**Conclusion**

The paradox of our time is that....

We have taller buildings, but shorter tempers; wider freeways, but narrower viewpoints; we spend more, but enjoy less. We have bigger houses and smaller families; more conveniences, but less time; we have more degrees, but less sense; more knowledge, but less judgement; more experts, but less solutions; more medicine, but less wellness.

We have multiplied our possessions, but reduced our values. We talk too much, love too seldom and hate too. We have learned how to make a living, but not a life; we’ve added years to life, not life to years. We’ve been all the way to the moon and back, but have trouble crossing the street to meet the new neighbour.

We’ve conquered outer space, but not inner space; we’ve split the atom, but not our prejudice. We have higher incomes, but lower morals; we’ve become long on quantity, but short on quality. These are the times of tall men, and short character; steep profits, and shallow relationships. These are the times of world peace, but domestic warfare; more leisure, but less fun; more kinds of food, but less nutrition.

In spite of all these deficiencies, our society is not sick beyond saving for it suffers from divided loyalties, from conflicting urges, from alternating moods of exaltation and despair. Śiṣṭāpatrī explores this possibility. Today’s age demands a change in mental attitudes and the way of thinking. Thus, in this era of ethical chaos, the value of Śiṣṭāpatrī is eternal.

Not only to withstand but also to change the forceful currents of materialism, nihilism, modernism and terrorism, the society and the mankind invariably needs Śiṣṭāpatrī and vicinity of Gunānit saint because they help
to foster the quality of sattva and lead towards light, purity and knowledge. They have the power to transform the worst to the best. They accompany a man on his odyssey form a beast to a human, a human to a super human and super human to a beloved child of God.

Śikṣāpatraī helps to enter in the new era of pure consciousness and spiritual awakening, therefore, it is a panacea that can cure the diseased society into a healthy and prosperous one. It harmonizes all the facets of human personality and restores one’s inner strength. It also channalizes one’s energy in a right direction to open the inner eye towards the ultimate reality. Śikṣāpatraī leads to the integrity of knowledge.

Śikṣāpatraī inculcates the ethics deep into the human psyche. In fact ethics shows the path of self-knowledge and self-discipline. If a person wants to lead a moral life, he has to observe certain norms of do’s and dont’s and live with a specific ethical discipline to attain the ultimate goal. The relation of ethics and metaphysics is like means and end.

Ethics is a practical science which transforms the man from the level of his base nature to the level of divinity. Ethical discipline of Śikṣāpatraī emerges from the solid foundation of metaphysical doctrines of Navya-Viśistādvaita, theistic conception of personal God and continuous manifestation of God through a realized saint.

Through ethics, Śikṣāpatraī lays a strong foundation of spirituality. It helps to clean the body, to sterilize the mind and to purify the soul. It shows a practical way of purifying the soul by purifying different faculties like food habits, thinking pattern, speech and ultimately our day to day activities. It equips the soul for achievement of final goal - liberation. Thus, it reinforces individual potentiality, restructures social format and rejuvenates cultural values.
Śiṅkṣāpatrī helps to develop the moral courage to face the unforeseen physical, mental, financial and spiritual problems arising in the life. It also helps to overcome the depression and tensions that are common symptoms of today's society. Thus, it teaches the basic art of living for everyone, everywhere, every time.

For a true redemption, one is ought to work at a heroic level. Heroism is not possible without hardness and austerity, discipline and renunciation, humanity and tolerance or without confirming to the law of acceptance and adventure. All this is easily and effectively possible by applying the principles of Śiṅkṣāpatrī. It is perfect blend of theory and practice.

Śiṅkṣāpatrī is a 'modus operandi' an absolutely inevitable code to be followed, to be happy. It is inspirational, it helps us to be progressive. It helps to attain a perfect alignment between heart and head. The behavioural, practical and psychological aspects of human life are focused in a perfect balance. The factor of relativity and elasticity are inseparable aspects of the teaching of the Śiṅkṣāpatrī.

In Śiṅkṣāpatrī a fair discussion on social values pertaining to the householder devotees is clearly highlighted. To maintain and promote mutual understanding and cooperation among the family members and to safeguard the most important unit of the society, the values like respect, purity of relations, sacrifice, contentment, patience, fidelity, service to elders and forgiveness are emphasized.

It's a well-known fact that immoral male-female relationship has been one of the major reasons of collapse of individual, society, country, culture and civilization. *Lord Swaminarayan*, in Śiṅkṣāpatrī strongly propounds the principles of *ahimsā* and *brahmaṇcarya* and thus, ensures the symmetry and harmony at personal and social level.
Śikṣāpatrī cherishes and promotes the moral value. Moral value embraces and comprehends all the values. It helps in self-developing and self-sculpting of one’s life. This value is regarded as the supreme value because it is directly connected with the human action and becoming of an individual. If a person does not fully understand the importance of morality, he would not be moral except by accident.

Śikṣāpatrī is the scripture of values. The three great values of Upanishada; satyam, śivam and sundaram are in tune with the values promoted by Śikṣāpatrī. Moral values are the real ornaments that adorn the inner beauty of human life. Without these values, his endeavour is sure to lead him towards degeneration.

Śikṣāpatrī helps one to refine the innate and primordial nature and more importantly his negative feelings which are morally degenerative and ethically disastrous. It shows us the way to refrain from the degenerative causes and enlightens the path towards the divine glory through righteous, moral behaviour and positive thinking.

Morality and moral philosophy is the backbone of individual and society. Reality is not an individual affair but it is universal and transcendent in nature. Morality is rooted in the true religious consciousness and true spirituality. Lord Swaminarayan in Śikṣāpatrī has shown that without moral character, judgement, integral personality and true consciousness, it is not possible to change the fabric of society. This is the true value of Śikṣāpatrī in real practice.

Moral sentiments influence moral judgements. Hence, immoral actions blunt the moral sentiments and stifle the voice of conscience. So it becomes absolutely necessary for a person to follow the path of moral
conduct. To follow the path of moral conduct, one has to practice it daily. This very principle is advocated in Śikṣāpatrī.

Lord Swaminarayan resolved to form an ideal society. Keeping in mind this view and to spread benevolence everywhere, He encouraged non-violence in thought, speech and action through Śikṣāpatrī. By accusing other, by stealing somebody's property or by killing someone, one can never practice true morality.

For the purity of conduct, our actions ought to be virtuous. Goodness as a word has no meaning but when it is accompanied by practice it becomes an ideal. Spiritual categorical imperative of Śikṣāpatrī emphatically says that one who 'behaves' and 'acts' accordingly would be blessed and happy. Thus, it emphasizes on the implementation, application and practice.

Imperatives of Śikṣāpatrī are not abstract principles but easily applicable in practical life. 'Ought to do' in it implies the practice of morality, virtuous life and good conduct. Ethics of Śikṣāpatrī is ethics of complete goodness.

The message of Śikṣāpatrī highlights the universal ethical basis of Hindu religion. Its teachings are remedial, appealing and elevating. It honours and accommodates the ideology of all the scriptures and religions. The universal principle of non-violence, tolerance and love are advocated through it. Thus, it synthesizes social, moral and cultural aspect of human life leading it to the highest spiritual value i.e. devotion.

The path of devotion is predominantly advocated in Śikṣāpatrī. Knowledge and activity merge into devotion - a devotion accompanied with glory and knowledge of Lord. If we subtract devotion from knowledge and activity, there are all the possibilities of the ego being nourished. Thus, devotion alone is an effective weapon to annihilate the ego and to live with
the consciousness of mere instrument of the Supreme. Love God and love fellow beings are two cardinal principles of devotion. Such love is possible only if one leads a moral life with an awareness of divine presence in all i.e. seeing all in one and one in all. Thus, mysticism of Lord Swaminarayan leads us to theistic ethical humanism or humanistic ethical theism.

If we pour the nectar of devotion in knowledge and activity, journey to God becomes smooth and steady. Thus, devotion enjoys the supreme stage through out Lord Swaminarayan’s theistic philosophy. In one way or the other, the solution to all the social and spiritual problems lies in devotion itself because of its high social value. The true devotees are invariably ideal social beings. He sincerely offers his ego, mistakes, pride, anger and jealousy unto the lotus feet of God.

Being a pioneer in the field of spiritual humanism, Lord Swaminarayan in Śikṣāpatrī propounded the highest form of devotion in which a person devotionally serves his fellow. The service is not focused merely on the outer entity as physical body but on the inner entity as a divine body. Various issues of individual frustrations and social chaos can be solved by this principle. Individual, family, social groups and country as a whole are transformed and directed towards the single aim of divinity. Indeed each and every verse of Śikṣāpatrī helps one to remain focused on a single aim.

Śikṣāpatrī embeds us into divinity through action. The main pedagogy in it, although a hidden one, is ātmiyatā – the spiritual harmony. It is in fact divinity into action which means amity with the mankind, harmony with the nature and one’s own self, intense love towards divine and compassionate attitude towards each and every object of the existence; be it animate or inanimate. Thus, devotion is the goal and spiritual harmony is the pathway.
Spiritual harmony is the foundation on which edifice of purity, sympathy, devotion and eternal happiness could be erected. Thus, Śikṣāpatṛī ensures a new era of devotion.

To attain such spiritual harmony and devotion, the surest way shown in Śikṣāpatṛī is the company of a God realized saint who is devotion personified. He is the living manifestation of divinity as God speaks, walks on the face of the earth and breaths through him.

Therefore, if one actually wants to get rid of his anger, lust, jealousy and ego, get relieved from the chaotic life and sanctify his inner self i.e. to harmonize thoughts, words and deeds, company of realized saint is inevitable for him. In fact, Śikṣāpatṛī is a hallmark in the history of spirituality.

To conclude, Śikṣāpatṛī is:

- the do gooder of all,
- the protector, the savior, the torchbearer
- the harmonizer and the guiding path for the aspirant and devotees; today and for the time to come.