

// Shree Swaminarayano Vijayatetaram //

# Shikshapatri

(The Sacred Book of Commandments)

by  
**ALMIGHTY SUPREME GOD  
SHREE SWAMINARAYAN**

With blessings from H.H. Acharya 1008  
Shree Koshalendraprasadji Maharajshri  
(Shree Narnarayandev Diocese)



: *Published by* :  
**SHREE SWAMINARAYAN TEMPLE  
Kalupur, Ahmedabad-1. (INDIA)**

Published on behalf of the  
Scheme Committee

by  
SWAMI NARAYANSWARUPDASJI  
Mahant Swami  
Shree Swaminarayan Temple,  
Kalupur, Ahmedabad-380 001.

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(U.K.)

**Rs. 10/-**

: **Printers** :

Shree Swaminarayan Printing Press,  
Kalupur, Ahmedabad-380 001.

## PREFACE

Lord Swaminarayan the supreme as God incarnate, wrote himself 'The SHIKSHAPATRI' the epistle of precepts, for all His devotees living in different parts of this world in specific, and for welfare of all living beings (sarvajivahitavaha), in general. 'SHIKSHA' means advice or knowledge, given out of love and 'PATRI' means something that can be carried with.

In VACHANAMRIT, His nectarine discourses, (Gadhada Last - 1) He has commanded, "The SHIKSHAPATRI, which has been written by me should be read every day by all my Tyagi - Sadhus (Saints), Bramachari (celibates), devotee houscholders males & temales, who have taken refuge in me. Those who are not literate should listen to it from somebody, and if such facilities are not available for listening to it, they should worship it as

prescribed in SHIKSHAPATRI. If one fails to observe these alternative injunctions, on any day, must observe a fast on that day. This is my order." The members of assembly pledged to carry out the religious injunction and said with folded hands, 'Oh Maharaj ! we all shall abide by your order.' Shriji Maharaj was much pleased to hear this solemn pledge and in return gave each of them a happy embrace and imprinted His lotus like foot-prints on their hearts.

Let us all take such a pledge and obey His order and experience, enjoy the bliss of His divine abode in this life itself.

I am sure this pocket edition shall be a boon to the explorers of "Moksha, Salvation" all over the Globe.

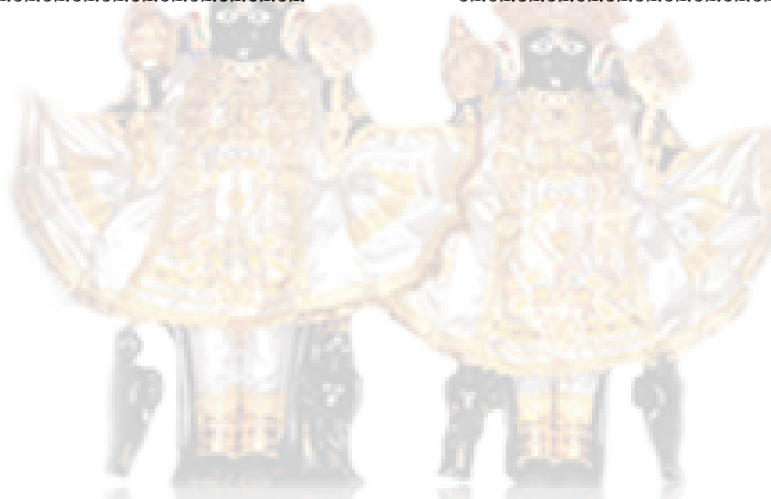
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His Holiness Acharya Maharajshri 1008 Tejendraprasadji of the Narnarayan Dev Desh Peeth at Ahmedabad has founded International Swaminarayan Satsang Organization (ISSO) in New Jersey (U.S.A.) on the auspicious day of the Vijaya Dashmi in the year 1978. This organization has its branches in many countries. Under able guidance and holy blessings of His Holiness Acharya Maharajshri, several Swaminarayan temples have come up in countries like East Africa, U.S.A., U.K., Mauritius, Middle East, Australia, Newzealand, Seychelles, Canada etc.

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**LORD SHREE SWAMINARAYAN**

Whenever and wherever there is a decline in religious practice and wicked actions predominate, I descend myself and assume a form.

In order to protect the saints and to destroy and annihilate the devils and to establish the principles of religion, I advent myself and come into concrete existence from time to time.

It has been pledged by Lord Shree Krishna that He will reincarnate Himself, whenever there is deterioration in faith, religion and morality, with a view to protect the saints, destroy the sinners and re-establish DHARMA (religion/code of conduct). It was under these similar circumstances that Lord Shree Krishna manifested Himself in this mortal world as Swami Sahajanand. There was social and political chaos, might was right. There was no one to protect the poor and the downtrodden.

The condition of women was most deplorable. A few Brahmins dominated the

masses in matters of religion. Gross superstition, atrocities, immoral deeds and looting were the order of the day. The standard of life was extremely low.

It was at this juncture that Bhagwan Shree Swaminarayan took Birth to protect the saintly persons, to destroy the sinful elements and to re-establish true religion.

He was born of Dharmadev and Bhaktimata at CHHAPAIYA, a village near Ayodhya (U.P.), on Rama Navmi day of Samvat 1837 (2<sup>nd</sup> April 1781), in a holy Brahmin family. He was named GHANSHYAM at birth. Right from His early childhood He showed His divine power. He expelled fear of many endangered from evil spirits and evil doers. He manifested superhuman powers in many miraculous deeds. By virtue of such divine powers He earned various names and epithets such as Shree Hari, Shree Harikrishna, Vasudev, Narayan and others. In His childhood, He exhibited a remarkable height of wisdom and knowledge. He mastered the VEDAS and the



VEDANTA at the tender age of ten. He acquainted His mother of MĀYĀ(illusion), salvation and divine intergration.

After the departure of His parents to AKSHARDHAM, He forsook His home and like Gautam Buddha, set out to practise penance at the tender age of eleven.

Shree Ghanshyam Maharaj was a Bal-Brahmachari, a celibate all His life. He went to almost all places of pilgrimage, barefooted. During this pilgrimage He studied the VEDAS, VEDANTA, BHAGWAD GEETA, VISHNUPURAN, SMRITIS, VISHNU SAHASRANAMA, etc., and noted down the important precepts out of those great books in a small pocket book which He kept with Him. For seven years He travelled to all the corners of India, collecting as much good as he could. On account of His celibacy and profound penance He had a rare radiant lustre on His face.

At the age of eighteen He came to Loj, a village in Gujarat. This was a prominent place

amongst the followers of Ramanand Swami. Soon after Ramanand Swami saw Him, He declared Him as his successor and ordered all his followers to abide by His directions. He was given the name of Swami Sahajanand by Ramanand Swami.

He, by His exalted spiritual magnificence, universal love and kindness to all souls, undertook to remove the miseries and woes of all human beings and animals.

He established His own Sampradaya (sect) which holds BHAKTI in strict pursuance of UDDHAV. Swaminarayan Sampradaya believes in DHARMA, BHAKTI (devotion) and renunciation. He preached love, non-violence, compassion, abstinence and purity of thought, speech and action. He made Himself accessible even to the humblest man. The lowest of the low came to His feet and their standard of living was improved to the extent that they gave up their hereditary professions of theft and robbery, and adopted the religious way of life. The knife, sword and arrow were

replaced by rosary beads.

He erected temples in various towns, wherein the deities of NARNARAYAN DEV, LAXMINARAYAN DEV, RADHAKRISHNA and others, were installed by Him personally. He initiated some of the most prominent saints in the sect, many of them scholars of high caliber. In a short span of forty-nine years, He did miraculous work, too Herculean for a single person to perform.

Lord Shree Swaminarayan arranged to write several books based on the Bhagwat Dharma. He stayed at Gadhada, the village of Dada Khachar, on the banks of the River Ghela, where He often delivered lectures. He also lectured at other places such as Ahmedabad, Vadtal, Loya, Panchala, etc., on the subject of religion, humanity, honesty, non-violence and mercy to deserving people. These lectures were discourses with saints and devotees, and have been compiled as the VACHANAMRIT; and to crown all His other activities, He wrote SHIKSHAPATRI, a jewel

amongst all other scriptures, for the spiritual welfare of every soul. This is a book of wisdom. It helps a layman to mould his life into one of purity, love, and compassion. In this invaluable book, Lord Shree Swaminarayan has set codes of conduct for males and females, widows, saints, celibates, Acharyas and others. We can only say that this book is a cultural treasure for every soul to lead a perfect life. Even one verse, if studied well, is capable of changing the whole attitude to life.

Lord Shree Swaminarayan's style of preaching is simple, loving and affectionate. It comes from the depth of His heart. It touches the very core of the reader's heart. He was not as severe with the sinner as He was with the sin. He performed Yagnas (sacrifices), all based on AHINSA (non-violence). He has established His own Sampradaya wherein Krishna Bhakti is held high, but He also had equal respect for other Sampradaya. He advocated PANCH DEV POOJA (worship of five deities) to all His disciples. Besides Hindus,

people of other religions have great love and respect for His Sampradaya, and so, many have embraced this Sampradaya only for the inherent cultural upliftment in the supremely effective teachings of Lord Shree Swaminarayan.

Lord Shree Swaminarayan was a grand co-mixture of Divinity of the YUGAS (time span); the profound knowledge of the VEDAS (Satya Yuga); the truthfulness, love and virtues of Shree RAMA (Treta Yuga); the profound knowledge, wisdom and high philosophy of Shree KRISHNA (Dwapar Yuga); the renunciation, AHINSA and love for all creations (high and low) of BHUDDHA and MAHAVIR (Kali Yuga); all were divinely mixed and assembled in one PURNA PURUSHOTTAM.

When Lord Shree Swaminarayan felt that the purpose for which He graced this earth – this blessed country – was accomplished; the well planned Sampradaya was working in full swing, and the task He had undertaken was working on the right lines and

was in safe hands, He divided the administration of the Sampradaya into two Gaddis and placed each Gaadi under the Acharyaship of His two descendants (His adopted sons) and advised His followers to abide by their respective Acharyas.

This Great Incarnation of Purna Purushottam left His mortal body on the tenth day of the first half of the month of Jeth in Samvat 1886 (28<sup>th</sup> June 1830) at Gadhada for His Akshardham at the age of 49 years 2 months and 1 day. Even though His physical being is no more in this world, His devotees still feel His presence in moments of anxiety. Shreeji Maharaj (Lord Shree Swaminarayan) also blesses true devotees at the critical & terminal moments of life by His Divine Vision.



## Shikshapatri

Before writing Shikshapatri for His followers, Shree Sahajanand Swami meditates upon Lord Shree Krishna.

I meditate, in My heart, upon Lord Shree Krishna, on whose left stands Radhikaji, in whose heart resides Laxmiji and who plays (with His Bhaktas) in Vrindavan. **(1)**

I Sahajanand Swami, write this Shikshapatri, Gospel of Life Divine, from Vadtal, to all My disciples who reside in different parts of the world. **(2)**

Rampratapji and Ichharamji, both born of Shree Dharmadev, are my brothers. Rampratapji's son, Ayodhyaprasad, and Ichharamji's son, Raghuvir, both of whom I have adopted as My sons and established them as the Acharyas (Heads) of My disciples.

The Naisthik Brahmacharis, (the Brahmin celibates) headed by Mukundanand, and the devoted householders such as Mayaram Bhatt and others. **(4)**

And My devotees such as married, unmarried women and widows, and all Sadhus, Muktananda and others, all who have become My disciples. **(5)**

May they all read and accept My ennobling blessings (which are there to defend our religion) prescribed by the happy remembrance of Shreeman Narayan. **(6)**

My disciples shall all concentrate on the benevolent aim of writing this Shikshapatri, and believe that it is written for the spiritual welfare of every soul. **(7)**

Those who observe the Rules of Ethics (e.g. non-violence) as prescribed by the holy scriptures, such as Shreemad Bhagwat Puran, etc. shall derive happiness in this world as well as in the next. **(8)**

Those who violate the Rules of Ethics and behave willfully are evil-minded and shall suffer great distress in this world as well as in the next. **(9)**

Hence, all My disciples shall love and

follow the commandments of this Shikshapatri vigilantly and shall never violate them. **(10)**

### General Dharmas of all followers (11-122)

My disciples shall never intentionally kill any living creature, not even small insects such as lice or bugs. **(11)**

They shall never kill goats and/or other living beings in sacrifice performed for the Yagna (propitiation) of deities and Pitris (ancestors), for non-violence is declared by all the Shastras (scriptures), as the highest Dharma of all the Dharmas. **(12)**

One shall never commit homicide, even in order to acquire woman, wealth, political power or sovereignty. **(13)**

One shall never commit suicide, even in a place of pilgrimage, or through anger or on account of some untoward action, by taking poison or by strangulation or by jumping into a well or from a hill-top or by any other means. **(14)**

One shall never eat meat even in a

moment of extreme necessity, be it remains of a sacrifice, nor drink liquor, wine or intoxicating beverages even though it may be an offering to a deity. **(15)**

Even in a state of excitement, one shall never mutilate any part of one's body or that of others' with a weapon or by any other means, in order to punish oneself or others for any unworthy deed either by oneself or by others. **(16)**

One shall not commit theft, even for the sake of performing an act of Dharma. No article, even firewood, flowers, etc., owned by others shall ever be taken without their permission. **(17)**

My male and female disciples shall never commit adultery nor indulge in gambling and similar vices. They shall abstain from inhaling and consuming intoxicating substances such as bhang, tobacco, snuff and the likes. **(18)**

One shall never consume food or drink prepared by a person from whom one is

SHIKSHAPATRI 5

prohibited to take such things by holy scriptures, at any place, even if it is the Prasad (sanctified food) from the offerings to Lord Shree Krishna, except the Prasad at Jagannathpuri. (19)

One shall never make false accusations or abuse anyone even if it serves one's self-interest. (20)

One shall never slander deities, place of pilgrimage, Brahmins, devout wives, Sadhus or the holy scriptures nor listen to such slanders. (21)

One shall never accept the remnant part of an offering made to any deity to whom wine and flesh are offered and before whom goats and such other animals are sacrificed. (22)

When passing by Temples of Lord Shiva and other deities, one shall bow to them and pay due reverences to the deities therein. (23)

One shall never abandon one's own duties as ordained by one's own Varnashram (hereditary status) nor follow as course of

SHIKSHAPATRI 6

conduct prescribed for others nor follow any faith which is pretentious or fictitious. (24)

One shall never listen to any religious discourses from a person whose preaching might lead one away from devotion to Lord Shree Krishna or one's Dharma. (25)

One shall never speak such truth which might bring about harm to oneself or to others, nor keep company of ungrateful people, nor take any bribe from anyone in social affairs. (26)

One shall never associate oneself with thieves, sinner, drug addicts, hypocrites, licentious (lustful) and such other deceitful persons. (27)

One shall never associate oneself with those persons who, under the pretext of preaching religion or devotion to God, seek wealth, women or worldly pleasure and commit sins. (28)

One shall never hear or believe those scriptures in which the existence of Lord Shree

SHIKSHAPATRI 7

Krishna and His incarnation have been skillfully and deceitfully denied or degraded. (29)

One shall never drink unfiltered water or milk, nor bathe with water which contains many organisms. (30)

One shall never take medicine which contains alcohol or meat extracts, nor take medicine from an unknown physician. (31)

One shall never excrete, urinate or spit in dilapidated temples, banks of rivers or ponds, main roads, fields sown with seeds, shade of trees, orchards, gardens or similar places which have been prohibited for such use by religious scriptures or by public bodies. (32)

One shall never enter or exit through a secret way, and shall not occupy, even temporarily, any private property without the permission of its owner. (33)

My male disciples shall never listen to the religious discourses given by females, nor enter into arguments with females, rulers and courtiers. (34)

SHIKSHAPATRI 8

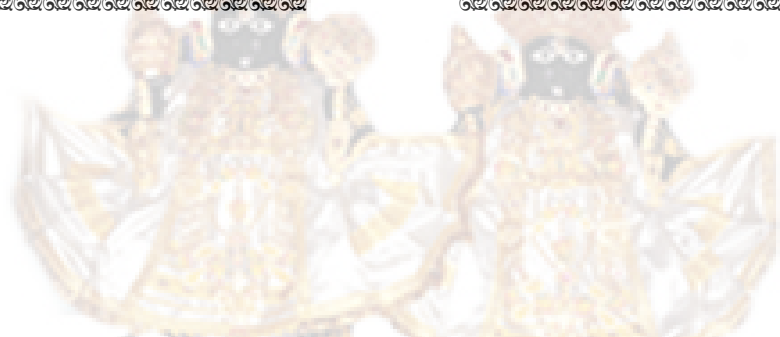
One shall never insult a guru, or a person who is either great, dignified, learned or armed. (35)

One shall never perform duties pertaining to one's social affairs without careful consideration, whereas duties relating to Dharma shall be performed immediately. Those who are learned shall impart their knowledge to others, and shall always associate with saintly persons. (36)

One shall never go empty handed to a guru, a deity or a king. One shall never commit a breach of trust and shall never praise oneself. (37)

My disciples shall never wear clothes which are likely to cause any indecent exposure of the body. (38)

One shall never practise devotion to Lord Shree Krishna without observance of Dharma and shall never give up devotion to Lord Shree Krishna for fear of criticism from ignorant persons. (39)



All those who come to the temples of Lord Shree Krishna either daily or on days of religious festivals, shall keep themselves away from touching the opposite sex and after coming out from temples, they shall behave as normal. **(40)**

Those of My Brahmin, Kshatriya (warriors) and Vaishya (traders) disciples who have been initiated into the devotion of Lord Shree Krishna by their Acharya (descended from Dharmadev), shall always wear around their neck a Kanthi (two-fold necklace of beads) prepared from Tulsi wood and shall also make a Tilak (vertical 'U' shaped mark), on their forehead, chest and both upper arms. **(41)**

The Tilak shall be made with either Gopichandan stick or with consecrated sandal paste mixed with Kumkum (saffron or red powder) duly offered to Lord Shree Krishna. **(42)**

In the center of the Tilak, one shall make a Chandlo (round mark) of Gopichandan or

Kumkum which has been offered to Radhikaji or Laxmiji. **(43)**

My Sat Shudra disciples who are devotees of Lord Shree Krishna and observing their Dharma, shall wear a Kanthi of Tulsi and shall make Tilak marks similar to those of the Brahmins, the Kshatriyas and the Vaishyas. **(44)**

My disciples who belong to substrata of society shall wear a sanctified double rosary of sandalwood around their neck, and shall place only a round mark on the forehead but not a Tilak. **(45)**

Brahmins and others who have for generations marked their forehead with Tripundra (a three-fold horizontal mark), and worn a necklace of Rudraksha beads on account of their family traditions and customs, shall continue to do so even after becoming My disciples. **(46)**

No distinction shall be made between Narayan and Shiv, as they both have been

proclaimed as Brahmrup by the Vedas. **(47)**

My disciples shall never practise the relaxations of rules, permitted by scriptures for extreme calamities, in the event of temporary adverse conditions. **(48)**

All my disciples shall get up daily before sunrise, offer prayers to Lord Shree Krishna, and then go to answer the call of nature. **(49)**

Thereafter, sitting in one place, they shall brush their teeth, bathe with clean water and then wear washed cloth, one around the waist and one around the upper part of the body. **(50)**

Then they shall sit in a clean place, on a clean and suitable cloth, untouched by others, facing east or north, they shall perform Achaman (sipping of water). **(51)**

All males shall mark their forehead with a Tilak having a Chandlo in the center of it. All married women shall make only a Chandlo of Kumkum on their forehead. **(52)**

Widows shall not mark their forehead

with either a Tilak or Chandlo. All my disciples shall then meditate upon Lord Shree Krishna and mentally offer Him sandalwood, flowers, etc. **(53)**

Then they shall with due respect have darshan & bow down before the images of Shree Radha Krishna and recite the eight syllabled holy mantra of Shree Krishna according to their capacity and then attend to their daily routines. **(54)**

Even those of My devotees who are Atmanivedi (those who have entirely dedicated their souls to the services of God) like King Ambarish, shall also perform the sequence of the rituals as described above, up to and including meditation upon Lord Shree Krishna. **(55)**

My Atmanivedi devotees shall worship Shaligram (idol of Lord Vishnu) or the idol of Lord Shree Krishna made from stone or metal, with offerings of sandalwood, flowers, fruits, etc., which are available at the time according

to their capacity. They shall then recite the eight syllabled holy mantra of Lord Shree Krishna. **(56)**

They shall then read hymns or the religious scriptures about Lord Shree Krishna according to their ability, and those who do not know Sanskrit, shall sing songs in the praise of Lord Shree Krishna and chant His name. **(57)**

They shall offer food to Lord Shree Krishna, and then shall eat this sanctified food as His Prasad. They shall thus always remain in service of Lord Shree Krishna with dedication and supreme love. **(58)**

These Atmanivedi devotees are considered as Nirgun (free from the three qualities of Māyā [illusion]) because all their deeds are purified by their continuous and devotional contact with Lord Shree Krishna who is for ever Nirgun. **(59)**

These Atmanivedi devotees shall never drink water or eat leaves, roots, fruits, etc.

without first offering them to Lord Shree Krishna. **(60)**

My disciples who have become disabled by old age or by some adversity, shall give their idols of Lord Shree Krishna which they have worshipped, to some other disciples. The disabled disciples shall thereafter serve God to the best of their ability. **(61)**

They shall worship only those idols of Lord Shree Krishna which have been given to them by the Acharya of Dharmadev descent or installed by him. Other idols shall be respectfully bowed to, but not worshipped. **(62)**

All my disciples shall go to the temple everyday in the evening and there they shall sing loudly, Bhajans (hymns) in the praise of Lord Shree Krishna. **(63)**

They shall read and listen to, with deep reverence, the narrations from the life of Lord Shree Krishna, and shall celebrate all festivals with His songs, in accompaniment of musical

instruments. **(64)**

All my disciples shall always behave as mentioned above and shall also study the religious scriptures in Sanskrit and Vernacular to the best of their abilities. **(65)**

A person should be assigned work only after careful consideration of his suitability, but not otherwise. **(66)**

My disciples shall always take care of their servants with regard to food and clothes to the best of their abilities. **(67)**

A person should be addressed according to his status, taking into consideration the time and place, but not otherwise. **(68)**

My courteous disciples shall, on the arrival of a guru, a ruler, a very old person, a person who has renounced the material world, a scholar and an ascetic, accord a warm welcome by rising up from their seat, bowing down, offering a seat and saying pleasant words. **(69)**

One shall not sit with one leg over the

other, or with knees bound with a cloth strap, in the presence of a guru, a deity or a king, or in a congregation. **(70)**

My disciple shall never enter into arguments with their Acharya, but honour and serve him by offering food, money, clothing, etc., according to their abilities. **(71)**

On hearing the news of the arrival of the Acharya, My disciples shall go forthwith to the outskirts of the village or town to welcome him with honour and respect, and on his departure shall accompany him up to the outskirts of the village or town to bid him farewell. **(72)**

One shall never undertake any activity which is devoid of Dharma, irrespective of its benefits, as Dharma alone can fulfill all human aspirations, therefore one shall not give up Dharma in the hope of some benefits. **(73)**

One shall never adopt any of the unethical deeds of the great people of the past but shall follow their ethical deeds only. **(74)**

One shall never disclose the secrets of



others to anyone else and shall give due respect to deserving persons, but under no circumstances shall the bounds of courtesy be violated for observing a false decorum of equality. **(75)**

All My disciples shall perform additional religious duties during the four months of monsoon and those who are incapable shall perform them at least during the month of Shravan. **(76)**

The following are the best methods of observance of additional religious duties to be adopted and followed :

1. Listening to religious scriptures.
2. Reading religious scriptures.
3. Songs in praise of His divine qualities.
4. Performing Mahapooja of Lord's image by bathing Him with five substances, namely milk, curd, ghee, honey and sugar.
5. Chanting His mantra.
6. Reciting His hymns.

7. Performing Pradakshina (going round the images of God in a clockwise direction).
8. Prostrating before God's images.

I highly value these eight practices, so all My disciples shall observe any one of them devoutly during the period of monsoon. **(77-78)**

They shall observe self-discipline on Ekadashi (the eleventh day of each half of every lunar month), Janmashami (birthday of Lord Shree Krishna) and birth anniversaries of other deities (Shivratri, etc.); and celebrate them with great reverence and festivity. **(79)**

If one is fasting on the day of self-discipline, one shall make every effort to avoid sleeping during the day, as this nullifies the fast, just as sexual indulgence does. **(80)**

My disciples shall observe the days of Vrat (self-discipline) and festivals, and shall adopt the mode of worship of Lord Shree Krishna, as prescribed and expounded by Shree Vithalnathji, the son of Vallabhacharya,

a king among the Vaishnavas. (81-82)

All My disciples shall make a pilgrimage with due rites, to the holy places like Dwarika, and shall always be charitable and compassionate towards the poor, all according to their resources. **(83)**

My disciples shall reverently respect the five deities namely Vishnu, Shiv, Ganapati, Parvati and the Sun. **(84)**

In the event of afflictions caused by any evil spirits, they shall chant the Strotra of "Narayan Kavacham" or "Hanuman Mantra" but shall never chant the Strotra or Mantras of any other deities. **(85)**

During an eclipse of the Sun or the Moon, all My disciples shall immediately suspend all work, and after purifying themselves shall chant the Mantra of Lord Shree Krishna. **(86)**

When the eclipse is over, they shall take a bath with clothes worn at that time.

Householders shall give alms to the poor according to their means and the ascetics shall worship God. **(87)**

My disciples of the four Varnas (hereditary social classes) shall observe Sutak (a period following a birth or a death in a family, during which all religious rites are prohibited) immediately after a birth or death of a relative, according to the closeness of the relationship, as prescribed by the scriptures. **(88)**

Brahmins shall have virtues such as tranquility, self-restraint, forgiveness, contentment, etc. and My Kshatriya devotees (warriors) shall have bravery, patience and similar virtues. **(89)**

The Vaishyas shall practise farming, trading, money lending, etc., and the Shudras shall serve the above mentioned three Varnas. **(90)**

The Dwij (twice born) shall perform the due rites following conception and perform

daily rituals and Shraddh (rituals performed for the deceased) at the appropriate time according to the capacity of individuals. **(91)**

If My disciples have committed any sins, small or big, knowingly or unknowingly, they shall expiate their sins according to their capacities. **(92)**

I hold the following eight scriptures as superior and true authority on our philosophy and religion :

1. The four Vedas
2. Vyas-Sutra
3. Shreemad Bhagwat Puran
4. Shree Vishnu Sahastranam in the Mahabharat
5. Shree Bhagwad Geeta (Mahabharat)
6. Vidurniti (code of ethics enunciated by Shree Vidurji) (Mahabharat)
7. Shree Vasudev Mahatmya from Vishnu Khand of Skandh Puran
8. Smriti by Yagnavalkya Rushi  
which are central to all religious scriptures. **(93-95)**

All my disciples who desire salvation, shall listen to all these eight scriptures and My Brahmin devotees shall study, teach and preach them to the others. **(96)**

Amongst the eight scriptures mentioned above, My disciples shall consider the Mitakshara Commentary on Yagnavalkya Smriti as the guiding authority to take decisions on matters of daily routines of rites and rituals, secular business affairs and code of expiation. **(97)**

The Fifth and the Tenth Skandhs of Shreemad Bhagwat Puran shall be regarded as the best amongst these scriptures for clear understanding of the greatness and glory of Lord Shree Krishna. **(98)**

The Tenth Skandh shall be esteemed as Bhaktishastra (devotion), Fifth Skandh as Yogshastra (meditation), and Yagnavalkya Smriti as Dharmashastra (religion). **(99)**

They shall acknowledge the Bhashya (commentaries) on Vyas-Sutra and Shree

Bhagwad Geeta by Shree Ramanujacharya, as My spiritual philosophy. **(100)**

Those texts in these scriptures which tell the greatness of divinity of Lord Shree Krishna, religion, devotion and renunciation, shall be considered to be of greater value than others. The secret of these scriptures is that the devotion to Lord Shree Krishna is inseparable from Dharma. **(101-102)**

Dharma is the right conduct as authenticated by Shruti and Smruti (scriptures). Bhakti is profound love for God coupled with knowledge of the majesty and magnificence of Lord Shree Krishna. **(103)**

Vairagya is non-attachment to everything except Lord Shree Krishna. Gñan (knowledge) is comprehensive understanding of Jivā (soul), Māyā (illusion) and Ishwar (God). **(104)**

The Jivā dwells in the heart, and is as minute as an atom. It is conscious and knowledgeable, and by the virtue of its subjectivity, pervades the whole body. It is

indivisible, impenetrable, indestructible, eternal, etc. **(105)**

Māyā is Trigunatmika, i.e. it has three qualities namely Satva (goodness or purity), Rajas (passion) and Tamas (temperament). It is the power of Lord Shree Krishna. It is full of darkness (ignorance), it is attachment to the body and relations thereof, and it is the source of egoism. **(106)**

Ishwar (God) dwells in Jivā by His indwelling and controlling power, just as Jiva dwells in the heart. He is the Supreme and sovereign and gives rewards to all according to their Karmas (actions). **(107)**

And that Ishwar is Lord Shree Krishna who is Parabrahma Purushottam (Supreme Being) and our most cherished deity. He is worthy of worship by us all. He is the source of all incarnations. **(108)**

When Lord Shree Krishna is by the side of Radhikaji, He shall be known as Radha Krishna. When He is by side of Laxmiji in the

form of Rukmaniji, He shall be known as Laxminarayan. (109)

When He is by the side of Arjun, He shall be known as Narnarayan, and in the same manner, when Balbhadra or other deities are by His side, He shall be known by such other appropriate names. (110)

At times, devotees such as Radhikaji and others are alongside Lord Shree Krishna but at other times, they, with extreme devotion, dwell within Lord Shree Krishna, then Lord Shree Krishna shall be considered as by Himself. (111)

Therefore one shall not discriminate between the different manifestations of Lord Shree Krishna, as the four armed or thousand armed manifestations of Lord Shree Krishna are the manifestations of the two armed Lord Shree Krishna, Himself, at His own free will. (112)

All persons shall worship Lord Shree Krishna with devotion, knowing that there is nothing more conducive to the realization of

salvation other than devotion to Lord Shree Krishna. (113)

The righteousness of the virtuous persons such as the learned ones is only due to their devotion to Lord Shree Krishna and Satsang (association with saintly persons), because without devotion and Satsang even a learned person is bound to degenerate. (114)

Lord Shree Krishna, His incarnations and His images alone are worthy of meditation, therefore they alone shall be meditated upon, but one shall never meditate upon a person, a deity or Jivā (a being) even though he may be a profound devotee of Lord Shree Krishna or a Brahmaveta. (115)

One shall consider one's soul as distinct from the three forms of body – Sthool (gross), Sukshma (subtle) and Kaaran (causal) and identify the soul with Brahma and with that sublime form shall always worship Lord Shree Krishna. (116)

My disciples shall listen to, with reverence, the Tenth Skandh of Shreemad Bhagwat everyday or once a year, and the pundit shall read it daily or once yearly. (117)

They shall perform the Purascharan (the pious reading) of the Tenth Skandh of Shreemad Bhagwat and Vishnu Sahastranam in a holy place, performed by self or through others as per one's capability as these performances help them to attain their desired objects. (118)

In the event of a calamity, which has come naturally or through a person or an epidemic etc., one shall always act in such a way that one can save one's own life and also that of others but shall never act otherwise. (119)

The place, time, age, means, status and ability shall be taken into consideration when deciding upon the matters of daily rites and rituals, secular business affairs and the code of expiation. (120)

My philosophy rests in the theory of

Vishishtaadwait (a special theory of non-dualism). Golok Dham is my beloved abode. I believe Mukti (salvation) as being able to serve Lord Shree Krishna, in the sublime state, in Golok Dham. (121)

The codes of conduct described so far are the ones applicable equally to all My male and female disciples, and shall be followed accordingly. I shall now describe additional codes of conduct applicable to specific groups. (122)

**Special Dharmas of Acharyas (123-132)**

Firstly, I will describe the codes of conduct for the Acharyas, and their wives. My elder brother's son Ayodhyaprasad and My younger brother's son Raghuvir and their successors, shall never initiate or preach to females who are not closely related to them. (123)

They shall never touch or talk to females not closely related to them. They shall not be

cruel to any living beings nor accept any deposits from anyone. (124)

They shall never stand as surety for others in social matters. In the event of hardship they shall subsist on alms but never incur debts. (125)

They shall never sell food grains offered to them by their disciples. However, old cereals may be exchanged for new, as such an exchange is not considered as a sale. (126)

They shall perform the worship of Shree Ganapati on the fourth day of the first half of the month of Bhadrapad, and that of Hanuman on the fourteenth day of the second half of the month of Ashwin. (127)

I have enthroned two Acharyas as spiritual leaders in order to defend and preserve the religion of all My disciples. They shall initiate My faith, to those male aspirants who desire salvation. (128)

They shall see that all disciples conform to their respective Dharmas. They shall treat

all saintly persons with respect and study Satshastras with reverence.

They shall serve with due rites, Shree Laxminarayan and other images of Lord Shree Krishna installed by Me in the prominent temples. (130)

They shall give food to those people who come to the temple in need of food and treat them with due hospitality according to their means. (131)

They shall establish educational institution and appoint Brahmin scholars to impart true knowledge on the Earth, as propagation of true knowledge is an act of great benediction. (132)

#### **Special Dharmas of wives of Acharyas (133-134)**

The wives of the Acharyas, with the permission of their husbands shall initiate, preach and give Shree Krishna Mantra to females only. (133)

They shall not touch, talk or even show their faces to males, except those who are closely related. (134)

#### **Special Dharmas of Grahsasthas (Householder) (135-156)**

My disciples who are male householders shall not touch widows except those who are closely related to them. (135)

They shall never remain in a secluded place with their mothers, sisters or daughters who are young, except in unavoidable circumstances and shall never give away their wives to anybody.

They shall not associate with a woman who has contacts with rulers. (137)

They shall welcome and entertain with food, drink, etc., according to their means, anyone who comes to their house as a guest. They shall perform with due respect, sacrificial rites to deities and oblatinal rites to Pitris (ancestors), according to their abilities. (138)

My disciples shall render lifelong

services to their parents, guru and ailing persons according to their abilities. (139)

They shall take vocations suitable to their social status, according to their abilities. Farmers shall never castrate the bulls. (140)

They shall store food and accumulate wealth for their future requirements according to their circumstances and their abilities. Those who own cattle shall store sufficient stock of fodder. (141)

They shall keep cows, and other cattle only if they are capable of taking care of them with fodder, water, etc., otherwise they shall not keep them. (142)

They shall not undertake any sort of dealings pertaining to land or money even with their sons or friends without a written document duly witnessed. (143)

One shall not rely merely on oral agreements with regard to amounts payable by either party in matrimonial affairs, but such agreements shall be in writing and duly

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witnessed. (144)

They shall spend money according to their income. Those who spend more than their income put themselves into severe difficulties. (145)

They shall keep daily records of their income and expenditure relating to their social affairs in their own legible handwriting. (146)

They shall donate one tenth of their earnings, money or food grains, to Lord Shree Krishna. Those with small income shall offer one twentieth. (147)

The concluding ceremonies of Vrat such as Ekadashi and others, shall be performed and celebrated as prescribed in religious scriptures and according to their means. The concluding ceremonies so performed fulfill one's aspirations. (148)

In the month of Shravan they shall worship with reverence Mahadev (Lord Shiv), with Bilva leaves etc. like, or ask others to worship Mahadev on their behalf. (149)

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They shall never borrow money from their Acharyas or from the temples of Lord Shree Krishna nor shall they borrow, for their social use, utensils, ornaments, clothes and such other articles owned by the Acharyas or the temple of Lord Shree Krishna. (150)

When going to the temples of Lord Shree Krishna or visiting the gurus or saints for Darshan, they shall never eat anything given free of charge by others, either in the temple or en-route, because the free food given by another person takes away one's Punya (benediction). They shall eat food bought with their own money. (151)

They shall pay the agreed remuneration, in cash or kind, to persons employed by them and under no circumstances pay them less than the agreed rates. They shall not keep in secret, the matters related to repayments of their debts, their ancestry and Kanyadan (giving away of one's daughter in marriage). They shall have no dealings with wicked

SHIKSHAPATRI 35

persons. (152)

In the event of a natural disaster or harassment by a ruler or wicked persons where one cannot uphold one's honour or protect one's life and possessions, My wise householder disciples shall quit that place at once, even if it is their native place or inherited estate and reside elsewhere where they can live happily and without harassment. (153-154)

My wealthy Satsangis shall perform non-violent Yagnas for propitiating Vishnu. They shall feed Brahmins and ascetics in places of pilgrimage and also on auspicious days. (155)

My wealthy Satsangis shall organize celebrations of great religious festivals in temples and shall give various kinds of alms to deserving Brahmins. (156)

**Special Dharmas of Rulers (157-158)**

My disciples who are rulers shall treat their subjects as their own children in accordance with Dharmashastras, and shall

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establish a rule of Dharma on Earth. (157)

They shall fully know the seven constituents to administer the state successfully the four expedients to have a successful conquest, six diplomatic qualities and significant places to send the spies to. Not only shall they know the characteristics of persons well versed in worldly matters and social affairs but also the qualities of persons who deserve to be punished and those who do not deserve to be punished. (158)

**Special Dharmas of Married Women (159-162)**

Married women shall serve and worship their husbands in the manner in which they serve and worship God, even if they are either blind, ailing, poor or impotent and shall never utter harsh words to them. (159)

They shall never keep any contact with any young man other than their husband even though the other young man may be handsome and virtuous. (160)

Devout wives shall never behave in a manner which could expose their navel, thighs or breasts and attract the attention of other males. They shall cover themselves with an upper garment. They shall never go out to see vulgar shows nor associate themselves with debauch women or courtesans. (161)

When their husbands are away from home, married women shall never wear beautiful clothes or ornaments, nor visit other peoples' homes, nor indulge in merriment. (162)

#### Special Dharmas of Widows (163-172)

The widow disciples shall worship Lord Shree Krishna with the same fidelity as they would have worshipped their husbands. They shall always live under the command of their father, sons or such other relatives but never act independently. (163)

They shall never touch any male who is not closely related to them. Young widows

shall never converse with young men unless it is absolutely necessary. (164)

Casually touching a suckling child is not an offence just as there is no offence in touching an animal. Similarly there is no offence in touching or talking to an old man when it becomes necessary. (165)

They shall not receive education from a male person who is not closely related. They shall constantly control their body and senses by observing Vrats and fasts. (166)

Those who have just sufficient wealth for their lifetime maintenance shall not offer it even for religious purposes, they may do so if they have surplus to their requirement. (167)

They shall take a meal only once a day and sleep on the floor. They shall never deliberately look at any creatures in the act of coition. (168)

They shall never dress themselves like a married woman, nun or a female recluse, nor dress in a manner which is contrary to

the custom of the place and their family traditions. (169)

They shall never associate with, nor even touch women who practice abortion, nor shall they indulge in or listen to amorous talks regarding males. (170)

Except in an emergency, young widows shall never stay in a secluded place with young men, even though they may be closely related. (171)

They shall never play Holi nor put on ornaments, nor dress themselves with transparent clothes interwoven with gold or similar metals. (172)

#### Common Special Dharmas of all Females (173-174)

No woman shall bathe without having clothes on and shall never conceal her periodical menses. (173)

No woman shall touch anybody or any clothes etc., for three days during the period of menses, but can do so on the fourth day after taking a bath. (174)

(The special duties for male and female householders should also be followed by the Acharyas and their wives as they too are householders).

#### Special Dharmas for Naishtik Brahucharis [Brahmin Celibates] (175-178)

My Naishtik Brahmchari disciples shall never touch nor talk to nor deliberately look at any female. (175)

They shall never talk of females nor listen to talks about females and shall not go for bathing, washing, etc. to places which are frequented by females. (176)

They shall neither touch nor purposely look at the images, pictures or idols made from wood, etc., of females except those of Goddesses. (177)

They shall never draw pictures of females nor touch clothes worn by females. They shall never intentionally look at any creatures in the act of coition. (178)

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They shall never look at nor talk to a man who is disguised as a female. They shall not give religious discourses and sing devotional songs directed at females. (179)

They shall not obey a command which violates their vows of celibacy even if that command is given by their guru. They shall always be patient, contented and without pride. (180)

They shall immediately stop a female who deliberately advances towards them, by talking to her or by showing contempt towards her. (181)

In the case of an emergency, when the lives of females or their own lives are in imminent danger, they shall protect the females and themselves by talking to females or even by touching them. (182)

They shall never massage their body with oil, nor arm themselves, nor put on frightful clothes. They shall suppress their sense of taste. (183)

SHIKSHAPATRI 42

They shall never go for alms to those Brahmin homes where food is served by a female but shall go elsewhere, where food is served by a male. (184)

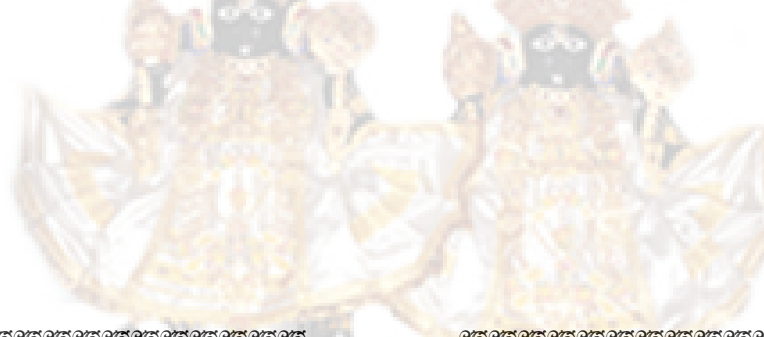
They shall study the Vedas and other holy scriptures and serve their guru. They shall never associate themselves with effeminate males just as they would never associate themselves with females. (185)

My Brahmins disciples shall never drink water which has passed through a leather vessel. They shall never consume foods like onions, garlic, etc. (186)

Brahmins shall never take meals without performing daily rituals viz. bath, Sandhya (special prayers), chanting of Gayatri Mantra, worship of Shree Vishnu and Vaishvadev (food offering ceremony). (187)

**Special Dharmas of Sadhus (188-196)**

Just as Naishtik Brahmarshis, Sadhus shall avoid association with females and effeminate males, visually and verbally. They



SHIKSHAPATRI 43

shall conquer inner enemies like lust, anger, greed, pride, etc. (188)

They shall control all senses, especially the sense of taste, and shall not accumulate wealth or ask others to do so on their behalf. (189)

They shall never accept deposits from others, never lose patience and shall never allow a female to enter their place of residence. (190)

Except in an emergency, they shall never go out alone during the night time nor shall they go out without company of fellow Sadhus at any time. (191)

They shall never wear shawls or such other garments, which are expensive, decorative, dyed with gaudy colours, even if they have been reverently given to them by others. (192)

They shall never go to a householder's place except for religious gatherings or receiving alms. They shall always utilize their

SHIKSHAPATRI 44

time in devotion to God instead of wasting it idly. (193)

They shall go for meals to a householder's place where food is served only by males, and where they have no contact with or sight of females. If this facility is not available, they shall ask for cereals etc., personally cook the food and offer it to Lord Shree Krishna before consuming it. (194-195)

They shall behave like Bharatji (son of Bhagwan Rishabhadev) who in the ancient times used to act as an insensate Brahmin. (196)

**Common Special Dharmas of Naishtik Brahmarshis and Sadhus (197-202)**

My Naishtik Brahmarshi and Sadhu disciples shall strictly abstain from taking betel leaves, opium, tobacco and other similar intoxicating substances. (197)

They shall never dine at ceremonies pertaining to conception, or any ceremony related to Ghost Shrāddh and twelfth day ceremony related to Shrāddh (rituals

performed for the deceased), or any other similar ceremonies. **(198)**

They shall never sleep during the day time except when they are unwell. They shall never intentionally indulge themselves in any gossip. **(199)**

They shall never sleep on a bed except when they are unwell. They shall always behave sincerely with other saints. **(200)**

They shall not retaliate if misguided or wicked persons abuse them or beat them, but shall, instead, be tolerant and always wish them well. **(201)**

They shall never act as a messenger, indulge in backbiting or spying. They shall avoid egoism and shall not have attachment towards their relatives. **(202)**

#### Conclusion (203-212)

I have thus described briefly, the general and special Dharmas of all My disciples. They shall refer to Shastras (scriptures) of our Sampradaya to learn them in detail. **(203)**

I have written this Shikshapatri, taking the essence of all Shastras. It fulfils the wishes of all My disciples. **(204)**

Therefore all My disciples shall always observe the precepts of this Shikshapatri, but never behave as they desire. **(205)**

By following this Shikshapatri, My male and female disciples shall attain the four desires (Dharma, Arth, Kam and Moksha). **(206)**

My male and female disciples shall understand that those who do not follow the precepts of this Shikshapatri shall be considered as excommunicated from our Sampradaya. **(207)**

My disciples shall read this Shikshapatri daily, and those who cannot read, shall listen to it with reverence. **(208)**

When there is no one to read this Shikshapatri to them, they shall worship it daily. All My disciples shall reverently honour My word as My Divine Self. **(209)**

This Shikshapatri shall only be given to a person with divine virtues, but shall never be given to a person with wicked tendencies. **(210)**

This Shikshapatri is written by Me on Vasant Panchami Day (Maha Shud Pancham) of the year Vikram Samvat 1882 and is beneficent to all mankind. **(211)**

May Lord Shree Krishna, reliever of all miseries of His disciples, protector of Bhakti with Dharma and bestower of all desired happiness, shower His blessings on us all. **(212)**

Thus ends the English translation of the Shikshapatri as written by Lord Shree Swaminarayan and translated into Gujarati by Nityanand Muni.



#### SHREE JANAMANGAL NAMAVALI

1. Om Shree Krishnay Namah
2. Om Shree Vasudevay Namah
3. Om Shree Narnarayanay Namah
4. Om Shree Prabhaye Namah
5. Om Shree Bhaktidharmatmajay Namah
6. Om Shree Ajanamne Namah
7. Om Shree Krishnay Namah
8. Om Shree Narayanay Namah
9. Om Shree Haraye Namah
10. Om Shree Harikrishnay Namah
11. Om Shree Ghanshyamay Namah
12. Om Shree Dharmikay Namah
13. Om Shree Bhaktinandnay Namah
14. Om Shree Bruhadvratdharay Namah
15. Om Shree Shuddhay Namah
16. Om Shree Radhakrishnestadaivatay Namah
17. Om Shree Marutsutpriyay Namah
18. Om Shree Kalibhairavadhyatibhishnay Namah
19. Om Shree Jitendriyay Namah
20. Om Shree Jitaharay Namah
21. Om Shree Tivravairagyay Namah

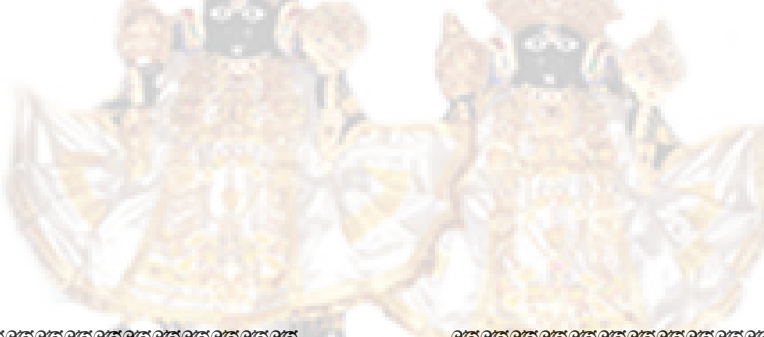


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22. Om Shree Astikay Namah  
 23. Om Shree Yogeshwaray Namah  
 24. Om Shree Yogkalapravritaye Namah  
 25. Om Shree Atidhairiyavate Namah  
 26. Om Shree Gyanine Namah  
 27. Om Shree Paramhanshay Namah  
 28. Om Shree Tirthakrute Namah  
 29. Om Shree Tairthikarchitay Namah  
 30. Om Shree Kshamanidhaye Namah  
 31. Om Shree Sadonnidray Namah  
 32. Om Shree Dhyan Nisthay Namah  
 33. Om Shree Tapah Priyay Namah  
 34. Om Shree Siddheshwaray Namah  
 35. Om Shree Swatantray Namah  
 36. Om Shree Brahmvidhyapravartkay Namah  
 37. Om Shree Pashandochhedanpatave Namah  
 38. Om Shree Swaswarupachalsthitaye Namah  
 39. Om Shree Prashantmurtaye Namah  
 40. Om Shree Nirdoshay Namah  
 41. Om Shree Asur Gurvadimohanay Namah  
 42. Om Shree Atikaarunyanayanay Namah  
 43. Om Shree Uddhavadvapravartakay Namah

SHIKSHAPATRI 50

44. Om Shree Mahavratay Namah  
 45. Om Shree Sadhushilay Namah  
 46. Om Shree Sadhuvipra Prapujakay Namah  
 47. Om Shree Ahimsa Yagnaprastotre Namah  
 48. Om Shree Saakarbrahmavarnanay Namah  
 49. Om Shree Swaminarayan Namah  
 50. Om Shree Swamine Namah  
 51. Om Shree Kaldoshnivarkay Namah  
 52. Om Shree Sachhastravyasanay Namah  
 53. Om Shree Sadhyah Samadhithitikarkay Namah  
 54. Om Shree Krishnarchasthapankaray Namah  
 55. Om Shree Kauldivshe Namah  
 56. Om Shree Kalitaarkay Namah  
 57. Om Shree Prakashrupay Namah  
 58. Om Shree Nirdambhay Namah  
 59. Om Shree Sarvajivahitavahay Namah  
 60. Om Shree Bhaktisamposhakay Namah  
 61. Om Shree Vaagmine Namah  
 62. Om Shree Chatur Vargafalpraday Namah  
 63. Om Shree Nirmtsaray Namah  
 64. Om Shree Bhaktavarmane Namah  
 65. Om Shree Buddhidatre Namah



SHIKSHAPATRI 51

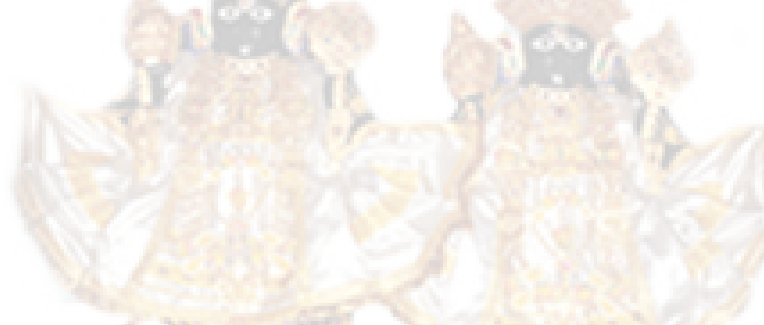
66. Om Shree Atipaavanay Namah  
 67. Om Shree Abuddhihrite Namah  
 68. Om Shree Brahmadhamadarshakay Namah  
 69. Om Shree Aparajitay Namah  
 70. Om Shree Aasamudrantasatkirtaye Namah  
 71. Om Shree Shritisamsrutimochanay Namah  
 72. Om Shree Udaaray Namah  
 73. Om Shree Sahajananday Namah  
 74. Om Shree Sadhvidharmapravartakay Namah  
 75. Om Shree Kandarpa Darpadalanay Namah  
 76. Om Shree Vaishnavakratukarkay Namah  
 77. Om Shree Panchayatana Sanmaanay Namah  
 78. Om Shree Naisthik Vrat Poshakay Namah  
 79. Om Shree Pragalbhay Namah  
 80. Om Shree Nishpruhay Namah  
 81. Om Shree Satyapatignay Namah  
 82. Om Shree Bhaktavatsalay Namah  
 83. Om Shree Aroshanay Namah  
 84. Om Shree Dirdgha Darshine Namah  
 85. Om Shree Shadurmi Vijaykshamay Namah  
 86. Om Shree Nirahankritaye Namah  
 87. Om Shree Adrohay Namah  
 88. Om Shree Rijave Namah

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89. Om Shree Sarvopakaarkay Namah  
 90. Om Shree Niyamakay Namah  
 91. Om Shree Upasamsthitaye Namah  
 92. Om Shree Vinayavate Namah  
 93. Om Shree Gurave Namah  
 94. Om Shree Ajatvairine Namah  
 95. Om Shree Nirlobhay Namah  
 96. Om Shree Mahapurushay Namah  
 97. Om Shree Atmadaay Namah  
 98. Om Shree Akhanditaarsh Maryaaday Namah  
 99. Om Shree Vyasasiddhanta Bodhakay Namah  
 100. Om Shree Manonigraha Yukitygay Namah  
 101. Om Shree Yamduta Vimochakay Namah  
 102. Om Shree Purnakamay Namah  
 103. Om Shree Satyavaadine Namah  
 104. Om Shree Gungrahine Namah  
 105. Om Shree Gatasmayay Namah  
 106. Om Shree Sadacharapriyataray Namah  
 107. Om Shree Punyashrawana Kirtanay Namah  
 108. Om Shree Sarva Mangal  
 Sadrupananaguna Vichestitay Namah  
**Iti Shree Janmangal Namavali Samapta**

SHIKSHAPATRI	53
<b>AARTI</b>	
Jay Sadguru Swaami, Prabhu Jay Sadguru Swaami, Sahajaanand Dayaalu	
(2) Bala want bahu naami .....	Prabhu Jay 1
Charan saroj tamaaraa, vandu kar jodi;, prabhu vandu kar jodi;	
Charane sheesh dharyaa thi (2) dukh naakhyaa todi .....	Prabhu Jay 2
Naaraayan Nar bhraataa, dwij kul tanu dhaari; Prabhu dwij kul tanu dhaari,	
Paamar patit udhaaryaa (2) aganit nar naari .....	Prabhu Jay 3
Nitya nitya nautam leelaa karataa Avinaashi; Prabhu karataa Avinaashi;	
Adasathteerath charane (2) koti Gayaa Kaashi .....	Prabhu Jay 4
Purushottam pragat nu je darshan karashe; Prabhu je darshan karashe;	
Kaal karam thi chhooti (2) Kutumb sahit tarashe .....	Prabhu Jay 5

SHIKSHAPATRI	54
<b>SANDHYA AARTI</b>	
Aa avasar karunaa nidhi, karunaa bahu kidhee; Vahaale karunaa bahu kidhee;	
Muktaanand kahe mukti (2) sugam karee siddhi .....	Prabhu Jay 6
* * *	
<b>SANDHYA AARTI</b>	
Aarti Pragat Prabhuji Ki Kije, Charankamal Lakhi Antar Lije....	Aarti 1
Sankadik Narad Tripurari, Vimal Naam Rate Vaaramvari ....	Aarti 2
Anant Koti Bhuvanesh Bhavani, Sab Vidhi Mahima Shakt Nahi Jani....	Aarti 3
Dharatdhyam Dradh Yogi Munishwar, Shesh Sahastramukh Rata Nirantar....	Aarti 4
Nar-Natak Kshar Akshar Nyara, Purushottam Puran Jan Pyara ....	Aarti 5
Nautam Roop Akal Chhabi Nyari, Brahmanand Jaavat Balihari ....	Aarti 6
* * *	

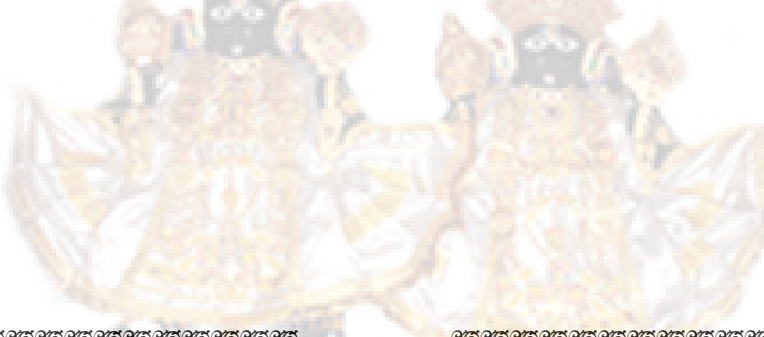


SHIKSHAPATRI	55
<b>DHOON</b>	
Ramkrishna Govind Jay Jay Govind, Hare Ram Govind Jay Jay Govind .....	1
Narayan ! Hare ! Shrimannarayan Hare, Shrimannarayan Hare ! Shrimannarayan Hare.....	2
Krishnadev Hare Jay Jay Krishnadev Hare, Jay Jay Krishnadev Hare, Jay Jay Krishnadev Hare .....	3
Vasudev Hare Jay Jay Vasudev Hare, Jay Jay Vasudev Hare, Jay Jay Vasudev Hare .....	4
Vasudev Govind, Jay Jay Vasudev Govind Jay Jay Vasudev Govind Jay Jay Vasudev Govind.....	5
Radhe Govind, Jay Radhe Govind, Vrundavanchand, Jay Radhe Govind .....	6
Madhav Mukund, Jay Madhav Mukund, Anandkand, Jay Madhv Mukund .....	7
Narnarayan ! Swaminarayan ! Narnarayan, Swaminarayan ! Narnarayan ! Swaminarayan .....	8

SHIKSHAPATRI	56
<b>SHREE RADHIKA-KRISHNASHTAK</b>	
Narnarayan ! Swaminarayan ! Narnarayan, Swaminarayan ! Narnarayan ! Swaminarayan .....	9
* * *	
Navinjimut Saman Varna, Ratnollasatkundal Shobhikarnam Mahakirit-agramayur Parna Shree Radhika-Krishnamaham Namami.	1
Nidhay Pani Dvityen Venun, Nija Dhare Shekharyat Renum Ninad Yantam Cha Gatau Karenum Shree Radhika-Krishnamaham Namami.	2
Hatha Riyutham Cha Vinapi Shastram Vyarthikrutane Kasuradviastram Shree Radhika-Krishnamaham Namami.	3
Adharmatishyardit Sadhupalam Saddharma Vairasur Sanghakalam Puspadimalam Vrajrajbalam Shree Radhika-Krishnamaham Namami.	4
Gopi Priya Rambhit Ras Khelam Raseshvari Ranjan Krutprahelam	

SHIKSHAPATRI	57
Skandhollasatku Kunma Chinha Chelam	
Shree Radhika Krishnamaham Namami.	5
Vrindavane Pritataya Vasantam	
Nijashritana Pad Uddha Rantam	
Gogop Gopi Rabhind Yantam	
Shree Radhika-Krishnamaham Namami.	6
Vishvadvi Shanmanmath Darparharam	
Sansari Jiva Shrayaniya Saram	
Sadaiva Satpurush Saukhya Karam	
Shree Radhika-Krishnamaham Namami.	7
Ananditmatra Vrajvasito Kam	
Nandadisandarshit Divya Lokam	
Vinashrit Svashrit Jivashokam	
Shree Radhika Krishnamaham Namami.	8
❁ ❁ ❁	
<b>PRARTHANA</b>	
Nirvikalp Uttam Ati Nischay Tav Ghanshyam, Mahatmya gynanyut Bhakti Tav Akantik Shukhdham ...1	
Mohime Tav Bhaktpano, Taame Koi Prakar,	

SHIKSHAPATRI	58
Dosh na Rahe Koi Jaatko, Sunio Dharmakumar ....2	
Tumaro Tav Haribhaktako, Droh Kabu Nahi Hoy, Akantik Tav Das ko, Dije Samagam Moy .... 3	
Nath Nirantar Darsh, Tav Daashan ko Das, Ahi Maangu Kari Vinay Hari, Sada Rakhjo Paas .... 4	
He Krupalu ! He Bhaktapate ! Bhaktavatsal ! Suno Bat, Dayasindho ! Stavan Kari, Magu Vastu Saat .... 5	
Sahajanand Maharaj ke, Sab Satsangi Sujaan, Taku Hoy Dradh Vartano, Shikashapatri Pramaan ... 6	
So Patrime Ati Bade, Niyam Akadas Joy, Taki Vikti Kahat Hu, Sunio Sab Chitt Proy .... 7	



SHIKSHAPATRI	59
Hinsha Na Karni Jantu Ki, Partriya Sangko Tyag, Maans Na Khavat Madhya Ku, Pivat Nahi Bad Bhagya ... 8	
Vidhavaku Sparshat Nahi, Karat Na Atmaghat,	
Chori Na Karni Kahuki, Kalank Na Koiku Lagat ... 9	
Nindat Nahi Koi Devku, Bin Khapto Nahi Khat, Vimukh Jivake Vadanse, Katha Suni Nahi Jat .... 10	
Ehi Dharma Ke Niyamame, Barto Sab Haridas, Bhajo Shree Sahajanand Pad, Chhodi Aur Sab Aash .... 11	
Rahi Akadash Niyamame, Karo Shree Haripad Prit, Premanand Ke Dhamame, Jao Nihshank Jag Jit .... 12	
❁ ❁ ❁	

SHIKSHAPATRI	60
<b>MANGALACHARAN</b>	
Vishvesh Chho Sakal Vishva Tana Vidhata Data Tame Sakal Mangal Shanti Data. Mate Tamru Karunanidhi Satya Nam, Sashtang Nath Tamane Karu Hu Pranam. 1	
Ajnanapash Karuna Kari Kapi Nakho Nitye Prabhu Tav Pade Mam Vritti Rahko. Bhakto Nu Palan Karo Prabhu Sarva Yam, Sashtang Nath Tamane Karu Hu Pranam. 2	
Je Utpatti Tatha Sthiti Lay Kare. Vedo Stuti Ucchare, Jena Rom Suchhidrama Anusama Brahmanand Koti Fare, Maya Kal Ravi Shashi Surgano, Ajna Na Lope Kshana, Eva Akshardham Na Adhipati Shree Swaminarayan. 3	
Avi Akshardhamthi Avani Man Je Dehdhari Thaya, Apyan Sukh Apar Bhaktajan Ne Dile Dharine Daya,	

<b>SHIKSHAPATRI</b>	<b>61</b>
Kidha charu Charitra Gan Karava Jene Karuna Kari	
Vandu Mangal Murti Ur Dhari Savropari Shree Hari.	<b>4</b>
Janmya Koshal Desh Vesh Batuno Lai Tirth Manhi Farya,	
Ramanand Malya Svadharma Chalavyo Yajnadi Mota Karya,	
Mota Dham Rachya Rahya Gadhapure, Be Desh Gadi Kari,	
Antardhyan Thaya Lila Haritani, Sankshepma Ucchari	<b>5</b>
Tvamev Mata Cha Pita Tvamev Tvamev Bandhu, Cha Sakha Tvamev Tvamev Vidhya, Dravinam Tvamev Tvamev Sarvam Mam Devdev.	<b>6</b>
Nijashritanam Sakalarti Hanta. Sadharma Bhakte Ravanam Vidhata Data Sukhanam Mansepsitanam Tanotu Krishno Akhil Mangalam Nah.	<b>7</b>
* * *	

<b>SHIKSHAPATRI</b>	<b>62</b>
<b>LILA CHINTAMANI</b>	
<b>PAD-1</b>	
Pratham Shree Harine Re,	
Charane Shish Namavu, Nautam Lila Re, Narayanni Gavu, Mota Munivar Re.	
Akagra Kari Manane, Jene Kaje Re, Seve Jai Vanane, Ashan Sadhi Re.	
Dhyan Dharine Dhare, Jeni Chesta Re, Sneh Kari Sambhare, Sahaj Swabhavik Re.	
Prakruti Purushottamani, Sunata Sajani Re, Beek Matade Jamani, Gavu Hete Re.	
Harina Charitra Sambhari, Pavan Karjyo Re, Prabhujji Buddhi Mari, Sahaj Svabhav Re.	
Betha Hoy Hari Jyare, Tulsini Mala Re, Kar Lai Ferve Tyare, Ramuj Karta Re.	
Rajiv Nen Roopala, Koi Harijanani Re, Magi Laine Mala, Bevadi Rakhi Re.	
Babe Manaka Jode, Ferve Tani Re, Kaink Mala Tode, Vato Kare Re.	
Ramuj Karine Hasta, Bheli Kari Re, Mala Karman Ghasata, Kyarek Minchi Re.	
Netra Kamalne Swami, Premanand Kahe Re, Dhyan Dhare Bahunami, Sambhal Saiyar Re.	



<b>SHIKSHAPATRI</b>	<b>63</b>
<b>PAD-2</b>	
Lila Natnagarni, Sunata Sukhdu Re, Ape Sukhsagarni, Netra Kamalne Re.	
Rakhi Ughada Kyare, Dhyan Dharine Re, Bese Jivan Bare, Kyarek Chamaki Re.	
Dhyan Karata Jage, Jota Jivan Re, Janma-maran Dukh Bhage, Pota Aagal Re.	
Sabha Bharai Bese, Sant Harijan Re, Samu Joi Rahe Chhe, Dhyan Dharine Re.	
Betha Hoy Hari Pote, Sant Harijan Re, Trupt Na Thaye Jote, Sadhu Kirtan Re.	
Gaye Vajadi Vaja, Temne Joi ne Re, Magan Thaye Maharaja, Temni Bhela Re.	
Chapati Vajadi Gay, Sant Harijan Re, Nirkhi Raji Thay, Kyarek Sadhu Re.	
Gay Vajadi Tali, Bhela Gaye Re, Tali Dai Vanmali, Agal Sadhu Re.	
Kirtan Gay Jyare, Pota Agal Re, Katha Vanchaay Tyare, Pote Varta Re.	
Karta Hoy Bahunami, Khasta Ave Re, Premanand na Swami, Manushya lila Re.	

<b>SHIKSHAPATRI</b>	<b>64</b>
<b>PAD-3</b>	
Karta Mangalkari, Bhaktasabhama Re, Betha Bhav Bhayhari, Jene Jota Re.	
Jaye Jag Aashakti, Gyan Vairagya Re, Dharma Sahit Je Bhakti, Te Sambandhi Re.	
Varta Karta Bhari, Hari Samjave Re, Nij Janane Sukhakari, Yoga Ne Shankhya Re.	
Pancharatra Vedant, E Shastrano Re, Rahasya Kahe Kari Khant, Kyarek Harijan Re.	
Desh Deshna Ave, Utsava Upar Re, Pooja Bahuvindh Lave, Jani Potana Re.	
Sevak Jan Avinashi, Temni Pooja Re, Grahan Kare Sukh Rashi, Bhakta Potana Re.	
Tene Shyam Sujan, Dhyan Karavi Re, Khenche Naadi Pran, Dhyanmathi Re.	
Uthade Nijjanane, Dehma Lave Re, Pran Indriya Manane, Sant Sabhama Re.	
Betha Hoy Avinash, Koi Harijana Re, Tedvo Hoy Paas, Paheli Angali Re.	
Netratani Kari San, Premanand Kahe Re, Saad Kare Bhagwan, Mohanjini Re.	

SHIKSHAPATRI 65

**PAD-4**

Lila Ati Sukhakari, Anand Ape Re,  
 Sunta Nyari Nyari, Kyarek Vato Re.  
 Kare Munivar Sathe, Gucchha Gulaabna Re,  
 Chore Chhe Be Hathe, Sital Jani Re.  
 Limbu Har Gulabi, Tene Rakhe Re,  
 Ankhyo Upar Dabi, Kyarek Pote Re.  
 Rajipaman Hoye, Vato Kare Re,  
 Katha Vanchay Toye, Sambhare Kirtan Re.  
 Pote Kaik Vichare, Puchhava Ave Re,  
 Jamvanu Koi Tyare, Har Chadhave Re.  
 Pooja Karva Ave, Teni Upar Re,  
 Bahu Khiji Risave, Katha Sambharata Re.  
 Hare Hare Kahi Bole, Marma Kathano Re,  
 Suni Magan Thai Dole, Bhan Kathama Re.  
 Biji Kriya Maiy, Kyare Achanak Re,  
 Jamata Hare Bolaye, Thaye Smruti Re.  
 Potane Jyare Teni, Thoduk Hase Re,  
 Bhakta Samu Joi Beni, Em Hari Nit Nit Re.  
 Anandaras Versaave, A Lilaras re,  
 Joi Premanand Gave, Sambhar Sajni Re.

SHIKSHAPATRI 66

**PAD-5**

Divya Swaroop Murari, Kare Charitra Re,  
 Manushya Vighra Dhari, Thaya Manohar Re.  
 Mohan Manushya Jeva, Roop Anupam Re,  
 Nijjanane Sukh Deva, Kyarek Dholiye Re.  
 Bese Shree Ghanshyam, Kyarek Bese Re,  
 Chakale Purankam, Kyarek Godadu Re.  
 Ochhade Sahit, Patharyu Hoy Re,  
 Te Par Bese Prite, Kyarek Dholiya Re.  
 Upar Takiyo Bhali, Te par Bese Re,  
 Shyam Palanthei Vali, Ghanuk Bese Re.  
 Takiye Othingan Daine, Kyarek Gothan Re,  
 Bandhe Kshesh Laine, Kyarek Raji Re.  
 Thai Atishe Aali, Sant Harijanne Re,  
 Bhete Bathma Ghali, Kyarek Mathe Re.  
 Lai Mele Be Hath, Chhati Mahi Re,  
 Charan Kamal De Nath, Kyarek Ape Re.  
 Haar Tora Giridhari, Kyarek Ape Re,  
 Angana Vastra Utari, Kyarek Ape Re.  
 Prasadina Thal, Premanand Kahe Re,  
 Bhaktatana Pratipal, Eva Kare Re.



SHIKSHAPATRI 67

**PAD-6**

Charitra Pavankari, Shukji Sarkha Re,  
 Gave Nitya Sambhari, Kyarek Jibhane Re.  
 Dant Tale Dabave, Dabe Jamane Re,  
 Padakhe Sahaj Swabhava, Chhink Jyare Ave Re.  
 Tyare Roomal Laine, Chhink Khaye Re,  
 Mukhpar Ado Daine, Ramuj Ani Re.  
 Hase Ati Ghanshyam, Mukhpar Ado Re,  
 Roomal Dai Sukhdam, Kyarek Vato Re.  
 Karta Thaka Dev, Chhede Roomalne Re,  
 Val Devani Tev, Ati Dayalu Re.  
 Swabhav Chhe Swamino, Pardukhahari Re,  
 Vaari Bahunamino, Koine Dukhiyo Re.  
 Dekhi Na Khamaye, Daya Ani Re,  
 Ati Aakala Thaye, Anna Dhan Vastra Re.  
 Apine Dukha Tale, Karuna Drashti Re,  
 Dekhi Vanaj Vale, Dabe Khambhe Re.  
 Kshesh Aad Chhode Nakhi, Chale Jamana Re,  
 Karma Roomal Rakhi, Kyarek Dabo Re.  
 Kar Ked Upar Meli, Chale Vahalo Re,  
 Premanandno Heli, Nithit Nautam Re.

SHIKSHAPATRI 68

**PAD-7**

Lila Kare Hariray, Gata Sunata Re,  
 Harijan Raji Thay, Sahaj Swabhava Re.  
 Utavala Bahu Chale, Het Karine Re,  
 Bolave Bahu Vahale, Kyarek Ghode Re.  
 Chadavu Hoy Tyare, Kyarek Santane Re,  
 Pirsava Padhare, Tyare Dabe Re.  
 Khambhe Ksheshne Aani, Ksheshne Bandhe Re,  
 Ked Sangaathe Tani, Pirse Ladu Re.  
 Jalebi Ghanshyam, Janas Jamyani Re,  
 Lai Lai Tena Nam, Fare Pangatman Re.  
 Varmvar Maharaj, Sant Harijanne Re,  
 Pirsavane Kaaj Shradha Bhakti Re.  
 Ati Ghani Pirsata, Koina Mukhma Re,  
 Aape Ladu Hasata. Paachhali Ratri Re.  
 Char Ghadi Rahe Jyare, Daatan Karva Re,  
 Uthe Hari Te Vare, Nava Bese Re.  
 Nath Palanthei Vali, Kar Lai Kalshyo Re,  
 Jal Dhole Vanmali, Kore Vastra Re.  
 Kari Sharirne Luvu, Premanand Kahe Re,  
 Harijan Sarve Juve, Ruda Shobhe Re.

SHIKSHAPATRI 69

**PAD-8**

Nahine Ubha Hoy, Vastra Paherelu Re,  
 Sathal Vacche Nichove, Pag Sathalne Re.  
 Luhine Sarangpani, Kora Kheshne Re,  
 Pahere Sari Pethe Tani, Odhi Uparani Re.  
 Reshami Kornu Vahale, Ave Jamva Re,  
 Chakhadiye Chadhi Chale, Mathe Uparani Re.  
 Odhi Bese Jamva, Kan Ughada Re,  
 Rakhe Mujne Gamva, Jamta Daba Re.  
 Pagni Palanthi Vali, Te Par Dabo Re,  
 Kar Mele Vanmali, Jamana Pagne Re.  
 Rakhi Ubho Shyam, Te Par Jamno Re,  
 Kar Mele Sukhdham, Roodi Rite Re.  
 Jame Devna Dev, Vare Vare Re,  
 Pani Pidhani Tev, Jaman Svadu Re.  
 Janay Jamta Jamta, Paase Harijan Re,  
 Betha Hoy Mangamta, Temne Api Re.  
 Pachhi Pote Jame, Jamta Jivan Re,  
 Harijanane Man Game, Ferve Jamta Re.  
 Pet Upar Hari Hath, Odkar Khaye Re,  
 Premanandno Nath, Chalu Kare Re.

SHIKSHAPATRI 70

**PAD-9**

Mohan Trupt Thaine, Dantne Khotare Re,  
 Sali Roopani Laine, Mukhvas Laine Re.  
 Dholiye Viraje, Pooja Kare Re,  
 Harijan Hete Jhajhe, Pampan Upar Re.  
 Anto Lai Alabelo, Fento Bandhe Re,  
 Chhogu Meli Chhelo, Varsha Rutune Re.  
 Sharad Rutune Jani, Ghela Nadina Re,  
 Nirmal Nir Vakhani, Sant Harijanane Re.  
 Sathe Lai Ne Shyam, Nhava Padhare Re,  
 Ghele Purankam, Bahu Jalkrida Re.  
 Karta Jalman Nahay, Jalama Tali Re,  
 Daine Kirtan Gay, Nahine bara Re.  
 Nisari Vastra Paheri, Ghode Besi Re,  
 Gher Ave Rang-laheri, Pavan Yashne Re.  
 Harijan Gata Ave, Jivan Joine Re,  
 Anand Ur Na Samave, Gadhapurvasi Re.  
 Joine Jag Aadhar, Sufal Kare Chhe Re,  
 Nenar Varmvar, Avi Biraje Re.  
 Osariye Bahunami, Dholiya Upar Re,  
 Premanandna Swami, Nij Sevakne Re.

SHIKSHAPATRI 71

**PAD-10**

Shukh devane Kaj, Pote Pragtya Re,  
 Purushottam Maharaj, Faliya Manhi Re.  
 Sabha Kari Biraje, Puran Shashi Re,  
 Udganma Jem Chhaje, Brahmras Varase Re.  
 Trupt Kare Harijan ne, Podhe Ratre Re,  
 Jami Shyam Shuddha Anna ne, Be Angaliyo Re.  
 Tilak Karyani Pere, Bhal Vacche Re,  
 Ubhi Rakhi Ferve, Suta Suta Re.  
 Mala Magi Lai ne, Jamne Hathe Re,  
 Nit Ferve Chitt Dai ne, Bhul na Pade Re.  
 Kedi Evu Niyam, Dharmkuvarni Re,  
 Sahaj Prakruti Em, Bhar Nidraman Re.  
 Podhya Hoy Muniray, Koi Ajane Re,  
 Lagar Adi Jay, Tyare Fadaki Re.  
 Jage Sundar Shyam, Kon Chhe ? Puchhe Re,  
 Sevakne Sukhdham, Evi Lila Re.  
 Harini Anant Apar, Me To Gai Re,  
 Kaink Mati Anusar, Je Koi Prite Re.  
 Shikhe Sunase Gase, Premanandno Re,  
 Swami Raji Thashe.

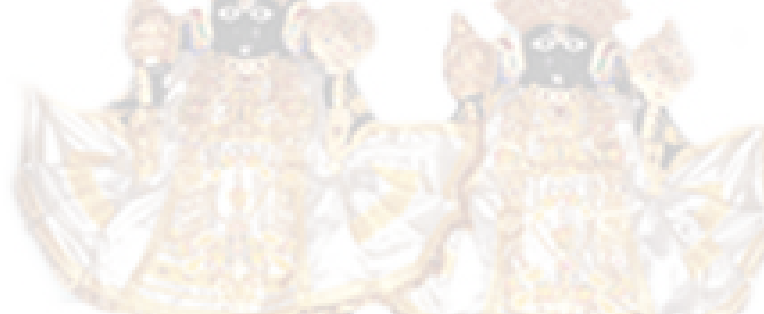
SHIKSHAPATRI 72

**CHINHA-CHINTAMANI**

Ora Avo Shyam Snehi,  
 Sundar Var Jovu, Vhala;  
 Jatan Karine Jivan Mara,  
 Jiva Manhi Prou Vhala. 1  
 Chinha Anupam Ango-Angna,  
 Surate Sambharoo Vhala;  
 Nakha-shikh Nirakhi Nautam Mara,  
 Urma Utaroo Vhala. 2  
 Arun Kamal sam Jugal Charani,  
 Shobha Ati Sari Vhala;  
 Chintavan Karva Atur Ati,  
 Manvruti Mari Vhala. 3  
 Pratham Te Chintavan Karoo,  
 Sundar Shole Chinha, Vhala;  
 Urdhvarekha Opi Rahi,  
 Atishe Navin Vhala. 4  
 Angutha Anagali Vacchethi,  
 Nisarine Avi Vhala;  
 Panini Be Kore Jota,  
 Bhaktane Man Bhavi Vhala. 5

SHIKSHAPATRI	73
Jugal Charanma Kahu Manohar, Chinha Tena Nam Vhala; Shuddha Mane Kari Sambharta, Nash Pame Kam Vhala. 6	
Ashtakona Ne Urdhvarekha, Swastik Jambu Jav Vhala; Vajra Ankush Ketu Ne Padma, Jamne Page Nav Vhala. 7	
Trikon Kalash Ne Gaupad Sundar, Dhanush Ne Min Vhala; Ardha-chandra Ne Vyom Sat Chee, Dabe Page Chinha Vhala. 8	
Jamna Pagna Anguthana, Nakhamahin Chinha Vhala; Teto Nirkhe Je Koi Bhakta, Pritiye Pravin Vhala. 9	
Ej Anguthani Pase, Til Ek Nautam Dharoo Vhala; Premanand Kahe Nirkhu Prite, Pran Lai Varoo Vhala. 10	
❁ ❁ ❁	

SHIKSHAPATRI	74
<b>PAD-1</b>	
Have Mara Vahalane Nahire Visaroo Re, Swas Ucchhavase Te Nitya Sambharoo Re. 1	
Padyu Mare Sahajanandji Shun Panu Re, Have Hu To Kem Kari Raakhish Chhanu Re. 2	
Avyu Mare Harivar Varvanu Tanu Re, A Var Na Male Kharche Nanu Re. 3	
A Var Bhagya Vina Nav Bhave Re, A Sneh Lagna Vina Nav Ave Re. 4	
Durijan Man Re Mane Tem Kahejyo Re, Swami Mara Hridayani Bhintar Rahejyo Re. 5	
Have Hun To Puran Padvine Pami Re, Malya Mane Nishkulanandna Swami Re. 6	
<b>PAD-2</b>	
Have Mara Vahalana Darshan Saru, Harijan Ave Hajare Hajar. 1	
Dholiye Biraje Sahajanand Swami, Puran Purushottam Antarjami. 2	
Sabha Madhye Betha Munina Vrand, Tema Shobhe Tare Vintyo Jem Chandra. 3	
Durgapur Khel Rachyo Ati Bhari, Bhela Rame Sadhu Ne Brahmchari. 4	



SHIKSHAPATRI	75
Tali Pade Upadati Ati Sari, Dhoon Thay Chaud Lok Thaki Nyari. 5	
Paghaladiman Chogaliyu Ati Shobhe, Joi Joi Harijan na Man Lobhe. 6	
Padharya Vahalo Sarve Te Sukh na Rashi, Sahajanand Swami Akshardham na Vasi. 7	
Bhangi Mari Janmo-janam ni Khami, Malya Mane Nishkulanand na Swami. 8	
❁ ❁ ❁	
<b>DHYAN FOR TWO MINUTES</b> (Putting Him to Sleep)	
• • •	
Podhe Prabhu Sakal Munike Shyam, Narnarayan Divya Murti; Swaminarayan Divya Murti, Santan ke Vishram.... Podhe. 1	
Aksharpar Anand Dhan Prabhu, Kiyo He Bhupar Tham; Jehi Milat Jan Tarat Maya, Lahat Akshardham.... Podhe. 2	
Sharad Shesh Mahesh Mahamuni, Japat Jehi Gun Nam; Jaas Padraj Shish Dhari Dhari, Hovat Jan Nishkam.... Podhe. 3	

SHIKSHAPATRI	76
Premake Paryankpar Prabhu, Karat Sukh Aaram, Muktanand Nijcharan Dhing, Gun Gavat Aatho jam.... Podhe. 4	
❁ ❁ ❁	
<b>RAG GARBI PAD-1</b>	
Re Shyam Tame Sachu Nanu, Biju Sarve Dukhadayak Janu, Re Shyam, Tame Sachu Nanu.... Tek	
Re Tam Vina Sukh Sampat Kahave, Te To Sarve Mahadukh Upajave, Ante Ema Kaam Koi Nave.... Re Shyam. 1	
Re Murakh Lok Mare Bhataki, Jutha Sange Hare Shir Pataki, Ethi Mari Manvruti Ataki.... Re Shyam. 2	
Re Akhand Alaukik Sukh Saru, Te Joi Joi Man Mohyu Maru, Dhara Dhan Tam Upar Varu.... Re Shyam. 3	
Re Brahmathi Kit Lagi Joyu, Juthu Sukh Janine Vagovyu, Muktanand Man Tam Sang Mohyu.... Re Shyam. 4	

SHIKSHAPATRI 77

**PAD-1**

Vandu Sahajanand Rashrup,  
 Anupam Sarne Re Lol,  
 Jene Bhajata Chhute Fund,  
 Kare Bhav Parne Re Lol. 1

Samaru Prakat-roop Sukhdham,  
 Anupam Naam ne Re Lol,  
 Jene Bhav Brahmadi Dev,  
 Bhaje Taji Kaam ne Re Lol. 2

Je Hari Aksharbrahma Adhar,  
 Par Koi Nav Lahe Re Lol,  
 Jene Shesh Sahastramukh Gay,  
 Nigam Neti Kahe Re Lol. 3

Varnavu Sundar Rup Anupam,  
 Jugal Charane Nami Re Lol,  
 Nakha-shikh Premshakhina Nath,  
 Raho Urma Rami Re Lol. 4

**PAD-2**

Avo Mara Mohan Mithada Lal Ke,  
 Jou Taari Murti Re Lol,  
 Jatan Kari Rakhu Rasiyaraj,

SHIKSHAPATRI 78

Visaru Nahi Urathi Re Lol. 1

Man Maru Mohyu Mohanlal,  
 Paghaladini Bhatma Re Lol,  
 Avo Ora Chhogla Khosu Chhel,  
 Khaantila Jou Khantma Re Lol. 2

Vahala Taru Jhalke Sundar Bhal,  
 Tilak Ruda Karya Re Lol,  
 Vahala Tara Vam Karanma Til,  
 Tene Manada Harya Re Lol. 3

Vahala Tari Bhrakutine Bane Shyam,  
 Karaj Mara Koriya Re Lol.,  
 Nene Tare Premshakhina Nath Ke,  
 Chitt Mara Choriya Re Lol. 4

**PAD-3**

Vahala Mune Vash Kidhi Vrajraj,  
 Valap Tara Valama Re Lol,  
 Man Maru Talpe Jova Kaj,  
 Tibkadi Chhe Galma Re Lol. 1

Vahala Tari Nasika Namani Nath,  
 Adharbimba Laal Chhe Re Lol,

SHIKSHAPATRI 79

Chhela Mara Pran Karu Kurban,  
 Joya Jevi Chal Chhe Re Lol. 2

Vahala Tara Dant Dadamna Bij,  
 Chaturai Chavta Re Lol,  
 Vahala Mara Pran Harochho Nath,  
 Mithu Mithu Gavata Re Lol. 3

Vahala Tare Hasave Haranu Chitt,  
 Biju Have Nav Game Re Lol,  
 Man Maru Premsakhina Nath Ke,  
 Tam Kede Bhame Re Lol. 4

**PAD-4**

Rasiya Joi Rupali Kot, Rudi Rekhavali Re Lol,  
 Vahala Maru Manadu Malva Chay,  
 Ke Jay Chittadu Chali Re Lol. 1

Vahala Tari Jamani Bhujane Pas,  
 Ruda Til Char Chhe Re Lol,  
 Vahala Tara Kanth Vacche Til Ek,  
 Anupam Sar Chhe Re Lol. 2

Vahala Tara Urama Vingun Har,  
 Joi Nena Thare Re Lol,  
 Vahala Teto Jane Premi Jan,  
 Joi Nitya Dhyan Dhare Re Lol. 3

SHIKSHAPATRI 80

Rasiya Joi Tamaru Rup,  
 Rasik Jan Ghelda Re Lol,  
 Avo Vahala Premshakhi na Nath,  
 Sundar Var Chhelda Re Lol. 4

**PAD-5**

Vahala Tari Bhuja Jugal Jagdish,  
 Joine Jau Varne Re Lol,  
 Karna Latka Karta Lal,  
 Avone Mare Barne Re Lol. 1

Vahala Tari Anagaliyo ni Rekha,  
 Nakhmani Joine Re Lol,  
 Vahala Mara Chittma Rakhu Chori,  
 Kahu Nahi Koine Re Lol. 2

Vahala Tara Urma Anupam Chhap,  
 Jovane Jiv Akalo Re Lol,  
 Vahala Mara Haide Harkh Na May,  
 Janu Je Hamana Malo Re Lol. 3

Vahala Taru Udar Ati Rasrup,  
 Shital Sada Nathji Re Lol,  
 Avo Ora Premsakhina Pran,  
 Malu Bhari Bathji Re Lol. 4



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**PAD-6**

Vahala Tari Murti Ati Rasrup,  
 Rasik Joi Ne Jive Re Lol,  
 Vahala A Rasna Chakhanhar Ke,  
 Chhash Te Nav Pive Re Lol. 1

Vahala Mare Sukh Sampat Tame Shyam,  
 Mohan Man Bhavta Re Lol,  
 Avo Mare Mandir Jivan Pran,  
 Hasine Bolavata Re Lol. 2

Vahala Taru Rup Anupam Gaur,  
 Murti Manma Game Re Lol,  
 Vahala Taru Joban Jova Kaj,  
 Ke Chitt Charane Name Re Lol. 3

Avo Mara Rasiya Rajiv Nen,  
 Maram Kari Bolta Re Lol,  
 Avo Vahala Premsakhina Sen,  
 Mandir Mare Dolata Re Lol. 4

**PAD-7**

Vahala Taru Rup Anupam Nath,  
 Udar Shobha Ghani Re Lol,  
 Trivali Jou Sundar Chhel,  
 Avone Ora Am Bhani Re Lol. 1

SHIKSHAPATRI 82

Vahala Tari Nabhi Nauttam Rup,  
 Undi Ati Gol Chhe Re Lol,  
 Katilank Joi ne Sahajanand,  
 Ke Man Rang Chor Chhe Re Lol. 2

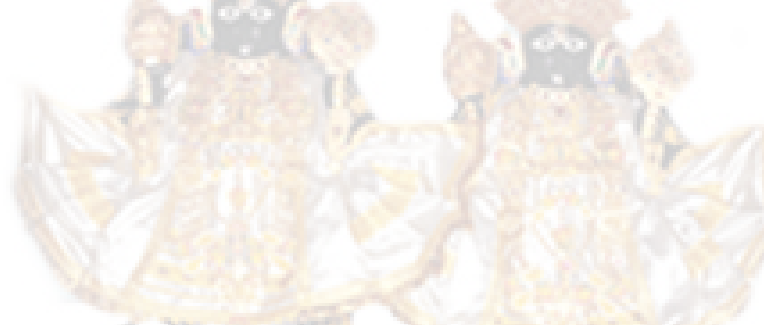
Vahala Tari Jangha Jugal ni Shobha,  
 Manma Joi Rahu Re Lol,  
 Vahala Nitya Nirkhu Pindi Ne Pani,  
 Koi ne Nav Kahu Re Lol. 3

Vahala Tara Charankamal nu Dhyan,  
 Dharu Ati Hetma Re Lol,  
 Avo Vahala Premshakhi na Nath,  
 Raku Mara Chittma Re Lol. 4

**PAD-8**

Vahala Tara Jugal Charan Ras rup,  
 Vakhanu Vahalma Re Lol,  
 Vahala Ati Komal Arun Rasal,  
 Chore Chitt Chal ma Re Lol. 1

Vahala Tare Jamane Anguthe Til,  
 Ke Nakh ma Chinha Chhe Re Lol,  
 Vahala Chheli Angaliye Til Ek,  
 Jova ne Man Din Chhe Re Lol. 2



SHIKSHAPATRI 83

Vahala Tara Nakhani Arunata Joi,  
 Shashikala Kshin Chhe Re Lol,  
 Vahala Raschor Chakor Je Bhakta,  
 Jova ne Pravin Chhe Re Lol. 3

Vahala Tari Urdhvarekhama Chitt,  
 Raho Kari Vas ne Re Lol,  
 Mage Prem-sakhi Kar Jodi,  
 Dejo Daan Das ne Re Lol. 4

❁ ❁ ❁

**PAD-1**

Aaj Mare Orde Re,  
 Avya Avinashi Alabel,  
 Bai Me Bolaviya Re,  
 Sunder Chhogavalo Chhel. 1

Nirkhya Nena Bhari Re,  
 Natvar Sunder Shri Ghanshyam,  
 Shobha Shi Kahu Re,  
 Nirkhi Laje Kotik Kam. 2

Gunthi Gulabana Re,  
 Kanthe Aropya Me Har,  
 Laine Varna Re,  
 Charne Lagi Varmvar. 3

SHIKSHAPATRI 84

Apyo Me To Adare Re,  
 Besva Chakaliyo Kari Pyar,  
 Puchhya Prit Shu Re,  
 Bai Me Sarve Samachar. 4

Kaho Ne Hari Kya Hata Re,  
 Kya Thaki Avya Dharmkumar,  
 Sundar Shobhta Re,  
 Ange Sajjiya Chhe Shanagar. 5

Paheri Prit Shu Re,  
 Surangi Suthanali Sukhaden,  
 Nadi Hirni Re,  
 Jota Trupt Na Thaye Nen. 6

Upar Odhiyo Re,  
 Gudho Rento Joya Lagya,  
 Sajni Te Same Re,  
 Dhanya Dhanya Nirkhya Tena Bhagya. 7

Mastak Upare Re,  
 Bandhyu Molidu Amulya,  
 Kotik Ravi Shashi Re,  
 Te To Nave Tene Tulya. 8

Reshmi Korno Re,  
 Karma Sahyo Chhe Rupal,

SHIKSHAPATRI	85
Premanand To Re, A Chhabi Nirkhi Thayo Nihal.	9
<b>PAD - 2</b>	
Sajni Sambhalo Re, Shobha Varnavu Teni Teh, Murti Sambharta Re, Mujne Upjyo Ati Sneh.	1
Paherya Te Same Re, Hariye Ange Alankar, Jeva Me Nirkhya Re, Teva Varnavu Karine Pyar.	2
Baras Kapurna Re, Paherya Haide Sunder Har, Tora Paghma Re, Te Par Madhukar Kare Gunjar.	3
Baju Berkha Re, Banhye Kapur Na Shobhit, Kada Kapurna Re, Jota Chore Sauna Chitt.	4
Sarve Agnma Re, Uthe Attarni Bahu For, Chore Chittne Re,	

SHIKSHAPATRI	86
Hasta Kamal Nayanani Kor.	5
Hasta Hetma Re, Saune Deta Sukh Anand, Rasroop Murti Re, Shri Hari Keval Karoonakand.	6
Adbhut Upma Re, Kaheta Shesh Na Pame Par, Dharine Murti Re, Jane Avyo Ras Shrungar.	7
Vhalap Venma Re, Nena Karoonama Bharpur, Ango Angma Re, Jane Ugiya Aganit Sur.	8
Karta Vatadi Re, Boli Amrut Sarkha Ven, Premanandna Re, Jota Trupt Na Thaye Nen.	9
<b>PAD - 3</b>	
Bolya Shri Hari Re, Shambhalo Nar Nari Harijan, Mare Ak Varta Re, Saune Sambhalavyanu Chhe Man.	1

SHIKSHAPATRI	87
Mari Murti Re, Mara Lok Bhog Ne Mukta, Sarve Divya Chhe Re, Tyan To Joyani Chhe Jukta.	2
Maru Dham Chhe Re, Akshar Amrut Jenu Nam, Sarve Samrathi Re, Shakti Gune Kari Abhiram.	3
Ati Tejomay Re, Ravi Shashi Kotik Varne Jay, Shital Shant Chhe Re, Tejni Upma Nav Devay.	4
Tema Hu Rahu Re, Dvibhuj Divya Sada Sakar, Durlabh Devne Re, Maro Koi Na Pame Par.	5
Jiv Ishwar Tano Re, Maya Kal Purush Pradhan, Sahune Vas Karoo Re, Sahuno Prerak Hu Bhagwan.	6
Aganit Vishvani Re, Utpati Palan Pralay Thay,	

SHIKSHAPATRI	88
Mari Marji Vina Re, Koithi Tarnu Nav Today.	7
Am Mane Janajo Re, Mara Ashrit Sau Narnari, Me To Tam Agale Re, Varta Satya Kahi Chhe.	8
Hu To Tam Karne Re, Avyo Dham Thaki Dhari Deh, Premanandno Re, Vhalo Varshya Amrut Meh.	9
<b>PAD - 4</b>	
Vali Sau Shambhlo Re, Mari Varta Param Anup, Param Siddhant Chhe Re, Saune Hitkari Sukhroop.	1
Sahu Haribhakta ne Re, Javu Hoye Mare Dham, To Mane Sevjo Re, Tame Shuddh Bhave Thai Nishkam.	2
Sahu Haribhaktane Re, Rahevu Hoye Mari Pas,	

SHIKSHAPATRI 89

To Tame Meljo Re,  
Mithya Panchvishayni Aash. 3  
Muj Vina Janjo Re,  
Bija Mayik Sahu Akar,  
Priti Todjo Re,  
Jutha Jani Kutumb Parivar. 4  
Sau Tame Paljo Re,  
Sarve Dradh Kari Mara Niyam,  
Tam Par Rijhashe Re,  
Dharma Ne Bhakti Karshe Kshem. 5  
Sant Haribhakat Ne Re,  
Kidho Shikshano Upadesh,  
Latka Hathna Re,  
Karta Shobhe Natvar Vesh. 6  
Nij Jan Upare Re,  
Amrut Varshya Anand Kand,  
Jem Sau Aushadhi Re,  
Prite Poshe Puran Chand. 7  
Shobhe Santma Re,  
Jem Koi Uduganma Uduraj,  
Ishvar Uday Thaya Re,  
Kali Ma Karva Janna Kaj. 8

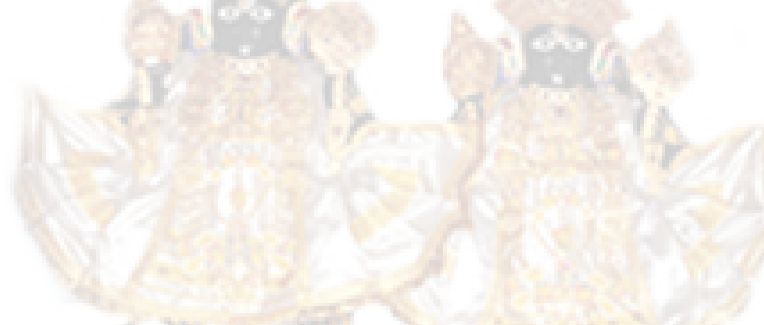
SHIKSHAPATRI 90

A Pad Shikhashe Re,  
Gashe Sambhalshe Kari Pyar,  
Premanandno Re,  
Swami Leshe Teni Sar. 9

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**MANASI POOJA**  
(Mental Worship)

Mental worship should be performed according to the season. In summer, the Lord should be bathed with cool water and chandan and then be adorned in thin, light, white clothes and then be served food. In winter it is best to adorn the Lord with woollen, heavy clothes. However, you may offer God whichever kind of clothes and food you prefer. This is the best way to enjoy the devotion of the Lord Supreme. Even though this is mental worship, God accepts it as if it were real, if offered with true affection. Anything done mentally with affection becomes perceptible (real) because affection is more important



SHIKSHAPATRI 91

than action. Mental worship should be done five times daily. In the morning, at noon, at four o'clock, at sunset and lastly at bedtime. Each time, one should imagine God doing different things. In the morning one should imagine Him waking up and going through the morning rituals. After getting nicely dressed He comes to congregation Hall & he is gathered around by all Muktas & devotees. He is garlanded with flowers & worshipped with incense, lamp Aarti. One should observe his divine presence with all love & devotion. At noon He should be offered lunch and given His afternoon nap. At four o'clock. He should be woken up and offered light refreshments like fruits etc. At sunset, after the aarti is performed, the Lord should be offered dinner. At around 8 o'clock the Lord should be offered warm milk and be dressed for and put to sleep.

Mental worship brings oneself nearer

SHIKSHAPATRI 92

and nearer to God as one is always with Him while performing various activities in the worship. We can also try and communicate with God during mental worship. You should imagine receiveing prasadi from Shriji Maharaj in form of flowers embrace foot prints or blessings.

One can offer whatever as per one's likings in this mental worship. The full rites are explained in detail by Lord Shree Swaminarayan in the Vachnamrut (Verse 23. Gadhda-last section).

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**SIX CAUSES OF DIVINE MANIFESTATION**

One who graces a beautiful and splendid throne, adorns profuse garlanding and emanates divine light like thousands of suns and moons, wearing pure moon white clothes. To such a Lord, who is the son of Dharmadev & Bhaktimata I bow myself with utmost reverence.

With absolute memory of lotus feet of Shri Sahajanand Swami, I narrate here the six causes, which were mentioned by Brahmanand Swami and are the causes for manifestation of the son of Shri Dharmadev (Shri Shajanand Swami)

First and foremost cause it to give pleasure with fulfilment of the wishes and to give divine joy to his Vaishnava devotees, who have deep love for their God.

To protect his axiomatic religion of devotion against the demonic spirits, and by that to promote this religion on this world, He took birth at Chhapaiya in the region of Koshal in India at the home of Shri Dharmadev (Shri Harpiprasad Vipra). This is the second cause of his manifestation.

He who is Omnipresent and graces forever his divine abode of Akshardham came on this earth to spread this axiomatic religion and ultimate knowledge on this earth. This is the third cause.

Shri Hari graced this earth to address his devotees with this axiomatic religion and the teachings to enlighten them with the realization of divine form for taking them to his Akshardham. This is the fourth cause of his incarnation.

Lord Shri Hari graced this earth to re-establish and strengthen the axiomatic religion, which had disappeared from this earth; and to protect his Ekantik Satpurushas. This is the fifth cause.

To preach true meditation and ultimate knowledge to his enlightened souls and to generate enlightenment in other people for bringing them under the fold of enlightened souls, he came and graced this earth. This is the sixth cause.

