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AN INTRODUCTION

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SHIKSHAPATRI

संवत्
२०६२

The universe :

According to the Vedas, the universe is composed of three fundamental elements, namely, the Jada-the inert matter, the Jeevas, the sentient souls, and the Esvara, the creator or the immanent controller of the other two.

The aim of creation :

The aim of creation is to release the souls from the bondage of the inert matter and also to prepare them for the journey to their final destination, the abode of God.

The condition of Jeevas :

From the immemorial past the Jeevas have been bound in the inert matter, losing their identity like the particles of gold hidden in the solution of lac (in the hands of a goldsmith).

The creator as an alchemist:

The creator tries to release the Jeevas from the bondage of matter like an alchemist wants to release the mercury from the bondage of sulphur in the cinnabar–The mercuric sulphide.

The alchemists of ancient India tell us that, if the Rasaraja – the mercury is released from the bondage of sulphur in the mercuric sulphide and treated properly with eighteen Samskaras mentioned in the Rasathantras, it gets the power to absorb not only the sulphur but also other metals likes copper, silver and gold. In the same manner, if the Jeevas is released from the bondage of matter and treated properly with the sixteen Samskaras mentioned in the Grihya

Suthras and also given proper training and guidance, he can overcome the force of matter and become master over it. This is proved in the field of physical sciences.

Thamas and Jyothi:

The Veda describes the inert matter as ‘Thamas’, and the final goal of Jeeva as Jyothi. Thus goes the prayer “तमसो मा ज्योतिर्गम्य” lead me from darkness to light and further “मृत्योर्मा अमृतं गमय” lead me from death to eternity. And further clarifying the meaning of the words Light and Eternity, Veda specifies of the place as “तद्विष्णोः परमं पदम्” it is the abode of Vishnu. “क्षयन्तमस्य रजसः पराके” The abode is beyond the limit of this material world.

So, now it is evident that the aim of creation (and of the life of mankind) is not only to release the Jeevas from bondage, but also to elevate and lead them to the abode of God.

The process of elevation of Jeeva begins at the starting point of creation and ends at the crossing point of Virja River, which is said to be the frontier line between this inert universe and that eternal alert Loka of Vishnu.

So, for the elevation and emancipation of Jeeva, God begins the creation which results in the evolution of matter. The matter gives way to new things to emerge. It provides the Jeevas with a body, sufficient space and time to move and act, it gives life to the souls which were as inert as stones. It gives sufficient opportunity to move on the biological process from the stage of amoeba to that of a human being. Through out the process the Jeeva develops, at different stages, the five Kosas. (Annamaya, Pranamaya, Manomaya, Vijnamaya and Anandamaya) at different levels.

Finally, he come to the stage of full human being with his Anandmaya Kosa with which he can enjoy the world more than what he could do at lower stages. The Anandamaya Kosa with help of which he enjoys. His laughter is a symptom of his biological

development as well as the signal to proceed on further in this direction.

After this achievement, the biological development stops and he turns into other direction for further development such as mental, social, political, ethical and also philosophical.

The urge at the beginning stage of Annamaya etc. was only for quenching his thirst or quelling his hunger. Now in a fully matured level his urges also increase. He needs now more things that what he needed in the previous stages.

The aim of life :

As a matured man, he knows what the aim of his life is—The four funda-mental aims of life. The Dharma, Artha (wealth), Kama (the desires to be fulfilled) and the Moksha (salvation).

Among the four, the Kama, alone is the natural urge. The Kama Means desire (In philosophy, any desire is called Kama) to fulfil one's Kama, Artha is needed.

The more one's Kama increases the more wealth is needed. Then clashes take place in the society. Now Kama Shastra teaches the society, how to enjoy the Kama without dissatis-faction, within the limited resources and Neethi-Shasthras come into being to keep peace and order in the society.

The Neethi-Shasthras has two parts, one is the Danda Neethi, or Raja Neethi and the other is Dharma Neethi. This includes Moksha Shastra. This Dharma Shastra alone can control the urges for excess Kama and Artha.

The urge for Moksha is natural :

So every Shastra in our religion has a place and function of its own at the proper level. At every stage of the progress of mankind the Shastras come for help. Therefore the urge for attaining Moksha is as natural in a mature mind as the urges for sex in a mature body.

The function of a Guru :

The urge of Moksha, like the energy generated in a vehicle, can only move the devotee forward on the path, but can not steer the vehicle in the right direction (Steering the vehicle clear is the function of Guru who is well-versed in the Shasthras.) This is in the case of individuals, but, when a society as a whole go wrong, God himself comes down to teach the society and direct it to the right path.

To serve this purpose Shreeji Maharaj came down, taught the people the true Vaidika Dharma through his SHIKSHAPATRI.

The sole authority:

He declares his Dharma is Varna-shrama Dharma which is described in Vedas and the Smrithis.

And further declares that Veda alone is the sole authority on Dharma.

Vedas are eternal :

The Vedas are as eternal as God. They are above the scope of creation of Brahma – the creator. So, Shreeji Maharaj accepted them as the sole authority. Whereas creation helps the Jeeva to elevate himself from the stage of amoeba to that of human being. The Veda elevates him from the stage of human being to that of Divya Suri in Moksha Loka. As Vedas are difficult to study, Shreeji Maharaj condensed the essence of Vedas in SHIKSHAPATRI and presented to us. This fulfils the aim of creation, the aim of life of human being.

All in one :

The Dharma Shasthra starts its help to the mankind where the biological process stops. The SHIKSHAPATRI as Dharma Shasthra, the Artha Shasthra, Neethi Shasthra as well as Moksha Shasthra, all in one, instructs, guides, guards, and leads the mankind to final emancipation – Salvation.

-Shree K. Kasthuri Rangacharya.



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प्रसिद्ध कर्ता :-

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BHUJ-KUTCH.



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संवत् २०६२

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SHIKSHAPATRI

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

I meditate, within my heart, upon Lord Shree Krishna, whose left Radha is standing by, on whose right chest resides Lakshmi and who enjoyed his own divine sports at Brindavana (with Radha and Lakshmi) (Vide page 5 SHIKSHAPATRI ARTHA DEEPIKA).

लिखामि सहजानंदस्वामी सर्वान्निजाश्रितान् ।
नानादेशस्थितान् शिक्षापत्रीं वृत्तालयस्थितः ॥२॥

He writes further.

I, Sahajananda Swami, staying at Vrittalaya (Vadatal) write this SHIKSHAPATRI to all my followers living in different countries. (Vrittalaya means a place of good conduct) (2)

Introduction for the following four Slokas.

In the next four stanzas, Shree Bhagwana showers his blessings upon the two Acharyas whom the enthroned as his successors and also upon all his devotees classified into four categories.

The people of first category are called Naishtika Brahmacharies (Brahmins who take to Naishtika Vrata i.e. a vow to keep life long celibacy). Mukundananda is mentioned as the important person of this group.

The second category consists of those disciples, living in house-holds who are called as Grihasthas, Mayarama Bhatta is mentioned as the head of this group.

The third category consists of women disciple – married women with husbands alive, widows and unmarried women. The other category is of Sadhu Muktananda is mentioned as the head of this group.

भ्रात्रो रामप्रतापेच्छारामयोर्धर्मजन्मनोः ।
यावयोध्याप्रसादाख्यरघुवीराभिधौ सुतौ ॥३॥
मुकुन्दानन्दमुख्याश्च नैष्ठिका ब्रह्मचारिणः ।
गृहस्थाश्च मयारामभट्टाद्या ये मदाश्रयाः ॥४॥
सधवा विधवा योषा याश्च मच्छिष्यतां गताः ।
मुक्तानन्दादयो ये स्युः साधवश्चाखिलान् अपि ॥५॥
स्वधर्मरक्षिका मे तैः सर्वैर्वाच्याः सदाशिषः ।
श्रीमन्नारायणस्मृत्या सहिताः शास्त्रसम्मताः ॥६॥

Ayodhyaprasada, the son of my brother Rampratapa and grand son of Dharmadeo my father and Raghuvira, the son of my brother Ichchharama and grand son of Dharmadeo my father, brahmacharies who are life long celibates and who are headed by Mukundananda, house holders such as Mayarama Bhatta and others who are my followers, married-women with husbands alive, widows, unmarried women who have become my followers, and all Sadhus headed by Muktananda are all my disciples.

And in accordance with Shastras, I,

remembering Shree Narayana, bestow my best blessings to all the above mentioned disciples so that the blessings may help them in following and keeping their Swadharma (One's religious duties).

(3, 4, 5, 6)

एकाग्रैणैव मनसा पत्रीलेखः सहेतुकः ।
अवधार्योऽयमखिलैः सर्वजीवहितावहः ॥७॥

All my disciples shall study with full concentration of mind, this SHIKSHAPATRI which is written with a definite purpose of doing good to all living beings. (7)

ये पालयन्ति मनुजाः सच्छास्त्रप्रतिपादितान् ।
सदाचारान् सदा तेत्र परऽत्र च महासुखाः ॥८॥

Those who follow through out their life time the rules of good conduct as enjoined by the Holy Scriptures will lead a blissful life in this world and in the next. (8)

तानुल्लङ्घ्यात्र वर्तन्ते ये तु स्वैरं कुबुद्धयः ।
त इहामुत्र च महल्लभन्ते कष्टमेव हि ॥९॥

And those, the morally depraved persons who cross the precincts of good conduct and behave as free thinkers will suffer great distress in this world and in the next. (9)

अतो भवद्भिर्मच्छिष्यैः सावधानतयाखिलैः ।

प्रीत्यैतामनुसृत्यैव वर्तितव्यं निरन्तरम् ॥१०॥

So, all my disciple, shall lead their life, only by following these precepts with willingness and vigilance through-out their life (10)

कस्यापि प्राणिनो हिंसा नैव कार्याऽत्र मामकैः ।

सूक्ष्मयूकामत्कुणादेरपि बुद्ध्या कदाचन ॥११॥

GENERAL CODE OF CONDUCT FOR ALL FOLLOWERS.

My disciples shall never kill or harm deliberately any living being in this world though they are negligible tiny insects such as lice and bugs. (11)

देवतापितृयागार्थमप्यजादेश्च हिंसनम् ।

न कर्तव्यमहिंसैव धर्मः प्रोक्तोऽस्ति यन्महान् ॥१२॥

None of my follower shall kill or harm goats or other animals even for the sacrificial ceremonies to propitiate a deity of manes (Spirits of fore fathers) because the Shastras assert that non-violence alone is the best form of Dharma (12) *

*** NOTE : in the 11th Sloka, Shree Bhagwan forbids the killing of animals for secular reasons. In this 12th Sloka, he denounces the custom of killing animals even for religious purpose.**

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

None shall ever use violence against any person as to gain something such as woman, wealth and even an empire. (13) *

आत्मघातस्तु तीर्थेऽपि न कर्तव्यश्च न क्रुधा ।

अयोग्याचरणात् क्वापि न विषोद्बन्धनादिना ॥१४॥

None shall commit suicide even at a place of pilgrimage out of super-stition or out of anger frustration caused by some unworthy behaviour, or by consuming poison or by strangulation or by drowning. (14) **

न भक्ष्यं सर्वथा मांसं यज्ञशिष्टमपि क्वचित् ।

न पेयं च सुरामद्यमपि देवनिवेदितम् ॥१५॥

Flesh in any form shall not be eaten even

*** NOTE: Some of the Kshatriyas of this country were of the opinion that killing their opponents in an encounter, is not a sin when the aim is to get woman, wealth or kingdom. Shree Bhagwana disapproves this type of valour in the name of Dharma. This Sloka is with special reference to violence against human being.**

**** NOTE: It was a superstitious belief at that time that committing suicide at a holy place assured the persons of heaven after death.**

though it is a remnant of offering in a sacrifice, and liquor or alcohol shall not be taken, though it is offered to a deity. (15) *

अकार्याचरणे क्वापि जाते स्वस्य परस्य वा ।
अङ्गच्छेदो न कर्तव्यः शस्त्राद्यैश्च क्रुधापि वा ॥१६॥

One may commit any misdeed against the other, or may come under the spell of the rage, still no one shall cut or harm, with any instrument any part of his own body or of the others (16) **

स्तेनकर्म न कर्तव्यं धर्मार्थमपि केनचित् ।
सस्वामिकाष्ठपुष्पादि न ग्राह्यं तदनाज्ञया ॥१७॥

One shall not steal other's property even for religious or benevolent purposes; and shall not take even a small stick or flowers etc. (even for offering to deities) without the permission of the owner. (17)

* NOTE: This precept is specially meant for those who believe that there is no sin in taking flesh or alcohol if it is offered to a deity or in a sacrifice.

** NOTE: Suppose one commits a sexual assault under the spell of excitement and after realizing his own fault he may punish himself by cutting the part of his body or one may in the spell of the rage punish his opponent by cutting any part of his body. Shree Bhagwan tells us to refrain from such action. The idea is that the second sin committed by him can not remove the first one, but added o it. So one shall perform penance prescribed in the Shastras or undergo punishment according to law.

व्यभिचारो न कर्तव्यः पुम्भिः स्त्रीभिश्च मां श्रितैः ।
धूतादि व्यसनं त्याज्यं नाद्यं भङ्गादि मादकम् ॥१८॥

My followers, male or female shall not commit adultery. They shall not take to gambling or other games with stakes. Also they shall not consume intoxicants such as hashish. (18)

अग्राह्यान्नेन पक्वं यदन्नं तदुदकं च न ।
जगन्नाथपुरोऽन्यत्र ग्राह्यं कृष्णप्रसाद्यपि ॥१९॥

Accepting water or cooked food from the people of some category is forbidden by scriptures. My follower shall not accept it even if it happens to be an offering to Lord Krishna. But the same can be accepted if it is an offering to lord Jagannatha in Jagannathpuri. (19)

मिथ्यापवादः कस्मिंश्चिदपि स्वार्थस्य सिद्धये ।
नारोप्यो नापशब्दाश्च भाषणीयाः कदाचन ॥२०॥

None shall ever impute false charges to anybody, even for the sake of self interest, and nor at any time shall use abusive and indecent words.

देवतातीर्थविप्राणां साध्वीनां च सतामपि ।
वेदानां च न कर्तव्या निन्दा श्रव्या न च क्वचित् ॥२१॥

No one shall use or beat any abusive or indecent words against Gods, Brahmins, the holy

places, chaste women, the holy Vedas or the holy persons and never shall hear those words if uttered by any-one. (21)

देवतायै भवेद्यस्यै सुरामांसनिवेदनम् ।
यत्पुरोजादिहिंसा च न भक्ष्यं तन्निवेदितम् ॥२२॥

None shall accept any thing, even vegetarian food offered to deity before whom, offerings of wine, flesh etc. are made and before whom animals like goats are slaughtered as a part of sacrifice (22) *

दृष्ट्वा शिवालयादीनि देवागाराणि वर्त्मनि ।
प्रणम्य तानि तद्देवदर्शनं कार्यमादरात् ॥२३॥

When my followers see temples of Lord Shiva or other deities, on the way, they shall bow down with reverence and have “Darshan” of them. (23)

स्ववर्णाश्रमधर्मो यः स हातव्यो न केनचित् ।
परधर्मो न चाचर्यो न च पाखण्डकल्पितः ॥२४॥

None shall discard his duties which he has to perform as a member of particular caste and none shall indulge in doing the duties assigned to

* NOTE: There was custom among the people of lower strata of our society to offer meat and alcoholic drinks to their deities and to take and distribute among others. The devotees who are pure vegetarians would not accept them. Here a doubt arises if any vegetarian food is offered to the same deity. Can the same devotee accept it or not? Shree Bhagwan answers in negative.

member of an other caste, likewise no member of the order (of life) shall discard his duties which he must perform as a member of a particular order and none shall indulge in doing the duties assigned to the member of the other order. (Ashrama) And none shall follow (the religion propounded by the religious impostors) the religion which is not Vedic. (24)*

कृष्णभक्तेः स्वधर्माद्वा पतनं यस्य वाक्यतः ।
स्यात्तन्मुखान्न वै श्रव्याः कथावार्ताश्च वा प्रभोः ॥२५॥

None shall listen to religious discourses or narrations or stories (even the divine stories) of God from a person whose speech may lead to a fall from the path of devotion to God or from one's

* NOTE: The Vedic society is well organized one. It is mainly divided into four castes on the basis of hereditary qualities and the division of labour. Each caste is assigned some duties to perform, and provided with a share in the net produce for its livelihood. And likewise the whole life each individual is planned and divided into four stages or orders of life. This is called Ashrama. Each Ashrama has its own purpose, functions and precincts. Trespassing into the precincts of other is a sin as well as failing in one's duty.

The expression in the negative asserts the rigidity of the religious rules. Whatever high position one may adorn in the society, he has no freedom to violate these rules. Even a king has no power to alter or violate them. (Read Slokas 23 to 29 in Taranga 87 Vachanamrita)

religious duties. (25) *

स्वपरद्रोहजननं सत्यं भाष्यं न कर्हिचित् ।
कृतघ्नसङ्गस्त्यक्तव्यो लुब्धा ग्राह्या न कस्यचित् ॥२६॥

On shall not utter even a truth if it betrays him or others. And one shall not associate himself with ungrateful person and never take bribe from anyone. (26)

चोरपापिव्यसनिनां सङ्गः पाखण्डिनां तथा ।
कामिनां च न कर्तव्यो जनवञ्चनकर्मणाम् ॥२७॥

None shall associate himself with thieves, sinners, religious impostors, hypocrites, libidinous persons or the addicts. (27)

भक्तिं वा ज्ञानमालम्ब्य स्त्रीद्वयस्सलोलुभाः
पापे प्रवर्तमानाः स्युः कार्यस्तेषां न सङ्गमः ॥२८॥

None shall associate himself with those persons, who under pretext of preaching religion or devotion to God, seek wealth, women and worldly pleasures and commit sins. (28)

कृष्णकृष्णावताराणां खण्डनं यत्र युक्तिभिः ।
कृतं स्यान्तानि शास्त्राणि न मान्यानि कदाचन

Never follow those scriptures which by mere logic, deny God and his incarnations. (29)

* NOTE: Only the men of character and the believers of God and the Holy Scriptures are entitled to give such discourses.

अगालितं न पातव्यं पानीयं च पयस्तथा ।
स्नानादि नैव कर्तव्यं सूक्ष्मजन्तुमयाम्भसा ॥३०॥

None shall ever take water or milk unfiltered and use impure or contaminated water for bathing or any other purpose. (30)

यदौषधं च सुर्या सम्पृक्तं पललेन वा ।
अज्ञातवृत्तवैद्येन दत्तं चाद्यं न तत् क्वचित् ॥३१॥

None shall ever take medicine which contains fat or alcohol, and which is prescribed by a physician whose conduct and character is unknown. (31)

स्थानेषु लोकशास्त्राभ्यां निषिद्धेषु कदाचन ।
मलमूत्रोत्सर्जनं च न कार्यं ष्ठीवनं तथा ॥३२॥

None shall ever excrete, urinate, or spit at the places prohibited by the public or by the scriptures. (32)

अद्वारेण न निर्गम्यं प्रवेष्टव्यं न तेन च ।
स्थाने सस्वामिके वासः कार्योऽपृष्ट्वा न तत्पतिम्

None shall enter or leave a place through a back – door way and shall not live in a place without the permission of its owner. (33)

ज्ञानवार्ताश्रुतिर्नार्या मुख्यात् कार्या न पूरुषैः ।
न विवादः स्त्रिया कार्यो न राज्ञा न च तज्जनैः ॥३४॥

Male shall not listen to female delivering discourse or narrating the divine stories of Gods and none shall enter into discussions with a female or a ruler or with his associates. (34)

अपमानो न कर्तव्यो गुरुणां च वरीयसाम् ।
लोके प्रतिष्ठितानां च विदुषां शस्त्रधारीणाम् ॥३५॥

None shall show disrespect to the preceptors, superiors, the popular persons, scholars and to those armed with weapons. (35)

कार्यं न सहसा किञ्चित्कार्यो धर्मस्तु सत्वरम् ।
पाठनीयाऽधीतविद्या कार्यः सङ्गोऽन्वहं सताम् ॥३६॥

Nothing shall be done in haste (without thinking over it). But (Dharma) virtuous deeds shall be done without hesitation, and one shall impart his knowledge to others. Everyone shall associate himself always with the men of good conduct and characters. (36)

गुरुदेवनृपेक्षार्थं न गम्यं रिक्तपाणिभिः ।
विश्वासघातो नो कार्यः स्वश्लाघा स्वमुखेन च ३७

None shall go with empty hands to a preceptor, deity or to ruler (Some gift should be taken with, to offer them.) And none shall commit a breach of trust and never indulge in self-praise. (37)

यस्मिन् परिहितेऽपि स्युर्दृश्यान्वङ्गानि चात्मनः ।
तदूष्णं वसनं नैव परिधार्यं मदाश्रितैः ॥३८॥

My disciples shall not wear such clothes which do not cover but expose the parts of the body. (38)

धर्मेण रहिता कृष्णभक्तिः कार्या न सर्वथा ।
अज्ञनिन्दाभयान्नैव त्याज्यं श्रीकृष्णसेवनम् ॥३९॥

Mere showing devotion to God, in any way shall not be practiced without doing one's Varna Dharma and ashrama dharma (the duties assigned to on the basis of caste and the order of life.) And worship of God shall not be given up fearing that some foolish persons may rail at it. (39)

उत्सवाहेषु नित्यं च कृष्णमन्दिरमागतैः ।
पुम्भिः स्पृश्या न वनितास्तत्र ताभिश्च पुरुषाः ॥४०॥

Males or females, who visit the temple daily or during festivals, shall not mingle with persons of opposite sex and they shall form separate lines. (40)

कृष्णदीक्षां गुरोः प्राप्तैस्तुलसीमालिके गले ।
धार्यं नित्यं चोर्ध्वपुण्ड्रं ललाटादौ द्विजातिभिः ॥४१॥

My followers who are the twice born people shall take initiation into the Krishna cult from an Acharya (enthroned by me) and wear two rosaries made from Tulsi wood around their neck, and also Tilak in two verticals lines (in 'U' shape) on

their forehead, and on the chest and arms. (41) *

तत्तु गोपीचन्दनेन चन्दनेनाथवा हरेः ।
कार्यं पूजावशिष्टेन केशरादियुतेन च ॥४२॥

Tilak, The holy marks (mentioned in the previous Sloka) shall be made out of the white clay called as Gopee Chandan or of sandal wood. And the paste shall be mixed with saffron etc. and shall be offered to Krishna Before use. (42)

तन्मध्य एव कर्तव्यः पुण्ड्रव्येण चन्द्रकः ।
कुङ्कुमेनाथवा वृत्तो राधालक्ष्मीप्रसादिना ॥४३॥

And with the same paste or with the Kumkum powder, a round-shaped mark {'O' mark} shall be made in the midst of the 'U' mark and this paste also shall be offered to Radha or Lakshmi before use. (43) **

**NOTE: Twice-born – The first birth is natural. It takes place from the mother's womb. The second one takes place at the time of initiation given by one's father or his elders through a Vedic ceremony which is called the Upanayana Samskar. This ceremony is conducted according to one's Veda Sakha and his Grihya Sutra. (Read the Sloka 91 and see the note under it.)*

*** NOTE: The 'U' mark is a symbol of Vishnu or Krishna and the 'O' mark is the symbol of Lakshmi or Radha.*

सच्छूद्राः कृष्णभक्ता ये तैस्तु मालोर्ध्वपुण्ड्रके ।
द्विजातिवद्धारणीये निजधर्मेषु संस्थितैः ॥४४॥

The Sat-Sudras who are the devotees of Shree Krishna shall follow the twice-born people in wearing rosaries and Tilak. In other respects they shall follow the Rules framed by the Shastras for them. 44*

भक्तैस्तदितरैर्मालो चन्दनादीन्धनोद्भवे ।
धार्ये कण्ठे ललाटेऽथ कार्यः केवलचन्द्रकः ॥४५॥

The other Sudras – devotees shall wear a double – rosary of sandal-wood beads and shall make a round dot {'O' mark} with Kumkum {red powder} on their forehead. (45)

त्रिपुण्ड्ररुद्राक्षधृतिर्येषां स्यात्स्वकुलागता ।
तैस्तु विप्रादिभिः क्वापि न त्याज्या सा मदाश्रितैः

My disciples, Brahmins or others need not give up their practice of wearing Vibhuti on their forehead and Rudraksha rosary around their neck if its is their traditional custom. (46) **

**NOTE: The Sat-Sudras are those who come of a pure family and who do not take non-vegetarian food and alcohol drinks. (See SHIKSHAPATRI BHASHYA page 173)*

** NOTE: Vibhuti means three horizontal lines on forehead with sacred ash and Rudraksha is a rosary made of bead of a tree called Rudraksha.*

ऐकात्म्यमेव विज्ञेयं नारायणमहेशयोः ।
उभयोर्ब्रह्मरूपेण वेदेषु प्रतिपादनात् ॥४७॥

Shree Narayana and Lord Shiva shall be looked upon as the same and one identity as the Veda proclaim both of them as Brahman. (47) *

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

Our ancient scriptures grant exemptions from performing the religious rites and rituals only for the period of abnormal conditions and suggest alternatives also. These are called “Apad Dharma” My disciples shall not take them as granted, also for a period of tolerable difficulties.(48)

प्रत्यहं तु प्रबोद्धव्यं पूर्वमेवोदयाद्रवेः ।
विधाय कृष्णस्मरणं कार्यः शौचविधिस्ततः ॥४९॥
उपविश्यैव चैकत्र कर्तव्यं दन्तधावनम् ।
स्नात्वा शुच्यम्बुना धौते परिधार्ये च वाससी ॥५०॥
उपविश्य ततः शुद्ध आसने शुचिभूतले ।
असङ्कीर्ण उपस्पृश्यं प्राङ्मुखं वोत्तरामुखम् ॥५१॥
कर्तव्यमूर्ध्वपुण्ड्रं च पुम्भरेव सचन्द्रकम् ।
कार्यः सधवानारीभिर्भाले कुंकुमचन्द्रकः ॥५२॥

* NOTE: Shree Bhagwan shows a compromising attitude towards Shivism here. But his final opinion is expressed in the stanza no.103 (see SHIKSHAPATRI BHASHYA page 180-181.)

पुण्ड्रं वा चन्द्रको भाले न कार्यो मृतनाथया ।
मनसा पूजनं कार्यं ततः कृष्णस्य चाखिलैः ॥५३॥
प्रणम्य राधाकृष्णस्य लेख्यार्चा तत आदरात् ।
शक्त्या जपित्वा तन्मन्त्रं कर्तव्यं व्यावहारिकम् ॥५४॥

Daily rituals commons for all: 49-54.

All my followers shall wake up early in the morning before sun rise; meditate Lord Krishna for a while; attend to the call of nature and brush the teeth sitting in a clean place, take bath with clean water; put on two washed clean clothes.

Then sitting on a separate mat spread on a cleanly sanctified floor, facing the east or the north. They shall perform Achaman (sipping a few drops of water thrice. This is a purifying act and shall be performed at the beginning of every religious ceremony.) Then the males shall make ‘U’ shaped mark on the fore head (as stated before) with the round dot in it. And women with their husbands alive shall make red dot on the forehead with Kumkum. (Red powder)

A widow shall make neither ‘U’ mark nor red dot (with Kumkum) on her forehead.

Then all males or females shall offer mental worship to Shree Krishna. They shall bow down with devotion before the idol or the picture of

Radha – Krishna; and chant the Krishna Mantra as far as their time allow. Then they may go to attend to their secular duties. (49, 50, 51, 52, 53, 54.)*

ये त्वम्बरीषवद्भक्ताः स्युरिहात्मनिवेदिनः ।

तीश्च मानसपूजान्तं कार्यमुक्तक्रमेण वै ॥५५॥

My disciples who are Atma Nivedies and devotees like the king Ambarisha shall perform their daily rituals and Poojas in the above mentioned order up to the mental worship. (Refer stanza 49 to 53)(55)**

शैली वा धातुजा मूर्तिः शालग्रामोऽर्च्य एव तैः ।

द्रव्यैर्यथाप्तैः कृष्णस्य जप्योऽथाष्टाङ्गरो मनुः ॥५६॥

After the mental worship, the Atma Nivedies shall perform Pooja to an idol made of either stone, metal or to a Shalagrama, (a holy black stone) with leaves or flowers etc. that are easily available to

** NOTE : Krishna Mantra : A mantra of eight syllables given by the Acharya at the time of initiation.*

*** NOTE : Atma Nivedies are the devotees of highest order, who have surrendered everything of their own even their soul and self to God and who lead a life of dedicated service to him. According to Shreemad Bhagvata purana, the king Ambarisha was leading such a life. The mode of daily routines are common for all the devotees, which are taught from stanza 49 to 53. Certain special instructions are given to Atma Nivedies from stanza 55 to 58.*

them. Then they shall chant the Krishna Mantra of eight syllables. (56)

स्तोत्रादेस्थ कृष्णस्य पाठः कार्यः स्वशक्तिः ।

तथाऽनधीतगीर्वाणैः कार्यं तन्नामकीर्तनम् ॥५७॥

Then, they shall recite hymns of Shree Krishna as much as they know. Those who do not know Sanskrit prayers shall repeatedly chant the divine names of Shree Krishna. (57)

हरेर्विधाय नैवेद्यं भोज्यं प्रासादिकं ततः ।

कृष्णसेवापरैः प्रीत्या भवितव्यं च तैः सदा ॥५८॥

After that, they shall offer food to the icon of Shree Krishna (Place the food before the idol) and take only that food that is offered to him. Thus they shall lead a life always with the contentment and with the aim of dedicated service to God (58)*

प्रोक्तास्ते निर्गुणा भक्ता निर्गुणस्य हरेर्यतः ।

सम्बन्धान्तक्रियाः सर्वा भवन्त्येव हि निर्गुणाः ॥५९॥

The Atma Nivedics are called as ‘Nirguna’ devotees because all their actions become ‘Nirguna.’ (Without mundane qualities) as they are surrendered to the God who is ever ‘Nirguna.’

** NOTE: The Atma –Nivedies perform the religious rites and rituals only with the aim of pleasing the God, renouncing selfish ends. This makes the difference.*

(Without mundane qualities) (59) *

भक्तैरेतैस्तु कृष्णायानर्पितं वार्यपि क्वचित् ।
न पेयं नैव भक्ष्यं च पत्रकन्दफलाद्यपि ॥६०॥

These Atma Nivedies devotees shall not consume even leaves, nuts, fruits or water without offering the same to Shree Krishna. (60)

सर्वैरशक्तौ वार्धक्याद्गरीयस्यापदाऽथवा ।
भक्ताय कृष्णमन्यस्मै दत्त्वा वृत्त्यं यथाबलम् ॥६१॥

All my devotees (initiated into ordinary Deeksha or special Deeksha) who are unable to perform Poojas to the icon of Shree Krishna due to old age, illness or any other discomfiture shall hand over the icon to other able devotee and be quite contented with performing mental Pooja. (See SHIKSHAPATRI BHASHYA page 214)

* NOTE: The common devotees perform religious duties or offer Pooja to God with the an aim of gaining some mundane things to which they have attachment. So they invoke that power of the Karma (Pooja etc.) which binds them with worldly things. But the case of Atma Nivedies is quite different. They also perform the same Karma (Pooja etc.) but without any attachment to mundane things. They perform their religious duties only to please God, who by nature has no 'Guna' the binding quality Asthe Karma performed by them without any selfish motive, loses its binding force. It becomes 'Nirguna'. Hence the Atma Nivedies are also 'Nirguna' (see SHIKSHAPATRI BHASHYA page 210.)

आचार्येणैव दत्तं यद्यच्च तेन प्रतिष्ठितम् ।
कृष्णस्वरूपं तत्सेव्यं वन्द्यमेवेतरस्तु यत् ॥६२॥

My devotees shall offer Poojas to only those objects that are in the form of God Shree Krishna which are sanctified and given to them by the Acharyas. (Descendants of Dharmadeo And in the case of other idols or objects, they shall kneel before them with reverence and devotion. (62)

भगवन्मन्दिरं सर्वैः सायं गन्तव्यमन्वहम् ।
नामसजीर्तनं कार्यं तत्रोच्चै राधिकापतेः ॥६३॥

All my followers shall go to the temple of Shree Krishna every evening and sing and chant the names of Shree Krishna loudly. (63)

कार्यास्तस्य कथावार्ताः श्रव्याश्च परमादरात् ।
वादित्रसहितं कार्यं कृष्णकीर्तनमुत्सवे ॥६४॥

They shall narrate or listen to the divine stories of Shree Krishna with great reverence and on festival days, they shall sing songs in praise of him accompanied by musical instruments. (64)

प्रत्यहं कार्यमित्थं हि सर्वैरपि मदाश्रितैः ।
संस्कृतप्राकृतग्रन्थाभ्यासश्चापि यथामति ॥६५॥

All my followers shall follow the course of daily routine as instructed in the previous stanza and also

shall study the sacred scriptures written in sanskrit or vernacular as much as they can learn. (65)

यादृशैर्यो गुणैर्युक्तस्तादृशे स तु कर्मणि ।
योजनीयो विचार्यैव नान्यथा तु कदाचन ॥६६॥

My disciples shall think over about one's merits and competence before assigning him any work. A person shall be assigned a job for which he is suited to and never engage a person unsuited for the job. (66)

अन्नवस्त्रादिभिः सर्वे स्वकीयाः परिचारकाः ।
सम्भावनीयाः सततं यथायोग्यं यथाधनम् ॥६७॥

My disciples shall take care of their servants by providing them sufficient food, clothes and other necessities. The wage shall be decided according to the work completed by the employee and the financial position of the employers. (67) *

यादृग्गुणो यः पुरुषस्तादृशा वचनेन सः ।
देशकालानुसारेण भाषणीयो न चान्यथा ॥६८॥

While talking to others, my followers shall

*NOTE :- The word 'YATHA YOGAM ' means the capacity of the worker and 'YATHA DHANAM ' means the financial capacity of the employer. This shows the HINDU thought of wage policy, where the rich and the poor employer need not pay the same wage for the same work done. That means rich employer should be more generous. (See SHIKSHAPATRI BHASHYA page 220) The word "SAMBHAVANEEYA "implies the meaning that some gifts also shall be given.

consider the time, place and the status of the person to whom they talk and shall use such a language proper for the occasion, and never otherwise. (68)

गुरुभूपालवर्षिष्ठ-त्यागिदिद्वत्तपस्विनाम् ।
अभ्युत्थानादिना कार्यः सन्मानो विनयान्वितैः ॥६९॥

My followers shall honour and pay respects with humility by rising from their seat and offering proper seat, water etc. to the visiting elders such as teacher, king, old man, recluse, scholar and hermit. (69)

नोरौ कृत्वा पादमेकं गुरुदेवनृपान्तिके ।
उपवेश्यं सभायां च जानू बद्ध्वा न वाससा ॥७०॥

No one shall sit in a posture with one foot placed on the thigh or with both knees bound with a cloth strap, in the presence of teacher, king and an idol of God or in the assembly. (70)

विवादो नैव कर्तव्यः स्वाचार्येण सह क्वचित् ।
पूज्योऽन्नधनवस्त्राद्यैर्यथाशक्ति स चास्त्रिलैः ॥७१॥

My disciples shall never enter into arguments with their Acharyas. But they shall perform Pooja to the Acharya by offering him food, money, clothes etc. according to their means.

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

On hearing the news of Acharya's visit, my followers shall proceed to welcome him at the entrance of the village and on his departure shall accompany him to the outskirts of the village to bid farewell. (72)

अपि भूरिफलं कर्म धर्मापेतं भवेद्यदि ।
आचार्यं तर्हि तन्नैव धर्मः सर्वार्थदोस्ति हि ॥७३॥

My follower shall not indulge in acts which are contrary to the scriptural tenets, however fruitful they may be, for one's Swadharma alone can yield all the desired results. (73) *

पूर्वैर्महद्भिरपि यदधर्माचरणं क्वचित् ।
कृतं स्यात्तत्तु न ग्राह्यं ग्राह्यो धर्मस्तु तत्कृतः ॥७४॥

My devotees shall follow only the virtuous deeds of the great persons of the past, ignoring their unrighteous deeds. (74)

गुह्यवार्ता तु कस्यापि प्रकाश्या नैव कुत्रचित् ।
समदृष्ट्या न कार्यश्च यथार्हार्चाव्यतिक्रमः ॥७५॥

My devotees shall never disclose the secrets of others to any one. They shall give due respects to the deserving persons (on the basis of birth,

* NOTE: - Swadharma : One's own religious duty assigned by scriptures according to his Varna & Ashrama. (Refer stanza 24,89 & 90)

quality, qualification, culture and so on) without equating the low with the high. (75)

विशेषनियमो धार्यश्चातुर्मास्येऽखिलैरपि ।
एकस्मिन् श्रावणे मासि स त्वशक्तैस्तु मानवैः ॥७६॥

Additional austerities during Chaturmasa 76 to 82

All my disciples shall take a vow to observe additional austerity during the four month of monsoon (beginning from the eleventh day of bright half of Ashade month and ending on the twelfth day of the bright half of Kartika month) and those who are unable to do so, may observe it at least during the month of Shravana. (76)

विष्णोः कथायाः श्रवणं वाचनं गुणकीर्तनम् ।
महापूजा मन्त्रजपः स्तोत्रपाठः प्रदक्षिणाः ॥७७॥
साष्टाङ्गप्रणतिश्चेति नियमा उत्तमा मताः ।
एतेष्वेकतमो भक्त्या धारणीयो विशेषतः ॥७८॥

The following are the best methods of observance to be adopted and followed daily as rules:-

(1) Reading or listening to the divine stories of Shree Bhagwan. (2) Singing in praise of his divine qualities. (3) Performing Poojas on grand scale. (4) Repeating his mantra. (5) Reading the books of his Stotra (praise). (6) Going round his icon or image

keeping it to the right side. (7) Falling prostrate in reverence before God.

Along with observance of daily religious austerities, my disciples, shall choose any one of the above methods as a special feature for Chatur-masa and follow it daily with deep devotion. (77-78)

एकादशीनां सर्वासां कर्तव्यं व्रतमादरात् ।
कृष्णजन्मदिनानां च शिवरात्रेश्च सोत्सवम् ॥७९॥

They shall earnestly observe fast on all the EKADASHI days (the eleventh day of every lunar half month), JANMASHTAMI (birthday of Shree Krishna) and Shivratri. They shall also celebrate these days with great festivity. (79)

उपवासदिने त्याज्या दिवानिश्चा प्रयत्नतः ।
उपवासस्तया नश्येन्मैथुनेनेव यच्चृणाम् ॥८०॥

On the days of fasting, sleeping in day time shall be avoided as that will make the fast purposeless as is the case with the conjugal enjoyment on these days. (80)

सर्ववैष्णवराजश्रीवल्लभाचार्यनन्दनः ।
श्रीविद्वलेशः कृतवान् यं व्रतोत्सवनिर्णयम् ॥८१॥
कार्यास्तमनुसृत्यैव सर्व एव व्रतोत्सवाः ।
सेवारीतिश्च कृष्णस्य ग्राह्या तदुदितैव हि ॥८२॥

On the question of deciding the dates (days) of fasting, festivals and on the customs of daily service (in the temple) to Shree Krishna, my disciples shall follow the decisions already made by Shree Vithalnathji, the son of Vallabhacharya, the Acharya of Vaishnavas. (For details refer to the SATSANGI JEEVANNA chapter 4th canto 55-62. (81, 82)

कर्तव्या द्वारिकामुख्यतीर्थयात्रा यथाविधि ।
सर्वैरपि यथाशक्ति भाव्यं दीनेषु वत्सलैः ॥८३॥

They shall go on pilgrimage to holy places like Dwarika, perform there the due religious rites as prescribed by the scriptures and show benevolence towards the poor as far as possible. (83)

विष्णुः शिवो गणपतिः पार्वती च दिवाकरः ।
एताः पूज्यतया मान्या देवताः पञ्च मामकैः ॥८४॥

My disciples shall hold in great reverence all the five Gods namely Vishnu, Siva, Ganapati, Godess Parvati and Surya (sun). (84) *

* NOTE: - The idea is that one shall not give up the traditional custom. In the Vishnu Panchayatan Pooja, Vishnu is the main God and others are subservient. So this is not against Vaishnavism. (Vide SHIKSHAPATRI BHASHYA page 230)

भूताद्युपद्रवे क्वापि वर्म नारायणात्मकम् ।
जप्यं च हनुमन्मन्त्रो जप्यो न क्षुद्रदैवतः ॥८५॥

In the event of afflictions caused by any evil spirit, my followers shall chant the Stotra of NARAYANA KAVACHAM or HANUMAN STOTRAM but shall never chant Mantra of others deities of lower stars. (85) *

स्वेरिन्दोश्चोपरागे जायमानेऽपराः क्रियाः ।
हित्वाशु शुचिभिः सर्वैः कार्यः कृष्णमनोर्जपः ॥८६॥

On the occurrence of lunar or solar eclipse, all shall suspend their daily routines immediately, take bath, make them selves pure, and chant the Mantra of Shree Krishna repeatedly. (86)

जातायामथ तन्मुक्तौ कृत्वा स्नानं सचेलकम् ।
देयं दानं गृहजिनैः शक्त्यान्वैस्त्वर्च्य ईश्वरः ॥८७॥

When the eclipse is over, they shall bath with their clothes on. Then, the householders (Grihasthas) shall give alms to the poor according to their means and others (non householders) shall offer Poojas to the deities. (87) **

* NOTE: - Shree Hanuman is the devotee of Shree Rama the incarnation of Vishnu.

** NOTE: - The distinction between the householders and non

जन्माशौचं मृताशौचं स्वसम्बन्धानुसारतः ।
पालनीयं यथाशास्त्रं चातुर्वर्ण्यजनैर्मम ॥८८॥

All the four castes shall observe the ceremonial defilement (SOOTAK) owing to the birth or death of their relatives, for certain days as prescribed by the scripture. (88)*

भाष्यं शमदमक्षान्तिसंतोषादिगुणान्वितैः ।
ब्राह्मणैः शौर्यधैर्यादिगुणोपेतैश्च बाहुजैः ॥८९॥

My Brahmin devotees shall cultivate the qualities of tranquillity, self-restraint, forbearance, contentment and the like. The Kshatriyas shall cultivate the qualities of valour, fortitude, generosity etc. (89)

वैश्यैश्च कृषिवाणिज्यकुसीदमुखवृत्तिभिः ।
भवितव्यं तथा शूद्रैर्द्विजसेवादिवृत्तिभिः ॥९०॥

The Vaisya caste shall take to agriculture, trade, banking etc., and the Sudras shall do service to the above three communities. (90)

householders is specified here. According to Shastras, the householders alone are permitted to earn money and give alms. The non householders such as Brahmacharins and Sanyasins are prohibited from earning. So they are not asked to give alms here.

*NOTE: - The number of days of observance may differ according to the relationship.

संस्काराश्चाह्निकं श्राद्धं यथाकालं यथाधनम् ।
स्वस्वगृहानुसारेण कर्तव्यं च द्विजन्मभिः ॥९१॥

The twice born people (the Brahmins, the Kshatriyas, and the Vaisya) shall perform the sixteen “Samskars,” the daily rites and rituals and the Shraddha (ceremonies for the dead) at the prescribed time following the methods mentioned in their respective Grihya Sutras, spending within the limits of their means. (91)*

अज्ञानाज्ज्ञानतो वाऽपि गुरु वा लघु पातकम् ।
क्वापि स्यात्तर्हि तत्प्रायश्चित्तं कार्यं स्वशक्तितः ॥९२॥

If at all my followers happen to commit any sin, serious or negligible, willingly or unwillingly, they stay shall perform the expiatory rituals for the sins within the limits of their means and ability. (92) **

* NOTE: - Every family of ‘Dwija’ belongs to a group of a particular Veda, Shakha (the branch of Veda) and has its own Grihya Sutra.

i.e. Madhyandinees have their Paraskara Kathayayana Sutra, Samavedins have Dranyayaneeya and the Rigvedins have Aswalayana Sutra and so on. So every family of Dwija shall follow its own Grihya Sutra in performing the sixteen Samskaras as well as their religious rites and rituals. The SRAVANA VIDHEE, performance of marriage and even the mode of cremation differs from one another. The mode of Sandhya, Pooja also differs.

** NOTE:-Ability means, physical condition.

वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम् ।
पुराणं भारते तु श्रीविष्णोर्नामसहस्रकम् ॥९३॥
तथा श्रीभगवद्गीता नीतिश्च विदुरोदिता ।
श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवखण्डगम् ॥९४॥
धर्मशास्त्रान्तर्गता च याज्ञवल्क्यऋषेः स्मृतिः ।
एतान्यष्ट ममेष्टानि सच्छास्त्राणि भवन्ति हि ॥९५॥

I hold the following eight scriptures as superior and true authority on our philosophy and religion, (Sat-Shastras).

The Vedas, the Brahmasutra of Vyas, Shree Bhagvata Purana, the Vishnu Sahasranama, Shreemad Bhagavad Gita, the Neeti narrated by Vidura (all the three from Mahabharata) Shree Vasudeva Mahatmiyam from Vaishnava canto of Skanda Purana and Yagnyavalkya Smriti among Dharma Shastras. (93, 94, 95) *

स्वहितेच्छुभिरेतानि मच्छिष्यैः सकलैरपि ।
श्रोतव्यान्यथ पाठयानि कथनीयानि च द्विजैः ॥९६॥

The twice born people (who got the sixteen Samskaras done according to their Grihya Sutra) shall study, preach and propagate all the above said

* NOTE:-There are four Vedas : Rig, Yajus, Sama and Atharva. These are accepted as Holy Scriptures and the sole authority on religion in Hinduism.

Sat – Shastras. And all my disciples wishing their own well being shall listen to these preachings. (96)

तत्राचारव्यवहृतिनिष्कृतानां च निर्णये ।

ग्राह्यामिताक्षरोपेता याज्ञवल्क्यस्य तु स्मृतिः ॥१७॥

Amongst the above scriptures, my follower shall hold the Yagnyavalkya Smriti supported by Mitakshara (Commentary) as the guiding authority in deciding the issues arising over the subjects of the daily routines of rites and rituals, the secular business affairs and the penance or expiation. (97)

श्रीमद्भागवतस्यैषु स्कन्धौ दशमपञ्चमौ ।

सर्वाधिकतया ज्ञेयौ कृष्णमाहात्म्यबुद्धये ॥१८॥

The fifth and tenth canto of Shree Bhagvata Purana shall be regarded as best among these scriptures for clear understanding of the greatness and glory of Shree Krishna. (98)

दशमः पंचमः स्कन्धो याज्ञवल्क्यस्य च स्मृतिः ।

भक्तिशास्त्रं योगशास्त्रं धर्मशास्त्रं क्रमेण मे ॥१९॥

I hold that the tenth and fifth canto of Shreemad Bhagavata Purana as Bhakti Shastra and Yoga Shastra respectively and the Yagnyavalkya Smriti as Dharma Shastra. (99)

शारीरकाणां भगवद्गीतायाश्चावगम्यताम् ।

रामानुजाचार्यकृतं भाष्यमाध्यात्मिकं मम ॥२०॥

It should be kept in mind that the commentaries on Vyasa Sutra (Vedanta Sutra) and Bhagavad Gita both by Shree Ramanujacharya are accepted by me as the sole authority on my philosophical and spiritual decisions. (100)

एतेषु यानि वाक्यानि श्रीकृष्णस्य वृषस्य च ।

अत्युत्कर्षपराणि स्युस्तथा भक्तिविरागयोः ॥२०१॥

मन्तव्यानि प्रधानानि तान्येवेतरवाक्यतः ।

धर्मेण सहिता कृष्णभक्तिः कार्येति तद्रहः ॥२०२॥

In the Scriptures above mentioned, those portions which describe glory of Shree Krishna and greatness of Dharma (religious duty), Bhakti (devotion to God), Vairagya (asceticism), should be regarded more important than the other portions. The essence of those portions is that one shall practice devotion to God and at the same time shall perform one's religious duties also. (101,102)

धर्मो ज्ञेयः सदाचारः श्रुतिस्मृत्युपपादितः ।

माहात्म्यज्ञानयुग्भूरिस्नेहो भक्तिश्च माधवे ॥२०३॥

“Dharma shall be known as the actions of persons according to their Varna and Ashrama enjoined by the Shruties (Vedas) and Smriti (like Manusmriti, Yagnyavalkya Smriti etc.) Bhakti (devotion) shall be known as the limitless love to

“MADHAVA” Shree Krishna combined with the realisation of His glory. (103)

वैराग्यं ज्ञेयमप्रीतिः श्रीकृष्णोत्तरवस्तुषु ।

ज्ञानं च जीवमायेशरूपाणां सुष्ठु वेदनम् ॥१०४॥

“Vairagya” (renunciation) means the detachment from the world except Shree Krishna. And knowledge means the clean understanding of the characteristic features of the JEEVA (self), the MAYA (matter), and the EASWARA (God). (104)

हृत्स्थोऽणुसूक्ष्मश्चिद्रूपो ज्ञाता व्याप्यास्त्रिलां तनुम् ।

ज्ञानशक्त्या स्थितो जीवो ज्ञेयोच्छेद्यादिलक्षणः ॥१०५॥

Jeeva is ‘self’ (it is called Jeevatma also.) He is the knower (in function), knowledge (in material), indivisible part of an atom (in size), abstract (in appearance) and non-resistant (in nature). He resides in the main controlling part of the body and pervades it through the force of his knowledge. He is described as formless; shapeless, changeless and eternal one, who can never be destroyed by any means at any time. (105)

त्रिगुणात्मा तमः कृष्णशक्तिर्देहतदीययोः ।

जीवस्य चाहंममताहेतुर्मायावगम्यताम् ॥१०६॥

Maya is the force of God which is a combination of three qualities (Satwa, Rajas and

Tamas)) of matter; but generally called as ‘Tamas and which causes the psychological bond between the Jeevatma and his body as well as Jeevatma and the world through the body. And it is he main cause of the “ego” “I” (I am Mr.X) and the attachment ‘mine’ (this is mine). (106)

हृदये जीववज्जीवे योऽन्तर्यामितया स्थितः ।

ज्ञेयः स्वतंत्र ईशोऽसौ सर्वकर्मफलप्रदः ॥१०७॥

Easa or Easwara is the God, who as an immanent and independent controller, is present in the Jeeva, like Jeeva is in the body, and who reward the Jeevas, the fruits of all their activities*. (*Karma, either good or bad.) (107)

स श्रीकृष्णः परंब्रह्म भगवान् पुरुषोत्तमः ।

उपास्य इष्टदेवो नः सर्वाविर्भावकारणम् ॥१०८॥

And, that God is Shree Krishna. He is called as the Prama-Brahman. He is called as Bhagwan, and Purushottama. He is the cause of all creations and incarnations. He is our beloved God. He is the object of our contemplation or meditation. (108)

स राधया युतो ज्ञेयो राधाकृष्ण इति प्रभुः ।

रुक्मिण्या रमयोपेतो लक्ष्मीनारायणः स हि ॥१०९॥

ज्ञेयोऽर्जुनेन युक्तोऽसौ नरनारायणाभिधः ।

बलभद्रादियोगेन तत्तन्नामोच्यते स च ॥११०॥

He shall be known as Radhakrishna when he is accompanied by Radha. He shall be known as 'Lakshmi-Narayana', when accompanied by Rukmani or Lakshmi. He shall be known as Nara Narayana when associated with Arjuna. (And as Rama Krishna, when associated with Balarama.) (109,110)

एते राधादयो भक्तास्तस्य स्युः पार्श्वतः क्वचित् ।
क्वचित्तदङ्गेतिस्नेहात्स तु ज्ञेयस्तदैकलः ॥१११॥

At times Radha and others (mentioned above) be seen by the side of Shree Krishna and sometimes they are absorbed in Him, due to extreme love. Then, He shall be considered one. (Single unit.) (111)

अतश्चास्य स्वरूपेषु भेदो ज्ञेयो न सर्वथा ।
चतुरादिभुजत्वं तु द्विबाहोस्तस्य चैच्छिकम् ॥११२॥

Therefore, no one shall misunderstand that Shree Krishna is different from Narayana or Rama Krishna or Radhakrishna. He, at His will appears some times with two arms and at times with four or with many. (112)

तस्यैव सर्वथा भक्तिः कर्तव्या मनुजैर्भुवि ।
निःश्रेयसकरं किञ्चित्ततोऽन्यन्नेति दृश्यताम् ॥११३॥

All the people on this earth shall pursue the devotion to Shree Krishna and to Shree Krishna

alone. It should be kept in mind that there is no other way for ultimate as salvation than the devotion to Him. (Refer the note given to the Sloka No.47.) (113)

गुणिनां गुणवत्ताया ज्ञेयं ह्येतत् परं फलम् ।
कृष्णे भक्तिश्च सत्सङ्गोऽन्यथा यान्ति विदोऽप्यधः११४

The supreme aim of having good virtues is to pursue the divine devotion to Shree Krishna and to have the good company of His devotees. If this goal is not achieved, even scholars will meet their fate. (114)

कृष्णस्तदवताराश्च ध्येयास्तत्प्रतिमापि च ।
न तु जीवा नृदेवाद्या भक्ता ब्रह्मविदोऽपि च ॥११५॥

My devotees shall offer worship only to Shree Krishna and His incarnations as well as His images. And never shall offer worship to any Jeeva though they may be Devas or great devotee or seer of Brahman. (115)*

* NOTE :- In the previous Stanzas, Shree Bhagwan taught us that Shree Krishna, the Easwara, is present within our Jeeva or Self and also asked us to see them through Bhakti i.e. Bhakti Yoga (Contemplation). It follows that one shall see the Jeeva as a pre requisite to see the Antaryami (Immanent controller). Now Bhagwan teaches us the mode of contemplation to see the Jeeva and the mode of Bhakti.

निजात्मानं ब्रह्मरूपं देहत्रयविलक्षणम् ।
विभाव्य तेन कर्तव्या भक्तिः कृष्णस्य सर्वदा ॥११६॥

(The Self, describe in Stanza-116).

Through meditation or Yoga my devotees shall distinguish the Jeeva from the three sorts of his external bodies (the Sthula, Sukshma and the Karana Sareeras) and enjoy his distinctive qualities. Then they will realise that the Self is the Rupam of Brahman (form or body of Brahman). After this achievement, they shall always concentrate their mind in Bhakti Yoga (the same meditation turns as Bhakti to Shree Krishna – the immanent soul. All shall practice this, though it is difficult). (Vide SHIKSHAPATRI BHASHYA page 450) (116)*

श्रव्यः श्रीमत्रगवतदशमस्कन्ध आदरात् ।
प्रत्यहं वा सकृद्दर्शे वर्षे वाच्योऽथ पण्डितैः ॥११७॥

All shall listen with reverence the tenth canto of Shreemad Bhagavata daily or at least once a year. And the scholars shall read and deliver discourse every day or at least once in a year. (117)

* NOTE: Always means till death. The practice of Bhakti Yoga is a continuous process throughout one's life. (See Vyasa Sutra, Chapter 4, 1, sutra 12)

कारणीया पुरश्चर्या पुण्यस्थानेऽस्य शक्तिः ।
विष्णुनामसहस्रादेश्चापि कार्येऽप्सितप्रदा ॥११८॥

According to their means, my devotees, shall arrange for the holy recitation of this tenth canto of Shreemad Bhagavata, or Vishnu SahasraNama or holy scriptures, (mentioned previously), by holy Brahmins, at holy places. This will yield the desired results. (118)

दैव्यामापदि कष्टायां मानुष्यां वा गदादिषु ।
यथा स्वपररक्षा स्यात्तथा वृत्त्यं न चान्यथा ॥११९॥

APAD-DHARMA

(Religious rules as modified for practice in difficult times – Refer Sloka no.48)

They shall follow these rules of conduct in such a way as to protect themselves and others from illness or any difficulty that may be faced due to human error or by providence. They shall be never careless. (119)

देशकालवयोवित्तजातिशक्त्यनुसारतः ।
आचारो व्यवहारश्च निष्कृतं चावधार्यताम् ॥१२०॥

They shall take into consideration the place, time, their cast, age, financial condition and capacity, when they practice their religious duties, the expiation and code of secular conduct.

मतं विशिष्टाद्वैतं मे गोलोको धाम चेप्सितम् ।
तत्र ब्रह्मात्मना कृष्णसेवा मुक्तिश्च गम्यताम् ॥१२१॥

All my disciples shall understand that my school of Vedanta is VISHISHTADWAITA of Shree Ramanuja and my beloved adobe is GOLOKDHAMA and the MUKTI one shall desire is to get the divine body in the Dhama just like that of Brahman and to render service to God Shree Krishna. (121)

एते साधारणा धर्माः पुंसां स्त्रीणां च सर्वतः ।
मदाश्रितानां कथिता विशेषानथ कीर्तये ॥१२२॥

The code of religious conduct so far described in common for all my disciples both males and females. Now I shall tell some special codes of conduct for distinctive groups. (122)

मज्ज्येष्ठावरजभ्रातृसुताभ्यां तु कदाचन ।
स्वासन्नसम्बन्धहीना नोपदेश्या हि योषितः ॥१२३॥

Codes of conduct given to Acharyas of the Sect:-

The two sons (Shree Ayodhyaprasadaji Maharaja and Raghuviraji Maharaja) of my elder and younger brother respectively shall not give Mantras or initiation to women who are not closely related to them. (123)

न स्रष्टव्याश्च ताः क्वापि भाषणीयाश्च ता नहि ।
क्रौर्यं कार्यं न कस्मिंश्चिद्भ्यासो रक्ष्यो न कस्यचित्

They (Acharyas born in my family who are religious and spiritual heads of my Sect) shall neither touch nor converse with such women (as mentioned above) they shall never be cruel to any one and shall not keep under their custody anything mortgaged or deposited on trust. (124)

प्रतिभूत्वं न कस्यापि कार्यं च व्यावहारिके ।
भिक्षयापदतिक्रम्या न तु कार्यमृणं क्वचित् ॥१२५॥

They shall not stand as surity for any one in social or legal dealings. In the event of financial crises they may live on charity and shall never incur debts. (125)*

स्वशिष्यार्पितधान्यस्य कर्तव्यो विक्रयो न च ।
जीर्णं दत्त्वा नवीनं तु ग्राह्यं तन्नैष विक्रयः ॥१२६॥

They shall not sell the food grains offered to them by their disciples. But may exchange them for it does not amount to sell. (126)

भाद्रशुक्लचतुर्थ्यां च कार्यं विघ्नेशपूजनम् ।
इषकृष्णचतुर्दश्यां कार्यार्चा च हनुमतः ॥१२७॥

They shall offer worship to Lord Shree

* NOTE: - The idea is that Acharyas shall spend within their means.

Ganesha on the fourth day of the bright half of the month Bhadrapada (bhadarvo) and to Shree Hanumanji on the fourteenth day of the dark half of the month Ashwin (asho) every year. (127)

मदाश्रितानां सर्वेषां धर्मरक्षणहेतवे ।

गुरुत्वे स्थापिताभ्यां च ताभ्यां दीक्ष्या मुमुक्षवः ॥१२८॥

I have enthroned both of them with a view to protect and preserve our religion. They shall initiate those disciples who are desirous of salvation. (Mukti). (128)

यथाधिकारं संस्थाप्याः स्वे स्वे धर्मे निजाश्रिताः ।

मान्याः सन्तश्च कर्तव्यः सच्छास्त्राभ्यास आदरात्

They shall maintain discipline among the disciples and see that they (disciples) follow the precepts accordingly and perform their religious duties within their precincts. They shall honour the saints and shall study the Vedas and Shastras with reverence. (129)

मया प्रतिष्ठापितानां मन्दिरेषु महत्सु च ।

लक्ष्मीनारायणादीनां सेवा कार्या यथाविधि ॥१३०॥

They shall render and keep up worship and service as mentioned in the shastras to the deities such as Shree Lakshmi Narayana and others installed by me in the temples big or small. (See

BHASYA under the Sloka.) (130)

भगवन्मन्दिरं प्राप्तो योऽन्नार्थं कोऽपि मानवः ।

आदरात्स तु सम्भाव्यो दानेनान्नस्य शक्तितः ॥१३१॥

Any one coming to the temple seeking food shall be treated by them with respect by offering him food to the best of their capacity. (131)

संस्थाप्य विप्रं विद्वांसं पाठशालां विधाप्य च ।

प्रवर्तनीया सद्विद्या भुवि यत्सुकृतं महत् ॥१३२॥

They shall establish "PATHASHALAS" (Educational institution) and appoint Brahmin Scholars in them, to propagate Vedas and Shastras which are called here as Sat-Vidhaya. This is the act of greatest piety. (132)

अथैतयोस्तु भार्याभ्यामाज्ञया पत्युरात्मनः ।

कृष्णमन्त्रोपदेशश्च कर्तव्यः स्त्रीभ्य एव हि ॥१३३॥

Special code of conduct for the wife of Acharya:-

And the consort of the Acharya, with the permission of her husband shall give the Mantra of Shree Krishna, to women only. (133).

स्वासन्नसम्बन्धहीना नरास्ताभ्यां तु कर्हिचित् ।

न स्पृष्टव्या न भाष्याश्च तेभ्यो दर्श्यं मुखं न च १३४

She shall not touch, or speak to, or Show her face to any man, who has no nearest blood relation. (134)

गृहाख्याश्रमिणो ये स्युः पुरुषा मदुपाश्रिताः ।
स्वासन्नसम्बन्धहीना न स्पृश्या विधवाश्च तैः ॥१३५॥

Duties of House-holders :- (Grihasthas)

The Grihasthas (House-holders) among my disciples shall not touch any widow who has no thick relationship with them. (135)

मात्रा स्वस्रा दुहित्रा वा विजने तु वयःस्थया ।
अनापदि न तैः स्थेयं कार्यं दानं न योषितः ॥१३६॥

They shall never stay in a secluded place, even with their mother, sister or daughter, who are of young age except in emergencies and shall never give away their wives in alms to any body. (136)

प्रसङ्गो व्यवहारेण यस्याः केनापि भूपतेः ।
भवेत्स्याः स्त्रियाः कार्यः प्रसङ्गो नैव सर्वथा ॥१३७॥

They shall never have any contact with a woman who has connection with a ruler for known or unknown reasons. (137)

अन्नाद्यैः शक्तितोऽभ्यर्च्यो ह्यतिथिस्तैर्गृहागतः ।
दैवं पैत्र्यं यथाशक्ति कर्तव्यं च यथोचितम् ॥१३८॥

They shall receive the guests who come to their house and offer them food etc. with hospitality as far as they can. And they shall offer Poojas to gods and shraddha* to the ancestors

*NOTE: - The Shraddha shall be performed in the same Tithi in the same month in which they died.

(parents and grand parents dead) as prescribed in the Shastras. (138)

यावज्जीवं च शुश्रूषा कार्या मातुः पितुर्गुरोः ।
रोगार्तस्य मनुष्यस्य यथाशक्ति च मामकैः ॥१३९॥

As far as possible, my disciples shall attend to their mother, father, preceptor and a sick person and render service with proper care and nursing as they live.(139)

यथाशक्त्युद्यमः कार्यो निजवर्णाश्रमोचितः ।
मुष्कच्छेदो न कर्तव्यो वृषस्य कृषिवृत्तिभिः ॥१४०॥

As far as possible they shall engage themselves in such occupation suited to their cast (varna) and mode of life (Ashrama). Those who are farmers shall not engage in castration of a bull. (140)

यथाशक्ति यथाकालं सङ्ग्रहोऽन्नधनस्य तैः ।
यावद्द्वयं च कर्तव्यः पशुमद्भिस्तृणस्य च ॥१४१॥

They shall, at proper seasons save and store money and food-grains sufficient to their future requirements, according to their ability. Those who own cattle shall store sufficient stock of fodder also. (141)

गवादीनां पशूनां च तृणतोयादिभिर्यदि ।
सम्भावनं भवेत्स्वेन रक्ष्यास्ते तर्हि नान्यथा ॥१४२॥

The householders may keep cows and other

cattle only if they can afford to look after them well by feeding them with fodder; water etc. properly, otherwise they shall not keep them. (142)

ससाक्ष्यमन्तरा लेखं पुत्रमित्रादिनापि च ।

भुवित्तदानादानाभ्यां व्यवहार्यं न कर्हिचित् ॥१४३॥

Without a written record, signed by witness, my disciples shall not enter in business transactions such as sale or purchase of property, lending or borrowing money, with any person, even with son or a friend. (143)

कार्ये वैवाहिके स्वस्यान्यस्य वार्षधनस्य तु ।

भाषाबन्धो न कर्तव्यः ससाक्ष्यं लेखमन्तरा ॥१४४॥

Whenever they enter into marriage agreements, they shall not depend on mere oral assurances regarding the amount payable to either party, but shall make a written record signed by witness. (144)

आयद्रव्यानुसारेण व्ययः कार्यो हि सर्वदा ।

अन्यथा तु महद्दुःखं भवेदित्यवधार्यताम् ॥१४५॥

They shall always spend only within the limit of their income. They shall keep it in mind clearly that non-adherence to this policy will lead to distress. (145)

द्रव्यस्यायो भवेद्यावान् व्ययो वा व्यावहारिके ।

तौ संस्मृत्य स्वयं लेख्यौ स्वक्षरैः प्रतिवासरम् ॥१४६॥

After clearly recollecting the daily income and expenditures they shall record it in a diary and maintain proper accounts. (146)

निजवृत्त्युद्यमप्राप्तधनधान्यादितश्च तैः ।

अर्ष्यो दशांशः कृष्णाय विंशोऽशस्त्वह दुर्बलैः ॥१४७॥

They shall offer to Shree Krishna one tenth of the income received through their occupations. Householders with limited sources of income may offer one twentieth of it. (147)

एकादशीमुखानां च व्रतानां निजशक्तिः ।

उद्यापनं यथाशास्त्रं कर्तव्यं चिन्तितार्थदम् ॥१४८॥

They shall accomplish all the religious ceremonies such as observing fast on Ekadashi and the like ones, as prescribed in the Shastras, to the best of their ability as this will fulfil all their wishes. (148)

कर्तव्यं कारणीयं वा श्रावणे मासि सर्वथा ।

बिल्वपत्रादिभिः प्रित्या श्रीमहादेवपूजनम् ॥१४९॥

During the month of Shravana, they shall perform or arrange to perform Pooja with devotion to Lord Mahadeva (Shiva) at any cost by offering Bilva leaves and flowers. (149)

स्वाचार्यान्न ऋणं ग्राह्यं श्रीकृष्णस्य च मन्दिरात् ।

ताभ्यां स्वव्यवहारार्थं पात्रभूषांशुकादि च ॥१५०॥

They shall not borrow money from their Acharya or from the temple of Lord Shree Krishna nor shall they borrow from them any utensils, ornaments or garments or such other things for their personal use. (150)

श्रीकृष्णगुरुसाधूनां दर्शनार्थं गतौ पथि ।

तत्स्थानेषु च न ग्राह्यं परान्नं निजपुण्यहृत् ॥१५१॥

While going on a pilgrimage to worship Lord Krishna or to a saint or a preceptor, they shall not accept food offered by others either on the way or at those places, because such acts take away the fruits of our good deeds (Punya) i.e. the sacredness of the pilgrimage. (151)

प्रतिज्ञातं धनं देयं यत्स्यात्तत् कर्मकारिणे ।

न गोप्यमृणशुद्ध्यादि व्यवहार्यं न दुर्जनैः ॥१५२॥

One shall pay the labourer, the proper remuneration as promised, (of course after the completion of the given work) and shall not conceal the matters regarding clearing of debt, marriage-connections, or pedigree etc. Also shall not have dealings with the wicked. (152)

दुष्कालस्य रिपुणां वा नृपस्योपद्रवेण वा ।

लज्जाधनप्राणनाशः प्राप्तः स्याद्यत्र सर्वथा ॥१५३॥

मूलदेशोऽपि स स्वेषां सद्य एव विचक्षणैः ।

त्याज्यो मदाश्रितैः स्थेयं गत्वा देशान्तरं सुखम् ॥१५४॥

In the event of famine, harassment by enemies or rulers, which may result in loss of dignity, loss of property or life, my disciples shall be so discreet as to quit even their native place and migrate to other places where they can live comfortably. (153,154)

आढ्यैस्तु गृहिभिः कार्या अहिंसा वैष्णवा मखाः ।

तीर्थेषु पर्वेषु तथा भोज्या विप्राश्च साधवः ॥१५५॥

Those house-holders who are quite well to do shall perform non-violent Vaishnava sacrifices (Yagnas) (where no killing of animal is involved). They shall feed the Brahmins and ascetics in places of pilgrimage and also in auspicious days. (155)

महोत्सवा भगवतः कर्तव्या मन्दिरेषु तैः ।

देयानि पात्रविप्रेभ्यो दानानि विविधानि च ॥१५६॥

They shall also arrange to celebrate festivals on grand scales in the temples and shall offer various things in charity to deserving Brahmins. (156)

मदाश्रितैर्नृपैर्धर्मशास्त्रमाश्रित्य चाखिलाः ।

प्रजाः स्वाः पुत्रवत्पाल्या धर्मः स्थाप्यो धरातले १५७/

Code of conduct for the rulers:-

Those rulers who are my followers shall

protect their subjects just as they would do their children in conformity with the tenets of Dharma Shastras (Holy Scriptures) and they shall establish the rule of Dharma on the earth. (157) *

राज्याङ्गोपायषड्वर्गा ज्ञेयास्तीर्थानि चाञ्जसा ।

व्यवहारविदः सभ्या दण्ड्यादण्ड्याश्च लक्षणैः ॥१५८॥

The rulers shall acquire perfect knowledge of: 1. The seven constituent parts of the state, 2. The four expedient devices, 3. The six aspects of diplomacy. They shall also study and understand (through spies) the nature of bureaucrats appointed in various posts in their kingdom. They shall appoint persons who well-versed in the art of state crafts as ministers and shall be able to identify by their characteristics, the persons who deserve to be punished and those who do not deserve to be punished. (158)**

सभर्तृकाभिर्नारीभिः सेव्यः स्वपतिरीशवत् ।

अन्धो रोगी दरिद्रो वा षण्ढो वाच्यं न दुर्वचः ॥१५९॥

* Note: Rules to be followed by the ruling class are framed by Manu, Brihaspati, Sukracharya, Parasara, Vyasa etc.

** Note: The seven constituents for the state are: 1. The king. 2. The ministers. 3. The allies. 4. Treasury. 5. Territories. 6. Forts. 7. Armies.

Four expedient devices:-

1. Councilation. 2. Bribery, 3. Sowing dissensions in enemies. 4. Punishing.

Special duties of married women

Female whose husband is alive shall render service to her husband taking him as her God and shall never use harsh words against him, though he is blind, sick or impotent or poor.

रूपयौवनयुक्तस्य गुणिनोऽन्यनरस्य तु ।

प्रसङ्गो नैव कर्तव्यस्ताभिः साहजिकोऽपि च ॥१६०॥

She shall never have acquaintance even casually, with any handsome young man (other than the husband) even though he may be a man of good character. (160)

नरेक्ष्यनाभ्यूरुकुचाऽनुत्तरीया च नो भवेत् ।

साध्वी स्त्री न च भण्डेक्षा न निर्लज्जादिसङ्गिनी ।

The devout housewife shall never keep her body without an upper garment and shall not dress in such a way that may expose her naval, thighs or breast to the viewers. She shall not look at persons of mimical nature and never make acquaintance with a woman who knows no modesty (161)

भूषासदंशुकधृतिः परगोहोपवेशनम् ।

त्याज्यं हास्यादि च स्त्रीभिः पत्यौ देशान्तरं गतेः १६२

Six aspects of diplomacy:

1. Alliance. 2. Warfare. 3. Invasion. 4. Double dealing. 5. Seeking protection. 6. Standing firm against enemy.

Putting on luxurious dress of ornaments, staying in the house of others and merriment even with ladies shall be avoided while her husband is staying away in a far off land. (162)

विधवाभिस्तु योषाभिः सेव्यः पतिधिया हरिः ।
आज्ञायां पितृपुत्रादेर्वृत्यं स्वातन्त्र्यतो न तु ॥१६३॥

Code of Conduct for widows

Widows shall render service to God taking him in the place of her husband and live with their father, brothers or sons render their care. They shall never live independent ladies. (163)

स्वासन्नसम्बन्धहीना नराः स्पृश्या न कर्हिचित् ।
तरुणैस्तैश्च तारुण्ये भाष्यं नावश्यकं विना ॥१६४॥

They shall never touch any male who has no nearest blood relation. Young widows shall never speak to young men without utter necessity. 164

स्तनन्धयस्य नुः स्पर्शं न दोषोऽस्ति पशोरिव ।
आवश्यके च वृद्धस्य स्पर्शं तेन च भाषणे ॥१६५॥

Touching any male child is harmless as touching a cattle and touching or talking to old man is equally harmless, if it is inevitable. 165

विद्याऽनासन्नसम्बन्धात्ताभिः पाठ्या न काऽपि नुः।
व्रतोपवासैः कर्तव्यो मुहुर्देहदमस्तथा ॥१६६॥

Even learning good things from a man who

has no nearest blood relation with her, is to be avoided. The widows shall exercise control over their body and senses by frequent observance of fasts and austerities. (166)

धनं च धर्मकार्येऽपि स्वनिर्वाहोपयोगि यत् ।
देयं ताभिर्न तत् क्वापि देयं चेदधिकं तदा ॥१६७॥

The wealth kept by the widows for livelihood shall not be spent even for philanthropic use. She shall give only if she possesses more. (167)

कार्यश्च सकृदाहारस्ताभिः स्वापस्तु भूतले ।
मैथुनासक्तयोर्वीक्षा क्वापि कार्या न देहिनोः ॥१६८॥

They shall take food once a day and sleep on the floor. They shall never look at even animals at their sexy cohabitation. (168)

वेषो न धार्यस्ताभिश्च सुवासिन्याः स्त्रियास्तथा ।
न्यासिन्या वीतरागाया विकृतश्च न कर्हिचित् ॥१६९॥

They shall never dress as married woman or like a nun or a female, recluse. They shall never put on an immodest dress. (169)

सङ्गो न गर्भपातिन्याः स्पर्शः कार्यश्च योषितः ।
शृङ्गारवार्ता न नृणां कार्याः श्रव्या न वै क्वचित् ॥

They shall neither keep friendship with, nor touch those ladies who incline abortion. And never talk or listen to the amorous talks of males.

निजसम्बन्धिभिरपि तारुण्ये तरुणैर्नरैः ।
साकं रहसि न स्थेयं ताभिरापदमन्तरा ॥१७१॥

Except under critical conditions a widow who is of young age shall not stay with young man in a solitary place, however nearest relative he may be. (171)

न होलाखेलनं कार्यं न भूषादेश्च धारणम् ।
न धातुसूत्रयुक्सूक्ष्मवस्त्रादेरपि कर्हिचित् ॥१७२॥

Widows shall not pay 'Holy' and never indulge in wearing ornaments or dressing herself in thin delicate garments interwoven with silver or gold threads. (172)

सधवाविधवाभिश्च न स्नातव्यं निरम्बरम् ।
स्वरजोदर्शनं स्त्रीभिर्गोपनीयं न सर्वथा ॥१७३॥

Common duties of women

The womenfolk shall not take bath without having clothes on and shall never conceal their period of menstruation. (173)

मनुष्यं चांशुकादीनि नारी क्वापि रजस्वला ।
दिनत्रयं स्पृशेन्नैव स्नात्वा तुर्येऽह्नि सा स्पृशेत् ॥१७४॥

During the menstrual period, they shall not touch human being, clothes or vessels etc. for three days. They are free to do that only on the fourth day after taking the purifying bath. (174)

नैष्ठिकव्रतवन्तो ये वर्णिनो मदुपाश्रयाः ।
तैः स्पृश्या न स्त्रियो भाष्या न च वीक्ष्याश्च ता धिया
तासां वार्ता न कर्तव्या न श्रव्याश्च कदाचन ।
तत्पादचारस्थानेषु न च स्नानादिकाः क्रियाः ॥१७६॥

Precepts for Naishtika Brahmacharins

The Brahmacharins who get initiation to take life-long celibacy are called here Varnies. The dedicated Varnies who are my disciples shall not look at or speak to ladies deliberately. They shall not discuss about ladies and shall not perform the daily rites such as bathing, Sandhya Vandanas etc. in places normally visited by women. (175, 176)

देवताप्रतिमां हित्वा लेख्या काष्ठादिजापि वा ।
न योषित्प्रतिमा स्पृश्या न वीक्ष्या बुद्धिपूर्वकम् ॥१७७॥

They shall not wilfully touch or look at the portraits or images of women though it is made of wood or metal, except the images of Goddesses.

न स्त्रीप्रतिकृतिः कार्या न स्पृश्यं योषितोऽशुकम् ।
न वीक्ष्यं मैथुनपरं प्राणिमात्रं च तैर्धिया ॥१७८॥

They shall never make images or draw pictures of ladies, never touch the clothes of women and shall not look at the animals at sexual mood wilfully. (178)

न स्पृश्यो नेक्षणीयश्च नारिवेषधरः पुमान् ।

न कार्यं स्त्रीः समुद्दिश्य भगवद्गुणकीर्तनम् ॥१७९॥

They shall neither look at nor touch even a male who is disguised as female. And shall not sing songs even on the greatness of God before ladies. (179)

ब्रह्मचर्यव्रतत्यागपरं वाक्यं गुरोरपि ।

तैर्न मान्यं सदा स्थेयं धीरैस्तुष्टैस्मानिभिः ॥१८०॥

They shall not obey any command forsaking their vow of celibacy even if it is given by their Guru. They shall live always a self-contented life with a steady mind and humility. (180)

स्वातिनैकद्वयमायान्ती प्रसभं वनिता तु या ।

नीवारणीया साभाष्य तिरस्कृत्यापि वा द्रुतम् ॥१८१॥

If any woman tries to advance nearer to them, they shall instantly stop, by taunting her. (181)

प्राणापद्युपपन्नायां स्त्रीणां स्वेषां च वा क्वचित् ।

तदा स्पृष्ट्वापि तद्रक्षा कार्या संभाष्य ताश्च वा ॥१८२॥

But when they find that their own life or the life of a woman is in danger at any time, they shall save her life or their own life by speaking to her or even by touching her. (182)

तैलाभ्यङ्गो न कर्तव्यो न धार्यं चायुधं तथा ।

वेषो न विकृतो धार्यो जेतव्या रसना च तैः ॥१८३॥

They shall not massage their body with oil and shall not keep arms and shall not put on unseemly clothes. And they shall always keep their sense of taste under control. (183)

परिवेषणकर्त्री स्याद्यत्र स्त्री विप्रवेशमनि ।

न गम्यं तत्र भिक्षार्थं गन्तव्यमितरत्र तु ॥१८४॥

They shall have to go out for keeping their religious mendicancy (for their food) to the households of Brahmins (only) but they shall not go to such houses where females have to serve the food. Instead they shall go to those Brahmin's house where males can serve. (184)

अभ्यासो वेदशास्त्राणां कार्यश्च गुरुसेवनम् ।

वर्ज्यः स्त्रीणामिव स्त्रैणपुंसां सङ्गश्च तैः सदा ॥१८५॥

They shall learn Vedas and Shastras and render service to Guru. They shall always avoid contact of those lustful males who often seek contacts of female (womaniser) (185)

चर्मवारि न वै पेयं जात्या विप्रेण केनचित् ।

पलाण्डुलशुनाद्यं च तेन भक्ष्यं न सर्वथा ॥१८६॥

No one, a Brahmin by birth, shall drink water taken from a leather bag. And he shall never take things like onions and garlic. (186)

स्नानं संध्यां च गायत्रीजपं श्रीविष्णुपूजनम् ।

अकृत्वा वैश्वदेवं च कर्तव्यं नैव भोजनम् ॥१८७॥

Taking bath, performing Sandhya Vandan, repeating Gayatri-Mantra performing Vishnu-Pooja and Vaishvadeva Yagna: - are some of the daily religious duties of Brahmins in general. Among these rituals the Naishtika Brahmacharins shall perform every rite and ritual which is proper to their Ashrama the mode of life. Without doing such religious duties, they shall not take food. (187)*

साधवो येऽथ तैः सर्वैर्नैष्ठिकब्रह्मचारिवत् ।

स्त्रीस्त्रैणसङ्गादि वर्ज्यं जेतव्याश्चान्तरारयः ॥१८८॥

Special rules of conduct for Sadhus.

The Sadhus shall avoid association with woman, womanisers, in the same way as the Naishtika Brahmacharins, and observe life-long celibacy. They shall also eliminate their inner enemies. (188) *

सर्वेन्द्रियाणि जेयानि रसना तु विशेषतः ।

न द्रव्यसङ्ग्रहः कार्यः कारणीयो न केनचित् ॥१८९॥

They shall keep all their sensory- organs under their control especially the organ of taste.

* Note: - See SHIKSHAPATRI BHASHYA

** Note: - The inner enemies are lust, anger attachment, avarice, ego and envy.

They shall neither earn or accumulate money nor allow others to do that on behalf. (189)

न्यासो रक्ष्यो न कस्यापि धैर्यं त्याज्यं न कर्हिचित् ।

न प्रवेशयितव्या च स्वावासे स्त्री कदाचन ॥१९०॥

They shall not take safe custody of others' wealth or accept any thing as trust. They shall never lose their forbearance. And shall never permit any woman to enter their residence.

न च सङ्घं विना रात्रौ चलितव्यमनापदि ।

एकाकिभिर्न गन्तव्यं तथा क्वापि विनापदम् ॥१९१॥

They shall never move out at nights without the company of their group even in the day time, they shall not move out alone, except under difficult circumstances. (191)

अनर्घ्यं चित्रितं वासः कुसुम्भाद्यैश्च रञ्जितम् ।

न धार्यं च महावस्त्रं प्राप्तमन्येच्छयापि तत् ॥१९२॥

They shall never wear such clothes which are costly or rosy coloured with designs or robes even though some one may offer as a gift. (192)

भिक्षां सभां विना नैव गन्तव्यं गृहिणो गृहम् ।

व्यर्थः कालो न नेतव्यो भक्तिं भगवतो विना ॥१९३॥

They shall never visit the residence of householders except for religious mendacity or for religious assembly. They (even in their own

residence) shall pursue always devotion to God without wasting their time. (193)

पुमानेव भवेद्यत्र पक्वान्नपरिवेषणः ।
ईक्षणादि भवेन्नैव यत्र स्त्रीणां च सर्वथा ॥१९४॥
तत्र गृह्णित्वा भोक्तुं गन्तव्यं साधुभिर्मम ।
अन्यथाऽमात्रमर्थित्वा पाकः कार्यः स्वयं च तैः ।

They shall go to take food only to those houses where only males can serve food and where no female can come in their view. If this is not possible they shall get the provisions from the householders and prepare their food themselves. (194,195)

आर्षभो भरतः पूर्वं जडविप्रो यथा भुवि ।
अवर्ततात्र परमहंसैर्वृत्यं तथैव तैः ॥१९६॥

In their life and mode of living they shall

* Note:- Bharata the son of Rishbhadeva a Brahmin by birth, was disinterested in worldly affairs. He behaved as dull as possible even though he was seer of "BRAHMAN". His story is narrated in the fifth canto of Shreemad Bhagvatam. He was called 'Paramhansa'. There are four stages in 'Sanyas' according to Hindu Dharma Shasthras. They are:-

1. Kutechaka - One who stays outside of his house, in a hut and take "Bhiksha" (Religious mendicancy) from his son or relatives to keep the mendacity.
2. Bahudaka - One who is living like a Kutechaka, taking Bhiksha not from his relatives but from non-relatives.
3. Hamsa - One who is wandering from village to village keeping mendacity.

follow the ideal behaviour of Jada Bharata, the Paramhansa, and the son of Rishbhadeva. (196) *

वर्णिभिः साधुभिश्चैतैर्वर्जनीयं प्रयत्नतः ।
ताम्बुलस्याहिफेनस्य तमालादेश्च भक्षणम् ॥१९७॥
Common for all Sadhus and Brahmacharins

The Brahmacharins and Sadhus shall refrain, at any cost, from chewing betel leaf of tobacco and taking drugs such as opium. (197)

संस्कारेषु न भोक्तव्यं गर्भाधानमुखेषु तैः ।
प्रेतश्राद्धेषु सर्वेषु श्राद्धे च द्वादशाहिके ॥१९८॥

Both of them shall not take food (in any household) on the occasions of Samskaras (the sixteen Samskaras mentioned in the Slokas No. 91) such as nuptials or annuals death ceremonies or the ceremonies on the eleventh and the twelfth day performed for the dead. (198)

दिवास्वापो न कर्तव्यो रोगाद्यापदमन्तरा ।
ग्राम्यवार्ता न कार्या च न श्रव्या बुद्धिपूर्वकम् ॥१९९॥

They shall not sleep during day times unless

4. Paramhansa - One who has attained the highest-stage of Sanyas and completely detached from worldly affairs and who does not stay for more than one night at one place and who does not go after Bhiksha voluntarily. (Refer Sat-Sangi-Jeevanam, Part V, Chapter 39, Slokas 52, 53, 54. For details see "Parasara Madhaveeyam and Smrithis written by Harita, Atri, and Vishnu etc.)

they fall sick or feel weak. They shall neither speak nor listen to, vulgar words intentionally. (199)

स्वप्यं न तैश्च खट्वायां विना रोगादिमापदम् ।
निश्छद्म वर्तितव्यं च साधुनामग्रतः सदा ॥२००॥

They shall not lie on a cot unless they are too sick, to lie down on floor. They shall always behave without hypocrisy or arrogance before saints.

गालिदानं ताडनं च कृतं कुमतिभिर्जनैः ।
क्षन्तव्यमेव सर्वेषां चिन्तनीयं हितं च तैः ॥२०१॥

And even if they are insulted with harsh words or beaten by wicked persons, they shall not retaliate, but shall forgive those persons and pray for their well-being. (201)

दूतकर्म न कर्तव्यं पेशुनं चारकर्म च ।
देहेऽहन्ता च ममता न कार्या स्वजनादिषु ॥२०२॥

They shall not indulge in the act of messenger or spy and shall not slander. They shall not have the illusion that their body is the self. And shall not have attachment towards relatives. (202)

इति सङ्क्षेपतो धर्माः सर्वेषां लिखिता मया ।
साम्प्रदायिकग्रन्थेभ्यो ज्ञेय एषां तु विस्तरः ॥२०३॥

Thus, the codes of conduct for all my followers are written by me in short. For details one shall

refer to the scriptures, already existing and traditionally accepted. (203)

सच्छास्त्राणां समुद्धृत्य सर्वेषां सारमात्मना ।
पत्रीयं लिखिता नृणामभीष्टफलदायिनी ॥२०४॥

This SHIKSHAPATRI (epistle of precepts) is written by me, after extracting of Holy Scriptures. This will fulfil the wishes of the people. 204

इमामेव ततो नित्यमनुसृत्य ममाश्रितैः ।
यतात्मभिर्वर्तितव्यं न तु स्वैरं कदाचन ॥२०५॥

Therefore, my disciples shall strictly follow this SHIKSHAPATRI and live accordingly. And never shall behave free as they like. (205)

वर्तिष्यन्ते य इत्थं हि पुरुषा योषितस्तथा ।
ते धर्मादिचतुर्वर्गसिद्धिं प्राप्स्यन्ति निद्रितम् ॥२०६॥

And it is certain that those males or females who follow this path will achieve the ultimate four objects of the life of mankind namely, Dharma (virtue) Artha (wealth) Kama (pleasure) and Moksha (salvation) (206) *

नेत्थं य आचरिष्यन्ति ते त्वस्मत्सम्प्रदायतः ।
बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः ॥२०७॥

The males and females of our sect shall understand that those who do not follow the

* Note:- The word Dharma has no synonymous in English.

SHIKSHAPATRI accordingly shall be treated as excommunicated from our sect. (207)

शिक्षापत्र्याः प्रतिदिनं पाठोऽस्या मद्युपाश्रितैः ।

कर्तव्योऽनक्षरज्ञैस्तु श्रवणं कार्यमादरात् ॥२०८॥

My disciples shall daily accomplish the sacred reading of this book. Those who are illiterate shall listen to it with reverence. (208)

वक्त्रभावे तु पूजैव कार्याऽस्याः प्रतिवासरम् ।

मद्रूपमिति मद्भाषी मान्येयं परमादरात् ॥२०९॥

When there is no one to read this book and tell them. They shall worship this book with reverence, taking the SHIKSHAPATRI as my own form. (209)

युक्ताय सम्पदा दैव्या दातव्येयं तु पत्रिका ।

आसुर्या सम्पदाढ्याय पुंसे देया न कर्हिचित् ॥२१०॥

This PATRIKA shall be given to only those who have good qualities and never be given to those who possess evil qualities. (210)*

विक्रमार्कशकस्याब्दे नेत्राष्टवसुभूमिते ।

वसन्ताद्यदिने शिक्षापत्रीयं लिखिता शुभा ॥२११॥

This blessing SHIKSHAPATRI is written on the first day of Vasanta Utsava celebration (Vasanta

panchmi day) in the year 1882 of Vikram era. (AD 1826). (211)

निजाश्रितानां सकलार्तिहन्ता, सधर्मभक्तेखनं विधाता ।
दाता सुखानां मनसेषितानां, तनोतु कृष्णोऽखिलमङ्गलं नः ॥२१२॥

इति श्रीसहजानन्दस्वामिलिखिता

शिक्षापत्री समाप्ता

Lord Krishna relieves all difficulties of his devotees. He protects and promotes Dharma and Bhakti. (Of his devotees.) He grants all the pleasures we desire. May he bless all of us with all pleasures and prosperity. (212)

Thus concludes SHIKSHAPATRI written by Shree Swaminarayana Bhagwan.

“JAY SHREE SWAMINARAYANA”

* NOTE:- The divine and evil qualities described in ‘Shree Bhagavad Gita’ chapter 16.