SHIKSHAPATRI
The Holy Commandments of Supreme Lord Swaminarayan

Author of Shikshapatri, Lord Swaminarayan
(Shree Sahajanand Swami Maharaj)

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SHIKSHAPATRI

Holy Commandments

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SHREE MUKTAJEEVAN SWAMIBAPA SHATABDI MAHOTSAV

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Supreme Lord Swaminarayan
This English translation of our sacred Shikshapatri is devoutly dedicated to our beloved Guru Shree Muktajeevan Swamibapa, whose divine grace and benevolence are an inspiration to us all. May these moral instructions, so mercifully elucidated by Lord the Almighty so concisely and clearly in Shikshapatri be spread over the entire world.

Acharya of Shree Swaminarayan Gadi
Translated with the divine blessings and inspiration of
the Acharya of Shree Swaminarayan Gadi,

His Divine Holiness
Swamishree Purushottampriyadasji Maharaj

Unto whose lotus feet
this English translation of the Shikshapatri is bequeathed
by the translators

Shree Kantilal M. Acharya,
Former Principal of Shree Swaminarayan Arts College
and
Sants & Disciples of
Shree Swaminarayan Gadi Sansthan
My words are My murti and therefore should be revered and respected [Slok 209].

In accordance with this command from the merciful Lord Swaminarayan, His Divine Holiness Acharya Swamishree visited the Bodleian Library, Oxford University, UK, on Tuesday 30th July 2002 and performed poojan to the original Shikshapatri manuscript that was presented by the Lord to Sir John Malcolm, Governor of Bombay in 1830 CE.
<table>
<thead>
<tr>
<th>Contents</th>
<th>Slok</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Verses of Meditation</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Shikshapatri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer and Introduction</td>
<td>1-5</td>
<td>21</td>
</tr>
<tr>
<td>Importance of Abiding by the Rules</td>
<td>6-10</td>
<td>24</td>
</tr>
<tr>
<td>Principal Commandments</td>
<td>11-48</td>
<td>27</td>
</tr>
<tr>
<td>Daily Practices for all Disciples</td>
<td>49-65</td>
<td>47</td>
</tr>
<tr>
<td>Social Etiquette</td>
<td>66-75</td>
<td>58</td>
</tr>
<tr>
<td>Religious Discipline</td>
<td>76-92</td>
<td>64</td>
</tr>
<tr>
<td>Religious Philosophy</td>
<td>93-121</td>
<td>75</td>
</tr>
<tr>
<td>Additional Responsibilities for:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acharya</td>
<td>123-132</td>
<td>94</td>
</tr>
<tr>
<td>The Wives of the Acharya</td>
<td>133-134</td>
<td>100</td>
</tr>
<tr>
<td>Gruhastha Disciples</td>
<td>135-156</td>
<td>101</td>
</tr>
<tr>
<td>Kings</td>
<td>157-158</td>
<td>113</td>
</tr>
<tr>
<td>Ladies</td>
<td>159-174</td>
<td>115</td>
</tr>
<tr>
<td>Brahmachari</td>
<td>175-185</td>
<td>123</td>
</tr>
<tr>
<td>Brahman Disciples</td>
<td>186-187</td>
<td>129</td>
</tr>
<tr>
<td>Sadhu</td>
<td>188-196</td>
<td>130</td>
</tr>
<tr>
<td>Both Brahmachari and Sadhu</td>
<td>197-202</td>
<td>136</td>
</tr>
<tr>
<td>Conclusion</td>
<td>203-211</td>
<td>139</td>
</tr>
<tr>
<td>Prayer to the Lord</td>
<td>212</td>
<td>144</td>
</tr>
<tr>
<td>Mantra of Devotion</td>
<td></td>
<td>145</td>
</tr>
<tr>
<td>Invitation</td>
<td></td>
<td>147</td>
</tr>
<tr>
<td>Submission</td>
<td></td>
<td>148</td>
</tr>
<tr>
<td>Conclusion</td>
<td></td>
<td>149</td>
</tr>
<tr>
<td>Remembrance</td>
<td></td>
<td>150</td>
</tr>
<tr>
<td>Glossaries</td>
<td></td>
<td>151</td>
</tr>
<tr>
<td>Gujarati Terms</td>
<td></td>
<td>152</td>
</tr>
<tr>
<td>English Terms</td>
<td></td>
<td>158</td>
</tr>
</tbody>
</table>
Introduction
Lord Swaminarayan

Lord Swaminarayan manifested upon this earth at the end of the eighteenth century in Northern India. He founded the Swaminarayan religion and instilled into people the ideology of high morals, love and compassion for all, irrespective of caste, creed, colour or gender. His sole intention was to rejuvenate the principles of true religion, which were being disintegrated by irreligious and evil practices.

Lord Swaminarayan, also known as Shree Sahajanand Swami Maharaj, taught by example; He encouraged the donating of charity and welfare to the poor and hungry, and personally attending to their needs. Compassion and tolerance for all living beings are His most essential teachings. The only means that Lord Swaminarayan used to inspire the masses to follow Him, was His immense love and care for them all.

By holding public assemblies and magnificent festivals, Lord Swaminarayan’s preaching swiftly spread through all facets of society; instigating social, cultural, moral and spiritual reformation. He gave strength and encouragement to the oppressed; removed mental barriers and prejudice; and brought about a renaissance in their faith, morality and spirituality. Countless people became free from their addictions to drugs, intoxicants and other vices.

Innumerable people around the world continue to be inspired by Lord Swaminarayan’s teachings and achieve countless benefits by adhering to the tenets that He has prescribed.
Shikshapatri

The name of this divine Scripture, Shikshapatri, is literally translated as “an epistle of beneficial instructions.” The Shikshapatri personifies the values that Lord Swaminarayan so mercifully advocates. It describes the rudiments that one should adopt in order to lead an honest and moral life. Adhering to the commandments that are clearly narrated in the Shikshapatri, is the key to attaining ultimate salvation, i.e. attaining the divine abode of Lord Swaminarayan.

The Shikshapatri is written in the form of a letter; a concise, lively and engrossing text that is simple to understand and eloquently lucid. The instructions outlined are eternal. They are as relevant today as they were at the time they were written. The Shikshapatri is for the “benefit of all souls” [Slok 7] but its relevance is not restricted to those from a particular creed, colour, class, gender, ethnicity or religion. It is this universality that makes the teachings of Lord Swaminarayan appealing to so many.

The Lord has stated that those who abide by the instructions described in the Shikshapatri will attain the four great achievements of human life; *Dharma* (religion, fundamental duties of life); *Arth* (wealth); *Kaam* (achievement of good and virtuous deeds and actions); *Moksh* (salvation, the ultimate aim) [Slok 206].
Lord Swaminarayan Himself describes the unique status of these commandments in the Shikshapatri; “My words are My murti (divine form) and therefore should be revered and respected with the utmost of importance.” [Slok 209]. The importance of the Shikshapatri is reiterated in the principal theological Scripture of the Swaminarayan Sampradaya, the Vachanamrut, in which Lord Swaminarayan states that the Shikshapatri should be read, heard or worshipped each day, and if this does not occur on any particular day, one should fast in repentance.

**English Translation**

Lord Swaminarayan wrote the original text of the Shikshapatri in the classical language - Sanskrit. The Gujarati translation was subsequently prepared by Sadguru Shree Nityanand Swami. In order that the sacred commandments contained in the Shikshapatri can be understood by a wider audience, His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj has encouraged its translation into English. This edition of the Shikshapatri contains the commandments of Lord Swaminarayan in all three languages. It has been prepared so that it is universally beneficial to all readers, whether they are fluent readers of Sanskrit, Gujarati or English.
Lord Swaminarayan states that He has written the Shikshapatri in a concise form and therefore explanations for the reasons behind each of the Slok should be sought from the other texts of the religion [Slok 203]. In accordance with this instruction, this edition of the Shikshapatri contains accompanying text with certain Slok, in order to elucidate its true meaning, in accordance with the true teachings of Lord Swaminarayan, so eloquently propounded by His Sankalpa Murti (those who exist on this Earth through the will of the Lord), Jeevanpran Shree Abji Bapashree and Gurudev Adya Acharya Pravar Jeevanpran Shree Muktajeevan Swamibapa.

English readers may not be familiar with certain Gujarati terms, which may make the text difficult to comprehend. For that reason, glossaries have also been provided.

Let us all humbly pray to Lord Swaminarayan, Jeevanpran Shree Abji Bapashree, Jeevanpran Swamibapa and His Divine Holiness Acharya Swamishree, to bestow upon us all the divine strength, wisdom and knowledge to vehemently adhere to the commandments that He has so clearly narrated to us in the Shikshapatri.
Verses of Meditation
(Verses depicting the glory of the Shikshapatra)
At a time, when spiritual knowledge had completely degenerated; and ignorance had created an internal obscurity throughout the world; and its travellers (souls born on earth as human beings) had lost their goal (the attainment of salvation) and became confused about their aim; and the Vedic commandments were being misused to torment one another; the Lord of the imperishable lustrous abode, Shree Swaminarayan, mercifully manifested, and presented to us this Shikshapatri, which is the booklet of guidance that leads one to salvation. Each day, I meditate upon this Shikshapatri. ||1||
Oh Shikshapatri! I meditate upon You who has been incarnated onto the earth to purify its inhabitants and wash away the filth from those who wallow in the muddy pools of sansaar (worldly pleasures) and have become soiled, and thus remove their internal darkness (ignorance). ||2||

The Shikshapatri is comparable to a magnificent wand of kaajal (eye ointment made from the soot of a lamp) with which to banish away the internal darkness. It must be studied with the utmost of respect in order to attain the divine light of spiritual knowledge. ||3||
The supreme Lord Swaminarayan of Akshardham who Himself has assumed a human form, has presented this Shikshapatri, which is addressed to all His disciples living in different regions. You, Oh Purifier, have been included by Shree Shatanand Muni in the scripture (Satsangijeevan). Oh Shikshapatri! You are our Mother and You liberate us from bhav (cycle of birth and death). Each day, I meditate on You. ||4||
I take the shelter of Shikshapatri, which is comprised of the words of Lord Swaminarayan and incorporated into the scripture called the Satsangijeevan by Shree Shatanand Muni. ||5||

The Shikshapatri is the greatest of all the divine nectars. It has been extracted from the vast ocean of milk (Kshirsagar) that exists in the form of all the scriptures. Salvation is acquired by those who drink this nectar. ||6||
Lord Shree Sahajanand Swami, the protector and resort of all sants, has first offered the nectar in the form of this Shikshapatri to Mukundanand and other disciples. Virtuous people who partake in drinking this nectar become empowered to annihilate all fiendish tendencies. We offer worship to this Shikshapatri, the nectar, which is the only medicine to eradicate the diseases of bhav (cycle of birth and death). ||7||
I pray to Lord Narayan (Swaminarayan), who has assumed the guise of a Muni (sage) and has composed this collection of instructions with the intention of bestowing eternal welfare to all the beings that have fallen into the ocean of sansaar (worldly pleasures), to always reside within my heart and constantly provide me with inspiration. ||8||

I pray to Lord Swaminarayan, who is the son of Dharmadev and the author of this Shikshapatri, who is granting His loving affection to all His disciples through His enchanting smile and lotus face, to reside within my heart. ||9||
The Shikshapatri is another form of Shree Hari, Lord Swaminarayan Himself, which radiates its divine lustre over the globe and offers auspicious bliss to all. ||10||

Oh Shikshapatri! You are reverentially prayed to by multitudinous disciples. The cause of all causes, supreme Lord Swaminarayan has manifested You; and You are the granter of all desired fruits (one and only one desired fruit is eternal salvation). As such, You are another form of God and I repeatedly worship You with love and veneration. ||11||
“I have manifested this nectar, in the form of the Shikshapatri, for the benefit of the world, and it is worthy to be served reverentially by all My disciples each day.” Whosoever obeys these commands of God and devoutly studies this Shikshapatri, will attain the supreme, eternal and magnificent divine Akshardham (abode of Lord Swaminarayan). ||12||
With all My heart, I meditate on Shree Krishna, who resides in the divine abode Vrindavan; with Radha on his left and Shree residing within his heart. ||1||

By this slok, the Supreme Lord Swaminarayan indicates the importance of initiating every deed with a prayer to the Lord.

Shree Krishna is a generic name for the supreme Lord, i.e. Lord Swaminarayan. Vrindavan is a holy city on the banks of the river Yamuna, but in this context, it refers to pure and pious hearts. Radha refers to the Lord’s Param-ekantik-mukta, emancipated souls who reside in close proximity to the Lord’s murti in Akshardham, the divine abode of Lord Swaminarayan. Shree is another name for the goddess of wealth and prosperity, Laxmi, but in this context, it refers to the Anadi-mukta, the greatest status of a liberated soul, who live within the Lord’s murti in union with His murti.

Thus in this slok, Lord Swaminarayan has described His Supreme abode, Akshardham.
I, Shree Sahajanand Swami, am writing this scripture in Vrittalaya. This is the scripture containing My commands and is directed at all My followers living in regions both far and wide. ||2||

Vrittalaya is a town in the Kheda district of Gujarat, now known as Vadtal.

In slok 3 - 5, Lord Swaminarayan narrates all the different categories of persons belonging to the Satsang (fellowship), to whom He has directed this Shikshapatri.

Ayodhyaprasad and Raghuvir, the sons of My brothers borne of Dharmadev; Rampratap and Ichchharam, respectively. ||3||
All My brahmachari (lifelong celibates) such as Mukundanand, and My gruhastha (those with family associations) disciples such as Mayaram Bhatt. ||4||

My female disciples both married and widowed, and My sadhu (sant) such as Muktanand. ||5||
Slok 6 - 10, Importance of abiding by the rules.

These are My divine blessings. They should be read with the remembrance of Lord Narayan (Lord Swaminarayan). These commands have been sanctified by the scriptures and serve to protect the faith. ||6||

You all should deeply contemplate as to the purpose of writing this Shikshapatri. It is meant for the benefit of ALL souls. ||7||

Lord Swaminarayan has used the word “Sarvajeevhitavaha” (for the benefit of all souls), to describe the purpose of writing this Shikshapatri. Therefore, this great text is universally beneficial for everyone, whether they are of the Swaminarayan sampradaya (fellowship) or not.
Those who abide by *sadaachaar* (good conduct) as described in the sanctified scriptures, i.e. this Shikshapatri, will attain happiness both in their current life and their next. ||8||

In this context, the next life refers to when a soul resides in the divine abode of the Lord.

However, those who transgress and defy the rules of *sadaachaar* will suffer immense pains both in this life and in their next. ||9||
Therefore, all of My disciples should live life devotedly adhering to these holy commandments with the utmost of attention, but must never contravene them. ||10||
Slok 11 - 48 stipulate the principal commandments.

कस्यापि प्राणिनो हिंसा नैव कार्यात्म मामकेः ।
सूक्ष्मयौक्तिकाणादरिष्टि बुद्धया कदाचन ||११||

(उवे ते वत्तारी रीत कडीथे छीने जं) अभारा जं सलिंगी तेमाे
कोई ज्व प्राप्तिमाननी पशु हिंसा न करवी अने जणीने तो चीढ़ा
अर्वा जं, मांकड, आंबड अहिक ज्व तेमनी पशु हिंसा क्यारे न
करवी. ||११||

My followers must never kill any being. Minute
creatures such as lice, bugs, insects, etc. should not
be harmed intentionally. ||11||

देवतापिताणागार्थमायजीदत्र हिंसनमू ।
न कर्त्त्यमहिंसाव धर्मः प्रौक्तोभस्ति यन्महानु ||१२||

अने देवता अने पितु तेना भसने अर्थे पशु भक्तां, भुजगां, सस्वां,
भाँज्जां, आहिक कोई जवनी हिंसा न करवी; केम जे अहिंसा छे ते
ज मोटो धर्म छे; अम सर्व शास्त्रां कहो छे. ||१२||

Animals such as goats, deer, rabbits, fish etc. should
never be killed, even for the purpose of religious
sacrifice or ceremony. *Ahimsa* (the ideology of non-
violence) is the essence of all scriptures and thus its
violation is unethical in every respect. ||12||
The killing of another person is forbidden, even for the attainment of wealth, women or sovereignty. ||13||

Committing suicide, by the consumption of poisons, by self-strangulation, or by any other method is prohibited, even if it is carried out at a holy pilgrimage site. Suicide is still not excusable, even in a fit of anger or in repentance of a sinful deed. ||14||
Eating meat is strictly prohibited under any circumstances. An offering to a deity, or the remnants of a ceremonial sacrifice should never be consumed if it comprises of meat or alcoholic ingredients. ||15||

The mutilation of your own or another's body must never occur, even if it is intended as atonement to your own unworthy actions, or in revenge of another person’s shameful deeds. This kind of disfigurement is still not allowed if it occurs whilst in a state of uncontrolled excitement or anger. ||16||
Stealing even the smallest of items, such as fuel (wood) or flowers is not allowed even if it is intended for some religion-related purpose. ||17||

All My disciples, male and female, must never commit adultery. Vices such as gambling and the consumption of intoxicants, for example hemp, are prohibited. ||18||
My disciples must never take food or water from a person of lower class status (caste) than themselves, even if it is the prasad (consecrated offering) of the Lord. However, in Jagannathpuri, accepting prasad from persons of any class is allowed. ||19||

Jagannathpuri is a holy site of pilgrimage situated on the Bay of Bengal in the east of India. However, in this context the Lord has used this name as a general term for a holy site where salvation can be achieved.

The fulfilment of one’s own selfish aims or aspirations are no excuse for making false accusations or defaming another’s character. The use of such offensive language is prohibited. ||20||
My disciples must never slander, or even listen to the blaspheming of the following; devta (deities), tirth (pilgrimage sites or sacred places), brahman (people of God), pativrata (chaste women), sadhu (saints) or Vedas (holy scriptures). ||21||

Lord Swaminarayan has indicated the need for utter respect for each of the above. Any malice to any of these may eventually be detrimental, therefore malice towards them must be avoided.

The naivedya (consecrated offering) from a deity to whom meat or alcoholic offerings are made, or where animals such as goats are ceremonially sacrificed, should not be eaten. ||22||

Lord Swaminarayan has indicated the need to observe vegetarianism strictly. If there is a risk of contamination, even naivedya cannot be taken.
When passing a *mandir* (temple) of Shiv, or any other deity, My disciples should bow down reverently, and in this way pay respect to the god within the *mandir*. ||23||

Here, Lord Swaminarayan has indicated the need to respect all faiths. Shiv is also another name for *Anadi Mukta* (see accompanying notes for slok 1). Here, the term *mandir* refers to the place where the Lord resides i.e. in the heart of an ardent disciple. In this context, Lord Swaminarayan has said that if two of His disciples happen to pass one another, they should convey the greeting “Jay Swaminarayan”.

My disciples must never ignore the duties that would be expected of a person of their own class of religious standing. They should never adopt the rituals of another religion or any other heretical or self-fabricated ideology. ||24||
One must avoid listening to sermons that could destroy their devotion towards the Lord, or impede upon the observance of devotional practices. ||25||

My disciples must never make a statement that could cause harm to them, or cause the humiliation of another, even if it is the precise truth. They must sever associations with people who show no appreciation of their good actions. Bribes must never be accepted. ||26||
They must never associate with the following types of people; thieves, sinners, addicted to drugs etc., the deceitful, those infatuated with passionate affairs and frauds. ||27||

My disciples should have no association with those who use a pretext of their devotion or knowledge to perform sinful deeds, such as hankering after women, wealth or sensual pleasures. ||28||
No credence should be given to any scripture in which the glory of the Lord or His avtaar (incarnations) has been blatantly or cunningly disputed. ||29||

My disciples must never drink water or milk that has not been adequately filtered, nor should they bathe in water that is infested with minute creatures. ||30||
Medication that comprises of meat or alcoholic constituents should not be used. To ensure that this will never occur, if the ingredients of a medicine are unknown, it must not be consumed. ||31||

Lord Swaminarayan has indicated that adherence to one’s religious convictions, in every respect, is essential. Its contravention, whether knowingly or unknowingly is still a sin.

The scriptures and customs have dictated where it is wrong for bodily functions (excreting, urinating, spitting etc.) to be performed. My disciples must abide by these conventions. ||32||

Here the Lord is referring to places such as ancient sacred sites, the banks of lakes or rivers, cultivated fields, flowerbeds etc.
My disciples should only use the entrances and exits of premises that are meant for that purpose. No building should be occupied without prior consent from the owner. ||33||

This is to ensure that one is not mistaken as a thief and thus have to face the consequences of this misconception.

My male disciples must never listen to a sermon given by a female. They must never argue with a woman, the king, or his officials. ||34||
My disciples must never insult the following persons; one’s *guru*, those held by society in high esteem or high social standing, learned scholars, or someone who is armed with a weapon. ||35||

No action should be taken without clear prior thought and rationale about the consequences of that deed. However, religion-based duties should be performed immediately, without hesitation. Any knowledge that has been gained should be conveyed to others, so they may also benefit. My disciples should remain in association with *sadhu*. ||36||
When visiting one’s guru, deity or the king, one must never go empty-handed. Care must be taken to ensure that one does not commit any act, which could breach the trust of others. Praising oneself or one’s own actions should be avoided. ||37||

Any garment that leaves the body indecently exposed should never be worn. ||38||
Dharma has provided guidance for devotional practices and duties. The practices adopted by My disciples should remain within those prescribed. My disciples must never relinquish their devotion unto the Lord in fear of criticism, or on account of another’s ignorant ideology. ||39||

This is so that no fabrication of one’s own idea of devotion can occur.

When My disciples visit a mandir, on a daily basis or on religious festival days, each gender should remain segregated and thus, physical contact between them should be avoided. ||40||
Those of My disciples who have received initiation into the faith by their guru, the dveej (twice-born), should always wear a double-stranded kanthi (necklace) made of wood or tulsi (sacred plant). My male disciples should imprint an oordhvapundra (upright, “U” shaped) tilak (auspicious mark) on their forehead, chest and both upper arms (biceps region). ||41||

Disciples who have received initiation are considered dveej. The first birth occurs when one is born of their mother’s womb and the second when they are born into the religion by this initiation. According to ancient Indian practices, the three classes of the caste system, the brahman, kshatriya and vaishya were classified as dveej.
This *tilak* should be made using *gopichandan* (yellow coloured soil), or the *chandan* (sandalwood paste) mixed with saffron, which remains after its use in the worship of the Lord. ||42||

In the centre of the *oordhvapundra tilak*, they should impress a *chandlo* (round mark). This *chandlo* could be made of the same *chandan* as the *tilak* or with the auspicious red *kum-kum* (red potash nitrate) that is used in the worship of Radha and Laxmi. ||43||
My honourable disciples, who do not fall into these higher classes of social status, should still wear *kanthi* made of *tulsi*, and impress an *oordhvapundra tilak*, just as other classes do. ||44||

Here, the Lord refers to those who traditionally do not fall into the *dveej* classes. People who are not *brahman*, *kshatriya* or *vaishya* are called *shudra*. Honourable *shudra* who adopt and observe the practices of the religion are permitted to adorn these religious marks of identity.

My disciples, who remain unclassified into these categories, are permitted to wear a double-stranded *kanthi* made of sandalwood or another wood. They should impress a *chandlo*, but no *tilak* on their foreheads. ||45||
My disciples who fall into the *brahman* class and who have a family tradition of adorning a horizontal *tilak* on their foreheads and wearing a necklace made of *rudraksha*, are permitted to continue this custom. ||46||

*Rudraksha* is a variety of tree whose seeds are used to make rosaries. When a disciple has understood the supremacy of Lord Swaminarayan, it is not necessary that they should continue with their previous traditions. They should then adopt the traditions of the Swaminarayan *sampradaya*. 
My followers should recognise that Narayan and Mahesh are identical because the Vedas have determined both as being Brahm. ||47||

Narayan and Brahm refer to the ultimate authority, the supreme Lord Swaminarayan. Mahesh is the name for Anadi Mukta, the highest status of emancipated souls who live within the Lord’s murti. The Vedas are ancient texts describing religious philosophy and devotion, but in this context Lord Swaminarayan is referring to scriptures of the supreme Lord Swaminarayan such as the Vachnamrut, in which the union of Lord Swaminarayan and His Anadi-mukta has been described.

The scriptures have stipulated that certain restrictions, which normally apply, may be relaxed during times of adversity. My disciples can resort to such diminution of values, but only at times of the severest of calamities. ||48||
In slok 49 – 65, the principle daily practices of a disciple are described.

प्रत्येक प्रारम्भिक दृष्टिवाद्यान्तः ।
विद्याय कृत्यमिर्तान कार्यः श्रौचविधिस्ततः ॥४९॥

अने अभारा सत्संगी तेवासो नित्य सूर्य विग्याथी प्रथम ज जगुवं
अने श्रीकुंभ भगवानां वृद्ध समर्थ करीने पत्थी शोभविधि करतवा जसुः.
॥४८॥

My disciples should awaken each day before the sun rises and immediately offer a prayer to the Lord, before attending to their bodily functions. ॥49॥

उपविशयैर चैकान्त कर्तव्यं दंडायां नमः
स्नात्वा शुच्यमुना धीते परिधायेः च वाससी ॥५०॥

अने पत्थी एक स्थानने विणे भेसीने दानश राजवं अने पत्थी पवित्र
जने करीने स्नान करी पत्थी धोऽयें वस्त्र एक पहेश्वं अने एक
ओऽयें ॥५०॥

Seated in one position, My disciples should brush their teeth and then bathe using clean water. One clean cloth should then be wrapped around their waist and another draped around their shoulders. ॥50॥
Then, they should sit upon a clean mat or covering on the floor, facing a Northerly or Easterly direction and perform aachaman. ||51||

Aachman is a ritual in which holy water is sipped whilst chanting a mantra. It is used when commencing religious ceremonies for self-purification.

My male disciples should then adorn the oordhvapoondra tilak and chandlo. Females should only impress a chandlo using kum-kum on their foreheads. ||52||
Widows should not adorn a *tilak* or a *chandlo* on their foreheads. All My disciples should then perform *mansi pooja*. ||53||

*Mansi pooja* is the ceremonial mental worship of the Lord. In the Vachanamrut (Final Section of Gadhada, Chapter 23) Lord Swaminarayan has detailed how *mansi pooja* should be performed. Various devotional practices are performed to the *murti* in *mandir* throughout the day, i.e. awakening of the Lord, bathing, offering food, clothing, etc. These devotional practices are mentally performed to the Lord that one contemplates during *mansi pooja*. 
My disciples should then offer prayers and ceremonially worship the *murти* (image or idol) of Radha-Krishna (Lord Swaminarayan) and repeatedly chant the name of the Lord. The length of time and the rituals adopted in this worship may vary from person to person, depending on their individual capacity. Only after this, may they proceed to conduct their own worldly affairs. ||54||
ने त्म्बरिषेकदत्ता: स्यूरिहात्मनिवेदिनः।
तैश्र्य मानसपूजान्तं कार्यमुक्तक्रमेण वै ||५५||

Even My disciples who have acquired high accolade within the Satsang (aatmanivedi disciples) such as King Ambarish, must perform these daily rituals. They are allowed to proceed with their other daily affairs only after conducting the mansi pooja ceremony. ||55||

The Lord has placed emphasis on these daily devotional rituals and the importance of the mental worship of God. No disciple is given exemption from this.
श्रीली वा धातुजा मूर्ति: शाल्ग्रामोद्वर्च्य एव तैः।
दक्षिण्यथातः कृपणस्य जयोद्धासाक्षरो मनु: ||५६||

अने ते जे आत्मनिवेदी भक्त तेमाशे प्राणायामी अथवा धातुनी जे
श्रीकृष्ण भगवान्नी प्रतिमा अथवा शालीग्राम तेनी जे पूजा ते
देशाकालने अनुसरीने पोताना सामथ्र्य प्रभावः प्राप्त थयां जे वर्णन,
पुष्प, इणाटिक वस्तु तेने करीने कर्त्यां अने पत्री श्रीकृष्ण भगवान्नो
जे अट्टाक्षर मंत्र तेनी जप कर्यो. ||५६||

These *aatmanivedi* disciples should perform this daily ceremony (pooja) to a *murti* of the Lord made of stone, metal or to a *shaligram*, using *chandan*, flowers, fruits etc. according to the time, place and their own capacity. They should then repeatedly chant the eight-syllabled mantra (incantation) of the supreme Lord. ||56||

A *shaligram* is a round, black sacred stone which is found in the river Gandaki. It is considered a form of Vishnu.

The eight-syllabled mantra refers to “Shree Krishna Sharanam Mama” which was the prevalent mantra used at the time for chanting the name of the Lord. Using this context, Lord Swaminarayan has indicated that one should chant the mantra of God’s name whilst performing pooja, hence disciples should chant “Swaminarayanbapa Swamibapa”.

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They should sing *kirtan* (hymns) or read religious scriptures in accordance with their own abilities. Those who are not versed in Sanskrit may chant the *mantra* of the Lord or recite incantations in praise of God. ||57||

All food must be offered to the Lord first and only then can it be eaten. It should be considered the *prasad* (consecrated food) of the Lord. In this manner, My *aatmanivedi* disciples should dedicate every aspect of their lives in the devoted service of God. ||58||
The supreme Lord is described as *nirgun* (without any qualities of *Maya*). As a result of the close association of *aatmanivedi* disciples with the Lord, they too become relinquished of worldly qualities and acquire this same distinction. ||59||

*Aatmanivedi* disciples must never drink water, or eat vegetables, fruits etc. without first offering them to the Lord. ||60||
Because of old age or a physical disability, if any of my disciples become incapable of performing their daily rituals of worship (pooja), they must entrust their murti to another responsible devotee to perform these rituals on their behalf. They should continue with their mental worship of the Lord, depending on their own ability. ||61||

All murti are worthy of reverence. However only murti that have been sanctified by the Acharya should be used in worship. ||62||
My disciples must attend the *mandir* every evening, where they should sing *kirtan* praising the Lord. ||63||

They should listen attentively to the discourses of the Lord’s *leela* (divine biographical episodes) and His tenets. On special celebration days, the singing of the Lord’s praises should be accompanied with the playing of musical instruments. ||64||
My disciples must conduct their daily lives in adherence with the aforementioned instructions. Depending on their abilities, they should study the religious scriptures in Sanskrit, or in their own mother tongue. ||65||
In slok 66 - 75, Lord Swaminarayan prescribes the social etiquette that His disciples should adopt.

All tasks should be assigned to the most appropriate person, having taken careful consideration of their skills and abilities. ||66||

Inappropriate allocation of work may lead to dissatisfaction to all concerned.

My disciples who employ servants must ensure that their basic sustenance (food, clothing etc.) is provided adequately, depending on one’s financial situation. ||67||
People should always be addressed in a manner that would befit their virtues and status. The most appropriate salutation should be used, only after carefully considering the time and particular situation. ||68||

My disciples should always demonstrate the utmost of consideration and humbleness. When approached by a *guru*, king, an aged person, a *tyagi* (*sadhu*), scholar or a *tapasvi* (*ascetic*), My disciples should stand up and suitably welcome these respected persons. ||69||
In the presence of a guru, god, and a king, or in their assemblies, My disciples must never sit in a posture that could be considered disrespectful (for example, sitting crossed-legged inappropriately or with knees bound with a cloth). ||70||

My disciples must never argue with their Acharya. They should offer reverence to the Acharya by donating food, money, clothing etc. according to their own means. ||71||
On hearing of his arrival, My disciples should immediately go to welcome the Acharya from the village outskirts. On his departure, they should accompany the Acharya to the edge of the village. ||72||
Any act that contravenes dharma (the obeying of Sadaachar, i.e. good conduct) must never be performed even though it may seem immensely profitable at the time. Only dharma is truly able to bestow real prosperity. Under no circumstances should dharma be abandoned. ||73||

The Lord has given a warning against falling prey to the powerful vice of avarice that can tempt people to act unethically. Lord Swaminarayan has decreed the need for strict adherence to morality, as only this can lead to real and endless fortune.
My disciples may follow the examples of great individuals in history, but only if their actions have adhered to dharma. No irreligious or unworthy acts that these historical figures may have conducted should be emulated or used as an example to justify one’s own disobedience of dharma. ||74||

Care must be taken never to expose another person’s secret or private affairs. My disciples should ensure that others are given due respect and propriety, depending on their individual merits. They should not all be considered equal. ||75||
In slok 76–92, Lord Swaminarayan states the religious discipline

During the Chaturmaas (the 4 months of the monsoon season), all My disciples must observe extra vows. Those who are unable are permitted only to observe these vows during the month of Shraavan (the tenth month in the Hindu calendar). ||76||

In the following 2 slok, Lord Swaminarayan has stipulated the content of these vows.

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The vows should comprise one of the following: (1) listening to the divine biography of the Lord; (2) reading this divine biography; (3) singing *kirtan* in praise of God; (4) performing *mahapooja*; (5) chanting the name of the Lord; (6) reciting the verses depicting the glory of God; (7) performing *pradakshina* (reverential encircling of the Lord’s *murti*); ||77||

(8) Performing *sashtang dandvat pranam* (eight-fold prostrations before the Lord’s *murti*). During these months of *chaturmas*, an oath must be taken to perform at least one of these devotional practices daily. ||78||

_Mahapooja_ involves chanting the Janmangal or Sarvamangal Stotra, whilst offering flowers, sacred *tulsi* leaves, rice etc. to the Lord. *Panchanmrut snaan* (ceremonial worship using the five nectars; milk, yoghurt, saffron, honey and sugar, is also sometimes performed as part of the _Mahapooja_.

S.5  SwaminarayanGadi.com  65
All disciples must also observe the vows of *ekadashi* (11th day of each half of every month). Such vows must also be observed on the birthdays of Krishna etc. and on *Shivratri*, and these occasions should be celebrated with great ceremony. ||79||

Vows of self-discipline, including fasting, special ceremonial worship, vows of silence, abstinence, etc. are observed on certain special days. *Ekadashi* is one of these. The Hindu calendar is based around the lunar cycles. Each month is divided into 2 halves, each of 15 days. The first half corresponds to when the moon is waxing and the second half to when it is waning. The eleventh day into each half is *ekadashi*. Vows taken on this day are considered to have special importance.

The birthday of Krishna falls on the 8th day of the second half of the *Shraavan* month. *Shivratri* falls on the 13th day of the second half of the month of *Maha*. 
Sleeping during the day of a fast is forbidden. Performing sexual acts during a fast invalidates the vow. In a similar manner, sleeping during a fast also invalidates vows. ||80||

Shree Vithalnathji, son of Shree Vallabhacharya, and the advocator of the philosophy of Vaishnavism has given clear directives about how to observe religious vows and festivals. ||81||

Vaishnava are those who worship Vishnu. Krishna is considered the prominent incarnation of Vishnu. Other incarnations include Ram, Matsya, Koorma, Vaman, Nrusinh, Parshuram and Buddha. The supreme Lord Swaminarayan is the avtaari (incarnator) of all these avtaar (incarnations). Thus, Lord Swaminarayan is sarvavataari (incarnator of all incarnations).
My disciples must observe all vows in strict adherence to these procedures (as described by Shree Vithalnathji) and should adopt these methods for their own devotional practices. ||82||

All My disciples should visit Dwarika and other sacred places of pilgrimage. They should give aid in charity to help the needy, according to their individual means. ||83||

Dwarika refers to the sacred site where the granter of salvation presides, i.e. Shree Swaminarayan Gadi, where the supreme Lord Swaminarayan is ever present through the Acharyashree of Shree Swaminarayan Gadi.
The following five deities should be held with the highest of reverence; Vishnu, Shiv, Ganpati, Parvati and Surya. ||84||

In this context, Vishnu refers to Lord Swaminarayan. Ganpati is the Sankalpa murti of the Lord (the manifestation of the Lord in another form). Shiv refers to Anadi-mukta (the greatest status of a liberated soul, who live within the Lord’s murti in union with His murti). Parvati refers to the Lord’s Param-ekantik-mukta (emancipated souls, who reside in close proximity to the Lord’s murti in Akshardham). Surya refers to the Lord’s Ekantik-mukta (who live within a human body on this earth).
If they become inflicted by a spirit or ghostly apparition, My disciples must chant the mantra of Narayan Kavach, or the Hanuman mantra, but they must never resort to using the spells, mantra or incantations of another deity who has a lower status than these.

Here, the Lord is referring to the cruel practice that is rife amongst the ignorant. When faced by any calamity, they immediately believe that an evil spirit is the cause of this harassment. Frauds and swindlers take advantage of this naivety and exploit their misfortunes. Lord Swaminarayan says that one must never resort to such deception, but they should have an unflattering faith in the almighty divine Lord.
During a solar or lunar eclipse, My disciples must stop all other activities, purify themselves and chant the mantra (Swaminarayan) of the supreme Lord. ||86||

The Puran (scriptures) narrate the story behind the conception of eclipses. At these times, it is said that the Sun or the Moon deities are engulfed by the demon Rahu. The end of the eclipse marks their escape. Disciples pray to the Lord at times of an eclipse, so that the deities are saved from the menacing demon.

When the eclipse is over, they should bathe fully clothed (so that the clothes are also washed and purified). My gruhastha disciples should give charitable donations according to their means. Tyagi should perform pooja to the Lord. ||87||
My disciples from all four social classes must observe *sutak* (restrictions that are applied when a birth or death occurs within their close family) in accordance to the rules stipulated in the scriptures. ||88||

*Brahman* should possess the qualities of calmness, self-discipline, forgiveness and contentment etc. *Kshatriyas* should be brave, courageous, confident etc. ||89||

Hindu society is classified into four classes. By virtue of their nature, *Brahmins* are involved in scholastic persuits, teaching and performing religious rites. *Kshatriyas* are considered the ruling and warrior class of society. *Vaishyas* are the workers, farmers, traders etc. *Shudras* work in a service capacity to all the other three classes. The followers of Lord Swaminarayan came from all four classes. This demonstrates His widespread popularity and the equality that He showed to all His disciples.
The Vaishya should be engaged in agriculture, trade and commerce, banking and other such professions. My devotees of the Shudra class should serve the other three classes. ||90||

At appropriate times, My dveej disciples should perform rites in strict adherence to the religious scriptures and in accordance to their own monetary capacity. These rites include the 16 purification ceremonies performed throughout a lifetime, daily rituals and shraadh (making ceremonial offerings to deceased ancestors or relatives.) ||91||

The 16 purification rites are called sanskar. These ceremonies are performed throughout a person’s life, starting from his conception and ending with his funeral rites. Daily rituals refer to the worship, prayers, chanting etc.
All My disciples must appropriately atone for any sins that they have knowingly or inadvertently committed.

||92||
In slok 93 – 121, the Lord directs us to His religious philosophy

In slok 93, the Lord directs us to His religious philosophy.

In slok 94, the Lord directs us to His religious philosophy.

In slok 95, the Lord directs us to His religious philosophy.

In slok 96, the Lord directs us to His religious philosophy.

In slok 97, the Lord directs us to His religious philosophy.

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In slok 100, the Lord directs us to His religious philosophy.

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In slok 102, the Lord directs us to His religious philosophy.

In slok 103, the Lord directs us to His religious philosophy.

In slok 104, the Lord directs us to His religious philosophy.

In slok 105, the Lord directs us to His religious philosophy.

In slok 106, the Lord directs us to His religious philosophy.

In slok 107, the Lord directs us to His religious philosophy.

In slok 108, the Lord directs us to His religious philosophy.

In slok 109, the Lord directs us to His religious philosophy.

In slok 110, the Lord directs us to His religious philosophy.

In slok 111, the Lord directs us to His religious philosophy.

In slok 112, the Lord directs us to His religious philosophy.

In slok 113, the Lord directs us to His religious philosophy.

In slok 114, the Lord directs us to His religious philosophy.

In slok 115, the Lord directs us to His religious philosophy.

In slok 116, the Lord directs us to His religious philosophy.

In slok 117, the Lord directs us to His religious philosophy.

In slok 118, the Lord directs us to His religious philosophy.

In slok 119, the Lord directs us to His religious philosophy.

In slok 120, the Lord directs us to His religious philosophy.

In slok 121, the Lord directs us to His religious philosophy.
The four Vedas, Vyas Sutra, the Puran known as Shreemad Bhagwat, the section of the Mahabharat called Vishnusahasra. ||93||

The Bhagwad Geeta, the Vidur Niti and the Shree Vasudev Mahatmya section of the Vishnukhand that is found in the Skand Puran (one of the 18 Puran). ||94||

And the Yagnavalkya Smruti section of the Dharma Shashtra. These are the eight scriptures that I have chosen and which have a special significance. ||95||

The Vedas are the most ancient and sacred scriptures, consisting of four parts, Ruk, Yajur, Sam and Atharva. Vyas was a great author, scholar and sage who is said to be the author of the Puran, Shreemad Bhagwat and the Mahabharat. Lord Vishnu is said to have appeared as ten different incarnations. The Shreemad Bhagwat is a biography of all of these incarnations.

The Bhagwad Geeta is a discourse between Shree Krishna and his disciple Arjun, which forms a section of the Mahabharat.

Vidur is a famous character in the Mahabharat. He has discussed morality in great detail in the Vidur Niti.

Shree Vasudev Mahatmya is a section of the Skand Puran, which is a biography of Vasudev - Shree Krishna.

At the time when Lord Swaminarayan wrote this Shikshapatri, other scriptures of the Swaminarayan religion had not yet been written. The Swaminarayan philosophy is based around these ancient texts and so they can be used as a point of reference only. Lord Swaminarayan intended His disciples to consult scriptures of the Swaminarayan religion. This is clearly stated in slok 209 where Lord Swaminarayan has directed all to read the other texts of the religion to find the explanations and reasons behind each of the commandments given in this Shikshapatri.
It is in the best interests of My disciples that they listen to the recitals of these eight scriptures. My dveej disciples should study and give discourses about them. ||96||

When resolving issues about moral conduct, social customs or repentance, one should consult the Yagnavalkya Smruti with its Mitakshara commentary, from these eight scriptures. ||97||
To understand the glory of Krishna, the tenth and fifth sections of the Shreemad Bhagwat should be referred to. ||98||

When seeking guidance about bhakti (devotion), yog (uniting with the Lord) and dharma (religious conduct), one should consult chapter ten and chapter five of the Bhagwat, and Yagnavalkya Smruti, respectively. ||99||
My spiritual philosophy is contained within the Shree Bhashya commentary given by Ramanujacharya about the Vyas Sutra and the Bhagwad Gita. ||100||

Ramanujacharya was a philosopher in the eleventh century CE.
The sections from these eight scriptures that describe the Lord’s murti and which give guidance about dharma, bhakti and vairagya (asceticism). ||101||

Should be given a greater emphasis than the other sections, because the common teaching of all these scriptures is that devotional practices to the Lord must be in accordance to dharma. ||102||
The definition of *dharma*, as described in the Shruti and Smruti, is to live with *sadaachaar* (good and moral conduct). *Bhakti* is defined as an immense love for the supreme Lord that is combined with a genuine understanding and knowledge of His greatness. ||103||

The words and teachings of the Lord Himself are known as Shruti (i.e. Vachanamrut, Shikshapatri etc.). Guidance from great sants of the Lord is called Smruti.

True *vairagya* is when you have no affection for anyone or anything except for the Lord. *Gnan* (spiritual knowledge) is defined as an understanding of the form and characteristics of *jeev* (soul), *maya* (worldly illusion) and the Lord. ||104||
Jeev exists in one’s heart. It is infinitesimal in size and is a fully conscious entity. It pervades throughout the entire body and knows about its every aspect. Jeev has the special qualities of being achchhedya (indestructible), abheda (impenetrable), ajar (imperishable) and amar (immortal). ||105||
Maya comprises of three qualities (satva, rajas and tamas) and it is dark in complexion. Maya is the power of the Lord and it is this maya that makes us consider our physical bodies and our family relations as truly belonging to us. ||106||

Satva are the qualities comprising of tranquillity, restraint, purity and peace of mind. Rajas are the passion and pleasure seeking attributes of Maya. Tamas are the evil qualities that lead us to become angry, resentful, arrogant and destructive.
Just as jeev lives within our hearts, the Lord resides within jeev by virtue of His powers to know everything. The Lord does not have any restrictions. He is almighty and able to do whatever He pleases. The Lord repays the deeds of everyone in an appropriate manner.\[107\]

The Lord is antaryami (omniscient) and sarvotkruṣṭ (supreme). He knows how best to treat each of His disciples and He rewards their good deeds in the manner that is most appropriate and beneficial to them.
The Lord, Shree Krishna is the greatest entity I admire Him the most. He is the cause of all other incarnations and is thus truly worthy to be worshipped. ||108||

Here, Shree Krishna refers to the supreme Lord Swaminarayan. Jeevanpran Shree Abji Bapashree has clarified this throughout the Rahasyarth Pradeepika Tika (commentary) to the Vachanamrut but especially in Gadhada middle section, Chapter 29.
�ને સમર્થ અનેશે શ્રીકૃષ્ણ તે જે તે રાધાકૃષ્ણ યુક્ત હોય ત્યારે ‘રાધાકૃષ્ણ’ અનેશે નામને જાણવી અને રકમાંઠપ જે લક્ષ્મી તેમજે યુક્ત હોય ત્યારે લક્ષ્મીનારાયણે અનેશે નામને જાણવી. ||108||

�ને અને શ્રીકૃષ્ણ જે તે અર્ધત્તમ યુક્ત હોય ત્યારે ‘નરનારાયણ’ અનેશે નામને જાણવી અને વળી તે શ્રીકૃષ્ણ જે તે બલબાળતિકે યોગદાન કરીને તે તે નામને કહેવાય છે અમ જાણવું. ||110||

�ને જે રાધાકિંક ભક્ત તે જે તે ક્યારેખ તો તે શ્રીકૃષ્ણ ભગવાનને પડવે હોય છે અને કયારેખ તો જલી નાંખી કરીને શ્રીકૃષ્ણ ભગવાનના અંગને વિષે રહે છે ત્યારે તો તે શ્રીકૃષ્ણ ભગવાન અખવા જ હોય અમ જાણવું. ||111||

હેતુ માટે અને શ્રીકૃષ્ણ ભગવાનના જે સ્વભાવ તેમજે વિષે સર્વ પ્રકારે કરીને બેદ ન જાણવો અને ચિત્રકુલજ્જામુખ, અહવટુજ્જામુખ, સહકાલકામુખ કીદાતિક જે બેદ જાણાય છે તે તો હેરું અનેશે જે તે શ્રીકૃષ્ણ તેમજે છે જકામે કરીને છે અમ જાણવું. ||112||
When Shree Krishna is united with Radha, he should be referred to as Radhakrishna. When he is with Laxmi, he should be known as Laxminarayan. ||109||

When he is with Arjun, he should be known as Narnarayan. Similarly, when Shree Krishna is with Balbhadra etc., he should be called using the appropriate name. ||110||

Sometimes, Shree Krishna is seen with Radha alongside him. At other times, because of her immense affection for the Lord, she merges within him. The Lord should then be considered to be alone. ||111||

Because of these differences, one must never consider Shree Krishna as having multiple forms. If he appears in a different guise, such as in a form with four, eight or a thousand arms, that is because of his own will. ||112||

The supreme Lord has innumerable disciples all belonging to various categories, all living appropriately in accordance to the degree of their dedication unto the Lord. For example, Anadi-mukta reside within the Lord’s murti, whereas Param-ekantik-mukta live in the vicinity of Lord. Radha, Laxmi, Arjun and Balbharda refer to the Lord’s ardent worshippers.
All people upon this earth should worship this Lord. They must acknowledge that only ardent worship can lead them to their ultimate aim, salvation. ||113||

The greatest reward for the virtues of scholars is devotion unto the Lord and the satsang (the association with His sankalpa murti, sant and devotees). Without these, even a scholar will have to face degeneration, and wander in the cycle of birth and death. ||114||
My disciples may meditate to the Lord, His incarnations or His *murti* (image or idol) but never to humans or other deities, even if they are the disciples of the Lord who have attained a high spiritual status. ||115||
My disciples should have faith that their souls have become brahmaroop (have the same qualities as the Lord) and that they have become segregated from all three aspects of their bodies; sthool (material body), sookshma (invisible body) and karan (eternal body). And having realised their great status, they should worship the Lord in an appropriate manner. ||116||

Having the characteristics of the Lord, i.e. becoming brahmaroop (Purushottamroop), does not mean that a soul has become the Lord. As it says in Slok 111, when the Lord’s disciple has become merged within His murti, it appears that the Lord is alone. But a distinction always remains between the Lord and His disciple. This is the fundamental aspect of Lord Swaminarayan’s Vishishtadvait philosophy, slok 121. An example that is given to explain this is that of sugar and milk. They are two separate entities. But, when they combine, it appears as if they have become one. In reality, they remain separate entities, the milk never becomes sugar and the sugar never becomes milk. Similarly, when a soul becomes Purushottamroop, and becomes merged within the Lord’s murti, the soul acquires the characteristics of the Lord, but nevertheless, remains His servant.

Sthool refers to one’s physical body. Within each of us, there exists a psychological body through which good and bad thoughts are created. This is called the sookshma body. There is also an entity that remains throughout an individual’s innumerable lives. This may sometimes become evident when events are cognised (dreams, déjà vu etc.). These thoughts come from experiences from previous lives, through one’s eternal, karan body. When one becomes Purushottamroop, all three bodies are relinquished.
A narration from the tenth section of the Shreemad Bhagwat should be heard daily. If this is not possible, its recital must be heard at least once every year. Those who are educated should read this section daily. Again, if this is not possible, it must be read completely at least once every year. ||117||

The tenth section of the Shreemad Bhagwat refers to the Svabhavik Chestaa Pad (ten hymns that narrate the divine biography of the Lord), which are recited each day.
The *purashcharan* (recital) of the tenth section of the *Shreemad Bhagwat*, the *Vishnusahasra* or other scriptures should be performed at a sacred site, as it is this *purashcharan* that will enable one’s wishes to be fulfilled. ||118||

In response to a tragedy, whether it is a natural calamity, caused by another person, or an illness, My disciples should always react in a manner that will best protect themselves and all others. They must never behave in any other way. ||119||
My disciples should appropriately adapt their behaviour, the manner in which they deal with other people and the methods employed in the atonement of sins that have been committed, according to the particular situation, i.e. the place, time, age, means, social class, ability etc. ||120||

You should all know the following; I promote the philosophy of Vishishtadwait. The abode I hold dear, is Golok. Rendering services to the Lord in that abode, believing oneself to be brahmaroop, is considered by Me to be the attainment of true salvation. ||121||

Golok in this context refers to the divine abode of Lord Swaminarayan, Akshardham. Jeevanpran Shree Abji Bapashree has explained this definition in the Rahasyartha Pradipeeka Tika (commentary) to the Vachanamrut (Introduction, Question 1).
All the rules stated previously are equally applicable to all My disciples. From here onwards, I shall recite the individual obligations of each category of disciple. ||122||

In slok 123 - slok 132, Lord Swaminarayan describes the additional specific responsibilities of the Acharya

The sons of My elder and younger brothers (Ayodhyaprasad and Raghuvir respectively) must never give guidance or initiation into the religion, to any female who is not closely related to them. ||123||
They must never touch or speak to unrelated women. They must never show cruelty to anyone. These Acharya are forbidden to hoard money for other people. ||124||

In social affairs, they must never act as surety for anyone. If they fall upon hardship, they should beg for alms for their sustenance, but they must never ask for loans and become in debt. ||125||
If any disciple has given them grain as religious donations, it should never be sold. However, if it is old, it may be exchanged for new grain, such exchanging is not considered selling. ||126||

They must ceremonially worship Ganpati of the 4th day of the bright half of the Bhadarva month. On the 14th day of the dark half of the Aso month, they must worship Hanumanji. ||127||

Ganpati is the deity recognised by his elephant head. Hanumanji is recognised by his monkey-like features. They were both devout servants of the Lord.
I have established these Acharya as the guru of all My disciples, so that they can act as protectors of the faith. They should give diksha (initiation into the faith) to all mumukshu (people who are seeking salvation). ||128||

The Acharya should give inspiration appropriately to all their followers so that they can uphold their respective responsibilities and rules of the religion. The Acharya must maintain a great respect for all sadhu, and they must study the holy scriptures most reverently ||129||
They must perform rituals and ceremonies before the *murti* of the Lord, such as Laxminarayan, whom I have installed in the big temples. ||130||

Anyone who approaches a temple of the Lord in search of food, should be welcomed and suitably provided for, according to the financial capacity of the *Acharya*. ||131||
They must establish schools and employ educated scholars to teach in them. The spreading of knowledge amongst the people at large is considered a very commendable deed. ||132||
In slok 133 and slok 134, the Lord has given additional instruction to the wives of these two Acharya.

The wives of the Acharya may initiate women into the religion, according to the directions given by their husbands. They must never give initiation to men.

The wives of the Acharya must never touch, talk or even show their faces to any man who is not closely related to them.
Slok 135 - 156 describe the additional specific responsibilities of the Lord’s gruhastha disciples.

My gruhastha male disciples must never touch a widow, except those who are close relations. ||135||

My male gruhastha disciples should never stay in solitude with their young mother, sister or daughter, except if this is absolutely unavoidable. They must never give away their wife to another person for any reason. ||136||

This command is given so that no illicit association between men and their closely related females occurs.
They must never associate with a woman, who has involvement with the king. ||137||

If unexpected guests arrive at their home, Mygruhastha disciples should welcome them and offer food etc. in accordance to their means. Rites to the gods and to ancestors should be performed appropriately ||138||
They must serve their parents, guru and the sick, throughout their lives, in the best manner that they can. ||139||

My disciples should engage in a suitable vocation depending on their abilities and their social class. Those who are engaged in agriculture must never castrate bulls. ||140||
Additional Responsibilities for Gruhastha Disciples

My gruhastha disciples should ensure that they have sufficient funds and food for the future needs of their families. If they keep cattle, adequate fodder must also be set aside. ||141||

My disciples may only keep cattle or horses if they have sufficient means to provide for them adequately with food and water. Otherwise, they are forbidden from keeping animals. ||142||

Lord Swaminarayan demonstrates compassion for all creatures.
Transactions regarding land or money should never be made without adequately witnessed documentation, even if they are dealings with their own sons or friends etc. ||143||

Financial arrangements (loans, exchanges etc.), which relate to marital issues, should never be made just verbally. Written and witnessed agreement s should always be made. ||144||
All gruhastha disciples must be aware that their spending should be in accordance to their own income. If expenditure exceeds their means, they will have to suffer hardship. ||145||

They should keep track of their income and expenses. Each day, they should recall and clearly record all the transactions that they have made. ||146||
One tenth of all income should be offered to the Lord. If they are poor, My disciples may donate one twentieth of their earnings. This may be in the form of money or grain. ||147||

My disciples must observe the rituals of ekadashi and other religious fasting days according to the rules stipulated in the scriptures, depending on their own individual capacities. These observances are very important because they are a means by which wishes may be fulfilled. ||148||
In the month of Shraavan, My disciples should perform the worship of Mahadev using items of ceremony such as leaves of the Bili tree.Alternatively, they may appoint another person to perform this ceremony on their behalf. ||149||

Mahadev refers to the Lord and His incarnations. Bili is a variety of tree, which is regarded as sacred.

A situation must never arise whereby My disciples owe money etc. to their Acharya or to the mandir. My disciples should never borrow utensils, ornaments or material from the Acharya or from the mandir, for their own personal use. ||150||
My disciples should not accept food from anyone during their journeys to pay homage to the Lord, their guru or to a sadhu. Similarly, whilst there, they must eat food bought from their own earnings. This is because in these instances, eating food from another person will deprive the merits gained from this pilgrimage. ||151||
If any of My disciples employ workers, they must be paid in full with the amount that has previously been agreed. They must never be underpaid. When debts are settled, other people should be made aware that the amount owed has been repaid. Dealings with unscrupulous characters must be avoided. ||152||
If their lives or properties are threatened by a misfortune, such as famine or terrorisation from enemies or the king, ||153||

My wise disciples should move away and migrate to another region where they can live in peace, even if it had been their birthplace or if they had lived there for many years. ||154||
My disciples who are wealthy should instigate *yagna* (non-violent sacrificial ceremonies) to please the Lord. On special celebration days, they should offer food and alms to *brahman* and *sadhu*. ||155||

*Yagna* (ceremonial offerings placed into a fire) are considered non-violent when the offerings are not living entities i.e. animals. Even the grain that is offered should be old and thus unsuitable for planting. Lord Swaminarayan only advocated *ahimsa* (non-violent) *yagna*.

My disciples who are wealthy, should celebrate grand festivals in the Lord’s *mandir*, during which they should distribute alms and other offerings to deserving *brahman*. ||156||
In slok 157 and 158, Lord Swaminarayan describes the additional specific responsibilities of kings.

My disciples who are kings, must govern in accordance to the commands stated in the scriptures. They should regard each of their subjects as their own children and take care of them accordingly. Religion (morality) should be established and maintained throughout their land. ||157||
Rajyaadhichhatri Aarti

Vibharta: Sambha Jnadhichhatri Lekhans: ||158||

Kings should be familiar with all the different aspects of governing, such as creating and maintaining relevant policies, social decorum etc. A good king should have the instincts to recognise a person’s nature from their mannerisms and thus distinguish the wise, practical and virtuous people from others. They should be able to determine who is guilty and who is innocent in judicial disputes. ||158||
In slok 159 - 174, Lord Swaminarayan has given the supplementary rules for ladies.

Married ladies must serve their husbands just as they would serve the Lord. Even if their husbands are blind, ill, poor or impotent, they must never utter an abusive word towards them. ||159||

Under normal circumstances, married ladies should not associate with other young, handsome or charismatic men. ||160||
Pativrata (virtuous) ladies must ensure that their navel, thighs and chest are kept covered and are never visible to other men. They must keep their body fully clothed. They should never watch obscene shows or associate with shameless and immoral women. ||161||

If their husbands are away for an extended period of time, they should stop wearing jewellery and expensive clothing. They should not visit other people’s homes and should remain solemn during this period. ||162||
Widowed ladies should serve and worship the Lord just as they served their husbands when they were alive. They should remain under the guidance of their father, son, or other senior relatives, but should never contravene their directives and behave independently.

My widow disciples must not touch, or even speak unnecessarily to young men who are not closely related to them.
For the same reasons as touching animals of either sex is not considered a sin, widows may touch baby boys, because this is also not sinful. Under extenuating circumstances, they are allowed to touch and talk to older men. ||165||

**My widow disciples should never be taught or instructed by a man who is not closely related to them. Widowed ladies should keep a restraint on their bodies and senses by repeatedly fasting and observing other vows. ||166||**
If My widow disciples do not have sufficient funds to last them through their whole lives, they should not give donations, even for religious purposes. If they have surplus funds, they may give donations. ||167||

Widows should eat only one meal during the day and sleep on the floor. They must never look at birds or other animals that are engaged in coitus. ||168||
Widows should always wear simple clothes and should never dress like a married lady. They should not dress like an ascetic woman. Their clothing should reflect the customs and traditions of the place they are living and should be in accordance to their family traditions. ||169||

My widow disciples should neither associate nor touch someone who performs abortions. They should never talk about men using sexual or sensual connotations. They must never listen to others who are talking about men in this way. ||170||
Widows should never remain in solitude with any young man, even with those who are closely related, unless there are extenuating circumstances. ||171||

They must never take part in the holi (festival of colours) celebrations. Widows should refrain from wearing jewellery or fine clothing embroidered with gold thread etc. ||172||
Both married and widowed ladies must never bathe naked. They must never conceal the fact that they are having a menstrual period. ||173||

During their menstrual periods, both married ladies and widows should not touch other people, clothes etc. for three days. On the fourth day, they may resume normal activities after bathing. ||174||
In slok 175 - 185, Lord Swaminarayan has indicated the specific duties of the brahmachari.

Brahmachari are a sub-class of sadhu. They are sometimes referred to as absolute celibates. Both sadhu and brahmachari have similar regulations. Brahmachari wear a white dhoti (loincloth) and drape a saffron cloth over their upper bodies. These brahmachari are generally given the duty of serving and performing the daily ceremonies to the murti in the temples.

My disciples who are brahmachari must never talk to or intentionally look at women. ||175||

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They should never talk about, or listen to others who are talking about ladies. They must never go to bathe where there could be ladies in the vicinity. ||176||

Brahmachari must not touch or intentionally look at paintings, statues or other images of females. These restrictions do not apply to images of deities. ||177||

Brahmachari are not allowed to draw, paint, or create any images of women. They should never touch any cloth which has been worn by a lady. Brahmachari must never look at birds or other animals that are engaged in coitus. ||178||
My brahmachari disciples should not touch, glance at or speak with a man who is disguised as a woman. They are not permitted to give religious sermons to ladies. ||179||

Even a command from their guru should not be obeyed if it means that their vow of celibacy will be broken. Brahmachari should always remain calm, patient and humble. ||180||
If they see a woman impetuously coming within their vicinity, the *brahmachari* must stop her by speaking out or even using forceful language, but they should never let the lady come near them. ||181||

However, if a lady’s or their own life is in danger, they should always do what is required, so that both lives are saved. Under such extreme circumstances, *brahmachari* are permitted to speak and touch a lady. ||182||
Brahmachari must not apply massage oils to their bodies. Their appearance must never incite fear into people and they should never carry weapons. They must control their sense of taste. ||183||

Brahmachari are allowed only to ask for alms at the home of a brahman where the distribution is done by men. If women are handing out the donation, they must go elsewhere. ||184||
They should study the holy scriptures and faithfully serve their *guru*. They must avoid contact with effeminate men, in the same manner as they avoid all association with women. ||185||
In slok 186 and slok 187, Lord Swaminarayan has given the additional duties of the brahman disciples.

My disciples of the brahman class of society must never drink water that has become contaminated by contact with leather. They must not consume onions, garlic or any other such food that the scriptures have prohibited. ||186||

Before each meal, brahman must bathe, offer a prayer to the Lord, recite the Gayatri Mantra and perform the ceremonial worship of Shree Vishnu. ||187||
In slok 188 - 196, Lord Swaminarayan gives the additional duties of sadhu.

The rules for brahmachari concerning abstinence with respect to women must also be obeyed by sadhu. They must gain full control of all their internal enemies. ||188||

Internal enemies refer to obstacles that reside within each person, which are encountered as one progresses through spirituality and become closer to the Lord. Examples of these are; Kaam (lust), Krodh (anger); Lobh (greed); Maan (pride); Moh (uncontrolled fascination or bewilderment into something or about someone); Mad (arrogance); Matsar (vanity); Aashaa (an intense hope for someone or something); Trushnaa (desires or yearning for things or someone); Ahankaar (self-pride); Irshaa (envy or jealousy).
Sadhu must have full control and restraint of all their senses, especially their sense of taste and preference. They are forbidden to hoard money, both themselves or through another person.  ||189||

They must never act as surety for anyone. Sadhu must always display tolerance towards all. If they are living in an enclosed location, no lady should be allowed to enter that vicinity.  ||190||
My sadhu must never travel unaccompanied, at night or during the day. Only under the most exceptional of circumstances are they allowed to travel alone. \[191\]

Sadhu must not wear clothing, drape shawls or use blankets that are expensive, or dyed in various colours and patterns, even if they are gifts from another person. \[192\]
The only reason that they are permitted to go to a gruhastha’s home is to ask for alms or conduct a sermon. Sadhu should occupy themselves in performing the nine-fold of bhakti to the Lord, but should not waste their time doing anything else. ||193||

The nine-fold bhakti comprises: Shravan bhakti (listening to the discourses of the Lord); Kirtan bhakti (singing the praises of god); Smaran bhakti (reminiscing about the Lord); Padsevan bhakti (physically serving the Lord); Archan bhakti (performing devotional ceremonies, e.g. aarti, applying chandan to the Lord’s forehead, mahapooja); Vandan bhakti (bowing and prostrating before the Lord); Dasya bhakti (always remaining the Lord’s devout servant); Sakhya bhakti (having a rapport with the Lord so that there remains a total faith in His commands and His wishes are implicitly obeyed); Samarpam bhakti (offering all, wealth, body and soul to the Lord).

In the Vachanamrut, Lord Swaminarayan says that the ultimate type of bhakti is pativrata bhakti (chaste devotion). This encompasses all these nine types of bhakti. A virtuous woman will have a deep respect and infallible chaste devotion towards her husband. When these virtues are directed toward God, pativrata bhakti has been achieved. This is the goal that all should strive for.
Only homes where men would be serving the cooked food and where there would be no possibility of having any contact with women; ||194||

Sadhu may only go to such agruhaustha’s home to dine. If this is not the case, they should ask for grain and cook it themselves. Having offered this food to the Lord, they may consume it. ||195||
Bharat, the son of Rishabhdev, lived upon the earth having total indifference to his own worldly needs with total dedication and devotion to the Lord. My sadhu should endeavour to live their lives according to these ideals. ||196||

Bharat (son of the god Rishabhdev) was a great King, in ancient times, who resorted to an anchorite life.
Slok 197 to 202 are the additional commands that Lord Swaminarayan has given, which are common to both brahmachari and sadhu.

My brahmachari and sadhu disciples must never eat paan (flavoured seeds and betel nuts etc. wrapped in a betel leaf) or consume opium or other narcotics, including tobacco. They must remain diligent to ensure that the consumption of these is completely avoided. ||197||

Brahmachari and sadhu must never eat at feasts held during the performance of purification rites or at meals that are given as alms for 1 or 12 days after someone's death. ||198||

See the accompanying text to slok 91 for an explanation of purification rites.
Sadhu and brahmachari should not sleep during the day, unless they are ill. They should refrain from gossiping about others or listening to others who are gossiping. ||199||

They should not sleep on a bed unless they are very sick. Brahmachari and sadhu must always remain honest and should not show any kind of deception towards any other sadhu. ||200||
If anyone demonstrates cruelty towards them, either verbal or physical abuse, My sadhu and brahmachari must endure this malice but they must never retaliate. They should forgive these cruel people and pray for their welfare. Not even a bad thought towards them should enter the minds of My brahmachari and sadhu disciples. ||201||

Brahmachari and sadhu must never be deceitful or cunning in their actions. They must never be slanderous or spy on other people. They should not be arrogant or egotistic in their nature and they must discard any affection toward their worldly relatives (family before they took vows as asadhu). ||202||
In slok 203 - 211, Lord Swaminarayan concludes the Shikshapatri.

The rules for all that I have stated in this Shikshapatri are merely written in a concise form. Explanations for the reasons behind each of the slok should be sought from the other texts of My religion. ||203||

I have collated and narrated the essence from all the scriptures in this Shikshapatri. By obeying these commands, all of one’s wishes will be fulfilled. ||204||
Therefore, all My disciples should always strictly abide by these rules but never according to their own will.

||205||

My disciples who live their lives according to this Shikshapatri, will irrefutably attain the 4 *purusharth*.  

||206||

*Purusharth* are the four great achievements of human life; *Dharma* (religion, fundamental duties of life); *Arth* (wealth); *Kaam* (achievement of good and virtuous deeds and actions); *Moksh* (salvation, the ultimate aim).
Those who disobey the commands of this Shikshapatri, should be regarded as having no affiliation with My religion. All those in My religion must accept this. ||207||

My disciples should recite this Shikshapatri on a daily basis. If they cannot read, they may listen to its recital. ||208||
If there is nobody to narrate it to them, they must offer worship to the Shikshapatri every day. My words are My *murti* (divine form) itself and therefore should be revered and respected with the utmost of importance. ||209||

In the Vachanamrut (Gadhada last section, Chapter 1) Lord Swaminarayan has reiterated that the Shikshapatri should be read, heard or worshipped each day. If this does not occur on any particular day, Lord Swaminarayan has commanded that one should fast in repentance.

The Shikshapatri should only be given to people who are aspiring to achieve spirituality but never to those who have fiendish nature. ||210||
I wrote this Shikshapatri on the 5th day of the bright half of the Maha month, in the year 1882. Obeying its commands will lead to your salvation. ||211||

The year 1882 is based on the most widely used calendar in India, the Vikram calendar that started in the coronation year of King Vikram. This date corresponds to Sunday 12th February 1826 AD. The 5th day of the bright half of Maha is also called Vasant Panchmi and is considered the first day of spring.

The Vikram calendar is based around the lunar cycle. Each year is divided into 12 equal months comprising of 30 days. Each month is further divided into two equal halves. The first half (sud) is referred to as the bright half and this corresponds to the 15 days from when there is a new moon to when a full moon is visible (poonam), i.e. when the moon is waxing. The dark half (vad) refers to when the moon is waning, i.e. the 15 days from the full moon to when there is none (amaas).
In the final slok, Lord Swaminarayan concludes the Shikshapatri in the same manner as He started it, with a prayer to the Lord.

May such a merciful Lord (Lord Swaminarayan), who destroys the pains of all His disciples, fulfils their wishes, and who protects the faith, bestow His divinity upon us all. ||212||

This ends the English translation of Shikshapatri, inspired by His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj.
Mantra of Devotion
Mantra of Invitation – Aavaahan Mantra

This mantra is uttered at the beginning of each day’s individual pooja to invite the Lord to come and accept one’s subsequent offerings. It is also uttered at the beginning of Mahapooja and all other ceremonies to invite God.

Oh Lord! Swaminarayan! My Master! Son of Dharma! Ocean of mercy! Arise and grace Your disciples with supreme bliss (eternal salvation).

Oh God! Oh Deity! Oh Supreme! Come to me from Your divine abode. Be pleased with me and remain before me forever. I wish to serve You with adoration.
Mantra of Submission – Sharan Mantra

This mantra is chanted after the Aavaahan Mantra, as a vow of allegiance to the divine shelter of the Lord.

Fearing *Kaal* (time), *Maya* (illusions), *Paap* (sins), *Karma* (deeds) and *Yamdoot* (messenger for the deity of death), I have sought resort at the lotus feet of Dharmi Shree Hari. Therefore, provide me with absolute protection.
Mantra of Conclusion – Visarjan Mantra

This mantra is uttered at the end of each day’s individual pooja.

Oh Lord of all deities! Having accepted my humble veneration, You may now return to Your abode. Be merciful and return to me again to fulfil all my wishes and desires.
Mantra of Remembrance – Smaran Mantra

Om Shree Swaminarayanbapa Swamibapa
Bhagawate Namaha

The Smaran mantra should be chanted whilst performing all activities so that the Lord is constantly remembered. In particular, it should be recited during one’s meditation of the supreme Lord Swaminarayanbapa Swamibapa, to aid concentration.

Om is an auspicious word stated in the Vedas. It is chanted before reciting mantra.

Bhagawate Namaha means “Oh Lord! I bow down in reverence to You!”

Therefore, this Smaran Mantra signifies one’s absolute reverence to the supreme Lord Swaminarayanbapa Swamibapa.
Glossary of Gujarati Terms

Aachaman A ritual used on commencing religious ceremonies for self-purification

Aashaa Intense hope for something or someone

Aatmanivedi Disciples who have acquired high accolade within the Satsang

Abhedya Impenetrable

Acharya Preceptor, Spiritual leader

Achchhedya Indestructible

Ahankaar Self-pride

Ahimsa Ideology of non-violence

Ajar Imperishable

Ajod Without equal

Amaas Last day of the lunar month.

Amar Immortal

Anadi-mukta Highest status of a liberated soul

Antaryami Omniscient

Archan bhakti Performing devotional ceremonies, e.g. aarti, applying chandan to the Lord’s forehead, mahapooja

Arth Wealth

Avtaar Incarnation

Avtaari Incarnator

Bhakti Devotion

Bhav Cyle of birth, life and death

Brahamachari A sub-class of sadhu.

Brahmaroop See “Purshottamroop”

Brahman Highest caste in Hindu ideology.

Chandan Sandlewood paste
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
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<tbody>
<tr>
<td>Chandlo</td>
<td>Round mark</td>
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<tr>
<td>Chaturmaas</td>
<td>Four months of the monsoon season</td>
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<tr>
<td>Dasya bhakti</td>
<td>Always remaining in the Lord’s service</td>
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<tr>
<td>Devta</td>
<td>Deities</td>
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<tr>
<td>Dharma</td>
<td>Religion</td>
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<tr>
<td>Dhoti</td>
<td>Loincloth</td>
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<tr>
<td>Diksha</td>
<td>Initiation into the religion</td>
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<tr>
<td>Dveej</td>
<td>Twice born</td>
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<tr>
<td>Ekadashi</td>
<td>Eleventh day of each half of the lunar month</td>
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<tr>
<td>Ekantik-mukta</td>
<td>Who live within a human body on this earth</td>
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<tr>
<td>Gadi</td>
<td>Throne</td>
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<tr>
<td>Gnan</td>
<td>Spiritual knowledge</td>
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<tr>
<td>Gopichandan</td>
<td>Yellow soil</td>
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<tr>
<td>Gruhastha</td>
<td>Those with family associations</td>
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<tr>
<td>Guru</td>
<td>Preceptor</td>
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<tr>
<td>Holi</td>
<td>Festival of colours</td>
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<tr>
<td>Irshaa</td>
<td>Envy</td>
</tr>
<tr>
<td>Jay Swaminarayan</td>
<td>A greeting</td>
</tr>
<tr>
<td>Jeev</td>
<td>The soul</td>
</tr>
<tr>
<td>Kaajal</td>
<td>Eye ointment</td>
</tr>
<tr>
<td>Kaam</td>
<td>Performing virtuous deeds</td>
</tr>
<tr>
<td>Kaam</td>
<td>Lust</td>
</tr>
<tr>
<td>Kanthi</td>
<td>Sacred necklace</td>
</tr>
<tr>
<td>Karan</td>
<td>Eternal body</td>
</tr>
<tr>
<td>Kirtan</td>
<td>Hymn</td>
</tr>
<tr>
<td>Kirtan bhakti</td>
<td>Singing praises of God</td>
</tr>
<tr>
<td>Krodh</td>
<td>Anger</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshatriya</td>
<td>Ruling and warrior class of society</td>
</tr>
<tr>
<td>Kum-kum</td>
<td>Red potash nitrate</td>
</tr>
<tr>
<td>Leela</td>
<td>Biographical episodes of the Lord</td>
</tr>
<tr>
<td>Lobh</td>
<td>Greed</td>
</tr>
<tr>
<td>Maan</td>
<td>Pride</td>
</tr>
<tr>
<td>Mad</td>
<td>Arrogance</td>
</tr>
<tr>
<td>Mahapooja</td>
<td>Ceremonial worship e.g. offering flowers, sacred tulsi leaves, rice etc.</td>
</tr>
<tr>
<td>Mandir</td>
<td>Temple</td>
</tr>
<tr>
<td>Mansi pooja</td>
<td>Mental worship of the Lord</td>
</tr>
<tr>
<td>Mantra</td>
<td>A chant</td>
</tr>
<tr>
<td>Matsar</td>
<td>Vanity</td>
</tr>
<tr>
<td>Maya</td>
<td>Nature, creation</td>
</tr>
<tr>
<td>Moh</td>
<td>Uncontrolled fascination into something or someone</td>
</tr>
<tr>
<td>Moksh</td>
<td>Salvation</td>
</tr>
<tr>
<td>Mumukshu</td>
<td>People who are seeking salvation</td>
</tr>
<tr>
<td>Murti</td>
<td>Image or idol of the Lord</td>
</tr>
<tr>
<td>Naivedya</td>
<td>Food to be consecrated</td>
</tr>
<tr>
<td>Oordhwapundra</td>
<td>Upright U-shaped mark</td>
</tr>
<tr>
<td>Padseven bhakti</td>
<td>Physically serving the Lord</td>
</tr>
<tr>
<td>Panchamrut</td>
<td>Five nectars; milk, yogurt, saffron, honey and sugar</td>
</tr>
<tr>
<td>Param-ekantik-mukta</td>
<td>Emancipated souls who reside in close proximity to the Lord’s murti</td>
</tr>
<tr>
<td>Pativrata</td>
<td>Virtuous ladies</td>
</tr>
<tr>
<td>Pativrata bhakti</td>
<td>Chaste devotion</td>
</tr>
<tr>
<td>Pooja</td>
<td>Adoration</td>
</tr>
<tr>
<td>Poonam</td>
<td>Day of the full moon</td>
</tr>
<tr>
<td>Pradakshina</td>
<td>Reverential encircling of the Lord’s murti</td>
</tr>
<tr>
<td><strong>Term</strong></td>
<td><strong>Definition</strong></td>
</tr>
<tr>
<td>---------------------</td>
<td>-------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Prasad</td>
<td>Consecrated offering</td>
</tr>
<tr>
<td>Purascharan</td>
<td>Recital</td>
</tr>
<tr>
<td>Purshottamroop</td>
<td>Having the qualities of the Lord</td>
</tr>
<tr>
<td>Purusharth</td>
<td>Achievements of life; dharma, arth, kaam and moksh</td>
</tr>
<tr>
<td>Rajas</td>
<td>The pleasure seeking attributes of maya</td>
</tr>
<tr>
<td>Rudraksha</td>
<td>Tree whose seeds are used to make rosaries</td>
</tr>
<tr>
<td>Sadaachaar</td>
<td>Good (moral) conduct</td>
</tr>
<tr>
<td>Sadhu</td>
<td>Sant</td>
</tr>
<tr>
<td>Sakhya bhakti</td>
<td>Having total faith in the Lord’s commands</td>
</tr>
<tr>
<td>Samarpan bhakti</td>
<td>Offering wealth, body and soul to the Lord</td>
</tr>
<tr>
<td>Sampradaya</td>
<td>Religious community</td>
</tr>
<tr>
<td>Sankalpa murti</td>
<td>Those who exist on this Earth through the will of the Lord</td>
</tr>
<tr>
<td>Sansaar</td>
<td>Worldy pleasures</td>
</tr>
<tr>
<td>Sanskar</td>
<td>Purification rites performed throughout a person’s life</td>
</tr>
<tr>
<td>Sarvajeevhitavaha</td>
<td>For the benefit of all souls</td>
</tr>
<tr>
<td>Sarvavtaari</td>
<td>Incarnator of all incarnations</td>
</tr>
<tr>
<td>Sarvotkrusht</td>
<td>Supreme</td>
</tr>
<tr>
<td>Satsang</td>
<td>Religious fellowship</td>
</tr>
<tr>
<td>Satsangi</td>
<td>Devotee</td>
</tr>
<tr>
<td>Satva</td>
<td>Qualities of maya such as tranquility, restraint, purity and peace of mind</td>
</tr>
<tr>
<td>Shaligram</td>
<td>Sacred stone found in the river Gandaki</td>
</tr>
</tbody>
</table>
Sashtang dandavat-pranam  Eight-fold prostration before the Lord’s murti
Shraavan maas  10th month of the lunar calendar
Shraadhdh  Ceremonial offerings to deceased ancestors or relatives
Shravan bhakti  Listening to discourses of the Lord
Shruti  The teachings of Lord Himself
Shudra  Servent class of society
Slok  Verse
Smaran bhakti  Reminiscing about the Lord
Smruti  Guidance from great disciples of the Lord
Snaan  Bath
Sookshma  Invisible body
Sthool  Material body
Sud  That part of the lunar calendar when the moon is waxing
Sutak  Ritual periods during times of births and deaths, during which one is considered impure
Tamas  The attribute of Maya which leads one to become angry, resentful, arrogant and destructive
Tapasvi  Ascetic
Tilak  Auspicious mark
Tirth  Pilgrimage sight
Trushnaa  Desire or something or someone
Tulsi  Sacred plant
Tyagi  Renouncer
Vad  That part of the lunar calendar when the moon is waning
<table>
<thead>
<tr>
<th>Gujarati Term</th>
<th>English Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vairagya</td>
<td>Asceticism</td>
</tr>
<tr>
<td>Vaishya</td>
<td>Working class of society</td>
</tr>
<tr>
<td>Vandan bhakti</td>
<td>Bowing and prostrating before the Lord</td>
</tr>
<tr>
<td>Ved</td>
<td>Holy scriptures</td>
</tr>
<tr>
<td>Vedic</td>
<td>Relating to the Ved</td>
</tr>
<tr>
<td>Vishishtadwait</td>
<td>The philosophy of Lord Swaminarayan</td>
</tr>
<tr>
<td>Yagna</td>
<td>Non-violent sacrificial ceremony</td>
</tr>
<tr>
<td>Yog</td>
<td>Unification with the Lord</td>
</tr>
<tr>
<td>Glossary of English Terms</td>
<td></td>
</tr>
</tbody>
</table>
|------------------------------------------|-------------------------------------------------------------------------------------------------
| Abstinence                               | Self restraint, avoidance                                                                   |
| Advocate                                 | To support an opinion                                                                       |
| Alms                                     | Gifts to the poor                                                                            |
| Anchorite                                | Withdrawn form worldly affairs for religious reasons                                        |
| Apparition                               | Vision, presence                                                                            |
| Ardent                                   | Enthusiastic, dedicated                                                                      |
| Ascetic                                  | One who is highly self-disciplined                                                          |
| Atone                                    | Make amends                                                                                 |
| Avarice                                  | Greed for material things                                                                    |
| Bequeath                                 | Leave to by will                                                                            |
| Bestow                                   | Give, award                                                                                 |
| Blaspheme                                | To show contempt or disrespect for God or sacred things                                     |
| Celebacy                                 | Vow to remain unmarried                                                                      |
| Chaste                                   | Pure, modest or virtuous                                                                     |
| Cognise                                  | To perceive something apparent as being actual, i.e. a dream                                |
| Coitus                                   | Sexual intercourse                                                                          |
| Connotation                              | Underlying meaning, implication                                                             |
| Consecrate                               | To make sacred                                                                               |
| Contravene                               | Violate, disobey                                                                            |
| Credence                                 | Trust, importance                                                                           |
| Deity                                    | Divine being                                                                                |
| Déjà vu                                  | Perceiving a situation as if it has occurred before                                          |
| Diminution                               | Reduction, lessen                                                                           |
| Disintegrate                             | Break up, erode                                                                             |
| Eloquently                               | Fluent and skilfull use of words                                                            |

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<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
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<tr>
<td>Elucidate</td>
<td>To make <em>lucid</em></td>
</tr>
<tr>
<td>Emancipate</td>
<td>To set free</td>
</tr>
<tr>
<td>Emulate</td>
<td>Copy, strive to equal</td>
</tr>
<tr>
<td>Epistle</td>
<td>A letter, literary work</td>
</tr>
<tr>
<td>Etiquette</td>
<td>Code of conduct, courtesy</td>
</tr>
<tr>
<td>Extenuating</td>
<td>Extreme, justifiable</td>
</tr>
<tr>
<td>Futile</td>
<td>Useless, worthless</td>
</tr>
<tr>
<td>Hemp</td>
<td>A narcotic, drug</td>
</tr>
<tr>
<td>Heretical</td>
<td>To hold opinions opposed to accepted religious views</td>
</tr>
<tr>
<td>Hoard</td>
<td>Collect, esp. hidden away</td>
</tr>
<tr>
<td>Ideology</td>
<td>Collection of beliefs, ideas</td>
</tr>
<tr>
<td>Impetuously</td>
<td>Acting without consideration</td>
</tr>
<tr>
<td>Impotent</td>
<td>Unable to produce children</td>
</tr>
<tr>
<td>Incantation</td>
<td>A chant</td>
</tr>
<tr>
<td>Irrefutable</td>
<td>Can not be incorrect or untrue</td>
</tr>
<tr>
<td>Lucid</td>
<td>Clear and easy to understand</td>
</tr>
<tr>
<td>Malice</td>
<td>The will to do harm to others</td>
</tr>
<tr>
<td>Manifestation</td>
<td>Appearance, materialisation</td>
</tr>
<tr>
<td>Omnipotent</td>
<td>All powerful, supreme</td>
</tr>
<tr>
<td>Omniscient</td>
<td>All knowing</td>
</tr>
<tr>
<td>Pervade</td>
<td>Spread through</td>
</tr>
<tr>
<td>Pious</td>
<td>Devout, deeply religious</td>
</tr>
<tr>
<td>Propriety</td>
<td>Good manners, courtesy</td>
</tr>
<tr>
<td>Prostrate</td>
<td>Lying down flat in front of the Lord, with reverence</td>
</tr>
<tr>
<td>Rejuvenate</td>
<td>Restore</td>
</tr>
<tr>
<td>Renaissance</td>
<td>Revival or rebirth</td>
</tr>
<tr>
<td>Retaliate</td>
<td>To return an insult or harm</td>
</tr>
<tr>
<td>Reverence</td>
<td>Devotion, respect</td>
</tr>
<tr>
<td>Rites</td>
<td>Ceremonial customs, practices</td>
</tr>
</tbody>
</table>
Rudiment          Basic principle, starting point
Sanctify          Purify, to make holy
Slanderous        False and insulting
Solitude          Being alone
Stipulate         Lay down conditions
Surety            Responsible for others’ duties or promises
Tenets            Beliefs, teachings
Theological       Pertaining to the science of religion
Unscrupulous      Dishonest, deceitful
Vehemently        Strongly, resolutely
Virtuous          Honourable

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Inspired by His Divine Holiness Acharya Swamishree Purushottampriyadasji Maharaj
in honour of Gurudev Adya Acharya Pravar Jeevanpran Shree Muktajeevan Swamibapa.