

## 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,<sup>1</sup>  
bestow ultimate peace, bliss and happiness  
on all. (1)

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1. Here, Swaminarayan Bhagwan and Akshar-Purushottam Maharaj are synonyms and refer to the one supreme entity – 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 mātē  
chhe. Te ā manushya janmanu param  
lakshya nathi. (3)

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

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

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

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

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

*Sarvam idam hi satsangāl-  
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.<sup>2</sup> Therefore, *mumukshus* should always practise satsang. (4–5)

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

*Satsangah sthāpitas-tasmād*

*divyo'yam Parabrahmaṇā;*

*Swāminārāyaṇeneha*

*sākshād evā'vatīrya cha. 6*

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

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

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

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

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

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

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

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

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

One should know that the true meaning of satsang is to associate with the *ātmā*, which is true; to associate with Paramatma, who is true; to associate with the guru, who is

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

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

*Dīksheti dradhā-sankalpah  
sa-shraddham nishchayo'chalaha;  
Samyak samarpanam prītyā  
nishṭhā vratam dradhāshrayaha. 10*

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

Ā shāstramā Parabrahma Sahajanand  
Paramatmae darshāvel āgnā tathā

upāsanāni paddhatine spashta rite janāvi  
chhe. (11)

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

*Sarve'dhikāriṇo mokshe*

*gruhiṇas-tyāgino'pi cha;*

*Na nyūnā'dhikatā tatra*

*sarve bhaktā yatah Prabhoho. 17*

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

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

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

To offer singular, resolute and supreme devotion to Bhagwan Swaminarayan, one should receive the Ashray Diksha Mantra<sup>3</sup> and affiliate with the Satsang. (18)

**Ashray Diksha Mantra ā pramāṇe chhe:**

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

*Āshraya-dīkshā-mantrash-chaivam vidhaha:*

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

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

The Ashray Diksha Mantra is as follows:

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

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

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

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

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

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

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

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

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

In this world, *brahmavidyā* cannot be fully realized in life without the Brahmaswarup guru.<sup>6</sup> (22)

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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)

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 satsangibhih sadā;*

*Aneka-roga-dukhānām*

*kāraṇam vyasanam yataha. 26*

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

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

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

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

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

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

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

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

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

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

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

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

*Pātavyam gālitaṁ peyaṁ  
                     jalaṁ dugdhādikam tathā;  
 Khādyam pānam aśuddham yad  
                     grahṇīyād vastu tan-naḥi. 30*

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

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

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

Satsangis should never steal. Even for the

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

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

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

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

Kyārey manushya, pashu, pakshi, tathā mākad  
ādik koi pan jiva-jantuoni hinsā na karvi.  
Ahinsā param dharma chhe, hinsā adharma

chhe em Shruti-Smruti-ādi shāstromā  
spashta kahevāmā āvyu chhe. (33–34)

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

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

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



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

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

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

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

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

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

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

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

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

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

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;  
 Dharmārtham api kashchiddhi  
                                   hanyān-na svam na vā param. 42*

No one should kill oneself or others out of

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

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

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

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

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

*Bhagavān sarva-kartā'sti  
 dayāluh sarva-rakshakaha;  
 Sa eva nāshakah sarva-  
 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 vighnāh  
pāpa-doshāsh-cha dur-guṇāhā;  
Nūnam prāpsyāmyaham shāntim  
ānandam paramam sukham. 46*

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



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

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

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

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

*Vichāryaivam balam rakshed  
nā'shrito nirbalo bhavet;*

*Ānandito bhaven-nityam*

*Bhagavad bala vaibhavāt. 48*

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

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

*Shṭhīvanam mala-mūtrādi-*

*visarjanam sthaleshu cha;*

*Shāstra-loka-nishiddheshu*

*na kartavyam kadāchana. 49*

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

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

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

One should observe all forms of external and internal purity. Shri Hari<sup>8</sup> 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)

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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'sanopavisṭah san-  
 nitya-pūjām samācharet. 52*

Thereafter, one should sit on a clean āsan

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

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

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

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

While chanting the Swaminarayan mantra and remembering the guru, apply a U-shaped *tilak* made from *chandan* that has been sanctified by having been offered to Bhagwan and a kumkum *chāndlo* to the forehead. One should also apply a *tilak-chāndlo* of *chandan* to the chest and both arms. (53–54)

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

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

While remembering Bhagwan and the

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

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

*Tatah pūjā’dhikārāya*

*bhaktah satsangam āshritaha;*

*Kuryād ātma-vichāram cha*

*pratāpam chintayan Harehe. 56*

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

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

Thereafter, to gain the privilege to perform puja, a devotee who has taken the refuge of satsang should meditate on their *ātmā* while contemplating upon the glory of Bhagwan. The sacred mantra 'Aksharam-aham Purushottam-dāso'smi'<sup>9</sup> should be recited with joy and devotion. One should identify one's

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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 puja karvā. (59)

*Harir Brahma-gurush-chaiva*

*bhavato moksha-dāyakau;*

*Tayor eva hi kartavyam*

*dhyānam mānasa-pūjanam. 59*

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

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

*Sthāpayech-chitra-mūrtīsh-cha  
 shuchi vastropari tataha;  
 Darshanam syād yathā samyak  
 tathā hi bhakti-bhāvataha. 60*

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

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

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

In the centre, one should arrange the

*murtis* of Akshar and Purushottam, that is, Gunatitanand Swami and the one who transcends him, [Shriji] Maharaj. (61)

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

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

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

Tyārbād āhvān shlok bovine Maharaj tathā

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

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

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

Ahvan Mantra ā pramāṇe chhe:

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

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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;*  
*Guṇātītā'kshara Brahmān-*  
     *uttishṭha krupayā guro. 64*

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

The Ahvan Mantra is as follows:

Uttishṭha Sahajānanda  
     Shri-Hare Purushottama;

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

One should perform an additional

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

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

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

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

Ā rite bhaktibhāve puajā karine Punaragaman  
Mantrathi Akshar-Purushottam Maharajne

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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.<sup>12</sup> (72)

Punaragaman Mantra ā pramāne chhe:

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

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

*Punar-āgamana-mantrash-chaivam vidhaha:*

*Bhaktyaiva divya-bhāvena*

*pūjā te samanushṭhitā;*

*Gachchhā'tha tvam mad-ātmānam*

*Akshara-Purushottama. 73*

The Punaragaman Mantra is as follows:

*Bhaktyaiva divya-bhāvena*

*pujā te sam-anushthitā,*

*Gachchhā'tha tvam mad-ātmānam*

*Akshara-Purushottama.<sup>13</sup> (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 *divyabhāva*. Now, please reside within my *ātmā*.”

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

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

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

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

Thereafter, one should bow to devotees

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

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

*Bhojyam naiva na peyam vā*

*vinā pūjām jalādikam;*

*Pravāsa-gamane chā'pi*

*pūjām naiva pari-tyajet. 76*

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

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

anya pāse te puajā karāvavi. (77)

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

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

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

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

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

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

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

*Prasthāpyau vidhivat tasminn-  
Akshara-Purushottamau;*



*Guravash-cha Guṇātītā*

*bhaktyā paramparā-gatāhā. 80*

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

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

*Prātah prati-dinam sāyam*

*sarvaih satsangibhir janaihi;*

*Ārārtikyam vidhātavyam*

*sa-stuti gruha-mandire. 81*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shri Hari inspired the creation of mandirs as  
a form of devotion to foster and protect pure

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

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

*Vartata uttamo bhakto*

*Brahma Bhagavato'ksharam;*

*Nityam māyā-param nityam*

*Hari-sevāratam yataha. 89*

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*  
*Aksharasyā’pi Brahmaṇaha. 91*

To fulfil this ordinance and to grant



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

Ej rite ghar ādi sthalone vishe karel  
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)

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

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

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

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

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

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

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

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

Aksharādhīpati Swaminarayan Bhagwan  
 sākshāt Paramatma Parabrahma  
 Purushottam Hari chhe. (96)

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

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

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

*Sa ekah paramopāsyā  
 ishta-devo hi nah sadā;*

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

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

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

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

Gunatitanand Swami is the manifest form of the eternal 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;  
 Prakṛtā'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 āpnī sadā  
 ektā chhe. (100)

*Eka eveshṭa-devo nah  
 eka eva gurus-tathā;*

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

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

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

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

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

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

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

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

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



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

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

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

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

Paramatma Parabrahma sadā Akshar-brahmathi 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;*

*Mumukshūṇām vimokshāya  
prakaṭo vartate sadā. 106*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

*Aksharādhīpater bhaktim  
sa-dharmām ācharet sadā;  
Dharmēṇa rahitām naiva  
bhaktim kuryāt kadāchana. 117*

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

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

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

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

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

*Bhangā-surādi-pānam vā  
 dyūtādi-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 Brahmaṇo'nyasmin-  
naksharād Brahmaṇas-tathā;  
Prītyabhāvo hi vairāgyam  
angam bhakteh sahāyakam. 120*

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

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

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

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

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

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

One should serve Bhagwan and his

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

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

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

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

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

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

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

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

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

*Sevayā kathayā smrutya  
dhyānena paṭhanādibhihi;*

*Sufalam samayam kuryād*

*Bhagavat-kīrtanādibhihi. 125*

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

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

*Sva-dur-guṇān apā-kartum*

*sam-prāptum sad-guṇāns-tathā;*

*Satsangā'shrayaṇam kāryam*

*svasya parama-muktaye. 126*

One should take the refuge of satsang to



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

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

*Prasannatām samāvāptum*

*Swāminārāyaṇa-Prabhoho;*

*Guṇātīta-gurūṇām cha*

*satsangam āshrayet sadā. 127*

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

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

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

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

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

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

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

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

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

*Drashyo na mānusho bhāvo*

*Bhagavati tathā gurau;*

*Māyā-parau yato divyāv-*

*Akshara-Purushottamau. 131*

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

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

*Vishvāsah su-draḍhī-kāryo*

*Bhagavati tathā gurau;*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



*Shruṇuyān-na vaden-nā'pi*  
*vārtām hīnām balena cha;*  
*Bala-pūrṇām sadā kuryād*  
*vārtām satsangam āsthitaha. 138*

A *satsangi* should never listen to or speak discouraging words. One should always speak encouraging words. (138)

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

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

With affection and reverence, one should

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

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

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

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

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

*Paramātma-Parabrahma-*  
*Swāminārāyaṇa-Prabhoho;*  
*Brahmākshara-svarūpasya*  
*Guṇātīta-guros-tathā. 141*  
*Tad-arpitasya divyasya*  
*siddhāntasya cha sarvadā;*  
*Bhaktānām tach-chhritānām cha*  
*paksho grāhyo vivekataha. 142*

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

Bhagwan ane brahmaswarup guruni āgnānu sadāy pālan karvu. Temni anuvrutti

jānine tene dradhpane anusarvu. Temni  
 āgnā ālas vagere mukine pālvi, tarat pālvi;  
 sadā ānand, utsāh ane mahimā sāthe  
 temne rāji karvānā bhāvthi pālvi. (143–144)

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

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

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

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

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

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

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

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

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

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

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

*Pratyaksham iha labdho me*  
*Swāminārāyaṇo Harihi. 147*

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

Swaminarayan Bhagwan is the all-doer,<sup>14</sup> 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)

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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  
 sātthe ektāni vibhāvnā pratidin karvi. (150)

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

Realizing one's *ātmā* to be distinct from



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

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

*Pratyaham anusandheyā*

*jagato nāsha-shīlatā;*

*Svātmano nityatā chintyā*

*sach-chid-ānanda-rūpatā. 151*

Daily, one should reflect on the imper-

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

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

17. Three qualities: *sattvaguna*, *rajoguna* and *tamoguna* – the three qualities of *māyā*.

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

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

*Bhūtam yach-cha bhavad yach-cha  
yad-evā'gre bhavishyati;*

*Sarvam tan me hitāyaiva*

*Swāminārāyaṇechchhayā. 152*

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

Swaminarayan      Bhagwan      tathā  
brahmaswarup   gurune   pratidin   vishvās

ane bhaktibhāvthi prārthanā karvi. (153)

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

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

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

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

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

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

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

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

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

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

*Tad-āgnām yat pari-tyajya  
                   kriyate sva-mano-dhritam;  
 Para-dharmah sa vigneयो  
                   vivekibhir mumukshubhihi. 157*

One should always observe *swadharma*  
 and renounce *pardharma*. *Swadharma*

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

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

*Satsanga-niyamād yaddhi  
viruddham 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 praṇāmaish-cha  
madhura-vachanādibhihi;  
Yatho-chitam hi sanmānyā  
vruddhā gnāna-vayo-guṇaihi. 159*

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

Vidvāno, vadilo tathā adhyāpakone sadā

ādar āpvo. Sārā vachan ādi kriyāo dvārā  
potāni shakti pramāne temno satkār  
karvo. (160)

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

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

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

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



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

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

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

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

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

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

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

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

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

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

*Satyam api vaden-naiva  
yat syād anyā'hitā'vaham. 164*

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

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

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

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

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

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

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

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

*Āchāro vā vichāro vā  
tādruk kāryo na karhichit;*

*Anyeshām ahitam dukham  
yena syāt klesha-varadhanam. 167*

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

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

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

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

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

*Sukhe noch-chhrunkhalo bhūyād  
dukhe nodvegam āpnuyāt;  
Swāminārāyaṇechchhātaḥ  
sarvam pravartate yataḥ. 169*

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

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

*Vivādah kalaho vā'pi  
naiva kāryah kadāchana;*

*Vartitavyam vivekena  
rakshyā shāntish-cha sarvadā. 170*

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

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

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

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

Gruhastha satsangie matā-pitāni sevā karvi.

Pratidin temnā charanomā namaskār  
karvā. (172)

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

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

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

*Shvashurah pitruvat sevyo  
vadhvā shvashrūsh-cha mātruvat;*



*Sva-putrīvat snushā pālyā  
shvashrvā'pi shvashureṇa cha. 173*

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

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

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

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

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

*Gruhe hi madhurām vāṇīm  
vaded vācham tyajet kaṭum;  
Kam api pīḍitam naiva  
prakuryād malinā'shayāt. 175*

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

Gruhasthoe potānā gharmā bhegā mali

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

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

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

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

*Maraṇādi-prasangeshu  
kathā-bhajana-kīrtanam;*

*Kāryam visheshatah smāryo  
hyakshara-Purushottamaha. 177*

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

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

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

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

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

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

*Satsanga-shāstra-pāṭhādyair*

*garbha-sthām eva santatim;*

*Sanskuryāt pūrayen-nishṭhām*

*Akshara-Purushottame. 179*

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

Purusho kyārey kudrashtie karine strione

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

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

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

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

*Svīya-patnītarābhis-tu  
rahasi vasanam saha;*

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

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

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

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

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

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

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

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

Āpatkāḷ prāpta thatā anyani rakshā māte



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

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

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

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

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

*Nāṭaka-chala-chitrādi*

*tan-na pashyet kadāchana. 185*

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

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

*Manushyo vyasani yah syād*

*nirlajjo vyabhichāravān;*

*Tasya sango na kartavyah*

*satsangam-āshritair-janaihi. 186*

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

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

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

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

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

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

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

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

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

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

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

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

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

*Prasange vyavahārasya  
sambandhibhir api svakaihi;  
Lekhādi-niyamāh pālyāh  
sakalair āshritair janaihi. 190*

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

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

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

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

Laukik kārya kyārey vichāryā vagar tatkal  
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;  
Pālītāh 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 puṣṭim  
kuryāt sanskāra-rakṣaṇam. 201*

*Svāsthya-shikṣaṇa-samrakṣhā-  
vidyud-anna-jalādikāiḥ;  
Su-vyavasthā vidhātavyā  
sarvā'bhyudaya-hetunā. 202*

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

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

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

*Guṇa-sāmārthya-ruchyādi*

*viditvaiva janasya tu;*

*Tad-uchiteshu kāryeshu*

*yojanīyo vichārya saha. 203*

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

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

shake tevā deshne vishe sukhe nivās  
karvo. (204)

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

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

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

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

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

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

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

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

Jyāre desh-kālādinu viprit-panu thai āve  
tyāre dhiraj rākhi Akshar-Purushottam



Maharajnu ānand sāthe antarmā bhajan  
karvu. (207)

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

During adverse times, one should keep  
patience and joyously worship Akshar-  
Purushottam Maharaj within. (207)

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

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

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

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

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

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

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

vyartha karmomā bagādvo nahi. (210)

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

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

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

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

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

Bālpanthi ja satsang, bhakti ane prārthanā karvā. Pratidin 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 mandirāṇām yo  
mūrtinām kurute Harehe;  
Satyā'hinsādi-dharmāṇām  
tasya sangam pari-tyajet. 220*

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

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

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

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

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

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  
 avagūṇaika-bhāshakaha;  
 Manasvī yo guru-drohī na  
 cha tat-sangam ācharet. 226*

One should avoid the company of those

who perceive drawbacks in devotees, speak only ill of others, are wilful or disobey the guru. (226)

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Upadeshāsh-charitrāṇi*

*Swāminārāyaṇa-Prabhoho;*

*Guṇātīta-gurūṇām cha*

*satsanginām hi jīvanam. 237*

*Atas-tach-chhravaṇam kuryād*

*mananam nidi-dhyāsanam;*

*Mahimnā shraddhayā bhaktyā*

*pratyaham shānta-chetasā. 238*

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

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

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

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

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

Swaminarayan Bhagwanne vishe hradaymā

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

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

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

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



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

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

This includes observing *chāndrāyan* and other fasts, as well as chanting the [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 ruchī tathā shakti pramāne

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

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

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

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

*Sarvaih satsangibhih kāryāh  
prītim vardhayitum arau;  
Utsavā bhakti-bhāvena  
harshenollāsatas-tathā. 244*

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

Bhagwan Swaminarayan tathā Akshar-  
brahma guruonā janma-mahotsavo bhakti-  
bhāvthi hammershā ujavavā. (245)

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

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

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

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

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

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

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

During festivals, *satsangis* should devoutly

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

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

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

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

Shivratrine vishe Shankar Bhagwannu

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

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

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

Aso vad chaudashne divas 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 praṇamed hradā. 250*

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

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

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

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

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

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

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

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

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



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

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

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

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

Saiyam, upvās ityādi je je tapnu ācharan

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

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

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

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

*Ekādashyā vratam nityam  
kartavyam param-ādarāt;*

*Tad-dine naiva bhoktavyam  
nishiddham vastu karhichit. 256*

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

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

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

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

Bhagwan Swaminarayane pote je sthānone 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  
strio 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 vasto  
pahervā. (262)

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)

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

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

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

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

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

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

*Āpat-kāle tu satyeva*

*hyāpado dharmam ācharet;*

*Alpāpattim mahāpattim*

*matvā dharmam na san-tyajet. 269*

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

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

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

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

Viveki manushye prānno nāsh thāy tevi  
 āpatti āvi pade tyāre gurunā ādeshone  
 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;  
Anyashchā'pi sadāchāra-  
pālāne prerito bhavet.* 274

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

Bhagwannā bhakte kyārey bhut, pret,

pishāch ādini bik na rākhvi. Āvi  
āshankāono tyāg karine sukhe rahevu.

(275)

*Bhūta-preta-pishāchāder*

*bhayam kadāpi nā'pnuyāt;*

*Īdruk shankāh pari-tyajya*

*haribhaktah sukham vaset. 275*

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

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

*Shubhā'shubha-prasangeshu*

*mahima-sahitam janaha;*

*Pavitrām Sahajānanda-*

*Nāmāvalim paṭhet tathā. 276*

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

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

*Kālo vā karma vā māyā*

*prabhaven-naiva karhichit;*

*Anishṭa-karaṇe nūnam*

*satsangā’shraya-shālinām. 277*

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



Satsangioe ayogya vishayo, vyasano tathā  
vahemno sadāy tyāg karvo. (278)

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

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

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

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

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

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

*Vipattishu dhared dhairyam  
prārthanam yatnam ācharet;  
Bhajeta draḍha-vishvāsam  
Akshara-Purushottame. 280*

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

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

*Tyāgā'shramechchhunā dikshā  
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 vadhārvā sāru sadā nishkā-  
 panu, nirlobh-panu, nihsvād-panu,  
 nihsneh-panu, nirmān-panu tathā tyāginā  
 anya guno dhāran karvā. (283–284)

*Tyāgibhih prīti-vruddhyartham  
                     Akshara-Purushottame;  
 Nishkāmatvam sadā dhāryam  
                     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 *nishkāṁ*, *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 pāmvē mātē chhe. (286)

*Tyāgo na kevalam tyāgas-  
tyāgo bhakti-mayas-tvayam;  
Pari-tyāgo hyayam prāptum  
Akshara-Purushottamam.* 286

Renunciation is not merely self-denial; it is also endowed with devotion. Such renunciation is for attaining Akshar-Purushottam Maharaj. (286)

Āgnā-upāsanā sambandhi ā siddhānto  
sarva-jīva-hitāvaha chhe, dukh-vināshak  
chhe ane param-sukhdāyak chhe. (287)

*Āgnopāsana-siddhāntāh*

*sarva-jīva-hitāvahāhā;*

*Dukha-vināshakā etc*

*parama-sukha-dāyakāhā. 287*

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

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

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

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

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

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



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

Aksharbrahmanu sādharmya prāpta kari  
Purushottamni dāsabhāve 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*

*Paṭhane chā'samarthais-tu*

*shravyam tat prīti-pūrvakam;*

*Ācharitum cha kartavyah*

*prayatnah shraddhayā tathā. 294*

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

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

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

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

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

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

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

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

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

To grant *moksha* to the *mumukshus*, the compassionate Parabrahma Swaminarayan Bhagwan manifested on this earth out of sheer grace. For all devotees who sought refuge he provided for their well-being and prosperity. He benefited them both in this world and beyond. (297–298)

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

*Sarvatraivā'bhivarshantu  
sadā divyāh krupā'shishaha;  
Paramātmā-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  
svāsthyam nirāmayam sukham;  
Prāpnuvantu parām shāntim  
kalyāṇam paramam tathā. 301*

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

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

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

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



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

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

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

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

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

*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 kārūṇyam eva cha;*  
*Sahana-shīlatā snehah*  
*sarva-janeshu vardhatām. 306*

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

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

*Satsange divya-sambandhād*  
*Brahmaṇah Parabrahmaṇaha;*

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

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

Sarva jano 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*  
*ārabdham asya lekhanam;*  
*Pavitre vikramābde hi*  
*rasarshi-kha-dvi-sanmite. 309*

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

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

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

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

*Upāśya-Sahajānanda-  
Haraye Parabrahmaṇe;  
Mūlā'kshara-Guṇātītā  
nandāya Swāmine tathā. 311*

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

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

*Anjalih shāstra-rūpo'yam  
sānandam bhakti-bhāvataha;  
Arpyate Pramukha-Swāmi-  
janma-shatābdi-parvani. 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,<sup>18</sup> spread supreme bliss and auspiciousness throughout the entire world. (315)

*Iti Parabrahma-Swāminārāyaṇa-  
 prabodhitā'gnopāsanāsiddhānta-nirūpakam  
 prakṛṣṭa-Brahmaswarūpa-Shrī-  
 Mahanta-SwāmiMahārājaihi  
 sva-hastā'ksharair-Gurjara-bhāshayā  
 likhitam Mahāmahopādhyāyena  
 Sādhu-Bhadreshadāśena cha Sanskrita-*

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

*shlokeshu nibaddham Satsanga-Diksheti  
shāstram sampūrṇam.*

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



॥ Akshara-Purushottamāya Namaha ॥

## Sahajananda Namavali Stotram

### Mangalam

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

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

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

*Anushtup chhandaha. Swāminārāyaṇo devatā.  
Akshara-Purushottama iti bījam.*

*Brahma-dvāraka-prākāṣyaḥ iti shaktiḥ.  
Prasthāpita-sva-siddhānta iti kīlakaḥ.*

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

**Dhyānam** (Shikharinī 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 Mahārājo*  
*Divya-karmā Mahāmatihi;*  
*Nārāyaṇo Ghanashyāmo*  
*Nilakaṇṭhas Tapah-priyaha. 7*

*Anāsaktas Tapasvī tvam*  
*Alipto Bhakta-vatsalaha;*  
*Naika-mokshārtha-yātro'si*  
*Sarvātmā Divyatā-pradaha. 8*

*Svechchhā-dhṛutā'vatāro'si*  
*Sarvā'vatāra-kāraṇam;*

*Īshvareśah Svayam-siddho*  
*Bhakta-saṅkalpa-pūrakaha. 9*

*Saṅtīrṇa-Sarayū-vārīr*  
*Himagiri-vana-priyaha;*  
*Pulahaśhrama-vāsī cha*  
*Pavitrī-kruta-mānasaha. 10*

*Sāksharah Sahajānandah*  
*Sarvānanda-pradah Prabhuḥ;*  
*Praṇīta-divya-satsaṅgo*  
*Harikrīṣṇah Sukhāśhrayaha. 11*

*Sarvagnah Sarva-kartā'si*  
*Sarva-bhartā Niyāmakaha;*  
*Sadā-sarva-saṁ-utkrīṣṭah*  
*Śāśhvata-śānti-dāyakaha. 12*

*Dharma-sutah Sad-āchārī*  
*Sad-āchāra-pravartakaha;*  
*Sadharma-bhakti-saṅgoptā*  
*Durāchāra-vidārakaha. 13*

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

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

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

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

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

*Sakala-chetanopāsyah*  
*Shuddhopāśana-bodhakaha. 18*

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

*Sva-pratimā-pratishṭhā-krut*  
*Sva-sampradāya-kārakaha;*  
*Prasthāpita-sva-siddhānto*  
*Brahma-gnāna-prakāśhakaha. 20*

*Guṇātītokta-māhātmyo'-*  
*ksharā'tmaikya-prabodhakaha;*  
*Mūlākshara-Guṇātīta-*  
*swarūpa-parichāyakaha. 21*

*Bhakti-labhyah Krupā-sādhya*  
*Bhakta-dosha-nivārakaha;*  
*Shāstri-sthāpita-sa-brahma-*  
*dhātu-mūrtiralaukikaha. 22*



*Brahma-dvāraka-prākṛtyah*  
*Samyag-Akshara-sansthitaha;*  
*Samādhi-kāraḥ'si tvam*  
*Nikhila-pāpa-nāshakaha. 23*

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

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

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

*Iti aṣṭādhika-shata-Sahajānanda-Nāmāvali-*  
*Stotram sampūrṇam*

## Sahajananda Namavali Pathaha

ॐ is pronounced as 'Aum'

1. ॐ Shrī Swāminārāyaṇāya namaha
2. ॐ Shrī Sākshād-Akshara-Purushottamāya  
namaha
3. ॐ Shrī Paramātmāne namaha
4. ॐ Shrī Parabrahmaṇe namaha
5. ॐ Shrī Bhagavate namaha
6. ॐ Shrī Purushottamāya namaha
7. ॐ Shrī Aksharadhāma-vāsāya namaha
8. ॐ Shrī Divya-sundara-vigrahāya namaha
9. ॐ Shrī Sākārāya namaha
10. ॐ Shrī Dvi-bhujāya namaha
11. ॐ Shrī Anādaye namaha
12. ॐ Shrī Sākārākshara-sevitāya namaha
13. ॐ Shrī Divyāsanopavishtāya namaha
14. ॐ Shrī Ananta-mukta-pūjitāya namaha
15. ॐ Shrī Sarva-karaṇa-shaktāya namaha
16. ॐ Shrī Samarthāya namaha

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

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

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

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80. ॐ Shrī Pancha-tattva-prakāshakāya namaha
  81. ॐ Shrī Sarva-kalyāṇa-kāriṇe namaha
  82. ॐ Shrī Sarva-karma-fala-pradāya namaha
  83. ॐ Shrī Sakala-chetanopāsyāya namaha
  84. ॐ Shrī Shuddhopāsana-bodhakāya namaha
  85. ॐ Shrī Aksharādhīpataye namaha
  86. ॐ Shrī Shuddhāya namaha
  87. ॐ Shrī Shuddha-bhakti-pravartakāya namaha
  88. ॐ Shrī Swāminārāyaṇetyākhyā-divya-mantra-  
pradāyakāya namaha
  89. ॐ Shrī Sva-pratimā-pratishṭhā-krute namaha
  90. ॐ Shrī Sva-sampradāya-kāraṇakāya 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-nivāraṇakāya namaha

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

Iti Ashtādhikashata-Sahajānanda-  
Nāmāvalī-Pāṭhaha Sampūrṇaha

## Glossary

**adharma** unrighteousness

**āgnā** a spiritual and moral ordinance or command

**aksharrup** the state of oneness with Aksharbrahma

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

**āsan** piece of cloth that is used to sit on

**āshram** one of the four stages of life

**ātmā** soul

**ātmabuddhi** an intense emotional bond that culminates in oneness

**bhut** an evil spirit

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

**brahmacharya** observance of absolute celibacy



**brahmarup** the state of oneness with Aksharbrahma

**brahmavidyā** the knowledge of Akshar and Purushottam

**brāhmic** state of oneness with Aksharbrahma

**chandan** sandalwood

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

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

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

**dāsabhāv** the sentiment of obedient, reverent and humble service

**dhun** chanting the name of Bhagwan in prayer

**dikshā** initiation; firm resolve coupled with faith

**divyabhāv** understanding a person or an object as divine

ekādashi a day of fast that occurs approximately once every fortnight

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

ektā oneness

ghar mandir a mandir in one's home

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

guruhari the Aksharbrahma guru

hing asafoetida; a pungent spice

ishtadev chosen deity or object of worship

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

jiva an individual *ātmā* or soul

jivan charitra biography detailing life, work and teachings

kāl time

kanthi sanctified small wooden beads stringed

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

mahimā the understanding of glory

mālā rosary; prayer beads

mānsi puja worship by mental visualization

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

moksha ultimate liberation from the cycle of births and deaths

mumukshu a genuine spiritual aspirant

murti a sacred image

nihsvād vow of being detached from the desire for tasty foods

nirlobh vow of being free of greed

nirmān vow of humility

nishchay conviction; firm belief

nishkāṁ vow of celibacy

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

**niyams** vows

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

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

**paramhansa** cadre of renunciants initiated by Bhagwan Swaminarayan

**paramparā** tradition

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

**pishāch** an evil spirit

**pradakshinā** circumambulation

**prapti** having attained Bhagwan

**prārabdha** destiny, fate

**pret** an evil spirit

**pujan** a form of worship

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

samp unity

sampradāy spiritual organization

sanskārs moral or cultural values

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

satsang association of the Aksharbrahma Satpurush

satsangi one who practises satsang

sevā service

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

shrāddh commemorative rites for the deceased

siddhānt a principle or teaching

smruti remembrance or recollection of Bhagwan and guru

stuti prayer verses

sud bright half of a lunar month

suhradbhāv fraternity, kinship or fellowship; also, *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

