

**ESSENCE OF
SHIKSHAPATRI
Part - 2**

Anadi Muktaraj Pujyashri Narayanbhai G. Thakker

Omnibeneficial Series - 44



Founder President: Pujyashri Narayanbhai G. Thakker
Shri Swaminarayan Divine Mission

Ahmedabad-13

Emblem of Shri Swaminarayan Divine Mission



The Emblem depicts the lotus-feet of Lord Shri Swaminarayan. There are sixteen signs referred to in Samudrik Shashtra as the signs confirming the divine origin of God, the incarnate.

** Nine signs in the right foot.*

- Swastika** *stands for the auspicious Figure of God.*
- Astakona**
(octagon) *suggests that the divine compassion is constantly flowing in all the eight directions: North, South, East, West, South-East, North-East, South-West and North-West.*
- Urdhvarekha** *indicates continuous progress of souls by the divine grace.*
- Ankusha**
(the spur) *indicates that the Supreme Power, the cause of all causes controls everything and it also suggests that we must restrain the inner enemies.*
-

Dhwaj (a flag)	or Ketu stands for the spiritual victory of God, the absolute form of Truth.
Vajra (weapon of Indra)	stands for the prowess of God which destroys the weaknesses of the souls and frees them from the fear of time, actions and delusions.
Padma (the Lotus)	symbolises the tenderness and compassion of God which helps the devotee attain detachment from the mundane life, the way a lotus remains unaffected by water
Jambu (rose apple)	symbolises the sap of divine joy that one receives from communion with God.
Jav (barley)	confirms that God takes care of the crops and the needs of those devotees who are in communion with Him and who perform non-violent Yajnas by offering foodgrains such as barley, sesame seeds etc. to the Holy Fire.
	* Seven signs in the left foot.
Meen (fish)	asks us to reach God, the source of the spiritual energy, the way a fish swimming against the current, reaches the source of a stream.

Trikona (triangle)	<i>symbolises liberation of the soul from the mental, physical and mundane problems and difficulties. It also stands for the need to free oneself from the trial of Ishwar, Maya and Brahman and to remain steadfast in Parbrahman the ultimate reality.</i>
Dhanush (bow)	<i>defends the faith by protecting the devotees against evil influences.</i>
Gopada (foot-mark of cow)	<i>suggests the beneficial qualities of cows as well as of the saints who are dear to God.</i>
Vyoma (the sky)	<i>signifies the infinite and detached all-pervasiveness of God.</i>
Ardhchandra (the crescent)	<i>shows that the way the moon increases slowly and gradually, one can attain perfection through patient meditation of God.</i>
Kalasha (the pot at the top of a temple)	<i>stands for the supremacy and absoluteness of God.</i>

Keeping the divine signs depicted in the emblem of the Mission before our eyes, we have been conducting spiritual activities for the welfare of mankind through our Gnan-Dhyan-Seva programmes. We bow down to the lotus-feet of Shri Hari and pray for His divine guidance and assistance in the fulfilment of our mission.

**Shri Swaminarayan Divine Mission
Omnibeneficial Series
Publication Committee**

Inspiration & Guidance
Rev. Shri Narayanbhai G. Thakker

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**Supreme Lord
Shri Swaminarayan**

DEDICATION

We offer the flowers of faith and
devotion in the form
of this omnibeneficent series of books
to the lotus
feet of extremely merciful Anadi
Muktaraj Param Pujya,
Shri Abjibapa, who was an
accomplished interpreter
of the ideal and divine philosophy
of Lord Swaminarayan,
the incarnate God, eternally
immanent and divine
in Personal form and the Master
of infinite Muktas
who have attained the ultimate
state of liberation.
Param Pujya Bapashri spread the
supremacy of Lord
Swaminarayan in all directions,
made many devotees
experience the highest state of Anadi
Mukta, the
state of an ideal perfection, and
thus obliged the
entire mankind by bringing light and
divine joy of the
Supreme Lord Shri Swaminarayan
on the earth.



**Anadi Mahamukhtaraj
Shri Abjibapashri**

Offerings !

We offer our thousandfold salutations
in the lotus feet of the most compassionate
Sadguru Anadi Muktaraj Pujoyashri Narayanbhai
who established the Omnibeneficial Institute
'Shri Swaminarayan Divine Mission' to spread
the flames of Brahmyagya in the form of
spiritual evolvment who was the greatest supporter
of pure Religion, Administration and Character
who has offered his unique contribution for the
spiritual, social and educational upliftment
through presenting the suprememost
philosophy of Shriji Maharaj and
Abjibapashri with scientific
perspective.



Founder President



Pujyashri Narayanbhai Gigabhai Thakker

WE BELIEVE

Shri Swaminarayan Divine Mission intends to bring out a series of books that will not only benefit the entire mankind but also enrich the lives of the people by offering them what is best in Indian thoughts and culture.

In this age of reason, the span of higher education is expanding day by day. The basic aim of higher education is to establish highest moral standards and to inculcate ethical values in life. The highest value and the loftiest goal of life is to experience the supreme joy which comes through communion with God. We hope the readers will find this series very useful in the achievement of these ultimate goals.

In a time, when the span of higher education, science and technology is continuously expanding, we want to mould them in such a way that they do not merely remain the means of producing material wealth and physical comforts, but should be best utilised for the inner development and spiritual perfection of mankind. Moreover, let us not forget that the final stage and purpose of evolution is to develop our self steadily and finally get immersed in the divine happiness of Supreme Lord.

Man has been gifted with an innate ability to develop continually to attain the divine bliss. This shows that we can strive together and create such social, economic and political conditions as are conducive to an unhampered spiritual progress and sublimation of life. To accelerate this process, we shall have to prepare literature, that inspire and assist the seekers of the divine pleasure.

For the social betterment and spiritual enrichment of the human society. Lord Shri Swaminarayan has established a universally acceptable, comprehensive philosophical system. It's a path of pure knowledge which elevates our soul and helps us attain oneness with the Supreme Lord. Vachanamrutam and Shikshapatri, are two great classics, containing the essence of the ideal philosophy of Shri Swaminarayan. In a simple but lucid and convincing language, Lord Shri Swaminarayan has tried to spread His message through these two great spiritual works. He also inspired His saints and seers, His liberated householder devotees and scholars to compose plenty of work expressing their own spiritual experiences, to contribute to the understanding of His percepts, which are beneficial to the whole of mankind.

These books contain the quintessence of the

Indian view of life and they also teach the real art of living. Whether one belongs to the East or the West, each one of us will find this series useful as a spiritual guide leading us on the path of divinity, satisfying our longing for the touch of the Divine. Here, through this series, an attempt would be made to show how one can develop one's own self to attain oneness with the Lord Supreme. We are confident that the reading of this literature will help us overcome all conflicting deformities of modern life and usher in an era of peace, harmony and tranquillity.

We will incorporate in this series all positive and constructive ideas and religious tenets which are in consonance with our ideology and objectives.

In order to reach readers in different parts of India and abroad, we hope to publish this series, not only in Gujarati but also in Hindi, English and other languages.

We are hereby seeking everyone's active co-operation and assistance for the success of the Mission's activities. We pray for the divine grace of Lord Shri Swaminarayan to lead us and guide us in his great endeavour of ours.

V. S. 2043
Shri Hari Jayanti
April 18, 1986
Ahmedabad.

Humblest of Humble
Narayanbhai G. Thakker
Founder President
Shri Swaminarayan Divine Mission

Prelude

Shikshapatri, the religious code of conduct, written by the most compassionate Supreme Lord Shri Swaminarayan Bhagwan as an essence of all the holy scriptures for the welfare of all living beings is the soul of Shri Swaminarayan sect and benefactor of all the happiness, material as well as spiritual. Shriji Maharaj Himself has confirmed in this Patri that this codensed Patri is His divine speech and therefore should be treated as His verbal form.

With the blessings and compassion of Anadi Mahamuktaraj-Abjibapashri, spiritually enlightened Sadguru Muniswami Shri Keshavpriyadasji has obliged the satsang by preparing the great classic 'Shikshapatri Rahasyarth' with the help of holy scriptures of Shri Swaminarayan sect and the other religious books. Here literal as well as the deep philosophical meanings of each and every Shloka has been explained in detail. This is an enchanting classic for any scholar who is fond of studying scriptures.

The proper understanding of the invaluable teachings and regular observance of the basic code of conduct explained in Shikshapatri help us attain not only the main objectives or goals of this physical world, but also help us attain oneness with

the Supreme God, the ultimate salvation. This unexpressible divine bliss could be experienced by immersing ourselves in this divine form i.e. Murti.

Shriji Maharaj has mentioned in Vachanamrit that the essence and the advanced interpretation of the scriptures could be properly understood from the enlightened and spiritually accomplished Muktas only. This gospel of Shri Hari has been proved true by Muktaraj Pujyashri Narayanbhai through this book.

It is our misfortune that we are not able to spare time from our daily routine to study the great scriptures for our own betterment and spiritual progress. We hope that this summarized version of Shikshapatri Rahashyarth will prove to be a blessing to a reader who can spare a little time for himself.

We pray, may Shriji Maharaj and Param Pujya Abjibapashri bestow their choicest blessings and divine grace on one and all who have contributed to the publication of this book.

16 February, 2003
Samvat 2059,
Maha Sud Poonam

Publication Committee
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Ahmedabad

**Essence of
Shikshapatri
Part-2**

Shloka : 1

वामे यस्य स्थिता राधा श्रीश्च यस्यास्ति वक्षसि ।

वृन्दावनविहारं तं श्रीकृष्णं हृदि चिन्तये ॥ १ ॥

શ્રી સહજાનંદ સ્વામી જે તે પોતાના સત્સંગી પ્રત્યે શિક્ષાપત્રી લખતા થકા પ્રથમ પોતાના ઇષ્ટદેવ જે શ્રીકૃષ્ણ ભગવાન તેનું ધ્યાનરૂપ મંગળાચરણ કરે છે : હું જે તે મારા હૃદયને વિષે શ્રીકૃષ્ણ ભગવાનનું ધ્યાન કરું છું. તે શ્રીકૃષ્ણ કેવા છે, તો જેના ડાબા પડખાને વિષે રાધિકાજી રહ્યાં છે અને જેના વક્ષઃસ્થળને વિષે લક્ષ્મીજી રહ્યાં છે અને વૃંદાવનને વિષે વિહારના કરનારા છે. ॥ ૧ ॥

Shri Sahajanand Swami contemplates in His heart His beloved deity Shri Krishna as an auspicious beginning before writing this Shikshapatri for His devotees, "I contemplate Lord Krishna in my heart", says He. Shri Krishna, on whose left side Radhikaji is residing and in His heart Laxmiji is residing, is roaming around in Vrindavan." ॥ 1 ॥

Commentary

Lord Shri Swaminarayan Bhagwan, who is Omnipotent, incarnation of all incarnations, God of all the deities, all controller, benefactor of all the happiness, Lord of Anantkoti Muktas

i.e. realized liberated souls, a complete Supreme Being, contemplates His own self as an auspicious beginning of the Shikshapatri for His devotees. This Shikshapatri is to attain the skills of all the four principal objects of human existence which are Dharma, Arth,...etc.. By doing this, He teaches His devotees that they should contemplate their beloved God Shri Swaminarayan Bhagwan before starting any work. Shri Swaminarayan Bhagwan is surrounded by the cluster of Anantkoti Muktas i.e. realized liberated souls. All these Muktas are privileged to be in the union of the Lord. Each and every pore of their being is oozing out the light of thousands of Suns and they are experiencing the bliss in the presence of the Lord through complete surrender. In Akshardham, which is the brilliant light of Shri Swaminarayan Bhagwan, there are no Muktas in female form, as Radhikaji and Ramaji etc. are residing in Golok etc. Here, all the Muktas are in male form. As Shri Krishna, the incarnation of Supreme God, allows Shri Laxmiji to reside in His heart, similarly, Shriji Maharaj, Lord of all the incarnations, through His compassion, allows only those Muktas, to experience the unity with Him who keep themselves immersed in His divine form. Such Muktas, who are united with

the luminous form of God, could be seen by Shriji Maharaj and the other Muktas, only. Other people cannot see them.

Such Shri Hari is roaming around in Vrindavan i.e. Shri Hari is residing in Chapaiya, Gadhpur, Vadtal, Jetalpur etc. which are the places blessed by Shri Hari. This is the general interpretation. The specific and ultimate meaning is 'Vrinda' means 'cluster of Muktas' and 'Avan' means 'to reside'.

Here, it is mentioned that Shri Hari is contemplating His own self because Shri Krishna, Nar-Narayan etc. all the names belong to the omnipresent Shri Swaminarayan Bhagwan and whenever the virtues and the splendour of the Supreme Being Shri Purushottam Bhagwan are manifested through His incarnations, they are given the names like Shri Krishna etc.. But, in reality all these names are of Shri Swaminarayan Bhagwan.

* * * * *

Shloka : 2

लिखामि सहजानन्दस्वामी सर्वात्रिजाश्रितान् ।

नानादेशस्थितान् शिक्षापत्रीं वृत्तालयस्थितः ॥ २ ॥

अने वृत्तालय गामने विषे रक्षा अेवा सडुजानंद स्वामी जे अमे ते अमे, जे ते नाना प्रकारना जे सर्वे देश तेमने विषे रक्षा अेवा जे अमारा आश्रित सर्वे सत्संगी ते प्रत्ये शिक्षापत्री लभीअे छीअे. ॥ २ ॥

"I, Sahajanand Swami, residing at Vrittalaya, am writing this Shikshapatri for all my devotees and all my followers who are residing at various places in different countries." ॥ 2 ॥

Commentary

'Vrittalaya', where Sahajanand Swami had been residing while writing the Shikshapatri, is none other than Vadtalpur which is blessed by the feet of Shri Hari and is pious and the best place of pilgrimage. Now, 'Sahajanand' means one who gives happiness to the saints who are enduring the tension of life's ups and downs through the sheer strength of their knowledge. 'Swami' means the one who has limitless power, who can guide and control all and who is master of all. Thus, the name 'Sahajanand Swami' indicates the Ultimate Supreme Being Shri Swaminarayan

Bhagwan because Shri Hari, who is full of splendour and is residing in Akshardham, has appeared in Chapaiyapur for the ultimate salvation of all the living souls.

Shri Hari, who appeared as Sahajanand Swami, has written the Shikshapatri for His devotees residing in different countries. Here, the term 'different countries' indicates that there are a large number of devotees of Shri Harikrishna Mahaprabhu. The glory of Shri Hari is pervading all over. The term 'devotees residing' indicates that the devotees are firmly rooted in their devotion towards Shri Hari and are ascetic towards everything else. They are living like guests in their respective homes. Such detached devotees are spending a worldly life only to serve God and God's devotees.

Shri Sahajanand Swami Himself has written the holy code of conduct, as His preachings, for such devotees to help them attain all the four principal objects of human existence which are Dharma, Arth, etc..

Here, it is mentioned that the Shikshapatri is written for the followers of Shri Hari. This does not mean that other people have no right to follow the Shikshapatri because in following narration, Shri Hari Himself will indicate that this Shikshapatri is Ommibeneficial i.e. for the welfare of all the living souls.

* * * * *

Shloka : 3

भ्रात्रो रामप्रतापेच्छारामयोर्धर्मजन्मनोः ।

यावयोध्याप्रसादाख्य रघुवीराभिधौ सुतौ ॥ ३ ॥

શ્રીધર્મદેવથકી છે જન્મ જેમનો એવા જે અમારા ભાઈ
રામપ્રતાપજી તથા ઈચ્છારામજી; તેમના પુત્ર જે
અયોધ્યાપ્રસાદ નામે અને રઘુવીર નામે - (જેને અમે અમારા
દત્તપુત્ર કરીને સર્વે સત્સંગીના આચાર્યપણાને વિષે સ્થાપન
કર્તા છે). ॥ ૩ ॥

My brothers, Shri Rampratapji and Shri Iccharamji
who are born through Shri Dharmadev, and
their respective sons whose names are Shri
Ayodhyaprasad and Shri Raghuveer -whom I have
adopted as sons and have assigned them the
duty of the Acharyaship of my devotees. ॥ 3 ॥

Commentary

Now, Shri Hari mentions the devotees for whom this
Shikshapatri has been written. First of all
He mentions Shri Ayodhyaprasadji and Shri
Raghuveerji, the sons of the elder brother Shri
Raghmpratapji and the younger brother Shri
Iccharamji respectively who have been assigned
the duties of Acharyaship of all the devotees.

* * * * *

Shloka : 4

मुकुंदानंदमुख्याश्च नैष्ठिका ब्रह्मचारिणः ।

गृहस्थाश्च मयारामभट्टाद्या ये मदाश्रयाः ॥ ४ ॥

तथा अमारा आश्रित एवा जे मुकुंदानंद आदिक नैष्ठिक
ब्रह्मचारी तथा अमारा आश्रित जे मयाराम भट्ट आदिक
गृहस्थ सत्संगी. ॥ ४ ॥

And my devotees like Mukundananda etc. who are
staunch celibates and my devotees like Mayaram
Bhatt etc. who are householder disciples. ॥ 4 ॥

Commentary

Celibacy is complete abstinence of the sensual as well as sexual desires through body, mind and speech throughout all the stages of life. Whoever, follows such celibacy for the lifetime is called a staunch celibate. A Person who follows celibacy for a certain time period is called 'Upkurvanak'. In Kaliyug, scriptures do not approve prolonged celibacy. But this is for a person who has not surrendered himself to Supreme God, hence is devoid of the spiritual support of Supreme Lord. Such person is unable to conquer his desires and hence just a sight of a woman can distract him. But 'Kama' i.e. sexual urge or power of Kaliyug cannot deviate the true devotees of Shri Swaminarayan Bhagwan as they have achieved stability of

mind through the blessings of a learned and God-realized Guru and by following the code of conduct sincerely. Such staunch devotees, who have gained strength through devotion towards the religion of Shri Harikrishna Bhagwan, are protected by Shri Hari and His Muktas by all means.

Now, in this Shloka, staunch celibates like Mukundananda etc. are mentioned prior to the householder disciples. The purpose of this preference could be that they can grasp the holy teachings instantly due to their vow of lifetime celibacy, and due to clear perception the holy teachings can be firmly rooted into their consciousness. Due to their staunch vow, these people have to repent more than householder disciples, if they are distracted from their path, knowingly or unknowingly.

Now, among the householder disciples, Mayaram Bhatt is a Brahmin, not only by birth but by virtue and deeds, also. His name is therefore mentioned prominently. Moreover, such Brahmins are of Satwik nature, therefore they can grasp the holy teachings quickly.

Besides the term 'ये मदाश्रयाः' in this Shloka indicates that Shriji Maharaja is writing this Shikshapatri for His devotees. Scriptures say that the Guru is the most compassionate person. So, Shri Hari has written this Shikshapatri for the welfare of His devotees, even if there was no request from them.

* * * * *

Shloka : 5

सधवा विधवा योषा याश्च मच्छिष्यतां गताः ।

मुक्तानंदादयो ये स्युः साधवश्चाखिला अपि ॥ ५ ॥

तथा अमारे आश्रित जे सुवासिनी अने विधवा अेवी सर्वे
बाईओ तथा मुक्तानंद आदिक जे सर्वे साधु. ॥ ५ ॥

And all the women who are married or widowed as
well as all the saints like Muktananda etc.. ॥ 5 ॥

Commentary

Here, Shri Hari has mentioned all the women who are married or widowed, but He has not mentioned any specific names because these women are not independent of their respective husbands or sons etc. and therefore in this Shloka married and widowed women are mentioned after referring to the householder disciples like Mayaram Bhatt etc. The term 'Saint' indicates a person who (accomplishes) attains salvation for himself as well as for others. Moreover, those, who have been initiated as per the instructions of Shriji Maharaj as Tyagi Sadhu through an accomplished Dharmavanshi Guru and those who have renounced worldly relations and material possessions according to 'Dharmamrit', are also mentioned as Muni, Paramhans and Saint.

There are two reasons for mentioning the Saint at last: One is that the saint is detached from the worldly commitments which are distracting on the path of spiritual progress; the second is that he is firmly rooted in his absolute belief in God. Besides, by the term 'all Saints', Shri Hari wants to indicate that even if one has achieved Mukta state i.e. liberation through self-realization, one should observe proper conduct till one is aware of physical existence.

* * * * *

Shloka : 6

स्वधर्मरक्षिका मे तैः सर्वैर्वाच्याः सदाशिषः ।

श्रीमन्नारायणस्मृत्या सहिताः शास्त्रसम्मताः ॥ ६ ॥

એ સર્વે તેમણે પોતાના ધર્મની રક્ષાના કરનારા અને શાસ્ત્રને વિષે પ્રમાણરૂપ અને શ્રીમન્નારાયણની સ્મૃતિએ સહિત એવા જે અમારા રૂડા આશીર્વાદ તે વાંચવા. ॥૬॥

And to all those (mentioned in previous Shlokas), I convey my blessings with the remembrance of Shrimannarayan; these blessings are in accordance with the scriptures and protect my followers' religion. ॥ 6 ॥

Commentary

Shri Hari says: "I convey my blessings with remembrance of Shrimannarayan to Shri Ayodhyaprasadjji etc. all my devotees". Here, Shriji Maharaj has mentioned Himself as Shrimannarayan because 'Shriman' means He who is more graceful and luminous than all incarnations and Muktas. 'Shrimannarayan' is 'Narayan' who has attained the 'Shriman' i.e. graceful state. Here, 'Narayan' is son of 'Dharmadev' in human form. Moreover, Mahamukta who is immortal by form, nature and might is called a 'Nar' and their cluster is called

'Naar'. Now, there are two meanings of 'Ayan'. One is, 'Naar' i.e. a cluster of Muktas and 'Ayan' means to reside. Therefore, the one who is residing within the clusters of Muktas is 'Narayan'. This meaning is for the Muktas in Param Ekantik state. The superior most meaning is, 'Naar' i.e. a cluster of Muktas and 'Ayan' means to give the shelter. So, He who keeps the infinite number of Anadimuktas absorbed in His luminous form is called 'Narayan'.

Thus, Shri Hari says: "I, Shrimannarayan, with the remembrance of my own self, convey my blessings to my followers. These blessings are in accordance with the scriptures and protect my followers' religion."

* * * * *

Shloka : 7

एकागेणैव मनसा पत्रीलेखः सहेतुकः ।

अवधार्योऽयमखिलैः सर्वजीवहितावहः ॥ ७ ॥

अने आ शिक्षापत्री लभ्यानुं જે કારણ છે, તે સર્વે તેમણે એકાગ્ર મનવડે કરીને ધારવું અને આ શિક્ષાપત્રી જે અમે લખી છે તે સર્વના જીવને હિતની કરનારી છે. ॥ ૭ ॥

And one must contemplate in their heart solely, the purpose of writing this Shikshapatri; and this Shikshapatri, written by Me, is for the welfare of all the living souls. ॥ 7 ॥

Commentary

The Shikshapatri has dual meanings: direct and indirect. Here, indirect meaning is a general concept which is beneficial to all the people and direct meaning, which has a special or advanced concept, which is for the absolute devotees. So, whoever studies and contemplates the Shikshapatri with clear mind and who is in close contact with the God-realized absolute devotees of Shri Harikrishna Maharaj, he can only understand the appropriate cause of writing the Shikshapatri, others cannot.

And one should contemplate the instructions of the Shikshapatri with single-pointed concentration,

i.e. with the clear state of mind. If the instructions are studied when the attention is diverted towards other objects i.e. with confused state of mind, it is as good as not studying at all. Moreover, it is rare to achieve the single-pointed concentration. Therefore, Shri Hari has emphasized that the instructions of the Shikshapatri should be studied with sharp concentration.

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Shloka : 8

ये पालयन्ति मनुजाः सच्छास्त्रप्रतिपादितान् ।

सदाचारान् सदा तेऽत्र परत्र च महासुखाः ॥ ८ ॥

अने श्रीमद्भागवत पुराण आदिक जे सच्छास्त्र तेमणे
जिवना कल्याणने अर्थे प्रतिपादन कर्या अेवा जे अहिसादिक
सदाचार तेमने जे मनुष्य पाजे छे ते मनुष्य जे ते आ लोकने
विषे ने परलोकने विषे मछा सुभिया थाय छे; ॥ ८ ॥

A person, who is practicing non-violence etc. code of conduct which are prescribed by Shrimad Bhagwat, Puranas etc. scriptures for the welfare of the soul, attains the eternal bliss in this world as well as in the next world, also. ॥ 8 ॥

Commentary

Satsangijeevan, Harivakyasudhasindhu, Shikshapatri, Nishkaamshuddhi, Dharmamrit etc. are the holy scriptures gifted by Shri Hari which explain the 'Jeev' i.e. soul, 'Ishwar' i.e. God, 'Maya' i.e. illusion, 'Brahm' i.e. divine being, 'Parbrahm' i.e. Supreme God in proper way. These scriptures also explain the commands of Shriji Maharaj in the form of 'Sadachaar' i.e. the code of conduct for the householder devotees as well as ascetics of both the sex. Those, who consistently follow and

practice these scriptures as per their eligibility, attain the bliss of direct union with Shriji Maharaj in Akshardham. This bliss is even higher than the absolute bliss of Mool-Aksharkoti.

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Shloka : 9

तानुल्लंघ्याऽत्र वर्तन्ते ये तु स्वैरं कुबुद्धयः ।

त इहामुत्र च महल्लभन्ते कष्टमेव हि ॥ ९ ॥

अने ते सदाचारनुं उल्लंघन करीने જે મનુષ્ય પોતાના મનમાં આવે તેમ વર્તે છે તે તો કુબુદ્ધિવાળા છે ને આ લોક તથા પરલોકને વિષે નિશ્ચયે મોટા કષ્ટને જ પામે છે. ॥ ૯ ॥

And a person, who disobeys 'Sadachaar' i.e. code of conduct and behaves in reckless manner, is with distorted perception and obviously attains great misery and sufferings in this world as well as in the next world. ॥ 9 ॥

Commentary

A person, who disobeys the limits set by the religion, for the sake of indulgence in the sensual as well as sexual pleasures, goes through great sufferings. Those, who ignore and disobey the teachings of Harigita, Shikshapatri, Dharmamrit and Nishkaamshuddhi and go astray, pass through great sufferings in this world as well as in next world without fail. i.e. they are distracted from the path of salvation. Therefore, for the sake of material gain or sexual pleasures, never give up the religion which can fulfill all the wishes.

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Shloka : 10

अतो भवद्भिर्मच्छिष्यैः सावधानतयाखिलैः ।

प्रीत्यैतामनुसृत्यैव वर्तितव्यं निरंतरम् ॥ १० ॥

ते माटे अमारा शिष्य अेवा जे तमे सर्वे. तेभाणे तो प्रीतिअे करीने आ शिक्षापत्रीने अनुसरीने ज निरंतर सावधानपाणे वर्तवुं; पाण आ शिक्षापत्रीनुं उल्लंघन करीने वर्तवुं नहि. ॥१०॥

Therefore, O' my devotees, all of you must always follow the Shikshapatri passionately, faithfully and carefully and never disobey the teachings of the Shikshapatri. ॥ 10 ॥

Commentary

Shri Hari says: "For the reasons above mentioned, all my devotees, men and women, Grihastha and Tyagi, i.e. householders and ascetics, should follow the Shikshapatri attentively and carefully i.e. with proper understanding of its direct and indirect meanings and must not disobey it. I, the ultimate Supreme God, am beyond 'Jeev' i.e. soul, 'Ishwar' i.e. God, 'Maya' i.e. illusion and 'Brahm' i.e. divine being. I am also called Anadi Shri Krishna who is beyond life and death. All must follow the Shikshapatri with the aim of getting united with me through complete surrender."

Shloka : 11

कस्यापि प्राणिनो हिंसा नैव कार्यात्र मामकैः ।

सूक्ष्मयूकामत्कुणादेरपि बुद्ध्या कदाचन ॥ ११ ॥

હવે તે વર્ત્યાની રીત કહીએ છીએ જે, અમારા જે સત્સંગી તેમણે કોઈ જીવપ્રાણીમાત્રની પણ હિંસા ન કરવી અને જાણીને તો ઝીણા એવાં જૂ, માંકડ, ચાંચડ, આદિક જીવ તેમની પણ હિંસા ક્યારેય ન કરવી. ॥ ૧૧ ॥

Now, I am explaining the code of conduct. My devotees should never kill any living being. And even the smallest living beings like bees and bugs etc. should never be killed knowingly. ॥ 11 ॥

Commentary

The devotees of Shriji Maharaj should not commit violence or cruelty through thought, words or deed towards any living being whether be it of Satwa, Rajas or Tamas prakriti. Because non-violence is the supreme doctrine. Also, Shriji Maharaj is Omnipresent and is inherent to all the living beings. Therefore, as a reverence towards Shriji Maharaj any living being should not be harmed even in thoughts.

It is alright to harm someone who has harmed others. It is alright to commit violence towards the

sinner like arsonist, administrator of poison, armed attacker, robber, thief and adulterer –such statements, justifying violence, belong to the Economics. Teachings of Religion are far more powerful than the statements of Economics. Therefore, a religious person should not harm or kill any person, animal etc. whether they have harmed or not.

Moreover, it is advisable to tolerate the troubles caused by miscreants and one should never lose temper. Even if one is capable of resisting them, one should tolerate them in all ways. This is non-violence in real sense which helps to progress on the path of salvation. The fire of anger burns all the virtues like worship, charity, devotion, religious observance and practices. Therefore, anger should be conquered. Forgiveness is the main key to conquer the anger. Also strong desires provoke anger which results into violence. Therefore, the subtle law of non-violence can conquer the desires and the anger and it leads towards final liberation.

Even the smallest insects, which have bitten us, should not be killed as violence towards the smallest living beings also leads to the hell called 'Andhkoop'. Therefore, penance is advised for any violence performed knowingly or unknowingly. The penance, if performed with total

devotion and awareness, diminishes the sins, whereas the penance performed out of fear can not diminish the sins.

Now, if some miscreant causes pain to the devotees of Lord, then to protect the devotee, the miscreant could be hurt or killed. While doing this, if one dies or is injured by the miscreant, one definitely attains the salvation as all his ill-deeds on the path of salvation are destroyed by his efforts to protect the devotee.

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Shloka : 12

देवतापितृयागार्थमप्यजादेश्च हिंसनम् ।

न कर्तव्यमहिंसैव धर्मः प्रोक्तोऽस्ति यन्महान् ॥ १२ ॥

अने દેવતા અને પિતૃ તેના યજ્ઞને અર્થે પણ બકરાં, મૃગલાં, શશલાં, માછલાં આદિક કોઈ જીવની હિંસા ન કરવી; કેમ જે અહિંસા છે તે જ મોટો ધર્મ છે એમ સર્વ શાસ્ત્રમાં કહ્યું છે. ॥ ૧૨ ॥

And goats, deer, rabbits, fish etc. animals should not be sacrificed even to please the deity and Pitrus as all the scriptures say that non-violence is the supreme doctrine. ॥ 12 ॥

Commentary

Bhagwan Shri Sahajanand Swami has denied the worldly violence and now is denying the Vedic violence. Goats, sheep, horses, deer etc. animals and even birds should not be sacrificed to please the deities of Rajas and Tamas Prakriti and the Pitrus. For that purpose any living being should not be harmed through thought, word or deed. Because, non-violence is the only supreme doctrine. The deities, who are being offered wine, meat etc. and for whom living beings are being sacrificed, should not be followed or worshipped

by the devotees of Shri Hari. Moreover, Shri Hari says that whoever commits the violence, which is forbidden by Him, their progeny shall diminish, their efforts would never be fulfilled and those people would attain the worst kind of hell after their death.

People are attracted towards sexual pleasures, meat and wine instinctively; nobody inspires or insists for such activities; such activities are passionately indulged into by the people of Rajas and Tamas prakriti and of evil nature. Wherever such statements are mentioned in the scriptures, they are not the best statements; but just to defend the violence. There is a possibility that violence could have been committed due to false attachment or during some calamities and such statements could have been mentioned in the scriptures. Such justification is not genuine but only illusory religious. Therefore, the seekers on the path of Salvation and the divine beings should avoid or abstain from such activities.

The scriptures, which justify the violence that leads to the cycle of birth and death, should not be considered authentic. By practising violence one attains nothing except the world of miseries. Only those people commit the acts of violence who do not follow the code of conduct, who are foolish, atheist or skeptic and are not aware of the

teachings of the scriptures.

Shraddh ceremonies should be performed using 'Sama', a type of pious grain, but meat should not be used.

Shri Hari has discriminated the violence based religions and non-violence based religions as such, "The religions based on violence are binding and are based on Dharma, Arth and Kama; the religions based on non-violence lead you towards salvation. Also, nobody can attain salvation through violence based religion. Therefore, all My devotees should follow non-violence based religion".

When a devotee considers all the materialistic possessions, that of inferior quality in comparison to God and His devotees and diverts his full devotion towards God, his violent tendencies are uprooted.

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Shloka : 13

स्त्रिया धनस्य वा प्राप्त्यै साम्राज्यस्य च वा क्वचित्
मनुष्यस्य तु कस्यापि हिंसा कार्या न सर्वथा ॥ १३ ॥

અને સ્ત્રી, ધન અને રાજ્ય તેની પ્રાપ્તિને અર્થે પણ કોઈ
મનુષ્યની હિંસા તો કોઈ પ્રકારે ક્યારેય પણ ન
જ કરવી. ॥ ૧૩ ॥

And violence should never be committed by any means against a human being to attain woman, wealth or kingdom (power). ॥ 13 ॥

Commentary

Shri Hari says: "My devotees should not commit violence by any means". i.e. through thought, word or deed, towards the humanity, however big the offence may be. As it is very rare to achieve human body and through human body only all the four principal objects of human existence i.e. Dharma, Arth, Kama and Moksha could be accomplished. And if human body is destroyed, nothing is left. Hence, such activities should not be committed. Violence should not be committed against a human being to get one's beloved woman, desired wealth or emperorship of a kingdom. Moreover, a rigorous penance has been mentioned for the killing of a human. Therefore, one should avoid

the violence against a human being by all means. A killer of a human being cannot be reborn as a human being in his next birth, even after suffering the hell. Thus, a killer of a human being goes through endless sufferings.

And among the various kinds of violence, the worst kind of violence is to harm a perfect devotee of Shriji Maharaj through thought, word or deed, i.e. to think, speak or act against him or to harm him.

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Shloka : 14

आत्मघातस्तु तीर्थेऽपि न कर्तव्यश्च न क्रुधा ।

अयोग्याचरणात् क्वापि न क्वाषोद्बन्धनादिना ॥ १४ ॥

अने आत्मघात तो तीर्थने विषे पाण न करवो ने क्रोधे करीने न करवो; अने क्यारेक कोर्ण अयोग्य आचरण थर्ण ज्ञाय, ते थकी मूंआर्णने पाण आत्मघात न करवो. अने जेर भार्णने तथा गणे टूंपो भार्णने तथा कूवे पडीने तथा पर्वत उपरथी पडीने छत्यादिक कोर्ण रीते आत्मघात न करवो. ॥ १४ ॥

And one should never commit suicide even at the places of pilgrimage or out of anger. And one should not commit suicide in a confused state of mind as a result of improper conduct. Moreover, one should never commit suicide by consuming poison, by hanging through a rope, by jumping into a well, by falling from a mountain or by any such methods. ॥ 14 ॥

Commentary

There are two kinds of violence -violence towards others i.e. to kill others and violence towards one's own self i.e. to kill oneself. Among them, the first kind of violence i.e. to kill others has been denied previously. Now, Shri Hari is denying the second kind of violence and says: 'suicide' i.e. to kill one's

ownself, should never be committed even at the places of pilgrimage like Chhapaiya, Gadhpur etc. to attain heaven etc. by following the belief that death attained in the places of pilgrimage is not offensive but gives liberation; or to escape illness or to avoid scandal in the society, one should never commit suicide at the places of pilgrimage. But one should try to follow the religion throughout the life, because ascent and salvation could be achieved by following the religion only.

And 'out of anger' i.e. if one is angry because of hurting statements of one's near and dear ones or that of a miscreant, even then one should not commit suicide by consuming poison, by hanging through rope, by jumping into well etc. methods. Moreover, due to certain course of fate, if one or one's relative had committed some improper action which is not appropriate for his caste, order of religion, country or family, even then one should not commit suicide out of fear of criticism of people, because suicide can lead to the worst kind of hell. Hence, for the improper conduct the only solution is to penance according to the scriptures as per time, place and capacity.

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Sholka : 15

न भक्ष्यं सर्वथा मांसं यज्ञशिष्टमपि क्वचित् ।

न पेयं च सुरामद्यमपि देवनिवेदितम् ॥ १५ ॥

अने જે માંસ છે તે તો યજ્ઞનું શેષ હોય તો પણ આપત્કાળમાં પણ ક્યારેય ન ખાવું; અને ત્રણ પ્રકારની સુરા અને અગિયાર પ્રકારનું મધ, તે દેવતાનું નૈવેદ્ય હોય તો પણ ન પીવું. ॥ ૧૫ ॥

Now, meat should never be consumed, evenif, it has been offered as a sacrifice. Even during the emergency of life and death meat should never be consumed. Three types of alcoholic liquors and eleven types of wines also should not be consumed, evenif, they have been offered to deities. ॥ 15 ॥

Commentary

Shri Hari says: My devotees are on the path of salvation. Therefore, the sacrifices-based on violence are totally denied. Meat 'should not be consumed at all' for one's own pleasure, for taste, to maintain the relations or as an order of one's Guru, evenif, it has been offered as a sacrifice to some place, i.e. sacrifice to diety, Pitru or for the funeral rites, in 'Somyagya' or some such Yagya

performed by some other person. And one should not even taste it, because a miscreant, who commits violence, never attains happiness in this world or in next world. And in the act of violence, not only the performer but the one who has consented, who has brought the animal, who has sold the meat, the buyer, the one who has prepared it and the one who consumes, all these are equally involved.

Now, for a householder grinding stones, flour mill, gas stove or fire place in the kitchen, place to store drinking water and broom - these five are the main places of violence. Shri Hari has suggested five 'Mahayagya' to get rid of the causes of violence at such places they are: 'Brahmayagya' i.e. to read, listen to and contemplate the narratives and scriptures of God, implied by the word 'Brahm'; 'Daivyagya' i.e. to worship and contemplate Shri Hari in one's heart, implied by the word 'Daiv'; 'Maanushyagya' i.e. to serve or to be hospitable towards 'Manush' i.e. Saint or God's devotee; 'Bhautikyagya' i.e. to protect meek devotees and cows, implied by the word 'Bhautik'; 'Paitrayagya' i.e. to perform proper Shraddh for the Pitrus implied by the word 'Paitra'.

Moreover, it is indicated in the original Shloka that 'न पेयं च सुरामद्यमपि देवनिवेदितम्' here the word 'देव' indicates the deities like 'Kaal Bhairav' and

'Kalkadevi' etc.; 'सुरामद्य' means the three types of alcoholic liquors and eleven types of wines, which have been offered to such deities by some person, should not be consumed or smelt.

Food and water which has not been offered to Shriji Maharaj and belonging to a person with evil means of earnings are also equivalent to meat and wine.

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Shloka : 16

अकार्याचरणे क्वापि जाते स्वस्य परस्य वा ।

अंगच्छेदो न कर्तव्यः शस्त्राद्यैश्च क्तुधापि वा ॥ १६ ॥

अने क्यारेक पोतावते कांईक अयोग्य आचरण थई गयुं डोय
अथवा कोई बीजावते अयोग्य आचरण थई गयुं डोय तो
शस्त्रादिके करीने पोताना अंगनुं तथा बीजाना अंगनुं छेदन
न करवुं; अथवा क्रोधे करीने पाण पोताना अंगनुं तथा
बीजाना अंगनुं छेदन न करवुं. ॥ १६ ॥

And if one has committed some improper action or someone else has committed improper action, one should not cut or damage one's own body parts or that of others with any type of weapon; out of anger also one should not commit such acts. ॥ 16 ॥

Commentary

Shri Sahajanand Swami has denied the violence against all the living beings. Now, He denies even the damage of the body parts of living beings. Shri Hari says: If one has committed or someone else has committed adultery or some other sin which is condemned by the society as well as by the scriptures, one should not damage one's own body parts like ear, nose or genitals or that of

other's using a sword, a knife or a blade etc.. Because by damaging the body parts, the prior committed sin is not nullified but another sin of cruelty is accumulated and it causes the heartlessness which displeases the God and one has to repeat the cycles of birth and death. Also, one should not even mention about damaging one's own body parts or should not speak something which tortures the others.

And one should never damage one's own body parts or that of others using weapons, out of anger towards the rash statements uttered by someone, because it causes great trouble. Besides, all the efforts to perform charity, devotion, observance of religious teachings, knowledge, meditation, sacrifices, prayers etc. go futile as a result of anger.

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Shloka : 17

स्तेनकर्म न कर्तव्यं धर्मार्थमपि केनचित् ।

सस्वामिकाष्ठपुष्पादि न ग्राह्यं तदनाज्ञया ॥ १७ ॥

अने धर्म करवाने अर्थे पाण अमारा सत्संगी कोर्छे चोरनुं
कर्म न करवुं; अने धरिण्यातुं जे काष्ठ, पुष्प आदिक वस्तु ते
तेना धरिणीनी आज्ञा विना न लेवुं. ॥ १७ ॥

My devotees should not perform theft for the sake of religion also. Even the things like wooden sticks, flowers etc. should not be taken without the permission of the owner. ॥ 17 ॥

Commentary

Shri Hari says to His devotees: My devotees should not perform theft directly or forcibly or in a disguise to perform religious rites also. Because stolen material is unfit to perform religious rites. Everyone should perform the religious rites using the materials which are obtained by the ethical means and profession prescribed by one's caste system. And a person, who performs charity using the stolen material, attains the hell and the benefit goes to the person who owns the material. The prudent person, who does not accept anything even in his imagination which is not given to him, attains the higher stage of evolvement.

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Shloka : 18

व्यभिचारो न कर्तव्यः पुम्भिः स्त्रीभिश्च मां श्रितैः ।

धूतादि व्यसनं त्याज्यं नाद्यं भगादिमादकम् ॥ १८ ॥

अने अमारा आश्रित जे पुरुष तथा स्त्रीओ तेमाणे व्यभिचार न करवो; अने जूगटुं आदिक जे व्यसन तेनो त्याग करवो. अने भांग्य, मंजर, माजम, गांजो अे आदिक जे केइ करनार वस्तु ते भावां नहि अने पीवां पण नहि. ॥ १८ ॥

And all my devotees, men and women, should not commit adultery, should give up vices like gambling etc. and should never consume intoxicating substances like opium, hashish, hemp, marijuana etc.. ॥ 18 ॥

Commentary

Shriji Maharaj instructs in above Shloka: "My devotees, men and women, should not commit adultery." This statement implies that a man should not have illicit relationship with other woman and a woman should not have illicit relationship with other man.

Any man should not have illicit sexual relationship with other woman, and should not even desire her for the sexual pleasure. Sexual desire for the other

woman not only ruins all the good deeds performed earlier but distracts one from the path of spiritual progress. A man who has illicit sexual relationship with other woman and a woman who has illicit sexual relationship with other man in this world, both of them are punished by the messengers of God of death i.e. 'Yamdootas'. In the next world, they are punished with the iron whip and are forced to hug the red hot iron idol of the opposite sex. Therefore, one should not commit adultery in one's imagination also.

In this world also adultery causes loss of longevity, reputation, beauty, dignity, wealth etc.. Adulterers attain incurable diseases.

Here, an ordinary adultery has been explained. But adultery with 'Gurustree' i.e. wife of one's Guru is the biggest sin and adultery with one's sister is an extreme sin. For women also, committing adultery with the Guru, disciple etc. is an extreme sin. Therefore, sexual desire for the women other than one's own wife should be given up.

And vices like gambling etc. should be given up completely. Adultery, gambling, hunting the animals, consuming alcoholic liquor, dance, music, instrumental music, aimless roaming, unjust criticism, sleep during daytime - these ten are the main vices among the human beings. Therefore, they should be given up. Moreover, meaningless

talk, abusing someone, visiting the shops etc. in the market-place without any purpose, company of a characterless woman, following the scripture which lacks devotion and religion etc. should also be given up. Also drama, cinema, shameless public performances, farcical drama etc. which cause unhealthy desires; chess, playing cards etc. games and cracking jokes -fun etc. pastime activities should be given up.

And all the intoxicating substances like opium, hashish, hemp, marijuana, tobacco, snuff, morphine etc. i.e. the substances which cause the loss of awareness, should not be touched even, therefore it is needless to say that they should not be consumed.

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Shloka : 19

अग्राह्यात्रेन पक्वं यदन्नं तदुदकं च न ।

जगन्नाथपुरोऽन्यत्र ग्राह्यं कृष्णप्रसाद्यपि ॥ १९ ॥

अने जेना छायनुं रांधेल अन्न तथा जेना पात्रनुं जळ, ते
अपतुं न छेय, तेणे रांधेल अन्न तथा तेना पात्रनुं जळ ते
श्रीकृष्णभगवाननी प्रसादी- यरणामृतना माछात्म्ये करीने
पाणु जगन्नाथपुरी विना अन्य स्थानकने विषे ग्रहणु न करवुं;
अने जगन्नाथपुरीने विषे जगन्नाथज्जनो प्रसाद लेवाय
तेनो दोष नछि. ॥ १९ ॥

Food cooked by certain people and the water from the pots of certain people is forbidden to consume. Such cooked food and water should not be consumed, evenif, they are offerings to Shri Krishna Bhagwan at the places of pilgrimage other than Jagannathpuri. And in Jagannathpuri, offerings to Lord Jagannathji can be consumed; that is not forbidden. ॥ 19 ॥

Commentary

Food, cooked by the person whose behaviour is not in accordance with our caste, sect or conduct, is not eatable and the water, from the vessel belonging to such person, should not be consumed, evenif, it has been offered to God.

Food cooked against the code of conduct means food cooked by an eligible person, is also not eatable if it is cooked knowingly or unknowingly, using unfiltered water; or using impure ingredients; or is cooked in garlic etc. uneatable stuff; or cooked in abandoned vessels; or cooked using unstrained milk. Such impure food should not be eaten, evenif, someone insists saying that 'This has been offered to God'; or evenif, such food has been offered to one's own worshipping God, by justifying the belief "Whatever comes into the contact of God, becomes pure". Because the limitations of caste and sect have been set by Shriji Maharaj Himself, which cannot be broken. Moreover, Shriji Maharaj Himself has insisted in Shikshapatri that unfiltered water or milk cannot be consumed. Therefore, seekers of salvation should follow the limitations of caste and sect set by Shriji Maharaj to please Him.

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Shloka : 20

मिथ्यापवादः कस्मिंश्चिदपि स्वार्थस्य सिद्धये ।

नारोप्यो नापशब्दाश्च भाषणीयाः कदाचन ॥ २० ॥

अने पोताना स्वार्थनी सिद्धिने अर्थे पाण, कोर्णने विषे मिथ्या
अपवाद आरोपाण न करवो; अने कोर्णने गाण तो क्यारेय
न देवी. ॥ २० ॥

And even to accomplish one's own selfish motives,
one should neither make false allegations against
anyone nor abuse anyone in any case. ॥ 20 ॥

Commentary

One should never make false allegations like, 'So and so person has committed so and so offense', against anyone, even if, one can accomplish one's betterment or can achieve one's desired objects by doing so. Because this is the biggest offense and there is no penance. If a person exposes other person's drawbacks which are not known in the society, then the exposor himself is equally offensive as the offender. Now, if someone is accused of the offenses one has not committed, then the person, who is accusing, accumulates the sin of false accusation as well as the sins committed by the accused person.

Shri Hari has mentioned in First Chapter of

Gadhada, 72nd. Vachanamrit; 'Making false allegations against someone is as bad as killing a Brahmin. And, even if, the accusations are true, the person should be advised in privacy and should not be disgraced.'

Shriji Maharaj, further, explains that His devotees should never use bad words or make harsh statements.

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Shloka : 21

देवतातीर्थविप्राणां साध्वीनां च सतामपि ।

वेदानां च न कर्तव्या निन्दा श्रव्या न च क्वचित् ॥ २१ ॥

अने देवता, तीर्थ, ब्राह्मण, पतिव्रता, साधु अने वेद, अमनी
निंदा क्यारेय न करवी अने न सांभणवी. ॥ २१ ॥

And God, holy places, Brahmin, devoted wife, saint
and Vedas should never be criticized nor be an
audience to the criticism. ॥ 21 ॥

Commentary

God, holy places, Brahmin, devoted wife, saint and Vedas should not be criticized jokingly also. If some arrogant person is criticizing, one should never be an audience. Here, God means cause of all the incarnations, the absolute Supreme Being Shri Swaminarayan Bhagwan, who is our worshipping God; holy places means Gadhada, Vadtal etc. places blessed by Shriji Maharaj; 'Brahmin' means the devotees of Shriji Maharaj whose thoughts, deeds and action are as per His teachings; devoted wife means the devotees of Shriji Maharaj who have firm and mature belief in Shriji Maharaj and who consider Shriji Maharaj as master of all, all controller, the cause of all incarnations; saint means the Muktas united

with Shriji Maharaj who have renounced every thing with the realizations that compared to the divine bliss of the unity with Shriji Maharaj, all other worldly pleasures are like hell They perform all the acts to please Shriji Maharaj; 'Veda' means gospels of Shriji Maharaj Shikshapatri, Vachanamrit etc. and prose and poetry about Shriji Maharaj written by the eligible and God-realized saints and devotees of Shriji Maharaj, inspired by Shriji Maharaj Himself.

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Shloka : 22

देवतायै भवेद्यस्य सुरामांसनिवेदनम् ।

यत्पुरोऽजादिहिंसा च न भक्ष्यं तन्निवेदितम् ॥ २२ ॥

अने જે દેવતાને સુરા અને માંસનું નૈવેદ્ય થતું હોય અને વળી જે દેવતાની આગળ બકરા આદિક જીવની હિંસા થતી હોય, તે દેવતાનું નૈવેદ્ય ન ખાવું. ॥ ૨૨ ॥

And the deities to whom meat and wine are being offered and for whom goats etc. living beings are being sacrificed, the offerings to such deities should not be accepted. ॥ 22 ॥

Commentary

The deities, to whom meat and wine are being offered and for whom goat, buffalo etc. animals are being sacrificed, are of Rajas or Tamas Prakriti. The offerings offered to such deities should not be accepted i.e. not only meat and wine but also the other offerings like coconut, sweets, fruits, water etc. should not be accepted, even if, they are not forbidden food as per the religion. Because by accepting such offerings, one may get attracted to such deities. And as a result one may be tempted to eat meat and wine which can contaminate one's self. Therefore, such offerings are completely forbidden to consume.

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Shloka : 23

दृष्ट्वा शिवालयादीनि देवागाराणि वर्त्मनि ।

प्रणम्य तानि तद्देवदर्शनं कार्यमादरात् ॥ २३ ॥

अने मार्गने विषे आलते शिवालयादिके जे देवमंदिर आवे, तेने ज्येष्ठने तेने नमस्कार करवो; अने आदरथकी ते देवनुं दर्शन करवुं. ॥ २३ ॥

And while passing through a road if one comes across a temple like 'Shivalaya', one should visit the temple and bow down to the God respectfully. ॥ 23 ॥

Commentary

A soul, when liberated from the cycle of birth and death, becomes a 'Shiva' i.e. free; he experiences the divine bliss of the Supreme God. Through the contact of such liberated souls, other souls also get united with the Supreme God. Shriji Maharaj also directs His Anadi Muktas and Param Ekantik Muktas towards the Earth to liberate the maximum number of souls from the bondage of illusion and to make them attain the ultimate bliss. Now, 'Shiva' (not the Shankar Bhagwan) means Muktas of Shriji Maharaj, if one meets them on the way or whenever one visits them, one should

bow down respectfully and through their guidance, one should try to understand the greatness of Shriji Maharaj and try to attain the ultimate salvation.

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Shloka : 24

स्ववर्णाश्रमधर्मो यः स हातव्यो न केनचित् ।

परधर्मो न चाचर्यो न च पाषंडकल्पितः ॥ २४ ॥

अने पोतपोताना वार्णाश्रमनो जे धर्म, ते कोई सत्संगीअे त्याग करवो नहि; अने परधर्मनुं आचरण न करवुं तथा पाषंड धर्मनुं आचरण न करवुं तथा कल्पितधर्मनुं आचरण न करवुं. ॥ २४ ॥

And the devotees should never abandon their duties as per their caste and category and should not perform other duties and should not practice hypocrisy or some fictitious religion. ॥ 24 ॥

Commentary

The duties assigned as per the caste i.e. Brahmin, Kshatriya, etc. are called 'Varnashram Dharma', and duties to be performed during various stages of growth periods i.e. Brahmcharyashrama, Grihasthashrama etc. are called 'Ashram Dharma'. These duties, assigned as per caste and various stages of growth, should not be avoided, evenif, one has surrendered through devotion and knowledge.

By refusing such duties, one attains misfortune in this world as well as in next world. For that reason,

one should perform one's duties by all means. Because proper performance of one's duties leads one to devotion and liberation.

A Brahmin's duty is to follow non-violence and a Kshatriya's duty does not require to follow non-violence. For a Kshatriya it is best to follow his 'own' duties i.e. to perform Kshatriya Dharma. And while performing his duties i.e. Kshatriya Dharma during war, even if, he dies, his performance helps him to progress towards salvation. For a Kshatriya who has military tendencies, Brahmin Dharma which is based on non-violence, is not suitable and leads to cowardice. So, performing one's own duties, even if, they are of inferior quality is the best way out. Performing someone else's duties, even if they are performed in a better way, is not beneficial.

Moreover, 'Paashand' (पाशंड) is a religion which has the history of committing ill-deeds. 'Paakhand' means the breach of moral code of conduct i.e. crossing the limits set by the religion. Therefore, one should not follow 'Paakhand' which is to behave against the teachings of Shriji Maharaj and one should not follow the fictitious path of an atheist.

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Shloka : 25

कृष्णभक्तेः स्वधर्माद्वा पतनं यस्य वाक्यतः ।

स्यात्तन्मुखात्त वै श्रव्याः कथावार्ताश्च वा प्रभोः ॥ २५ ॥

अने जेनां वचनने सांभणवे करीने श्रीकृष्णभगवाननी
भक्ति ने पोतानो धर्म, अे बे थकी पडी जवाय, तेना
मुभथकी भगवाननी कथावार्ता न सांभणवी. ॥ २५ ॥

And one should not listen to the narratives of God from someone whose statements offend or distract one from the devotion of Shri Krishna Bhagwan and from following one's religion. ॥ 25 ॥

Commentary

One should never listen to the narratives of God from a person who lacks devotion towards God and does not follow proper code of conduct. It is not beneficial to listen to the narratives of God from a person who lacks firm belief in God and His glory; on the contrary it is harmful. Besides, Shri Swaminarayan Bhagwan has mentioned in 'Satsangi Jeevan' that: one should not listen to the narratives of God from a person who crosses the limits set by the religion i.e. who is not devoted to God alongwith proper code of conduct. Moreover, there are six types of people whose influence can damage one's wisdom. They are: who is an ascetic

but full of anger; who is a devotee of God but eager to fulfill his sexual desires; who follows the code of conduct but lacks devotion towards God; who has renounced everything but is greedy; who has been appointed as Guru but is unable to make his disciples follow the code of conduct set by the religion and scriptures; who is a scholar but denies divine and visible form of God through his logic. As the influence of a miscreant diminishes all the virtues in this world as well as in the next world, similarly the influence of these six types of people also diminish all the virtues. Therefore, their company should be avoided.

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Shloka : 26

स्वपरद्रोहजननं सत्यं भाष्यं न कर्हिचित् ।

कृतघ्नसङ्गस्त्यक्तव्यो लुब्धा ग्राह्यान् कस्यचित् ॥ २६ ॥

અને જે સત્ય વચન બોલવે કરીને પોતાનો દ્રોહ થાય તથા પારકો દ્રોહ થાય એવું જે સત્ય વચન, તે ક્યારેય ન બોલવું. અને જે કૃતઘ્ની હોય તેના સંગનો ત્યાગ કરવો અને વ્યવહારકાર્યને વિષે કોઈની લાંચ ન લેવી. ॥ ૨૬ ॥

And a truth, which offends one's own self and offends others also, should never be uttered. And one should avoid the company of ungrateful people and one should not accept bribe for any wordly duty. ॥ 26 ॥

Commentary

A 'truth', which is offending to oneself as well as to others i.e. point blank statements, should not be spoken. A truth which hurts oneself or the others should not be spoken. Otherwise, one should always speak truth and never tell lies. It is permissible to tell a lie to save one's own life or to save other's life, for the sake of Guru, in front of women, jokingly, while fixing marriages, to protect one's profession and for the welfare of cows and Brahmins. Apart from such instances,

always speak truth. Truth is preferable, but it is very difficult to understand the proper nature of truth. A true statement is the statement - which has been witnessed by oneself; heard from the scriptures; one's own inference based on the statements of scriptures; properly experienced by oneself; which does not hurt the others and which is for the betterment of all the living beings. A person, who desires peace, should meaningfully listen to the statements of others, observe their reactions and judge one's decision through 'Satwik' nature and thereafter should utter the truth which is devoid of exception, violence, complaint, cunningness, harshness, cruelty and which is convincing and pleasant to everyone concerned. Moreover, Shri Swaminarayan Bhagwan has also mentioned that it is appropriate to speak a pleasant truth but not an unpleasant truth or a pleasant untruth.

And one should avoid the company of an ungrateful person. A person, who returns the favours of other people by causing damage to them as well as a person who uses harsh words towards a person who has done him a favour, is also called an ungrateful person. Such an ungrateful person accumulates great sins. The person who keeps the company of such ungrateful person also accumulates similar sins. Therefore, company of such people should be avoided.

And one should not accept bribe from any person. The material gained from a person who is eager to accomplish his motive by the means like threatening someone while he is alone etc. is called bribe. The reason for not accepting the bribe is that the material gained through unjust means lasts only for ten years. By the end of tenth year, the wealth gained through bribe, alongwith that gained through fair means, and that inherited from the ancestors, all of them are destroyed.

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Shloka : 27

चोरपापिव्यसनिनां संगः पाषंडिनां तथा ।

कामिनां च न कर्तव्यो जनवञ्चनकर्मणाम् ॥ २७ ॥

अने चोर, पापी, व्यसनी, पाषंडी, कामी तथा क्रीमिया
आदिक क्रियाये करीने जननो ठगनारो, अे छ प्रकारनां
मनुष्य, तेमनो संग न करवो. ॥ २७ ॥

One should avoid the company of six types of people that are either a thief or a sinner or a person full of vices or a hypocrite or a person with strong sexual desires, or a person who cheats people by his tricks. ॥ 27 ॥

Commentary

'A thief' means a person who has the habit of stealing or a person who robs the things which belong to other people and are not given willingly. 'A sinner' is a person who tends to kill the animals etc. and commits such sins. 'A person full of vices' means a person who has vices like hunting the animals, gambling etc. or a person who is addicted to marijuana, hemp, bhang, tobacco etc. 'A hypocrite' means a person whose behavior is against the Vedas and scriptures. 'A lustful person' is a person who desires the other women to fulfill his sexual desires. 'A cheat' is a person whose

profession is to cheat people for his own benefit. The company of all such people should be avoided. 'Company' means to be friendly with them, sit with them, sleep with them, have food together, cook in the same vessels, exchange the cooked food with each other or mix the food, perform religious rites together, study together, fix the marriages etc. social relations and enjoy the meals together etc..

Besides, 'arrogant' means a person who has false pride of his power or position in society and crosses the limits of code of conduct set by the scriptures; 'Unmatt' means a person who has confused state of mind due to imbalance of 'Vaata' element i.e. air element in our body. And a person who is spendthrift, greedy, who has many enemies, liar, who visits prostitutes and who believes in fate and does not make any efforts to achieve something i.e. lazy, such people should be avoided completely. Because one's mind is affected and influenced by the study of scriptures as well as the company they keep. Therefore, the company of good scriptures and learned people should be sought after.

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Shloka : 28

भक्तिं वा ज्ञानमालम्ब्य स्त्रीद्रव्यरसलोलुभाः ।

पापे प्रवर्तमानाः स्युः कार्यस्तेषां न संडग्मः ॥ २८ ॥

अने જે મનુષ્ય, ભક્તિનું અથવા જ્ઞાનનું આલંબન કરીને સ્ત્રી, દ્રવ્ય અને રસાસ્વાદ તેને વિષે અતિશય લોલુપથકા પાપને વિષે પ્રવર્તતા હોય તે મનુષ્યનો સમાગમ ન કરવો. ॥ ૨૮ ॥

And if a person commits the sins due to his strong desires for the women, wealth or taste and justify them on the basis of devotion and knowledge, then the company of such person should be avoided. ॥ 28 ॥

Commentary

The people who are committing sins like adultery etc. due to their strong desires for the women, wealth or taste and justify them on the basis of devotion towards Shriji Maharaj or knowledge of greatness of Shriji Maharaj, the company of such people should be avoided. These miscreants misinterpret the greatness of God like this: "God is the savior of the devotees who have fallen from the path. He purifies the sinners. By reciting the name 'Narayan' only once, all the sins are destroyed. Moreover, even the name

of God is powerful enough to destroy all the sins committed by a sinner, but the sinner is not capable enough to commit those many sins. Therefore, what is there to fear about for us, the devotees of God?" The company of such people should be avoided who commit and justify their sins using the compassion of God as an excuse.

Also, if someone says that Muktas are permitted to behave according to their free will one should never believe such claims. Because those great men, Muktas, are committed to protect the religion, not to commit sins. Muktas, having strong will power and devotion, also could be spoiled through the attachment for a woman. Similarly, a woman devotee also could be distracted through the attachment for a man.

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Shloka : 29

कृष्णकृष्णावताराणां खण्डनं यत्र युक्तिभिः ।

कृतं स्यात्तानि शास्त्राणि न मान्यानि कदाचन ॥ २९ ॥

अने જે શાસ્ત્રને વિષે શ્રીકૃષ્ણભગવાન તથા શ્રીકૃષ્ણ ભગવાનના જે વરાહાદિક અવતાર, તેમનું યુક્તિએ કરીને ખંડન કર્યું હોય, એવાં જે શાસ્ત્ર તે ક્યારેય ન માનવાં અને ન સાંભળવાં. ॥ ૨૯ ॥

And the scriptures, which deny Shri Krishna Bhagwan and the incarnations of Shri Krishna Bhagwan like Varah etc. through logical theories, should not be followed and listened to. ॥ 29 ॥

Commentary

In this Shloka, Shri Krishna and the incarnations of Shri Krishna have been mentioned. Here, 'Krishna' means the Supreme God Shri Swaminarayan Bhagwan. Now, there are three types incarnations or manifestations of Shri Swaminarayan Bhagwan. They are Sankalp Avtar, Mukta Avtar, and Aishwaryavesh Avtar. Shriji Maharaj used to appear in front of His devotees in their meditative state as Nar-Narayan, Laxmi-Narayan, Radha-Krishna etc. as well as, in the form of Chaturbhuja. These type of manifestations of

Shri Hari should be considered as Sankalp Avtar. There is no difference between Sankalp Avtar of Shree Hari and His divine form. But there is a vast difference between the incarnations like Shri Krishna and Nar-Narayan mentioned in Shreemad Bhagwat etc. scriptures and the Supreme God Shri Swaminarayan Mahaprabhu. A devotee, who renounces the desires of achieving (spiritual) power and splendour i.e. Aishwarya and worships God, visualizing himself as spiritual soul i.e. Brahm, becomes like God Himself i.e. he attains unity with the divine form of the Supreme God. Such devotee is known as Mukta. Such Mukta manifests himself on this earth from the idol of God i.e. from the divine form of the Supreme God. These types of manifestations of Shree Hari should be considered as Mukta Avtar. A devotee, who is desirous of (spiritual) power and splendour i.e. Aishwarya manifests as Brahma, Shiv, Shukji, Narad, Prakriti Purush, Mool Purush, Brahm and Akshar these types of manifestation of Shree Hari should be considered as Aishwaryavesh Avtar. Thus, the attributes and splendour of Shree Hari manifest as Aishwaryavesh Avtar. The scriptures, which deny the existence of Shree Hari and His three types of manifestations through logical theories, should not be followed. The Supreme God Shri Swaminarayan Bhagwan exists as an eternally

personified self-luminous, divine form and He is the creator, sustainer and destroyer of infinite number of universes i.e. Anant Koti Brahmanda. These scriptures, are said to deny Him, which describe Him as formless and non-doer i.e. Arup and Akarta and establish that Kaal, Maya, Purush, Prakriti, Karm etc. function independently on their own without the support or involvement of Shri Hari. Moreover, the term to deny logically means the arguments or theory such as: If Parbrahm i.e. the Ultimate Supreme Being is Sakar i.e. in personified, divine form then how is it possible for Brahm i.e. Supreme Being to be a self-luminous, formless existence? Also the ultimate Supreme God is inherently present in all living-non living, physical-spiritual existence. These are all contradictory facts. Therefore, the Ultimate Supreme God is Nirakar i.e. formless. Such arguments based on the theories of scriptures like Shruti, Smriti etc. which deny the personified, divine form of Shri Hari. The scriptures which supports the theories similar to above mentioned example should not be studied or followed. Because the ultimate supreme God Shri Swaminarayan Mahaprabhu is eternally personified, self-luminous divine form. He is the cause of all the causes and doer of all. The people, who describe Him as formless and non-doer, are either ignorant or miscreants. Omnipotent and most

powerful Shriji Maharaj creates, sustains and destroys all the Universes through His own will, independently i.e. He is the cause of 'Kaal', 'Karm', 'Swabhav', 'Maya' and 'Purush'. Hence, He is called 'Karta' i.e. doer of all. When Shri Hari Himself does not perform these functions, but through His intent and inspiration, He makes others perform all these functions. This could be considered as His non-doer i.e. Akarta attribute. Moreover, Shri Hari is also known as 'Anyathakarta' because without any involvement of Kaal, Maya etc. entities, Shri Hari is able to create, sustain and destroy infinite number of Universes on His own.

And if Shri Hari has been described as formless that is because His divine form has no attributes of Maya. But it should not be interpreted as formlessness. The Supreme God has the brilliance of crores of sun which is spreading everywhere. Therefore, He has been described as self-luminous. And those, who worship His brilliance, can not see His divine form. They perceive His brilliance and splendour. Therefore, they describe Him as only luminous form. Moreover, the Supreme God is 'Nirguna', because He is without the attributes of Maya and He is 'Saguna', because He has eternal, divine, liberrating attributes. He is present everywhere through His brilliance, therefore He is all pervading or omnipresent. Therefore Shri Hari

should not be considered as formless or non-doer and the scriptures, which describe Him as formless or non-doer should not be followed.

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Shloka : 30

अगालितं न पातव्यं पानीयं च पयस्तथा ।

स्नानादि नैव कर्तव्यं सूक्ष्मजन्तुमयाम्भसा ॥ ३० ॥

अने गाण्या विनानुं जण तथा दूध ते न पीवुं अने जे
जणने विषे जीवा छव घण्टाक छेय ते जणे करीने
स्नानादिक क्रिया न करवी. ॥ ३० ॥

And one should not drink unfiltered water and milk and the water in which there are small insects should not be used for having bath or any such purpose. ॥ 30 ॥

Commentary

Water, which is not filtered using a cloth, should not be used for drinking purpose, because by drinking unfiltered water there is a possibility of consuming meat. By consuming unfiltered water for one day, one commits the sin equal to the sins gathered by a fisherman by catching fish for six months.

And the term, 'milk' indicates that milk, ghee(butter), oil, etc. all the liquids should be heated up on proper heat, filtered and purified before consuming them.

And the milk obtained from one hoofed mare, female camel or female sheep should never be

consumed. Milk obtained from a cow, a buffalo or a goat who has delivered a baby not even ten days ago should not be consumed. Curd should not be consumed during night or in the evenings.

Moreover, the water, which is full of small insects, should not be used even for bathing or any such purposes. That means it should not be used to perform ablutions as a part of bathing, to clean the hands and legs, to wash the clothes to clean the vessels etc.. Otherwise, by destroying the minute insects, the sin of violence is committed. Therefore, such acts should not be committed knowingly.

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Shloka : 31

वदौषधं च सुरया सम्पृक्तं पललेन वा ।

अज्ञातवृत्तवैद्येन दत्तं चाद्यं न तत् क्वचित् ॥ ३१ ॥

अने જે ઔષધ દારૂ તથા માંસ તેણે યુક્ત હોય તે ઔષધ ક્યારેય ન ખાવું; અને વળી જે વૈદ્યના આચરણને જાણતા ન હોઈએ તે વૈદ્યે આપ્યું જે ઔષધ તે પણ ક્યારેય ન ખાવું. ॥ ૩૧ ॥

And the medicine which consists of wine or meat should never be consumed; also the medicine given by a physician (Vaidya) whose conduct is not known to us, should never be consumed. ॥ 31 ॥

Commentary

The devotees of Shriji Maharaj should not consume the medicine in which meat or wine are mixed. One can be purified only through proper penance, even if unknowingly or during emergency of life and death one has consumed alcohol or medicine mixed with meat.

Shriji Maharaj has mentioned in 'Satsangijeevan' that one should never give up one's religion, even to save one's own life. That means one should never consume the medicine which

consists of alcohol or meat.

Moreover, a doctor, whose conduct is not known, is called an unrecognized practitioner. Medicine given by such unknown physician (Vaidya) should never be consumed, because there is a possibility of contamination of noneatable stuff or impure material. Therefore, the medicine given by a known physician only should be consumed.

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Shloka : 32

स्थानेषु लोकशास्त्राभ्यां निषिद्धेषु कदाचन ।

मलमूत्रोत्सर्जनं च न कार्यं स्वीवनं तथा ॥ ३२ ॥

अने लोक अने शास्त्र तेमणे, मणमूत्र करवाने अर्थे वज्यां
अेवां स्थानक, जे ज़र्णु देवालय तथा नदी-तणावना आरा
तथा मार्ग तथा वावेलुं ज़ेतर तथा वृक्षनी छाया तथा
डूलवाडी-बगीचा अे आदिक जे स्थानक, तेमने विषे क्यारेय
पण मणमूत्र न करवुं तथा थूंकवुं पाण नडि. ॥ ३२ ॥

And the places like old and unrenovated temple, banks of river and lake, road, cultivated fields where seeds are sown, shadow of a tree, orchards and gardens are forbidden to excrete i.e. to eliminate bodily wastes according to society as well as scriptures, one should never even spit at such places. ॥ 32 ॥

Commentary

One should never use the places, which are forbidden by the society and scriptures, to eliminate bodily wastes like faeces, urine, spit etc.

Now, the places forbidden by the society and scriptures are compound of other people, government offices, a place with the presence of

armed people, places belonging to barbarians, cowsheds, anthills, waterbodies, ashes, a pit full of insects, road, cultivated fields, fields sown with seeds, shadow of a tree, banks of river or lakes, sand, abandoned temples, streets, lanes, orchards, gardens and purified places.

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Shloka : 33

अद्वारेण न निर्गम्यं प्रवेष्टव्यं न तेन च ।

स्थाने सस्वामिके वासःकार्योऽपृष्ट्वा न तत्पतिम् ॥ ३३ ॥

अने थोरमार्गे करीने पेसवुं नह्लि अने नीसरवुं नह्लि; अने जे स्थानक धणियातुं छोय ते स्थानकने विषे तेना धणीने पूछ्या विना उतारो न करवो. ॥ ३३ ॥

And one should not enter or exit a place stealthily. One should not stay in a place which belongs to someone else without the permission of the owner. ॥ 33 ॥

Commentary

'Alpadwar' means a small passage or a door which has been kept in a house to be used during some emergency. 'Kutsit Marg' means despised or forbidden methods of entrance which are to make a hole into the compound wall, to jump the fence or to jump the gate etc.. Such methods should not be used to enter or exit a place as they are generally adopted by a thief.

Moreover, one should not spend even a single night, without permission, in a boarding house where either the owner or the caretaker is present. Otherwise, the owner or the caretaker may insult or chase away. This may cause anger which could

result into a great trouble.

Now, to ask the owner means to take the prior permission of the owner for one's stay. Before asking the permission, one should inquire about the reputation of the owner. Otherwise, if the place is proper and the permission is also granted but if the reputation of the owner is not good, one may get humiliated in the society by staying in such place. And one may have to face scandal.

Here, it is broadly implied that nothing should be enjoyed or used without the permission of its owner.

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Shloka : 34

ज्ञानवार्ताश्रुतिर्नार्या मुखात् कार्या न पुरुषैः ।

न विवादः स्त्रिया कार्या न राज्ञा न च तज्जनैः ॥ ३४ ॥

अने अमारा सत्संगी जे पुरुषमात्र, तेमण्णे बाई माणसना मुખथकी ज्ञानवार्ता न सांभणवी अने स्त्रीओ साथे विवाद न करवो तथा राजा संग्णथे तथा राजाना माणस संग्णथे विवाद न करवो. ॥ ३४ ॥

And my male devotees should not listen to the narratives of knowledge from female devotees and should not get involved in discussion with the ladies and should not get involved into arguments with king or government officials. ॥ 34 ॥

Commentary

All the male devotees of Shri Hari should not listen to the teachings about the form and nature of the soul and the Supreme Soul, narratives of God, stories of kings etc. i.e. narratives of praise and virtues from a lady. Evenif, that lady is full of all the virtues and fully devoted to the divine being and ultimate Supreme Being (Brahm - Parbrahm), the male devotees should not listen to the teachings from the ladies. And a male devotee should not narrate such teachings to a lady while

both are alone. Because, if both are involved during these sessions, the attachment of a woman can create a long lasting bondage.

Moreover, the devotees of Shri Hari should not get involved into an argument or a discussion with the ladies, because the inborn weaknesses of a woman can lead to misfortune. These weaknesses are tendency to lie, 'daring' means to act without thinking, 'illusion' means to attract a man through her restless nature, foolishness, greediness, 'impure' means not to follow code of conduct through body and to nurture ill-will in one's heart and lack of compassion. These are inborn weaknesses in a woman.

Similarly, one should not get involved into an argument with the ruler (king) and his officials, because they do not accept or follow other people's statements because of their position of power. Besides, one should not argue with guests, aged people, child, dependants, one who is suffering due to grief or disease, teacher, doctor and short tempered person.

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Shloka : 35

अपमानो न कर्तव्यो गुरुणां च वरीयसाम् ।

लोके प्रतिष्ठितानां च विदुषां शस्त्रधारिणाम् ॥ ३५ ॥

अने गुरुनुं अपमान न करवुं तथा जे अतिशय श्रेष्ठ मनुष्य
होय तथा जे लोकने विषे प्रतिष्ठित मनुष्य होय तथा जे
विद्वान मनुष्य होय तथा जे शस्त्रधारी मनुष्य होय ते सर्वेनुं
अपमान न करवुं. ॥ ३५ ॥

And one should not insult one's Guru, also one should not insult all those people who are either virtuous, or respectable or learned or armed people. ॥ 35 ॥

Commentary

'Guru' means Shri Harikrishna Mahaprabhu Himself, who liberates one from the worldly sufferings as well as His God-realized saints who initiate the devotees of Shri Swaminarayan Bhagwan by tying 'Kanthi' and making them take a vow i.e. 'Vartmaan' and give them the complete spiritual knowledge about Shri Hari. Such a Guru should not be insulted. A disciple may be more intelligent or a better scholar than the Guru, but he should always respect his Guru and disciple should never lie in front of his Guru. A disciple who

defeats his Guru in a discussion with his rude behaviour, becomes a 'Brahmrakshas' (a type of demon) in a dry forest.

Moreover, one should not insult virtuous people i.e. great men. Kings, political leaders and other respectable people should not be insulted. Respected people are those who are noble through their caste, category or profession and those who belong to lower caste but are respected due to their virtues or wealth. 'Scholars' means who have studied the holy scriptures like 'Vachanamrit'. Such devotees of God should not be insulted.

Also, armed people should not be insulted i.e. one should not hurt their ego or should not humiliate them. Because this can lead to total destruction.

Malice towards saints and scholars leads to many misfortunes. Offending the God-realized Saints can destroy one's life, belongings, fame, profession, reward of good deeds, blessings and all kind of happiness.

It is mentioned in the beginning of the shloka that one should not insult one's Guru. It also means that one should not allow others to insult one's Guru. To protect the reputation of Guru, one should not care about one's life, family, relatives or any body. If required one should give up one's life, family and relatives without thinking twice.

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Shloka : 36

कार्यं न सहसा किञ्चित्कार्यो धर्मस्तु सत्त्वरम् ।

पाठनीयाऽधीतविद्या कार्यं सङ्गोऽन्वहं सताम् ॥ ३६ ॥

अने विद्यार्थी विना तत्काण कांઈ कार्यं न करवुं; अने धर्मसंबंधी जे कार्य ते तो तत्काण करवुं; अने पोते जे विद्या भाग्या छोईअे ते बीजने भाग्यावपी; अने नित्य प्रत्ये साधुनो समागम करवो. ॥ ३६ ॥

And one should not perform any deed without thinking. One should perform one's religious duties immediately. One should teach others the skills one has mastered and one should regularly be in company of saints. ॥ 36 ॥

Commentary

The devotees of Shri Swaminarayan Bhagwan should not perform any deed without thinking, in a spur of a moment. If one has to perform any worldly duty, one should think twice about it with clear mind and take advice of the learned and God-realized persons. But, one should not perform it instantly. Because one, who acts without thinking, may end up into a great disaster. But the religious deeds should be performed instantly, i.e. the very moment one is inspired, one should

perform it. The holy deeds are helpful in next world also. Therefore, one should perform religious deeds assuming that one may die this very moment. Besides, religion is the only friend of this soul. Because only religion accompanies a soul, even if, the body is destroyed and everything else is destroyed along with the body.

One should teach the skills to an eligible disciple who is eager to learn the skills which are acquired through selfless services and company of Guru and through study. Because gift of knowledge is the best gift. Now, following are eligible for the gift of knowledge: one who is aware of his act; one who is not offensive; an intelligent person; a pious person i.e. who follows the code of conduct physically as well as mentally; one who is without any misery or disease; one who does not find faults in others' virtues; one with humble nature; an able person to serve others; friendly person with fellow people and with everybody else; one who is capable to teach and guide.

Moreover, the devotees of Shriji Maharaj should always be in the company of saints who are firmly rooted into the devotion of God. 'To remain in the company' means to visit them, respect them and follow their teachings.

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Shloka : 37

गुरुदेवनृपेक्षार्थं न गभ्यं रिक्तपाणिभिः ।

विश्वासघातो नो कार्यः स्वश्लाघा स्वमुखेन च ॥ ३७ ॥

अने गुरु, देव अने राजा अे त्राणना दर्शनने अर्थे
ज्यारे जवुं त्यारे ढाले ढाथे न जवुं अने कोर्णो
विश्वासघात न करवो अने पोताने मुझे करीने पोतानां
वज्जाण न करवां. ॥ ३७ ॥

And one should not go empty handed for the Darshan of or to visit the Guru, God and the king. One should not break the trust placed by someone i.e. should not commit treachery. One should never praise one's own self. ॥ 37 ॥

Commentary

Guru means the one who initiates the devotees of Shri Swaminarayan Bhagwan by tying the 'Kanthi' and making them take a religious vow i.e. initiates into 'Vartmaan' and also teaches them the spiritual knowledge of Shri Hari and makes them eligible for the divine bliss of Shriji Maharaj. 'Dev' means one's worshipping God Shri Swaminarayan Bhagwan. 'King' means one who rules the country. One must carry a gift while visiting above mentioned places and should

not go empty handed.

Now, Shri Hari says: One should not break trust placed by someone. 'To break the trust' means to promise someone to do him a favour or to protect him etc. and then to break that promise. Because a person, who breaks the trust of other people, hurts them and accumulates great sin. Moreover, the devotees of Shri Hari should not praise themselves, even if, they are very virtuous, they should never praise their virtues like piousness, knowledge etc.. And they should confess their vices like ego, anger etc. in front of great saints. Because by accepting one's vices in front of great saints, one's sins are diminished. Criticizing others and praising one's own self destroys one's holy deeds.

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Shloka : 38

यस्मिन् परिहितेऽपि स्युर्दृश्यान्ङ्गानि चात्मनः ।

तद्वर्ष्यं वसनं नैव परिधार्यं मदाश्रितैः ॥ ३८ ॥

अने જે વસ્ત્ર પહેર્યે થકે પણ પોતાનાં અંગ દેખાય તેવું જે ભૂંડું વસ્ત્ર, તે અમારા સત્સંગી તેમણે ન પહેરવું. ॥ ૩૮ ॥

And the clothes which display one's body-parts, such shameless clothes should not be adorned by my devotees. ॥ 38 ॥

Commentary

If the body parts of a person which should be (covered) concealed, are visible to other people inspite of wearing the clothes, such clothes should not be worn. Because if the clothes cannot cover the body parts properly, then it is as good as not wearing them. Therefore, the devotees of Shri Hari should not wear the clothes which are considered improper by the cultured or civilized people. Such improper clothes include: very thin and transparent material like nylon through which body parts are visible; or they may be of thick material but stiched very short in length so that the bodyparts which should be concealed, are visible; or torn clothes; clothes like net; dirty clothes.

Now, this rule does not apply to the people who

are very poor, who have renounced everything; the people who are not aware of their physical state due to extreme asceticism. Because all of them are dependant on others for their clothes.

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Shloka : 39

धर्मेण रहिता कृष्णभक्तिः कार्या न सर्वथा ।

अज्ञनिन्दाभयात्रैव त्याज्यं श्रीकृष्णसेवनम् ॥ ३९ ॥

अने श्रीकृष्णभगवाननी જે ભક્તિ તે ધર્મે રહિત એવી કોઈ પ્રકારે ન કરવી અને અજ્ઞાની એવાં જે મનુષ્ય તેમની નિંદાના ભય થકી શ્રીકૃષ્ણભગવાનની સેવાનો ત્યાગ કરવો જ નહિ. ॥ ૩૯ ॥

And one should worship Shri Krishna Bhagwan alongwith proper code of conduct and one should not give up serving Shri Krishna Bhagwan due to fear of censure (criticism) of ignorant people. ॥ 39 ॥

Commentary

'Krishna' means Shri Swaminarayan Bhagwan Himself who is full of divine bliss, cause of all the causes, whom even Mahakaal, Mahamaya, Mahapurush etc. who are considered to be the masters of this infinite Universe, also cannot disobey. There are nine types of His worship e.g. worship through listening etc. 'As per religious code' means one should follow the code of conduct taught by Shreeji Maharaj and explained by the saints like Shri Shatanand, Shri Muktanand

etc. in their scriptures. One should worship by following the code of conduct. The people, who defy the code of conduct through intellect and take support of devotion and knowledge, get distracted from the path and definitely experience descent. Besides, such people are the enemies of Shri Hari, because His appearance in this world is for establishment of the religion. Therefore, the seekers should accept only those devotees of Shriji Maharaj as Guru who staunchly follow the code of conduct. And such saints can lead towards salvation, therefore they should be trusted and worshipped. Now, there are some other people who are not saintly. If a person trusts, worships and accepts such people as Guru, believing that they would lead him towards salvation, then he is as ignorant as an animal. 'Ignorant' means he who does not know the Supreme God Shri Swaminarayan, His devotees, Bhagwat Dharma taught by Him and His greatness. Such ignorant people have confused state of mind due to ego and jealousy; they are suffering in their hearts due to greed, strong desires and anger and they have evil characteristics. Therefore, such ignorant people criticize God and His devotees. Due to their fear, one should never give up serving Shriji Maharaj in the form of devotion with proper code of conduct, because it is the nature of the

miscreants to obstruct. The devotees, who tolerate the troubles and criticism of others, are protected by Shri Hari Himself. Also one should not forget God due to worries about food, clothes etc., because Shri Hari nurtures the whole Universe. So, He would definitely nurture His own devotees. Besides, Shri Hari has asked for the sufferings of all His devotees, from Shri Ramanand Swami.

And a person, who is ashamed of the devotion towards God, is as good as a dead man. A staunch devotee of Shri Sahajanand Swami Mahaprabhu sings the flawless glory of the Lord blissfully and loudly, without feeling embarrassed of the onlookers and attains the blessings of Shri Hari by following the code of conduct with clear heart. This code of conduct has been prescribed by God Himself.

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Shloka : 40

उत्सवाहेषु नित्यं च कृष्णमन्दिरमागतैः ।

पुम्भिः स्पृश्या न वनितास्तत्र तामिश्च पूरुषाः ॥ ४० ॥

अने उत्सवना द्दिवसने विषे तथा नित्यप्रत्ये, श्रीकृष्णना मंदिरमां आव्या अेवा जे सत्संगी पुरुष, तेमागे ते मंदिरने विषे स्त्रीओनो स्पर्श न करवो तथा स्त्रीओ तेमागे पुरुषनो स्पर्श न करवो; अने मंदिरमांथी नीसर्या पछी पोतपोतानी रीते वर्तवुं. ॥ ४० ॥

And on festival days as well as everyday the male devotees should not touch the female devotees and the female devotees should not touch the male devotees in the temple of Shri Krishna and after leaving the temple they should follow proper code of conduct. ॥ 40 ॥

Commentary

Everyday as well as on festival days, the householder devotees visiting the temple of Shri Swaminarayan Mahaprabhu, should not touch the women devotees. The festival days are Shri Hari Jayanti, Janmashtami, Ramnavmi etc. birthdays of Supreme God Shri Swaminarayan Bhagwan or His incarnations, Ekadashi, annual or centenary celebration days, the days on which Chhappan

Bhog is offered to Shri Hari, celebration of Annakoot, various ceremony days like a series of lectures, performing the religious rites, idol installation ceremony etc.. Here by the term 'women', those married ladies are indicated whose respective husbands are still alive. The touch of a widow is forbidden everywhere, in the temple as well as at any other place. Similarly, the ladies, visiting the temple, should not touch the men. If men and women touch each other, their mind gets distracted, therefore it is forbidden, particularly in the temple of God. And one should avoid the restlessness of speech as well as that of hands, legs and eyes. Because a miscreant, with the distracted mind who touches the bodyparts of other women in the temple and who is attracted towards the women frequently, definitely gets destroyed i.e. distracted from the path of salvation. Therefore, the urges of sexual desires and that of stomach should be conquered. Hands and legs should be controlled through eyes, eyes and ears should be controlled through mind, mind and speech should be controlled through knowledge, i.e. one should contemplate Shri Hari and think about self-realization as described in the scriptures. One should listen to the narratives of God and devotional songs and control one's mind and speech as instructed by God.

Here, festival days are mentioned separately, because on festival days a lot of people gather. Therefore, there is a possibility of touching the women and getting distracted.

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Shloka : 41

कृष्णदीक्षां गुरोः प्राप्तैस्तुलसीमालिके गले ।

धार्ये नित्यं चोर्ध्वपुंड्रं ललाटादौ द्विजातिभिः ॥ ४१ ॥

अने धर्मवंशी गुरु थकी श्रीकृष्णनी दीक्षाने पाभ्या अेवा जे
ब्राह्मण, क्षत्रिय अने वैश्य अे त्रण वार्णना अमारा सत्संगी
तेमाणे, कंठने विषे तुणसीनी बेवडी माणा नित्ये धारवी
अने ललाट, हृदय अने बे छाथ अे चारे ठेकाणे उर्ध्वपुंड्र
तिलक करवुं. ॥ ४१ ॥

And the Brahmin, Kshatriya and Vaishya devotees,
who have been initiated as the disciples of Shri
Krishna by the religiously appointed Guru, should
always wear double-folded Tulsi Mala and
Urdhvapundra Tilak on their forehead, chest and
arms. ॥ 41 ॥

Commentary

The devotees of Shri Hari should be initiated into
the discipleship of Shri Swaminarayan Bhagwan by
taking sacred hymn from a religiously appointed
Guru. He should accept the idol illustration to
worship and should follow, with full faith, the
principles and teachings given by Guru as a part
of initiation. Such initiation enlightens the soul with
divine knowledge of Supreme Being and destroys

the sins committed during the previous births. One must surrender to a Guru who is fully devoted and follows the code of conduct, who is knowledgeable and detached from the worldly matters and who remains absorbed into the divine form of Shri Hari while practicing the supreme commands and worship.

The groups of saints of Shri Swaminarayan Bhagwan are roaming around the holy places of country for the salvation of the divine souls. The divine souls experience detachment towards worldly matters through their contact. Some people feel detached due to holy deeds of previous births. Such detached person renounces the worldly relations and surrenders to a learned saint. Such person becomes eligible for the Mahadiksha i.e. initiation in the faculty of saints, if his behaviour is good, he follows celibacy and remains detached from the worldly matters. Such person can be initiated by the religiously appointed preceptor of Shri Hari (Dharmvanshi Acharya Maharaj Shri). Any other person cannot initiate, even if, he is highly attained person. The religiously appointed preceptor (Dharmvanshi Acharya Shri) should determine before initiating a person whether he is fully detached from the worldly matters and follows the proper code of conduct.

Moreover, the devotees of Shri Hari belonging to

all the three categories, who have been initiated by a proper Guru, should always wear a double folded Kanthi made of Tulsi beads. Here, Shri Hari has instructed to wear double-folded Kanthi to imply that Shri Hari should be worshipped along with His Muktas. And to indicate the same purpose, Tilak should be worn alongwith a dot inside. The devotees should put on the Urdhvapundra i.e. upward mark of U-shape on the forehead, chest and on both the arms. One should wear the signs of Supreme God Shri Hari.

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Shloka : 42-43

तत्तु गोपीचन्दनेन चन्दनेनाथवा हरेः ।

कार्यं पूजावशिष्टेन केशरादियुतेन च ॥ ४२ ॥

अने ते तिलक જે તે गोपीચંદને કરીને કરવું
અથવા ભગવાનની પૂજા કરતાં બાકી રહ્યું, અને કેસર-
કુંકુમાદિકે યુક્ત એવું જે પ્રસાદી ચંદન, તેણે કરીને
તિલક કરવું. ॥ ૪૨ ॥

And the Tilak should be drawn using Gopichandan
paste or using the sandalwood paste mixed with
saffron and Kumkum (vermillion) which is left over
after worshipping the God. ॥ 42 ॥

तन्मध्य एव कर्तव्यः पुण्ड्रद्रव्येण चन्द्रकः ।

कंकुमेनाथवा वृत्तो राधालक्ष्मीप्रसादिना ॥ ४३ ॥

અને તે તિલકના મધ્યને વિષે જ ગોળ એવો જે ચાંદલો તે
જે તે ગોપીચંદને કરીને કરવો અથવા રાધિકાજી અને
લક્ષ્મીજી તેનું પ્રસાદી એવું જે કુંકુમ તેણે કરીને તે
ચાંદલો કરવો. ॥ ૪૩ ॥

And only in the center of the Tilak, a round dot
should be drawn using the same Gopichandan
paste or using the Kumkum which has been
offered to Radhikaji and Laxmiji. ॥ 43 ॥

Commentary

The devotees of Shri Hari should put on an Urdhvapundra Tilak everyday morning after having bath. The Tilak should be drawn using the leftover sandalwood paste which has been used to worship Shri Harikrishna Bhagwan. And one should draw a round dot in the center of the Tilak using the same sandalwood paste or using the Kumkum which has been offered to Shri Hari.

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Shloka : 44

सच्छूद्राः कृष्णभक्ता ये तैस्तु भालोर्ध्वपुण्ड्रके ।

द्विजातिवद्धारणीये निजधर्मेषु संस्थितैः ॥ ४४ ॥

अने पोताना धर्मने विषे रक्षा अने श्रीकृष्णना भक्त अेवा
जे सच्छूद्र तेमागे तो, तुलसीनी माळा अने उर्ध्वपुंड्र, तिलक
ते, ब्राह्मण, क्षत्रिय, वैश्यनी पेठे धारवां. ॥ ४४ ॥

And the Shudras, who perform their duties properly and who are devotees of Shri Krishna, should wear the Kanthi of Tulsi beads and Urdhwapundra Tilak just like Brahmin, Kshatriya and Vaishya. ॥ 44 ॥

Commentary

The Shudras (the people of lower castes), who are devotees of Shri Swaminarayan Mahaprabhu and who perform their duty of serving Brahmin, Kshatriya and Vaishya, should wear double-folded Kanthi made of Tulsi beads and Urdhwapundra Tilak just like the devotees belonging to the other three categories. Here, it is mentioned 'to wear' which includes the initiation and Guru Mantra also. Therefore, they should get property initiated.

Now, there are two types of Shudras. One with the proper code of conduct and the other who do not follow the code fo conduct sincerely, Here the

shepherd, barber, potter, tailor, etc. are considered as the Shudras with proper code of conduct. Such Shudras, who perform their duties properly, are instructed by Shriji Maharaj to wear Tilak Chandrak i.e. upward mark of U-shape with a dot in the center.

Moreover, a Shudra, who is born in pious family, who has given up meat etc., who has characteristics of a Vaishya and who respects the Brahmins, is considered to be a Shudra with proper code of conduct.

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Shloka : 45

भक्तैस्तदितरैर्माले चन्दनादीन्धनोद्भवे ।

धार्ये कण्ठे ललाटेऽथ कार्यः केवलचन्द्रकः ॥ ४५ ॥

अने ते सख्छूद्रथकी बीजा जे जतिअे करीने उतरता अेवा
भक्तजन तेमागे तो, चंदनादिक काष्ठनी बेवडी माणा ते,
भगवाननी प्रसादी करावीने कंठने विषे धारवी अने ललाटने
विषे केवळ चंदलो करवो पाग तिलक न करवुं. ॥ ४५ ॥

And the devotees, who are inferior by caste to the good Shudras, should wear double-folded string of sandalwood beads around their neck after offering it to the God and should put a dot on their forehead but not the Tilak. ॥ 45 ॥

Commentary

'Other than good Shudras' means the Shudras who do not follow the code of conduct properly. But all the human beings have the right to worship God and to show their devotion towards God. Therefore, such Shudras should also develop faith in God through the contact of saints and Muktas and should worship God. This will lead them towards liberation. Therefore, such devotees should wear double-folded string of sandalwood beads

around their neck and should put on only the dot without the Tilak in the center of their forehead.

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Shloka : 46

त्रिपुण्ड्ररुद्राक्षधृतिर्येषां स्यात्स्वकुलागता ।

तैस्तु विप्रादिभिः क्वापि न त्याज्या सा मदाश्रितैः ॥ ४६ ॥

अने જે બ્રાહ્મણાદિકને ત્રિપુંડ્ર જે આડું તિલક કરવું તથા રુદ્રાક્ષની માળા ધારવી એ બે વાનાં, પોતાની કુળપરંપરાએ કરીને ચાલ્યાં આવ્યાં હોય અને તે બ્રાહ્મણાદિક અમારા આશ્રિત થયા હોય તો પણ તેમણે ત્રિપુંડ્ર અને રુદ્રાક્ષનો ક્યારેય ત્યાગ ન કરવો. ॥ ૪૬ ॥

And my Brahmin devotees, who put on Tripundra i.e. sideways Tilak and Rudraksha beads for generations, should not give up putting on Tripundra and Rudraksha. ॥ 46 ॥

Commentary

Shriji Maharaj has mentioned in Shikshapatri, Shloka 41: My devotees should take initiation from Dharmavanshi Guru and as a part of initiation they should put on an upward Tilak with a dot in the center on their forehead and should also wear double-folded string of Tulsi beads around their neck. This is His supreme principle i.e. His 'main statement' for His absolute devotees. Shikshapatri is also omnibeneficial, therefore Shri Hari has mentioned His generalised principle as under:

The Brahmins, who are devotees of Shiva for generations and who have become my devotees through the contact of satsangis i.e. followers of Swaminarayan sect, should not give up putting on Tripundra and Rudraksh, if their relatives and fellow community people are objecting their putting on Urdhvapundra Tilak with a dot and Kanthi. That means they should follow the Swaminarayan religion wearing the symbols as per their community requirements. But due do such obstacles they should never give up following the code of conduct given by Shri Swaminarayan Bhagwan which can lead towards ultimate salvation.

This is a general principle of Shri Hari. Also, Shriji Maharaj has told Shivram Brahmin in Satsangijeevan Part 2, Chapter 37 (Sampradaya Prakash) that the devotees of Shri Swaminarayan sect, who belong to any of the three categories like Brahmin etc., should always wear around their neck the double-folded string of small Tulsi beads which has been offered to Shri Harikrishna Bhagwan. This clarifies that Shri Hari has recommended the double-folded Kanthi and not the Rudraksha.

Sadguru Muktanand Swami has also mentioned in a Stotra that: if I, the devotee of Shri Swaminarayan Bhagwan, do not wear the signs of

a devotee, the Urdhvapundra Tilak and Kanthi of Tulsi beads, then throw my body into the fire and let it burn. And if I hide my devotion for the sake of my profession, then cut my nose and ears and push me downhill. Thus to wear Kanthi and Urdhvapundra is the supreme principle of Shriji Maharaj and His Muktas.

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Shloka : 47

एकात्म्यमेव विज्ञेयं नारायणमहेशयोः ।

उभयोर्ब्रह्मरूपेण वेदेषु प्रतिपादनात् ॥ ४७ ॥

अने नारायण ने शिवजी अे बेनुं अेकात्मापाणुं जे
जाणवुं; केम जे वेदने विषे अे बेनुं ब्रह्मरूपे करीने प्रतिपादन
कर्युं छे. ॥ ४७ ॥

And 'Narayana' and 'Shivji' both belong to the one and only Supreme Being, because Vedas have confirmed both of them as a manifestation of the Supreme Being. ॥ 47 ॥

Commentary

'Narayan' means perfect being in human form Shri Swaminarayan Bhagwan. And 'Mahesh' means Shri Gopalanand Swami etc. Anadi Muktas of Shri Swaminarayan Mahaprabhu. Both of them are in communion. 'Saamya' means equality, which is also called 'Saadharmya'. A devotee of Shri Hari, who is eligible for the ultimate grace of God, gets united with Shri Hari Himself i.e. 'Param Saadharmya'. when a Mukta, out of tremendous love, is absorbed into Shri Hari, he remains united with the divine form of Shri Hari and experiences the bliss. Shriji Maharaj has mentioned in 'Vachanamrit' also: "When such devotee leaves his

body, God makes him as He is."

Thus, the unity of a devotee i.e. the Mukta with his master Shri Hariji has been established by the 'Vedas' i.e. Vachanamrit, Bhaktachintamani etc. scriptures.

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Shloka : 48

शास्त्रोक्त आपद्धर्मो यः स त्वल्पापदि कर्हिचित् ।
मदाश्रितैर्मुख्यतया ग्रहीतव्यो न मानवैः ॥ ४८ ॥

अने अमारा आश्रित जे मनुष्य तेमणे शास्त्रे क्छो जे
आपद्धर्म ते अल्प आपत्काणने विषे मुख्यपणे करीने क्यारेय
ग्रहण न करवो. ॥ ४८ ॥

And my devotees should not follow the code of
conduct prescribed for the emergency during a
minor or an insignificant emergency. ॥ 48 ॥

Commentary

The devotees of Shriji Maharaj should never follow
the code of conduct prescribed for the emergency
during an insignificant emergency. 'Aapaddharma'
means the code of conduct to be followed during
the time of emergency. i.e. 'A sick person can have
the food offered to God Vishnu on a fasting day.'
Using such statements one should not eat food on
a fasting day if one has slight fever or headache.
That means during any insignificant emergency,
one should not follow the code of conduct described
for the emergency.

But during an emergency, one should follow the
code of conduct in such a way that one's body does

not suffer or one does not leave the body. Moreover, when one feels healthy enough, one should follow proper code of conduct as usual. Such exceptional code of conduct has been described for the biggest emergency like that of life and death. Therefore, the devotees of Shri Hari should not follow it for an insignificant emergency.

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Shloka : 49

प्रत्यहं तु प्रबोद्धव्यं पूर्वमेवोदयाद्रवेः ।

विधाय कृष्णस्मरणं कार्यः शौचविधिस्ततः ॥ ४९ ॥

अने अमारा सत्संगी तेमाणे नित्ये सूर्य उग्याथी प्रथम ज
जगवुं अने श्रीकृष्णभगवाननुं स्मरण करीने पछी शौचविधि
करवा जवुं. ॥ ४९ ॥

And everyday my devotees should wake up before sunrise, remember Shri Krishna Bhagwan and then go for the daily cleansing activities. ॥ 49 ॥

Commentary

The Grihastha (householder) and Tyagi (saint) devotees of Shri Hari should get up in Brahmamuhurt i.e. last quarter of the night and recite the names of Shri Hari as well as that of His liberated devotees i.e. Muktas and then should meditate on Shri Swaminarayan Bhagwan with total concentration for some time.

After performing the meditation etc. in the early morning, one should go out of town with a container of water to eliminate the wastes from the body. In an uninhabited place one should excrete and then should perform the body cleansing. The cleansing should be performed without any laziness using

pure water and clay, so that there is no dirt and not even odour. To perform the cleansing, the dust from the roadside or the impure hardened soil mixed with excrete or the clay from the anthills or the clay full of germs should not be used.

In this age of proper bathrooms, this is irrelevant. Because Shri Hari Himself has instructed to behave according to time and place.

Now, there are two types of cleansing, one is outer and the other is inner. Now the cleansing using the water and the clay is outer cleansing. The other is 'Maanas' i.e. purification of mind and emotions. To get rid of impurities like attachment, hatred, pride, jealousy, lust, anger, ego, cheating or cunningness etc. is called the inner cleansing. Only outer cleansing does not make one completely pure. But outer as well as inner cleansing gives total purity. The one, who performs only outer purification and does not purify the mind, does not achieve any result. Therefore the devotees of Shri Hari should perform both inner as well as outer purification.

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Shloka : 50

उपविश्यैव चैकत्र कर्तव्यं दन्तधावनम् ।

स्नात्वा शुच्यम्बुना धौते परिधार्ये च वाससी ॥ ५० ॥

अने पछी अेक स्थानकने विषे बेसीने दाताणु करवुं अने पछी पवित्र जणे करीने स्नान करीने पछी धोयेलुं वस्त्र अेक पछेरवुं अने अेक ओढवुं. ॥ ५० ॥

And then one should sit at one place and brush the teeth and have bath with pure water and wear one cloth and wrap around another cloth. ॥ 50 ॥

Commentary

After finishing the cleansing, one should sit at one place and brush the teeth. One should keep the container of filtered water while brushing the teeth. First of all wash the brushing stick (Datun) with clean water, chew it with the teeth and then brush the teeth with it. After brushing the teeth, wash the stick with clean water and split it into two parts. Use them to clean the tongue. Again wash these split parts and throw them away. Clean the mouth with twelve gargles. When the brushing stick is not available use the tongue cleaner to clean the tongue. Using clean water gargle twelve times to clean the mouth. i.e. 'Dant Dhaavan'. After cleaning

the mouth, have bath with pure water. Everyday having bath in a river, lake, stepwell etc. with cool water is considered the best. Weak people, who can't have bath with cool water, can use lukewarm water. After finishing the bath, one should wear a clean cloth and wrap around another clean cloth. The cloth which is used to wrap around i.e. 'Uttariya' should be half in size than the 'Kativastra' i.e. the cloth to wear around the waist. Also, these clothes should be of pure cotton, silk, wool or jute. These clothes should be washed before using, if they are soiled. Because properly washed, clean clothes invoke the Satwik characteristics and it becomes easier to concentrate.

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Shloka : 51

उपविश्य ततः शुद्ध आसने शुचिभूतले ।

असङ्कीर्ण उपस्पृश्यं प्राङ्मुखं वोत्तरामुखम् ॥ ५१ ॥

अने ते वार पછી, पवित्र पृथ्वीने विषे पाथर्युं अने शुद्ध, ने
कोई बीजा आसनने अङ्गुं न छोय अने जे उपर सारी पेठे
बेसाय अेवुं जे आसन, तेने विषे पूर्वमुष् अथवा उत्तरमुष्
बेसीने आयमन करवुं. ॥ ५१ ॥

And there after one should spread a clean and comfortable mat, which has not been touched by any other mat, on a pious place and sit on it facing east or north and perform the 'Aachman'. ॥ 51 ॥

Commentary

Now, after wearing the clothes, one should sit facing east or north on an 'Asankirna' and a pure mat in a pious place or in the temple of God and perform 'Aachman'. i.e. sipping of water from the palm. Now, 'Asankirna' means the mat which has not been touched by any other mat; which is not too big enough to make two-three mats; not the same mat for oneself and God. Pure means which has not come into contact with any impure material; and 'Aasan' means a mat on which a person can sit comfortably. A mat prepared from silk cloth, woollen

blanket, skin of Kaaliyar deer, washed cloth, wood, leaves, sacred grass called 'Darbh', jute or cane should be used to sit facing eastwards or northwards and perform 'Aachman'.

Now, to perform 'Aachman', keep the right hand in the middle of the knees, touching the left hand, take enough water to dip a grain of Udad into the centre of the right palm i.e. 'Bahyateerth', make the 'Gokarnaakriti' i.e. the shape of cow's ears using the fingers, perform the 'Aachman' using the filtered, pure water without froth (i.e. sip the water into the mouth without touching the lips, but do not drink it; this is called 'Aachman'). In this way, perform the 'Aachman' three times. Performing 'Aachman' with the remembrance of God, purifies the bioenergy.

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Shloka : 52

कर्तव्यमुर्ध्वपुण्ड्रं च पुम्भिरेव सचन्द्रकम् ।

कार्यः सधवनारीभिर्भाले कुङ्कुमचन्द्रकः ॥ ५२ ॥

अने पछी सत्संगी पुरुषमात्रने यांदले सखित उर्ध्वपुंड्र तिलक
करवुं अने सुवासिनी जे स्त्रीओ तेमाणे तो पोताना भालने
विषे कुङ्कुमनो यांदलो करवो. ॥ ५२ ॥

And then the male devotees should draw an Urdhvapundra Tilak with a dot in the centre and the women (except widows) should put on a dot using the Kumkum on their forehead. ॥ 52 ॥

Commentary

The devotees of Shriji Maharaj should draw an Urdhvapundra Tilak alongwith the dot in the centre, using the leftover Hari Chandan or Sandalwood paste mixed with saffron and Kumkum which has been offered to Shri Hari. The clay of Talawadi, which has been blessed by Shri Hari, can also be used to draw the Urdhvapundra Tilak and to draw the dot in the centre, the Kumkum which has been offered to Shri Hari can be used. The Shudras who follow proper code of conduct and have been initiated should put on the Urdhvapundra Tilak alongwith the dot in the centre on their forehead,

both the arms and chest. The Śudras who do not follow the proper code of conduct but are initiated, should put on only a dot of Sandalwood paste on their forehead and should not put on the Urdhvapundra Tilak.

Also, the women, who are not widowed, should put on a dot of kumkum on their forehead, but not the Tilak.

The devotees should recite the name 'Swaminarayan' while performing 'Aachman' and while drawing the Urdhvapundra Tilak, because it consists of all the names. Therefore, the devotees should recite the name and contemplate Shri Hari in their heart.

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Shloka : 53

पुण्ड्रं वा चन्द्रको भाले न कार्यो मृतनाथया ।

मनसा पूजनं कार्यं ततः कृष्णस्य चाखिलैः ॥ ५३ ॥

अने ते विधवा स्त्रीओ मात्रने पोताना भालने विषे तिलक न करवुं ने खांदलो पाणु न करवो अने ते पछी ते सर्वे जे अमारा सत्संगी तेमारे, मने करीने कल्यां जे चंदन-पुष्पादिक उपचार, तेणे करीने श्रीकृष्णभगवाननी मानसीपूजा करवी. ॥ ५३ ॥

And the widowed women, who are My devotees, should not put on either the Tilak or the dot on their forehead. And then all My devotees should visualize Me and all the offerings like sandalwood paste, flowers etc. in their heart and perform 'Mansipooja' of Shri Krishna Bhagwan. ॥ 53 ॥

Commentary

A woman, whose husband has passed away, is called a widow. Such widows should not put on either Tilak or a dot on their forehead, because Tilak and dot are considered as ornaments which are forbidden for the widows.

Now, all the devotees of Shri Hari should always perform the 'Mansipooja' of Shri Hari in their heart after putting on the Urdhvapundra Tilak and the dot

in the centre. As we collect all the required material and perform the worship, salutation and offer our services to Shriji Maharaj in person, we can visualize all the material in our heart and visualize ourselves performing worship, salutation and services to Shriji Maharaj. This is called 'Mansipooja'. If worship is performed with great affection and total involvement of body, mind and heart, then the direct worship and 'Mansipooja', both are equally esteemed.

People who perform 'Mansipooja' with some desire in their heart, immediately get wife, son or wealth and also proceed towards salvation. If they perform 'Mansipooja' with detached awareness, then their weaknesses like lust, greed etc. and strong attachment towards worldly matters are eliminated and their devotion towards Shriji Maharaj increases.

Now, the 'Mansipooja' should be performed five times a day and should be performed in a different manner in different seasons. Please refer to the 'Shikshapatri Rahasyarth' and 'Shikshapatri Rahasyasaar' Part -I for the details.

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Shloka : 54

प्रणम्य राधाकृष्णस्य लेख्यार्चां तत आदरात् ।

शक्त्या जपित्वा तन्मंत्रं कर्तव्यं व्यावहारिकम् ॥ ५४ ॥

अने ते पछी, श्री राधाकृष्णनी जे चित्रप्रतिमा तेनुं
आदस्थकी दर्शन करीने-नमस्कार करीने, पछी पोताना
सामर्थ्य प्रमाणे श्रीकृष्णनो अष्टाक्षर मंत्र तेनो जप करीने,
ते पछी पोतानुं व्यावहारिक कामकाज करवुं. ॥ ५४ ॥

And after that, one should visualize the idol illustration of Shri Radhakrishna and respectfully perform salutation and recite eight lettered Mantra of Shri Krishna as per one's capacity. Then one should perform his worldly duties. ॥ 54 ॥

Commentary

After performing the 'Mansipooja' of Shriji Maharaj, one should offer salutations to the idol illustration of Shriji Maharaj and His Muktas. One should perform actual worship of the idol and recite the names of Shri Swaminarayan Bhagwan and then one should perform his worldly duties.

A devotee, who worships the idol - illustration of Shri Hariji with great affection and full involvement of body, mind and heart, is blessed by God. Such devotee experiences the bliss of

unity with Shri Hari in this world, while he is still in body.

(Please refer to the 'Shikshapatri Rahasyasaar' Part-I for the details).

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Shloka : 55

ये त्वम्बरीषवद्भक्ताः स्युरिहात्मनिवेदिनः ।

तैश्च मानसपूजान्तं कार्यमुक्तकमेण वै ॥ ५५ ॥

अने જે અમારા સત્સંગીમાં અંબરીષ રાજાની પેઠે આત્મનિવેદી એવા ઉત્તમ ભક્ત હોય તેમણે પણ, પ્રથમ કહ્યું તેવી રીતે અનુક્રમે કરીને માનસીપૂજાપર્યંત સર્વે ક્રિયા કરવી. ॥ ૫૫ ॥

And My devotees, who are the best and who have completely surrendered to Me (Shri Hari) like king Ambarish, also should perform all the rituals one by one up to 'Mansipooja' as explained earlier. ॥ 55 ॥

Commentary

And king Ambarish is considered to be the best among the devotees of the indirect incarnations of God who had completely surrendered to God. Likewise, the absolute devotees of Shriji Maharaj, who have completely surrendered to Him, should perform all the rituals step by step, as explained in previous Shlokas and then should perform 'Mansipooja' with complete devotion (The characteristics of these absolute devotees have been explained in 'Shikshapatri Rahasyasaar' Part - I)

Shloka : 56

शैली वा धातुजा मूर्तिः शालग्रामोऽर्च्य एव तैः ।

द्रव्यैर्यथाप्तैः कृष्णस्य जप्योऽथाष्टाक्षरो मनुः ॥ ५६ ॥

अने ते જે આત્મનિવેદી ભક્ત તેમણે, પાષાણની અથવા ધાતુની જે શ્રીકૃષ્ણભગવાનની પ્રતિમા અથવા શાલગ્રામ તેની જે પૂજા, તે દેશકાળને અનુસરીને પોતાના સામર્થ્ય પ્રમાણે પ્રાપ્ત થયાં જે ચંદન, પુષ્પ, ફળાદિક વસ્તુ તેણે કરીને કરવી અને પછી શ્રીકૃષ્ણભગવાનનો જે અષ્ટાક્ષર મંત્ર તેનો જપ કરવો. ॥ ૫૬ ॥

And these completely surrendered devotees should worship either the stone idol or the metal idol of Shri Krishna Bhagwan or 'Shaligram' i.e. black round smooth stone representing God by offering sandalwood paste, flowers, fruits etc. as per time, place and one's capacity and then they should recite the eight lettered Mantra of Shri Krishna Bhagwan. ॥ 56 ॥

Commentary

And the absolute devotees of Shriji Maharaj should worship the idol of Shriji Maharaj, made of stone or metal, or Shaligram by offering sandalwood paste, flowers, fruits etc. as per time, place and one's capacity. Then they should recite the six lettered

Maha-Mantra 'Swaminarayan' (स्वामिनारायण) (Refer to the 'Shikshapatri Rahasyasaar' Part -I for the details of method of worshipping the metal idol; meaning of the Maha-Mantra, its implications and the benefits of its recitation etc.).

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Shloka : 57

स्तोत्रादरेथ कृष्णस्य पाठः कार्यः स्वशक्तितः ।
तथाऽनधीतगीर्वाणैः कार्यं तन्नामकीर्तनम् ॥ ५७ ॥

अने ते पछी श्रीकृष्णभगवाननां जे स्तोत्र अथवा ग्रंथ तेनो जे पाठ, ते पोताना सामर्थ्य प्रमाणे करवो अने जे संस्कृत न भाषया छेय तेमाणे श्रीकृष्णभगवाननुं नामकीर्तन करवुं. ॥ ५७ ॥

And then one should study and recite the scriptures and Stotras of Shri Krishna Bhagwan as per one's capacity. Those who have not studied 'Sanskrit' should recite the names of Shri Krishna Bhagwan. ॥ 57 ॥

Commentary

After reciting the Maha-Mantra 'Swaminarayan', one should recite the Stotras and scriptures of Shri Swaminarayan Bhagwan. Those who have not studied Sanskrit can recite the names of Shri Swaminarayan Bhagwan. (Please refer to the 'Shikshapatri Rahasyasaar' Part -I for the details of this Shloka).

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Shloka : 58

हरेर्विधाय नैवेद्यं भोज्यं प्रासादिकं ततः ।

कृष्णसेवापरैः प्रीत्या भवितव्यं च तैः सदा ॥ ५८ ॥

अने पछी श्रीकृष्णभगवानने नैवेद्य करीने, पछी ते प्रसादी
अेवुं जे अन्न ते जमवुं. अने ते जे आत्मनिवेदी वैष्णव,
तेमागे सर्वकालने विषे प्रीतिअे करीने श्रीकृष्णभगवाननी
सेवापरायाग थवुं. ॥ ५८ ॥

And then Shri Krishna Bhagwan should be offered food and one should eat these blessed offerings. The completely surrendered Vaishnav devotee (Atmanivedi) should always offer their selfless services to Shri Krishna Bhagwan with full devotion. ॥ 58 ॥

Commentary

After reciting the name of Shri Swaminarayan Bhagwan who is 'Hari' i.e. who destroys the darkness of ignorance, one should offer food to Shri Hari and eat that blessed food afterwards. The devotees of Shriji Maharaj should never consume anything without offering it to Shri Hari. They should drink water only after offering it to Shriji Maharaj. Moreover, they should eat the offered food with due reverence and not indulge into its taste. Because

an ignorant who is driven by the pleasures of tongue, attains the descent from the path of God. And the absolute devotees of Shriji Maharaj should always be eager to serve Shriji Maharaj with full devotion and not due to distress or due to hypocrisy. Now, with full devotion means with great affection and full involvement of body and mind. One should serve with full ecstasy in body and voice. Because God does not accept the services offered without any feelings. Such detached and fully devoted devotees of Shriji Maharaj do not get attached to any other living beings or things. Such devotees surpass all the obstacles and attain unity with Shriji Maharaj. Moreover, one should always offer services with devotion i.e. one should not give up the remembrance of God even for a second. A devotee, who is fully involved with God through mind and heart, is considered to be the best among the devotees of God.

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Shloka : 59

પ્રોક્તાસ્તે નિર્ગુણા ભક્તા નિર્ગુણસ્ય હરેર્યતઃ ।

સમ્બન્ધાત્તત્ક્રિયાઃ સર્વા ભયન્ત્યેવ હિ નિર્ગુણાઃ ॥ ૫૯ ॥

અને નિર્ગુણ કહેતાં, માયાના જે સત્વાદિક ત્રણ ગુણ તેણે રહિત એવા જે શ્રીકૃષ્ણભગવાન તેના સંબંધથી, તે આત્મનિવેદી ભક્તની જે સર્વે ક્રિયા તે નિર્ગુણ થાય છે; તે હેતુ માટે તે આત્મનિવેદી ભક્ત જે તે નિર્ગુણ કહ્યા છે. ॥ ૫૯ ॥

And 'Nirguna' means Shri Krishna Bhagwan who is beyond illusion i.e. 'Maya' and its three attributes Satwa, Rajas and Tamas; through His contact, all the actions performed by His 'Atmanivedi' i.e. completely surrendered devotees also become 'Nirguna'. Therefore such devotees are called 'Nirguna'. ॥ 59 ॥

Commentary

Shri Harikrishna Mahaprabhu is beyond the attributes of qualities of 'Maya' i.e. illusion and He is full of infinite divine qualities and He liberates His devotees from the bondage of 'Kaal' i.e. time, 'Maya' i.e. illusion and 'Yama' i.e. death. Through His contact all the actions i.e. all the deeds performed through the senses, of His 'Atmanivedi'

i.e. completely surrendered devotees become 'Nirguna'. Moreover, the staunch belief in Shriji Maharaj and related knowledge are also considered 'Nirguna'. And the devotion of such devotee, who is 'Atmanivedi', is also called 'Nirguna'. The knowledge leading towards self-realization is of Satwik nature, the knowledge leading towards heaven and heavenly pleasures is of Rajas nature and the knowledge leading towards the indulgence into the sensual pleasures is of Tamas nature.

Now, the knowledge which leads towards complete surrender towards the most compassionate Supreme God Shri Swaminarayan Bhagwan is beyond all the three types of nature and is 'Nirguna'.

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Shloka : 60

भक्तैरेतैस्तु कृष्णायानर्पितं वार्यपि क्वचित् ।

न पेयं नैव भक्ष्यं च पत्रकन्दफलाद्यपि ॥ ६० ॥

अने ओ जे आत्मनिवेदी भक्त, तेभागे श्रीकृष्णभगवानने
अर्पागु कर्या विनानुं जण पागु कर्यारेय न पीवुं अने पत्र,
कंद, इणादिक जे वस्तु ते पागु श्रीकृष्णभगवानने अर्पागु कर्या
विनानुं न भावुं. ॥ ६० ॥

And such completely surrendered devotees
i.e. 'Atmanivedi' should never drink even water
without offering it to Shri Krishna Bhagwan
and leaves, roots or fruits also should never be
eaten without offering them to Shri Krishna
Bhagwan. ॥ 60 ॥

Commentary

And such completely surrendered i.e. 'Atmanivedi'
devotees should not drink even water without
offering it to Shri Harikrishna Mahaprabhu i.e. they
should not consume anything without offering it to
Shri Hari.

Things other than various eatables also should
be offered to Shri Hari and then should be
used. Things like scent of sandalwood, flower
garlands, essences, musk, camphor, oil, eyeliner,

clothes, jewels, all the vehicles, Kanthi, necklace, sacred thread (Upvit), Kumkum etc. should be offered to Shri Hari before using them.

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Shloka : 61

सर्वैरशक्तौ वार्धक्याद्गरीयस्यापदाथवा ।

भक्ताय कृष्णमन्यस्मै दत्त्वा वृत्त्यं यथाबलम् ॥ ६१ ॥

अने वणी सर्वे जे अमारा सत्संगी तेमाणे, वृद्धपाणा थकी
अथवा कोई मोटा आपत्काणे करीने, असमर्थपाणुं थई गये
सते, पोते सेववानुं जे श्रीकृष्णानुं स्वइय ते बीज्ज भक्तने
आपीने, पोते पोताना सामर्थ्य प्रमाणे वर्तवुं. ॥ ६१ ॥

And all My devotees, who are not able to serve their worshipping form of Shri Krishna due to old age or due to some emergency, should assign their services to other devotees and should serve as per their capacity. ॥ 61 ॥

Commentary

If one is not able to serve Shri Hari due to old age, some incurable prolonged illness or change of place, he should assign some other devotee with respect and modesty, who has convenience to serve the worshipping God in the form of Shri Harikrishna Mahaprabhu or in the form of Shaligram. Such devotee should serve Shri Hari as per time, place and his capacity. i.e. if he is not capable of performing the actual worship, he can serve Shri Hari through 'Mansipooja'.

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Shloka : 62

आचार्येणैव दत्तं यद्यश्च तेन प्रतिष्ठितम् ।

कृष्णास्वरूपं तत्सेव्यं वन्द्यमेवेतरत्तु यत् ॥ ६२ ॥

अने જે શ્રીકૃષ્ણનું સ્વરૂપ પોતાને સેવવાને અર્થે ધર્મવંશના જે આચાર્ય તેમણે જ આપ્યું હોય, અથવા તે આચાર્યે જે સ્વરૂપની પ્રતિષ્ઠા કરી હોય, તે જ સ્વરૂપને સેવવું અને તે વિના બીજું જે શ્રીકૃષ્ણનું સ્વરૂપ તે તો નમસ્કાર કરવા યોગ્ય છે પણ સેવવા યોગ્ય નથી. ॥ ૬૨ ॥

And the worshipping form of Shri Krishna, which has been given or installed by the religiously appointed preceptor, should be worshipped. It is appropriate to bow down to the other forms of Shri Krishna but not to worship them. ॥ 62 ॥

Commentary

A person, who follows the code of conduct, initiates his disciples into the code of conduct, contemplates the meaning of the scriptures, understands the essence of the scriptures and teaches them to others, is called an 'Acharya'. Now, one should serve the worshipping form of Shri Swaminarayan Bhagwan given or installed by such 'Acharya'. It is appropriate to bow down with full devotion to the other forms given or installed by

someone other than such 'Acharya'. But it is not appropriate to serve or worship these forms.

Besides, the idol of God should not be considered mere stone, metal, wood or a picture. People, who consider an idol of God as stone etc. material, Guru as an ordinary human being, a devotee by his caste, water from a place of pilgrimage which has been blessed by the God and His devotees and which purifies all the sins of Kaliyuga as ordinary water, the name of God which can diminish all the sins as a common word and the Ultimate Supreme Being as any other living being, attain hell.

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Shloka : 63

भगवन्मन्दिरं सर्वैः सायं गन्तव्यमन्वहम् ।

नामसङ्कीर्तनं कार्यं तत्रोच्चै राधिकापतेः ॥ ६३ ॥

अने अमारा जे सर्वे सत्संगी तेमाणे नित्यप्रत्ये सायंकाणे
भगवानना मंदिर प्रत्ये जवुं, अने ते मंदिरने विषे
श्रीराधिकाञ्जना पति अेवा जे श्रीकृष्णभगवान तेमना नामनुं
उच्यस्वरे करीने कीर्तन करवुं. ॥ ६३ ॥

And all my devotees should go to the temple of
God every evening and in the temple they should
sing the praise of Shri Krishna Bhagwan, Lord of
Shri Radhikaji, loudly. ॥ 63 ॥

Commentary

All the devotees of Shriji Maharaj should go to
the temple of God every evening. Women should
go to the women's temple and men should go to
the men's temple. In the temple, the devotees
should sing loudly the Kirtans describing the virtues
of Shri Swaminarayan Bhagwan and His Anantkoti
Muktas. That means they should sing Godi, Aarti,
Astak, Stotra etc. loudly. Here, the term 'loudly'
implies that the devotees feel possessed by the
experience of bliss due to the vision of God. As a
result, they start singing loudly. The devotees

should sing the Kirtans written by the contemporary saints describing the divine form of Shri Hari, His playful character, teachings and festivals. They should recite the name 'Swaminarayan' loudly and simultaneously clap hands. The devotees should perform the singing in controlled manner. Men should bow down using the eight limbs and women should bow down using five limbs. Then they should perform the 'Pradakshina' around the idol of Shri Hari, worship and recitation etc.

Moreover, according to the scriptures, by visiting the temple of God in the early morning, sins committed during night are destroyed; by visiting the temple in the afternoon, all the sins committed in this birth are destroyed and by visiting the temple in the evening all the sins committed in past seven births are destroyed. Therefore, Shri Hari has instructed to visit the temple of God in the evening.

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Shloka : 64

कार्यास्तस्य कथावार्ताः श्रव्याश्च परमादरात् ।

वादित्रसहितं कार्यं कृष्णकीर्तनमुत्सवे ॥ ६४ ॥

अने ते श्रीकृष्णानी जे कथावार्ता ते परम आदर थकी करवी
ने सांभळवी अने उत्सवने द्दिवसे वाजिंत्रे सडित श्रीकृष्णनां
कीर्तन करवां. ॥ ६४ ॥

And the narratives of Shri Krishna should be narrated and listened to with due respect and on festival days Kirtans of Shri Krishna should be sung alongwith the musical instruments. ॥ 64 ॥

Commentary

The narratives and parables of Shri Harikrishna Mahaprabhu, also called Anadi Krishna, should be read and listened to. Here, parables and narratives describe the greatness of Shri Hari and His playful character through short, simple stories with examples and morals. And on festival days Stotra, Kirtan etc. i.e. poetry written in praise of Shri Hari should be sung alongwith the musical instruments. The benefit of listening to such narratives of Shri Hari is to get concentrated in divine form of Shri Hari with absolute knowledge. Therefore, one should also contemplate Shri Hari in one's heart.

Those, who narrate and listen to the narratives of Shri Hari which describe His greatness and purifies the heart; and those, who contemplate Shri Hari in their hearts, do not suffer the three kinds of miseries. Therefore, the self-realized, learned people, who are firmly rooted into the Supreme Being, should also listen to and sing the Kirtans of Shri Hari as a part of devotion of nine types.

Here Ekadashi i.e. the eleventh day of moon's cycle, Poornima i.e. full moon day etc. are considered to be festival days. Musical instruments like Kansijoda, Mridangam etc. should be used on festival days. Here, 'Krishna' means Shri Hari Krishna Bhagwan. Therefore, on festival days, praise of Shri Hari should be sung and a special worship followed by charity of fruits, food etc., dance performances in front of Shri Hari, Abhishek i.e. bathing ceremony of God etc. should be performed.

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Shloka : 65

प्रत्यहं कार्यमित्थं हि सर्वैरपि मदाश्रितैः ।

संस्कृतप्राकृतग्रन्थाभ्यासश्चापि यथामति ॥ ६५ ॥

अने अमारा आश्रित जे सर्वे सत्संगी तेमागे जे प्रकारे पूर्वे कळुं अे प्रकारे करीने जे नित्य प्रत्ये करवुं. अने संस्कृत अने प्राकृत अेवा जे सद्ग्रंथ, तेमनो अभ्यास पाण पोतानी बुद्धिने अनुसारे करवो. ॥ ६५ ॥

And all my devotees should always follow the code of conduct as explained earlier. And they should study the scriptures written in Sanskrit and Prakrit as per one's own capacity. ॥ 65 ॥

Commentary

The devotees of Shri Hari should always follow the code of conduct as explained by Shri Hari in Shikshapatri, from Shloka: 49 to this Shloka.

'Sanskrit' is called the language of God and 'Prakrit' is called the language of people. Using these languages, Shri Swaminarayan Bhagwan Himself as well as His liberated devotees i.e. Muktas, have written the scriptures. The devotees of Shri Hari should study these scriptures. When a person studies the scriptures regularly, he attains the knowledge

and henceforth experiences ultimate knowledge
of divine Supreme God Shri Swaminarayan.

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Shloka : 66

यादृशैर्यो गुणैर्युक्तस्तादृशे स तु कर्मणि ।

योजनीयो विचार्यैव नान्यथा तु कदाचन ॥ ६६ ॥

अने જે મનુષ્ય જેવા ગુણો કરીને યુક્ત હોય તે મનુષ્યને તેવા કાર્યને વિષે વિચારીને જ પ્રેરવો, પણ જે કાર્યને વિષે જે યોગ્ય ન હોય તે કાર્યને વિષે તેને ક્યારેય ન પ્રેરવો. ॥ ૬૬ ॥

And a person should be encouraged for an activity which is appropriate for his nature. He should never be encouraged for an activity for which he is not eligible. ॥ 66 ॥

Commentary

A person should be encouraged for an activity considering his nature, i.e. considering his qualities like religiousness, courageousness, etc.. He should be assigned a work appropriate for his qualities. He should not be encouraged in any other activities. That means each person should be assigned an appropriate task.

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Shloka : 67

अन्नवस्त्रादिभिः सर्वे स्वकीयाः परिचारकाः ।

सन्भावनीयाः सततं यथायोग्यं यथाधनम् ॥ ६७ ॥

अने पोताना जे सेवक छोट ते सर्वेनी, पोताना सामर्थ्य
प्रमाणे अन्न-वस्त्रादिके करीने यथायोग्य संभावना निरंतर
राखवी. ॥ ६७ ॥

And one should always look after one's dependants
by providing proper food, clothes etc. as per
one's capacity. ॥ 67 ॥

Commentary

'Swakiya' means the relatives and 'Paricharka'
means one's servants etc.. Mother, father, Guru,
wife, children etc., servants, needy, those who have
asked for protection and fire, all these are called
dependants. They should be looked after by
providing food, clothes, medicines etc. as per their
eligibility and one's capacity. Always keep them
happy and do not hurt them.

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Shloka : 68

यादृग्गुणो यः पुरुषस्तादृशा वचनेन सः ।

देशकालानुसारेण भाषणीयो न चान्यथा ॥ ६८ ॥

अने જે પુરુષ જેવા ગુણવાળો હોય તે પુરુષને તેવા વચને કરીને દેશકાળાનુસારે યથાયોગ્ય બોલાવવો પણ એથી બીજી રીતે ન બોલાવવો. ॥ ૬૮ ॥

And a person should be addressed as per his qualification and as per time and place and he should not be addressed otherwise. ॥ 68 ॥

Commentary

Shri Hari says: A person should be addressed as per his qualifications (virtues) like caste, family, education, piousness, spirituality, wealth, courage etc. and as per time and place.

Here, 'as per place' suggests that even a Guru should address his virtuous disciple with respect in public. 'As per time' suggests that even a Guru should address his aged disciple with respect. Thus one should understand and follow one's own discretion.

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Shloka : 69

गुरुभूपालवर्षिष्ठत्यागिविद्वत्तपस्विनाम् ।

अभ्युत्थानादिना कार्यः सन्मानो विनयान्वितैः ॥ ६९ ॥

अने विनये करीने युक्त अेवा जे अमारा आश्रित सत्संगी तेमणे गुरु, राजा, अतिवृद्ध, त्यागी, विद्वान अने तपस्वी, अे छ जगुा आवे, त्यारे सन्मुख ठाठवुं तथा आसन आपवुं तथा मधुर वयने बोलाववुं, ँत्यादिक क्रियाअे करीने अेमनुं सन्मान करवुं. ॥ ७८ ॥

And my humble devotees should pay respect to these six kinds of people - Guru, king, very old person, ascetic, learned man (scholar), religiously austere by standing up and offering them a seat whenever they enter and by addressing them in courteous manner. ॥ 69 ॥

Commentary

Here, 'Guru' means who teaches the Brahmanvidya i.e. knowledge related to life after death and leads to the realization of God. 'Bhupal' means king or ruler. 'Varshishth' means who is aged. 'Tyagi' means who has renounced the worldly relations and with the strength of ascetism follows celibacy, i.e. saints, celibates etc. 'Vidwan' means who has studied the scriptures like 'Vachanamrit' etc. written by

Shri Swaminarayan Bhagwan and His Muktas. 'Tapasvi' means who follows and practices religious austerities. The humble devotees of Shri Hari should welcome above mentioned people by getting up from their seats, paying the salutation and offering them a seat.

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Shloka : 70

नोरौ कृत्वा पादमेकं गुरुदेवनृपान्तिके ।

उपवेश्यं सभायां च जानू बद्ध्वा न वाससा ॥ ७० ॥

अने गुरु, देव ने राजा अमेने समीपे तथा सभाने विषे पग
उपर पग यठावीने न बेसवुं, तथा वस्त्रे करीने ठीयाणने
बांधीने न बेसवुं. ॥ ७० ॥

And in front of Guru, God and king as well as while attending an assembly, one should not sit with one's leg crossed over another nor sit with the knees tied with a cloth. ॥ 70 ॥

Commentary

The devotees of Shriji Maharaj should not sit with the legs stretched out or in any other arrogant posture in front of Supreme Lord Shri Swaminarayan Bhagwan, Guru, king, devotees of God or in an assembly. For example 'Veerasana' is a sitting posture where one leg is bend backwards while the other leg is crossed over it. This is not an appropriate posture. Moreover, while sitting one or both knees should not be tied from behind the waist using a cloth which is used to wrap around or to keep on the shoulder. Because such sitting postures are insulting to God and His devotees and display lack of manners.

Besides, in front of a saint or a king etc. one should think twice before speaking anything and one should speak as per time and place. One can attain misfortune in this world as well as in next world by speaking without thinking first.

Also, only pleasant truth should be spoken in front of them. One should never disclose the secret of God, Guru, king and that of a devotee of God in front of anybody.

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Shloka : 71

विवादो नैव कर्तव्यः स्वाचार्येण सह क्वचित्
पूज्योऽन्नधनवस्त्राद्यैर्यथाशक्ति स चाखिलैः ॥ ७१ ॥

अने अमारा आश्रित जे सर्वे सत्संगी तेभाणे पोताना
आचार्य संगीथे क्यारेय पाण विवाह न करवो. अने पोताना
सामर्थ्य प्रमाणे अन्न, धन, वस्त्रादिके करीने, ते पोताना
आचार्यने पूजवा. ॥ ७१ ॥

And all my devotees should never argue with their
Acharya and they should pay respect to their
Acharya by offering them food, money, clothes etc.
as per their capacity. ॥ 71 ॥

Commentary

'Acharya' means Guru, who follows the code of
conduct and makes others follow. The devotees of
Shri Hari should not argue with their Acharya i.e.
they should not oppose his statements, should not
fight with him verbally or should not insult him
through speech. Because by disobeying one's Guru
and by criticizing the scriptures, a disciple attains
the confused and impure state of mind which cannot
be purified by any means. Therefore, one should
obey the statements of Guru with due respect all
the time.

Besides, everyone should pay respect to one's Guru just like God by offering him food, money and clothes, because all the deities are residing in Guru.

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Shloka : 72

तमायान्तं निशम्याशु प्रत्युद्गन्तव्यमादरात् ।
तस्मिन् यात्यनुगम्यं च ग्रामान्तावधि मच्छ्रितैः ॥ ७२ ॥

अमारा જે આશ્રિત જન તેમણે, પોતાના આચાર્યને આવતા સાંભળીને આદરથી તત્કાળ સન્મુખ જવું. અને તે આચાર્ય પોતાના ગામથી પાછા પધારે ત્યારે ગામની ભાગોળ સુધી વળાવવા જવું. ॥ ૭૨ ॥

And my devotees should immediately go to greet their Acharya, whenever he visits their place and they should go to see him off till the outskirts of the town whenever he leaves their place. ॥ 72 ॥

Commentary

The devotees of Shri Hari should give up all other work and should go to welcome their Guru immediately without any laziness as soon as they find out that their Guru is visiting their place. They should go to greet him with due respect and enthusiasm, alongwith a procession and with all materials like flowers etc. to welcome him. After reaching there, they should bow down and worship him using sandalwood paste, flower garlands etc. and bring him with proper dignity

and respect alongwith musicians, followed by the procession of vehicles etc..

And when he leaves, they should go to see him off till the outskirts of the town alongwith the procession (Here, outskirts may also mean railway station etc.). Also, Guru should be offered gifts as per one's capacity.

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Shloka : 73

अपि भूरिफलं कर्म धर्मापेतं भवेद्यदि ।

आचर्य तर्हि तत्रैव धर्मः सर्वार्थदोऽस्ति हि ॥ ७३ ॥

અને ઘણુંક છે ફળ જેને વિષે એવું પણ જે કર્મ, તે જો ધર્મ રહિત હોય તો તેનું આચરણ ન જ કરવું; કેમ જે ધર્મ છે તે જ સર્વ પુરુષાર્થને આપનારો છે; માટે કોઈક ફળના લોભે કરીને ધર્મનો ત્યાગ ન કરવો. ॥ ૭૩ ॥

And however rewarding the action may be, but if it is not as per the code of conduct, that action should not be performed. Because by following the code of conduct, all the four principal objects (Dharma, Artha,... etc.) could be achieved. Therefore, the code of conduct should not be given up for the sake of any kind of reward. ॥ 73 ॥

Commentary

The devotees of Shri Hari should not perform any act or deed which is not as per the code of conduct, even if, it could result into a great reward or a very big gain of wealth. By following the code of conduct, if one has to beg with a clay container in one's hand, even then one should consider oneself wealthy. Because for a religiously inclined person, code of conduct prescribed by the religion, is the real

wealth. Metals like gold etc. are mere byproducts of Earth. They are not related to spiritual self and they cause trouble. Only ignorant people can consider themselves wealthy by owning such wealth, whereas for the wise people only the code of conduct is the real wealth, which is related to spiritual self and by following it one can attain higher state in the next world. By following the code of conduct, one can fulfill all the desires. By following the code of conduct one can attain all kinds of objects and their sources. Education of ethics, money, good physique, courage, birth in a good family and health, all these could be attained only by following the code of conduct. And the liberation from all the sufferings could also be attained by following the code of conduct. Therefore, for the sake of wealth, kingdom, women or material possessions, one should not give up the code of conduct. This is the principle of Shri Hariji.

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Shloka : 74

पूर्वैर्महद्भिरपि यदधर्माचरणं क्वचित् ।

कृतं स्यात्तत्तु न ग्राह्यं ग्राह्यो धर्मस्तु तत्कृतः ॥ ७४ ॥

अने पूर्वे थया જે મોટા પુરુષ, તેમણે પણ જે ક્યારેક અધર્માચરણ કર્યું હોય તો, તેનું ગ્રહણ ન કરવું અને તેમણે જે ધર્માચરણ કર્યું હોય તો તેનું ગ્રહણ કરવું. ॥ ૭૪ ॥

And if the great people of the past had not followed the code of conduct as an exception, they should not be imitated. But they should be imitated for following the code of conduct. ॥ 74 ॥

Commentary

And if the noble and wise people of the past having virtues like austerity, ascetism and greatness had to violate the code of conduct due to extreme and unfavourable conditions of a place or time, or due to some calamity, my devotees should not follow such behaviour. Because it is proper to follow the code of conduct which is sacred and beyond this world and above all the criticism. The breach of code of conduct by the noble and wise people should neither be imitated nor be criticized. On the contrary, one should examine the overall situation, assess one's ability and accordingly follow the proper code of conduct. Such behaviour leads to happiness.

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Shloka : 75

गुह्यवार्ता तु कस्यापि प्रकाश्या नैव कुत्रचित् ।

समदृष्ट्या न कार्यश्च यथार्हार्चाव्यतिक्रमः ॥ ७५ ॥

अने कोઈनी पाणु जे गुह्यवार्ता ते तो कोઈ ठेकाणु पाणु प्रकाश करवी ज नलि. अने जे जिवनुं जेवी रीते सन्मान करवुं घटतुं छोय तेनुं तेवी ज रीते सन्मान करवुं, पाणु समदृष्टिअे करीने अे मर्यादानुं उल्लंघन करवुं नलि. ॥ ७५ ॥

And one should never disclose the secret of anybody anywhere and one should pay due respect to all the the living beings as per their eligibility and one should never give up polite and courteous behaviour for the sake of equality. ॥ 75 ॥

Commentary

One should never disclose anybody's 'secret' i.e. a fact which is kept from being known by others. Because by disclosing the secret, one discloses the fact for which one has been trusted. So it is breach of trust. Secondly, it is an accusation. Thirdly, it hurts the feelings of a person whose secret has been disclosed. So, it is a sin to hurt anybody. If one is sincerely interested in improving the drawbacks of the other person, one should lovingly advice him in private with good intention

and should not humiliate him.
And impartiality means the same Brahm i.e. Supreme Being is residing in everyone. By following such concept, one should not give up the prudence required to pay respect. Because if good as well as bad people are treated in the same manner, there is no way to distinguish between the truth and the untruth. Among the absolute devotees of God who follow the code of conduct, the learned devotees are the best and none is better than such absolute devotees. Because God is residing in the heart of such devotees. Thus, the absolute devotees of Shri Hari should be paid supreme (respect) honour considering their eligibility. A person, who is not aware of this and treats truth and untruth equally, commits the biggest sin. Therefore, the devotees of God should learn to discriminate between proper and improper.

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Shloka : 76

विशेषनियमो धार्यश्चातुर्मास्येऽखिलैरपि ।

एकस्मिन् श्रावणे मासि स त्वशक्तैस्तु मानवैः ॥ ७६ ॥

अने अमारा જે सर्वે સત્સંગી તેમણે, ચાતુર્માસને વિષે વિશેષ નિયમ ધારવો. અને જે મનુષ્ય અસમર્થ હોય તેમણે તો એક શ્રાવણ માસને વિષે વિશેષ નિયમ ધારવો. ॥ ૭૬ ॥

And all my devotees should make a resolution during 'Chaturmas' i.e. last four months according to Hindu calendar. And a person, who is not able, can make a resolution only for the month of 'Shravan' i.e. tenth month according to Hindu calendar. ॥ 76 ॥

Commentary

'Chaturmas' starts from the eleventh day of the first half of 'Ashadh' month i.e. ninth month as per the Hindu calendar and ends on the twelfth day of the first half of 'Kartik' month i.e. first month as per the Hindu calendar. During these four months the devotees of Shri Hari should take a special vow. To take the vow, the devotee should have bath and get ready in the morning of eleventh day of the first half of the month 'Ashadh'. Then, in front of the

idol of Shriji Maharaj, he should firmly intent that the sole objective of taking this special vow during the four months is to please God. Before taking the vow, the devotee should take the permission of Shri Hari and then he should take a vow. A vow to please God could also be taken in front of a devotee of God, who follows the code of conduct. For that, God should be prayed in the presence of the devotee.

And those, who are not able to take the vow, for four months, should take a special vow without fail for the month of 'Shravan'.

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Shloka : 77

विष्णोः कथायाः श्रवणं वाचनं गुणकीर्तनम् ।

महापूजा मन्त्रजपः स्तोत्रपाठः प्रदक्षिणाः ॥ ७७ ॥

अने ते विशेष नियम ते क्रिया, तो भगवाननी कथानुं श्रवाणुं करवुं तथा कथा वांचवी तथा भगवानना गुणानुं कीर्तन करवुं तथा पंचामृत स्नाने करीने भगवाननी महापूजा करवी तथा भगवानना मंत्रनो जप करवो तथा स्तोत्रनो पाठ करवो तथा भगवानने प्रदक्षिणाओ करवी ॥ ७७ ॥

And the special vows, like listening to the narratives of God, reading the narratives of God, singing and praising the virtues of God, worshipping God through bathing Him in 'Panchamrit', reciting the name of God and reading the 'Stotram' of God and worshipping God through 'Pradakshina' i.e. rotations around the idol, could be taken. ॥ 77 ॥

Commentary

During 'Chaturmas' i.e. the last four months of the year, certain special vows should be taken e.g., the devotees should listen to the narratives of Shri Swaminarayan Bhagwan from the devotee of God who follows the code of conduct with full devotion. But such narratives should not be listened from a person whose mind is cluttered with the

weaknesses like strong desires for the worldly pleasures etc. and who is not devoted to God. The narratives should be listened to from a person who is devoted to God, pious internally as well as externally, whose outer as well as inner senses are under control, who is without ego and jealousy, who is saintly and compassionate, who can read the narratives fluently and who is not greedy for money or any other material gain. While listening to the narratives one should not pay attention to other works and remain completely silent. One should listen to the narratives by remaining pious internally as well as externally and with clear mind i.e. with total awareness and devotion. Also, the head should not be covered by turban, cap etc. One should not sit in 'Veerasan' position or by tying the knees by a cloth and should not chew beetle leaf or beetle nut.

Now, the first vow is to listen to the narratives of God. The second vow is to read such narratives to the audience. The third vow is to sing the praise of Shri Hariji written by His saints. The fourth vow is to worship Shri Hari through special worship ceremonies like 'Panchamrit Snan', 'Maha Abhishek', 'Maha Naivedhya', 'Maha Neerajan' etc. The fifth vow is to recite the six lettered mantra 'Swaminarayan'. The sixth vow is to read and study the 'Stotras' of Shriji Maharaj like 'Jan

Mangal', 'Sarva Mangal', 'Vishwa Mangal', 'Shri Hari Kavach', 'Shri Purushottam Kavach' etc. The seventh vow is to worship the idol of Shri Sahajanand Swami through 'Pradakshina' i.e. rotations around him.

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Shloka : 78

साष्टांगप्रणतिश्चेति नियमा उत्तमा मताः ।

एतेष्वेकतमो भक्त्या धारणीयो विशेषतः ॥ ७८ ॥

तथा ભગવાનને સાષ્ટાંગ નમસ્કાર કરવા. એ જે આઠ પ્રકારના નિયમ તે અમે ઉત્તમ માન્યા છે; તે માટે એ નિયમમાંથી કોઈ એક નિયમ જે તે, ચોમાસાને વિષે વિશેષપણે ભક્તિએ કરીને ધારવો. ॥ ૭૮ ॥

And bow down to God using all the eight limbs. Above mentioned eight vows, I consider the best, therefore one of them should be followed during the monsoon with extra devotion. ॥ 78 ॥

Commentary

And bow down to God using all the eight limbs. Above mentioned eight vows are considered the best according to Shriji Maharaj. Now 'Sashtang' means using two hands, two feet, two knees, chest, head, eyes and speech - one should bow down to God while reciting His name. 'Panchang' means to bow down using five limbs i.e. two hands, two knees, head, eyes and speech. 'Sashtang' salutation should be offered only by men and 'Panchang' salutation can be offered by all men as well as women. While offering the salutation, one

should remain on the right side of God and using right-left hands, one should touch the right-left foot respectively (in mind). After that at some distance one should lie down straight and offer 'Sashtang' salutation. It is forbidden to use only one hand while offering salutation, therefore both the hands should be used.

Other than these eight vows, there are other vows which could be taken during the four months of monsoon. They include -to follow celibacy, to conquer anger, greed and to give up tastes of tongue, to control the senses like eyes, ears etc. from the five sensual desires, to give up ego, to concentrate the senses and mind on Shri Hari i.e. to meditate God everyday by controlling the senses as per one's capacity.

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Shloka : 79

एकादशीनां सर्वासां कर्तव्यं व्रतमादरात् ।

कृष्णजन्मदिनानां च शिवरात्रेश्च सोत्सवम् ॥ ७९ ॥

अने सर्वे જે એકાદશીઓ તેમનું વ્રત જે તે આદરથી કરવું;
તથા શ્રીકૃષ્ણભગવાનના જે જન્માષ્ટમી આદિક જન્મદિવસ
તેમનું વ્રત જે તે આદરથી કરવું; તથા શિવરાત્રિનું વ્રત
જે તે આદરથી કરવું; અને તે વ્રતના દિવસને વિષે મોટા
ઉત્સવ કરવા. ॥ ૭૯ ॥

And fast should be observed with due respect on all the 'Ekadashi' i.e. eleventh day of moon's cycle, on 'Janmashtami' - birthday of Shri Krishna Bhagwan and on 'Shivratri'. These festival days should be celebrated with special ceremonies. ॥ 79 ॥

Commentary

Fasting on 'Ekadashi' is considered more important than any other fasting, because this fast is observed to worship and for the blessings of Shri Swaminarayan Bhagwan and it pleases him. Therefore, all the devotees of Shri Hari should make an effort to observe fast on this day. All the sins, equivalent to killing a Brahmin, are hidden in food on the day of 'Ekadashi'. Therefore, whoever eats

food on that day accumulates all these sins. From the age of eight years to eighty years, all the devotees should observe fast on both the 'Ekadashis' of the month.

On the day of 'Ekadashi' not only food should be given up, but one should also abstain from the pleasures of all the eleven senses. The real characteristic of the fasting on 'Ekadashi' is to abstain from the pleasures of all the senses and contemplate Shri Swaminarayan Bhagwan in one's heart all the time.

Besides, the word 'Upvaas' has been explained by Shri Hari like this: 'Up' means a person who has retired from committing sins and 'vaas' means to reside in the divine, liberating virtues of God. Such a state of being is called 'Upvaas' i.e. fasting without any sensual pleasures. On the day of fasting, one should recite the name of one's worshipping God Shri Hari and contemplate Shri Hari in one's heart, listen to His narratives and worship Him.

Frequent intake of water, chewing of beetle leaf or beetle nut, copulation, sleep during the day, observing, touching or talking to other women or the physical contact of one's own wife can break the fast of 'Ekadashi'. Also, one should avoid anger on that day. Because all the holy deeds like recitation, charity, fasting, vow, meditation, study, sacrifice etc. performed through a lot of efforts

diminish due to anger.

A person, who cannot remain without food, can have fruits. But 'Devshayani' i.e. eleventh day of first half of the month 'Ashadh', 'Prabodhani' i.e. eleventh day of the first half of the month 'Kartik' and 'Jalzilani' i.e. eleventh day of the first half of the month of 'Bhadarva'; on these three 'Ekadashis' one should observe complete fast without taking any food.

The devotees of various incarnations observe fast on the days of 'Janmashtami', 'Shivratri' etc. which are either the festival days or the birthdays of the indirect incarnations of Shri Hari.

Similarly, the devotees of incarnate of incarnations Shri Swaminarayan Bhagwan should observe fast on the ninth day of the first half of the month of Chaitra (which is the birthday of Shri Hari i.e. when He appeared in human form on this Earth). This day is called Hari Jayanti. On Hari Jayanti a special worship of Shri Hari Krishna Bhagwan should be performed and the devotees should stay awake till late night. And on this day, evenif, a woman in the house has recently gone through child birth or is going through menstrual cycle, she must observe the fast, but the worship of God should be performed by some other devotee.

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Shloka : 80

उपवासदिने त्याज्या दिवानिद्रा प्रयत्नतः ।

उपवासस्तया नश्येन्मैथुनेनेव यवृणाम् ॥ ८० ॥

अने જે દિવસે વ્રતનો ઉપવાસ કર્યો હોય તે દિવસે અતિશય યત્ને કરીને દિવસની નિદ્રાનો ત્યાગ કરવો; કેમ કે જેમ મૈથુને કરીને મનુષ્યના ઉપવાસનો નાશ થાય છે તેમ જ દિવસની નિદ્રાએ કરીને મનુષ્યના ઉપવાસનો નાશ થઈ જાય છે. ॥ ૮૦ ॥

And on the day of fasting, one should avoid sleep during day time through sincere efforts. Because as copulation destroys the holiness of fasting, similarly, sleep during day time also destroys the holiness of fasting. ॥ 80 ॥

Commentary

Generally it has been noticed that on a fasting day people prefer to sleep and relax because there are no stomach related activities like preparing or eating food. To avoid this Shri Hariji has denied this emphatically; while fasting on 'Ekadashi' etc. festival days or for penance, people should avoid the sleep during day time by all means. Because as copulation destroys the holiness of fasting, similarly, sleep during day time also destroys the

holiness of fasting. Sleep during day time increases the excitement in the senses which can result into restlessness (laziness) or careless behaviour which breaks the fast.

Moreover, on a fasting day one tries to avoid sleep during day time, similarly, one should not spend time in roaming around in the town or in gardens etc. places for the sake of entertainment. Also, one should not spend time in gossip. Thus, on a fasting day one should give up laziness, sleep, excitement and should control all the eleven senses including mind and should concentrate on the worship of God.

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Shloka : 81-82

सर्ववैष्णवराजश्रीवल्लभाचार्यनन्दनः ।

श्रीविठ्ठलेशः कृतवान् यं व्रतोत्सवनिर्णयम् ॥ ८१ ॥

अने सर्व वैष्णवना राजा अेवा जे श्रीवल्लभाचार्य, तेमना पुत्र जे श्रीविठ्ठलनाथज्ज, ते जे ते व्रत अने उत्सवना निर्णयने करता उवा. ॥ ८१ ॥

And Shri Vallabhacharya is the preceptor of all the Vaishnavas, his son Shri Vitthalnathji decides about all the ceremonies and celebrations. ॥ 81 ॥

कार्यास्तमनुसृत्यैव सर्व एव व्रतोत्सवाः ।

सेवारीतिश्च कृष्णस्य ग्राह्या तदुदितैव हि ॥ ८२ ॥

अने ते विठ्ठलनाथज्जअे कर्यो जे निर्णय, तेने ज अनुसरीने सर्वे व्रत ने उत्सव करवा अने ते विठ्ठलनाथज्जअे कडी जे श्रीकृष्णनी सेवारीति तेनुं ज ग्रहण करवुं. ॥ ८२ ॥

And all the ceremonies and celebrations should be performed as per Shri Vitthalnathji's decision; and the worshipping rituals should be performed as explained by Shri Vitthalnathji. ॥ 82 ॥

Commentary

The instructions given by Shri Vitthalnathji, son of Vaishnavraj Shri Vallabhacharya, should be followed by common people to perform all the

ceremonies, celebrations and worshipping rituals. But for the devotees of Supreme Lord Shri Swaminarayan, He has explained the special rituals of the ceremonies, celebrations and worship in Chapter 4 & 55 to 61 of 'Satsangi Jeevan'. And 'worshipping rituals' means the various methods of worship e.g. God should be offered certain clothes, certain ornaments, certain savories at certain time etc..

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Shloka : 83

कर्तव्या द्वारिकामुख्यतीर्थयात्रा यथाविधि ।

सर्वैरपि यथाशक्ति भाव्यं दीनेषु वत्सलैः ॥ ८३ ॥

अने सर्वे જે અમારા આશ્રિત તેમણે, દ્વારિકા આદિક જે તીર્થ, તેમની યાત્રા જે તે પોતાના સામર્થ્ય પ્રમાણે યથાવિધિએ કરીને કરવી. અને વળી પોતાના સામર્થ્ય પ્રમાણે દીનજનને વિષે દયાવાન થાવું. ॥ ૮૩ ॥

And all my devotees should visit the pilgrimage places like Dwarika etc. as per one's capacity. And should perform charity towards the poor and needy as per one's capacity. ॥ 83 ॥

Commentary

Shri Hari says to His devotees: Devotion towards Me, Shri Harikrishna, with proper code of conduct, knowledge and detachment etc. are the doors leading towards salvation i.e. best means to attain salvation. A place, wherever these qualities are available, is called Dwarika. In this context Chhapaiya, Gadhpur, Ahmedabad, Vadtal, Jetalpur, Mooli, Bhuj, Junagadh, Dholka, Dholera - these ten places and surrounding places of pilgrimage like Gau-Ghat, Narayan-Sar, Saryu river etc. also should be considered as Dwarika. Because all

these places are like doors leading towards the Ultimate Liberation. Therefore, such places of pilgrimage should be visited and special worship, offerings to Shri Hari and charity towards saints and celibates should be performed at these places. Also, one should remain in company of saints and perform 'Darshan' of idol of God.

One should listen to the narratives of God, sing the praise of God, meditate and worship God with the senses and mind under control and fully focused.

And proper code of conduct should be followed while visiting the places of pilgrimage i.e. fasting, prayer etc. should be performed with senses under control. Because sins committed in other places are destroyed in the places of pilgrimage, but the sins committed here cannot be purified through penance also. Besides, the visits to the places of pilgrimage should be performed as per one's capacity. i.e. rituals, like going there by walking or performing charity etc., should be performed as per one's capacity.

Now, there are two types of places of pilgrimage i.e. movable & immovable. The characteristics of an immovable place of pilgrimage have been discussed above. Now, the saints are considered to be the moving places of pilgrimage. The characteristics of such places are described

by Shri Hari as : Wherever the absolute saints of God are residing is called 'Naimisharanya Kshetra' i.e. a sacred place of pilgrimage. One should remain, with very firm intent, in contact of saints who are staying at 'Naimisharanya Kshetra' and should pray for salvation.

The devotees of Shri Hari should show compassion and sympathy towards the poor, disabled, a person who is going through misfortune, sick, women, an unfortunatate person who is sufferring because of displeasing a deity or God i.e. one should sympathize with the troubles of others and try to help them as per one's capacity. But the empathy should not be binding like Bharatji.

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Shloka : 84

विष्णुः शिवो गणपतिः पार्वति च दिवाकरः ।

एताः पूज्यतया मान्या देवताः पञ्च मामकैः ॥ ८४ ॥

अने अमारा જે આશ્રિત તેમણે, વિષ્ણુ, શિવ, ગણપતિ,
પાર્વતી અને સૂર્ય એ પાંચ દેવ જે તે પૂજ્યપણે કરીને
માનવા. ॥ ૮૪ ॥

And my devotees should worship the five deities
Vishnu, Shiva, Ganpati, Parvati and Surya. ॥ 84 ॥

Commentary

Shri Hari has advised to worship the five deities Vishnu, Shiva, Ganpati, Parvati and Surya. So that the ignorant beings pay respect to these deities and do not become atheists. Actually, absolute devotees of Supreme God Shri Swaminarayan Bhagwan do not consider the superiority of any God-Goddesses, and if they pay respect, that is because they see them under the prowess of Shri Hari. This principle has been written to reconcile the seekers who are not the direct disciples of Shriji Maharaj. And this principle should be followed by the absolute devotees also to reconcile with others and to please Shriji Maharaj.

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Shloka : 85

भूताद्युपद्रवे क्वापि वर्म नारायणात्मकम् ।

जप्यं च हनुमन्मन्त्रो जप्यो न क्षुद्रदैवतः ॥ ८५ ॥

अने जे क्यारेक भूत-प्रेतादिकनो उपद्रव थाय त्यारे तो 'नारायणकवच'नो जप करवो; अथवा हनुमानना मंत्रनो जप करवो, पाण अे विना बीजा कोई क्षुद्रदेवना स्तोत्र अने मंत्रनो जप न करवो. ॥ ८५ ॥

And sometimes if the ghosts or spirits cause trouble, then 'Narayan Kavach' should be recited or the Mantras of Hanuman should be recited. But the Stotram or Mantras of any other deity of lower category should not be recited. ॥ 85 ॥

Commentary

The firm devotees of Supreme God Shri Harikrishna Mahaprabhu, who follow the code of conduct, cannot be troubled by ghosts, spirits, fiends (Pishach) or Brahm Rakshas etc. But the devotees, who are not completely surrendered or do not follow principles of Shikshapatri properly, are troubled by ghosts, spirits etc. Moreover, the men and women devotees of Shri Hari are troubled by the ghosts and spirits, if the inputs to their senses are impure. To get rid of such troubles, Shriji Maharaj has

instructed to recite 'Narayan Kavach' or 'Hanuman Mantra'. This has been suggested by Shriji Maharaj for the reconciliation of masses. In fact one should recite Shri Hari Kavach, Shri Purushottam Kavach, Janmangal Stotram, Sarvamangal Stotram, Vishwamangal Stotram, Sankat-Har Stotram etc. which remind us of Shri Sahajanand Swami and which are written by the contemporary saints of Shriji. Because all these 'Kavach' and 'Stotrams' are more powerful than that of other deities.

Moreover, 'Swaminarayan', the six lettered Mahamantra is tremendously powerful than any other mantra of any other deity. By reciting or singing this mantra, all the troubles created by ghosts, spirits, Brahm Rakshas, wild animals, snake bite, enemies, physical troubles, worldly difficulties like fire, flood or adverse planetary positions can be overcome. All the troubles are diminished. For this purpose, Mantras, Stotrams or Kavach i.e. protecting shields related to Shri Hari should be recited, but that of other deities should not be recited.

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Shloka : 86

रवेरिन्दोश्चोपरागे जायमानेऽपराः क्तियाः ।

हित्वाशु शुचिभिः सर्वैः कार्यः कृष्णमनोर्जपः ॥ ८६ ॥

अने सूर्यनुं ने चंद्रमानुं ग्रहण थये सते, अमारा जे सर्वे सत्संगी तेमणे, बीज्ज सर्वे क्रियानो तत्काण त्याग करीने पवित्र थईने श्रीकृष्णभगवानना मंत्रनो जप करवो. ॥ ८६ ॥

And during solar and lunar eclipse, all My devotees should give up all other activities and purify themselves and recite the Mantra of Shri Krishna Bhagwan. ॥ 86 ॥

Commentary

During Solar or Lunar Eclipse, the devotees of Shri Hari should give up all other activities and purify themselves by having bath and recite the Nam-Mantra 'Swaminarayan'.

But they should not perform worldly or any other activity. Moreover, previously cooked food, which has been left over at the time of eclipse, should be considered impure and should be discarded. But pickles, milk, curd, buttermilk and the food fried in ghee, oil without using water at all and the water which has been filled up fully into the pots and

pitchers should not be discarded.

Because these things do not become impure by the effect of eclipse by placing the Sesame seeds or green tender sacred grass in them. During Solar eclipse, four quarters (of a day) prior to the eclipse, nobody should have food except children, aged and sick people. During Lunar eclipse, three quarters of a day prior to the eclipse, nobody should have food. Whereas children, aged and sick people should avoid having food, one quarter of a day prior to Solar or Lunar eclipse.

If the Solar eclipse is on sunday and Lunar eclipse is on monday, it is called 'Choodamani Yog'. The holy deeds, like cleansing, charity etc. performed during 'Choodamani Yog', are a lot more rewarding than the holy deeds performed during other days.

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Shloka : 87

जातायामथ तन्मुक्तौ कृत्वा स्नानं सचेलकम् ।

देयं दानं गृहिजनैः शक्त्याऽन्यैस्त्वर्च्य ईश्वरः ॥ ८७ ॥

अने ते ग्रहण मुकाई रक्षा पछी, वस्त्रे सङ्घित स्नान करीने
जे अमारा गृहस्थ सत्संगी होय तेमाणे, पोताना सामर्थ्य
प्रमाणे दान करवुं. अने जे त्यागी होय तेमाणे भगवाननी
पूजा करवी. ॥ ८७ ॥

And once the eclipse is over, My devotees should have bath wearing clothes. My householder (Grihastha) devotees should perform charity as per their capacity and the Tyagi Sadhu devotees should perform the worship to God. ॥ 87 ॥

Commentary

As soon as the sun or the moon is released from the eclipse, if a person does not have bath alongwith the clothes to perform the purification of eclipse, that person remains impure till the next eclipse. Having bath with cool water is considered better than having bath with warm water. After having bath, charity of a cow, land, gold, Sesame seeds etc. should be performed with full faith. Charity performed or accepted without faith is futile. A Tyagi Sadhu cannot accumulate the materials

required to perform charity. Therefore, they should perform 'Mansipooja' of Shri Swaminarayan Bhagwan by visualizing all the rites in their heart and real idol-worship should also be performed. But it is not the duty of a Tyagi Sadhu to perform charity like a householder devotee.

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Shloka : 88

जन्माशौचं मृताशौचं स्वसम्बन्धानुसारतः ।

पालनीयं यथाशास्त्रं चातुर्वर्ण्यजनैर्मम ॥ ८८ ॥

अने अमारा सत्संगी अेवा जे थारे वार्गना मनुष्य, तेभागे
जन्मनुं सूतक तथा मरणनुं सूतक, ते पोतपोताना संबंधने
अनुसारे करीने यथाशास्त्र पाळवुं. ॥ ८८ ॥

And my devotees of all the four castes should perform the purifications of birth and that of death as per one's relationship and according to scriptures. ॥ 88 ॥

Commentary

Shri Hari has instructed the rule of purification after the birth of a child like this: The father of a new born son should have bath wearing the clothes. He becomes impure for ten consecutive days and nights, starting immediately after child birth. As a result, the father is not eligible to worship his worshipping God through mantra, religious rites etc. The mother of a new born son becomes pure after twenty one days. (These twenty one days should be counted after completing the first ten days.) The mother of a new born daughter becomes pure after one month. (Here, also one month should be counted after completing the first ten days). Till

then she is not eligible to be touched. Here, it is advised that the 'Sapind' relatives i.e. blood relations upto seventh generation become impure for ten days and the 'Sodak' relatives i.e. blood relatives from eighth generation upto fourteenth generation are affected for three days. Moreover, due to birth related impurity the mother of the new born child should not be touched. It is advisable to have bath after touching the mother of a new born child. The father of the new born child is not considered impure for performing 'Jatakarman Sanskar' i.e. ceremonies to be performed at the birth of a child, and for performing charity on the first, sixth and tenth day after child birth.

Now, Shri Hari has instructed the rules of purification after death like this: After death, the 'Sapind' relatives become impure for ten days and 'Sodak' relatives become impure for three days. If a new born baby dies within ten days of birth, then the relatives should not perform the purification of death, only the purification of birth should be performed. If a child dies after naming ceremony and before having any tooth, then 'Sapind' relatives should only have a bath to purify themselves. If a child dies before completing three years or between the age of 3 - 5 years or before performing the sacred thread ceremony, then purification should be performed for three days. If sacred thread

ceremony had been performed, ten days purification should be performed, in death of an engaged woman, three days purification should be performed. After the death of a married man or woman, purification should be performed as per the custom of their respective castes. In case of the death of a married woman, purification should be performed for ten days by her 'Sapind' relatives through her marriage. And her father, mother and brother should perform the purification for three days, while other relatives of the dead woman from her father's side should perform the purification for one day. The daughter should perform the purification for three days in case of the death of any of her parents.

While performing the purification of death, it is not required to perform the purification of birth, but not the vice versa.

Moreover, purification is performed by having only bath while performing charity; after commencement of marriage ceremony; while performing Yagya, after being initiated for the Yagya; during war; during absence of law and order in the country and during emergency i.e. at the time of great grief etc.

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Shloka : 89-90

भावं शमदमक्षान्तिसन्तोषादिगुणान्वितैः ।

ब्राह्मणै शौर्यधैर्यादिगुणोपेतैश्च बाहुजैः ॥ ८९ ॥

अने જે બ્રાહ્મણ વર્ણ હોય તેમણે શમ, દમ, ક્ષમા અને સંતોષ એ આદિક જે ગુણ તેમણે યુક્ત થવું. અને જે ક્ષત્રિય વર્ણ હોય તેમણે શૂરવીરપણું અને ધીરજ-એ આદિક જે ગુણ તેમણે યુક્ત થવું. ॥ ૮૯ ॥

And my devotees belonging to Brahmin caste should develop the virtues like calmness, self-control, forgiveness and contentment etc. and my devotees belonging to Kshatriya caste should develop the virtues like courage and patience etc. ॥ 89 ॥

वैश्यैश्च कृषिवाणिज्यकुसीदमुखवृत्तिभिः ।

भवितव्यं तथा शुद्रैर्द्विजसेवादिवृत्तिभिः ॥ ९० ॥

અને વૈશ્ય વર્ણ હોય તેમણે કૃષિકર્મ તથા વાણજ્યાપાર તથા વ્યાજવટો- એ આદિક જે વૃત્તિઓ તેમણે કરીને વર્તવું. અને જે શૂદ્ર વર્ણ હોય તેમણે બ્રાહ્મણાદિક ત્રણ વર્ણની સેવા કરવી-એ આદિક જે વૃત્તિઓ તેમણે કરીને વર્તવું. ॥ ૯૦ ॥

And my devotees belonging to Vaishya caste should follow the professions like farming, trading,

money-lending etc. And my devotees belonging to Shudra caste should serve the other three castes like Brahmin, etc. and follow similar other activities. || 90 ||

Commentary

Shri Hari says that His Brahmin devotees should follow the virtues like calmness, self-control etc. Now 'Sham' means discipline of mind and 'Dam' means discipline of senses. It is very painful for a devotee of Shri Hari, when he is worshipping God and still his senses are distracted towards the objects of sensual desires. Therefore, a person who can conquer and control his sensual desires, only remains happy. 'Kshama' forgiveness means to tolerate the offence of others. This is the virtue of a saint. 'Santosh' contentment means the feeling of satisfaction that whatever food and clothes, which are easily available, are sufficient i.e. should not crave for more. A Brahmin should try to develop these virtues. Moreover, a Brahmin should try to develop the twelve virtues which are religiousness, truth, self-control, piousness, lack of jealousy, modesty, endurance, compassion, yagya, charity, fortitude and the knowledge of scriptures. And Brahmin should try to give up the twelve weaknesses which are anger, sexual desires, greed, obsession, desire to act through attachment, lack of compassion, envy,

pride, anguish, strong desires, jealousy and criticism.

A Kshatriya, should try to develop the virtues like 'Shourya' i.e. courage while fighting a battle; 'Dhairya' i.e. endurance or tolerance, nobility, dignity, might; 'Titiksha' i.e. endurance towards life's ups and downs, ability to work hard, stability, power; and 'Brahmanya' i.e. to respect a Brahmin like messenger of God.

A 'Vaishya' should follow the professions like farming, trading, money-lending etc. for survival. Moreover, a Vaishya should try to develop the virtues like faith in Vedas and Vedic religion, following a profession which could always earn money through honesty, lack of cunningness, contact of a Brahmin who follows the code of conduct properly, and who is fully devoted and surrendered to the feet of Shri Hari, making efforts to achieve Dharma, Arth, Kama, devotion towards Guru and God, inclination towards the protection of cow, belief in charity and cleverness in trade etc.

A Shudra should develop the virtues to serve the other three castes (Brahmin, Kshatriya, and Vaishya), serve their parents and follow the code of conduct such as non-violence, etc. Moreover, he should serve the cows and God with clear heart and should be satisfied with the food

and money achieved by serving them.
And non-violence, truth, abstention from stealing,
cleansing and purification, discipline of senses,
charity, self-control, compassion and forgiveness
-these are the means of 'Dharma' for all the
four castes. Therefore, people of all the four
castes should follow the code of conduct like
non-violence etc.

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Shloka : 91

संस्काराश्चान्हिकं श्राद्धं यथाकालं यथाधनम् ।

स्वस्वगृह्यानुसारेण कर्तव्यं च द्विजन्मभिः ॥ ९१ ॥

अने જે દ્વિજ હોય તેમણે ગર્ભાધાનાદિક સંસ્કાર તથા આહ્નિક તથા શ્રાદ્ધ, એ ત્રણ જે તે પોતાના ગૃહ્યસૂત્રને અનુસારે કરીને, જેવો જેનો અવસર હોય અને જેવી ધનસંપત્તિ હોય તે પ્રમાણે કરવાં. ॥ ૯૧ ॥

And a Brahmin should perform the three rituals which are the 'Sanskar' i.e. ceremonies like purification ceremony at the time of conception etc.; 'Ahnik' i.e. daily worship, service to God; 'Shraddh' i.e. funeral ceremonies for the deceased ancestors. These rituals should be performed as per situation, occasion and the financial status of person. ॥ 91 ॥

Commentary

The devotees of Shri Hari, belonging to Brahmin, Kshatriya and Vaishya caste, should perform the sixteen 'Sanskars' i.e. ceremonies. These ceremonies are to be performed alongwith Vedic Mantras at the time of conception, when a girl attains puberty, during pregnancy, after the birth of a child, naming ceremony, Nishkraman i.e.

when a son goes out of the house; 'Annaprasan' i.e. when a child starts taking solid food during sixth month; 'Chaul Karm' i.e. when the head of a child is shaved for the first time; 'Karnavedh' i.e. while piercing the ears of a child; 'Vratadesh' i.e. sacred thread ceremony; 'Vedarambh Kriyavidhi' i.e. when a child starts to learn scriptures; 'Keshant' i.e. 'Keshvapan' ceremony to be performed at the end of 'Vedvrat'; 'Snanam' i.e. when a vow is completed; 'Udvah' i.e. marriage, 'Agyadhan' i.e. ceremony called 'Vivahagni'; 'Parigrah' and 'Agnihotra' i.e. 'Tretagni Sangrah' ceremony. For women belonging to above mentioned three castes only marriage ceremonies should be performed through Vedic Mantras, whereas, as far as Shudras are concerned, all the ceremonies including marriage ceremony should be performed without using Vedic Mantras.

And purification, meditation, worship of Shri Hari, recitation, singing the praise of the virtues of Shri Hari, listening to the narratives of Shri Hari etc. are 'Ahnik' i.e. the rituals to be performed everyday. These rituals should be performed by all the devotees of Shriji Maharaj everyday.

And 'Shraddh' ceremonies i.e. offerings to the deceased ancestors should be performed as per the convenience of time and place. If a

person is financially capable then ninety-six 'Shradh' ceremonies should be performed every year to please the deceased ancestors. If a person is not capable financially, then every year the two 'Shradh' ceremonies called 'Mahalaya' and 'Samvatsarik' should be performed. And if a person is not capable of performing the whole ceremony then only 'Pind-daan' i.e. offerings of flour balls ritually termed as Pind should be performed.

Now 'Sanskar', 'Ahnik' and 'Shraddh', these rituals should be performed 'Yathakaalen', that means the rituals related to God should be performed during first quarter of the day, the rituals related to living human beings should be performed during the mid-day and the rituals related to the deceased ancestors should be performed during afternoon i.e. during third or fourth quarter of the day. Thus, such rituals should be performed at appropriate time and as per one's financial capacity. That is if one is financially capable then one should spend wholeheartedly.

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Shloka : 92

अज्ञानाज्ज्ञानतो वाऽपि गुरु वा लघु पातकम् ।

क्वापि स्यात्तर्हि तत्प्रायश्चित्तं कार्यं स्वशक्तितः ॥ ९२ ॥

अने क्यारेक ज्ञाणे अथवा अज्ञाणे जे नानुं-मोटुं पाप
थई ज्ञाय तो, पोतानी शक्ति प्रमाणे ते पापनुं प्रायश्चित्त
करवुं. ॥ ९२ ॥

And if one has committed a small or a big sin,
knowingly or unknowingly, then one should
perform the penance as per one's capacity. ॥ 92 ॥

Commentary

The great sages have mentioned six types of
sins. Shri Hari has distinguished them as such:
killing of a Brahmin, consuming alcoholic liquor,
stealing the gold (wealth) of a Brahmin, adultery
with the wife of one's Guru, company of the
sinners who commit above mentioned four types
of sins -these five types of sins are considered
to be 'Mahapapam' i.e. the biggest sin. Similar to
these 'Mahapapam' are 'Patak' which are to
criticize scriptures and to kill a close friend.
'Uppatak's' are the sins of the lesser degree than
the 'Mahapapam' which are to kill a cow, act of
stealing, adultery with some one's else's wife

etc. 'Atipaapam' are the sins which are bigger than the 'Mahapaapam' which are to have sexual relations with one's own mother, sister, daughter and daughter-in-law. 'Atyaadhikpaapam' are bigger sins than the 'Atipaapam' which are to treach the staunch devotees of Shriji Maharaj etc. The 'Prakirnapapam' are the five sins of lesser degree than the 'Uppatak' which are to consume onions, garlic etc.. A person who has committed the sin, a person who has encouraged to commit the sin, a person who has consented, a person who has helped and a person who has shown compassion towards the sinner i.e. who has protected the sinner who is absconding after committing the sin - all such five types of people are responsible for committing the sin.

Shri Harikrishna Bhagwan who is absolute Supreme God and a person who experiences His luminous form and who is also an expert in scriptures is called an 'Anadi Mukta'. God and Anadi Muktas are in communion and hence whatever they preach is called the code of conduct. Now, all the sins committed by a person are destroyed, if he performs the penance prescribed by God and His enlightened Muktas. If a person who doesn't have proper knowledge of astrology, code of conduct, diagnosis of a disease and that of penance and he prescribes

the improper remedies then he becomes the biggest sinner. Now, if the committee to prescribe the penance assigns the incorrect penance, the sinner attains the purification by performing the prescribed penance. But the person, who had prescribed the penance otherwise, accumulates the sin.

Shri Hari has prescribed the penance for all the sins in 'Satsangjeevan'. Here, Shri Hari elaborates that the penances which are fatal to one's life are as per the opinion of ancient saints. But in fact, He prefers lifelong repentance and austerity as penance in above mentioned severe cases. Nothing is gained by giving up one's life. Therefore, the penance should be performed through repentance and without giving up one's life. This is advisable for the seekers on the path of salvation. Committing suicide is the worst kind of offence. Therefore, in Kaliyuga, Shri Hari has considered the act of repentance and severe religious austerity more beneficial.

Moreover, the penance should be performed, if other people know about the sin committed. If the sin committed by a person is not known by other people, then he should recite the Mahamantra 'Swaminarayan' in privacy and should perform charity as per his capacity.

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Shloka : 93-94-95

वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम् ।

पुराणं भारते तु श्रीविष्णोर्नमिसहस्रकम् ॥ ९३ ॥

अने ચાર વેદ, તથા વ્યાસસૂત્ર, તથા શ્રીમદ્ભાગવત નામે પુરાણ,
તથા મહાભારતને વિષે શ્રીવિષ્ણુસહસ્રનામ; ॥ ૯૩ ॥

And the four Vedas, Vyas Sutra, Purana called
Shrimad Bhagvat, Shri Vishnu Sahastranam from
Mahabharat. ॥ 93 ॥

તથા શ્રીભગવદ્ગીતા નીતિશ્ચ વિદુરોદિતા ।

શ્રીવાસુદેવમાહાત્મ્યં સ્કાન્દવૈષ્ણવખણ્ડગમ્ ॥ ૯૪ ॥

તથા શ્રીભગવદ્ગીતા, તથા વિદુરજીએ કહેલી જે નીતિ, તથા
સ્કંદપુરાણનો જે વિષ્ણુખંડ તેને વિષે રહ્યું એવું જે
શ્રીવાસુદેવમાહાત્મ્ય; ॥ ૯૪ ॥

And Shri Bhagvat Gita, the principles explained by
Vidurji and Shri Vasudev Mahatmya which is a part
of Vishnukhand from Skand Purana. ॥ 94 ॥

ધર્મશાસ્ત્રાન્તર્ગતા ચ યાજ્ઞવલ્ક્યઋષેઃ સ્મૃતિઃ ।

एतान्यष्ट ममेष्ठानि सच्छास्त्राणि भवन्ति हि ॥ ९५ ॥

અને ધર્મશાસ્ત્રના મધ્યમાં રહી એવી જે યાજ્ઞવલ્ક્યઋષિની
સ્મૃતિ - એ જે આઠ સચ્છાસ્ત્ર તે અમને ઇષ્ટ છે. ॥ ૯૫ ॥

And the Smriti by Yagyavalkya Rishi which is a part of Dharma Shastra - these eight scriptures are preferred by Me. || 95 ||

Commentary

Veda means Rig, Sam, Yajur and Atharv; these four Vedas and the part of Vedas are Shiksha i.e. teachings; Kalp i.e. sacred precepts; Vyakaran i.e. grammar and analysis; 'Chhand' i.e. prosody or rules to compose poetry; Jyotish i.e. astrology; Nirukt i.e. explanation of or commentary on above mentioned Vedangas. Vyas Sutras means the precepts or rules or principles told by Vyas Muni. Sutra means a statement with a very few words of clear meaning, in short a statement which is meaningful unbiased so that it could be applied to everyone and without any fault. Vyas Sutra is a collection of such Sutras. Shrimad Bhagwat is a Purana i.e. an ancient legendary story which consists of twelve sections and total eighteen thousand Shlokas, which starts with Gayatri Mantra and ends with Gayatri Mantra; which contains Narayan Kavach and the story of the killing of a demon called Vritasur. In Mahabharat there is a chapter called 'Anushasnik Parva'. There is a famous Stotram called 'Vishnu Shastranam' in this chapter. In Mahabharat, there is a chapter called 'Bhishma Parv', this chapter consists of 'Shri Bhagwat Gita'

which is a series of preachings given by Shri Krishna Bhagwan to Arjun during the battle of Mahabharat. In Mahabharat there is a chapter called 'Udyog Parva' which consists of 'Vidur Neeti' in which Vidur has explained the ethical and moral principles to Dhrutrashtra. Kartik Swami had narrated the Skand Purana which consists of seven parts. Vaishnav Khand is one of these parts in which Shri Narayan has narrated the Shri Krishna Mahatmya in thirty-two chapters which is called 'Shri Vasudev Mahatmya'. 'Smriti' means to remind or to remember. Yagyavalkya, the son of Brahmarshi Devraat, remembered through his meditative power, the religion spread as various branches and arranged all these branches of religion as one scripture called 'Yagyavalkya Smriti' which is a part of Dharma Shastra. All these eight scriptures confirm and establish the existence of God. Therefore, these scriptures are preferred.

As these scriptures define and establish the incarnations of Supreme Lord Shri Swaminarayan Bhagwan, similarly, the scriptures written by Shri Hari and His God-realized Muktas give the knowledge about the divine luminous form of the Supreme Being, the incarnate of all incarnations, God of all Gods Shri Swaminarayan Bhagwan. These scriptures also ascertain the

supremacy of Supreme God Shri Swaminarayan
Bhagwan. Shri Hari says that such scriptures are
preferred by Him the most.

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Shloks : 96

स्वहितेच्छुभिरेतानि मच्छिश्यैः सकलैरपि ।

श्रोतव्यान्वथ पाठ्यानि कथनीयानि च द्विजैः ॥ ९६ ॥

अने पोताना छितने ઇચ્છતા એવા જે અમારા સર્વે શિષ્ય તેમણે, એ આઠ સચ્છાસ્ત્ર જે તે સાંભળવાં અને અમારા આશ્રિત જે દ્વિજ તેમણે, એ સચ્છાસ્ત્ર જે તે ભણવાં તથા ભણાવવાં, તથા એમની કથા કરવી. ॥ ૯૬ ॥

And all My disciples, aspiring for their welfare, should listen to the eight scriptures and My Brahmin devotees should study, teach and narrate these scriptures. ॥ 96 ॥

Commentary

The scriptures written by Shriji Maharaj and by this highly evolved Muktas should be preferred to the above mentioned eight scriptures, related to other incarnations. The scriptures, written by the saints of Shriji Maharaj, are more helpful to a seeker on the path of salvation, as they describe in detail the purpose of manifestation of Shriji Maharaj, His attributes and divine words throughout His presence in this world. His divine existence, His divinity, and His supremacy which establish Him as the Lord of all etc..

Moreover, the code of conduct, prescribed by Shri Hari, could be learnt only from the scriptures related to Shri Hari and not from the above mentioned eight scriptures related to other incarnations. Shri Hariji Himself has explained the secrets of His divine form etc. in Vachanamrit. Therefore, Vachanamrit, which consists of the direct teachings of Shriji Maharaj, should be considered to be superior to all the scriptures and should be followed with full faith.

Moreover, the characteristics of a devotee of Shriji Maharaj are faithfulness, devotion and complete surrender towards Shriji Maharaj as described by the scriptures like Vachanamrit etc. A faithful and devoted wife does not like to admire any man other than her husband, similarly a faithful, devoted and completely surrendered devotee of Shriji Maharaj enjoys to hear, read study and teach the scriptures related to only Shriji Maharaj and also likes to arrange the sessions for the narratives of Shriji Maharaj. Such devotees with absolute faith are considered to be completely devoted, absolute or supreme devotees. The devotees who lack such complete devotion are considered to be the ordinary devotees of lower category.

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Shloka : 97

तत्राचारव्यवहतिनिष्कृतानां च निर्णये ।

ग्राह्या मिताक्षरोपेता याज्ञवल्क्यस्य तु स्मृतिः ॥ ९७ ॥

अने ते आठ सख्यशास्त्रमांधी आचार, व्यवहार अने प्रायश्चित्त-अे त्राणनो जे निर्णय करवो तेने विषे तो मिताक्षरा टीकाअे युक्त अेवी जे याज्ञवल्क्यऋषिनी स्मृति तेनुं ग्रहण करवुं. ॥ ९७ ॥

And among these eight scriptures, 'Yagyavalkya Smriti' with Mitakshar Tika should be followed to decide the code of conduct, worldly formalities and penance. ॥ 97 ॥

Commentary

'Achar' means the code of conduct to be followed every day as well as to be followed on special occasions. 'Vyavhaar' means worldly formalities like how much to give or to take etc. 'Nishkrut' means the penance for the sins committed knowingly or unknowingly. It is mentioned to follow 'Yagyavalkya Smriti' with Mitakshar Tika to clear the doubts arising due to different opinions and to arrive at a final conclusion regarding above mentioned topics. Here, only those principles should be followed, which are in

accordance with the principles of Shri Swaminarayan Bhagwan and the contradictory principles should not be followed. Actually, Shri Hari Himself has explained the principles of code of conduct etc. very clearly and in a better way than 'Yagyavalkya Smriti' with Mitakshar Tika in the fifth Chapter of 'Satsangijeevan', therefore the devotees of Shri Hari should follow 'Satsangijeevan' to take the decision regarding the code of conduct, worldly formalities and penance.

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Shloka : 98

श्रीमद्भागवतस्यैषु स्कन्धौ दशमपञ्चमौ ।

सर्वाधिकतया ज्ञेयौ कृष्णमाहात्म्यबुद्धये ॥ ९८ ॥

अने वणी अे आठ सख्शास्त्रने विषे जे श्रीमद्भागवत पुराण, तेना दशम ने पंचम नामे जे जे स्कंध, ते जे ते श्रीकृष्णभगवानना माहात्म्य ज्ञाणवाने अर्थे सर्वथी अधिकपण्णे ज्ञाणवा. ॥ ९८ ॥

And also among all those eight scriptures, the fifth and the tenth part of Shrimad Bhagwat Purana should be considered to be more important to know the glory of Shri Krishna Bhagwan. ॥ 98 ॥

Commentary

Shriji Maharaj has mentioned to consider the fifth and the tenth part of Shrimad Bhagwat to be more important to know the glory of Shri Krishna Bhagwan. Also, in Shikshapatri, Shloka 117, it is mentioned to listen to the tenth part of Shrimad Bhagwat regularly with due respect; or should listen to that once in a year, and the scholars should read it regularly or once in a year. Shriji Maharaj has mentioned this as a general rule in these two Shlokas i.e. He has mentioned this to reconcile the followers of other incarnations. But

the main principle of Shriji Maharaj has been mentioned in Shikshapatri Shloka 208 and 209, which is 'My devotees should study this Shikshapatri every day and the devotees, who cannot read, should listen to this Shikshapatri with due respect and if there is no one available to read the Shikshapatri then the Shikshapatri should be worshipped everyday. And considering My words in the form of Shikshapatri, as My divine form, this Shikshapatri should be followed with full faith.' This main principle has been mentioned by Shriji Maharaj for His absolute devotees to make them aware of His divinity and glory.

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Shloka : 99

दशमः पञ्चमः स्कन्धो याज्ञवल्क्यस्य च स्मृतिः ।

भक्तिशास्त्रं योगशास्त्रं धर्मशास्त्रं क्तमेण मे ॥ ९९ ॥

अने दशमस्कंध तथा पंचमस्कंध तथा याज्ञवल्क्यनी स्मृति अ
जे त्राण, ते अनुक्रमे करीने अमारुं भक्तिशास्त्र, योगशास्त्र
अने धर्मशास्त्र छे; कहेतां, दशमस्कंध ते भक्तिशास्त्र छे
अने पंचमस्कंध ते योगशास्त्र छे - अने याज्ञवल्क्यनी स्मृति
ते धर्मशास्त्र छे - ओम ज्ञाणवुं. ॥ ९९ ॥

And 'Dasham Skandh', 'Pancham Skandh' and 'Yagyavalkya Smriti' represent 'Bhakti Shastra', 'Yoga Shastra' and 'Dharma Shastra' respectively; i.e. 'Dasham Skandh' represents 'Bhakti Shastra', 'Pancham Skandh' represents 'Yoga Shastra' and 'Yagyavalkya Smriti' represents 'Dharma Shastra'. ॥ 99 ॥

Commentary

Shriji Maharaj has mentioned 'Dasham Skandh' as 'Bhakti Shastra'. But Shri Hari Himself has inspired Sadguru Varni Vasudevanand Swami to write a scripture called 'Satsangibhushan' and the first Acharya Shri Raghuvеerji Maharaj to write a scripture called 'Harileela Kalptaru'. Here, Shriji Maharaj has explained the nine types of

devotion and 'Premlakshana Bhakti as tenth type of devotion. Moreover, these nine types of devotion have been subdivided into eighty-one types of devotion. The eighty-second type of devotion is Premlakshana Bhakti along with awareness and knowledge. All the forms of above mentioned devotion have been explained in these two scriptures. Therefore, these two scriptures represent 'Bhakti Shastra' whereas in 'Dasham Skandh', devotion has been explained as an attraction of Gop and Gopis from Vrindavan towards Shri Krishna Bhagwan for a short duration.

Moreover, Pancham Skandh has been mentioned as 'Yoga Shastra' but in Swaminarayan sect, a lot of devotees of Shri Hari, who had renounced there family, relatives, wealth, properties etc. and surrendered to Shri Hari out of great affection, have attained the stage of Ekantik, Param Ekantik and Anandi Mukta. Such devotees have achieved the knowledge of divine form of Supreme Lord Shri Swaminarayan Bhagwan through the study of the scriptures written by the God-realized saint-devotees of Shri Hari. These scriptures are 'Satsangi Bhushan', 'Harileela Kalptaru', 'Harikrishnaleelamrit', 'Harileelamrit', 'Bhaktachintamani' etc. and the supreme Yoga, which is to get united with the divine form of

Shri Hari, could be attained through study of these scriptures. Therefore, these scriptures are the real 'Yoga Shastra'.

And also 'Yagyavalkya Smriti' has been mentioned as 'Dharma Shastra'. But the scripture 'Satsangi Jeevan' written by Shriji Maharaj Himself explains properly the code of conduct for all the castes and for various stages of life, worldly formalities and the methods of penance etc. Therefore, this is the real 'Dharma Shastra'.

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Shloka : 100

शरीरकाणां भगवद्गीतायाश्चावगम्यताम् ।

रामानुजाचार्यकृतं भाष्यमाध्यात्मिकं मम ॥ १०० ॥

अने श्री रामानुजाचार्ये कुर्यु, अेवुं जे व्याससूत्रनुं श्रीभाष्य
तथा श्री भगवद्गीतानुं भाष्य अे जे भे, ते अमारुं
अध्यात्मशास्त्र छे अेम ज्ञाणुवुं. ॥ १०० ॥

And the commentaries of 'Vyassutra' and that of 'Shri Bhagwat Gita' given by Shri Ramanujacharya, these two should be considered as my spiritual scriptures. ॥ 100 ॥

Commentary

Shriji Maharaj has mentioned 'Vyas Sutra Bhashya' and 'Gita Bhashya' as His spiritual scriptures. But, Shriji Maharaj has established the scriptures related to other incarnations to reconcile the other living beings. For an absolute devotee of Shriji Maharaj, Vachanamrit the collection of holy words of Shriji Maharaj is the real spiritual scripture. Because Shriji Himself has mentioned in the seventh Vachanamrit of Gadhada first chapter: "in the scriptures, where ever spiritual concepts are explained, nobody understands them and gets confused. Therefore, I am explaining you the spiritual concepts properly.

All of you listen to them."

This statement of Shri Hari indicates that the spiritual knowledge regarding the form and qualities of soul, God, illusion (Maya), Supreme Being, Ultimate Supreme Being and the dual nature of God. i.e. physical attributes (perceived through sense) and spiritual attributes (beyond senses), material manifestation and spiritual existence, human nature and divine nature, direct perception and indirect perception, eternal presence in the form of idols and scriptures etc. has been explained properly by Shri Hari Himself in 'Vachanamrit'. Such clear explanations have not been noticed in any other scriptures. Therefore, devotees of Shri Hari should consider 'Vachanamrit' to be their spiritual scripture.

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Shloka : 101-102

एतेषु यानि वाक्यानि श्रीकृष्णस्य वृषस्य च ।

अत्युत्कर्षपराणि स्युस्तथा भक्तिविरागयोः ॥ १०१ ॥

अने એ સર્વે સચ્છાસ્ત્રને વિષે જે વચન તે જે તે, શ્રીકૃષ્ણભગવાનનું સ્વરૂપ, તથા ધર્મ, તથા ભક્તિ, તથા વૈરાગ્ય - એ ચારના અતિ ઉત્કર્ષપાણને કહેતાં હોય. ॥ ૧૦૧ ॥

And the statements belonging to all these scriptures, which describe the supremacy of the luminous form, religion, devotion and ascetics of Shri Krishna Bhagwan. ॥ 101 ॥

मन्तव्यानि प्रधानानि तान्येवेतरवाक्यतः ।

धर्मेण सहिता कृष्णभक्तिः कार्येति तद्रहः ॥ १०२ ॥

તે વચન જે તે બીજાં વચન કરતાં પ્રધાનપાણે માનવાં. અને શ્રીકૃષ્ણભગવાનની ભક્તિ, તે જે તે, ધર્મે સહિત જ કરવી, એવી રીતે તે સર્વે સચ્છાસ્ત્રનું રહસ્ય છે. ॥ ૧૦૨ ॥

Those statements should be given preference to the other statements. And Shri Krishna Bhagwan should be worshipped alongwith the proper code of conduct. This is the essence of all the scriptures. ॥ 102 ॥

Commentary

Shriji Maharaj may have mentioned some general

and indirect statements for the welfare of all the living beings, but the statements, which have been spoken only for His absolute devotees, should be considered of greater importance. These statements are the main principles and direct teachings of Shri Hari.

The statements from Vachanamrit etc., which establish Shri Hari as God of Gods, cause of all the causes and supreme manifestation, should be considered to be of greater importance and the indirect statement with generalized meaning should be considered to be of secondary importance.

For example in Shikshapatri Shloka 98 and Shloka 117, it has been mentioned to consider the Dasham Skandh and the Pancham Skandh of Shrimad Bhagwat to be of more importance and should be studied and listened to regularly. These are secondary statements, whereas, Shri Hari has mentioned in Shikshapatri Shloka 208 and Shloka 209 to study, to listen to and to worship Shikshapatri. These statements should be considered to be of greater importance than that of Shikshapatri Shloka 98 and Shloka 117

Moreover, Shri Hari has mentioned in 58th Vachanamrit of Gadhada Middle Chapter that the scriptures, describing the playful characteristics of one's own worshipping God, right from

His manifestation till His willful disappearance, nourishes the sect. Therefore, the devotees of Shriji Maharaj should follow the scriptures written by Shriji Maharaj Himself and by His God-realized saints and should follow the statements related to Shriji Maharaj chiefly.

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Shloka : 103

धर्मो ज्ञेयः सदाचारः श्रुतिस्मृत्युपपादितः ।

माहात्म्यज्ञानयुग्भूरिस्नेहो भक्तिश्च माधवे ॥ १०३ ॥

अने श्रुति - स्मृति तेमणुे प्रतिपादन कुर्यो अेवो जे सदाचार ते धर्म जाणवो. अने श्रीकृष्णभगवानने विषे माहात्म्यज्ञाने सहित जे धणुे स्नेह ते भक्ति जाणवी. ॥ १०३ ॥

And the code of conduct established by Shruti-Smriti (Scriptures) should be considered as religion. And the great affection towards Shri Krishna bhagwan along with the knowledge of His glory should be considered as devotion. ॥ 103 ॥

Commentary

The Vachanamrit of Supreme God Shriji Maharaj should be considered as 'Shruti'. And the scriptures and praise poetry written and composed by His Muktas through His inspiration should be considered as 'Smriti'; therefore the code of conduct established by these scriptures and followed by the great Muktas like Shri Gopalanand Swami and Dada Khachar etc. should be considered as religion. And practicing such religion through total devotion towards Shriji Maharaj i.e. complete surrender towards Him is considered as 'Ekantik Dharma'. And the reward

of the Ekantik Dharma is the contemplation of Shriji Maharaj in one's infinitesimal spiritual soul. And the importance of the religions based on caste and categories is negligible compared to the Ekantik Dharma i.e. Bhagwat Dharma. And their rewards are also shortlived, whereas by following Bhagwat Dhrama the living being can cut through the veils of Maya i.e. illusion and attain the unity with the Supreme Being. Great affection towards Shri Harikrishna alongwith the knowledge of divine attributes and glory should be considered as devotion. Shri Swaminarayan Bhagwan who is my worshipping God; He is Lord of Anantkoti, Anadi Muktas and Param Ekantik Muktas, giver of all hapiness, and all controller. And He illuminates the reigns of infinite number of Akshar Brahma, Mahamaya and Mahapurush by prevailing there through His brilliance. And He is residing in His divine luminous form in Akshardham, which is at the highest position. Such Shri Hariji accepts my worship in His human form out of compassion only. With such understanding of His greatness Shriji Maharaj should be worshipped with great affection. Hence when the total attention of all the senses is concentrated on Shri Hari only, it is considered as 'Premlakshana Bhakti'.

And in front of God or in the temple of God, one should not behave in arrogant or obscene manner

and one should not find faults in a devotee of God nor offend him. All these are considered as offences on the path of devotion. Moreover, one should worship Shri Hari with complete faith and without any ego or jealousy. The ego generates anger, jealousy, malice and envy and the devotion of an egoistic devotee has been considered of evil nature by the scriptures. Therefore, by giving up such weaknesses, Shri Hari should be worshipped for one's salvation only and not for any other rewards.

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Shloka : 104

वैराग्यं ज्ञेयमप्रीतिः श्रीकृष्णोत्तरवस्तुषु ।

ज्ञानं च जीवमायेशरुपाणां सुष्ठु वेदनम् ॥ १०४ ॥

अने श्रीकृष्णभगवान विना अन्य पदार्थमां प्रीति नहि ते
वैराग्यं ज्ञानं. अने जीव, माया अने ईश्वर तेमना स्वप्ने
जे इडी रीते ज्ञानं तेने ज्ञान कळीये. ॥ १०४ ॥

And the lack of attachment in all the objects except Shri Krishna Bhagwan should be considered as 'Vairagya' i.e. ascetism and knowing the qualities of 'Jeev' i.e. living being, 'Maya' i.e. illusion and 'Ishwar' i.e. God should be considered as 'Gyan' i.e. knowledge. ॥ 104 ॥

Commentary

The complete surrender towards Shriji Maharaj due to great affection and knowledge of His glory and lack of interest in body and body related objects, objects of five senses, enjoyments related to physical existence and sensual pleasures, is called 'Vairagya' i.e. ascetism. When there is detached approach towards the experience of the bliss of the splendour of Maha Purush, Maha Kaal, Vasudev Brahma and personified Akshar Brahma is called 'Param Vairagya' i.e.

Supreme or absolute ascetism. The knowledge of the four types of 'Pralaya' i.e. universal destruction is the cause of the origin of Vairagya. The purpose of Vairagya or the Vairagya itself is to strengthen the understanding that at times there is no place which is beyond the ill-effects of Kaal i.e. time and Maya i.e. illusion except that in the vicinity of Shriji Maharaj which only can provide the absolute and ultimate bliss. When a person does not desire to experience all the happiness and wealth, which are of inferior quality than the bliss of unity with Shriji Maharaj, even though they are available. This is the outcome of Vairagya.

And to know the characteristics of various stages of spiritual evolvment which are Jeeva, Maya, Ishwaras like Brahma etc., Vairaj, Prakriti, Purush, Kaal, Maha Maya, Mool Purush, Hiranyagarbh, Akshar and Parbrahman Purushottam (Supreme God) is called 'Gyan' i.e. knowledge.

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Shloka : 105

हृदयस्थोऽणुसूक्ष्मश्चिद्रूपो ज्ञाता व्याप्याऽखिलां तनुम् ।
ज्ञानशक्त्या स्थितो जीवो ज्ञेयोऽच्छेद्यादिलक्षणः ॥ १०५ ॥

अने જે જીવ છે તે હૃદયને વિષે રહ્યો છે, ને આણુ સરખો
સૂક્ષ્મ છે, ને ચૈતન્યરૂપ છે, ને જ્ઞાણનારો છે. અને પોતાની
જ્ઞાનશક્તિએ કરીને નખથી શિખાપર્યંત સમગ્ર પોતાના
દેહપ્રત્યે વ્યાપીને રહ્યો છે. અને અછેદ, અભેદ, અજર,
અમર, ઈત્યાદિક છે લક્ષણ જેનાં એવો જીવ છે એમ
જ્ઞાણવો. ॥ ૧૦૫ ॥

And the soul, which is residing into the heart, is minute as an atom and full of life and spiritual qualities. And it is pervading the whole body right from the head to the toes through its power of knowledge. And it is indivisible, invisible, ever youthful, immortal. An entity having such qualities should be considered as a soul. ॥ 105 ॥

Commentary

Shri T says that the soul is residing into the heart it is as minute as an atom, it is of spiritual nature and the knower of everything. It is pervading throughout the body from head to toe through power of knowledge.

The spiritual soul could be revealed by meditating

on Shriji Maharaj. Shri Hari has mentioned: I, the Ultimate Supreme God, by meditating on My divine form, the soul can be perceived. The crores of methods other than meditating on My divine form cannot make the soul visible and in future also it could not be seen. When My devotee follows My teachings and meditates on My divine form, considering himself as a soul he can experience My divine form and at the same time he can see his spiritual self also. The soul has the luminous quality and the spiritual soul is neither a male nor a female nor a relative to someone. Moreover, as Ishwar and Maya i.e. God and illusion, are immortal, similarly the souls, manifested through Maya i.e. illusion, are also immortal. But soul is not a part of Supreme Being, and wherever in scriptures, souls have been mentioned as a part of Supreme God that is because the Ekantik Muktas have the qualities similar to that of Supreme God which are 'Dharma' i.e. code of conduct, 'Gyan' i.e. knowledge, 'Vairagya' i.e. ascetism etc.. Therefore, they have been referred to as a part of God's splendour, but they should not be considered as the sparks coming out of fire.

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Shloka : 106

त्रिगुणात्मा तमः कृष्णशक्तिर्देहतदीययोः ।

जीवस्य चाहंममताहेतुर्मायावगम्यताम् ॥ १०६ ॥

अने જે માયા છે તે ત્રિગુણાત્મિકા છે ને અંધકારરૂપ છે, ને શ્રીકૃષ્ણભગવાનની શક્તિ છે. અને આ જીવને, દેહ તથા દેહના જે સંબંધી, તેમને વિષે અહંમત્વની કરાવનારી છે- એમ માયાને જાણવી. ॥ ૧૦૬ ॥

And the Maya, i.e. illusion, has three attributes and is similar to darkness and it is the power of Shri Krishna Bhagwan. And it creates attachment and binds the soul with body and to the objects related to body these are the characteristics of Maya. ॥ 106 ॥

Commentary

In this Shloka, Shriji Maharaj explains the form of Maya. Maya has three attributes, i.e. Satva, Rajas and Tamas. It is similar to darkness, because it covers the soul with the veil of attachment towards the objects of sensual pleasure and makes the soul ignorant about the divine form of Supreme Being. And it is the strength of Maha Purush Shri Krishna Bhagwan, i.e. it has been accepted as the root cause to perform the various acts like creating

his universe etc. and it serves the Mahapurush Shri Krishna Bhagwan in the form of Mahamaaya. It is the origin of ego and attachment for the souls and egoistic deities of the Universe. It is the cause of origins of crores of Pradhan and Purush. Also, it is everlasting i.e. without any beginning or end and it is faultless. And Mahakal is one of the forms of power of Shri Hari. He controls all being surrendered to Shri Krishna, moreover it has divine form and inspires the Prakriti Purush. And all his actions are without rhythm and disturbances as that of Prakriti Purush. It is able to protect various kind of manifestations. Aksharbrahm exists in the form of 'Satya' i.e. truth, 'Gyan' i.e. knowledge, 'Anant' i.e. endless, 'Poorna' i.e. complete, 'Akhand' i.e. absolute. Thus it is with form. It is pure, everlasting, faultless and illuminates Maya etc. and supports all. And in its alternative form, as an abode of Shri Hari, it is formless. It is the brilliant light of Shriji Maharaj which manifests as 'sat' i.e. truth, 'chit' i.e. knowledge and 'anand' i.e. bliss, which is also Brahm which is absolute, formless and without any shield or coverings. That means the brilliant light of Shriji Maharaj is 'Akshar' or 'Akshardham'. Moreover, Shri Hari keeps on reminding the perishable qualities of body due to 'Kaal' and 'Maya'. And says that this body is going to perish,

any moment due to unavoidable momentum of 'Kaal', therefore various kinds of desires for the sensual pleasure which bind one into the cycle of birth and death should be given up and one should contemplate only Shri Hari in one's heart. And the soul is constant i.e. unchanging which knows and illuminates the senses of perception and action, and the mind; and it is full of spiritual energy and it is faultless. Therefore, it is immortal. With proper understanding, the soul should be considered as equivalent to Aksharbrahm. One should surrender to Supreme God and one should regularly worship Shri Hari through nine types of 'Ekantik' i.e. absolute devotion which are listening etc. along with the 'Dharma' i.e. proper code of conduct, 'Gyan' i.e. knowledge and 'Vairagya' i.e. ascetism. As a reward to such devotion, Shri Hari blesses His devotees to attain the bliss of unity with His divine form in His abode.

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Shloka : 107

हृदये जीववज्जीवे योऽन्तर्यामितया स्थितः ।

ज्ञेयः स्वतन्त्र ईशोऽसौ सर्वकर्मफलप्रदः ॥ १०७ ॥

अને જે ઈશ્વર છે તે જે તે, જેમ હૃદયને વિષે જીવ રહ્યો છે, તેમ તે જીવને વિષે અંતર્યામીપણે કરીને રહ્યા છે ને સ્વતંત્ર છે, ને સર્વ જીવને કર્મફળના આપનારા છે- એમ ઈશ્વરને જાણવા. ॥ ૧૦૭ ॥

And as the soul is residing into the heart, similarly, God is residing into the soul as an inner being and He is free. And He rewards all the living beings as per their deeds. These are the characteristics of God. ॥ 107 ॥

Commentary

It has been mentioned that 'God is residing into the soul as an inner being'. Here, the word soul indicates the 'Jeevkoti' and 'Ishwarkoti'. As Parbrahma i.e. Ultimate Supreme God, is residing as an inner being into the 'Jeevkoti' and 'Ishwarkoti', similarly, He is also residing as an inner being into the 'Brahmkoti' and 'Aksharkoti'. Here, 'Parbrahm' i.e. Ultimate Supreme Being, has been mentioned as 'Ishwar'

And he has been prevailing as an inner being

through His brilliance in Aksharkoti, Ishwarkoti and Jeevkoti as per there heirarchy, but He does not manifest as a Jeev or Ishwar. Here, 'Taratamya' means He is prevailing by His own brilliance in Akshar, as a brilliance of Akshar in Purush and as a brilliance of Purush in Jeevkoti. Thus, Shri Hari is all pervading through His brilliance. That means He is prevalent within Akshar and so on all the Kotis i.e. stages of evolvment, indirectly through His brilliance. And He is also the cause of existence of all these stages. And He is residing in His own abode exclusively in divine luminous personal form . He is united with the Anant Muktas in His divine form. And this same Supreme God has manifested Himself as numerous forms through His prowess. Thus the Supreme God is pervading in 'Saakar' (definite) form also. That means when He appears in front of a devotee and while residing in the soul of an Ekantik devotee, He is prevailing in Saakar form. Thus, for all other living beings Shriji is prevailing as an inner being through His brilliance but for His Ekantik devotees He is prevailing in His divine personal form.

Moreover, Maya, Purush, Kaal, Akshar etc. all are surrendered to Him and He is Lord of all the Muktas - Nitya Muktas, giver of all the happiness and all controller. Therefore He should be

considered as Master of all i.e. subordinate to none. And all other incarnations of Shri Hari have gained the splendour through Shri Hari and attained the honour of God. Thus, these incarnations who have received the splendour from Shri Hari are dependent on Shri Hari. Therefore they are not self-sufficient whereas Shri Hari is independent.

Such Shriji Maharaj, in the form of Mahapurush, is prevailing in all the living beings equally and rewards these living beings as per their deeds. And being pleased by His absolute devotees, He blesses them with His Darshan, bliss and unity with His divine form.

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Shloka : 108

स श्रीकृष्णः परंब्रह्म भगवान् पुरुषोत्तमः ।

उपास्य ईष्टदेवो नः सर्वाविर्भाकारणम् ॥ १०८ ॥

અને તે ઈશ્વર તે કયા, તો પરબ્રહ્મ પુરુષોત્તમ એવા જે શ્રીકૃષ્ણભગવાન તે ઈશ્વર છે. અને તે શ્રીકૃષ્ણ જે તે આપણા ઈષ્ટદેવ છે, ને ઉપાસના કરવા યોગ્ય છે અને સર્વ અવતારના કારણ છે. ॥ ૧૦૮ ॥

And the Ultimate Supreme Being, Supreme God Shri Krishna Bhagwan is 'Ishwar'. And Shri Krishna is our prime God and is worthy of worship and cause of all the incarnations. ॥ 108 ॥

Commentary

Mahapurush is the cause of the creation of infinite universes, their stability and their destruction. He has been described as Jeev, Nar, Akshar and Brahm i.e. Mahapurush has been mentioned as first Brahm. Saakar i.e. personal form of Akshar which is higher than Mahapurush Brahm has also been described as Brahm by Shri Hari in 'Satsangijeevan'. This Akshar is Saakar i.e. with definite divine form. Beyond this Saakar Akshar Brahm, the third Akshar Brahm consists of the clusters of the luminous brilliance of Shriji

Maharaj. This Brahm has been mentioned as pure Chaitanya Brahm in Vachanamrit. Shriji Maharaj is the cause of this Brahm which is formed by the clusters of luminous brilliance. He is supporting it and residing in it. Therefore, He is considered as Parbrahm i.e. the Ultimate Supreme Being. Moreover, Parbrahm is superior to Brahm in form, beauty, virtues and splendour etc. Thus, Shriji Maharaj, who is Parbrahm, is the cause of Triputi (triple) Brahm. And He is the Lord of all the Muktas and Nitya Muktas, giver of all the happiness and all controller. Therefore, He is described as the Superme God. And the divine form of Shri Hari is always full of eternal bliss and He attracts His absolute devotees towards His divine form. Moreover, 'Shri' means He is full of grace, which makes His Muktas blissful, therefore He is called Shri Krishna. And 'Bhag' means He who is full of divine virtues and infinite splendour of God. This is the characteristic of 'Bhagwan' i.e. God. Moreover, Shri Hari has confirmed that He has been mentioned as Shri Krishna by saying: I am the cause of all the incarnations like Ram, Krishna etc. I am the Ultimate Supreme God Shri Swaminarayan, I have been mentioned as 'Anadi Shri Krishna' by the scriptures of Swaminarayan sect. Shri Hari has mentioned in Harivakyasudhasindhu that He has been

mentioned as 'Bhagwan' by saying: I, Shri Swaminarayan Bhagwan, am the only cause of the creation of these infinite universes, their stability and their destruction; there is no other Bhagwan except Me; I am the only ultimate Supreme God. Moreover, Shri Hari Sahajanand Swami Mahaprabhu is also the cause of Nar-Narayan Bhagwan. This has been mentioned in Shri Hari Digvijay. Here Shriji Maharaj says to Nar-Narayan Dev: The earth is suffering due to irreligiousness, therefore, I myself will appear on earth. But, none can know about My appearance. Therefore, here in Badrikashram, under the 'pretext of the curse' of Durvaasa, in your disguise i.e. by informing the devotees that Nar-Narayan would appear, I will fulfill My intention in a short time. i.e. I will liberate My devotees by giving them My ultimate knowledge. That is why O Nar-Narayan! You should mention prominently that you are going to appear. And the fact that I am going to appear from the Akshardham, should be concealed i.e. My Muktas are going to explain it gradually. Thus, Shri Hariji is the Supreme God!

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Shloka : 109-110

स राधया युतो ज्ञेयो राधाकृष्ण इति प्रभुः ।

रुक्मिण्या रमयोपेतो लक्ष्मीनारायणः स हि ॥ १०९ ॥

अने समर्थ એવા જે શ્રીકૃષ્ણ તે જે તે, રાધિકાજીએ યુક્ત હોય ત્યારે રાધાકૃષ્ણ એવે નામે જાણવા. અને રુક્મિણીરૂપ જે લક્ષ્મી, તેમણે યુક્ત હોય ત્યારે લક્ષ્મીનારાયણ એવે નામે જાણવા. ॥ ૧૦૯ ॥

And when Shri Krishna, who is Almighty, is together with Radhikaji, He should be known as Radhakrishna and when He is together with Rukmaniji who is form of Laxmi, He should be known as Laxmi Narayan. ॥ 109 ॥

ज्ञेयोऽर्जुनेन युक्तोऽसौ नरनारायणाभिधः ।

बलभद्रादियोगेन तत्तन्नामोच्यते स च ॥ ११० ॥

અને એ શ્રીકૃષ્ણ જે તે અર્જુને યુક્ત હોય ત્યારે નરનારાયણ એવે નામે જાણવા. અને વળી તે શ્રીકૃષ્ણ જે તે, બળભદ્રાદિકને યોગે કરીને તે તે નામે કહેવાય છે -એમ જાણવું. ॥ ૧૧૦ ॥

And when Shri Krishna is together with Arjun, He should be known as Nar-Narayan and when Shri Krishna is together with Balbhadra etc.

He is known in combination with the respective names. || 110 ||

Commentary

Shri Harikrishna Maha Prabhu, cause of all the incarnations i.e who is able to appear as an incarnation out of His own will, appeared in male form through His own will. He used to appear in the form of Nar-Narayan, Laxmi-Narayan, Gopinath, Radha-Krishna etc. in front of the devotees of indirect incarnations like Radha-Krishna etc. to make them aware of His appearance as direct incarnation called Shri Swaminarayan. All these forms are manifested through His will i.e. in the form of indirect incarnations, He has been installed in the temples of main places such as Ahmedabad, Vadtal, Gadhada, Mooli etc. So that, the devotees of indirect incarnations could be reconciled and as a result they could attain the clarity to discriminate and finally surrender to Shri Hari as His absolute devotees and follow the path of worship-devotion of the direct incarnation Shri Hari. And also Shriji Maharaj Himself has been installed in the form of indirect incarnations.

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Shloka : 111

एते राधादयो भक्तास्तस्य स्युः पार्श्वतः क्वचित् ।

क्वचित्तदङ्गोऽतिस्नेहात्स तु ज्ञेयस्तदैकलः ॥ १११ ॥

अने એ રાધાદિક ભક્ત તે જે તે, ક્યારેક તો તે શ્રીકૃષ્ણભગવાનને પડખે હોય છે; અને ક્યારેક તો અતિ સ્નેહે કરીને શ્રીકૃષ્ણભગવાનના અંગને વિષે રહે છે, ત્યારે તો તે શ્રીકૃષ્ણભગવાન એકલા જ હોય-એમ જાણવા. ॥ ૧૧૧ ॥

And sometimes devotees like Radhaji etc. are next to Shri Krishna Bhagwan; and sometimes they are united within the form of Shri Krishna Bhagwan out of great affection, at that time Shri Krishna Bhagwan should be considered alone. ॥ 111 ॥

Commentary

When the Ekantik devotees of Shri Hari, who have pleased Him through their worship-meditation during their worshipping period in this world, leave their respective bodies they get united with the divine form of Shri Hari, or otherwise they remain in the vicinity of Shri Hari as per their understanding from a Sadguru (saint) And such absolute devotees are known as Ekantik, Jeevan Mukta and Param Bhagwat

during their worshipping period in this world. The attainment of the unity with the divine form of Shri Hari is the state of Anadi Mukta and that to remain in the vicinity of the divine form of Shri Hari is the state of Param Ekantik Mukta.

Moreover, Shri Hari has mentioned in Sarangpur, 11th Vachanamrit: "Sometimes the devotee is absorbed into divine form of God through great affection and sometimes remains in front of the divine form of God to serve Him. And as God is independent of all, similarly the devotee of God also attains the same." Such capacity could be attained through grace of God. Here, the state of total absorption has been mentioned. It should not be understood similar to total merger of water when added to water i.e. the devotee experiences the unity with the divine form, in the form of master-disciple or that of donor-receiver relationship and enjoys the eternal bliss of the divine form.

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Shloka : 112

अतश्चास्य स्वरूपेषु भेदो ज्ञेयो न सर्वथा ।

चतुरादिभुजत्वं तु द्विबाहोस्तस्य चैच्छिकम् ॥ ११२ ॥

એ હેતુ માટે એ શ્રીકૃષ્ણ ભગવાનનાં જે સ્વરૂપ, તેમને વિષે સર્વપ્રકારે કરીને ભેદ ન જાણવો. અને ચતુર્ભુજપાણું, અષ્ટભુજપાણું, સહસ્રભુજપાણું-ઇત્યાદિક જે ભેદ જાણાય છે તે તો, દ્વિભુજ એવા જે તે શ્રીકૃષ્ણ, તેમની ઇચ્છાએ કરીને છે - એમ જાણવું. ॥ ૧૧૨ ॥

And the variations in the form of Shri Krishna like Chaturbhooja, Ashtabhooja, Sahastrabhooja etc. are manifested by Dwibhooja Shri Krishna through His own will. For that reason all the forms of Shri Krishna Bhagwan should not be discriminated by any means. ॥ 112 ॥

Commentary

Shriji Maharaj used to give the experience of Samadhi to the seekers to ascertain them His supremacy. And during the state of Samadhi He used to appear in the form of Radha-Krishna, Nar-Narayan, Laxmi-Narayan etc.

Shriji Maharaj Himself has installed all these forms which are His own forms and have been manifested through His will, in the temples of great importance.

Therefore, one should not discriminate by any means between the different forms like Nar-Narayan, Laxmi-Narayan, Gopinath, Radha-Krishna etc. which have been installed in the big temples of Ahmedabad, Vadtal, Gadhada, Mooli etc. places of pilgrimage. But among Radha-Krishna residing in Goloka, Nar-Narayan and Laxmi-Narayan residing in Badrikashram etc. incarnations and Anadi Shri Krishna who is Shri Swaminarayan Mahaprabhu who is the Lord of Akshardham, there is the difference of incarnate - incarnation.

Moreover, when Shriji Maharaj willingly appeared in front of the seekers to ascertain them, like a person in disguise, in the form of Dwibhooja, Chaturbhooja or Sahastrabhooja etc., then there is no difference between these forms and that of Shriji Maharaj; they are the same.

Therefore these forms, which have been installed in our temples, are the forms of Shriji Maharaj in disguise. Therefore, one should not discriminate between these forms and that of Dwibhooja Shri Harikrishna Sahajanand Swami Mahaprabhu while worshipping them, i.e. the idols installed in the temples should not be considered different than that of Shri Swaminarayan Bhagwan. But, it should be understood that Shri Swaminarayan Bhagwan Himself is residing in those idols.

And Shri Hari has mentioned that "There is no difference between My divine form and My idols manifested through My will on this Earth. I, Shri Swaminarayan Bhagwan appear in the form of idols." Therefore, there is not even slightest difference between the forms installed as idols and the divine form of Shri Swaminarayan Bhagwan.

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Shloka : 113

तस्यैव सर्वथा भक्तिः कर्तव्या मनुजैर्भुवि ।

निःश्रेयसकरं किञ्चित्ततोऽन्यत्रेति दृश्यताम् ॥ ११३ ॥

अने એવા જે તે શ્રીકૃષ્ણભગવાન તેની જે ભક્તિ તે જે તે, પૃથ્વીને વિષે સર્વ મનુષ્ય તેમણે કરવી. અને તે ભક્તિથી બીજું કલ્યાણકારી સાધન કાંઈ નથી - એમ જાણવું. ॥ ૧૧૩ ॥

And such Shri Krishna Bhagwan should be worshipped by all the humans on this Earth. And there is no other means leading towards salvation other than such devotion. ॥ 113 ॥

Commentary

In this Shloka Shri Hari says: I, Anadi Krishna Shri Swaminarayan Bhagwan, should be worshipped by all the human beings on this Earth.

Here, by the term 'Earth', Bharatkhand should be considered specifically. Among that also, the places, where Supreme God Shri Swaminarayan Mahaprabhu has interacted playfully with His saints and devotees, should be considered the best and pious. And humans have been adviced to worship, because sexual enjoyments etc., pleasure of the senses are available everywhere even to the

animals etc. forms of life; but 'salvation' could be attained only through human body. This is the significance of human body. But if devotion is without observance of religious code of conduct, then-that person is equivalent to an animal. And the people, who worship alongwith proper code of conduct and pull back their attention from the objects of senses to concentrate on the divine form of Supreme God, enjoy the bliss of the unity with the divine form of God. Therefore, devotion should be performed through mind, speech and body and one should remain immersed in the divine form of God by uniting the soul with luminous form of Shriji. Because there is no other means better than the devotion which can lead towards salvation.

All the efforts as big as Meru mountain, performed without such devotion to please Shri Sahajanand Swami Mahaprabhu, can result into a very insignificant reward, as small as an atom And the smallest effort performed with devotion to please Shri Harikrishna Mahaprabhu can result into a reward as good as Chintamani. For that reason, the means to please Shriji Maharaj which are Dharma i.e. religion, Gyan i.e. knowledge, Vairagya i.e. ascetism etc. and the absolute devotion alongwith the knowledge of the glory of God, should be firmly practiced. This is the only way to please Shri Hari.

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Shloka : 114

गुणिनां गुणवत्ताया ज्ञेयं ह्येतत् परं फलम् ।

कृष्णे भक्तिश्च सत्सङ्गोऽन्यथा यान्ति विदोऽप्यथः ॥ ११४ ॥

अने विधादिक गुणवाणा जे पुरुष, तेमना गुणवानपाणानुं
अे ज परम इण ज्ञाणवुं, क्युं ? तो जे श्रीकृष्णभगवानने
विषे भक्ति करवी, ने सत्संग करवो. अने अेम भक्ति ने
सत्संग - अे बे विना तो, विद्वान होय ते पाण अधोगतिने
पामे छे. ॥ ११४ ॥

And the ultimate reward for a person having virtues like knowledge etc. is to worship Shri Krishna Bhagwan and attend the Satsang. And without devotion and Satsang, even the scholars attain the descent. ॥ 114 ॥

Commentary

Virtuous means one who is full of virtues such as practice of Sankhya, Ashtang Yoga, Yagya, Japa, Tapas, Vrat, Vedas, scriptures, religious rites, renunciation, ascetism etc. The ultimate reward of these virtues is to worship Shriji Maharaj and follow His 'Satsang'.

Now, 'Bhakti' means great affection towards Shri Hari alongwith the knowledge of His glory and the remembrance of the divine form of Shri Hari every

moment -this is called devotion with great affection. 'Sat' means the Ultimate Supreme God, the cause of all the incarnations Shri Swaminarayan Mahaprabhu, His God-realized saints, Bhagwat Dharma which is based exclusively on the principles of Shri Hari and the scriptures explaining all three of them. These four objects are considered as 'Sat' i.e. truth. The divine form of Supreme God is divine and full of grace. Similarly, Supreme God manifested as a human as well in the form of an idol are equally divine and full of grace. Therefore, Shri Hari should be worshipped through all the nine types of devotion and one should always meditate upon Him. This is called the contact of God. To serve the saints and to learn the code of conduct and meditation from them is called the contact of saint. To follow the religion and observance of religion even during an emergency is called the contact of religion. To study, listen to, contemplate, in depth understanding of the scriptures like Vachanamrit etc. is called the contact of scriptures. One should remain in contact of these four -this is called 'Satsang'.

And the ultimate reward of all these efforts is the realization of the futility of the enjoyments of illusory objects of senses which cause pain, which are offending and shortlived. And as a result great affection arises towards Shri Swaminarayan

Bhagwan and one comes in contact with the God-realized saints of Shri Hari who help one on the path of salvation.

And thus through devotion, which can be expressed by great affection pouring out of every pore of body and prayers through voice full of emotions and 'Satsang', a living being attains the ultimate liberation. And without 'Satsang' and devotion even if one is scholar i.e one who knows the scriptures and also knows the characteristics of religion, self-realization, ascetism etc. he attains descent i.e. he could attain the abode inferior to that of Shriji Maharaj or he could attain Devlok. But one cannot attain the Akshardham.

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Shloka : 115

कृष्णस्तदवताराश्च ध्येयास्तत्प्रतिमापि च ।

न तु जीवा नृदेवाद्या भक्ता ब्रह्मविदोऽपि च ॥ ११५ ॥

अने श्रीकृष्णभगवान तथा श्रीकृष्णभगवानना જે અવતાર તે જે તે ધ્યાન કરવા યોગ્ય છે; તથા શ્રીકૃષ્ણ ભગવાનની જે પ્રતિમા, તેપણ ધ્યાન કરવા યોગ્ય છે; માટે એમનું ધ્યાન કરવું; અને મનુષ્ય તથા દેવાદિક જે જીવ તે તો, શ્રીકૃષ્ણભગવાનના ભક્ત હોય અને બ્રહ્મવેત્તા હોય તોપણ ધ્યાન કરવા યોગ્ય નથી; માટે એમનું ધ્યાન ન કરવું. ॥ ૧૧૫ ॥

And Shri Krishna Bhagwan and the incarnations of Shri Krishna Bhagwan are worthy of meditating upon; and idol of Shri Krishna Bhagwan is also worthy of being meditated. Therefore, they should be meditated upon; and human beings and deities etc. souls are not worthy of meditating upon even if they are devotees of Shri Krishna Bhagwan and are having the divine knowledge of the characteristics of Supreme God i.e. Brahmvetta; therefore they should not be meditated upon. ॥ 115 ॥

Commentary

Here, Shri Sahajanand Swami has mentioned

Himself as Shri Krishna Bhagwan. Shri Hari has mentioned in Satsangi Bhushan: "I, Shri Swaminarayan Bhagwan, am also called as Anadi Krishna; I am the cause of all the causes and the illuminator of all the luminous forms." Also says that: "I, Shri Swaminarayan Bhagwan, am worthy to be meditated upon. And My incarnations like Krishna, Nar-Narayan etc. are also worthy to be meditated upon. My idols made up of metal, wood, stone or pictures are also worthy to be meditated upon; but My Ekantik devotees should meditate upon Me only." When God appears in the form of human being and visits place to place He is called 'Pratyaksh' i.e. before your eyes – direct incarnation, as well as God in the form of idol is also 'Pratyaksh'. "I am Pratyaksh in the form of idol", this has been stated by Shriji Maharaj. For that reason, one should give up the understanding that the idol is made up of metal, wood, stone or a picture and with the understanding that the divine Supreme God is in form of idol, one should meditate upon it. And a human being or deity etc. are not worthy of being meditated upon, even if, they are great scholars or devotees of Shri Krishna Bhagwan. Therefore, they should not be meditated upon. But the devotees can be meditated upon along with God because there are four types of meditations described by the scriptures viz. Saang

i.e with body parts, Upaang i.e. with coverings of body parts, Salil i.e. the form depicting various playful characters and Saparshad i.e. with devotees. Therefore, without contemplating the divine form of Shri Hariji, only a devotee should not be meditated upon.

Now, before meditation one should know the characteristics of meditator - the one who meditates i.e. Dhyata, meditation i.e. Dhyan, object of meditation i.e. Dhyeya, and the purpose of meditation. The characteristics of Dhyata i.e. meditator are like this: a true meditator is he who has understood in real sense the ultimate worship of Shriji Maharaj and the knowledge of His glory through contact of God-realized saint or Mukta of Shri Hari, who is not egoistic, who is completely surrendered, who has completely renounced the enjoyments of the objects of five senses, who is peaceful and who has balanced approach towards criticism-praise, respect-insult.

The form of meditation is like this: (1) Visualize oneself as a soul separate from the three bodies and meditate upon the human form or idol form of Supreme God Shri Swaminarayan Bhagwan. Now the whole idol could be meditated upon or one part at a time could be meditated upon. This is called the meditation of physical nature i.e. Avarbhav. (2) Visualize the soul united with the Aksharbrahm

which is the cluster of luminous brilliance of Shri Hari and meditate continuously and with great affection upon the divine form of one's Lord Shriji Maharaj who is residing in Akshardham. This is called the meditation of spiritual nature i.e. Parbhav. (3) Visualize one's soul united with the divine form of Shri Hari, considering oneself as the divine form of Shri Sahajanand Swami with total concentration, without any distraction and with peaceful mind, meditate upon the complete form of Shri Hariji considering one's ownself as disciple and Shri Hariji as master. This has been considered as the best meditation of spiritual nature i.e. Parbhav.

Now the form of 'Dhyeya' i.e. object of meditation: The object of meditation is the divine form of Shriji Maharaj. Shri Hari Himself has described in Satsangibhushan, Satsangijeevan and Sarvamangal Stotram etc. scriptures about how to visualize the divine form of Shriji Maharaj. As per the instructions one should visualize the divine form of Shri Hari and meditate upon it.

And the purpose of meditation is to experience the boundless bliss of unity with the divine form of Shriji Maharaj with great affection, similar to that of Anadi Muktas.

Moreover, while meditating one should contemplate on the splendour of Shri Hariji. One should consider Him as all doer and His idol should also be

considered divine. One should be glad to see the idol of God surrounded by the white light while meditating. But if only the light without the idol is visualized one should not feel peaceful but get irritated. And thus, if one is not interested in the bliss of Akshar, he experiences the bliss of Shriji Maharaj equivalent to that enjoyed by Shriji Maharaj Himself.

Now, there are four obstacles on the path of meditation. First is 'Laya' i.e. chit (mind) feels sleepy. To remove this obstacle one should wake up the mind. Second is 'Vikshep' i.e. when mind is distracted through the desires of sexual pleasures. These thoughts should be discarded by thinking about the bliss of Shriji Maharaj. Third is 'Kashay' i.e. very forceful feelings of like-dislike, attachment-hatred etc. When the mind is confused with the strong feelings of like-dislike, it should be detached from the objects of attraction or aversion through absolute knowledge. And fourth is 'Rasaswad' i.e. the desires to have the capacity to know past-present and desire to enjoy the tastes of tongue. These desires should be discarded through the knowledge of the glory of Shriji. Without conquering these weaknesses, meditation cannot be attained. Without attaining the meditative state one cannot evolve and without evolution salvation could not be attained. Therefore, the devotees, who

Shloka : 116

निजात्मानं ब्रह्मरूपं देहत्रयविलक्षणम् ।

विभाव्य तेन कर्तव्या भक्तिः कृष्णस्य सर्वदा ॥ ११६ ॥

अने स्थूल, सूक्ष्म अने कारण - अे जे त्रय देह ते थकी विलक्षण अेवो जे पोतानो ज्वात्मा, तेने ब्रह्मरूपनी भावना करीने पछी, ते ब्रह्मरूपे करीने श्रीकृष्णभगवाननी भक्ति जे ते सर्वकाणने विषे करवी. ॥ ११६ ॥

And one's spiritual soul i.e. Jeevatma is different than the three types of body which are material body i.e. Sthoolsharir, subtle body i.e. Sookshmasharir, causal body i.e. Karansharir, it should be visualized in the form of Brahm and then through this form Shri Krishna Bhagwan should be worshipped all the time. ॥ 116 ॥

Commentary

The spiritual soul which is separate from all the three bodies and different due to its luminous form, pure without any perception of all three bodies. Brahm means the cluster of luminous brilliance of Shriji Maharaj which is cool, calm, fully developed, blissful and white and which is also called Akshardham. One should unite one's soul with such spiritual Brahm and worship, meditate Shri Hari

alongwith proper understanding of religion and ascetism.

The devotions should be performed by listening to the narratives and praise of one's God, the Supreme Lord Shriji Maharaj, reciting the narratives and praise of Shriji, contemplating the divine form of Shriji, serving at the blessed feet of Shriji, offering service and devotion to Him, offering salutations with respect, complete surrender towards Him, considering Him as a friend and offering Him all the physical and material possessions; or offering one's spiritual soul to Shriji i.e. to get united with the divine form of Shriji. A devotee who worships Shriji through these nine types of devotion with full faith and awareness of His glory, feels great affection for almighty Shri Swaminarayan Mahaprabhuji. Then the soul, senses, mind and intellect of devotee get absorbed into the divine form of Shriji; for such devotee only the divine form of Shriji is visible everywhere. He cannot perceive anything else. A devotee of God attains such unity with God through Premlakshana Bhakti i.e. devotion with great affection and by all means he experiences the bliss of unity with the divine form of Shriji. Hence, knowledgeable devotees, being one with 'Brahm' i.e. Akshardham, surrender to the devotion accompanied by proper understanding of the glory of Shriji Maharaj.

And such devotees who worship God through their unity with Brahm, please Parbrahm i.e. Ultimate Supreme God and get united with Parbrahm i.e. Shriji Maharaj. This has been mentioned by Shri Hari: "A devotee, who attains My grace, attains the ultimate unity with My divine form." i.e. he attains the equivalent qualities of Supreme God except master of all the Muktas, giver of bliss and all controller -other than these the divine and liberating qualities like (beauty) grace, virtues, splendour, (might) grandeur, ability etc. of Supreme God Shri Swaminarayan are equalled by that of such devotees. Such devotees experience the bliss of unity with divine form of Shriji Maharaj and consider themselves beyond happiness-unhappiness, birth-death etc. This is the reward of devotion through unity with the Supreme God i.e. Brahmrupa Bhakti.

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Shloka : 117

श्रव्यः श्रीमद्भागवतदशमस्कन्ध आदरात् ।

प्रत्यहं वा सकृद्वर्षे वर्षे वाच्योऽथ पण्डितैः ॥ ११७ ॥

अने श्रीमद्भागवत पुराणानो जे दशमस्कंध ते जे ते, नित्यप्रत्ये आदरथकी सांभणवो; अथवा वर्षोवर्ष अेकवार सांभणवो. अने जे पंडित छोय तेमारे नित्यप्रत्ये वांचवो; अथवा वर्षोवर्ष अेकवार वांचवो. ॥ ११७ ॥

And the Dashamskandh of Shrimad Bhagwat Purana should be listened to regularly or once a year. And the scholars should read it regularly or once a year. ॥ 117 ॥

Commentary

The devotees who are devoted to the indirect incarnations are fond of their scriptures. To reconcile them, Shri Hari has mentioned to read and listen to the Dasham Skandh of Shrimad Bhagwat. As He has adviced the devotees of indirect incarnation to study their scriptures, similarly the devotees of cause of all the incarnation, Supreme God Shri Swaminarayan Bhagwan should study His scriptures regularly. Shri Hari has instructed to study Shikshapatri regularly in His Shloka-208 of Shikshapatri. In Vachanamrit,

Satsangijeevan etc. scriptures also Shri Hari has mentioned to (study) narrate and listen to the scriptures written by Him and by His God-realized devotees and Muktas. Moreover, also mentioned that the growth of religion could be achieved through the scriptures related to the worshipping God of that religion.

Therefore, it has been clarified that Shri Hari who is cause of all incarnations is fond of the scriptures describing His own characteristics and His holy teachings rather than those of any indirect incarnations.

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Shloka : 118

कारणीया पुरश्चर्या पुण्यस्थानेऽस्य शक्तितः ।

विष्णुनामसहस्रादेश्चापि कार्येप्सितप्रदा ॥ ११८ ॥

अने એ જે દશમસ્કંધ તેનું પુરશ્ચરણ જે તે પુણ્યસ્થાનકને વિષે, પોતાના સામર્થ્ય પ્રમાણે કરવું -કરાવવું. અને વળી વિષ્ણુસહસ્રનામ આદિક જે સચ્છાસ્ર, તેનું પુરશ્ચરણ પણ, પોતાના સામર્થ્ય પ્રમાણે કરવું-કરાવવું; તે પુરશ્ચરણ કેવું છે તો, પોતાના મનવાંછિત ફળને આપે એવું છે. ॥ ૧૧૮ ॥

And the 'Purushcharan' i.e. repetition of God's name along with proper offerings in sacred fire, of Dasham Skandh should be performed at some holy place of pilgrimage as per one's capacity. And moreover, the 'Purashcharan' of the scriptures like Vishnushahastranaam etc. should be performed as per one's capacity. Such 'Purashcharan' can grant one, his desired objects. ॥ 118 ॥

Commentary

'Purashcharya' means the commemorating ceremony of 108 times reading of scriptures. It should be performed as per one's capacity in the temple of God or at some holy place where a saint or a Mukta is residing. And if possible one should try to perform it by one's own self.

The method of Purashcharya of 'Satsangi Jeevan' has been explained in detail in 'Satsangijeevan Granthnu Mahatmya' by Sadguru Shri Muktanand Swami. By studying this, the Purashcharya of Satsangijeevan, Shikshapatri, Vachanamrit etc. scriptures and Jan Mangal, Sarva Mangal etc. Stotras should be performed as per one's capacity.

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Shloka : 119

दैव्यामापदि कष्टायां मानुष्यां वा गदादिषु ।

यथा स्वपररक्षा स्यात्तथावृत्यं न चान्यथा ॥ ११९ ॥

अने कष्टनी हेनारी ओवी कोर्ण हेवसंबंधी आपदा आवी पडे, तथा मनुष्यसंबंधी आपदा आवी पडे, तथा रोगादिक आपदा आवी पडे, तेने विषे जेम पोतानी ने बीजानी रक्षा थाय तेम वर्तवुं; पण बीज रीते न वर्तवुं. ॥ ११९ ॥

And during the troublesome emergencies, caused by the fate, men or epidemics, one should behave in such a manner that one's own life as well as that of others could be saved and protected and should not act otherwise. ॥ 119 ॥

Commentary

Troublesome and painful emergencies caused by the fate i.e. drought, flood, fire etc., emergencies caused by the men i.e. troubles created by the officials of kings or Govt. employees or theft of one's wealth by the enemies etc., emergencies like spread of epidemics and when people are injured through weapons etc., during such three types of emergencies, one should behave in such a way that one's own life as well as that of others could be protected and should not behave otherwise,

because the scriptures have described the code of conduct to be followed during the emergencies separately.

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Shloka : 120

देशकालवयोवित्तजातिशक्त्यनुसारतः ।

आचारो व्यवहारश्च निष्कृतं चावधार्यताम् ॥ १२० ॥

अने आचार, व्यवहार अने प्रायश्चित्त अे जे त्राण वानां ते
जे ते, देश, काल, अवस्था, द्रव्य, जाति अने सामर्थ्य,
अटवाने अनुसारे करीने जाणुवां. ॥ १२० ॥

And code of conduct, worldly duties and penance,
these three should be performed as per place, time,
age group, financial position, caste and ability. ॥ 120 ॥

Commentary

'Achar' means code of conduct i.e. daily routine to be followed everyday etc. 'Vyavhar' i.e. worldly duties like exchange of money, materials etc. and 'Nishkrut' i.e. penance, all these should be performed as per place, time, age, wealth, caste and ability. Here 'Desh' i.e. place means a peaceful, quiet place without any disturbances, 'Kaal' i.e time means season, change of government, war, flood, etc. 'Vaya' i.e. age means childhood, old age etc, 'Vitt' i.e. wealth means material possessions. 'Jati' i.e. caste means Brahmin caste etc. 'Samarthya' i.e. ability means physical strength etc. All these should be considered, while deciding the code of conduct, worldly duties and penance.

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Shloka : 121

मतं विशिष्टाद्वैतं मे गोलोको धाम चेप्सितं ।

तत्र ब्रह्मात्मना कृष्णसेवा मुक्तिश्च गम्यताम् ॥ १२१ ॥

અને અમારો જે મત તે વિશિષ્ટાદ્વૈત છે એમ જાણવું. અને અમને પ્રિય એવું જે ધામ, તે ગોલોક છે એમ જાણવું. અને તે ધામને વિષે બ્રહ્મરૂપે કરીને જે શ્રીકૃષ્ણભગવાનની સેવા કરવી તે અમે મુક્તિ માની છે એમ જાણવું. ॥ ૧૨૧ ॥

And according to My philosophy God is supreme and unique in nature. And my favourite abode is Golok. To serve Shri Krishna Bhagwan in His own abode as Brahmaroop i.e. through the unity in His divine form is considered as liberation, by Me. ॥ 121 ॥

Commentary

Shri Swaminarayan Bhagwan is distinct and unique than 'Jeev' i.e. soul, Ishwar i.e. God, Maya i.e. illusion and Brahm. Though He is prevalent (present) in all through His brilliance i.e. Anvayswaroop, He is above all, He is the ultimate cause support, and controller of all. In such a way He is 'Vyatirekswaroop' i.e. distinctively existing in divine form. He is the Lord and all are His surrendered devotees. 'Anvayswaroop'

and 'Vyatirekswaroop' are of non-dual nature i.e. manifestations of the same identity, even then the ultimate Supreme God Shri Swaminarayan Bhagwan is distinct or unique i.e. He is above all.

Now, Shriji Maharaj has mentioned that His favourite abode is Golok Dham. Here, the term 'Go' means rays of light and the term 'lok' means clusters. For that reason, a cluster of rays of light has been mentioned as Golok i.e. abode of Shri Hari is a cluster of light i.e. his luminous brilliance is Akshardham. And this Akshardham is different than the Golok, Vaikunth, Shwetdweep and the bliss of Akshardham is superior to the bliss of all other Dham (abodes).

Moreover, Akshardham which is a cluster of luminous brilliance of Shri Hari, has been mentioned as 'Golok', it is spreading in the center of the Golokdham of Shri Krishna Bhagwan through its rays of light, therefore, it is said as Akshardham in the center of Golok but this is the 'Anvayswaroop' i.e. indirect existence of Akshardham. And the Akshardham as luminous brilliance of Shri Hari, which is beyond Golok etc. is known as 'Vyatirek' i.e. direct existence of Akshardham.

And Shri Swaminarayan Mahaprabhu who is the most graceful and the most blissfull, who is

worshipped by the Muktas and Nitya Muktas who have united with the ultimate Supreme God Shriji Maharaj in Akshardham which is the cluster of light and known as 'Golok' and attained all the divine qualities virtues and form of Parbrahm except that He is Master and Muktas are His 'Sevaks' (devotees); He is giver of divine bliss and Muktas are the receiver of it; and He controls everything whereas Muktas work at His will. Such Shri Swaminarayan Mahaprabhu should be worshipped through the knowledge of ultimate experience and boundless affection. One should experience the divine form of Shri Hari through vision, touch and smell i.e. one should continuously experience the bliss of the unity with the divine form of Shri Hari. This has been described as 'liberation' or the ultimate salvation by Shri Hari. While in physical form, serving and worshipping Shriji Maharaj in human form like Mukundvarni is also considered as 'liberation' i.e. ultimate salvation.

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Shloka : 122

एते साधारणा धर्माः पुंसां स्त्रीणां च सर्वतः ।

मदाश्रितानां कथिता विशेषानथ कीर्तये ॥ १२२ ॥

અને આ જે પૂર્વે સર્વ ધર્મ કહ્યા તે જે તે, અમારા આશ્રિત જે ત્યાગી-ગૃહસ્થ, બાઈ-ભાઈ સર્વે સત્સંગી, તેમના સામાન્ય ધર્મ કહ્યા છે; કહેતાં, સર્વ સત્સંગીમાત્રને સરખા પાળવાના છે. અને હવે એ સર્વેના જે વિશેષ ધર્મ છે તેમને પૃથક્પૃથક્પણે કરીને કહીએ છીએ. ॥ ૧૨૨ ॥

And all the principles explained earlier are the general principles for all my devotees, and are to be followed by all of them irrespective of Tyagi-Grihasth, men-women etc. and now I explain the specific code of conduct separately for each of them. ॥ 122 ॥

Commentary

Now, Shri Sahajanand Swami Mahaprabhu promises to explain the specific code of conduct as a conclusion and says: My devotees i.e. male as well as female, all of them should follow the general code of conduct like non-violence etc. explained till now as per their eligibility "and now I explain their specific code of conduct"

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Shloka : 123

मज्ज्येष्ठावरजभ्रातृसुताभ्यां तु कदाचन ।

स्वासन्नसम्बन्धहीना नोपदेश्या हि योषितः ॥ १२३ ॥

હવે પ્રથમ ધર્મવંશી જે આચાર્ય અને તેમની પત્નીઓ, તેમના જે વિશેષ ધર્મ તે કહીએ છીએ: અમારા મોટાભાઈ અને નાનાભાઈ તેમના પુત્ર જે અયોધ્યાપ્રસાદ અને રઘુવીર, તેમણે પોતાના સમીપસંબંધ વિનાની જે બીજી સ્ત્રીઓ, તેમને મંત્ર ઉપદેશ ક્યારેય ન કરવો. ॥ ૧૨૩ ॥

Now I describe the specific code of conduct for the Dharmavanshi Acharyas and their respective wives: Shri Ayodhyaprasad and Shri Raghuv eer who are the sons of my elder brother and younger brother respectively, should never initiate in or teach the Mantra to the ladies other than their blood relations. ॥ 123 ॥

Commentary

Shriji Maharaj says: Shri Ayodhyaprasadji and Shri Raghuv eerji who are the sons of My elder brother Shri Rampratapbhai and My younger brother Shri Raghuv eerji respectively, should not initiate any lady into My Mantra i.e. the Mantra of Shri Harikrishna Mahaprabhu, who is not in their blood relation or who is distant relative.

Here, a relative whose death requires the purification to be followed (Sootak), should be considered as close relative. If a woman who is not a close relative, requests for the initiation into Mantra, then the wife of Acharya who has been initiated into Mantra by him, should initiate the woman into the Mantra. But he himself should never initiate that woman. This limitation has been imposed by Shri Dharmadev, therefore it should be followed by the devotees of Shri Hari.

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Shloka : 124

न स्पृष्टव्याश्च ताः क्वापि भाषणीयाश्च ता नहि ।

कौर्यं कार्यं न कस्मिंश्चिन्न्यासो रक्ष्यो न कस्यचित् ॥ १२४ ॥

अने ते स्त्रीओने क्यारेय पाण अउवुं नहि; अने ते साथे
बोलवुं नहि; अने कोई जिवने विषे क्रूरपाणुं न करवुं; अने
कोईनी थापाण न राखवी. ॥ १२४ ॥

And they should never touch those women, nor
talk to them; and should not perform cruelty
towards any living being; and should not accept
anybody's deposits. ॥ 124 ॥

Commentary

And these Dharmavanshi Acharyas should not
touch the women who are not close relatives. And
they should not talk to the women to preach
the religion of for the sake of some worldly duty.
Such occasion should be avoided by all means.
The men belonging to Dharmavansh other than
the Acharyas, should not touch the women and
should not talk with them.

Moreover, these two Dharmavanshi Acharyas
should not perform cruelty towards any living
being, because, Gurus are compassionate. And
these Acharyas should not accept the deposits of

anyone belonging to their caste or that of other caste, because to keep the deposits is the root cause of disputes.

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Shloka : 125

प्रतिभूत्वं न कस्यापि कार्यं च व्यावहारिके ।

भिक्षयाऽऽपदतिक्तम्या न तु कार्यमृणं क्वचित् ॥ १२५ ॥

अने व्यवहारकार्यने विषे केनुं पाणु जमानगरुं न करवुं. अने कोर्ध आपत्काण आवी पडे तो, भिक्षा मागीने पोतानो निर्वाह करीने ते आपत्काणने उल्लंघवो; पाणु कोर्धनुं करज तो क्यारेय न करवुं. ॥ १२५ ॥

And they should not offer security for any worldly duty. And during emergency, they should support themselves by accepting the alms and pass through the emergency, but should not accumulate anyone's debt. ॥ 125 ॥

Commentary

The Acharyas assigned by Shri Hari should not offer their security for any worldly activity (duty) like buying, selling, receiving money, paying money etc. for his own people or for other people. "If he does not fulfill his commitment, then I will do it" Dharmavanshi Acharyas should never make such promises, because it can create great troubles.

And these Acharyas should survive by accepting the alms as prescribed for the Brahmins by the

scriptures during the emergency caused by the fate like theft of their wealth or valuables etc., but they should never accumulate debt. Because the debt can cause a lot of pain. And by chance if the debt cannot be repaid then the holy deeds 'Punya' accumulated earlier, go to the moneylender. This principle of Shriji Maharaj which explains not to accumulate debt, should be followed by all. Here, it has been mentioned as a specific code of conduct for the Acharyas as it is a necessary instruction for them. And moreover, by following it, they can instruct their disciples for the same.

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Shloka : 126

स्वशिष्यार्पितधान्यस्य कर्तव्यो विक्रयो न च ।

जीर्णं दत्त्वा नवीनं तु ग्राह्यं तत्रैष विक्रयः ॥ १२६ ॥

અને પોતાના જે શિષ્ય તેમણે, ધર્મનિમિત્તે પોતાને આપ્યું જે અન્ન તે વેચવું નહિ; અને તે અન્ન જૂનું થાય તો, તે જૂનું કોઈકને દઈને નવું લેવું; અને એવી રીતે જે જૂનાનું નવું કરવું તે વેચ્યું ન કહેવાય. ॥ ૧૨૬ ॥

And the grains which have been given by the devotees as a charity should not be sold; and if the grains have become old, they can be exchanged for the fresh stock; exchange of old grains for the sake of new grains is not considered as sales. ॥ 126 ॥

Commentary

Dharmavanshi Acharyas should not sell the grains like rice etc, offered by their devotees, even if they have a lot more than what is required to support their family. And if they sell, these two Acharyas having big families, may have to go through trouble due to lack of grains during the emergency like famine. If they store the grains, then during famine etc. emergencies they can feed saints, Brahmins, beggars and other poor people and can

perform great charity. These stored grains cannot be kept for a long time as there are chances of that being infested by small insects. Therefore, in exchange of the old grains new grains could be accepted. Thus the exchange of grains should not be considered as sale because by exchanging the grains the offence of selling the grains is not committed and the duty of a Grihastha is also performed. Whereas it is not appropriate to sell the grains out of greed to gain profits.

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Shloka : 127

भाद्रशुक्लचतुर्थ्यां च कार्यं विघ्नेशपूजनम् ।

इषकृष्णचतुर्दश्यां कार्यार्चा च हनुमतः ॥ १२७ ॥

अने भाद्रवा सुदि चतुर्थीने दिवसे गणपतिनी पूजा करवी, तथा आसो वदि चतुर्दशीने दिवसे हनुमाननी पूजा करवी. ॥ १२७ ॥

And on fourth day of the first half fo the month 'Bhadrapad', worship to God Ganesha should be performed and on the fourteenth day of the second half of the month 'Ish' i.e. Aaso, worship to God Hanuman should be performed. ॥ 127 ॥

Commentary

'Ganpati' is considered as partial incarnation of Shri Krishna Bhagwan and Hanumanji is considered the best among the absolute devotees of Ramchandraji Bhagwan. Therefore as the indirect devotees perform worships for Ganpati on Bhadarva Sudi Chaturthi and that for Hanumanji on Aaso Vadi Chturdashi, similarly the devotees of cause of all incarnations, the (complete) absolute, ultimate Supreme God Shri Hari, should worship and serve the great saints Anadi Muktas who are blissfully united with the

divine form of Shri Hari. And by following their will one should try to please them. Because through such Muktas, Shri Hari Himself accepts the worship, service etc. offered by a devotee.

Moreover, as Ganpati and Hanumanji remove all the obstacles for the indirect devotees, similarly, Anadimuktas of Shri Hari protect the seekers who are in their contact from Kaal-Karm-Maya and unite them with the blissfull divine form of Shri Hari.

Note: The real Anadi Muktas should be identified through their divine, liberating qualities and should be served in all possible ways when they appear in human form. When they are not in their physical bodies, they should be worshipped in their divine form by remembering them along with Shri Hari. But when this is not the case and some hypocrite Guru is trying to establish himself as a Mukta, such a person should not be served. Otherwise there are all chances of getting distracted from the path of salvation and attaining the great misfortune. Therefore, one should discriminate before serving, worshipping.

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Shloka : 128

।दाश्रितानां सर्वेषां धर्मरक्षणहेतवे ।

गुरुत्वे स्थापिताभ्यां च ताभ्यां दीक्षया मुमुक्षवः ॥ १२८ ॥

अने अमारे आश्रित जे सर्वे सत्संगी, तेमना धर्मनी रक्षा करवाने अर्थे, अे सर्वेना गुरुपागाने विषे अमे स्थापन कर्या, अेवा जे ते अयोध्याप्रसाद अने रघुवीर तेमणे मुमुक्षुजनने दीक्षा आपवी. ॥ १२८ ॥

And Ayodhyaprasad and Raghuv eer, who have been assigned by me as Acharyas of all my devotees to protect their religion, should initiate the seekers. ॥ 128 ॥

Commentary

Shri Hari says: I have assigned Shri Ayodhyaprasadji and Shri Raghuv eerji, the sons of my two brothers, as Acharyas of all my devotees to protect the religion based on devotion. They should initiate the men belonging to all the four castes, who have surrendered to me and who are desirous to attain the salvation, into the Mantra of the ultimate Supreme God Shri Harikrishna and oblige them.

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Shloka : 129

यथाधिकारं संस्थाप्याः स्वे स्वे धर्मे निजाश्रिताः ।

मान्याः सन्तश्च कर्तव्यः सच्छास्त्राभ्यास आदरात् ॥ १२९ ॥

अने पोताना आश्रित जे सर्वे सत्संगी, तेमने अधिकार प्रमाणे पोतपोताना धर्मने विषे राखवा; अने साधुने आदरथकी मानवा, तथा सच्छास्त्रनो अभ्यास आदरथकी करवो. ॥ १२९ ॥

And they should make all the devotees follow their respective code of conduct as per their eligibility and should pay respect to the saints and should study the scriptures with due respect. ॥ 129 ॥

Commentary

Shri Hari says: Moreover, these two Acharyas should guide and establish their devotees into their respective code of conduct as per their eligibility i.e. Tyagis i.e. saints should be established in their code of conduct and Grihasthas i.e. householders should be established in their code of conduct. If a Guru does not establish his devotees on the path of their proper code of conduct and if a devotee commits sins, then the Guru is responsible for their sins. And these two Acharyas should respect the

saints related of Shri Hari and serve them in appropriate manner because serving a saint gives real happiness.

Moreover, these two Acharyas should study the scriptures related to Shri Hari like Vachanamrit etc. The study should be performed in four ways, which are: first, 'Adhyayan' i.e. study; second, 'Chintan' i.e. contemplation; third 'Ghoshan' i.e. to speak in loud and clear voice; fourth 'Paavan' i.e. study through controlled concentration. The study performed in early morning in the manner described above, illuminates the mind and sharpens the intellect. Without studies, knowledge cannot be gained, Therefore, they should study with due respect i.e. to give up the laziness and carelessness while studying. Moreover, for Brahmins the knowledge of scriptures is their vision, therefore, both the Acharyas, assigned by Shri Hari, should study the scriptures with due respect.

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Shloka : 130

मया प्रतिष्ठापितानां मन्दिरेषु महत्सु च ।

लक्ष्मीनारायणादीनां सेवा कार्या यथाविधि ॥ १३० ॥

अने मोटां જે મંદિર તેમને વિષે અમે સ્થાપન કર્યાં, એવાં જે શ્રી લક્ષ્મીનારાયણ આદિક શ્રીકૃષ્ણનાં સ્વરૂપ, તેમની જે સેવા તે યથાવિધિએ કરીને કરવી. ॥ ૧૩૦ ॥

And they should worship Shri Laxmi-Narayan etc. forms of Shri Krishna which have been installed by me in various big temples, through proper ceremonies. ॥ 130 ॥

Commentary

The heir of Shri Hari should serve the idols of Laxmi-Narayan etc. various forms of God which have been installed by Shri Hari in big 'Shikharbandh' temples or small Harimandirs, through proper ceremonies. Here, Laxmi-Narayan has been mentioned specifically, because while writing this Shikshapatri, Shri Hari was sitting in front of the God Laxmi-Narayan. But because of this instruction, it should not be assumed that the other forms are not so significant. Because 'all the forms of God' i.e. Nar-Narayan, Radha-Krishna, Gopinath etc. installed

in Swaminarayan temples are the forms of Shri Swaminarayan Mahaprabhu. As well as His own idols known as Shri Ghanshyam Maharaj and Shri Harikrishna which have also been installed into the temples, are also the forms of the same identify i.e Shri Swaminarayan Mahaprabhu. Therefore, all these forms should be worshipped with great affection. As well as the idols of Shri Dharmadev, Bhaktimata etc. which have been installed, should be served in the same way. They should be served as per the instructions mentioned in the scriptures. Moreover, there may be many disciples around to serve, but service to God should be performed personally by the Acharyas themselves.

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Shloka : 131

भगवन्मन्दिरं प्राप्तो योऽन्नार्थी कोऽपि मानवः ।

आदरात्स तु सम्भाव्यो दानेनान्नस्य शक्तितः ॥ १३१ ॥

अने भगवानना मंदिरप्रत्ये आव्यो जे उरकोई अन्नार्थी
मनुष्य, तेनी पोताना सामर्थ्य प्रमाणे अन्नना दाने करीने
आदरथकी संभावना करवी. ॥ १३१ ॥

And any hungry person, who has come to
the temple of God, should be given food as
per one's capacity and should be treated with
respect. ॥ 131 ॥

Commentary

Any person whether known or unknown who has
come to the temple of God and who is hungry,
should be given food and water as per one's
capacity and should be treated with respect.
Scriptures have also praised the charity of food,
because food is life-energy and therefore
charity of food is as good as saving some
one's life. Moreover, the charity of food should
be performed to all without considering their
eligibility.

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Shloka : 132

संस्थाप्य विप्रं विद्वासं पाठशालां विद्याप्य च ।

प्रवर्तनीया सद्विद्या भुवि यत्सुकृतं महत् ॥ १३२ ॥

अने विद्यार्थी ભણાવ્યાની શાળા કરાવીને પછી, તેમાં એક વિદ્વાન બ્રાહ્મણને રાખીને પૃથ્વીને વિષે સદ્વિદ્યાની પ્રવૃત્તિ કરાવવી; કેમ જે વિદ્યાદાને કરીને મોટું પુણ્ય થાય છે. ॥ ૧૩૨ ॥

And they should open the school to teach the students and employ one learned Brahmin to teach the (holy books) pious knowledge and perform teaching activities on this world because donation of knowledge is considered to be a holy deed. ॥ 132 ॥

Commentary

Dharmavanshi Acharyas, assigned by Shri Hari, should open the study centers suitable as residential schools for the students and employ a learned Brahmin (by offering a suitable pay) who has studied scriptures and thus perform the activities of teaching pious knowledge on this world, because as donating an eye to a blind man is a holy deed, similarly teaching is also a holy deed.

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Shloka : 133

अथैतयोस्तु भार्याम्यामाज्ञया पत्युरात्मनः ।

कृष्णमंत्रोपदेशश्च कर्तव्यः स्त्रीभ्य एव हि ॥ १३३ ॥

अने હવે એ અયોધ્યાપ્રસાદ અને રઘુવીર એ બેની જે પત્નીઓ, તેમણે પોતપોતાના પતિની આજ્ઞાએ કરીને સ્ત્રીઓને જ, શ્રીકૃષ્ણના મંત્રનો ઉપદેશ કરવો પણ પુરુષને ન કરવો. ॥ ૧૩૩ ॥

And now the respective wives of Ayodhyaprasad and Raghuv eer, should initiate only the women with the permission of their respective husbands into the Mantra of Shri Krishna, but should not initiate the men. ॥ 133 ॥

Commentary

The respective wives of Dharmadhurandhar Acharyas, assigned by Shri Hari, should initiate the women who have surrendered to Shri Hari with the permission of their respective husbands into the Mantra of Shri Hari. Because the women who initiate others into the religion, perform charity, visit the places of pilgrimage or observe fasts without the permission of their respective husbands definitely attain failure in their respective deeds.

Shruti, Smriti and Guhya Sutras have mentioned the unity of husband and wife in terms of being as well as functioning. Therefore if the wife of Acharya initiates some lady Satsangi with the permission of Acharya, it is as good as being initiated by the Acharya. If this limitation had not been laid, then the wife of Acharya would have come into contact of men and the Acharya would have come into contact of women, which could have distracted them from the path of religion. Considering this limitation imposed by the scriptures, Dharmadev also had followed accordingly.

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Shloka : 134

स्वासत्रसम्बन्धहीना नरास्ताभ्यां तु कर्हिचित् ।

न स्प्रष्टव्या न भाष्याश्च तेभ्यो दृश्यं मुखं न च ॥ १३४ ॥

अने वणी ते बे जगुनी पत्नीओ तेमणे, पोताना समीपसंबंध विनाना जे पुरुष तेमनो स्पर्श करेय न करवो, अने तेमनी साथे बोलवुं नहि अने तेमने पोतानुं मुख पाण न देखाडवुं (अेवी रीते धर्मवंशी आचार्य अने तेमनी पत्नीओ तेमना जे विशेष धर्म ते क्खा.) ॥ १३४ ॥

And moreover, the respective wives of these Acharyas, should not touch a man who is not a close relative and should not talk with him and should not show him her face. (Such are the specific code of conduct for a Dharmavanshi Acharya and his wife). ॥ 134 ॥

Commentary

Moreover, the respective wives of the Acharyas should not touch the men knowingly who are not their close relatives and should not talk to them as well as should not show them their faces. They should cover their faces in front of them. This is appropriate for the wife of an Acharya. Otherwise, there is a possibility of getting distracted from her path of religion through contact of the men who

are visiting to (offer) pay their respect. This is the purpose of such instruction. And the other ladies of Dharmakul also should not touch a man or talk to him.

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Shloka : 135

गृहाख्याश्रमिणो ये स्युः पुरुषा मदुपाश्रिताः ।

स्वासन्नसम्बन्धहीना न स्पृश्या विधवाश्च तैः ॥ १३५ ॥

હવે ગૃહસ્થાશ્રમીના જે વિશેષ ધર્મ છે તે કહીએ છીએઃ અમારે આશ્રિત જે ગૃહસ્થાશ્રમી પુરુષ, તેમણે પોતાના સમીપસંબંધ વિનાની જે વિધવા સ્ત્રીઓ તેમનો સ્પર્શ ન કરવો. ॥ ૧૩૫ ॥

Now, I explain specific code of conduct for the Grihastha i.e. householder devotees; My Grihastha male devotees should not touch the widows who are not close relatives. ॥ 135 ॥

Commentary

The Grihastha male devotees of Shri Hari should not touch the widows i.e. whose husband has passed away, who are not close relatives i.e. by whose death Sootak i.e. purification is not required to be performed, and who are distant relatives or not related at all (should not be touched even in a normal or usual way). And they should avoid ridicule, fun, jokes etc. lighthearted behaviour.

If a Grihastha male touches a widow unknowingly, as a penance he should have bath wearing the clothes. Similarly, the widow should have bath

wearing the clothes, but if touched knowingly, the widow as well as the Grihastha male, both of them should observe the fast for one day. And if a Grihastha male, out of sexual desire, has touched a lonely widow who is without lust, and nobody knows about it, then the male should observe two consecutive fasts. (The widow should observe only one fast as she is without lust). And if people come to know about this, the male who has touched, should perform 'Chandrayan Vrat' as a penance. (And the widow should observe two consecutive fasts; similarly, if a widow touches a man out of lust, she should perform or made to perform the penance as explained above.)

And a widow, who doesn't have a father or father-in-law, can touch her son-in-law while performing Kanyadaan i.e. a ritual to be performed during wedding ceremony of her daughter; a widowed daughter can touch her father while giving or taking objects from him. During such unavoidable circumstances when there is no ill-intention, it is not an offence to touch the close relatives of either sex. Moreover, while buying or selling things, during flood or fire etc. calamities, it is not an offence if a Grihasth male without sexual desire touches a widow who is without lust and is not a relative.

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Shloka : 136

मात्रा स्वस्त्रा दुहित्रा वा विजने तु वयः स्थया ।

अनापदि न तैः स्थेयं कार्यं दानं न योषितः ॥ १३६ ॥

अने ते गृहस्थाश्रमी पुरुष तेभाणे युवा अवस्थाअे युक्त,
अेवी जे पोतानी मा, बेन अने दीकरी ते संग्गाथे पण,
आपत्काण विना अेकांत स्थणने विषे न रહેवुं. अने पोतानी
स्त्रीनुं दान कोर्णने न करवुं. ॥ १३६ ॥

And the Grihastha male should not remain in a lonely place even with his mother, sister or daughter who are of young age, except for the calamities. And should not donate his wife to anybody. ॥ 136 ॥

Commentary

The Grihastha male devotees of Shri Hari should not remain in a lonely place with their mother, sister or daughter who are of young age except for the calamities; during the calamities also, if it is not possible to go somewhere else, they should remain in the least contact of the ladies as per the requirement of the time and place. Moreover, even when not alone, the mere sight of a young woman is enough to arouse the sexual desires, the sensible Grihasth male should communicate

with the ladies only when required. And just like the contact of ladies that of those people who are desirous of females is also binding. Therefore, the contact of such people should be avoided.

And the men who are not completely detached from sexual desires, should marry a woman of the same caste and of good qualities and follow the code of conduct of a Grihasth. Even after marrying a woman, he should not indulge into the sexual pleasures in lustfull, uncontrolled manner, but should abide by the limitations set by God and His scriptures. And the intercourse should be performed on the days between the menstruation period only. This period has been considered from the beginning of the menstruation till sixteenth night. Among these nights, 'even' number of nights are considered to be the best for the aspirer of a son and 'odd' number of nights are considered to be the best for the aspirer of a daughter. Among these even-odd nights, the night farther from the starting night are considered to be the best. Moreover among the sixteen nights, starting from the first night of beginning of menstruation, first four nights, the day of Shraddh and its previous day, new moon day, full moon day etc. festivals, Dashmi, Dwadashi, fasting day, Sankranti etc. dates are forbidden for an intercourse and

intercourse during the day is completely forbidden. Moreover, a Grihasth should not give away his wife as a charity, because as a result the faithfulness and devotion of a wife towards her husband are lost and by performing such act, the husband commits a great sin. Therefore, a Grihasth should never perform the charity of his wife.

As the dreams and its pleasures vanishes during wakeful state, similarly wife, son all these relations also are finished with the death of this body, i.e. they do not accompany a spiritual soul. Therefore, considering wife, sons etc. as illusive as a dream, one should not get attached to them; instead one should involve his wife, son and dependants in worship of Shri Hari and he himself should worship Shri Hari through body, mind and speech.

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Shloka : 137

प्रसङ्गो व्यवहारेण यस्याः केनापि भूपतेः ।

भवेत्तस्याः स्त्रीयाः कार्यः प्रसङ्गो नैव सर्वथा ॥ १३७ ॥

अने જે સ્ત્રીને કોઈ પ્રકારના વ્યવહારે કરીને રાજાનો પ્રસંગ હોય, તેવી સ્ત્રીનો જે પ્રસંગ, તે કોઈ પ્રકારે પણ ન કરવો. ॥ ૧૩૭ ॥

And a woman, who is involved with the king through any relation, a Grihastha should not get involved with such woman by any means. ॥ 137 ॥

Commentary

Shri Hari says: A woman who is involved with the king i.e. who is friendly enough to visit the king's 'Aantahpur' i.e. the residing area of the queen, the contact of such woman should be avoided. That means a Grihastha should not be with her or talk to her even during emergencies. Because such contact can cause loss of reputation or can lead to many other misfortunes.

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Shloka : 138

अन्नाद्यैः शक्तितोऽभ्यर्च्यो ह्यतिथिस्तैर्गृहागतः ।

दैवं पैत्र्यं यथाशक्ति कर्तव्यं च यथोचितम् ॥ १३८ ॥

अने ते गृहस्थाश्रमी तेमाणे, पोताने घेर आव्यो अेवो
जे अतिथि तेने पोताना सामर्थ्य प्रमाणे अन्नादिके करीने
पूजवो. अने वणी डोमादिक जे देवकर्म अने श्राद्धादिक जे
पितृकर्म ते जे ते, पोताना सामर्थ्य प्रमाणे यथाविधि जेम घटे
तेम करवुं. ॥ १३८ ॥

And a Grihastha should serve the guest who is visiting him, through food etc. as per his capacity. And he should perform 'Homa' etc. holy deeds related to God and 'Shraddh' etc. holy deeds related to ancestors as per his capacity through proper ceremonies as per requirement. ॥ 138 ॥

Commentary

The Grihastha devotees of Shri Hari should please the Atithis by offering them food, water etc. and by greeting, addressing them properly as per their capacity. An 'Atithi' means a person whose date of visit is not fixed. A person, visiting on a fixed date, is called a 'Abhyagat'. A passer by whose senses have become weak, a student, a disciple who feeds his Guru, a monk and a celibate -these six

types of mendicants should be considered as an 'Atithi'. Even an enemy who visits the house as an 'Atithi', should be served respectfully. Because serving an 'Atithi' is as good as serving Shri Hari. And a Grihastha should perform 'Vaishvadev' etc., holy deeds related to God and 'Shraddh' etc. holy deeds related to 'Pitrus' i.e. ancestors through proper ceremony as per one's capacity.

In this Shloka, Shriji Maharaj has mentioned to perform 'Homa' etc., holy deeds related to God as well as 'Shraddh' etc. holy deeds related to ancestors; these are to be performed as per one's capacity. Because Varnashram Dharma i.e. the duties assigned by the caste and various stages of growth period, if followed as per the instructions and teachings of Shri Hari and to please Him, then it is Bhagwat Dharma. Therefore, the devotees who have surrendered to Bhagwat Dharma, they should perform the holy deeds related to their Varnashram, as per the instructions of God please Him.

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Shloka : 139

यावज्जीवं च शुश्रूषा कार्या मातुः पितुर्गुरोः ।

रोगार्तस्य मनुष्यस्य यथाशक्ति च मामकैः ॥ १३९ ॥

अने अमारा आश्रित जे गृहस्थ तेमाणे माता, पिता अने गुरु तथा रोगातुर अेवा जे कोर्ष मनुष्य तेमनी जे सेवा, ते जिवनपर्यंत पोताना सामर्थ्य प्रमाणे करवी. ॥ १३९ ॥

And my Grihastha devotee should serve his mother, father, Guru and the patients who are suffering from some disease throughout his life as per his capacity. ॥ 139 ॥

Commentary

The Grihastha devotees of the ultimate Supreme God Shri Swaminarayan Bhagwan should serve their mother who has given birth or stepmother, father who has given birth and Guru who has (initiated) explained the spiritual knowledge, throughout their lives as per their capacity. After conceiving a child, the kind of hardships the parents go through cannot be paid back by serving for hundreds of years. Therefore, they should always try to please their parents and their Guru who has given them spiritual knowledge. A person who pleases all three of them, is said to

have behaved in a pious way. It is the biggest service to please all three of them.

Moreover, the devotees of Shri Hari should serve the people suffering from diseases as per their capacity. The wounds inflicted by a weapon are also included in the word 'disease'. A person suffering from wounds inflicted by a weapon, should also be served.

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Shloka : 140

यथाशक्त्यद्यमः कार्यो निजवर्णाश्रमोचितः ।

मुष्कच्छेदो न कर्तव्यो वृषस्य कृषिवृत्तिभिः ॥ १४० ॥

अने વળી પોતાના વર્ણાશ્રમને ઘટિત એવો જે ઉદ્યમ, તે પોતાના સામર્થ્ય પ્રમાણે કરવો. અને કૃષિવૃત્તિવાળા જે ગૃહસ્થ સત્સંગી તેમણે બળદિયાના વૃષાણનો ઉચ્છેદ ન કરવો. ॥ ૧૪૦ ॥

And moreover, a profession suitable for one's caste and category should be followed. And the Grihasth devotee, who follows agriculture as a profession, should not castrate their bullocks. ॥ 140 ॥

Commentary

The devotees of Shri Hari should follow their 'profession' i.e. to earn money as per one's aptitude, appropriate for their caste i.e. Brahmin etc. and category i.e. here only Grihasthashram should be considered, as per one's capacity. As per one's capacity means to follow one's profession as per one's (financial) ability. One should not compete with that of more or less able person than oneself. Sitting idle and not earning money can cause great troubles. There is a

possibility of getting humiliated in society and being insulted by people and it can lead to a misfortune like committing suicide out of confusion. The learned people having balanced outlook and rational approach, do not desire for the rare objects which could not be attained, do not grieve over a lost object and do not get confused during emergency. Moreover, as a person earns money, he becomes greedy for more. Therefore, by renouncing the greed, one should try to achieve whatever is appropriate. Here, the term 'Udhyam' does not indicate the efforts made to achieve only the worldly, material happiness, but one should try for the spiritual betterment also, which could be beneficial in the next world after leaving the body.

During daytime one should remain busy in such a way that one can sleep peacefully during night. And one should be able to meditate, worship without any distractions. One should work during the eight months in such a way that during the four months of monsoon one can strive for the spiritual betterment through meditation, worship and 'Satsang' etc. Moreover, during the young age one should work in such a way that during old age one could live happily. And when alive, one should work in such a way that after death one can attain the bliss i.e. the unity with the divine

form of Supreme God.

And devotees of Shri Hari, who follow agriculture as a profession, should not castrate their bull. Because a person who castrates a bull or lets others do it, his progeny gets destroyed. A bullock which is disabled i.e. limp or lame not strong enough, tired, sick, hungry, having a weak body, old or blind should not be used for the purpose of agriculture. But a bullock which is strong, healthy, well-fed, not castrated, not impotent, having healthy body parts, full of youthful energy should be used for the purpose of agriculture.

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Shloka : 141

यथाशक्ति यथाकालं संग्रहोऽन्नधनस्य तैः ।

यावद्वयं च कर्तव्यः पशुमद्भिस्तृणस्य च ॥ १४१ ॥

अने ते गृहस्थ सत्संगी तेमारे पोताना सामर्थ्य प्रमाणे,
समयने अनुसरीने जेटलो पोताना घरमां वरो छोय, तेटला
अन्नद्रव्यनो संग्रह जे ते करवो अने जेना घरमां पशु छोय-
ओवा जे गृहस्थ, तेमारे पोताना सामर्थ्य प्रमाणे चार-
पूणानो संग्रह करवो. ॥ १४१ ॥

And a Grihastha devotee should store the grains and such materials in sufficient quantities as per their requirements and ability according to time. And the Grihastha who have cattle in his house should store the grass and cattlefeed as per his capacity. ॥ 141 ॥

Commentary

The Grihastha devotees of Shri hari should store the rice etc. grains i.e. 'Anna' and money i.e. 'Dhan' etc. sufficient to support their respective families for one year as per their capacity and during appropriate time period. i.e. the grains should be stored when they are available immediately after harvest. Otherwise, later on there is possibility of spending more money as the

grains become expensive. Similarly, one should save money which have been earned through ethical means prescribed by the religion which have been left over after proper expenditures. And those who own the cattle should store the grass, cattlefeed. That should be bought when available at reasonable cost. Moreover, Shri Hari has also mentioned that one should not be greedy while storing such necessities.

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Shloka : 142

गवादीनां पशुनां च तृणतोयादिभिर्यदि ।

सम्भावनं भवेत्त्वेन रक्ष्यास्ते तर्हि नान्यथा ॥ १४२ ॥

अने गाय, बण्ढ, भेंश, घोडा आदिक जे पशु, तेमनी तृण-ज्वाळिके करीने पोतावते जे संभावना थाय, तो ते पशुने राभवां अने जे संभावना न थाय तो न राभवां. ॥ १४२ ॥

And if one can look after the cattle like cow, bullock, buffalo, horse etc. by giving them grass, water etc. then one should keep them otherwise not. ॥ 142 ॥

Commentary

The Grihasth devotees of Shri Hari should keep the cattle like cow, horse, buffalo etc. if they can look after them by providing grass, water etc. everyday, on time; if they are not able to look after them they should not keep the cattle with them but give them to someone who is able to look after them properly. Because distress of the animals sufferings from hunger, thirst, wounds or uncomfortable living space, could destroy all the wealth.

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Shloka : 143

ससाक्ष्यमन्तरा लेखं पुत्रमित्रादिनाऽपि च ।

भुवित्तदानादानाभ्यां व्यवहार्यं न कर्हिचित् ॥ १४३ ॥

अने साक्षीअे सळित लभत कुर्या विना तो, पोताना पुत्र
अने मित्रादिक साथे पाण, पृथ्वी ने धनना लोग्देलुगे करीने
व्यवहार जे ते, क्यारेय न करवो. ॥ १४३ ॥

And one should never deal even with one's own son or friend etc. in the matters of land or that of exchange of money without any written evidence in presence of a witness. ॥ 143 ॥

Commentary

'Sakshya' means the duty of a witness. A 'lekh' means a written evidence, which is a written agreement signed and attested by and in front of the parties concerned and a witness.

One should not deal in the matters related to agricultural land, house etc. i.e. related to land and that of money, jewellery etc. i.e. exchange of such objects, evenwith the 'son and friends etc.' i.e. son, friend and other relatives without any written evidence in presence of a witness. And the witness should be pious, of charitable disposition, noble, surrendered to truth, religious, straight forward, having male progeny, wealthy,

less than three, who follows 'Shrot'(श्रोत) and 'Smart' (स्मार्त) rituals, belonging to the same caste and category for whom a witness is required. And he should be skilled in writing such agreements, clever in speech, patient, who can write speedily and legibly and an expert in politics.

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Shloka : 144

कार्ये वैवाहिके स्वस्यान्यस्य वार्ष्यधनस्य तु ।

भाषाबन्धो न कर्तव्यः ससाक्ष्यं लेखमन्तरा ॥ १४४ ॥

अने पोतानुं अथवा बीजानुं जे विवाह संबंधी कार्य तेने विषे आपवा योग्य जे धन, तेनुं साक्षीअे सहित लभत कर्था विना केवळ बोली ज न करवी. ॥ १४४ ॥

And the money which is to be given to perform one's own marriage or that of someone else's should not be promised without any writing in presence of a witness. ॥ 144॥

Commentary

Moreover, the devotees of Shri Hari should not deal without writing in presence of a witness in the matters of money which is to be given to perform one's own marriage or that of others', otherwise, there is a possibility of great dispute.

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Shloka : 145

आयद्रव्यानुसारेण व्ययः कार्यो हि सर्वदा ।

अन्यथा तु महद्दुःखं भवेदित्यवधार्यताम् ॥ १४५ ॥

अने पोतानी उपजनुं जे द्रव्य तेने अनुसारे निरंतर भर्ष करवो पाण ते उपरांत न करवो; अने जे उपज करतां वधारे भर्ष करे छे तेने मोट्टे दुःख थाय छे-ओम सर्वे गृहस्थोअे मनमां ज्ञापुं. ॥ १४५ ॥

And one should always spend money according to one's earnings and not otherwise. Whoever spends more than his earnings, attains great miseries -all the Grihasthas should remember this. ॥ 145 ॥

Commentary

And the Grihastha devotees should spend as per their earnings, but should not spend less than what is required and behave miserly or should not behave in spendthrift manner also which can incur debt. Because if the debt is not returned in time, the lender causes troubles, which are not bearable. Therefore, the Grihastha devotees should spend a little less than their earnings.

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Shloka : 146

द्रव्यस्यायो भवेद्यावान् व्ययो वा व्यावहारिके ।

तौ संस्मृत्य स्वयं लेख्यौ स्वक्षरैः प्रतिवासरम् ॥ १४६ ॥

अने पोताना व्यवहारकार्यने विषे जेटला धननी उपज छोय,
तथा जेटलो भरय छोय, ते बेयने संभारीने नित्यप्रत्ये, इडा

अक्षरे करीने पोते तेनुं नामुं लखवुं. ॥ १४७ ॥

And a Grihastha should everyday remember the total earnings for the day and the total expenditures for the day through his worldly activities and write the account in good handwriting. ॥ 146 ॥

Commentary

Moreover, a Grihastha should everyday write the accounts in good handwriting, of his total earnings and total expenditures through all his worldly activities, because if any other person writes the accounts, there is a possibility of being cheated.

Here, it is instructed to keep the accounts of worldly activities. Similarly, an account of the progress on the path of salvation should also be kept. i.e. one should keep the record of spiritual activities done by him. This has been mentioned by Shriji Maharaj in Vachanamrit: "A devotee should try to find out his state of mind right from the day he started to attend the satsang till date. i.e. his desire for God

during first year and his desire for worldly objects during first year. Similarly, he should try to find out the total balance for every year." By contemplating in such manner, one can become aware of his drawbacks and weaknesses, and by correcting them through balanced approach one can evolve faster.

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Shloka : 147

निजवृत्युद्यमप्राप्त धनधान्यादितश्च तैः ।

अर्घ्यो दशांश कृष्णाय विंशोऽशस्त्विह दुर्बलैः ॥ १४७ ॥

अने ते गृहस्थाश्रमी सत्संगी तेमणे पोतानी જે વૃત્તિ અને ઉદ્યમ તે થકી પામ્યું જે ધનધાન્યાદિક, તે થકી દશમો ભાગ કાઢીને શ્રીકૃષ્ણભગવાનને અર્પણ કરવો; અને જે વ્યવહારે દુર્બલ હોય તેમણે વીશમો ભાગ અર્પણ કરવો. ॥ ૧૪૭ ॥

And the Grihastha devotees should donate the tenth part of his wealth earned through his profession and hard work to Shri Krishna Bhagwan; and whoever is not so sound financially should donate the twentieth part. ॥ 147 ॥

Commentary

A Grihastha devotee should donate the tenth portion of his earnings to the temple of Supreme God. Shri Harikrishna Mahaprabhu. These wealth, grains etc. may have been earned through the properties of the ancestors which are sufficient to support the family by performing religious rites like Yagya etc. or by following various professions like trading etc. as per one's caste to earn more money. And the people who are financially not sound, that is whose earnings are less and unavoidable

expenses are more, those people should donate the twentieth portion of their income. If such donation has not been given, then the earnings do not get purified. Use of such impious earnings creates the dullness of one's intellect which destroys one's devotion, code of conduct and knowledge. And therefore, the sufferings generated by fate etc. do not diminish.

As a portion of the wealth and valuables should be donated, similarly, some time should be spared from the worldly activities and should be spent in company of the saints to learn from them. Also, the acts like meditation, worship, listening to the narratives of God, recitation of the Mantras, Mansipooja etc. should be performed to please God. This is the best kind of donation.

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Shloka : 148

एकादशीमुखानां च व्रतानां निजशक्तितः ।

उद्यापनं यथाशास्त्रं कर्तव्यं चिन्तितार्थदम् ॥ १४८ ॥

અને એકાદશી આદિક જે વ્રત તેમનું જે ઉદ્યાપન તે જે તે, પોતાના સામર્થ્ય પ્રમાણે યથાશાસ્ત્ર કરવું; તે ઉદ્યાપન કેવું છે તો મનવાંછિત ફળને આપનારું છે. ॥ ૧૪૮ ॥

And the completion ceremony of the vows like Ekadashi etc. should be performed through the methods discribed in scriptures and as per one's capacity, because completion ceremony grants all the desired objects. ॥ 148 ॥

Commentary

Shri Hari says: The completion ceremonies of the vows, among which Ekadashi is main, grants all the desired objects. While performing this ceremony, the 'Mahapooja' i.e. a special worship of Supreme God Shri Swaminarayan should be performed along with the charity of cow, gold etc., 'Homa', 'Brahm Bhojan' i.e. to feed the Brahmins, 'Sadhu Bhojan' i.e. to feed the saints etc. The special worship etc. completion ceremonies should be performed as described by the scriptures. If the completion

ceremony has not been performed accordingly,
the complete benefit of the vow cannot
be attained.

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Shloka : 149

कर्तव्यं कारणीयं वा श्रावणे मासि सर्वथा ।

बिल्वपत्रादिभिः प्रीत्या श्रीमहादेवपूजनम् ॥ १४९ ॥

अने श्रावण मासने विषे, श्रीमहादेवपूजने, श्रीमहादेवपूजने जे ते, बिल्वपत्रादिदिने करीने प्रीतिपूर्वक सर्वप्रकारे पोते करवुं; अथवा बीजा पासे करावुं. ॥ १४९ ॥

And during the month of 'Shravan', worship to Shri Mahadev should be performed personally using Bilvapatra, etc. with great affection or get it performed by someone else. ॥ 149 ॥

Commentary

Shri Hari appeared on this earth and started the uninterrupted flow of ultimate salvation. Shri Hari inspired His Muktas to incarnate on earth, to give the proper knowledge of His divine form to the living beings of this earth. Therefore, the Param Ekantik Muktas or Anadimuktas are always prevailing on this earth, to continue the phenomenon of the ultimate salvation. Such Muktas who are liberated from the bondage of 'Maya' and united within the divine form of Shri Hari are called 'Shiva'. (This is the direct meaning of 'Shiva', indirectly 'Shiva' means 'Mahadevji').

When such 'Shiva' i.e. the God-realized Muktas,

who have attained the unity with the divine form of Shri Hari are around and one can recognize them and be in their contact, such time period should be considered as the month of 'Shravan'. And to offer Bilvapatra means serving such Muktas through thoughts, deeds and words as well as food, clothes, fruits etc.

Thus, such Maha Anadimuktas who appear in human form on earth to liberate the living beings through the knowledge of Shri Hari, should be recognized and one should remain in their contact. And they should be served through food, clothes, etc. and one must try to please them. When such Muktas are not available on earth they should be remembered in their divine form alongwith Shri Hari and should be worshipped through 'Mansipooja' and the acts of selfless services should be performed as per their instructions. This is the direct meaning of 'Shivpooja'.

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Shloka : 150

स्वाचार्यान् ऋणं ग्राह्यं श्रीकृष्णस्य च मन्दिरात् ।

ताभ्यां स्वव्यवहारार्थं पात्रभूषांशुकादि च ॥ १५० ॥

अने पोताना જે આચાર્ય તે થકી તથા શ્રીકૃષ્ણભગવાનનાં જે મંદિર તે થકી કરજ ન કાઢવું. અને વળી તે પોતાના આચાર્યથકી અને શ્રીકૃષ્ણના મંદિરથકી પોતાના વ્યવહારને અર્થે પાત્ર, ઘરેણાં અને વસ્ત્રાદિક જે વસ્તુ તે માગી લાવવાં નહિ. ॥ ૧૫૦ ॥

And a Grihasth should never ask for a debt from his Acharya or from the temple of Shri Krishna Bhagwan. And moreover, he should not borrow the vessels, jewellery and clothes etc. objects to perform his worldly ceremonies from his Acharya and from the temple of Shri Krishna. ॥ 150 ॥

Commentary

Moreover, a Grihastha should never borrow (even with the condition to return back) the vessels of metal, jewellery, clothes and vehicles etc. any object to perform his worldly ceremonies from his Acharya or from the temple of Supreme God Shri Swaminarayan, because borrowing the objects is as good as incurring debt.

A Grihastha should not borrow clothes, vessels,

money, food etc. for himself, from the deity, Guru, Brahmin and an ascetic. But, if such objects are offered as a reward of his services, then there is no offence. Also, if they have offered willingly without asking, then it is appropriate to accept.

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Shloka : 151

श्रीकृष्णगुरुसाधुनां दर्शनार्थं गतौ पथि ।

तत्स्थानेषु च न ग्राह्यं परात्रं निजपुण्यहत् ॥ १५१ ॥

अने श्रीकृष्णभगवान, तथा पोताना गुरु, तथा साधु अेमनां
दर्शन करवाने अर्थे गयेसते, मार्गने विषे पारकुं अन्न भावुं
नहि; तथा श्रीकृष्णभगवान तथा पोताना गुरु तथा साधु
तेमनां जे स्थानक, तेमने विषे पाण पारकुं अन्न भावुं नहि;
केम जे, ते पारकुं अन्न तो पोताना पुण्यने हरि ले अेवुं छे;
माटे पोतानी गांठनुं अर्थ भावुं. ॥ १५१ ॥

And while going for the 'Darshan' of Shri Krishna Bhagwan, one's own Guru, saint etc, on the way one should not eat food offered by someone else. Moreover, at the places of pilgrimage of Shri Krishna Bhagwan, one's own Guru and that of saints, one should not eat food offered by someone else because the food offered by someone can steal one's holy deeds therefore one should spend for one's own food. ॥ 151 ॥

Commentary

While visiting the Ultimate Supreme God Shri Hari Krishna Bhagwan, one's own Guru who teaches the knowledge of God and unites one with Shri Hari, saints means the celibates and saints who have

renounced everything and the Satsangi devotees of Shri Hari who are full of saintly virtues on the way as well as at their places i.e. in the temple of God etc. one should not eat the food offered by someone else, because it has been mentioned that such food can steal one's holy deeds. If a person visits a place of pilgrimage and performs religious rites, Yagya, recitation, meditation, worship etc. and he eats the food offered by someone else, the reward of these holy deeds goes to the person who has offered food.

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Shloka : 152

प्रतिज्ञातं धनं देयं यत्स्यात्तत्कर्मकारिणे ।

न गोप्यमृणशुद्धयादि व्यवहार्यं न दुर्जनैः ॥ १५२ ॥

अने पोताना कामकाज करवा तेज्या जे मजूर, तेमने जेटळुं धन अथवा धान्य दीधानुं कछुं छोय ते प्रमाणे ज आपवुं; पाण तेमांथी ओछुं न आपवुं. अने पोता पासे कोर्ध करज मागतो छोय अने ते करज दई यूक्या छोईअे ते वातने छानी न राभवी. तथा पोतानो वंश तथा कन्यादान तेपाण छानुं न राभवुं. अने दृष्ट अेवा जे जन तेमनी साथे व्यवहार न करवो. ॥ १५२ ॥

And the labourers who have been hired to work, should be paid in terms of money or grains as promised earlier, but they should not be paid less; and one should not hide the details of payment of one's debt to a person whom one owes money and one should not hide the details regarding one's ancestors, 'Kanyadaan' etc.; and one should not deal with the people of evil nature. ॥ 152 ॥

Commentary

A 'Karmkaari' means a craftsman who decides the rates per unit of work and works accordingly. Such craftsman should be paid the money or the grains according to whatever has been decided earlier,

before assigning the work. But they should not be paid less. Because by giving less, he feels pain and anger and because of his sufferings, one's all the belongings get destroyed.

Moreover, a Grihastha devotee of Shri Hari should not hide the details of his debt that he had borrowed from some wealthy person. And he should not hide the details of his ancestors and that of 'Kanyadaan'. i.e. gifts and token of blessings in terms of money, ornaments, clothes etc. offered to one's daughter at her marriage. And he should never hide the details of a penance which has been performed, an object which has been bought or sold, progress of virtues. Whereas, a secret sin and a sin which has not been known by other people and therefore has not become a subject of criticism - these two things should be confessed only in front of a God-realized saint.

And a Grihasth should not deal with the miscreants, people who do not follow God, hypocrites, cunning people, short tempered people with the superficial intellect but should deal with good persons, only.

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Shloka : 153-154

दुष्कालस्य रिपूणां वा नृपस्योपद्रवेण वा ।

लज्जाधनप्राणनाशः प्राप्तः स्याद्यत्र सर्वथा ॥ १५३ ॥

अने જે ठેકાણે પોતે રહેતા હોઈએ તે ઠેકાણે કોઈક કઠણ - ભૂંડો કાળ, અથવા શત્રુ, અથવા રાજા-તેમના ઉપદ્રવે કરીને સર્વપ્રકારે પોતાની લાજ જતી હોય, કે ધનનો નાશ થતો હોય, કે પોતાના પ્રાણનો નાશ થતો હોય. ॥ ૧૫૩ ॥

And the place where one is staying, one is being disgraced or one's wealth is being destroyed or one's life is in danger due to disturbances of some severe or worst kind of calamity, some enemy or the king of the place. ॥ 153 ॥

मूलदेशोऽपि स स्वेषां सद्य एव विचक्षणैः ।

त्याज्यो मदाश्रितैः स्थेयं गत्वा देशान्तरं सुखम् ॥ १५४ ॥

અને તે જો પોતાના મૂળ ગરાસનું તથા વતનનું ગામ હોય, તોપણ તેનો વિવેકી એવા જે અમારા સત્સંગી ગૃહસ્થ, તેમણે તત્કાળ ત્યાગ કરી દેવો અને જ્યાં ઉપદ્રવ ન હોય તેવો જે બીજો દેશ, તે પ્રત્યે જઈને સુખેથી રહેવું. ॥ ૧૫૪ ॥

And even if that is one's native place or the place inherited through ancestors my prudent Grihasth devotees should immediately leave the place and

shift to some other place where there are no disturbances and live there happily. || 154 ||

Commentary

A place where one's self-respect, wealth and life are bound to get destroyed due to disturbances like famine etc. calamities or that of enemies or that of the king of the place, at such time the Grihasth devotees of Shri Hari should leave the place immediately, even if that is his native place for generations, but they should not remain in that place. Moreover, they should not stay in a place where irreligious people are staying or a place which is affected by diseases. But they should stay in a place where they can live happily. And if there are disturbances in that place also, it should also be left. 'Desh' is a place, where one can live happily and follow his religion peacefully.

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Shloka : 155

आढ्यैस्तु गृहिभिः कार्या अहिंसा वैष्णवा मखाः ।
तीर्थेषु पर्वसु तथा भोज्या विप्राश्च साधवः ॥ १५५ ॥
अने धनाढ्य अेवा जे गृहस्थ सत्संगी तेभागे, हिंसाअे
रहित अेवा जे विष्णुसंबंधी यज्ञ ते करवा. तथा तीर्थने विषे
तथा द्वादशी आदिक पर्वने विषे, ब्राह्मण तथा साधु तेमने
जमाडवा. ॥ १५५ ॥

And the wealthy Grihastha devotees should perform
the 'Yagya; related to Vishnu without violence.
And offer food to the Brahmins and saints at the
places of pilgrimage on the festival days like
Dwadashi etc. ॥ 155 ॥

Commentary

The wealthy Grihastha devotees of Shri Hari should
perform 'Vaishnav Yagyas' related to Supreme God
Shri Swaminarayan, in which violence of the
animals is not involved. And they should offer
various food items and satisfy the Brahmins who
are devotees of Shri Swaminarayan Bhagwan, the
Tyagi saints, celebates and disciples of Shri Hari
as well as to the 'Sankhyayogi' women who are
firmly devoted to Shri Hari at the 'Teerth' i.e. pious
places blessed by the touch (visit) of Shri Hari and

His realized Muktas on the festival days like Pournima, Amavasya, Sankranti, Vyatipat, 'Antardhyan' day of Shri Hari which is the tenth day in first half of the month Jyeshth, the following day of His manifestation day which is tenth day in the first half of the month Chaitra etc. 'Yagya' should be performed but offering food to the saints of Shri Hari pleases the God more. Shri Hari has mentioned in Vachanamrit, Jetalpur 4th.: "You, the saints following the code of conduct, are very dear to me... if a person feeds you with affection, he attains the 'Punya' equivalent to that of one crore 'Yagya's' and finally attains the salvation."

And the wealthy Grihastha devotees should never insult the saints and Brahmins, and always behave without any cunningness in front of a saint. Moreover, the wealthy Grihastha devotees should build the beautiful and strong temples of Supreme God Shri Swaminarayan and should fix a certain amount for the uninterrupted flow of worship to the idol of Shri Hari which has been installed into the temple. Moreover, around the temple safe and beautiful boarding houses should be built which are surrounded by the high compound walls and appropriate for the stay of the saints and devotees of Shri Hari. And they should maintain a garden with a lot of trees full of fruits and flowers near the temple and they should construct a beautiful step

well having cool, clean and immense quantity of water. The devotees who construct the strong, beautiful and the best temple of Shri Sahajanand Swami without any expectation, definitely attain the salvation.

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Shloka : 156

महोत्सवा भगवतः कर्तव्या मन्दिरेषु तैः ।

देयानि पात्रविप्रेभ्यो दानानि विविधानि च ॥ १५६ ॥

अने ते धनाढ्य अेवा जे गृहस्थ सत्संगी तेमणे, भगवान्ना मंदिरने विषे मोटा उत्सव कराववा, तथा सुपात्र अेवा जे ब्राह्मण तेमने नाना प्रकारनां दान देवां. ॥ १५६ ॥

And the wealthy Grihasth devotees should perform the big ceremonies in the temple of God and perform various kinds of charities to the eligible Brahmins. ॥ 156 ॥

Commentary

Moreover, the wealthy Grihasth devotees should perform ceremonies like worship to Shri Swaminarayan Mahaprabhu, worship to the Mukta devotees of God, singing 'Kirtans' with the music, 'Maha Abhishek' i.e. special bathing ceremony of God, 'Maha Naivedya', i.e. special food offerings to God etc. on the day of Ekadashi, Hari Jayanti etc. And they should perform various kind of charities to the eligible Brahmins. The most eligible people to accept charity are those who have been initiated into 'Udhdhav' Sampraday, who staunchly follow the code of conduct prescribed by

Shikshapatri which is God Himself in the form of His speech, who follow the regulations set by Shriji Maharaj, who are completely surrendered to Shri Hari as explained in Vachanamrit and who firmly believe that Lord Swaminarayan is the Supreme God, cause of all the incarnations like Akshar and Mool Purush etc. charity performed to these nine type of people who are an eligible person, a friend, a courteous person, a needy or poor person, an orphan, a person who is obliging, mother, father and Guru; is considered to be everlasting. Whereas, the charity performed to these nine types of people who are 'Bhat', 'Charan' (these are the people who falsely praise anybody for money), a thief, a fake medical practitioner, a wicked person, (rogue) a cheat, a cunning fellow, a wrestler and inmates of a jail, is considered to be futile.

While performing the charity of food and clothes, the eligibility of a person should not be considered. Whoever is hungry, is eligible for the food and whoever is without clothes, is eligible for the clothes. But the things other than these, should not be given in charity to a person who is not eligible; such charity goes in vain.

The charity should be performed after considering the requirements of one's own family. Moreover, when one has taken a vow to donate something to a particular person, that particular thing should not

be donated to someone else.

One who is detached towards respect-insult etc., an ascetic, is considered to be the most worthy to accept alms, charity etc.

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Shloka : 157

मदाश्रितैर्नृपैर्धर्मशास्त्रमाश्रित्य चाखिलाः ।

प्रजाःस्वाः पुत्रवत्याल्या धर्मः स्थाप्यो धरातले ॥ १५७ ॥

अने अमारे आश्रित अेवा जे सत्संगी राजा, तेमारे धर्मशास्त्रने आशरीने पोताना पुत्रनी पेठे पोतानी प्रजांनुं पालन करवुं. अने पृथ्वीने विषे धर्मनुं स्थापन करवुं. ॥ १५७ ॥

And my devotee, who is a king, should follow the religious scriptures and look after his subjects like his own son and he should spread the religion throughout the world. ॥ 157 ॥

Commentary

A 'King' means the Kshatriya devotee of Shri Hari who has been appointed to the throne through proper ceremony. He should follow the code of conduct of a king explained in the scripture 'Satsangijeevan' and look after his subjects as his own son. The ultimate duty of a king is to please his subjects. Therefore, a king should please his subjects through good character, behaviour and virtues and look after the subjects as per the religious code of conduct. Throughout his kingdom, he should make everyone follow their respective

code of conduct as per their caste and category and as per their eligibility. And he should properly punish the people who don't follow the code of conduct and make them behave within the limitations set by the religion. He should establish the code of conduct, the structure of economy and the heirarchy which are not against the scriptures and as per time and place.

Moreover, a king, who collects the taxes from his subjects without teaching them the proper code of conduct, is responsible for all the sins committed by his subjects. And the power of that king gets destroyed. If the king follows the code of conduct, his subjects also follow the code of conduct. If the king indulges into committing the sins, his subjects also do the same. And if the king behaves in a sane and balanced manner, his subjects also behave in the same way. The subjects always follow their king. Therefore, the subjects behave in the same manner as the king behaves.

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Shloka : 158

राज्याङ्गोपायषड्वर्गा ज्ञेयास्तीर्थानि चाञ्जसा ।

व्यवहारविदः सभ्या दण्डयादण्डयाश्च लक्षणैः ॥ १५८ ॥

अने ते राज्ञ-तेभ्यो राज्ञ्यनां जे सात अंग तथा चार उपाय तथा छ गुरु, ते जे ते, लक्षणो करीने यथार्थपणे ज्ञाणवां. अने तीर्थ जे 'चार' भोक्ल्यानां स्थानक तथा व्यवहारना ज्ञाणनास जे सत्सासद तथा दंडवायोग्य जे माणस तथा दंडवायोग्य नहि अवा जे माणस,- ओ सर्वने लक्षणो करीने यथार्थपणे ज्ञाणवा. ॥ १५८ ॥

And the king should know the seven limbs, four remedies and six virtues about his kingdom, properly alongwith their characteristics. And he should know the 'Teerth' which are the places to be spied upon, his courtiers who are wise people, the people who deserve punishment and the people who are innocent all these, properly and alongwith their characteristics. ॥ 158 ॥

Commentary

A king, who is devoted to Shri Hari, should know about his seven limbs which are the king himself, minister, priest, incharge of law and justice, treasure kingdom, fort and the army; and should punish those who commit an offence against these seven

limbs. The four remedies are 'Saam' i.e. to explain politely and affectionately, 'Daam' i.e. to offer a favour, 'Dand' i.e. to punish and 'Bhed' i.e. to separate two persons by creating conflict among them. These should be used as per the requirement. And the fifth remedy is to ignore someone who is not co-operative. This should be practiced when none of the above works. Moreover, the six virtues are 'Sandhi' i.e. to compromise; 'Vigrah' i.e. to create disturbance through robbery, fire etc. among the enemies; 'Yaan' i.e. to fight against the enemies; 'Dwaidhibhav' i.e. to divide the opposite army into two parts or to compromise with the powerful and to fight against the weak etc.; 'Samashraya' i.e. to surrender to a powerful king when the enemies create trouble; 'Sthan' i.e. to retreat due to loss of strength to the fort etc. safe place to wait for the appropriate time. These six virtues should be studied properly.

And the places which are to be spied upon are the commander-in-chief of one's own army, door keeper, instructor who shows the path to army, the chief of queen's residence, chief of jail, money-lender who finances legal-illegal affairs in the kingdom, chief of security guards who protect the towns, supervisors who make payments to the employees, chief preceptor, chief justice, executor of punishments, chief minister of the kingdom,

security guard of the fort, security guard of forests as well as ministers of opposition. The minister of one's own party, crown-prince and the priest should not be spied upon.

The king should appoint the courtiers with following characteristics: Those who have listened to many religions from the scholars of various religions and studied scriptures, who know the essence of the religion, who speak truth, who feel embarrassed to behave in improper manner, whose senses are under control, compassionate. 'Arjav' means straightforward due to harmony among their thoughts, words and action, who has balanced approach towards friends and enemies, hence capable of discussing the matters of justice and injustice appropriately.

Those, who do not follow the code of conduct, who is a hypocrite, who are offending towards virtuous people and God-realized saints, who trouble the weak, and who cross the limits set by the king; all these deserve punishment. The Brahmins who follow code of conduct, 'weak' i.e. having slender body due to old age or some disease, ascetics, saints, devotees, pious people as well as parents and Guru - all these do not deserve punishment. Moreover, a king should be able to discriminate about collection of taxes i.e. from whom to collect and from whom not to collect.

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Shloka : 159

सभर्तृकाभिर्नारीभिः सेव्यः स्वपतिरीशवत् ।

अन्धो रोगी दरिद्रो वा षण्ढो वाच्यं न दुर्वचः ॥ १५९ ॥

હવે સુવાસિની બાઈઓના વિશેષ ધર્મ કહીએ છીએ: અમારે આશ્રિત જે સુવાસિની બાઈઓ તેમણે, પોતાનો પતિ અંધ હોય, રોગી હોય, દરિદ્રી હોય, નપુંસક હોય તોપણ તેને ઈશ્વરની પેઠે સેવવો અને તે પતિ પ્રત્યે કટુ વચન ન બોલવું. ॥ ૧૫૯ ॥

Now, I explain the specific code of conduct of married women. A married woman, who is My devotee, should serve her husband like God, even if he is blind, sick, poor, impotent and should not speak harsh words towards him. ॥ 159 ॥

Commentary

'Suvasini' i.e. a married woman whose husband is alive, such woman who is a devotee of Shri Hari, should serve her husband; this is her specific code of conduct. If, due to fate, her husband is blind, sick, poor or may become poor, or is impotent, eventhen she should consider her husband equivalent to God and serve him. She should obey her husband; this is her best code of conduct. Even if her husband condemn her, she should not

(insult) condemn him, but she should speak to him softly and politely. She should remain happy, even if her husband beats her, but should not lose temper. Moreover, a faithful and devoted wife should not stand in the middle of the main entrance of her house for a long time, should not raise her voice in front of her husband, and should not feel angry towards her husband or his brothers.

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Shloka : 160

रूपयौवनयुक्तस्य गुणिनोऽन्यनरस्य तु ।

प्रसङ्गो नैव कर्तव्यस्ताभिः साहजिकोऽपि च ॥ १६० ॥

अने ते सुवासिनी स्त्रीओ तेभाणे, रूप ने यौवन तेणे युक्त
अने गुणवान् अेवो जे अन्य पुरुष, तेनो प्रसंग
सहजस्वभावे पाण न करवो. ॥ १६० ॥

And a married woman should not remain in
company, even naturally, of another man who is
handsome, youthfull and virtuous. ॥ 160 ॥

Commentary

And a married woman should not remain in
contact of another man who is handsome, young,
knowledgeable, artistic and religious and whom she
has met for the purpose of some work. 'Contact'
means to observe him, to talk to him, or to remain
in his company. Prolonged contact with such
characteristics should be avoided. Willingly and
wishfully planned contact of other man should be
completely avoided. Because as a man is destroyed
through the contact of a woman, similarly even a
chaste woman, having proper code of conduct,
is also destroyed through ordinary contact of
a man.

Moreover, the women should not stay independently. Father protects a woman during her childhood, husband protects the woman during her youth and her son and grandsons protect her during her old age. Therefore, the women should not stay independently without any protection. A faithful and devoted wife always follows the code of conduct. She does not attend the ceremonies forbidden by the society. She does not attend the wedding ceremonies organized at the relatives places alone, but always accompanies the elders. And does not visit the places of pilgrimage alone.

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Shloka : 161

नरेक्ष्यनाभ्यूरुकुचाऽनुत्तरीया च नो भवेत् ।
साध्वी स्त्री न च भण्डेक्षा न निर्लज्जादिसंडि.गनी ॥ १६१ ॥
अने पतिप्रता अेवी जे सुवासिनी स्त्रीओ, तेमागे पोतानी
नाभी, साथल अने छाती तेने बीज्जे पुरुष देभे अेम न
वर्तवुं. अने ओढ्याना वस्त्र विना उघाडे शरीरे न रडेवुं. अने
भांडभवाई जेवा न जवुं. अने निर्लज्ज अेवी जे स्त्रीओ
तथा स्वैरिणी, कामिनी अने पुंश्चली अेवी जे स्त्रीओ,
तेमनो संग न करवो. ॥ १६१ ॥

And the married women, who are faithful and devoted to their respective husbands, they should not behave in such a way that their naval, thighs or breasts are visible to some other men; and always wear a wrap-around cloth to cover the body; and should not visit the humorous street plays like 'Bhand Bhavai'; and should not remain in contact of shameless women and that of the women who are 'Swairini', 'Kamini' or 'Punschali'. ॥ 161 ॥

Commentary

'Sadhvi' i.e. a chaste woman means a woman having good character and who follows code of conduct etc. i.e. having saintly qualities. This term has been used in singular to indicate all the women

i.e. married, unmarried, widowed, all of them. The women should not behave in such a way that men can see her naval, thighs and breasts. And 'Uttariya' i.e. a cloth used to wrap-around the body should always be kept covered around the body. Moreover, they should not visit the performances of 'Bhand Bhavaya' i.e. jesters, artists etc. who dress up as various characters and recreate the public. Moreover, through the contact of following women one's character is corrupted. They are shameless as 'Ganika' -who is a dancing artisan; 'Swairini' -who is desirous of the men of her caste; 'Kamini' -who is desirous of the men of her caste as well as the men of other castes also; 'Punshchali' -who is desirous of the men who are of other castes (and her own caste) as well as that of relatives also; a cheat -who meets other men as decided earlier in a lonely place to attain his love; 'Sanyasini' -who finds faults in others; cunning-women with bad habits etc.

Therefore, the contact of such women should be avoided completely. Moreover, the married women should specifically try to avoid the contact of the people who are 'Dhoot' i.e. cheat means who cheat people though their tricks, the people who are full of lust and are desirous of pleasures of women, wealth and taste and

justify their unjust desires on the basis of devotion, knowledge etc., thief, sinner, addict, hypocrite and lustfull.

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Shloka : 162

भूषासदंशुकथृतिः परगेहोपवेशनम् ।

त्याज्यं हास्यादि च स्त्रीभिः पत्यौ देशान्तरं गते ॥ १६२ ॥

अने ते सुवासिनी स्त्रीओ तेभागे, पोतानो पति परदेश गयेसते, आभूषण न धारवां, इडां वस्त्र न पछेस्वां, पारके घेर बेसवा न जवुं अने छस्य-विनोदादिकनो त्याग करवो. ॥ १६२ ॥

And a married woman whose husband has gone abroad, should not wear ornaments, good clothes, visit other people's houses and she should give up laughter, fun, jokes etc. light hearted behaviour. ॥ 162 ॥

Commentary

A married woman who is a devotee of Shri Hari, should not adorn her body through gold ornaments and expensive clothes etc. while her husband has gone abroad. Moreover, she should try to avoid visiting other people at their places and she should not laugh loudly and should not attend the public gatherings.

And the specific code of conduct to be followed by a faithful and devoted wife are of two types; first is with the nine types of devotion towards God and

second is without the nine types of devotion towards God. The married woman who follows the specific code of conduct of a 'Pativrata' without the devotion towards God, attains only 'Satilok' and who follows it with the devotion towards God attains the 'Akshardham.'

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Shloka : 163

विधवाभिस्तु योषाभिः सेव्यः पतिधिया हरिः ।

आज्ञायां पितृपुत्रादेर्वृत्यं स्वातन्त्र्यतो न तु ॥ १६३ ॥

હવે વિધવા સ્ત્રીઓના વિશેષ ધર્મ કહીએ છીએ: અમારે આશ્રિત જે વિધવા સ્ત્રીઓ તેમણે તો, પતિબુદ્ધિએ કરીને શ્રીકૃષ્ણભગવાનને સેવવા. અને પોતાના પિતાપુત્રાદિક જે સંબંધી તેમની આજ્ઞાને વિષે વર્તવું, પણ સ્વતંત્રપણે ન વર્તવું. ॥ ૧૬૩ ॥

Now, I explain the specific code of conduct of a widow. The widows who are My devotees, should serve Shri Krishna Bhagwan in the form of husband and they should follow the instructions of their relatives like father, son etc. but should not behave independently. ॥ 163 ॥

Commentary

A widow means whose husband has passed away; who is a devotee of Shri Hari, should worship the idol of Shri Harikrishna Mahaprabhu perceiving Him as her husband i.e. "He is only my husband" with such perception.

Moreover, a widow should obey the instructions of her father, son and brothers, but should not behave independently; otherwise, if a widow

whose husband is not alive, does not follow the code of conduct, becomes the subject of criticism.

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Shloka : 164

स्वासन्नसम्बन्धहीना नराः स्पृश्या न कर्हिचित् ।

तरुणैस्तैश्च तारुण्ये भाष्यं नावश्यकं विना ॥ १६४ ॥

અને તે વિધવા સ્ત્રીઓ તેમણે, પોતાના સમીપ -સંબંધ વિનાના જે પુરુષ તેમનો સ્પર્શ ક્યારેય ન કરવો. અને પોતાની યુવાવસ્થાને વિષે અવશ્ય કાર્ય વિના, સમીપ-સંબંધ વિનાના જે યુવાન પુરુષ, તેમની સાથે ક્યારેય પાગ બોલવું નહિ. ॥ ૧૬૪ ॥

And a widow should never touch a man who is not a close relative. And during her young age, she should never speak with a young man without any reason who is not a close relative. ॥ 164 ॥

Commentary

A widow should never touch knowingly any other men except her father, brother, son etc. close relatives i.e. in blood relations. And she should not speak to them and she should not even look at them. And if the close relatives follow their code of conduct, and protect that of others, then during emergencies if a widow touches, talks, sees them, then it is not an offence. And if she touches a man knowingly or unknowingly, who is not a close relative, then she should observe the penance.

And a woman who is widowed in her young age, should not go alone on the road even with her brother etc. relatives who are of young age and should not sit with them in a lonely place. And she should not look at any man with lustful desires (while passing on the way if men are around she should not stare at them willingly with the feeling that 'he is good looking!'). And a widow should not go to see the wedding ceremonies, a group of travelling men who are from other place and are passing by, army of a king, dance, music picnics and passer by prince like males who are adorned with good clothes and ornaments. Moreover, a widow should never listen to the stories related to sexual pleasures and should not narrate them. Except for illness etc. emergencies, she should always have meals only once, (in the evening) at the end of the day. She should not sleep on a cot and she should not massage her body with oil. Moreover, she should not have bath naked and should not use scented materials like sandalwood oil and essence of champa, rose etc. She should not use spices like cardamom etc.

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Shloka : 165

स्तनंधयस्य नुः स्पर्शं न दोषोऽस्ति पशोरिव ।

आवश्यके च वृद्धस्य स्पर्शं तेन च भाषणे ॥ १६५ ॥

अने धावागो जे बाणक तेना स्पर्शने विषे तो, जेम पशुने
अडी जवाय अने दोष नथी तेम दोष नथी.
अने कोई अवश्यनुं कामकाज पडे. तेने विषे कोईक वृद्ध
पुरुषने अडी जवाय तथा ते वृद्ध साथे बोलाय तेने विषे दोष
नथी. ॥ १६५ ॥

And it is not an offence to touch an animal, similarly, it is not an offence, if she (i.e. a widow) touches an infant. And if necessary, if she touches an old man for some important reason or speaks with an old man, it is not an offence. ॥ 165 ॥

Commentary

It is not an offence for a widow to touch an infant i.e. a male child who is still in his infancy, just like touching a calf is not an offence. Moreover it is not an offence to touch an old man for some important work or to talk with him during conversation. Because, the touch of a man could arouse the sexual desires in a widow and there is a possibility of criticism in the society. Therefore, a widow is forbidden to touch a man. But the touch

of an infant or an old man does not arouse sexual desires.

The touch of a man other than that of close relatives, which is not lustfull, is not offensive for a widow during the emergencies like danger of tiger, snake, fire, flood etc., in agricultural work, while 'Kray' i.e. buying things, and 'Vikray' i.e. selling things etc.

All the distractions of lust are connected with the young age, therefore, all the men and women should follow these instructions.

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Shloka : 166

विद्याऽनासन्नसम्बन्धस्ताभिः पाठ्या न कापि नुः

व्रतोपवासैः कर्तव्यो मुहुर्देहदमस्तथा ॥ १६६ ॥

अने ते विधवा स्त्रीओ तेभाणे पोताना समीपसंबंध
विनाना जे पुरुष ते थकी कोर्छ पाणु विद्या न भाणवी.
अने व्रत-उपवासे करीने वारंवार पोताना देछनुं दमन
करवुं. ॥ १६६ ॥

And a widow should not study any skills from a man other than her close relative. And she should tranquil her physical desires through fasting etc. ॥ 166 ॥

Commentary

Moreover, if a widow is desirous of learning God's narratives, devotional songs etc., she should learn it from her father, brother etc. close relatives but not from others. And a widow should observe fasts etc. i.e. fasting during 'Ekadashi' etc. which are 'Nityaprap't' i.e. regular fasts; fasting on account of a vow or during some completion ceremony etc. which are 'Naimitik' i.e. occasional fasts and fasting as a penance, if touched a man unknowingly etc. Thus, through fasting she should sublimate her physical desires.

A widow should observe the celibacy of eight types, throughout her life. As she is not allowed to touch a man, she should not touch even an idol of a man; it is not an offence to touch the idol of God. Moreover, she should not eat in excess, the savories like 'modak' with 'ghee' and 'jaggery' etc. which are tempting to the senses of taste. If any other food is not available other than sweets, then she should eat the sweets, but in a very little quantity. She should not eat them to enjoy the taste. And she should not wear attractive, beautiful clothes and should not wear clothes dyed with bright colours like orange etc.

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Shloka : 167

धनं च धर्मकार्येऽपि स्वनिर्वाहोपयोगि यत् ।

देयं तामिर्न तत् क्वापि देयं चेदधिकं तदा ॥ १६७ ॥

અને તે વિધવા સ્ત્રીઓ તેમણે પોતાના ઘરમાં, પોતાના જીવનપર્યંત દેહનિર્વાહ થાય એટલું જ જો ધન હોય તો, તે ધન જે તે ધર્મકાર્યને વિષે પૂરું ન આપવું; અને જો તેથી અધિક હોય તો આપવું. ॥ ૧૬૭ ॥

And if a widow has just enough money to support herself for a lifetime, then she should not donate any money even for religious purpose and if she has more than that then she should donate. ॥ 167 ॥

Commentary

A widow who is devoted to Shri Hari, has just enough money to support herself, then she should not donate it even for religious purposes; but if she has more than that, then she should donate; because if she gives donations from the money which is sufficient just to support her, then later on she may have to serve others to support herself; and therefore, there is a possibility to get distracted from her code of conduct. But if she has more money than what is required to support her, then definitely

she should donate for the religious purposes;
otherwise by not donating the money she may
commit an offence of deceit.

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Shloka : 168

कार्यश्च सकृदाहारस्ताभिः स्वापस्तु भूतले ।

मैथुनासक्तयोर्वाक्षा क्वापि कार्या न देहिनोः ॥ १६८ ॥.

अने विधवा स्त्रीओ तेमणे अेकवार आहार करवो ने पृथ्वीने विषे सूवुं. अने मैथुनासक्त अेवां जे पशुपक्षी आदिक जवप्राणीमात्र तेमने क्यारेय ज्ञाणीने जेवां नहि. ॥ १६८ ॥

And a widow should have food only once in a day and sleep on a floor. And she should not observe knowingly any birds, animals etc. living beings engaged in copulation. ॥ 168 ॥

Commentary

A widow should have food only once in a day. But on festival days and while performing penance, she should observe the fast without having any food. And she should sleep on the floor but should not sleep on a cot. And except for the emergency she should not sleep during daytime. Moreover, a widow should not observe any living beings who are engaged in copulation i.e. engaged in sexual pleasures, because by observing them, immediately her mind gets distracted and therefore, there is a possibility of breach of celibacy. Moreover, a widow should not

think about a man in her mind with lustfull feelings and should not draw the picture of a man and should not touch a statue representing some sexual activity. And she should never become friendly with men evenif her most important material or spiritual (related to Trivarga i.e. three ends of life Dharma, Arth, Kama) motive could be accomplished through the friendship.

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Shloka : 169

वेषो न धार्यस्ताभिश्च सुवासिन्याः स्त्रियास्तथा ।

न्यासिन्या वीतरागाया विकृतश्च न कर्हिचित् ॥ १६९ ॥

अने ते विधवा स्त्रीओ तेभाणे सुवासिनी स्त्रीना जेवो वेष न धारवो तथा संन्यासिणी, तथा वेरागाणी तेना जेवो वेष न धारवो; अने पोताना देश, कुल अने आचार तेने विरुद्ध अेवो जे वेष ते पाण क्यारेय न धारवो. ॥ १७८ ॥

And a widow should not dress up like a 'Suvasini' i.e. a married woman whose husband is alive, 'Sanyasini' or a 'Vairagini'. And she should never dress up in the clothes which are not appropriate for her place, family and her code of conduct. ॥ 169 ॥

Commentary

And a widow should not dress up like a 'Suvasini' i.e. a married woman whose husband is alive. And she should not dress up like a 'Sanyasini' who wears red, orange clothes and roams around to cheat people. And she should not dress up like gypsy women known as 'Vairagini' nor dress up like female dancers. Moreover, she should not dress up like a man and should not wear thin, transparent clothes from which her body parts are

visible. She should not wear the clothes dyed with exotic colours. She should never wear clothes which are not appropriate for her place, family and her code of conduct.

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Shloka : 170

सङ्गो न गर्भपातिन्याः स्पर्शः कार्यश्च योषितः ।

शृङ्गारवार्ता न नृणां कार्याः श्रव्या न वै क्वचित् ॥ १७० ॥

अने गर्भनी पाउनारी जे स्त्री तेनो संग न करवो, ने तेनो स्पर्श पागु न करवो; अने पुरुषना शृंगाररस संबन्धी जे वार्ता, ते क्यारेय न करवी अने न सांभजवी. ॥ १७० ॥

And a widow should never remain in contact with a woman who performs abortion and should not even touch her; and should not talk about or listen to the conversation about a man's passionate nature towards sexual pleasures. ॥ 170 ॥

Commentary

A widow should never remain in contact with a woman who performs abortions through medicines etc., not touch her; because by remaining in her contact the sin of adultery is committed and even her touch leads towards committing sin. Moreover, she should not talk about a man's sexual passions or about the enjoyment of sexual pleasures in front of other women and should not listen to such conversations; because it could cause the distraction of mind which could lead to breach of celibacy.

A widow should not make friends with the woman who is a foreigner by birth, who is desirous of sexual pleasures, who has unconventional, liberal outlook, who does not believe in the incarnations of God, who is shameless, who practices hypnotism, abortion etc., who knows Mantras and Yantras based on 'Kama-Tantra', who has undergone abortion and who is a cheat.

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Shloka : 171

निजसम्बन्धिभिरुपि तारुण्ये तरुणैरिः ।

साकं रहसि न स्थेयं ताभिरापदमन्तरा ॥ १७१ ॥

अने युवा अवस्थाने विषे रही अेवी जे विधवा स्त्रीओ तेमणे, युवा अवस्थावाला जे पोताना संबंधी पुरुष, तेमनी संग्गाथे पाण, अेकांत स्थलने विषे आपत्काण पड्या विना न रहेवुं. ॥ १७१ ॥

And a widow who is of young age, should not stay in a lonely place except during an emergency with a young man, evenif he is a close relative. ॥ 171 ॥

Commentary

Moreover, a widow during her young age, should not remain in a lonely place except during an emergency with a young man, evenif he is a close relative like her father, brother etc. Because during young age the slightest encouragement to 'Kama' i.e. sexual desires can make one think strong enough to conquer the world. Later on, it cannot be controlled by any means. In a house where a man sleeps alone on a certain floor, a widow should not sleep on a floor below or above that floor. And she should cover her bodyparts like breasts, abdomen and thighs with a cloth so that

they are not visible to any man; and should not behave in a restless manner through her hands or legs and should not rub her legs etc..

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Shloka : 172

न होलाखेलनं कार्यं न भूषादेश्च धारणम् ।

न धातुसूत्रयुक्सूक्ष्मवस्त्रादेरपि कर्हिचित् ॥ १७२ ॥

अने होलाखेलनी रमत न करवी अने आभूषणादिकनुं धारण न करवुं; अने सुवर्णादिक धातुना तारे युक्त अेवां जे जीर्ण वस्त्र, तेनुं धारण पाणु क्यारेथ न करवुं. ॥ १७२ ॥

And she should not play Holi and should not wear ornaments etc. and should never wear thin clothes embroidered with the golden thread. ॥ 172 ॥

Commentary

Moreover, a widow should not play 'Holi' which is being played by throwing colours like 'Gulal' on each other and she should never wear gold ornaments, Kumkum, Kajal i.e. eyeliner etc. symbols of auspiciousness i.e. symbols worn by a woman whose husband is alive. Moreover, she should never wear a thin cloth which has been woven with golden threads, a thin cotton cloth, silk cloth and bangles etc., because all such objects are appropriate to be worn by a woman whose husband is alive. And a widow should never utter abusive words, should not blame anyone falsely, and should not speak harsh words with indirect criticism towards someone.

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Shloka : 173

सधवाविधवाभिश्च न स्नातव्यं निरम्बरम् ।

स्वरजोदर्शनं स्त्रीभिर्गोपनीयं न सर्वथा ॥ १७३ ॥

अने सुवासिनी ने विधवा अेवी जे स्त्रीओ, तेभाणे वस्त्र प्हेर्या विना नडावुं नहि; अने पोतानुं जे रजस्वलापाणुं ते कोर्धप्रकारे गुप्त न राखवुं. ॥ १७३ ॥

And the women, married as well as widowed, should not have bath without wearing clothes; and they should not hide their menstrual periods by any means. ॥ 173 ॥

Commentary

The women devotees of Shri Hari, who are married as well as widowed, should not have bath without clothes, because by having bath naked, an offence towards Varundev is committed. And it has been considered offensive for a human being to bathe naked and to sleep naked.

And a married as well as a widowed woman should never hide their menstrual periods. Because menstruation is the fourth part of 'Brahmhatya' i.e. killing of a Brahmin, committed by Indra; by not hiding it, the offence of Brahmhatya is cleared. Also, by not hiding the

menstrual periods, the suspicion of the family members regarding the conception through other men could be cleared up.

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Shloka : 174

मनुष्यं चांशुकादीनि नारी क्वापि रजस्वला ।

दिनत्रयं स्पृशेन्नैव स्नात्वा तुर्योऽह्नि सा स्पृशेत् ॥ १७४ ॥

अने वणी रजस्वला अेवी जे सुवासिनी अने विधवा स्त्रीओ, ते त्राणु द्विवस सुधी कोर्ध मनुष्यने तथा वस्त्रादिकने अडे नडि, ने थोथे द्विवसे नाडीने अडवुं. (अेवी रीते गृहस्थाश्रमी अेवा जे पुरुष अने स्त्रीओ तेमना जे आ विशेष धर्म क्छा, ते सर्व, धर्मवंशी आचार्य ने तेमनी पत्नीओ तेमने पाणु पाणवा; केम के अे गृहस्थ छे.) ॥ १७४ ॥

And the married as well as widowed women should not touch any person or things like clothes etc. for three days during menstruation, and on the fourth day they can touch after having bath. (Similarly, all these specific codes of conduct mentioned for the Grihastha men and women devotees should be followed by the Dharmavanshi Acharya and his wife as they are also Grihastha). ॥ 174 ॥

Commentary

A woman who menstruates is called a 'Rajaswala'. She should not touch any human being for three

nights and three days; on the fourth day, she should wash all the clothes worn by her and touched by her and then have bath. After that she can touch other things in the house. She is allowed to touch the animals but she should never touch the clothes or vessels made of clay.

Long back, Indra had committed the sin of killing a Brahmin by killing Vritrasur. He has given the fourth part of the sin to the women which becomes visible every month in the form of menstruation. Therefore, during menstruation a women becomes untouchable. On the first day of menstruation, she is untouchable like a 'Chaandali'; on the second day she is like a 'Brahmdhatini'; on the third day she is like a 'Rajaka'; on the fourth day she is like a 'Shudrani'. On the fifth day after purifying herself through bath she becomes eligible to perform rituals related to God and Pitru. During emergency by observing fast, she becomes pure on the third day.

And, during menstruation for three days, a woman should give up milk, ghee etc. dairy products, wearing flowers and ornaments, Kumkum, Kajal, scented objects like essences etc. She should not sit on a sofa, sleep on a cot, touch the fire, massage the body with oil, travel, eat beetlenut or beetleleaf and sleep during daytime.

If menstruation starts during night, then divide

the night into three parts and if it has started in the first two parts then it should be considered of previous day, otherwise it should be considered of the next day. Moreover, if it starts within seventeen days then by having bath one gets purified; if it starts on the eighteenth day then one gets purified after one day and one night; if it starts within nineteen days then the purification should be performed after two days; and if it starts after nineteen days then purification should be performed after completing three days. And during menstruation, if there are festival days or fasting days in between, then let other persons do service of God and the woman should observe fast herself.

And knowingly or unknowingly, if someone has touched a woman during menstruation, they should perform the penance accordingly.

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Shloka : 175

नैष्ठिकव्रतवन्तो ये वर्णिनो मदुपाश्रयाः ।

तैः स्पृश्या न स्त्रीयो भाष्या न न वीक्ष्याश्च ता धिया ॥ १७५ ॥

હવે નૈષ્ઠિક બ્રહ્મચારીના જે વિશેષ ધર્મ તે કહીએ છીએ; અમારે આશ્રિત એવા જે નૈષ્ઠિક બ્રહ્મચારી તેમણે, સ્ત્રીમાત્રનો સ્પર્શ ન કરવો; અને સ્ત્રીઓ સંગાથે બોલવું નહિ; અને જાણીને તે સ્ત્રીઓ સન્મુખ જોવું નહિ. ॥ ૧૭૫ ॥

Now , I explain the specific code of conduct for a staunch celibate. My devotees who are staunch celibates should not touch any woman and should not talk to any woman and should not look at a woman knowingly. ॥ 175 ॥

Commenatary

'Naisthikvarni' means a celibate who observes eight types of celibacy throughout his life. Such staunch celibate devotees of Shri Hari should observe celibacy in eight ways. They are : they should not listen to a conversation about women (praise the virtues of a woman) or describe the qualities of a woman; talk to women jokingly; observe women; talk with a woman in a lonely place; think about a woman; visualize a woman in

her childhood, young age, old age, beautiful, ugly etc. forms; and perform sexual intercourse through body.

Moreover, if they have to ask certain questions regarding food, water, fire-wood, vessels, some cooking related inquiry, their stay in some proper place and the details of a seeker who wants to be initiated as a celibate etc. they should not talk to the women directly, but should ask through a man and answer through him.

And a staunch celibate should renounce the wealth as he has renounced a woman i.e. he should never touch money and should not keep gold, silver etc. materials with him and should not be kept with someone else saying that it belongs to him (i.e. the celibate).

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Shloka : 176

तासां वार्ता न कर्तव्या न श्रव्याश्च कदाचन ।

तत्पादचारास्थानेषु न च स्नानादिकार कियाः ॥ १७६ ॥

अने ते स्त्रीओनी वार्ता क्यारेय न करवी ने न सांभणवी;
अने जे स्थानकने विषे स्त्रीओनो पगडेर छोय ते स्थानकने
विषे, स्नानादिक क्रिया करवा न जवुं. ॥ १७६ ॥

And they should neither talk about women nor listen to such conversations to a place, where women are moving around, they should not go to perform bath etc. ॥ 176 ॥

Commentary

The celibate devotees of Shri Hari, should not narrate the narratives describing the virtues and weaknesses of women. And they should not allow a woman to enter their place for sweeping, cleaning etc. activities. They themselves should perform such activities or make other men do that. And a place which is frequently visited by women i.e. where women move around, such places should not be used by a celibate to perform bath, to excrete etc. Because visiting such places can remind of a woman and could lead to breach of their celibacy.

Moreover, a place where a woman is staying alongwith her father, brother etc. many male members, even then a celibate should not spend night in such a place.

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Shloka : 177

देवताप्रतिमां हित्वा लेख्या काष्ठादिजाऽपि वा ।

न योषित्प्रतिमा स्पृश्या न वीक्ष्या बुद्धिपूर्वकम् ॥ १७७ ॥

अने देवतानी प्रतिमा विना, बीछ जे स्त्रीनी प्रतिमाचित्रनी
अथवा काष्ठादिकनी छेय, तेनो स्पर्श न करवो; अने ज्ञाणीने
तो ते प्रतिमाने जेवी पाण नहि. ॥ १७७ ॥

And except the idol of a deity, they should not touch the picture of a woman or a statue of a woman made of wood etc. materials, and he should not even look at such statues knowingly. ॥ 177 ॥

Commentary

Moreover, 'Pratima' means idol and 'Devta' means Goddesses like Radhikaji, Laxmiji etc. Except the idols of such Goddesses, a celibate should not touch intentionally the picture illustrations or statues made of wood, metal, stone, cloth or clay of women and should not even look at them.

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Shloka : 178

न स्त्रीप्रतिकृतिः कार्या न स्पृश्यं योषितोऽशुकम् ।

न वीक्ष्यं मैथुनपरं प्राणिमात्रं च तैर्धिया ॥ १७८ ॥

अने ते नैष्ठिक ब्रह्मचारी तेमणे स्त्रीनी प्रतिमा न करवी, ने स्त्रीअे पोताना शरीर उपर धारेलुं जे वस्त्र तेने अडवुं नहि, अने मैथुनासक्त अेवां जे पशुपक्ष्यादिक प्राणीमात्र, तेमने ज्ञाणीने जेवां नहि. ॥ १७८ ॥

And a staunch celibate should not make an image of a woman and should not touch a cloth worn by a woman and should not observe the birds, animals etc. any living being engaged in copulation. ॥ 178 ॥

Commentary

And the celibates should not draw an image of a woman except that of a Goddess. And they should not touch, willingly, clothes worn by a woman i.e. a dry or a wet cloth which has been washed after a woman wore it or the clothes which are not completely new but which had been worn by a woman and then kept aside after removing them. And the celibates should not observe any living beings including birds, animals etc. willingly and with interest which are engaged in the act of

copulation. They should never stay in a house where the pictures etc. of the sexual act are displayed. They should never sit in front of a woman directly facing her.

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Shloka : 179

न स्पृश्यो नेक्षणीयश्च नारीवेषधरः पुमान् ।
न कार्यं स्त्रीः समुद्दिश्य भगवद्गुणकीर्तनम् ॥ १७९ ॥
अने स्त्रीना वेषने धरी रद्यो अेवो जे पुरुष तेने अडवुं नडि,
अने तेनी सामुं जेवुं नडि, अने ते साथे बोलवुं नडि; अने
स्त्रीनो उद्देश करीने भगवाननी कथा-वार्ता-कीर्तन पाण न
करवां. ॥ १७९ ॥

And they should not touch a man who is dressed up as a woman and should neither look at him nor talk to him and they should not narrate the narratives of God and sing the devotional songs addressing a woman. ॥ 179 ॥

Commentary

The celibate devotees of Shri Hari should not touch a man who is dressed up as a 'Suvasini' or a widowed woman and should not even look at him, because even the sight of him can remind of a woman. Moreover, 'addressing women' i.e. women who are far away can listen to it, with such intention, they should not sing the devotional songs of Shri Hari in front of men, because such worship and singing the praise remind them of women in their mind and their vow of staunch celibacy is spoiled.

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Shloka : 180

ब्रह्मचर्यव्रतत्यागपरं वाक्यं गुरोरपि ।

तेर्न मान्यं सदा स्थेयं धीरैस्तुष्टैरमानिभिः ॥ १८० ॥

अने ते नैष्ठिक ब्रह्मचारी तेभाणे, पोताना ब्रह्मचर्यव्रतनो त्याग
थाय अेवुं जे वचन ते तो, पोताना गुरुनुं पाण न मानवुं, ने
सदाकाण धीरजवान रहेवुं अने संतोषेयुक्त रहेवुं अने माने
रहित रहेवुं. ॥ १८० ॥

An a staunch celibate should not follow an instruction, evenif, it has been given by his Guru, if there is a possibility of breach of celibacy by following it. And he should always remain patient, satisfied and without ego. ॥ 180 ॥

Commentary

'The disciples should obey the instructions of their Guru by all means'; this has been mentioned in the scriptures. But if for a staunch celibate devotee of Shriji, there is a possibility of breach of celibacy, then he need not obey his Guru's instructions on the basis of above statement. To clarify this, Shri Hari has specifically instructed in this Shloka that the staunch celibates need not obey an instruction of their Guru which could lead to breach of celibacy. The 'Smritis' etc. scriptures

ascertain that one must follow one's Guru's instructions are meant for the instructions about the code of conduct during festivals, fasts etc. and during the emergencies like diseases or while travelling, what is eatable and non-eatable, but they do not ascertain the same for the instructions that lead to breach of vow of staunch celibacy. And celibacy should not be given up even during emergency. And the eighth limb of celibacy which is to renounce the bodily contact of a woman, should never be discarded even if there is a possibility of giving up one's life.

And the celibates should not walk on the road after sunset except for some emergency. They should not sleep in a (house) room which is divided only by a wall from that of a couple, where they sleep at night. They should walk four feet away from a woman, while passing on a road. They should behave in such a way that they do not touch the body of a woman while walking on a narrow road; or during some ceremony of God like Harijayanti etc.; or if a woman is a child, insane or foolish; or while accepting alms etc. If a celibate himself releases the semen out of indulgence he should observe 'Chandrayan Vrat' as a penance; if the semen is released on its own he should observe one day's fast and if he performs the actual act of intercourse with a woman, there is no penance for

that i.e. there is no purification possible through penance.

Moreover the celibates should remain 'Dheer' all the time i.e. having so many distractions around they should not allow their minds to get distracted. As well as, they should remain satisfied, but for the enjoyment of taste, they should not go to a wealthy man for alms. They should not behave in egoistic manner, because to attain the unity with the divine form of God egolessness is of the utmost importance, because ego can destroy everything.

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Shloka : 181

स्वातिनैकद्वयमायान्ती प्रसभं वनिता तु या ।

निवारणीया साभाष्य तिरस्कृत्यापि वा द्रुतम् ॥ १८१ ॥

अने બળાત્કારે કરીને પોતાને અતિશય સમીપે આવતી એવી જે સ્ત્રી, તેને બોલીને અથવા તિરસ્કાર કરીને પણ તુરત વારવી; પણ સમીપે આવવા દેવી નહિ. ॥ ૧૮૧ ॥

And if a woman tries to come closer forcibly, she should be stopped through speech or through contempt i.e. she should be stopped immediately and should not be allowed to come closer. ॥ 181 ॥

Commentary

The staunch celibate devotees of Shri Hari should not touch a woman and if a woman forcibly tries to come closer, out of affection or without it, she should be stopped using harsh words like 'Go away' or through contempt. Through touch the eighth type of celibacy could be destroyed. And during emergency and during the incidences, similar to the one mentioned above, if they have to communicate with a woman, they should perform appropriate penance when the emergency is over and should firmly follow their specific code of conduct.

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Shloka : 182

प्राणपद्युपपन्नायां स्त्रीणां स्वेषां च वा क्वचित् ।

तदा स्पृष्ट्वापि तद्रक्षा कार्या सम्भाष्य ताश्च वा ॥ १८२ ॥

अने जे क्यारेक स्त्रीओनो अथवा पोतानो प्राण नाश थाय
अवो आपत्काल आवी पडे त्यारे तो, ते स्त्रीओने अडीने
अथवा ते साथे बोलीने पाण, ते स्त्रीओनी रक्षा करवी अने
पोतानी पाण रक्षा करवी. ॥ १८२ ॥

And during an emergency which is fatal for one's own life as well as for the women's lives, at that time it is permissible to touch women or talk to them to protect and save their lives as well as one's own life. ॥ 182 ॥

Commentary

During the emergencies of life and death like flood, house on fire, fear of horned animals or venomous snakes, bombing, poison, falling down of a building or a tree or spread of epidemics etc. if one's life as well as that of a woman are in danger, a celibate should touch a woman or talk to her and try to save her life as well as one's own life. This is not an offence because only a living human can work for his salvation i.e. without human form salvation is not possible. Therefore, a celibate

should try to protect any living human out of compassion and as per his capacity but should not ignore a dying living being. And if there is no danger on anybody's life, then talking to a woman or touching her is an offence.

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Shloka : 183

तैलाभ्यङ्गो न कर्तव्यो न धार्यं चायुधं तथा ।

वेषो न विकृतो धार्यो जेतव्या रसना च तैः ॥ १८३ ॥

अने ते नैष्ठिक ब्रह्मचारी तेभागे, पोताना शरीरे तैलमर्दन न करवुं, ने आयुध न धारवुं, ने भयंकर अेवो जे वेष ते न धारवो अने रसना इंद्रियने छतपी. ॥ १८३ ॥

And a staunch celibate should not massage his body with oil, should not carry any weapon nor dress up in horrible attire; he should try to conquer his desires of taste. ॥ 183 ॥

Commentary

The celibate devotees of Shri Hari should not rub their bodies even with sandalwood paste offered to God nor have bath after massaging the body with scented oil. While bathing also they should not rub their body parts; they should not rub their feet; should not watch their face in the mirror and should not apply 'Kajal' in their eyes.

Moreover, the celibates should not carry any weapons like sword etc. and should not carry a stick etc. with the intention to beat someone up. Because it can create the desire to commit violence.

And the celibates should not wear clothes which are not approved by the scriptures i.e. clothes which are very expensive, having exotic prints, shawl, Dushala etc., dyed in bright colours; and the clothes which are not approved by the society i.e. clothes which are dirty, torn, which can create fear or which are transparent. They should not carry umbrella with them. They should not watch dance performances.

A celibate should own two white 'Kaupin' i.e. underwear and two white 'Dhotis' to cover their bodies. And while having food they should wear a cloth made of jute or wool.

Moreover, they can own (possess) a mattress, bed-sheet, blanket, two small towel sized clothes to wrap around their waist and a square-kerchief to cover their head; all of them should be dyed with saffron coloured clay. They should wear a red wollen cap. They should have a piece of blanket to sit, a 'Japmala' i.e. a string of 108 beads to recite the name of God, alongwith 'Goumukhi', 'Gopichandan' to draw 'Tilak' and a pair of wooden footwear.

A celibate should try to conquer their desires of taste, because by conquering the 'Rasna' i.e. tongue, all the desires of senses could be conquered.

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Shloka : 184

परिवेषणकर्त्री स्याद्यत्र स्त्री विप्रवेशमनि ।

न गम्यं तत्र भिक्षार्थं गन्तव्यमितरत्र तु ॥ १८४ ॥

अने જે બ્રાહ્મણના ઘરને વિષે સ્ત્રી પીરસનારી હોય, તેને ઘેર ભિક્ષા કરવા જવું નહિ; ને જ્યાં પુરુષ પીરસનારો હોય ત્યાં જવું. ॥ ૧૮૪ ॥

And they should not go to a Brahmin's house to accept the alms where a woman serves the food, but they should go to a place where a man serves the food. ॥ 184 ॥

Commentary

The celibate devotees of Shri Hari should not go to a house for having food, where a 'female' i.e. either a girl child, young woman or an old woman, serves the food, because by visiting such houses, there is a possibility of watching a woman, which could end up in trouble like breach of celibacy. Therefore, they should go to a place where a man serves food. And if there is an invitation to have food at the house of a Kshatriya, the food should be cooked by a religious and pious Brahmin or they should cook the food themselves after going there. Also they should carry the idol of Shri Harikrishna Mahaprabhu, which they worship, and

offer food to the idol first, perform 'Mansipuja', remember God and then they should have food. Five Tyagis, celibates or saints together should visit the places of a Brahmin, Kshatriya or Vaishya etc. people of higher caste, if they have offered to serve cooked food, which has been cooked by a pious Brahmin who follows his code of conduct; or they themselves should cook after going there. And if nobody has invited to serve cooked food, then they should accept the alms of uncooked, raw materials from someone who follows the code of conduct.

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Shloka : 185

अभ्यासो वेदशास्त्राणां कार्यश्च गुरुसेवनम् ।

वर्ज्यः स्त्रीणामिव स्त्रैणपुंसां सङ्गश्च तैः सदा ॥ १८५ ॥

अने ते नैष्ठिक ब्रह्मचारी तेमाणे, वेदशास्त्रनो अभ्यास करवो
ने गुरुनी सेवा करवी; ने स्त्रीओनी पेठे जे स्त्रैण पुरुषनो
संग जे ते सर्वकाणे वर्जवो. ॥ १८५ ॥

And the staunch celibates should study Vedas and serve their Guru; as they avoid the company of a woman, they should always avoid the contact of a man who is desirous of a woman's company. ॥ 185 ॥

Commentary

'Veda' means the holy statements of Shriji Maharaj, which are Shikshapatri, Vachanamrit, Harivakyasudhasindhu etc. and 'Shastra' means scriptures which are Satsangijeevan, Satsangibhooshan, Harikrishnaleelamrit, Harileela Kalpataru, Bhaktachintamani etc. should be studied. Because only through these scriptures the knowledge of the life of Shri Swaminarayan Bhagwan and His divine sports, aims, principles, instructions, preachings, greatness could be achieved.

And the staunch celibates should serve their Gyanguru who has given him the knowledge of Bhagwat Dharma through 'Satsang', and should remain obliged to him and should obey him.

The celibate devotees of Shri Hari should avoid the contact of a man who is desirous of women as they avoid the contact of women. Because the contact of a woman and the contact of a man who is in company of women, can create strong bondage and involvements which could not be created by any other contact. A person whose mind is distracted by a woman his knowledge, austerity, renouncement, hearing of scriptures, solitude, silence etc. all are futile. Moreover truth, purification, compassion, silence, intellect, wealth, shame, honour, forgiveness, calmness, self-control and prowess etc. all the virtues are destroyed through the contact of a person who is restless, stupid, believer of the physical existence as the ultimate existence, unholy, fit to be grieved upon and a puppet in the hands of a woman. The celibates should not remain in contact of such people.

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Shloka : 186

चर्मवारि न वै पेयं जात्या विप्रेण केनचित् ।

पलाण्डुलशुनाद्यं च तेन भक्ष्यं न सर्वथा ॥ १८६ ॥

अने જાતિએ કરીને જે બ્રાહ્મણ હોય તે કોઈએ પણ ચર્મવારિ ન પીવું; અને ડુંગળી, ને લસણ આદિક જે અભક્ષ્ય વસ્તુ તે બ્રાહ્મણજાતિ હોય તેણે કોઈ પ્રકારે ન ખાવું. ॥ ૧૮૬ ॥

And those who are Brahmin by caste should not drink water fetched by a leather bucket and should not consume onion, garlic etc. non-eatables in any form. ॥ 186 ॥

Commentary

'Charmavari' means the water fetched by a leather bucket, stored in a leather bag etc., water from a tank from which cattle drink water, water stored in a pot made of the extracts of 'seer tree' water brought in a container which has been used to empty sea water which had entered the boat; such water should not be drunk by any Brahmin belonging to any category. Brahmins should not consume any variety of onion or garlic, as they are considered non-eatables.

This instruction has been mentioned specially for the Brahmins but it should be followed by all the

devotees belonging to any caste. Because Shri Hari has mentioned in 'Satsangijeevan' that all the Grihasthas irrespective of their caste, should not even touch the meat and wine etc. and should not consume onion, garlic etc.. Moreover, intoxicating objects should not be consumed.

If a person belonging to some other caste has the qualities of a Brahmin or that of some other caste then as per his qualities, he should be considered of that caste. i.e.caste should be considered on the basis of qualities and not on the basis of birth.

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Shloka : 187

स्नानं सन्ध्यां च गायत्रीजपं श्रीविष्णुपूजनम् ।

अकृत्वा वैश्वदेवं च कर्तव्यं नैव भोजनम् ॥ १८७ ॥

અને જે બ્રાહ્મણ હોય તેણે સ્નાન, સંધ્યા, ગાયત્રીનો જપ, શ્રી વિષ્ણુની પૂજા અને વૈશ્વદેવ એટલાં વાનાં કર્યા વિના ભોજન કરવું જ નહિ. (એવી રીતે નૈષ્ઠિક બ્રહ્મચારીના વિશેષ ધર્મ કહ્યા). ॥ ૧૮૭ ॥

And a Brahmin should not have food without performing bath, meditation during twilight, recitation of Gayatri Mantra, worship to Shri Vishnu and offerings to Vaishwadev. (These are the specific code of conduct for a staunch celibate.) ॥ 187 ॥

Commentary

As mentioned in the commentary of Shloka 186, if the characteristics of one caste are found in a person belonging to another caste, then the caste of that person should be considered as per his characteristics. Shri Hari has instructed His devotees to live their lives with high principles. Therefore, everyone who follows His instructions belongs to the Brahmin caste. Therefore the instruction of this Shloka should be followed by all

His devotees.

In this Shloka, Shri Hari has instructed His devotees to have food only after performing bath, meditation during twilight, Mantra recitation, idol worship and offerings to Vaishwadev. The method of performing bath has been explained by Shri Hari while describing daily routine which is: one should get up before sunrise, visualize oneself as spiritual soul and contemplate the divine form of God in one's heart; after eliminating bodily wastes and brushing the teeth, one should have bath with pure water. And while bathing one should recite the name of God. 'Sandhya' means meditation of the Ultimate Supreme Being by experiencing the unity with the divine form of Shri Hari. 'Mantrajapa' means to recite the eight lettered mantra of Shri Hari or the six lettered mantra of 'Swaminarayan'. 'Moortipuja' means to visualize the divine form of Shri Hari in the form of Shri Ghanshyam Maharaj, Shri Sahajanand Swami etc. and to worship those idols. 'Vaishwadev' means to offer food to Shri Hari in the form of idol. After performing all these rituals one should have food. And one should not overeat. Because through moderate intake of food health, longevity, strength and happiness could be attained. Along with these rituals one should regularly sing or attend the 'Kirtans' of the virtues of God and one should

remain in contact with the God-realized saints of Shri Hari.

Moreover, Shri Hari has mentioned in Vachanamrit that a devotee of God should always contemplate God in his heart while performing the actions like eating, drinking, bathing, washing, walking, sitting etc.. All these daily routines remind of Shri Hari. Therefore, performing them as per the instructions of Shri Hari to please Him, is as good as following Bhagwat Dharma.

As a conclusion of the specific code of conduct for the staunch celibates, Shri Hari says: "Whoever follows these specific codes of conduct for the staunch celibates, explained by Me, pleases Me, the Supreme God Shri Sahajanand Swami and I fulfill all his wishful desires."

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Shloka : 188

साधवो येऽथ तैः सर्वैर्नेष्टिकब्रह्मचारिव्रत ।

स्त्रीस्त्रैणसंङ्गदि वर्ज्यं जेतव्याश्चान्तरारयः ॥ १८८ ॥

હવે સાધુના જે વિશેષ ધર્મ તે કહીએ છીએ: અમારે આશ્રિત જે સર્વ સાધુ તેમણે નૈષ્ઠિક બ્રહ્મચારીની પેઠે, સ્ત્રીઓનાં દર્શન-ભાષણાદિક પ્રસંગનો ત્યાગ કરવો; તથા સ્ત્રીણ પુરુષનાં પ્રસંગાદિકનો ત્યાગ કરવો; અને અંતઃશત્રુ જે કામ, ક્રોધ, લોભ અને માન આદિક - તેમને જીતવા. ॥ ૧૮૮ ॥

Now, I explain the specific code of conduct for a saint. All My saints who have surrendered Me, should try to avoid the contact of a woman through sight, speech etc. just like staunch celibates; and they should try to avoid the contact of men, who are desirous of women's contact; and they should conquer the inner enemies like lust, anger, greed, ego etc. ॥ 188 ॥

Commentary

'Saints' means devotees of Shri Hari who have been initiated into a Tyagashram through Vasudevi Mahadiksha. Just like staunch celibates, they should try to avoid the contact through sight etc. of women and that of men who are desirous of women's contact. Because the

virtues like celibacy, non-violence, lack of jealousy, piousness, forgiveness, compassion, truth, silence, honour intellect, shame, not to steal, calmness, self-control etc. are destroyed through the contact of women and that of men who desire women. And for the cycles of birth and death also the contact of women and lustful men are responsible.

Moreover Tyagi Sadhus should try to conquer the five great weaknesses, which create obstacles on the path of devotion of Shriji Maharaj. They are: 'greed' means greed of material possessions; 'lust' means desire to enjoy the sexual relationship with women; 'taste of tongue' means the desire to enjoy the tastes of tongue; 'affection' means affection for the bad company or for the relatives; 'ego' means ego of physical existence. These five weaknesses should be conquered with the help of knowledge, renouncement and ascetism etc.

Among these greed is the cause of the desires to enjoy the tastes of the tongue. And all other weaknesses also arise due to greed. Therefore, through the contact of great saints who have qualities like devotion, knowledge, ascetism etc., the Tyagi Sadhus should try to conquer the greed. And lust is the refuge to all the weaknesses. Even the self-realized saints, who teach the knowledge of soul and supreme soul, are distracted by the

enjoyments of sexual pleasures and become so involved in it that they consider it more pleasing than the bliss of unity with God. Therefore, even if there is a danger of losing one's life, one should never have sexual relationship with a woman. "The root cause of all happiness is true knowledge." And that could be attained only through a God-realized Guru. Therefore, the seekers of salvation should control their senses and serve their Guru. They should conquer their lust by renouncing the thoughts of a woman through their will power. And the ego always brings misfortune. Ego generates anger and the anger destroys holy deeds, charity, prowess etc.. An egoistic person does not have control over his speech and therefore, he insults God-realized saints who could have helped him on the path of salvation. And he crosses the limits set by them. In the past whoever had attained great honour, they had attained it through renunciation of ego and through gentle and straight forward behaviour towards great saints. Therefore, one should not feel offended if someone uses harsh words or displays contempt, but should always remain (happy) cheerful. One should firmly follow the vow of celibacy because by weak will-power, the vow of celibacy could be broken. Enjoyments of tastes and affection will be discussed later.

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Shloka : 189

सर्वेन्द्रियाणी जेयानि रसना तु विशेषतः ।

न द्रव्यसङ्ग्रहः कार्यः कारणीयो न केनचित् ॥ १८९ ॥

अने सर्वे જે ઈન્દ્રિયો તે જીતવી, ને રસના ઈન્દ્રિયને તો વિશેષ કરીને જીતવી; અને દ્રવ્યનો સંગ્રહ પોતે કરવો નહિ ને કોઈ બીજા પાસે પણ કરાવવો નહિ. ॥ ૧૮૯ ॥

And a saint should conquer the desires of all the senses and particularly the desires of taste should be conquered; and he should neither hoard material possessions nor ask someone else to do it for him. ॥ 189 ॥

Commentary

The saint devotees of Shri Hari should conquer all the senses i.e. the senses of perception and the senses of action, and the mind; because restlessness and uncontrolled senses lead to bondage and controlled and focused senses lead towards liberation.

Among them the 'Rasna' i.e. tongue should be conquered specifically; because he who conquers the desires of taste, can conquer all the senses definitely; therefore the austere saints should make extra efforts like fasting etc. vows to conquer the tongue. To conquer the tastes of the tongue,

they should be satisfied with the food or fruits which are just enough to support the body and which are available by God's grace at that time.

A wise Tyagi Sadhu should never be tempted by the objects of tongue like raw food, cooked food, lickable food or suckable food; which are of various tastes like sour, salty, spicy, sweet or oily, instead the objects which are enjoyed by the tongue should be considered as weakness. Thus, they should have food to support the respective bodies without enjoying the taste.

Moreover the saints should not keep new clothes, containers etc. with them which could be exchanged for money and they should not ask someone to keep such objects for them. Because material possessions are the root cause of gratification of desires of all the senses. Therefore, the contact of money or material possessions should be avoided just as the contact of women is avoided. A saint who desires wealth commits the sin of killing a Brahmin. If he touches it with desire (attachment) then he becomes 'Paushkas' and if he accepts it (with attachment) out of desire, then he accumulates the sin equivalent to committing suicide. Therefore, a saint should neither look at, nor touch or accept money or material possessions.

A saint who willingly indulges into the sexual act or hoards the material possessions, he definitely attains descent.

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Shloka : 190

न्यासो रक्ष्यो न कस्यापि धैर्यं त्याज्यं न कर्हिचित्
न प्रवेशयितव्या च स्वावासे स्त्री कदाचन ॥ १९० ॥

अने कोठनी थापाण न राभवी अने कु्यारेय पाण
धीरजतानो त्याग न करवो; अने पोताना उतारानी जायगा,
बंधीनी छोय तो, तेने विषे कु्यारेय पाण स्त्रीनो प्रवेश थवा
देवो नडि. ॥ १९० ॥

And he should not keep anybody's valuable things
or money as deposit; he should never loose
patience; he should not allow any woman to enter
the place where he is staying. ॥ 190 ॥

Commentary

The Tyagi devotees of Shri Hari should not keep
anybody's (known or unknown) valuables as a
deposit i.e. with the promise of keeping it safe. He
should not keep the valuables of others with him,
because this can distract his mind and it could
cause unnecessary sufferings or dispute.

And the Tyagi Sadhus should never loose their
patience, evenif, they do not get any alms due to
some disturbances at that particular time or place.
To cultivate the virtue of patience, they should learn
to be compassionate, friendly and modest towards

all the living beings, and should feel friendly towards the devotees of God. They should serve and visit the moveable and inmoveable places of pilgrimage. They should learn to serve the Bhagwat i.e. renounced saints specifically, and they should learn to communicate about the glory of Shri Hari among themselves. They should try to give up competitive approach among themselves, try to learn affection, satisfaction and the solution to eliminate all the miseries. They should learn to forgive, because forgiveness is the greatest virtue of a saint.

Moreover, the Tyagi Sadhus should not allow a woman to enter the place where they are staying. They should never ask a woman to bring the required food, water etc., but should ask a man to deliver such things. And they should never allow a woman to sweep or mop the temple or a boarding house where they are staying. But they should do it themselves or let other man do it. The Tyagis who follow celibacy should not use the places to bathe or freshen up etc., which are being used by women also. The Tyagi devotees of Shri Hari should not stay or spend night in a room which is separated from that of a woman by only a wall, unless during (the time of) an emergency.

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Shloka : 191

न च सड;घं विना रात्रौ चलितव्यमनापदि ।

एकाकिभिर्न गन्तव्यं तथा क्वापि विनापदम् ॥ १९१ ॥

अने अे साधु तेभागे आपत्काल पड्या विना रात्रीने विषे संघसोबत विनानुं यालवुं नडि. तथा आपत्काल पड्या विना कुयारेय पागु अेकला यालवुं नडि. ॥ १९१ ॥

And a saint should not walk alone during the night without any company of fellow travellers except for an emergency and even otherwise he should never walk alone except for an emergency. ॥ 191 ॥

Commentary

Moreover, except for an emergency, the Tyagi Sadhus should not go to another town during night without the company of many men. As well as, except for an emergency, they should never travel alone to some other place. They should not walk with the miscreants and should not enter a town through a condemned and secret way.

Now, it has been mentioned in eleventh Skand of Shrimad Bhagwat: There is a possibility of an argument, where there are many people staying together and when two persons stay together, there is a possibility of gossip. Therefore it has been

mentioned that the Tyagis should (remain) stay alone. Therefore, here it has been advised to avoid the company of a miscreants to avoid the argument and gossip. But the company of a saint who is devotee of God, is not forbidden. This has been mentioned by Shri Hari in 48th. Vachanamrit of Gadhada Middle Chapter: "After leaving this body there is no reason for Me to take birth again in any form, but it is My heartfelt desire that by creating some reason to be born again, I would like to appear in the middle of the saints. I always feel this in My heart". This is how Shri Hari has described the greatness, glory of a saint.

Therefore, the Tyagi saints-celibates who are eager to serve at the feet of Shri Swaminarayan Bhagwan, should always remain in 'Satsang' i.e. in contact of God-realized saints; so that through contact of each other it becomes easier to follow the code of conduct and through contact of God-realized saints, they can attain knowledge and conquer the impulses (emotions).

Thus, as explained in this shloka, the Tyagis should make a pair with the another Bhagwat Ekantik Tyagi devotee of Shri Hari while moving around, but should not go alone; Shri Swaminarayan Bhagwan Himself has started this tradition, which should be followed by His Tyagi Sadhus.

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Shloka : 192

अनर्घ्यं चित्रितं वासः कुसुम्भाद्यैश्च रञ्जितम् ।

न धार्यं च महावस्त्रं प्राप्तमन्येच्छयाऽपि तत् ॥ १९२ ॥

अने જે વસ્ત્ર બહુ મૂલ્યવાળું હોય, તથા ચિત્રવિચિત્ર ભાત્યનું હોય, તથા કસુંબાદિક જે રંગ તેણે કરીને રંગેલું હોય, કે શાલ-દુશાલા હોય, ને તે જો બીજાની ઇચ્છાએ કરીને પોતાને પ્રાપ્ત થયું હોય તોપણ, તે વસ્ત્ર પોતે પહેરવું-ઓઢવું નહિ. ॥ ૧૯૨ ॥

And they should not wear or wrap-around a cloth which is very expensive, having exotic prints, dyed in bright colours, or shawl, Dushala; evenif, it has been given by someone willfully (out of affection). ॥ 192 ॥

Commentary

Moreover, a saint should not adorn the clothes which are very expensive, colourful, dyed in bright colours, dyed in dark blue chemical, 'Mahavastra' i.e. Dushala i.e. an expensive cloth to wrap-around, very thin and transparent, woven using golden threads which are of Rajas Prakriti, evenif they have been gifted by someone wishfully. Because by using such clothes, there is a possibility of attaining Rajas Prakriti which could divert

the attention of senses towards the objects of material pleasure and therefore, they may dilute the firmness in their renunciation and ascetism.

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Shloka : 193

भिक्षां सभां विना नैव गन्तव्यं गृहिणो गृहम् ।

व्यर्थःकालो न नेतव्यो भक्तिं भगवतो विना ॥ १९३ ॥

अने भिक्षा तथा सभाप्रसंगे अे बे कार्ये विना, गृहस्थना घर प्रत्ये जेवुं नहि. अने भगवाननी जे नव प्रकारनी भक्ति ते विना, व्यर्थ काल निर्गमवो नहि; निरंतर भक्ति करीने जे काल निर्गमवो. ॥ १९३ ॥

And to accept the alms or to attend the (religious) gathering, only for these two purposes, a house of a Grihastha should be visited; and the saints should not waste their time but should practice the nine types of devotion and they should spend time through continuous worship of God. ॥ 193 ॥

Commentary

The saint devotees of Shri Hari should not visit the house of a Grihastha for any purpose other than accepting alms and attending some religious gathering. 'Alms' means to ask for the raw food or if invited, to go to various houses to 'accept the alms' i.e. to have food. And 'Gathering or Assembly' means the devotees of God get together and discuss the religion and philosophy etc. topics of knowledge. If the function has been organized at a

Grihasta's house and the saints have been invited to attend the function, then they should go. They should go in a group of minimum five saints.

While asking for the alms, they should go to a house of a pious Grihasta, where the doors are open, without looking at the women, they should recite the name of Shri Hari in loud voice and in this way ask for the alms, i.e. while standing outside, they should ask for the alms and they should not trouble only one Grihasta but from many houses they should accept a little food as alms. Then, the Tyagi Sadhu should become pure and clean, and cook the food which has been given as alms and offer cooked food to Shri Hari. After that the food should be mixed with the 'Charnamrit' of Shri Hari or that with the water offered to Shri Hari, and then with recitation of the name of Shri Hari and with the remembrance of the divine form of Shri Hari, the saint should have food. Thus, by accepting the alms from various houses, the Tyagis destroy all the sins committed by the people who have given alms.

Moreover, the Tyagi devotees of Shri Hari should not spend a single moment without practicing the nine types of devotion towards God which are hearing, reciting etc. And at various places, the Tyagis should teach all the seeker devotees, who surrender to them, the devotion towards Shri Hari only which destroys all the sins,

strengthens one's state of being into religion
and makes one experience only the divine form of
Shri Hari.

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Shloka : 194-195

पुमानेव भवेद्यत्र पङ्कवान्नपरिवेषणः ।

ईक्षणादि भवेन्नैव यत्र स्त्रीणां च सर्वथा ॥ १९४ ॥

अने જે ગૃહસ્થના ઘરને વિષે, રાંધેલ અન્નનો પીરસનારો પુરુષ જ હોય, તથા સ્ત્રીઓનો દર્શનાદિક પ્રસંગ કોઈ રીતે થાય એમ ન હોય ॥ ૧૯૪ ॥

And in a house of a Grihastha, where a man serves the cooked food and there is no possibility of the contact of a woman, even through sight or by any other means. ॥ 194 ॥

તત્ર ગૃહિગૃહે ભોક્તું ગન્તવ્યં સાધુભિર્મમ ।

અન્યથાઽઽમાન્નમર્થિત્વા પાકઃ કાર્યઃ સ્વયં ચ તૈઃ ॥ ૧૯૫ ॥

તેવી રીતનું જે ગૃહસ્થનું ઘર તે પ્રત્યે અમારા સાધુ તેમણે જમવા જવું; અને એ કહ્યું તેવું ન હોય તો, કાચું અન્ન માગીને પોતાના હાથે રસોઈ કરવી ને ભગવાનને નૈવેદ્ય ધરીને જમવું. ॥ ૧૯૫ ॥

My saints should visit such types of house of a Grihastha to have cooked food; otherwise they should accept the raw food materials and cook the food themselves and offer the cooked food to God and then have food. ॥ 195 ॥

Commentary

In a house of a Grihastha, where a man is there to serve the cooked food and where there is no possibility to see a woman or to hear the words spoken by a woman, such houses should be visited by the saints of Shri Hari to accept the cooked food; and they should always visit a house in a group of minimum five Tyagis. They should perform all the acts for the sake of God, therefore they should never have food etc. without offering them to God. If the idol of Shri Harikrishna Mahaprabhu is not available in a Grihastha's house, then they should carry their own worshipping idol, offer Him the food and then have food. And if there is an idol of God at the place of a Grihastha, they should accept the raw materials from the Grihastha in advance cook the food themselves, and offer the cooked food to their own worshipping idol. After that the group of Tyagis should visit the place of a Grihastha devotee of Shri Hari to have food. Because if they do not offer food to their own worshipping idol, their code of conduct to serve their worshipping idol is left out, in case they are fasting on a festival day, even then they should offer food to God.

And if it is not convenient as explained above, they should accept the raw materials and cook the food at their place of stay. If it is not convenient to cook by themselves, they should ask a religious and

pious Brahmin to cook food, offer the cooked food to God and the remaining offerings should be offered to Guru. They should mix them in a wooden bowl, add water and have food.

Moreover, if someone invites to have food and if it is forbidden to eat the food cooked by them, then the Tyagis should get the raw materials supplied to their Ashram or they can go to their house, cook the food themselves or get it cooked by some pious, religious Brahmin and then have it after offering to their worshipping idol.

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Shloka : 196

आर्षभो भरतः पूर्वं जडविप्रो यथा भुवि ।

अवर्ततात्र परमहंसैर्वृत्यं तथैव तैः ॥ १९६ ॥

अने पूर्वे ऋषभदेव भगवानना पुत्र जे भरतछ, ते जे ते,
पृथ्वीने विषे जडब्राह्मणथका जेम वर्तता छता तेम ज,
परमहंस अेवा जे अमारा साधु तेमारे वर्तवुं. ॥ १९६ ॥

And in the past, Bharatji who was the son of Shri Rishabhdev Bhagwan, used to behave like a 'Jad Brahmin' i.e. insensitive Brahmin, similarly, My Paramhans saints should behave. ॥ 196 ॥

Commentary

In this Shloka, Shri Hari has instructed His Tyagi saints to behave like a 'Jad Bharat' i.e. without ego and without any attachment towards body or body related objects. Bharatji had renounced his wife, son etc. and renounced his 'Chakravarti' kingdom i.e. big empire and was residing in the forest to worship God. But, after going there he developed attachment with the baby of a deer, as a result he had to take birth as a deer. The saints of Shri Hari have renounced the body related pleasures and worldly enjoyments, therefore they should not develop attachment towards any object other than the divine form of Shri Hari. Bharatji had to suffer a

lot of insults and hardships as a Jad Bharat, even then he remained completely focused on God, similarly the saints of Shri Hari should suffer insults and hardships and consider their spiritual soul united with the brilliance of Supreme God and aspire for the unity with the divine form of Shri Hari as master-disciple. And they should continuously practice to focus their complete attention towards the divine form of Shri Hari. This is the instruction of Shri Hari.

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Shloka : 197

वर्णिभिः साधुभिश्चैतैर्वर्जनीयं प्रयत्नतः ।

ताम्बूलस्याहिफेनस्य तमालादेश्च भक्षणम् ॥ १९७ ॥

अने नैष्ठिक ब्रह्मचारी ने ओ साधु तेमाणे, तांबूल तथा
अफीण तथा तमाकु-घृत्यादिकनुं जे भक्षण, ते जतने करीने
वर्ज्युं. ॥ १९७ ॥

And a staunch celibate and a saint should try
to give up or avoid consuming beetle leaf, opium,
tobacco etc. ॥ 197 ॥

Commentary

The celibate as well as saint devotees of Shri Hari should give up or avoid from a distance the intoxicating materials like 'Tambul' i.e. a number of spices like beetle nut, cardamom, nutmeg, Javantri, clove etc. tied in a beetle leaf, hemp, marijuana, opium, tobacco, hashish etc.. That means the food etc. of Rajas or Tamas Prakriti should not be consumed by the celibates and saints, evenif, it has been offered to God, as it could stimulate the sensual desires in the body. And if any of these has been consumed unknowingly, the Tyagi should observe one day's fast.

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Shloka : 198

संस्कारेषु न भोक्तव्यं गर्भाधानमुखेषु तैः ।
प्रेतश्राद्धेषु सर्वेषु च द्वादशाहिके ॥ १९८ ॥

अने ते नैष्ठिक ब्रह्मचारी ने साधु तेमणे, गर्भाधान आदिक
जे संस्कार तेमने विषे जमवुं नहि; तथा अेकादशाहपर्यंत जे
प्रेतश्राद्ध तेमने विषे जमवुं नहि; तथा द्वादशाह श्राद्धने विषे
जमवुं नहि. ॥ १९८ ॥

And a staunch celibate and saint should not accept food offered during the ceremonies like ceremony of conception etc. And they should not accept the food prepared for all the ceremonies of 'Pret Shraddh' till 'Ekadashah Shraddh' and that of 'Dwadshahik Shraddh'. ॥ 198 ॥

Commentary

Shri Hari says: My celibate as well as saint devotees should not accept the invitation to attend the 'Brahm Bhojan' i.e. food offered to Brahmins, to have food which has been organized to celebrate the ceremonies like conception ceremony etc. And the celibates and saints should not have food, prepared for the nine Shraddh ceremonies for the 'Pret', 'Ekadashahik Shraddh', monthly 'Shraddh' on twenty ninth day, 'Dwadshahik Shraddh' and

'Sapind Shraddh', evenif, they are invited.
They should not accept any raw materials on
such occasions.

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Shloka : 199

दिवास्वापो न कर्तव्यो रोगाद्यापदमन्तरा ।

ग्राम्यवार्ता न कार्या च न श्रव्या बुद्धिपूर्वकम् ॥ १९९ ॥

अने रोगादिक आपत्काल पड्या विना दिवसे सुवुं नडि;
अने ग्राम्यवार्ता करवी नडि ने ज्ञाणीने सांभणवी
नडि. ॥ १९९ ॥

And the saints should not sleep during day time except for the emergencies and they should not gossip and should not listen to gossip. ॥ 199 ॥

Commentary

The celibates and saints should not sleep during day time, because while sleeping during the day, there is a possibility of committing a sin in one's dreams. While dreaming, the Rajas Prakriti and Tamas Prakriti defeat the man, therefore he performs improper acts (in his dream) detached from his original body as if he has attained some other body. Here, a child, an aged man, sick, traveller and the Tyagis who are working hard to build a temple are the exceptions.

Moreover, the Tyagi Sadhus and celibates should 'willingly' avoid the worldly conversation which is not related to God, such as conversations regarding somebody's profession, related to town, field or

orchards, related to some government work, about someone's victory, defeat, clothes, ornaments and about the beauty of a town, about the various tastes of four types of food i.e. raw food, cooked food, lickable food and suckable food etc. They should not get involved in such discussions nor listen to them. Because the gossip creates the bondage. Their concentration is disturbed and as a result they can't concentrate fully on divine form of God. Therefore, they attain descent.

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Shloka : 200

स्वयं न तैश्च खट्वायां विना रोगादिमापदम् ।

निश्छद्म वर्तितव्यं च साधूनामग्रतः सदा ॥ २०० ॥

अने ते नैष्ठिक ब्रह्मचारी ने साधु तेमाणे रोगादिक आपत्काण पड्या विना जाटला उपर सूवुं नडि; अने साधुनी आगण तो निरंतर निष्कपटपाणे वर्तवुं. ॥ २०० ॥

And the staunch celibates and saints should not sleep on a cot except for the emergencies like sickness etc.; and they should behave completely without cunningness in front of God-realized saints and Muktas. ॥ 200 ॥

Commentary

The 'Tyagashrami' devotees of Shri Hari i.e. the saint celibates etc. Tyagi's should not sleep on a cot except that during the emergency like sickness etc. It is not an offence to sleep on a cot during sickness etc. emergencies because religion is the protector of body.

Moreover, the celebates and saints should always behave without any cunningness in front of the devotees of God, whose characteristics have been mentioned earlier in this book.

Shriji Maharaj has mentioned in Gadhada First Chapter, 76th. Vachanamrit: "A person who has

anger, jealousy, cunningness, ego -these four qualities and even if he is a devotee of God he can never become My favourite." In this Vachanamrit, cunningness has been already denied, but in front of saints and devotees of God, cunningness is the biggest offense.

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Shloka : 201

गालिदानं ताडनं च कृतं कुमतिभिर्जनैः ।

क्षन्तव्यमेव सर्वेषां चिन्तनीयं हितं च तैः ॥ २०१ ॥

अने ते साधु ने ब्रह्मचारी तेमणे, कोर्छक कुमतिवाणा दुष्टजन
होय ने ते, पोताने गाण दे अथवा मारे तो ते सडन ज
करवुं; पाण तेने सामी गाण न देवी ने मारवो नडि; अने तेनुं
जेम डित थाय तेम ज मनमां शितवन करवुं; पाण तेनुं भूंडुं
थाय अेवो तो संकल्प पाण न करवो. ॥ २०१ ॥

And if a miscreant with confused state of mind uses bad words or beat up the saints or celibates of Shri Hari, they should tolerate the misbehaviour, but should not use bad words or beat him up in return and should wish for his betterment only, they should not even wish ill about him. ॥ 201 ॥

Commentary

If the miscreants with confused state of mind who are not able to recognize the Ekantik Muktas of Shri Hari and use bad words against them or beat them up, then the staunch celibates and saint devotees of Shri Hari should tolerate them, but should not feel angry towards them and should wish for the betterment of friends as well as enemies i.e. to wish for the salvation of their spiritual soul but should

never wish evil for anyone. And they should never lie and if truth is hurting someone then such a true statement should not be uttered. They should not offend anyone through thoughts, speech or action. They should follow only the specific code of conduct of a staunch celibate. They should remain firm and proud about it, but otherwise they should give up pride. A person who does not feel offended by the insults of other people, can perform all his duties happily in this world, whereas the person who has insulted, is destroyed. Moreover, by going through the insults, one's prowess increases and by accepting the ceremonial honour, one's prowess decreases.

Through anger, one can destroy one's relatives, Guru and saints, and one commits some inappropriate act through anger only. And through anger, one speaks harsh, hurting and evil statements. Moreover, through anger one disrespects the great God-realized saints who are God's most favourite and who can liberate one through mere contact. Anger is the biggest enemy, because it rises in the body without anybody noticing it and creates a lot of evil within a spur of a moment and in the end it is responsible for the descent of the spiritual soul. Therefore, whoever conquers it is called real brave or courageous. By not feeling angry, one can protect one's own self

as well as that of others. The saints who are friendly towards all and who do not feel offended i.e. do not feel angry towards the miscreants who use bad language and create a lot of obstacles for the saints, eventhough the saints have immense capacity to resist them, such saints are rare, i.e. such saints are unique.

And the great saints who have taken a holy vow through the inspiration of God, to make the people follow proper code of conduct and to help them on the path of God-realization, and if some person commits breach of code of conduct then the saint may feel angry towards that person because he has broken the holy vow taken by the saint. Therefore, if the saint does not express his anger as a punishment for the breach of code of conduct and does not advice the person, then he may continue to commit the same mistakes and as a result he may not evolve.

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Shloka : 202

दूतकर्म न कर्तव्यं पैशुनं चारकर्म च ।

देहेऽहन्ता च ममता न कार्या स्वजनादिषु ॥ २०२ ॥

अने कोर्धनुं दूतपाणुं न करवुं, तथा याडियापाणुं न करवुं, ने कोर्धना यारयक्षु न थवुं; अने देहने विषे अलुंभुद्धि न करवी, ने स्वजनादिकने विषे ममता न करवी. (अेवी रीते साधुना विशेष धर्म क्छा.) ॥ २०२ ॥

And they should not perform the duty of a messenger, should not back-bite anyone and should not spy for anyone. They should not feel attached to their bodies nor get attached to their relatives. (These are the specific code of conduct for the saint devotees of Shri Hari). ॥ 202 ॥

Commentary

And a saint and a celibate should not perform the duty of a messenger i.e. they should not deliver the messages. Moreover, they should not commit back biting. i.e. they should not tell someone's secret to other people in privacy. Because while back biting there is a possibility of being unkind. And they should not perform the duty of a spy, i.e. they should not find out the secret of a person stealthily and tell it to someone else. Because while

performing the duty of a spy, there is a possibility of loosing the qualities like detachment, lack of cunningness etc. Moreover, a Tyagi should not take any decisions regarding the worldly duties of a Grihastha, because the Tyagis are considered inauspicious to perform any worldly duties, it is not their right to take related decisions.

And the saints and celibates should not feel attached to their bodies i.e. they should renounce the concept that they exist only physically i.e. by experiencing oneself as spiritual soul, they should try to detach themselves from their physical existence. For that, they should know the facts about their bodies and that of others. The body is like a sack full of muscles, excrete etc. impious, ugly objects. Moreover, it is full of skin, muscles, blood, veins, fat, nerves, bones, excrete, urine etc. impious objects. There is nothing good about this body, which goes through old age and various kind of diseases. The people who are attached to the body attain the birth on an 'Andaj', 'Udbhij', 'Swedaj' and 'Jarayuj' and repeatedly they are born among these four categories. Such understanding of 'Sankhya' is helpful to develop detachment from the body.

Moreover, the Tyagi Sadhu should not get involved with their 'Swajan' i.e. their relatives through affection i.e. such attachment that "these relatives

belong to me!" And they should not develop attachment towards clothes, containers, furniture etc. Because such objects are related to physical existence and interfering to the concept of spiritual soul-Supreme God and therefore they create obstacles on the path of salvation. And they should try to convince themselves through the understanding that if the deities are not happy in the heaven and the others are also not happy through deities, then how could the people who themselves are confused by the desires of their mortal existence, make me happy? With such understanding, they should try to detach themselves from the relatives who were related to them prior to their initiation as Tyagis. Because ultimate bliss could be experienced through detachment from body and body related objects and great affection towards Shri Hari is developed. The Tyagi Sadhus who worship Shri Hari by following his code of conduct with proper knowledge and renunciation, are called the Ekantik Muktas.

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Shloka : 203

इति संक्षेप्तो धर्माः सर्वेषां लिखिता मया ।

साम्प्रदायिकग्रन्थेभ्यो ज्ञेय एषां तु विस्तरः ॥ २०३ ॥

अने अमारे आश्रित એવા જે સત્સંગી બાઈ-ભાઈ સર્વે, તેમના જે સામાન્ય ધર્મ અને વિશેષ ધર્મ, તે જે તે, સંક્ષેપે કરીને આવી રીતે અમે લખ્યા છે; અને આ ધર્મનો જે વિસ્તાર તે તો અમારા સંપ્રદાયના જે ગ્રંથ તે થકી જાણવો. ॥ ૨૦૩ ॥

And thus I have explained the general as well as specific code of conduct for all My devotees, men and women, in short; and the details of these codes of conduct should be studied from the scriptures of My religion. ॥ 203 ॥

Commentary

Now, concluding the instructions regarding the code of conduct, Shri Hari says: Like this, I have written the proper code of conduct for all My devotees i.e. Grihashta - Tyagi, men-women etc. all the humans, in short. And the details of this religion should be studied from the scriptures of the religion. Here, the scriptures means the holy books written by Shri Hari Himself and by His God-realized Muktas, like Vachanamrit,

Satsangijeevan, Satsangibhooshan, Bhaktachintamani, etc. Because Shri Hari Himself has mentioned in Vachanamrit that the essence of religion and the greatness of the worshipping God and the purpose of His manifestation on this earth could be known by studying His character and His conduct in human form. Therefore, the scripture which describes the character of one's worshipping God, right from His birth till He leaves the body, strengthens the religion. And the eight scriptures, worthy of studying, mentioned by Shriji Maharaj in Shikshapatri do not describe the details of the code of conduct for the saints, celibates and Grihastha devotees of Udhdhav sect, code of conduct for the Sankhyayogi men and women, the manifestation of Shri Swaminarayan Mahaprabhu, His playful character, assignment of Acharyaship, the disappearance of Shri Hari from the earth etc., therefore the details of the code of conduct described in Shikshapatri should be studied from the scriptures like Satsangijeevan etc.

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Shloka : 204

सच्छास्त्राणां समुद्धृत्य सर्वेषां सारमात्मना ।

पत्रीयं लिखिता नृणामभीष्टफलदायिनी ॥ २०४ ॥

अने सर्वे જે સચ્છાસ્ત્ર તેનો જે સાર, તેને અમે અમારી બુદ્ધિએ કરીને ઉદ્ધારીને આ શિક્ષાપત્રી, જે તે લખી છે; તે કેવી છે તો, સર્વે મનુષ્યમાત્રને મનવાંછિત ફળની દેનારી છે. ॥ ૨૦૪ ॥

And have extracted the essence of all the scriptures through My knowledge and written this Shikshapatri. It fulfills all the heartfelt desires of all the people. ॥ 204 ॥

Commentary

Now, Shri Hari explains the reason to write the Shikshapatri: "I have written this Shikshapatri by extracting the essence of all the scriptures through My knowledge, it fulfills the desires of all humans i.e. men-women, young-old all of them." Thus, Shriji Maharaj Himself has written this Shikshapatri by studying all the scriptures and with the holy intent that let the Shikshapatri fulfill all the heartfelt desires of His devotees.

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Shloka : 205

इमामेव ततो नित्यमनुसृत्य ममाश्रितैः ।

यतात्मभिर्वर्तितव्यं न तु स्वैरं कदाचन ॥ २०५ ॥

એ હેતુ માટે, અમારા આશ્રિત જે સર્વે સત્સંગી તેમણે, સાવધાનપણે કરીને, નિત્યપ્રત્યે આ શિક્ષાપત્રીને અનુસરીને જ વર્તવું પણ પોતાના મનને જાણે તો ક્યારેય ન વર્તવું. ॥ ૨૦૫ ॥

For that reason, all my devotees should always follow the code of conduct explained in the Shikshapatri with full awareness, but they should never behave in willfull, irresponsible manner. ॥ 205 ॥

Commentary

The Shikshapatri is the essence of all the scriptures and it fulfills all the wishes related to this world and the next world, therefore all the devotees of Shri Hari should follow the code of conduct described in the Shikshapatri and they should never behave in rackless, irresponsible manner i.e. they should not behave willfully.

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Shloka : 206

वर्तिष्यन्ते य इत्थं हि पुरुषा योषितस्तथा ।

ते धर्मादिचतुर्वर्ग सिद्धिं प्राप्स्यन्ति निश्चितम् ॥ २०६ ॥

अने જે અમારા આશ્રિત પુરુષ ને સ્ત્રીઓ તે જે તે, આ શિક્ષાપત્રી પ્રમાણે વર્તશે તો, તે ધર્મ, અર્થ, કામ ને મોક્ષ - એ ચારે પુરુષાર્થની સિદ્ધિને નિશ્ચયે પામશે. ॥ ૨૦૬ ॥

And My devotees, who will follow code of conduct, explained in Shikshapatri, will definitely attain all four principal objects of human existence which are Dharma, Arth, Kama, Moksha. ॥ 206 ॥

Commentary

Shri Hari says: The men and women, who will follow the code of conduct explained in Shikshapatri written by Me, will attain all four principal objects of human existence which are Dharma, Arth, Kama, Moksha among which Dharma is more important. They will definitely attain any of the four principal objects as per their desire.

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Shloka : 207

नेत्यं य आचरिष्यन्ति ते त्वस्मत्सम्प्रदायतः ।

बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः ॥ २०७ ॥

अने જે બાઈ-ભાઈ આ શિક્ષાપત્રી પ્રમાણે નહિ વર્તે તે તો,
અમારા સંપ્રદાયથી બાહેર છે-એમ અમારા સંપ્રદાયવાળા
સ્ત્રી-પુરુષ તેમણે જાણવું. ॥ ૨૦૭ ॥

And the men and women devotees of My religion should remember that, whoever, man or woman, does not follow the code of conduct explained in Shikshapatri do not belong to Me. ॥ 207 ॥

Commentary

Shri Hari says: "The followers of My religion should understand that only those who follow the code of conduct explained by Me, are My devotees and those who do not follow, are not My devotees". And I search out who do not like to follow the limitations set by Me, and punish all of them together in the form of Kaal and I will keep on punishing them.

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Shloka : 208-209

शिक्षापत्र्याः प्रतिदिनं पाठोऽस्या मदुपाश्रितैः ।

कर्तव्योऽनक्षरज्ञैस्तु श्रवणं कार्यमादरात् ॥ २०८ ॥

अने अमारा જે આશ્રિત સત્સંગી તેમણે આ શિક્ષાપત્રીનો નિત્યપ્રત્યે પાઠ કરવો; અને જેને ભાણતાં આવડતું ન હોય તેમણે તો, આદરથકી આ શિક્ષાપત્રીનું શ્રવાણ કરવું. ॥ ૨૦૮ ॥

And all My devotees should study the Shikshapatri regularly; and those who can not read, should listen to the Shikshapatri with reverence. ॥ 208 ॥

वक्त्रभावे तु पूजैव कार्याऽस्याः प्रतिवासरम् ।

मद्वृषमिति मद्वाणी मान्येयं परमादरात् ॥ २०९ ॥

અને આ શિક્ષાપત્રીને વાંચી સંભળાવે એવો કોઈ ન હોય ત્યારે તો, નિત્યપ્રત્યે આ શિક્ષાપત્રીની પૂજા કરવી; અને આ જે અમારી વાણી તે અમારું સ્વરૂપ છે - એ રીતે પરમ આદરથકી માનવી. ॥ ૨૦૯ ॥

And if there is no one around who can read the Shikshapatri, then one should worship the Shikshapatri; and the Shikshapatri which is My speech is My divine form and it should be followed with full devotion. ॥ 209 ॥

Commentary

The devotees of Shri Hari should study the Shikshapatri regularly and those who cannot read or cannot pronounce properly, should listen to the Shikshapatri with great affection. And if there is no one available to read, at that time one should worship the Shikshapatri daily with whatever means available. A person, who cannot follow any of the three, should observe one fast.

And the Shikshapatri is the speech of Shri Hari which explains the code of conduct prescribed by Shri Hari. It is the divine form of Shri Hari and should be followed with full devotion.

Thus, Shri Hari Himself has clearly explained in these two Shlokas that He prefers Shikshapatri the most. Therefore, an absolute devotee of Shri Hari prefers to study, listen to and worship the scriptures which describe the playful character of Shri Hari and the scriptures related to Shri Hari. This is the duty of a faithful and devoted disciple and it pleases Shriji Maharaj also.

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Shloka : 210

युक्ताय सम्पदा दैव्या दातव्येयं तु पत्रिका ।

आसुर्या सम्पदाढ्याय पुंसे देया न कर्हिचित् ॥ २१० ॥

अने आ जे अमारी शिक्षापत्री ते जे ते, दैवी संपदाअे करीने युक्त जे जन होय - तेने आपवी; अने जे जन आसुरी संपदाअे करीने युक्त होय, तेने तो क्यारेय न आपवी. ॥ २१० ॥

And My Shikshapatri should be given to the people having divine qualities; and it should never be given to the people having evil characteristics. ॥ 210 ॥

Commentary

Now, Shri Hari instructs that the Shikshapatri should be given to the people having divine qualities but it should never be given to the people born under 'Asursarg', having evil characteristics, because charity performed to an uneligible person generates unfavourable results.

The strength of irreligiousness are false statements, accusations, to wish for someone else's misfortune, jealousy, greed, strong desires, possessiveness and attachment towards body and body related objects. And 'Adharma Sarg' is represented by arrogance, greed, envy, lust, anger,

pride, ego, temptation, harsh speech, attachment, stubbornness, untruthful activities, fighting disposition, treachery, impurity, dishonesty, stealing disposition, addiction of wine-alcoholic liquor, unkindness, gambling etc. vices, atheism, laziness, tendency to back-bite, strong desires, passion, anger, fear, grief, ignorance, addiction; offensive speech, deceit, violence, sin, an act which could result in someone's death, torture etc. These strengths of irreligiousness and 'Adharma Sarg' are very dear to the people having evil characteristics. And they should be given up by the seekers having divine qualities.

The strength of religiousness are faith, peaceful attitude, compassion, ability to understand matter, contentment, mental strength, performing religious rites, friendly attitude towards the devotees of God, tolerance in good and bad times, to feel ashamed if behaved in improper manner, follow the methods described by the scriptures, progress towards salvation with determination, reverence towards idols, eagerness to perform the activities leading towards salvation, gradual evolvment through salvation related qualities. And the 'Dharma Sarg' i.e. divine qualities are represented by knowledge, ascetism, glory, fearlessness, harmony between the thoughts, speech and action, prowess, truthfulness, piousness, bliss, ability to perform

the activities as per the instructions of the scriptures, stability in contemplation of the divine form of soul - Supreme God, patience, tenderness, contentment, to control the senses of action, renouncement, meditative qualities, Yoga, Yagya, to control the emotions, to control the outer senses of perception, loyalty, lack of strong desires, belief in God, forgiveness, memory or remembrance, brilliance, purity of heart, auspiciousness, lack of grief, meditation, equality, privilege to study spiritual knowledge, pleasant speech, pious wealth which can lead towards salvation, 'Udyam' which is to work on the path of salvation through the contact of saints, commemoration of scriptures etc..

The people, who have such characteristics of 'Dharma Sarg' i.e. religious characteristics and who worship God to attain salvation should be considered as the people with divine qualities. Shikshapatri should be given to such people only. But the people who have no faith in the idol of God and scriptures, should never be given this Shikshapatri.

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Shloka : 211

विक्रमार्कशकस्याब्दे नेत्राष्टवसुभूमिते ।

वसन्ताद्यदिने शिक्षापत्रीयं लिखिता शुभा ॥ २११ ॥

સંવત ૧૮૮૨ (અઢારસો બ્યાસી)ના મહા સુદિ પંચમીને દિવસે આ શિક્ષાપત્રી અમે લખી છે; તે પરમ કલ્યાણકારી છે. ॥ ૨૧૧ ॥

I have written this Shikshapatri on fifth day of the first half of the month Maha, Samvat 1882 i.e. Maha Sud Panchami, Samvat 1882; which is omnibenefical. ॥ 211 ॥

Commentary

'Vikramaditya' means a king named Vikram who was as brilliant as sun and who ruled for an era; his 'Shak' means time scale started with his rule. The year according to this time scale which has been represented by 'Netra' = two, 'Ashta' = eight, 'Vasu' = eight and 'Bhu' = one, here the sequence of numbers is from right to left; In this year, during the time of 'Vasantotsav', i.e. festival of spring, which starts on the day of Vasant Panchami, but not on the first day of 'Vasant Ritu' i.e. spring. That means, Shri Hari has written this Shikshapatri which is omnibenefical on Maha Sud Panchami, Samvat 1882 i.e. 12th February 1826 A.D., Sunday.

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Shloka : 212

निजाश्रितानां सकलार्तिहन्ता सधर्मभक्तेरवनं विधाता
दाता सुखानां मनसेप्सितानां तनोतु कृष्णोऽखिलमङ्गलं नः ॥ २१२ ॥
अने पोताना आश्रित जे भक्तजन तेमनी जे समग्र पीडा,
तेनो नाश करनारा अेवा; अने धर्मे सलित जे भक्ति-तेनी
रक्षाना करनारा अेवा; ने पोताना भक्तजनने मनवांछित
सुभना आपनारा-अेवा जे श्रीकृष्णभगवान ते जे ते,
अमारा समग्र मंगलने विस्तारो. ॥ २१२ ॥

And Shri Krishna Bhagwan who destroys all the pains of His devotees, protects the devotion alongwith proper code of conduct, and fulfills all the heartfelt desires of His devotees, spread My bliss all over. ॥ 212 ॥

Commentary

Now as a conclusion of the Shikshapatri Shri Hari recites the last 'Mangalacharan' i.e. auspicious statement: Shri Hari Krishna Mahaprabhu who is also known as Anadi Krishna, who destroys all the pains of His devotees, which are related to senses and mind in the form of strong desires, except that for God, for the illusory objects of five senses and for various kinds of worldly wealth and power; as well as in the form of various weaknesses in the

heart like sexual desires, anger, greed, ego, envy etc. who protects i.e. makes the devotees experience the devotion accompanied with absolute religion and proper understanding of glory of Shri Hari; who fulfills all the desires, including that of spiritual progress i.e. He gives the bliss of Ishwarkoti etc. to a devotee who worships Him with some desire and gives the bliss of unity with His divine form in Akshardham to a devotee who worships Him without any desire. Who is incarnate of all the incarnations like Ram, Krishna, Nar-Narayan etc. and Lord of Ekantik, Param Ekantik and Anadi Muktas. Such Shri Harikrishna Mahaprabhu who is writing Shikshapatri for all His devotees, says to Himself that Shri Krishna Bhagwan, spread My bliss all over - the purpose of such statement is that Shri Harikrishna Sahajanand Swami Mahaprabhu says so in the form of a devotee to reconcile all the seekers; and to strengthen the feeling of submission and the devotion in the form of master-disciple in His own devotees. But, it should be understood that He Himself is spreading His blessings towards all His devotees i.e. all the devotees of Shriji Maharaj never attain any misfortune because all their actions are blessed through His compassion. After all Shri Hari is the cause of all, Lord of all, doer of all the actions and giver of happiness to all. Shri Hari Himself has

appeared in pretense of Nar-Narayan on this earth and He has installed His own form first in Ahmedabad. And when a person, who follows the code of conduct like non-violence etc. explained by the Ultimate Supreme Lord Shri Sahajanand Swami in Shikshapatri etc., dies Shri Hari accompanied by His Muktas immediately come to take him to His Dhama i.e. abode. These are the blessings of Shri Hari.

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What does Shri Swaminarayan Divine Mission stand for?



With a view of translating the omnibeneficient divine message of Lord Shri Swaminarayan into action for the spiritual and worldly happiness of mankind:

- (a) We try to provide financial assistance to the needy without any discrimination and uphold the ideal of seva-sadavrat, selfless service.
 - (b) We are planning to establish and run health-centres and hospitals. We are offering assistance to institutions providing medical help to the people.
 - (c) We construct, develop and maintain temples and spiritual centres, commemorating great spiritual leaders with a view to bringing peace, happiness and divine joy to people.
 - d) We encourage creative activities aimed at educating people through literature and art.
 - (e) To satisfy the spiritual thirst of the devotees we want to establish and
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manage libraries, research centres and museums or assist individuals and institutions involved in such activities.

(f) We strive to achieve harmony and amity in our society by publishing books that enhance our cultural and spiritual life and take mankind on the path of progress and perfection and thus elevate man to the spiritual heights.

Therefore, we want

(1) to undertake and organise activities aimed at strengthening and improving the moral standards which form the basis of our social life.

(2) to launch programmes for the spread of universal brotherhood, social unity, fellow-feeling, amity, compassion that will end all discords and establish permanent peace; for without peace there cannot be progress.

(3) to organise conferences to bring all the religions and warring groups on a common platform and strive for harmony among them for the social and spiritual welfare of mankind.

The Mission, through constructive programmes and spiritual activities, aims at total development of human society in order to make it worthy of receiving the divine bliss through communion with God.
