

Essence of shikshapatri Essence of shiksh



Essence of **Shikshāpatri**



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पूर्ण पुरुषोत्तम श्री स्वामिनारायण भगवान

Essence of Shikshāpatri



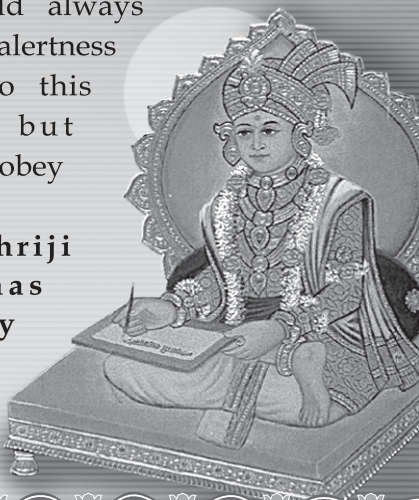
● **Inspirer** ●
HDH Devnandandasji Swamishri
(HDH Bajji)


Prologue.....

Supreme Lord and our *Ishtadev*, **Bhagwān Swāminārāyan**, has written the *Shikshāpatri* by His own hands on *Mahā Sudi 7th Samvat* 1882 at *Vadtāl*, which is beneficial to all souls.

Everybody should always lovingly and with alertness act according to this *Shikshāpatri*, but should never disobey the *Shikshāpatri*.

Further, **Shriji Mahārāj** has Himself said “My words are my form and one should obey it







with highest reverence. Therefore, all my disciples, men and women, who will act accordingly as per this Shikshāpatri, shall definitely achieve four goals of life, i.e. *Dharma*, *Arth*, *Kām* and *Moksha*. And whosoever does not act according to this Shikshāpatri, shall be considered as excommunicated from this sect.”

With such powerful words Shriji Maharaj himself has given this Shikshāpatri, as a letter of His commands to His disciples. One shall read the summary of these commands everyday in the *Pujā* and should keep strong importunity to act accordingly; then our *Ishtadev Bhagwān Swāminārāyan* would certainly be pleased.


As we have accepted this Satsang to please






Bhagwān Swāminārāyan and to achieve Ātyāntik Kalyān (the ultimate liberation) of our soul, it is mandatory to clearly understand the pure Upāsanā that is mean of extreme pleasure of **Bhagwān Swāminārāyan**; which is equivalent to digit one (in a number with many zeros following one). Also the knowledge and compliance of these commands is equally important to please the God and to live a divine life.


Shriji Mahārāj has given commands for householders and saints in the form of five vows (Panch Vartmān) in *Satsangijivan* and other scriptures. These should be followed meticulously and carefully by all devotees of **Bhagwān Swāminārāyan** viz. younger, elder, householder or ascetic. These





commands are compulsory to observe at all times and in any country for any devotee. Therefore, to make one's life divine by understanding and compliance, herein below are provided the Panch Vartmān that includes most of the commands from the Shikshāpatri followed by the summary of other mandatory commands from the Shikshāpatri. Each devotee shall daily read, ponder and contemplate over the commands, introspect himself, get rid of his own mistakes and should try to act accordingly.

Jay Swāminārāyan
Satsang Sāhitya Department




Nitya Pujā (Daily Prayer)

“All shall perform *Pujā* of God in the early morning after taking bath and thenafter shall undertake other business.” - Shriji Mahārāj (48th Vachanamrut of Gadhadā First Chapter)

As per the command of **Bhagwān Swāminārāyan**, one shall wake up early in the morning, finish bath, etc and wear, duly washed, one cloth for below the waist (i.e. *dhoti*) and wrap another above (i.e. *uparani*). One shall sit on one







āsan (cloth) facing towards north or east for *Pujā*. Thenafter one shall prepare at least two āsan for Shriji Mahārāj and place all *murtis* together on it.

Thereafter, one shall make “U” shaped *tilak* (from the paste of sandalwood) in the middle of forehead as a symbol of **Bhagwān Swāminārāyan** and make *chāndlo* with *kumkum* in the centre of the *tilak* as symbol of *Mukta*. Similarly, one shall make *tilak* and *chāndlo* with the paste of sandalwood on both upper arms and middle of chest. Women shall make only *chāndlo* with *kumkum* on the forehead but they shall not make the *tilak*.


Thereafter one shall offer the first *Mānsi Pujā* with closed eyes. In that one shall visualize, mentally with feelings, the manifest form of God. One shall wake up the God, and then







the *murtis*. In this way, one shall move at least five rosaries. During this, one shall not speak anything; one shall not even make any signs or even gestures by hands etc.

Thereafter, one shall move one rosary of *Gurumantra* by standing on one foot. Our *Gurumantra* is “**Aham Anādimukta Swāminārāyan Dāsosmi**”. Thereafter, one shall move one rosary performing *pradakshinā*. Thereafter one shall at least six times prostrate fully before **Bhagwān Swāminārāyan** praying “Oh...! Maharaj...! Kindly save me from kusang (bad company). Kindly forgive me if, by knowingly or unknowingly, by thought, speech or deed, if I have done any offence against you or any of your devotee. For this, I am performing this one additional Dandvat Pranām (prostration)”. Thenafter, one shall take the





make Him take bath, etc. One shall offer cold or warm water as per the season. Then make God wear costly costumes and ornaments and shall perform *ārti* of God after making Him sit on Sinhāsan (throne). Then one shall offer milk with saffron, cardamom etc. and other snacks. Then one shall worship God with sandalwood, flowers, etc. Thus, one shall finish the *Mānsi Pujā*. Thereafter, with the feeling of divine presence, one shall place the *murtis* of Bhagwān Swāminārāyan, Sahajānand Swami, Jeevanprān Bāpāshri and other Sadgurus; and call up Mahārāj in the *Pujā* by reciting the Āhwāhan Mantra. Thereafter, one shall gaze the *murtis* and chant the mantra Swāminārāyan, Swāminārāyan, Swāminārāyan... with each bead of the rosary getting fully engrossed in



prasād after offering it to God by singing *thāl*. Thereafter one shall chant the Visarjan Mantra and collect all *murtis* after touching their feet. Thereafter, one shall complete the *Pujā* by reading at least five Shlokas of Shikshāpatri.

One shall do all other works only after the completion of *Pujā*.

Āhwāhan Mantra

Uttishthottishtha he Nāth! Swāminārāyan prabho
Dharmasuno dayasindho, sveshām shreya param kuru
Āgachha Bhagwan dev, swasthānāt Parmeshvar
Aham pujām karishyāmi, sada twam sanmukhobhav

Visarjan Mantra

Swasthānam gachha Devesh, pujā mādāy māmakim
Ishtkāma prasiddhyartham, punarāgamanāya cha

Shikshāpatri Sār

Five Vows (Panch Vartmān) for Householders

(Based on Satsangijivan, Shikshāpatri and
Commentary on 78th Vachanamrut of
Gadhada First Chapter)

1. Dāru Vartmān

(Vow of non-consumption of Liquor)

“All those things, items or actions, by whose sight, eating, drinking, listening or enjoying the senses and antahkaran get intoxicated, are equivalent to liquor.”

- E.g.: Tea, coffee, cigarette, hemp, opium, tobacco, gutkā, māvā masālā, pan, etc and any type of beer or any other liquor are prohibited. One must not use these things and must not encourage others.
- All medicines containing alcohol are also equivalent to liquor.
- TV, cinema, shows, plays, movies,

gambling, chopāt, lottery, circus, etc intoxicate one's mind and hence are equivalent to liquor.

2. Māti Vartmān

(Vow of not eating of Non-veg food)

Māti means Non-vegetarian food.

- All the items and medicines that contain meat, eggs or any products containing eggs or meat are equivalent to non-veg food.
- Unfiltered water, milk, oil, ghee are also equivalent to non-veg food.
- Uncleaned or unsieved grain, flour and the vegetables that include small insects (or aphids) e.g. cauliflower, certain other green vegetables... etc. are also equivalent to non-veg food.
- certain objects that generate irritation and hot temper and are having too strong smell like onion, garlic, asafoetida, etc. are also equivalent to non-veg food.

In short, one should abandon all above items at home. Further, this vartmān is violated by eating all readymade and junk food from market and also at marriage functions where the rules and regulations (regarding this vartmān which are mentioned above) are not followed appropriately. Therefore, to please **Bhagwān Swāminārāyan**, the devotee shall certainly abandon all readymade food and drinks available in the market. If required, one should prepare the same at home observing all rules and regulations and shall consume the same after offering it to God.

3. Chori Vartmān

(Vow of not committing theft)

Theft is not just taking away something from someone's home. But, one should not take even any minor thing owned by someone without permission of the owner.

- One should not take anything owned

forcefully by other by or should not snatch it.

- One should not take even anything (he comes across) that is lying on the street.
- One should not embezzle deposits placed (with him) by someone.
- One should not accept any object or money which is not rightfully belonging to its offerer.
- One should not accept bribe, shall abandon adulteration or giving less in weight and shall not commit treachery or deceit.
- One should not stay in the bound place without the permission of the owner.
- In service one should not shirk his responsibility in discharging his duty, which is theft of time.
- One should not commit theft of government properties or utilities like electricity, water, telephone etc.
- One should not do any illegal profession,

business or service (which is prohibited by the Law of the Land).

- **Theft from God** : One should offer 10% of income from the legitimate business, profession, service or agriculture to God as *dharmādo* for the purpose of purification of the wealth. If one is financially weak, he should offer **5 % to God as *dharmādo***. If one fails in the same, it is theft from God.
- One should offer one tenth of the time given by God, i.e. age, as *dharmādo*; means one should spend that much time in service and communion of God or saints; otherwise the Chori Vartmān is violated.

4. **Averi Vartmān**

(Vow of observance of Celibacy)

Averi Vartmān means observance of Celibacy. A householder is though engaged in Sansār (worldly life), he/she must observe this vartmān (described as following) to please **Bhagwān Swāminārāyan**.

- A man should lustfully gaze or think about other woman. Similarly a woman should not lustfully gaze or think about other man.
- A man should not keep company of a woman other than his wife and a woman should not keep the company of other man.
- A man should not stare at his mother, sister or daughter of young age and should not stay with her at lonely places. Similarly, a woman should not stare at his father, brother or son of young age and should not stay with him at lonely places. (Then it is obvious that there would be similar prohibition for distant relatives, friends of opposite sex and others for staring of and staying with lonely places.)
- Nude, semi-nude and vulgarly dressed scenes and pictures displayed by plays, cinema, TV, channels, shows, movies, internet and other modern gadgets of entertainment are similarly very harmful.

They are prohibited for all devotees. All devotees should abandon them strictly.

- One should not wear semi-transparent and short clothes that vitiate one's thoughts and reveals his/her body. In addition, one should not watch woman/man dressed in such clothes.
- One should not participate or attend lustful occasions like Garbā, Parties, Dance programs, Discos etc which instigate lust.
- One should not read and look at vulgar publications, articles, books or magazines.
- Women shall strictly observe rajaswalā dharma (not touching anywhere during menstruation.) They shall not touch clothes, any person or anything for three days; and can touch them after bathing (with all the clothes worn) on the fourth day.
- Even with his own wife, one should associate according to the seasons without deep attachment. Moreover, one shall stay away from copulation with his

wife, on the days before and after *ekadashi*, manifestation of God and *Amavasya*, days of the month of *Shravan* and *Adhik*, days of Yajna Samaiyo (special religious fete) and fasts and also at pilgrim places.

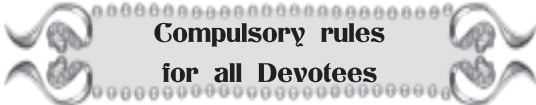


5. Vatalavu Nahi and Vatalāvavu Nahi

(Do not get proselytized and do not proselytize)

One should not eat anything that is not suitable for him and one should not make someone eat that is not suitable for him. In other words, one should not eat at someone's home who is not observing all rules and regulations (here it means the *Panch Vartmān*) properly and similarly if one is not observing rules and regulations properly, he should not force others to eat, who are observing all rules and regulations properly.





**Compulsory rules
for all Devotees**

In addition to these five vows, all devotees shall mandatorily follow below mentioned orders given by **Bhagwān Swāminārāyan** as summary of the Shikshāpatrī.

1. One shall never kill any living being and he shall never intentionally kill even small insects like lice, bugs etc.
2. When in some difficulty or problem if someone has done an unacceptable deed, he shall never commit suicide in any way owing to depression, confusion or repentance. And one shall never mutilate any part of his own body or that of others by using weapons or any other means.
3. One shall not steal anything, even for the sake of religious purpose. No item, even firewood, flowers etc., shall ever be taken without the permission of its owner.
4. One shall never falsely blame anyone

even for personal gains. One shall never abuse anyone verbally.

5. One shall never speak or listen to talks of slander, betrayal or vices of others.
6. One shall always speak truth. However, one shall never speak such truth as is detrimental to interest of oneself or others.
7. One should not keep the company of an ungrateful person i.e. who does not realize one's deed.
8. One shall never keep company of six type of people i.e. thief, sinner, addict, hypocrite, lustful and deceitful.
9. One shall not associate with one who hankers after woman, wealth and tastes under the pretext of devotion and knowledge.
10. One shall never urinate, defecate or even spit in public places such as dilapidated temples, banks of rivers or ponds, main roads, fields sown with seeds, shades of

trees, orchards, gardens, etc.

11. One shall never enter or exit from a stealth way (through a way which is not meant for his purpose).
12. Men should not listen to the religious discourses delivered by women, nor debate with them.
13. One shall never insult a guru or a person who is renowned, dignified, learned or armed.
14. One shall never perform a task pertaining to one's household affairs without careful consideration, but work pertaining to religion shall be done instantly.
15. One should always have communion with the saints.
16. One should not go empty handed while going for darshan of God or saints.
17. One should not commit a breach of trust.
18. One should never praise oneself.
19. Man should not touch a woman and a

woman should not touch a man after entering into a temple.

20. One shall always wear a kanthi of tulsi or wood in neck.
21. One shall always wake up before sunrise and recite **Swāminārāyan** name.
22. After defecating, one shall wash the left hand ten times and both hands together seven times with clean clay or powder. One shall not use soap or liquid soap.
23. Thenafter, one shall brush one's teeth sitting at one place and then take bath with clean water.
24. Then (man shall wear dhoti and wrap around one cloth on upper part of the body) one should always compulsorily offer the personal Pujā. Without offering the Pujā, one shall not eat or drink anything.
25. Man shall apply a tilak with sandalwood on the forehead, both upper arms & middle of the chest, and apply a chāndlo of kumkum

on the forehead.

26. Thereafter one shall perform *Mānsi Pujā* with visualizing the manifestation of the God and thenafter shall move five rosary chanting “**Swaminarayan**” *Mahamantra* and move one rosary with Gurumantra “**Aham Anādimukta Swāminārāyan Dāsosmi**”
27. Any food item such as vegetables, fruits, roots, etc or anything else shall not be eaten without offering first to God. No item shall be used without offering first to God and making it *prasād*.
28. One should go to the temple of Bhagwān Swāminārāyan daily and sing devotional songs, dhun, etc and commune with the saints.
29. One should be assigned work considering his virtues and should be respected accordingly. Moreover, whenever some elderly or socially respected person visits,

he should be duly respected and offered an appropriate place.

30. When in a sabhā (religious assembly) one shall not sit cross-legged or with an inappropriate posture.
31. One should never give up one's religion in the hope of some benefits.
32. If one knows any secret of others, he shall never divulge it.
33. During the Chāturmās, one shall undertake extra observances such as communion with saints, counting rosary, pradakshinā, reading of religious scriptures, observing fasts, ektānā, celibacy, etc and act accordingly.
34. One should observe fast with respect on all ekādashi and Hari Navmi. And one shall, if necessary with great effort, give up daytime sleep on those days.
35. In the event of afflictions caused by any evil spirits, one shall chant “**Swāminārāyan**”

Mahāmantra and make dhun of the Mahāmantra in loud voice.

36. At the time of solar and lunar eclipse, one shall give up all activities and chant the name of **Bhagwān Swāminārāyan**. After the eclipse is over, one shall take bath along with all the clothes that one is wearing; and the householder devotee shall make donation as per his capacity and the ascetics (saints) shall perform the Pujā of **Bhagwān Swāminārāyan**.
37. Each devotee shall observe the sutak related to birth or death as prescribed in the scriptures.
38. If one commits some small or big sin, knowingly or unknowingly, he shall atone to it consulting with Motāpurush and saints.
39. A man shall never touch a widow who is not his close relative.
40. One shall serve his parents, dependents

and ill people throughout his life.

41. One shall store food and accumulate wealth for his future requirements according to his circumstances and his means. If one owns cattle, he shall store sufficient stock of fodder also.
42. One shall not undertake any sort of dealings pertaining to land or money, even with his son or friend, without a written document duly witnessed.
43. One shall never spend more than his income. And one shall always keep daily records of his income and expenditure.
44. One shall pay the agreed remuneration, in cash or kind, to workers or labours employed by him; and under no circumstance pay less than the agreed amount.
45. In the event of a disaster or other such worse situations or circumstances, even if the place of stay is one's native place, he

should leave such place immediately and reside elsewhere, where he can live happily without difficulties.

46. The wealthy devotees shall sponsor Samaiyo (religious fete), festivals and construction of temples of **Bhagwān Swāminārāyan**. In addition, they shall offer a feast to the saints and devotees.
47. Married women devotees shall serve and worship their husbands in the manner in which they serve and worship God, even if one's husband is blind, ailing, poor or impotent and shall never utter harsh words towards him.
48. The widow devotees shall worship God with the sense of husband and they shall always obey their father, son or other such relatives but never act independently.





(Based on *Dharmāmrut*, *Nishkāṃ Suddhi*, *Shikshāpatri* and Commentary on 78th Vachnāmrut of Gadhadā First Chapter)

An ascetic shall observe the Five Vows for householders and in addition he shall also observe...

1. Nishkāmi Vartmān

(Vow of Non-lust)

Ascetic saints shall observe the eightfold celibacy. Accordingly,

- He must not associate with a woman.
- He must not touch any cloth of a woman.
- He must not touch a woman.
- He must not talk about appearance of a woman and must never decide about complexion or age of a woman.
- He must not ponder about a woman.
- He must not look or touch even a picture of a woman.

- He must not even think of enjoying a woman. Henceforth the act should be obviously abandoned.
- He shall never speak to woman.
For strict compliance of the above, Saints shall never go out or walk without being in a pair. Reason of this command is that the vow of Non-lust would remain firm because of mutual restrain due to presence of the other saint and even if there is some mistake, one shall atone it as prescribed by *Nishkām Suddhi*.

2. Nirlobhi Vartmān

(Vow of Non-greed)

- Being a Saint, if he keeps, makes someone keep wealth for him or touches money, even worth a penny, it is equivalent to the sin of killing thousand cows every minute.
- One shall never keep additional twelfth cloth over and above the prescribed eleven.

- One shall always wear thick cloths made of *mādarpat* and shall never wear fine clothes.
- The clothes should be coloured using the saffron clay of Rampur village (Surendranagar District, Gujarat, India) and not by artificial colour.
- One shall not wear stitched clothes.
- One shall not use *Rajoguni* clothes like silk, muslin etc. or other such *Rajoguni* objects for his own use.

3. Nirmāni Vartamān

(Vow of Humility)

One shall never have any type of ego. Respect or disrespect (or insult), whatever comes by wish of **Bhagwān Swāminārāyan**, one shall behave with equanimity in both the situations.

4. Nisnehi Vartmān

(Vow of Detachment)

- One shall never keep any dealings with his parents, brothers or other close relatives of

his past life (i.e. before initiation as a saint).

- One shall never keep any dealings with his birth place or his past home.
- One shall have affection toward **Bhagwān Swaminārāyan** devotees of **Bhagwān Swaminārāyan** owing to their relation with God.

5. Niswādi Vartmān

(Vow of Non-gourmandize)

- One shall not use metallic utensils for eating or drinking, but shall always use wooden bowl and *tumbadi* only.
- Whatever food is available by wish of **Bhagwān Swaminārāyan**; one shall eat after making it tasteless by mixing all items of food adding water in it.

Further, the ascetic saints shall mandatorily abide all other orders of Shikshapatri as under :

1. One shall not go to a place, even for taking bath, which is frequented by women.

2. One shall not knowingly, see towards lustful animals or birds in conjugal posture.
3. One shall not touch, look at or talk to a man disguised as a woman.
4. One shall not even deliver religious discourses of **Bhagwān Swāminārāyan**, kirtan, etc. addressing a woman.
5. One shall not obey orders, even if from his Guru that violates vow of Non lust and five vows of saints.
6. One shall immediately and forcefully stop any woman coming closer by speaking harsh words or by disdain, but shall not let her come closer.
7. One shall never, himself or by anyone else, massage his body with oil.
8. One shall specifically restrain himself over the sense of taste and preference.
9. One shall win over the inner enemies like lust, anger, greed and ego.
10. One shall never let a woman enter into his place of stay.

11. One shall never waste time without devotion of **Bhagwān Swaminārāyan**.
12. One shall never speak or listen to any worldly talks.
13. One shall never sleep on a bed unless he is ill.
14. One shall always behave guileless, without deception, with great saints.
15. Even if some evil minded person abuses, physically or verbally, the saint shall suffer it but shall not retaliate towards him. Further, he should never think ill of him but rather think for his well-being.
16. One shall always bow, bear and suffer. One shall abide humbleness.
17. One shall never have any type of profound affection for oneself or his past relatives.

Oh... Bhagwān Swaminārāyan! kindly make us behave in all these (Your) commands which are the summary of the Shikshāpatri.





शिक्षापत्री

वामे यस्य स्थिता राधाश्रीश्च यस्यास्ति वक्षसि ।
 वृन्दावनविहारं तं श्रीकृष्णं हृदि चिन्तये ॥१॥
 लिखामि सहजानन्दस्वामी सर्वाग्निजाश्रितान् ।
 नानादेशस्थितान् शिक्षापत्रीं वृत्तालयस्थितः ॥२॥
 भ्रात्रो रामप्रतापेच्छारामयोर्धर्मजन्मनोः ।
 यावयोध्याप्रसादाख्यरघुवीरामिधौ सुतौ ॥३॥
 मुकुन्दानन्दमुख्याश्च नैष्ठिका ब्रह्मचारिणः ।
 गृहस्थाश्च मयारामभट्टाद्या ये मदाश्रयाः ॥४॥
 सधवा विधवा योषा याश्च मच्छिष्यतां गताः ।
 मुक्तानन्दादयो ये स्युः साधवश्चाखिला अपि ॥५॥
 स्वधर्मरक्षिका मे तैः सर्वैर्वाच्याः सदाशिषः ।
 श्रीमन्नारायणस्मृत्या सहिताः शास्त्रसम्मताः ॥६॥
 एकाग्रेणैव मनसा पत्रीलेखः सहेतुकः ।
 अवधार्योऽयमखिलैः सर्वजीवहितावहः ॥७॥

ये पालयन्ति मनुजाः सच्छास्त्रप्रतिपादितान् ।
 सदाचारान् सदा तेऽत्र परत्र च महासुखाः ॥८॥
 तानुल्लंघ्यात्र वर्तन्ते ये तु स्वैरं कुबुद्धयः ।
 त इहामुत्र च महल्लभन्ते कष्टमेव हि ॥९॥
 अतो भवद्भिर्मच्छिष्यैः सावधानतयाऽखिलैः ।
 प्रीत्यैतामनुसृत्यैव वर्तितव्यं निरन्तरम् ॥१०॥
 कस्यापि प्राणिनो हिंसा नैव कार्याऽत्र मामकैः ।
 सूक्ष्मयूकामत्कुणादेरपि बुद्ध्या कदाचन ॥११॥
 देवतापितृयागार्थमप्यजादेश्च हिंसनम् ।
 न कर्तव्यमहिंसैव धर्मः प्रोक्तोऽस्ति यन्महान् ॥१२॥
 स्त्रिया धनस्य वा प्राप्त्यै साम्राज्यस्य च वा क्वचित् ।
 मनुष्यस्य तु कस्यापि हिंसा कार्या न सर्वथा ॥१३॥
 आत्मघातस्तु तीर्थेऽपि न कर्तव्यश्च न क्रुधा ।
 अयोग्याचरणात् क्वापि न विषोद्बन्धनादिना ॥१४॥
 न भक्ष्यं सर्वथा मांसं यज्ञशिष्टमपि क्वचित् ।
 न पेयं च सुरामद्यमपि देवनिवेदितम् ॥१५॥

अकार्याचरणे क्वापि जाते स्वस्य परस्य वा ।
 अंगच्छेदो न कर्तव्यः शस्त्राद्यैश्च क्रुधापि वा ॥१६॥
 स्तेनकर्म न कर्तव्यं धर्मार्थमपि केनचित् ।
 सस्वामिकाष्ठपुष्पादि न ग्राह्यं तदनाज्ञया ॥१७॥
 व्यभिचारो न कर्तव्यः पुम्भिः स्त्रीभिश्च मां श्रितैः ।
 द्यूतादि व्यसनं त्याज्यं नाद्यं भङ्गादिमादकम् ॥१८॥
 अग्राह्यान्नेन पक्वं यदन्नं तदुदकं च न ।
 जगन्नाथपुरोऽन्यत्र ग्राह्यं कृष्णप्रसाद्यपि ॥१९॥
 मिथ्यापवादः कस्मिंश्चिदपि स्वार्थस्य सिद्धये ।
 नारोप्यो नापशब्दाश्च भाषणीयाः कदाचन ॥२०॥
 देवतातीर्थविप्राणां साध्वीनां च सतामपि ।
 वेदानां च न कर्तव्या निन्दा श्रव्यान च क्वचित् ॥२१॥
 देवतायै भवेद्यस्यै सुरामांसनिवेदनम् ।
 यत्पुरोऽजादिर्हिंसा च न भक्ष्यं तन्निवेदितम् ॥२२॥
 दृष्ट्वा शिवालयादीनि देवागाराणि वर्त्मनि ।
 प्रणम्य तानि तद्देवदर्शनं कार्यमादरात् ॥२३॥

स्ववर्णाश्रमधर्मो यः स हातव्यो न केनचित् ।
 परधर्मो न चाचर्यो न च पाखण्डकल्पितः ॥२४॥
 कृष्णभक्तेः स्वधर्माद्वा पतनं यस्य वाक्यतः ।
 स्यात्तन्मुखात्र वै श्रव्याः कथावार्ताश्च वा प्रभो ॥२५॥
 स्वपरद्रोहजननं सत्यं भाष्यं न कर्हिचित् ।
 कृतघ्नसंगस्त्यक्तव्यो लुज्वा ग्राह्या न कस्यचित् ॥२६॥
 चोरपापिव्यसनिनां संगः पाखण्डिनां तथा ।
 कामिनां च न कर्तव्यो जनवञ्चनकर्मणाम् ॥२७॥
 भक्तिं वा ज्ञानमालम्ब्य स्त्रीद्रव्यरसलोलुभाः ।
 पापे प्रवर्तमानाः स्युः कार्यस्तेषां न संगमः ॥२८॥
 कृष्णकृष्णावताराणां खण्डनं यत्र युक्तिभिः ।
 कृतं स्यात्तानिशास्त्राणि न मान्यानि कदाचन ॥२९॥
 अगालितं न पातव्यं पानीयं च पयस्तथा ।
 स्नानादि नैव कर्तव्यं सूक्ष्मजन्तुमयाम्भसा ॥३०॥
 यदौषधं च सुरया सम्पृक्तं पललेन वा ।
 अज्ञातवृत्तवैद्येन दत्तं चाद्यं न तत् क्वचित् ॥३१॥
 स्थानेषु लोकशास्त्राभ्यां निषिद्धेषु कदाचन ।

मलमूत्रोत्सर्जनं च न कार्यं ष्ठीवनं तथा ॥३२॥
 अद्वारेण न निर्गम्यं प्रवेष्टव्यं न तेन च ।
 स्थाने सस्वामिके वासः कार्योऽपृष्ट्वा न तत्पतिम् ॥३३॥
 ज्ञानवार्ताश्रुतिर्नार्या मुखात् कार्या न पुरुषैः ।
 न विवादः स्त्रिया कार्यो न राज्ञा न च तज्जनैः ॥३४॥
 अपमानो न कर्तव्यो गुरुणां च वरीयसाम् ।
 लोके प्रतिष्ठितानां च विदुषां शस्त्रधारिणाम् ॥३५॥
 कार्यं न सहसा किञ्चित्कार्यो धर्मस्तु सत्वरम् ।
 पाठनीयाऽधीतविद्या कार्यः संगोऽन्वहं सताम् ॥३६॥
 गुरुदेवनृपेक्षार्थं न गम्यं रिक्तपाणिभिः ।
 विश्वासघातो नो कार्यः स्वश्लाघा स्वमुखेन च ॥३७॥
 यस्मिन् परिहितेऽपि स्युर्दृश्यान्यंगानि चात्मनः ।
 तद्दूष्यं वसनं नैव परिधार्यं मदाश्रितैः ॥३८॥
 धर्मेण रहिता कृष्णभक्तिः कार्या न सर्वथा ।
 अज्ञनिन्दाभयान्नैव त्याज्यं श्रीकृष्णसेवनम् ॥३९॥
 उत्सवाहेषु नित्यं च कृष्णमन्दिरमागतैः ।

पुम्भिः स्पृश्या न वनितास्तत्र ताभिश्च पुरुषाः ॥४०॥
 कृष्णदीक्षां गुरोः प्राप्तौ स्तुलसीमालिके गले ।
 धार्ये नित्यं चोर्ध्वपुण्ड्रं ललाटादौ द्विजातिभिः ॥४१॥
 तत्तु गोपीचन्दनेन चन्दनेनाथवा हरेः ।
 कार्यं पूजावाशिष्टेन केसरादियुतेन च ॥४२॥
 तन्मध्य एव कर्तव्यः पुण्ड्रद्रव्येण चन्द्रकः ।
 कुङ्कुमेनाथवा वृत्तोः राधालक्ष्मी प्रसादिना ॥४३॥
 सच्छूद्राः कृष्णभक्ता ये तैस्तु मालोर्ध्वपुण्ड्रके ।
 द्विजातिवद्धारणीये निजधर्मेषु संस्थितैः ॥४४॥
 भक्तैस्तदितरैर्माले चन्दनादिन्धनोद्भवे ।
 धार्ये कण्ठे ललाटेऽथ कार्यः केवलचन्द्रकः ॥४५॥
 त्रिपुण्ड्ररुद्राक्षधृतिर्येषां स्यात्स्वकुलागता ।
 तैस्तु विप्रादिभिः क्वापि न त्याज्या सा मदाश्रितैः ॥४६॥
 एकात्म्यमेव विज्ञेयं नारायणमहेशयोः ।
 उभयोर्बह्यरूपेण वेदेषु प्रतिपादनात् ॥४७॥
 शास्त्रोक्त आपद्धर्मो यः स त्वल्पापदि कर्हिचित् ।

मदाश्रितैर्मृख्यतया ग्रहीतव्यो न मानवैः ॥४८॥
प्रत्यहं तु प्रबोद्धव्यं पूर्वमेवोदयाद्रवेः ।
विधाय कृष्णस्मरणं कार्यः शौचविधिस्ततः ॥४९॥
उपविश्यैव चैकत्र कर्तव्यं दन्तधावनम् ।
स्नात्वा शुच्यम्बुना धौते परिधार्ये च वाससी ॥५०॥
उपविश्य ततः शुद्ध आसने शुचिभूतले ।
असंकीर्ण उपस्पृश्यं प्राङ्मुखं वोत्तरामुखम् ॥५१॥
कर्तव्यमूर्ध्वपुण्ड्रं च पुम्भिरेव सचन्द्रकम् ।
कार्यं सधवनारीमिर्भाले कुंकुमचन्द्रकः ॥५२॥
पुण्ड्रं वा चन्द्रको भाले न कार्यो मृतनाथया ।
मनसा पूजनं कार्यं ततः कृष्णस्य चाखिलैः ॥५३॥
प्रणम्य राधाकृष्णस्य लेख्यार्चा तत आदरात् ।
शक्त्या जपित्वा तन्मन्त्रं कर्तव्यं व्यावहारिकम् ॥५४॥
ये त्वम्बरीषवद्भक्ताः स्युरिहात्मनिवेदिनः ।
तैश्च मानसपूजान्तं कार्यमुक्तक्रमेण वै ॥५५॥
शैली वा धातुजा मूर्तिः शालग्रामोऽर्च्य एव तैः ।

द्रव्यैर्यथाप्तैः कृष्णस्य जप्योऽथाष्टाक्षरो मनुः ॥५६॥
 स्तोत्रादेरथ कृष्णस्य पाठः कार्यः स्वशक्तिः ।
 तथानधीतगीर्वाणैः कार्यं तन्नामकीर्तनम् ॥५७॥
 हरेर्विधाय नैवेद्यं भोज्यं प्रासादिकं ततः ।
 कृष्णसेवापरैः प्रीत्या भवितव्यं च तैः सदा ॥५८॥
 प्रोक्तास्ते निर्गुणा भक्ता निर्गुणस्य हरेर्यतः ।
 सम्बन्धात्तत्क्रियाः सर्वा भवन्त्येव हि निर्गुणाः ॥५९॥
 भक्तैरेतैस्तु कृष्णायानर्पितं वार्यपि क्वचित् ।
 न पेयं नैव भक्ष्यं च पत्रकन्दफलाद्यपि ॥६०॥
 सर्वैरशक्तौ वार्धक्याद्गरीयस्यापदाऽथवा ।
 भक्ताय कृष्णमन्यस्मै दत्त्वा वृत्यं यथाबलम् ॥६१॥
 आचार्येणैव दत्तं यद्यच्च तेन प्रतिष्ठितम् ।
 कृष्णस्वरूपं तत्सेव्यं वन्द्यमेवेतरत्तु यत् ॥६२॥
 भगवन्मन्दिरं सर्वैः सायं गन्तव्यमन्वहम् ।
 नामसंकीर्तनं कार्यं तत्रोच्चै राधिकापतेः ॥६३॥
 कार्यास्तस्य कथावार्ताः श्रव्याश्च परमादरात् ।
 वादित्रसहितं कार्यं कृष्णकीर्तनमुत्सवे ॥६४॥

प्रत्यहं कार्यमित्थं हि सर्वैरपि मदाश्रितैः ।
 संस्कृतप्राकृतग्रन्थाभ्यासश्चापि यथामति ॥६५॥
 यादृशैर्यो गुणैर्युक्तस्तादृशे स तु कर्मणि ।
 योजनीयो विचार्यैव नान्यथा तु कदाचन ॥६६॥
 अन्नवस्त्रादिभिः सर्वे स्वकीयाः परिचारकाः ।
 सम्भावनीयाः सततं यथायोग्यं यथाधनम् ॥६७॥
 यादृग्गुणो यः पुरुषस्तादृशा वचनेन सः ।
 देशकालानुसारेण भाषणीयो न चान्यथा ॥६८॥
 गुरुभूपालवर्षिष्ठत्यागिविद्वत्तपस्विनाम् ।
 अभ्युत्थानादिना कार्यः सन्मानो विनयान्वितैः ॥६९॥
 नोरौ कृत्वा पादमेकं गुरुदेवनृपान्तिके ।
 उपवेश्यं सभायां च जानू बद्ध्वा न वाससा ॥७०॥
 विवादो नैव कर्तव्यः स्वाचार्येण सह क्वचित् ।
 पूज्योऽन्नधनवस्त्राद्यैर्यथाशक्ति स चाखिलैः ॥७१॥
 तमायान्त निशम्याशु प्रत्युद्गन्तव्यमादरात् ।
 तस्मिन् यात्यनुगम्यं च ग्रामान्तावधि मच्छ्रितैः ॥७२॥
 अपि भूरिफलं कर्म धर्मापेतं भवेद्यदि ।

आचर्य तर्हि तत्रैव धर्मः सर्वार्थदोऽस्ति हि ॥७३॥
 पूर्वैर्महद्भिरपि यदधर्माचरणं क्वचित् ।
 कृतं स्यात्तत्तु न ग्राह्यं ग्राह्यो धर्मस्तु तत्कृतः ॥७४॥
 गुह्यवार्ता तु कस्यापि प्रकाश्या नैव कुत्रचित् ।
 समदृष्ट्या न कार्यश्च यथार्हार्चाव्यतिक्रमः ॥७५॥
 विशेषनियमो धार्यश्चातुर्मास्येऽखिलैरपि ।
 एकस्मिन् श्रावणेमासि स त्वशक्तैस्तु मानवैः ॥७६॥
 विष्णोः कथायाः श्रवणं वाचनं गुणकीर्तनम् ।
 महापूजा मंत्रजपः स्तोत्रपाठः प्रदक्षिणाः ॥७७॥
 साष्टांगप्रणतिश्चेति नियमा उत्तमा मताः ।
 एतेष्वेकतमो भक्त्या धारणीयो विशेषतः ॥७८॥
 एकादशीनां सर्वासां कर्तव्यं व्रतमादरात् ।
 कृष्णजन्मदिनानां च शिवरात्रेश्च सोत्सवम् ॥७९॥
 उपवासदिने त्याज्या दिवा निद्रा प्रयत्नतः ।
 उपवासस्तया नश्येन्मैथुनेनेव यन्नृणाम् ॥८०॥
 सर्ववैष्णवराजश्रीवल्लभाचार्यनन्दनः ।
 श्री विठ्ठलेशः कृतवान् यं व्रतोत्सवनिर्णयम् ॥८१॥

कार्यास्तमनुसृत्यैव सर्व एव व्रतोत्सवाः ।
 सेवारीतिश्च कृष्णस्य ग्राह्या तदुदितैव हि ॥८२॥
 कर्तव्या द्वारिकामुख्यतीर्थयात्रा यथाविधि ।
 सर्वैरपि यथाशक्ति भाव्यं दीनेषु वत्सलैः ॥८३॥
 विष्णुः शिवो गणपतिः पार्वती च दिवाकरः ।
 एताः पूज्यतया मान्या देवताः पंच मामकैः ॥८४॥
 भूताद्युपद्रवे क्वापि वर्म नारायणात्मकम् ।
 जप्यं च हनुमन्मन्त्रो जप्यो न क्षुद्रदैवतः ॥८५॥
 रवेरिन्द्रोश्चोपरागे जायमानेऽपराः क्रियाः ।
 हित्वाशु शुचिभिः सर्वैः कार्यः कृष्णमनोर्जपः ॥८६॥
 जातायामथ तन्मुक्तौ कृत्वा स्नानं सचेलकम् ।
 देयं दानं गृहिजनैः शक्तयाऽन्यैस्त्वर्च्य ईश्वरः ॥८७॥
 जन्माशौचं मृताशौचं स्वसम्बन्धानुसारतः ।
 पालनीयं यथाशास्त्रं चातुर्वर्ण्यं जनैर्मम ॥८८॥
 भाव्यं शमदमक्षान्तिसंतोषादिगुणान्वितैः ।
 ब्राह्मणैः शौर्यधैर्यादिगुणोपेतैश्च बाहुजैः ॥८९॥

वैश्यैश्च कृषिवाणिज्यकुसीदमुखवृत्तिभिः ।
 भवितव्यं तथा शूद्रैर्द्विजसेवादिवृत्तिभिः ॥९०॥
 संस्काराश्चाह्निकं श्राद्धं यथाकालं यथाधनम् ।
 स्वस्वगृह्यानुसारेण कर्तव्यं च द्विजन्मभिः ॥९१॥
 अज्ञानाज्ज्ञानतो वाऽपि गुरु वा लघु पातकम् ।
 क्वापि स्यात्तर्हि तत्प्रायश्चित्तं कार्यं स्वशक्तितः ॥९२॥
 वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम् ।
 पुराणं भारते तु श्रीविष्णोर्नामसहस्रकम् ॥९३॥
 तथा श्रीभगवद्गीता नीतिश्च विदुरोदिता ।
 श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवखण्डगम् ॥९४॥
 धर्मशास्त्रान्तर्गता च याज्ञवल्क्यऋषेः स्मृतिः ।
 एतान्यष्ट ममेष्टानि सच्छास्त्राणि भवन्ति हि ॥९५॥
 स्वहितेच्छुभिरेतानि मच्छिष्यैः सकलैरपि ।
 श्रोतव्यान्यथ पाठ्यानि कथनीयानि च द्विजैः ॥९६॥
 तत्राचारव्यवहृतिनिष्कृतानां च निर्णये ।
 ग्राह्या मिताक्षरोपेता याज्ञवल्क्यस्य तु स्मृतिः ॥९७॥
 श्रीमद्भागवतस्यैषु स्कन्धौ दशमपञ्चमौ ।

सर्वाधिकतया ज्ञेयौ कृष्णमाहात्म्यबुद्धये ॥९८॥

दशमः पञ्चमः स्कन्धौ याज्ञवल्क्यस्य च स्मृतिः ।

भक्तिशास्त्रं योगशास्त्रं धर्मशास्त्रं क्रमेण मे ॥९९॥

शारीरकाणां भगवद्गीतायाश्चावगम्यताम् ।

रामानुजाचार्यकृतं भाष्यमाध्यात्मिकं मम ॥१००॥

एतेषु यानि वाक्यानि श्रीकृष्णस्य वृषस्य च ।

अत्युत्कर्षपराणि स्युस्तथा भक्तिविरागयोः ॥१०१॥

मन्तव्यानि प्रधानानि तान्येवेतरवाक्यतः ।

धर्मेण सहिता कृष्णभक्तिः कार्येति तद्रहः ॥१०२॥

धर्मो ज्ञेयः सदाचारः श्रुतिस्मृत्युपपादितः ।

माहात्म्यज्ञानयुग्भूरिस्नेहो भक्तिश्च माधवे ॥१०३॥

वैराग्यं ज्ञेयमप्रीतिः श्रीकृष्णेतरवस्तुषु ।

ज्ञानं च जीवमायेशरूपाणां सुष्ठु वेदनम् ॥१०४॥

हृत्स्थोऽणुसूक्ष्मश्चिद्रूपो ज्ञात्वा व्याप्याखिलां तनुम् ।

ज्ञानशक्त्या स्थितो जीवो ज्ञेयोऽच्छेद्यादिलक्षणः ॥१०५॥

त्रिगुणात्मा तमः कृष्णशक्तिर्देहतदीययोः ।

जीवस्य चाहंममताहेतुर्मायावगम्यताम् ॥१०६॥

हृदये जीववज्जीवे योऽन्तर्यामितया स्थितः ।
 ज्ञेयः स्वतन्त्र ईशोऽसौ सर्वकर्मफलप्रदः ॥१०७॥
 स श्रीकृष्णः परंब्रह्म भगवान् पुरुषोत्तमः ।
 उपास्य इष्टदेवो नः सर्वाविर्भावकारणम् ॥१०८॥
 स राधया युतो ज्ञेयो राधाकृष्ण इति प्रभुः ।
 रुक्मिण्या रमयोपेतो लक्ष्मीनारायणः सहि ॥१०९॥
 ज्ञेयोऽर्जुनेन युक्तोऽसौ नरनारायणाभिधः ।
 बलभद्रादियोगेन तत्तन्नामोच्यते स च ॥११०॥
 एते राधादयो भक्तास्तस्य स्युः पार्श्वतः क्वचित् ।
 क्वचित्तदंगेऽतिस्नेहात्सतु ज्ञेयस्तदैकलः ॥१११॥
 अतश्चास्य स्वरूपेषु भेदो ज्ञेयो न सर्वथा ।
 चतुरादिभुजत्वं तु द्विबाहोस्तस्य चैच्छिकम् ॥११२॥
 तस्यैव सर्वथा भक्तिः कर्तव्या मनुजैर्भुवि ।
 निःश्रेयस्करं किञ्चित्ततो न्यत्रेति दृश्यताम् ॥११३॥
 गुणिनां गुणवत्ताया ज्ञेयं ह्येतत् परं फलम् ।
 कृष्णे भक्तिश्च सत्संगोऽन्यथा यान्ति विदोऽप्यधः ॥११४॥

कृष्णस्तदवताराश्च ध्येयास्तत्प्रतिमाऽपि च ।
 न तु जीवानृदेवाद्या भक्ता ब्रह्मविदोऽपि च ॥११५॥
 निजात्मानं ब्रह्मरूपं देहत्रयविलक्षणम् ।
 विभाव्य तेन कर्तव्या भक्तिः कृष्णस्य सर्वदा ॥११६॥
 श्रव्यः श्रीमद्भागवतदशमस्कन्ध आदरात् ।
 प्रत्यहं वा सकृद्वर्षे वर्षे वाच्योऽथ पण्डितैः ॥११७॥
 कारणीया पुरश्चर्या पुण्यस्थानेऽस्य शक्तितः ।
 विष्णुनामसहस्रादेश्चापि कार्येऽप्सितप्रदा ॥११८॥
 दैव्यामापदि कष्टायां मानुष्यां वा गदादिषु ।
 यथा स्वपररक्षा स्यात्तथा वृत्त्यं न चान्यथा ॥११९॥
 देशकालवयो वित्तजातिशक्त्यनुसारतः ।
 आचारो व्यवहारश्च निष्कृतं चावधार्यताम् ॥१२०॥
 मतं विशिष्टाद्वैतं मे गोलोको धाम चेप्सितम् ।
 तत्र ब्रह्मात्मना कृष्णसेवा मुक्तिश्च गम्यताम् ॥१२१॥
 एते साधारणा धर्माः पुंसां स्त्रीणां च सर्वतः ।
 मदाश्रितानां कथिता विशेषानथ कीर्तये ॥१२२॥

मज्ज्येष्ठावरजभ्रातृसुताभ्यां तु कदाचन ।
स्वासन्नसम्बन्धहीना नोपदेश्या हि योषितः ॥१२३॥
न स्पृष्टव्याश्च ताः क्वापि भाषणीयाश्च ता न हि ।
क्रौर्यं कार्यं न कस्मिंश्चिन्व्यासो रक्ष्यो न कस्यचित् ॥१२४॥
प्रतिभूत्वं न कस्यापि कार्यं च व्यावहारिके ।
भिक्षयापदतिक्रम्या न तु कार्यमृणं क्वचित् ॥१२५॥
स्वशिष्यार्पितधान्यस्य कर्तव्यो विक्रयो न च ।
जीर्णं दत्त्वा नवीनं तु ग्राह्यं तत्रैष विक्रयः ॥१२६॥
भाद्रशुक्लचतुर्थ्यां च कार्यं विघ्नेशपूजनम् ।
इषकृष्णचतुर्दश्यां कार्याऽर्चा च हनूमतः ॥१२७॥
मदाश्रितानां सर्वेषां धर्मरक्षणहेतवे ।
गुरुत्वे स्थापिताभ्यां च ताभ्यां दीक्ष्या मुमुक्षवः ॥१२८॥
यथाधिकारं संस्थाप्याः स्वे स्वे धर्मे निजाश्रिताः ।
मान्याः सन्तश्चकर्तव्यः सच्छास्त्राभ्यास आदरात् ॥१२९॥
मया प्रतिष्ठापितानां मन्दिरेषु महत्सु च ।
लक्ष्मीनारायणादीनां सेवा कार्या यथाविधि ॥१३०॥

भगवन्मन्दिरं प्राप्तो योऽन्नार्थी कोऽपि मानवः ।
 आदरात्सतु सम्भाव्यो दानेनान्नस्य शक्तितः ॥१३१॥
 संस्थाप्य विप्रं विद्वांसं पाठशालां विधाप्य च ।
 प्रवर्तनीया सद्विद्या भुवि यत् सुकृतं महत् ॥१३२॥
 अथैतयोस्तु भार्याभ्यामाज्ञया पत्युरात्मनः ।
 कृष्णमन्त्रोपदेशश्च कर्तव्यः स्त्रीभ्य एव हि ॥१३३॥
 स्वासन्नसम्बन्धहीना नरास्ताभ्यां तु कर्हिचित् ।
 न स्पृष्टव्या न भाषाश्च तेभ्यो दर्श्यं मुखं न च ॥१३४॥
 गृहाख्याश्रमिणो ये स्युः पुरुषा मदुपाश्रिताः ।
 स्वासन्नसम्बन्धहीना न स्पृश्या विधवाश्च तैः ॥ १३५ ॥
 मात्रा स्वस्त्रा दुहित्रा वा विजने तु वयःस्थया ।
 अनापदि न तैः स्थेयं कार्यं दानं न योषितः ॥१३६॥
 प्रसंगो व्यवहारेण यस्याः केनापि भूपतेः ।
 भवेत्तस्याः स्त्रियाः कार्यः प्रसंगो नैव सर्वथा ॥१३७॥
 अन्नाद्यैः शक्तितोऽभ्यर्च्यो ह्यतिथिस्तैर्गृहागतः ।
 दैवं पैत्र्यं यथाशक्ति कर्तव्यं च यथोचितम् ॥१३८॥

यावज्जीवं च शुश्रूषा कार्या मातुः पितुर्गुरोः ।
 रोगार्तस्य मनुष्यस्य यथाशक्ति च मामकैः ॥१३९॥
 यथाशक्त्युद्यमः कार्यो निजवर्णाश्रमोचितः ।
 मुष्कच्छेदो न कर्तव्यो वृषस्य कृषिवृत्तिभिः ॥१४०॥
 यथाशक्ति यथाकालं संग्रहोऽन्नधनस्य तैः ।
 यावद्व्ययं च कर्तव्यः पशुमद्भिस्तृणस्य च ॥१४१॥
 गवादीनां पशूनां च तृणतोयादिभिर्यदि ।
 सम्भावनं भवेत्स्वेन रक्ष्यास्ते तर्हि नान्यथा ॥१४२॥
 ससाक्ष्यमन्तरा लेखं पुत्रमित्रादिनाऽपि च ।
 भूवित्तदाना दानाभ्यां व्यवहार्यं न कर्हिचित् ॥१४३॥
 कार्ये वैवाहिके स्वस्यान्यस्य वार्यधनस्य तु ।
 भाषाबन्धो न कर्तव्यः ससाक्ष्यं लेखमन्तरा ॥१४४॥
 आयद्रव्यानुसारेण व्ययः कार्यो हि सर्वदा ।
 अन्यथा तु महद्दुःखं भवेदित्यवधार्यताम् ॥१४५॥
 द्रव्यस्याऽऽयो भवेद्यावान् व्ययो वा व्यावहारिके ।
 तौ संस्मृत्य स्वयं लेख्यौ स्वक्षरैः प्रतिवासरम् ॥१४६॥

निजवृत्त्युद्यमप्राप्तधनधान्यादितश्च तैः ।
 अप्यो दशांशः कृष्णाय विशोऽशस्त्वह दुर्बलैः ॥१४७॥
 एकादशीमुखानां च व्रतानां निजशक्तितः ।
 उद्यापनं यथाशास्त्रं कर्तव्यं चिन्तितार्थदम् ॥१४८॥
 कर्तव्यं कारणीयं वा श्रावणे मासि सर्वथा ।
 बिल्वपत्रादिभिः प्रीत्या श्रीमहादेवपूजनम् ॥१४९॥
 स्वाचार्यान्न ऋणं ग्राह्यं श्रीकृष्णस्य च मन्दिरात् ।
 ताभ्यां स्वव्यवहारार्थं पात्रभूषांशुकादि च ॥१५०॥
 श्रीकृष्णगुरुसाधूनां दर्शनार्थं गतौ पथि ।
 तत्स्थानेषु च न ग्राह्यं परान्नं निजपुण्यहत् ॥१५१॥
 प्रतिज्ञातं धनं देयं यत्स्यात्तत् कर्मकारिणे ।
 न गोप्यमृणशुद्धयादि व्यवहार्यं न दुर्जनैः ॥ १५२ ॥
 दुष्कालस्य रिपूणां वा नृपस्योपद्रवेण वा ।
 लज्जाधनप्राणनाशः प्रातः स्याद्यत्र सर्वथा ॥१५३॥
 मूलदेशोऽपि स स्वेषां सद्य एवं विचक्षणैः ।
 त्याज्यो मदाश्रितैः स्थेयं गत्वा देशान्तरं सुखम् ॥१५४॥

आढ्यैस्तु गृहिभिः कार्या अहिंसा वैष्णवा मखाः ।
 तीर्थेषु पर्वसु तथा भोज्या विप्राश्च साधवः ॥१५५॥
 महोत्सवा भगवतः कर्तव्या मन्दिरेषु तैः ।
 देयानि पात्रविप्रेभ्यो दानानि विविधानि च ॥१५६॥
 मदाश्रितैर्नृपैर्धर्मशास्त्रमाश्रित्य चाखिलाः ।
 प्रजाः स्वाः पुत्रवत्पाल्या धर्मः स्थाप्यो धरातले ॥१५७॥
 राज्यांगोपायषड्वर्गा ज्ञेयास्तीर्थानि चाञ्जसा ।
 व्यवहारविदः सभ्या दण्ड्यादण्ड्याश्च लक्षणैः ॥१५८॥
 सभर्तृ काभिर्नारिभिः सेव्यः स्वपतिरीशवत् ।
 अन्धो रोगी दरिद्रो वा षण्ढो वाच्यं न दुर्वचः ॥१५९॥
 रूपयौवनयुक्तस्य गुणिनोऽन्य नरस्य तु ।
 प्रसंगो नैव कर्तव्यस्ताभिः साहजिकोऽपि च ॥१६०॥
 नरेक्ष्यनाभ्यूरुकुचाऽनुत्तरीया च नो भवेत् ।
 साध्वी स्त्री न च भण्डेक्षा न निर्लज्जादिसंगिनी ॥१६१॥
 भूषासदंशुकधृतिः परगो होपवेशनम् ।
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विधवाभिस्तु योषामिः सेव्यः पतिधिया हरिः ।
 आज्ञायां पितृपुत्रादेर्वृत्यं स्वातन्त्र्यतो नतु ॥१६३॥
 स्वासन्नसम्बन्धहीना नराः स्पृश्या न कर्हिचित् ।
 तरुणैस्तैश्च तारुण्ये भाष्यं नावश्यकं विना ॥१६४॥
 स्तनंधयस्य नुः स्पर्शं न दोषोऽस्ति पशोरिव ।
 आवश्यके च वृद्धस्य स्पर्शं तेन च भाषणे ॥१६५॥
 विद्याऽनासन्नसम्बन्धात्ताभिः पाठ्या न काऽपि नुः ।
 ब्रतोपवासैः कर्तव्यो मुहुर्देहदमस्तथा ॥१६६॥
 धनं च धर्मकार्येऽपि स्वनिर्वाहोपयोगि यत् ।
 देयं ताभिर्न तत् क्वापि देयं चेदधिकं तदा ॥१६७॥
 कार्यश्च सकृदाहारस्ताभिः स्वापस्तु भूतले ।
 मैथुनासक्तयोर्वीक्षा क्वापि कार्या न देहिनोः ॥१६८॥
 वेषो न धार्यस्ताभिश्च सुवासिन्याः स्त्रियास्तथा ।
 न्यासिन्या वीतरागाया विकृतश्च न कर्हिचित् ॥१६९॥
 संगो न गर्भपातिन्याः स्पर्शः कार्यश्च योषितः ।

शृंगारवार्ता न नृणां कार्याः श्रव्या न वै क्वचित् ॥१७०॥
 निजसम्बन्धिभिरपि तारुण्ये तरुणैर्नरैः ।
 साकं रहसि न स्थेयं ताभिरापदमन्तरा ॥१७१॥
 न होलाखेलनं कार्यं न भूषादेश्च धारणम् ।
 न धातुसूत्रयुक्सूक्ष्मवस्त्रादेरपि कर्हिचित् ॥१७२॥
 सधवाविधवाभिश्च न स्नातव्यं निरम्बरम् ।
 स्वरजोदर्शनं स्त्रीभिर्गोपनीयं न सर्वथा ॥१७३॥
 मनुष्यं चांशूकादीनि नारी क्वापि रजस्वला ।
 दिनत्रयं स्पृशेन्नैव स्नात्वा तुर्येऽह्नि सा स्पृशेत् ॥१७४॥
 नैष्ठिकव्रतवन्तो ये वर्णिनो मदुपाश्रयाः ।
 तैः स्पृश्या न स्त्रियो भाष्या न न वीक्ष्याश्च ता धिया ॥१७५॥
 तासां वार्ता न कर्तव्या न श्रव्याश्च कदाचन ।
 तत्पादचारस्थानेषु न च स्नानादिकाः क्रियाः ॥१७६॥
 देवताप्रतिमां हित्वा लेख्या काष्ठादिजापि वा ।
 न योषित्प्रतिमा स्पृश्या न वीक्ष्याबुद्धिपूर्वकम् ॥१७७॥
 न स्त्रीप्रतिकृतिः कार्या न स्पृश्यं योषितोऽशुकम् ।

न वीक्ष्यं मैथुनपरं प्राणिमात्रं च तैर्धिया ॥१७८॥
 न स्पृश्यो नेक्षणीयश्च नारीवेषधरः पुमान् ।
 न कार्यं स्त्रीः समुद्दिश्य भगवद्गुणकीर्तनम् ॥१७९॥
 ब्रह्मचर्यं व्रतत्यागपरं वाक्यं गुरोरपि ।
 तैर्न मान्यं सदा स्थेयं धीरैः स्तुष्टैरमानिभिः ॥१८०॥
 स्वातिनैकट्यमायान्ती प्रसभं वनिता तु या ।
 निवारणीया साभाष्य तिरस्कृत्यापि वा द्रुतम् ॥१८१॥
 प्राणापद्युपपन्नायां स्त्रीणां स्वेषां च वा क्वचित् ।
 तदा स्पृष्ट्वाऽपि तद्रक्षा कार्या सम्भाष्य ताश्च वा ॥१८२॥
 तैलाभ्यंगो न कर्तव्यो न धार्यं चायुधं तथा ।
 वेषो न विकृतो धार्यो जेतव्या रसना च तैः ॥१८३॥
 परिवेषणकर्त्री स्याद्यत्र स्त्री विप्रवेशमनि ।
 न गम्यं तत्र भिक्षार्थं गन्तव्यमितिरत्र तु ॥१८४॥
 अभ्यासो वेदशास्त्राणां कार्यश्च गुरुसेवनम् ।
 वर्ज्यः स्त्रीणामिव स्त्रैणपुंसां संगश्च तैः सदा ॥१८५॥
 चर्मवारि न वै पेयं जात्या विप्रेण केनचित् ।

पलाण्डुलशुनाद्यं च तेन भक्ष्यं न सर्वथा ॥१८६॥
 स्नानं सन्ध्यां च गायत्रीजपं श्रीविष्णुपूजनम् ।
 अकृत्वा वैश्वदेवं च कर्तव्यं नैव भोजनम् ॥१८७॥
 साधवो येऽथ तैःसर्वैर्नैष्ठिकब्रह्मचारिवत् ।
 स्त्रीस्त्रैणसंगादि वर्ज्यं जेतव्याश्चान्तरारयः ॥१८८॥
 सर्वेन्द्रियाणि जेयानि रसना तु विशेषतः ।
 न द्रव्यसङ्ग्रहः कार्यः कारणीयो न केनचित् ॥१८९॥
 न्यासो रक्ष्यो न कस्यापि धैर्यं त्याज्यं न कर्हिचित् ।
 न प्रवेशयितव्या च स्वावासे स्त्री कदाचन ॥१९०॥
 न च संघं विना रात्रौ चलितव्यमनापदि ।
 एकाकिभिर्न गन्तव्यं तथा क्वापि विनापदम् ॥१९१॥
 अनर्ध्यं चित्रितं वासः कुसुम्भाद्यैश्च रञ्जितम् ।
 न धार्यं च महावस्त्रं प्राप्तमन्येच्छया पिऽतत् ॥१९२॥
 भिक्षां सभां विना नैव गन्तव्यं गृहिणो गृहम् ।
 व्यर्थः कालो न नेतव्यो भक्तिं भगवतो विना ॥१९३॥
 पुमानेव भवेद्यत्र पक्वान्नापरिवेषणः ।

ईक्षणादि भवेन्नैव यत्र स्त्रीणां च सर्वथा ॥१९४॥
 तत्र गृहिगृहे भोक्तुं गन्तव्यं साधुभिर्मम ।
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 आर्षभो भरतः पूर्वं जडविप्रो यथा भुवि ।
 अवर्ततात्र परमहंसैर्वृत्यं तथैव तैः ॥१९६॥
 वर्णिभिः साधुभिश्चैतैर्वर्जनीयं प्रयत्नतः ।
 ताम्बूलस्याहिफेनस्य तमालादेश्च भक्षणम् ॥१९७॥
 संस्कारेषु न भोक्तव्यं गर्भाधानमुखेषु तैः ।
 प्रेतश्राद्धेषु सर्वेषु श्राद्धे च द्वादशाहिके ॥१९८॥
 दिवास्वापो न कर्तव्यो रोगाद्यापदमन्तरा ।
 ग्राम्यवार्ता न कार्या च न श्रव्या बुद्धिपूर्वकम् ॥१९९॥
 स्वप्यं न तैश्च खट्वायां विना रोगादिमापदम् ।
 निश्छद्मं वर्तितव्यं च साधूनामग्रतः सदा ॥२००॥
 गालिदानं ताडनं च कृतं कुमतिभिर्जनैः ।
 क्षन्तव्यमेव सर्वेषां चिन्तनीयं हितं च तैः ॥२०१॥
 दूतकर्म न कर्तव्यं पैशुनं चारकर्म च ।

देहेऽहन्ता च ममता न कार्या स्वजनादिषु ॥२०२॥
 इति संक्षेपतो धर्माः सर्वेषां लिखिता मया ।
 साम्प्रदायिकाग्रन्थेभ्यो ज्ञेय एषां तु विस्तरः ॥२०३॥
 सच्छास्त्राणां समुद्धृत्य सर्वेषां सारमात्मना ।
 पत्रीयं लिखिता नृणामभीष्टफलदायिनी ॥२०४॥
 इमामेव ततो नित्यमनुसृत्य ममाश्रितैः ।
 यतात्मभिर्वर्तिव्यं न तु स्वैरं कदाचन ॥२०५॥
 वर्तिष्यन्ते य इत्थं हि पुरुषा योषितस्तथा ।
 ते धर्मादि चतुर्वर्गसिद्धिं प्राप्स्यन्ति निश्चितम् ॥२०६॥
 नेत्थं य आचारिष्यन्ति ते त्वस्मत्सम्प्रदायतः ।
 बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः ॥२०७॥
 शिक्षापत्र्याः प्रतिदिनं पाठोऽस्या मदुपाश्रितैः ।
 कर्तव्योऽनक्षरज्ञैस्तु श्रवणं कार्यमादरात् ॥२०८॥
 वक्त्रभावे तु पूजैव कार्योऽस्याः प्रतिवासरम् ।
 मद्रुपमिति मद्वाणी मान्येयं परमादरात् ॥२०९॥
 युक्ताय सम्पदा दैव्या दातव्येयं तु पत्रिका ।

आसुर्या सम्पदाढ्याय पुंसे देया न कर्हिचित् ॥२१०॥
 विक्रमार्कशकस्याब्दे नेत्राष्टवसुभूमिते ।
 वसन्ताद्यदिने शिक्षापत्रीयं लिखिता शुभा ॥२११॥
 निजाश्रितानां सकलार्तिहन्ता सधर्मभक्तेरवनं विधाता ।
 दाता सुखानां मनसेप्सितानां तनोतु कृष्णोऽखिलमंगलं नः ॥२१२॥

इति श्रीसहजानन्दस्वामिलिखिता
 शिक्षापत्री समाप्ता ॥



Prayer of Monday


Greatness of God & His Satpurush

O Merciful, O Bhagwān Swāminārāyan...! You and Your Satpurush, communion of whom bestowed on us by your grace, are not of this mundane world but are absolutely divine, definitely divine. Who am I vis-à-vis You ? Kindly shower grace on us so that conviction of such divinity and transcendence assert within our soul. Do grace on us so that we never try to evaluate You by our mind and intellect.

Let us ponder over the following for contemplation and musing during the whole day and assertion thereof :

1. Though the God and the Satpurush look like me, they are certainly not like me. They are beyond Māyā.
2. Whatever He does at particular point of time is always appropriate. Who am I to conceive thought of aptness of it...?
3. Who am I vis-à-vis them...?

Prayer of Tuesday



Omnipresence and Omniscience of God

O Ocean Of Compassion...! You and your Satpurush are always omnipresent. You know and see what is going on every minute in my life. Please shower grace on me that such consciousness of omnipresence and omniscience remain constant in my mind and is never forgotten by me. Kindly assret this in my life.

Let us ponder over the following aspect for contemplation and musing and further assertion thereof:

1. Thought the God and Satpurush are not with me in manifest form but they are always with me being omnipresent.
2. They know my each and every deed and even my each and every thought.
3. I should not commit such action or thought by which they would be displeased or hurt.

Prayer of Wednesday

Humbleness

O Merciful! You do not like to see the face of a person who is egoist; so O God... Kindly shower grace on me that my intellect, competence and endeavour should never initiate a thought of ego during rendering service or performing any act; and please bestow me with such a pious life that I could bow down to everyone with humbleness. O Merciful! Bestow me such pious life.

Let us ponder over the following aspect for contemplation and musing and further assertion thereof:

1. Ego is very much subtle. As such, due insight is necessary to identify the same.
2. “I have done this, how nicely I have done it. No one else can do it with such proficiency.” Lest such thought should creep into our mind. This is egoism.
3. “I am nothing. Whatever is done is being done

by God through me. If I forget that doer of all action is God only and if the seeds of egoism sprouts, whatever I have done would become worthless.” Keeping this in mind we should behave humbly with others.

Prayer of Thursday

Perceive divinity in all

O Ocean of Compassion! You dwell within all those who are related to you; so O Compassionate lest any one of them be offended by my harsh words or my conduct and thereby you be offended. Kindly assert perception of divinity in all devotees, whether ordinary or great, in me.

Let us ponder over the following aspect for contemplation and musing and further assertion thereof:

1. Never forget that God dwells within all.
2. Someone may be less competent but if he is offended by us, then the dweller within him (God) will be offended.
3. If the God Himself is offended, we would become worthless (without virtues.)
4. Therefore, we should be afraid lest anyone be offended by us. We should perceive divinity in everybody and behave with divine approach.

Prayer of Friday

Refrain from
slander and aversion

O ocean of Compassion! Kindly shower grace on me so that I cannot talk about vices, aversion or slander of others, not even think of it or listen to it instead I perceive and imbibe virtues of everyone. Kindly grace on me, do grace on me.

Let us ponder over the following aspect for contemplation and musing and further assertion thereof:

1. Talk of aversion or vices of others is huge sin.
2. Our mind becomes wicked by our (such) act. Our *antahkaran* becomes purified by imbibing virtues of other.
3. We should imbibe as many virtues as we can from other.
4. In case we perceive vices of others, we should feel very sorry for that and pray to God mentally and contemplate the virtues of that person and dispel those vices from our mind.

Prayer of Saturday

Simple Nature

O Compassionate! You do not like those who hold grudge. So, please grace on me so that I change my nature in a simple hearted manner with all your saints and devotees. Grace on me... Do grace on me.

Let us ponder over the following aspect for contemplation and musing and further assertion thereof:

1. We should not be obstinate with regard to matters other than five vows (Panch Vartmān) or which violates doctrines or liking of Satpurush.
2. We should be cooperative, generous and also should harmonize with each other. So that unity, peace and happiness may prevail.
3. We should not be obstinate in trifle matters. No one would like the company of such person. Then, how can the God feel.

Prayer of Sunday

Abandonment of Anger

O Maharaj! O Compassionate! You do not like the face of a devotee of a devotee of who is angry by nature. So kindly be gracious to me so that I give up such nature and live the life with love and affection for all. Please do grace on me... Do grace on me.

Let us ponder over the following aspect for contemplation and musing and further assertion thereof:

1. We should give up all that displeases the Supreme God. We should resolve firmly and take utmost care so as not to be angry at any time.
2. Anger always invites destruction.
3. Let us learn to live and deal with all with affection, peace and a smiling face.



1. Shri Harikrushnāya Namah
2. Shri Sahajānandāya Namah
3. Shri Ghanshyāmāya Namah
4. Shri Nyālkaranāya Namah
5. Shri Mahāprabhavē Namah
6. Shri Swāminārāyanāya Namah
7. Shri Bhaktinandanāya Namah
8. Shri Neelkanth Varniye Namah
9. Shri Shriji Mahārājāya Namah
10. Shri Purnārthāya Namah
11. Shri Vrushnandanāya Namah
12. Shri Hariye Namah
13. Shri Swāmine Namah
14. Shri Sarvopari Swārupāya Namah
15. Shri Sadguru Guruve Namah
16. Shri Sarvāvatarine Namah
17. Shri Sadāsākārkrutaye Namah
18. Shri Sadānand Ghan Swaprupāya Namah
19. Shri Shudhāya Namah
20. Shri Sarva Kāran Kāranāya Namah
21. Shri Mahārājā Dhirājāya Namah
22. Shri Janmājanmane Namah

23. Shri Niyāmakāya Namah
24. Shri Sakalgnāya Namah
25. Shri Sadā Prakātyā Swarupāya Namah
26. Shri Shāntākrutye Namah
27. Shri Swatantrāya Namah
28. Shri Mahātejokshardhāmādhipataye Namah
29. Shri Swamurti Pradātre Namah
30. Shri Swasarvottamdhāmdāya Namah
31. Shri Divyātīdivyāya Namah
32. Shri Nirdoshāya Namah
33. Shri Vyatirekswarupāya Namah
34. Shri Sankalp Swarupāya Namah
35. Shri Atiputāya Namah
36. Shri Murtiswarupātmaka Sukhdāya Namah
37. Shri Nityamukta Stithikarāya Namah
38. Shri Anādi Swalīnsthāya Namah
39. Shri Paramekāntik Sanmukhāya Namah
40. Shri Sarvātīmuktādhipataye Namah
41. Shri Tejaunshi Anvay Swarupāya Namah
42. Shri Sakalāksharādhyā Romaishvarāya Datre
Namah
43. Shri Satya Pratignāya Namah
44. Shri Vyaptānant Satkirtaye Namah
45. Shri Swāminārāyan Nāmkanāya Namah

46. Shri Swanām Mahatvadarshakāya Namah
47. Shri Swāminarāyan Dharmaprastotre Namah
48. Shri Praudhpratāpāshrit Sukhdāya Namah
49. Shri Sadhyahsamādhi Sthitikarāya Namah
50. Shri Nityātyantik Mokshadāya Namah
51. Shri Parabrahmavidyā praday Namah
52. Shri Pratimāswarup Sadapratyakshāya
Namah
53. Shri Divyātishānti pradāya Namah
54. Shri Divyabhushan Vastrabhushitāya Namah
55. Shri Swasant-bhakta Mahimākaranāya Namah
56. Shri Swasang Sangisukhadaya Namah
57. Shri Antahshatru Nivarakaya Namah
58. Shri Upasham Stithikarakaya Namah
59. Shri Āstikya Pradaya Namah
60. Shri Vartmān Dharmapravartakāya Namah
61. Shri Mahākāl Vibhedakāya Namah
62. Shri Dhayanatipriyāya Namah
63. Shri Sarvajivahitakaya Namah
64. Shri Abuddhi Vidhvansakāya Namah
65. Shri Sadbuddhi Pradaya Namah
66. Shri Deerghadarshine Namah
67. Shri Kashāntānidhaye Namah

68. Shri Kalitārakāya Namah
69. Shri Chetonigraha yaktivide Namah
70. Shri Nijjanodhārīne Namah
71. Shri Sadāsatposhakāya Namah
72. Shri Daityānam Gurumohkāya Namah
73. Shri Ahinsā Makhahaposhākāya Namah
74. Shri Paramhānsa Pritiyuktaya Namah
75. Shri Nirlobhāya Namah
76. Shri Jitendriya Priyatārāya Namah
77. Shri Tivra Suvairagyaya Namah
78. Shri Satshāstrah Vyanāya Namah
79. Shri Tapahāpriyatarāya Namah
80. Shri Dhairyanvitaya Namah
81. Shri Nirdambhaya Namah
82. Shri Mahāvratonnatīkarāya Namah
83. Shri Naisthikadharmā Poshanakarāya Namah
84. Shri Saddharmikatvapradaya Namah
85. Shri Pagalbhyāya Namah
86. Shri Aparajitaya Namah
87. Shri Atīkarunakshāya Namah
88. Shri Adharma Vidhvansakāya Namah
89. Shri Yātahmkrutaye Namah
90. Shri Yātnindrāya Namah

91. Shri Nirmatsarāyd Namah
92. Shri Nispruhāya Namah
93. Shri Bhaktānām Kavachāya Namah
94. Shri Shadurmi Vijayāya Namah
95. Shri Jihvā Swādjitpriyaya Namah
96. Shri Sukomalāya Namah
97. Shri Sumadhur Vagmine Namah
98. Shri Nityodārāya Namah
99. Shri Subhakti Poshanakaryā Namah
100. Shri Divya Shravan Kirtanaya Namah
101. Shri Adroohāya Namah
102. Shri Krupanidhaye Namah
103. Shri Ajāt Shatrave Namah
104. Shri Ati Nirmān Priyāya Namah
105. Shri Sadhushil Hrudayāya Namah
106. Shri Dharmārthādi Phalpradāya Namah
107. Shri Bhaktavatsalāya Namah
108. Shri Sarvaivam Mangaladivyamurtaye Namah
Shri Abjibāpāshriye Namah
Shri Gopalanand Munaye Namah
Shri Sadguruve Namah
Shri Sarva Muktamandalāya Namah
Jay Swāminārāyan



Glossary

Anādimukta : The Mukta of highest category
who are Purushottamrup

Antahkaran : Group of four inner senses

1. Man-Mind
2. Buddhi-Sense
3. Chit-Concentrative Power
4. Ahankār-Ego

Arth : Wealth, money

Ārti : Form of worship thst includes
waving of light wicks before the
murti of God

Chāndlo : Round mark

Chāturmas : Four months of monsoon season,
Asādh Sudi 11th to Kārtik Sudi 11th
Vikram Samvat.

Chopāt : One kind of game played with
conical pieces

Dharma : Religion; Rules and regulations to

- conduct the religion
- Dharmādo : Contribution from net income offered to God as mean of purification of wealth.
- Dharmāmrut : Scripture describing the rules of saints of Swāminārāyan Sect
- Dhoti : A long piece of cloth worn as a lower garment by male
- Dhun : Continuous chanting of the name of God
- Ekādashi : 11th day of the bright and dark halves of the lunar month when special observances including fast are observed
- Ektānā : Type of religious observance wherein food is taken only once a day
- Gurumantra : A mantra given by Guru (here Satpurush)
- Hari Navmi : The ninth day of the lunar month

w h e n H a r i (B h a g w ā n Swāminārāyan) manifested.

- Ishtadev : The God to worship (according to one's faith)
- Kām : Desire, wishes
- Kanthi : Double – threaded sacred necklace.
- Kumkum : Red powder used in applying chandlo.
- Mādarpat : A type of cotton cloth, usually coarse.
- Mahā : Eighth month of Asadhi Samvat Year.
- Mahāmantra : The great and glorious name.
- Mānsi Puja : Mental Worship of God as the worship is done in physical form. Usually done five times a day.
- Māyā : The cognitive organs have any trace of desire for the enjoyment of the Panch Vishayas, which disturbs the mind engaged in the

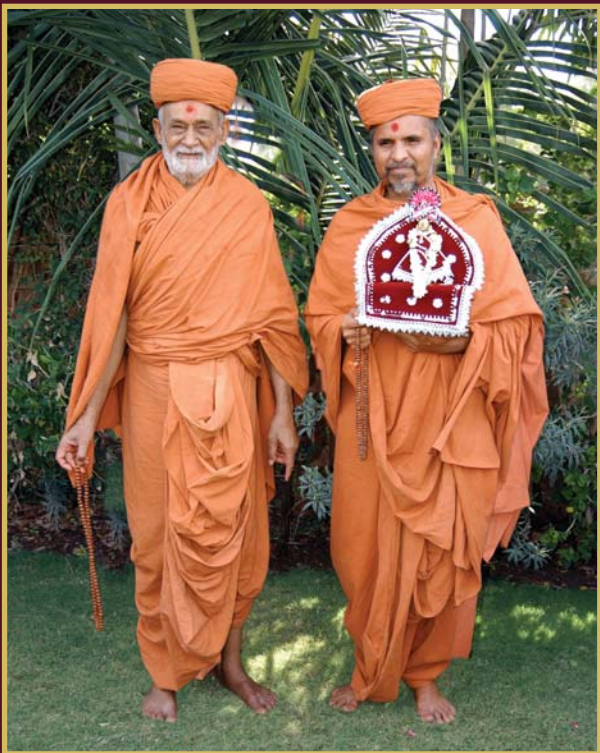
- meditational worship of God.
- Moksha : Salvation; ultimate and supreme goal of any soul
- Motāpurush : Divine Being whose all doer is God Himself. He remains as ā medium for salvation of the beings
- Mukta : Liberated souls
- Murti : Idol of God or Mukta comprehended as in manifested form.
- Nishkāṃ Suddhi : Scripture describing the manners of repentance for an ascetic.
- Pradakshinā : Circumambulation over the murti of God.
- Prasād : The consecrated food that is ā part of thāl. Even used for other items when they are offered to God for the sake of consecration.
- Puja : Daily ceremonial worship offered to Bhagwān Swāminārāyan and

His Muktas. A compulsory worship for all devotees prior to every work early in the morning as commanded by the God Himself.

- Rajoguni : Luxurious.
- Samvat : The Vikram Era (beginning with 56 BC). Years corresponding to that are written as Samvat Year.
- Satsang Sang : Sang (company) of Sat (the real and ultimate truth). Here referring to God or Satpurush. Also used for the Religious fellowship.
- Satsangijivan : A Scripture of Swāminārāyan sect.
- Sudi : The days of the bright half of the lunar month.
- Sutak : A ritual for householders to follow after the birth or death of his/her relative (Who is in blood relation).
- Thāl : Food offered to God with affection as ā form of devotion.

- Tilak : “U” shaped sacred symbol marked on body.
- Tilak-chāndlo : The mark of Swāminārāyan Sect that is applied by all male devotees. The combination of two symbols the tilak and the chāndlo.
- Tulsi : Plant of Basil (considered as sacred)
- Tumbadi : Wooden glass which is used to drink water by saints.
- Uparani : A cloth worn as an upper garment at the time of Pujā.
- Upāsanā : The philosophical understanding of the Nature of God. Also means the utmost devotion to God.
- Vachanāmrut : Pricipal scripture of Swāminārāyan Sect. It comprises of 273 discourses of Bhagwān Swāminārāyan and was compiled by five Nand Saints.





ગુરુવર્થ પ.પૂ. બાપજી

લ્હાલા પ.પૂ. સ્વામીશ્રી

"For a devotee of God,
whatever misery he
suffers, is not due to
karma, but it is due to
negligence in observing
the commands of God;
and whatever happiness
he does experience is a
result of following the
commands of God!"

Shriji Maharaj
(Vachanamrut GF 34)



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