

JEEVAN PATHEYA

(Life enhancing principles)

**Self- experienced spiritual essence
taught by Pujyashri Narayanbhai**

Omnibeneficial Series - 45



**Founder President: Pujyashri Narayanbhai G. Thakker
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.

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**Shri Swaminarayan Divine Mission
Omnibeneficial Series
Publication Committee**

Inspiration & Guidance
Rev. Shri Narayanbhai G. Thakker

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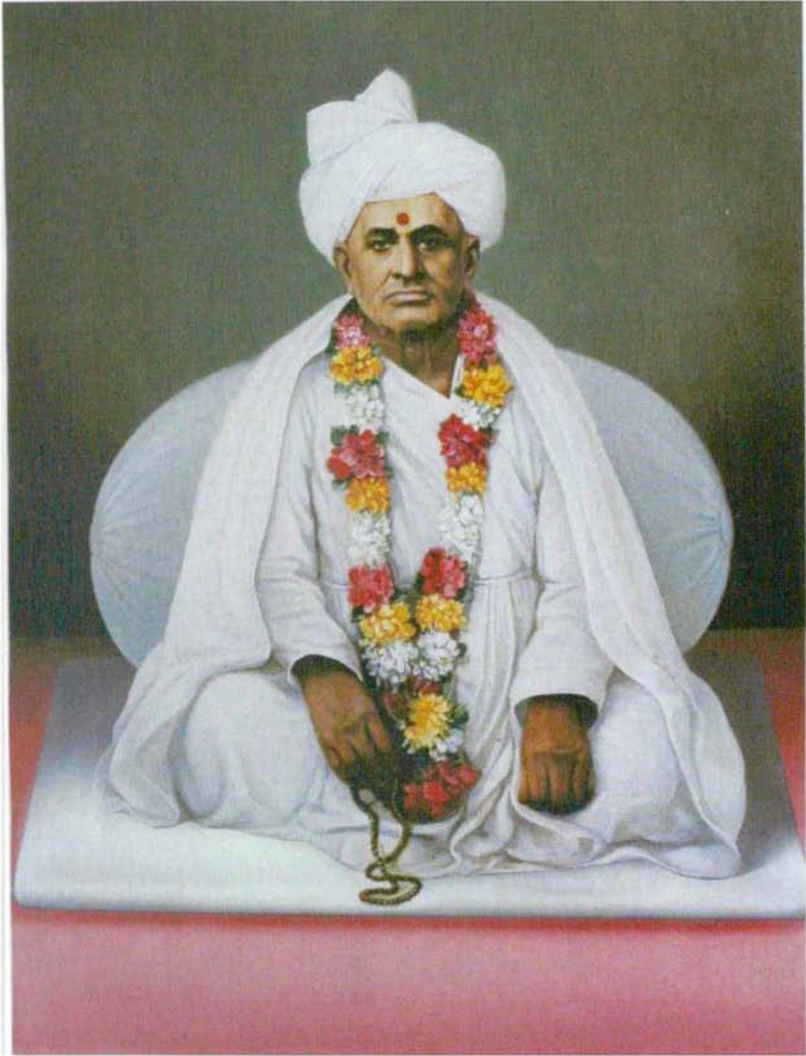
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**Supreme Lord
Shri Swaminarayan**

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**

Offerings !

We offer our thousandfold salutations
in the lotus feet of the most compassionate
Sadguru Anadi Muktaraj Pujoyashri Narayanbhai
who established the Omnibeneficial Institute
'Shri Swaminarayan Divine Mission' to spread
the flames of Brahmyagya in the form of
spiritual evolvment who was the greatest supporter
of pure Religion, Administration and Character
who has offered his unique contribution for the
spiritual, social and educational upliftment
through presenting the suprememost
philosophy of Shriji Maharaj and
Abjibapashri with scientific
perspective.



Founder President



Pujyashri Narayanbhai Gigabhai Thakker

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

FOREWORD

Anadi Muktaraj Param Pujyashri Narayanbhai Gigabhai Thakker, founder and lifetime president of Shri Swaminarayan Divine Mission, was self as well as God-realized saint. He was an enlightened and experienced divine visionary. He was an ingenious and wise spiritual guide for a genuine aspirant of spiritual knowledge. He did not consider 'Swaminarayan Religion' as a rigidly constraint sect, instead he projected the same as the 'Religion of entire world'. His vision was wide and convincing to all religions. He had an omni-beneficial approach. He preached that the Ultimate and Supreme God is unique and the only superiormost authority. This divine and supreme form of God had manifested in its completeness as Shri Swaminarayan Bhagwan.

The loftiest goal of human life is the realization of the supreme form of God i.e. ultimate redemption. Attainment of this state is not possible without factual and correct knowledge, meditation and flawless devotion of Supreme Lord Swaminarayan. Hence, they are inevitable. A seeker should deeply think over it.

Followers of varied religions and schools of thought, sought spiritual guidance from Pujyashri Narayanbhai. Several doubts of many persons were

cleared just by his affectionate proximity. Many have experienced soothing peace due to the relief from three-fold miseries of the mundane world in his divine company. He used to bless his intimate disciples by revealing the secrets of spiritual knowledge, which was collected by the disciples during various phases of his life. This book is a compilation of such moral inspirations classified under various sections. The concepts illustrated in this book are simple yet meaningful.

We hope that this booklet be helpful to the virtuous people of Swaminarayan sect as well as other religions. Moreover, aspirants-worshippers as well as future generations may make their life a grand success with the help of this book.

Further, may Supreme Lord Swaminarayan, Param Pujya Abjibapashri and Pujyashri Narayanbhai bestow their choicest blessings on all those who have worked for this booklet.

16 February, 2003
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Jeevan Patheya

The Aim of Life-God

- ★ The one and only, supreme and ultimate aim of mankind is to have the realization of the Supreme Lord (Parmatma), achieve complete unity and be one with His divine form. This is mentioned in many holy-scriptures. Each living being seeks happiness (prosperity), peace and joy which are complete, durable and everlasting; and desires to become free from all pains and adversities. This condition is possible only on realizing the divine form of the Supreme Lord-Parmatma; but cannot be attained by any other means.
- ★ Human-life is meant for grasping the truth by proper discrimination between truth and untruth; but its basic aim is to achieve pure, durable and perpetual happiness being relieved from all types of miseries and pains.
- ★ Our subject for contemplation over a prolonged period should not be other than, to think over the worthiness of human birth. Our mind should be cleared i.e. without any doubt, through resolution of the same, and then this condition of steadfast intellect has to be made firm every moment. Then and then only we can progress towards the aim of ultimate salvation.
- ★ There are two paths of living 'Prey Marg' i.e. path of worldly enjoyments and 'Shrey Marg' i.e. the

path of attainment of eternal divine bliss of Supreme God. 'Prey Marg' is full of sufferings and is wastage of invaluable human birth. Whereas the 'Shrey Marg' makes the human birth worthy by attainment of the eternal peace and bliss of Supreme Lord (Pārmātma). Worshipper, on the path of betterment of life, should aim at achieving the ultimate liberation and should try to firmly concentrate at that aim.

- ★ The aim of achieving God is neither accomplished by gathering incomplete knowledge from here and there nor simply pondering - meditating upon it. For that one should keep on testing oneself by self-observation, with total awareness followed by uninterrupted efforts for years together.
- ★ Many people aim at achieving salvation just driven by emotions. But they conclude upon that, without testing their aim on the scale of experience; without deciding what binds and what enhances, without understanding their own limitations and strengths. Such resolution does not last long. According to the famous lines by great Sadguru Nishkulanand Swami, "Renunciation cannot survive without asceticism"; such resolutions are washed out by worldly allurements.
- ★ Even after deciding the aim of achieving God and

taking some decisions regarding it, one finds some loopholes in oneself on self-observation. While observing minutely, one finds more and more defects in oneself. On being conscious about those defects one becomes eager to conquer them. One develops a strong affection towards the aim of achieving God on such continuous internal struggle and becomes sure that attainment of God only, comprises of eternal happiness and peace. The understanding about the discrimination becomes firm only when all the things other than that aim are found to be painful, miserable and immaterial.

- ★ The person, who cannot discriminate between the aim of a saintly person and the spiritually insignificant aim of a materialistic person, keeps on roaming within the cycle of birth and death.
- ★ On making - 'achievement of God' - as the prime aim there arises a very staunch faith in the observance of rules and regulations formed by God as well as in actual practice of 'Panchvartman' (The five basic morals); and also arises an extraordinary devotion and ultimate love towards the divine form of the Almighty God.
- ★ One can proceed on the path of achieving God - by making Him the prime aim, only if one is ready to follow the Truth: which is not differed by any course of time.

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- ☆ God helps and protects the worshipper, by all means, who has decided 'The achievement of God' as his prime aim - God also cares for his livelihood.
 - ☆ When it is decided that God is the only aim of life, the devotee comes across many different types of opinions-religions, sects, priests, preachers, scriptures etc. Most of the spiritual priests lack the experience of spirituality. They are stubborn, selfish, hypocrite and are concerned about their own vested interests. What religion, which belief, which worship, which preceptor should be followed -are the huge challenges for a worshipper. In such case one should, faithfully and whole-heartedly, keep on praying the Supreme Lord (Parmatma) who is the superiormost, who is all-pervading (omnipresent), who knows every thing (omniscient), who is the most powerful (omnipotent). As a result, the worshipper receives true guidance as well as God brings him in contact of a true preceptor. During the search for Guru instead of following blindly, one should use one's own rationality. One should keep on watching whether the preacher possesses the qualities of welfare as those possessed by God? Has he realized God? Is it sheer hypocrisy? The reality of a Guru can

be diagnosed by such watchful observations. Clarifications regarding Supreme Lord's (Parmatma's) knowledge, worship and religion is possible only after having such a real spiritual master. There after, one can easily progress on the path of worship.

Awakening of Spiritual Aspiration

- ★ Progress, on the spiritual path of achieving God, can be made only by such an inquisitive aspirant who faithfully follows the great vows like being patient, steadfastness in dualities like happiness and miseries (adversities & prosperities), truth, non-violence, celibacy etc. This path is very difficult for others.
- ★ In order to make spiritual progress, the worshipper has to identify his own various beliefs, complexes and resolutions one by one with the help of inspiration from holy persons as well as inner sight. The various beliefs are required to be tested on the scale of experience. Then only the beliefs and complexes - which are false and full of errors - gets weakened, flexibility is obtained and the mind gets concentrated in true knowledge.
- ★ The worshipper proceeds, gradually, towards achieving the aim by gaining a continuous momentum, right from material intellect to minutely deep wisdom, a mean type of conduct to application of Panchvartman (the five morals of life) explained by God-realized saints; as well as in the knowledge, deed (Karma) and worship (Upasana) related to (Parmatma) the Supreme Lord.

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- ★ According to Lord Swaminarayan, who has said in 'Vachanamrit', a person can make a rapid progress towards absolution (salvation) from worldly bindings as well as towards resultant aim of achieving God, if he considers every next moment as the end of life.
 - ★ The best remedy for not allowing the sensual desire to develop in mind is to always keep oneself busy in God pleasing activities like human-welfare services. Simultaneously, one should always continue the efforts to fulfil the great aim of achieving God.
 - ★ A person keeps on becoming pure and impure from time to time the whole day. A person, who appears as good as a deity in the morning, can become an evil in the evening. A person becomes impure when he gets tempted by adverse knowledge and deeds, and becomes pure by true knowledge, deeds and worship (Upasana). Focussing this fact in mind, a worshipper should always keep on testing and improving oneself consciously. If this process is carried on continually, one can definitely achieve one's aim.
 - ★ To prove life worthy, it is necessary for a worshipper to be very alert by watchful discrimination in matters like: what to see and what not to see, what to hear and what not to

hear, what to eat and what not to eat, what to speak and what not to speak, what to know and what not to know. These are the meals for the various organs of the body. If pure meals are provided to the organs by thorough understanding and awareness, the inner being becomes totally pure. Such an inner being only can be fit for concentration in the form of God.

☆ Various types of good and bad events occur daily in this world. A good or bad impression is developed in a person's mind due to them. A worshipper must be always ready to see how these events influence him. Does any weakness prevail in his aim of achieving God? Due to any circumstance, some event may create any ill-effect on the inner being. In this case, it is the duty of the worshipper to make efforts to remove it off and continue the efforts till that ill-effect is not eradicated.

☆ The worshipper should follow the direction and orders of the God-realized Muktas by all means until he experiences the divine bliss of the Supreme Lord. This is of utmost necessity or else there is a possibility that the worshipper may get distracted from his goal and attain descent.

☆ The worshipper at an initial stage may think, "What will be left with me if I give up all the happiness and enjoyment related to this world?"

On one hand I have given up the worldly happiness whereas the experience of the spiritual bliss of the Supreme Lord (Parmatma) has not started yet. Nothing will be left with me now, I shall be deprived of everything." At this time, when such a rubbish impotent thought is developed, one should think that the joy of demolishing the sensual wishes is gained due to getting relieved of the temptation and attachment towards mundane pleasures. A virtuous joy is also created in the mind, which is far better than the biggest happiness on this world.

- ★ A new seeker must perform deeds in the form of virtuous activities though less in proportion, but he must do them. The reason is: the deeds of welfare, performed remaining detached of sensual pleasures and without any personal interest, prove to be very helpful on the path of achieving God . Such deeds give rise to virtuous sensations as the impressions of past deeds are rubbed off. This lays the foundation for uniting with God.
- ★ Nobody can become a real worshipper without performing the deeds of welfare - which are God pleasing. We are graced by God, for no reasons, with His blessings in the form of knowledge of truth, worship (Upasana), devotion (Bhakti) etc..

Similarly, it is our pious duty to perform unselfish, benevolent activities for the sake of welfare and upliftment of others. Hence, the truthful knowledge and worship (Upasana) of the divine form of Supreme God are protected and maintained in this world. Hence the divine grace and blessings are showered on the worshipper by God.

- ★ Attitudes like forgetting one's duties, lethargy in work, negligence in work due to carelessness, not considering small mistakes seriously etc. indicate the irresponsibility, lack of interest and inertness of the worshipper and prove to be hurdles in the spiritual practice.
- ★ The seeker, who performs his duties ethically and sincerely, who performs his duties faithfully with a sense that these duties are entrusted by God, not only succeeds from the point of view of worldly achievements but also achieves success and prosperity on the spiritual path.
- ★ Every person seeks success and prosperity for himself, one never seeks failure and downfall. Similarly if he seeks the same for others too and be helpful to them in that, then he becomes free of attachment, rancour and achieves progress, thereof.
- ★ It is necessary that the worshipper's worldly dealings should be good and ethical. Due to this,

the practical and social hindrances in the worship are lessened. At the same time necessary social help is also obtained which is expected (in worship) during progress in state of spiritual practice - Sadhana.

- ★ It is necessary to ruminate the experiences and achievements during the process of Sadhana. This becomes very useful in pouring a fresh breath to develop new hope and supply energy; when there is a setback in Sadhana and when there are moments of disappointment.
- ★ The progress of the worshipper, who is not prepared to put aside the substances related to the body and worldly attachments even once from his mind; is obstructed. This attachment should be demolished with full efforts by doing the study of Sankhya Yoga philosophy. On doing this continually, firmness is gained and one becomes victorious, finally.
- ★ Success is definitely achieved by the one who puts ardent efforts without getting disappointed or depressed; even after several failures in giving up the vices and accepting the virtues.
- ★ The real desire for salvation arises only when there is no other desire, except that of achieving God. There should be no other desires like achieving the worldly or celestial achievements.

Discriminating Asceticism

- ★ The absolute engrossed state of mind in the divine form of God is not possible unless and until the asceticism in its real sense is not attained.
- ★ There are many types of worldly as well as practical difficulties and adversities which create depression and melancholy many times. This negative tendency of mind is harmful in achieving asceticism.
- ★ The knowledge pertaining to matter and soul in the form of Sankhya philosophy as well as the ardent desire of achieving the divine form of God is of utmost necessity for the achievement of asceticism.
- ★ Even the slightest attachment in anything other than that of Supreme Being (Parmatma) should not exist. Such a state is an ultimate form of aversion.
- ★ If an ascetic lacks firmness in asceticism even after renouncing the entire world, then such a so called ascetic creates a world of attachments where ever he goes and gets bound in it. This is in accordance to the sayings of honourable Sadguru Nishkulanand Swami- "Renunciation does not survive without asceticism" (Tyaag na Takey re Vairagya Vina).

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- ★ Use of sarcastic language as well as passing jokes, mockery is harmful for seeker to achieve asceticism.
 - ★ Continuous deep contemplation, meditation and continued engrossment in the secret knowledge related to the Supreme Lord (Parmatma) is the cause of asceticism.
 - ★ Dedicated association with and selfless service to a God-realized saint is a sure way to attain power of discrimination between truth and falsehood and to eliminate the attachment with anything else than the Supreme God.
 - ★ The eligibility for self observation, inner-sight, deep contemplation, meditation and continued engrossment related in the divine form of the Supreme Lord (Parmatma); is achieved only by associating with and offering services to the God realized saint.
 - ★ Blessings are showered on a devotee by association and service of a God-realized saint. The intellect to disclose the secrets of spiritual knowledge is the result of these blessings.
 - ★ The energy of the subconscious mind with the help of wrath, jealousy and egoism is either attached towards the affection in the five worldly objectives or is employed in the affection towards the grandeurs and happiness related to the other world. When it gets detached from these and

unite with the form of the Supreme Lord, then only it is called real asceticism.

- ★ The energy of subconscious mind should be attached with the Supreme Lord by diverting it from the worldly objectives, not forcibly but by means of wakeful inner understanding and control; this is called asceticism. The subjugation of the inner being or organs by means of harsh penance full of ignorance due to misunderstanding is not asceticism. Due to such subjugation full of ignorance, the physical and mental strengths are weakened and the attitudes of mind are attached with the worldly objectives with double impact.
- ★ The intelligence becomes pure due to the factual knowledge regarding the Supreme Lord. Such intelligence glows when the divine light of the soul and the Supreme Lord enters into it. This is called analytical power (Vivekshakti). Such power is helpful in eliminating the harmful elements on spiritual path.

Knowledge - Ignorance

- ★ Our knowledge or ignorance is responsible for auspicious -inauspicious, good-bad deeds. Knowledge - ignorance are the causes of deeds. Defective knowledge is reflected in deeds too. Not only this, but there is a shortfall in achieving fresh knowledge because of the defect in existing knowledge.
- ★ The main reason, for not achieving real asceticism and pure worship of the form of God, is defect in knowledge. Because of this, the proper expansion of intellect is not possible and progress of soul is restricted.
- ★ Despite of longing for happiness, a person cannot bring it to his life because there is defect in his thinking in the right direction.
- ★ One should keep on correcting the defects by comparing one's own knowledge acquired by inference or directly with the knowledge provided by an enlightened saint. As a result the knowledge expands and becomes firm.
- ★ Only the invaluable logistic words prove to be helpful and obligatory for the seeker when insufficient experience and knowledge are not useful and the condition become unstable. Owing to this, the worshipper can safeguard oneself in adverse circumstances too.

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- ☆ The real knowledge pertaining to the soul and the Supreme Lord should be continually protected, consciously, even though it is felt that it is resolved. Or else, in adverse circumstances; doubts, suspicions or false knowledge may arise.
 - ☆ A person can experience complete bliss of the Supreme Lord and eternal peace only on completely eradicating ignorance-illusion and the impressions of subconscious mind - 'Chitt' from the very root. This state is possible only after having manifested through unique thoughtless trance in the form of Supreme God.
 - ☆ It is clear that ignorance still exists within a worshipper when he doesn't try to maintain the oneness of his soul with the form of the Supreme Lord , to maintain complete consistency of the divine feeling of attaining oneness with Him and becomes careless. One has to pay the penalty in the form of delay in achieving the ultimate absolution due to such ignorance. Therefore, alertness of worshipper, in this case, is absolutely essential.
 - ☆ Unless and until the literal knowledge doesn't result into the ultimate knowledge by experience; it remains as ignorance only, because such knowledge is nothing else than some information, as it lacks the experience of realization.
 - ☆ There is no salvation without knowledge ("Ritey

Gnyanan Muktihi" - 'ऋते ज्ञानान मुक्तिः'. In this, the word 'Knowledge' means the ultimate knowledge gained through experience only and not the literal one.

True Vision

- ★ No matter whatever success is gained in the future, but to remain careless towards our aim and duty in the present in the expectation of that success is laziness and offence due to carelessness. It is an obstacle in achieving the aim.
- ★ Our duty is to establish relationship with God-realized saints and not with the worldly persons. The relationship with worldly persons deviates us from the aim of liberation, where as that with God-realized saints helps in the accomplishment of the aim of ultimate redemption.
- ★ God's opinion about our deeds is far more important than that of the society. Nothing can be gained from the deeds approved by the society if it is unworthy from the point of view of God!
- ★ That, what is unworthy in the eyes of the Supreme Lord is truly unworthy and that, what is worthy, it is worthy. The test of worth-worthlessness is truly as per God's view and not from the world's point of view.
- ★ Before doing any work, one should find out whether God will like that deed or not? Will He be pleased by that? If the reply is "Yes" then that work should be done and if it is "No" then that

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- work should not be done.
- ★ Hatred and unwillingness are evolved within a normal worldly person, towards the worldly miseries. Similarly hatred and unwillingness are evolved within a worshipper; towards the pleasures related to the five objects of organs. The worshipper, who understands from the beginning and does not seek for its achievement, succeeds.
 - ★ An ordinary seeker thinks that, "I am willing to proceed on the path of achieving God, but I do not possess that capacity" - this negative thought results into cowardice. A real seeker, though having limitations and less capacity will proceed on that path with courage; will sincerely try to increase the strength. Such a seeker will definitely receive help from the Supreme Lord .
 - ★ A real worshipper, alongwith self-examination, keeps on examining others too and compares them with himself. He accepts the virtues observed and denies the defects, but does not have enmity towards them.
 - ★ On observing virtues in a person, one should not commit mistake of considering his vices as virtues. Similarly, one also should not commit mistake of considering the virtues as vices of a person having some vices or defects. The person, who cannot do proper analysis of virtues -vices,

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- cannot succeed.
- ★ Before expecting something from anyone, one's eligibility, strength and limitations should be taken into consideration; or else it results in wastage of time and energy.
 - ★ On considering the spiritual worship as duty, rather than considering it to be painful, success is achieved.
 - ★ It is more preferable to proceed, without fear and with understanding and proper awakesness, on the path of worship, instead of proceeding due to the fear of the Supreme Lord.
 - ★ Some people consider some circumstances and incidents to be unprecedented and are deeply impressed by those. But the one who is not impressed, not deviated and remains unshaken only becomes successful.
 - ★ To create misbelief for anybody without self experience or evidence is a mental sin. It is not proper to establish any belief unless and until one experiences it. Feelings like rancour, disregard, offence, meanness, ridicule, disobedience etc. may be developed, because of false assumptions created regarding anybody, without evidence or experience. This may obstruct the spiritual progress of the seeker.
 - ★ A worshipper has to be above respect and insults. Whenever false allegations are made, a
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worshipper should not protest it thinking that he is being insulted, but he should protest for the reason that the falsehood will get nourished if he does not protest.

Some Doctrines

- ☆ A worshipper can realize Supreme Lord by means of pure knowledge, pure deeds and pure worship only, otherwise not.
- ☆ The worldly pleasures are achieved by numerous people; but the knowledge of experiencing manifestation of the Supreme Lord and His eternal divine bliss-peace are obtained by some rare person only.
- ☆ A new seeker, in the beginning, feels that there lies happiness-peace-joy in achieving God, as well as worldly pleasures too; and he can proceed with both of them together by which he can be successful in both. But this is not possible. Such misbelief is eliminated when there is maturity in spiritual practice.
- ☆ The one who puts real efforts on the path of absolution, can only save himself from going on the path of mundane pleasures. When flaccidity prevails in the inclination and efforts on the part of absolution, then the person is diverted to the path of worldly joy from the path of absolution.
- ☆ The worshipper; who lacks in the strength to absorb the divine liberating qualities of the Supreme God, who lacks in the purity of the meals for organs, who lacks mental restraint and discipline; cannot resist the storm in the form of

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- worldly allurements. The worshipper enters into the worldly bindings, leaving aside the worship, on having the contact of worldly affairs.
- ★ The statement of the people - who say that they do not have the desire for salvation is not correct; because they too have the desire of freedom from the worldly sorrows and pains!
 - ★ 'Niskam Karma' i.e. work without any selfish motive; can be done only by a person having the superior most aim of achieving God. Even a scientist without such aim cannot do so.
 - ★ An enlightened God-realized saint can uplift and prosper the society much more than what thousands of scientists in the world together can do.
 - ★ A person always tries to eliminate the substances as well as the relations which appear to be harmful, painful and sorrowful. If such an effort is not seen, then it is clear that the person does not have the sense regarding harmful and painful substances or relations; and that the person is in delusion.
 - ★ The sin committed due to haste and lack of awareness effects more than the sin committed due to ignorance. More than that, the sin which is committed knowingly and deliberately is definitely risky and is responsible for the descent.
 - ★ The vices remain suppressed by performing
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virtuous deeds incessantly. When we quit doing virtuous deeds the vices which are suppressed get upon us and try to suppress us. This is just like the rule which says that laziness does not exist when efforts are made, but laziness arises as soon as one quits the efforts.

- ★ The one who is not afraid of death can only make progress on the path of achieving God by obeying the great-vows, rules and commandments. Besides that, the pure worship (Shuddh Upasana), pure knowledge (Shuddh Gnyan), pure asceticism (Shuddh Vairagya) and pure deeds (Shuddh Karma) are expected.
- ★ The God generally keeps on helping everybody irrespective of anyone obeying His laws or not. But God definitely showers His Bliss-blessings upon the one -who, faithfully and sincerely obey His laws and commandments. Moreover God and provides distinct help and protection to them .
- ★ A person, can try to uplift himself on his own or with the help of saints, holy scriptures, worship etc.. But the spiritual upliftment which is achieved by obtaining the grace and help from the Supreme God Himself or His liberated saint is extraordinarily different.
- ★ A child gets help and protection on having the best and proper parents. In the same way, on

establishing relation with God, His help and protection are obtained. The person who lacks the help from God keeps on roaming here and there seeking help just like an orphan child.

- ★ It is not possible for a person to receive much help from God, when he gets enamoured due to delusion, in the worldly five sensual objectives, though he seems to be wise enough.
- ★ The one who performs the deeds which are auspicious but includes selfish-motive i.e. 'Sakam' cannot protect oneself completely from ill deeds. The only remedy to be safe from ill deeds is to be devoid of selfish motive i.e. 'Nishkam.'
- ★ Neither any type of successful conduct nor any progress is possible without firm faith, trust and pure love.
- ★ Human being weaves the web comprising of many types of problems-confusions around himself, and remains trapped in that, due to delusion.
- ★ In the state of attachment malice, the intellect cannot reach to the depth of spiritual mysteries. The pure intellect, free from attachment and malice, is minute and powerful enough to know the spiritual mysteries in true sense.
- ★ The grace of a saint is bestowed when his behests are obeyed word to word. The rise of

pure intellect is possible due to this grace. Hence, the mysteries of spiritual knowledge are easily elucidated.

- ★ To implement the highest ideas; as shown by God, saintly persons and holy scriptures in our own life first and then, accordingly, showing the way of living to others, is the greatest benevolence to the society. Without this the downfall of the society cannot be prevented.
- ★ When the worldly sensual pleasures are considered to be prime, either the definitions of sin or meritorious deeds become meaningless or the person starts redefining them as per his concept. As a result, the person, gets directed on the wrong path and misleads others too.
- ★ True worshippers never get deviated from their own aims and ideals. Even death becomes insignificant for them and they become fearless.
- ★ A well wisher and fearless person only can show other persons their defects. The person who is afraid because of the feelings of attachment and malice or the person who is driven by selfish motive is unable to make others aware of their drawbacks and vices.
- ★ The progress of worshipper - who is making sincere ardent efforts to achieve God is obstructed if he hates relations or objects harmful on the path of achieving God. Instead of creating

rancour it is necessary to find out the way to avoid them with rationality.

- ★ Though it is felt that worship and faith towards one's presiding deity is the best, the worshipper should not have the feeling of rancour towards other religions and schools of thought but on the contrary should be considerate, otherwise a disturbance is created in the worship. Therefore, a broad attitude of respect towards all religions should be created along with that one should remain stable and firm in the faith and worship towards one's favourite deity.
- ★ On gaining the real knowledge pertaining to soul, God and Maya-the illusion from God-realized saint, the next step is only to make ardent efforts. Thereafter, the grace of God is bestowed upon.
- ★ To try for obtaining grace of God on ignoring the behests of a saint is worthless and next to impossible.
- ★ Lord Swaminarayan has stated; quitting intoxicants, non-violence, quitting theft, quitting adultery, not defiling oneself or others as the five morals of life (Panchvartman). All qualities like rules and restraints on the path of Yoga as well as truth, non-violence etc. are included in these five morals of life. To understand the secret of the deep minute spiritual meanings that exist in this Panchvartman from a saintly person and

to unite with the form of God with inner inculcation by obeying them perfectly is the superior most spiritual effort. All other spiritual practices are secondary besides this.

VICES

- ★ When a person believing that the internal vices like sensual desire, anger, greed, delusion etc. can be eliminated only from the one whom God blesses; does not make proper - justified positive efforts to eliminate them and utters such feeble words in front of others also, then he makes injustice to himself as well as to others too. According to Lord Swaminarayan, a person who utters feeble words is like a bad companion amongst the pious group of saints and devotees -'The Satsang.'
- ★ When compromise settlement is done with the inner defects, considering that the inner defects exist naturally in everybody, then those vices can never be conquered.
- ★ With intention to get renowned in society if the worshipper pretends to be innocent and shows as if he is possessing all virtues inspite of possessing vices, then such a worshipper certainly is inviting downfall.
- ★ The person having a narrow vision that "everybody possesses vices only", can never absorb good qualities leaving aside the vices from others.
- ★ When the defects of a person, who is an egoist are shown in front of others, then he

feels insulted and creates rancour towards the person who has shown the defects. Whereas a true worshipper will try to improve within oneself in such circumstances.

- ★ The progress of person slows down because many a times he does not have the trust that alike noble persons God also, in divine form, can help.
- ★ The one, in whom anger, disgust or disappointment is not developed towards his own short comings and defects, cannot improve himself.
- ★ A worshipper, who avoids the path shown by saints and follows a short, speedy, newly invented path based on physical science, has to suffer more obstacles and disturbances and at the end fails. This is because the path shown by holy persons is verified by experience and is real whereas the worshipper's own path is imaginary and false.
- ★ The one who starts justifying his own defects for self-defence becomes partial, stubborn and obstinate.
- ★ Even during incomplete state of less worthiness if there exists a little desire for respect, reputation etc. then this desire becomes strong when more worthiness is achieved. This becomes a big obstacle in the progress of a worshipper.

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- ★ Unless and until a worshipper does not make the knowledge accumulated by reading the scriptures as his subject of experience, his progress in that direction is not possible.
 - ★ The one who cannot discriminate between significant and insignificant sense of subject properly proves to be unsuccessful as his time and energy are wasted.
 - ★ One should be concerned about not developing vanity due to over confidence and over optimism. To be saved from the defect in the form of vanity, every thing should be dedicated to God. "All qualities and strength are His, nothing is mine, He is everything and I am nothing." Such dedicated feelings should be made firm.
 - ★ A person who turns his face from sincere efforts and hard work, and shows escapism (desires cowardly to be saved from efforts and labour) cannot proceed on the path shown by Holy person; and remains where he is.
 - ★ In spite of harsh language and rude behaviour, a person is not conscious about it. This is a major defect. This defect creates many problems for him.
 - ★ The inner vices cannot be completely demolished without experiencing manifestation of the divine form of Parmatma, the Supreme Lord.
 - ★ When the subject of spiritual knowledge

pertaining to the Supreme Lord is limited upto our objective of fulfilling some self interest on this world and when the objective is completed, that subject becomes secondary; then it is a major defect for a worshipper. This defect should be eliminated with all efforts.

- ★ The inner vices like sensuality, anger, greed, delusion, ego etc. are conquered but the manifestation of the form of God is not attained within the soul, till then if the worshipper remains careless and doesn't remain alert and instead believes that, "I am totally unaffected, nothing can hinder me" -such belief is nothing else than an illusion and is a major defect. This defect must be eliminated with total awareness.

Immoralities

- ★ The immoralities which are developed on possessing defects, due to impressions of past deeds and due to circumstances, are easily lessened and weakened. But the bad impressions formed on a subconscious mind due to wakeful involvement in worldly things with a sense of enjoyment, become very firm. It takes time and strong efforts to eliminate them.
- ★ The end of any thing created is certain. The thing which can be made can be destroyed also. According to this law, the bad impressions of mind formed by us can be prevented, weakened as well as can be demolished also by our ardent efforts.
- ★ A person eliminates the worldly difficulties, sorrows, obstacles etc. that come across by means of several types of remedies by bearing lots of pain. Similarly, a worshipper also has to fight against the immoralities and has to forcefully eliminate them.
- ★ The degree of inner defects and immoralities is many times more than the external defects. The elimination of the minute impressions of past deeds of infinite births is out of question as they cannot be even known without Samadhi state of super consciousness. Samadhi-meditative

trance is possible when the inclination of mind is engrossed for a very long time in the form of God. The impressions of infinite births are known (realized) during such Samadhi. To eliminate these impressions also, the support of Upasana -worship of God as well as of meditation is required. The second remedy is the blessings of God-realized saints. Such a saint is pleased and showers his blessings due to offering of services and because of that the bad impressions of several births are demolished. The life of the worshipper becomes pure thereof.

- ★ The worshipper, who possesses the strength of inner sight, penance, restraint and form of God as well as that of words of Mukta Purush (the person who has achieved salvation) can fight against the developing bad impressions and can defeat them. Whereas the person who is deprived of all these is attracted towards the worldly joy when the bad impressions are erupted.
- ★ The bad impressions of infinite births become feeble gradually and get destroyed in the end on remaining attached with the form of God with complete consistency.
- ★ Factual knowledge and the rules-regulations laid by God as well as the strength of company and words of holy persons remove the bad impressions. Otherwise it is very difficult to

be saved from sinful deeds.

- ★ The worshipper who thinks, 'How can the bad impressions of infinite births be eliminated? That task is very difficult. They may be removed gradually as time passes, whenever possible!' The worshipper having such a negative approach becomes feeble in his efforts. In the end he gets disappointed and frustrated and fails in the battle against mind.

Self Observation

- ★ If all the human beings, apart from those who are mentally retarded and who are like beast in nature, try to understand the preachings of holy persons and holy scriptures, then they can know the truth-untruth by self observation and can achieve their own upliftment.
- ★ Though the worldly objectives seem to be yielding happiness, they are nothing but painful and perishable. Only the form of Parmatma is the cause of permanent happiness and eternal peace. A worshipper gains this knowledge by self observation.
- ★ By means of self observation, worshipper can decide his aim, can remain completely awakened towards it without becoming lazy-careless and can achieve the ultimate aim of realizing God.
- ★ Our ignorance and illiteracy are only the root causes of all the failures, distresses and downfalls; whereas knowledge lies in the root of all the happiness, peace, success and progress. By means of self observation a worshipper can know as to in which condition he is and can elevate himself by eliminating the ignorance-illusion.
- ★ A worshipper should know by self observation, is he compromising with the defects and errors?

Efforts should be made to eliminate the defects by remaining alert and by adopting strict approach if required. Real seeker cannot tolerate defects or ignorance within himself.

- ★ Worshipper should know by self observation whether the means of pleasing God like meditation, prayers, Swadhyay -self study etc. are performed due to temptation of becoming well known or any pomp or to show off! If a worshipper is devoid of such alertness then he will nourish the hypocrisy and will be directed towards adversity instead of prosperity.
- ★ In spite of spiritual experiences to some extent, it is must for a worshipper to preserve continuous awareness, by self observation, to see whether he is under false impression or belief of being perfect!
- ★ By self observation, a worshipper should keep on checking whether any of the welfare qualities of God have been adopted by him in life and if there are any defects yet to be removed. Continuous sincere efforts should be made alongwith such tests, to adopt the divine qualities and to eliminate the defects.

Proper- Improper Attitude

- ★ With an analytical vision, a person should give importance to a thing as per its benefits. The form of Parmatma is the most beneficial than everything else. Therefore, He should be given the utmost importance and special humble efforts should be made to achieve Him. This is called perfect attitude.
- ★ To establish proper relationship with Parmatma, it is essential for us to perform, the duties entrusted by Him for us, faithfully and to quit other misdeeds rationally.
- ★ The person, who leaves aside ethics as well as justice, gets driven away from humanity too. Our super most welfare is desired only by Parmatma and His Muktas. To disobey their words or to violate the laws laid by them is injustice, sinful and improper attitude.
- ★ Proper humble attitude with Parmatma the Supreme Lord as well as His realized saints is the only perfect and resolved remedy for a human being to fulfil his ultimate aim. Success due to proper humble behaviour and failure due to improper attitude is definitely achieved. It is very useful as well as necessary for a worshipper to establish relations with Parmatma, like master-disciple, to be worshipped -worshipper

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- and father-son.
- ★ A worshipper can know, by means of self observation, what type of and how much relation -as told before exists with Parmatma. If the worshipper fails in maintaining such relationship with Parmatma, then his attitude with Him is improper.
 - ★ When a worshipper gets reputation - respect on acquiring good qualities while doing worship, meditation, devotion etc. of God and when he considers himself to be more important than God and saints then it is an improper attitude towards God. As a result of this, God is not achieved.
 - ★ When a worshipper listens to or does not protest a person who out of ignorance or rancour, insults, slanders, abuses God and His saints then this also is considered as improper attitude with God and saint. The path of achievement of God becomes difficult for such weak and coward worshipper.
 - ★ The actions not preferred by God and His saints may be perhaps proper from worldly point of view. Even then to perform such deeds is an improper attitude. Hence, only such deeds should be done in which God as well as Mukta Purush are pleased.
 - ★ The worshipper, who is trying to get united with God, will always behave in a proper way with

the worldly relations also because due to the grace of God, truthfulness, transparency and politeness garnishes the words and deeds of the worshipper.

Happiness - Miseries

- ★ The soul wanders to gain happiness since infinite births and when born in mankind, from childhood only, struggles for happiness. But a majority of the class don't even know that where lies the real and eternal happiness and how to achieve it. So there is no end to the miseries.
- ★ Everyone desires for happiness and the luxuries to achieve happiness. But on not understanding the difference between pleasure and welfare, some of them become worldly-joy-oriented. The one who understands the difference in real sense and adopts the path of welfare, becomes spiritual-oriented.
- ★ The worldly pleasures can be enjoyed properly only by that person who enjoys them with self control and within the limits of holy scriptures, e.g. the one who eats too much, because of taste, falls sick and the one who takes less and controlled food becomes healthy and nourished.
- ★ If a worshipper; who has the desire, to achieve Parmatma, to achieve salvation and if he keeps on enjoying the pleasures related to the five sensual objects with attachment; can never attain absolution.
- ★ The person, who carries the belief that there is happiness in the enjoyment of five sensual

objects also, can never be relieved from the greed towards those pleasures.

- ★ The one, who has the desire to have pleasure of one organ, can never be saved from having the pleasure of other organs. When liberty is given to one organ, all the other organs also take liberty and are enticed towards the respective objects.
- ★ When one organ is attached towards having pleasure, other organs are encouraged too. For instance, the sensing-nerves are incited when beauty is seen by the eyes. When delicious dishes are seen by eyes then taste is incited in the taste-organ, nose will be incited to smell, hand will be at work to take them. When a sweet sound is heard, the desire to see the form - beauty also, arises. Therefore when control is applied to one organ, gradually the other organs also come under control e.g. On conquering the organ of taste, the other organs can be conquered one by one.
- ★ Initially it is felt that there is pleasure in five worldly objectives and after their use it is realized, in the end, that they contain only miseries. Whereas, sorrow and pain are felt initially, on the path of achieving bliss related to Parmatma, but in the end permanent happiness is achieved. Happiness of five worldly objects is illusive and perishable like a mirage, whereas the happiness

related to Parmatma is worth experiencing, divine and immortal.

- ★ "The inclination of organs towards sensuality can be controlled". Many people accept this fact. But the positive, firm attitude that, "I will immediately conquer this inclinations of organs" and relative efforts are made by some distinct person only.
- ★ Saints and the holy scriptures say that there is only an illusory happiness, just like a mirage, in the worldly objects. It is not happiness, it is sorrow only; then too it is considered as happiness for worldly persons. What should be done now, as there is a paradox in the opinions of holy person and worldly human? Then a worshipper should, undoubtedly, with trust and faith in the words of holy persons and holy scriptures, should accept and adopt them in life or else he cannot succeed in Sadhana -spiritual practices.
- ★ The person, who is perplexed due to sorrows, cannot proceed towards achievement of God due to lack of concentration. Therefore, it is a must to remain steadfast in happiness - sorrow.
- ★ It is a wrong thought that efforts and labour are painful because they are the first step to achieve happiness. The pleasure and blessings from God, are also showered only on the person making efforts.
- ★ If the penance, performed to conquer mind and

organs is accepted as a medium of achieving God then it appears to be joyful rather than painful, but if it is not considered as the medium of pleasing God then it becomes painful.

- ★ Peace can never be experienced if the pains in the past are repeatedly thought upon. On the contrary, it becomes the cause to produce new pains. Therefore, the perfect remedy to achieve happiness - peace is to live joyfully in the present, with the memory of God and forgetting the past.
- ★ There is a verse which means "Happiness is not found in all the three -in Heaven (region of Gods - Surpur), on earth (region of mankind - Narpur), in hell (region of serpents, infernal region - Nagpur). Happiness is found either in the feet of God (Hari) or within the saints (Sant)". According to this, the real happiness is found in God and holy persons only. But what should be done when there is no such clear opportunity? When there is no such opportunity then one should, with inner inclination, acquire complete oneness with the form of God and with Mukta Purush by their divine memories. This is the invaluable remedy for gaining happiness.

Truth - Untruth

- ★ To adopt a matter; which is accepted by mind, which is self-willed; is not religion of man. The religion of man in real sense is to accept the logically proven words of holy persons as well as holy scriptures and to adopt them in life. It is the only meaning of analysing truth and untruth.
- ★ The proper knowledge regarding truth - untruth, duty-intransition, justice-injustice, ethics-immorality, best-worst etc. can be had only when the fickleness of mind ends and steadiness is achieved.
- ★ A worshipper should strongly confirm a feeling in mind that, "I shall always follow the truth only; and shall never adopt the path of untruth". Due to such firmness of thought, the person never gets diverted from truth. The person; who -avoids the truth and desires worldly happiness as well as authority with selfish motives, acts willfully though it is sinful, full of injustice and untruthful; then the Sadhana of such person proves to be unsuccessful.
- ★ The person, who is harassed by any type of fear, cannot be completely truthful.
- ★ Because of the fear of death, a person mostly leaves away the truth, accepts untruth and tries to defend lamely. Even when there is a danger

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- of death - the one, who remains fearless and accepts only the truth is unique and deserves the grace from God.
- ★ The one, who is influenced by respect-insult, profit-loss, like-dislike, favourable-unfavourable, happiness-sorrow, joy-grief etc. cannot be capable to hold truth.
 - ★ A truthful person will accept death easily with a smiling face, but will never divert from the worship, trust and behest of God.
 - ★ Keep on preaching knowledge to others and not to put into action- such a state can never be tolerated by a truthful worshipper. He will continually try to include them in his conduct, will never give place to hypocrisy in his life.
 - ★ An aware person only can practise truth. In other case, an allured person practises a lot of untruth ignorantly.
 - ★ On practicing untruth knowingly, when a person does not accept his defects and makes useless efforts to camouflage those defects, moreover delays in elimination of those defects, then the bad impressions of untruth become more and more firm in his mind. This drags him into more bindings.
 - ★ The truth is not maintained in a person on its own, the person has to maintain it with all efforts. It is the firm faith in God and holy person that

provides the stimulating strength to maintain the truth.

- ★ In the system formed by Parmatma , only the truth becomes victorious. "Satyameva Jayate" - only the truth wins. Whereas, in the system formed by human being, untruth and injustice prevail and sometimes it seems to be victorious. But the decision of final victory - defeat is made in the court of God. Here, the meaning of "Victory" in a broad-sense is "achievement of ultimate liberation" and the meaning of "defeat" is "binding of worldly attachment and of the cycle of birth-death".
- ★ To talk more or less regarding some heard or seen event or regarding some person, to exaggerate or to degrade then what is real, to talk ironically or to make indistinct statements these all are various types of untruth only. The rancour, egoism or untruth make the speech of a person feeble and impotent. Therefore, it is very necessary for a worshipper that he should adopt truth only instead of getting under the influence of untruth.
- ★ If a will is produced for some oath or rule or practicing vow or if some promise is given to somebody and it is not fulfilled practically due to lethargy-negligence then it is physical untruth. The practice of such physical untruth decays

the physical strength and creates error in synchronisation of mind and body. Due to this, will-power is also broken down. Therefore, the one who wants a truthful conduct should make a firm resolution for practising truth in front of his own deity or saint and should firmly cling in practising the same. Such firm resolution made in front of saint or own's deity becomes a strong support and provides a protective shell also while practising truth.

- ★ An important factor of conduct of truth is also to strongly protest or to unaccept injustice, sin, immorality and untruth. Conduct of injustice, sin and untruth is a crime similarly, to bow down in front of or to surrender to untruth and injustice is also a cowardly crime. To fight against untruth and injustice, being brave, is also a conduct of truth.
- ★ The authenticity of both: the words of a worldly scientist as well as the words of an enlightened saint can be acceptable. But the degree of truth exists completely in the words of a saint whereas a worldly scientist may take the support of untruth to satisfy some selfish motive or on being partial!
- ★ Truth is a form of God only. The person, who is lethargic in the efforts to achieving God, but has faith in truth and lives a truthful life, can definitely achieve God at last.

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- ★ That, which is given authenticity by God or saint, is the only truth and that, which is not given authenticity is untruth, because that, what we feel is truth, may be untruth in reality and that, what we feel untruth, may be the truth. Therefore, the final decision regarding truth-untruth is with Parmatma because only Parmatma is omniscient and Himself is an absolute truth.
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Restraint of Mind

- ★ To achieve the divine attributes of God, such as: truth, non-violence, self-control, purity, fearlessness etc. the four-fold means of worship i.e. righteous conduct, knowledge, asceticism and devotion are of utmost necessity.
- ★ As soon as the mind is restrained, the inclinations of organs - galloping towards the worldly objectives return from their respective objectives and on being defeated can become steady in the form of soul and Parmatma.
- ★ The engrossment of senses - which is the background for restraint of mind can be easily accomplished in solitude as there is absence of other elements. An unceasing alertness is required even in solitude as the vices can also be produced in solitude.
- ★ The one, who has more fascination towards worldly enjoyments and relations, has to struggle a lot to restrain the mind. As a result of this, gets more exhausted. Therefore, he mostly leaves the Sadhana incomplete. But if he persists the efforts, without losing the courage, then on pleasing the God and saint he can definitely restrain the mind.
- ★ Without the restraint of mind self purification, engrossment, independence, fearlessness, freedom from anxieties, pleasure of mind, joy,

peace etc. are not possible.

- ★ On considering the mind as inanimate and not lively and on considering our own form as lively - like a soul - as well as extremely distinct from the inanimate elements like mind etc ; the modifications of mind get under control. For this, incessant introspection is very much necessary.
- ★ In order to achieving speedy development in spiritual practice -Sadhana, a worshipper from the beginning of Sadhana itself should learn the method from a God-realized saint, to self-restraint the outer as well as the inner organs like mind, intellect, subconscious mind etc. and should start the same.
- ★ (जीतं जगत केनः मनोही येनः) The whole world is conquered by the one, who has completely conquered the mind by it's restraint. The entire world as well as the nature comes under his control.

The Worship

- ★ 'Up' means near and 'Asana' means to sit. To be in complete vicinity with the Supreme Lord. The superiormost meaning is - A complete direct experience of eternal bliss and peace, of the undefinable supreme ecstasy regarding the divine form of Parmatma by achieving oneness and by merging oneself in Him.
- ★ 'Upasana' - the worship does not become complete or matured unless and until the mind does not get stable in the meditation and knowledge of Parmatma. During meditation, if the mind wanders around the worldly objects, then the worshipper should believe that there is something missing in Upasana - the worship, because Upasana does not get accomplished in real sense, if the inclination is not towards God.
- ★ The attachment towards various worldly pleasures does not allow to create the love and absolute devotion towards God. If the affection solely towards God is not produced, on achieving utmost asceticism from all other objects; how can pure Upasana be performed? All that persists is an illusion, it is only in speech and not in action.
- ★ If lethargy and negligence prevails during the worship for achieving God, if slackness prevails in dutifulness and obedience, if the mind is more

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- attracted towards the worldly pleasures; then it should be believed that one's worship is only in words. It does not hold firmness or maturity. Hence, vigorous efforts are required.
- ★ Even if during unfavourable circumstances, one gets inclined towards deities, spiritual formulae, spiritual techniques, knowledge etc. other than the Supreme God; pure Upasana can not be achieved as it is just like having refuge elsewhere. So, one should try to achieve Upasana by understanding it from an enlightened saint.
 - ★ The pure Upasana of the form of the Almighty, who is the cause of all causes, who is the incarnate of all incarnations, who is the Supreme Being Purna Purshottam, is utmost essential for ultimate liberation. Such worship is achieved only by associating with and by offering service with devotion and dedication to a saint who has attained realization of Parmatma.
 - ★ Lord Swaminarayan, in His Shrimukhwani 'Vachanamrit' (Nectar of Words), has considered the worship (Upasana) and meditation (Dhyan) of the divine form of God of utmost necessity to experience manifestation of the Supreme Lord. It can be concluded from this, that pure Upasana is of utmost importance for a worshipper.

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
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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.
