



## S.K.S. SWAMINARAYAN TEMPLE (LONDON) – BAL YUVAK MANDAL

Westfield Lane, Kenton, Harrow, Middlesex, HA3 9EA Est. 1966 Charity Reg. No. 271034

Tel: 020 8909 9899 Fax: 020 8909 9897 Email: [bym@sksst.org](mailto:bym@sksst.org)

### Dharmakul Mahima

<http://www.swaminarayan.info/Videos/DharmakulVandnaMahotsav2009/>  
1.57- 8.05

<http://www.youtube.com/watch?v=jaC5jvX9Xhg>

Nishkulanand Kavya, Purshottam Prakaash Prakaar 40:

Mate sau dharmkul manjo, sau karjo eni sev  
Anya jan jeva eh nahi, eh che janjo mota dev  
Ek Brahmin jano bhakt ati, vari kave amaru kul  
Ene sevtā sau jann tamo, pamsho such atur  
Manvanchit vaat malshe, vari sevtā ena charan  
Eh che amari agna, sarve kaalma such karan  
Mann karm vachane manjo, ema nathi sanshay laghaar  
Eh dvare mare anekno, aaj karvo che udhaar

Chopai: mate sau rejo ene vachane re, tyagi gruhi sahu ek mane re,  
Rejo Dharmvanshi gamte re, vartsho mah koye mann mate re  
Eh kahye tem sau karjo re, puchya vina toh pagh na bharjo re  
Haath jori ne rejo hajur re, kari daapan potani door re  
Vidhya gunn buddhi ne bare re, ene dabaava nahi koi pare re  
Tyagi raaghi neh kavi koi hoy re, toy ene manjo sahu koi re  
Vad vivaad kari vadane re, eshu bolshe ma koi danne re  
Eni vaat upar vaat ani re, kedi vadsho ma mukhe vaani re  
Ene horye hathaavi harvi re, potani sarsaai na karvi re  
Pote samji potane praveen re, ene samajsho ma gunn hee re  
Jem eh vaare tem varjo re, ena kaam kaaj ma bharjo re  
Eni manjo sahu agna re, vartsho ma koi vachan vina re  
Ene raaji raksho joh tame re, toh tam par raaji chiyye ame re  
Ene raaji rakshe jeh jann re, tene amne karya prasann re  
Kaah je amara thekane eh che re, teto praveen hoy the priche re  
Bija jann eh marm nah lahe re, bhora manushya ne bhorai rahe re  
Pan samajvi vaat sudhi re, ati mati na rakhvi undhi re  
Vachan dvare vasya ame ema re, tame fer jansho ma tema re  
Ame ema eh che amm maahi re, em samjo sahu bai bhai re  
Ethi ame argha na rahiye re, ema rahine darshan dahi re  
Jeh jeh jann ne thaay samaas re, teh toh ame kari rahya vaas re  
Sher patane sanmaan jare reh, the toh amari samarthe vare re  
Deshpardesh pujaay aapre, tetoh jano amaro prataap re  
Jya jaay tiya jaay jeet re, tetoh ame rahya rudi reet re  
Em samjo sahu sujaan re, amm vina nah hoy kalyaan re  
Dharmvanshi acharyaj mahi re, sada rahyo chu mari irchaay re  
Ati dharmvara joi jann re, rehva maani gayu maru mann re  
Mate ene puje hu pujano re, tetoh jarror jann mann jano re  
Enu jene karyu sanmaan re, tene maru karyu che nidaan re



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Em jaani lejo sahu jann re, em bolya shri Bhagwan re  
Suni jann magan thaya re, dhanya dhanya swami keva rahya re  
Pachi sau acharya sevya re, tetoh mota such ne leva re.

Hence all should have firm faith in the Dharmakul and should all serve them. They are not like the other people; understand them to be great Devtas. They are Brahmins and that too of My family. By serving them you shall attain happiness too. By serving them and paying respect at their feet you will all attain your desires. This is My order, which should be followed for all time. Believe this by mind, action and speech there is no doubt in this at all. I want to from now give moksha to many.

Hence all should live in their commands whether it is the sadhu's or householders. Do not live by following your mind always live as they would want you to live. Do as they ask and never even step forward without asking them. Always be humble with them and cast away any foolishness. All renunciates, householders and even the likes of singers should live according to them. Never fall into arguments with them. If you keep them happy then I will be happy upon you. Do not think yourselves greater or knowledgeable than them nor enter into debates with them or think them without any good attributes. Whoever keeps them happy means that they are keeping Me happy. Do as they ask and always aid them in their work.

Follow their orders and do not live without their agna. They are in place of Me, only those who are worthy shall understand this. Other people will not understand this and are misinformed and fall into false understanding. But one should understand this talk and not have a false sense of belief. I live in the Acharyas through My divine speech do not see any different. All males and females should understand that the Acharyas live in Me and I live in them. I do not live far from them at all; I give My darshan through them. Whoever advances in Satsang shall understand that it's because I live close to them. Wherever the Acharyas shall be respected they will understand it to be because of My greatness. They will be venerated here and in other foreign lands and that is too because of My supremacy. Wherever they go they will triumph as I live in them in a great way. All should understand this greatly. As without Me there is no liberation.

I live in the Dharmvanshi Acharyas with my own will. I also live in those who follow Dharma greatly. Thus worshipping them I am too worshipped. All you people should realise such with firm minds. Whoever has respected the Acharyas in such a way has said to have done what I have stated for them to do. So all of you shall realise such. In that Shri Bhagwan spoke. All were happy to hear this and they thought how greatly God lives amongst us. Then all performed veneration of the Acharyas to attain the divine bliss of God.

**"One has to be 'Dharmakul na Aashrit' to attain Moksha"** – Lord Shree Swaminarayan  
(Vachanamrit Gadhada No.1)

Dharmakul or Dharmavanshi = Divine lineage divine lineage (Guru Parampara) starting from Lord Swaminarayan up to the present and future lineage of Acharyas (Guru), whom Lord Swaminarayan adopted as His own sons and installed as Acharyas.



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The Acharyas are the sole representatives of Lord Swaminarayan and have the responsibility of managing the entire Swaminarayan movement as per the boundaries of each of the two Acharyas i.e. the Ahmedabad Gadi (NarNarayan dev) Acharya and the Vadtal Gadi (LaxmiNarayan dev) Acharya

To be '**Dharmakul na Aashrit**' or to be '**seeking refuge**' in the Dharmakul implies being initiated by the respective Acharyas into the authentic Swaminarayan fold so that one can qualify to:

- 1) **Become a Swaminarayan devotee**
- 2) **Do authentic bhakti (not just reap fruits but attain salvation)**
- 3) **Attain the divine abode (Akshardham) in the divine service of Lord Swaminarayan**

The initiation of all Swaminarayan followers including the saints, by the respective Acharyas is what qualifies one to be in the genuine Swaminarayan fold

Bhagwan appointed and declared them as Acharyas at Vadtal in the Vikram Samvat Year 1882 on the eleventh day of the bright half of the Hindu month of Kartak (Tuesday, November 21, 1825 A.D.)

Job Role:

- Install idols of the Lord in temples
- Administer Saamaanya Diksha and Maha Bhagwati Diksha
- Rule the Sampraday like a king does his Kingdom
- Adhere to the code of the Desh Vibhag no Lekh

Thus it is clear that in a temple, if the Murti (idol) of the Lord is NOT installed by one of the Acharyas, then this is NOT a temple of Lord Shree Swaminarayan. A person who is NOT initiated as a Satsangi by their respective Acharya or the Gadiwalla, is NOT a devotee of Lord Shree Swaminarayan. NO other members of the Dharmadev family, except the Acharyas of Ahmedabad and Vadtal seats, are authorised to install the images of the Lord or to initiate the Lord's devotees.

### Why Householder Acharyas?

Many schools of worship that have defected from the original Swaminarayan Sampraday (original sampraday = currently headed by the lineage of spiritual Acharyas descending from Ayodhyaprasadji Maharaj and Raghuvirji Maharaj) believe that saints should be and have them as their Acharyas. Well this is not true nor right for a few reasons:

- 1) Firstly, it is Lord Swaminarayan's instructions and orders in the '**DesH Vibhag no Lekh**' and noted in all other main Swaminarayan Sampraday scriptures that the Acharya of the Swaminarayan Sampraday be appointed only from His father's family i.e. 'Dharmakul'. So really this on its own should be enough for the Swaminarayan devotees!



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- 2) But since we have a tendency not to accept things to suit our needs, there is a very obvious and logical reason as to why Lord Swaminarayan appointed householder Acharyas and why specifically from his family:
- The idea of appointing householder Acharyas is not a concept brought about just a few hundreds of years ago. It is a concept well authenticated in scriptures such as Yagnavalkya Smriti written thousands and thousands of years ago. When Ramanand Swami met Dharmadev and Bhaktimata (parents of Lord Swaminarayan), Ramanand Swami asked Dharmadev and Bhaktimata to pass the initiation 'mantra' to all the devotees earnest for their liberation. Ramanand Swami was a saint and so giving the initiation mantra to ladies would be to break the rules of being a saint. And so the mantra which was given to Bhaktimata through Dharmadev was then passed on to lady devotees. This was before Lord Swaminarayan was born and before the Acharyaship was established.
  - When an initiation mantra is given to a devotee or a saint, then only does he/she qualify to be a Swaminarayan devotee and his or her bhakti becomes authenticated to earn liberation.
  - A logical and scientific reason given in the scriptures - When the Acharya gives the initiation mantra to a devotee; the devotee is given a new birth by the Guru. When initiation is given all the sins of the devotee are taken away by the Acharya or the Gadhiwala. There is a ritual for the latter whereby a Yagna is held and a coconut is offered to Agni dev. And scriptures very clearly state that this can only be done by a couple or else the sacrifice is not accepted by Agni Dev and thus one of the main reasons as to why saints cannot be Acharyas.
  - Lord Swaminarayan has instructed His followers in the Shikshapatri to worship only those images of God that have been installed by the Acharyas from the family of His father (Dharmakul Acharyas). So specifically the biggest task of inviting God in to the idols is reserved for the household Acharyas and their lineage appointed by Lord Swaminarayan
  - Lord Swaminarayan as per His instructions in the Shikshapatri prohibits saints from indulging in worldly affairs such as management of the entire Sampraday and also coming into contact with women. For this reason the householder Acharyas are best suited because they are able to engage in management affairs and their respective wives, whom Lord Swaminarayan appointed as the Gurus/Spiritual leaders for the women, can deal with the spiritual matters for women such as initiation and guidance.