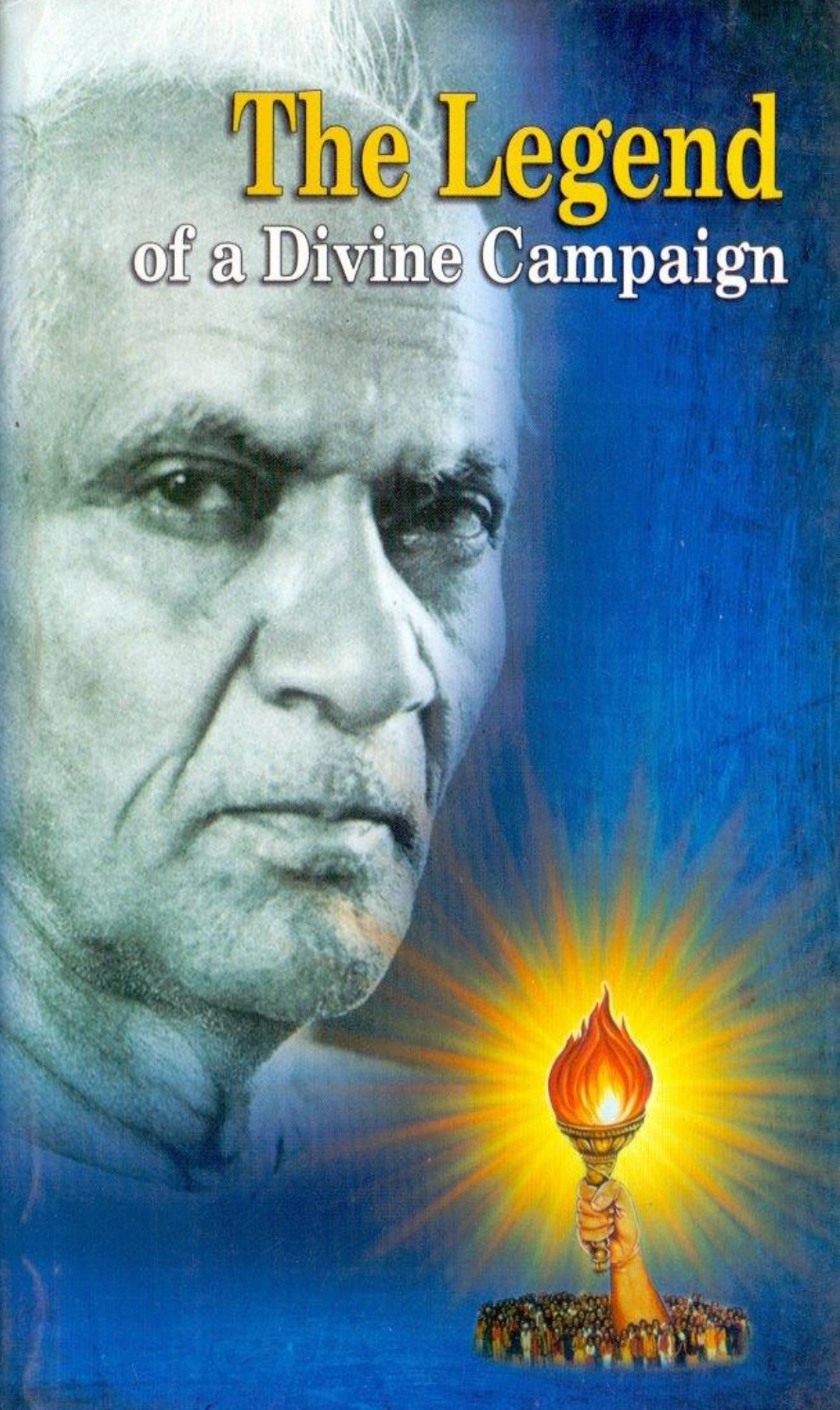


The Legend of a Divine Campaign



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Prologue

On the auspicious occasion of the Birth Centenary of our Gurudev, Yugrishi Pandit Shriram Sharma, Acharya, we are presenting a collection of translated articles (already published in Hindi Akhand Jyoti) in the form a small book as a tribute to him. This will provide an opportunity to the English readers to know about his life and work as well as his revolutionary thoughts, at least in brief.

His achievements in diverse fields are so vast that it is not possible to present even their glimpses in this small volume. However, we have tried to present some very important events of his life and tried to correlate them so that the readers can get the feel of his life and also get encouraged to follow in his footsteps.

In fact, *Gurudev* dedicated his whole life to actualization of his vision of ushering in the Golden Era, the advent of the Age of Truth in the 21st Century. The method, by which he set out to bring about a revolution in the world, is as simple as it is powerful and profound. Making his own life a well thought-out experiment, he proved one simple fact – the very root cause, the reason for prevalent problematic world conditions is the direction and nature of thoughts we think. These problems cannot be solved by treating the symptoms. We need to tackle the problem at the level of the root – “Our Thinking” Realizing this and with an aim of providing a solution to the current world problems, he launched the

mass movement - *Vichar Kranti Abhiyan* (Thought Revolution Campaign). Every plan, every action of his life, whether it was performing twenty-four Mahapurashcharans or visiting his Master in the deep recesses of the Himalayas, or writing life-transforming literature or establishment of Shaktipeethas or organizing grand Gayatri Yagyas or establishment of Shantikunj Ashram or Brahmavarchas Sodh Santhan - everything was aimed at achieving this objective.

He used to call this a divine plan and himself an instrument of the divine to achieve this objective. Thus this book is a brief legend of this divine plan - '*Yug Nirman Yojana*' (literally meaning 'Plan for Ushering of New Era').

-Pranav Pandya



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Meeting with the Master

A Spiritual Marriage

Whenever The Supreme Being manifests in the life of a great soul, it adds fragrance to the gold. Great gurus in the subtle plane also look out for such people, through whom they could prepare the framework for the welfare of entire humanity. When this cosmic consciousness manifests in a person (with a physical body), he ceases to be an ordinary person and gets elevated to a divine incarnation. His activities may look quite ordinary to the physical eyes, but whatever he does becomes the constitution for that particular era. The transformation of the era is possible only through such people who possess immense *atmabal* (soul strength).

During the childhood of *Pujya Gurudev*, on Vasant Parva of 1926, when he was only fifteen years of age, a vortex of illumination entered his puja room during the wee hours of morning called Brahma muhurat. That divine light illuminated the entire room. In the midst of that light emerged the subtle body of a yogi. This process of manifestation of light is known by various names like - *atmabodh*, *antahsphurana*, *gurudarshan*, *atmasakshatkar* etc. But that light which manifested before him on that day became his mentor, guide and invisible power. If we were to explain this in physical terms, we can link this with the spark from the great Himalayas where great rishis live in their subtle bodies. *Pujya Gurudev*, whose persona is great like Himalayas, always referred to Himalayas as his spiritual

Father. That region, which is in *Uttarakhand*, is referred to as the heart of the *Himalayas, Devatma*. This invisible consciousness manifested itself in the puja room of young *Shriram* (aged 15 years) in the physical form of an emaciated *siddhapurush* who had been solitary, nude, silent and without food since ages to increase the intensity of his penance. A frail body standing nude in snow – this is the only photograph of his which *Param Pujya Gurudev* himself obtained by requesting him during his first visit to *Himalayas*. This photograph is the representation of *Swami Sarveswaranandaji*, available in *Gayatri Pariwar*.

More important than this is his subtle identity, in which he has transcended space, time, speed and guides potent souls like the other great *rishis*. He himself came in the form of light and put an end to young teenager's inquisitiveness by speaking thus – “You and I have been related to each other for the past many births. Each of your previous lives has been such that one has outdone the other. However, this life of yours is extremely remarkable. In this life, you have to exert to the extent of *avatari purush* and develop a massive group of divine beings for rejuvenating the Indian culture. For this, you will have to do intense penance.”

Pujya Gurudev wrote in his book “*Hamari vaseeyat aur virasat*” (My life – Its legacy and message) published in 1985 thus – “I have never gone in search of a Guru; then what is the reason for this unknown grace?” The manifestation of invisible power created a doubt in his mind. The divine guru in the subtle form could clearly see the shadow of doubt in the mind of *Shriram* and said thus – “When great and divine souls establish a relationship with someone, they examine and analyze him diligently. Great souls do not waste their

precious energies on someone who is not worth it. Whatever work I cannot do with my subtle body, I will get it done through the medium of your physical body. I will use you to bring the world out of this crisis. Your external visible life will look very ordinary to others, but all that you will achieve will be extraordinary in nature. I will get hundreds of years of work done through you within a limited time and call you back to me at the opportune time so that you too may guide other divine souls with physical bodies during this period of transition for preparing the background to usher the dawn of the new era and provide them with the necessary power and energy. Whatever works need to be achieved through you will require tremendous *Atmabal* and *Brahmavarchas* which can only be obtained in requisite proportions through intense penance.”

Param Pujya Gurudev told about this conversation with his *Gurusatta* to his close *karyakartas* during his personal talks with them. Whatever had to be published from time to time was conveyed to them. The experience written in the paragraph above is his own narration. There are many other contexts that have not been published since he had prohibited doing that. Even now, those are being revealed as per his instructions only. *Param Pujya Gurudev* himself told that he disclosed his earlier three incarnations as Ramakrishna Paramahansa, Samarth Guru Ramdas and Kabir in his writings in order to satisfy the inquisitive *parijans*. They should not do the mistake of physically associating with them and get bound to those three lives alone. The summary of these descriptive narrations is that whatever he could do through visible and invisible means is of the level of achievements done by great souls incarnated on Earth and the tasks that are still to be done are many times

more than that. "Whenever people evaluate me in future, they will understand that I lived the lives of so many great people in this life of 80 years. So much of it has already been done under the guidance of my master from the subtle world that researchers who will try to understand will consider themselves fortunate."

References and description about *Gurudev's* subtle-world Himalayan master can be found in many books. There is a book on Islam religion titled "*Tazkar rasul Goshia*" authored by Sri Gulhasan, in the Hizri calendar year 1289. He was the disciple of famous Gaush emperor Alishah of Delhi. This book is still available with Sri Deepsingh Himmatsingh, Anklav Post, Gujarat. On 48th page of this book is a clear description of *Sookshmashareerdhari Dadagurudev*. It says that 150 years ago Sri Gulhasan Shah met Sri Sarveswaranand ji in Haridwar through the medium of Swami Sri Shravan Nath. Whenever he wished, he could discard his aged body and become a 12-year old boy. Shah has given many such miraculous descriptions in his book.

In reality, it is not possible to estimate the age of these saints. Avoiding inquisitive people who crowd around to see miracles, they prefer to retire to remote regions of the Himalayas. They come to the physical world only to select and guide worthy people for the welfare of the world. They are free from physical requirements of hunger and thirst.

Pages 145, 236, 571, 572, 587, 589 of the book "*Himalaya keh raha hai*" written by Pilot Baba provide detailed description of *Yogiraj Sri Sarveswaranandji*. *Pujya Gurudev* himself never spoke or wrote about the physical life of his Gurusatta. He considered success of each and every task of his due to his

Gurusatta. He always gave credit of all his achievements to his subtle-world guide. This could be his humbleness or being true to the nature of a mahatma in not taking the credit to himself. The fact cannot be denied is that the illumination that presented itself during his 15th year was definitely his *Gurusatta* who had come in search of him and made him an *avatari purush*.

Based on the experience of a *gayatri parijan*, a little more clarity can be given to the above narration. *Pujya Gurudev* himself said that his guiding *Gurusatta* was always present with him and walked in front of him like a way-shower or a guiding light. Magan bhai Gandhi of Navsari, Gujarat expressed his wish to see *Gurusatta* whom we all call as *Dadagurudev*. *Gurudev* said - "Look at me and experience his presence within me." But Magan bhai was adamant. Finally, *Gurudev* said that *Dadagurudev* would be visible in Uttarkashi at a stipulated time, place and date in his *annakshetra*. However, he asked him not to go any deeper. But he could not understand what *Gurudev* meant by this. He waited in Uttarkashi at the designated place and time. There came a person in white clothes and hair who resembled *Dadagurudev*, took his alms and quickly went towards the banks of the Ganga. Maganbhai followed him. He was surprised at how he could move away at such a fast pace. He stood in one place and started looking out in all directions. There came a voice from behind the shrubbery. When he went towards the voice, he saw the Baba with white clothes seated there. But the moment Baba turned his smiling face towards Maganbhai, something surprising happened. He saw that it was none other than his *Pujya Gurudev* Pandit Shriram Sharma's face, whom he had met 5 days back and noted all the details about this meeting

place. *Gurudev* said - "Are you now convinced that I and my *Gurusatta* are one and the same? From now onwards, never harbor such a doubt nor run behind saints and babas." Saying thus, he vanished.

Magan bhai discontinued his trip and rushed back to Haridwar. He fell at *Gurudev's* feet several times and sought punishment for his foolish behavior of doubting his *Gurusatta*. *Gurudev* lovingly consoled him and he felt assuaged.

The topic of vortex of light appearing in front of *Gurudev* was paused and the above narration given so that it spells a full stop to *parijans* who are attracted towards miracles. It is enough to say that the manifestation of his *Gurusatta* resulted in a kind of spiritual marriage between the two, because of which both of them got united like milk and water - the disciple and guru merged into one. It has been 85 years since that *Vasant Panchami* when it happened.



Three Devatas Three Protectors

We can predict the future of a person who receives the food of *Sadhana* in his initial days and in whom the seeds of refined culture are pre-existent. Like many other great persons, miracles of the multi-faceted life of *Pujya Gurudev* were visible from his childhood. It is difficult for ordinary readers to understand the difficulties in capturing these incidents in words.

From a physical body perspective, he was born on the 13th day of Krishna Paksh of the month of *Ashwin* in the *Vikram Samvat* 1968 at Anwalkheda village in Agra District. This village is situated on the banks of Yamuna, 18 kilometers from the Agra-Jalesar highway. Today, there exist an intermediate college for men built in the memory of *Pujya Gurudev*, an intermediate college for women, a graduate college, a hospital and a *shaktipeeth* were built here after *Ardhapunahuti*. Due to all of these, today it is now a small town with a sizable population. In those days, it was a small village. He was born in a well-to-do family that owned 2000 bighas of land and lacked nothing. Perhaps his parents Pandit Roop Kishore Sharma and Mata Dankunwari Devi had done penance like *Swayambhoo* Manu and Shatarupa to have God born as their child. During this penance, there could have been only one desire – may the kid who would be born be one who by his noble deeds make the entire world blessed. This was what finally happened.

His education, in English and Sanskrit, up to the primary level took place at home and under the tutelage of a highly elevated person Pandit Roopramji. The teacher would take him amidst nature and explain the importance of practical, informal education. *Gurudev* was so talented that he passed the primary board examination with distinction. He, however, quit this form of education saying that it was created to generate servants for the British. Whenever he found time, he would go with his friends to the mango grove, and sitting in the dense groves, they would discuss on Gayatri and spiritual practices.

He wanted to repay the debt of education that he had received by teaching the untouchable kids and every downtrodden child who did not have an opportunity to learn so that they could attain literacy at basic level, after which they could learn some practical and vocational skills. This process of spreading knowledge continued all his life. He always remembered and carried with him the Gayatri Mantra given by Pandit Madan Mohan Malviya and its elucidation given by his father. Whenever he had the opportunity, he would go off from home and sit under a neem tree and do *Japa* until someone from home found him. Even though his formal initiation into *Sadhana* happened at the age of 15 through his Guru from Himalayas, he started awakening his brahmanhood through the process of regular *upasana* right after his *Upanayan Sanskar* (sacred thread ceremony).

Once when he was ten years old, his heart started pining for something and he started from his home walking towards the Himalayas in the north. The child did not know how far was Himalayas but he felt that the *Rishis* and divine spirits of

Himalayas were calling him and have a message for him. When his people started searching for him, they found him at Burham railway station, about 8 miles from the village. When they found him, he said "I have to go to Himalayas. It is my home. What shall I do sitting in this house?" With great difficulty could they convince him to come back home. After this incident, at the age of 12, *Upanayan Sanskar* was done so that his yogic soul could find right direction.

One gets indications that he was a *pranvan* person who had the intense desire to go to Himalayas from a young age. A similar incident is seen in the life of Paramahansa Yoganand who had run away from home towards Himalayas and was brought back from Haridwar. The childhood incidents in the lives of great men provide unique glimpses into the possibilities of their future lives. Perhaps some family members might have not seen the significance of the incident and might even have hit him, but who knew then that *Rishisatta* itself would come down looking for him and then invite him to Himalayas four times. At his age, children are usually interested in playing, sweets etc but this boy was made of a different mould. Not only would he do his *upasana* but whenever he found time, he would take his friends to the mango grove and explain the hidden meanings of spiritual philosophy in a practical form in the local language. Perhaps he was preparing himself to be the great teacher in the field of spirituality.

From a young age, our revered *Gurudev* had always felt the protection of three *Devatas* and three protectors in his life. Pandit Madan Malaviya asked him to receive the nectar from Mother Gayatri. He followed this instruction till the end of his life and on Gayatri Jayanti day, he left his body. Gayatri

Jayanti is the day when the *Devatas* were created and the *Gyan Ganga* from the lips of Brahma flowed out. Gayatri who leads us away from the cycle of birth and death, who purifies the inner self, who evokes noble thoughts and deeds in us is also considered to have born on this day.

He considered Himalayas as his Father and would compare them to touchstone (*parasuvedi*). Coming into contact with them, he grew spiritually tall and majestic like the gigantic and cool Himalayas and would repeatedly go back to them for guidance. In addition to these parents, he had a third guardian and this was his Guru - an invisible *siddha purush* who had come to his puja room and helped him realize divine consciousness and the knowledge of his previous births. He then showed him the tasks lined up for this birth and helped him all in his missionary activities throughout his life. *Gurudev* would call him Guide or Master.

Gurudev would compare the three to *Amrit*, *Paras* and *Kalpavriksh*. Through *Vandaniya Mataji*, *Gurudev*, in the January 1972 edition of *Akhand Jyoti*, says "Gayatri Mantra is *Amrit* drinking of which our existence has become immortal and divine. I have shared the same knowledge with Her grace all my life. Himalayas is that touchstone that transformed me from human to divine and an incarnation. The greatness of this touchstone was that it transformed me also into a touchstone so that I could transform others. With the power of these snow-clad white mountains, I could develop the strength to reduce the pain and suffering of others." *Kalpavriksh* was his Guru who was immortal and has lived for hundreds of years in remote Himalayas in subtle form. His Guru took his selected disciple under his care and gave him all the necessary resources for the transformation

of the 20th and 21st centuries and also assured him that the earth would be transformed. His *Gurudev* also fulfilled all his requests; whatever he asked from his Master, he received it. We can see that the *Triveni sangam* of the above three divine powers happened in his life in the early years of his life.

It is said that one has to go searching for his Guru, only rarely does the Guru come searching for his student. One can easily find so-called Gurus who cast a slur on spirituality and grab everything from seekers. Across many lives, one finds a true guide. When the disciple is ready, the Guru comes all by himself and removes the darkness of ignorance from the disciple's eyes. He hands him a lamp to dispel the ignorance of others. Saint Kabir says

Paachhe laaga jaayi tha lok ved ke saath |
Aage tu guru milya deepak diya haath | |

The above couplet fits into the life of *Pujya Gurudev*, wherein his Guru himself came to help him light up others' paths and guide them. This fortunate dawn, that was to be his spiritual birthday, happened on *Vasant Parva* day. When the child was 15 year old, on *Vasant Parva* morning, a divine light descended in the *Pooja* room of *Shriram* and condensing from outside, it permeated into his body, mind and soul and transformed him from a simple child to a world teacher. Whether one calls this *atmabodh* or a strong influx of energy from the guiding powers, it was not only a life-transforming event for him; but it was also was the day when the seeds for *Gayatri Pariwar* were sown. We celebrate this day as the birthday of our *Pariwar*.



The Tenth Avatar and the Repetition of History

In a degenerated society, one experiences the need for improvement and change. The clothes we wear get dirty over time and need to be washed. Vessels are washed regularly. The house is swept daily. We brush our teeth regularly. In the same way, intelligent people begin to work towards betterment of the society as soon as they perceive a need for it. This is a regular activity and it keeps repeating and it ought to repeat. Religious teachers and masters, social reformers, prophets, saints, *Rishis* and *Munis* come down to earth from time to time and, depending on the need of the hour, work towards reforming the society in their own way. So far, in every country, in every era, in every culture such reformers have taken birth and will do so in the future also.

When the circumstances become critical, then *Mahakal* (Time Spirit) arranges his weapons. Even a small civil engineer can build a house whereas to build a dam or bridge, one requires other experts too in the field. Similarly, when the issues facing the society are minor and easy to manage, these can be handled by any reformer. However, when the sins of the world cross the limit, when ethics are wantonly violated, when the mind of the people loses its flexibility to get inspired by noble thoughts, then it needs a great revolutionary reformer to set things right. This work is done by *Mahakal* Himself, as finally it is His responsibility to set right the malfunctioning system. Looking at how the

lifestyle has fallen down morally, it does not appear that simple cosmetic reforms would achieve the goal. The present situation needs a great upheaval and revolution to bring it back on track. This is done by *Mahakal* who is the transformative aspect of God. It has happened before in ancient times and it will happen now again.

In the coming years the world will see a major upheaval. This upheaval could result in such a dire situation that people will have to face terrible difficulties so that a battered humanity could reassess the path on which it is going forward now. If the society had remembered one truth that immorality will lead to dangerous consequences, then such upheavals would have been unnecessary and the multitude would not have had to face the difficulties that now lie in their paths. God does not hate anyone. He is kind and loves his creation. His is called Shiv, Shankar and Bhola.

The meaning of the word bhola is 'simple, calm, gentle'. How can one who is of this attitude think of indulging in cruelty towards others? When men become arrogant, brashful, break the norms of civility and haughtily adopt cruelty, He has to take actions that look cruel and fearsome. When a mother takes her kid to the doctor to break open a festering boil and the doctor breaks it, outwardly the actions appear to be hard-hearted and cruel. However, the action has the patient's benefit in mind. Today's society is like the festering boil that has to be broken open so that the pus that has formed and is causing perennial pain is drained out.

This is the benefit of Avatars to humanity. They create such situations that bring an end to chaos and usher peace. From time to time, *Mahakal* creates waves of noble emotion that

inspire the race and many brave people step out to achieve greatness. The goal is met not by one person but the joint effort of many, even if only a few end up recognized as the leaders of the movement. However, it is the upsurge of altruistic emotion that inspires these leaders and their associates and makes them achieve the seemingly difficult goal of transforming the era. It is *Mahakal* who inspires these non-cooperation movements and collective protests. He is formless and hence His field of operation is the subtle world. He is subtle consciousness and hence his expectations resonate with the universal consciousness. The leaders of such movements receive cooperation, fame and success in abundance and hence they start believing that they are victorious in the set goals, saviors and Avatars. In reality, the truth is different. The Puppeteer who controls these puppets remains behind the scenes. How can the eyes of this physical body see Him?

There have been many Avatars who have fulfilled the task of transforming the era. You hear about ten of them somewhere and twenty four elsewhere. All of their times were different, so were their circumstances. It is true that they had to arrange their activities, raise resources in their own unique way, but all of them had the same goal

*Yada yada hi dharmasya glanirbhavati bhaarat |
Abhyutthanam adharmasya tadaatmaanam srijaanyamaham | |
Paritranaaya sadhoonam vinaashya cha dushkritam |
Dharma samsthapanaarthaaya sambhavaami yuge yuge | |'
The same is said in Ramcharitamanas as -
'Jab jab hoi dharma ki haani | baadhahi asur adham abhimaani | |
Tab tab prabhu dhari vividh sareeraa | harahi krupaanidhi
sajjan peeraa | |'*

Looking at the details given in *Puranas* about the nine Avatars Matsya, Koorm, Varah, Narasimha, Vaman, Parashuram, Ram, Krishna, Buddha, we find that each Avatar came at a crucial juncture to remove hurdles in the path of the evolution of consciousness. All Avatars did amazing and wonderful deeds but there are two things stand out as common among all of them. The first is of changing the negative tendencies in the contemporary society and the second is the spontaneous support they received from ordinary people in their missions. When Krishna lifted the mountain Govardhan, the cowherds supported him with their stout sticks instead of fearing that the mountain could down crash on them. When Krishna did *Maharas*, many *Gopikas* broke the familial bonds and participated in it. When he played out the Mahabharat, destitute Pandavas found themselves with a strong army. Whether it was a creative action or a destructive one, He always had the support of the common people. In Lord Ram's war against Ravan he had the support of the army of bears, monkeys, squirrels and eagles. Lakhs of Buddha's followers traveled across many countries spreading the message of truth and non-violence. They were successful in turning the society upside down. Buddha and Gandhi, with an unique experiment, showed that oppression and cruelty could be successfully overcome without resorting to violence and fulfill the need of the era.

Now is the time for the appearance of the tenth *Nishkalank* (unblemished) Avatar. This has already happened. It is a downpour of noble emotions whose aim is to clean the soot and dirt accumulated in the society and cleanse the face of humanity. There is anticipation among the masses on who will be crowned as the tenth avatar, while philosophers have no such interest. They know that a task of this magnitude

would not be accomplished by any one person. God sends his representatives to this world from time to time, but He can never take birth in His complete form. If God takes birth in full form in one place, then who will manage the rest of the creation? It is never a full form. At the time of incarnation not one but many developed souls take birth and together they work to achieve the specific goal and mission of the avatar.

The tenth Avatar has incarnated. Every moment, He is growing and strengthening. The *Puranic* name for this Avatar is *Nishkalank*, as the avatar has incarnated to cleanse the grime and negativities of the present and past generations. Through him a powerful torrent of empathy is flowing, inspiring multitude of people to leave behind their narrow-minded selfish needs, problems, and excuses and happily coming forward to work for the betterment of the world. Any perceptive person can observe this direct flow from the *Nishkalank* avatar all around us.

Whose name is associated with the term *Nishkalank* Avatar is the least important thing. This will be decided by the future course of events and history. To search for him now is useless and fruitless. We can see the emotional outpour due to the *Nishkalank* Avatar like the clouds floating across the twilight sky.

History repeats itself and it is happening again now. Like the previous nine Avatars, the tenth Avatar is already active in human consciousness to remove dishonesty, insanity and to develop angelic virtues like compassion, love, selfless service, cooperation, etc.

Tripurari Mahakal has in the past also destroyed various demons by His *trishul* consisting of punishment, destruction and creativity. He is repeating the same now. Dharma is about to win and *Adharma* will be vanquished and driven out of human consciousness. Humanity will once again be freed from the deathly grip of greed, infatuation and arrogance. Man, after having been baptized and chastened in the fires of apocalyptic disasters will adopt virtuous ways of living. Victory to *Tripurari Mahakal* who is ushering those golden days soon!



Sacred Pledge of Yug Nirman Mission for Ushering in the New Era

“Firmly believing in the Omnipresence of God and His unflinching justice, we pledge to abide by the essential disciplines of Divine principles (Dharma).” was the first point in *satsankalp* (Solemn Pledge) of the Yug Nirman Yojna envisaged by revered *Gurudev* seer-sage Pandit Shriram Sharma Acharya. It was like a 'protocol' of his mission of *Yug Nirman* – creating a new era. Announcing it for the first time in the March issue of “Akhand Jyoti” in 1962, *Gurudev* called for reading and pondering over this *satsankalp* every morning and also directed that people should pledge it collectively on every auspicious occasion. Addressing his associates and followers (*parijans*), and regular readers of the magazine, he stated in that article that the 18-point *satsankalp* is the foundation on which the edifice of new era would be built.

Only a revolutionary thinker, a visionary like him could make such a statement. He alone could pinpoint that a society captured in insane beliefs and rigid customs can be transformed only if every individual radically transforms himself. Ordinary intellect would suggest superficial change in the prevailing conditions and circumstances. But he, being a sagacious philosopher and master of deeper psychology, had focused at the root-cause. He guided positive transformation of thoughts and self-determined

self-refinement of individuals as the keys to all-round improvement and viable uplifting of the entire society.

'Change of the Era' means altering the trends of the times, transforming the culture, environment and way of life. This seemingly impossible looking task can be accomplished only if the majority of the global human society is transformed. Individuals constitute the families; families constitute societies, ensemble of which is the global human community. Thus the world would usher in a bright new era if each one of us resolves and transforms accordingly. The world is what we perceive it as. By and large it is a reflection of our own outlook. Inculcation of righteous outlook in the light of universal values of humanity by every thoughtful person could therefore be the driving force to trigger and propagate the gigantic wave of epochal change. Only an angelic seer like him could envisage the future, and plan and propagate such absolute as well as practical approach for the present. Not only that, he also created necessary sublime ambience for it through his decades of dedicated spiritual endeavours.

Many people would regard "*Yug Nirman*" - creation of a new era; "*Yug Parivartan*" - change of an era, as rhetoric slogans or superficial claims. In the present times of ecosystem degradation, economic crises, corruption, separatism, terrorism, and all-round decline, how could one claim to change not only a society, but an 'era' itself? So the pledge of "*Yug Nirman*" might sound like a 'utopia' to most readers. However, those who know that the immense willpower, unperturbed determination, tremendous courage of the great Rishi behind this is of the level of "*Ekoham Bahusyami*"¹ and "*Dharma Sansthanpanarthaya*,

*Sambhavami Yuge, Yuge*², would see the real substance in it. It is the resolution of a saint, reformer, pre-eminent thinker. What several thinkers and scientists of global repute are predicting today regarding the possibilities of bright future for mankind also emanates from the same key idea that he announced half a century ago – creation of an (bright) era by (refined) holistic development of individuals.

Revered *Gurudev* further wrote – “The avatar (divine incarnation) for change of the era would first manifest in the form of inner will. This *Yug Nirman Satsankalp* is a seed form of this avatar” This is a statement emanating from the pure wisdom of a great saint, whose heart pulsed to eliminate agonies and adversities from this world and who relentlessly strived to create a positive ambience of holistic progress. He dedicated every moment of his life for this noble cause. As the precious glow of gold shines after rigours processing in fire, his mission also gloriously stood all tests of time and left no doubt that the protocol of *Yug Nirman* is an expression of the divine resolution of the *Nishkalank Pragyavatar*³

With the very first point of the *satsankalp*, he emphasized the importance of faith (in self - discipline and virtuous values), as it helps natural conditioning of the inner self and hence of the mind to follow the righteous path. In the successive points of the *satsankalp* he made it clear that this 'theism' is not for any escapism or rigidity in the name of religion, rather, it is to motivate one to become duty-bond and progressive. Faith in God is true only if it makes one aware of and responsible towards making precious use of His generous gift (this life) towards individual and collective refinement – where peace, love and compassion prevail.

Pointing out one's responsibilities towards the body he guided in the *satsankalp* - "Regarding the body as the temple of the soul, we will be ever watchful to keep it fit and full of vitality by observing self-restraint, balanced diet and regular exercises, and orderliness in our daily lives" As healthy mind is essential for well-being and self-development, he also advised its regular training and chiselled refinement by *swadhyaya* and *satsang*⁴ Self-vigilance, determination, and prudent use of the faculties of sense organs and intellectual potentials, and emotional harmony is also pledged in the *satsankalp*, as without these one can't achieve worthwhile success and viable progress.

He walked what he talked and thoroughly adopted the principle of spiritual communism - "see our good in the good of all"; to consider "We all" in place of "I, me, myself" Reminding us of our responsibilities as social beings and the fact that one can enjoy happy progress for long only if others around him are happy, he underlined the need for social harmony and cooperation, civic sense, awareness of one's commitment towards well-being and upliftment of the society as its inseparable unit. In this context he further emphasized that there should be no discrimination based on creed, caste, region, language, gender, status, etc. This was indeed a farsighted vision and a courageous progressive step in those days of imperial rule, blind culture, capitalism and casteism. It is most relevant even today, as the world is still struggling against communal and religious fundamentalism and is trying to step ahead towards gender equality.

While motivating people towards self-upliftment and social-development the *satsankalp* further states a pledge to

cultivate wisdom, integrity, courage, potential to fulfil greater responsibilities, and to endeavour creating an ambience of cleanliness, simplicity, goodwill and loving kindness. Sincere adherence to this pledge along with observance of self-restraint, *swadhyay*, *satsang*, and altruist service is the key to spiritual progress that can elevate an ordinary mortal into a divine personality.

In those days when blind faith and superstitions in the name of religion held sway, the pledge of giving precedence to discerning intelligence over traditions - cited in the *satsankalp* - was a bold revolutionary step. It also assumes significance even today when inspite of scientific advancement, even highly educated people are found driven by the 'sheep-mentality' of following what the majority of their colleagues, friends, or acquaintances in their age-group are doing.

Gurudev as the representative of *Pragyavtar* - the divine incarnation after Lord Buddha - further inspires us to pledge - "We will prefer failure while adhering to moral principles to so-called success obtained through unfair and foul means" Indeed if we listen to our conscience and act prudently, we will see that shortcuts never lead to stable success and that immorality acutely disturbs the peace of mind. If this courageous reasoning awakens us, we shall evaluate a person's greatness by his righteous conduct and thoughts and not by his worldly success, skills and riches. The goal of durable peace and joy will not be far from sight thereafter.

Another secret of the art of 'living a fulfilling and purposeful life' is unfolded in the solemn pledge as - "We will never do

unto others what we would not like to be done unto us” Most people are taught such moral precepts in schools, but only those who adopt it in behaviour can enjoy the benefits of successful personal interactions and professional networking.

Sincerity and mutual understanding and respect are very important in human relationships, more so when it comes to interactions between men and women. Erotic mentality drains out one's strength of character and potentials. Cautioning this and also emphasizing the importance of mutual cooperation and equality between men and women for healthy and happy families, and development of a strong, prosperous and forward looking society, the solemn pledge of *Yug Nirman* also conveys - “Men and women will look at each other with respect and will maintain sanctity of thoughts, emotions and conduct in their interactions”

Gurudev regarded selfishness and arrogance as evils that divert and deflect one from the path of humanity. He described pure love, compassion, generosity and altruistic service as universal elements of religion - the human religion. He therefore called for contributing one's talents, time, power, influence, and resources for the betterment of others and for encouraging expansion of goodwill. He defined that a true Brahmin is one who earns through two hands and donates for good causes through hundred hands. Every word of the *Yug Nirman Satsankalp* is a seed of a transformative revolution that would steer the followers towards worldly as well as spiritual ascent and also accelerate the process of creation of the new era.

Bottom line of the *satsankalp* states that one is the architect of his/her own destiny. Therefore, one should not have any doubt or hesitation in declaring that if one refines him/herself and also helps others around to elevate themselves then the world and the present era will also reform. It is indeed a worthy resolution according to the principle of spiritual psychology - "*Tanme Manah Sivasankalpamastu*", which reflects one's confidence and devotion in dignity of the soul. Soothing fragrance of flowers, scent of sandalwood spread and pervade in all directions; expert boatmen reach the distant shores even against the strong flow of wind and also help others who ride in their boats. Like alchemy of converting iron into gold, the organization of more and more good people, great personalities would spread the aura of goodwill and light of righteousness that would gradually embrace and transform the entire world. What else could then stand in the way of creating a happy and bright future? So, why would not the *Yug Nirman* be a reality?

Yug Nirman is the will of *Mahākāla* (Omnipotent Time Spirit). It has already taken shape in the subtle world. Its bursting forth in the physical world is a certainty. Wise are those who prepare themselves for it well on time. *Yug Nirman Satsankalp* provides an apt means to accomplish it with beatifying consequences.

Notes:

1. *Ekoham Bahusyami*: Evolutionary spirit of eternal consciousness force to express itself in diversity of forms that gave rise to the infinite manifestation of Nature and universal creation.

2. *Dharma Sansthanpanarthaya, Sambhavami Yuge, Yuge:* (Lord Krishna's promise in the holy Gita) Age after age, I incarnate to re-establish the rule of truth and righteousness.
3. *Nishkalank Pragyavatar:* Incarnation of God in the form of absolute wisdom.
4. *Swadhyaya:* study and contemplation of inspiring literature and thoughts and works of great personalities; *Satsang:* keeping the company of elevated personalities, attending their discourses/discussion meetings, etc.



Gayatri Teerth -

A Kalpavriksh (wish-fulfilling tree)

(Farewell from Mathura and establishment of Gayatri Teerth)

Each and every moment of eighty years in *Param Pujya Gurudev's* life was spent for a specific and great cause. Those who have stayed in close contact with *Gurudev* and studied his way of life know that he had come onto Earth with a specific purpose. Every year, on *Vasant Panchami*, his spiritual birthday, he took all the important decisions. He went to Himalayas for varied durations every 10 years - 1941, 1951, 1960-61 and 1971 - to receive guidance from his Guru.

After he returned from his *Agyatvaas* (retreat) in Himalayas in 1961, there was a firm decision that after 10 years he would leave Mathura and go to Himalayas; and subsequent course of action would be decided by his Guru. A letter was published in the *Akhand Jyoti* of 1961 with the heading - 'My plan of action for the next 9¼ years'. He had not announced to *parijans* that after completing 60 years of his life, he would leave Mathura and settle in the lap of the Himalayas. However, he had made the decision to do so in 1961 itself. A letter that he had written to one of the *parijans* is worth paying attention to and hence is being published here -

'My Atmaswaroop (soulkin)

Date: 29-09-1962

I got your letter as well as the form. All the necessary forms related to Yug Nirman will be sent next week. Your

Maarkesh (killer planet) will not succeed while I am here. I am here for the next 8¾ years. You should be at peace till then. Your sadhana must be underway during the Navratris. Convey my blessings and Mataji's love to all your family.

-Shriram Sharma Acharya

It becomes very clear from this letter that he had assured his protection to the *parijan* till June 1971 while he stayed in Mathura. He fulfilled his promise. But the most important thing is his written announcement about his leaving Mathura for good nine years earlier. This is possible only for a visionary who can peep into the future.

He did not hide his inner agony from anyone before leaving Mathura. His writings commencing from January 1969 till June, 1971 kept on awakening, motivating and inspiring the *parijans* so that they may independently handle the reins at respective places. Special camps (*Milan Satra*) of 4-day duration were arranged continuously from June 1970 to June 1971 so that *parijans* could come and meet him. 2000 people attended each of these camps. Thus in one year he could meet with 2 lakhs of people. In the series of '*Apnon se apni baat*' (Editorial in Akhand Jyoti, Hindi) *Gurudev* wrote an article with the title 'The coming 200 days in which the work of 20 years has to be completed'. In that article he explained about the activities he will take up in the coming days and the responsibilities the *parijans* have to shoulder and also the reasons for his taking up intense penance in the coming days.

In the editorial of Akhand Jyoti of April 1971, he wrote – "We have to do thousands of times more work now compared to whatever has been done till date. Noble souls have to be awakened from their slumber of worldly attachments and

engage themselves in activities of human welfare and progress as per the desire of the Almighty." "The sorrow I am feeling during this time of farewell might be my emotional weakness or a natural reaction of my loving inner being. Whatever might be the reason, I am trying my best to control it. I am preventing the wavering of my mind. My desire to meet *parijans* has been fulfilled to a certain extent during my nation-wide tour over the past one year. By arranging a farewell gathering, I will get to meet my spiritual family once more."

The last lines were probably written to let *parijans* know about his future plans or to test them once finally. Farewell gathering was arranged at Gayatri Tapobhumi, Mathura from 16th June to 20th June 1971. It was a bigger gathering than the *Sahasrakundi Yagya*, where millions of people bid him a teary farewell. *Gurudev*, *Mataji* and *Akhand Deep* reached Shantikunj, which had just been constructed, on 21st June 1971. For the next nine days, he gave important instruction to *Vandaniya Mataji* and other core volunteers. At 2 AM on the tenth day, *Gurudev* left Shantikunj for his Himalayan destination.

Akhand Jyoti magazine continued to be published regularly and it kept disseminating *Gurudev's* thoughts and consciousness to all the readers, thus guiding them in their day-to-day life. In January 1972, after the completion of Bangladesh's freedom movement, *Gurudev* suddenly came to Shantikunj, offered some direct guidance to *Mataji* and went off. In June 1972, he stayed in the *tapasthali* (place of penance) of *saptarishis* as per his *Gurudev's* command; and that sowed the seeds of *Rishi parampara*. He gathered immense strength through penance for awakening the

divinity in man. In his autobiography *Gurudev* himself has written about the guidance given by his *Gurudev* during this one year.

In answer to the question by Acharyaji – ‘What have I to do now?’ his *Gurudev* said – Haridwar *ashram* should be developed into Gayatri Teerth and those traits have to be initiated which were nourished by *rishis* of the yore. Since those traditions have become extinct, it is essential that they be rejuvenated. This was the gist of the message.

The main task was to initiate and organize all the activities in Shantikunj, which was earlier the place of penance of Brahmarshi Viswamitra, that were hitherto done by the *rishis*. In order to achieve this aim, he first organized *Praan Pratyavartan Shivirs* (Camps for transferring spiritual energy) at Shantikunj. In fact, *Gurudev* wanted to give a spark of his intense penance to souls with noble *samskaras* so that he could fill them with light such that they could shoulder the great responsibilities of creating the new world. Only those *parijans* who could assimilate the energy were accepted into the *shivir*. The aim was to sow and nourish the seeds of spiritual aspiration in the souls of a few hundred people who were chosen from among the millions. It was not a mere coincidence that the strong and able team that was shouldering the responsibilities of the mission in the absence of *Gurudev* under the guidance of Vandaniya Mataji had gone through the fire-test of *Pran Pratyavartan Shivir*. In August 1972 issue of Akhand Jyoti, *Pujya Gurudev* wrote – “*Pran Pratyavartan* is the process of distributing the energy of penance. Those lucky people who have obtained even a small part of that energy will appreciate their destiny for several lives to come.”

Pratyavartan shivirs were conducted from February 1973 until February 1975. These were shivirs purely dedicated to *sadhana*. *Mudras, Tratak Yoga, Soham, Naad Yog, Atmabrahma sadhana* with mirrors, *Tatva bodha* were among the *sadhanas* done during those camps. *Pujya Gurudev* also used to provide individual guidance for fifteen minutes. Limited numbers of *Praanvaan sadhaks* were given this opportunity. Running in parallel to these *shivirs* were *Vanaprastha shivirs* of 3 months duration, *shivirs* for teachers during May-June 1974, *Ramayan shivirs* and women awakening *shivirs*. *Pran Pratyavartan shivirs* were concluded in February 1975 and they were converted into 9-day *Jeevan sadhana shivirs*. This sequence of *sadhanas* later continued to be done in *Kalpa sadhana* and *Chandrayana shivirs*. Now, *Sanjeevini sadhana shivirs* are conducted regularly.

Gayatri Nagar land was purchased when there was need for more space. Invitation was sent out for divine souls to come and live there. The construction of the township and planting the herbal garden commenced. The period during 1976-1980 was dedicated to establishment of Brahmavarchas Research Institute and developing Gayatri Nagar into Gayatri Teerth. All activities concerning all the great rishis were initiated here. The initiation of *Gyan Ganga* was taken up under the *Parampara* (tradition) of Bhagirath; rare species of medicinal herbs were grown and research based on them was commenced under the tradition of Charaka; according to Vyasa *Paramapara*, in addition to *yug sahitya*, *Pragya Puran* was also written in 4 volumes; as per Narada *Parampara*, people were trained in music as a medium to awaken the masses to resonate with the thoughts of the era; according to Samarth Guru Ramdas and Adi Shankaracharya *Parampara*, in addition to five central units, 2400 *Pragya sansthans* were

established; according to Patanjali tradition, yoga was given a practical form through *pran pratyavartan* and *pragyayog sadhana*; establishment of *Siddhapeeth*, training on *Sanjeevani vidya*, preparation of background for the new era under the tradition of Viswamitra; rejuvenation of body (*kalpa sadhana*) through *samskaras* inherent in food as per Pippalaad tradition; inspirational thoughts from Ramcharit Manas, training the masses through songs, recitation of stories, organizing *satsangs* and *pragya puran* stories according to the tradition of Suta-Shaunak. These were the important tasks that contributed towards instilling noble *samskaras* in Gayatri Teerth environment.

As per Vaisheshik-Kanaad tradition, Brahmavarchas Research Institute was established for integration of spiritual science and material science in June 1979. This in itself was a herculean task in those times. This was later developed and has now evolved into Dev Sanskriti Vishwa Vidyalaya.

Now, when we look at the Gayatri Teerth and Gayatri Nagar, it is difficult to believe that such a gigantic task could be accomplished in such a short time with just human effort. When we observe the graph of progress between the years 1961-1990, we will realize that all these were divinely guided efforts of a *Rishi* for the transformation of the era. This is the style of working of Yug Viswamitras.



The Auspicious Sadhana of Sookshameekaran

There came an important turn in the journey of divine organization called Gayatri Pariwar, when *Gurusatta* entered *sookshameekaran* during the early months of 1984. The background for this was getting prepared since 1982, after he had returned from inauguration of *Shaktipeeths*. He expressed his inner agony through these words in the editorial of April 1984 issue of *Akhand Jyoti* (Hindi) - "The caravan is so long in the beginning but when it is the time to reach the destination there are just a handful of people. What can this be called? - Failure or bad luck or fate." Further, he writes - "I invite the butter to swim and emerge on the top." These two articles shook the readers to such an extent that several people came forward to offer their time and life for the mission. Many fish got ready to swim upstream against the flow of water. The messenger of *Mahakal* who had returned from the crowd of millions of people now had to start the special *sadhana* of *sookshameekaran* for awakening India, for awakening latent talents in people, for giving revolutionary thinking to people and for awakening the Kundalini of the entire country.

He had kept preparing himself internally for this special *sadhana* procedure throughout the year of 1983. This was known to just himself and his consort Shakti-incarnate *Mataji*. The historical *sookshmeekaran sadhana* commenced from March 1984, in which he did utmost penance with his

body in order to create five *Veerabhadras*. On the *Vasant parva* of 1984, he wrote - 'Instead of entertaining the kids, who want to climb into my lap and play, who ask for toys to play with and who crave only to see my physical body, I will give divine boons of *Atmabal* (inner strength) from the subtle plane to all the deserving people.'

In *sookshmeekaran*, he performed the *sadhana* of *Chhayapurush*, by means of which he wanted to perform different tasks with his five bodies in the subtle world. He wrote a special and long-awaited article about his life in the special issue of *Akhand Jyoti* of June 1984 in which he described his past three lives and journey of this life. All these were compiled and published as a book titled '*Hamari vaseeyat aur virasat*' (My life - Its legacy and message). Regarding *Sookshmeekaran sadhana* in particular, he did speak to a selected group of *karyakartas* whom he met in 1986 and said that during the period of this *sadhana* he had performed penances several times more intense than those of *Vashishtha* and *Viswamitra*, by which he has awakened the *Kundalini* of not only India but of the entire world. One will see its visible effects in due time.

He never came on the stage (except on *Gurupoornima*, 1986) during *sookshmeekaran sadhana* or in the *vasant parva* of subsequent years, but people felt his presence to be far stronger and nearer to them! Their problems began to get solved through *Vandaniya Mataji*. *Sookshmeekaran* has charted the course of the mission unto the year 2099. On this *Guru Poornima*, we are recollecting with deep gratitude the momentous period of *Pujya Gurudev's sookshmeekaran sadhana*.



The Essence of Gurudev's Teachings

Param Pujya Gurudev was sitting outside on a sunny day. Some *karyakartas* (volunteers) who played a significant role in the organization and were also related to publishing work were seated around him. It was the afternoon of 13th January, 1990. Being the month of *Paush*, winter was at its peak. But the presence of the Lord *Savita* and a *Rishi* who had done supreme penance were providing adequate warmth. The atmosphere got further energized when he gave this special message – “21st century is bringing a glorious future along with it. I am starting this movement so as to keep up the levels of enthusiasm among the people. I have transformed Shantikunj into Krantikunj. This is the seat of action for the *Mahakal*. Inform those who are not aware of this. Divine powers are going to make the future of India very glorious. India is going to assume the role of *Jagadguru* once again. This task will gather pace in the coming 30 years.” Everyone was experiencing the divine energy surging into them and was feeling the intensity of the words spoken out.

In fact, the special issue of Akhand Jyoti on *Kundalini Jagaran* (of the Divine India) during the month of January 1987 and the February 1987 special issue on '21st Century' had prepared the requisite background. Immediately after this, he began his literary work on '*Krantidharmi Sahitya*' (meaning revolutionary literature). Though he wrote several other

books in this series, he specially designated 20 books as the essence of all the knowledge he had communicated through his literature over his entire lifetime. He wrote and said that – “These thoughts of mine are the seeds of revolution. Even if a few of them are scattered around, they will sprout, grow and shake the world. They will transform the entire world. These thoughts of mine are the Tao Upanishad of the 21st Century. I have served the soup so far. But now, through the medium of *Krantidharmi Sahitya*, I will feed you a sumptuous meal. I am guiding the entire world about how to conduct oneself during *satyug* and how to solve their problems. If you place all the 3000 books I have written on one side of the balance and the 20 books of *krantidharmi sahitya* on the other, the latter will outweigh the former. I want you to read them and translate them in all languages of the world and take them to each and every person. Thought revolution will happen in the true sense by consciously and collectively living the message given in these writings.”

The essence of 20 books of *Kranthidharmi Sahitya* is given briefly in this special issue. These 20 books are titled as follows:

1. 21st Century – A glorious future (Part-I)
2. 21st Century – A glorious future (Part-II)
3. Talent refinement – The need of the times (Part-I)
4. Talent refinement – The need of the times (Part-II)
5. The revival of *Satyug*
6. Great moments of change
7. Golden principles of Life Divine
8. Clarion call of *Mahakal* to the talented,
9. The process of expansion of *Pragyavatar*
10. The preparation of *Mahakal* for the new creation

11. Problems of today – Solutions for tomorrow
12. Change in attitude will change the circumstances
13. *Prakhar Pragya* – The divine boon of the creator
14. The powerful *sadhana* of Primordial power of Gayatri
15. Not just education, but knowledge too
16. The expansion of *Sanjeevani vidya*
17. The source of all emotional empathies
18. A movement for women awakening
19. The *sadhana* and *aradhana* of Life Deity
20. Time donation- The *yugdharma*

It was a herculean task to further condense 760 pages (of above mentioned 20 books, in Hindi) into about 30 pages so that the readers experience a flavor of *Yugrishi's* thoughts through this special issue. Whatever he wrote then, is still very relevant to present times and answers many problems that we face today. It is the one and only method for thought revolution. It serves as an evergreen guide to the world during these times of acute crisis. On this occasion of *Guru Poornima*, during the Centenary Year, what can be a better boon of knowledge than reading these 40 pages filled with the revolutionary consciousness of a visionary *Rishi*?

In *Param Pujya Gurudev's* own words, the concepts presented in those books are the essence of his entire life. Just like the essence of *Brahmasutras* is summed up in the four *sutras*; *Bhagawad Gita* is the essence of *Upanishads*, and even in the *Gita*, some *slokas* are more important; in the same way the essence of his entire *Vangmaya* has been condensed in the revolutionary thoughts given in *Krantidharmi sahitya*. This literature emerged from *Gurudev's* pen beginning from 1988 till the early months of 1990. This literature is the best example of what a father can leave as legacy for his children.

It is the guiding torch for the entire group of Gayatri Parivar. Any group or organization has its own set of rules that define the behavior and interaction amongst its members. These books have in them the principles for refinement of talent, leadership development and governance.

The first four books consist of 2 parts each of 21st Century - Glorious future and Refinement of talent. They give a brief preview of the scientific aspects of 21st Century and outline the principles of how refinement of talent can be achieved. Social reformation will be pioneered by the talented people. Until and unless talent grows to the next level by means of moral and spiritual transformation, nothing worthwhile can happen. That is the reason why *Gurusatta* propounded that refinement of talent is the basis for glorious future. The heart of Valmiki responded to the cry of *Krauncha* bird and that transformed him into the *Adikavi*. After that he evolved until he reached the pinnacle of *Bhaavsamvedana*. How can divinity be awakened without this? The fifth book is an Upanishad in itself. It provides a unique solution to the human race that is struggling in the acid-pool. The solution is the revival of *Satyug* that is brimming with emotional empathies. This is what *Gurudev* proposes as the solution to all the internal and external problems plaguing the humans today.

If observed deeply, one will see that right from 'Great moments of change' till the last volume which is 'Donation of time - The *yugdharma*', *Gurudev* has emphasized the elevating of one's faith and levels of emotional empathy. These days, there is a growing emphasis on spiritual quotient in the entire world, including the corporate world. Whoever possesses spiritual quotient will emerge successful

in the true sense of word. This is being accepted world over. All these 20 books of *Krantidharmi sahitya* deal with increasing the spiritual quotient. The concepts presented in these books are the only royal path to material and spiritual life. In reality, *Krantidharmi sahitya* is the Constitution of the 21st century. The contents of these books offer solution to all the existing problems and those that may come up later.

Transformation in all three aspects of thought-process, character and behavior alone can bring out the divinity in men. This message is reverberating from all directions. The literature also covers the golden salient principles for pouring life in a divine mold and aspects which deal with *upasana*, *sadhana* and *aradhana*. It covers a gamut of topics which offer solutions to the past, present and future; talk about women awakening and empowerment. How can meaningful education which is the right blend of *vidya* and *shiksha* be introduced and expanded? (This is being disseminated through Dev Sanskriti University.) How can we do effective *sadhana* of Primordial Energy of Gayatri? *Yugrishi* also writes about how *Prakhar Pragya* is the gift of *Mahakal* during these great moments of change. He expounds that donation of time for this revolutionary work is the clarion call of the era and each *srujanshilpi-yugshilpi* should recognize the need of the times and offer his/her maximum time and resources for this cause. In essence, if we want to understand the philosophy of Pandit Shriram Sharma Acharya in the truest sense, we must read *Kranthidharmi Sahitya*. This has been presented, in the condensed form, in the subsequent pages.



Twenty-First Century is bringing with it a Bright Future

Twenty-first century is a period of promising and pleasant possibilities. In the twentieth century, threats of destruction had outnumbered various achievements. But this sequence is going to change in a revolutionary way now. Just like the period of transition between day and night, these early years of twenty-first century lie in a period of transition. In this period revolutionary preparations for subtle and gross changes would take place. When a flame is about to burn out, its light rises up high. Wings grow on ants when they are about to die. Rate of breathing increases at the time of death. The transition period when day and night unite carries with it odd peculiarities. The period of labour during child birth is similarly one of mutually contradictory emotions. On one hand, cries due to pain hurt family members and on the other hand, expectation of birth of a baby fills them with happiness. All the turbulence in the period of transformation of eras is like the rising and ebbing of tidal waves. All the undesirable elements, like a losing gambler, would double their bets for survival, and would leave no stones unturned to destroy and destruct. On the other hand, scenes and acts of creation would also be seen in full force, applying their best efforts to win this battle.

In this historic period of transition of eras, efforts with creative promise would be visible in the fields of governance, economics, science etc. At the same time,

spiritual forces would also rejuvenate and mobilize their resources and skills, and would be seen playing a vital role in making the great changes as was once done by Bhagirath, Dadhichi, Harishchandra, Vishwamitra etc. A large group of volunteers would undertake public service by entering the work field of era transformation, and play a vital role in creating a new history just like bears and monkeys of Lord Ram, cowherds of Lord Krishna, Bikshus of The Buddha, and 'satyagrahis' of Gandhi. All these would be understood as reflections of transformation taking place in subtle domains.

All visible incidents and changes appear as if they are happening in the present and are unfolding in front of the eyes. However, their initiation always occurs in the subtle worlds. For life, breath is the prime necessity, which is much more important than food and water and yet it exists in the atmosphere as an invisible element. Change of seasons affects activities of living beings in an extraordinary manner. All good and bad activities of human beings affect the environment in the subtle worlds and they return back from there in the form of corresponding circumstances. And then consequences of these circumstances result in happiness and sorrows. Whatever that is transpiring in the physical world today is not just due to present human practices; torrential flows of invisible, subtle worlds do have a very strong impact on circumstances.

Why is now the right time for era transformation?

Era word denotes a time period. It is a common practice that whatever is the uniqueness and specialty of a given time period, gets used to name that era. For example, Rishi Era,

feudal era, era of people, etc. The present era is commonly called as Science Era or Technology Era. Similarly, in Indian calendars and almanacs there is a lot of discussion on beliefs regarding the beginning of *samvatsars*. According to one belief a *yug* (era) is of millions of years. On that basis, billions of years have passed since appearance of human species and there are millions of years before the present *kaliyug* would end. However, according to available records, anthropologists and historians believe that human species is not more than 2.9 million years old. Most modern techniques of dating have established this. The discrepancy in calculation of time periods is actually due to error in presentation. In the scriptures like Shrimad Bhagavat, Mahabharat, Ling Puran, Manu Smriti etc. the calculation of eras have been done in the following manner: solar revolution cycles have been divided into four large time periods and these are assumed to be four *devayugas*. Each *devayug* is said to be of 4,32,000 years duration. On this basis, the end of *kaliyug* as written in the above religious texts seems to match reasonably well with the present times we live in.

It is possible that people may not believe this time-calculation easily because of so much uncertainty and confusion that prevails. So, 'era' in the present context may be taken as a special time period. Yug Nirman Yojana movement is based upon this very understanding. Times are changing and this movement is its very reflection.

Present times that humanity is going through, is that of revolutionary changes. Transformation of eras has happened in the past too, which can be termed as emergence of cosmic consciousness. This alone plans and organizes the

processes to bring together resolute and enlightened human beings to fulfill the demands of the era. Incarnations of God are nothing but these embodiments of consciousness. The forceful inspirations of the Time Spirit can be regularly seen these days working to create new circumstances for the transformation of the era. What is needed is to recognize it and dedicate our efforts also for this purpose. To become an associate of this incarnation process and earn recognition, this is the right time!

21st Century and opinions of seers

All the leading thinkers, intellectuals, astrologers and mystics are united in their opinion that the time for change of eras has come. We are presently going through its phase of transition. Prophecies about 21st century can be categorized into four types: (1) statements made by soothsayers based on their inner intuitions, (2) predictions of future based on astrological calculations, (3) future predictions made in religious scriptures like *Purans*, *Quran*, *Bible*, *Gita*, *Ramayan*, *Shrimad Bhagvat* etc and (4) predictions made by scientists based upon the analysis of present circumstances, and using statistics and scientific instruments.

Shantikunj may be called the originating place of the cosmic consciousness of the new era. Sun rises in the east first and then as it moves up, gradually, fills the whole world with its brilliant light. A small water stream from Gangotri when it reaches Bengal, develops into a thousand streams. Likewise, the spiritual disciplines of the new era (*Yug Sadhana*) that have auspicious beginnings in Shantikunj would spread out into every nook and corner of India and the whole world. Their positive impact would also be seen playing an

extraordinary role in the background of transformation of the era. Increase in the number of creative changes would manifest on the basis of this *Yug Sadhana*. It would be akin to accomplishing seemingly impossible tasks like holding aloft Govardhan hill by young associates of Krishna with their herding sticks.

Shantikunj has been built for this very purpose on a very appropriate location. The lap of mother Ganga, shadow of Great Himalayas, the place of penance of seven Great *Rishis*, the divinely charged atmosphere, eternally lit lamp, continuous performance of *Sadhana*. Such rare, unusual occurrences at one time and one place are unique indeed.

Sanatoria are built at places where environment is salubrious and aids recuperation. The Sun Temple at Konark was built at a place that was very suitable for observing the cosmos. So even today, scientists from all over the world converge there to carry out scientific experiments and investigations during solar eclipses. Similarly there are several places in the world which are famous for their uniqueness. Regions of Himalayas have been considered from time immemorial as very appropriate for spiritual penance. The land where Shantikunj is built was also chosen after several tests at the subtle level. Whoever visits here takes back energy, courage and guiding light as per one's receptivity. Shantikunj is the originating place of the Ganga of era transforming consciousness and in the above sense this consciousness is spreading far and wide under the guidance of some unseen Light. When divine consciousness makes an emergency plan for universal benefit, then ordinary beings are also seen to perform extraordinary feats.

These are times of a great revolution; the great mass of humanity is fleeing away from all that is inauspicious towards that which is auspicious. By knowing the speed and direction of a storm it is possible to predict where the objects will get thrown out to. Trees and branches that fall in a river begin to flow with the surge of waters. Twigs, leaves and dust join the winds of the storm and begin to move with it. Water also has a natural tendency to flow down from higher to lower levels. But when great revolutions occur to correct the imbalance, then their influences and results are always towards rising up and ascent. This is why they are often called the result of a divine will or of the presence of God's incarnation. The rise of collective aspiration that can be seen in the present is a clear indication that the future is bright.

New ascent of the fourth power

Importance and influence of the three following powers is self-evident:

- (1) Power of intellect which includes the fields of science, literature and arts;
- (2) Political power which includes control over resources, rights towards managing others and security of the people;
- (3) Financial power which includes industries, businesses, personal wealth, banks etc.

It can be seen that all small and big, good and bad deeds are always carried out using these three powers. Rise or fall is always attributed to these three powers. These alone are

commonly worshipped in the form of Goddesses Saraswati, Kali and Laksmi respectively. Common people are always keen and eager to acquire these three. Whoever acquires whatever amounts of these, feels happy and proud of his achievements. These three alone have become a measure of greatness of an individual. Anything that is considered and desired as a means of convenience can be acquired through these. As the new era dawns a fourth power would rise which would be called 'enlightened talent'. Enlightenment here must be understood as idealistic excellence.

21st century is here and in these coming years several big and small gardens of enlightened intellect would be planted, nurtured and developed to the levels of grand forests of trees that can fulfill all wishes. *Satyug* is nothing but a world consisting of a large populace of enlightened human beings. This is very near; 21st century is bringing *Satyug* with it.



Refinement of Talents: Need of the Times

The dawn of this transition period is such that Mahakal (the Time Spirit) urgently needs energetic geniuses. All divine tasks are carried out only through enlightened personalities. Invisible, subtle powers only fill them with inspirations. It is an independent, conscious decision of a person to accept or reject it. Lord Krishna had told Arjuna, "These mean Kauravas are dead already. I have divested them of their strength and powers. You only need to fight this holy war and win glory for yourself." Likewise, all the anarchy of the present era is also definitely going to subside. The holy fire of new creation is ready to rage to establish an atmosphere of peace, happiness and growth for a long term ahead, to establish unity, harmony and equality, to help creative forces subdue the destructive ones, and to help deployment of physical and mental energies of people purely for collective good. This bright future alone has been termed as Revival of Satyug. In earlier times, suppression of evil forces was made possible when all divine, benign powers had got together and created Goddess Durga. This mythological act is going to be re-enacted in a new form in the present times. Those who would enter this new flow of the times, despite being light like leaves, would travel on the waves of the river and without much effort, would unite with the grand ocean of greatness.

Facts and principles of talent refinement

Talented individuals shine among normal beings just as flowers do among leaves and thorns, and moon does among stars. This achievement is neither inherited nor gifted. It cannot be called as something attained fortuitously. It is just a prized possession attained by the self. Others may help and support but personal endeavour is a prerequisite.

There are some fundamental principles for talent refinement. Everyone must try to adopt these to create happy, progressive, successful and fulfilled lives for themselves.

The first principle or the first basis is - capacity building. It implies one should ever be ready and focussed towards enhancing one's capabilities; avoid lethargy and indolence; and be always energetic and alert; to understand the immense value of each and every moment and make planned efforts to utilize it for noble ends. This is the exact mental state that is described as 'great awakening'.

Normally, people lead their lives in half-somnolence, as if life were a pain or a burden. They feel satisfied just by earning livelihood. Emotional currents that generate eagerness and that direct efforts towards making the next day more refined than today, never stir in their inner beings. True worshippers of talent rise out of this slough, and save and gather their enhancing talents as a very precious capital, day by day. Whatever they attain, they put it to the best possible use. This indeed is the process of growing a '*Kalpavruksha*' and then utilizing it purposefully.

The second step is refinement of personality, which means development of a magnetic, attractive and trustworthy level of personality. This, in fact, is the first quality associated with being a human being. For this, one needs to mould one's lifestyle to the level that is deserving of sensitive, responsible, and refined individuals. Cleanliness of body, purity of mind, observance of civility and discipline, and sweetness of speech are also very important. One needs to develop humility and give respect to others. All this is possible only for those who get inspired to imbibe good qualities when they observe the same in others, and who are ever alert in finding their own faults and who then put in conscious efforts to eliminate them.

The third step is developing managerial capability. Despite availability of resources, people often fail and earn ridicule because of their disorganized state of mind and quality of work. Talented people constantly review their actions and activities, and adopt, without hesitation, whatever changes or modifications they find necessary in them. They never have a fixated thinking. They know that those who wish to rise must always be ready to adopt new strategies in consonance with changing circumstances, and must make added efforts to bring about the desired improvements. This is the right way to manage. Those who can properly manage their time, efforts, resources, thoughts, and family relations, and deploy them in the right direction, can alone be expected to bear higher or bigger responsibilities.

The fourth and final step is leadership. This quality represents enthusiasm, courage and self-confidence. Ordinary people are normally found to be in a confused, hesitant, indecisive state of mind, and they lack courage and

confidence. They lack the strength to move ahead even for important and essential tasks. The most they can think of is following others who take initiative. Such people even after reaching a reasonable conclusion cannot follow the right path. Despite realizing that they are on the inappropriate side, they cannot take one step out of its boundary. Only those are considered great who have strong faith in that which is right, and who walk on alone, even though others do not support or accept them. This is like cream beginning to float on the top of milk once it is heated.

Railway engine moves alone. It runs on its own and pulls a long chain of coaches, pulling them rapidly towards a chosen destination along the track. So engine is considered more important than the coaches. It is valued much more. This is nothing but the channelization of energy in a proper direction. In talented individuals, this quality is found in abundance and is self-acquired. They do not sit waiting for other people's support; instead they move forward and binding others with their magnetic personality, force them to join along in their endeavours. This alone is the source of material and spiritual success.

Some scientific means and practices for talent enhancement
For talent refinement, it is necessary to simultaneously strengthen both brilliance and authenticity of personality. On one side, it is necessary to develop concentrated engrossment towards the goal, filled with emotionally charged enthusiasm and motivation. On the other side, it is required to bring into practice the readiness that binds together efforts with every moment of time. One needs to move beyond the boundary of narrow selfishness, so that by adopting the principle of simple living and high thinking,

whatever time, energy and resources get conserved could be applied to enhance noble qualities and to serve others. This is the process of enhancement of talent at the highest level.

Here talent must always be understood as an integrated development of idealistic intellect and emotions. Only talented people develop themselves into inspiring personalities and symbols of highest ideals, and not only bring glory to themselves but the whole era of their life-times turns golden. Now, the question is, just like a child is taught how to count using an abacus or taught how to walk using a walker, whether ordinary people can be directed towards the path to talent enhancement through some simple practices? The answer is, yes. People go to gymnasia to strengthen muscles and body parts. At gymnasia specific exercises and changes in dietary patterns are prescribed for this purpose. Similarly, there are a few *sadhana* techniques specified for talent refinement as well, which have been tested and found to be largely successful. A few of these techniques are listed below. These techniques have been either thoroughly proven at Brahmavarchas Research Institute at Haridwar or would be researched upon in the near future. Everyone can apply these freely.

1. Autosuggestion - The entire crux of mental transformation lies hidden in autosuggestion. One becomes, what one thinks. Messages through audio and video media can be used for autosuggestion.
2. Mirror- *sadhana* - This is a *Vedantic sadhana* to get a glimpse of the inner self, and for self-refinement. In this technique, by looking at one's image in a mirror again and again, presence of universal soul is first imagined and then experienced within the body. The signs of

talent refinement are also visualised in the body through the image.

3. Contemplation of colours – Contemplate and focus on relevant colours with closed eyes or through artificial means for 5-10 minutes.
4. *Pranakarshan pranayam* – Imagine an ebullience of prana all around in the form of a cloud and imagine sitting right in its middle. Feel the inflow of this prana with every breath and believe that it is getting established within ourselves and strengthening us.
5. *Suryabedhan pranayam* – Meditation at the time of sunrise to breathe in and hold the sun's vitality. Feel that flow of breath from the right nostril is entering the solar plexus (*surya chakra*) and stirring it.
6. Touch of magnet – Rub a magnet of ordinary strength all over the body in circular patterns. Water kept with magnet dipped in it for sometime, or electro-magnets can also be used.
7. Contemplation of great people – Contemplation of divine qualities of great people. Pictures can also be used for this purpose.
8. *Naad-yog* – Striking and activating inner energy centres using musical compositions from different musical instruments. This meditation can be done using audio media for 10-15 minutes every day.
9. Atonement – To atone for wrong deeds, good deeds must be carried out. Reduction of talent due to wrongdoings can be compensated by fasts like *Chandrayan* fast. This is a process of inner cleansing.
10. Using sprouted grains and herbal medicines – It is possible to enhance one's inner brilliance and intelligence by taking sprouted grains and millets, and herbs. These experiments are regularly carried out at

trail of destruction impacting more people than themselves. Power hungry materialists don't rest in peace and don't let others rest in peace.

Mother Nature does her best to provide the resources necessary for sustaining life and will continue to do so in future. But, what can be done about the lust of certain individuals who want to accumulate all the resources in the world for their benefit, a lust that is never satiated and keeps growing with every passing day? These individuals try everything they can think of to control natural resources and the world's riches. They try to subdue and silence anyone who stands up to oppose their ideology.

Clear moonlit nights are not meant to benefit any one particular person. Such nights are a visual treat to all. It has been this way in the past and will continue to be the same in future. If a naïve child believes otherwise, gets angry at himself and his parents, tries to kick the sky and throws a tantrum, then what can be said about that senseless pervert desire?

Nature's wealth is spread across all over the world in the form of living beings, plants and minerals. Our right over the use of plants and minerals is only limited to sustaining ourselves. Beyond that they should be left for other humans and life forms to sustain their lives. If everyone could follow this mantra of limited use of resources for self sustenance then world peace would not be such an elusive aim to achieve.

When children playing together share toys with each other, the whole group becomes joyful. Everyone gets along with

The final step on the stairs to inner development is enhancement of compassion that touches the emotional core. This is what is called inner-excellence. It is possible to serve other people only when compassion grows within. Practice of religious beliefs is also not possible without it. Aim of penance and all yogic practices is just that somehow one's sensitivity towards all living beings expands to such a level that it brings forth that inner divinity, which cannot resist giving all that belongs to one, to those who are needy. Sainly people on this earth are only those who are benevolent, whose inner urge is always to share with others.

Wherever there is a coordinated group of benevolent souls, that place gets denoted as heaven. Verily, simple, service-oriented and benevolent humans are divine beings who cast a great influence in their work fields and transform them into heaven or a contemporary edition of *Satyug*.

It is not enough to attain prosperity; it requires a lot of wisdom, alertness and acumen to sustain it and earn benefits by making the best use of it. Only those who have sensitive feelings and empathy understand the principles on the basis of which wealth and resources can be put to good use. In the present times, people have forgotten the importance of these sensitive emotions and are losing them by the day.

It is possible to earn a lot of wealth by solitary efforts, but it is not possible to consume it all alone. The gorge of desires and greed is so deep and wide that even wealth of Kuber and resources of Indra cannot fill it. Obsessive greed is like the enormous thirst of a desert, which cannot be quenched by the water of limited resources and wealth. Dissatisfaction stays as it was. The temptation of acquiring more and more furthers the desires just like putting fuel into a burning fire.

When the three great wrongs of burning desires, uncontrolled greed and obsessive egoism are rampantly consuming humanity like a giant alligator, the possibility of even survival of the human species is dim indeed. Tempestuous transgressions seen all around today give a feeling that we are sprinting fast towards complete decimation.

Building a dam to stop tremendous flow of a river and routing its waters methodically through canals into gardens and fields is a painstaking and difficult task indeed. But when capable people take a resolve and merge their efforts into creative endeavours, the results can be truly fascinating. All-pervasive darkness can be removed just by lighting a tiny lamp. So we can hope that when excellence rises in humanity, the environment which appears menacing and hopeless today would also change for the better.

Poet Tagore has said that if one wishes to do something good, then one must begin alone. In Gita also Lord has said – “Even when the whole world is sleeping in deep slumber, a yogi must, in contrast, gather courage to stay awake.” In pitched darkness, when a match stick takes courage to light up then the lamps accept its luminescence and light themselves up before it blows out.

Capability, proficiency and wealth are praised by everyone, but it must also be understood that the disorders pervading in these three areas only have created all the problems from which today's man and society are frantically trying to emerge out of. But greater than these three is the fourth power – sensitive feelings. When this power descends on a pure soul of a human being, it enraptures him. When it gets attached with his inner being, it turns him into a divine messenger. And then one by one, all the divine elements keep filling in him on this one basis.

To express the true meaning of transformation of era, it can be said that in the coming days, it would be necessary to defeat and replace crass selfishness by benevolent sensitivity and establish it firmly in the core of the inner beings of all humans.

We need to understand that only when inner beings of all are filled with the nectar of faith and sympathy towards others, can noble environment be created. One's mentality is just a slave of one's inner faith, and follows its instructions exactly like a maid does of her queen.

It is a proven fact that every great person had to let go of his conveniences and firmly restrain his fickle desires, and whatever was saved thus, he had donated at the feet of God who symbolizes the set of the best human values and qualities. They had to devote each and every bit of their capabilities for the benefit of all and for their own inner refinement. This alone is the price to be paid for divine grace and the high level of personality that develops due to this grace. This is what greatness means. Those who practically demonstrate this greatness are called divine beings or

messengers of divinity. Due to their tremendous efforts only, heavenly atmosphere is created and the whole world turns beautiful.

Faith of the inner being and divine consciousness, when these two combine together divine sensitivity sprouts, and develops and grows along with great joy. This is its true nature. Remembrance is possible by looking at picture of a dear one, but actual union is filled with so much joy that its experience is like discovering a spring of divine nectar. It leads a person through a complete transformation to a divine state.

This fact must be understood and explained to others a thousand times that state of the mind alone is the creator of all the circumstances. If the depraved state of circumstances is to be improved then it is essential that farsighted wisdom must be grown, developed and instilled deep in the mindsets of the people. Mindsets and thought processes have no independent identity. They are directed by desires, feelings and faith, and so to create idealistic and refined form of these it is essential to instil sensitive feelings and emotions in the inner being. This is the method by which any human being can turn into a *rishi*, a divine being.

Twenty-first century is a period to grow and bring forth sensitive emotions. We must play constructive role of faith-filled gardeners to green this neglected area. It is beyond doubt that *Nandanvana* of the heavens can be created right here on this earth.



Momentous Times of Change

Times had really changed towards the end of the twentieth century. At one time, emotions and feelings were so powerful that even the mud-idol of Dronacharya could bestow great skills of archery upon Ekalavya. Mira's Krishna would come running on her call to join in her dance. Gandhari had covered her eyes with a strip of cloth to be just like her blind husband, and this had filled her sight with so much power that one look at her son Duryodhana had made his body strong like solid metal. Blessings and curses used to work like precious gifts and fatal weapon. This was the magic of evolved emotions and sentiments. These were regarded very highly and were proven to perform time and again at every instance.

Today the physical world has gained utmost importance. Spirituality is not seen as relevant any more. Physical body, its sensual pleasures, and attaining wealth by hook or crook have become the goals of life. This is the age of materialism. Whatever can be seen or shown by tricksters is truth, whatever else that requires serious and deep search or whose results take time and patience to show are termed as false. Soul cannot be seen. Supreme Soul also cannot be seen as a living being, seated at a particular place, performing particular actions, so both of them have been described as non-existent.

Since physical sciences are based upon direct evidences, it believes only what can be experienced through physical means. Consciousness and faith were once considered as strength, but since they cannot be directly experienced like a bulb is seen to glow or a fan is seen to rotate when switched on, beliefs in these have been mocked at. What is not evident through sense perception cannot be accepted as true – this is the touchstone for judging truth in physical sciences and philosophy. One great advantage of adopting this changed thinking was that blind beliefs got rejected completely. However, the error that occurred was even human values, religious faiths, and idealism were termed unacceptable. As a result, the importance of disciplining oneself in accordance with human dignity is also getting lost by the day.

This is a terrible situation. Whatever means of conveniences and lifestyle products that science has created today, even if they had not been invented, present generation could have survived happily with the limited means just as previous generations had. *Rishis* and many great men have lived a tough life, but their physical or spiritual states were not unhappy or miserable. In fact, as compared to today's so-called rich and prosperous people, they lived a much more lively, peaceful, happy and meaningful lives. They used to create such a joyful atmosphere around them that it could be called as *Satyug*, which we yearn for so desperately today

When poison gets recognition as nectar, and when everyone looks so eager to attain it, then it becomes very difficult to bring about an attitudinal change. When losses are considered as gains, and the true gains become difficult to comprehend or are mistakenly taken as losses, then this inverted thinking is well-nigh impossible to set things right.

In earlier times, at least the beliefs were righteous. Steps taken forward used to be in the right direction. But today the situation has become totally opposite.

The question is, who is responsible for the terrible problems and undesirable developments taking place in all the fields of human life, and where does the solution to these problems lie? At a gross level, we may correctly say that materialistic thinking developed in the backdrop of evidential beliefs has denied the necessity and appropriateness of all moral and ethical values.

Personal experience of Pujya Gurudev in his own words:

“How must we test and know the truth and the facts? How can we be sure that refined spirituality can be useful to a person and to the whole world? Is it possible to live according to spiritual principles? If yes, then how? For this, I decided to devote my entire life to abide by the commands given by my guiding authority. I decided to try and test out the facts in the laboratory of my own being.

“I have found by studying, experiencing, experimenting and enquiring of specialists of the field that there are two aspects of spirituality – first, the refined personality of the *sadhak*, and second the level of the process of *sadhana*.

“A merger of three streams of *upasana* (worship), *sadhana* (self-refinement) and *aradhana* (self-less service) in life create a true human being. When one reaches this place of confluence of these three streams, there remains no possibility of entrance of faults, sins or gross desires. Gayatri is called *Tripada* (made up of three steps) and She became one

with me in the form of discretionative wisdom, sharp intelligence and unwavering faith, and made me feel that I have actually attained a human life that is described by scriptures and spiritual masters as 'rare for gods' and 'a vehicle for descent of divinity'.

“Spirituality is always associated with supernatural powers. Did I attain any? The answer is 'yes'. First task I took up was creation of era transforming literature. This poured out of me in such a great quantity and was translated into so many languages that its total weight can be compared to the weight of an average person. Each sentence of this literature makes every reader feel that it has been written after in-depth research, deep contemplation and personal realization.

“The second task was bringing together a large family of capable associates and supporters who could play appropriate roles in the new creative endeavours. This number was 5 lakhs earlier and has grown to 25 lakhs now.

“The third task was to make preparations for waging a war against ill-tendencies with well planned strategies. Thousands of '*Pragya Kendras*' have been established to promote benevolent tendencies. Continuous efforts are being made to keep increasing the creative activities taken up by these centres.”

Prophecy of Pujya Gurudev

“Shantikunj exists as my living body. So whoever relates with it would keep receiving great inspirations and guiding light in whose brilliance and energy important activities would keep progressing.

“Science would survive but its name would change from physical science to spiritual science. Accepting this basis (and the change of emphasis) all problems would get solved that seem extremely intractable and menacing today. All the requirements of humans, whose scarcity today has terrified, confused and vexed everyone, would be fulfilled by nature itself. In the next century there would be no wars, no outbreak of diseases, nor would there be any worries about lack of resources, which is happening today due to population explosion. The atmosphere of women-oriented 21st century would be such that it could be called as the combined action of the forces of Mothers Saraswati, Lakshmi and Kali. Education would not remain a means to earn bread only; instead its refined, new form would fulfil its responsibility of creating sharp, responsible, empathetic and talented human beings.

Divine consciousness that is immanent in subtle worlds, would spring forth and display itself extraordinarily, in proportion to the inner intensity of unfolding circumstances and would, with ease, bring out new changes and developments that could be called 'crusades of the spring season' or 'return of the golden era with a bright future'.



Golden Tips for Living a Purposeful Life

(Translation of Some Excerpts from
Poojya Gurudev's discourses on 'Jīvana Sādhanā')

Friends!

The refinement and sublimation of personality depends upon cultivation of virtuous qualities. All of you can shape your personality in a better way and transform it into a glorious one. Eminence and nobility of personality is an invaluable asset which leads to success in all domains of the physical (worldly) and spiritual life. Wealth, materialistic tools or support and cooperation of others alone is not sufficient for worthwhile achievements. These resources are useful and could be necessary, but above all this, the master key is sublimity of one's own personality. How to refine the talents? How to develop an elevated personality? How to endow it with virtuous qualities and potentials? This is the paramount question, the central focus of the "Art of Living". Finding its methodology and proceeding accordingly - is indeed like achieving at least half the goal towards a brilliant and fulfilling life.

From crudity to chiseled refinement:

Jīvan Sādhanā means - transmutation and enhancement of potentials, abilities and conduct by self-endeavor. The subtle mental imprints of the previous lives in the chain of eighty-four hundred thousands *yonis* (different life-forms) continue to influence one's tendencies in the human life as well. As a

result, in the crude state of human life, one's cravings, behavior and actions are often driven by beastly instincts and negative mental tendencies. Until uprooted and thrown out, these *kusanskāras* (evil impressions on the mind) hinder the refinement of personality. Elimination of these untoward, negative and pernicious instincts, habits and desires by untiring efforts and simultaneous cultivation of ennobling character and deeds is the real *sāadhanā* of human life. This *sāadhanā* is no less exacting than taming and training a wild animal and to engage it in constructive activities as per our will.

As crude metal from the mines is melted and refined in the fire before it could be processed to make shining ornaments, likewise the impurities of the *kusanskāras* need to be burnt out in the 'fire' of devout ascetic practices (*tapa*) of self-restraint and penance. The endeavors towards self-refinement are simultaneously accompanied by those of self-development through cultivation of noble qualities, upright conduct and character, values of human life and promotion of the worthy potentials and talents. This is how we can 'manufacture and design' the precious jewels from the 'gold-mine' of capabilities gifted to us by Nature. We should root out- from the field of our life - all the thorny weeds of evil tendencies and weaknesses of our nature and remold ourselves as civilized and cultured human beings.

True success possible only through single pointed *sāadhanā*:

Sāadhanā is the key to paranormal attainments and preeminent success in human life. *Jīvan-sāadhanā* should be an integral part of our lives. For this, we should introspect and analyze our thoughts, our conduct and our activities

impartially and thoroughly. We should also develop positive attitude and sincerely endeavor to uproot the infirmities, untoward and evil tendencies lying dormant within us. This process of constant self effort of gradual refinement and upliftment also implies conscious self-development, widening of outlook and altruistic involvement in the sorrows and joys of others. Self-development is achieved by substitution of selfishness by selflessness. This is what leads to supernormal attainments and awakening of divinity in the human heart.

Positive transformation of attitude:

The corner stone of overall self-transformation is transformation of the attitude. Change your outlook towards yourself; think and feel yourself not as the gross body, the immortal soul, for which this life and the body is only a sojourn in the infinite journey. You are born for the self-realization, for enlightenment, unbounded spiritual progress. No doubt, you should take care of healthy sustenance of the body. But don't confine the goal of your life only to blindly pursue after the possession of its comforts and pleasures. Your attitude should be - "eating to survive" and not "surviving to eat"; take proper care of the body as an instrument for the optimum use of the faculties of your sense organs and the mind. Change your views and behavior on the personal, familial and social fronts of life accordingly. Once you turn your attention inward and look at yourself as the soul, you will find marvellous solutions to all your problems and worries; the door of immense joy and progress will be wide open before you.

True devotion:

Life is a precious gift. Don't let worldly allurements and attachments overpower and overshadow the beatitude and sublimity of your real self and the pristine dignity of your life. Look at the life of Goswami Tulsidas, for example! When he was blindly driven by sensual attractions and attachments, he received nothing but disdain, scorn and agony. But once his inner self was lit by the light of devotion to God, the same man (Rambola) became the great, venerable saint Tulsidas - the author of the holy Ramcharit Manas of immortal glory! But see..., his devotion was not like ours...; we chant the mantras, rotate the rosary, but our minds remain restive and unstable - roving around our tensions, desires, and what not. His was a total self-surrender. Nothing mattered to him except the devotion to Lord Ram. Such was the potency of his inner fervor for his Deity that it could compel Lord Ram Himself to appear before him and bless him in His Embodied Form.

Fight the Mahabharata within yourself:

Mahabharata is said to be the greatest war ever fought on this earth. Friends! You should know that the first step towards spiritual upliftment is to fight this gigantic war yourself in the battlefield of your own psyche, to wipe out its accumulated vices and tendencies. Our lives remain enslaved to the insane appetites and tendencies of the mind until and unless we are able to win this perpetual war against hostile hordes of Kauravas entrenched within us. Winning this war means attaining ultimate victory; becoming omnipotent. Those who conquer their minds are called *manaswi*. Success lies at their feet; they are the ones

who become truly great personalities, saints, divine beings. If you care and aspire for elevation to higher domains in life, join the great battle against the evils lodged within you. The first step towards triumph in this battle is the adoption of the principle of "simple living and high thinking".

Rise and march towards higher goals:

If you adopt the principle of "simple living and high thinking" you would soon start attaining rapid progress in life. Simplicity of life-style will automatically eliminate your sense of scarcity. This together with the positive and constructive transformation of your thinking and feelings will enable you to make constructive use of whatever resources you have. You would be happier with the same set of tools, facilities and resources you had earlier. Not only that, by prudent use of your potentials you will also be able to help others. Even if you are not able to go out and work for social service or offer visible help to others, you must keep your thoughts open for that; think good, think high; think like the great, the wise. Your imaginations, your aspirations must now be directed towards better, brighter and nobler objectives.

Leave the slippery path of decline; come out of the hell and look at beauty of the heaven; live for ultimate salvation. Salvation implies -- emancipation from all evils, sensual attractions, selfish attachments, illusions and sufferings. Moving towards the heaven (divine paradise) means -- pursuing those ideals and principles which bestow everlasting peace, unalloyed joy, pure knowledge and soul-contentment. Start bringing about the needed change

in your thinking, living, behavior, actions from this very moment, so that you could march ahead towards the attainment of the preeminent goal of life.



Mahakaal (Time Spirit) is Ushering in New Era

Corruption spreads like an infectious disease and begins to grow like a wild creeper. In spite of not having its own roots, this creeper within no time spreads all over the tree. Similarly small insects, living on a plant keep multiplying without any help from outside and eventually destroy it.

Evil mindset and corrupt behavior has become widely prevalent these days. Earth's gravity pulls everything downwards. Water naturally flows downhill. Evilness is very similar. It always follows the downward path of dishonesty and destruction. On the other hand, rising up requires extraordinary effort and hard work.

In the past two thousand years, injustice and corruption have crossed all limits. The powerful have exploited and oppressed the powerless in every possible way. The era of feudalism has been a dark era. During this period the oppressed have suffered silently and tolerated all the injustice inflicted on them.

When the evil-minded don't give up their misdeeds and the oppressed, out of fear and cowardice, take everything lying down, the demonic powers flourish. And then the wrath of the Almighty flares up into action. While injustice prevails everywhere it is the duty of the oppressed to collectively oppose it without bothering about the consequences. To let

go the evil doers in the name of forgiveness is not a virtue but a weakness and a vice.

When humans don't do what they ought to be doing, God takes charge to set things right. He incarnates and holds the leash in his own hands to restore the balance and establish the rule of justice and equity.

Over the past two centuries, the politicians, the preachers, the priests, the financiers and the artists have used every trick in the cheat books to exploit the masses. As a result, injustice has prevailed. This has shaken the very foundations of society. If things continue the way they are, the day is not far when the very existence of humanity as species will be in danger.

Times are changing and the rays of hope are emerging too. In this era of globalization, an environment is being created that would compel human beings man to learn to tread the path of peace and harmony, perform their duties and follow the path of Dharma (righteousness). In the past the transformative process had been slow - at snail's speed - but this time it is happening like a storm. More changes than what have taken place over the last two centuries would now occur in less than a hundred years. The new century will see revolutionary changes for the better for all humanity.

Mission of Gurudev in his own words

“Eighty golden years of this life have passed by. An important chapter of vibrant and stunning results, that have been a lifeline for many, is coming to an end. An indepth analysis of the past reveals that what has been achieved is

something that I can be proud of and feel delighted about. Whatever task was assigned to me and for what I had been sent, kept moving in an orderly fashion and kept getting completed with showers of love and affection. It can be considered worth feeling satisfied about. I got abundant opportunities for laying the seeds of change, nurturing them and eventually guarding the produce. It has surely been a great gift of God.

“The first chapter of directing the transformation through this life is now complete. This was the visible aspect. Whoever saw what has been accomplished has described it as a plain adoption of the principle of 'as you sow, so shall you reap'. The seeds of right thoughts that were sown in the social field during the life of this director of change, have sprouted and grown into a big garden. Through my life I have demonstrated that same principles are worth adoption by anyone and everyone. To tread this path is easy and enjoyable.

“Whatever could be performed with my body under the guidance of the Invisible Force is there for everyone to see. Cleansing of the soul through *Sadhana*, creation of all the literature (*Yug Sahitya*), forming the organization of millions, development of capable volunteers, chiseling of the social workers, laying the foundation stone of change, conducting of a thought revolution and many other such unparalleled tasks have been experienced by many. This is all a small introduction of all the activities that could be performed through this body. Whatever other activities were carried out that are not currently known to my soulkins (*Parijans*) will be known to them in times to come.

“Now begins the next chapter. What will happen now will be more important and valuable. Those acquainted with the matters of the soul (*Adhyatma Vigyani*) keep telling about the existence of the sublime beyond the physical existence. It has been described to be many times more powerful than the physical body. That is what will now be used during the next century. This chapter has begun on Vasant Parva, 1990 and will continue till 2099.

“The causal body is very powerful. Its field of influence is bigger too. The causal body is capable of effectively dealing with hurdles of the invisible world. In the 21st century, it will be required to stand up against many eventualities and put such extraordinary efforts as are not possible by the physical body or even the subtle body. But, by associating with *Brahmi Chetna* (super-consciousness), the causal body could put into practice all such tasks that may be considered amazing and supernatural.

“In these times of change of the era (*Yug Parivartan*), the facilities that will be provided to accomplish this task of change will originate in the invisible world. The visible actions will have their roots in the invisible world. Whatever has to be done shall be done by the sublime body in close association with *Brahmi Chetna*. Similar transformations, as have been seen in the past, will continue to be brought about but it will not be apparent as to who is driving them and how. Since the mistakes of the past two thousand years have to be remedied in one hundred years, the refinement process will also be at its peak.”



Many problems - One solution

As we move at a feverish pace into the 21st century, there are a few things that we need to do to ensure a bright future for ourselves. We have to create new opportunities and analyze our shortcomings. We also have to endeavor to overcome our weaknesses. We need to brainstorm new ideas to tackle the challenges that are facing us today and require our immediate attention.

There are several reasons why we need to create new avenues and opportunities in India. Firstly, nearly half of our population is not as productive as it can be, either spending entire days doing nothing productive or passing entire days engaged in household routines. Their income level is not at par with other sections of society and they are not utilizing their capabilities in any creative endeavor.

Second reason is the uncontrolled population explosion. Two thousand years ago the population of earth was roughly 300 million (3 *crores*). Currently, it is nearly 7 billion which is nearly 23 times that number. The resources that were available for 1 person then now have to be shared by 23 people.

Extravagance is at an all-time high. People are wasting money on narcotics, unnecessary fashion items, expensive jewelry, and expensive weddings for showing off in society. Everyone realizes how much hard earned money is squandered in these activities. Expensive beautification not

only drills a hole in the pocket but also leads to indecent portrayal of women in our society.

Another problem prevalent in Indian society is illiteracy. Only some part of this problem is addressed by schools and colleges. Learning is limited to reading/writing and doing basic calculations. This is not enough and more needs to be done. A whole new approach towards education needs to be formulated that can fill the void left by the current education system.

If we look at the global challenges facing us, there are some which seem well nigh insurmountable. Scientists and thinkers from all over the world are trying to tackle such issues with little success.

The biggest one among these is pollution, which is destroying the biosphere of our planet. Industries and automobiles are poisoning the air at an ever increasing rate. Pollution is countered with trees and vegetation, but even those are cut mercilessly. This increases the risk of fertile lands becoming barren, making them deserts. It also increases the likelihood of seasonal imbalances in rainfall because of the absence of trees. Such occurrences have far-reaching negative effects on the overall weather pattern.

Industries and transportation are consuming crude oil and coal at exorbitant rates. The insatiable demand for fuel has lead to ever-increasing extraction and exploration, sometimes in very delicate ecological environments. Scientists fear that these fuels are limited in supply and will be depleted sooner than estimated. How will the industries

survive without this supply is a question that has to be answered in the near future?

There is a new business that has taken birth in the last century – war. Twentieth century saw two world wars and countless localized wars. Thousands of people died, and whole towns were annihilated in these wars. Apart from the loss of lives, the wastage of money, brain power and resources on these wars is unaccounted for. If all those resources were used in construction instead of destruction then our society would have been far more advanced today.

The disparities between the rich and the poor are approaching worrisome proportions. The poor are becoming poorer and the rich are becoming richer. Politicians and businessmen are hand-in-glove in this lust for power and money. Various nefarious designs based on language, region, caste, religion, ideology etc. are created to divide people and rule over them. This poison has affected the whole country and is threatening the very fabric of our society.

The impact of these changes in our surroundings has started showing up in our health as well. The physical and mental health of people is deteriorating at an ever increasing rate. The current medical care infrastructure is already inefficient and inadequate and it is getting worse every day. In the near future, it is going to be a big challenge to stay healthy.

Materialism has had a deeply negative impact on people's faith in high ideals. People want to achieve materialistic pleasures at any cost. The tales about dignity of human life

can be heard but rarely seen or practiced. The relationship between God and devotee has been distorted. All we see around us is lies, deceit and hatred getting peddled around in the name of religion. When thoughtful men ponder on this problem they get disheartened by the current situation. Clouds of doubt are cast over the ideal of creating a bright future for ourselves.

A common man can lead a contented and happy life in organized farms and villages. This can happen by coexisting with nature and taking only what is required for sustenance. Our earlier generations lived tension-free cultured life like this for ages. They had access to most of their needs and created everything of need themselves. There was no problem of pollution and the exodus to cities from villages was almost non-existent. The villages were not poor, backward or deserted and cities did not have the problems of pollution, over-population and crime. If we could return to that lifestyle, these modern day ailments can be cured in no time.

The blind race of today's materialistic society can be stopped by following the principle of 'Simple living, high thinking'. The focus has to be on gaining wisdom through education, preserving our rich cultural heritage and leading a life of dignity rather than blindly aping the practices of the western world. What works for them does not necessarily work for us.

The darkness that has engulfed us can be eradicated when people start following the principles of - *samajhdari* (wisdom), *imandari* (honesty), *jimmedari* (responsibility), and *bahaduri* (courage).

All the problems can be solved just by these steps - change your thinking, be considerate towards others' needs, enhance your persona with self-control and have courage to uphold your values in work. If we follow these steps then all the problems, which look like demons that Lord Rama fought against in Ramayana, will vanish. In *satyug* era, society did not have the resources and skills, which it has at its disposal today. If people really made an effort to lead a noble life and follow the principles listed above, then they would experience the advent of *satyug* and also establish heaven on this earth. To accomplish all this, there is a dire need for a people's movement (*maha kranti*) to make this a reality. It has already taken birth and needs to be adopted and nurtured by everyone. We need to acknowledge this force, whether we call this '*Yug Parivartan*' (change of an era) or '*ikkiswin sadi ujjwal bhavishya*' (Bright future in twenty-first century). We have to start our efforts today and make sincere attempts to accomplish this task. Such a huge endeavor is not a brainchild of a human being, but the plan of *Mahakaal* (Time Spirit)



State of Mind Determines the Quality of Life

From the beginning of time there have been two schools of thought about achieving happiness and progress. One believes that abundance of objects of desire and comforts brings true happiness to an individual and are real indicators of progress; the other believes that it's the individual's state of mind which is responsible for his circumstances which entails using the available resources wisely and undertaking virtuous deeds with noble intentions. If the individual is not in the right state of mind abundance of desirable objects cannot bring peace to him.

The first school of thought believes that more resources an individual has, the more happiness he will get. If an individual has excess money then he can use that to exercise power and even snatch a poor, defenseless individual's money to fill his own coffers.

The latter school of thought believes that if an individual puts an effort to control his wavering mind then he can never have any shortage of means of livelihood. Even if a dire situation arises, the good qualities of self-control, compassion, contentment will help an individual gain control of the situation.

Both schools of thought have their own reasoning and arguments. These thoughts have been practiced from the

beginning of time. Most people choose to be on either side of the argument. There has never been a time in history when people collectively believed in one thought. The stubbornness in following a school of thought sometimes leads to conflicts between the followers. These conflicts were historically known as '*dev-asur sangram*' or the gods versus demons battles.

The belief that material wealth is everything has been conventionally held by demons. It asserts that empathy is unnecessary and believes that only what is tangible is reality. Gods placed more importance on the empathy and spirituality and considered preoccupation with material objects as a negative trait. Philosophically, these belief systems are known as materialism and spiritualism respectively.

Followers of both schools of thoughts have historically been rigid in their belief system. Gods could still be persuaded to compromise but demons could never rise above quarrels and reach a consensus. Demons were not only preoccupied in quarrels with the gods but also with each other. Demons didn't realize that any success achieved through immoral means does not satiate the desire for more, and the fight to get the biggest portion of the loot rages on and on.

If only people had the wisdom to share the resources that are available abundantly in nature, they could use just the portion they need and leave the rest to be shared by others, thereby eliminating the need for conflict. People who consider themselves rich and resourceful often commit more imprudent deeds than people who are not rich and resourceful. When these powerful people fight, they leave a

trail of destruction impacting more people than themselves. Power hungry materialists don't rest in peace and don't let others rest in peace.

Mother Nature does her best to provide the resources necessary for sustaining life and will continue to do so in future. But, what can be done about the lust of certain individuals who want to accumulate all the resources in the world for their benefit, a lust that is never satiated and keeps growing with every passing day? These individuals try everything they can think of to control natural resources and the world's riches. They try to subdue and silence anyone who stands up to oppose their ideology.

Clear moonlit nights are not meant to benefit any one particular person. Such nights are a visual treat to all. It has been this way in the past and will continue to be the same in future. If a naïve child believes otherwise, gets angry at himself and his parents, tries to kick the sky and throws a tantrum, then what can be said about that senseless pervert desire?

Nature's wealth is spread across all over the world in the form of living beings, plants and minerals. Our right over the use of plants and minerals is only limited to sustaining ourselves. Beyond that they should be left for other humans and life forms to sustain their lives. If everyone could follow this mantra of limited use of resources for self sustenance then world peace would not be such an elusive aim to achieve.

When children playing together share toys with each other, the whole group becomes joyful. Everyone gets along with

each other and an atmosphere of happiness prevails. If they play selfishly and fight each other for the toys then not only will they create enmity amongst each other but also they will incur punishment from their parents.

We should not act like ill-mannered children. Our behavior should reflect the following four tenets- *samajhdari* (wisdom), *imandari* (honesty), *jimmedari* (responsibility), & *bahaduri* (courage). Our natural resources should be distributed equally and used judiciously for preserving the delicate balance of nature. One's decency lies in self-discipline. Keep yourself disciplined when consuming resources from Mother Earth and be considerate towards the needs of others. In this lies the dignity of human life.

One of the biggest problems today is the degradation of human conscience. We are interested in personal achievements and not in progress of the society in which we live. We have to rectify this self-centered attitude. Contribution towards societal development will lay the foundations for a bright future.

In the future, people will not accept their present unfavorable circumstances and quietly suffer. Everybody will aspire to a better life. They will gain inspiration from other's success and hard work and apply that to their own betterment.

There is an old saying that a man is defined by his surroundings. But this is not true in present day's context. Today, anybody who has self confidence, determination and talent can succeed in most challenging circumstances.

Man is often compared to a God who has strayed from his path and has forgotten his good qualities. Every individual has inherent good qualities. All that is required to achieve enlightenment is to get back on track and have the wisdom to continue on the path of righteousness. An enlightened individual can create a bright future for himself and also for fellow human beings. One does not need to be rich and powerful to do that. Swami Vivekananda, Shabari, Meera and many others have demonstrated it throughout history. These enlightened individuals are still a source of inspiration for all of us.

Fortune favors the brave. Good students usually get scholarship in the same way that hard working individuals get fortuitous support from others. Individuals who do not work hard blame their luck, planetary positions in their horoscope or make other excuses. As the saying goes, "Rolling stones gather no moss". Similarly, nothing can stop a hard working, determined individual from achieving his goals. Holy Ganga exemplifies this with her fierce determination and nothing can stop her from reaching the ocean.

Ultimately, it is mental disposition of an individual which is responsible for his current state. If the temperament of an individual is not shaped by noble thoughts then his situation will not improve and the adversities will keep increasing. Whether our problems are solved today or thousand years hence, the solution will be possible only when we throw out the undesirable traits from the deepest core of mind and focus our efforts on turning the tide of time in our favor.



Sanjeevini Vidya – The Noble Art of Living

The warmth of fire can be easily felt in its vicinity. The fragrance of flowers also spreads in the surrounding atmosphere. The sacred current of Ganga goes far and wide to quench the thirst of millions. Similar is the case of *Vidya* (knowledge). Wherever it exists, it removes the darkness of ignorance and spreads the light of enlightenment like the sun rays dispelling the darkness on earth.

While expressing the significance of *Vidya*, the scriptures say – '*Vidyayamritamashnute; sa vidya ya vimuktaye; Vidya dadati vinayam;*' etc. That is, *Vidya* is an art which makes a person imbibe the noble virtues in his / her thoughts, deeds and character. This is also called *Sanjeevini Vidya*. The literal meaning of *Sanjeevini* is rejuvenating. Its implication here is that the life of a person, who learns this *Vidya*, gets rejuvenated. Some scholars also call it the noble art of living. All the elements of peace, progress and prosperity are inherent in it. Its absence leads neither to material progress nor to spiritual upliftment.

The benefits of *Vidya* are self-evident. Prudence is awakened with its help. Learning of this *Vidya* refines one's personality and improves his genius. Even if the prosperity of a person is limited, the nobility increases to such a height that he / she may be called a godly person. The reformers and saviors belong to this category. As the boons of self-satisfaction,

social-respect and divine blessings, accrued through this *Vidya*, are uncommon; an average person does not pay attention to achieve them. They are more attracted to *Shiksha* (education).

Shiksha, being the main recourse for earning a livelihood, is becoming popular day by day. The shops selling it are mushrooming in every nook and corner. A large number of teachers are also recruited for this purpose. There is no dearth of students too. Very often they don't even get the admission. The parents expect that their wards will get lucrative jobs after completing a specific course; but get frustrated when they don't get any job / work even after getting good grades. More or less people are feeling that the present system of education is inadequate.

In order to tackle this inadequacy and make progress in the right direction, *Vidya* should be integrated with *Shiksha*. Considering the enormity of the problem, we will have to gather huge resources for this purpose. It is not only a question of some region or country; this is required for the entire world. In fact, majority of present-day problems have arisen because of the lack of *Vidya* in peoples' lives. *Rigveda* (1/36/14) advises us to pray -

*Uardhvo naḥ pāhyamhaso ni ketunā viśvaṁ samatrinam dah
Kṛdhī na urdhvāñcharathāya jīvase vidā deveṣu no duvaḥ.*

Meaning: O Fire-God! You are the most exalted. Save us from sinning by the light of knowledge. Burn to ashes all our selfishness. Endow us with excellence for progress and happy life. Make us worthy of honor by the gods.

In fact, the refinement and sublimation of personality depends upon cultivation of virtuous qualities. Eminence and nobility of personality is an invaluable asset which leads to success in all domains of materialistic as well as spiritual life. Wealth, materialistic tools or support and cooperation of others alone is not sufficient for worthwhile achievements. These resources are useful and could be necessary, but above all this, the master key is sublimity of one's own personality. How to refine the talents? How to develop an elevated personality? How to endow it with virtuous qualities and potentials? This is the paramount question, the central focus of the "The Noble Art of Living". Finding its methodology and proceeding accordingly - is indeed like achieving at least half the goal towards a brilliant and fulfilling life. The integration of *Vidya* with *Shiskha* (the present system of education) can meet this need effectively.



Twenty-first will be the Women's Century

The Omnipotent, Primordial Power (*Adiśakti*), which is the genesis of entire creation, manifestation of Nature, and expression of life-force, is revered and referred as the "Mother Supreme". If the mother-power had not bestowed her unbounded grace on the beings, there would have been no existence of any creature in this universe. The initial state of an embryo is subtle like a microscopic molecule. It is only the mother's life-force and the nourishment supplied in the womb through her blood that enables development of the foetus. It's the mother who bears the labour pains to bring the child out in the world. An infant is not able to do anything on his own. Again it is the mother who provides protection and support every moment with the warmth of her affectionate care, breast-feeds the infant and helps his survival and growth at every step. If woman in the form of mother, with her boons of unbounded love and unconditional care in enormous forms had not been there, survival of not only the humans but also of other beings too would not have been possible in this world. That is why she is adored like the divine power that bestows and nurtures life.

The Omnipotent, Supreme Divine, Eternal Consciousness Force is also worshipped as a Mother – *Vedmata* (Mother of the Holy Vedas), *Devamata* (Mother of gods), and *Vishwamata* (Mother of this entire cosmos). Worship of

motherhood is, in fact, the worship of the virtues of womanhood. The Indian Culture recognises and respects the virtues of womanhood by symbolising God in woman-form: Goddesses Gayatri and Savitri as the Genesis, Evolutionary Forces and Divine Energies of *Gyāna Chetanā* and Goddesses Saraswati, Lakshmi, and Kali as those of *Vigyāna Chetanā*.

All the divine manifestations worshipped in Indian Culture also refer to the woman form first: Lakshmi-Narayan, Uma-Mahesh, Shachi-Purandhar, Sita-Ram, Radhe-Shyam, etc; in all the divine couples the name of goddess always appears before that of god. Woman as mother is the origin of human forms too. A child's body is a part of the mother's body; his nature also is influenced predominantly by her psychology, conduct and training. Recognizing this prime role of women and superiority of their emotional sensitivity, caring nature, compassion, love, religious faith, sacrifice and service, etc, the title of "*devi*" (literal meaning "goddess") is respectfully prefixed before their names.

Change is the law of Nature – so it happened with the observance of values of Indian Culture. The medieval period of autocratic tyrannical emperors, social downfall and anarchy of religion brought steep cultural devolution too. The social system, life-style and familial values of the masses also suffered the consequences of this drastic decline and fall and the esteemed status of women got ruined. Her emotional softness, forgiveness, and sensitivity, were regarded as her weakness. In those days of the blind rule of 'might is right', this better-half of the society was turned into 'weaker and exploited half'. Woman's beauty and delicacy was exploited and man began to treat her no more than a

servant, a dependent, an erotic showpiece, a commodity of his pleasure and what not. The respect for womanhood got distorted into carnal lust and scorn. Her glory was maligned like charring the precious *kalpvrakṣā* into coal.

The cruelty of medieval times attacked her potentials as well and worsened her status for many-many generations. Her status was that of a semi-human: between animal and human. She was captured in the darkness of veil, practically imprisoned inside the walls of the house like a bird in the cage and was thus thrown in the intractable well of ignorance and infirmity. This was the age when the insane custom of dowry began, as the groom's side used to 'oblige' the bride's family by taking their 'burden' away. Birth of a baby girl was regarded as a curse and that of a baby boy was no less than a blessing of fortune or showering of jewels upon the family. The upbringing of the male and female children was also discriminative. Girls were not sent to school, no one would care of their comforts, whereas best possible arrangements were made for the boys in the family. In most families, there used to be discrimination even in the quality of food given to the boys and the girls. How would a girl develop when she was looked down upon even by her parents? Her marriage would be fixed at an early age. She would go to the in-laws' home to serve like a bonded labour, an unpaid cook, an unpaid home-maker, and a free object of carnal pleasures for her husband. From childhood the boys used to see the secondary status of their mothers and sisters, so they would consider all women in the society as inferior to men. The decline of medieval age thus continued for long; it's a pity that it still persists in many parts of the Indian society and several other parts of the world.

Human civilization has evolved gradually with intellectual and scientific evolution over the past few centuries. Global recognition of freedom and adoption of democratic system have also taken a leap. But the transformation has not been so clear and elevating on the socio-cultural fronts. Nevertheless, unfolding of the new millennium has shown a silver-line of new hopes.

21st Century has been prophesied by the seers and savants to be the century of natural revolutionary changes. Twelve preceding years are described as the phase of transition between two eras. The system of transcendental world is preparing for epochal changes and ambitious plans to usher in the bright era that would herald the dawn of the "Age of Truth" This would mean renaissance of the culture of *Rishis* (Vedic Sages) - the culture of divine values, the culture that carves great personalities, the culture of integrity, benevolence and progress with peace and happiness for all beings. It's going to be the dawn of a brilliant phase; before it there will be transformations at the individual, social as well as global levels. Whether one reads the writing on the wall and prepares for it well in advance or is compelled by Nature and circumstances to do so is a different issue, but sooner or later, the grand change is inevitable. A major and essential revolution in this sequel would be the re-assertion of the glory of womanhood and dignity of women.

Onset of autumn is naturally accompanied by greenery. The season of spring is not possible without the blooming of pretty flowers in the gardens. Then how is it possible that women, the prime creation of Nature, the source of all goodwill in human life, would remain downtrodden in the bright era? Awakening of generosity, love and compassion

in human hearts are predicted as hallmarks of the 21st Century. This itself affirms that the 21st Century is going to be the 'Century of Women'. It would commence with thorough acknowledgment and respect of immense contributions of women; it would advance with empowerment of their potentials. Their progress, as destined by the invisible Creator, is certainly going to reach sky-heights in the new age.

Mahākāla – the Supreme Time Spirit has, as realized by the sages, confidently predicted the dawn of the era of justice and equality for all. Lives of the downtrodden, the neglected or suppressed ones would no longer be the same. They would all rise high and be the dignified partakers in making of a happy and progressive world. Mentality of the masses cannot remain the same in the new world order. Hurricanes and floods uproot the mighty trees, wipe out established colonies, then how can things remain standstill against the epochal tornado of the Time-Spirit?

The wave of change in women's status would surge forward with reformation on several fronts. The first and foremost reformation would be in the field of education. Education of girl child has been encouraged by the Governments of India and other developing countries, in several respects through free and compulsory education schemes, etc, over the past couple of decades. The social awareness about its importance would gain momentum with the support of social organizations and also with restructuring of the school education modules. Improved education system would not be confined to bookish knowledge or education for doing office-jobs, professional careers, etc; rather, it would fulfil the need of holistic training in home-management, social

development and self-reliance. Most importantly, men in the family would also realize that they are the bigger loser by preventing the development of their better-halves. Proper education, sound health and mental peace of mothers are vital for proper development of children and happiness of the family. Husbands and fathers will also have to bear their share of familial and household responsibilities. Mutual respect, love and friendly cooperation of husband and wife lay the foundation of stout edifice of a happy and prosperous family. Such families contribute to the making of progressive society and nation.

Yug-chetanā (call of the new era expressed through the voice of visionaries) has already declared the equality of man and woman from social and religious platforms. Equality means both have equal rights to live with dignity, refine their talents/potentials, and grow; it also means that both share equal responsibility towards welfare of the family, society and the nation as a whole. The call of the hour has inspired many to educate their daughters and sisters. However, still a lot more needs to be done towards educating the under-privileged girls and housewives. Educated women volunteers have to be motivated and encouraged to teach and train the needy women in their localities. Personal contacts, group activities, weekly meetings, setting up of suitable class-rooms and libraries, etc should be worked out for this purpose as per mutual convenience of the students and the volunteer teachers. The format of courses should be more like interactive workshops. It should cater to the need of literacy, teaching and self-study of texts and practical training that helps better home management, confidence building and overall personality development.

The reformative and constructive projects of Yug Nirman Yojna taken up by the Gayatri Pariwar incorporate the above. Towards this, Shantikunj, Haridwar provides the necessary guidance and also runs training programmes of one to three months duration throughout the year. This unique institute also holds regular *sādhana*-sessions for spiritual refinement of boys and girls, men and women from all walks of society. No fee is charged for any course. The movement of awakening and upliftment of women (*Nari Jagaran Abhiyan*), inspired by the founding father of Gayatri Pariwar several decades ago, has also set live examples of eradication of social backwardness and rigid customs through religious platform. Most remarkable of these, especially in the Indian context, is ever-increasing propagation of ideal marriages to eradicate the social-evils like dowry and extravagant marriages functions. Among other notable contributions is mass-spreading of Indian cultural values and religious sacraments in scientific light to uproot blind customs and beliefs, including those that hinder the progress of girls/women, in the name of religion.

Those desirous of arranging ideal marriages or any other sacrament signified in Indian Culture may contact Shantikunj, Haridwar or any local branch of All World Gayatri Pariwar, Haridwar (www.awgp.org). Those who feel motivated to offer their volunteer services to take up any of the reformative and constructive projects of women empowerment and social upliftment are most welcome here to avail essential guidance and training. They may send applications through email or post (shantikunj@awgp.org; or to Incharge, Shikshan-Prashikshan Vibhag, Shantikunj, Haridwar: 249411, Uttarakhand, India).

Notes:

1. *Gyāna Chetanā*: Eternal Consciousness Force that makes possible the generation, cognition, expression and expansion of pure knowledge; Enlightened wisdom.
2. *Vigyāna Chetanā*: Eternal Consciousness Force that makes possible manifestation of pure knowledge in the perceivable world; that enables perception and use of knowledge for cultural civilization and materialistic development.
3. *Kalpvrakśa*: (referred in the scriptures as) A Celestial tree that fulfils all desires expressed under its shadow.



Life is passing moment by moment; but neither we understand its dignity nor are we able to think of its proper utilization to get some worthwhile achievements. A man takes birth, grows in a routine manner, meeting the needs of animal urges and sustenance of life and ultimately dies. There are hardly any moments when it is thought that human life is a supreme gift of God. It has been given for some superior purpose – that of achieving perfection from the imperfect state; getting rid of animal traits and augmenting the noble traits. One who is able to do it becomes a great man – a person who is honoured – whose virtues are worth emulation. Only such people achieve the bliss of a fulfilling life.

Great accomplishments are attained only by the *sadhana* of Life-Deity. The case is akin to the musk deer who runs after the fragrance which is already in his navel. External search only results in tiredness and irritation. One gets peace only when one realizes that the fount of peace and happiness is within. The plan of searching God elsewhere is futile. He is not confined to some particular space or time. He is also not found in the physical form. If He is to be found in the nearest place, it is one's own heart.

The Teacher of the Gita considers God to be contained in one's faith; whatever is one's faith, He manifests accordingly.

The same is true for the self. A person is what he thinks himself to be. If he considers himself to be inferior, his personality is moulded accordingly. But if he has established greatness within, his virtues are bound to find expression in his life.

There is a universal principle of *Siddhi* (Supernormal accomplishment) through *Sadhana* (focused endeavor). But the question is whose *sadhana* should be done? The correct answer to this question is: Consider Life itself to be the Deity - the object of *Sadhana*. The same question was asked by the seer - '*Kasmai devay havisha vidhem?*' (Meaning: Which deity should be offered oblations?) Again the right answer to it was given as '*Aatmadev*' (The Self - The Life-Deity). The import of this discussion is that in order to attain the awakened state, it is essential to refine the self; that is, one should prove worthy in terms of thought, character and deed. The flowers and fruits do not come from outside the tree; the roots suck water and nutrients from the soil. Thus the roots make the tree grow and also make it bear flowers and fruits. Similarly the roots are within us, which affect the whole personality. If they are sucking the vitality of noble traits, they are sure to make the tree of life bear fruits of *Riddhis* and *Siddhis* - that is material as well as spiritual boons. No one can achieve anything without proving one's worthiness. Even God will not give on mere begging. It has been rightly said - God helps those who help themselves. Self-refinement is the only highway to reach the goal of self-realization.

A three-pronged approach has to be adopted to proceed onto the path of self-realization. It consists of (i) *Upasana*, (ii) *Sadhana* and (iii) *Aradhana*. These terms have been explained

as follows. The literal meaning of *Upasana* is - 'sitting near' But near whom? Near God. But God is formless. For the beginners, some idol or figure is chosen to meditate upon; and an intimacy in the heart is established with that idol or figure considering it to be an aggregate of noble virtues. By contemplating those virtues are also established within the self. This is true devotion - becoming one with God (imbibing His noble qualities).

The second step is *Sadhana*; its full name is *Jivan Sadhana*. It can also be called - disciplining the self. *Upasana* inspires virtuous thoughts and they have to be put into practice by *Sadhana*. Herein one has to control one's intake of food and way of life, performing faithfully one's duties, eradication of evil tendencies, augmentation of virtuous traits, etc. Thus controlled, disciplined, and well-organized way of life is called *Jivan Sadhana*.

The third step is *Aradhana*, which means 'social service'. Considering this world to be the physical form of God (as He is omnipresent), serving the creatures living in this world selflessly is considered *Aradhana*. A human being, being a social creature, owes to the society for his / her growth and hence in order to repay it he / she must serve it in some way or the other.

Jivan Sadhana, if done properly, is like a cash transaction. There are two immediate benefits: (i) the person gets rid of the accumulated harmful animal traits; and (ii) he / she finds the right path for progress (material as well as spiritual).

A simple yet effective procedure, called '*Pragyayog*' to accomplish the above objective is given here, in short, as follows. It is a *Sadhana* for making the daily routine upright.

The *Sadhana* begins right at the moment when one gets up in the morning. Devote about 10-15 minutes, while still lying on bed, thinking 'Today I have got a new birth. I have only one day, i.e. today, to live. How best can I utilize this day?' Then make a plan for the whole day and try to be as honest as possible in your dealings. In the evening when you are going to sleep, again devote 10-15 minutes, thanking God for providing this opportunity and thanking the self for performing the duties well. If there was some laziness that crept in the routine, it should be removed the next day. Then consider that today's life is over and embrace death (in the form of sleep) peacefully. This aspect of *sadhana* gradually removes the fear of death.

The third step is '*Upasana* (worship)'. After completing the daily chores in the morning, do *Upasana* for about 15-30 minutes, depending on the availability of time. *Upasana*, as has been explained earlier, is sitting near your favorite deity. For this purpose, one should see that the place of worship is clean and peaceful; the body and mind are pure, there is an altar on which the photo of the deity is installed properly. Normally the photo of Mother Gayatri (considering God to be in the form of Mother) is kept on the altar. After the rituals of purification etc, the *sadhak* invokes the Supreme Mother and offers Her the articles like sacred water, flowers, incense, sweets etc. Then he starts the *Japa* (chanting of specific mantra). In this case, Gayatri Mantra is recited normally 108 times or more. During recitation the *sadhak* also meditates on the rising sun. Keeping the eyes closed, one feels that the rays of the sun are penetrating one's body, mind and soul and are energizing them. Deeper the concentration more will be the benefit. Once the *japa* and meditation are over, seek the blessings of righteous wisdom from your deity. The deeper

details of all the three steps of *Sadhana* may be found in 'Super Science of Gayatri' by Pandit Shriram Sharma Acharya [1] and 'Gayatri *Sadhana*: Why and How?' by Dr Pranav Pandya [2].

The fourth step in *Pragyayog Sadhana* is 'contemplation'. Any time in the afternoon or evening may be chosen for it. The *sadhak* should devote 15-20 minutes for reflecting over his present state. He should analyze from the idealistic point of view what is lacking in him and what should be done to further improve oneself. A quiet place is ideal for such a reflection.

If these four steps of *Sadhana* are done regularly, it should be considered that the foundation for all the four boons of life - *Dharma, Artha, Kama, Moksha* has been well laid.

One can go beyond this by adding to it a weekly special *Sadhana* consisting of observing fast on weekends, say on Sunday, observing celibacy that day, keeping silence for a specific period, etc. There is also a provision of half-yearly *sadhanas* (during *Chaitra* and *Ashwin Navratris*). In these nine-day periods *Japa* of 24,000 mantras is done, along with observance of some austerities.

If the *Jivan Sadhana* is done as mentioned above, it should be considered that the life-deity has been truly worshipped.

References:

- [1] Super Science of Gayatri By Pandit Shriram Sharma Acharya (Revised Edition 2000) Publisher: Yugantar Chetna Press Shantikunj, Haridwar, Uttarakhand, 249411

[2] *Gayatri Sadhana - Why and How?* By Dr. Pranav Pandya
(First edition 2001) Publisher: Vedmata Gayatri Trust
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(The contents of these books as well as other relevant literature are also available on our Mission's website:
<http://www.awgp.org>)



Donation of Time for a Noble Cause is the Supreme Charity

In normal times, one thinks and acts in a normal way. But in an emergency, the decisions are to be taken quickly and actions taken without delay. One cannot afford to sleep if the neighbor's house is on fire and its flames are approaching one's own house. When the train is standing on the platform and the guard is ready to blow the whistle, one has to quickly climb up into one's compartment and take the seat. During examination, the student has to attempt his question paper with full concentration. The wandering of the mind in those moments may lead to heavy loss. In any accident, the injured have to be rushed to the hospital otherwise heavy bleeding may lead to loss of life.

The present is such a time in which the human race is keeping one foot on the boat of progress and the other on the boat of downfall. It cannot afford to delay in choosing one of them. Otherwise the boats going in the opposite directions would ruin the traveler.

In the marriage ceremony of Samarth Guru Ramdas, when the priest said - 'Attention', his inner-self became alert and he ran away from the ceremonial seat of groom. When the outer indication was seriously adopted by the inner-self, he became the savior of the masses. Shankaracharya, Vivekananda, Dayanand, Vinoba, etc did not waste their

time once they decided their aims. The Christ has rightly said - 'If there is opportunity to adopt greatness, one should grab it even if the left hand is free. It may happen that in a short duration of making the right hand free the Satan allures you and the opportunity vanishes forever.'

This is the time in which the fortune of the human race is to be written afresh. Therefore, it is the opportune time to choose one's place in this turmoil. Later on one will be compelled to stay at whatever place is made available.

It is said that one earns good fortune by offering donations. The assumption here is that the offering has been made with full faith and devotion for the righteous purpose. If this is not so, that is, if the donation is not utilized for the right purpose, then it is equivalent to a sin whose gravity depends on the use of the offering.

Material wealth is a result of good opportunities available and the endeavor done in that direction. This coincidence does not happen for everyone and hence the donation of wealth is considered secondary. However, the Creator has given the wealth of 'Time' for everyone in equal measure. If one desires, one can easily utilize his time for good purposes.

When we analyze the roots of our ancient glory, we see that a large section of our society - *Sadhu-Brahmans, Vanaprastha-Purohits* used the least for their livelihood and utilized most of their time for the welfare of the society. Their *Seva - sadhana* won the hearts of the masses. That was the reason the public obeyed them wholeheartedly and imbibed their precepts in their lives. It was on this basis that persons of genius got awakened and their talents were utilized for all-

round progress of the society. This was the prime reason of righteous environment in *Satyug*.

Here we are discussing the utility of time donation in the present scenario. Is it possible to revive this ancient tradition of donating time for the welfare of society? Is it possible to awaken that spirit among the intelligentsia who are capable of playing major roles in ushering of the New Era?

Vivekananda repeated several times, 'If I get one hundred true companions, I can bring new life in this world.' Vinobaji too had a strong desire to have one hundred companions and also tried to search them out throughout his life, but his wish remained unfulfilled. In the Dandi March, Gandhiji also wanted at least hundred people to participate, but that number could not be attained. On such occasions, large crowds are often seen to accompany but the geniuses dedicated wholeheartedly to the cause are hardly gathered.

Will this need be fulfilled for accomplishing the aim of ushering in new era? This uncertainty is hovering over this Mission too. The reason is that the common people are so much engrossed in the materialistic pursuits that it is like a divine boon to get men / women dedicated to lofty ideals.

A survey was conducted in Shantikunj for counting the number of dedicated volunteers. It was found that there were about 240 such committed men/women who have renounced their comforts and are ready to take on the load of the Mission on their shoulders. Most of them manage their own resources for livelihood; they are not putting any burden on the Mission. There are only a few who need minimal support from the Mission.

The transformation of the era is not any specific person's plan. It is the resolve of *Mahakal* (The Time Spirit) and hence the necessary arrangements for this event (ushering of new era) have been made by Him. As a proof of this one can easily see how fast our slogans like, '*Nar aur nari ek saman* (men and women are equal)' and '*Jati vansa sab ek saman* (all castes/creeds are equal)' are catching up with the masses. In the coming days, people are certainly going to imbibe the essence of our declaration - '*Hum badalenge yug badalega, hum sudhrenge yug sudharega*' (Meaning- The era will be transformed, when we transform ourselves. The era will be refined, when we refine ourselves.)

Everyone is going to realize very soon that they should participate in this process of transformation and should contribute their time and resources for this purpose. This is going to be through the refinement of the inner state of common people. However, some fortunate and blessed souls are going to come forward to dedicate whole of their lives for this noble purpose; and then the aim of 'rise of divinity in humans and the descent of heaven on earth' will be easily achieved.



Poojya Gurudev's Expectation from his Soul-descendents – The Dedicated Disciples

[This letter is a translated version of an important instruction /guidance given by Poojya Gurudev, after Sookshamikaran Sadhana, to the Mission's volunteers and dedicated disciples. He urged everyone related to him (Mission) to read this letter daily and imbibe in one's life. This also stands as a guideline for the seekers of righteous path through altruistic service of the society]

My three fingers are putting down my heartfelt feelings on paper with the help of a pen here. But what is being written certainly can't be achieved only through these physical means. The responsibility of its materialization lies upon you all -- the awakened souls, the disciples who are devoted to the noble mission of global enlightenment.

This mission has been inspired, planned and founded by divine will. It is not only my fingers, rather, every bit of my existence that is noting down this plan; not only expressing it in words, but also pondering over the details of its implementation in reality. As I envisage it, an uncountable number of awakened souls will bear this responsibility - sharing their time, efforts, resources, mental engrossment and/or dedication visibly or invisibly. This paper, pen, the fingers may perish but the work initiated will not stop; every single drop of my blood, every breath of my life, every impulse of my mind is devoted to this noble cause. It is the

flow of eternal divine force that is subliminally acting behind the process of dawn of a bright era.

The basis and scope of the plan, the mission, is immeasurable; it is as vast as its name reflects -- "Transformation of the Era". Great number of elevated souls will collectively accomplish this epochal task from the gross or the sublime domains; although, the credit may go only to those active on the visible fronts. You may also be one of those, if you respond to this call of Time Spirit.

Recall what our mission has achieved so far and what is ongoing. What is going to happen and is required to be done is immensely more. Most of it will be done by you all who, to me, are like organs of my own body, reflections of my own existence. In fact, it is your collective power, which represents the name of this man, who is writing these lines.

How will the seemingly impossible goals be achieved? How will the untoward trends of the modern times be reversed? Where will the resources come from? Don't worry about that. HE, who has entrusted the responsibility, will take care of all this. The only thing you should watch is - whether you are putting in the best of your efforts? None of you should lag behind in dedication to the noble mission.

Hanuman's ability was insignificant in terms of resources, worldly talents, education, etc. He was only an assistant to the dethroned king Sugreev. But the moment he devoted himself through heart and soul to Shri Ram's mission, he could attain success in the astonishing tasks like, crossing over the ocean, uprooting a mountain, destroying the mighty Kingdom "Lanka" of Ravana with ease.

He also received the rare honor of having Lord Ram and Lakshman sit on his shoulders. I expect from each one of you, the *Parijans* (family members) of our grand (Gayatri Pariwar) mission to be like Hanuman in devotion, discipline and commitment to duty.

"What exactly is to be done and when?" -- will be conveyed to you from time-to-time from here (Shantikunj, Hardwar, the mission's core fraternity). The tasks may keep changing and so could be the patterns of your success. You just have to be unflinchingly sincere in trying your level best to transact the assigned duties and keep remembering that your sentiment of devotion, with which you had joined us should not wane or weaken; it should continue enhancing and deepening with each passing day.

Understand the gigantic dimensions of the tasks ahead to meet our objectives. Rest assured that if you have put in the most of your attempts without any dilemma or diversion, then, even if you don't hit the target, your efforts would definitely lead near what could be termed as unique, remarkable, trend-setting and historic. It is true that immense support and potentials are required for success of aims of such vast grandeur. But, leave this burden upon the divine force that has laid the foundation of this mission. You only think about how to make better and greater use of your time, abilities and labor. Irrespective of whether the work assigned suits your interests, your main aim should be to see how much more and constructive could be your participation in its completion? How much greater burden could you shoulder? How could you march faster towards the goal despite the unfavorable circumstances?

Be vigilant about your nature, qualities and conduct; there should be progressive refinement of your personality and character as well. Watch your thoughts and deeds carefully and rectify the defects and weaknesses, if any, observed by you or by any of your colleagues. Check out whether there is any indiscipline in your routine, your work habits at the behest of fatigue or some other excuse? If so, throw it away the very moment. Don't let selfish desires, lethargy, or craving for comfort get a chance to deflect you from the path of ideals; don't think of relaxing or discontinuing the work on hand.

Frustration and arrogance are the most dangerous enemies of those working for altruist tasks of social welfare and mass elevation. You should be alert to keep a safe distance from both. Failure or success -- neither is yours. Failure should only give you a chance to do more thorough introspection and endeavor to improve. Remember! This is like a fire-test of your abilities, your intrinsic faith; you have to conquer every obstacle courageously and brilliantly. You should also help strengthen the faith and potentials of your associates.

Grand success alone would help you assess how big a leap your virtuous efforts and sincerity could take. It may boost your faith in the chosen path but should not inflate your ego. If you are able to achieve something, humbly share the credit with your co-volunteers. Have self-confidence but don't regard yourself above or bigger than others. This is the ideal mentality of a volunteer for social service and upliftment.

Our mission's role will expand multifold in the years to come. Your preparation for this should be what could be regarded as excellent, exemplary. Your endeavors should be

such that make your inner self enlighten with grace at the time of self-analysis. Your devotion should make the divine guiding force so close to your soul as had enabled Hanuman to be a part of the Ram *Panchayat*.

Glorious accomplishment of our mission in the years to come is an absolute certainty, which will manifest as the dawn of the glorious and golden era on earth. The present phase is that of earnest efforts by those upon whom the Almighty has bestowed a honor to work on the visible fronts for this purpose. You are among those. This is a crucial time of fire-testing of your participation. Take care that on no front – physical, mental, or behavioral – there is no risk of your deflection, decline or fall. In these critical moments, no one among you should lose faith or deflect from the chosen path; none should be separated from the mission and repent forever. It is after the millennia that worthy souls get an opportunity to join such a mission emanated from the call of divinity. So don't miss the opportunity.

Great people achieve great goals. One does not become great by the height or heap of any physical or worldly possessions. Rather, the virtues of his personality, his modesty, generosity, sincerity, integrity, purity of thoughts and sentiments, diligence and motivation to noble purposes make him great. Our goals are steadily ascending; your height (greatness) should not fall short in any respect. It is with this expectation from and confidence in you that we are proceeding towards the higher, sublime, realms of our aims.

- Pt. Shriram Sharma Acharya



Let the Spirit of Spring Permeate and Uplift Your Life

(Translation of excerpts from the discourse on *Vasanti Panchami* day February 1981: "*Vāsanti Hūka, Umang, Aur Ullās Yadi Ā Jāye Jīvan Me*")

Let us begin with the collective chanting of the Gayatri Mantra:

'Om Bhur Buvah Swah, Tatsaviturvarenyam Bhargo Devasya Dhīmahī, Dhiyo Yonah Pracodayāt |'

Sisters and Brothers,

"*Vasant Panchami*" (auspicious fifth day of the month "Magha" of the Indian lunar calendar) marks the emergence of Spring. It is the day of enthusiasm, inspiration, inner illumination. The advent of spring sparks an awakening and exultation in Nature, in all living beings. Such a spring had brought about a sea-change in the life of Samarth Guru Ramdas (the noble Guru of Chhatrapati Shivaji) in his early youth -- "can't I make a better use of my life?" was what he was pondering over at that time... There, his family was busy in preparations of his marriage, and here in some corner of the house he began to see the consequences -- wife, then children, then children of the children, their marriages and so on. His awakened soul instantly warned -- Is this what you are born for? Look at the dignity of your life; there could be another path, the path worthy of greatness! With this he

began to realize the majestic value, the purpose of his life. This was the moment of great transformation, quantum leap, in his life. Such was the force of this exaltation that he did not look back, continued to rise higher and higher in his life. Nothing could stop him; he cast away the bridegroom's costumes from his body and ran away in search of the path of ultimate light. So, what did this emotional splash of spring do? It transformed an ordinary boy, a teenager, into a great spiritual master, a saint, an immortal Guru.

Spring induces some kind of *umang* (inspiring enthusiasm and enchanting, enlightening emotional thrust) in every heart. Its nature and extent depends upon what we deserve. Adi Shankaracharya's awakening *umang* was also born around *Vasant Panchami*. His mother had lots of expectations from this bright child, such as -- "he would be a big officer, a prosperous, successful man; he will get married and bring a nice daughter-in-law for me, I will enjoy the company of my grandchildren" Sensing Shankar's inclination towards ascetic life, she even used to warn him that he will have to suffer the pangs of hell for the sin of not obeying his mother. The *umang* awakened in this child gave him the courage to face all hurdles; he was prepared to go to any hell during or beyond this life if it were a must for pursuing the goal of ultimate realization.

One day he entered the deep waters in the village-river and screamed for his mother's help. He told her -- "I am about to be drowned and die this very moment, but I am seeing God standing to save me only under one condition. HE (God) is asking you to offer my life to Him (for His work) then HE would save and protect me forever". Now his mother had no choice. She agreed and said "Okay! I am ready to make this

sacrifice for saving your life". Shankar jumped out of the swirling waters that very moment and touched her feet on the banks of the river. He said to his mother – "look God has saved me, but now I am His"

You will find many such examples of the *umang* of *Vasant* in the history. Fifty-five years ago (in Feb. 1926), the day of *Vasant Panchami* had blessed me with enormous bliss and fortune. It brought my divine Guru to me. The angelic light of his aura appeared before me; it induced the divine impulse of self-realization and enlightenment in me. It was on this auspicious day that I had met my eternal guide and was blessed by his *śaktipāta* upon me. Today we are gathered here on this sacred day of *Vasant Panchmi*. I wish that it could bring the same good fortune for you all, bless you with the same inspiration....

What did my divine mentor do? What is *śaktipāta*? Often people have misconceptions about *śaktipāta*; that some electrical current like brilliance is transmitted from the eyes or hands of the spiritual master which enters the body of the disciple and gives a shock-like treatment. No, this is not *śaktipāta*. It does not work at the level of the gross body. It is in fact a sublime process of awakening, empowering and exalting the inner consciousness-force of the deserving disciple by the spiritual will of the Guru. The elevated power of consciousness is reflected in the enlightenment, sublime transmutation of the intrinsic tendencies, thoughts, convictions and inner sentiments; and not as any current of light experienced in the body.

The force of evolved consciousness is that which induces immense courage and foresight of adopting and firmly

standing for higher values and ideals. A tiny fish traverses the great depths and lengths of the oceans against the direction of the flow of water. Similar is the case of awakened consciousness. No resistance, no obstacle, howsoever mighty, can ever hinder or deflect its chosen path. In ordinary case, one can't even imagine how difficult it is to follow an ideal against the worldly trends of selfish pursuits. One has to face uncountable obstructions, challenges, dangers and stiff resistance from multiple directions -- the pressures and attractions of attachment with family, friends, the fears of society, and what not; above all one's own weaknesses, ingrained habits and intrinsic tendencies make it almost impossible for one to proceed along the path of noble ideals. One who can do that is indeed spiritually empowered in my view. This is the spiritual force that my angelic master had bequeathed to me by his *śaktipāta*.

The *śaktipāta* gave me the courage to come out of the house against all odds and work for the freedom movement under the leadership of Mahatma Gandhi at the young age of barely twenty years. I even had to go to jail and face tortures at the hands of the British government; but the inner power enabled me to continue my march on the path of self-unfoldment, along with honest performance of all the duties – including familial and social responsibilities – assigned by my Guru. There never was a looking back, no agony for the sufferings that came on the way. This is what is called the marvelous power of determination inspired by *śaktipāta*.

What happened in Meerabai's life is another example of *śaktipāta*. This ardent devotee of Lord Krishna was under tremendous pressure from the in-laws family; they were against her going out of the palace or calling *satsang* inside

the palace; even her saintly life-style and engrossment in her devotion of Krishna was unbearable to many of them. Helpless Meera wrote to her contemporary saintly poet Goswami Tulasidas to advise her about what she should do; what should be her duty in those circumstances? Tulasidas explained to her that; such was the law of the world; circumstances don't change according to one's ideals or resolutions. One has to change one's attitude, mental conditioning for the desired results. In fact, he sent her a couplet of poetry that said --

*Jāke Priya Na Rāma Vaidehi, Tajiye Tāhi Koti Bairi Sama
Yadyapi Param Sanehī _*

(Word Meaning: You should leave those who do not love Lord Ram and Sita (Father-Mother God) even if they happen to be your nearest ones). These words worked like a *śaktipāta* on Meerabai's mind and gave it the light of the spirit and soul-courage to pursue what eventually made her a true saint, an immortal example of supreme devotion. I keep recalling these lines of Goswami Tulasidas. They generate an inexplicable joy and power in me.

The power of spirit awakened by such *śaktipātas* is indeed immense. I have experienced it myself. It is with this enlightened force that I have stood successfully for the divine ideals and principles against even the great *Mahamandaleshwaras*, the *Shankaracharyas*, the so-called religious leaders of our times. I have collided against heavy golden shields and broken them (routed all the adversities and avarice that tried hindering my ethical, altruistic path). Be that social reformation, revival of our *Rishi* Culture in scientific light, upliftment of women, mass awareness

against blind 'religious' traditions, I have marched alone on every front; my inner courage, the light of my awakened soul have enabled me to surmount all obstacles. This is how I could launch the grand missions of Vichar Kranti and Yug Nirman Yojna, to destroy the smog of evils and ignorance prevailing in the minds of people and lay the foundation of an era of bright future for all. It looks as if every pore of my being is filled by immense vigor, valor and courage like that of Rishi Parshuram. If people see any sign of a social reformer or a great personality in me it is all an expression of the śaktipāta beatified by my Guru on that *Vasant Panchami* day in 1926.

The awakening of *kunḍalinī* is said to bestow *siddhis* and *riddhis* (spiritual attainment of supernormal talents and angelic potentials). With the help of these, an accomplished *sādhaka* or *siddha* yogi can miraculously help others and also reach higher realms in his own spiritual ascent. My Guru came, activated my inner consciousness and awakened my *kunḍalinī*. This resulted in the flow of *viveka* (spiritually illumined wisdom) and *karuṇā* (saintly love and compassion) within me and eventually beatified me with enduring contentment, peace and bliss. This is what we are blessed with as we dedicate all that we have in the performance of our duties as per the enlightened guidance of *viveka* and saintly impulse of *karuṇā*.

People come here full of varied sufferings and tensions of worldly life; with tears in their eyes they come to me for help. My heart pulsates to absorb all their pains. I experience limitless inner peace and blissful repose in allaying their agonies, resolving their problems, eradicating the adversities of their lives. I cannot describe in words the

dreaded physical and mental ailments that I have seen people suffering from. Many come here to get rid of their beastly tendencies, the sinful life they have been living so far. How to tell you, how contented (glad) I feel by helping them out, by liberating and uplifting their lives, by giving them happiness. You see! All this is the astonishing power of awakened *kuṇḍalīnī*.

On the *Vasant Panchami* day every year I keep thinking that all of you present here should also share in my precious fortune and lead your lives to glorious heights; may your noble deeds and names become immortal on the golden pages of the annals of humanity. Your life should rise above its present states of suffering and perversion. You should be able to resolve all your problems yourself and also have the potential to help others getting rid of their problems. Then you will not have to come to me and beg -- "*Guruji!* Kindly save me; remove my sufferings, etc" Your life should be such that I, the Guru himself will come to you and ask for assistance, your active collaboration in his altruistic world-uplifting efforts. Sri Ramakrishna Paramhansa himself used to go to Narendra (Vivekananda), seeking his help in dissemination of devotion and knowledge, in transforming the society. A tongue cannot work like a mike and a mike alone is of no use without a tongue (voice), combination of both serves the purpose. The voice (message) of the Guru is spread through the mike (efforts) of the disciples. My Guru is the voice and I am his mike. I want you also to be able to do the same in turn. I would like you to be worthy of spreading the divine message. If you could cultivate this ability, there would be no delay in the working of His grace in your lives. God keeps the boons of *śaktipāta* and *kuṇḍalīnī* ready in His hands to bestow them upon deserving souls. You could also

receive them provided you have the desired level of śraddhā (inner faith and dedication) and pātrata (worthiness).

We have taken up the mission of revival of the vedic knowledge and *rishi* traditions of *Yagya* along with *Gayatri Vidya*. We have now introduced the medium of "Gyan Rathas" to spread this knowledge through mission's publications. You may devote two valuable hours per day (or equivalent time per week) for this noble task. This would indeed be more virtuous than singing devotional songs or worshipping divine idols for the same time. My Guru had asked for my time and efforts. I dedicated every moment of my life for His work. Well, in return, he bestowed on me so many boons, endowed me with gifts that could not have been attainable by *tapa* and *upāsana* for several lives. This is what I am entreating you to do. Please give me a fraction of your time and effort to disseminate the knowledge and ideals of spirituality. If you expect to gain something, you will also have to give something. Higher attainments demand greater sacrifices.

The Shastric Scriptures describe of "*Ekadā Naimiṣāranye*" -- referring to the conversation of *rishis* Shaunak and Suta that focuses on the sagacious discussions of the saints, the thinkers, the Brahmins of that time in the lush forest-fields of Naimisharnya. I had also wanted to develop a Naimisharnya for the present Age, where people would live for pure selfless love, enlightenment and high ideals; where they would spontaneously share each others' joys and sorrows; where they would happily sacrifice their selfish desires and comforts for the welfare of the world. This is what I expect to happen in Shantikunj and its newer expansion, Gayatri Nagar. I inaugurate the Gayatri Nagar

with this expectation and with full confidence in my Guru's assurance that all my aims devoted to attainment of divine goals would be accomplished gloriously.

I was referring to the *umang* - vibrant enthusiasm and ecstatic emotional thrust - generated in the spring. It emerges from within. It can't be stopped by any attempt. This is what spring brings in Nature. A day of spring had also bestowed a divine *umang* upon Prince Siddharth. On the one side were his family, the enchanting joys, luxuries and powers of royal life, and on the other was the Call of Time Spirit, the cries of suffering humanity, agonized by ignorance and eradication of true religious values in the world. The *umang* of *Vasant* (spring) awakened in his mind and guided him -- 'if you want to spend your life blindly chasing happiness in worldly joys and attachments, you would have lived a meaningless life; anybody can do it, in fact everybody is doing only that; you should chose the path of awakened awareness'. This message of spring drove him on his search for the path of deliverance from suffering; and eventually he succeeded in his search and became The Buddha - The Awakened One.

When *umang* emerges from within, it erupts like a spark of fire that rises and expands unhindered. It transforms one's life in a stormy way. The appearance of my eternal Guru, on the *Vasant* Parva in February 1926, was also like a sublime cyclone of this immensity. He flashed before my consciousness my previous lives and before leaving, he blessed me with what is known as "*Śaktipāta*" and "*Kuṇḍalinī Jāgaraṇa*". Supramental spiritual attainments that require grand ascetic endeavors and *sādhanā* for several lifetimes, were bestowed upon me in a matter of few moments.

Everything within me seemed to have been transformed. I could now visualize the world far beyond and quite differently from what I used to see before. Let me tell you about my *Kuṇḍalinī Jāgaraṇa* (awakening of *Kuṇḍalinī*).

The Spirit of Spring and Awakening of Kundalini:

What is *kuṇḍalinī*? It is the sublime source of unlimited vital, spiritual energy that remains dormant in most of us. *Yoga Shastras* talk a great deal about the *sādhnās* of *Kuṇḍalinī Jāgaraṇa*. Without going into the complexities of this hidden science, you must know that most natural expression of ultimate state of *Kuṇḍalinī Jāgaraṇa* is -- awakening of divine attributes in the *s³dhaka*. I therefore regard *kuṇḍalinī* as sensitivity and compassion; as sagacity and foresight.

Compassion is that sublime emotion which makes one cry with others' sorrow, which drives one to live for others' welfare. Sagacity is the virtue which guides one to live a dignified life of a noble human being, who engages his talents constructively in righteous pursuits. Look for example, at Mr. Kagaba - who is hailed as the "Gandhi of Japan". He dedicated all his life in the service of the downtrodden, the helpless; and the patients of leprosy and other dreaded diseases, who are practically abandoned by their families. His *karuṇā* (compassion and generosity with saintly love) for them inspired his wife also to join in his altruistic mission. Both of them used to be engaged in this noble mission round the clock without expectation of even gratitude. What enabled this superhuman endeavor? It was the power of *karuṇā*, which had sprung up in their hearts. This is what I call the expression of *kuṇḍalinī*, which produces a zeal, a pain, a thrust; and pulls the individual

consciousness out of the smog of all infirmities and selfish attachments.

Whenever the Indwelling Divinity is awakened in an individual, it expresses itself as pain, as sensitivity to share others' agonies, as unbounded love, as *karuṇā*. God is not a physical structure or a material creation. It is *Brahm* – the omnipresent, eternal consciousness force. Consciousness cannot have a material structure or shape. It is most naturally expressed and experienced in pure sensitivity. What is pure sensitivity? Well, in essence, it is that intrinsic spiritual power which gives rise to *viveka* (enlightened discernment) and *karuṇā*.

If you are conscious and sensitive towards your duties and have adopted noble moral ideals in your conduct and deeds, your consciousness (being) would work like a sublime magnetic force that would naturally attract spontaneous support from all directions and from everyone and will also invite divine grace. This certainly happens in the lives of saints; this is what manifests in the lives of great personalities like Gandhi and Kagaba. The history of Indian rishis is an immortal testimony to this fact that -- emergence of *karuṇā* in the heart eventually leads to sainthood and divinisation of the ego-bound human self.

The day of *Vasant Panchami* is full of grand opportunities for noble resolutions and initiatives. This is the day of landmark initiatives for our mission. Each year, this day sparks new enthusiasm and new courage in me that drive me to elevate and expand my efforts with greater zeal to beautify this world, to work for the welfare of all beings. The milestones of our mission's achievements towards social awakening and

revival of the divine cultural values have all been initiated through resolutions made on this day; new projects have been undertaken on this very day. Now, today, we have to take another leap along our forward journey. We should strive single-pointedly to spread the light of true Theism -- faith in divinity, the universal ethics. Disciplines of morality and ethical conduct are integral facets of Theism.

Believing in God means -- having faith in His eternal omnipresence, believing in His absolute Law of Karma. His Law allows us to be the architects of our own destinies; His Law is simple -- you reap as you sow. Each one of us could be beatified by His infinite grace; but first we have to abide by His laws that are essential for the ideal maintenance of His creation. This is what theism teaches us. The religious shrines, the methods of worship and devotion are there to help condition our minds, our inner selves ponder over and experience His cosmic consciousness, to know and link ourselves with the divine values. The temples of Gayatri Mata built by us are symbols of the eternal teachings of *Gayatri Vidya*. Gayatri means *śraddhā*, *viveka*, *karuṇā* and *pavitratā* (*pavitratā* means piety of body, mind and heart). You should keep the holy pictures of Goddess Gayatri, worship it, pray and meditate before Her with heartfelt devotion and faith. This would gradually induce Her grace and virtues in you. We all should adopt theism in practice and also spread it around us. You all may begin with sincere devotional practices before Gayatri Mata's picture in your own house and also inspire your neighbors to do so.

Theism evolves in *brahmvarchas*. *Brahmvarchas* includes -- awakening of the infinite powers hidden or dormant in the inner self by pure ascetic practices (*tapa*) of self-discipline,

self-refinement and self-transformation. The principles of *brahmvarchas* incorporate -- self-restraint over the sense organs (by observing austerity, fasting, chastity, etc) at the gross level and control and purification of the thoughts, aspirations and sentiments of the inner self, on the subtler levels. This is how *tapa* generates spiritual energy and activates the latent divinity existing in the individual. I had initiated my *brahmvarchas* on the day of *Vasant Panchami*. In one word, it is a confluence of theism and *tapa*. Theism means adoption of a moral, righteous life; and *tapa* means voluntary adoption of hardship, penance, austerity for achievement of high ideals and altruistic endeavors. *Brahmvarchas Sodh Sansthan* of our mission is a symbol, a place where I want to demonstrate and teach the super-science of *brahmvarchas*.

I have only two dreams -- inculcation of divinity in humans and creation of divine life on the earth. My supramental attainments of *śaktipāta* and *kuṇḍalinī* are dedicated only for materialization of these objectives and for nothing else. Blossoming of *brahmvarchas* in every dimension, every impulse of life - this is incarnation of divinity in the human self. And what is the descent of heaven on earth? Well, heaven or paradise is not some God's capital (*Vaikunṭha*) in the subtle world. It can very well be created on this earth, in the very world we are living in. The ambience and circumstances of a paradise are created wherever good people live in moral discipline, with mutual love and cooperation. I wanted to build a model colony, village or town where elevated personalities could live simple, happy, dignified lives devoted to high ideals; where people could set a living example of what an altruistic, purposeful, glorious life engaged in welfare of all is like? *Gayatrinagar*,

Shantikunj amply demonstrates the realization of this dream.

If you can't develop *sanskāras* (virtuous tendencies) in your children, send them here, send them to me. Why? What will I do? Like Rishi Valmiki, I can transform your children into Lava-Kush; can make their mother a blessed *tapswini* like Devi Sita and endow you with the ideals of Ram-Lakshman. This is why Shantikunj and Brahmvarchas *Ashrams* were founded on the auspicious Parva of *Vasant Panchami*, as nuclei of our mission of *Yug Nirman* for worldwide dissemination of the light of knowledge, theism, and divine Vedic cultural values.

Brahmvarchas Shodh Sansthan has been established to revive the scientific basis and training practices of elevation of vital energy, hidden talents and spiritual awakening of consciousness force by *tapascharyā* (*tapa*). Gayatri Nagar, Shantikunj has been built for the renaissance of theism by nurturing a community of divine-centered human beings as a model of heavenly ambience on this earth; manifesting the virtues of selflessness, simplicity, duty, service, endurance, benevolence and co-operation in their day to day lives. Thousands of people come here to receive our love, guidance and help; they come here to seek the light of knowledge and wisdom and to get inspirations to progress along the righteous path.

I want to open my heart before you all on this Parva of *Vasant Panchami*: to share my loving compassion for humanity; to show you the spring of *karuṇā* that has erupted in my inner self; to tell you how much compassion there is in its deep folds to make every life noble; to let you see the indwelling

divinity. I want to distribute all these divine attributes among you as well. You look at these, experience and test them and if you have courage and worthiness, come forward and take these beatitudes from me – your Guru. Take home: some peace, some greatness and everything that is noble, sublime, and glorious from here. I want to endow you also with the immense powers of *śaktipāta* and *kuṇḍalinī* that my Guru had blessed me with. May you become worthy of these boons. This is what I wish for you all on this holy day.

|| OM SHANTI ||



*Namostu Gurave Tasmai Gayatrirupine Sada |
Yasya Vagamratam Hanti Visam Sansarasangyame | |*

- Ga. Pu. Pa.

This hymn pays reverence to the noble Guru (*sadguru*) who showers blessings upon us in the form of Gayatri. It has been chanted since the ancient times and introduces us to the grandeur of the noble Guru. 'In the form of Gayatri' – means the divine deity of knowledge, who teaches the noble art of living, and who protects the *prāṇa* (vital spiritual energy). Gayatri is the science of liberation of *prāṇa* from all thralldoms that drive the being towards decline and entrap it in sufferings and sorrows. *Sādhanā* of Gayatri is the supreme *sādhanā* of enlightenment. Perhaps this is why our *gurusattā* adopted this great *sādhanā* and accomplished the historic task of propagating it amongst the masses against all the odds of orthodox traditions and age-old restrictions.

In those days of early 20th Century when the Indian society was entrapped in blind faith, orthodox convictions and misconceptions in the name of religion, initiation of spiritual *sādhanās* was permitted only to those who were Brahmins by birth. Girls and women were not even allowed to listen to Gayatri Mantra. Although *Gurudev* being a Brahmin did not have any such restriction and he accomplished highest arduous levels of Gayatri *Sādhanā*, as per the divine

inspiration of his sublime *gurusattā* from the holy Himalayas he disseminated the light of Gayatri *Vidyā* among the masses. He dared this Herculean task surpassing all orthodox opponents and threats of fundamentalists and succeeded in initiating millions of men and women from all sections of the society in this *sādhanā* without any discrimination of caste, creed, gender, age, etc.

He like an angelic manifestation of the grand force of Gayatri, founded the "Gayatri Pariwar" Even the pre-eminent masters of our religious philosophy used to sing the paeans of Gayatri only as a Mantra. Only *Gurudev* pioneered explaining the seed-knowledge of Gayatri as a super-science, as a way of ultimate fulfilling progress, and soul-evolution that could be adopted in this very life. He eloquently disseminated this knowledge among the masses and guided illumined progress of millions of them. This year we are celebrating the birth-centenary of such a divine guru. Every member of the Gayatri Pariwar is indebted to this noble guru. Not only that, everyone who resides in this world should be grateful to him for the divine knowledge and sublime energy-current of Gayatri that he brought here in this critical phase and made it the universal prayer – "Enlightenment of Everybody's Intellect and Bright Future for All" This is indeed the seed mantra of *satyug* (Age-of-Truth). Revival of *satyug* will be possible if everyone prays through the heart for righteous intellect for all. Then Gayatri will indeed protect and guide everyone.

The Birth Centenary's *Guru Poornima* has special significance. Our dedication for him would intensify only if we understand and adopt his teachings in our thoughts and deeds. Our way of life should be guided by sound reasoning

and high values and should therefore stand distinct from that of the majority today. Instead of following popular trends, we should try to become what *Gurudev* wanted us to be. We should try to live like a true Brahmin – a prudent who adopts simple living and high thinking, a generous social-worker who adopts transparency and integrity. If you have the intrinsic urge and you firmly resolve to follow this, then you may regard yourself as his blessed disciple.

In this book, apart from a very brief introduction of his life and work we have presented the gist of his thoughts, which he has expressed in his set of books, nicknamed '*Krantidharmi Sahitya*' (revolutionary literature). The study of these thoughts might inspire some good resolutions in your mind and drive you to offer your reverence to our *gurusattā*. Some of you might wonder as to what you would attain from it? Well! Based on the experiences of those who have devoted their entire life to work for his noble mission, rest assured that by his grace, your talents will augment beyond imagination and your life will elevate and glorify like that of great personalities within this decade. For your ready reference and guidance, here we ponder over ten major facets of his life and works. Depending upon your inclination and abilities you may start working in any one or more of these areas associated with his mission of global transformation and ascent.

1. Pioneer of Practical Spirituality: He adopted and advocated spirituality as a holistic art of living a fulfilling and truly progressive life. He uprooted the misconceptions, distortions and complications associated with spiritual knowledge and disseminated it among the masses in new, scientific light. He aptly

guided and gave practical training as to – how spirituality could be adopted in daily life; how it could lead to a stress-free and prosperous life; how it would be supportive in adoption of virtuous conduct and would also help worldly success. He walked what he talked and was therefore an adept “*Acharya*” Our reverence to him would be true if we could adopt spirituality in practice as a perfect art of living taught by him.

2. Exponent of Universal Modes of *Sādhanā* Devout *Sādhanā* was an integral part of his life. It won't be an exaggeration to say that he practiced *Sādhanā* 24 hours a day, every day. He motivated the seekers and taught the principles and methods of *sādhanā* as definite means of self-refinement and evolution through self-determination and self-discipline. Most people did not know the deeper aspects of *Sādhanā* and had not even heard of the advanced level *Gayatri Sādhanā*, and the *sādhanās* of soul-realization by awakening the three bodies and the *panchakośas* (five layers of soul-manifestation). He brought out the essence of Vedic scriptures and disseminated the mystic science of these *sādhanā* so lucidly through his writings, and discourses that even the beginners could get substantial guidance. He also rendered practical guidance and training via *sādhanā* courses.
3. Visionary of Holistic Science: Spiritual acumen of *Gurudev* could decipher every dimension of Nature and life. His saintly heart could expand and embrace every impulse of human mind. Thus, without having formal education in any branch of modern science, he could

visualize and analyze the deepest facts of natural, biomedical, psychological and social sciences and also gave farsighted directions to future investigations. He pioneered research in scientific spirituality. Do you know that scientific spirituality is going to be the religion of future? Can you make an effort from this *Guru Poornima* to apprise the youths and teenagers in your acquaintance with spirituality in scientific light?

4. Proponent of Women Empowerment: In pre-independence days when women empowerment was beyond imagination, *Gurudev* encouraged the equality of man and woman as founder pillars of development of the society. Through his writings, speeches and constructive social activities he advocated the necessity and importance of women's education and upliftment. He initiated women's empowerment through mass education from religious platform as well and mobilized trend-setting campaigns of anti-dowry and inexpensive marriages. We should ponder over our contribution in this regard and protest against dowry and extravagant wedding ceremonies as a tribute to him.
5. Prophet of Bright Future: He had foreseen and declared dawn of golden future in the 21st Century. Indeed, he laid a firm foundation for this to happen. Now it's our responsibility to create a suitable environment and help the world prepare to usher in the new era. For this, we should cultivate and spread positive and prudent thinking that could mobilize more and more people towards this goal.

6. Torch-bearer of Cultural Values: *Gurudev's* life was a confluence of *Gayatri*, *Yagya* and *Sanskāra*. He resurrected the Indian Culture in the light of divine knowledge and noble deeds, and helped it reach the masses. *Gayatri Pariwar*, as nurtured by him has kept the Indian Cultural system and values alive among wider sections of the society even in this age of blind following of western culture. We need to expand this cultural mission further and convey the message of divine culture to everyone in our contact, introduce everyone to the Dev Sanskriti University and associate our children with this unique center of higher learning and cultural development.
7. Social Reformer: *Gurudev* focused at nurturing the roots of society for its complete reformation and viable development. Towards this he formulated the 18-point *Yug Nirman Satsankalp*. These eighteen pledges constitute universal basis or constitution for development of a healthy, happy and holistically progressive society. We must, not only recite these pledges every day, but also follow them thoroughly. This *satsankalp* contains the essence of all religions so we should try that people of different faiths also accept it. The 'blazing torch' of righteous knowledge should be placed in every shrine, in every office of responsible citizens.
8. Psycho-spiritual Healer: *Gurudev* was a spiritual healer; a perfect physician of mind. The unbounded love and compassion of his saintly heart and his sagacious guidance used to eliminate all agonies, worries, tensions, psychological complications and psychic

problems and used to induce courage, strength, confidence and rejuvenation. He has given us adept formulae for holistic health.

9. Eminent Writer : *Gurudev* was an eloquent writer who won over the hearts of readers. He chose thought-revolution as the key to well-being and righteous ascent of the world. Thoughts were his major 'weapons and tools' to uproot the evils and cultivate the good. He wrote nearly three thousands books since 1940. We can spread the waves of thought-revolution initiated by him by expanding the readership of his books and monthlies "Akhand Jyoti", "Yug Nirman Yojna", and "Yug Shakti Gayatri" that convey his message with the force of his vital spiritual energy.
10. Great Founder and Patron of Grand Organization: Every *Lokasevi*, every volunteer, every associate of a social service, and everyone who has to manage an organization, group or family should learn how *Gurudev* formed and looked after the grand family-like organization of "Gayatri Pariwar" He regarded all disciples as his *anga-avayay* (parts of one's being). Like an ideal guardian, he adopted the principle of holding carrot in one hand and stick in the other; his one eye looked for affectionate care, and the other for strict vigilance and reformative actions. If we are his disciples, we must refine ourselves to be worthy of being considered as his *anga-avayay*.

The *Guru Poornima* of his birth centenary year expects that we shed out our lethargy and complacency and wake up and fulfill our responsibilities more efficiently. We are

celebrating this year in a big way. But ceremonies and functions are only symbolic. The real celebration, real offering of our reverence would be to express his virtuous teaching through our conduct and deeds.

-Dr. Pranav Pandya

