

YOGA FOR ENTIRE LIFE

**Written & Compiled by
Rev. Shri Narayanbhai G. Thakker**

Omni-Beneficial Series

25



**SHRI SWAMINARAYAN DIVINE MISSION
AHMEDABAD - 13**

Emblem of Shri Swaminarayan Divine Mission



The Emblem depicts the lotus-feet of Lord Shri Swaminarayan. There are sixteen signs referred to in Samudrik Shashtra as the signs confirming the divine origin of God, the incarnate.

** Nine signs in the right foot.*

Swastika stands for the auspicious Figure of God.

Astakona (octagon) suggests that the divine compassion is constantly flowing in all the eight directions: North, South, East, West, South-East, North-East, South-West and North-West.

Urdhvarekha indicates continuous progress of souls by the divine grace.

Ankusha (the spur) indicates that the Supreme Power, the cause of all causes controls everything and it also suggests that we must restrain the inner enemies.

Dhwaj (a flag)	or Ketu stands for the spiritual victory of God, the absolute form of Truth.
Vajra (weapon of Indra)	stands for the prowess of God which destroys the weaknesses of the souls and frees them from the fear of time, actions and delusions.
Padma (the Lotus)	symbolises the tenderness and compassion of God which helps the devotee attain detachment from the mundane life, the way a lotus remains unaffected by water.
Jambu (rose apple)	symbolises the sap of divine joy that one receives from communion with God.
Jav (barley)	confirms that God takes care of the crops and the needs of those devotees who are in communion with Him and who perform non-violent Yajnas by offering foodgrains such as barley, sesame seeds etc. to the Holy Fire.
	* Seven signs in the left foot.
Meen (fish)	asks us to reach God, the source of the spiritual energy, the way a fish swimming against the current, reaches the source of a stream.

Trikona (triangle)	symbolises liberation of the soul from the mental, physical and mundane problems and difficulties. It also stands for the need to free oneself from the trial of Ishwar, Maya and Brahman and to remain steadfast in Parbrahman the ultimate reality.
Dhanush (bow)	defends the faith by protecting the devotees against evil influences.
Gopada (foot-mark of cow)	suggests the beneficial qualities of cows as well as of the saints who are dear to God.
Vyoma (the sky)	signifies the infinite and detached all-pervasiveness of God.
Ardhchandra (the crescent)	shows that the way the moon increases slowly and gradually, one can attain perfection through patient meditation of God.
Kalasha (the pot at the top of a temple)	stands for the supremacy and absoluteness of God.

Keeping the divine signs depicted in the emblem of the Mission before our eyes, we have been conducting spiritual activities for the welfare of mankind through our Gnan-Dhyan-Seva programmes. We bow down to the lotus-feet of Shri Hari and pray for His divine guidance and assistance in the fulfilment of our mission.

Shri Swaminarayan Vijaytetram

**YOGA
FOR
ENTIRE LIFE
(Union with God)**

Written & Compiled by
Rev. Shri Narayanbhal G. Thakker

Under the auspices of
Shri Abjibapashri Sardh Shatabdi

Organised by
Shri Abjibapashrini Chhatri, Baladla, Kutch

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Rev. Shri Narayanbhai G. Thakker

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Supreme Lord
Shri Swaminarayan

Dedication

*We offer the flowers of faith and
devotion in the form
of this omnibeneficient series of
books to the lotus
feet of extremely merciful Anadi
Muktaraj Param Pujya,
Shri **Abjibapa**, who was an
accomplished interpreter
of the ideal and divine philosophy
of Lord Swaminarayan,
the incarnate God, eternally
immanent and divine
in Personal form and the Master
of infinite Muktas
who have attained the ultimate
state of liberation.
Param Pujya **Bapashri** spread the
supremacy of Lord
Swaminarayan in all directions,
made many devotees
experience the highest state of
Anadi Mukta, the
state of an ideal perfection, and
thus obliged the
entire mankind by bringing light
and divine joy of the
Supreme Lord Shri Swaminarayan
on the earth.*



**Anadi Mahamuktaraj
Shri Abjibapashri**

We Believe

Shri Swaminarayan Divine Mission intends to bring out a series of books that will not only benefit the entire mankind but also enrich the lives of the people by offering them what is best in Indian thoughts and culture.

In this age of reason, the span of higher education is expanding day by day. The basic aim of higher education is to establish highest moral standards and to inculcate ethical values in life. The highest value and the loftiest goal of life is to experience the supreme joy which comes through communion with God. We hope the readers will find this series very useful in the achievement of these ultimate goals.

In a time, when the span of higher education, science and technology is continuously expanding, we want to mould them in such a way that they do not merely remain the means of producing material wealth and physical comforts, but should be best utilised for the inner development and spiritual perfection of mankind. Moreover, let us not forget that the final stage and purpose of evolution is to develop our self steadily and finally get immersed in the divine happiness of Supreme Lord.

Man has been gifted with an innate

ability to develop continually to attain the divine bliss. This shows that we can strive together and create such social, economic and political conditions as are conducive to an unhampered spiritual progress and sublimation of life. To accelerate this process, we shall have to prepare literature, that inspire and assist the seekers of the divine pleasure.

For the social betterment and spiritual enrichment of the human society. Lord Shri Swaminarayan has established a universally acceptable, comprehensive philosophical system. It's a path of pure knowledge which elevates our soul and helps us attain oneness with the Supreme Lord. Vachanamrutam and Shikshapatri, are two great classics, containing the essence of the ideal philosophy of Shri Swaminarayan. In a simple but lucid and convincing language, Lord Shri Swaminarayan has tried to spread His message through these two great spiritual works. He also inspired His saints and seers, His liberated householder devotees and scholars to compose plenty of work expressing their own spiritual experiences, to contribute to the understanding of His percepts, which are beneficial to the whole of mankind.

These books contain the quintessence of the Indian view of life and they also teach the

real art of living. Whether one belongs to the East or the West, each one of us will find this series useful as a spiritual guide leading us on the path of divinity, satisfying our longing for the touch of the Divine. Here, through this series, an attempt would be made to show how one can develop one's own self to attain oneness with the Lord Supreme. We are confident that the reading of this literature will help us overcome all conflicting deformities of modern life and usher in an era of peace, harmony and tranquillity.

We will incorporate in this series all positive and constructive ideas and religious tenets which are in consonance with our ideology and objectives.

In order to reach readers in different parts of India and abroad, we hope to publish this series, not only in Gujarati but also in Hindi, English and other languages.

We are hereby seeking everyone's active co-operation and assistance for the success of the Mission's activities. We pray for the divine grace of Lord Shri Swaminarayan to lead us and guide us in this great endeavour of ours.

V. S. 2043
Shri Hari Jayanti
April 18, 1986
Ahmedabad.

Humblest of Humble
Narayanbhai G. Thakker
Founder President
Shri Swaminarayan Divine Mission



Prelude

The absolute and the highest Supreme God of gods, who creates, preserves-controls and dissolves the innumerable Brahmandas -universes is known to us as Paramatma, the Supreme Spirit or Parameshwar, the highest God. Even modern sciences endorse this undeniable truth. To be united or to attain oneness with this highest Eternal Divinity is called Param Yoga, the absolute union or identification. But the easiest, true and all-inclusive way of God-realisation can be shown either by God Himself or by those emancipated souls, the devotees who are single-mindedly united with or immersed in His divine Self. The reading of this little spiritual guide shall affirm this truth, underlying the Swaminarayan philosophy.

The observance of Panch Vartman -Five Basic and obligatory codes of ethical conduct enjoined by Mahaprabhu Lord Shri Swaminarayan, is necessary not only for the realisation of God, but also for the spiritual development and well-being of the individual as well as the human society. They are inevitable for the peace and prosperity of the world. Once we accept this truth, it

becomes our duty to see to it, that these moral laws given by Shri Hari for the well-being of men (Sarvajivahitavaha) are spread and observed everywhere. If these moral laws are interwoven with the very fabric of the human life, the present atmosphere of hostilities, disharmony and disorder will subside and once again there will be order and amity, peace and tranquillity. One will start believing in the efficacy of these moral laws after reading this booklet.

Why not go in for this plain and easy to practice device, which simultaneously guarantees the attainment of harmony and the highest spiritual state? We are publishing this booklet with the faith that by following this moral path, men will accomplish progress and prosperity through mutual co-operation.

We consider it our great fortune and a divine blessing that we have been able to publish this little book on the auspicious occasion and in celebration of the hundred and fiftieth birth anniversary of Param Pujya Anadi Mahamuktaraj Shri Abjibapashri. We hope more and more people will experience divine peace and share their joy with others by reading this book.

We feel thankful to Prof. Mahesh Dave

for his kind assistance in the publication of this booklet in English.

We pray, may Shreeji Maharaj and Pujya Bapashri bestow their choicest blessings and divine grace on one and all who have contributed to the publication of this book.

Samvat 2051,
Prabodhini Ekadashi
November 13, 1994

Publication Committee
Shri Swaminarayan Divine Mission
Ahmedabad

YOGA FOR ENTIRE LIFE

(Union with God)

There is only one God

In this multifarious age of science and technology, man is vainly struggling day and night, to make his life happier, forgetting that God is the perennial source of everlasting joy and happiness. Once we realise this truth, there is no need to run after the earthly pleasures. We should not barter away the joy divine, the permanent happiness for a momentary pleasure. The source of eternal joy, God is infinite and all-pervading. He is only one; the indivisible Ultimate Reality. There cannot be two Gods. If there are two Gods, they will restrain and limit each other. God is self-existent and Sui-generis [a class by Himself], without a second. That Supreme Being, the provider of peace, prosperity and power, the cause of all causes, the incarnator of all incarnations, the doer all, the creator and sustainer of all universes, dwelling in the self-luminous Personal Form (Sadaiva Sakar

Murti) is no one else but the Supreme Lord whom we worship as Shri Swaminarayan.

Passage to Parbrahman

In the Samvat year 1837, to destroy the encircling gloom and darkness of ignorance and to redeem innumerable souls by helping them attain His divine bliss, Lord Shri Swaminarayan manifested Himself among men at a small village called Shri Chhapaiyapur in Uttar Pradesh. During those days when the means of transport and communication were almost non-existent, in a short span of 25 to 27 years, He revealed His Supreme Divine Self to millions of people and inspired them to seek shelter in Him. To make them worthy of receiving His divine bliss, He showed them a simple yet complete and accomplished way of cleansing their body and mind [inner and outer purification]. This way to God-realisation lies in the judicious observance of the Panch Vartman, the five moral codes, subservient to the well-being of all, enjoined by the Lord Himself.

By identifying and associating ourselves with the enlightened and spiritually accomplished Mukta [the liberated one] who has realised God and attained the transcendent state of mind, we too can achieve our spiritual goal. By acquiring a

clear understanding, i.e. the literal and the deep philosophical meaning of the Panch Vartman from Mukta and by carrying out His commands, we can, in no time, attain our heart's desire -a glimpse of our God. This is the passage to Paramatma and this little booklet will serve as a path-finder.

Panch Vartman

The five moral codes

Now let us try to understand in detail the Panch Vartmans, one by one:

(1) First Code [First Vow]

Say no to all intoxicants

Whatever intoxicates the body and the mind and numbs the senses and wavers us from the path of God is an intoxicant. Different types of liquor, tea, coffee, cigarette, bidi, tobacco, opium, hashish and hemp are not only injurious to health but sometimes they prove to be fatal also and therefore they should not be consumed at all. Whatever numbs the ten indriyas -sense organs i.e. five organs of physical action [tongue, hands, legs, bowels and reproductive organs] and five organs of mental perception [sight (eyes), hearing (ears), taste (tongue), smell (nose) and touch (skin)] and leads us astray from our

spiritual goal of God-realisation is a wine and an intoxicant. To be allured by degrading objects and to be tempted to see unworthy sights is the intoxication of eyes. That which makes our speech filthy prompts us to use abuses or to indulge slander and vilification is the wine for speech. Listening to loose, slanderous talk about others or listening to lude and vulgar songs and stories is a drink for the ears. The desire for spicy food, especially extremely sour, sweet and hot dishes which feed and water the baser instincts of rajo-guna (rage and lust) and tamo-guna (sloth and ignorance) should be known as a wine for the palate. The habit of using rajo-guni, passion-rousing perfumes and scents, which are not offered to God is the wine for nose. Brooding over meaningless, ungodly thoughts and worldly material things is the mind-bewildering wine. To have illicit or extramarital relations with women or men, to gamble, to drink alcohol, to hunt animals, addiction to music and dance, aimless wandering, calumny and habit of sleeping during day -these ten addictions affect the spiritual discernment and blur our vision of God. They obstruct our efforts of keeping ourselves absorbed in the consciousness of God. Leading a life dominated by the baser instincts of rajo-guna and tamo-guna

is a kind of alcoholism. Whatever opiates the mind with objects of sense-gratification is to be shunned as liquor. Willing abstinence with proper understanding is the First Vow.

(2) Second Code [Second Vow]

Not to eat flesh (Shunning of violence)

This code of conduct enjoins upon the followers to avoid not only flesh and meat but to avoid causing injury to others with the weapons of our thoughts, word and action. This code insists upon the purification of the mind and body as well as the purification of means and ends. Consumption of food, grains, fruits, dry-fruits etc. which are not clean and infested with insects and vermin is to be strictly avoided. Likewise the use of impure and unfiltered water, milk, edible oil, ghee and other liquid amounts to non-vegetarianism. All these products should be used only after removing impurities and insects. The use of readymade flour available in shops is undesirable. One should save money and buy the domestic mill or grinder and use it for the purpose of grinding. Moreover, except in crisis, one should never take unknown drug or medicine. Edibles which are impure, unhygienic and sold along with

non-vegetarian food in the market, should never be consumed. Food which has been procured with un-earned money, i.e. by deceiving or hurting others is sinful and therefore it should be treated as flesh. Vegetarianism in the real sense means the consumption of food which has been prepared in accordance with the principle of internal and external purification and that which has been offered to God. It should be eaten with a sense of gratitude and with memory of God the merciful

Now, let us try to understand the word 'meat' meaning violence in the wider sense of the term. Lord Shri Swaminarayan has not restricted the meaning of non-violence to only non-killing. According to Him, to cause injury, to hurt feelings and to show anger are also the acts of violence. To cause pain to others for our own selfish end amounts to violence. Jealousy, ill-will, lying, over-exertion etc. are different forms of violence. Thus, the creed of non-violence preached by Lord Shri Swaminarayan is an extremely active force, and therefore, violence both in its gross and subtle sense, i.e. in its physical and mental forms should be abhorred. Thus, observance of non-violence is the second Vartman or the code of conduct.

(3) Third Code (Third Vow)

Never commit a theft

Taking away such things as fruits, flowers, money and land, belonging to others, without their permission is a theft. To grab things belonging to others by causing pain or by using force or fraud is stealing. Again, not to spend a portion of our income in the service to God or in alms giving (Dharmado) is an act of stealing; therefore certain portion of our income as well as of our time must be spared for the service to God. Betrayal of somebody's faith is yet another form of stealing. Not to perform our duties sincerely or to conduct our business by using dishonest means is also thievery. To misuse the name of eminent persons to serve our selfish ends, is nothing but swindling. Greedy and avaricious acceptance of gifts and things given to us with love and reverence amounts to the violation of this moral code. Thus to remain constantly alert against conscious or unconscious acts of stealing i.e. by thought, word and action is the essence of the third Vartman.

(4) Fourth Moral Code (Fourth Vow)

Shun sensuality

The fourth Vartman, Averino tyag emphasises the importance of celibacy in life.

Averino tyag means not to commit adultery. Lord Shri Swaminarayan enjoins His followers not to commit adultery or to have illicit relations. One should never indulge in sensual pleasures even in thought, word or action, because it is tantamount to adultery. To subdue one's passions and abstain from sensuality is celibacy. Observance of celibacy is the essence of the fourth Vartman. To perform our duties with our mind completely absorbed in the luminous form of the Supreme Being or Brahman is Brahmacharya or celibacy. Men and women who have attained such a state of spiritual discernment, automatically lose interest in amorous men and women. Transgression of the vow of celibacy in the conscious or unconscious state of mind or on account of our failure in subjugating the sex-impulse either in waking or dreaming state is to be known as adultery. To allow the sensual thoughts to arise in our minds or to contemplate on passion-rousing thoughts is adultery. Mechanical celibacy or forced suppression of sex-urge leads to mental perversion and other weaknesses. Instead of suppressing the sex-urge one must sublimate it through study, meditation and worship or by reading healthy books or engaging one's self in constructive activities or by

spending time in the service and company of saintly enlightened persons. Thus, complete control over all the senses and freedom from lust in thought, word and action through the sublimation of baser instincts qualifies us for the realisation of the Supreme Being. Without carrying to excess jap (prayer), penance, self-mortification, religious services, study of holy books, service and devotion to God -all these activities when performed as worship of God, strengthen the Nishkamvrata (work without desire for the fruits of work) and qualify us for God-realisation. When the need for procreation is not there, the householders must discipline their urges and observe celibacy by absorbing themselves in the spiritual activities of service and devotion to God. Men and women belonging to Grahasthashram (Householders) and Tyagashram (Ascetics) must always remain awake to the duties and moral laws governing their respective ashrams or orders and cultivate the habit of remaining deeply absorbed in the divine form of God the incarnate. Brahmanand Swami, one of the great poet-saint disciples of Shreeji Maharaj compares the spiritual merger of the devotee into the luminous form of God Divine to sugar dissolving into

milk He observes: Being Rasabasa-spiritually succulent, dissolve your consciousness into source of divine nectar (Rasiya) the way sugar gets dissolved in the milk, i.e. to merge our consciousness into the divine consciousness. Thus by controlling our senses if we can remain constantly in this spiritual state of mind and receive the bliss of the Blissful, the Fourth Vow is said to be observed in its letter and spirit.

(5) Fifth Code (Fifth Vow)

Not to defile others nor to get defiled
Vatalvun nahi ne vatlavavun nahi

'Defile not, nor get defiled' means to retain the purity of the body and mind, the internal and external purity, purity in thought, word and action. Never accept food or water from those whose thoughts and actions are immoral and undesirable and who are addicted to meat and liquor and who have fallen from the path of righteousness by violating the commandments of God. Except in crisis, one should never touch or come into contact with these fallen people. If circumstances force you to touch them, as soon as you return home, take a bath and purify yourself. Menses is a natural and physiological feature. Even the doctors advise

that during this period women need rest and self-restrain. Therefore, at least for three days of the periods women should voluntarily avoid contact with other members of the family. On the fourth day of the periods, they must take a bath and attain purity. Thus, observance of cleanliness and celibacy has been included in this Vartman. Hygienically, lack of cleanliness and irresponsible actions do affect the people who come into our contact. Therefore, it is in our own interest and for the benefit of others, that our speech and actions should be truthful and free from blemishes; our behaviour should be a model for others to emulate. Thus the fifth Vartman, emphasises the importance of maintaining purity in our private as well as public life.

These five moral codes, enjoined by Shreeji Maharaj must percolate through every walk of life into every cell of our society. In fact the observance of these vows should become a habit with us; it should become a part of our personality. If we can take the universal and spiritual implication of these five sterling principles of moral behaviour into account, they will be found more beneficial to mankind than they are today.

Let us remember that these five Vartmans belong to an integrated theory of ethics; that

they are inseparable and interdependent. Therefore, violation of one Vartman results into the slackening of other Vartmans. As a result the task of a consistent and continuous spiritual development of life does not get through and we fail to reach the supreme goal of God-realisation. Therefore, it is absolutely necessary that all these Five Vartmans be observed in their letter and spirit, not only for our own salvation but for the salvation of the whole mankind.

If occasionally, under certain circumstances, a breach of observance of these Panch Vartmans is detected, one should do introspection or seek guidance from a spiritually enlightened person (Mukta) for absolution. This will enhance the internal purity, the purity of the conscience necessary for the attainment of the highest spiritual state.

Why celebrate the hundred and fiftieth birth anniversary of Anadi Mukta?

The advent of Anadi Mukta, the liberated and spiritually enlightened soul is intended by Lord Shri Swaminarayan to help innumerable people attain the divine bliss of Shri Hari. To accomplish the divine mission of elevating people to the spiritual heights, Anadi Maha Mukta

Shri Abji Bapashri was born on Prabodhini Ekadashi, i.e. 11th day of the bright-half of the month Kartik in Samvat Year 1901 at Shri Baladiya (Shri Vrushpur) some 18 km away from the city of Bhuj in Kutch. His birthplace occupies a unique place in Satsang on account of being consecrated eight times by the visit of Mahaprabhu Shri Swaminarayan. By imparting higher wisdom or spiritual truth about the ultimate and redeeming qualities of Anadi Mukta, he made thousands of saints and devotees worthy of attaining salvation (parampada), and recipients of the divine joy offered by Murti of God the incarnate. Being the channel of the divine Grace he wrote in a simple conversational style 'Rahasyarth Pradipika Tika' a commentary on the philosophy of Vachanamrutam and forever, made the path of salvation easy and attainable. His teachings have been recorded in the two volumes published under the title 'Shri Abji Bapashrini vato' : 'Sermons of Shri Abji Bapa'. Both these volumes are overflowing with the nectar of his sermons asking us to remain absorbed in the Personal Form (Murti) of Shreeji Maharaj.

Shri Abji Bapashri had one aim, one goal and one message: and it was nothing but the Divine Personal Form of Lord Shri Swaminarayan.

He thought of Murti, he spoke of Murti, he meditated upon Murti and preached the worship of Murti. These two volumes are the eternal springs of cool, restoring spiritual water, that will quench the reader's spiritual thirst and restore his mental peace. Sadguru Shri Nirgundasji Swami, the disciple of Sadguru Shri Gopalanand Swami used to tell the devotees: "In order to bestow His ethereal bliss upon mankind, Lord Shri Swaminarayan has sent this Abjibhai to us." Bapashri's matchless simplicity, his integrated thought and action, his single-minded devotion, his loyalty and self-discipline were unique and hitherto unknown among men. At every step in his life, one could see the divine verses of the Vedas translated into action; all his actions and activities were marked by some sort of ethereal angelic power. His divine Grace Shri Abji Bapashri used to conduct parayans, religious discourses and Yajnas, and on such occasions he used to bless people saying, "All those who will attend this Yajna and eat prasadi (food offered to God) to them I promise that this will be their last birth because I will lead them all to Akshardham and free them from the cycle of birth and death." What an accomplishment! What a spiritual confidence! What spiritual prowess! The ways of

Anadi Mukta are indeed unknowable to men!

This auspicious occasion of the hundred and fiftieth birth anniversary of Anadi Mukta is a golden opportunity to get a passage to Akshardham, to receive his blessings to end our mortality and to receive his never-failing grace. During such celebrations Shri Hari Himself, lavishly bestows His grace upon us and brings about radical transformations in our attitudes and disposition. Verily, I believe that to observe devoutly all the Five Vartmans and to receive the grace of God, with firm faith in His divine glory is in itself the reward of this celebrations.

Significance of celebrations

The hundred and fiftieth birth anniversary of Param Pujya Bapashri falls on November 24, 1993, the 11th day of the bright half of the month Kartik of Samvat year 2050. Let us now consider as to how we should celebrate this auspicious year.

A celebration which animates life in its totality is a real celebration. The celebrations should nourish and strengthen our faith in the elevation and sublimation of our soul and improve the method of attaining to this highest goal. This Brahman Yajna aimed at the well-being of entire mankind is a Maha Yajna offering

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salvation to one and all, irrespective of their caste or creed.

Bapashri's supreme mission in life was to help the devotees to attain the most unattainable state of Anadi Mukta. Let us prepare ourselves to accomplish this spiritual goal. Here are some constructive suggestions:

(1) Observance of Panch Vartmans

Bapashri says, "One who does not obey the commandment of Shri Hari by transgressing the Vartman is an outcast or Vimukh." Therefore, one should require clear understanding about the Panch Vartmans given by Shri Hari, from an accomplished Mukta and should make them an integral part of one's life. One should always remain alert and diligent and observe them with all vigour and courage.

(2) Pooja-Archan (Worship-Adoration)

For spiritual progress and mental peace one should perform the religious rites (bahya pooja) and meditate upon the Personal Form of God, the incarnate (mansi pooja) every day. (For details, please refer to the Appendix.)

(3) Dainik gruha sabha (Family assembly)

For the internal and external progress of the family, all the members of the family should

sit together at least for half an hour or more, in the form of a religious assembly. They should engage themselves in the singing of the devotional songs composed by the great Nanda saints in praise of Shri Hari. They should recite Vachanamrut and other holy books. Dhoon (group singing), Dhyan (meditation) and religious discussions could be included in the programme; depending upon the availability of time.

(4) Kirtan mukhpath (Recitation of kirtan)

During this year of celebration every member of the family is expected to memorise at least five or more Kirtans (devotional songs) of his or her choice. Every day while performing, our daily chores, in every state of mind with complete dedication to the personal form of Shri Hari, these Kirtans should be sung rhythmically. Worship through devotional songs makes us behold the luminous Form (Murti) of Shri Hari in our heart.

(5) Study of Vachanamrutam and other holy books

Vachanamrutam is an authentic record of Lord Shri Swaminarayan's own philosophical and theological discussions with the devotees attending the religious assemblies. It is a collection of the Lords ethereal utterances

(Para Vani) as they directly came from His divine mouth. Bapashri used to say, "No scripture compares with Vachanamrut." It destroys the darkness of ignorance and helps us realise both atma (the self) and Paramatma (the Supreme Being). By reading it over again and again we can experience the divine joy that comes from the communion with the divine Murti of Shreeji Maharaj. To make this experience ever lasting, all the members of the family must regularly read or listen to the reading of Vachanamrut. They should also learn by heart at least five or more Vachanamruts. Besides this 'Book of books', the devotees must study Satsangi Jivan, Shikshapatri Rahasyarth, Bhakt Chintamani and other holy books.

(6) Thal and Arti

Through the ritual of offering food (Thal) to the Lord, we express our sense of gratitude and dedication to Him. The Arti-ritual or worship of the Lord with lighted lamps kindles spiritual light in our hearts revealing the luminous figure of Shri Hari. It is during the Arti hour that even gods get a glimpse of Shreeji Maharaj. Every family must offer the Thal-Arti Pooja to Shreeji Maharaj twice a day -in the morning and

in the evening. Without worrying about the constraints of time the devotees must sing all stanzas of the songs of dedication specially composed for Thal and Arti and should see to it that all the members of the family participate in both the Poojas. All the members of the family must know the Thal-Arti devotional songs by heart

(7) Jap (To repeat the name of God)

The way one uses rosary (mala) to repeat the name of the God orally, one may write it down in a note-book. You can collect note-books specially printed for writing down "Shri Swaminarayan" mahamantra, from Shri Vrushpur (Kutch) Bapashrini Chhatri Trust; Shri Swaminarayan Temple, Saraspur, Ahmedabad and Shri Swaminarayan Divine Mission, Naranpura, Ahmedabad; free of cost. This can be a noble and meaningful activity for students during the vacation. It will lift them up internally and lead them on the road to divinity. Each family must complete at least one or more than one of this mahamantra note-book. On completion the note-books may be returned to any one of the spiritual centres mentioned earlier. Please collect the receipt of the note-books. Besides the mahamantra,

'Lok Mangal Mantra' by Shri Gopalanand Swami and 'Jana Mangal Stotra' too can be recited in a peaceful atmosphere, sitting in an erect posture; or the same can be done while performing our duties. "Shri Swaminarayan" mahamantra is a panacea curing all the diseases and troubles. Its recitation makes all the evil elements, both supernatural and earthly flee the spot.

(8) Mala (rosary)

The rosary is a tried means for concentration and absorption in the highest divine Form of Shri Hari. While telling the beads, chant the following mahamantras with a devout heart. With complete absorption in the divine luminous self of Shreeji Maharaj one should repeat the mahamantra at least 108 times, everyday with rosary in hand.

The mantras for jap are:

(1) "Brahmaham Swaminarayan dasosmi"

(Identified with Brahman, I am the humble servant of Lord Shri Swaminarayan.)

(2) "Shreeji Maharaj has kindly enshrined me as a Mukta in His divine Luminous Personal Form. Only Shreeji Maharaj endures."

Both these mantras help us to attain the state of Anadi Mukta.

(9) Dhyān (Meditation)

To lead a passion-free life is the duty of an Ekantika Devotee (a devotee with the attitude of non-attachment towards everything except God) One who has subdued all the passions and desires is an Ekantika Bhakt. To live without craving and to absorb our mind singly in the divine Form of Supreme God we need both, meditation and His divine grace. God readily bestows His grace on one who meditates. Therefore, to attain communion with the divine incarnation of Shreeji Maharaj, the incarnator of all incarnations, all the members of the family should regularly sit in meditation. One should learn the art of meditation from the enlightened Mukta and following the method shown by him should contemplate with total concentration of mind.

Tips on the Art of Meditation

1) First of all, one who meditates must select the Figure of Shri Ghanashyam Prabhu which he loves most, and will like to meditate upon. The Murti (Figure) can be one in the sitting posture or in the standing posture; the Murti may be bare-bodied (as at the time of Mangla Darshan) or fully dressed (as at the time of Shangar Darshan). One should never change

the Figure chosen for meditation, because spiritual goals should always remain unaltered.

2) Observing the Murti from head to toe, one should concentrate on the luminous form of God.

3) Then, one should concentrate one by one, on the face, forehead, eye brows, nose etc. by opening and shutting the eyes without allowing one's mind to wander away. So long one does not begin to perceive in the subconsciousness what is seen with the eyes, one should continue to concentrate externally. Our goal is to firmly establish or fix the self-illuminated Murti of Shreeji Maharaj in our conscience.

4) We should be able to feel and perceive the entire Murti with our inner eye.

5) We must meditate till the Murti is perennially perceived with the inner-eye as vividly as the one seen with our eyes open. Thus, the meditation must continue until the external vision of the Murti gets internalised.

6) Having accomplished this state of fixing the Murti in one's consciousness, with the help of true knowledge and higher wisdom, one should break the bonds of flesh (forget the body) and enter the Ultimate Reality, Maharaj. With the intimacy of the soul and the body, while remaining within the Murti, one should behold Shreeji Maharaj standing in the midst of the flood

of adho-urdhva mystic light. This is to perceive that the entire creation exists in Him and is sustained by Him.

7) The Pratiloma meditation is that which makes us feel that Shreeji Maharaj has bestowed upon me the spiritual status of a Mukta and allowed me to dwell in His Murti. The power of observing the Murti in one's own soul while remaining one with or within the Supreme Lord can be achieved through Pratiloma Dhyān.

8) By meditating upon the divine Image or Murti in Pratiloma Dhyān, everyday, our eligibility to receive the divine grace will increase and the experience of the divine joy will become more and more intense.

9) One should keep on advancing in meditation with diligence and joy, without losing heart or growing impatient until one gets totally immersed in the divine Figure of Shri Hari. In other words meditation must be continued till one attains to the state of Anadi Mukta.

During the process of spiritual evolution, through dhyān, one should not become restless or allow any confusion or doubt to deter him. By the grace of Murti all the obstacles, errors, negative thoughts and troubles in the path of meditation will vanish, for, He will transmute suffering into joy. All fatigue and depression will

be driven out and one will experience the bliss of Murti day and night without any interruption.

10) Once you attain the ethereal state of Anadi Mukta, it hardly matters whether you meditate with your eyes open or shut. One no longer remains conscious of one's physical self. In this spiritual state all delusions disappear and only the divine Murti of Shreeji Maharaj persists. Having attained oneness with His divine personal form (Divya Sakar Swarup), the devotee remains completely absorbed in the Murti and with a sense of spiritual submissiveness or humility (Sevakbhav), he experiences newer joy, every moment.

One should find time to sit in a quiet place and with complete concentration of mind meditate regularly. Likewise, with complete absorption in the Murti, one should perform Mansi Pooja in the state of Pratiloma consciousness. One can meditate in any state of consciousness, even while walking or sitting, eating or drinking. So long the goal is not reached, one should continue to meditate with joy.

10) Parayana of great scriptures

During this auspicious year, every family must undertake five Parayanas -reading of holy

books with complete dedication and proper understanding. While conducting the Parayana we must direct our mind and heart to the Murti of Shri Hari. To complete the five Parayanas one may choose either:

1. Vachanamrutam with commentary -Rahasyartha Pradipika Tika by Shri Bapashri.
2. Shikshapatri with commentary by Sadguru Muni Swami

or

The following five scriptures:

1. Vachanamrutam with commentary.
2. Shikshapatri with commentary.
3. Sermons of Shri Bapashri Vol. I & II.
4. Jivancharitra or Jivanvritanta of Shri Abjibapa.
5. Shri Purshottam Leelamrut Sukhsagar by Sadguru Shri Nirgunanandji.

The families which have fulfilled the vow of conducting five Parayanas will have the opportunity to participate in the Purashcharan (intiatory) rites of the Parayanas that will be held at the blessed Chhatri-Sthana of Bapashri. This ceremony will be a part of Bapashri's hundred and fiftieth birth anniversary celebrations.

11. Dhoon (Chanting the name of God)

The Dhoon or chanting the name of God in a chorus is a mode of worship. The Dhoon of

the great mantra recalling the name of the Supreme Lord Shri Hari, cleanses the atmosphere from defilement and makes it pious and divine. The sound of congregational prayer (Dhoon) subsides the inner enemies which torment us and distract our minds. On hearing the Dhoon evil spirits vanish from the space whereas the devout noble spirits instantly attain 'salvation' at the will of Shri Hari. The divine vibrations of Dhoon travel all around burning the sins of men. It brings peace and tranquillity in the world. The divine power of Dhoon helps us realise all our dreams and spiritual aspirations. It increases the eligibility of the seekers who want to realise God by strengthening their power to meditate with greater concentration. It is for this reason that the programmes of non-stop congregational prayer (Dhoon) are being organised in different towns, cities and localities. These non-stop Dhoons are of the duration of twelve hours, twenty four hours and thirty six hours. The Dhoon which commenced at Shri Bapashri's Chhatri-Sthana on 11th day of the bright half of Kartik of Samvat year 2050 will cover all the towns and cities and shall conclude at the place of its origin on 11th day of the bright half of Kartik of Samvat 2051. On that day a marathon non-stop Dhoon of 150 hours will be organised

by the celebration committee to mark the formal conclusion of the Dhoons held at different places during the year.

(12) Collective satsang assemblies

Devotees living in the towns and cities should organise Satsang-assemblies in their towns, cities or localities. They should get together in a temple or at any other suitable place once, twice or four times in a month to conduct religious activities. In their programmes they may include the Mangalacharan-prayer, recitation of sanskrit verses, reading of Bhakta Chintamani and other holy books, commentaries on the scriptures, lectures and talks by learned saints and devotees, dhyan, dhoon, thal, arti, distribution of prasad, summing up speeches etc. This could easily last for two to three hours. For the sake of religious unity we should see to it that such assemblies are attended by maximum number of Haribhaktas, the devotees. Satsang assemblies foster unity, fellow-feeling and mutual love among the members of the divine fellowship. It gives us an opportunity to meet and exchange our religious experiences with saints and other devotees. Above all, such assemblies bring to us the joy divine which

comes through union with the divine Murti of Maharaj.

(13) Charity

In accordance with injunctions of Shreeji Maharaj the rich shall spend one tenth part of their income and the poor and middle-income groups shall pay one-twentieth part of their income in the service of Shri Thakorji (Shreeji Maharaj). If a householder donates one-tenth or twentieth part of his income it is the lowest type of charity. Out of the twelve months of a year if one spends just one month in the company of a great Mukta it is called the medium type of charity. But the highest charity or donation lies in the complete surrender; with body, mind and conscience to the Supreme Lord Shri Swaminarayan. The highest donation is the sacrifice of our self through complete absorption in the luminous Murti of Shreeji. Bapashri has advised the householder devotees to set apart all the three types of charity without ignoring any one of them. All the devotees must resolve to cultivate charity as ordained by Shreeji Maharaj so that they may receive the divine pleasure of Shreeji Maharaj and Bapashri. What donations can the tyagis (ascetics) offer? People who have renounced shall not hoard surplus clothes or things received

from the devotees. They will follow the rules of Dharmamrut and deposit the surplus in the stores of the temple to which they belong. This is an act of charity. Thus, both the householders and the ascetics must regularly make offerings to Shri Thakorji (Shreeji Maharaj).

(14) Other equally important subjects

During this hundred and fiftieth birth anniversary year let us try to do the following things:

(a) Except the news bulletins, educational, scientific and religious programmes we should not watch useless corrupting programmes on the television. We must avoid watching worthless films, plays, bhavai (folk-theatre), tamasha (folk-drama), fairs and immoral shows. With the help of scientific and ethical arguments we can certainly convince children and young people against watching such programmes. They are intelligent enough to accept a convincing, logical argument. They will readily accept your constructive suggestions.

(b) During the festival of Navratri instead of participating in or watching ras-garba, we should all collectively organise devotional ras-garbi with the image of Shri Hari installed in the centre. Singing of suitable Kirtans while performing

the devotional dance will earn us the divine pleasure and bring spiritual joy. This will enhance creativity in us.

(c) Let us decorate and adorn our houses and walls with inspiring pictures of Shreeji Maharaj, saints, muktas, temples, places of pilgrimage and beautiful landscapes. We can also display charts and pictures showing scientific inventions and great discoveries. Proverbs and quotations from great works and writers are of great educational value. We can also have educational albums. We should never collect or display immoral and morbid or pervert pictures and photographs.

During this great spiritual festival let us serve our God by organising constructive programmes to inspire others to follow the path of righteousness and devotion. We should inspire people to undertake such activities and programmes keeping their spiritual need and preparedness in view.

Kaviratna (gem of poets) Sadguru Shri Brahmanand Swami determining the goal of human life says:

“મરના મરના સહુ કહે, મરી ન જાને કોઈ;

મરના તો એસા મરના, ફિર જન્મ ન હોઈ.”

[It is easy to talk about death but nobody knows how to die. Death is that which ends mortality, i.e. there is no re-birth after death.]

Even His Divine Grace Bapashri offers this advice for the attainment of salvation :

"Men fail to recognise the joy-divine offered by Maharaj. They fail to distinguish within the Satsang fellowship, saints and devotees worthy to be worshipped from the false prophets and impostors! Let us identify and discover the worthy and benevolent saints and devotees and be in their company. Happiness lies in union with the Murti of Shreeji Maharaj. Divine grace can be had only from Shreeji Maharaj or through His Anadi Mukta. No other means or power can make it available to us. One must strive hard to become worthy of receiving His krupa, His grace."

In conclusion, let us try sincerely to translate these guiding principles preached by Shreeji Maharaj and Anadi Muktas into action. Let this pledge remain valid not only during the hundred and fiftieth anniversary year but also throughout our entire life. Let us turn it into a yoga of Joy-Divine, the yoga that illumines, the yoga that persists and unites us with the luminous Murti of Shreeji Maharaj. Thine shall be done. Tathastu!



Appendix

External Pooja (worship) Ritual

Bahya Pooja Vidhi

One should always get up before the sunrise and remember the names of Lord Shri Swaminarayan and His Muktas and offer prayers to them. After meditating upon them one should leave the bed and perform morning duties. After visiting the toilet, one should perform ablutions by washing hands and feet. Then one should brush one's teeth in a sitting posture. While brushing the teeth one should not stroll or talk to others. One should always use clean and filtered water for brushing and gargling. After that one should take a clean water bath and even while taking the bath one should go on chanting the names of God and holy places. After taking the bath, one should put on clean clothes such as dhoti, khes or shawl. The cotton dhoti could be re-used after washing it. A silk dhoti does not need a wash. One should never wear soiled or dirty clothes. While performing the Pooja one should sit on an asan (a piece of

carpet) in a quiet place, facing either the east or the north. During the Pooja the inner purification is as much important as the external one.

With pure, filtered water in the right palm, one should utter "ॐ Shri Swaminarayanay namaha" and sip the water. Again by taking the water in the right palm, one should utter "ॐ Shri Harikrishnay namaha". Taking the water in the palm for the third time, utter the name "ॐ Shri Ghanshyamay namaha" and sip the water. The male devotees should put Urdhvapundra tilak [U] with sandal wood paste and kumkum mark in its centre on the forehead, chest and both the arms. Married women devotees should put only kumkum mark on the forehead. Even while putting the tilak mark one should chant the "Swaminarayan" mahamantra. The external Pooja rites should be followed by Mansi Pooja or inner worship. A passionate Mansi Pooja performed with a heart overwhelmed with love and emotion has been praised by our Lord Shri Hari most, therefore we should always perform the Pooja with all our heart.

We should place an image of Lord Shri Swaminarayan on an asan before us

and sing the following verses to invoke Him:

ઉત્તિષ્ઠોત્તિષ્ઠ હે નાથ! સ્વામિનારાયણ! પ્રભો! ।
 ધર્મસૂનો દયાસિંધો સ્વેષાં શ્રેયઃ પરં કુરુ ॥
 આગચ્છ ભગવન્! દેવ! સ્વસ્થાનાત્ પરમેશ્વર ।
 અહં પૂજાં કરિષ્યામિ સદા ત્વં સંમુખો ભવ ॥

[O Lord Swaminarayan! the merciful get up and redeem me. O Lord! come from your eternal abode because I wish to offer my prayers to you.]

After reciting the invocation prayer with great reverence and love, one should offer naivedya (food), dhoop (incense), deep (lamp), pushpa (flowers) to God. Then with the eyes fixed on the Murti, one should chant the 'Swaminarayan' mahamantra along with the ashtakshara (eight-letter) Diksha Mantra (initiation mantra) received from Dharma Dhurandhar Shri Acharya Maharaj. The rosary used for the jap must be kept in a gaumukhi (a special bag) or covered with cloth during the jap. The jap should be uttered with total absorption in Luminous figure of Maharaj. Thereafter, one should perform the pradakshina rite [walk past the image of God in a circle]. Then the male-devotees should prostrate before the Lord and the women-devotees should offer Panchang obeisances. The Pooja rites should be

concluded with the prayer given below :

સ્વસ્થાનં ગચ્છ દેવેશ! પૂજામાદાય મામકીમ્ ।
ઇષ્ટકામ પ્રસિદ્ધયર્થં પુનરાગમનાય ચ ॥

[O Lord! You may return to Your abode, I have offered my Pooja. Go to come back again to support what is good and true.]

After the chanting of the visarjan mantra [mantra to mark the conclusion of the ceremony] one should read Shikshapatri. Only after worshipping Shri Hari by performing the prescribed religious rites one should start the routine work.

Mansi Pooja Vidhi

[Pertaining to the mind]

Mansi Pooja or mental worship is a kind of worship in which the devotee, serves God as if He were standing before him to receive all his oblations.

This mode of worship is the best spiritual means to increase our love for Lord Shri Swaminarayan and therefore it should be offered five times in a day with a devout heart. While sitting on an asan (carpet) believing the soul to be independent of the three bodies (forms), with glory of Shri Hariji in mind contemplating in the Pratiloma

consciousness on the Purushottam attributes of Lord Shri Swaminarayan one should direct one's mind to Him. Or one may imagine that one has attained oneness with Akshardham [The Eternal Abode of the Lord] and the Lord is actually dwelling in one's body. Dhyan or meditation conducted with this consciousness is called the Mansi Pooja. One needs a spiritual and relative imagination to transport oneself from the mundane affairs into the spiritual world.

(1) First Mansi Pooja

The first Mansi Pooja should be performed between 5 and 7 o'clock in the morning. Imagine: Saints and devotees through prayers and endearments are requesting Shri Hariji to wake up from the Yognidra [Yogic Sleep]. The Lord wakes up and sits leaning on a pillow. All the parts of His body are resplendent with the light divine. Then Shri Hariji gets up from His bed to perform nityavidhi -routine habitual actions. When the Lord returns, offer Him water and clay for ablutions and then offer Him a datan[brush]. Offer him scented water to wash His mouth. Then offer Him a wooden bajath[stool] and bathe Him with love using scents and fragrant powders. Then offer Him rich clothes and ornaments that will go with the season. Apply on

His forehead the paste of sandal wood powder, saffron and scent. One should also offer garlands, gajra [bracelets], bajubandh [armlets], dhoop-deep [incense and lamp]. Then offer Him milk with sugar, cardamom, saffron, almond in it and rich delicacies for His breakfast. While offering all these things, one should imagine that the Lord is accepting my gifts and I am serving Him with a fan in my hand.

As soon as the breakfast rituals are over, one should offer Him water and mukhvas [betal-leaf etc.] and place Him back on the cot. One should also imagine that the Muktas too after accepting the prasadi [food], are there in the divine company and Shri Hariji is actually conversing with them. Imagine yourself present at that time experiencing the divine bliss of the Murti. Thus the Mansi Pooja sublimates our souls and lifts us to the spiritual heights.

(2) Second Mansi Pooja

The second Mansi Pooja is performed between 10.30 and 11.30 in the morning. Shreeji Maharaj in royal robes and ornaments is seated on the divine throne. As the lunch time approaches the Lord, after taking His bath, dons a pitamber [yellow silken dhoti] and covers His body with a snow-white piece of cloth and sits

on a decorated wooden stool for meals. Shri Hariji should be served the richest food: boiled, baked, fried and sweet dishes in the plate and bowls made of gold. While serving the Lord one should passionately plead with Him, entreat Him and beg of Him to accept the food. Remember, all the Muktas are watching the Lord eating your food. After the lunch, the Lord accepts a glass of flavoured water and mukhvas and retires to bed. Rejoicing in the prasadi of darshan and His divine touch, one should meditate on the divine Personal Form of Shri Hariji.

(3) Third Mansi Pooja

The third Mansi Pooja is performed at about 4 o'clock in the afternoon. The Muktas are observing with love the luminous Personal Form of Shreeji Maharaj asleep [mystic sleep] in His beautiful bed. As soon as the Lord opens His eyes the Muktas fill the atmosphere with exaltation: "Jai! Jai!" and worship Him. From the divine Murti of Shreeji fountains of bliss and brilliance burst forth drowning all our sorrows and doubts. Then imagine that you offered Him a glass of water to clean His mouth and for gargling. He drinks some of it and then accepts fresh seasonal and dry fruits and offers prasadi

to all. Then Shri Hariji, mounting on a horse, depending upon the season goes to the river for a bath or visits the garden. The Muktas too accompany Him. Watching these divine sports of Shri Hariji the devotees and saints feel gratified. After that, you should think: "I am worshipping the Lord with flowers and sandal wood paste and experiencing His divine bliss. I have become oblivious of all my surroundings and my own self." In this state of consciousness one should perform the third Mansi Pooja.

(4) Fourth Mansi Pooja

The fourth Mansi Pooja should be performed after the sunset-exactly after the evening Arti. The King of all kings, God of all gods, Shreeji Maharaj is seated on the divine throne in all splendour. Infinite number of Muktas are also present. I am performing the Arti Pooja and the Muktas are rejoicing in the divine glory; their hearts are brimming over with the darshan of the Lord. Rays of divine bliss are emanating from the luminous Murti of Shreeji. At the end of the Arti, Shri Hariji blesses everybody by giving His foot-print on their chest. I am also given His divine foot-print. I feel richly rewarded and gratified. Greatly pleased with my devotion, He embraces me with love. Then He sits on a

wooden stool and eats the supper containing khichri-kadhi-bhakhari-vegetables, milk and ghee offered as naivedya [food offered to God.] to Him. After taking the meals, He drinks water and accepts mukhvas. Then He sits on His divine cot. All the Muktas are deeply absorbed in the divine bliss of Shreeji. I am also sharing their joy. I am happy that I have found delight, satisfaction and peace in serving Shreeji Maharaj and His Muktas.

(5) Fifth Mansi Pooja

The last Mansi Pooja of the day is performed soon after the shayan-arti [bed time Arti]. After accepting fresh milk, almond-puri and magas-laddu, Shreeji Maharaj drinks water and retires to a specially prepared bed [a bed with mattress, pillows, cheek-cushions etc.] and goes into Yognidra or mystic-yogic sleep. The devotee should think that, "Shri Hariji is sleeping in the bed of my love, placed in the Heaven of my heart. He eternally dwells in the Akshardham like soul of mine. I am completely immersed in His Murti. I am close to Him caressing His divine lotus-feet. Thus with the feeling that Shreeji Maharaj is eternally dwelling in one's body, one should perform the last Mansi Pooja.

All the five Mansi Poojas should be

performed regularly with devotion and glory of God in our hearts. It should never become mechanical or a dead habit. In order to attain oneness with the Murti of Shreeji Maharaj we must surrender our body and mind to Him. To know fully the manifestation of God is to love Him and adore Him. He bestows His divine pleasure and bliss on those who offer Him Mansi Pooja.



What does Shri Swaminarayan Divine Mission stand for?



With a view of translating the omnibeneficient divine message of Lord Shri Swaminarayan into action for the spiritual and worldly happiness of mankind:

- (a) We try to provide financial assistance to the needy without any discrimination and uphold the ideal of seva-sadavrat, selfless service.*
 - (b) We are planning to establish and run health-centres and hospitals. We are offering assistance to institutions providing medical help to the people.*
 - (c) We construct, develop and maintain temples and spiritual centres, commemorating great spiritual leaders with a view to bringing peace, happiness and divine joy to people.*
 - d) We encourage creative activities aimed at educating people through literature and art.*
 - (e) To satisfy the spiritual thirst of the devotees we want to establish and*
-

manage libraries, research centres and museums or assist individuals and institutions involved in such activities.

- (f) We strive to achieve harmony and amity in our society by publishing books that enhance our cultural and spiritual life and take mankind on the path of progress and perfection and thus elevate man to the spiritual heights.

Therefore, we want

- (1) to undertake and organise activities aimed at strengthening and improving the moral standards which form the basis of our social life.
- (2) to launch programmes for the spread of universal brotherhood, social unity, fellow-feeling, amity, compassion that will end all discords and establish permanent peace; for without peace there cannot be progress.
- (3) to organise conferences to bring all the religions and warring groups on a common platform and strive for harmony among them for the social and spiritual welfare of mankind.

The Mission, through constructive programmes and spiritual activities, aims at total development of human society in order to make it worthy of receiving the divine bliss through communion with God.
