



THE SHIKSHĀPATRI



Written By

Bhagwān Swāminārāyan

॥ वृत्तालये स भगवान् जयतीह साक्षात् ॥

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Written By
Bhagwān Swāminārāyan

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INTRODUCTION

With the *Four Vedas*, more than 200 *Upanishads*, countless Post-Vedic texts such as the *Dharma Shāstras*, the *Itihas Shastras*, 18 *Mahā Purāns*, 18 *UpaPurāns*, and many more; the Hindu Sanātan Dharma is home to a vast and extensive library of such historical literature where any individual is bound to forget his way without the help of a guiding light.

However, over 200 years ago, an out of the ordinary event took place when Lord Swāminārāyan, the supreme Lord of Lords, the source of all incarnations, incarnated on this planet out of sheer compassion in order to enrich the minds of individuals with

spiritual wisdom and liberate them from the shackles of māyā.

During the 49 years Lord Swāminārāyan spent on this planet, he promoted morality along with spiritual harmony and disseminated spiritual truths to *mumukshus* in a profound yet easy-to-understand manner. However, a desire to write a unique scripture depicting moral codes for his followers still lingered in His mind. Thus, just 4 years prior to his return to Akshardhām, Lord Swāminārāyan took his concern for salvation of mankind a step further and wrote the “Shikshāpatri” in the village of Vadtāl in the year of 1826 (Mahā Sud 5, Vasant Panchmi, Vikram Samvat 1882).

The Shikshāpatri, a sacred scripture written in Sanskrit consisting of 212 verses is a pivotal scripture for all followers of the Swāminārāyan Sect. This Shikshāpatri may not be a large body of text, but it proves to be a distillation of the essence of all Vedic scriptures. Depictions of moral codes ranging from major injunctions such as the strict prohibition of decimation of animals to the most minor commandment forbidding spitting in inappropriate places are included within this scripture.

Regardless of its verses in Sanskrit, Lord Swāminārāyan instructed Sadguru Nityānand Swāmi, one of his most educated saints, to translate the text into the language of Gujarati for all to benefit as at that time,

majority of his followers were mainly familiar with the Gujarāti dialect. However, as time passed by, the Swāminārāyan Sect continued to flourish and spread its divine values in all corners of the world.

In order to continue the divine tradition of moral codes set forth by Shri Hari, Shree Swāminārāyan Mandir Loyādhām has taken a measure to translate the Shikshāpatri in the language of English for the youths of today's generation. May Lord Shri Hari shower his blessings upon all those who follow and live according to this Shikshāpatri.

Shāstri Ghanshyāmprakāshdāsji
Loyādhām

Note to Readers

Lord Swāminārāyan wrote the Shikshāpatri in Sanskrit and Sadguru Shri Nityānand Swāmi translated the text in Gujarāti. It is noteworthy that while translating certain verses, compared to Lord Swāminārāyan, Sadguru Nityānand Swāmi has further elaborated certain key parts. Keeping in mind that Swāmi's elaborations are accurate and verified by Lord Swāminārāyan Himself, they have been included in this translation. You may find such elaborations noted in brackets. In addition, a clear and concise glossary is provided at the end for words italicized within the text.



परम पुज्य ब्रह्मनिष्ठ कोठारी
सद्गुरु श्री नंदकिशोरदासजु स्वामी
स्मृति महोत्सव - 3
21-28 JULY 2019

In Memory of
H.D.H. Kothāri Shri Nandkishordāsji Swāmi
(Pujya Dādā Guruji)

॥ वृत्तालये स भगवान् जयतीह साक्षात् ॥



|| THE SHIKSHĀPATRI ||

वामे यस्य स्थिता राधा श्रीश्च यस्यास्ति वक्षसि ।
वृन्दावनविहारं तं श्रीकृष्णं हृदि चिन्तये ॥१॥

I, Sahajānand Swāmi, meditate in My heart upon Shri Krishna Bhagwān, on whose left stands *Rādhikāji*, in whose heart resides Lakshmiji, and who performs *lilās* (with His devotees) in Vrindāvan. ||1||

I, Sahajānand Swāmi, while residing in Vadtāl, write this Shikshāpatri for all My disciples residing in various lands. ||2||

I have respectively adopted Ayodhyā-prasādji and Raghuvirji, the descendants of My brothers, Rāmpratāpji, and Ichhārāmji (born of Shri Dharmadev) and have appointed them as the *Āchāryas* of My *Sampradāy*. ||3||

All *Naishtik Brahmachāris*, directed by Mukundānand, all devoted householders like Mayārām Bhatt and others, who have become My followers; ||4||

All females including those who are married or widowed, Muktānand and all other *sadhus*, and all that have become My devotees; ||5||

All those mentioned above, shall accept My divine blessings granted to protect their

Dharma, that are infused with the remembrance of Lord Nārāyan and which are in accordance with the *shāstras*. ||6||

All those mentioned above shall study this Shikshāpatri, written for the benefit of all living beings with resolute concentration. ||7||

All those who observe the doctrines of virtuous conduct as prescribed by the *shāstras* (viz. Shrimad Bhāgwat) shall indeed attain happiness both in this world and the world beyond. ||8||

Those who intentionally disobey the rules of moral conduct and act according to their own desires, are evil-minded and shall suffer great agony in this world and the world beyond. ||9||

Hence, My followers shall live their life by diligently following the commandments of this Shikshāpatri with love and integrity. ||10||

Mutual Rules for all Followers

My disciples shall never willfully harm or kill any living beings in any circumstances, nor shall they kill even the smallest insects such as lice, bugs, etc. ||11||

My disciples shall never perform sacrificial ceremonies by killing goats or other living creatures to appease deities and ancestors; because, *shāstras* have proclaimed non-violence as the highest form of *Dharma*. ||12||

One shall never kill any human being or living creature for the sake of obtaining

women, wealth, or any type of political power. ||13||

Out of agitation on account of performing a sinful deed one shall never commit suicide even in a place of pilgrimage by consuming poison, via strangulation, (by drowning, by jumping off of a cliff) or by any other means. ||14||

Even in adverse circumstances one shall never consume meat nor shall ever consume any alcoholic beverages (wine, liquor, etc.) whether they may be remnants of an offering in a sacrificial ceremony or if it has been offered to appease deities. ||15||

If an unfortunate action is committed by oneself or by others, none shall out of anger

or excitement, cut (or mutilate) one's own or another's body part(s) using any kind of weapon. ||16||

Even for religious purposes, none shall ever get involved in an act of committing theft, and shall not take items such as firewood, flowers, etc. without the owner's permission. ||17||

None of My followers, males or females, shall commit adultery, engage in gambling or such other similar vices. They shall not consume any intoxicants such as *bhāng* (hemp, opium, etc.). ||18||

One shall never accept food or drink prepared by an inappropriate person(s), even if it is offered to Shri Krishna Bhagwān at

any place except in *Jagannāthpuri*. In *Jagannāthpuri*, accepting *prasād* from an offering to *Jagannāthji* is not considered as an offense. ||19||

None shall assert false allegations against anyone, even for the sake of achieving self interest; nor shall they utter offensive words to others. ||20||

None shall ever speak or listen to slander of deities, places of pilgrimage, *Brāhmins*, chaste women, saints, and the Vedas. ||21||

None shall ever accept *prasād* of a deity to whom offerings of meat and/or alcohol are offered and/or before whom goats (or other living beings) are slaughtered as ceremonial sacrifices. ||22||

Whenever one happens to pass by temples of Lord Shiva or other deities, one shall bow down and perform their *darshan* respectfully. ||23||

None shall ever abandon their own *Dharma* as ordained by their own *varna* and *āshram*; nor shall one practice a course of conduct prescribed for others or follow a faith which is deceptive and fictitious. ||24||

None shall ever listen to religious discourses or philosophical talks (related to God) from a person whose words or dialogues are likely to lead one astray from the path of devotion of Shri Krishna Bhagwān or from the path of one's own *Dharma*. ||25||

None shall ever speak the truth which is

likely to malign oneself or others. They shall avoid the company of ungrateful people or accept any sort of bribe from anyone. ||26||

None shall ever associate with a thief, a sinner, an addict, a hypocrite, a debauchee or a swindler. ||27||

None shall ever associate with people, that indulge in committing sins by seeking wealth, women and/or worldly pleasures under the pretext of Gnan and Bhakti. ||28||

None shall ever believe in (or listen to) scriptures which cleverly refute Shri Krishna Bhagwān and his incarnations (viz. *Varah*, etc.). ||29||

None shall ever consume unfiltered drinking water or milk; nor shall they use water which contains insects for purposes such as bathing. ||30||

One shall never consume medicine(s) which contains alcohol or meat extracts, nor take medicine(s) prescribed by a physician whose conduct and character are unknown. ||३१||

One shall never urinate, defecate or spit in places which have been prohibited by the scriptures or by public authority (viz. decayed temples, banks of rivers, lakes, gardens, walkways, farms sown with seeds, vicinity of a tree(s), etc.). ||३२||

One shall never enter or exit confidentially through a prohibited passage, nor stay or live in a private property without the permission of its owner. ||३३||

My male disciples shall never listen to

knowledgeable discourses orated by females, nor enter into arguments with females or with a king or his courtiers. ||34||

One shall never insult a guru, a superior, a reputed and respected person in society, a scholar or an armed man. ||35||

One shall never act with haste, whereas duties pertaining to *Dharma* shall be performed immediately. Those who are educated shall impart their knowledge to others and shall regularly associate with saints. ||36||

None shall go empty handed for the *darshan* of a guru, a deity or a king. One shall never commit breach of trust or praise oneself. ||37||

My followers shall never wear any indecent clothing which would expose their body. ||38||

One shall never practice worship of Shri Krishna Bhagwān without the observance of *Dharma* and shall never give up worship of Shri Krishna Bhagwān fearing criticism of ignorant people. ||39||

Men & women shall not touch each other when they visit the temple of Shri Krishna Bhagwān, either daily or on the days of religious festivals. (They may behave according to their customs and relations after leaving the temple premises). ||40||

My disciples, belonging to the 3 classes - *Brāhmin*, *Kshatriya* and *Vaishya*, who have

been initiated by their *Āchārya*, shall always wear around their neck a double lined *kanthi* prepared from *tulsi* beads and shall apply an *urdhvapundra tilak* (U-shaped) on their forehead, chest & both upper arms. ||41||

The *tilak* shall be prepared from *gopichandan* or sandalwood paste mixed with saffron (along with *kum-kum*, etc.) left over after worshipping God. ||42||

In the center of the *tilak*, one shall make a *chāndlo* of *gopichandan* or *kum kum*, that has been offered to *Rādhāji* and *Lakshmiji*. ||43||

The *Sat-Shudra* devotees of Shri Krishna Bhagwān, observing their *Dharma*, shall wear a *kanthi* and apply *tilak* marks

similar to those of *Brāhmins* (*Kshatriyas* & *Vaishyas*). ||44||

Devotees belonging to the caste lower than the *Sat-Shudra* devotees shall wear a *kanthi* (double-lined) prepared from sandalwood, etc. and shall only apply a *chāndlo* on their forehead (excluding the *tilak*). ||45||

Brahmins and others who have inherited the customs of marking their foreheads with a *tripundra* and wearing a necklace of *rudrāksha* beads on account of family traditions, shall continue to do so even after becoming My devotees. ||46||

All My disciples shall realize Nārāyan and Shivji to have oneness as the Vedas depict

them both as *Brahmarup*. ||47||

In times of minor distress, My followers shall not primarily follow the rules laid down by the *shāstras* for times of major distress. ||48||

My followers shall wake up daily before sunrise, remember Shri Krishna Bhagwān and then perform their hygienic duties. ||49||

Thereafter, sitting in one place, they shall brush their teeth and bathe with pure water. Next, they shall wear a pair of washed clothes. ||50||

Thereafter, facing either east or north, one shall sit on a clean and suitable *āsan* laid upon a purified place, untouched by any other object. (Then one shall perform *āchaman*.) ||51||

All male followers shall apply a *tilak* on their forehead with a *chāndlo* in the middle. All married women shall only apply a round *kum-kum* mark on their forehead. ||52||

All female followers who are widows shall not put on their forehead either a *chāndlo* or a *tilak*. Thereafter, all My disciples shall offer *mānsipujā* (mental worship by the means of sandalwood paste, flowers, etc.) to Shri Krishna Bhagwān. ||53||

Thereafter, all shall respectfully have the *darshan* and bow to the pictorial image of Shri Rādhākṛishna. My followers shall then chant the *Āshtākshar mantra* (of Shri Krishna Bhagwān) according to their ability and afterwards, they may perform their daily duties. ||54||

My *Ātmanivedi* devotees like King *Ambarish*, shall also perform the sequence of rituals as described above, including the *mānsipujā* of Shri Krishna Bhagwān. ||55||

My *Ātmanivedi* devotees shall worship the *murti* of Shri Krishna Bhagwān made from stone or metal, or worship a *Shāligrām* with available articles of worship (sandalwood paste, flowers, fruits etc. according to time & place). Then they shall chant the *Āshtākshar mantra*. ||56||

My disciples shall recite *stotras* (or read the scriptures of Shri Krishna Bhagwān) according to their ability. Those who have not studied the language of Sanskrit shall chant Shri Krishna Bhagwān's mantra and sing religious hymns. ||57||

Then, they shall offer food to the idol of Shri Krishna Bhagwān and later, partake of it as *prasād*. They shall always affectionately remain in the service of Shri Krishna Bhagwān. ||58||

Due to their contact with Shri Krishna Bhagwān, who is *Nirgun*, the deeds of the devotees (*Ātmanivedi*) also become *Nirgun*. Hence, these devotees are also considered to be *Nirgun*. ||59||

My *Ātmanivedi* devotees shall never consume water, vegetables, fruits, roots etc., without it being first offered to Shri Krishna Bhagwān. ||60||

All My devotees, who are incapacitated by old age or by some adverse circumstance

and are unable to offer worship of Shri Krishna Bhagwān themselves, shall give their *murti* to another devotee and shall offer worship according to their abilities. ||61||

My devotees shall render service only to those forms of Shri Krishna which have been given by or installed by the *Āchārya*. All other forms of Shri Krishna Bhagwān are appropriate to be bowed to and respected. ||62||

All My followers shall daily go to the temple of Shri Krishna Bhagwān every evening. There, they shall loudly sing the hymns of Shri Krishna Bhagwān. ||63||

With deep reverence, all My disciples shall read and listen to *kathā-vārtā* related to

Shri Krishna Bhagwān and shall celebrate festivals by singing hymns accompanied by musical instruments. ||64||

My disciples shall daily behave as mentioned above and shall study the sacred scriptures in Sanskrit or one's vernacular language according to their abilities. ||65||

After careful consideration, a person should be guided to perform task(s) according to his abilities, but never otherwise. ||66||

Those who have people rendering services to them shall always, appropriately take care of them by providing food, clothing, etc. according to their financial means. ||67||

A person should be addressed conformably to his qualities, suitably in accordance to time and place, but never otherwise. ||68||

My humble followers shall honor the arrival of a guru, a king, an elderly person, a renunciate, a scholar and an ascetic by rising from their seats and (courteously offering them a proper seat) honoring them with pleasant words. ||69||

In the presence of a guru, a deity, a king or in a religious gathering one shall not sit with one leg over the other or with knees bound with a cloth strap. ||70||

My disciples shall never enter into arguments with their *Āchārya*. They shall treat him with great admiration by offering

him food, money, clothes, etc. according to their means. ||71||

Upon hearing of the arrival of one's *Āchārya*, My followers shall welcome him at the entrance of the village and shall bid him farewell upon his departure by escorting him to the outskirts of the village. ||72||

My followers shall never perform an act contrary to *Dharma*, regardless of how beneficial it may be. Because *Dharma* alone is capable of yielding all desired fruits (*Purushārthas*). (Therefore, one should not compromise *Dharma* due to the temptation of any benefit.) ||73||

One shall never follow actions of great idols of the past, which are contrary to

Dharma, but follow those actions which are in accordance with *Dharma*. ||74||

One shall never reveal secrets of any person, anywhere or to anyone. One shall give due respect to the deserving accordingly; under no circumstances, shall this courtesy be violated in the name of equality. ||75||

All My followers shall perform additional *niyams* during *Chāturmās*. Those who are incapable, shall perform them during the month of *Shrāvan*. ||76||

Those additional *niyams* are considered to be: (1) Listening to the divine narratives of the glories of *Vishnu* (2) Reading narratives of glories of Bhagwān (3) Singing hymns in the praise of Bhagwān (4) Performing the

mahāpujā of Bhagwān (5) Chanting the holy name of Bhagwān (6) Reciting stanzas (7) Performing *pradakshinās*; ||77||

(8) Performing *sāshtāng namaskar* to Bhagwān. According to Me, these eight types of *niyams* are considered to be superior. My followers shall perform any one of them with devotion (during *Chāturmās*). ||78||

With great admiration, all shall observe the *vrat* of every *Ekādashi*. Also, all shall celebrate the *vrat* of *Janmāshtami* and *Shivrātri* on a grand scale with great reverence. ||79||

On days of fasting, one shall deliberately avoid sleeping during the daytime. On such days, sexual indulgence nullifies the fast. In a

similar manner, sleeping during the daytime also invalidates one's vrat. ||80||

All My disciples shall perform fasts and festivals as per Shri Vitthalnāthji's (son of Shri Vallabhāchārya, a king among *Vaishnavs*) resolution. ||81||

All My followers shall observe these guidelines accordingly and adopt the mode of worship of Shri Krishna Bhagwān, as proposed by Vitthalnāthji. ||82||

All My followers shall go to places of pilgrimage like Dwārikā and observe all due religious rituals as depicted in the scriptures, and shall always be benevolent to the poor by all means. ||83||

My followers shall pay great reverence to

the five deities namely *Vishnu*, *Shiva*, *Ganapati*, *Pārvati* and *Surya*. ||84||

In the event of distress caused by any evil spirit(s), My disciples shall chant the *stotram* of *Nārāyan Kavach* or the mantra of *Hanumān*, but shall never chant mantras of other inferior deities. ||85||

Whenever a solar or lunar eclipse takes place, My disciples shall immediately suspend all work and after bathing and purifying themselves, they shall chant the mantra of *Shri Krishna Bhagwān*. ||86||

Upon conclusion of the eclipse, all My followers shall take a bath with all their clothes worn at that time. Thereafter, householders shall give alms according to

their means and *sādhus* shall perform the *pujā* of Shri Krishna Bhagwān. ||87||

My followers, belonging to the four castes (*Brāhmins*, *Kshatriyas*, *Vaishyas*, *Shudras*) shall observe *Sutak* following the occasion of birth or death in their family as prescribed by the scriptures. ||88||

All My *Brāhmin* followers shall cultivate the qualities of tranquility, self-restraint, tolerance, satisfaction, etc. The *Kshatriya* followers shall cultivate the qualities of courage, fortitude etc. ||89||

All My *Vaishya* followers shall practice farming, trading, banking, etc. and the *Shudra* followers shall render service to the aforementioned three *varnas*. ||90||

Those who are *Dwijas* shall perform, according to their capability, the *sanskārs*, daily ceremonial rituals and perform *shrāddh* at the appropriate time according to their respective *Grihya Sutras*. ||91||

Knowingly or unknowingly, if a major or minor sin is committed, one shall perform atonement for it, according to one's capability. ||92||

The four Vedas, the Vyās Sutras, the *Purān* named *Shrimad Bhāgwat*, the Shri Vishnu Sahastranām in the Mahābhārat; ||93||

Shrimad Bhagwat Gitā, Vidur Niti, Shri Vāsudev Mahātmya, contained in Vishnu Khanda of the Skand Purān; ||94||

The Yājñavalkya-*Smṛuti*. Among the

Dharma shāstras, these eight *Satshāstras* are preferred by Me. ||95||

My disciples, who desire their well-being shall listen to all these *Satshāstras*; and My *Dwija* disciples shall study, teach and preach them to others. ||96||

Amongst the eight mentioned *Satshāstras*, My disciples shall consider and accept the *Mitāksharā Tika* of *Yājñavalkya Smṛuti* as the guiding authority to take decisions on matters of conduct, daily routines, (rites and rituals) and code of atonement. ||97||

The fifth and the tenth canto of *Shrimad Bhāgwat* shall be regarded as the best amongst these eight *Satshāstras* for realizing

the glory of Shri Krishna Bhagwān. ||98||

The tenth canto of *Shrimad Bhāgwat* shall be considered as My favorite *Bhakti shāstra*, the fifth canto of *Shrimad Bhāgwat* as My favorite *Yoga shāstra*, and the Yājñavalkya *Smṛuti* as My favorite *Dharma shāstra*. ||99||

The commentary on Vyās sutras and *Shrimad Bhāgwad Gita* by Shri Rāmānujāchārya shall be considered as My favorite philosophical *shāstras*. ||100||

From the aforementioned scriptures, those portions which depict the glory of Shri Krishna Bhagwān and the distinction of *Dharma*, *Bhakti*, *Vairāgya* should be respectively considered superior than any

other segments. The essence of those portions is that *Bhakti* of Shri Krishna Bhagwān should be performed with *Dharma*. ||101-102||

Dharma means the path of good conduct as enjoined by the *Smrutis* and the *Shrutis*. *Bhakti* of Shri Krishna Bhagwān is profound affection for him accompanied by knowledge of his greatness. ||103||

Vairāgya means detachment from worldly objects other than Shri Krishna Bhagwān and *Gnān* means clear comprehension of the nature and form of *Jiva*, *Māyā* and Ishvar (God). ||104||

The *Jiva* dwells in the heart and is as subtle as an atom. It is conscious and

knowledgeable. By the power of perception, it pervades the whole body. It is impenetrable, indivisible, indestructible and eternal. ||105||

Understand *Māyā* as *Trigunātmikā*. It is considered as the power of Shri Krishna Bhagwān. It is full of ignorance and darkness and is the cause of *aham-mamatva*. ||106||

Just as the *Jiva* dwells in the heart, Ishvar resides in the heart of *Jiva* as the inner controller. He is absolutely independent and is the bestower of the fruits of one's karmas. ||107||

This Ishvar is Shri Krishna Bhagwān, *Parabrahma*, Bhagwān *Purushottama*. He is the one to be particularly worshipped

(*Ishtadev*) and is the origin of all incarnations. ||108||

When Shri Krishna is accompanied by Rādhikāji, He is known as Rādhā-Krishna and when accompanied by Rukmini, He is known as Laxmi-Nārāyan. ||109||

When with Arjun, He is known as Nar-Nārāyan and when with Balbhadrā and others, He is named and known accordingly. ||110||

At times, these devotees such as *Rādhā* and others, stay alongside Shri Krishna Bhagwān and sometimes on account of profound devotion, they become engrossed within Shri Krishna Bhagwān. Thus, at such times, He should be considered by Himself. ||111||

For that reason, none shall differentiate between His various forms, as four-armed, (eight-armed, thousand-armed etc.) for He always has two arms and assumes these forms according to His will. ||112||

All human beings on this Earth should perform worship of only Shri Krishna Bhagwān and shall understand that besides such devotion, there is no other means of attaining ultimate salvation. ||113||

Bhakti of Shri Krishna Bhagwān and association of saintly people are the highest achievements for individuals gifted with virtues; without them, even the most educated are bound to regress. ||114||

Shri Krishna Bhagwān, His incarnations

and His *murtis* alone, are worthy of meditation. One shall never meditate upon *Jivas* such as men and deities. As they are not worthy of meditation whether they are profound devotees or *Brahmavettas*. ||115||

One shall respectively consider their soul distinct from the three bodies *Sthul*, *Sukshma* and *Kāran*. Thereafter, one shall identify the soul to be *Brahmarup* and shall always worship Shri Krishna Bhagwān. ||116||

My disciples shall listen, with reverence, to the tenth canto of *Shrimad Bhāgwat*. Those who are scholars shall specifically read it daily or once a year. ||117||

One should do or have others perform *purashcharan* of the tenth canto of *Shrimad*

Bhāgwat and/or *Vishnu Sahastranām* etc. in holy places according to one's ability; as performing such kind of a *purasharan* fulfills one's desires. ||118||

In the event of calamities caused by nature, human beings, or disease, all shall behave in a way as to protect themselves and others, but shall not act otherwise. ||119||

Āchār, *vyavahār* and *prāyaschit* should be adopted according to place, time, age, monetary condition, caste & ability. ||120||

My doctrine of philosophy is *Vishishtādvait* and *Golokdhām* is My beloved abode; where being in the service of *Shri Krishna Bhagwān* while being *Brahmarup* is considered *mukti*. ||121||

All these *Dharmas* described so far are common *Dharmas* for all My devotees, males & females (renunciants and householders). Now, I will separately describe specific *Dharmas*. ||122||

Special Rules for Āchāryas

Ayodhyāprāsad and Raghuvir, the sons of My elder and younger brothers shall never preach to females except their nearest relatives. ||123||

They shall never touch nor talk to females. They shall not be cruel towards any living beings and shall not possess any sort of deposits from anyone. ||124||

They shall never stand as a guarantor for any person in social or financial affairs. In

times of distress, they shall strive to survive on alms but shall never incur debt. ||125||

They shall never sell food grains that they have received from their followers as religious donations. However, stale food grains may be exchanged for fresh ones, for such an exchange is not considered as a sale. ||126||

They shall respectively perform ceremonial worship of Shri *Ganapati* on the 4th day of the bright half of the month of Bhādra and perform ceremonial worship of Shri Hanumānji on the 14th day of the dark half of the month of Ashwin. ||127||

I have appointed them (Ayodhyāprāsad and Raghuvir) as spiritual leaders in order to

protect *Dharma*. Therefore, they shall initiate *mumukshus*. ||128||

They shall precisely observe that all followers act within their respective *Dharmas*. They shall treat saints with respect and shall study the *satshāstras* with reverence. ||129||

They shall render services with proper rites and ceremonies to the forms of Shri Krishna such as Laxmi-Nārāyan that I have installed in various temples. ||130||

They should politely care for every individual who comes to God's temple seeking for food by providing them food according to their capabilities. ||131||

They shall establish an educational

institution and appoint *Brāhmin* scholars as mentors, who shall propagate *sadvidyā* on Earth, as propagating *sadvidyā* in this world is a great meritorious act. ||132||

With the permission of their husbands, the wives of Ayodhyāprashād and Raghuvir shall initiate only females by preaching the mantra of Shri Krishna Bhagwān. ||133||

The wives of the *Āchāryas* shall never touch, speak or reveal their face to any males, except their nearest relatives. ||134||

Special Rules for Householders

Male disciples who are householders should not touch widows except their close relatives. ||135||

They shall never stay alone in a secluded place even with their mother, sister or daughter who may be of young age, except in emergencies and shall never give away their wives in alms to anybody. ||136||

They shall never keep close relations with a woman who has connections with a king/ruler. ||137||

My followers shall welcome guest(s) with hospitality and offer food etc. according to their means. They shall, in a proper manner and according to their abilities, perform all rites and rituals pertaining to deities and *pitris*. ||138||

My (householder) followers shall serve their parents, guru and any ailing person

throughout their lives according to their capabilities. ||139||

They shall engage in vocations suitable to their *varna* and *āshram*, according to their abilities. Those householder devotees who are farmers shall never castrate a bull. ||140||

They shall make provisions for preserving food grains and money according to time and their ability. Those who own cattle shall also preserve sufficient fodder for the cattle according to their means. ||141||

Cows and other cattle (oxen, buffaloes, horses etc.) shall only be kept if they can be properly taken care of by providing water, fodder, grass etc. but not otherwise. ||142||

They shall never perform transactions regarding land or money, even with their son and/or friend(s), without having it legally binded in writing with witnesses. ||143||

Any financial transactions compensated for marriage or for any socio-economic event shall not be spoken verbally but shall be legally binded in writing with witnesses. ||144||

All shall maintain their expenses in proportion to their income but shall never exceed it. All shall realize that those who incur more expenses than their income will suffer great miseries. ||145||

My followers shall regularly keep trackable records of their daily income and

expenses and shall record them legibly in their own handwriting every day. ||146||

My householder followers shall donate a *tithe* of their money, grains, etc. acquired by one's occupation in the service of Shri Krishna Bhagwān. Those who are financially deprived, shall instead donate one-twentieth part of their income. ||147||

My followers shall perform ceremonial observance of *vratas*, like *Ekādashi* and celebrate them as prescribed in the religious scriptures according to their abilities, as performing such ceremonial observances yields desired results. ||148||

Annually, during the month of *Shrāvan*, My followers shall perform, or have others

perform, with great affection, the puḡān of *Mahādev* using *Bilva* leaves. ||149||

My followers shall never borrow money from their *Āchāryas* or from the temple of Shri Krishna Bhagwān; nor shall they borrow any utensils, ornaments, garments or such other articles from them for their personal or social use. ||150||

While going for the *darshan* of Shri Krishna Bhagwān, guru and/or saints, one shall not accept food offered by others, either along the way or at those places of pilgrimage; for such food deprives one of their religious merits. (Therefore, they should partake in their own food.) ||151||

They shall compensate the appropriate

promised wages (either in cash or in food-grains or both) to laborers for work, but shall never give less. They shall never keep an act of repayment of debt private (family lineage, matrimony of their daughters, etc.) and shall never deal or associate with wicked people. ||152||

When loss of prestige, estate or when one's life is in threat due to a famine, by enemies or by the oppression of a king; ||153||

My followers, who are wise and discreet, shall immediately leave that place, even if it may be one's ancestral village or a place received as a gift. They shall move to a place where there is no distress and live there happily. ||154||

Those who are wealthy, shall perform non-violent rituals like Vishnu-yagnas and shall provide food to deserving *Brāhmins* and saints in places of pilgrimage on auspicious days (like the twelfth day of each half of the month and such other days). ||155||

They shall also celebrate grand festivals in temples of Shri Krishna Bhagwān and shall give various kinds of alms to deserving *Brāhmins*. ||156||

Special Rules for a King

My followers who are kings shall govern their citizens like their own children in accordance to the *Dharma shāstras* and shall establish *Dharma* on Earth. ||157||

They should clearly understand the

characteristics of the seven aspects of governing, four aspects for conflict resolution, six qualities of diplomacy, and the important places to send spies and courtiers. They shall make themselves acquainted with men who are skilled in legal and social affairs and appropriately observe characteristics of those ought to be punished or not. ||158||

Special Rules for Married Women

Married women who are My followers shall serve their husbands like God, even if they maybe blind, sick, poor or impotent and shall never speak harsh words to them. ||159||

Married women shall never associate,

even casually, with other men who are young, handsome or virtuous. ||160||

All chaste and dutiful married women shall not behave or dress in a way where their navel, chest, or thighs are visible to other men. They shall never remain bare without clothes covering their body. They shall not watch or attend vulgar shows nor shall they associate with shameless (viz. immoral, lustful) women. ||161||

When their husband is away at a distant place (for an extended period of time), married women shall not wear ornaments or glamorous clothing. They shall not engage in humor or laughter with others nor shall they visit other people's home. ||162||

Special Rules for Widows

Female followers who are widows shall serve Shri Krishna Bhagwān as their husband and shall always remain under the guidance of their father, son and such other relatives but shall never act independently. ||163||

Those widows shall never touch males who are not their closest relatives. Young widows shall never speak to young males unless it is absolutely necessary. ||164||

There is no fault in touching a suckling boy just as there is no fault in touching an animal. In addition, when sheer necessity arises, there is no harm in touching or talking to an old man. ||165||

Those widows shall not receive

education from any males other than their nearest relatives and shall control their body and senses by frequent observances of various *vratas* and fasts. ||166||

Those widows shall not donate money, even for religious purposes, if their financial means are only sufficient to support themselves throughout their life. If they have surplus funds, only then shall donations be contributed. ||167||

Those widows shall take only one meal a day and shall sleep on the floor. They shall never look at animals, birds or any living species that are engaged in coitus. ||168||

Those widows shall never dress up like married women or *sanyāsinis*. Also, they

shall not dress up in vulgar clothing (against their regional, ancestral tradition or good manners). ||169||

Those widows shall never associate with, nor even touch women who practice abortion. They shall not indulge in or hear amorous talks regarding men. ||170||

Except in the case of an emergency, young widows shall not stay alone in a secluded place with young men, even if they are their close relatives. ||171||

They shall never take part in the festival of Holi, shall not wear ornaments, and shall not wear fine clothes interwoven with threads of gold or other metals. ||172||

All female followers shall never bathe

without their clothes on and shall never conceal their menstrual period. ||173||

During their menstrual period, they shall not touch any person or clothes etc. for three days. On the fourth day, after taking a bath, they may touch them. ||174||

Special Rules for Brahmchāris

My *Naishtik Brahmachāri* followers shall never touch, talk, or intentionally look at females. ||175||

They shall never speak, nor listen to talks about females or perform the act of bathing etc. in places frequented by females. ||176||

They shall never touch nor intentionally look at images of women, whether they be

drawings, paintings or statues of women made of wood etc. unless they are images of Goddesses. ||177||

They shall never draw or portray pictures of females, nor shall they touch clothes worn by females. They shall never knowingly look at any animals engaging in coitus. ||178||

They shall not touch, look at, or even speak to a male in guise of a female and shall not deliver sermons or religious discourses directly addressed to females. ||179||

Naishtik Brahmachāris shall never obey a command which infringes their vow of celibacy even if that command were to be issued by their guru. Brahmachāris shall always remain patient, content and humble. ||180||

If a female deliberately tries to come close to them, they must stop her immediately either by talking to her or even by expressing hatred. ||181||

In times of adversity, if the life of a female or their own life is in danger, they shall protect the female and themselves by speaking to her or even by touching her. ||182||

They shall never massage their body with oil, and shall not keep or carry weapons. They shall not dress inappropriately and shall control the sense of taste. ||183||

They shall not go for alms to a *Brāhmin's* home where food is served by a female. Instead, they shall go elsewhere. ||184||

They shall study the Vedas and other holy

shāstras and shall serve their guru. They shall always avoid association with effeminate males just as they would avoid associating with females. ||185||

Those who are *Brāhmins* by caste shall never drink water stored in a leather container. They shall never consume onion, garlic etc. ||186||

Brahmins shall never consume meals without performing their daily rituals, such as taking a bath, performing *sandhyā vandan*, chanting the *Gāyatri Mantra*, worshipping Shri Vishnu, and performing the Vaishvadev ritual. ||187||

Special Rules for Saints

Like the *Naishtik Brahmachāris*, all saints shall avoid the association of females

and effeminate males (visually and verbally). They shall conquer their inner enemies. (viz. lust, anger, greed, ego, envy etc.) ||188||

They shall control all their senses, especially the sense of taste. They shall never keep money themselves or have it kept by others. ||189||

They shall never accept monetary deposits from anyone, shall never lose patience, and shall never allow a female to enter their place of residence. ||190||

Except in an emergency, they shall never travel without a company during the night time, nor shall they travel alone at any other time. ||191||

They shall never wear clothes that are costly, luxurious, with various designs, dyed with colors like *kusumbh* etc., even if they are willingly offered to them by others. ||192||

They shall never go to a householder's residence except to collect alms or for religious assemblies. They shall not allow time to pass without performing *Bhakti* of God. (They should continuously utilize their time by performing spiritual activities). ||193||

They shall go for meals to a householder's place where food is served only by males and where they have no contact or sight of females. If such conditions are not met, they shall ask for raw provisions, personally cook

the food and partake in it (after offering it to Shri Krishna Bhagwān). ||194-195||

All My saints must behave in a similar manner as Bharatji, the son of Bhagwān Rushabhdev who behaved like an inanimate *Brāhmin*. ||196||

All *Naishtik Brahmachāris* and *sādhus* shall consciously abstain from taking betel leaves, opium, tobacco and other similar intoxicating substances. ||197||

The *Naishtik Brahmachāris* and *sādhus* shall never take meals offered on the occasion of *sanskārs* such as the conception of a child or rites of obsequies up to the twelfth day after death, *pret shrāddh* etc. ||198||

They shall never sleep during the day

time except in adverse times such as sickness. They shall neither speak or deliberately listen to worldly talks. ||199||

They shall never sleep on a bed except in adverse times such as a sickness. They shall always be honest with other saints. ||200||

If a malicious person abuses or beats them, they shall pardon him and wish for his well-being (but shall never retaliate). ||201||

They shall not act as an emissary, a spy, nor indulge in slander. They shall avoid egotism and shall not have attachment for their relatives. ||202||

Mutual Rules for all Followers (Conclusion)

Thus, I have briefly depicted, the general and special code of conducts for My disciples.

One shall refer to the shāstras of our sampradāy to learn them in detail. ||203||

I have written this Shikshāpatri after extracting the essence of all shāstras. This Shikshāpatri has the ability to fulfill desires (of those who abide by its regulations). ||204||

Therefore, all My disciples shall always observe the precepts of this Shikshāpatri with true reverence, but never behave according to their whims. ||205||

By following this Shikshāpatri, all My disciples shall definitely attain the four Purushārths (viz. Dharma, Artha, Kāma and Moksha). ||206||

All male and female followers should know that those who do not follow this

Shikshāpatri are not to be considered a part of this sampradāy. ||207||

All My followers, shall read this Shikshāpatri daily. Those who are unable to read it, shall listen to it daily with reverence. ||208||

When there is no one to read the Shikshāpatri to them, they shall worship it daily and reverently honor My words as My personified form. ||209||

This Shikshāpatri shall only be given to those who are endowed with spiritual virtues but never to those possessing evil qualities. ||210||

This Shikshāpatri (the source of ultimate liberation) is written by Me on Vasant

Panchmi of Vikram Samvat 1882. ||211||

May Shri Krishna Bhagwān, the destroyer of all miseries of His followers, protector of Bhakti along with Dharma, and the bestower of all desired happiness to His followers, shower His blessings upon all of us. ||212||

निजाश्रितानां सकलार्तिहन्ता

सधर्मभक्तेरवनं विधाता ।

दाता सुखानां मनसेप्सितानां

तनोतु कृष्णोऽखिलमङ्गलं नः ॥२१२॥

This marks the end of
The Shikshāpatri

The Process of Doing Pujā



Bhagwān Swāminārāyan has instructed His followers to perform puḷā daily. As a daily ritual, it is vital to perform the worship of God properly. The steps below will guide one how to perform puḷā properly

1. The process of physical purification

- One should brush their teeth while staying in one place.
- Thereafter, one should bathe using pure water while chanting God's name.
- Next, one should put on a dhoti and shawl before performing puḷā.

Note: These processes are mentioned in the Shikshāpatri.

2. The process of performing puḷā

- In order to perform puḷā, one must sit on a piece of cloth made from wool or silk facing north or east.
- Next, just how taking a shower purifies the body; by performing Āchaman one's mind

and soul become purified.

- The process of doing Āchaman:

Note: Have a cup of filtered water and spoon for the next two steps.

First place the right-hand thumb on the right-hand middle finger's center and incurvate the palm. Then use the left hand to pour a small quantity of water with a spoon in the right hand. Then sip the water reciting the mantras given below. This should be done 3 times.

- 1st Āchaman - Om Nārāyanāya Namah
- 2nd Āchaman - Om Vāsudevāya Namah
- 3rd Āchaman - Om Vishnavae Namah

Note: After performing Āchaman 3

times, take a few drops of water and purify your hands.

3. The process of doing Tilak-Chāndlo

Note: To make sandalwood paste, take a few drops of water and rub the sandalwood with water. Slowly it will turn into paste.

- All male devotees should do a 'U' shaped *tilak*. Inside it, in the center, an 'O' shaped *chāndlo* should be done. There are 4 areas one must do *tilak-chāndlo*.
- **Forehead** - Use sandalwood paste for the 'U' shape and *kum-kum* (red powder) for the *chāndlo*. And while doing the *tilak-chāndlo* chant, 'Om Vāsudevāya Namah'.

- **Chest** - Use sandalwood paste for both *tilak* and *chāndlo* and chant 'Om Shankarshanāya Namah'.
- **Right arm** - Use sandalwood paste for both *tilak* and *chāndlo* and chant 'Om Pradyumanāya Namah'.
- **Left arm** - Use sandalwood paste for both *tilak* and *chāndlo* and chant 'Om Anirruddhāya Namah'.

4. Performing Mansi Pujā

In this form of worship we are mentally performing the services of Bhagwān. One should wake up Mahāraj, give him a bath, provide him with garments, and offer him food.

After performing mental worship, one should set Bhagwān's āsan (cloth) and organize each murti according to its fixed position. Then, one should invite Bhagwān to their pujā by reciting the following verse:

**“Uttishthotishtha he Nāth!
Swāminārāyanah Prabho;
Dharmasuno Dayāsindho,
Sveshāmshtreyah param-kuru.
Uttishthotishtha Govinda!
Uttishtha Garuda-Dhvaja;
Uttishtha Kamalākānta
Trailokye mangalam kuru.
Āgachha bhagavan dev,
Svasthanāt Parmeshwara;
Aham pujām karishyāmi,
Sadā tvam sanmukhobhav.”**

5. Performing worship

After inviting Bhagwān to one's pujā, one should perform 5 malas (spin the rosary) while sitting down and concentrate on the murti of God. Thereafter, one should perform one mala standing on one leg (right leg crossed over the left leg) with both hands up in the air. Next, one should perform one mala doing *pradakshinā*. Next, one should perform 6 *dandvats* to God and females should perform 6 *panchāng pranām*. Then, after sitting back down, one should wash their hands with water and then ask for forgiveness to Bhagwān in case any mistakes were made while performing His pujā. The following verse should be recited:

“Aparādh sahastrāni kriyante
Ahornisham mayā;
dāsoyam itimāmmattvā
kshamasva Purushottama.”

6. Performing Prayer

After reciting this verse, one should pray to God and thank him for everything He has given us. Then, one should end their puṣā by reciting the verse which departs Bhagwān from the puṣā and back into one's heart.

“Sva-sthānam gaccha Devesha,
Pujāmādāyamāmkim;
Ishta-kāmaprasiddhyartham
Punarāgamanāya cha.”

7. Reading Shikshapatri / Bowing Down

After reciting this verse, one should

read 5 verses from the Shikshāpatri. Then, one should pack up their puḡā and bow down before God, their parents, and family members. Only then can one intake food or water after offering it to God.

Note: This is how one should start their day to live a stable spiritual life.



Glossary

Artha - Wealth

Āchaman - A purifying act of sipping drops of pure water with the incurvated palm of the right hand.

Āchār - Code of conduct

Ambarish - A staunch devotee of God who worshipped God with unparalleled love and self-dedication.

Āchārya - The head of a Sampraday (sect)

Aham-Mamattva - 'I' - ness & 'My' - ness

Āshtākshar Mantra - Eight syllabled holy mantra.

Āshram - Traditionally in Hinduism, there are four stages of life, each with their corresponding duties and responsibilities.

Ātmanivedi - A devotee who has totally surrendered himself to God. One whose every action is an offering to God and who has God at the center of their every action.

Āsan - Seat; place for sitting

Bilva - A sacred tree's leaves which are used in the worship of Lord Shiva.

Bhakti - Total love and devotion to God. Noted to be of nine types:

(1) Shravanam - Listening to spiritual discourses or devotional songs related to God

(2) Kirtanam - Singing or talking about God

(3) Smaranam - Remembering God

(4) Pāda-sevanam - Serving God's holy feet

(5) Archanam - Anointing God with sandalwood paste, etc. (6) Vandanam -

Bowing before God (7) Dāsyam - Behaving as

the servant of God (8) Sakhyam - Behaving as

the friend of God (9) Ātmanivedanam -

Unconditionally offering oneself and all of one's belongings to God with absolute submission.

Bhāng - A traditional North-Indian edible preparation of cannabis (usually produced in the liquid state).

Brāhmin - Pious and learned person traditionally assigned duties of worship,

performing rites and rituals, teaching, etc. One of the four castes of the ancient Indian social system.

Brahmarup - “Form of Brahm (Second-highest of the five eternal entities, transcends everything except Parabrahm; God)”. Possessing qualities similar to those of Brahm.

Chāturmas - The four months of the monsoon season; beginning on the eleventh day of the bright half of the Ashādhā month and ending on the eleventh day of the bright half of the Kārtik month.

Chāndlo - Small round mark usually either of kum-kum or of sandalwood paste. It is applied in the center of the forehead

indicating one's Hindu affiliation.

Dandvat - Prostrating before the idol or image of God in such a way that eight parts of the body (spiritual and physical) touch the ground: thighs, feet, hands, chest, mind, head, mouth, and face (nose/ears/eyes).

Darshan - To see with reverence and devotion.

Dharma - An all-inclusive term that mean righteousness, morality; religion, responsibility, and the practice of niyams. The practice of religious disciplines and duties.

Dwija - The Brāhmins, Kshatriyas and Vaishyas, or 'twice-born' as they are known.

Ekādashi - 11th day of the bright and dark halves of the lunar month which involves fasting.

Ganapati - Son of Lord Shiv, elephant headed deity of auspiciousness.

Gāyatri Mantra - A Vedic mantra of 24 syllables; name of a very sacred vedic verse repeated every morning and evening during the sandhyā ceremony.

Gopichandan - Pale yellowish clay used in making a *tilak* on the forehead.

Grihya Sutras - Number of manuals detailing the domestic (grihya) religious ceremonies performed by both male and female householders over the fire.

Gnān - Knowledge of one's ātma and the form and greatness of God.

Ishtadev - Refers to the Supreme God

Jagannāthji - A form of Shri Krishna worshipped notably at the Jagannāthpuri temple.

Janmāshtami - Birthday of Shri Krishna according to the Indian calendar, i.e., *Shrāvan* vadi 8. Celebrated annually by Vaishnavs with festivals of devotional worship.

Jiva - Individual, embodied soul still bound by *māyā* and consequently undergoing the cycle of births and deaths. Infinite in number.

Kanthi - A Double-threaded necklace, usually made of tulsī beads, received by satsangis upon initiation into the Satsang fellowship. Worn as a sign of affiliation to God.

Kāma - One's desires

Kāran - 'Causal'. Of the three bodies of the jiva, the causal body, i.e., the jiva's desires or māyā.

Kathā-Vārtā - Spiritual discourses

Kusumbh - A color derived from the Safflower plant.

Kshatriya - Person of power - physical and sovereign - traditionally responsible for both the formation and enforcement of law within society, as well as its safety. One of the four castes of the ancient Indian social system - the rulers and warriors of society.

Kum-Kum - Fine, red powder used by Hindus in rites and worship, and also applied on the forehead to form a *chāndlo*.

Lilā - Divine episode or incidence

Mahādev - A name of Lord Shiv

Mahāpoojā - Great ceremonial worship

Mānsi pujā - Mental worship. Devoutly performing worship by offering various articles mentally as one would physically.

Māyā - Instrument or power of God used as the fundamental 'substance' of creation. By nature, it is composed of the three gunas, is both jad and chaitanya, eternal, and in its dormant state - before the time of creation - houses all Jivas and Ishwars, and all elements.

Mukti - Salvation

Murti - Sacred idol of God used to offer worship.

Mumukshu - One seeking spiritual upliftment

Nārāyan Kavach - A sacred chapter recitation that protects from unwanted entities.

Nirgun - Not possessing any attributes of the three gunas - sattvagun, rajogun and tamogun - i.e., transcends all māyik qualities. Divine.

Niyam - Moral and spiritual disciplines. Religious codes of conduct prescribed by God, the Satpurush, or the scriptures to protect a devotee on the path to attaining God.

Panchang Pranam - a ritual during which female devotees offer their respects to God where five specific parts of the body should

touch the floor: (1) Speech (2) Eyes (3) Head
(4) Hands (5) Mind

Parabrahma - 'Supreme Brahma', God. Also called Paramātmā or Purushottam. Highest of the five eternal entities transcending even Brahma.

Pārvati - Goddess, literally the daughter of Parvat (Mount Himalaya), wife of Shiv.

Pitris - Ancestors

Pujā - An act of worship; daily ritual of worship.

Pradakshinās - Reverential encircling of the Lord's idol or image in a clockwise direction.

Prāsad - Consecrated food, offerings to God

Prāyaschit - Atonement

Pret shrāddh - A pious act performed for the propitiation, satisfaction or salvation of ancestors.

Purān - Ancient poetical work giving account of Gods and Demigods.

Purashcharan - Pious reading of sacred scriptures with proper rites & rituals.

Purushārths - 'Pursuits'. Collective term for the four goals legitimately pursued by all Hindus, namely: Dharma, Artha, Kāma and ultimately, 'Moksha' (liberation).

Purushottam - Supreme Being, Lord Swāminārāyan.

Rādhā - A Gopi(milkmaid) beloved to Lord

Krishna. Also known as Rādhāji, Rādhikāji
Rājas - 'Quality of passion and pleasure seeking'; one of the three principle qualities of Prakṛiti or Māyā; characterized by incoherence and desires for the sense objects thus making it difficult to worship God's form.

Rudrāksha - A seed traditionally used as a prayer bead in Hinduism.

Sādhu - A man who has renounced worldly pursuits and has chosen an austere life of religious activities under strict vows of poverty, chastity and obedience.

Sadvidyā - True Knowledge

Sampradāy - A spiritual fellowship; religious sect.

Sandhyā Vandan - Offering special prayers in the evening time

Sanskārs - The sixteen purificatory rites or ceremonies, performed throughout the different stages of a person's life to mark the entry into different stages of life. Starting with a person's conception and ending with his funeral.

Sanyāsini - A female ascetic

Sāshtāng Namaskār - Lying prostration on the ground; literally offering obeisance.

Satshāstra - A absolute treatise or collection on any subject in any field of knowledge containing authentic information.

Sat-Shudra - 'Laborer'. One born in a righteous family. Refrains from consuming

meat and alcohol. Is devoted to Brahmins and serves Vaishyas.

Sattva - Quality of goodness characterized by tranquility, restraint, purity and peace of mind.

Shāligrām - A holy black stone found in the Gandaki River in Nepal; believed by devotees to be pervaded by Lord Vishnu's presence; worshipped by Vaishnavas as a form of the Lord.

Shāstra - Scripture

Shivrātri - Birthday of Lord Shiva

Shrāvan - Second month of the Āshādhi Samvat year, normally falls between July and August.

Shrimad Bhāgwat - Most popular of the 18 *Purāns*. Narrates the life, divine actions and incidents of various incarnations of God, particularly Shri Krishna Bhagwān. One of the eight scriptures accepted as authoritative by Bhagwān Swāminārāyan.

Shrutis - 'The heard'. Collection of divine revelations imparting philosophical and spiritual wisdom - as revealed to the rishis after strict austerities and deep contemplation. The four Vedas fall into the classification of Shrutis.

Shudras - 'Laborer'. Skilled worker traditionally serving the other three castes - the Brāhmins, Kshatriyas and Vaishyas. Considered the lowest of the four castes in

the ancient Indian social system.

Smruti - 'The remembered' set of scriptures. Not considered to be revealed, in comparison to the Shruti scriptures.

Stotra - Hymns sung in praise of God.

Sthul - 'Gross'. Of the three bodies of the jiva, it refers to the physical body of the jiva, which is composed of the five elements, i.e., the five bhuts.

Sukshma - 'Subtle'. Of the three bodies of the jiva, it refers to the subtle body of the jiva.

Sutak - Ritual periods during times of births and deaths in which one is considered impure.

Tamas - 'Quality of darkness'. One of the

three principle qualities of prakruti or māyā.

Tilak - An auspicious mark, usually worn on the forehead.

Tirtha - Place of pilgrimage; holy or sacred place.

Tithe - One tenth part of one's annual produce or earnings

Trigunātmikā - Consisting of the three qualities of matter; sattva, rajas and tamas.

Tripundra - Three lined horizontal mark applied on the forehead. Usually applied by the devotees of Lord Shiva.

Tulsi - Holy Basil. A plant whose leaves are used as an offering to God. The wood of the

Tulsi plant is also used in making beads for rosaries and kanthis.

Urdhvapundra - 'U' shaped mark applied on the forehead

Vairāgya - Detachment, a persistent dislike for the world and worldly affairs.

Vaishnavas - Followers devoted to the worship of the Lord Vishnu, especially in his incarnation as Krishna.

Vaishya - 'Merchant'. Businessman or employer traditionally dealing with financial and commercial matters in society. One of the four castes of the ancient Indian social system.

Varāh - An avatar of the Hindu God Vishnu who takes the form of a boar to rescue Earth.

Varna - Four social divisions of human society according to the Vedic system, namely Brāhmins, Kshatriyas, Vaishyas and Shudras.

Vasant Panchami - The fifth day of the bright half of the month of Mahā.

Vishnu - One of the principal deities in Hinduism. Used in reference to another name for God.

Vishishtadvait - The philosophical doctrine of qualified non-duality associated with Ramanujāchārya, and accepted by Lord Swāminārāyan; the doctrine that the human soul is a distinct reality but subordinate to Brahman.

Vikram Samvat - A timeline most widely used in the Hindu calendar, and started in the coronation year of King Vikram.

Vrata - Self-discipline; penance through control of diet e.g. fasting from certain types of foods on Ekādashi.

Vyavahār - Social behavior



Janmangal Namavali

(108 Names of Bhagwan Swaminarayan)

1. **Om Shri Krishnāya Namaha**
I bow down to: One who attracts the mind of others.
2. **Om Shri Vāsudevāya Namaha**
One who is 'Vāsudev' – God.
3. **Om Shri Nar-Nārāyanāya Namaha**
One who is 'Narayan' – God – and is with 'Nar'
– His ideal devotee.
4. **Om Shri Prabhava Namaha**
One who is the highest authority and
power, and owner of everything.
5. **Om Shri Bhakti-Dharmātmajāya Namaha**
One who has incarnated as the son of
Bhakti and Dharma.
6. **Om Shri Ajanmane Namaha**
One who is not subject to birth due to
karmas.

7. Om Shri Krishnāya Namaha
One who has a dark, attractive complexion.

8. Om Shri Nārāyanāya Namaha
One whom Ramanand Swami named 'Narayan Muni' – meaning, the refuge for His devotees and support of everything.

9. Om Shri Haraye Namaha
One who controls Brahmā and all other deities and destroys the miseries of His devotees who remember Him.

10. Om Shri Harikrishnāya Namaha
One who is 'Hari', meaning one who captivates the mind, and 'Krishna', meaning one who destroys the demons or the enemies of His devotees.

11. Om Shri Ghanshyamāya Namaha
One who has a complexion like a darkcloud.

12. Om Shri Dhārmikāya Namaha
One who observed dharma from childhood

and is therefore the son of Dharma (Dharmadev).

13. Om Shri Bhaktinandanāya Namaha
One who is the giver of bliss to Bhakti as her son.

14. Om Shri Bruhadvratdharāya Namaha
One who has taken up and observes the great vow of brahmacharya.

15. Om Shri Shuddhāya Namaha
One who is Himself the incarnation of purity and is purifier of His devotees.

16. Om Shri Radha-Krishneshtadevatāya Namaha
One to whom Radha and Krishna are dear.

17. Om Shri Marutsutpriyāya Namaha
One who is the beloved of Hanumanji, the son of the wind-god.

18. Om Shri Kālibhairavādyati-bhishanāya Namaha
One who is serene, yet

appears fierce to those like Kalibhairav, etc. who attempt to kill Him.

19. Om Shri Jitendriyāya Namaha
One who has complete control over His senses and helps others to attain such control.

20. Om Shri Jitāhārāya Namaha
One who has complete control over His sense of taste and helps others to attain such control.

21. Om Shri Tivravairāgyāya Namaha
One who possesses highest vairagya (detachment).

22. Om Shri Āstikāya Namaha
One who inspires faith in God.

23. Om Shri Yogeshvarāya Namaha
One who is the Lord of the yogis, their sole aim and giver of (their) desired fruits.

24. Om Shri Yogakalāpravrutṭaye Namaha

One who grants His devotees the perfection in yoga, without their having to undergo rigorous training.

25. Om Shri Atidhairavate Namaha
One whose mind never gets defiled. One who is extremely patient and undisturbed by outer influences.

26. Om Shri Gnānine Namaha
One who has personal experience of and transmits the knowledge of jiva, ishwar, maya, Brahma and Parabrahma. One who perceives true spiritual knowledge.

27. Om Shri Paramhansāya Namaha
One who is the greatest among the paramhansas.

28. Om Shri Tirthkrute Namaha
One who makes places of pilgrimage.

29. Om Shri Tairthikārchitāya Namaha
One who is worshipped by the sadhus

residing in the pilgrim places.

30. Om Shri Kshamānidhaye Namaha
One who is an ocean of compassion, mercy and forgiveness.

31. Om Shri Sadonnidrāya Namaha
One who is eternally awake.

32. Om Shri Dhyānnishthāya Namaha
One who is continuously engrossed in meditation on His own divine form.

33. Om Shri Tapahpriyāya Namaha
One who is fond of performing austerities and inspires others to perform them also.

34. Om Shri Siddheshvarāya Namaha
One who is worshipped as God even by those who are accomplished in yoga, austerities and spiritual wisdom.

35. Om Shri Svatantrāya Namaha
One who is truly independent of all.

36. Om Shri Brahmavidyā-pravartakāya

Namaha One who spreads Brahmavidya (divine knowledge) to all.

37. Om Shri Pāshandochhedanapatave Namaha One who intelligently defeats those who behave immorally by falsely interpreting the Vedas.

38. Om Shri Svaswarupāchalsthitaye Namaha One who is steadfast in His own form.

39. Om Shri Prashāntmurtaye Namaha One who is totally calm and whose mere darshan brings peace to the devotees.

40. Om Shri Nirdoshāya Namaha One who is free of all defects and faults, such as, ego, hypocrisy, greed, anger, etc.

41. Om Shri Asuragurvādi-mohanāya Namaha One who captivates even evil gurus by His divine acts.

42. Om Shri Atikārunyanayanāya Namaha

One whose eyes overflow with compassion.

43. Om Shri Uddhavādhva-pravartakāya Namaha One who spreads the teachings of the Uddhav Sampraday founded by Ramanand Swami.

44. Om Shri Mahāvratāya Namaha One who perfectly upholds the five great vows of nishkam (non-lust), nirlobh (non-greed), nisswad (non-taste), nissneh (detachment) and nirman (humility), and who performs severe austerities.

45. Om Shri Sādhushilāya Namaha One whose behaviour perfectly reflects the character of a God-realised Sadhu.

46. Om Shri Sādhuvipra-prapujakāya Namaha One who honours sadhus and Brahmins and inspires others to do the same.

47. Om Shri Ahimsayagna-prastotre Namaha One who established the tradition

of yagnas free of animal sacrifices.

48. Om Shri Sākārabrahma-varnanāya Namaha One who spreads the understanding that Brahma and Parabrahma both have divine human forms.

49. Om Shri Swāminārāyanāya Namaha
-The Supreme Almighty God

50. Om Shri Swāmine Namaha
One who is all-powerful and the Lord of all.

51. Om Shri Kāladoshanivārakāya Namaha
One who destroys the bad effects of adverse time.

52. Om Shri Satshāstravyasanāya Namaha
One who is addicted to reciting and listening to the shastras (holy scriptures).

53. Om Shri Sadyasamādhīsthitikārakāya Namaha One who instantly grants the state of samadhi to His devotees, without their having to perfect the preceding

seven stages of yoga.

54. Om Shri Krishnārchā-sthāpanakarāya Namaha One who consecrates the murtis of God in mandirs.

55. Om Shri Kauladvishe Namaha One who refutes with logical reasoning the Kaul cults, which preach unrighteous and adulterous behavior.

56. Om Shri Kalitārakāya Namaha One who protects His devotees along with their families from the influence of Kali (the dark age).

57. Om Shri Prakāsharupāya Namaha One who is eternally radiant and resides with His divine form in Akshardham.

58. Om Shri Nirdambhāya Namaha One who is totally free from pretense and hypocrisy.

59. Om Shri Sarvajivahitāvahāya Namaha One who does good of all beings.

60. Om Shri Bhaktisamposhakāya Namaha One who has enriched and promoted the practice of bhakti (nine-fold devotion) to God.

61. Om Shri Vāgmī Namaha One who lovingly speaks the truths taught by the Vedas.

62. Om Shri Chaturvarga-falapradāya Namaha One who bestows the fruits of the four endeavors: dharma (moral behavior), arth (wealth), kam (desires) and moksha (liberation).

63. Om Shri Nirmatsarāya Namaha One who is not envious of the progress of others, but rejoices in their success.

64. Om Shri Bhaktavarmane Namaha One who is surrounded by a legion of devotees, whom He protects.

65. Om Shri Buddhidātre Namaha

One who bestows spiritual intellect to help devotees realize His true form.

66. Om Shri Atipāvanāya Namaha
One who is absolutely pure and purifies others.

67. Om Shri Abuddhihrute Namaha
One who destroys ignorance.

68. Om Shri Brahm dhām-darshakāya Namaha
One who reveals His abode – Brahmādhām (Akshardhām) – to all His devotees.

69. Om Shri Aparājitāya Namaha
One who cannot be defeated by anyone but is Himself won over by the selfless love of His devotees.

70. Om Shri Āsumudrānta-satkiṛtaye Namaha
One whose redemptive fame has spread to the ocean shores.

71. Om Shri Shritasansruti-mochanāya

Namaha One who compassionately redeems His devotees from the cycle of births and deaths.

72. Om Shri Udārāya Namaha
One who is extremely generous.

73. Om Shri Sahajānandāya Namaha
One who is naturally full of joy and bliss and gives such joy and bliss to His devotees.

74. Om Shri Sādhvidharma-pravartakāya Namaha
One who promotes righteous living among His women disciples.

75. Om Shri Kandarpadarpa-dalanāya Namaha
One who crushed to pieces the ego of Kamdev – the god of lust.

76. Om Shri Vaishnavakratu-kārakāya Namaha
One who established the practice of yagna – sacrifices – free from killing and offering animals, as per the true Vaishnav tradition.

77. Om Shri Panchāyatana-sanmānāya

Namaha One who directs His devotees to honor the five deities – Vishnu, Shiv, Ganapati, Parvati and Surya.

78. Om Shri Naishtikavrata-poshakāya

Namaha One who practices absolute brahmacharya and inspires others to do so.

79. Om Shri Pragalbhāya Namaha

One who is ever enthusiastic and always ready to debate with great scholars.

80. Om Shri Nispruhāya Namaha

One who is detached from all desires of material enjoyment.

81. Om Shri Satyapratignāya Namaha

One who always keeps His promises.

82. Om Shri Bhaktavatsalāya Namaha

One who has infinite love for all His followers.

83. Om Shri Aroshanāya Namaha

One who is free of anger.

84. Om Shri Dirghadarshine Namaha
One who has unparalleled foresight and vision.

85. Om Shri Shadurmi-vijayakshamāya Namaha
One who has conquered the six physical and emotional sensations of thirst, hunger, grief, infatuation, old age and death.

86. Om Shri Nirahankrutaye Namaha
One who is egoless and dissolves the ego of others.

87. Om Shri Adrohāya Namaha
One who has no hatred nor maligns anyone, i.e. He is a friend of all.

88. Om Shri Rujave Namaha
One who is soft-natured (i.e. has compassion, love, etc.).

89. Om Shri Sarvopakārakāya Namaha
One who obliges all without expecting anything in return.

90. Om Shri Niyāmakāya Namaha

One who controls everything.

91. Om Shri Upashamasthitaye Namaha

One who has attained complete peace and tranquility by having control over His senses.

92. Om Shri Vinayavate Namaha

One who is naturally humble and polite.

93. Om Shri Gurave Namaha

One who is the guru of Brahmā and all other gods whom He taught the Vedas and thus destroyed everyone's ignorance.

94. Om Shri Ajātvairine Namaha

One who has no enemies in His life.

95. Om Shri Nirlobhāya Namaha

One who has no greed or desire to hoard things.

96. Om Shri Mahāpurushāya Namaha

One who is the greatest among all men and possesses the 32 virtues of the great.

97. Om Shri Ātmadāya Namaha

One gives His all, including His Ātmā to His devotees.

98. Om Shri Akhanditārsha-maryādāya Namaha One who never transgresses the moral codes prescribed by the rishis in the shastras and neither does He allow His followers to transgress them.

99. Om Shri Vyāśasiddhānta-bodhakāya Namaha One who sheds true light on the wisdom and principles taught by Vyas Muni.

100. Om Shri Manonigraha-yuktignāya Namaha One who teaches His devotees various ways and means to control the mind.

101. Om Shri Yamaduta-vimochakāya Namaha One who saves His devotees from the clutches of the servants of Yama.

102. Om Shri Purnakāmāya Namaha One who Himself is totally fulfilled yet fulfills the desires of His devotees.

103. Om Shri Satyavādhine Namaha One who always upholds and speaks the truth.

104. Om Shri Gunagrāhine Namaha One who imbibes the virtues of others.

105. Om Shri Gatasmayāya Namaha One who is egoless.

106. Om Shri Sadāchāra-priyatarāya Namaha One who is immensely fond of pure and righteous living and inspires His followers to live similar lives.

107. Om Shri Punyashravana-kirtanāya Namaha One whose name and discourses are purifying by their very utterances.

108. Om Shri Sarvamangala-sadrupānānā-guna-vicheshtitāya Namaha One whose divine murti, divine virtues and divine exploits spread goodness among all and lead them to final (ultimate) liberation.

A Divine Glimpse of Loyadham

Among the various and vast villages of mother India, the village of Loya is noteworthy due to its touch of divinity. Supreme almighty Bhagwan Swaminarayan descended from his divine abode 'Akshardham' and sanctify this remote and barren village by making it a nourishing pilgrimage. Located near the well acknowledged villages of Sarangpur & Gadhada, Gujarat India, Loya is starting to take a new form in the eyes of numerous. A transformation has been initiated through the guidance and inspiration of our Pujya Guruji 'H.D.H. Shastriji Shri Ghanshyam-prakashdasji Swami'. His bold and unique vision to make this village into a 'mini Gadhada' has astonished the minds of abundant figures in the Swaminarayan Sect.

Nonetheless, just as how in Gadhada Shreeji Maharaj performed divine incidences & held numerous assemblies to spread his unique principals, Loyadham is no less due to the same exposure of Maharaj's divinity.

Moreover, a certain particular event took place in the nondescript village which etched its name into history. Bhagwan Swaminarayan himself decided to prepare a lavish meal made from brinjals & ghee for all of his saints and devotees, which he also served to everyone himself. He made such a Shak(stew), which no one could forget and as of today everyone still remembers and celebrates which is known the infamous utsav of 'Shakotsav'.

Bhagwan Swaminarayan exposed his divine and rare principals which was compelled and inscribed in the infamous

scripture known as the 'Vachanamrut'. Shreeji Maharaj spoke 18 Vachanamruts in Loyadham making the name of the village even more boundless. Also, the very first 'Hari Mandir' of the Swaminarayan sampraday was made in Loya. Pujya Guruji renovated the Hari Mandir rejuvenating the remote village of Loya and making it a notorious site of pilgrimage.

New Loyadham Mandir Development

200 years ago Shreeji Maharaj was touring the remote lands of Saurashtra, with a vision to build great mandirs throughout the lands. Upon arriving in Loya, Sura Khachar the village ruler, displayed the lavish green landscape of Loya to Shreeji Maharaj. Upon scanning the land thoroughly Maharaj commented, "There will be a grand temple built in the future on this ever-growing land

of Loya." After this moment, 200 years later Pujya Guruji received a divine vision by Bhagwan Swaminarayan himself to build an imposing mandir in Loya.

Through inspiration empowered by faith, dedication and persistence Pujya Guruji embarked on taking on this prodigious task of building a new shikharbaddh(spired) mandir in Loyadham. In Sanskrit, Mandir means a place where the mind becomes still and experiences inner peace. The foundation stone-laying ceremony (Shilanyas Vidhi) was performed in the esteemed presence of H.D.H Acharya Maharajshri, Pujya Guruji & various prominent and elite saints of the sampraday. The dimensions of the mandir are very astonishing and will be engineered to the highest caliber. The new mandir will stand at

a staggering height of 115ft. It will be 250ft in length and 225ft wide making it the highest and biggest mandir in all of Gujarat, India. The mandir will include intricately-carved stonework making the beauty of the mandir even more spectacular. A rare and special type of red stone(Bansi)/white marble will be used to shape & finish this colossal place of worship. When looking at it from this perspective, one can certainly gauge the complex process that was required to build such a grand scale mandir.

Shree Swaminarayan Mandir Loyadham is expected to be completed within the next 10 years. The foundation of the Mandir is complete and now Phase 2 of the construction for building the structure of the mandir has begun. The true spirit of seva, or selfless volunteering, continues to live on

in this mandir. The mandir will be a masterpiece of intricate design and workmanship of ancient Indian arts, traditions and philosophy. Please do take part in serving to uplift the mandir via body, mind & wealth.

Swaminarayan Faith

The Swaminarayan faith is a modern tradition of Hinduism in which followers devote and worship Swaminarayan as the Supreme Lord. This faith instills high morals, love and compassion for all irrespective of caste, creed, color or gender. Today, the Swaminarayan movement is thriving with millions of followers and thousands of temples worldwide. Supreme almighty Bhagwan Swaminarayan descended on this Earth for the sole purpose of uplifting countless souls and sending them to his

divine abode 'Akshardham'. Bhagwan Swaminarayan supremacy known through his remarkable works. In his short 49-year span on this Earth he advocated non-violence, performed social activities such as providing food/alms to the needy, initiated over 2000 saints, gave refuge to over 2 million devotees, built 6 grand temples, wrote the Shikshapatri and spoke spread his philosophy through which was compiled into a scripture by his elite saints known as the 'Vachanamrut'.

The Founder

H.D.H. Shastriji Shri Ghanshyam-prakashdasji Swami is the founder of Shree Swaminarayan Mandir Loyadham. To facilitate daily devotion, Pujya Guruji is consecrating shikharbaddh mandir in the remote village of Loya, Gujarat, India. Shree

Swaminarayan Mandir Loyadham, will be the biggest & largest mandir in Gujarat, India.

Due to his preaching, thousands of devotees have given up immoral vices and are walking on the path of spirituality. Many youths have been inspired to renounce this world and today there are over 60 sadhus (saints) who have dedicated their lives in order to serve the Swaminarayan faith. Under his efficient guidance, numerous institutions such as Kandari Gurukul, Vadodara Gurukul, Navli Gurukul, Loyadham - NJ (USA) and Loyadham - Macon (USA) are being operated as centers of spiritual and educational learning along with social service.

Since the past 7 years, he has been in the service of Harikrishna Maharaj (Vadtal) as the chairman of Shree Swaminarayan

Mandir Vadtal and currently serving as its Mukhya Kothari (Chief Executive Officer). While in service, he has improved the image of the temple by performing innovative tasks that have never been performed before. Due to the presence of God within, his life continues to inspire numerous saints and devotees in the Swaminarayan fellowship today. His profound discourses have enlightened countless devotees and well-wishers and motivated them to adopt pious, addiction-free lives. His saintliness and devotion to Bhagwan Swaminarayan have left a lasting impression on innumerable devotees.





“My words are my
personified form.”

~ Bhagwān Swāminārāyan

