

The background of the cover is an abstract, ethereal landscape. A bright, glowing yellow orb, resembling a sun or moon, is the central focus, surrounded by swirling, wavy patterns in shades of blue, teal, and purple. The overall effect is one of light and transformation.

The Great Moments *of* Change

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***THE GREAT
MOMENTS OF CHANGE***

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THE GREAT MOMENTS OF CHANGE

With the twentieth century gradually coming to an end, times have perceptibly changed. During the golden Era of human existence, when man depended more on faith, a clay statuette of *Dronacharya* was capable of inspiring and training an expert archer like *Eklavya*. Then only a casual desire of *Meera* was sufficient to make *Krishna* appear and accompany her to dance. Inspired by her total devotion and dedication to her blind husband, *Gandhari* had chosen to cover her eyes with a bandage. The energy her un-exposed sight had accumulate, generated such a great supernatural visual force that by just casting a glance she could make the body of *Duryodhan* invincible. During those days blessings were considered no less important than invaluable gifts. On the other hand, an elevated saintly person could inflict irreparable damage to an errant simply by throwing a curse. Such miracles were dependant on the intensity of feelings and faith in the objective. The efficacy of boons and banes were time tested and could be relied upon in any eventuality.

Now, times have changed for worse. The human race is incapable of thinking beyond its physical existence. "Soul" has ceased to have any meaning. Human need is now-a-days confined to the narrow field of acquisition of tools of physical comforts, luxury and social status. This is unadulterated materialism (*Pratyakshavad*). We have on our own adopted a culture where seeing is believing and the sanctity of truth lies only in immediate physical demonstration. Any other virtuous thought or action, which is likely to bear fruit after a period of gestation, is looked down upon with disgust. Since soul is invincible and Almighty God does not appear performing tasks in a particular visible form at a particular place, both soul and God are considered non-existent.

Since modern science is dependant on physical experimentation and demonstration, only that is regarded as truth which is understood through sensory perceptions. The efficacy of *psychokinetic* energy (consciousness) and faith, which was earlier considered infallible, can no longer be relied upon, since it is not demonstrable like electromagnetic energy, which makes an appliance work instantaneously by pushing a button. Thus, modern science and philosophy give credence to only those phenomena which can be demonstrated or felt through helped us in eradicating evils of reaction, it has also done a great harm by systems of upright living and faith in ideals and religious beliefs. This change has more or less completely eroded the sense or natural self-discipline, which once inspired the human race to follow the virtuous path.

Modern concept of a human being is that is a mobile living organism, which is at the most an evolved animal capable of interacting with fellow beings. Destruction of a living organism was once considered as irresponsible, inhuman and sinful act. It does not appear so now, Birds and animals are being butchered indiscriminately for culinary appeasements. The animal in the materialist has become insensitive to the pain inflicted to the other beings. So long as his need of extra protein in food is fulfilled, he neither cares for disturbance in the ecological balance of the biological system nor for compassion for other beings. The same holds true for other human values. Crimes appear lucrative since they harm only others and immediate benefits are accrued. In other codes of conduct too, man is emulating instincts. Adoption of free sex is an example. It is advocated when the remaining part of the animal kingdom does not follow any religion and morality, why should a human being find himself in such shackles? Just as a small fish is devoured by a big fish, a vulture feeds on smaller birds and the carnivore attack and kill the lesser animals for food, "Haves" should be free to exploit the "Have nots".

Materialism and modern science have provided numerous avenues to make living comfortable. Where is the scope for doubt on utility of science? It is, therefore, argued that if soul, God, virtuous acts, performance of duties, morality and "selfless service" do not produce immediate benefits, they are irrelevant and unnecessary for modern living. Why should the affluent adopt these attributes and face loss and exploitation? In the following pages, we shall discuss it in greater details.

HAS MODERN SCIENCE AND MATERIALISM REALLY MADE US HAPPY?

It is argued when the so called comforts of modern society are a direct result of scientific advancements, where is the need for change in values by adopting virtues like penance (tap), self-discipline and selfless service, which though appreciated by theists, and acclaimed in religious doctrines, are incapable of providing immediate benefits?

This line of modern logic perfectly suits the criminals, unscrupulous persons and even the opportunist intelligentsia. Besides, they find it easier to adopt the existing values and blindly follow the crowd. Renowned philosopher Nitesche had once forcefully opined that in this modern era of logic, God conceived on ancient faiths and beliefs has ceased to exist. He has been buried so deep that it is futile to wait for His resurrection. Religion too, has been given a new definition by the majority of materialist intellectuals. They have regarded it as merely a sedative to subdue the downtrodden so that they continue to bear adversity and keep their mouths shut against exploitation. According to this concept, it gives courage to the unscrupulous, who with their skill and resources, are free to do whatever suits them. The problems beyond this life, it at all considered, are still easier to solve. One may escape from the punishment earned for the misdeeds of this life by praying to some deity or by performing some cheap religious rituals. How simple is it to avoid the punishment for the evil deeds? The road is clear to drive as you like. One has full freedom to act according to his will irrespective of moral bindings. If some divine reaction is apprehended, it is easy to get rid of tension by undertaking some easy penances.

With progressive advancements of science day by day materialism is gaining ground. Paradoxically, even the so called theist who swears by religion and talks of morality in public, behaves like an atheist or unscrupulous person in private and public life. The entire class of such hypocrites from religious preachers to so called saints belonging to various sects, generally adopt such selfish practices which can hardly be called as moral. Showmanship, hypocrisy and indulgence in intrigues are nothing but symbols of blatant atheism. There is no logic in a preacher of theism and religious beliefs following a contrary code of behavior in private life. It shows that the materialist is not the only atheist but a host of other of other sections of society have also taken recourse to uninhibited religious hypocrisy. Religion is only being used as bait to befool the masses and take undue advantage of their. Such individuals do not even believe in the justice of the omnipresent-omnipotent God. Had it been their conviction, they would have found it difficult to adopt immoral attitudes even indirectly. Thus, there is only a shade difference between the so called self professed theist and atheist.

The situation is frightening. Had science not provided so many modern gadgets, the human race would have been following simple and happy life style of ancient civilizations. Most of the *Rishis*, hermits (*Tapasvi*), eminent persons and social workers of the bygone days did not have comforts of modern life. Yet they did not suffer from any worldly scarcity or moral deprivations. On the contrary, they led a much happier, peaceful and progressive life than the so called affluent people of modern society.

The environment of that Golden Era was totally free of anxiety and tensions. We wish the same "*Satyug*" could once more return.

Due credit should be given to the developmental aspects of modern science, which have created and made available numerous avenues of comfort and convenience for the benefit of the resourceful sections of the society. The

glossy exterior of the scientific advances is, however, quite misleading. The other side of the coin presents quite different picture. The number of affluent, resourceful and influential persons in the society is very small perhaps ten in ten thousand. The utilities provided by science have continued to be enjoyed by this small number only. The affluence of these privileged few is not, however, providential. It has only been possible with exploitation of the simple, poor and "weaker" class of the society. Science has, thus, provided a few in the society easy means for the exploitation of the masses. Paradoxically, this phenomenon is being glorified as advancements in science, age of progress etc. For the wise, the moot question is, "Are we really progressing or creating an environment for progressive exploitation to keep the masses suffering and craving for essentials?"

THE BANE OF UNETHICAL MATERIALISM

To raise a palace, it becomes necessary to dig pits elsewhere. Most of the building material like mud, rocks, (bricks) and lime are taken out of the earth only. Thus, whenever there is an artificially produced knoll, it has risen at the expense of a pit. The same is true of incongruities in the society. Had we distributed the resources equitably amongst the large masses is poor, deprived, suffering and downtrodden, it would have sufficed to provide a satisfactory living standard to all. The apparent scarcity of resources is, therefore, artificial. The reasons are not far to seek. Norms of life today are based on the scientific achievements and materialism and the existing values derived there from have given a handful of persons liberty and justification to amass all comforts and conveniences, ignoring the age old values system of prudence, religion, responsibility, justice, compassion, humility, brotherhood and benevolence; which being the very foundation stones of theism and spirituality, were considered essential ingredients of life. Since these values do not conform to the present day materialistic life-styles, the very basis for disciplining the resourceful persons has disappeared. For them, the value-systems based on humility and equality have no relevance, whatsoever. Since modern science regards man as descendent of apes, he has begun to behave like-one. Like any other animal, he fails to understand that all that is acquired through personal efforts is not meant only for personal utilization. He has become indifferent to the ancient traditional values of resource utilization which advocated justice, propriety, brotherhood and equitable distribution. Had these age old spiritual traditions survived, the entire society would have benefited from the conveniences accrued from materialistic progress. Then, happiness and prosperity would have been within

everyone's reach, as natural consequence of which neither the need to adopt unfair means would have existed nor any compulsion for exploitation.

Paradoxically, whereas on one hand science has created miracles in the field of human conveniences, on the other it has also given rise to rampant deprivations in equal measure. It has provided a few with heavenly comforts whereas the remaining are trying to find solace in accusations. Had there been coordination of science in accusations and had there been coordination of science with wisdom, the progress would have had the support of both physical and spiritual principles, which would have definitely benefited all equitably. However, in the existing circumstances humanity finds itself helpless. While providing power and comforts, physical sciences are also strengthening materialism which is negating moral values, religion, self discipline, responsibility and the like. Under the circumstances, individuals with resources and power become unscrupulous and adopt inhumane attitudes. As a natural consequence, when they acquire more and more power, they tend to become more aggressive in the exploitation of the weaker sections, who are always there in a large number. The so called modern progress has, thus, totally changed our value system.

Let us now attempt to seek truth behind the glossy exterior of achievements of the so called progress. The mills, factories and workshops established in the name of industrialization have created the problem of widespread environmental pollution. Progressive utilization of atomic energy has increased the level of radiation hazard to such an extent that whether or not there is a third world war, the future generations can not escape its grim effect on the health. Indiscriminate utilization of energy has resulted in a rise in global temperature which may eventually melt the deposits of permanent ice on the earth and raise the level of oceans all over the world. The protective layer of the

ozone over the atmosphere is also in constant danger of destruction, resulting in ultra-violet radiation which will have disastrous effects on the prosperity of the nations. Chemical manures and insecticides are adversely affecting the natural fertility of the land. The speed with which minerals, metals and fossil oil are being exploited, it would not leave any resources for the future generations within a few decades from now. Increasing noise pollution will ultimately make people insane. Education has lost its true perspective of creating a foundation for development of humanitarian values. It may eventually end up as merely a means of earning livelihood. Culinary habits have also gone haywire. Over-emphasis on taste has become the bane of digestive systems in epidemic proportions. The support being given increasingly to free -sex would at some stage make the human being totally indifferent to any other facet of life. Consequently, he will neither have enough inner strength left to face problems nor will have any trace of intelligence and civilized behavior. Indiscriminate destruction of animal life and vegetation has set in an irreversible process of ecological imbalance. The day is not far when only indifference, rudeness, sadism and meanness will dominate human interaction. The wise have rightly foreseen that man is proceeding fast to commit mass suicide. Spreading of evil habits like drug-addiction confirm this observation. In absence of love, compassion, and cooperation, man can hardly refrain from attacking each other like a pack of mad dogs.

The path taken by human race appears to draw the humanity not only towards a downfall but to a total extinction. We are sitting on a highly explosive dump created by scientific advancements and retarding human values. Any indiscriminate action by an imbecile is likely to blow up this heavenly planet to pieces.

THE MIRAGE OF MATERIAL PROGRESS

When poison appears to look like nectar and everyone begins to crave for it, convictions are not easy to change. These days, the vision of people has become so much distorted that they have lost the capacity to differentiate between profit and loss. The losses are now being considered as gains, whereas true gains which require a little effort to understand are simply being discarded as undesirables. On account of this perversion, one finds it very difficult to set things right by reversing the wrongly established values. In ancient times, at least this confusion was not there, Moral values were well defined and everyone attempted to follow the best traditions. The situation is quite different now. Misguided people think themselves to be on the right track and insist on leading the rest. Every other objective has become secondary to what is immediately profitable. No one has time to think of the long term consequences of the present actions. An immoral deed, too, requires planning to time, labor, courage and industry. Even in order to commit a theft or robbery, one requires courage. The same is true about other immoral deeds. Thus, we see that even immoral actions require a certain degree of effort and are fraught with dangers. The belief having taken roots in the society that an only follower of truth and morality face problems, therefore, has no basis whatsoever. Those who believe in the dictum that immorality is a short cut to prosperity do not have to seek far for associates looking for immediate gains. They do not regard it as worthy of consideration that in the long run ill fortunes result only in indulgence in bad habits, ill-reputation and destroy the total moral fabric of the society, of which they themselves are a part. Success acquired through unfair means may appear pleasing for the moment but in course of time it is bound to produce unfavorable circumstances, from it is bound to produce unfavorable circumstances, from

which an individual cannot extricate easily. But who can help the shortsighted foolhardy, who is willing to jump in the abyss of misfortune. They do not know that the tangles of vice are so strong that none would come forward to help. Having fallen in the trap one has no option left but to wait for the end and blame the circumstances. Today, humanity is facing the worst times. Ill-acquired achievements, based on science have created a dilemma in which a large number of people are adopting immoral living and as a consequence facing degradation. If this state of affairs continues, man and society would suffer irrecoverable regression. Humanity will be paying a heavier price for the so called progress.

The question arises, who is to be blamed for all these problems, undesirable elements and incongruities which have penetrated deep into all aspects of human life today? Where should one look for the solution? Broadly speaking there is only one reason behind all these maladies.

Materialism arising out of factualism has totally changed our value-systems in which ethics have ceased to have any significance. Since the materialist has a total faith in observable and immediate gains, material facts are being presented to establish the credibility of materialism. Thus only that line of action has become acceptable to the common man which promises to bring forth immediate physical gains. This ideology does not leave any scope for consideration of high values like justice, morality, benevolence and self restraint. The factualists ideology has in fact encouraged man to be self-centered. It has totally destroyed the traditional values which dictated the decorum of social conduct in conformity with human dignity and kept a restrain on unethical behavior.

THE DILEMMA AND ITS SOLUTION

Comforts may appear alluring. From time to time, one does require means to make life comfortable. However, this is to be constantly remembered, that mutual faith, brotherliness, cooperation and conviction in ethical values are essential ingredients of reciprocity, beneficence and compassionate behavior, in absence of which there is no possibility of man considering the welfare of others besides his own. These values inspire man to uphold justice and refuse to accept the comforts and conveniences acquired through unfair means.

This universe and the entire cosmos are composed of sensory (*jap*) and extra-sensory (*Chetan*) elements. The 'living' (organic) are made of physicochemical constituents (*Nature or prakriti*) and life force (*Pran*). That refinement of the inherent extra-sensory elements (which include *Pran*) provide man access to many natural and super-natural accomplishments, has been well established during the long span of the era of *Rishis* called *Satyug* (the bygone Golden Age of human existence). The eminence and glory of this country was acclaimed throughout the world and has continued to occupy a prominent place in the history since then. In the twentieth century, however, materialism has gained importance. This century has been a witness to two world wars and over 100 regional skirmishes. These wars which have taken a heavy toll of life and property have been fought exclusively for material gains. During this period all moral values including ethical considerations, character and behavioral pattern have been distorted. The future of this so called progressive age appears horrendous.

Mankind is now forced to review whether humanity should be allowed to follow the present materialistic should be allowed to follow the present materialistic values and on this basis continue to drift to wards degradation, or

resort back to the principles of the past which had helped man to attain divinity thereby creating heaven-like environment on this earth.

On this cross-road, however, a new problem is to be faced. It is true that the ancient value-system based on spiritual knowledge had helped in the peace and prosperity of society by establishing codes of conduct for life-styles and social interactions. It is also true that these values are time-tested and do not need proofs for their credibility. However, while seeking such a model, one gets confused by the practices in the contemporary society. The prevalent traditions and modern versions of spirituality have been polluted by undesirable elements to such a great extent that to an intelligent mind they do not appear worthy of any consideration whatsoever.

The plethora of saints-hermits, groups of millions of prayer-chanting and surmoning priests, ritualists and merchants of religion have created a ludicrous environment which is negating the very basis of religious thoughts and practices. In the bygone days, a small number of saints had succeeded in bringing in prosperity and cultural advancement not only in this country but in the world as a whole. The number of so called saints now runs in millions. Universal welfare is too high an objective for these impostors, who are not even capable of maintaining the dignity of the country. They have stooped down so low in character, which people have begun to question the sanctity and utility of spirituality itself.

In the past, a few prodigies like Gandhi and Buddha had appeared and with their high level of character and humanitarian deeds succeeded in enthusing and inspiring the humanity throughout the world. But today, this incredible mushroom of holymen have not only failed miserably in reforming the social environment but have even not been able to boost any talents nor establish their own credibility. An overview, thus, shows that modern version of

spirituality is much more to be blamed for the bane of social disorder than materialism. It appears, either of the fields have been overshadowed with their own specific maladies. Ridiculous practices being followed in the name of spirituality would dissuade anyone from accepting a religion.

A moot point now arises. When either of the two ways are not suitable, is there a third alternative? Is it possible to follow a midway between the path to disciplined living following high ideals propagated by the theist and the freelance unprincipled life-style of the atheist? Is there a way between extinction and survival?

A solution emerges. Materialism should join hands with spiritual wisdom and on the other hand spirituality should assume a form which can be convincingly tested by the standards of present factualism.

The allurement of materialistic values itself has had enough potential to convince ninety-nine percent of the population of its efficacy. Its positive and negative aspects, too, are clearly observable. Spirituality, on the other hand, has always been shrouded in mystery. The scholars of scriptures, eminent persons whose credibility was beyond doubt and *Rishis*, have always been testifying to the values of high ethical standards, for which there is no reason to negate. The credibility of spirituality has never been questioned. Besides, eminent persons like *Yogi Arvind*, *Maharishi Raman*, *Samarth Ramdas*, *Ram Krishna Paramhans* and other have been successfully testifying to the supremacy of codes of conducts based on spirituality.

To unravel the mystery of spiritual power one has to take a look into the evidences of past and integrate the information thus acquired in projections made for the future. Farsighted deliberations would show that welfare of common man is exclusively dependant on spirituality. Unfortunately, some aberrations in demonstration of efficacy of spirituality in social upliftment have

created the impression that it is irrelevant in the present context. To reach a desired destination, one is required to follow the right path. Misuse and distortion of spiritual practices have been responsible for the present day maladies. Just as in the absence of moral discipline, the utilitarian and factual aspects of materialism are creating a destructive environment, the place of spirituality has been usurped by its distorted version which can neither be proved as utilitarian nor stand any test of credibility.

PERSONAL EXPERIENCES OF THE AUTHOR

Since time immemorial, efforts are being made to understand the nature of absolute truth and its relation to true knowledge. Rather than going into extensive investigation to find out the effect of morality on materialistic way of living, the author resolved to conduct an experiment of his own. The basic premise was, where life is superior to body, the vitality of life-force must have a supremacy over material assets. With his interest knowledge and inclination in the subject, the author decided to make use of the limited time and resources available in the short life-span, to find out the relevance of high ideals of the bygone Golden Era of human existence (*Satyug*) to the modern world. Is it possible to resurrect this Golden Age for the future generation, was the question uppermost in his mind. For this unique experiment, a suitable laboratory, equipment and resources were needed. Was it possible to use his own body as a laboratory and attempt to equip it to find out whether a spiritually refined individual could become more useful to the humanity?

Since many amongst the scientists of the material world had devoted more or less their entire life in search of avenues of prosperity for humanity and had done so patiently, dedication of one individual's life in finding nature of true, refined and authentic spirituality and its relevance to the society was not considered a losing proposition.

The author of this write up is about to enter eighty-first year of his life. To understand the true nature of ancient spirituality, he concentrated all his faculties of deliberation, time, labor and industry on one aspect. If there was any truth in the spirituality practiced during *Satyug* in ancient times; if the history of achievements of ancient *Rishis* was to be believed, it was necessary to have full information on the exact nature of this spirituality. We must know how it had

become possible to control the sensory (*Riddhi*) and extra-sensory (*Siddhi*) elements of nature with its help. A doubt was lurking in the subconscious mind that eternal truth was being negated because of adulteration of some unwanted elements somewhere.

Research, experience, experiments and interaction with experts revealed that the foremost facets of spirituality are a high level of character of the follower of spirituality (*Sadhak*) and appropriate procedure of *Sadhana* and *Upasana*. Disciplining of life (*Jeevn Sadhana*), exercises for health and ritualistic treatments could at the most be considered as cosmetics. However, in the present environment when people have lost their sense of direction due to some reasons, the foretold are not of any particular significance. Spiritualistic practices alone have the potential to make these great achievements possible, which the mentors of scriptures had imbibed in their experience and the prodigies incorporated in their experience and the prodigies incorporated in their life to unmask the mysteries of absolute truth.

When the urge for extensive research on this subject which was crucial for the entire universe particularly for the fate and future of humanity, becomes unbearingly strong; a cue was given by some divine guide, It was told that this basic truth is to be understood from the very beginning that for making spiritualistic attributes appear and develop in one's self, it is very essential for the aspirant to have a very high level of purity in character, thoughts and actions. This is the basic prerequisite for fructifying the spiritualistic rituals. Where mental status and life styles are full of meanness, these rituals are hardly productive. For such an individual, it is a sheer waste of time and resources. Spirituality is in fact the basic source of intensive divine energy. Science, on the other hand, merely reveals that decorative exterior of the world which like toys to a child, appears attractive and enticing only to an immature mind.

This divine cue proved to be a milestone wherein faith was strengthened. Nevertheless, in order to get rid of various doubts, it was considered necessary to examine the veracity of this doctrine by conducting experiments in the laboratory of own body. There was nothing to lose and if the experiments succeeded, strengthening of faith and conviction were to be the minimum gains. On the other hand, if there was a failure, simply the large number of confused and uncertain persons would increase by one. In the latter case, at least the situation of faith and conviction in 'false values' and an inclination for their forceful propagation will cease to exist.

In the early years, whatever knowledge was acquired about the science of '*Mantra*' through intensive studies and deliberations, had provided a sound basis for the conviction, that the primordial power (*Adishakti*) known as *Gayatri* was indisputably the supreme power of the universe. The virtues acquired in the previous lives and the environment around also continued to confirm this belief. The routine and ritual of prayer system (*Upasana*), too, appeared simple and encouraging. Once the path was chosen, there was no need to look back. Ever since then there have neither been any breaks in the continuity nor a confrontation or obstructions in the process.

Eight years of life to the present day have seen only a progressive strengthening of convictions, reverence and faith in the above doctrine.

What are the norms for leading a life conforming to human dignity? How can one faithfully follow the associated disciplines and save himself from the evils? Answers to all these questions were always provided by the inner consciousness and having been deeply ingrained in habit no difficulty was confronted in their implementation. When a doctrine takes a deep roots in action, instinct, deliberations, character and behavior of a person, he can not be easily dissuaded. It is well known that a self-imposed discipline (*Vrat Sheelta*) based on

a firm resolution does not take much effort to follow. In fact, it precisely happened with the author. In course, he also did not face any accusations from the incredulous for behaving like a hypocrite.

There are three basic ingredients of spirituality imbibitions of which changes an individual into a worthy human being. With the *UPASANA* (literally meaning sitting in close proximity with God, who is embodiment of all divine virtues) the aspirant attempts to develop a decisive intensive feeling of intimacy towards God (Whose presence is felt like a guardian at every place and moment). In *SADHNA* he endeavors to follow an ever-present disciplined life-style based on moral values. *ARADHANA* flows from the human heart as a continuous stream of compassion and benevolence.

This is the trinity of spiritual attitudes which in true sense imparts to man a human dignity. With the acceptance of these three doctrines, an individual makes himself immune to all evils of thought and behavior. When the above three fold attitudes of *Gayatri* (known as '*Tripada*') were assimilated within self as *Pragya* (supreme wisdom), *Medha* (supreme intellect) and *Shraddha* (Infallible faith) it was felt that life had truly acquired a super level of attainment. This is what is said to be difficult for even angels. God-men with these attitudes have been called as incarnations.

Generally man leads an animal life in which he continues to suffer by oppression or himself becomes a collaborator in oppressing others. However, once the seed of high moral values is sown in his heart, his dormant divine capabilities sprout into a large banyan tree of supernatural power. It may be called a miracle of spirituality. These hidden powers have a much larger potential than the physical forces harnessed by man.

Faith and conviction are the primary ingredients of *Upasana*. These are the very foundation stones of any religion. The devotee may chant any other

'mantra' than *Gayatri* or he may follow any religious ritual, but to ensure success he must develop faith and conviction. In absence of these attitudes, one can never hope for tangible results.

In order to perform a confirmatory test one needs a laboratory, necessary instruments and equipments. Spiritual experiments have an advantage over physical experiments for which one requires a well equipped, costly, sophisticated laboratory. It is possible to conduct these experiments on the sentience present within the self.

Today, materialistic world depends totally on science. Consequently, the present value system and activities too are under the influence of science and are producing reactions accordingly. Under the circumstances, the field of spirituality has fallen in neglect and ignorance and the practice of spirituality has become a mockery. It is neither benefiting the devotee nor helping in improvement of social atmosphere. To bring the society in order, it was resolved to work for establishing the credibility of spirituality as a powerful medium for acquiring material gains. It was an opportunity to make spirituality as much acceptable to people as materialism is today. A combination of spirituality and science could thus work together as life and body providing a new lease of life to a new emergent society. Besides, this way not only science could get the right direction but spirituality, too could be presented in its true perspective.

THREE PRINCIPLES OF SPIRITUALITY AND THEIR MIRACULOUS EFFICACY

A series of experiments were carried out on *Upasana* which fairly withstood numerous tests of time and its efficacy was convincingly established. It has provided a basis for further deliberations, propagation, and implementation of a plan to appraise the humanity of a new doctrine that the neglected, distorted and discredited spirituality of today, if resurrected in true form, is capable of interacting with the super cosmic energy of Almighty for creating a new happy World Order. Only then science would be absolved of the charge of creating more gadgets of destruction rather than those for advantage and comfort. Accordingly, the apprehension about the destructive aspects of science would disappear. As a matter of fact, a happy combination of advanced-science and progressive spirituality could bring human prosperity a step ahead of the ancient Golden Age of *Satyug*. There is little doubt that we are going to establish a much superior New World Order (a *Mahasatyug*) in the near future with the implementation of a grand new plan.

Man in this world has assumed too small a stature which is due to his narrow selfish attitudes. A few resourceful persons have been usurping the achievements of science for serving their narrow personal interests thereby creating numerous problems. Similarly, the remnants of the incapacitated spirituality which could survive many onslaughts have been continuously misused for acquiring property, fame or unusual success for self or favorites. In order to establish their supremacy, the so called 'godmen' have also been using spirituality as means to make these undeserving individuals more and more prosperous who have somehow succeeded in gaining their favor. Instead of

social welfare, the gains of spirituality continue to be exploited for personal luxury and high ambitions.

From the very beginning of the experiment, a pledge was taken to spend whatever was obtained by the grace of omnipotent God, for the betterment, prosperity and cultural upliftment of His own creation. For personal sustenance a minimum utilization of resources becoming of a 'brahman' was considered adequate. It was further decided to keep a guard against temptation of seeking comforts, convenience, status etc. exceeding the living standards of a common citizen.

During this experiment, requirement of good clothed, housing, furnishing, interaction and habit were reduced to the minimum. The cheapest food within the reach of the poorest person was taken. Clothes akin to those worn by a working class man were worn. No personal ambition was allowed to grow. Showmanship was scrupulously avoided as a consequence of which there remained no scope for ambition of public honor, acclamation or publicity in the newspapers. In behavior, a child like simplicity was adopted. In this background as much physical and mental labor was undertaken as was possible only for a rare industrious person. All this may not be called a prayer or religious ritual (*Pooja-Upasana*). Nevertheless, it was definitely a through disciplining of life (*Jeevan Sadhana*). Next, the prescribed methodology of *Upasana* was considered. Here faith and conviction remained supreme. Care was always taken to remember that no other engagement, however necessary was more important than *Upasana*. Even in thoughts and contemplation, instead of personal benefits, planning and coordination of human welfare schemes found a prominent place. Every dime of the large parental inheritance was spent on utilization in welfare institutions. Disengagements from these worldly entanglements created a largely vacuum in the stoic mind, which like a large magnet began to attract an incessant

shower of the divine grace. Effectiveness, too, increased manifold- so much so that minimal personal efforts began to bring forth maximum results.

Spirituality is believed to be a harbinger of supernatural achievements (*Siddhi*). Can you receive them? The answer is 'Yes'. As evidence, a few instances which are verifiable by any individual through one's own efforts. For this none needs any detailed investigation.

The literature, which could be created for establishing the New World Order, is incredible. If translations of all publications in various languages are taken together, their weight might equal the weight of an average man. Every line of this write up bears testimony to extensive research, deep contemplation and profound personal experience of the author. Without any stretch of imagination creation of this much literature would necessitate at least five persons or efforts by a person in five lives. The second achievement is motivation and collection of a large number of such associates who had the capacity to play some constructive role in establishing the New World Order. This number, which not long ago was only five hundred thousand, has now increased to 2.5 million. The number is increasing which ensures that the progress is not going to stop. The third supernatural achievement comprises the extraordinary strategy formulated to wage an all out war against immorality. Simultaneously, for augmentation of moral values, thousands of '*Pragya* centers' have been established which are registering a continuous progress in their constructive activities to achieve the above objectives.

A witness to these thousands of magnificent buildings of '*Pragya Peeth*' is convinced that this is a unique reformative movement of modern age. In comparison to the establishment of the four holy centers (*Char Dham*) four pilgrim centers in India, this work has been much more extensive and costly. It may be considered as a miracle. The strategy to wage a war against current

malpractices and undesirable elements is comparable to the legendary war of the *Mahabharat*.

Only close associates have been a witness to the victory of truth over the attack by the jealous, evil and antagonists. Since absolutely no resistance was offered to counter, and no mention has ever been made of those incidences, others do not know about them. (These attempts are comparable to the disruptions made during the '*Yagya*' performed by *Rishi Vishwamitra* for divine objective). One may recount the protection given by Almighty to *Prahlad*, *Gaj* and *Draupadi* and may also add these incidents to confirm their faith.

While refusing to accept any assistance from extraneous sources, there was no intention to exhibit personal ego. The purpose was just to show to the world that once credibility is established in any quarter for divine objective, there is no dearth of power and resources. The ancient example of *Hanuman* bears a testimony to this fact.

The present example is also a proof of this doctrine. Like river Ganga which without asking receives a continuous supply of water from the Himalayas, the proposed plans and activities have been continuously, receiving commensurate manpower, financial assistance and resources. This is how the hutments of *Sudamaputi* had been transformed into a palatial complex of *Dwarkapuri*. The expansion of the growing complex of the Mission are a living testimony to any visitor. Its phenomenal growth could also be considered no less than a miracle.

It is the moral responsibility of every human being to help those who are relatively more backward, unhappy and needy. The truly resourceful persons have been opening their wallets for the upliftment of the downtrodden and help those who are attempting to improve their lot. During this long span of life, numerous individuals have benefited from physical and emotional assistance.

The list is endless. However, a restriction has been put on such narrations since they are likely to boost the pride of the donor and on the other hand make the beneficiary feel shy and disgraced for accepting an obligation.

If one is on the look out for more direct proofs of miracles, the very physical existence of the author himself would suffice. By the age of eighty, one's mental and physical faculties are hardly intact and only the end is awaited. The story in this case is, however, quite different. The mental and physical faculties, capacity of making resolutions and hard work are intact. One may recall the life of Dronacharya, who even at the old age continued to teach archery. That even in old age, there can exist a vibrant vitality of youth, has been shown by this experimenter.

In order that the above narration may not be considered as irrelevant, unnecessary and merely an exhibition of ego; much of the story has been left for those who would be interested in doing research and revealing their findings after the extinction of this body.

THE MIRACULOUS POWER OF TRUE SPIRITUALITY

So much is being mentioned here just to emphasize one point. Since a very long time, name, fame and achievements of those persons have been in the limelights, who have been successful in any field by virtue of their supremacy of physical strength, money power, intellectual capacity, status or large number of supporters. In this context, one should also remember that the inner strength generated through practice of spiritual disciplines too, is not ignorable. It is neither false nor illusory. Problems arise when the associated directive principles are ignored and high levels of achievements are expected by following some standard spiritual practice. In such cases, the efforts prove to be futile, as a consequence of which the aspirant becomes disappointed and begins to doubt the efficacy of the ism.

An individual obsessed with personal gains becomes so narrow in his outlook, that he tends to become oblivious of rights of others and is hardly aware of the need for compassion. In social interaction, this phenomenon gives rise to many evils of separatist tendencies. Those who adopt such problems in the field of spirituality often lose their credibility. A personal aspiration for going to heaven, deliverance, acquisition of supernatural powers, exhibition of miracles, collections made in the name of religion, posing as agents of gods, giving assurances for fulfillment of desires to unworthy gullible persons etc., are attributes of those persons, whose spiritualistic practices can not be considered as of a high order.

Such rituals, instead of raising the status of spirituality in public eye, only bring discredit to it. It is not at all becoming of the followers of a true devotee to pose as a near relative of God, pretending to compel Him to appear in human form, advertising oneself as one of His courtiers, enjoying the benefits of His proximity and assuming an air of superiority over others. The mental state of

such an individual is not different from the wealthy persons, businessmen, politicians and others, enjoying life in five star hotels. The rich, too, keep on obliging their servants, followers, sycophants and 'Yes-men' in many ways. Those who attempt to belittle the status of God to this level cannot be called spiritualists. Nor they are supposed to be following true spirituality.

As a matter of fact, a true spiritualist is only one who believes in human welfare. How is it possible to eradicate the social evils and promote moral values without taking the help of spirituality in solving problems of the common man? Unless this is done, this beautiful garden of the Creator will appear parched, withered and unkempt.

Unless the elites of the society include social welfare amongst their essential commitments, an environment of cooperation, goodwill, discipline, and responsible conduct can not be created, which is the very basis for moral upliftment, idealistic growth, happiness, peace and progress. To wage a war against the evils arising out of materialistic progress and growth in prosperity, the scholars of spirituality should come in the forefront. Disinterest in associating with this cause would only show, that they are in no way superior to those narrow minded persons, for whom the height of ambitions ends with acquisitions of property, comfort and status. Such individuals should not remain in the dreamworld, that they will acquire any credibility comparable to that of *Rishis*, *Yogis* or *Tapaswis*. These basic tenets of spirituality were explained in details by "The Guide" of the author in the very beginning. He had also assured that by following these rules, the aspirant would get an extraordinary spiritual power.

One question arises here. Although in principle it is understandable, that spirituality helps in promoting idealism yet how does it prove that it also gives an extraordinary power to make any noteworthy contribution towards

counteracting evils and augmenting virtues? Until this specialty of spirituality was established, it could not serve any major objective and would merely continue to be a medium to strengthen religious faith. An answer to this question was considered all the more necessary in the present circumstances when humanity was speedily heading towards a disaster and an equally powerful force was required to prevent this catastrophe through constructive plans. For requiring personal efficacy too, a power of this magnitude was required. There is no relevance of such spirituality in the present world, which speaks only of life after death or of the extra-sensory world and is totally unconcerned about and incapable of reforming, uplifting and taking care of the society for bringing in peace and prosperity. Today, humanity needs a faith which also has enough power to achieve the above objectives in this very world.

A doubt continued to haunt my own mind as well, whether faith has limitations of relevance to empathy only? Whether in totality it should also incorporate power? This aspect also needed investigation. It could bring spiritual achievements at par with the materialistic gains and at the same time reverse the direction of human degradation, with replacement of a utilitarian environment. Progress in the field of spirituality continued but at the same time a keen desire also persisted unless it gave strong power to set right the derailed humanity, the experiment could not be called a success?

"The Guide" appreciated the propriety of this inquisitiveness. At the same time, he made a contribution from his own spiritual achievements so that a super power capable of creating monumental change by reversing the current trend of times through a mega revolution could be generated. The prime movers of this Grand Scheme must have been on the look out for its implementation. They would have found in me a person with spiritual accomplishments accumulated in previous lives more suitable and fully trustworthy. They would also have

thought of utilizing me as a medium, a credible medium to fulfill the necessity of converting the atheism of the materialistic environment into theism. Inquisitiveness of the aspirant and concurrence of the source of the 'Super power' coordinated to implement the right plans in the right direction with spectacular results. As a consequence rays of hope for a major achievement began to shine.

It has already been mentioned that the author of this write-up had many extra-ordinary experiences and seen many miracles of appearance of power in faith. This process has been continuing since long, ever since when without asking, begging or borrowing extraordinary manpower, finances and resources have been appearing for implementing the proposed scheme.

THE POWER ASSOCIATED WITH FAITH

The '*Sahasralimdiya Mahayagya*' (fifty thousand participants were seated at a thousand places around an equal number of receptacles (kund) for performance of a common yagya in which more than five lac devotees participated at Mathura, in the year 1958) was one of the initial successful experiments. Success of this experiment strengthened the faith and conviction of the author manifold and thereafter began a continuous process of operation directed by "The Guide", mention of which has already been made in the foregoing pages. Creation of literature, organizational work, expensive maintenance of establishments, assistance to the 'have-nots' and numerous other activities were so effortlessly performed, as though the doer was someone else and the credit was given to the author very casually. These phenomena should not be regarded as success of a particular individual or a result of someone's hard work. On the other hand, it should be clearly understood that it has been the result of the power which is inseparably associated with true spirituality. Just as logistics is arranged by the army commanders or by the Defense Department for officers proceeding to the battle front, 'The DIRECTING POWER' too, makes all arrangements for the dedicated person who is prepared to work according to its directions.

After making the author complete some small miscellaneous assignments, which he was considered capable of undertaking on his own, 'The DIRECTOR' made HIS puppet is competent as to give a superlative performance by remote control, subsequently followed delegation of that big responsibility, which none on this earth can even think of shouldering-a job which only that Unseen entity who has created this huge complex creation can of implementing. It is that superpower, which tolerates man's irresponsibility to a certain extent only and intervenes to force the corrective measures and if necessary even punishes the

errant when arrogance is found to surpass tolerable limits. This is the background of the change in times in offing. This is the project for the happy and prosperous Twenty-First Century-the plan for the unprecedented mega revolution.

With this objective, whatever is possible through manifest human efforts is being done since many years in the past under the scheme called 'YUG NIRMAN YOJNA. The degree of success achieved so far may be comparable to that conceivable to that conceivable by human endeavor. Instances in history, however, bear testimony to many extraordinary and miraculous achievements made through the coordination of human endeavor and spiritual support. The same holds true about the manifest efforts of the Mission and their results.

Whatever has been possible to achieve is only an infinitesimal part of the total work. The remaining task falls in the domain of the extra-sensory connected with the invisible part of the creation. Its roots lie deeply buried in the supraliminal field of the extra-sensory world. The incongruities of the modern world are unprecedented and whatever change or reformation is going to set them right will also be unparalleled in history.

In ancient days too, nature had taken care to eradicate injustice and establish law and order. However, then these changes were confined to certain localized regions. In absence of modern fast communication, transportation and resources, there was not so much of homogeneity amongst people of the world. As a result the factors promoting progress and inducing degradation did not simultaneously affect the entire mankind (with minor variations) as is happening today. The changes and reforms that are going to take place are also, therefore, complex and pervasive having no parallel in history and may only be called extraordinary. The efforts to bring about these changes will also be required to be

commensurate with the objectives. These have to be so strong, forceful and pervasive as to be extraordinarily effective.

Promoters of science have not been less busy in finding means and avenues for greater prosperity of humanity. They proposed extraordinary schemes, undertook unusual experiments and gathered resources with all possible means. In their approach, however, there has been one major lacuna. They have been attempting for progress with the help of physical means with a materialistic perspective. Their attempts were directed towards schemes like conquering the space, fathoming the oceans, harnessing the natural resources to a greater extent, developing instruments to counter undesirable elements and searching newer sources for augmentation of prosperity. These are supposed to be the developmental plans for the twenty first century. People do have faith in the proposed capabilities of science to a certain extent. There also does not appear any reason to think otherwise. Since science has been producing bigger achievements each day and its inventions have created a more or less magical environment for man, there is no reason to doubt its efficacy and utility in the plans of the twenty first century.

On the other hand, a negative aspect of scientific progress is also to be kept in sight. Apart from providing improved means of comfort for a few affluent and resourceful persons, science has not provided nay avenues for eradication of undesirable elements of human thought and increasing mutual feeling of compassion in human behavior. Therefore, apprehensions that any progress based on advancement in science will further aggravate the situation are not without foundation. So far advancement of science has neither incorporated any aspect for improvement in human values nor provided any means to keep the common man within the confines of human dignity. Unless this is done, with concomitant increase in prosperity and resourcefulness, improprieties will also continue to rise and ultimately the current mode of progress will bring forth nothing but calamity and disaster.

These problems are in fact offshoots of immorality associated with materialism. The malady is deep rooted and only cosmetic treatments are not going to help. Instead of finding total solutions, science has merely succeeded in suppressing the problems by local treatments, which keep on appearing in various shapes, forms and intensity elsewhere.

Let us now go back to the ancient golden Age of *Satyug* then, in spite of meager resources as compared to those available today, life was much more peaceful and happy because of mental compassion and fellow feeling. For this very reason, *Satyug* is quoted by the historian and as the Golden Era of human existence. The congenial environment of *Satyug* was in fact a product of refinement of the supraliminal field of extrasensory world by the spiritualists of that period. In the modern context too, this is the only alternative left to the humanity. This is the only way to activate divine moral attributes of compassion and brotherliness in human heart. A total solution to the current problems and incongruities can only be found by changing the norms of human interaction.

Satyug was the age of *Rishis*. Their only defense was the power earned by spiritualistic practices. For destroying the demon *Vritrasur* and ending his misdeeds a missile made of bones of *Rishi Dadhichi* was used. Eradication of the pervasive evil had then been possible by spiritualistic rituals (*Yagya*) performed by *Rishi Vishwamirta*. It had made a resurrection of moral values of *Satyug* possible in the subsequent *Tretayug*. Spiritualistic disciplines followed by *Bhagirath* were also of the same order.

In recent years *Yogi Arvind*, *Maharshi Raman*, *Ramkrishna Paramhans* and others had taken recourse to intensive exercises in spiritualistic practices, as a consequence of which dozens of supermen (Great leaders) made their appearance within a short span of time to give a new lease of life to the freedom movement in India. Similar

practices, in the past by the Buddha had been responsible for major changes in the contemporary environment.

The large number of associates and followers emerged during last fifty years is sufficient to take over the physical responsibility of the mega-revolution. It would give the author enough spare moments for higher levels of spiritual practices. 'The Guide' has directed that from spring of 1990, the author should exclusively engage himself in performing specified high-level spiritual exercises for bringing in a sentient transformation in the extra-sensory world. From that very day the indicated experiment has begun. For the disciplined soldier, there is hardly any scope for excuses.

ASSURANCE AND ENTREATY

The news of the author's decision to devote his entire time in a further program (beginning from *Vasant Panchmi* of the year 1990) exclusively to a whole-time high-level spiritual exercise in a totally isolated chamber, has created some uneasiness amongst those who have only recently become associated with the new program of *Yug Nirman*. They are apprehensive, that the schemes which were being successfully implemented under the direct guidance of an able leader would now have a setback. Who would look after the provisions of resources? Wherefrom encouragement and assistance will come? All of these persons have been informed that even after adopting activities of extra-sensory nature, the author will be able to shoulder his apparent responsibilities as earlier. The participation would, however, not be on a physical plane. One must remember that the extra-sensory life force does not remain confined to the extra-sensory world only. Concomitantly, it can also continue to play a prominent role in the material world.

Since *Shantikunj* (Headquarter of the Mission) exists as the author's physical body, all related to Mission's activities will continue to get such inspirations, and enlightenment which would provide the motive force for all important activities of the Mission throughout the world. In the coming days, the author's physical absence will not be felt. Instead, it will be seen how a single seed grows into a tree and produces millions of new seeds. Absence of physical participation should at no stage be regarded as death of the participant. Divine elements never become extinct. Bodies are changed but the 'inner existence' continues to be the same. Where the latter is powerful, it becomes all the more active after liberation from the weight and bondage of the physical body. This is why an Indian commemorates only birthday. Death anniversary is only casually

remembered during 'Pitrapaksha' of the dark half of Ashwin of ancient Indian lunar calendar.

Moments before his death, Swami Ram Teerth had written a document entitled "*Maut ke nam ek khat*" (a letter addressed to death). It is a long letter full of emotions. In a nutshell, he speaks of his inability to act as he wants or wanted to because of the weight of his body. Hence the moment this load is removed, he said, he would mingle with the air, the moonlight, the rays of the sun and moon, the spring and the rain to become immensely useful and enjoy the hilarity of the nature to a great extent.

After completing eight years of life, there is no desire left for greater longevity. However, neither the life is in ones' own hands nor death will be. The will of destiny is supreme. Nevertheless, this is certain that it would be possible to do much even in absence of this body. Advance rehearsals are being conducted these days for the same. In spite of the inactivity associated with this solitarily, it is being examined whether there has crept in any inadequacy in efficacy which was earlier possible with rigorous physical activity. This analysis has been indicating that in this state it is appearing much more easy to exhibit that the capability to make finite into infinite has become all the more strong that after physical death, competence and activity become much more effective than during life. With this background, the associates of the Mission are being informed that physical absence of the author should not make them feel least unhappy. They should always keep in mind that after disposing of this body on the earth, I will be distributing much more love, help in upliftment and greater effective assistance. Whoever seeks support will find me helping. Whenever or wherever required, I will be found present and extending full assistance.

After many years of uncertainty in life about the greater efficacy of extra-sensory spirituality over visible materialism and after having been engaged in

the experiment for the desired objective, it has been convincingly understood that the inner spiritual strength is the most powerful force in the world than any other source. Whereas the influence of science remains confined to inert elements of the nature, spirituality is capable of influencing and refining not only the inert but also living beings' sentience. This phenomenon has been mentioned in the ancient literature as nectar, ambrosia, *Paras*, *Kalpavriksha*, *Kamdhenu* and by other ornamental names. The legends connected with this phenomenon had always been true.

THE FUTURE I SEE

Now we shall discuss the future which relates mainly to eradication of the prevalent evil practices, fulfilling of needs and augmentation of benevolence. These primary requirements of the mankind today will perhaps never be possible to meet with the help of scientific advancements. It is, however assured that there will be an unprecedented improvement in contemplation, character and behavior of man, as a consequence of which solution to these problems which are being considered these days as harbingers of universal disaster and doom's day, will appear without much effort.

Appearance of reformative attributes in the sentience will bring about an extraordinary change in the thought and behavior of mankind which will change the course of the misguided human endeavor from evil towards social benevolence. It will result in a favorable environment which could be called a resurrection of *Satyug*.

No one should remain apprehensive about persistence of destructive capabilities of science in future, since the science, as it is known today, will cease to exist after exhaustion in future of the supporting sources of energy like oil and electricity etc. Man will revert back to the nature for living which will not leave any scope for increase in pollution or evil practices.

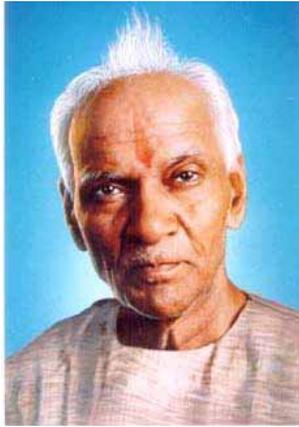
Nevertheless, science will continue to progress, not as knowledge about material elements but as a spiritual science. It will automatically solve those problems which have produced a dangerous situation today. Nature will take care of these necessities of man in absence of which he is appearing much disturbed, apprehensive and terrorized. The next century will neither witness wars nor epidemics. Nor there will be any reason for worries because of paucity

of resources due to population explosion. The enlightened women will herself refuse to produce more children and utilize the energy being drained unnecessarily towards those objectives which are absolutely necessary for augmentation of prosperity and fellow-feeling. In the Twenty First Century women will play an important role. They will be guided in their action by combined inspiration and power of the trinity- *Saraswati, Lakshmi* and *Durga*. The system of education will also change. Besides providing livelihood, the new educational system will also take the responsibility of making people responsible, vigilant and talented.

How will this great change transpire? One need not ask for details of the apparent plans. The divine life-force omnipresent in the extra-sensory world will continue to increase in extraordinary proportions, commensurate with needs of the moments. With this force, momentous changes will occur eventually ushering in a new spring of a happy future which would be regarded as resurrection of *Satyug*. This will be the basis for the emergence of the Happy New World Order. The background for this very change is now in the making.

About the Author:

Pt. Shriram Sharma Acharya: A seer-sage and a visionary of the New Golden Era.



His personality was a harmonious blend of a saint, spiritual scientist, yogi, philosopher, psychologist, writer, reformer, freedom fighter, researcher, eminent scholar and visionary. He pioneered the revival of spirituality and creative integration of the modern and ancient sciences and religion relevant in the challenging circumstances of the present times. In 1979, he founded the Brahmavarchas Research Institute, the research center in Haridwar (India) dedicated to the integration of the modern and ancient sciences in a practical way motivated by the noble goal of health and happiness for all. This center houses well equipped laboratories of Haemetology, Biochemistry, Neurophysiology, Cardiology, Phytochemistry, Psychometry, Yagyopathy etc.

At the age of 15, (Jan 18th, 1926) a great Himalayan yogi, Swami Sarveshvaranandji appeared before him in astral body from the flame of the Dipaka (lamp) and guided him throughout his entire life. The next 24 years of his life were devoted to 24 Mahapurashcharanas –each consisting of the rhythmic recitation (japa) of 2.4 million Gayatri Mantra with strictest of disciplines. In 1943, he married Bhagwati Devi, and ever since, the saintly couple dedicatedly pursued the noble mission of spiritual upliftment of humankind.

Realizing the potential of inspiring literature and its relevance in the present era of intellectual evolution, he had chosen writing as the principal mode towards uprooting the evil tendencies and blind faith from people's minds and arousing the indwelling wisdom, strength and spiritual bliss. He wrote about 3000 enlightening books in Hindi on almost all topics concerning human life. He translated the entire Vedic Vangmaya (4 Vedas, 108 Upanishads, 18 Puranas etc.) in Hindi elucidating the tradition, style, universality and history of Vedic Literature. He also practiced higher-level Sadhana on the arduous heights of the Himalayas and established enliven contact with the Rishis of the Himalayas. During 1984-1986, he carried out the unique spiritual experiment of Sukshmikarana, meaning sublimation of vital force and physical, mental and spiritual energies. He authored a special set of 20 books highlighting the future of the world and conveying the message of the dawn of the New Era of Truth during the 21st Century. On 2nd June 1990, he voluntarily shed his physical sheath.

For more information:

To find out more about Pt. Shriram Sharma Acharya and his spiritual establishment visit www.awgp.org

Dev Sanskriti Viswa Vidyalaya is a university envisioned by Pt. Shriram Sharma Acharya to meet the pressing need to impart global education on scientific spirituality and life style with new thought of ethical, moral and spiritual transformation. Visit www.dsvv.org for more information.

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