

Kristina Koford
Oxford Seminar Paper
Summer 2009

The Digitization of the Shikshapatri

Introduction

Rudyard Kipling once wrote, “East is East, West is West, and never the twain shall meet.” This seemed to be the case when it came to the Bodleian Library’s 180-year-old copy of a Hindu manuscript that attracted as many as 900 visitors a year. As will be described in further detail in the paper, these were not the usual clientele for an academic institution; these were people seeking a religious experience. But the historic institution was not set up for such visits that became more than an inconvenience. East and West were clearly not meeting. Still committed to learning, the Indian Institute, Bodleian, Centre for Refugee Studies, decided to digitize the manuscript.

This paper will describe the overall situation that resulted in the Digital Shikshapatri. First it will introduce Sahajanand Swami, author of the Shikshapatri, explain how the UK became home to a large community of Indian Hindus of this particular sect, about the text itself, how the Bodleian acquired an important copy of it, the need to digitize, the process of digitization, and a discussion of the final product.

About Sahajanand Swami

Sahajanand Swami lived for less than fifty years but his relevance continues to influence modern Hindi communities from India, to East Africa, the U.K., and the U.S. On April 3, 1781 he was born into a family following the Vaishnavism religion (more specifically, they were part of the Savarua gota and the Kauthumi branch of Hinduism) (Williams: 2004, 80). His family and he lived in a village near Ayodhya in the Himalaya mountain range (in the state now known as the Utter Pradesh) until he was orphaned (Williams: 2004, 80). He began a life of wandering and pilgrimage at the age of eleven to find a teacher (Williams: 2004, 80). At nineteen he found Ramananda, who initiated him, as he had done to the boy's parents years earlier (Williams: 2004, 81). His eminence as a religious figure grew greatly once he achieved the status as a preceptor (a teacher, guru), allowing him to lead his own disciples, initiate new ascetics, and preach the Vaishnava message (Williams: 2004, 81). As a result he gained a large and loyal following (around 2,000 ascetics and 500,000 families by the time of his death) who would eventually worship him as a manifestation of the Hindu god Krishna, himself a manifestation of Vishnu (Williams: 2004, 81). They would worship his image in their temples, recite his name in prayer, and spread his teachings (Williams: 2004, 81). He gained the title of "Swaminarayan," in which "swami" means "lord" and "Narayan" is a name for Vishnu (Williams: 2004, 142; New Dimensions: Part I, 162). Together, those words mean "God Supreme" (www.swaminarayan.nu). Today they are about 50,000 followers in the UK, and around a million around the world (Evison: 2002, 15).

Swaminarayans in the UK

The question of how a sizeable group of Hindus came to reside in the UK is answered with a history of trade, colonialism, and racism. Many Indians came to the British Isles beginning in the 17th century with the East India Company. They came as lascars, meaning sailors specifically from the Indian subcontinent, but also came to refer to Indian servants to British officers (“Lascar.”). Others came, as ayahs or other types of servants when the British families employing them moved back home from India (“South Asians...”). Many Indians fought for the British in the second World War, and many relocated as the British empire disintegrated (“South Asians...”).

Another large group of Indians, particularly Swaminarayans, came, seemingly illogically, to the UK by way of East Africa. But a closer look shows that it is not so illogical. Indians conducted trade with East African counterparts well before the west and the British ever “discovered” India (Oonk, 1). In fact, the Indian Navigator Kanji Malam directed Portuguese Explorer Vasco de Gama how to sail to India once he “found” Mombasa in 1497 (Oonk, 1). Historian Oonk estimates that West Indians, Arabs, and East Africans have traded with each other for at least the past 2,000 years, with the Indians traveling according to the monsoon seasons (History, 1). Though Indians did not begin to live permanently in East Africa until the Arab Sultan Said Seyed, who often appointed Indians to government positions, moved his capital to Zanzibar in 1832 (Oonk, 2). The

establishment of a British consulate in Zanzibar further encouraged the South Asians to settle there (Oonk, 2). Many Indians came in the later 19th century to build the 1,286 miles of the Ugandan Railway (BBC).

Many businessmen from Gujarat, where the Swaminarayan focused his reform goals with the Shikshapatri, moved to East Africa, and by the 1970s they numbered about 50,000 (Mehta, 1745). In East Africa they strove to raise their social status through good business practices, as the Shikshapatri dictated to them (Mehta, 1745). Shlokas 143 and 144 command them to only enter into business arrangements that have been written down, and that oral contracts are not valid, even with family members. 145 instructs them to only spend money they have and to not go into debt and 146 tells them that they must keep written accounts of all transactions that they themselves have recorded, not another man. The 152nd Shloka commands, “they shall pay in full whatever remuneration either in cash or in food-grains or both as promised to person employed for the work, but shall never give less. They shall never conceal an act of repayment of debt, family lineage, matrimony of their daughters etc. and shall never deal with wicked persons” (www.swaminarayn.nu). The Shikshapatri even tells them that “when loss of prestige or estate or life is threatened in a place where they reside either due to very bad times like famines or by enemies or by a king,” that “my followers, who are wise and discreet shall immediately leave that place, even if it be their native place or a place received as gift (giras) and shall migrate to a place where such calamities do not exist (or are not likely to arise) and live there

in peace and happiness” (Shlokas 153 and 154: www.swaminarayan.nu). As a result, Gujarati businesses thrived, to the point that in the 1950s, they held 25% of the business licenses held by Ugandan Asians (Mehta, 1746).

Many Indians in East Africa would relocate to the UK when their situation became destabilized after the decolonization of Africa in the early 1960s. Thousands upon thousands came from Uganda in the most dramatic event, when President Amin¹ called all 60,000 Asians in the country “bloodsuckers” and told them, on August 4, 1972, that they all had to leave the country in 90 days (BBC). Even if they had valid Ugandan passports, they still had to leave (BBC). Though, realizing on the late side that many of these “bloodsuckers” held important professional positions such as doctors, lawyers, and teachers, he issued another decree stating that if those people, in contrast, attempted to leave the country they would be tried for treason (BBC). The British government tried to broker a deal with Uganda, a former colony only just independent, to not expel the Asians, but it did not work (BBC). Britain then gave the Indians who had British passports or eligible to receive one, a choice of British or Indian citizenship (Cunningham, 252; BBC). 27,000 chose the former, most only able to take the clothes on their back and very little money, receiving no compensation even if they owned businesses (BBC). Some even tell stories of property being stolen from them as they left the country, leaving them even poorer (BBC). The British government established the Uganda Resettlement Board assigned to “to

¹ He seized power in 1971 in a military coup.

make contingency plans for the smooth and orderly reception of those' expelled from Uganda 'who need to come to Britain and for their dispersal as widely as possible throughout the country'" (Cunningham, 252). This board arranged for initial, temporary housing units and help in finding jobs and permanent housing, succeeding by the following March (BBC).

About The Shikshapatri Text

The Swaminarayan wrote the Shikshapatri as a dharma text, or as a guide on how to live one's life. In 212 verses called "shlokas," he commands his followers in general and specific terms. For an example of a general direction, his 18th shloka commands, "my followers shall shun gambling and such other vices; and they shall abstain from using all intoxicating drugs and things such as hemp (Desai, 18). For specific groups such as those who chose an ascetic life, he commands in the 183rd shloka that they shall subdue the sense of taste (Desai, 19), and in the 163rd that widows "shall live under the control of their father or other male member of the family and never in independence" (Desai, 24).

The importance of this text on its Hindu followers is better understood placed within its historical context. The Swaminarayan wrote it in 1826, though he was already teaching its precepts in 1825 (Williams: 1981). At this time the British, with the East India Company, were trying to trade with and tame India and its inhabitants. Gujarat, where Sahajanand Swami presided was known for "disorder and lawlessness" (Williams: 1981). Raymond Williams, a scholar of the

Swaminarayan sect of Hinduism, states, “[Swaminarayan’s] reform...was one mode of Hindu adaptation to modernization in India (2004, 142). Shikshapatri scholar D. M. Patel stated that at that time, the Swaminarayan “saw that many devotees calling themselves Vaishnavas were going astray due to wrong leadership and blind faith. Even ordinary morals were set aside under the cover that one was a devotee of Lord Krishna and whatever he did would be accepted or excused by Lord Krishna. Under the cover of Krishna-worship people were suffering from inequalities and hardships and their religious leaders did very little to improve the situation” (Sahajananda: Ethics and Social Philosophy, 4). The Shikshapatri is the written manifestation of the Swaminarayn’s efforts to improve the lives of his followers and their society.

The ethics of the Shikshapatri covered all aspects of life: from non-violence (the 11th shloka stating that “none of my followers should ever kill any living creature, nor should they intentionally kill insects such as lice, bugs and the like;” the 12th shloka stating that “no one should ever commit homicide for any object whether it be women, wealth, or even a kingdom;” and the 13th shloka stating that “no one should ever commit suicide” (Sahajananda: Ethics and Social Philosophy, 37); to hygiene (the 29th stating that “None shall ever drink water and/or milk (including all kinds of edible oils) unfiltered nor shall use water containing many insects for purposes of bath;” the 31st shloka stating that “None shall ever take medicines which are mixed with meat and/or liquor-wine or with both; or take medicines given by physician whose antecedents are not known;” and the 32nd stating that

“One shall never pass urine or answer call of nature or even spit in places prohibited for such use by people and by Shastras (e.g. places like dilapidated temples, bank of river or pond, sown fields, trees and their shadows, garden etc.)” (www.swaminarayan.nu); and to conduct (the 37th shloka stating that one should “never betray a trust or violate confidence;” the 17th stating to “never do any act rashly, nor be slow in a religious duty;” and the 27th stating that “You shall never associate with thieves or with wicked or vicious person or with heretics, or with those who are in illicit love, or with those who are engaged in dishonest occupations;”) (New Dimensions: Part I, Ethics and Social Philosophy, 19 and 17).

John Malcolm’s copy and how Oxford got it

Reformers both, Sahajanand Swami and Sir John Malcolm, the Governor of Bombay did not meet until February 26, 1830 in Rajkot, at which time the esteemed Hindu gave the British Governor a handwritten copy of his influential text (William: 1981). Malcolm’s background included being one of seventeen children in a poor family, taking a commission at 13 to the East India Company, and joining the military (William: 1981). Malcolm is noted for his diplomatic skills as well as his respect for Indians (William: 1981). He wrote that “The chief obstruction we shall meet in the pursuit of the improvement and reform of the natives of India will be caused by our own passions and prejudices... This theme should be approached with humility, not pride, by all who venture to it. We should be humbled to think in how many points, in how many duties of life great

classes of this sober, honest, kind, and inoffensive people excel us” (Williams: 1981).

Both men strove for social and moral reform in local Indian culture (Williams: 1981). One area they agreed on was the abolition of the traditional practice of sati, in which a living wife would burn alongside her deceased husband: Sahajanand Swami through his shlokas prohibiting the unnatural death of anyone, both homicide and suicide, and Malcolm through the influence of native Indians, such as the Swaminarayan (Williams: 1981).

The Indian Institute of the Bodleian Library possesses two manuscripts of the Shikshapatri. One, professor and founder of the Indian Institute, Monier-Williams acquired in 1876 from the Acharya (man of learning) of the Vadtal temple. The other, Thomas Law Blane, brother of David Anderson Blane a political agent in India and organizer of the meeting between Malcolm and Sahajanand Swami. Although this manuscript does not explicitly state that it is the one that the Swaminarayan gave to Malcolm, scholar Williams deduced that Blane’s and Malcolm’s are one in the same, because of D.A. Blane’s relevance to the original meeting, and its apparent similarity to another copy of the manuscript Sahajanand Swami gave to another man, that copy now in Kenya (Williams: 1981). Williams reasons that they the two texts are “in the same format, using the same black and red ink markings, and to have the same type of cloth covering” and that “it represents the kind of manuscript used by Sahajanand and

other members of the fellowship at that time” (Williams: 1981). While Williams indicates that D.A. Blane was “well acquainted” with Sahajanand and suggests they were friends, he does not address whether or not it is possible that Sahajanand gave Blane another copy and that that is the one the Indian Institute has in its possession (Williams: 1981). But, even if it were, the importance of the manuscript would probably not be lessened, given that the esteemed author would have still given it.

Darshan and the Need to Digitize

Until Raymond Williams published his findings about the manuscript in a publication celebrating the bicentennial anniversary of the Swaminarayan’s birth, it sat in relative obscurity in the close stacks at Oxford. After the publication of his findings, Swaminarayan followers made “darshan,” or divine glimpse, of this particular text. By 2000, this manuscript became the most visited item at the Bodleian, with as many as 900 people making the pilgrimage each year (Evison: 2002, 12). On the surface it would seem like a cause for celebration that so many people would want to travel to the library to use a book. But, the book and visitors in question are not the conventional patrons of library who quietly request a book, and quietly sit down to read it. Especially at an academic institution. Especially at an academic institution as renowned and steeped in tradition as Oxford’s Bodleian Library. Indian Institute Library Curator Dr. Gillian Evison states, “These visitors did not behave in the way that members of the public are normally expected to behave when looking at historic manuscripts in glass

exhibition cases. They wanted to kiss or prostrate themselves in front of the case and to drape flower garlands over the glass; they wanted to sing songs, light lamps and distribute sweets: in short they had not come to see a museum object, they had come to have darshan...For an institution whose conditions of entry are that a prospective ticket holder must satisfy the admissions department that they are engaged in serious study for which access to the library is necessary, such visitors represented a profound culture shock” (2002: 12). This culture shock manifested in the form of groups of visitors that could number a hundred trying to squeeze into a “cramped historical site” (the new Bodleian Library) that did not possess a permanent showcase room (Evison: 2002, 15). To try to accommodate them, staff would need to set up a temporary room, and place the fragile manuscript in a glass case that then only allowed one page to be shown at any given time (Evison: 2002, 15). An additional complication occurred when the sadhus visited. These are the ascetics who have made the choice to become celibate leading a life that follows the strict tenets laid out in the Shikshapatri. Shloka 188 forbids them from even looking upon or interacting with women. This with the fact that the Shikshapatri’s caretaker is a woman, is a clear clash of cultures. Often given short notice of a visit, Dr. Evison must scramble to find a male staff member who can supervise (2002, 15).

Clearly the Shikshapatri was a strong candidate for digitization. But its expensive price tag would require a grant to fund it. The library’s usual go-to grants for funding, the Higher Education Funding Council for England and the Arts and

Humanities Research Board could not be tapped given the non-higher education aim of the project (Evison: 2002, 15). Many of the university's academics felt that enabling darshan was outside the University's scope (Evison: 2002, 15). In 2000 the New Opportunities Fund (NOF), created by the organization that runs the lottery, allocated 50 million pounds for a digitization program and the Indian Institute decided to apply.

But this would prove to be an abnormal-but-learning process for the library's grant writers accustomed to academic requests. The NOF strove to support the life-long learning for all, not the higher education of a few (Evison: 2004, 15). It wanted to increase "access to resources of museums, charities, libraries, community groups, galleries, archives and centres of education and learning" so that those not in college could take part in the information age (Evison: 2004, 15; Evison: 2002, 15). To apply for the grant the Bodleian Library, Oxford University's Centre for Refugee Studies, and the Oxford Centre for Hindu Studies worked together (Evison: 2002, 16). Given the unfamiliar requirements of the grant, the academics needed to "employ different vocabulary. Out [were] words like academic excellence, reference sources, demonstrator projects, conference; In [were] words like empowerment, heritage treasures, cultural dislocation, celebrations" (Evison: 2004, 16). In 2001 the NOF awarded the project £105,000 to place the manuscript online, so that anyone and everyone could visit the text at any time of day or year. Evison and her team would also include a learning resource center that provided transliteration, translation, topical papers and

biographies, and audio-visual materials so that users could gain a broader understanding of the manuscript (Evison: 2002, 16).

Digitization of the Shikshapatri

Given the fragility of the manuscript and the high-cost of its digitization, doing it right the first, and only time, was of great importance. Therefore, when they began the project in 2002, they scanned each page at 600 dpi on a Betterlight Super 8k backing a Horseman large format view camera supported on a Buchanan conservation copy stand (Evison: 2002, 16). Every page took three to five minutes to scan and resulted in a 79 to 81 megabyte file (Evison: 2004, 19). Bodleian photographic staff completed all aspects of the digitization (Evison: 2004, 18). The Bodleian website developers, with some technical assistance by the Centre for Computing in the Humanities at Kings College London, used Oxford ArchDigital's ToadHMS, and the content management system was based on the open source database MySQL (Evison: 2004, 18). They decided to use open source XML software because it allowed greater flexibility in making changes and updates in order to prevent technological obsolescence that would make their creation unusable (Evison: 2004, 18). NOF required that everything be stored in Unicode, as a "future-proof standard" (Evison: 2004, 22). But, as Evison explained, "not all low end browsers are capable of handling Arial MS Unicode and it is a massive font to expect people to download onto their home computers" (2004: 22). Another obstacle included MySQL not equipped initially

to handle Unicode, but a version came out later before project completion (Evison: 2004, 23).

For website content development, the group (Evison and other academics) often consulted with Swaminarayan temple leaders, whose differing religious interpretations created differing opinions of what should be accomplished and how. They did agree that they wanted a transliteration of the Sanskrit letters into English ones. Difficulty arose because Sanskrit contains more letters than the English twenty-six. To accommodate that, diacritical markings expressed different letters. And while they agreed that a translation should be provided, they disagreed on whose was more “true.” They then agreed to have them all on there and that one translation should be the default, but they disagreed on which on that should be (Evison: 2004, 26; Evison: 2002, 17). Everyone, academics and Swaminarayans, agreed to allow editors Neera Haria and Jennifer Wise to try to amalgamate the different translations to create one default (Evison: 2002, 17). Their creation pleased some and not others.² A definitive translation that pleased everyone was not achieved, as the website launch date arrived, but all suggestions were saved in the event of future funding that will enable further discussions, edits, and amendments (Evison: 2004, 17).

² One group reportedly liked it so much that they “encouraged a group of Sanskrit scholars in India to completely rewrite their own translation” (Evison: 2002, 17).

Launch of the Digital Shikshapatri

January 21, 2004 the Digital Shikshapatri went live at www.shikshapatri.org.uk.

The reporting year 2005 saw 661,401 user sessions on the website, with the average length of a session at 16 minutes, with an average of 15 page impressions during each session (Website statistics). By the reporting year of 2007, the website saw a decrease to, but still impressive, 69,832 sessions averaging 9 minutes, with six impressions made (Website Statistics).

The front page that greets visitors to the site introduces readers to the overall look of the page provides a brief introduction, links to contributing organizations, and prompts users to enter the rest of the site.³ The top of the page presents a titular graphic that occurs on all pages of the site, giving it consistency. While there are many graphics –the title, the manuscript, logos- it is relevant and not overwhelming. It is clear and most age groups, and levels of Internet experience should be able to figure out how to enter the site.

³ Currently the Digital Shikshapatri is unavailable as it is changing servers and undergoing some updates. A version from Feb. 2008 can be found on the Internet Archive's Wayback Machine.



Front page of the website

Once inside the site, the user is presented with much more information. A list of links within the site is placed on the left, in an uncluttered, simple fashion. News is at the top and center. Depending on monitor size, one may have to scroll a bit to see it, but if one wants to view the manuscript right away, they can do so by clicking on the obvious visual clues of the manuscript. Two different views are offered, a study view and darshan view. The former, as its name implies, allows one to study the text, as it gives the translation at the bottom. The latter, gives an unfettered view optimal for those wanting to have their daily prayer.

DIGITAL SHIKSHAPATRI

Home

Views

Biographies

Key Concepts

Glossary

Site Map

Images

Related Articles

Search

Links

FAQ

About Us

Contact Us

Copyright

Login

Help

Home

Digital Shikshapatri provides instant online access to a treasure of the British Hindu cultural heritage that is held in Oxford's Bodleian Library. This fragile Sanskrit manuscript, called the Shikshapatri, was written by Shree Swaminaryan, founder of Swaminarayan Hinduism, and outlines moral and spiritual codes for everyday life.

This site provides a wide variety of online resources which set the Shikshapatri in its historical, cultural and religious context. It is designed to help people of all backgrounds to better understand the significance of this manuscript, which receives hundreds of visitors every year.


OXTALENT 2004
Best Non-Disciplinary Project

News


The Shikshapatri manuscript has been damaged by constant handling for darshans during the past twenty years. Some of the pages have come loose and the stitching on the edge of the cover is coming off. We regret that it has had to be sent to the Bodleian Library's Preservation Department and will not be available for darshan for some time.

View the manuscript

View Shikshapatri in 'Study View'.



View Shikshapatri in 'Darshan View'.



More information on the different ways of viewing the Shikshapatri manuscript can be found on the 'About' page.

New users - Introductory video


We have prepared an introductory video to the Shikshapatri for visitors who are new to the manuscript. It covers the history from Lord Swaminarayan in Nineteenth Century India, through to the present day and the creation of the Digital Shikshapatri.

The video requires the Macromedia Flash 6 plugin.

- Click here to view the introductory video
- Click here to view a transcript of the video

Multimedia


A reading of the Shikshapatri



A video of Yogi Charan Das reading the Shikshapatri is now online.

- Click here for more information

Articles



'Presentation of the Shikshapatri to Sir John Malcolm', An introductory article by Raymond Williams.

Sahajanand Swami gave a copy of the Shikshapatri to Sir John Malcolm at the conclusion of their meeting at the residence of the Acting Political Agent in Rajkot on February 26, 1830.

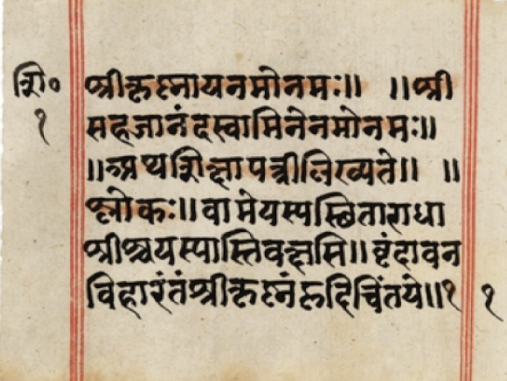
[More...](#)

Homepage of the website

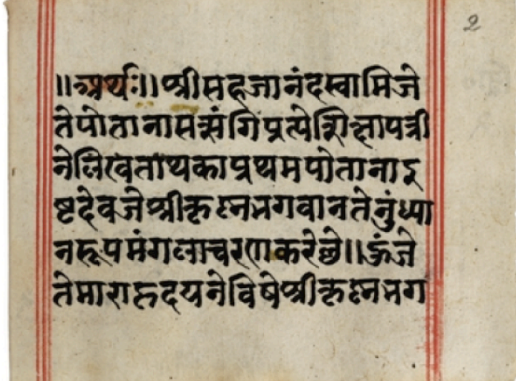
Current translation: Default

Go to: Verse 1

← Shikshapatri text & artha by Nityanandamuni (folio 1 verso)



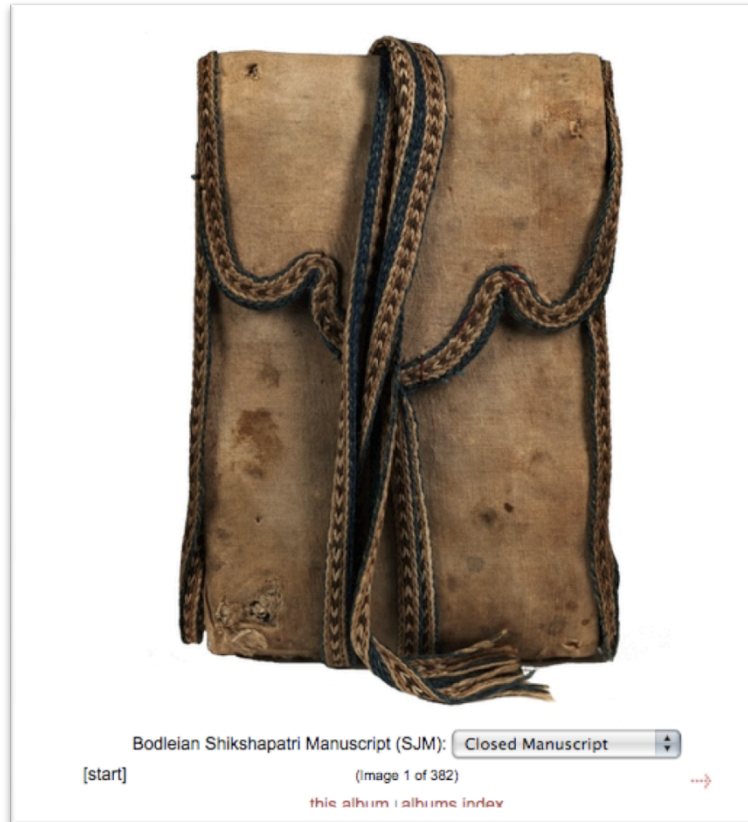
Shikshapatri text & artha by Nityanandamuni (folio 2 recto) →



Verse 1

I meditate, in my heart, upon Lord Shree Krishna, on whose left resides Radha and in whose heart resides Lakshmi, and who performs Lila with His Bhaktas in Vrindavan.

Study View of the Shikshapatri, first page



Darshan View of the Shikshapatri, first page

The homepage allows new users to view introductory videos, as well as a reading by Yogi Charan Das. Besides viewing the Shikshapatri, users can learn more about the manuscript. Included on the website are biographies of the Swaminarayan and other important Hindu persons, a glossary of 185 words and a key concepts page that identifies 15 items from the glossary that might be of more importance to users, related articles, including the 1981 article by Williams, search function, links (such as to the involved temples), a frequently asked questions page, images, and information about the project and its contributors.

Conclusion

Dr. Evison states that the public's desire to have darshan with the manuscript has not satiated with the digital copy, and requests have increased to have darshan (Evison: 2009). For many the electronic version does not bring the same blessing as seeing the actual object does (Evison: 2009). Yet, even so, modern technology through digitization has created a way in which two cultures often at conflict with one another, can come together. More people than ever before are able to utilize Oxford's treasure without overwhelming the staff (even with an increase in requests). Swaminarayan followers are able to interact with their beloved text (though online) every day if they so desire.

Works Cited

- British Broadcasting Company (BBC). "Suffolk: Immigration and Emigration." Legacies, UK History Local to You. Accessed 15 Aug. 2009.
<http://www.bbc.co.uk/legacies/immig_emig/england/suffolk/>.
- Cunningham, Charles. "The Uganda Resettlement Board and Hiving-off: Some Possibilities for Future Research." *Public Administration* 51.3 (Sep. 1973): 251-260. Business Source Premier. EBSCO. University of North Carolina at Chapel Hill, Chapel Hill, NC. 19 Aug. 2009
<<http://search.ebscohost.com.libproxy.lib.unc.edu/login.aspx?direct=true&db=buh&AN=4550425&site=ehost-live>>.
- Desai, B. G. "Shikshapatri – a Book of Ethical Precepts." New Dimensions in Vedanta Philosophy Part I. Shahabad, Ahmedabad, India: Bochasanwasi Shri Aksharapurushottam Sanstha, 1981.
- Evison, Gillian. "Digital *Darshan*: New Audiences for Old Indian Manuscripts." SAALG Newsletter: Nov., 2002.
- Evison, Gillian. "Digital *Darshan*: New Audiences for Old Indian Manuscripts." PowerPoint Presentation, 2004.
- Evison, Gillian. Email communication 21 Aug. 2009.
- "Lascar." Wikipedia, The Free Encyclopedia. 19 Jul 2009, 21:42 UTC. 19 Jul 2009
<<http://en.wikipedia.org/w/index.php?title=Lascar&oldid=303017527>>.
- Mehta, Makrand. "Gujarati Business Communities in East African Diaspora: Major Historical Trends." *Economic and Political Weekly*, v. 36, no. 20, 19-25 May 2001, p 1738-1747.

Oonk, G. "History." Asians in Africa. Accessed 15 Aug. 2009.

<http://asiansinafrica.com/history.htm>>.

Patel, D. M. "Ethical Philosophy of Swaminarayan (as contained in Shikshapatri a Book of Ethical Precepts)." New Dimensions in Vedanta Philosophy Part I. Shahabad, Ahmedabad, India: Bochasanwasi Shri Aksharapurushottam Sanstha, 1981.

Sahajananda. New Dimensions in Vedanta Philosophy. Ahmedabad: Bochasanwasi Shri Aksharapurushottam Sanstha, 1981. Print.

"Shikshapatri (English)." <http://www.swaminarayan.nu/sampraday/shiksha.shtml>
Last modified 11 Jan. 2009. Accessed 18 Aug. 2009.

"South Asians in the United Kingdom." Wikipedia, The Free Encyclopedia. 18 Aug 2009, 04:19 UTC. 18 Aug 2009
<http://en.wikipedia.org/w/index.php?title=South_Asians_in_the_United_Kingdom&oldid=308616953>.

Website Statistics on Digital Shikshapatri. Received May 2009 from Dr. Gilian Evison.

Williams, Raymond. "Presentation of the Shikshapatri to Sir John Malcolm."
New Dimensions in Vedanta Philosophy Part I. Shahabad, Ahmedabad, India: Bochasanwasi Shri Aksharapurushottam Sanstha, 1981.

Williams, Raymond Brady. Williams on South Asian Religions and Immigration : Collected Works. Aldershot, Hampshire, England ;: Ashgate, c2004. Print.

Timeline of the Shikshapatri and Its Digitization

April 3, 1781	Sahajanand Swami born.
1826	Sahajanand Swami completes the Shikshapatri.
Feb. 26, 1830	Sahajanand Swami gives John Malcolm a copy of the Shikshapatri.
1830	Death of the Swaminarayan
1879	David Anderson Blane, believed to have preserved Malcolm's copy, dies. Sometime later his younger brother Thomas Law Blane donates the copy of the Shikshapatri to Oxford.
1883	Boden Professor of Sanskrit, Sir M. Monier-Williams, founds the Indian Institute Library.
1960s	Swaminarayan families begin immigrating to the UK.
1981	Raymond Williams writes the article "Presentation of the Shikshapatri to Sir John Malcolm" and identifies the Blane donation as Malcolm's copy.
After 1981	Swaminarayan Hindus make trips to the Bodleian to have darshan over the manuscript, creating issues at the academic institution.
2000	The Shikshapatri is the most-visited manuscript in the library.
2000	New Opportunities Fund announces program to digitize material to encourage life-long learning for everyone.
2001	New Opportunities Fund agrees to fund the Digital Shikshapatri project.
Jan-May 2002	Digitization of manuscript.
Jan. 21, 2004	Digital Shikshapatri website launches.