

BAPS Hindu Mahā-Mandir, Cranbourne South

A Brief Introduction

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A note on Language and Transliteration in this document:

Sanskrit words in this document have been spelled as pronounced. To differentiate between the 'a' sound in words like 'about' and the Sanskrit-Gujarāṭi prolonged 'a' sound as in 'vaasanaa', 'sevaa', or father, the letter 'ā' has been used ('vāsanā' and 'sevā'), pronounced as in 'art' or 'car'.

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A Brief Introduction: Hinduism

1. Philosophical Foundations: The Four Puruṣārthas

Hinduism is the world's one of the oldest living religions, over 8,500 years old. It is better described as a way of life. Some Hindu scholars and philosophers define Hinduism as a noble way of life comprised of a spectrum of religious devotion, spiritual rites and rituals, cultural heritage, moral tradition, and ethical conduct.

What makes Hinduism special is that it honours the whole of creation and encourages one to see the presence of Bhagwān (God) in everything. Everyone has the right to evolve spiritually, and shall, at some time realise the truth.

Despite the diversity with Hinduism, there is a definite unity among all the doctrines and schools of thought – primarily because the basic principles are based on Sanātān Dharma or Vedic (Related to the Vedas) Dharma (i.e. the “eternal principles of righteousness”). This phrase expresses the ability of the religion to transcend time and infuse peace into generations of people. The principle is derived from the teachings of the Vedas, regarded as one of the most ancient scriptures in the world.

The knowledge of the universe and the laws contained in the Vedas as well as in the subsequent scriptures are considered to be applicable at all times and places. The term Sanātān is used to highlight the nature of Hinduism as ancient, yet everlasting.

As these laws bind the universe and its components together, it is called Dharma, that which keeps it all together.

Building upon this philosophical base, Hindu thought orients human life toward the four puruṣārthas; Dharma, Artha, Kāma, and Mokṣa, which together provide a complete framework for human life and spiritual progression. Together, they form a complete roadmap for human life on earth and beyond. Dharma, the foundation of all goals, refers to moral duties, obligations, and conduct, including vidhis (do's) and niṣedhas (don'ts). Artha concerns the attainment of wealth and material prosperity through righteous and lawful means based on dharma, while kāma is the fulfilment of biological, physical, and material desires, which the śāstras (scriptures) permit when pursued in accordance with dharma and for societal growth. Mokṣa is the ultimate goal, meaning liberation from māyā, freedom from the cycle of birth and death, and the experience of divine happiness, attained by taking refuge in Bhagwān (God) or a Bhagwān-realised Guru, whose grace leads to self-realisation and Bhagwān-realisation.

These aims are not pursued in isolation; rather, Hindu scriptures consistently present bhakti (devotion) as the unifying principle through which these pursuits are refined, harmonised, and ultimately directed toward liberation.

The classical scriptural articulation of bhakti is given in one of Hinduism's foundational scriptures, the Śrīmad Bhāgavatam (7.5.23–24), which describes the nine forms of devotion (Navadhā Bhakti):

Śravaṇaṁ kīrtanaṁ Viṣṇoḥ smaraṇaṁ pāda-sevanam | Arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam ||

Iti puṁsārpitā Viṣṇau bhaktiś cen nava-lakṣaṇā | Kriyeta bhagavaty addhā tan manye 'dhītam uttamam ||

“Hearing, chanting, remembering, serving, worshipping, offering prayers, servitude, friendship, and complete self-surrender; when devotion in these nine forms is offered wholly to Bhagwān, it is regarded as the highest realisation.”

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2. The Mandiram as a Living Environment of Bhakti

2.1 Mandiram - Hindu Place of worship

Every religion in its own tradition builds houses/places of worship. Hindus call it a Mandiram or Mandir. It is the Mandiram that fuels our faith in Bhagwān. Mandiram is a centre for worshipping, learning about humankind, nature and Bhagwān. It is where ethics and values are strengthened. It is where people celebrate festivals and seek shelter in sad times. It is where devotional talents in various arts - music, literature and sculpture - are offered in the worship of Bhagwān.

The body of Sanskrit (ancient Indian language) literature dealing with Mandiram architecture and iconography is voluminous. One such prominent Hindu scripture is the Vāstu Shāstra (an ancient Hindu system of architecture that lays out the principles of designing spaces in harmony with natural forces and their divine inspiration), written in Sanskrit. In the Hindu Mandiram, mathematics has a particular significance. Only if the Mandiram is constructed according to a mathematical system can it be expected to function in harmony with the mathematical basis of the universe as an expression of Bhagwān.

All the walls, domes, ceilings, and pillars of the Mandiram are intricately carved according to various Hindu scriptures. The art of ancient hand-carving is utilised by local artisans in India to create these artistic expressions of Hinduism. Many of the carvings include images of Bhagwān, humans, and creatures in nature.

The focal point of the proposed complex will be a Mandiram dedicated to Bhagwān Swāminārāyan and the deities of the major denominations of Hinduism. All Hindus in the world are followers of one of these major branches of Hinduism. Therefore, the Mandiram will serve the Hindu community by enabling worship by catering to their denominational beliefs in a scripturally prescribed and thus authentic atmosphere. This combination of universality and authentic surroundings is what will make the Mandiram a unique Hindu place of worship. In order to create this scripturally-prescribed atmosphere, the Mandiram will be built according to the Hindu Vāstu Shāstras. These Sanskrit texts provide detailed instructions on how the Mandiram should be built.

In alignment with the Overview of Hindu Worship, the Mandiram is not merely a place of gathering, but the primary environment where bhakti is cultivated through worship, learning, service, ethical discipline, and communal life. It enables a Yātrik (pilgrim) to practise devotion not as an abstract sentiment, but as a structured way of life.

Central to this experience is the principle of '*Atithi Devo Bhava*', recognised in the Taittirīya Upaniṣad, through which the guest is regarded as equivalent to the Divine. This requires the site to provide holistic hospitality, so that every Yātrik, whether a devotee, visitor, or guest is received with dignity, care, welcome, and spiritual attentiveness.

3. Personal Devotional Rituals as Expressions of Bhakti

Building upon the philosophical foundations above, Hindu worship may be understood as a complete framework in which devotion is refined, deepened, and directed toward liberation through lived practice.

3.1 Personal Devotional Rituals – all a part of Hindu Worshipping

3.1.1 Darshan

Darshan brings worshippers to a Mandiram. It is considered the act of looking devotionally at the murti (sacred image) of Bhagwān and simultaneously feeling that one is being graced by Him. It is considered the 'auspicious sight' of the divine.

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3.1.2 Dhyān

Dhyān is meditation, the unbroken attention of the mind towards Bhagwān. In dhyān, there is absence of distractions and there is unbroken continuity of meditation.

3.1.3 Mālā

Telling beads is a common Hindu practice. It is utilised for chanting mantra (Bhagwan's name) whilst telling the beads of mālā. Doing mālā allows the devotee to keep their mind focused on Bhagwān. The mālā is held on the middle finger of the right hand as that finger is connected with the heart by a nādi (artery). The Shāstras proclaim the heart as the main site for Bhagwān to reside in one's body.

3.1.4 Pradakshinā

Pradakshinā is the circumambulation which proceeds in a clockwise direction around the sacred murtis of Bhagwān or Mandiram & Mandapams while chanting His name or doing mālā. Pradakshinā is a symbolic gesture or act of the devotee. It signifies that the devotees wish to keep Bhagwān at the centre of all activities in their lives.

3.1.5 Pranām

Different forms of pranām (bowing/greeting with respect) are performed in the Mandiram by devotees to show one's humility and respect towards Bhagwān. The different types of pranām are mentioned below. Generally male devotees perform Sāshtāng Pranām (also called Sāshtāng Dandvat Pranām) and Panchāng Pranām whereas female devotees perform the Panchāng Pranām.

3.1.6 Sāshtāng Pranām

Sāshtāng Pranam means lying flat on the stomach with eight parts, including one's head, touching the ground. The eight body parts with which the active bowing to the murtis is performed are: (i) with two thighs, (ii) with two feet, (iii) with two hands, (iv) with chest, (v) with mind, (vi) with head, (vii) with speech, and (viii) with eyes.

Since all of one's actions are performed either by the mind or the body or by speech, or all three together, all these parts should be joined together in offering reverence to Bhagwān.

3.1.7 Panchāng Prānām

Pānchāng means five parts of the body (i) head, (ii) hands, (iii) feet, (iv) mind and (v) speech. Thus, Panchāng Prānām is a posture in which one kneels and leans forward with one's head and hands touching the floor, as a mark of worship to the murtis.

Sāshtāng Pranāms require approximately 2 square metre and Pānchāng Pranāms requires approximately 1 square metre of space per person (for an average of 1.5 square metre per person).

3.1.8 Prārthanā

Prārthanā is prayer, a silent dialogue between the bhakta (devotee) and Bhagwān. It is a conversation full of sentiments coming from the heart of the bhakta. Thus, Prārthanā should be delivered in front of the murtis with both hands folded and head bowed. Prārthanā can be offered individually or in a group.

Taken together, these personal devotional practices may be understood within the broader framework of bhakti, where darshan, meditation, prayer, bodily reverence, and remembrance become lived pathways of devotion.

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4. Group Devotional Rituals as Collective Worship

These collective rituals extend personal worship into shared religious life, where hearing, chanting, prayer, ritual offering, and collective participation become the communal dimensions of bhakti.

4.1 Group Devotion Rituals – all a part of Hindu worshipping

4.1.1 Ārti

Ārti, waving of lamps before the murtis of Bhagwān, is the foremost of prayer rituals for Hindus. It is referred to as the ritual that welcomes Bhagwān with light.

4.1.2 Mahāpujā

According to Hindu scriptures, puja or individual worship is to be performed every morning. However, Mahāpujā is performed to relieve emotional distress, for prosperity and for peace from the pain of one's karmas (actions). It is believed that Mahāpujā, if performed whole-heartedly with faith, grants all siddhis (fulfillment of the prayers).

5. Swāminārāyan Hinduism within the Broader Hindu Tradition

The Swāminārāyan Sampradāy (faith) is a denomination of the Hindu religion that began in the Western state of Gujarat (India) over 200 years ago with the arrival of Bhagwān (God) Swāminārāyan from the North Indian state of Uttar Pradesh. Born in 1781 in a village near the sacred pilgrimage town of Ayodhyā, Bhagwān Swāminārāyan brought about a social and spiritual renaissance to a society plagued by corrupt rulers and immoral religious practices. Within the 30 years that He stayed in Gujarāt, he worked to bring about a renewal of the values of Sanātān Hindu Dharma (the Hindu religion) and established the Swāminārāyan Sampradāy. He inspired devotees to live moral and spiritual lives by observing five basic principles: (1) addiction-free living; (2) vegetarianism; (3) refraining from stealing; (4) abstaining from committing adultery; (5) maintaining the purity of the mind, body and soul. In His time, He built 5 large Mandirams & Mandapam (Places of Worship) throughout Gujarāt, initiated over 3,000 Sādhus or Swāmis (Hindu monks). And through them brought about renaissance in art, architecture, literature and music. He wrote or dictated two important scriptures, promoted the ideals of spiritual equality without regard to caste or sex amongst a range of other social and spiritual works throughout the state of Gujarāt and the country.

6. BAPS: Global, Australian, and Melbourne Context

6.1 BAPS Globally

In 1907, Brahmaswarup Shāstriji Mahārāj, the third spiritual successor of Bhagwān Swāminārāyan, constructed a Mandiram & Mandapam in a small village named Bochāsan (in Central Gujarāt) and established Bochāsanwāsi Shri Akshar-Purushottam Swāminārāyan Sansthā (BAPS or BAPS Swāminārāyan Sansthā).

BAPS, a global socio-spiritual volunteers driven organisation, has earned a Consultative Status with the Economic and Social Council of the United Nations along with a host of other awards and recognitions. It strives to better society through individual development by instilling values, promoting spirituality, cultivating skills, and nurturing growth.

With over 1,000 Sādhus or Swāmis (Hindu monks) and 55,000 volunteers, the organisation helps 3,850 communities around the world through its various humanitarian services and grassroots initiatives.

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Through a variety of activities, BAPS encourages younger generations to experience the beauty and richness of Hinduism, fostering a sense of identity and pride in their religious heritage. This is expressed through the establishment of Mandirams and Mandapams, along with religious observances and structured learning that support the lived practice of the Hindu faith. The involvement of children and youth is therefore central to sustaining and celebrating this tradition within BAPS.

Within this framework, worship is expressed through multiple forms of bhakti. Language instruction in Gujarati, Hindi, and Sanskrit enables participants to read and understand scriptures and religious texts, while music training supports participation in devotional singing and assemblies as part of worship. In this way, learning, music, and other forms of engagement are not separate activities, but become meaningful expressions of devotion. BAPS has built over 1,900 traditional Hindu Mandirams & Mandapams around the world, including those in London, Houston, Chicago, Toronto, Atlanta, Los Angeles, Robbinsville, New Delhi, Abu Dhabi, Nairobi and in the near future the Mandirams & Mandapams expected to be completed in Johannesburg, Paris and Sydney.

His Holiness Mahant Swami Maharaj (born 1933 CE) is the current spiritual head of BAPS.

Credo: "In the joy of others lies our own."

More details about BAPS can be found from its global website: <https://www.baps.org/>

6.2 BAPS in Australia

BAPS has been active in Australia since the early 80s and has currently established 19 Mandirams & Mandapams and 84 centres across Australia with over 17,954 people regularly attend weekly congregations.

Apart from the spiritual and cultural activities, BAPS also regularly organises and participates in various community outreach activities, such as:

- tree planting,
- blood donations,
- clean up Australia,
- charity walkathons,
- blanket donations to homeless during winter,
- food cans donation to the needy during the Christmas,
- disaster relief efforts during natural calamities, such as bushfire, draught, etc.
- In Australia, BAPS has so far
 - planted more than 8500 trees,
 - donated over 16.5 tonnes of food,
 - donated blood and plasma to help save lives of more than 5,000 people

6.3 BAPS in Melbourne

BAPS has two Mandirams & Mandapams in Melbourne.

BAPS Shri Swaminarayan Mandir

60 Heaths Court, Mill Park (opened on 24 March 2012)

<https://www.baps.org/melbourne>

BAPS Shri Swaminarayan Mandir

175-177 Smiths Lane, Cranbourne South (opened on 17 April 2022)

<https://www.baps.org/cranbourne>

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7. Mahā Mandir Complex and Religious Use Framework

Consistent with the Overview of Hindu Worship and Religious Use document, the BAPS Hindu Mahā Mandir is to be understood as an integrated spiritual ecosystem in which mandiram, mandapams, learning environments, hospitality, service, and administration operate together to support the Yātrik and enable the full practice of Hindu worship.

7.1 Mahā Mandir Complex

For countless generations, Hindu religion, values, customs, and traditions have provided happiness and stability to individuals in their social, personal, and spiritual lives. As Hindus migrate throughout the world, it is important that they do not lose this source of stability and peace due to a lack of connection with their religion and heritage. Across the global diaspora, Indian immigrants and their future generations have been able to maintain this connection through Mandirams and Mandapams, which provide an essential place to remain engaged with Hindu religion, rituals, customs, and traditions.

In Australia, the establishment of traditional Hindu Mandirams (places of worship) and Mandapams (supporting structures that facilitate individual and collective rituals, worship, and related activities) has enabled first-generation Hindus to practise their religion in an appropriate and structured environment. By fulfilling this spiritual need, these places of worship provide a stable foundation from which individuals and families can confidently engage with broader society while remaining grounded in their values.

More importantly, Mandirams and Mandapams have played a significant role in preserving the religious identity of second and third generation Hindus. In doing so, they support a positive and confident sense of identity, which enables individuals to participate more fully in Australian society. This sense of grounding fosters alignment with Australian values such as respect, community contribution, and social cohesion, allowing migrants and their families to integrate in a manner that is both authentic and constructive. In this way, places of worship facilitate not only the continuity of faith, but also a balanced and productive transition into the social and cultural fabric of Australia. By worshipping at the Mandirams & Mandapams they have been introduced to such Hindu customs as Hindu diet, Hindu rites and rituals, Hindu attire, Hindu ceremonies and Hindu spirituality. Through regular exposure to the Hindu religion, customs, and traditions in the Mandirams & Mandapams, second and third generation Hindus have had an opportunity to understand and appreciate their religious heritage. This in turn has helped them develop a sense of faith in themselves and their religious identity. As such, the establishment of traditional Hindu Mandirams & Mandapams outside of India have been and will continue to be integral to the development of Indians in Australia today and generations to come.

Mandirams & Mandapams also serve as an open venue for all members of society to come and learn about Hinduism and its timeless and universal values. Mandirams & Mandapams are open to all – regardless of race, colour, gender, or creed and are equipped to help all truly understand the basics of General Hinduism and BAPS Swāminārāyan Hinduism. The proposed BAPS Hindu Mahā Mandir in Cranbourne South, as a whole, will be a Place of Worship where traditional rituals and worship can be carried out. The Mandiram, or Temple, is the area of the place of worship where a traditional stone structure is located and houses the murtis of Bhagwān. The Mandapams are areas of the place of worship, congregation, and rectory where Sādhus, Sevaks (religious attendants), and devotees are provided the physical space to carry out personal and collective worship as prescribed by the scriptures. There are also spaces to serve activities such as spiritual youth classes, yoga/sports areas, orientations, and areas to take prasādam (sacred food offered to the images of Bhagwān as part of worshipping). The following sections provide further details on some of the components of the proposed BAPS Hindu Mahā Mandir in Cranbourne South.

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Accordingly, the Mandiram precinct is best understood not only as a religious monument, but as an integrated environment in which individual, family, and collective worship naturally coexist. Integrated congregational, educational, dining, administrative, and residential spaces are therefore essential to the full religious use of the site and are not merely secondary additions.

Quiet open spaces, learning environments, and sacred structures together create a peaceful, serene, and harmonious environment both in its connection with nature and in the way, people share the space which forms the foundation of worship and the overall journey through the Mahā-Mandir. A Yātrik may arrive carrying the stresses of daily life, but through the sense of calm, order, and spiritual presence within the site, can leave feeling more peaceful, centred, and uplifted.

8. Mandapams (Surrounding Buildings) as Purpose-Built Environments of Worship and Service

In addition to providing detailed instructions on how to build the Mandiram itself, the Vāstu Shāstra also details the religious importance of Mandapams (surrounding structures of the Mandiram that facilitate group and personal rituals and worship). These Mandapams are enclosed buildings and open spaces built in connection with the Mandiram to serve defined religious purposes. Each Mandapam is denoted by a distinct name and description. Taken together, these various structures form an authentic, spiritually prescribed Place of Worship complex.

As prescribed by the Vāstu Shāstra, there will be specific types of Mandapams in the proposed BAPS Hindu Mahā Mandir complex, which are detailed in the following text.

8.1 Sabhā Mandapam (Religious Assembly Hall)

Vāstu Shāstra states, there should be mandapams for rituals, ceremonies, religious music, art, education, and habitation (for religious staffing) There should be mandapams for special religious programs. There should also be mandapams for prasadam (sanctified meals).

The Sabhā Mandapam provides a space for congregational worship.

In the language of bhakti, the Sabhā Mandapam supports śravaṇaṁ (hearing), kīrtanaṁ (chanting), and collective worship through discourse, devotional music, congregational prayer, and festival observance.

Following are the religious services carried out in the Sabhā Mandapam.

8.1.1 Satsang Sabhās (Religious Services)

The most integral religious practice for BAPS sādhus, sevaks and devotees is attending satsang sabhās (religious services). Satsang sabhās allow a forum for congregational devotion in which devotees offer worship and participate in spiritual activities such as kathā (listening to religious discourses and speeches given primarily by sādhus), sing and listen to bhajans (devotional songs), recite mantras (God's name) and explanation of Shāstras (scriptures), and complete evening prayers.

The Satsang Sabhā consists of members of the congregation taking part in religious discourses and conducting specific Hindu rituals such as Ārti, Pujan, and Sāshtāṅg Dandvat Pranām collectively rather than individually.

8.1.2 Hindu Festivals

The celebration of Hindu festivals is key to transmitting Hindu customs, traditions, and rituals. Through the celebration of these festivals, spiritual guidance is provided to BAPS followers and the Hindu community.

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8.1.3 Cultural Programs

Cultural programs that tell the stories of scripture through music, dance and sermons are the manner through which many Hindu festivals are celebrated. By preparing for, participating in and experiencing cultural programs, individuals develop a stronger sense of identity and awareness of the inherent role of religion in their lives.

8.1.4 Satsang Shibirs

Satsang Shibirs are day-long seminars in which scriptural messages are profoundly conveyed to devotees and religious knowledge is attained. Satsang Shibirs - seminars within BAPS are conducted for various age groups throughout the year so that individuals have the opportunity to build upon their religious knowledge.

8.1.5 Pujā (daily worship, prayer)

An essential practice for strengthening spirituality in BAPS is morning pujā. Every BAPS devotee begins his or her day by performing the morning pujā, which consists of worship of Bhagwān Swāminārāyan with prayers, readings of sacred scriptures and turning prayer beads. Regular practice of morning pujā strengthens spiritual values and devotion to Bhagwān. To cultivate this practice within the congregation, samuh pujās (morning prayers performed together) are occasionally held.

8.2 Padmak Mandapam (Hindu Religious Kitchens)

The dietary practices of BAPS are based on Hindu scriptures, which prescribe a diet that expresses the concepts of purity, devotion and nonviolence. All food offered in the complex will be sanctified, vegetarian food that meets the strictest religious requirements of the Swāminārāyan faith. In order to prepare all the food offered in the Padmak Mandapam according to the religious requirements, it will include all facilities for preparation and storage. Volunteers trained in this specific way of food preparation will complete the cooking in this facility.

The Padmak Mandapam, Hindu Religious Kitchen will encompass three spaces:

Padmak Mandapam for Sabhā Mandapam where Prasādam for the weekly religious services and other festivals will be prepared,

Padmak Mandapam for Mukh Mandapam (welcome centre) where all devotees and visitors can have the Prasādam throughout the day, and

Padmak Mandapam for Siddha Mandapam (rectory for Sādhus) where food for the murtis in Mandiram and Pujā Mandapam will be prepared by Sādhus (monks) and sevaks (religious attendants) and will be later consumed by them.

Padmak Mandapam therefore expresses pāda-sevanam through preparation, sanctification, and distribution of food. In this sense, culinary, pastoral, operational, and organisational forms of sevā all become part of the devotional life of the mandiram.

8.3 Prasād Mandapam (Dining Hall)

The Prasād Mandapam or Prasād Gruham areas will be used for dining areas (separate for male and female) for all devotees for the serving of Prasādam (food that has been prepared in the Padmak Mandapam {Hindu Religious Kitchen} and is offered to murtis) after every Satsang Sabhā, religious celebrations and festivals.

The partaking of prasādam is not merely a dining function, but an extension of worship and shared sanctified experience within congregational life.

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8.4 Sanskār Kaksha (Hindu Learning Space)

Children & Youth Development – We believe that the values instilled in children and youth today will allow them to mould their lives for a better future. BAPS promotes personal development of children and youth through an emphasis on religious, family, and cultural activities. BAPS children and youth activities help them to become balanced, responsible and contributing members of society. BAPS children and youth activities include:

- Satsang Knowledge Classes
- Children's Sabhā (age-specific religious assemblies)
- Traditional Hindu Music Classes
- Hindu Language Classes
- Hindu Folk Dance Classes
- Hindu Religious Art Classes
- Yoga Classes
- Vegetarian Cooking Classes (in accordance with Hindu scriptures)
- Parent Awareness Forums

These classrooms and activity spaces support the transmission of dharma, knowledge, devotion, and cultural continuity across generations, enabling worship to be understood, prepared for, and carried into community life.

8.5 Kridānganam (Yoga/Sports Hall)

The Kridānganam, Yoga/Sports Hall (separate for male and female), will be utilised for children and youth sports activities and recreation. Both of these areas will provide sufficient space for boys and girls to grow in a spiritually nurturing atmosphere while learning various physical activities as a part of Yoga-asana known popularly as yoga.

8.6 Yuvā Mandapam (Religious Youth Centre)

To fulfill the requirements as prescribed in the Hindu scriptures, Yogiji Mahārāj, one of the spiritual predecessors of BAPS, initiated formalised children and youth activities. He emphasised the need for youth to develop into well-rounded, contributing members of society, whose ethics are deeply rooted in spirituality.

The Yuvā Mandapam, therefore, supports the continuity of Hindu worship by forming children and young adults in scriptural understanding, ethical conduct, cultural identity, and devotional participation.

BAPS carries out youth activities in three different cognitive-developmental age-groups:

Bāl (boy) / Bālikā (girl) – children of ages 1-13

Kishore (boy) / Kishori (girl) – adolescents of ages 14-21

Yuvak (male) / Yuvati (female) – young adults of ages 22-36.

8.7 Mukh Mandapam (Welcome Centre for the Mandiram)

The Mukh Mandapam is essential to the Mandiram experience, as it is a starting point for worshippers to prepare themselves for their forthcoming spiritual experience through meditation, introspection, and prayer.

The Mukh Mandapam will include different components which will serve various functions as below:

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8.7.1 Reception Area

There will be a separate space within the Mukh Mandapams to receive Yātriks visiting the BAPS Hindu Mahā Mandir and allow for their appropriate reception.

8.7.2 Orientation Theatre

To facilitate the welcome, orientation, and tour of individuals and groups, the Orientation Theatre will be utilised as an introductory experience for newcomers. All comparable BAPS Mandirams & Mandapams are equipped with facilities to explain and educate curious newcomers of the fundamentals of Hinduism and BAPS Swāminārāyan Hinduism.

As threshold spaces, the Mukh Mandapams support both spiritual preparation and the coordinated reception and guidance of Yātriks. They mark the transition from the external world into the devotional atmosphere of the site.

8.8 Aksharpith (Religious Bookstore and Souvenir Shop)

Religious souvenir items play an essential role in one's spiritual progress. They are required items in performing daily rituals as prescribed in the shāstras. Obtaining items required for such daily rituals would be difficult if not provided in Mandirams that teach the importance of performing these rituals. It is within a Mandiram's role and responsibility to meet the needs of sincere and devout disciples who wish to partake in these fundamental practices. For this reason, BAPS publishes religious literature, audio, and video for the benefit of devotees to develop and strengthen their moral-spiritual-cultural values. These items are offered in the Religious Bookstore.

8.9 Indrashālā (Fellowship Administration Offices)

A facility of such importance naturally requires a full-time dedicated team of managers to administer the religious activities of the BAPS Hindu Mahā-Mandir. The Indrashālā, as prescribed by the scriptural texts, will provide an area for these administrators to oversee and regulate the activities of the facility as well as manage all tasks and communications.

The Indrashālā supports dāsyarṇ through the administrative and organisational preparation that underpins religious activities, volunteer coordination, hospitality arrangements, and communications.

8.10 Karmashālā (Religious Administration Offices)

The Karmashālā will provide an area to carry out routine functions of the facility, similar to work carried out by ministries in Churches. Karmashālā team members would be responsible for all daily tasks associated with running and maintaining the facility and its activities.

The Karmashālā extends this service through the daily routines required to sustain the functioning of a living place of worship.

8.11 Siddha Mandapam (Rectory for Sādhus {Monks})

8.11.1 Religious Need for Siddha Mandapam

Wherever there is a traditional stone Hindu Mandiram & Mandapams, it is required to have sādhus on-site at all times to perform the Mandiram rituals, give spiritual guidance to followers, and provide administrative guidance. The sādhu's primary responsibility is to carry out the rituals and worship ceremonies within the Mandiram and Pujā Mandapam.

Due to the daily routine and religious activities of a sādhu, the Siddha Mandapam is required to have residential quarters (rectory) for sādhus as well as guest sādhus. The meeting rooms in this building will be used by sādhus for counselling the devotees. Being a part of a sādhu's routine, the Siddha Mandapam will also have space for daily meditation and yoga.

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The Siddha Mandapam is integral to the continuity of worship, guidance, and ritual observance, ensuring that the religious life of the mandiram remains active, present, and properly maintained.

8.12 Udhyaanam (Contemplative Gardens and Landscaping)

For the religiously inclined, nature was the first medium of approval to the Divine. The importance of gardens surrounding the Mandiram & Mandapams has been extolled in the ancient Hindu scriptures. The serene gardens will offer the devotees a contemplative open space to reflect upon the messages transcended through the complex. The manicured lawns and lush gardens shall exude a magnificent religious ambience. The garden not only adds to the aesthetic beauty of the Mandiram & Mandapams but also increases the religious significance manifold.

Udhyaanam contributes to the peaceful, contemplative, and harmonious environment that is foundational to worship, mental clarity, and the Yātrik's overall experience of the Mahā Mandir precinct.

8.13 Vithikā Mandapam (Hindu Learning Centre)

Education is an important component in Hinduism. The Vithikā Manadapam (also known as Nritta Mandapam in various texts) will focus on educating visitors and members of the community on Hinduism and the Swāminārāyan faith.

For the Yātrik, whether a visitor, guest, or devotee, the Vithikā Mandapam supports smaraṇam by encountering scriptural incidents and sacred teachings through interpretive and immersive means. As a centre of learning, reflection, and moral insight, it enables remembrance as part of an evolving spiritual journey.

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Overview of Hindu Worship and Religious Use within the BAPS Hindu Mahā-Mandir

1. Philosophical Foundations: The Four Puruṣārthas

In Hindu philosophy, human life is oriented toward the four **puruṣārthas**, or endeavours of human life, which are **Dharma** (righteousness, duty and moral order), **Artha** (wealth and prosperity), **Kāma** (worldly desires), and **Mokṣa** (liberation) as articulated in the **Mahābhārata**, a principal text within the Hindu **scriptural** tradition.

Together, they form a complete roadmap for human life on earth and beyond. **Dharma**, the foundation of all goals, refers to moral duties, obligations, and conduct, including **vidhis** (do's) and **niṣedhas** (don'ts). **Artha** concerns the attainment of wealth and material prosperity through righteous and lawful means based on dharma, while **kāma** is the fulfilment of biological, physical, and material desires, which the **śāstras** (scriptures) permit when pursued in accordance with dharma and for societal growth.

Mokṣa is the ultimate goal, meaning liberation from **māyā**, freedom from the cycle of birth and death, and the experience of divine happiness, attained by taking refuge in **Bhagwān (God)** or a **Bhagwān-realised Guru**, whose grace leads to self-realisation and Bhagwān-realisation.

2. The Role of Bhakti as the Unifying Principle

These aims are not pursued in isolation; rather, Hindu scriptures consistently present **bhakti** (devotion) as the unifying principle through which these pursuits are refined, harmonised, and ultimately directed toward liberation.

3. Scriptural Basis of Bhakti: Navadhā Bhakti

The classical scriptural articulation of bhakti is given in one of Hinduism's foundational **scriptures**, the **Śrīmad Bhāgavatam** (7.5.23–24), which describes the nine forms of devotion (**Navadhā Bhakti**):

Śravaṇam kīrtanam Viṣṇoḥ smaraṇam pāda-sevanam |

Arcanam vandanam dāsyam sakhyam ātma-nivedanam || (7.5.23)

Iti puṁsārpitā Viṣṇau bhaktiś cen nava-lakṣaṇā |

Kriyeta bhagavaty addhā tan manye 'dhītam uttamam || (7.5.24)

“Hearing, chanting, remembering, serving, worshipping, offering prayers, servitude, friendship, and complete self-surrender; when devotion in these nine forms is offered wholly to **Bhagwān**, it is regarded as the highest realisation.”

4. The Mandiram as a Living Environment of Bhakti

The Mandiram and its mandapams are the primary environment where these nine expressions of bhakti are cultivated in an integrated and sustained manner. Through worship, prayer, discourse, sacred music, service, ethical discipline, and communal life, this site enables the **Yātrik** (the spiritual traveller) to practise bhakti not as an abstract sentiment, but as a structured way of life.

5. Atithi Devo Bhava: Hospitality as a Spiritual Principle

Central to this experience is the principle of **Atithi Devo Bhava**, recognised in the **Taittiriya Upaniṣad**, a respected text within the Hindu scriptural tradition. It is the profound principle that “the guest is equivalent to the Divine.” For the **Yātrik**, whether they are a devout believer seeking deep communion or a non-believer seeking cultural understanding, they are received not merely as visitors, but as a manifestation of the Divine. This value system dictates that the site must provide holistic hospitality; a **Yātrik** cannot be expected to engage in spiritual learning or worship if their basic human needs for rest, sustenance, and welcome are unmet.

6. Integrated Religious Use in the spiritual ecosystem

Accordingly, the Mandiram and its **mandapams** function as a spiritual, moral, and communal anchor. Within this environment, individual, family, and collective worship naturally coexist. To fulfil the duty of **Atithi Devo Bhava**, integrated congregational, educational, dining, and administrative spaces are essential. These are not secondary “add-ons,” but the very infrastructure required to look after the **Yātrik**. Additionally, special limited residential facilities for religious personnel serving the **Yātrik** help to ensure that every guest is fed and guided, mirroring the hospitality one would offer to **Bhagwān**.

7. Environment, Wellbeing, and the Experience of the Yātrik

Quiet open spaces within the site allow for individual prayer, remembrance, and contemplation, nurturing inward devotion for the believer and mental clarity for the interested. Other mandapams are designed for family worship and education, where values are shared across generations. These learning and exhibition spaces are vital for the **Yātrik** to understand the “why” behind the “what,” ensuring that the Hindu way of life is preserved through knowledge and shared with the wider world.

8. Expression of Bhakti Through Built Form

This experience is shaped by a peaceful, serene, and harmonious environment both in its connection with nature and in the way, people share the space with one another, which forms the foundation of worship and the journey through the Mahā-Mandir. A **Yātrik** may arrive carrying the stresses of daily life, but through the sense of calm, order,

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and spiritual presence within the site, can leave feeling more peaceful, centred, and uplifted.

9. Manifestation of Navadhā Bhakti Across the Precinct

Larger congregational halls support collective worship, while communal dining and administrative facilities ensure the holistic well-being of the **Yātrik**. This integrated development allows for the fulfilment of **Dharma** by serving the community. Across the site, these different spaces embody the many forms of devotion; listening, chanting, remembering, serving, worshipping, offering reverence, and surrender enabling each **Yātrik** to embrace and encounter bhakti in a way that is both deeply personal and socially rooted.

The nine forms of **Bhakti**, underpinned by the value of **Atithi Devo Bhava**, are physically manifested across the complex as follows:

Preparing the Mind in the Mukh Mandapam (Building 5) The journey of the **Yātrik** begins here, where the site prepares the mind for the devotional elements ahead, facilitating the transition from the mundane to the sacred.

Śravaṇam (Hearing) and **Kīrtanam** (Chanting): In the **Sabha Mandapam** located in the **Satsang Sankulam (Building 2)**, the **Yātrik** engages in hearing spiritual discourses and participating in collective chanting, turning sound into a vehicle for divine connection.

Smaraṇam (Remembering God): This form of devotion is cultivated within the **Satsang Sankulam's Education Centre (Building 2)**, where the **Yātrik** reflects on God and His divine actions, as well as in the Congregational Worship Hall, where remembrance is woven into communal ritual. It is also fostered in the **Vithikā Mandapam (Building 1)**, where the history and stories of the scriptures are experienced through modern technology and contemporary formats, allowing remembrance to be engaged in both reflection and immersion.

Pāda-sevanam (Service): The concept of service is lived daily in the **Prasād Gruh** of the **Satsang Sankulam (Building 2)** and **Padmak Mandapam (Building 5)**, where the act of preparing and consuming sanctified food becomes an offering of service to both the Divine and the community. Beyond this, service extends to the care, coordination, and support of Yātriks across the precinct, including the preparation of hospitality arrangements, volunteer organisation, logistical planning, and administrative responsibilities undertaken within **Building 5**. These varied expressions of seva; culinary, pastoral, operational, and organisational require appropriately designed spaces that enable safe food preparation, coordinated volunteer management, storage, planning, and the structured delivery of community programs. In this way,

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Pāda-sevanam is not confined to ritual activity alone, but encompasses the full infrastructure necessary to sustain a living place of worship and hospitality.

Arcaṇaṁ and **Vandanaṁ** (Worshipping and Reverence): The **Mahamandiram** (Building 1) serves as the heart of ritual worship. Here, the **Yātrik** engages in individual contemplative prayer, **pradakṣiṇā** (circumambulation), and **daṇḍavat** (prostrations), embodying total reverence.

Dāsyam (Servitude), **Sakhyam** (Friendship), and **Ātma-nivedanam** (Surrender): These are the culmination of the entire integrated experience. Through the volunteer-led administration and the communal hospitality of **Atithi Devo Bhava**, the site fosters a sense of friendship and servitude that leads the **Yātrik** toward total self-surrender and peace.

10. Integrated Spiritual Experience

Through this layered and inclusive arrangement of sacred spaces, it becomes possible for devotion to be lived daily, within the rhythms of family life and community belonging, and for the highest spiritual experience to be approached here and now, within embodied worldly existence.

11. Illustrative Use Case: Weekend Experience

An illustrative visit by a family of four helps demonstrate how the different spaces within the site function together as part of a unified place of worship on weekends and weekdays:

On the weekend, the precinct operates at a higher capacity as a vibrant, volunteer-led hub. The family engages in synchronised activities that require the full range of the site's integrated infrastructure.

The arrival through the **Mukh Mandapam** (Building 5): The family enters together to prepare the mind, transitioning from the external world into the devotional atmosphere of the site.

The **Mahamandiram** (Building 1): The entire family proceeds to the heart of the complex for **Arcaṇaṁ** (Worshipping), engaging in individual contemplative prayer, **pradakṣiṇā** (circumambulation), and **daṇḍavat** (prostrations).

Mūrtis (Sacred Images) in the contemplative gardens: Together, the family visits this sacred area for worship, offering reverence and physical prostrations similar to the Mahā-Mandir. It is worthy to note that Hindu places of worship may have multiple sacred areas within a singular site for such individual, contemplative worship.

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Pūjā Mandapam in Satsang Sankulam (Building 2): The family then enters the Pūjā Mandapam to engage in **Smaraṇam** (Remembrance). In this consecrated space, they participate in intimate rituals such as **Thāl** (ritual for food offering) and **Ārti** (ceremony of light), utilising the space for individual prayers in solitude.

In the **Satsang Sankulam** (Building 2): Following the collective rituals, the son and daughter attend the **Saṁskār Kakṣā** (Education Centre) for structured learning which enables religious instruction, education, and youth worship while ensuring the passing on of cultural values.

Prasād Gruh in the **Satsang Sankulam**: The mother and father during this time engage in **Pāda-sevanam** (Service) by helping prepare for the distribution of sanctified food and cleaning of spaces where required.

The divergent congregational worship in Satsang Sankulam (Building 2): The Mother and Father: Proceed to the **Sabha Mandapam** (Congregational Worship Hall) for collective worship, chanting, and hearing discourses (**Śravaṇam**).

The Children: Participate in their own separate congregations held in a classroom-style format within the **Saṁskār Kakṣā**. These age-appropriate settings allow for tailored spiritual learning and **Smaraṇam** while the parents engage in the main assembly.

The Parents and Seniors: Join the main **Sabha Mandapam** together. While they worship as a unit, the seniors have dedicated spaces that allow them to participate comfortably alongside their peers, maintaining their social identity while remaining connected to the family.

Nourishment and unification in Satsang Sankulam (Building 2): The family reunites for shared spiritual and physical nourishment through the consumption of **prasādam**, ensuring the principle of **Atithi Devo Bhava** is fulfilled for every traveller.

12. Weekday Experience: Personal and Sustained Devotion

During the week, large-scale volunteer activities and separate congregations in the **Satsang Sankulam** are paused, allowing the focus to shift to personal spiritual maintenance and quieter expressions of bhakti, such as **smaraṇam** (remembrance), **vandanam** (prayer), and reflection.

This gentler rhythm supports the hospitality of the “living” site, where devotion continues in simple, individual ways.

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During this time, volunteers utilise the spaces in the **Indraśālā** within the **Satsang Sankulam** to serve through preparation, expressing **dāsyam** by thoughtfully planning and coordinating the administrative and organisational aspects of upcoming activities.

In this way, devotion is expressed not only through worship, but also through selfless service, ensuring future programs are carried out with care, readiness, and reverence.

Mukh Mandapam (Building 5): The family begins their visit here to reset their mental state and shed the stresses of the secular workday.

The **Mahamandiram** (Building 1): The family gathers for their primary daily worship, performing **Arcanam** in the quiet, high-vibration environment of the main temple.

Mūrtis (Sacred Images) in the contemplative gardens: They continue their collective circuit to this area for focused individual and contemplative worship.

Pūjā Mandapam in **Satsang Sankulam** (Building 2): The family proceeds here for **Smaranam** (Remembrance). They connect with the Divine through **Thāl** and **Ārti**, finding a different atmosphere for individual prayers in solitude.

For the **Yātrik**, whether a visitor, guest, or devotee, the **Vithikā Mandapam** (Building 1) offers a space to engage in **Smaranam (remembrance)** by encountering divine incidents from the scriptures through modern presentation formats. Interactive displays, media presentations, and guided study allow the Yātrik to reflect upon sacred narratives in a way that is accessible, immersive, and personally meaningful, supporting remembrance as part of an evolving spiritual journey. **Sustenance and**

Hospitality in the Padmak Mandapam (Building 5): Because the weekday visit extends beyond an hour, the family utilises the on-site café for nourishment. This fulfils the value of **Atithi Devo Bhava**, providing divine hospitality that allows their spiritual focus to remain uninterrupted.

While public “seva” in all the **Satsang Sankulam’s** spaces is not required on weekdays, the integrated spaces of **Saṁskār Kakṣā** and **Indraśālā** ensure the site remains open and functional when required for small-scale operation. Volunteers and employees on-site maintain the **Pūjā Mandapam**, **Padmak Mandapam**, **Mukh Mandapam**, **Vithikā Mandapam**, and other spaces, ensuring the “Way of Life” is available to all **Yātriks**.

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Corresponding Traditional Names on Architectural Plans - April 2026

Building Names

Building Number	English Reference	Traditional Name
Building 1	Grand Temple	Maha-Mandiram
Building 2	Religious Services Complex	Satsang Sankulam
Building 3	Security Building 1	Suraksha Kaksha 1
Building 4	Security Building 2	Suraksha Kaksha 2
Building 5	Welcome Centre, Hindu Religious Kitchens and Religious Bookstore & Souvenir Shop	Mukh Mandapam, Padmak Mandapam & Aksharpith

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Corresponding Traditional Names on Architectural Plans - April 2026
Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
1	DA1.002	B	Maha-Mandir	Ground Floor	Storage	
1	DA1.002	B	Maha-Mandir	Ground Floor	Decoration Storage	
1	DA1.002	B	Maha-Mandir	Ground Floor	Shoe Storage	
1	DA1.002	B	Maha-Mandir	Ground Floor	Orientation Room	
1	DA1.002	B	Maha-Mandir	Ground Floor	Ritual Room	Dhārmik Vidhi Kakshā
1	DA1.002	B	Maha-Mandir	Ground Floor	LV Switch Room	
1	DA1.002	B	Maha-Mandir	Ground Floor	Lifts	
1	DA1.002	B	Maha-Mandir	Ground Floor	Amenities	
1	DA1.002	B	Maha-Mandir	Ground Floor	AWC	
1	DA1.002	B	Maha-Mandir	Ground Floor	Dining Area	Prasād Gruham
1	DA1.002	B	Maha-Mandir	Ground Floor	Guest Interview	Atithi Mulākat Kakshā
1	DA1.002	B	Maha-Mandir	Ground Floor	Fellowship Admin Office	Indrashālā
1	DA1.002	B	Maha-Mandir	Ground Floor	IT Room	
1	DA1.002	B	Maha-Mandir	Ground Floor	Meeting Room	Mulākat Kakshā
1	DA1.002	B	Maha-Mandir	Ground Floor	Control Room	
1	DA1.002	B	Maha-Mandir	Ground Floor	CCTV	
1	DA1.002	B	Maha-Mandir	Ground Floor	Waiting Area	Pratikshā Kakshā
1	DA1.002	B	Maha-Mandir	Ground Floor	Nurshing	
1	DA1.002	B	Maha-Mandir	Ground Floor	Cleaner	
1	DA1.002	B	Maha-Mandir	Ground Floor	BOH (Back of House)	
1	DA1.002	B	Maha-Mandir	Ground Floor	Religious Souvenir Shop	Aksharpith

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Corresponding Traditional Names on Architectural Plans - April 2026
Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
1	DA1.002	B	Maha-Mandir	Ground Floor	Hindu Learning Center	Vithikā Mandapam
1	DA1.003	B	Maha-Mandir	First Floor	Vestibule	Pravesh Khand
1	DA1.003	B	Maha-Mandir	First Floor	Shrine Room	Sinhāsan
1	DA1.003	B	Maha-Mandir	First Floor	Ritual Room	Dhārmik Vidhi Kakshā
1	DA1.003	B	Maha-Mandir	First Floor	Stairs	
1	DA1.003	B	Maha-Mandir	First Floor	Prayer & Rituals Hall	Pujā Mandapam
1	DA1.003	B	Maha-Mandir	First Floor	Storage	
1	DA1.003	B	Maha-Mandir	First Floor	Wagha Room	Wāghā Room (Adornments Store Room)
1	DA1.003	B	Maha-Mandir	First Floor	Main Shrine	Garbh Gruh
2	DA2.001	B	Religious Activity Center	Basement	Loading	
2	DA2.001	B	Religious Activity Center	Basement	Waste	
2	DA2.001	B	Religious Activity Center	Basement	Equipment Storage	
2	DA2.001	B	Religious Activity Center	Basement	Roti Cooking	
2	DA2.001	B	Religious Activity Center	Basement	Storage	

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Corresponding Traditional Names on Architectural Plans - April 2026
Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
2	DA2.001	B	Religious Activity Center	Basement	Thal Offering Room	Thal (Sanctifying Food) Offering Room
2	DA2.001	B	Religious Activity Center	Basement	Utensil Storage	
2	DA2.001	B	Religious Activity Center	Basement	Utensil Cleaning & Washing Area	
2	DA2.001	B	Religious Activity Center	Basement	Freezer	
2	DA2.001	B	Religious Activity Center	Basement	Cold Storage	
2	DA2.001	B	Religious Activity Center	Basement	Utensil Storage	
2	DA2.001	B	Religious Activity Center	Basement	Dry Storage	
2	DA2.001	B	Religious Activity Center	Basement	Hindu Religious Kitchen	Padmak Mandapam
2	DA2.001	B	Religious Activity Center	Basement	Amenities	
2	DA2.001	B	Religious Activity Center	Basement	AWC	
2	DA2.001	B	Religious Activity Center	Basement	Hand Wash & Drinking Water	
2	DA2.001	B	Religious Activity Center	Basement	Locker	
2	DA2.001	B	Religious Activity Center	Basement	Decoration Workshop	
2	DA2.001	B	Religious Activity Center	Basement	Temporary Storage / Loading / Waste	
2	DA2.002	B	Religious Activity Center	Ground Floor	Guest Dining with Amenities	Atithi Prasād Gruh
2	DA2.002	B	Religious Activity Center	Ground Floor	Storage	
2	DA2.002	B	Religious Activity Center	Ground Floor	Cleaner	
2	DA2.002	B	Religious Activity Center	Ground Floor	Hand Wash & Drinking Water	
2	DA2.002	B	Religious Activity Center	Ground Floor	Cry Room	
2	DA2.002	B	Religious Activity Center	Ground Floor	Priest Accomodation	Pujari Nivās

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Corresponding Traditional Names on Architectural Plans - April 2026
Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
2	DA2.002	B	Religious Activity Center	Ground Floor	Wagha Room	Wāghā Room (Adornments Store Room)
2	DA2.002	B	Religious Activity Center	Ground Floor	Guest Room with Ameninties	Atithi Mulakāt Kakshā
2	DA2.002	B	Religious Activity Center	Ground Floor	Religious Admin	Karmashālā
2	DA2.002	B	Religious Activity Center	Ground Floor	First Aid	
2	DA2.002	B	Religious Activity Center	Ground Floor	Conference Room	Vimarsh Kaksha
2	DA2.002	B	Religious Activity Center	Ground Floor	Amenities	
2	DA2.002	B	Religious Activity Center	Ground Floor	AWC	
2	DA2.002	B	Religious Activity Center	Ground Floor	Drinking Water	
2	DA2.002	B	Religious Activity Center	Ground Floor	Shoe Storage	
2	DA2.002	B	Religious Activity Center	Ground Floor	Abhishek Mandap	Abhishek Mandapam
2	DA2.002	B	Religious Activity Center	Ground Floor	Prayer & Rituals Hall	Pujā Mandapam
2	DA2.002	B	Religious Activity Center	Ground Floor	Shayona and Aksharpith Storage	
2	DA2.002	B	Religious Activity Center	Ground Floor	Shayona Office	Indrashālā
2	DA2.002	B	Religious Activity Center	Ground Floor	AV Room	
2	DA2.002	B	Religious Activity Center	Ground Floor	Stage Property Room	
2	DA2.002	B	Religious Activity Center	Ground Floor	Interview Room	

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Corresponding Traditional Names on Architectural Plans - April 2026
Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
2	DA2.002	B	Religious Activity Center	Ground Floor	Green Room	
2	DA2.002	B	Religious Activity Center	Ground Floor	Music Practice Room	Sangeet Kaksha (Devotional Music Room)
2	DA2.002	B	Religious Activity Center	Ground Floor	Reception	
2	DA2.002	B	Religious Activity Center	Ground Floor	Accounts	
2	DA2.002	B	Religious Activity Center	Ground Floor	Hand Wash & Drinking Water	
2	DA2.002	B	Religious Activity Center	Ground Floor	Equipment Store	
2	DA2.002	B	Religious Activity Center	Ground Floor	Washing Area	
2	DA2.002	B	Religious Activity Center	Ground Floor	Dining Hall	Prasād Mandapam
2	DA2.002	B	Religious Activity Center	Ground Floor	Religious Assembly Hall	Sabhā Mandapam
2	DA2.003	B	Religious Activity Center	First Floor	Lifts	
2	DA2.003	B	Religious Activity Center	First Floor	Stairs	
2	DA2.003	B	Religious Activity Center	First Floor	Hindu Learning Space (Girls)	Sanskār Kaksha
2	DA2.003	B	Religious Activity Center	First Floor	Religious Admin	Karmashālā
2	DA2.003	B	Religious Activity Center	First Floor	Amenities	
2	DA2.003	B	Religious Activity Center	First Floor	AWC	
2	DA2.003	B	Religious Activity Center	First Floor	Storage	

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Corresponding Traditional Names on Architectural Plans - April 2026
Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
2	DA2.003	B	Religious Activity Center	First Floor	Cultural Dance (Boys)	Nrutya Kaksha (Cultural Dance Practice Area)
2	DA2.003	B	Religious Activity Center	First Floor	Cultural Dance (Girls)	Nrutya Kaksha (Cultural Dance Practice Area)
2	DA2.003	B	Religious Activity Center	First Floor	Indoor Games (Boys)	Kridānganam
2	DA2.003	B	Religious Activity Center	First Floor	Indoor Games (Girls)	Kridānganam
2	DA2.003	B	Religious Activity Center	First Floor	Indoor Kids Play Area (Boys)	Kridānganam
2	DA2.003	B	Religious Activity Center	First Floor	Indoor Kids Play Area (Girls)	Kridānganam
2	DA2.003	B	Religious Activity Center	First Floor	Hindu Learning Space (Boys)	Sanskār Kakshā
2	DA2.003	B	Religious Activity Center	First Floor	Shoe Storage	
2	DA2.003	B	Religious Activity Center	First Floor	Laundry	
2	DA2.003	B	Religious Activity Center	First Floor	Senior Sant Room	Siddha Mandapam
2	DA2.003	B	Religious Activity Center	First Floor	Storage & Utensil Washing	

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Corresponding Traditional Names on Architectural Plans - April 2026
Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
2	DA2.003	B	Religious Activity Center	First Floor	Sarvasva Kitchen	Padmak Mandapam (for Sādhu / Monk)
2	DA2.003	B	Religious Activity Center	First Floor	Cleaner	
2	DA2.003	B	Religious Activity Center	First Floor	Library	Granthālayam
2	DA2.003	B	Religious Activity Center	First Floor	Excercise Room	Yogā Kakshā
2	DA2.003	B	Religious Activity Center	First Floor	Meditation Room	
2	DA2.003	B	Religious Activity Center	First Floor	Dhotiya Room	Vastrālayam (Laundry for Sādhus)
2	DA2.003	B	Religious Activity Center	First Floor	Hindu Religious Kitchen	Padmak Mandapam
2	DA2.003	B	Religious Activity Center	First Floor	Sant Kitchen Washing & Storage	
2	DA2.003	B	Religious Activity Center	First Floor	Religious Meeting Room	Mulākat Kaksha
2	DA2.003	B	Religious Activity Center	First Floor	Religious Function & Storage	
2	DA2.003	B	Religious Activity Center	First Floor	CCTV	
2	DA2.003	B	Religious Activity Center	First Floor	Video Editing	
2	DA2.003	B	Religious Activity Center	First Floor	IT	
2	DA2.003	B	Religious Activity Center	First Floor	Exhibition Room	Vithikā Mandapam
2	DA2.003	B	Religious Activity Center	First Floor	Prayer Room	

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Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
2	DA2.003	B	Religious Activity Center	First Floor	Excercise Room	Yogā Kakshā
2	DA2.003	B	Religious Activity Center	First Floor	Reception	
2	DA2.003	B	Religious Activity Center	First Floor	Sadhu Recroty	Siddha Mandapam
2	DA2.003	B	Religious Activity Center	First Floor	Medical Room	
2	DA2.003	B	Religious Activity Center	First Floor	Entry / Welcome	
2	DA2.003	B	Religious Activity Center	First Floor	Entrance	
3	DA3.001	B	Security Building - West	Ground Floor	Switchboard	
3	DA3.001	B	Security Building - West	Ground Floor	Main Switchboard	
3	DA3.001	B	Security Building - West	Ground Floor	Generator	
3	DA3.001	B	Security Building - West	Ground Floor	General Storage	
3	DA3.001	B	Security Building - West	Ground Floor	Cloak & Sarong	
3	DA3.001	B	Security Building - West	Ground Floor	Amenities	
3	DA3.001	B	Security Building - West	Ground Floor	AWC	
3	DA3.001	B	Security Building - West	Ground Floor	Nursing	
3	DA3.001	B	Security Building - West	Ground Floor	Drinking Water	
3	DA3.001	B	Security Building - West	Ground Floor	Cleaner	
3	DA3.001	B	Security Building - West	Ground Floor	Laundry	
3	DA3.001	B	Security Building - West	Ground Floor	Cleaning Storage	
3	DA3.001	B	Security Building - West	Ground Floor	Garden Storage	
3	DA3.001	B	Security Building - West	Ground Floor	Parking Storage	
3	DA3.001	B	Security Building - West	Ground Floor	Equipment Storage	
3	DA3.001	B	Security Building - West	Ground Floor	Security Office	Surāksha Kaksha
3	DA3.001	B	Security Building - West	Ground Floor	CCTV	
3	DA3.001	B	Security Building - West	Ground Floor	Meeting	Mulākat Kaksha
3	DA3.001	B	Security Building - West	Ground Floor	Breakroom	Prasād Gruham

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Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
4	DA4.001	B	Security Building - East	Ground Floor	Garden Storage	
4	DA4.001	B	Security Building - East	Ground Floor	Parking Storage	
4	DA4.001	B	Security Building - East	Ground Floor	Equipment Storage	
4	DA4.001	B	Security Building - East	Ground Floor	Cleaning Storage	
4	DA4.001	B	Security Building - East	Ground Floor	Cleaner	
4	DA4.001	B	Security Building - East	Ground Floor	Laundry	
4	DA4.001	B	Security Building - East	Ground Floor	Meeting Room	Mulākat Kaksha
4	DA4.001	B	Security Building - East	Ground Floor	Security Office	Surāksha Kaksha
4	DA4.001	B	Security Building - East	Ground Floor	CCTV	
4	DA4.001	B	Security Building - East	Ground Floor	Breakroom	Prasād Gruham
4	DA4.001	B	Security Building - East	Ground Floor	Amenities	
4	DA4.001	B	Security Building - East	Ground Floor	AWC	
4	DA4.001	B	Security Building - East	Ground Floor	Nursing	
4	DA4.001	B	Security Building - East	Ground Floor	Cloak Room & Sarong	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Stairs	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Lifts	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Security	Surakshā Kaksha
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Storage	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Guest Room	Atithi Kaksha
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Janitor Room	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Office	Indrashālā
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Sarong & Wheel Chair	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Drinking Water	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Nursing	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Amenities	

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Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	AWC	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	First Aid	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Meeting Room	Sant Vimarsh Kaksha
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Canteen	Prasad Gruham
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Fellowship Admin (Female)	Indrashālā
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Printing	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	CCTV	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Storage	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Fellowship Admin (male)	Indrashālā
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Fellowship Meeting	Indrashālā
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Shayona Storage	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Shayona Office	Indrashālā
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Breakroom	Prasād Gruham
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Aksharpith Office	Indrashālā
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Aksharpith Storage	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Religious Bookstore & Souvenir Shop	Aksharpith
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Freezer	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Dry Storage	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Cold Storage	

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Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Thal Offering Room	Thal (Sanctified Food) Offering Room
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Waste	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Utensil Storage	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Disposable Storage	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Prep Area	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Hindu Religious Kitchen	Padmak Mandapam
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Handwash & Water	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Indoor Dining	Prasād Gruham
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Ordering	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Shelf Order Kiosk	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Distribution Area	Prasād Gruham
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Shelf Serve Area	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Staff Restroom	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Laundry	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Washing & Dryer	
5	DA5.001	B	Welcome Center, Hindu Kitchen & Souvenir Shop	Ground Floor	Cleaner	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Prep Area	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Guest Dining	Atithi Prasād Gruh

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Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Religious Conference	Vimarsh Mandapam
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Dining - Sevaks	Prasād Gruham (Dining Area)
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Storage	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	CCTV	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	IT server	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Prayer Room	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Fellowship Admin	Indrashālā
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Video Graphic Room	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Canteen	Prasād Gruham (Dining Area)
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Breakout	Prasād Gruham
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Religious Meeting	Indrashālā
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Fellowship Meeting	Vimarsh Kakshā
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Audio Video Record Studio	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Video editing Room	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Water	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Laundry	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Cleaner	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Amenities	

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Individual Space / Room Names

Bldg #	Drawing #	Revision	Building Name	Building Level	Name of Room on Plan	Traditional Name
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	AWC	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Open Seating	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Shoe Storage	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Sevak Rectory	Sevaks {Religious attendants) Rectory
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Sevak Accommodation	Sevaks (Religious attendants) Rectory
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Media Room	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Library	Granthālayam
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Religious Rituals	Dhārmik Vidhi Kakshā
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Excercise Room	Yoga Kakshā
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Welness Room	Yoga Kakshā
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Lockers	
5	DA5.002	B	Welcome Center, Hindu Kitchen & Souvenir Shop	First Floor	Nursing	

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Brief Description

Traditional Name	Brief Description
Abhishek Mandap	Abhishek is the ancient Hindu practice of pouring water over the sacred image of God to honour Him and to attain his blessings. It is also an opportunity for devotees to pray to God, asking him to cleanse one's soul. Abhishek Mandap is the area or space where the Abhishek ritual takes place.
Aksharpith	BAPS publishes religious literature, audio, and video for the benefit of devotees to develop and strengthen their moral-spiritual-cultural values. These are made available at Aksharpith for devotees and visitors to purchase.
Atithi Kaksha	Guest Room
Atithi Mulakāt Kakshā	Guest Meeting Room
Atithi Mulākat Kakshā	Guest Meeting Room
Atithi Prasād Gruh	Guest Dining Room
Dhārmik Vidhi Kakshā	Rituals Room
Garbh Gruh	Main Shrine or Inner Sanctum
Granthālayam	Scriptural Library / Religious Study Room - A library dedicated to preserving and providing access to Hindu religious texts and scriptures. It typically houses sacred texts like the Vedas, Upanishads, Puranas, Ramayana, Mahabharata, and Bhagavad Gita, along with commentaries and works by saints and scholars. The granthālayam supports spiritual learning, religious study, and cultural education within the Hindu tradition. It may serve devotees, students, researchers, and the broader community interested in Sanatan Dharma.
Indrashālā	A facility of such scale naturally requires a full-time dedicated team of managers to administer the religious activities. The Indrashālā, as prescribed by the scriptural texts, will provide an area for these administrators to oversee and regulate the activities of the facility as well as manage all tasks and communications. The team working in this area will consist of Sādhus, Sevaks, volunteers and some full-time employees.
Karmashālā	The Karmashālā will provide an area to carry out routine functions of the facility, similar to work carried out by ministries in Churches. Karmashālā team members would be responsible for all daily tasks associated with running and maintaining the facility and its activities. The team working in this area will consist of Sādhus (Hindu monks), Sevaks (Religious Attendants), volunteers and some full-time employees.

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Brief Description

Traditional Name	Brief Description
Kridānganam	The Kridānganam (separate for male and female), will be utilised for children and youth sports activities and recreation. Both of these areas will provide sufficient space for boys and girls to grow in a spiritually nurturing atmosphere.
Mulākat Kaksha	Religious Meeting Room
Nrutya Kaksha	A Nrutya Kaksha is a dedicated space for practicing traditional devotional dances performed during festival celebrations and as part of congregation. It helps youths express devotion through art, preserve cultural heritage, and participate in mandiram activities with discipline and spirituality.
Padmak Mandapam	Padmak Mandapam in Building 2 Basement is where Prasādam for the weekly religious services and other festivals will be prepared. Prasādam, considered sanctified food, is offered after each weekly religious service, after festivals, and other religious events. Padmak Mandapam in Building 2 Level 1 is where food for the murtis in Mahā-Mandiram and Pujā Mandapam will be prepared by Sādhus (monks) and sevaks (religious attendants) and will be later consumed by them. Padmak Mandapam in Building 5 is where all devotees and visitors can have the Prasādam of their choice throughout the day. Refer to the separate tab "Padmak Mandapam (HRK)" for more details.
Prasād Gruham	It is a dedicated space where sanctified, sattvic food is served exclusively to volunteers / staff. It ensures that those serving in various mandir activities are nourished with prasad in a clean, calm, and devotional environment. This canteen supports the well-being and energy of volunteers / staff, allowing them to serve with focus, humility, and spiritual strength.
Prasād Mandapam	The Prasād Mandapam areas will be used for dining areas (separate for male and female) for all devotees for the serving of Prasādam (food that has been prepared in the Padmak Mandapam {Hindu Religious Kitchen} and is offered to murtis) after every Satsang Sabhā (weekly religious services), and religious celebrations and festivals.
Pratikshā Kakshā	Waiting Area

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Corresponding Traditional Names on Architectural Plans - April 2026

Brief Description

Traditional Name	Brief Description
Pravesh Khand	Foyer
Pujā Mandapam	The Pujā Mandapam will allow devotees to offer devotion and ritualistic worship to Bhagwān. Some of rituals performed in the Pujā Mandapam are: - Darshan (Looking devotionally at the murti of Bhagwān) - Dhyān (Meditation) - Mālā (Turning the Hindu Rosary) - Pradakshinā (Circumambulation) - Pranām (Bowing down to the murtis of Bhagwān) - Prārthanā (Prayer) - Abhishek (Devotional ritual where sanctified water is poured over the murti of God, symbolising purity and surrender.)
Pujari Nivās	The Pujāri Nivās is the residence for the pujāri (Pujā Mandiram priest) who assists sādhus with performing daily rituals and worship of the murtis in Pujā Mandiram. It is located near the Pujā Mandiram to ensure punctual and uninterrupted seva, including ārti, thāl, and other rituals. The space is simple, clean, and spiritually focused, supporting the pujāri's disciplined and devotional lifestyle.
Sabhā Mandapam	The Sabhā Mandapam provides a space for Satsang Sabhās (Religious services). The most integral religious practice for BAPS sādhus, sevaks and devotees is attending satsang sabhās during weekend. Satsang sabhās allow a forum for congregational devotion in which devotees offer worship and participate in spiritual activities such as kathā (listening to religious discourses and speeches), sing and listen to bhajans (devotional songs), recite mantras (God's name) and explanation of Shāstras (scriptures), and complete evening prayers. Mahilās (women) conduct their own Mahilā Satsang Sabhā. The Satsang Sabhā consists of members of the congregation taking part in religious discourses and conducting specific Hindu rituals such as Ārti, Pujan, and Sāshtāng Dandvat Pranām in large numbers rather than individually.

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Brief Description

Traditional Name	Brief Description
Sangeet Kaksha	Sangeet Kaksha is a dedicated room for learning and practicing devotional music, including bhajans, kirtans, and traditional instruments. It helps youths and devotees develop musical skills while deepening their spiritual connection through sound and devotion. Music learned here is often performed during sabhas, festivals, and mandiram events, enriching the spiritual atmosphere.
Sanskār Kaksha	Sanskār Kaksha is a classroom where children and youths are taught Hindu values, spiritual knowledge, and moral living based on the teachings of the faith. Through interactive sessions, stories, and activities catering to various age groups (1-21 yrs) and genders, it nurtures character, discipline, and devotion. It plays a key role in shaping future generations with strong sanskars (values) and spiritual understanding.
Sant Vimarsh Kaksha	Sant Vimarsh Kaksha is a dedicated room where sādhus (monks) engage in spiritual discussions, scriptural study, and planning of religious activities. It provides a focused environment for collective reflection, learning, and decision-making rooted in the teachings of the faith. This space supports the continuous growth and coordination of the BAPS spiritual mission.
Siddha Mandapam	Wherever there is a traditional stone Hindu Mandiram & Mandapams, it is required to have sādhus on-site at all times to perform the Mandiram rituals, give spiritual guidance to followers, and provide administrative guidance. The sādhu's primary responsibility is to carry out the rituals and worship ceremonies within the Maha-Mandiram and Pujā Mandiram. Due to the daily routine and religious activities of a sādhu, the Siddha Mandapam is required to have residential quarters (rectory) for sādhus as well as guest sādhus. The meeting rooms in this building will be used by sādhus for counseling the devotees. Being a part of a sādhu's routine, the Siddha Mandapam will also have space for daily meditation and yoga. The centre of the building should have an indoor garden with natural light where sādhus can reflect, study or congregate.
Sinhāsan	Holy Shrine Area
Surakshā Kaksha	Security Room
Vastrālayam	Laundry for Sādhus (Hindu monks)

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Brief Description

Traditional Name	Brief Description
Vimarsh Kaksha	Vimarsh Kaksha is a room designated for spiritual discussions, study, and reflection among devotees, volunteers and staff. It serves as a space to deepen understanding of scriptures, share insights, and engage in meaningful dialogue to strengthen faith and practice. This environment fosters learning, contemplation, and collective growth within the BAPS community.
Vimarsh Mandapam	Vimarsh Mandapam is primarily used for Parishads (Religious Conferences) helping with religious and personal advancement, conferences are held for adults and senior citizens, in which BAPS and guest speakers are invited to conduct talks and practical workshops. It is also used to train volunteers and staff who have a knack for communicating and teaching young children. These volunteers partake in various training seminars where they share new ideas and insights as well as learn fundamentals of leadership from more senior volunteers.
Vithikā Mandapam	The Vithikā Manadapam (also known as Nritta Mandapam in various texts) will focus on educating visitors and members of the community on Hinduism and the Swāminārāyan faith. Utmost attention will be paid to ensure an authentic user experience, rather than a generic or basic one.
Wāghā Room	Room for storing adornments for the deities
Yoga Kakshā	Yoga Kaksha is a dedicated space for practicing yoga and meditation to promote physical health, mental calmness, and spiritual growth. It supports devotees in cultivating discipline, mindfulness, and inner peace in alignment with spiritual values. This room fosters holistic well-being as part of the BAPS lifestyle.

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