukik ane
shubh mantra chhe. Swayam Shri Harie ā
mantra āpyo chhe. Sarva bhaktoe teno jap

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

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

*Aksharam Brahma 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 Aksharbrahma, and ‘Narayan’ refers to Purushottam, who is superior to Aksharbrahma. (109–110)

Ā siddhānt Bhagwan Swaminarayane ā lokmā prabodhyo. Gunatit guruoe tenu digantmā pravartan karyu. Shastriji Maharaje tene murtimān karyo. Guruonā jivan-charitra-granthomā teni punah dradhtā karāvavāmā āvi. Ā siddhāntne guruhari Pramukh Swami Maharaje potānā hastāksharthi lakhi sthir karyo. Sākshāt guruharinā prasangthi ā siddhānt jīvanmā prāpta kari shakāy chhe. Te ā sanātan muktiprad siddhāntne ja divya ‘Akshar-Purushottam Darshan’ kahevāmā āve chhe. (111–114)

*Swāminārāyaṇeneha
siddhānto'�am prabodhitaha;
Gurubhish-cha Guṇātītair
digante'�am pravartitaha.* 111

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

*Pramukha-gurunā yo'�am
svīyā'ksharaih sthīrī-krutaha;
Sākshād guroh prasangena
labhyate'�am hi jīvane.* 113

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

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

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

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

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

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

*Nijā'tmānam brahmarūpam
deha-traya-vilakṣhaṇam;
Vibhāvyopāsanam kāryam
sadaiva Parabrahmaṇaha.* 116

Identify one's *ātmā*, which is distinct from

the three bodies, as *brahmarup* and always offer *upāsanā* to Parabrahma. (116)

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

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

One should offer devotion to Paramatma, the sovereign of Akshar, while always upholding dharma. One should never perform bhakti without dharma. (117)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

One should serve Bhagwan and his

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

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

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

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

Bhajan kartā kartā kriyā karvi. Āgnā
anusāre karvi. Ām karvāthi kriyānu

bandhan na thāy, kriyāno bhār na lāge ane
kriyānu mān na āve. (124)

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

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

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

*Sevayā kathayā smrutyā
dhyānenā pathanādibhihi;*

Sufalam samayam kuryād

Bhagavat-kīrtanādibhihi. 125

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

Satsangno āshro potānā durgunone tālvā,
sadgunone prāpta karvā ane potānā param
kalyān māte karvo. (126)

Sva-dur-guṇān apā-kartum

sam-prāptum sad-guṇāns-tathā;

Satsangāśhrayaṇam kāryam

svasya parama-muktaye. 126

One should take the refuge of satsang to

rid oneself of flaws, acquire virtues and attain ultimate *moksha*. (126)

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

*Prasannatām samāvāptum
Swāminārāyana-Prabhoho;
Guṇatīta-gurūṇām cha
satsangam āshrayet sadā.* 127

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

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

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

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

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

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

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

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

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

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

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

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

Vishvāsah su-draḍhī-kāryo
Bhagavati tathā gurau;

*Nirbalatvam pari-tyājyam
dhāryam dhairyam arer balam.* 132

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

Swaminarayan Bhagwannā līlā-charitronu shravan, kathan, vānchan, manan tathā nidi dhyāsan karvu. (133)

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

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

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

Aksharbrahma-swarup gurune vishe dradh
priti e ja brāhmi sthitī 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 Aksharbrahma guru is the only means to attaining the *brāhmic* state and realizing Bhagwan.
(135)

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

*Brahma-guṇa-samāvāptyai
Parabrahmā'nubhūtaye;
Brahma-guroh prasangānām
kartavyam mananam sada.* 136

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

should always reflect on the incidents of the Aksharbrahma guru. (136)

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

*Manasā karmaṇā vāchā
sevyo Guruharih sadā;
Kartavyā tatra pratyaksha-
Nārāyaṇa-svarūpa-dhīhi.* 137

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

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

*Shruṇuyān-na vaden-nā'pi
 vārtām hīnām balena cha;
 Bala-pūrṇām sadā kuryād
 vārtām satsangam āsthitaḥa.* 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-brahmañoho;
 Tat-sambandha-vatām chā'pi
 sa-sneham ādarāt sadā.* 139

With affection and reverence, one should

continuously speak of the glory of Brahma and Parabrahma and the greatness of those who are associated with them. (139)

Mumukshue satsangione vishe suhradbhāv,
divyabhāv tathā brahmabhāv rākhvā. (140)

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

Mumukshus should keep *suhradbhāv*, *divyabhāv* and *brahmabhāv* towards *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-
Swāminārāyana-Prabhoho;
Brahmā'kshara-svarūpasya
Guṇatīta-guros-tathā. 141
Tad-arpitasya divyasya
siddhāntasya cha sarvadā;
Bhaktānām tach-chhritānām cha
paksho grāhyo vivekataha. 142

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

Bhagwan ane brahmaswarup guruni
 āgnānu sadāy pālan karvu. Temni anuvrutti

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’smiha
kim kurve’ham iheti cha.* 145

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

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

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

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

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

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

*Pratyaksham iha labdho me
Swāminārāyaṇo Harihi.* 147

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

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

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

14. Creator, sustainer and destroyer.

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

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

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

*Deha-traya-tryavasthāto
gnātvā bhedam guṇa-trayāt;
Svātmano Brahmanāikaṭatvam
prati-dinam vibhāvayet.* 150

Realizing one's *ātmā* to be distinct from

the three bodies,¹⁵ the three states,¹⁶ and the three qualities,¹⁷ every day one should believe oneself as being one with Aksharbrahma. (150)

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

Pratyaham anusandheyā
jagato nāsha-shilatā;
Svātmano nityatā chintyā
sach-chid-ānanda-rūpatā. 151

Daily, one should reflect on the imper-

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

manent nature of the world and on one's *ātmā* as eternal and *sachchidānand*. (151)

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

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

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

Swaminarayan Bhagwan tathā
 brahmaśwarup gurune pratidin vishvās

ane bhaktibhāvthi prārthanā karvi. (153)

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

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

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

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

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

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

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

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

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

*Sva-dharmam pālayen-nityam
 para-dharmam pari-tyajet;
 Sva-dharmo Bhagavad-gurvō
 āgnāyāḥ 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 *pardharma*. *Swadharma*

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

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

*Satsanga-niyamād yaddhi
viruddham 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
yathochit sanmān karvu. (159)

*Ādareṇa prañāmaish-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-shikshakāḥ;
Yathā-shakti cha sat-kāryāḥ
sādhu-vādādi-karmanā. 160*

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

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

*Jana-sambodhanam kuryād
yathā-kārya-guṇādikam;*

*Samvardhayet tad-utsāham
yathā-shakti su-karmasu. 161*

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

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

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

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

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

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

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

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

*Asatyam na vadet kvāpi
vadet satyam hitā'vaham;*

*Satyam api vaden-naiva
yat syād anyā'hita'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-shuddhenā 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 bhaktānām
shubha-guṇa-gaṇān smaret;
Na grāhyo'vaguṇas-teshām
drohah kāryo na sarvathā.* 168

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

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

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

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

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

*Vivādah kalaho vā'pi
naiva kāryah kadāchana;*

*Vartitavyam vivekena
rakshyā shāntish-cha sarvadā.* 170

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

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

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

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

Gruhastha satsangie matā-pitāni sevā karvi.

Pratidin temnā charanomā namaskār
karvā. (172)

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

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

Vahue sasrāni sevā pitā-tulya gani ane sāsuni sevā mātā-tulya gani karvi. Sāsusasrāe 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)

*Sampālyāḥ 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 vāñīm
vaded vācham tyajet kātum;
Kam api pīditam naiva
prakuryād malinā'shayāt.* 175

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

Gruhasthoe potānā gharmā bhegā mali

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

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

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

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

*Maranādi-prasangeshu
kathā-bhajana-kīrtanam;*

*Kāryam visheshatah smāryo
hyakshara-Purushottamaha.* 177

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

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

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

One should always impart *sanskārs* to one's sons and daughters by teaching them the

divine principles of satsang, good conduct and virtues. (178)

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

*Satsanga-shāstra-pāṭhādyair
garbha-sthām eva santatim;
Sanskuryāt pūrayen-nishthām
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 stroi pan kudrashtie
karine purushone na jue. (180)

*Kudrashtyā purushair naiva
striyo drashyāh kadāchana;
Evam eva kudrashtyā cha
strībhir drashyā na pūrushāhā.* 180

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

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

*Svīya-patnītarābhīs-tu
rahasi vasanam saha;*

*Āpat-kālam vinā kvāpi
na kuryur gruhīṇo narāhā. 181*

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

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

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

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

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

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

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

Āpatkāl prāpta thatā anyani rakshā māte

sparsha karvāmā dosh nathi. Parantu jo
āpatkāl na hoy to sadāy niyamoru pālan
karvu. (184)

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

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

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

Ashlīlam yatra drashyam syād
dharma-sanskāra-nāshakam;

*Nāṭaka-chala-chitrādi
tan-na pashyet kadāchana.* 185

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

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

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

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

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

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

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

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

*Na tādruk-chhruṇuyād vācham
gītam grantham paṭhenna cha;*

*Pashyen-na tādrusham drashyam
yasmāt kāma-vivardhanam.* 188

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

Dhan, dravya tathā jamin ādinā len-denmā hammeshā likhit karvu, sākshie sahit karvu ityādi niyamo avashyapane pālvā.
(189)

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

Transactions of wealth, possessions, land and other assets should always be conducted in writing, in the presence of a

witness and by definitely following other such *niyams*. (189)

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

*Prasange vyavahārasya
sambandhibhir api svakaihi;
Lekhādi-niyamāḥ pālyāḥ
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 karvu parantu fal vagereno vichār karine vivek-purvak karvu. (192)

*Laukikam tvavichāryaiva
sahasā karma nā'charet;
Falādikam vichāryaiva
vivekena tad ācharet.* 192

Worldly deeds should never be performed

in haste without due deliberation. They should, however, be performed with due judgment, after reflecting on their consequences and other such considerations.

(192)

Koi pan manushye kyārey lānch na levi.
 Dhanno vyartha vyay na karvo. Potāni
 āvakne anusāre dhanno vyay karvo. (193)

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

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

(193)

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

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

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

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

*Svā'yāddhi dashamo bhāgo
vinsho'thavā sva-shaktitaha;*

Arpyah sevā-prasādārtham

Swāminārāyaṇa-Prabhoho. 195

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

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

Svopayogā'nusāreṇa

prakuryāt sangraham gruhī;

Anna-dravya-dhanādīnām

kāla-shaktyanusārataha. 196

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

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

*Anna-falādibhish-chaiva
yathā-shakti jalādibhihi;
Pālitāh pashu-pakshyādyāh
sambhāvyā hi yathochitam.* 197

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

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

*Dhana-dravya-dharādīnām
pradānā'dānayoh punaha;*

*Vishvāsa-hananam naiva
kāryam na kapaṭam tathā.* 198

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

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

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

One should pay employees the amount of money or other forms of remuneration

agreed upon, but should never give less.
(199)

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

*Naiva vishvāsa-ghātam hi
kuryāt satsangam āshritaha;
Pālayed vachanam dattam
pratignātam na langhayet.* 200

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

Sushāsan māte avashya-pane joie te
dharmone prashāsake pālvā. Lokonu
bharan-poshan karvu. Sanskāroni rakshā
karvi. Sarveno abhyuday thāy te māte

swāsthya, shikshan, sanrakshan, vijli, anāj,
jal vagere dvārā sāri rite vyavasthā
karvi. (201–202)

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

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

Rulers should follow dharma that is necessary to govern well. They should provide for the people, foster their growth and safeguard *sanskārs*. They should suitably arrange services for

health, education, defence, electricity, food, water and other resources for the benefit of all. (201–202)

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

*Guṇa-sāmarthya-ruchyādi
viditvaiva janasya tu;
Tad-uchiteshu kāryeshu
yojanīyo vichārya saha.* 203

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

Je deshne vishe Bhagwanni bhakti thai
shake tathā potānā dharmanu pālan thai

shake tevā deshne vishe sukhe nivās
karvo. (204)

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

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

Vidyā, dhan ādini prāpti māte deshāntarmā jāy tyāre tyā pan ādarthi satsang karvo ane niyamoru 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 niyamoru sarva rite pālan karvu. (206)

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

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

Jyāre desh-kālādinu vīprit-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 tada;
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)

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

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

Vidyārthie potāno abhyās sthir chitte,
utsāhthi ane ādar thaki karvo. Samayne

vyartha karmomā bagādvo nahi. (210)

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

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

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

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

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

Bālpanthi ja satsang, bhakti ane prārthanā karvā. Pratidin pujā 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 puja
karvi ane satsang karvo. (215)

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

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

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

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

In this world, the company one keeps has great influence. The type of association moulds one's life accordingly. Therefore, one should always keep the company of virtuous people and totally shun bad company. (216)

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

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

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

Je manushya Bhagwan ane temnā
 avatāronu khandan karto hoy,
 Paramatmani upāsanānu khandan karto
 hoy ane sākār Bhagwanne nirākār mānto
 hoy teno sang na karvo. Tevā grantho na
 vānchvā. (218–219)

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

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

One should not associate with those who
 deny Bhagwan and his incarnations,

disapprove of *upāsanā* to Paramatma or believe Bhagwan, who eternally possesses a form, to be formless. Do not read such texts. (218–219)

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

*Khaṇḍanam mandirāñām yo
mūrtīñām kurute Harehe;
Satyā'hinsādi-dharmāñām
tasya sangam pari-tyajet.* 220

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

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

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

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

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

*Buddhimān api 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,
avgunni 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)

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

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

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

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

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

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

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

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

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

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

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

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

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

*Āgnāyāḥ 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)

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

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

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

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

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

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

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

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

*Sanskruṭe 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-vārtāḥ paṭhen-nityam
tathaiva Vachanāmrutam;
Guṇatīta-gurūṇām cha
charitam bhāvatah paṭhet.* 236

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

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

*Upadeshāsh-charitrāṇi
Swāminārāyaṇa-Prabhoho;
Guṇatīta-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;
Pathyam shravyam na mantavyam
sanshayotpādakam cha yat.* 239

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

Swaminarayan Bhagwanne vishe hradaymā

parā-bhakti dradh karvā guruharinā
ādeshthi 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 pradakshināhā;
Kathā-shrutir dāṇḍavach-cha
pranāmā adhikās-tadā.* 241

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

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

Tyāre potāni ruchi tathā shakti pramāne

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

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

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

Bhagwanne vishe priti vadhbārvā sāru sarve
satsangioe harsh ane ullāsthi bhaktibhbāve
utsavo karvā. (244)

*Sarvaih satsangibhīh kāryāḥ
prītim vardhayitum arau;
Utsavā bhakti-bhāvena
harshenollāsatas-tathā.* 244

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

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

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

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

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

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

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

*Parvotsavone vishe bhaktie karine savādya
 kirtan karvu ane visheshe karine mahimāni
 vāto karvi.* (247)

*Sa-vādyaṁ kīrtanam kāryam
 parvotsaveshu bhaktitaha;
 Mahimnash-cha kathā-vārtā
 karaṇīyā visheshataha.* 247

During festivals, *satsangis* should devoutly

sing kirtans to the accompaniment of instruments and especially discourse on the glory [of Bhagwan and guru]. (247)

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

*Chaitra-shukla-navamyām hi
kāryam Shri-Rāma-pūjanam;
Krishṇā'shtamīyām tu kartavyam
Shrāvane Krishna-pūjanam.* 248

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

Shivratrine vishe Shankar Bhagwannu

pujan karvu. Bhadarva sud chothne divase
Ganpatinu pujan karvu. (249)

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

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

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

*Mārutim Āshvine krushṇa-
chaturdashyām hi pūjayet;
Mārge mandira-samprāptau
tad-devam pranamed 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
mānyāḥ 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)

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

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

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

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

*Mandirāṇī cha shāstrāṇī
santas-tathā kadāchana;
Na nindyāste hi satkāryā
yathā-shakti yathochitam.* 254

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

Saiyam, upvās ityādi je je tapnu ācharan

karvu te to keval Bhagwanne rāji karvā
tathā bhakti māte ja karvu. (255)

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

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

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

*Ekādashyā vratam nityam
kartavyam param-ādarāt;*

*Tad-dine naiva bhuktavyam
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 prayatna-purvak tyāg karvo. Divase lidheli nindrāthi upvās-rupi tap nāsh pāme chhe. (257)

*Upavāse divā-nidrām
prayatnataḥ pari-tyajet;
Divasa-nidrayā nashyed
upavāsātmakam tapaha.* 257

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

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

*Swāminārāyaṇeneha
svayam yaddhi prasāditam;
Gurubhish-chā'kshara-Brahma-
swarūpair yat prasāditam.* 258

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

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

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

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

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

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

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

*Maryādā pālanīyaiva
sarvair mandiram āgataih;
Nāryo naiva naraih sprushyā
nārībhish-cha narās-tathā.* 261

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

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

*Niyamam anusruty aiva
satsangasya tu mandire;
Vastrāṇi pari-dheyāni
strībhīh pumbhish-cha sarvadā.* 262

At the mandir, males and females should always dress according to the norms of satsang. (262)

Bhaktajane Bhagwan ke gurunā darshane
kyārey khāli hāthe na javu. (263)

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

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

Sarve satsangioe surya ke chandranā
 grahan kāle sarva kriyāono tyāg kari
 Bhagwannu bhajan karvu. Te samaye nidrā
 tathā bhojanno tyāg karine ek sthale
 besine grahan purna thāy tyā sudhi
 bhagvat-kirtanādi karvu. (264–265)

*Āditya-chandrayor grāha-
 kāle satsangibhih samaihi;
 Pari-tyajya kriyāh sarvāh
 kartavyam bhajanam Harehe.* 264

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

During a solar or lunar eclipse, all *satsangis* should discontinue all activities and engage

in Bhagwan's bhajan. During that time, one should not sleep or eat, but sit in one place to sing kirtans dedicated to Bhagwan and undertake other forms of devotion until the eclipse is over. (264–265)

Grahanni mukti thaye sarva janoe savastra
snān karvu. Tyāgioe Bhagwanni pujā karvi
ane gruhasthoe dān karvu. (266)

*Grāha-muktau sa-vastram hi
kāryam snānam samair janaihi;
Tyāgibhish-cha Harih pūjyo
deyam dānam gruhasthitaihi.* 266

When the eclipse is over, all should bathe and soak the clothes they are wearing. Thereafter, renunciants should perform puja and householder devotees should give donations. (266)

Janma-maranni sutak tathā shrāddh vagere
vidhio satsangni ritne anusari pālvi. (267)

*Janmano maraṇasyāpi
vidhayah sūtakādayaha;
Satsanga-rītim āshritya
pālyāḥ shrāddhā-dayas-tathā.* 267

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

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

*Prāyash-chittam anushṭheyam
jāte tvayogya-vartane;
Paramātma-prasādārtham
shuddhenā bhāvatas-tadā.* 268

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

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

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

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

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

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

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

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

*Āpattau prāṇa-nāshinyām
prāptāyām tu vivekinā;
Gurvādeshā'nusāreṇa
prāṇān rakshet sukham vaset.* 271

When faced with circumstances that may

result in death, one who is wise should act according to the guru's teachings to protect one's life and live contentedly. (271)

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

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

*Desham kālam avasthām cha
sva-shaktim anusrutya cha;
Āchāro vyavahārash-cha
prāyash-chittam vidhīyatām.* 273

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

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

Jīvanam unnatim yāti
dharma-niyama-pālanāt;
Anyashchāpi sadāchāra-
pālane prerito bhavet. 274

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

Bhagwannā bhakte kyārey bhut, pret,

pishāch ādini bik na rākhvi. Āvi
 āshankāono tyāg karine sukhe rahevū.
 (275)

*Bhūta-preta-pishāchāder
 bhayam kadāpi nā'pnuyāt;
 īdruk shankāh pari-tyajya
 haribhaktah sukham vaset.* 275

Devotees of Bhagwan should never fear evil spirits, such as *bhuts*, *prets* or *pishāchas*. They should give up such apprehensions and live happily. (275)

Shubh tathā ashubh prasangone vishe
 mahimāe sahit pavitra Sahajanand
 Namavalino pāth karvo. (276)

*Shubhā'shubha-prasangeshu
 mahima-sahitam janaha;*

Pavitrām Sahajānanda-
Nāmāvalim paṭhet tathā. 276

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

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

Kālo vā karma vā māyā
prabhaven-naiva karhichit;
Anishta-karaṇe nūnam
satsangāśhraya-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-vishayāśh-chaivam
ayogya-vyasanāni cha;
Āshankāh sampari-tyājyāh
satsangam āshritaih sadā. 278

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

Kāl, karma ādinu kartā-panu na mānvu.
Akshar-Purushottam Maharajne sarva-kartā manvā. (279)

Naiva manyeta kartrutvam
kāla-karmādikasya tu;
Manyeta sarva-kartāram
Akshara-Purushottamam. 279

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

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

Vipattishu dhared dhairyam

prārthanam yatnam ācharet;

Bhajeta dradha-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)

*Tyāgāśhramechchhunā dīkshā
 grāhyā Brahmā'ksharād guroho;
 Brahma-charyam sadā sarvaih
 pālyam tyāgibhir ashtādhā.* 281

Those who wish to join the sadhu *āshram*
 should receive initiation from the
 Aksharbrahma guru. All sadhus should al-
 ways 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 vadhbārvā sāru sadā nishkāmpanu, nirlobh-panu, nihsvād-panu, nihsneh-panu, nirmān-panu tathā tyāginā anya guno dhāran karvā. (283–284)

*Tyāgibhīh prīti-vruddhyartham
Akshara-Purushottame;
Nishkāmatvam sadā dhāryam
nirlobhatvam 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
ektā prāpta karine divyabhāve sadāy
Swaminarayan Bhagwanne bhajvā.* (285)

*Svā'tma-brahmaikatām prāpya
Swāminārāyaṇo Harihi;
Sarvadā bhajanīyo hi
tyāgibhir divyabhāvataha.* 285

Renunciants should identify their *ātmā* with Brahma and always offer devotion to Swaminarayan Bhagwan with *divya-bhāv*. (285)

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

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

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

Ā shāstrane anusarine je jan shraddhā ane pritithi potānā jivanmā āgnā-upāsanāni dradhtā kare, te Bhagwanno rājipo prāpta kari temni krupānu pātra thāy chhe. Shāstromā kahel brāhmi sthitine te jīvtā chhatā ja prāpta kare chhe. Ekāntik

dharma siddha kare chhe. Bhagwannā shāshvat, divya evā Akshardhamne pāme chhe, ātyantik mukti melve chhe ane sukh prāpta kare chhe. (288–290)

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

*Hareḥ prasannatām prāpya
tat-krupā-bhājano bhavet;
Jīvan-neva sthitim brāhmīm
shāstroktām āpnuyāt sa cha.* 289

*Dharmaikāntika sansiddhim
āpnute divyam Aksharam;
Shāshvatam Bhagavad-dhāma
muktim ātyantikīm sukham.* 290

Those who faithfully and lovingly strengthen *āgnā* and *upāsanā* in their life according to this shastra earn the pleasure of Bhagwan and become a recipient of his grace. While living, they attain the *brāhmic* state described in the shastras. They master *ekāntik dharma*. They attain the eternal and divine Akshardham of Bhagwan, ultimate *moksha* and bliss. (288–290)

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

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

Attaining oneness with Aksharbrahma and offering humble devotion to Purushottam is considered to be *mukti*. (291)

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

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

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

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

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

Etat-Satsanga-Dīksheti
shāstrasya prati-vāsaram;
Kāryah satsangibhih pāṭha
ekāgra-chetasā janaihi. 293

Pāṭhane chā'samarthais-tu
shravyam tat prīti-pūrvakam;
Ācharitum cha kartavyah
prayatnah shraddhayā tathā. 294

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

Paramatma Parabrahma Swaminarayan Bhagwane Akshar-Purushottam siddhāntni sthāpnā kari ane Gunatit guruoe tenu pravartan karyu. Te siddhānt anusār ā shāstra rachyu chhe. (295–296)

*Paramātmā Param Brahma
 Swāminārāyaṇo Harihi;
 Siddhāntam sthāpayāmāsa
 hyakshara-Purushottamam. 295*

*Guravash-cha Guṇātītāśh-
 cha-krustasya pravartanam;
 Virachitam idam shāstram
 tat-siddhāntā'nusārataha. 296*

The Akshar-Purushottam siddhānt was established by Paramatma Parabrahma Swaminarayan Bhagwan and spread by the

Gunatit gurus. This shastra is written based on this *siddhānt*. (295–296)

Parabrahma dayālu Swaminarayan
 Bhagwan krupāe karine ja mumukshuonā
 moksha māte ā lokmā avtaryā. Sakal āshrit
 bhaktonā yoga-kshemnu vahan karyu ane
 ā lok tathā parlok em banne prakārnu
 emne kalyān karyu. (297–298)

Krupayaivā'vatīrṇo'tra
mumukshu-moksha-hetunā;
Parabrahma dayālur hi
Swāminārāyaṇo bhuvi. 297

Sakalā'shrita-bhaktānām
yoga-kshemau tathā'vahat;
Vyadhāt sa dvi-vidham shreya
āmushmikam tathaihikam. 298

To grant *moksha* to the *mumukshus*, the compassionate Parabrahma Swaminarayan Bhagwan manifested on this earth out of sheer grace. For all devotees who sought refuge he provided for their well-being and prosperity. He benefited them both in this world and beyond.

(297–298)

Sarvatra Paramatma Parabrahma Swaminarayan Bhagwannā divya krupāshish sadā varse. (299)

*Sarvatraivābhivarshantu
sadā divyāh krupāshishaha;
Paramātma-Parabrahma-
Swāminārāyaṇa-Prabhoho.* 299

May the divine, compassionate blessings

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

Sarvenā sarva dukho, tran tāp, upadravo, 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
 svāsthyaṁ nirāmayam sukham;
 Prāpnuvantu parām shāntim
 kalyāṇam paramam tathā. 301*

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

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

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

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

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

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

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

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

*Bhavantu balinah sarve
bhaktāsh-cha dharma-pālane;*

Āpnuyuh Sahajānanda-
Parātmanah prasannatām. 304

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

Sansār prashānt, dharmavān, sādhanāshil
 tathā adhyātma-mārgē chālnārā
 manushyothi yukta thāy. (305)

Prashāntair jāyatām yukto
manushyair dharma-shālibhihi;
Sansārah sādhanā-shīlair
adhyātma-mārga-sansthitaihi. 305

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

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

*Aikyam mithah suhrad-bhāvo
maitrī 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
Brahmaṇah Parabrahmaṇaha;*

*Sarveshām jāyatām dārdhyam
nirdosha-divya-bhāvayoho.* 307

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

Sarva janō potānā ātmāne vishe Akshar-
ruptā prāpta kari Purushottam Sahaj-
anandni bhakti prāpta kare. (308)

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

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

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

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

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

The writing of this shastra began on Magha (Maha) sud 5 [30 January 2020 CE] of Vikram Samvat 2076 and was completed on Chaitra

sud 9 [2 April 2020 CE], on the divine birthday celebration of Swaminarayan Bhagwan. (309–310)

Upāsyā Parabrahma Sahajanand Shri Hari tathā Mul Akshar Gunatitanand Swami, sākshād jnān-murti samā Bhagatji Maharaj, satya siddhāntnā rakshak evā Yagnapurushdasji (Shastriji Maharaj), sadāy vātsalya-bhinā ane ānandmay brahma evā Yogiji Maharaj tathā vishvavandya ane vinamra evā guru Pramukh Swami Maharajne ā shāstra-rupi anjali Pramukh Swami Maharajnā janma shatābdi parve sānand bhaktibhāve arpan karvāmā āve chhe. (311–314)

Upāsyā-Sahajānanda-
Haraye Parabrahmane;
Mūlā'kshara-Guṇātītā
nandāya Swāmine tathā. 311

Bhagatajī-Mahārāja-
sākshād-vignāna-mūrtaye;
Yagnapurushadāsāya
satya-siddhānta-rakṣiṇe. 312

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

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

On the occasion of Pramukh Swami Maharaj's birth centenary celebrations, this shastra is being offered with joy and devotion as a tribute to: (1) Parabrahma Sahajanand Shri Hari – the focus of *upāsanā*, (2) Mul Akshar Gunatitanand Swami, (3) Bhagatji Maharaj – the embodiment of wisdom, (4) Yagnapurushdasji (Shastriji Maharaj) – the protector of the true *siddhānt*, (5) the forever affectionate and blissful embodiment of Aksharbrahma, Yogiji Maharaj and (6) Guru Pramukh Swami Maharaj, who is humble and revered throughout the world. (311–314)

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

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

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

*Iti Parabrahma-Swāminārāyaṇa-
 prabodhitā'gnopāsanasiddhānta-nirūpakam
 prakāṭa-Brahmaswarūpa-Shrī-
 Mahanta-SwāmiMahārājaihi
 sva-hastā'ksharair-Gurjara-bhāshayā
 likhitam Mahāmahopādhyāyena
Sādhu-Bhadreshadāsenā cha Sanskrita-*

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

*shlokeshu nibaddham Satsanga-Diksheti
śāstram sampūrṇam.*

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



॥ Akshara-Purushottamāya Namaha ॥

Sahajananda Namavali Stotram

Mangalam

*Vande'ham Sahajānandam
sarvā'nanda-pradam Harim;
Krupā-dhrutā'vatāram tam
Swāminārāyaṇam hrudā. 1*

*Aṣṭādhikam shatam nāmnām
tasya sarvā'vatāriṇaha;
Vakshyāmi sarva-siddhyartham
Aksharādhipeh shubham. 2*

*Asya ashṭā'dhika-shata-Sahajānanda-Nāmāvali-
Stotra-mantrasya prakaṭā'kshara-brahma
Guṇātīto Guruhu Rushihi.*

*Anushṭup chhandaha. Swāminārāyaṇo devatā.
Akshara-Purushottama iti bījam.
Brahma-dvāraka-prākaṭyaha iti shaktihi.
Prasthāpita-sva-siddhānta iti kīlakam.*

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

Dhyānam (Shikhariṇī Chhandaha)

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

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

Sahajānanda-Nāmāvalihi
*Swāminārāyaṇah Sākshād
 Akshara-Purushottamaha;
 Paramātmā Parabrahma
 Bhagavān Purushottamaha. 4*

*Aksharadhāma-vāso'si
 Divya-sundara-vigrahaha;
 Sākāro Dvi-bhujo'nādih
 Sākārā'kshara-sevitaha. 5*

*Divyāsanopavishṭas tvam
 Ananta-mukta-pūjitaha;
 Sarva-karaṇa-shakto'si
 Samartho Bhakti-nandanaha. 6*

*Divya-janmā Mahārājō
 Divya-karmā Mahāmatihī;
 Nārāyaṇo Ghanashyāmo
 Nīlakaṇṭhas Tapah-priyaha. 7*

*Anāsaktas Tapasvī tvam
 Alipto Bhakta-vatsalaha;
 Naika-mokshārtha-yātrosi
 Sarvātmā Divyatā-pradaha. 8
 Svechchhā-dhrutā'vatāro'si
 Sarvā'vatāra-kāraṇam;*

Īshvareshah Svayam-siddho
Bhakta-sankalpa-pūrakaha. 9
Santīrṇa-Sarayū-vārir
Himagiri-vana-priyaha;
Pulahāshrama-vāsī cha
Pavitrī-kruta-mānasaha. 10
Sāksharah Sahajānandah
Sarvānanda-pradah Prabhuhu;
Pranīta-divya-satsango
Harikrishṇah Sukhāshrayaha. 11
Sarvagnah Sarva-kartāsi
Sarva-bhartā Niyāmakaha;
Sadā-sarva-sam-utkrushṭah
Shāshvata-shānti-dāyakaha. 12
Dharma-sutah Sad-āchārī
Sad-āchāra-pravartakaha;
Sadharma-bhakti-sangoptā
Durāchāra-vidārakaha. 13

Dayāluh Komalātmā'si
Para-duhkhā'saho Mruduḥu;
San-tyakta-sarvathā-hinso
Hinsā-varjita-yāga-krut. 14

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

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

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

Sarva-kalyāṇa-kārī cha
Sarva-karma-fala-pradaha;

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

*Brahma-dvāraka-prākaṭyāḥ
 Samyag-Akshara-sansthitaḥ;
 Samādhi-kārako’si tvam
 Nikhila-pāpa-nāshakaḥa. 23*

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

*Nāmnām ashtādhikenaivam
 shatena kīrtito Harihi;
 Sarva-duhkha-vināshāya
 Divyānandāptaye tathā. 25*

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

*Iti ashtādhika-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 Aksharadhbhāma-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 Sākārā'kshara-sevitāya namaha
13. ॐ Shrī Divyāsanopavishṭāya namaha
14. ॐ Shrī Ananta-mukta-pūjītāya namaha
15. ॐ Shrī Sarva-karaṇa-shaktāya namaha
16. ॐ Shrī Samarthāya namaha

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17. ॐ Shrī Bhakti-nandanāya namaha
 18. ॐ Shrī Divya-janmane namaha
 19. ॐ Shrī Mahārājāya namaha
 20. ॐ Shrī Divya-karmaṇe namaha
 21. ॐ Shrī Mahāmataye namaha
 22. ॐ Shrī Nārāyaṇāya namaha
 23. ॐ Shrī Ghanashyāmāya namaha
 24. ॐ Shrī Nīlakanṭhāya namaha
 25. ॐ Shrī Tapah-priyāya namaha
 26. ॐ Shrī Anāsaktāya namaha
 27. ॐ Shrī Tapasvine namaha
 28. ॐ Shrī Aliptāya namaha
 29. ॐ Shrī Bhakta-vatsalāya namaha
 30. ॐ Shrī Naika-mokshārtha-yātrāya namaha
 31. ॐ Shrī Sarvātmane namaha
 32. ॐ Shrī Divyatā-pradāya namaha
 33. ॐ Shrī Svechchhā-dhrutā-vatārāya namaha
 34. ॐ Shrī Sarvā-vatāra-kāraṇāya namaha
 35. ॐ Shrī Īshvareshāya namaha
 36. ॐ Shrī Svayam-siddhāya namaha
 37. ॐ Shrī Bhakta-sankalpa-pūrakāya namaha

38. ॐ Shrī Santīrṇa-Saryūvāraye namaha
39. ॐ Shrī Himagiri-vana-priyāya namaha
40. ॐ Shrī Pulahāshrama-vāsine namaha
41. ॐ Shrī Pavitrī-kruta-mānasāya namaha
42. ॐ Shrī Sāksharāya namaha
43. ॐ Shrī Sahajānandāya namaha
44. ॐ Shrī Sarvānanda-pradāya namaha
45. ॐ Shrī Prabhave namaha
46. ॐ Shrī Praṇīta-divya-satsangāya namaha
47. ॐ Shrī Harikrishṇāya namaha
48. ॐ Shrī Sukhāshrayāya namaha
49. ॐ Shrī Sarvagnāya namaha
50. ॐ Shrī Sarva-kartre namaha
51. ॐ Shrī Sarva-bhartre namaha
52. ॐ Shrī Niyāmakāya namaha
53. ॐ Shrī Sadā-sarva-samutkrushṭāya namaha
54. ॐ Shrī Shāshvata-shānti-dāyakāya namaha
55. ॐ Shrī Dharma-sutāya namaha
56. ॐ Shrī Sadāchāriṇe namaha
57. ॐ Shrī Sadāchāra-pravartakāya namaha
58. ॐ Shrī Sadharma-bhakti-sangoptre namaha

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59. ॐ Shrī Durāchāra-vidārakāya namaha
 60. ॐ Shrī Dayālave namaha
 61. ॐ Shrī Komalātmane namaha
 62. ॐ Shrī Para-dukhā'sahāya namaha
 63. ॐ Shrī Mrudave namaha
 64. ॐ Shrī San-tyakta-sarvathā-hinsāya namaha
 65. ॐ Shrī Hinsā-varjita-yāga-krute namaha
 66. ॐ Shrī Sakala-veda-vedyāya namaha
 67. ॐ Shrī Veda-satyārtha-bodhakāya namaha
 68. ॐ Shrī Veda-gnāya namaha
 69. ॐ Shrī Veda-sārāya namaha
 70. ॐ Shrī Vaidika-dharma-rakshakāya namaha
 71. ॐ Shrī Divya-cheshtā-charitrāya namaha
 72. ॐ Shrī Sarva-kāraṇa-kāraṇāya namaha
 73. ॐ Shrī Antaryāmiṇe namaha
 74. ॐ Shrī Sadā-divyāya namaha
 75. ॐ Shrī Brahmā'dhīshāya namaha
 76. ॐ Shrī Parāt-parāya namaha
 77. ॐ Shrī Darshitā'kshara-bhedāya namaha
 78. ॐ Shrī Jīvesha-bheda-darshakāya namaha
 79. ॐ Shrī Māyā-niyāmakāya namaha

80. ॐ Shrī Pancha-tattva-prakāshakāya namaha
81. ॐ Shrī Sarva-kalyāṇa-kāriṇe namaha
82. ॐ Shrī Sarva-karma-fala-pradāya namaha
83. ॐ Shrī Sakala-chetanopāsyāya namaha
84. ॐ Shrī Shuddhopāsana-bodhakāya namaha
85. ॐ Shrī Aksharādhipataye namaha
86. ॐ Shrī Shuddhāya namaha
87. ॐ Shrī Shuddha-bhakti-pravartakāya namaha
88. ॐ Shrī Swāminārāyaṇetyākhya-divya-mantra-pradāyakāya namaha
89. ॐ Shrī Sva-pratimā-pratishṭhā-krute namaha
90. ॐ Shrī Sva-sampradāya-kārakāya namaha
91. ॐ Shrī Prasthāpita-sva-siddhāntāya namaha
92. ॐ Shrī Brahma-gnāna-prakāshakāya namaha
93. ॐ Shrī Guṇātītokta-māhātmyāya namaha
94. ॐ Shrī Aksharā'tmaikya-prabodhakāya namaha
95. ॐ Shrī Mūlākshara-guṇātīta-swarupa-parichāyakāya namaha
96. ॐ Shrī Bhakti-labhyāya namaha
97. ॐ Shrī Krupā-sādhyāya namaha
98. ॐ Shrī Bhakta-dosha-nivārakāya namaha

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99. ॐ Shrī Shāstri-sthāpita-sabrahma-dhātu-
mūrtaye namaha
100. ॐ Shrī Alaukikāya namaha
101. ॐ Shrī Brahma-dvāraka-prākatyāya namaha
102. ॐ Shrī Samyak-akshara-sansthitāya namaha
103. ॐ Shrī Samādhi-kārakāya namaha
104. ॐ Shrī Nikhila-pāpa-nāshakāya namaha
105. ॐ Shrī Sarva-tantra-svatantrāya namaha
106. ॐ Shrī Māyika-guṇa-varjitāya namaha
107. ॐ Shrī Divyā'nanta-guṇāya namaha
108. ॐ Shrī Ananta-nāmne namaha
- ॐ Shrī Akshara-Purushottama-Mahārājāya namaha
- ॐ Shrī Guṇatītānanda-Swāmi-Mahārājāya namaha
- ॐ Shrī Bhagatajī-Mahārājāya namaha
- ॐ Shrī Shāstrijī-Mahārājāya namaha
- ॐ Shrī Yogijī-Mahārājāya namaha
- ॐ Shrī Pramukha-Swāmi-Mahārājāya namaha
- ॐ Shrī Mahanta-Swāmi-Mahārājāya namaha

Iti Ashtādhikashata-Sahajānanda-
Nāmāvalī-Pāṭhaha Sampūrṇaha

Glossary

adharma unrighteousness

āgnā a spiritual and moral ordinance or command

aksharrup the state of oneness with Aksharbrahma

ārtī devotional ritual in which lighted wicks are waved before the deities while singing verses of their glory

āsan piece of cloth that is used to sit on

āshram one of the four stages of life

ātmā soul

ātmabuddhi an intense emotional bond that culminates in oneness

bhut an evil spirit

brahmabhāv state of oneness with the Aksharbrahma guru; understanding others as divine

brahmacharya observance of absolute celibacy

brahmaṛup the state of oneness with Aksharbrahma

brahmavidyā the knowledge of Akshar and Purushottam

brāhmīc state of oneness with Aksharbrahma

chandan sandalwood

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

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

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

dāsbhāv the sentiment of obedient, reverent and humble service

dhun chanting the name of Bhagwan in prayer

dikshā initiation; firm resolve coupled with faith

divyabhāv understanding a person or an object as divine

ekādashi a day of fast that occurs approximately once every fortnight

ekāntik dharma collective name for the four virtues of dharma, *jnān*, *vairāgya* and *bhakti*

ektā oneness

ghar mandir a mandir in one's home

ghar sabhā gathering of family members to collectively engage in various types of devotion and discourses

guruhari the Aksharbrahma guru

hing asafoetida; a pungent spice

ishtadev chosen deity or object of worship

ishwar a sentient being that carries out tasks related to the creation, sustenance and destruction of a universe

jiva an individual *ātmā* or soul

jivan charitra biography detailing life, work and teachings

kāl time

kanthi sanctified small wooden beads stringed

together and worn around the neck as a symbol of refuge in Bhagwan and the guru
kusang bad company and other forms of negative influence

mahimā the understanding of glory

mālā rosary; prayer beads

mānsi puja worship by mental visualization

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

moksha ultimate liberation from the cycle of births and deaths

mumuukshu a genuine spiritual aspirant

murti a sacred image

nihsvād vow of being detached from the desire for tasty foods

nirlobh vow of being free of greed

nirmān vow of humility

nishchay conviction; firm belief

nishkām vow of celibacy

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

niyams vows

paksha to take sides with; to support; to advocate and to protect

panchāng pranām a type of prostration in which five body parts touch the ground

paramhansa cadre of renunciants initiated by Bhagwan Swaminarayan

paramparā tradition

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

pishāch an evil spirit

pradakshinā circumambulation

prapti having attained Bhagwan

prārabdha destiny, fate

pret an evil spirit

pujan a form of worship

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

samp unity

sampradāy spiritual organization

sanskārs moral or cultural values

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

satsang association of the Aksharbrahma Satpurush

satsangi one who practises satsang

sevā service

shikharbaddh traditional stone mandir with pinnacles, domes and other architectural elements

shrāddh commemorative rites for the deceased

siddhānt a principle or teaching

smṛuti remembrance or recollection of Bhagwan and guru

stuti prayer verses

sud bright half of a lunar month

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

swadharma one's duties

tapni mālā turning the rosary while standing on one leg with arms raised

tilak a religious mark applied to the body, usually the forehead, arms and chest

upāsanā offering faithful worship with an understanding of the true glory of Bhagwan

vad dark half of a lunar month

vairāgya detachment

varna caste, community

vicharan spiritual travel for the purpose of transmitting moral and spiritual inspiration

yagna a specific type of ritual offering

