

# शिक्षापत्री

shikShApatrl

Shlokas in Devanagari and English  
With Meanings in English

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अथ श्री सहजानन्दस्वामिविरचिता शिक्षापत्री  
atha shrI sahajAnandasvAmivirachitA shikShApatrI

And now, compilation of Instructions,  
composed by shrI sahajAnandaswAmI

ध्यानम्  
dhyAnam

Meditation

विज्ञाने विलयं गते प्रसरति क्षोण्यां तमस्यान्तरे  
दिग्भूटेषु भवाध्वगेषु परितः पीडैकशेषे विधौ  
कारुण्यादवतीर्य मुक्तिजन्नी शिक्षामदाधामिमां  
साक्षादक्षरदिव्यधामनिलयस्तामन्वहं चिन्तये १

vijnAne vilayaM gate prasarati kShoNyAM tamasyAntare  
dinmUDheShu bhavAdhvageShu paritaH pIDaikasheShe vidhau  
kAruNyAdavatIrya muktijananiM shikShAmadAdyAmimAM  
sAkShAdakSharadiviyadhAmanilayastAmanvahaM chintaye 1

When true knowledge is destroyed in this world, and darkness, and separation spread;  
when the creatures of the world are confused, and deluded in their rites, and duties, and when only  
suffering remained;  
the one who incarnated out of His compassion, and provided instructions which grant liberation,  
the one who is verily Shri Hari, who resides in the Divine, Undecaying Abode(Aksharadhama), I  
meditate upon those instructions every day!

संसारकर्मविवर्तनपङ्क्तिवर्णां  
नैर्मल्यमाकलयितुं रचितावताराम्  
आविधसन्तमसनिर्हरणे समर्थाम्  
आदेशपत्रि भवतीमनुयिन्तयामि २  
saMsArakardamavivartanapankilAnAM  
nairmalyamAkalayituM rachitAvatArAm  
AvidyasantamasanirharaNe samarthAm  
Adeshapatri bhavatImanuchintayAmi 2

Those who have been besmirched by wallowing in the dirt of samsAra;  
O Adesha-patri(Compilation of instructions) which has come into this existence to wash them off their  
impurities, which is capable of destroying the darkness of ignorance, O Shikshapatri, I meditate upon  
you!

ऽऽप्यञ्जनशलाकेयमन्तस्तिमिरहारिणी  
प्रज्ञादृष्टिप्रकाशाय शिक्षापत्र्युपसेव्यताम् ३  
kApyanjanashalAkeyamantastimirahAriNI  
prajnAdRShTiprakAshAya shikShApatryupasevyatAm 3

This compilation is such kind of a torch of light which removes the darkness within!  
In order to light up the sight of perception, may you take refuge in this Shikshapatri.

नानादेशनिवासिशिष्यजनतामुद्दिश्य याऽऽविष्कृता  
साक्षादक्षरवासिना नृवपुषा नारायणेन स्वयम्  
सा त्वं सङ्ग्रथितासि पावनि शतानन्दर्षिणा ग्रन्थतः  
शिक्षापत्रि भवापहन्त्रि भवतीमम्बान्वहं यिन्तये ४  
nAnAdeshanivAsishiShyajanatAmuddishya yAviShkRtA  
sAkShAdakSharavAsinA nRvapuShA nArAyaNena svayam

sA tvaM sangrathitAsi pAvani shatAnandarShiNA granthataH  
shikShApatri bhavApahantri bhavatImambAnvahaM chintaye 4

O one that has been revealed addressing the disciples residing in various lands,  
that has been composed by the one who resides in Akshara-dham, who is verily a human incarnation  
of Lord Narayana,

that you, O Sacred One, have been compiled by Shatananda Muni as a book!  
O Shikshapatri, O Remover of Wordly suffering, O Mother, I always contemplate upon you!

शतानन्देन मुनिना मध्येसत्सङ्गिज्जवनम्  
ग्रथितां भगवत्प्रोक्तां शिक्षापत्रीमहं श्रये प  
shatAnandena muninA madhyesatsangijvanam  
grathitAM bhagavatproktAM shikShApatrimahaM shraye 5

I take refuge in the Shikshapatri revealed by Bhagwan Shri Swaminarayan and compiled by Sri  
Shatananda Muni in the middle of Sri Satsangijvanam.

समस्तशास्त्रदुग्धाब्धि मध्योद्धृतमनुत्तमम्  
शिक्षापत्र्यमृतं किञ्चिदमृतत्वाय कल्पते ६  
samastashAstradugdhAbdhi madhyoddhRtamanuttamam  
shikShApatryamRtaM kinchidamRtatvAya kalpate 6

This immortal elixir Shikshapatri has been churned out as an essence from the middle of the endless  
ocean of milk, which is all the Shastras. This indeed results in attaining to one's immortal nature!

शिक्षापत्र्यमृतं यदेव सङ्गानन्दः शरण्यः सताम्  
देवः प्राशयद्वाश्रितानिह मुकुन्दानन्दमुष्यान् पूरा  
यत्पीत्वा प्रभवन्ति सम्पदमनायासेन तामासुरी -

मुञ्चेतुं तद्गुपास्महे भवभयप्रध्वंसनैकौषधम् ७  
shikShApatryamRtaM yadeva sahajAnandaH sharaNyaH satAm  
devaH prAshayadAshritAniha mukundAnandamukhyAn pUrA  
yatpltvA prabhavanti sampadamanAyAsena tAmAsurl-  
muchChettuM tadupAsmahe bhavabhayapradhvaMsanaikauShadham 7

This elixir of Shikshapatri which has been first given to Swami Mukundananda and other main disciples, by Swami Sahajananda, who is the refuge of the pious, drinking which they become capable of uprooting all the darkness and demonic tendencies, I worship that Shikshapatri, which is indeed a medicine which destroys all the fears of existence!

संसारसागरगतान्स्वयमुद्धिधीर्षुः  
श्रेयस्तदेकमपिवेष्वसिकाङ्क्षमाशुः  
आदेशमाविपितुमादृतपत्रलेखो  
नारायणः स्फुरतु मे हृदि वर्णिविषः ८  
saMsArasAgaragatAnsvayamuddidhIrShuH  
shreyastadekamakhileShvabhikAnkShamANaH  
AdeshamAlikhitumAdRtapatralekho  
nArAyaNaH sphuratu me hRdi varNiveShaH 8

With an intention to uplift those who are drowning in the ocean of Samsara, and he himself with a desire to provide all of them well-being, the one who has taken up the task of compiling a list of instructions, that Lord Narayana, in the attire of a Varni human, may he shine in my heart!

व्यञ्जयन्ताश्रितस्नेहं मुग्धस्मितमुष्णाम्बुजः  
आदेशमाविपन्नस्तु हृदि मे धर्मनन्दनः ९  
vyanjayantAshritasnehaM mugdhasmitamukhAmbujaH

The one with a lotus-like face, with an enchanting smile, manifesting well-being to those who seek his  
refuge,

may the son of Dharma deva, reside in my heart compiling a list of instructions.

स्वामिनारायणस्यैतत् स्वरूपमपरं हरेः

शिक्षापत्र्यात्मना भूमौ यकास्त्वप्पिलमङ्गलम् १०

svAminArAyaNasyaitat svarUpamaparaM hareH

shikShApatryAtmanA bhUmau chakAstvakhilamangalam 10

This other ultimate form of Lord hari, as Swaminarayana,  
himself in the form of this Shikshapatri, may He shine forth auspiciousness on every creature on this  
earth!

शिक्षापत्रि समस्तशिष्यनिवहैरभ्यर्थितेनादरात्

देवेनाप्पिलकारणेन सहजानन्देन याऽऽविष्कृता

तां त्वां सर्वफलप्रदां भगवतो देवस्य तस्यापरां

मूर्तिं देवि विभावयन्ननुदिनं सेवे मुहुः प्रेमतः ११

shikShApatri samastashiShyanivahairabhyarthitenAdarAt

devenAkhilakAraNena sahajAnandena yAviShkRtA

tAM tvAM sarvaphalapradAM bhagavato devasya tasyAparAM

mUrtiM devi vibhAvayannanudinaM seve muhuH premataH 11

O Shikshapatri, which has been revealed upon the ardent request of all the disciples of the Divine  
Swami Sahajananda, the eternal cause,

to that you, who bestows all results, who is verily the other form of that lord,

O Goddess, contemplating upon you every day, I follow you in loving service!

शिक्षापत्रमृतम् हिताय जगतामाविष्कृतं यन्मया  
मद्भक्तैरिदमादरादनुद्दिनं सेव्यं समस्तैरपि  
ध्यादिष्टमनुस्मरन् भगवतः प्रेम्णाऽन्वहं यः पठेत्  
शिक्षापत्रमिदं स याति परमम् धामाक्षरं शाश्वतम् १२  
shikShApatryamRtam hitAya jagatAmAviShkRtaM yanmayA  
madbhaktairidamAdarAdanudinaM sevyam samastairapi  
ityAdiShTamanusmaran bhagavataH premNANvahaM yaH paThet  
shikShApatramidaM sa yAti paramam dhAmAkSharaM shAshvatam 12

"This elixir Shikshapatri which has been revealed for global well-being by me,  
this shall be followed with reverence by all my devotees every day!"

Remembering this instruction of the Lord, the one who reads this Shikshapatri with love regularly,  
shall attain to the ultimate, undecaying, eternal abode(parama-akshara-dhAmam).

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अथ शिक्षापत्री  
atha shikShApatrI

And now,  
the compilation of instructions...

वामे यस्य स्थिता राधा श्रीश्च यस्यास्ति वक्षसि  
वृन्दावनविहारं तं श्रीकृष्णं हृदि यिन्तये १  
vAme yasya sthita rAdha shrIshcha yasyAsti vakShasi

vRndAvanavihAraM taM shrIkRShNaM hRdi chintaye 1

On whose left, devI rAdhA is situated,  
upon whose chest, lakShmI devI exists,  
the one who roams in vRndAvan,  
that kRShNa, I contemplate upon in my heart!

लिप्सामि सहजानन्दस्वामी सर्वाङ्गिजाश्रितान्  
नानादेशस्थितान् शिक्षापत्रीं वृत्तालयस्थितः २

likhAmi sahajAnandasvAmI sarvAnnijAshritAn  
nAnAdeshasthitAn shikShApatrIM vRttAlayasthitaH 2

I, sahajAnandasvAmI, residing in vRttAlaya(Vadatal),  
shall now write a compilation of my teachings for all the students  
across various lands, who have sought refuge in me!

भ्रात्रो रामप्रतापेच्छारामयोर्धर्मजन्मनोः

यावयोध्याप्रसादाप्यरघुवीराभिधौ सुतौ ३

bhrAtro rAmapratApechChArAmayordharmajanmanoH  
yAvayodhyAprasAdAkhyaraghuvIrAbhidhau sutau 3

Of my brothers rAmapratApa, and ichChArAma, all of us born to dharmadeva,  
their sons namely ayodhyAprasAda, and raghuvIra respectively...

मुकुन्दानन्दमुप्याश्च नैष्ठिका ब्रह्मचारिणः

गृहस्थाश्च मयाराममदृष्टा ये मदाश्रयाः ४

mukundAnandamukhyAshcha naiShThikA brahmachAriNaH

gRhasthAshcha mayArAmabhaTTAdyA ye madAshrayAH 4

Headed by mukundAnanda, the order of celibate monks,  
and the householders such as mAyArAma-bhaTTa and others,  
who have all sought refuge in me...

सधवा विधवा योषा याश्च मरिच्छिष्यतां गताः

मुक्तानन्दाद्यो ये स्युः साधवश्चापिवा अपि ५

sadhavA vidhavA yoShA yAshcha machChiShyatAM gatAH

muktAnandAdayo ye syuH sAdhavashchAkhilA api 5

Householding women, widows, young maiden, who have all become my shiShyAs,  
and also, all those sAdhakas starting with muktAnanda and others...

स्वधर्मरक्षिका मे तैः सर्वैर्व्याः सदाशिषः

श्रीमन्नारायणस्मृत्या सहिताः शास्त्रसम्मताः ६

svadharmarakShikA me taiH sarvairvAchyAH sadAshiShaH

shrlmannArAyaNasmRtyA sahitAH shAstrasammatAH 6

For all of them, my eternal blessings through contemplation upon shrlmannArAyaNa, which shall  
protect their sva-dharma, in accordance with the shAstras.

अेकाग्रेणैव मनसा पत्रीलेखः सहेतुकः

अवधार्योऽयमपि वैः सर्वशुवडितावः ७

ekAgreNaiva manasA patrIlekhaH sahetukaH

avadhAryoyamakhilaiH sarvajlvahitAvahaH 7

This well-reasoned compilation which brings well-being to all creatures, should be meditated upon with a focused mind, by everyone.

ये पावयन्ति मनुजाः सखास्रप्रतिपादितान्  
सदायारान् सदा तेऽत्र परत्र च महासुखाः ८  
ye pAlayanti manujAH sachChAstrapratipAditAn  
sadAchArAn sadA tetra paratra cha mahAsukhA: 8

Those humans who shall follow the righteous prescriptions of the shAstras,  
they shall always be blissful, here, and hereafter!

तानुल्लङ्घ्यात्र वर्तन्ते ये तु स्वैरं कुबुद्धयः  
त षडामुत्र व महल्लभन्ते कष्टमेव हि ९  
tAnullanghyAtra vartante ye tu svairaM kubuddhayaH  
ta ihAmutra va mahallabhante kaShTameva hi 9

And those of a crooked mind, who live here by defying those prescriptions, shall face here, and hereafter, only great difficulties!

अतो भवद्भिर्मखिष्यैः सावधानतयाऽपि वैः  
प्रीत्यैतामनुसृत्यैव वर्तितव्यं निरन्तरम् १०  
ato bhavadbhirmachChiShyaiH sAvadhAnatayAkhilaiH  
prltyaitAmanusRtyaiva vartitavyaM nirantaram 10

Therefore, by all of you, my disciples, through utmost attention,  
and through love, this compilation should be followed and lived continuously!

कस्यापि प्राणिनो हिंसा नैव कार्याऽत्र मामकैः

सूक्ष्मयूकामत्कुशादेरपि बुद्ध्या कदायन ११

kasyApi prANino hiMsA naiva kAryAtra mAmakaiH  
sUkShmayUkAmatkuNAderapi buddhyA kadAchana 11

No creature should be tormented by my people,  
even if it is as small as bed-bugs or lice, with an intention to cause suffering!

देवतापितृयागार्थमप्यज्जदेष्व ङिसनम्

न कर्तव्यमङ्घिसैव धर्मः प्रोक्तोऽस्ति यन्महान् १२

devatApitRyAgArthamapyajAdeshcha hiMsanam  
na kartavyamahiMsaiva dharmah proktosti yanmahAn 12

Even for the yagas corresponding to devatAs, and pitRs, torturing goats and other creatures should not be done, since ahiMsA has been spoken of as the greatest dharma.

स्त्रिया धनस्य वा प्राप्त्यै साम्राज्यस्यापि वा क्वचित्

मनुष्यस्य तु कस्यापि ङिसा कार्या न सर्वथा १३

striyA dhanasya vA prAptyai sAmrAjyasyApi vA kvachit  
manuShyasya tu kasyApi hiMsA kAryA na sarvathA 13

To beget women, wealth, kingdoms, or whatever else,  
no human whomsoever must ever be tortured!

आत्मघातस्तु तीर्थेऽपि न कर्तव्यश्च न क्रुधा

अयोग्याचरात् क्वापि न विषोऽन्धनादिना १४

AtmaghAtastu tirthepi na kartavyashcha na krudhA  
ayogyAcharaNAAt kvApi na viShodbandhanAdina 14

Self-injury should never be caused by any means, even if at a holy space,  
neither by any untoward acts like consuming poison, hanging or whatever else!

न भक्ष्यं सर्वथा मांसं यज्ञशिष्टमपि क्वचित्

न पेयं य सुरामधमपि देवनिवेदितम् १५

na bhakShyaM sarvathA mAMsaM yajnashiShTamapi kvachit

na peyaM cha surAmadyamapi devaniveditam 15

Meat should never be consumed even if it is the remains of a yajna.

Mead should never be drunk even if it has been offered to the devas!

अकार्याचरणे क्वापि जाते स्वस्य परस्य वा

अङ्गच्छेदो न कर्तव्यः शस्त्राद्यैश्च क्रुधाऽपि वा १६

akAryAcharaNe kvApi jAte svasya parasya vA

angachChedo na kartavyaH shastrAdyaishcha krudhApi vA 16

Even if an untoward act has been committed, by oneself or by others,  
one shall not hurt the body through any kind of weapon, even under the influence of rage!

स्तेनकर्म न कर्तव्यं धर्मार्थमपि केनचित्

सस्वामिकाष्ठपुष्पादि न ग्राह्यं तदनाज्ञया १७

stenakarma na kartavyaM dharmArthamapi kenachit

sasvAmikAShThapuShpAdi na grAhyaM tadanAjnaya 17

Thievery should not be committed, even if sometimes to uphold dharm!  
Even small sticks or flowers must not be taken without the permission of their owner.

व्यभियारो न कर्तव्यः पुम्भिः स्त्रिभिश्च माम् श्रितैः  
धूतादि व्यसनम् त्याज्यं नाधं भङ्गादिमादकम् १८  
vyabhichAro na kartavyaH pumbhiH sribhishcha mAM shritaiH  
dyUtAdi vyasanam tyAjyaM nAdyaM bhangAdimAdakam 18

Adultery must not be committed either by men, or women who have taken my refuge!  
Gambling and other addictions must be given up, and marijuana and other intoxicants must not be  
consumed.

अग्राह्यान्नेन पक्वं यदन्नं तदुदकं च न  
जगन्नाथपुरं हित्वा ग्राह्यं कृष्णप्रसाधपि १९  
agrAhyAnnena pakvaM yadannaM tadudakaM cha na  
jagannAthapuraM hitvA grAhyaM kRShNaprasAdyapi 19

Neither consume food, nor water, from sources from where they should not be consumed, even if it  
has been offered to kRShNa.

The only exception is jagannAthapura.

मिथ्यापवादः कस्मिंश्चिदपि स्वार्थस्य सिद्धये  
नारोप्यो नापशब्दाश्च भाषणीयाः कदायन २०  
mithyApavAdaH kasmiMshchidapi svArthasya siddhaye  
nAropyo nApashabdAshcha bhAShaNlyAH kadAchana 20

False accusations must not be made upon anyone for self-benefit.

Abuses and curse words must never be uttered.

देवतातीर्थविप्राशां साध्वीनां च सतामपि  
वेदानां च न कर्तव्या निन्दा श्रव्या न च क्वयित् २१

devatAtIrthaviprANAM sAdhvInAM cha satAmapi  
vedAnAM cha na kartavyA nindA shravyA na cha kvachit 21

Of the Deities, Holy Spaces, Gurus, Chaste Women, Pious ones, the Vedas, one must never abuse, not hear any abuse.

देवतायै भवेद्यस्यै सुरामांसनिवेदनम्  
यत्पुरोऽजाद्विडिसा य न भक्ष्यं तन्नवेदितम् २२  
devatAyai bhavedyasyai surAmAMsanivedanam  
yatpurojAdihiMsA cha na bhakShyaM tanniveditam 22

For those Goddesses, to whom spirits and meats are offered by torturing goats and other creatures in front of them, such naivedya should not be consumed.

दृष्ट्वा शिवालयानीनि देवागाराणि वर्त्मनि  
प्रणम्य तानि तद्देवदर्शनं कार्यमादरात् २३  
dRShTvA shivAlayAdIni devAgArANi vartmani  
praNamya tAni taddevadarshanaM kAryamAdarAt 23

Upon sighting the temples of Lord Shiva, and other deities in one's path, by bowing down to them, one must have a darshan, with reverence.

स्ववर्णाश्रमधर्मो यः स हातव्यो न केनचित्  
परधर्मो न याचर्यो न य पाप्मण्डकल्पितः २४  
svavarNashramadharmo yaH sa hAtavyo na kenachit  
paradharmo na chAcharyo na cha pAkhaNDakalpitaH 24

The duties and activities of one's own varNa, and Ashrama must be abandoned by no one.

The paths and activities of others must not be taken up, and also those which are made up by the deceitful.

कृष्णभक्तेः स्वधर्माद्वा पतनं यस्य वाक्यतः

स्यात्तन्मुखान्न वै श्रव्याः कथावार्ताश्च वा प्रभोः २५

kRShNabhakteH svadharmAdvA patanaM yasya vAkyataH  
syAttanmukhAnna vai shravYA kathaVartAshcha vA prabhoH 25

Through whose words one may fall from devotion to Lord kRShNa, or from one's own dharma, from such a mouth, neither the stories, nor mentions of the Lord must be heard!

स्वपरद्रोहजननं सत्यं भाष्यं न कर्हिचित्

कृतघ्नसङ्गस्त्यक्तव्यो लुब्धा ग्राह्या न कस्यचित् २६

svaparadrohajananaM satyaM bhAShyaM na karhichit  
kRtaghnasangastyaktavyo lunchA grAhyA na kasyachit 26

Even if True, it should not be uttered if it causes harm to oneself and others. Company of ungrateful people should be abandoned, and bribery should never be accepted.

चोरपापिव्यसनिनां सङ्गः पाप्मिण्डिनां तथा

कामिनां च न कर्तव्यो जनवञ्चनकर्मणाम् २७

chorapApivyasaninAM sangaH pAkhaNDinAM tathA  
kAminAM cha na kartavyo janavanchanakarmaNAM 27

Company of thieves, sinners, deceitful ones, greedy ones, and cheaters.

भक्तिं वा ज्ञानमावभ्य स्त्रीद्वयसलोलुभाः

पापे प्रवर्तमानाः स्युः कार्यस्तेषां न सङ्गमः २८

bhaktiM vA jnAnamAlambya strIdravyarasalolubhAH  
pApe pravartamAnAH syuH kAryasteShAM na sangamaH 28

Under the guise of devotion, and knowledge, those who are greedy of women, wealth, and pleasures, are on the path of Sin. Their company should not be kept.

कृष्णकृष्णावताराणां षडनं यत्र युक्तिभिः  
कृतं स्यात्तानि शास्त्राणि न मान्यानि कदायन २८  
kRShNakRShNAvatArANAM khaNDanaM yatra yuktibhiH  
kRtaM syAttAni shAsrANi na mAnyAni kadAchana 29

Those scriptures which falsify Lord Krishna, or his incarnation with tactful words should never be accepted.

अगालितं न पातव्यं पानीयं य पयस्तथा  
स्नानादि नैव कर्तव्यं सूक्ष्मजन्तुमयाम्भसा ३०  
agAlitaM na pAtavyaM pAnIyaM cha payastathA  
snAnAdi naiva kartavyaM sUkShmajantumayAmbhasA 30

Neither water, not milk should be drunk unfiltered. Even bathing etc. must not be done with water polluted with microorganisms.

यदौषधं य सुरया सम्भृक्तं पललेन वा  
अज्ञातवृत्तवैद्येन दत्तं याधं न तत् क्वचित् ३१  
yadauShadhaM cha surayA sampRktaM palalena vA  
ajnAtavRttavaidyena dattaM chAdyaM na tat kvachit 31

That medicine which is mixed with alcohol, or animal fat, prescribed by a dubious healer must never be consumed.

स्थानेषु लोकाशास्त्राभ्यां निषिद्धेषु कदायन  
मलमूत्रोत्सर्जनं य न कार्यं ष्ठीवनं तथा ३२  
sthAneShu lokashAstrAbhyAM niShiddheShu kadAchana  
malamUtrotsarjanaM cha na kAryAM ShThIvanaM tathA 32

At places which are prohibited by the society and scriptures, one should never urinate, excrete or spit.

अद्वारेण न निर्गम्यं प्रवेष्टव्यं न तेन य  
स्थाने सस्वामिके वासः कार्योपृष्ट्वा न तत्पतिम् ३३  
advAreNa na nirgamyAM praveShTavyaM na tena cha  
sthAne sasvAmike vAsaH kAryopRShTvA na tatpatim 33

One should not enter or leave a place through an improper entrance, and should not live in a place without the permission of its owner.

ज्ञानवार्ताश्रुतिर्नार्या मुखात् कार्या न पूरुषैः  
न विवादः स्त्रिया कार्या न राज्ञा न य तज्जनैः ३४  
jnAnavArtAshrutirnAryA mukhAt kAryA na pUruShaiH  
na vivAdaH striyA kAryo na rAjna na cha tajjanaiH 34

Men should not receive the knowledge of the self, and the vedas through the discourses of women. They should not dispute the words of women, the King, or his people.

अपमानो न कर्तव्यो गुरुणां य वरीयसाम्  
लोके प्रतिष्ठितानां य विदुषां शस्त्रधारिणाम् ३५  
apamAno na kartavyo gurUNAM cha varlyasAm  
loke pratiShThitAnAM cha viduShAM shastradhAriNAM 35

One should not disrespect Gurus, elders, popular ones, scholars, and those wielding weapons.

कार्यं न सहसा किञ्चित् कार्यो धर्मस्तु सत्वरम्  
पाठनीयाऽधीतविधा कार्यः सङ्गोऽन्वहं सताम् ३६  
kAryaM na sahasA kinchit kAryo dharmastu satvaram  
pAThanlyAdhItavidyA kAryaH sangonvahaM satAm 36

No deed must be performed in haste apart from those pertaining to Dharma. Learnt knowledge must always be taught, and company of the pious ones must always be kept.

गुरुदेवनृपेक्षार्थं न गम्यं रिक्तपाणिभिः  
विश्वासघातो नो कार्यः स्वश्चाघा स्वमुप्तेन च ३७  
gurudevanRpekShArthaM na galyaM riktapaANibhiH  
vishvAsaghAto no kAryaH svashlAghA svamukhena cha 37

One should never visit a Guru, a Deity, or a King with empty hands. One must never betray trust, and never indulge in self-praise.

यस्मिन् परिहितेऽपि स्युर्दृयान्यङ्गानि यात्मनः  
तद्वृष्यं वसनं नैव परिधार्यं मदाश्रितैः ३८  
yasmin parihitepi syurdRyAnyangAni chAtmanaH  
taddUShyaM vasanaM naiva paridhAryaM madAshritaiH 38

Those clothes, which despite being worn, reveal parts of the body, such clothes must not be worn by those who seek my refuge.

धर्मेषु रहिता कृष्णभक्तिः कार्या न सर्वथा

अज्ञाननिन्दाभयान्नैव त्याज्यं श्रीकृष्णसेवनम् ३९  
dharmeNa rahitA kRShNabhaktiH kAryA na sarvathA  
ajnanindAbhayAnnaiva tyAjyaM shrIkRShNasevanam 39

Devotion to Krishna which is devoid of Dharma, must never be performed. Service to Krishna must never be given up fearing ridicule from the ignorant.

उत्सवाङ्घ्रिषु नित्यं यः कृष्णमन्दिरमागतैः  
पुम्भिः स्पृश्या न वनितास्तत्र ताभिश्च पूरुषाः ४०  
utsavAheShu nityaM cha kRShNamandiramAgataiH  
pumbhiH spRshyA na vanitAstatra tAbhishcha pUruShAH 40

During festivals, and in daily Krishna temple visits, men should not be in contact with women, and vice versa.

कृष्णदीक्षां गुरोः प्राप्तैस्तुलसीमालिके गले  
धार्ये नित्यं योर्ध्वपुण्ड्रं ललाटाद्यौ द्विजातिभिः ४१  
kRShNadIkShAM guroH prAptaistulasImAlike gale  
dhArye nityaM chordhvapuNDraM lalATAdau dvijAtibhiH 41

By those who have received Krishna-Diksha and were twice-born, two tulasi malas must always be worn around the neck, and Urdhva-puNDra on the forehead and other places.

तत्तु गोपीचन्दनेन चन्दनेनाथवा हरेः  
कार्यं पूजावशिष्टेन केशरादियुतेन च ४२  
tattu goplchandanena chandanenAthavA hareH  
kAryaM pUjAvashiShTena kesarAdiyutena cha 42

Those tilakas must be made of GopiChandana, or of Chandana, mixed with Saffron and other dravyas, left over from Krishna Puja.

तन्मध्य एव कर्तव्यः पुण्ड्रद्रव्येषा यन्द्रकः

कुङ्कुमेनाथवा वृत्तो राधावक्ष्मीप्रसादिना ४३

tanmadhya eva kartavyaH puNDradravyeNa chandrakaH

kunkumenAthavA vRtto rAdhAlakShmlprasadina 43

And within that itself must be drawn a circular shape of chandra made of the same material or of Kunkum, offered to Radha, or to Lakshmi.

सख्यद्राः कृष्णभक्ता ये तैस्तु मावोर्ध्वपुण्ड्रके

द्विजातिवध्दारणीये निजधर्मेषु संस्थितैः ४४

sachChUdrAH kRShNabhaktA ye taistu mAlordhvapuNDrake

dvijAtivaddhAraNIye nijadharmeShu saMsthitaiH 44

Pious ones in the Shudra Varna following their own duties according to the shastras, must wear the Tulasi mala, and Urdhva-puNDra just like the ones born in Brahmana Varna.

भक्तैस्तदितरैर्भवे यन्दनादीन्धनोद्भवै

धार्ये कण्ठे ललाटेऽथ कार्यः केवलयन्द्रकः ४५

bhaktaistaditarairmAle chandanAdIndhanodbhave

dhArye kaNThe lalATetha kAryaH kevalachandrakaH 45

By all other devotees, the double rosary mala must be worn made of Sandalwood beads, and just the kunkum tilak of the form of chandra must be worn.

त्रिपुण्ड्ररुद्राक्षधृतिर्येषां स्यात् स्वकुवागता

तैस्तु विप्रादिभिः क्वापि न त्याज्या सा मदाश्रितैः ४६

tripuNDrarudrAkShadhRtiryeShAM syAt svakulAgatA  
taistu viprAdibhiH kvApi na tyAjyA sA madAshritaiH 46

My disciples, Brahmins, or others shall not give up their practice of wearing Vibhuti on their forehead and Rudraksha rosary around their neck if it's their traditional custom.

ऐकात्म्यमेव विज्ञेयम् नारायणमडेशयोः  
उभयोर्ब्रह्मरूपेषु वेदेषु प्रतिपादनात् ४७  
ekAtmyameva vijneyam nArAyaNamaheshayoH  
ubhayorbrahmarUpeNa vedeShu pratipAdanAt 47

Shree Narayana and Lord Shiva shall be looked upon as one and the same identity, since the Vedas establish them both as the form of Brahman.

शास्त्रोक्त आपद्धर्मो यः स त्वल्पापदि कर्हियित्  
मदाश्रितैर्मुष्यतया ग्राहीतव्यो न मानवैः ४८  
shAstrokta Apaddharmo yaH sa tvalpApadi karhichit  
madAshritairmukhyatayA grahItavyo na mAnavaiH 48

Our ancient scriptures grant exemptions from performing the religious rites and rituals only for periods of abnormal conditions and suggest alternatives called "Apad-Dharma".

My disciples shall not take them for granted during periods of minor difficulties.

प्रत्यहं तु प्रबोद्धव्यं पूर्वमेवोद्यद्भवेः  
विधाय कृष्णस्मरणं कार्यः शौचविधिस्ततः ४९

pratyahaM tu praboddhavyaM pUrvamevodayAdraveH  
vidhAya kRShNasmaraNaM kAryaH shauchavidhistataH 49

One must wake up every single day before sunrise, and after properly meditating upon Lord Krishna, must perform daily ablutions.

उपविश्यैव चैकत्र कर्तव्यं दन्तधावनम्  
स्नात्वा शुच्यम्बुना धौते परिधार्ये च वाससी ५०  
upavishyaiva chaikatra kartavyaM dantadhAvanam  
snAtvA shuchyambunA dhaute paridhArye cha vAsasi 50

Sitting in one fixed place, one must brush one's teeth, bathe with clean water, and wear washed clothes.

उपविश्य ततः शुद्ध आसने शुचिभूतले  
असङ्कीर्णं उपस्पृश्यं प्राङ्मुखं वोत्तरामुखम् ५१  
upavishya tataH shuddha Asane shuchibhUtale  
asankIrNa upaspRshyaM prAnGmukhaM vottarAmukham 51

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.

कर्तव्यमूर्ध्वपुण्ड्रं च पुम्भिरैव सचन्द्रकम्  
कार्यः सधवनारीभिर्भवि कुङ्कुमचन्द्रकः ५२  
kartavyamUrdhvapuNDraM cha pumbhireva sachandrakam  
kAryaH sadhavanArlbhirbhAle kunkumachandrakaH 52

Then the males shall make 'U' shaped  
mark on the forehead with the round dot in it.  
And women with their husbands alive shall make a red dot  
on the forehead with Kumkum.

पुण्ड्रं वा चन्द्रको भाले न कार्यो मृतनाथया  
मनसा पूजनं कार्यं ततः कृष्णस्य याजिवैः ५३  
puNDraM vA chandrako bhAle na kAryo mRtanAthayA  
manasA pUjanaM kAryaM tataH kRShNasya chAkhilaiH 53

A widow shall make neither 'U' mark nor the chandraka on her forehead. Everybody shall then offer  
mental  
worship to Shree Krishna.

प्रणम्य राधाकृष्णस्य लेख्यायां तत आदरात्  
शक्त्या जपित्वा तन्मन्त्रं कर्तव्यं व्यावहारिकम् ५४  
praNamya rAdhAkRShNasya lekhyArchAM tata AdarAt  
shaktyA japitvA tanmantraM kartavyaM vyAvahArikam 54

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 allows and then attend to their duties.

ये त्वम्बरिषवद्भक्ताः स्युरिहात्मनिवेदिनः  
तैश्च मानसपूजान्तं कार्यमुक्तक्रमेण वै ५५  
ye tvambariShavadbhaktAH syurihAtmanivedinaH  
taishcha mAnasapUjAntaM kAryamuktakrameNa vai 55

My disciples who are Atma Nivedins and devotees like the king Ambarisha shall perform their daily rituals and Poojas in the above mentioned order up to the mental worship.

शैवी वा धातुजा मूर्तिः शालग्रामोऽर्घ्यं एव तैः  
द्रव्यैर्यथाप्तैः कृष्णस्य जप्योऽथाष्टाक्षरो मनुः पद

shaill vA dhAtujA mUrtiH shAlagrAmorChya eva taiH  
dravyairyathAptaiH kRShNasya japyoShTAKSharo manuH 56

They shall then perform Pooja to an idol made of either stone, metal or to a Shalagrama, with leaves or flowers, etc. that are easily available to them, and chant the Krishna Mantra of eight syllables.

स्तोत्रादेरथ कृष्णस्य पाठः कार्यः स्वशक्तितः  
तथाऽनघितगीर्वाणैः कार्यं तन्नामकीर्तनम् प७

stotrAderatha kRShNasya pAThaH kAryaH svashaktitaH  
tathAnadhitagIrvANaiH kAryaM tannAmakIrtanam 57

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.

हरेर्विधाय नैवेद्यं भोज्यं प्रासादिकं ततः  
कृष्णसेवापरैः प्रीत्या लवितव्यं य तैः सदा प८

harervidhAya naivedyaM bhojyaM prAsAdikaM tataH  
kRShNasevAparaiH prltyA bhavitavyaM cha taiH sadA 58

After that, they shall offer food to the icon of  
Shree Krishna 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

प्रोक्तास्ते निर्गुणा भक्ता निर्गुणस्य हरेर्यतः  
सम्बन्धात्तत्क्रियाः सर्वा भवन्त्येव हि निर्गुणाः ५८  
proktAste nirguNA bhaktA nirguNasya hareryataH  
sambandhAttatkriyAH sarvA bhavantyeva hi nirguNAH 59

The Atma Nivedis are called 'Nirguna'  
devotees because all their actions become  
'Nirguna', as they are surrendered to the God who is ever 'Nirguna.'

भक्तैरेतैस्तु कृष्णायानर्पितं वार्यपि क्वचित्  
न पेयं नैव भक्ष्यं च पत्रकन्दङ्गलाद्यपि ६०  
bhaktairetaistu kRShNAyAnarpitaM vAryapi kvachit  
na peyaM naiva bhakShyaM cha patrakandaphalAdyapi 60

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

सर्वैरशक्तौ वार्धक्याद् गरीयस्यापदाऽथवा

भक्ताय कृष्णमन्यस्मै दत्त्वा वृत्यं यथाबलम् ६१  
sarvairashaktau vArdhakyAd garlyasyApadAthavA  
bhaktAya kRShNamanyasmai dattvA vRtyaM yathAbalam 61

All my devotees 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 devotees and be  
quite contented with performing mental Pooja.

आचार्येष्वैव दत्तं यद् यच्च तेन प्रतिष्ठितम्  
कृष्णस्वरूपं तत् सेव्यं वन्द्यमेवेतरत्तु यत् ६२  
AchAryeNaiva dattaM yad yachcha tena pratiShThitam  
kRShNasvarUpaM tat sevyam vandyamevetarattu yat 62

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.

भगवन्मन्दिरं सर्वैः सायं गन्तव्यमन्वहम्  
नामसङ्कीर्तनं कार्यं तत्रोच्चै राधिकापतेः ६३  
bhagavanmandiraM sarvaiH sAyaM gantavyamanvaham  
nAmasankIrtanaM kAryaM tatrochchai rAdhikApateH 63

All my followers shall go to the temple of  
Shree Krishna every evening and sing and chant

the names of Shree Krishna loudly.

कार्यास्तस्य कथावार्ताः श्रव्याश्च परमादरात्  
वाद्भिन्नसङ्घितं कार्यं कृष्णकीर्तनमुत्सवे ६४

kAryAstasya kathAvArtAH shravyAshcha paramAdarAt  
vAditrasahitaM kAryaM kRShNakIrtanamutsave 64

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.

प्रत्यहं कार्यमित्थं हि सर्वैरपि मदाश्रितैः

संस्कृतप्राकृतग्रन्थाभ्यासश्चापि यथामति ६५

pratyahaM kAryamitthaM hi sarvairapi madAshritaiH  
saMskRtaprAkRtagranthAbhyAsashchApi yathAmati 65

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.

यादृशैर्यो गुणैर्युक्तस्तादृशे स तु कर्माणि

योजनीयो वियार्यैव नान्यथा तु कदाचन ६६

yAdRshairyo guNairyuktastAdRshe sa tu karmaNi  
yojanlyo vichAryaiva nAnyathA tu kadAchana 66

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.

अन्नवस्त्राद्विभिः सर्वे स्वकीयाः परियारकाः  
सम्भावनीयाः सततं यथायोग्यं यथाधनम् ६७  
annavastrAdibhiH sarve svaklyAH parichArakAH  
sambhAvanlyAH satataM yathAyogyaM yathAdhanam 67

My disciples shall take care of their servants by providing them with 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.

यादृग्गुणो यः पुरुषस्तादृशा वचनेन सः  
देशकालानुसारेण भाषणीयो न यान्यथा ६८  
yAdRgguNo yaH puruShastAdRshA vachanena saH  
deshakAlAnusAreNa bhAShaNIyo na chAnyathA 68

While talking to others, my followers shall 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.

गुरुभूपाववर्षिष्ठत्यागिविद्वत्तपस्विनाम्  
अभ्युत्थानादिना कार्यः सन्मानो विनयान्वितैः ६९  
gurubhUpAlavarShiShThatyAgividvattapasvinAm  
abhyutthAnAdinA kAryaH sanmAno vinayAnvitaiH 69

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 a teacher, king, old man, recluse, scholar and  
hermit.

नोरौ कृत्वा पादमेकं गुरुदेवनृपान्तिके  
उपवेश्यं सभायां य ज्ञानू षड्धवा न वाससा ७०  
norau kRtvA pAdamekaM gurudevanRpAntike  
upaveshyaM sabhAyAM cha jAnU baddhvA na vAsasA 70

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 a teacher, king and  
an idol of God or in the assembly.

विवादो नैव कर्तव्यः स्वाचार्येण सह क्वचित्  
पूज्योऽन्नधनवस्त्राद्यैर्यथाशक्ति स याप्तिवैः ७१  
vivAdo naiva kartavyaH svAchAryeNa saha kvachit  
pUjyonnadhanavastrAdyairyathAshakti sa chAkhilaiH 71

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 य ग्रामान्तावधि मच्छ्रितैः ७२  
tamAyAntaM nishamyAshu pratyudgantavyamAdarAt  
tasmin yAtyanugamyam cha grAmAntAvadhi machChritaiH 72

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.

अपि भूरिङ्गलं कर्म धर्मपितं भवेद्यदि  
आयर्थं तर्हि तन्नैव धर्मः सर्वार्थदोऽस्ति हि ७३  
api bhUriphalaM karma dharmApetaM bhavedyadi  
AcharyaM tarhi tannaiva dharmah sarvArthadosti hi 73

My follower shall not indulge in acts which  
are contrary to the scriptural tenets, however  
fruitful they may be, for one's Swa-dharma alone  
can yield all the desired results.

पूर्वैर्मङ्गलैरपि यद्यधर्माचरणं क्वयित्

कृतं स्यात्तत्तु न ग्राह्यं ग्राह्यो धर्मस्तु तत्कृतः ७४

pUrvairmahadbhirapi yadadharmAcharaNaM kvachit  
kRtaM syAttattu na grAhyaM grAhyo dharmastu tatkRtaH 74

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

गुह्यवार्ता तु कस्यापि प्रकाश्या नैव कुत्रचित्  
समदृष्ट्या न कार्यश्च यथाह्यिव्यतिक्रमः ७५

guhyavArtA tu kasyApi prakAshyA naiva kutrachit  
samadRShTyA na kAryashcha yathArhArchAvyatikramaH 75

My devotees shall never disclose the secrets  
of others to anyone. They shall not unduly equalize all,  
and treat people with discretion as they deserve.

विशेषनियमो धार्यश्चातुर्मास्येऽपि वैरपि

येऽस्मिन् श्रावणे मासि स त्वशक्तेस्तु मानवैः ७६

visheShaniyamo dhAryashchAturmAsyekhilaip  
ekasmin shrAvaNe mAsi sa tvashaktaistu mAnavaiH 76

All my disciples shall take a vow to observe  
additional austerity during the four months of  
monsoon, and those who are unable to do so, may observe it  
at least during the month of Shravana.

विष्णोः कथायाः श्रवणं वाचनं गुणकीर्तनम्  
महापूजा मन्त्रजपः स्तोत्रपाठः प्रदक्षिणाः ७७  
viShNoH kathAyAH shravaNaM vAchanaM guNakIrtanam  
mahApUjA mantrajapaH stotrapAThaH pradakShiNAH 77

- 1) Reading or listening to the stories of Lord Vishnu
- 2) Singing the praise of his divine qualities
- 3) Performing Poojas on a grand scale
- 4) Repeating his mantra
- 5) Chanting his Stotras
- 6) Circum-ambulating his image(pradakShiNA)

साष्टाङ्गप्रणतिश्चेति नियमा उत्तमा मताः  
येतेष्वेकतमो भक्त्या धारणीयो विशेषतः ७८  
sAShTAngapraNatishcheti niyamaA uttamA matAH  
eteShvekatamo bhaktyA dhAraNlyo visheShataH 78

7) Prostrating in reverence before God.  
These are considered the best ways of worship.  
Along with observance of daily religious austerities,  
my disciples shall choose any one of the above methods.

एकादशीनां सर्वासाम् कर्तव्यं व्रतमादरात्  
कृष्णजन्मदिनानां च शिवरात्रेश्च सोत्सवम् ७९  
ekAdashInAM sarvAsAM kartavyaM vratamAdarAt  
kRShNajnamdinAnAM cha shivarAtreshcha sotsavam 79

They shall earnestly observe fast on all the  
EKADASHI days, JANMASHTAMI, and Shivratri.  
They shall also celebrate these days with great festivity.

उपवासदिने त्याज्या दिवानिद्रा प्रयत्नतः  
उपवासस्तया नश्येन्मैथुनेव यञ्जणाम् ८०  
upavAsadine tyAjyA divAnidrA prayatnataH  
upavAsastayA nashyenmaithuneneva yannRNAm 80

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

सर्वविष्णवराजश्रीवल्लभाचार्यनन्दनः  
श्रीविठ्ठवेशः कृतवान् यं व्रतोत्सवनिर्णयम् ८१  
sarvavaiShNavarAjashrivallabhAchAryanandanaH  
shrlviThThaleshaH kRtavAn yaM vratotsavanirNayam 81

The decisions pertaining to Vratas, and Utsavas, already made  
by Shree Vithalnath ji, the son of Vallabhacharya,  
the Acharya of Vaishnavas...

कार्यास्तमनुसृत्यैव सर्व एव व्रतोत्सवाः  
सेवारीतिश्च कृष्णस्य ग्राह्या तद्दृष्टितैव हि ८२  
kAryAstamanusRtyaiva sarva eva vratotsavAH

sevArtishcha kRShNasya grAhyA taduditaiva hi 82

all festivities and observances must be made  
following those alone. Services in the temple to  
Shri Krishna must also be made in accordance with them.

कर्तव्या द्वारिकामुप्यतीर्थयात्रा यथाविधि  
सर्वैरपि यथाशक्ति भाव्यं दीनेषु वत्सलैः ८३

kartavyA dvArikAmukhyatIrthayAtrA yathAvidhi  
sarvairapi yathAshakti bhAvyaM dIneShu vatsalaiH 83

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.

विष्णुः शिवो गणपतिः पार्वती च दिवाकरः  
येताः पूज्यतया मान्या देवताः पञ्च मामकैः ८४

viShNuH shivo gaNapatiH pArvatI cha divAkaraH  
etAH pUjyatayA mAnyA devataH pancha mAmakaiH 84

My disciples shall hold in great reverence all  
the five Gods namely Vishnu, Shiva, Ganapati,  
Goddess Parvati and Surya.

भूताधुपद्रवे क्वापि वर्म नारायणात्मकम्  
जघ्यं च हनुमन्मत्रो जघ्यो न क्षुद्रदैवतः ८५

bhUtAdyupadrave kvApi varma nArAyaNAtmakam  
japyaM cha hanumanmatro japyo na kShudradaivataH 85

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 Mantras of Kshudra-devatas.

रवेरिन्दोश्चोपरागे जायमानेऽपराः क्रियाः  
छित्वाशु शुचिभिः सर्वैः कार्यः कृष्णमनोर्जपः ८६  
raverindoshchoparAge jAyamAneparAH kriyAH  
hitvAshu shuchibhiH sarvaiH kAryAH kRShNamanorjapaH 86

On the occurrence of a lunar or solar eclipse,  
all shall suspend their daily routines  
immediately, take bath, make themselves pure,  
and chant the Mantra of Shree Krishna repeatedly.

जातायामथ तन्मुक्तौ कृत्वा स्नानं सयेवकम्  
देयं दानं गृहिजनैः शक्त्याऽन्यैस्त्वर्च्य ईश्वरः ८७  
jAtAyAmatha tanmuktau kRtvA snAnaM sachelakam  
deyaM dAnaM gRhijanaiH shaktyAnyastvarchya IshvaraH 87

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

जन्माशौचं मृताशौचं स्वसम्बन्धानुसारतः

पालनीयं यथाशास्त्रं यातुर्वर्ष्यजनैर्मम ८८

janmAshauchaM mRtAshauchaM svasambandhAnusArataH

pAlanIyaM yathAshAstraM chAturvarNyajanairmama 88

All four castes shall observe sUtaka

(birth/death attachments-rituals) of their relatives,

as prescribed by the Shastras.

भाव्यं शमदमक्षान्तिसन्तोषाद्विगुणान्वितैः

ब्राह्मणैः शौर्यधैर्याद्विगुणोपेतैश्च बाहुजैः ८९

bhAvyaM shamadamakShAntisantoShAdiguNanvitaiH

brAhmaNaiH shauryadhairyAdiguNopetaishcha bAhujaiH 89

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.

वैश्यैश्च कृषिवाणिज्यकुसीदमुष्पवृत्तिभिः

भवितव्यं तथा शूद्रैर्द्विजसेवादिवृत्तिभिः ९०

vaishyaishcha kRShivANijyakusIdamukhavRttibhiH

bhavitavyaM tathA shUdrairdvijasevAdivRttibhiH 90

The Vaisya caste shall take to agriculture,

trade, banking, etc., and the Sudras shall take up activities  
in the service of the above three communities.

संस्काराश्चाह्निकं श्राद्धं यथाकालं यथाधनम्  
स्वस्वगृहानुसारेण कर्तव्यं य द्विजन्मभिः ८१

saMskArAshchAhnikaM shrAddhaM yathAkAlaM yathAdhanam  
svasvagRhyAnusAreNa kartavyaM cha dvijanmabhiH 91

All the dvijas shall perform the sixteen "Samskars,"  
and Shraddha at the prescribed time following the methods mentioned  
in their respective Grihya Sutras, spending within  
the limits of their means.

अज्ञानाज्ज्ञानतो वाऽपि गुरु वा लघु पातकम्  
क्वापि स्यात्तर्हि तत्प्रायश्चित्तं कार्यं स्वशक्तितः ८२  
ajnAnAjjnAnato vApi guru vA laghu pAtakam  
kvApi syAttarhi tatprAyashchittaM kAryaM svashaktitaH 92

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

वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम्  
पुराणं भारते तु श्रीविष्णोर्नामसहस्रकम् ८३  
vedAshcha vyAsasUtrANi shrImadbhAgavatAbhidham

The Vedas, the Brahmasutra of Vyas, Shree  
Bhagavata Purana, the Vishnu Sahasranama,

तथा श्रीभगवद्गीता नीतिश्च विदुरोदितः

श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवपाण्डुगम् ८४

tathA shrIbhagavadgItA nItishcha viduroditA

shrIvAsudevamAhAtmyaM skAndavaiShNavakhaNDagam 94

Shreemad Bhagavad Gita, the Neeti narrated by  
Vidura (all the three from Mahabharata) Shree  
Vasudeva Mahatmiyam from Vaishnava canto of  
Skanda Purana,

धर्मशास्त्रान्तर्गता य याज्ञवल्क्यऋषेः स्मृतिः

येतान्यष्ट ममेष्टानि सख्यास्त्राणि भवन्ति हि ८५

dharmashAstrAntargatA cha yAjnavalkyaRSheH smRtiH  
etAnyashTa mameShTAni sachChAstrANi bhavanti hi 95

Yagnyavalkya Smriti among Dharma Shastras...

these eight scriptures are dear to me,

and are considered sat-shAstras.

स्वहितेषुभिरेतानि मच्छिष्यैः सकलैरपि

श्रोतव्यान्यथ पाठ्यानि कथनीयानि य द्विजैः ८६

svahitechChubhiretAni machChiShyaiH sakalairapi

shrotavyAnyatha pAThyAni kathanlyAni cha dvijaiH 96

The dvijas shall study, preach and propagate the above said Shastras.  
All my disciples wishing their own well-being shall listen to these preachings.

तत्रायारव्यवहृतिनिष्कृतानां य निर्णये  
ग्राह्या मिताक्षरोपेता याज्ञवल्क्यस्य तु स्मृतिः ८७  
tatrAchAravyavahRtiniShkRtAnAM cha nirNaye  
grAhyA mitAkSharopetA yAjnavalkyasya tu smRtiH 97

Amongst the above scriptures, Yagnyavalkya Smriti with  
Mitakshara commentary is 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.

श्रीमद्भागवतस्यैषु स्कन्धौ दशमपञ्चमौ  
सर्वाधिकतया ज्ञेयौ कृष्णमाहात्म्यबुद्धये ८८  
shrlmadbhAgavatasyaiShu skandhau dashamapanchamau  
sarvAdhikatayA jneyau kRShNamAhAtmyabuddhaye 98

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

दशमः पञ्चमः स्कन्धो याज्ञवल्क्यस्य य स्मृतिः

भक्तिशास्त्रं योगशास्त्रं धर्मशास्त्रं क्रमेण मे ९९

dashamaH panchamaH skandho yAjnavalkyasya cha smRtiH  
bhaktishAstraM yogashAstraM dharmashAstraM krameNa me 99

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.

शारीरकाणां भगवद्गीतायाश्चावगम्यताम्  
रामानुजाचार्यकृतं भाष्यमाध्वात्मिकं मम १००  
shArIraKANAM bhagavadGItAyAshchAvagamyatAm  
rAmAnujAchAryakRtam bhAShyamAdhyAtmikaM mama 100

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

अेषु यानि वाक्यानि श्रीकृष्णस्य वृषस्य च  
अत्युत्कर्षपराणि स्युस्तथा भक्तिविरागयोः १०१  
eteShu yAni vAkyAni shrIkRShNasya vRShasya cha  
atyutkarShaparANi syustathA bhaktivirAgayoH 101

In the Scriptures above mentioned, those  
portions which describe glory of Shree Krishna

and greatness of Dharma , Bhakti, Vairagya,

मन्तव्यानि प्रधानानि तान्येवेतरवाक्यतः

धर्मोऽसहिता कृष्णभक्तिःकार्येति तद्राहः १०२

mantavyAni pradhAnAni tAnyevetaravAkyataH  
dharmeNa sahitA kRShNabhaktiHkAryeti tadrahaH 102

should be regarded as 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.

धर्मो ज्ञेयः सदाचारः श्रुतिस्मृत्युपपादितः

माहात्म्यज्ञानयुग्भूरिस्नेहो भक्तिश्च माधवे १०३

dharmo jneyaH sadAchAraH shrutismRtyupapAditaH  
mAhAtmyajnAnayugbhUrisneho bhaktishcha mAdhave 103

Dharma shall be known as the actions of  
persons according to their Varna and Ashrama  
enjoined by the Shruti, and Smriti.

Bhakti shall be known as the limitless love towards Madhava  
combined with the realization of His glory.

वैराग्यं ज्ञेयमप्रीतिः श्रीकृष्णेतरवस्तुषु

ज्ञानं य ज्वमायेशरूपाणां सुष्ठु वेदनम् १०४

vairAgyaM jneyamaprltiH shrIkRShNetaravastuShu  
jnAnaM cha jlvamAyesharUpANAM suShThu vedanam 104

“Vairagya” means detachment from the world except for Shree Krishna.

And knowledge means a clear understanding of  
the characteristic features of the JEEVA (self), the  
MAYA (matter), and the ISWARA (God).

हृत्स्थोऽनुसूक्ष्मश्चिद्रूपो ज्ञाता व्याप्याप्पिवां तनुम्  
ज्ञानशक्त्या स्थितो ज्वो ज्ञेयोऽच्छेधादिवक्ष्यः १०५

hRtsthonusUkShmashchidrUpo jnAtA vyApyAkhilAM tanum  
jnAnashaktyA sthito jlvo jneyochChedyAdilakShaNah 105

The Jiva(self) who resides within the heart, with attributes like being indivisible, all-pervading, etc.  
must be realized through the power of knowledge(jnAna-shakti).

त्रिगुणात्मा तमः कृष्णशक्तिर्देहतदीययोः

ज्वस्य याहं ममताहेतुर्मायावगम्यताम् १०६

triguNAtmA tamaH kRShNashaktirdehatadlyayoH

jlvasya chAhaM mamatAheturmAyAvagamyatAm 106

Maya is the force of God which is a combination of three qualities (Satwa, Rajas, and Tamas) of  
matter; but generally called 'Tamas', it causes the psychological bond between

the Jeevatma and his body as well as Jeevatma and  
the world through the body. And it is the main cause  
of the “ego”, and attachment.

हृदये ज्ववज्जीवे योऽन्तर्यामितया स्थितः

ज्ञेयः स्वतन्त्र एशोऽसौ सर्वकर्मफलप्रदः १०७

hRdaye jlwavajjlve yontaryAmitayA sthitaH

Isha or Ishwara 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.

स श्रीकृष्णः परम्ब्रह्म भगवान् पुरुषोत्तमः

उपास्य छष्टेवो नः सर्वाविर्भावकारणम् १०८

sa shrIkRShNaH parambrahma bhagavAn puruShottamaH  
upAsya iShTadevo naH sarvAvirbhAvakAraNam 108

And, that God is Shree Krishna. He is called as the Prama-Brahman, Bhagwan, and Purushottama.

He is the cause of all creations and incarnations. He is our beloved, and the object of our contemplation or meditation.

स राधया युतो ज्ञेयो राधाकृष्ण छति प्रभुः

रुक्मिण्या रमयोपेतो लक्ष्मीनारायणः स हि १०९

sa rAdhayA yuto jneyo rAdhAkRShNa iti prabhuH  
rukmiNyA ramayopeto lakShmiNArAyaNaH sa hi 109

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.

ज्ञेयोऽर्जुनेन युक्तोऽसौ नरनारायणामिधः

बलभद्रादियोगेन तत्तन्नामोच्यते स च ११०

jneyorjunena yuktosau naranArAyaNAbhidhaH  
balabhadrAdiyogena tattannAmochyate sa cha 110

He shall be known as Nara-Narayana  
when associated with Arjuna. And as  
Rama Krishna, when associated with Balarama.

अते राधादयो भक्तास्तस्य स्युः पार्श्वतः क्वचित्

क्यचित्तद्दग्गेऽतिस्नेहात् स तु ज्ञेयस्तदैकवः १११

ete rAdhAdayo bhaktAstasya syuH pArshvataH kvachit  
kyachittadangetisnehAt sa tu jneyastadaikalaH 111

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

अतश्चास्य स्वरूपेषु भेदो ज्ञेयो न सर्वथा

यतुरादिभुजत्वं तु द्विषाडोस्तस्य चैच्छिकम् ११२

atashchAsya svarUpeShu bhedo jneyo na sarvathA  
chaturAdibhujatvaM tu dvibAhostasya chaichChikam 112

Therefore, no one shall misunderstand that

Shree Krishna is different from Narayana or  
RamaKrishna or Radhakrishna. He, at His will  
appears sometimes with two arms and at times  
with four or with many.

तस्यैव सर्वथा भक्तिः कर्तव्या मनुजैर्भुवि  
निःश्रेयसकरं किञ्चित्ततोऽन्यन्नेति दृश्यताम् ११३  
tasyaiva sarvathA bhaktiH kartavyA manujairbhuvi  
niHshreyasakaraM kinchittatonyanneti dRshyatAm 113

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 salvation than the  
devotion to Him.

गुणिनां गुणवत्ताया ज्ञेयं ह्येतत् परं इवम्  
कृष्णे भक्तिश्च सत्सङ्गोऽन्यथा यान्ति विदोऽप्यधः ११४  
guNinAM guNavattAyA jneyaM hyetat paraM phalam  
kRShNe bhaktishcha satsangonyathA yAnti vidopyadhaH 114

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.

कृष्णस्तदवताराश्च ध्येयास्तत्प्रतिमाऽपि य  
न तु ज्वा नृदेवाद्या भक्ता ब्रह्माविद्योऽपि य ११५  
kRShNastadavatArAshcha dhyeyAstatpratimApi cha  
na tu jIvA nRdevAdyA bhaktA brahmAvidopi cha 115

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.

निजात्मानं ब्रह्मरूपं देहत्रयविवक्षणम्  
विभाव्य तेन कर्तव्या भक्तिः कृष्णस्य सर्वदा ११६  
nijAtmAnaM brahmarUpaM dehatrayavilakShaNam  
vibhAvya tena kartavyA bhaktiH kRShNasya sarvada 116

By distinguishing Jeeva from the three sorts of  
external bodies, my devotees shall always  
concentrate their mind in Krishna Bhakti.

श्रव्यः श्रीमद्भागवतदशमस्कन्ध आदरात्  
प्रत्यहं वा सकृद्वर्षे वर्षे वाच्योऽथ पण्डितैः ११७  
shravyaH shrlmadbhAgavatadashamaskandha AdarAt  
pratyahaM vA sakRdvarShe varShe vAchyotha paNDitaiH 117

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 a year.

कारणीया पुरश्चर्या पुण्यस्थानेऽस्य शक्तिः  
विष्णुनामसहस्रादिश्चापि कार्येप्सितप्रदा ११८  
kAraNlyA purashcharyA puNyasthAnesya shaktitaH  
viShNunAmasahasrAdeshchApi kAryepsitapradA 118

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, by holy Brahmins, at holy places.  
This will yield one's desired results.

द्वैव्यामापदि कष्टायां मानुष्यां वा गदादिषु  
यथा स्वपररक्षा स्यात्तथा वृत्त्यं न यान्यथा ११९  
daivyAmApadi kaShTayAM mAnuShyAM vA gadAdiShu  
yathA svapararakShA syAttathA vRtyaM na chAnyathA 119

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.

देशकालवयोवित्तशक्तिशक्त्यनुसारतः  
आयारो व्यवहारश्च निष्कृतं यावधार्यताम् १२०

deshakAlavayovittajAtishaktyanusArataH  
AchAro vyavahArashcha niShkRtaM chAvadhAryatAm 120

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  
mataM vishiShTAdvaitaM me goloko dhAma chepsitam  
tatra brahmAtmanA kRShNasevA muktishcha gamyatAm 121

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 Dhama just like  
that of Brahman and to render service to God  
Shree Krishna.

येते साधारणा धर्माः पुंसां स्त्रीणां च सर्वतः  
मदाश्रितानां कथिता विशेषानथ कीर्तये १२२  
ete sAdhAraNA dharmAH puMsAM strINAM cha sarvataH  
madAshritAnAM kathitA visheShAnatha klrtaye 122

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.

मृज्जयेष्ठावरजभ्रातृसुताभ्यां तु कदायन  
स्वासन्नसम्बन्धनीना नोपदेश्या हि योषितः १२३  
majjyeShThAvarajabhrAtRsutAbhyAM tu kadAchana  
svAsannasambandhahInA nopadeshyA hi yoShitaH 123

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.

न स्पृष्टव्याश्च ताः क्वापि भाषणीयाश्च ता नहि  
कौर्ये कार्यं न कस्मिंश्चिन्त्यासो रक्ष्यो न कस्यचित् १२४  
na spraShTavyAshcha tAH kvApi bhAShaNIyAshcha tA nahi  
krauryaM kAryaM na kasmiMshchinnyAso rakShyo na kasyachit 124

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 anyone and shall not keep under their custody anything mortgaged or deposited on trust.

प्रतिभूत्वं न कस्यापि कार्यं य व्यावहारिके  
भिक्षयाऽऽपदतिक्रम्या न तु कार्यभूषां क्वचित् १२५  
pratibhUtvaM na kasyApi kAryaM cha vyAvahArike  
bhikShayApadatikramyA na tu kAryamRNaM kvachit 125

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

स्वशिष्यार्पितधान्यस्य कर्तव्यो विक्रयो न य  
शुभा दत्त्वा नवीनं तु ग्राह्यं तन्नैष विक्रयः १२६  
svashiShyArpitadhAnyasya kartavyo vikrayo na cha  
jlrNaM datvA navlnaM tu grAhyam tannaiSha vikrayaH 126

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

भाद्रशुक्लचतुर्थ्यां य कार्यं विघ्नेशपूजनम्  
षष्ठ्यां चतुर्दश्यां कार्याऽर्यां य हनूमतः १२७  
bhAdrashuklachaturthyAM cha kAryaM vighneshapUjanam  
lShakRShNachaturdashyAM kAryArchA cha hanUmataH 127

They shall offer worship to Lord Shree Ganesha on the fourth day of the bright half of the  
month Bhadrapada and to Shree  
Hanuman on the fourteenth day of the dark half

of the month Ashwin every year.

मदाश्रितानां सर्वेषां धर्मरक्षणहेतवे

गुरुत्वे स्थापिताभ्यां य ताभ्यां दीक्षया मुमुक्षवः १२८

madAshritAnAM sarveShAM dharmarakShaNahetave

gurutve sthApitAbhyAM cha tAbhyAM dlkShyA mumukShavaH 128

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.

यथाधिकारं संस्थाप्याः स्वे स्वे धर्मे निजाश्रिताः

मान्याः सन्तश्च कर्तव्यः सञ्छास्त्राभ्यास आदरात् १२९

yathAdhikAraM saMsthApyAH sve sve dharme nijAshritAH

mAnyAH santashcha kartavyaH sachChAstrAbhyAsa AdarAt 129

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.

मया प्रतिष्ठापितानां मन्दिरेषु महत्सु य

लक्ष्मीनारायणादीनां सेवा कार्या यथाविधि १३०

mayA pratiShThApitAnAM mandireShu mahatsu cha

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.

भगवन्मन्दिरं प्राप्तो योऽन्नार्थी कोऽपि मानवः

आदरात् स तु सम्भाव्यो दानेनान्नस्य शक्तिः १३१

bhagavanmandiraM prApto yonnArthI kopi mAnavaH  
AdarAt sa tu sambhAvyo dAnenAnnasya shaktitaH 131

Anyone coming to the temple seeking food shall be treated by them with respect by offering him food to the best of their capacity.

संस्थाप्य विप्रं विद्वांसं पाठशावां विधाप्य य

प्रवर्तनीया सद्भिर्धा भुवि यत्सुकृतं महत् १३२

saMsthApya vipraM vidvAMsaM pAThashAIAM vidhApya cha  
pravartanIyA sadvidyA bhuvi yatsukRtaM mahat 132

They shall establish Educational institutions and appoint Brahmin Scholars in them, to propagate Vedas and Shastras which are called here as Sat-Vidya. This is the act of greatest piety.

अथैतयोस्तु भार्याभ्यामाज्ञया पत्युरात्मनः

कृष्णमन्त्रोपदेशश्च कर्तव्यः स्त्रीभ्य एव हि १३३  
athaitayostu bhAryAbhyAmAjnaya patyurAtmanaH  
kRShNamantropadeshashcha kartavyaH strIbhya eva hi 133

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

स्वासन्नसम्बन्धीना नरास्ताभ्यां तु कर्हिचित्  
न स्पृष्टव्या न भाष्याश्च तेभ्यो दर्शयं न य १३४  
svAsannasambandhahInA narAstAbhyAM tu karhichit  
na spraShTavyA na bhAShyAshcha tebhyo darshyaM mukhaM na cha 134

She shall not touch, or speak to, or show her face  
to any man, who has no nearest blood relation.

गृहाभ्यामश्रमिणो ये स्युः पुरुषा मदुपाश्रिताः  
स्वासन्नसम्बन्धीना न स्पृश्या विधवाश्च तेः १३५  
gRhAkhyAshramiNo ye syuH puruShA madupAshritAH  
svAsannasambandhahInA na spRshya vidhavAshcha taiH 135

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

मात्रा स्वस्रा दृष्टिवा वा विजने तु वयःस्थया  
अनापदि न तैः स्थेयं कार्यं दानं न योषितः १३६

mAtrA svasrA duhitrA vA vijane tu vayaHsthayA  
anApadi na taiH stheyaM kAryaM dAnaM na yoShitaH 136

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 women to anybody.

प्रसङ्गो व्यवहारेण यस्याः केनापि भूपतेः  
भवेत्तस्याः स्त्रियाः कार्यः प्रसङ्गो नैव सर्वथा १३७  
prasango vyavahAreNa yasyAH kenApi bhUpateH  
bhavettasyAH striyAH kAryaH prasango naiva sarvathA 137

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

अन्नाद्यैः शक्तितोऽभ्ययर्षो ह्यतिथिस्तैर्गृहागतः  
द्वैवं पित्र्यं यथाशक्ति कर्तव्यं य यथोचितम् १३८  
annAdyaiH shaktitobhyacharyo hyatithistaigRhAgataH  
daivaM pitryaM yathAshakti kartavyaM cha yathochitam 138

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 as prescribed in  
the Shastras.

यावज्जीवं य शुश्रूषा कार्या मातुः पितुर्गुरोः  
रोगार्तस्य मनुष्यस्य यथाशक्ति य मामकैः १३९  
yAvajjlvaM cha shushrUShA kAryA mAtuH piturguroH  
rogArtasya manuShyasya yathAshakti cha mAmakaiH 139

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.

यथाशक्त्युद्यमः कार्यो निजवर्णाश्रमोयितः  
मुष्कच्छेदो न कर्तव्यो वृषस्य कृषिवृत्तिभिः १४०  
yathAshaktyudyamaH kAryo nijavarNAshramochitaH  
muShkachChedo na kartavyo vRShasya kRShivRttibhiH 140

As far as possible they shall engage themselves  
in such occupation suited to their varna and Ashrama.  
Those who are farmers shall not engage in the castration of a bull.

यथाशक्ति यथाकालं सङ्ग्रहोऽन्नघनस्य तैः  
यावद्द्वयं य कर्तव्यं पशुमद्भिस्तृणस्य य १४१  
yathAshakti yathAkAlaM sangrahonnadhanasya taiH  
yAvadvayayaM cha kartavyaM pashumadbhistRNasya cha 141

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.

गवादीनां पशूनां च तृणतोयाद्विभिर्यदि  
सम्भावन् भवेत् स्वेन रक्ष्यास्ते तर्हि नान्यथा १४२  
gavAdInAM pashUnAM cha tRNatoyAdibhiryadi  
sambhAvaNaM bhavet svena rakShyAste tarhi nAnyathA 142

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.

ससाक्ष्यमन्तरा लेखं पुत्रमित्रादिनापि च  
भूवित्तदानादानाभ्यां व्यवहार्यं न कर्हिचित् १४३  
sasAkShyamantarA lekhaM putramitrAdinApi cha  
bhUvittadAnAdAnAbhyAM vyavahAryaM na karhichit 143

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

कार्ये वैवाहिके स्वस्यान्यस्य वार्षधनस्य तु  
भाषाबन्धो न कर्तव्यः ससाक्ष्यं लेखमन्तरा १४४  
kArye vaivAhike svasyAnyasya vArpyadhanasya tu

Whenever they enter into a marriage agreements, they shall not depend on mere oral assurances regarding the transfer of wealth to either party, but shall make a written record signed by witness.

आयद्रव्यानुसारेण व्ययः कार्यो हि सर्वदा  
अन्यथा तु महद्दुःखं भवेदित्यवधार्यताम् १४५  
AyadravyAnusAreNa vyayaH kAryo hi sarvadA  
anyathA tu mahadduHkhaM bhavedityavadhAryatAm 145

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

द्रव्यस्यायो भवेधावान् व्ययो वा व्यावहारिके  
तौ संस्मृत्य स्वयं लेख्यौ स्वक्षरैः प्रतिवासरम् १४६  
dravyasyAyo bhavedyAvAn vyayo vA vyAvahArike  
tau saMsmRtya svayaM lekhyau svakSharaiH prativAsaram 146

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

निजवृत्युधमप्राप्तधनधान्यादितश्च तः  
अर्प्यो दशांशः कृष्णाय विशोऽशस्त्वह दुर्बलैः १४७  
nijavRtyudyamaprAptadhanadhAnyAditashcha taH  
arpyo dashAMshaH kRShNaya viMshoMshastviha durbalaiH 147

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.

अेकादशीमुपानां य व्रतानां निजशक्तिः  
उद्यापनं यथाशास्त्रं कर्तव्यं चिन्तितार्थदम् १४८  
ekAdashImukhAnAM cha vratAnAM nijashaktitaH  
udyApanaM yathAshAstraM kartavyaM chintitArthadam 148

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 fulfill all their  
wishes.

कर्तव्यं कारणीयं वा श्रावणे मासि सर्वथा  
बिल्वपत्रादितिः प्रीत्या श्रीमहादेवपूजनम् १४९  
kartavyaM kArANiYaM vA shrAvaNe mAsi sarvathA  
bilvapatrAdibhiH prItya shrImahAdevapUjanam 149

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.

स्वाचार्यान्न ऋषं ग्राह्यं श्रीकृष्णस्य य मन्दिरात्  
ताभ्यां स्वव्यवहारार्थं पात्रभूषांशुकादि य १५०

svAchAryAnna RNaM grAhyaM shrIkRShNasya cha mandirAt  
tAbhyAM svavyavahArArthaM pAtrabhUShAMshukAdi cha 150

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.

श्रीकृष्णगुरुसाधूनां दर्शनार्थं गतौ पथि

तत्स्थानेषु य न ग्राह्यं पराङ्गं निजपुण्यहृत् १५१

shrIkRShNagurusAdhUnAM darshanArthaM gatau pathi  
tatsthAneShu cha na grAhyaM parAnnaM nijapuNyahRt 151

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 good deeds.

प्रतिज्ञातं धनं देयं यत् स्यात्तत् कर्मकारिणे

न गोप्यमृषाशुद्ध्यादि व्यवहार्यं न दुर्जनैः १५२  
pratijnAtaM dhanaM deyaM yat syAttat karmakAriNe  
na gopyamRNashuddhyAdi vyavahAryaM na durjanaiH 152

One shall pay the labourer, the proper  
remuneration as promised, and shall not conceal  
the matters regarding the clearing of debt, marriage connections, or pedigree etc.  
Also shall not have dealings with the wicked.

दुष्कालस्य रिपूणां वा नृपस्योपद्रवेषु वा  
लज्जाघनप्राणनाशः प्राप्तः स्यादत्र सर्वथा १५३  
duShkAlasya ripUNAM vA nRpasyopadraveNa vA  
lajjAdhanaprANanAshaH prAptaH syAdyatra sarvathA 153

In the event of famine, harassment by enemies  
or rulers, which may result in loss of dignity, loss  
of property or life,

मूलदेशोऽपि स स्वेषां सद्य एव विचक्षणैः  
त्याज्यो मदाश्रितैः स्थेयं गत्वा देशान्तरं सुखम् १५४  
mUladeshopi sa sveShAM sadya eva vichakShaNaiH  
tyAjyo madAshritaiH stheyaM gatvA deshAntaraM sukham 154

my disciples shall be so discreet  
as to quit even their native place and migrate to  
other places where they can live comfortably.

आढ्यैस्तु गृडिभिः कार्या अडिसा वैष्णवा मष्वाः  
तीर्थेषु पर्वसु तथा भोज्या विप्राश्च साधवः १५५

ADhyaistu gRhibhiH kAryA ahiMsA vaiShNavA makhAH  
tlrtheShu parvasu tathA bhojyA viprAshcha sAdhavaH 155

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

मडोत्सवा भगवतः कर्तव्या मन्दिरेषु तैः

देयानि पात्रविप्रेभ्यो दानानि विविधानि च १५६

mahotsavA bhagavataH kartavyA mandireShu taiH  
deyAni pAtraviprebhyo dAnAni vividhAni cha 156

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

मदाश्रितैर्नृपैर्धर्मशास्त्रमाश्रित्य चाप्सिवाः

प्रजाः स्वाः पुत्रवत्पात्या धर्मः स्थाप्यो धरातले १५७

madAshritairnRpairdharmashAstramAshritya chApsilAH  
prajAH svAH putravatpAlyA dharmAH sthApyo dharAtale 157

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.

राज्याङ्गोपायषड्वर्गा ज्ञेयास्तीर्थानि चाञ्जसा  
व्यवहारविदः सभ्या दण्ड्यादण्ड्याश्च लक्ष्णैः १५८  
rAjyAngopAyaShaDvargA jneyAstIrthAni chAnjasa  
vyavahAravidaH sabhya daNDyAdaNDyAshcha lakShaNaiH 158

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 are 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.

सभर्तृकाभिर्नारीभिः सेव्यः स्वपतिरीशवत्  
अन्धो रोगी दरिद्रो वा षण्डो वाच्यं न दुर्वचः १५९  
sabhartRkAbhirnArIbhiH sevyah svapatirIshavat  
andho rogl daridro vA ShaNDho vAchyaM na durvachaH 159

A woman whose husband is alive shall render  
service to her husband taking him as her God and

shall never use harsh words against him, even if  
he becomes blind, sick, impotent, or poor.

रूपयौवनयुक्तस्य गुणिनोऽन्यतरस्य तु  
प्रसङ्गो नैव कर्तव्यस्तामिः साहजिकोऽपि य १६०  
rUpayauvanayuktasya guNinonyanarasya tu  
prasango naiva kartavyastAbhiH sAhajikopi cha 160

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.

नरेक्ष्यनाभ्युरुक्याऽनुत्तरीया य नो भवेत्  
साध्वी स्वी न य भाषेक्षा न निर्वज्जदिसङ्गिनी १६१  
narekShyanAbhyUrukuchAnuttarlyA cha no bhavet  
sAdhvi strI na cha bhaNDekShA na nirlajjAdisingini 161

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

भूषासदंशुकृतिः परगोष्ठोपवेशनम्  
त्याज्यं हास्यादि य स्त्रीभिः पत्यौ देशान्तरं गते १६२

bhUShAsadaMshukadhRtiH paragehopaveshanam  
tyAjyaM hAsyAdi cha strIbhiH patyau deshAntaraM gate 162

Putting on a 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.

विधवाभिस्तु योषाभिः सेव्यः पतिधिया हरिः  
आज्ञायां पितृपुत्रादेर्वृत्यं स्वातन्त्र्यतो न तु १६३  
vidhavAbhistu yoShAbhiH sevyaH patidhiyA hariH  
AjnAyAM pitRputrAdervRtyaM svAtantryato na tu 163

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

स्वासन्नसम्बन्धहीना नराः स्पृश्या न कर्हिचित्  
तरुणैस्तैश्च तारुण्ये भाष्यं नावश्यकं विना १६४  
svAsannasambandhahInA narAH spRshyA na karhichit  
taruNaistaishcha tAruNye bhAShyaM nAvashyakaM vinA 164

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

स्तनन्धयस्य नुः स्पर्शे न दोषोऽस्ति पशोरिव  
आवश्यके य वृद्धस्य स्पर्शे तेन य भाषणे १६५  
stanandhayasya nuH sparshe na doShosti pashoriva  
Avashyake cha vRddhasya sparshe tena cha bhAShaNe 165

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

विद्यानासन्नसम्बन्धात्तामिः पाठ्या न कापि नुः  
व्रतोपवासैः कर्तव्यो मुहुर्देहदमस्तथा १६६  
vidyAnAsannasambandhAttAbhiH pAThyA na kApi nuH  
vratopavAsaiH kartavyo muhurdehadamastathA 166

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.

धनं य धर्मकार्येऽपि स्वनिर्वाहोपयोगि यत्  
देयं ताभिर्न तत् क्वापि देयं येदधिकं तदा १६७  
dhanaM cha dharmakAryepi svanirvAhopayogi yat  
deyaM tAbhirna tat kvApi deyaM chedadhikaM tadA 167

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

कार्यश्च सकृदाहारस्तामिः स्वापस्तु भूतवे  
मैथुनासक्तयोर्वीक्षा क्वापि कार्या न देहिनीः १६८  
kAryashcha sakRdAhArastAbhiH svApastu bhUtale  
maithunAsaktayorvIkShA kvApi kAryA na dehinoH 168

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

वेषो न धार्यस्तामिश्च सुवासिन्याः स्त्रियास्तथा  
न्यासिन्या वीतरागाया विकृतश्च न कर्हियित् १६९  
veSho na dhAryastAbhishcha suvAsinyAH striyAstathA  
nyAsinyA vltarAgAyA vikRtashcha na karhichit 169

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

सङ्गो न गर्भपातिन्याः स्पर्शः कार्यश्च योषितः  
शृङ्गारवार्ता न नृणां कार्याः श्रव्या न वै क्वचित् १७०  
sango na garbhApAtinyAH sparshaH kAryashcha yoShitaH  
shaRngAravArtA na nRNAM kAryAH shravYA na vai kvachit 170

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

निजसम्बन्धिरपि तारुण्ये तरुणैर्नरैः  
साङ्गं रहसि न स्थेयं ताभिरापद्मन्तरा १७१  
nijasambandhibhirapi tAruNye taruNairnaraiH  
sAkaM rahasi na stheyaM tAbhirApadamantarA 171

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

न होवाप्नेलनं कार्यं न भूषादेश्च धारणम्  
न धातुसूत्रयुक्सूक्ष्मवस्त्रादेरपि कर्हिचित् १७२  
na holAkhelanaM kAryaM na bhUShAdeshcha dhAraNam  
na dhAtusUtrayuksUkShmavastrAderapi karhichit 172

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

सधवाविधवाभिश्च न स्नातव्यं निरम्बरम्  
स्वरजोद्दर्शनं स्त्रीभिर्गोपनीयं न सर्वथा १७३  
sadhavAvidhavAbhishcha na snAtavyaM nirambaram  
svarajodarshanaM strIbhIrGopanIyaM na sarvathA 173

The womenfolk shall not take bath without  
having clothes on and shall never conceal their

period of menstruation.

मनुष्यं यांशुकादीनि नारी क्वापि रजःस्वला  
दिनत्रयं स्पृशेन्नैव स्नात्वा तुर्येऽह्नि सा स्पृशेत् १७४  
manuShyaM chAMshukAdIni nAri kvApi rajaHsvalA  
dinatrayaM spRshennaiva snAtvA turyehni sA spRshet 174

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

नैष्ठिकव्रतवन्तो ये वर्णिनो मद्गुपाश्रयाः  
तैः स्पृश्या न स्त्रियो भाष्या न न वीक्ष्याश्च ता धिया १७५  
naiShThikavratavanto ye varNino madupAshrayAH  
taiH spRshyA na striyo bhAShyA na na vlkShyAshcha tA dhiyA 175

The Brahmacharins who get initiation to take life-long celibacy are called here Varnis. The dedicated Varnis who are my disciples shall not look at or speak to ladies deliberately.

तासां वार्ता न कर्तव्या न श्रव्याश्च कदायन  
तत्पादयारस्थानेषु न य स्नानादिकाः क्रियाः १७६  
tAsAM vArtA na kartavyA na shravyAshcha kadAchana  
tatpAdachArasthAneShu na cha snAnAdikAH kriyAH 176

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.

देवताप्रतिमां छित्वा लेख्या काष्ठादिजापि वा  
न योषित्प्रतिमा स्पृश्या न वीक्ष्या बुद्धिपूर्वकम् १७७  
devatApratimAM hitvA lekhyA kAShThAdijApi vA  
na yoShitpratimA spRshyA na vlkShyA buddhipUrvakam 177

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 योषितोऽशुक्लम्  
न वीक्ष्यं मैथुनपरं प्राणिमात्रं य तैर्धिया १७८  
na strIpratikRtiH kAryA na spRshyAM yoShitoMshukam  
na vlkShyAM maithunaparaM prANimAtraM cha tairdhiyA 178

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.

न स्पृश्यो नेक्षणीयश्च नारीवेषधरः पुमान्  
न कार्यं स्त्रीः समुद्दिश्य भगवद्गुणकीर्तनम् १७९  
na spRshyo nekShaNIyashcha nArlveShadharaH pumAn

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

ब्रह्मचर्यव्रतत्यागपरं वाक्यं गुरोरपि

तेर्न मान्यं सदा स्थेयं धीरैस्तुष्टैरमानिभिः १८०

brahmacharyavratatyAgaparaM vAkyam gurorapi  
tairna mAnyam sadA stheyaM dhIraistuShTairamanibhiH 180

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.

स्वातिनैकट्यमायान्ती प्रसभं वनिता तु या

निवारणीया साभाष्य तिरस्कृत्यापि वा द्रुतम् १८१

svAtinaikaTyamAyAntI prasabhaM vanitA tu yA  
nivAraNIA sAbhAShya tiraskRtyApi vA drutam 181

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

प्राणापधुपन्नायां स्त्रीणां स्वेषां य वा क्वयित्

तदा स्पृष्ट्वापि तद्रक्षा कार्या सम्भाष्य ताश्च वा १८२

prANApadyupannAyAM strINAM sveShAM cha vA kvachit  
tadA spRShTvApi tadrakShA kAryA sambhAShya tAshcha vA 182

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.

तेवाभ्यङ्गो न कर्तव्यो न धार्यं चायुधं तथा  
वेषो न विकृतो धार्यो जेतव्या रसना य तैः १८३  
tailAbhyango na kartavyo na dhAryaM chAyudhaM tathA  
veSho na vikRto dhAryo jetavyA rasanA cha taiH 183

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.

परिवेषणकर्त्री स्याधत्र स्त्री विप्रवेशमनि  
न गम्यं तत्र भिक्षार्थं गन्तव्यमितरत्र तु १८४  
pariveShaNakartri syAdyatra strI vipravesmani  
na gamyam tatra bhikShArthaM gantavyamitaratra tu 184

They shall have to go out for keeping their  
religious mendicity (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.

अभ्यासो वेदशास्त्राणां कार्यश्च गुरुसेवनम्  
वर्ज्यः स्त्रीषामिव स्त्रैषापुंसां सङ्गश्च तैः सदा १८५

abhyAso vedashAstrANAM kAryashcha gurusevanam  
varjyaH strINAmiva straiNapuMsAM sangashcha taiH sadA 185

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

यर्मवारि न वै पेयं जात्या विप्रेषा केनचित्  
पलाण्डुलशुनाद्यं य तेन भक्ष्यं न सर्वथा १८६

charmavAri na vai peyaM jAtyA vipreNa kenachit  
palANDulashunAdyaM cha tena bhakShyaM na sarvathA 186

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

स्नानं सन्ध्यां य गायत्रीजपं श्रीविष्णुपूजनम्  
अङ्गत्वा वैश्वदेवं य कर्तव्यं नैव भोजनम् १८७

snAnaM sandhyaAM cha gAyatrIjapaM shrIviShNupUjanam  
akRtvA vaishvadevaM cha kartavyaM naiva bhojanam 187

Taking bath, performing Sandhya Vandan,

repeating Gayatri-Mantra performing VishnuPooja 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.

साधवो येऽथ तैः सर्वैर्नेष्टिकब्रह्मचारिवत्  
स्त्रीस्रैषासङ्गादि वर्ज्यं जेतव्याश्चान्तरारयः १८८  
sAdhavo yetha taiH sarvairnaiShThikabrahmachArivat  
strIstraiNasangAdi varjyaM jetavyAshchAntarArayaH 188

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

सर्वेन्द्रियाणि जेयानि रसना तु विशेषतः  
न द्रव्यसङ्ग्रहः कार्यः कारणीयो न केनचित् १८९  
sarvendriyANi jeyAni rasanA tu visheShataH  
na dravyasangrahaH kAryaH kAraNIyo na kenachit 189

They shall keep all their sensory- organs under their control especially the organ of taste. They shall neither earn nor accumulate money nor allow others to do that on their behalf.

न्यासो रक्ष्यो न कस्यापि धैर्यं त्याज्यं न कर्हिचित्  
न प्रवेशयितव्या य स्वावासे स्त्री कदायन १८०  
nyAso rakShyo na kasyApi dhairyam tyAjyaM na karhichit  
na praveshayitavyA cha svAvAse strI kadAchana 190

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

न य सङ्गं विना रात्रौ यवितव्यमनापदि  
अेकाकिभिर्न गन्तव्यं तथा क्वापि विनापदम् १८१  
na cha sangaM vinA rAtrau chalitavyamanApadi  
ekAkibhirna gantavyaM tathA kvApi vinApadam 191

They shall never move out at night without  
the company of their group even in the daytime,  
they shall not move out alone, except under difficult  
circumstances.

अनर्घ्यं चित्रितं वासः कुसुम्भाद्यैश्च रञ्जितम्  
न धार्यं य महावस्त्रं प्राप्तमन्येच्छयापि तत् १८२  
anarghyaM chitritaM vAsaH kusumbhAdyaishcha ranjitam  
na dhAryaM cha mahAvastraM prAptamanyechChayApi tat 192

They shall never wear such clothes which are  
costly or rosy coloured with designs or robes even

though someone may offer it as a gift.

भिक्षां सभां विना नैव गन्तव्यं गृहिणो गृहम्  
व्यर्थः कालो न नेतव्यो भक्तिं भगवतो विना १९३

bhikShAM sabhAM vinA naiva gantavyaM gRhiNo gRham  
vyarthaH kAlo na netavyo bhaktiM bhagavato vinA 193

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.

पुमानेव भवेद्यत्र पक्वान्नपरिवेषणः

ईक्षणादि भवेन्नैव यत्र स्त्रीणां य सर्वथा १९४

pumAneva bhavedyatra pakvAnnapariveShaNah  
IkShaNAdi bhavennaiva yatra strINAM cha sarvathA 194

They shall go to take food only to those houses  
where only males can serve food and where no  
female can come into their view.

तत्र गृह्णित्वा भोक्तुं गन्तव्यं साधुभिर्मम

अन्यथामात्रमर्थित्वा पाकः कार्यः स्वयं य तैः १९५

tatra gRhigRhe bhoktuM gantavyaM sAdhubhirmama  
anyathAmAnnamarthitvA pAkaH kAryaH svayaM cha taiH 195

If this is not possible

they shall get the provisions from the householders  
and prepare their food themselves.

आर्षभो भरतः पूर्वं जडविप्रो यथा भुवि

अवर्ततात्र परमहंसैर्वृत्य तथैव तेः १८६

ArShabho bharataH pUrvaM jaDavipro yathA bhuvi

avartatAtra paramahaMsairvRtya tathaiva taiH 196

In their life and mode of living, they shall follow the ideal behaviour of Jada Bharata, the  
Paramhamsa, and the son of Rishabhadeva.

वर्षिभिः साधुभिश्चैतैर्वर्जनीयं प्रयत्नतः

ताम्बूलस्याङ्किणस्य तमालादेश्च भक्षणम् १८७

varNibhiH sAdhubhishchaitairvarjanIyaM prayatnataH

tAmbUlasyaAhiphenasya tamAlAdeshcha bhakShaNam 197

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

संस्कारेषु न भोक्तव्यं गर्भाधानमुष्णेषु तैः

प्रेतश्राद्धेषु सर्वेषु श्राद्धे यद्वादशाङ्कि १८८

saMskAreShu na bhoktavyaM garbhAdhAnamukheShu taiH

pretashrAddheShu sarveShu shrAddhe cha dvAdashAhike 198

Both of them shall not take food (in any  
household) on the occasions of Samskaras such as nuptials or annual death ceremonies or the  
ceremonies on the eleventh and the twelfth day performed for the dead.

द्विवास्वापो न कर्तव्यो रोगाद्यापदमन्तरा  
ग्राम्यवार्ता न कार्या य न श्रव्या बुद्धिपूर्वकम् १८९  
divAsvApo na kartavyo rogAdyApadamantarA  
grAmyavArtA na kAryA cha na shravyA buddhipUrvakam 199

They shall not sleep during day times unless they fall sick or feel weak. They shall neither speak  
nor listen to, vulgar words intentionally.

स्वप्यं न तैश्च ञ्झायां विना रोगादिमापदम्  
निश्छन्नं वर्तितव्यं य साधूनामग्रतः सदा २००  
svapyaM na taishcha khaTvAyAM vinA rogAdimApadam  
nishChadma vartitavyaM cha sAdhUnAmagrataH sadA 200

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

गाविदानं ताडनं य कृतं कुमतिभिर्जनेः  
क्षन्तव्यमेव सर्वेषां यिन्तनीयं हितं य तैः २०१  
gAlidAnaM tADanaM cha kRtaM kumatibhirjanaiH  
kShantavyameva sarveShAM chintanIyaM hitaM cha taiH 201

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.

दूतकर्म न कर्तव्यं पैशुनं चारकर्म च  
देहेऽहन्ता च ममता न कार्या स्वजनादिषु २०२  
dUtakarma na kartavyaM paishunaM chArakarma cha  
dehehantA cha mamatA na kAryA svajanAdiShu 202

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.

एति संक्षेपतो धर्माः सर्वेषां लिखिता मया  
साम्प्रदायिकग्रन्थेभ्यो ज्ञेय एषां तु विस्तरः २०३  
iti sankShepato dharmAH sarveShAM likhitA mayA  
sAmpradAyikagranthebhyo jneya eShAM tu vistaraH 203

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.

संस्थास्राशां समुद्धृत्य सर्वेषां सारमात्मना  
पत्रीयं लिखिता नृशामभीष्टफलदायिनी २०४  
sachChAstrANAM samuddhRtya sarveShAM sAramAtmanA  
patrIyaM likhitA nRNAmabhIshTaphaladAyinI 204

This SHIKSHAPATRI is written by me, after extracting of Holy Scriptures. This will fulfill the wishes of  
the people.

धमामेव ततो नित्यमनुसृत्य ममाश्रितैः  
यतात्मभिर्वर्तितव्यं न तु स्वैरं कदायन २०५  
imAmeva tato nityamanusRtya mamAshritaiH  
yatAtmabhirvartitavyaM na tu svairaM kadAchana 205

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

वर्तिष्यन्ते य इत्थं हि पुरुषा योषितस्तथा  
ते धर्मादियतुर्वर्गसिद्धिं प्राप्स्यन्ति निश्चितम् २०६  
vartiShyante ya itthaM hi puruShA yoShitastathA  
te dharmAdichaturvargasiddhiM prApsyanti nishchitam 206

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.

नेत्थं य आयरिष्यन्ति ते त्वस्मत्सम्प्रदायतः  
बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः २०७  
netthaM ya AchariShyanti te tvasmatsampradAyataH  
bahirbhUtA iti jneyaM strIpuMsaiH sAmpradAyikaiH 207

The males and females of our sect shall  
understand that those who do not follow the SHIKSHAPATRI accordingly shall be treated as

excommunicated from our sect.

शिक्षापत्र्याः प्रतिदिनं पाठोऽस्या मद्रुपाश्रितैः

कर्तव्योऽनक्षरज्ञैस्तु श्रवणं कार्यमादरात् २०८

shikShApatryAH pratidinaM pATHosya madupAshritaiH  
kartavyonakSharajnaistu shravaNaM kAryamAdarAt 208

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

वक्त्रभावे तु पूजैव कार्यास्याः प्रतिवासरम्

मद्रूपमिति मद्रुपाणी मान्येयं परमादरात् २०९

vaktrabhAve tu pUjaiva kAryAsyaAH prativAsaram  
madrUpamiti madvANI mAnyeyaM paramAdarAt 209

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.

युक्ताय सम्पदा दैव्या दातव्येयं तु पत्रिका

आसुर्या सम्पदाढ्याय पुंसे देया न कर्हिचित् २१०

yuktAya sampadA daivyA dAtavyeyaM tu patrikA  
AsuryA sampadADhyAya puMse deyA na karhichit 210

This PATRIKA shall be given to only those



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iti shrlsahajAnandasvAmivirachitA shikShApatrI samAptA

Thus concludes SHIKSHAPATRI written  
by Shree Swaminarayana Bhagwan.

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