

Dharma cakra Starting mantra

**Samigacchadhvam samivadadhvam sam vo manámsi jánatám,
Devábhágamí yathápúrve samjánáná upásate.
Samánii va ákutih samáná hrdáyánivah,
Samánamastu vo mano yathá vah susahásati.**

"**Samigacchadhvam**" means to build a strong, well-knit society where there shall be no exploitation, no superiority complex or inferiority complex.

"**Samivadadhvam**" means that you are to be guided by that supreme Spirit that makes you speak in the same line, that is your language must not have any ambiguity. It should be free from all ambiguities. It should be clear, conclusive and decisive. You should know that the source of all creation, and also the source of all microcosm, is the Supreme Progenitor. You should know that from the Supreme Progenitor cometh all the microcosms.

"**Samívo manámsi jánatám**". You should know that the source of all creation, and also the source of all microcosm, is the Supreme Progenitor. You should know that from the Supreme Progenitor cometh all the microcosms.

"**Devábhágamí yathápúrve samjánáná upásate.**"

Let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe.

"**Samáni va ákuti**". When everything cometh from the same source, from the same Progenitor, and when finally everything goeth back to the same desideratum, there must be the same aspirations, the same longing, in the heart of each and every individual.

"**Samánáhrdayánivah**". When everything comes from the same Progenitor and moves along the same path towards the supreme culminating point So let everybody feel that everybody in this expressed universe belongs to the same big human family.

"**Samánamastu vo manoyathá vah susahásati.**" All microcosms come from the same Macrocosm, and finally, all microcosms will become one with the same Singular Macrocosm.

Source : Caryacarya -1 and Anand vachnamritam - 3

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Dharma cakra Completion mantra

**Nityamí shuddhamí nirábhásamí nirákáramí nirainjanam;
Nityabodhamí cidánandanamí Gururbrahma namámyaham.**

"**Nityam**" Means "Unchangeable", that which is permanent, which does not undergo any change.

"**Shuddham**". An object as it should be, in a condition or form as it should be, and remaining in that form or condition, is called shuddha.

"**Nirábhásam**". That which cannot be conceptualized.

"**Nirákáram**". The entity which is under no bondage of limitation, either of time, person or space, cannot be under any bondage of shape or size.

"**Nirainjanam**". That entity which is spotless, or which has no black spots,

"**Nityabodham**" The entity who knows fully about each and every object, each and every mind, each and every jivátmá, about everything in this creation

"**Cidánandanam**" So Cidánanda is also the Cognitive Faculty or He who is always in bliss.

"**Gururbrahma namámyaham**" salutations to that Brahma in the form of Guru.

Source : Ananda Vacanamrtam Part 3

Gurupuja Mantra

**Akhańdamańdalákáramí vyáptamí yena carácaram;
Tatpadamí darshitamí yena tasmae Shrii Gurave namah.
Ajinána timirándhasya jinánáinjana shalákayá;
Cakśurunmiilitamí yena tasmae Shrii Gurave namah.
Gurur Brahmá Gurur Viśńu Gurur Devo Maheshvarah;
Gurureva Paramah Brahma tasmae Shrii Gurave namah.**

Akhańda.... namah. Salutations to that respected Guru having the form of an unbroken, undivided circle, by whom the movable and immovable worlds are pervaded, by whom the supreme stance of salvation is shown.

Ajinánanamah. Salutations to that respected Guru by whom the eyes of one blinded by the darkness of ignorance are opened with a stick that applies the

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Gurur Brahmá... namah. The Guru as Supreme Progenitor, the Guru as Guardian, the Guru as the one who has the withdrawing power, the Guru who alone is the Supreme Subject – salutations to that respected Guru.

Source : Caryacarya -2 and Anand Vachnamritam -3

Prańáma Mantra

Tava dravyamí Jagatguro tubhyameva samarpaye."

"Your article is being offered to You, is being offered at Your altar."

Source : Anand Vachnamritam - 3

Pitr Yajña

**Pitr puruśebhyo namah rśi devebhyo namah.
Brahmárpanamí Brahmahavir
BrahmágnaoBrahmańáhutam.
Brahmaeva tena gantavyamí Brahmakarma
samádhiná.**

Pitrpuruśebhyo namah: Salutations to the ancestors

Rśidevebhyo namah: Salutations to the god-like rśis

Brahmárpanamí : The act of offering is Brahma

Brahmahavir: That which is offered is Brahma

Brahmágnao: The one to whom the offering is made is Brahma

Brahmańáhutam: The person making the offering is Brahma.

Brahmaeva tena gantavyamí: Brahma is the goal

Brahmakarma samádhiná: One will merge in Brahma after completing the duty assigned to him/her by Brahma.

Source : Caryacarya -3

Note: After finishing your bath, before drying your body, recite the following mantra while performing the prescribed mudrá and looking at any luminous object.

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Yama

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Ahimsá means not causing suffering to any harmless creature through thought, word or deed.

Satya denotes action of mind or use of words with the object of helping others in the real sense. It has no relative application.

Asteya means non-stealing, and this should not be confined to physical action but [extended] to the action of the mind as well. All actions have their origin in the mind, hence the correct sense of asteya is "to give up the desire of acquiring what is not rightly one's own".

Aparigraha involves the non-acceptance of such amenities and comforts of life as are superfluous for the preservation of the physical existence.

Brahmacarya is to experience His presence and authority in each and every physical and psychic objectivity. This occurs when the unit mind resonates with Cosmic will.

Niyama

Shaoca means purity of both physical and mental bodies. Mental purity is attained by benevolent deeds, charity, or other dutiful acts.

Santośa means "contentment". It implies accepting ungrudgingly and without a complaint the out-turn of the services rendered by one's own physical or mental labour.

Tapah means efforts to reach the goal despite such efforts being associated with physical discomforts.

Svādhyāya means study of the scriptures or other books of learning and assimilating their spirit. The whole universe is guided by the Supreme Entity, and nothing that one does or can do is without His specific command.

Ishvara prañidhāna is an auto-suggestion of the idea that each and every unit is an instrument in the hands of the Almighty and is a mere spark of that supreme fire. Ishvara prañidhāna also implies implicit faith in Him irrespective of whether one lives in momentary happiness or sorrow, prosperity or adversity.

Source : Idea and ideology.

Sixteen Points

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1. After urination, **wash the urinary organ** with water.
2. Males should either be circumcised or keep the **foreskin** pulled back at all times.
3. Never cut the **hair of the joints** of the body.
4. Males should always use **kaopiina (laungotá)**.
5. Do **vyápaka shaoca** as directed.
6. **Bathe** according to the prescribed system.
7. Take only **sáttvika** (sentient) **food**.
8. Observe **fast** as prescribed.
9. Do **sádhana** regularly.
10. Observe uncompromising strictness and faith regarding the sanctity of the **Iśta** (Goal).
11. Observe uncompromising strictness and faith regarding the sanctity of the **Ādarsha** (Ideology).
12. Observe uncompromising strictness and faith regarding the sanctity of the **Code of Conduct**.
13. Observe uncompromising strictness and faith regarding the sanctity of the **Supreme Command**.
14. Always remember the content of your **oaths**.
15. Regular participation in the weekly **dharmacakra** at the local **jágrti** should be considered mandatory.
16. Observe **C.S.D.K.** (Conduct Rules, Seminar, Duty, Kiirtana).

Source : Ananda Marga Caryácarya Part 2

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Distribution

Basic Directions
Gurusakásha

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Distribution 1

Gurusakásha means "near the Guru", "under the Guru's umbrella", "under the Guru's wings", "under the Guru's shelter". The word Gurusakásha has two other yoga-related meanings: one of them is Guru dhyána [meditation on the Guru] in Guru cakra, the other is a particular kind of Gurusmaraña [Guru's remembrance] or Gurusharaña [Guru's shelter] after sleep.

This they should do sitting in siddhásana [perfect posture] or any other convenient ásana [Posture], on the same blanket, skin, seat or bed as they had used for sleeping, immediately after waking up and before doing any other work or before having any other thought – even before performing their morning duties or any other task. This will be a high category of Gurusakásha.

**Prátah shirasi shukle'bye dvinetramí dvibhujamí gurum;
Varábhayakrtahastamí smarettamí náma púrvakam.**

Meaning of mantra:- [Early in the morning one should meditate on the Guru in varábhaya mudrá with two hands and two eyes seated on a white lotus in Guru cakra, and remember Him by chanting His holy name (through a mantra).]

If it cannot always be done immediately after sleep, it is essential to remember the Guru early in the morning after overcoming sleepiness. If this is done, they will meet with success or illumination in each and every subtle and spiritual task that they perform in the course of the whole day.

Source : Yoga Psychology

Páñcájanya

At five o'clock every morning, sádhakas [spiritual aspirants] will assemble at a **jágrti**,⁽¹⁾ and where there is no **jágrti**, at a fixed convenient place, and participate in singing five minutes of Prabháta Sañgiita,⁽²⁾ in performing fifteen minutes of kiirtana, and lastly in performing ten minutes of collective meditation (First Lesson). This should be the practice on all days of the week except Sundays. On Sundays, there should be singing of ten minutes of Prabháta Sañgiita, performance of fifteen minutes of kiirtana, and performance of at least ten minutes of collective meditation. This programme is known as páñcájanya.

Source : Ananda Marga Caryácarya Part 1