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NOT ONLY SELF-INTROSPECTION BUT ALSO SELF- REFINEMENT

Mutual sharing and caring is a common human trait. It is by this process of 'give and take' that the entire universe is sustained. This process is seen to be working incessantly among matter, vegetation and other sentient creatures. Contributing towards the sustenance of this process is essential.

However, it should be remembered that it is self-reliance that is the prime factor in worldly success and in self - growth of human soul. Those who are dependent on others can neither sustain their lives nor move forward on the path of self-growth.

Everyone is familiar with the gravitational force of the Earth. This force attracts everything towards the Earth. A human being too has a magnetic field of his own. This not only holds together similar people, objects and favorable circumstances but also pulls them towards itself forcibly. A person instinctively searches a like - minded friend. The water of rivers ultimately reaches the ocean. The ocean again returns this water to the source of rivers through its messengers – the clouds.

One should develop worthiness in tune with one's aspirations. There is a natural law which rewards according to one's worthiness. Therefore, instead of knocking at other's door for help and succor, we should not only introspect ourselves but also try to uplift and refine ourselves according to the light given to us during introspection. This is the highway to success in all fields.

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From Chief Editor's Desk

The *Chaitra Navratra* has already heralded the advent of the New year of *Vikram Samvatsar* 2060. Time flies so fast....! It has already been four months since we launched the publication of English version of "*Akhand Jyoti*" which has been a source of inspiration to millions of Hindi reading *parijans* for over six decades. We are very glad to know that our new venture has been welcomed by you all. The feedback we have received is exceedingly encouraging. We shall continue upgrading the quality of this magazine, which will be the vehicle for conveying the enlightened, empowering, enriching thoughts of our Gurudev Pandit Shriram Sharma Acharya to our readers. Your constructive comments and suggestions would help us in our efforts to enhance its quality and usefulness with each successive issue.

The critical phase of the epoch struggle between the forces of light and darkness, appears to be reaching its climax and human consciousness is undergoing a turmoil and tension of titanic dimensions before the dawn of the prophesied Era of Light. How will it come about? Revered Gurudev envisioned this process and foresaw the arrival of the 'Age of Truth' and as a prior preparation, founded the *Yug Nirman Yojana* for social, cultural, and spiritual transformation of humanity. He proclaimed with conviction that it was the Will of God, working through the instrumentation of the Himalyan *Siddhas* and *Rishis* that humanity would soon usher into an Era of Light, Love and Radiant Life.

Recently we had an opportunity of meeting His Excellency President of India, Dr. APJ Abdul Kalam, himself a visionary and sage. During this forty-minute long interaction, the President again and again asserted that India is bound to rise as a super power by the year 2020 and will guide the whole of humanity. Dr. Kalam is very optimistic of the mental, intellectual and spiritual potential of Indians and is focusing his special attention on the children and teenagers between the age group 8 -20 years.

It is not a mere coincidence that the *Yug Nirman* Mission- Gayatri Pariwar has also reached out to over three lakh teenager students in India through the medium of its "*Bhartiya Sanskriti Gyan Pariksha*" project. This special examination scheme, aimed at dissemination of awareness about Indian culture and values among the youngsters, was launched in 1994. It is notable that students of about forty thousand schools/ colleges participated in this examination and the associated special study programs. The number is increasing every year. The process of establishing *Sanskriti Mandals* (Groups for continuing education and training-by-practice programs for constructive participation of teenagers in spreading the divine cultural knowledge

and value-based personality development) in each of these participating schools/ colleges has also begun. These *Sanskriti Mandals* will play a key role as architects of the new age of Enlightenment. This special cultural awakening campaign of our mission will soon spread amongst our Gayatri Pariwar parijans abroad.

The silver-lining of hope is brightening and widening day by day that our youth will have the righteous vision, potential and motivation to build a corruption-free and economically and culturally strong India that will be a beacon of light for global enlightenment. Towards this end and considering the ardent wish expressed by the President, we have planned to organize a grand gathering of youths of India from all strata of society in his presence at the *Dev Sanskriti Vishwavidyalaya* this year. About ten thousand students selected from the different *Sanskriti Mandals* across the country, their teachers associated with this activity and our *karyakartas* (*volunteers*) who are in-charges of conducting the *Dev Sanskriti Gyan Pariksha* and are instrumental in shaping these *mandals* will participate in this convention. We expect this unique event to take place sometime in the third week of July 2003. We shall intimate the exact date, as soon as possible, in Gayatri Pariwar's fortnightly newsletter "Pragya Abhiyan", other magazines, including the July-August' 2003 issue of this magazine. Those interested in attending this trend-setting convention may kindly contact us well in advance.

If our resolve to enlighten and empower the new generation to be the torch-bearers and architects of the coming era of Light has to be fulfilled, we will have to immediately start sowing the seeds of love and dedication in their tender minds from this very moment. Every passing year is taking a large chunk of youths away from us. Our *Akhand Jyoti Pariwar* (the family of the readers of "Akhand Jyoti") has to play a decisive role in discharging this responsibility. We have to focus our attention on positive nurturing of the future citizens of our great nation. We have to guide and mould them as seekers of scientific spirituality. We also have to understand their psychology, their difficulties and their aspirations, with genuine concern and care and make the process of their career-counseling more practical and farsighted. Our mission's organized efforts for self-reliance, informal education and eradication of individual addictions and social evils should also be accelerated and specifically targeted towards the youth. We seek active support of our readers in these endeavors to enable us to achieve the set goals in a year's time.

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– Dr. Pranav Pandya
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YAGYOPATHY - APPLICATIONS OF YAJNA FOR HEALING

Amidst the fascinating achievements of the modern era of science and technology in improving our comfort levels, stress and pollution have posed the major challenges for our well-being. The world is beginning to realize that the comforts provided to us by modern science and technology do not necessarily always make life happier. In fact apart from stress and tension, more and more unknown diseases, untold anxiety and fear are caused by the highly polluted environment and ecological imbalances. This has raised alarm bells for rethinking and changing the life style and mode of healthy management. *Yajña* appears to be a godsend gift of the ancient Indian sciences for achieving this purpose [1-3]. In this article, we highlight possible medicinal applications of *yajña* in terms of some recently reported research findings.

Some Case Studies on Results of Research in Scientific Laboratories:

The following sample of experiments and case studies were reported in [4].

Some Physiological Studies: In his study Dr. Selvamurthy has observed neurophysiological effects of the *mantras* of a special kind of *agnihotra* (described in [3]), which is performed at the time of sunrise and sunset. In this experimental study eight healthy men were chosen as subjects. They reported on two consecutive days: First day was for control recording when rituals of *agnihotra* were performed but instead of the prescribed *mantras*, some irrelevant syllables were uttered at specific time periods. Next day the *agnihotra* was performed with proper *mantras*. Recording of physiological

parameters viz. heartbeat rate, ECG lead-II, blood pressure etc were made on both days. The results showed that while the mind (brain waves) remained unaltered during the first day *agnihotra*, significant changes occurred after the proper *agnihotra*; these included – (a) G.S.R. remained significantly higher during the proper *agnihotra*; (b) ECG showed DC shift in the base line; (c) EEG showed alpha enhancement and delta suppression for more than 15 minutes.

Diabetic Treatment: The urine sugar level of some acute diabetic patients was found to be totally absent and the level of blood sugar was reduced to normal just after two to three weeks of daily *agnihotra*. (A sample of these pathological reports is shown in [3]).

Relief from Drug Addictions: An officer of 25 years age who had been a poly drug abuser in the past was selected for the study by Lt. Col. G.R. Golecha, a senior advisor in the psychiatry division of the Indian army. The patient was at that time addicted to heroin for 2 years. He had undergone some de-addiction courses twice in the past with no benefit and had become de-motivated and resistant to such methods. He was then introduced to *agnihotra*. The practice of *agnihotra* resulted in improving his motivation to abstain from smack and showed significant decrease in his urge for it within a few weeks.

Bhopal Gas Tragedy and Agnihotra: The tragic incident occurred on the night of December 3, 1984 when the poisonous MIC gas leaked from Union Carbide factory at Bhopal. Hundreds of people died and thousands were hospitalized but there were

two families – those of Shri Sohan Lal S Khushwaha and Shri M.L. Rathore, living about one mile away from the plant who came out unscathed. These families were regularly performing *agnihotra* (*havan*). In these families nobody died, nobody was even hospitalized despite being present in the area worst affected by the leakage of the toxic gas. This observation implies that *agnihotra* is a proven antidote to pollution. (English Daily-“The Hindu” of 4-5-85; news item under the heading ‘Vedic Way to Beat Pollution’.)

The Yagyopathy Lab at Brahm-varchas: The Brahmvarchas Research Centre was established by Pandit Shriram Sharma Acharya in 1979. It is situated at the Sapsarover road about 6 kilometers from the Hardwar railway station in the direction of Rishikesh, in India. This centre is actively working for the integration of the modern and ancient sciences. Innovative scientific research work is being carried out here in the science of spirituality. Apart from a dedicated team of scientists, doctors and engineers and other scholars of high calibre and well equipped laboratories for relevant research in different scientific disciplines including neurology, biochemistry, haemetology, phytochemistry and sound therapy etc, other features of attraction here are collections of about 450 herbs which include some rare species of the Himalayan herbs and the *yagyopathy* lab.

The Ayurvedic (herbal medicine) lab of this centre and its pharmaceutical unit have produced new herbal medicines that have shown superb healing results in some cases of nervous system disorders, asthma, heart diseases, diabetes, lung infections, a wide variety of skin diseases and the diseases of the eyes and ears. Tens of thousands of patients benefit every year from the free consultancy

and pure herbal medicines available at no-profit prices here. The *yagyopathy* lab studies the properties and effects of these herbs when sublimated in the fire of *yajóa*.

The *yagyopathy* laboratory has a *havan kunda* placed in a glass chamber and a gas analysis wing for the collection and analysis of the fumes and vapors of *yajóa*. The efficacy of various herbal ingredients in the *havishya* and the quality of the *samidh³s* are assessed in the phytochemistry lab, which is equipped with units like the gas-liquid chromatograph. The purpose is to analyze the raw content in the beginning and what is left after these substances have been fumigated [5, 6].

Blood samples are kept in the glass chamber when it is full of the fumes and vapors during the daily *yajóa* (*havan*) and the changes in the blood biochemistry and haemetological parameters are recorded for these samples.

A large number of experiments are carried out on random samples of healthy and diseased persons, living on the Shantikunj and Brahmvarchas campuses for prescribed periods. The subjects include the *s³dhakas* as well as the non-*s³dhakas* of all age groups (both men and women) from all walks of life irrespective of their social or religious background. During such experiments, the subjects are asked to sit in the glass chamber and inhale the fumes of *yajóa* for specific periods of time. A thorough analysis of their bodies and minds is made before and after performing this experiment.

The measurements (carried out by chromatographs, multi-channel physiographs, etc) of the above experiments include – haemetological parameters like Hb, TRBC, TWBC, Platelets, RBC fragility etc; biochemical changes like those in the levels of blood urea, sugar, cholesterol, cretinine,

SGOT, SGPT etc; and the immunological changes like the antibody levels and innate immunity towards various pathogenic offending organisms.

The EEG, EMG and ECG recordings are carried out in the neurophysiology labs. The psychometry lab assesses the aptitude, learning potential, memory, the intelligence quotient, emotional quotient and the overall personality makeup of the subjects. The cases are followed upon at regular intervals (e.g. after performing *yajóá* regularly for a week, or a month etc.) These experiments may be extended, in collaboration with some neurochemists, to also record the levels of various hormones like cortisol, thyroxin, ACTH, androgens etc in the endocrinology lab.

The general conclusion of the results obtained so far is that performing *yajóá* significantly enhances the vitality and resistance against adverse metero-biological changes and against the invasion of otherwise lethal viruses and bacteria. Mental peace, emotional stability and creative development of the mind are the general observations of the analysis on the psychological fronts.

Potential of Yagyopathy in Curing Psychosomatic Diseases:

In a physical laboratory it might not be possible to get and demonstrate the spiritual effects of *yajóá*, but certainly the physical and mental effects of *yajóás* can be tested, and the claims to cure physical and mental diseases through *yajóá* can be verified [1-3].

It is to be noted here that the traditional systems of treatment of physical diseases employ medicines, which are mostly administered orally. They therefore produce effects only after they have been digested and absorbed into the system. Major part of the medicine taken orally is not utilized by the

digestive system. Oral medicines also upset digestion seriously. The same is more or less true of medicines directly injected into the blood. They produce quicker results, but their adverse side-effects are more pronounced. White corpuscles of the blood resent intrusion of any foreign bodies into the blood, and sometimes the reaction of the system to the sudden, massive and direct intrusion of foreign matter into the blood through injection is most serious, and even fatal. In a *yajóá*, medicines and herbs are vaporized by offering them into the sacrificial fire, and they enter the human system in a gaseous form through the nose, lungs and the pores of the skin. This could prove to be the easiest, least taxing, least risky and most effective method of administering a medicine so as to reach every single cell of the body.

The possibilities of curing mental diseases by *yajóá* are even more encouraging. Diagnosis and treatment of mental diseases is still in its infancy in the modern systems of treatment. There are neither well-established diagnostic aids, nor any recognized system of treatment of diseases like Neurosis, Psychosis, Schizophrenia, Depression, Tension, Melancholia, Mania, Hysteria, etc. On the other hand, psychosomatic diseases are even more rampant than physical diseases and they break their victims even more acutely than the latter.

Symptoms of psychosomatic diseases, except in extreme and advanced cases, are not so apparent, and that may explain why enough attention has not been paid to them. The stress and strain of modern life, degradation of social norms and all-pervasive fall in moral values are contributing to an alarming increase in psychosomatic diseases. *Yajóá* might offer a solution to this serious problem as well. The

Brahmavarchas Research Centre, Shantikunj, Haridwar has taken up research on these aspects of *yajóa*. Their initial results on several experimental groups (who performed *yajóa* with specific herbs for a prescribed duration every day for about fifteen days to a month) of patients suffering from depression, anxiety, stress, etc have been very positive and promising as compared to the control groups (of patients who did not perform *yajóa*). The experiments would be extended to thorough analysis of *yajóa-ash*, which is said to contain certain ingredients that soothe, pacify and tranquilize the mind.

The technique of *yajóa* for the treatment of physical and mental diseases does not comprise mere vaporization of the medicines or herbs to be used, but various *samidh*³s (special kind of wood pieces) are offered into the sacrificial fire of *yajóa* to create the desired effects. Research on all these aspects of *yajóa* is also being conducted in the laboratory of Brahmavarchas Research Centre. It might well lead to the development of a new scientifically established mode of alternative therapy – *yagyopathy*, like Allopathy, Homeopathy, Chromopathy, Naturopathy, etc. It would also offer a unique benefit of preventive cure and healthy development of body and mind together with spiritual elevation.

The technical details and results of this experimental research will be published subsequently in the relevant scientific journals to give directions for therapeutic use of different herbal medicines by means of *yajóa* and further research on herbal medicine and to establish firm ground for other scientific applications of *yajóa*.

Newer Directions: In the recent years, the established healing therapies have begun to

recognize the role of psychology in prevention and cure of diseases of different kinds. As the atmosphere, *pr³ñā* and mind are interlinked; the individuals naturally experience relaxation, peace, quietening of the mind, loss of worries and stress in the *yajóa* atmosphere [5-6]. The increase in the level of *pr³ñā* (vital energy) in the atmosphere when a *yajóa* is performed – was also recorded with the help of Kirilian photographs of human hands before and after *yajóa* in the experiments conducted by Dr. Matthias Ferbinger of Germany [5].

The atmosphere surrounding the place where a *yajóa* (or *agnihotra*) is being performed and the ash produced in the *kuñĀa* are suffused with energetic currents and soothing and uplifting ambience.

Further scientific research and large scale experiments on the potentials of *yagyopathy* will help make it a distinct, alternative therapy of far-reaching benefits to humanity at large and open up newer directions for constructive integration of the modern and the ancient sciences.

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***DHARMA* : THE RIGHTEOUS WAY OF LIFE**

It is essential to follow the path of *dharma* to achieve abiding peace and happiness in life. People wrongly confuse *dharma* with ritualistic religion. In fact conscious observance of religious rituals inspires us to imbibe true attributes of *dharma* and eliminate from our minds, hearts, speech and acts the evil tendencies and practices.

Dharma, when rightly practised gives permanent peace and happiness. It provides right solutions to conflicts and averts crises. Life becomes more and more joy-filled and purposeful.

Prominent Indian seers and practitioners of the Art of Life discovered a sunlit path of righteous living through which life could be lived happily and peacefully. They termed it *dharma* (path of righteous living) with its ten main attributes or virtues. Any person who practises these ten virtues attains true happiness and also makes others happy. These features are:

**dh•ati kīam³ damo³stute yai īaucamindri nigraḥ
dh•vidy³ satyakrodho daiāka® dharma lakīāñam**

Meaning: "Patience, forgiveness, self-control, non-stealing, cleanliness and purity, restraint over the senses, wisdom, knowledge, truth and calmness are the ten attributes of *dharma*" These are not only the attributes of *dharma* but also of humanism and are the cornerstones for bringing about world peace.

To consider anyone who practices these ten features as a follower of a particular organised 'religion' would be a narrow-minded attitude. They are not confined to one sect or religion but have a universal import for all humanity.

These virtues cannot be brushed aside

as blind beliefs because they have been tested rationally and practically; they have proved to be eternally operating principles of noble human life. All religions, sects, prophets, saints and *mahatmas* have stressed the practice of these virtues for well-being of individuals, societies and humanity as a whole. Let us discuss them in some detail.

Dh•ati (patience) Man cannot live without activity. The development of an individual, the maintenance of a family, social service, etc. is dependent on action. If man had not been active, he would not have progressed. There would have been no buildings, no crop cultivation; no distinct manmade edifice of human civilisation and culture. Whatever we see today has been made possible due to human activity.

Any work undertaken can only be accomplished with patience. Before beginning a work, a patient person thinks about its positive and negative results, and thus chooses the right method to execute it. An impatient person, on the contrary, neither thinks about the consequences of his actions nor of its worthiness. He acts haphazardly, without due planning, and so his actions remain infructuous. For him, it becomes a wasteful exercise.

Impatience is a very bad habit. There is lack of seriousness in an impatient person, due to which he is ignored, condemned and sneered at in the society. His mind remains unstable and hence he cannot think methodically on any subject. He also cannot make wide choices. Due to disorganisation, indecisiveness and incapability, he suffers constant failure and becomes miserable. A person who is patient

performs all his actions wisely, with full concentration and zeal. He performs his duties without worrying about results. Hence the success or failure of his efforts does not bother him. Such persons achieve stupendous success and attain peace and happiness in life.

Kīam³ (forgiveness): A person who forgives others their trespasses creates no enemies and adversaries. He thinks about the welfare of everyone in the world and obtains people's support and blessings in his endeavours. He receives love and respect wherever he goes.

Forgiveness is not a sign of cowardice or weakness but a sign and symbol of stable mind, peaceful heart and awakened soul. To forgive someone who has committed a crime, not to harbour ill feelings or feelings of revenge against such a person is beyond the capacity of a weak or fickle-minded person. It is impossible to imagine that a person who has no enemies, who is loved by all, lacks happiness and peace.

Dama (control over the mind and desires): It implies reining in of erratic, wayward and unbridled mad rush of chaotic thoughts, desires and unrefined instincts. It is not possible to overcome evil with a thoughtless, vengeful approach. Fire can be extinguished by water and hostility can be ended by kind-heartedness. A person possessing the quality of 'dama' remains attuned to the noble urges of his soul and protects it from ignoble thoughts and rogue desires. He thus conserves energy which would otherwise have been wasted in self indulgence; and thus conserves, augments and refines his psycho-somatic energies for performing noble, joy-filled, altruistic acts.

Asteya (non-stealing): Here non-stealing also means integrity and honesty. An honest person does not covet what belongs to

others. He practices truthfulness in thought, speech and action. Such a person acquires trust of all who come in contact with him. He lives a pious, pure, fearless and happy life.

Self-dedication does not depend on the particular work you do, but on the spirit in which all work, of whatever kind it may be, is done. Any work done well and carefully as a sacrifice to the Divine, without desire or egoism, with equanimity of mind and calm tranquillity in good or bad fortune, for the sake of the Divine and not for the sake of any personal gain, reward or result, with the consciousness that it is the Divine Power to which all work belongs, is a means of self-dedication through Karma.

-Sri Aurobindo

Īauca (cleanliness and purity): The body of a person whose mind and *pr³ñā* are pure remains healthy. Bodily and mental disorders or sinful activities do not invade him. He always maintains an inner and outer purity and cleanliness. He keeps himself free of mental and physical impurities. He performs altruistic acts and attains inner peace.

Indriya-nigrah (sense-control): Restraint over senses means the development of three qualities in a person: optimum food intake, judicious use of money and restrained speech. Optimum food intake protects him from diseases, judicious and wise use of money protects from poverty and indebtedness and restrained speech keeps him away from unwanted conflicts and arguments. He thus attains health and happiness. On the contrary a person who is a slave of the senses remain

ever dissatisfied, discontented, unhappy and unhealthy.

Dhi(wisdom): A wise person is never daunted by the gravity of any difficulty because of his wisdom. Discriminative wisdom makes him ever wakeful and fearless and engages him in righteous deeds. Hence a wise person lives a life of abiding peace and happiness.

Vidy³(knowledge): **Vidy³** refers not only to school/university education but also to practical knowledge of the laws of life gained through experience. In the absence of practical knowledge a person rarely develops humility and becomes arrogant. He is not respected anywhere; people ignore him as much as they can. All his wealth and possessions become useless due to the lack of right knowledge. If an ignorant person inherits wealth, he would not be able to handle it wisely or use it for noble purposes. He suffers at every step in his life. Even in most adverse conditions, a person endowed with knowledge and wisdom would live in peace.

Satya(truth): Truth means absence of falsehood or distortions in all its masks. One who worships truth does not get influenced by

the masquerade of any person or object and does not try to imitate anybody or covet any object. He ever remains a seeker of truth and tries to discover the reality behind every event, person or object. The speech of the seeker of truth is straightforward and his deeds resonate with his innate integrity and honesty. Truth is the essence of life. It is an impregnable armour against all evils.

Akrodha(non-anger): **Akrodha** means refusing to be provoked to anger under all circumstances. Conquest of anger means conquest of the world. An angry person does not think about the consequences of his actions and commits unpardonable blunders. Anger stuns the reasoning and discriminative faculties and inexorably pushes a person towards self-destruction.

On the other hand a person who is calm and cool in the face of gravest of provocations meets all that life brings to his door with equanimity and becomes a source of inspiration and strength for others. Thus one who practises the above principles of *dharma* experiences unalloyed peace and happiness.

Kathiya Baba had no desires, no worries, no problems left after the ultimate realization of *G³yatr⁰*. He was free from all bondage. Nothing was unknown to him. Supramental powers like clairvoyance, precognition, etc. were naturally awakened in him as *siddhis* of this great Mantra. He was able to remove all difficulties and adversities of his disciples, devotees or any one who had ever come to him with any problem. His voice was also endowed with the *siddhi* of absolute truth; whatever he said came to be true. As a true saint, he lived a perfectly austere and humble life despite having the power to generate any amount of resources. Some ignorant, greedy people used to think that he had preserved some magical kits or golden coins underneath his wooden loincloth. In their blind avarice to gain his hidden treasure, they even entered in the service group of his disciples and attempted to kill the Baba. However, despite being given a dose of over ten grams of poison on three different occasions, no toxic effects were seen on the Baba. This opened everyone's eyes that this simple saint was indeed a great *siddha yogi*. Getting a glimpse of the aura of this great devotee of *G³yatr⁰* was considered a boon by the masses.

GOD : REALITY OR MYTH ?

Atheists often argue that – “There is no entity called God because we cannot demonstrate its existence explicitly by any instrument or logic”. These rational thinkers believe that only whatever is visible or scientifically verifiable is true. Their reasoning says: “As no scientific method can prove the presence of God, why and how can we believe in Him?”

While considering their argument, we should first check whether the modern scientific methods of inquiry are capable of fathoming the absolute truth of existence. Had science deciphered the ultimate truth, there would have been no need for scientists to engage themselves day and night in any further painstaking, ever-deepening research into the mysteries of existence.

The plain fact is that modern science, even at its cutting edge, has yet far more to know, than what it has unrevealed so far. Who knew about the dormant energies of steam, electricity, petrol, nuclear power, etc, around a century back? As the scientific research progressed, these became familiar facets of modern life and technological development. Scientific research is mainly focused on the physical and tangible domains of Nature. Scientific studies in the realms of consciousness are only in a nascent stage at present. The riddle of conscious and sub-conscious layers of minds itself have posed daunting challenges before the researchers. However, we should not lose patience. As scientific thinking focuses on the deeper levels of mind and consciousness, it will perceive the subtler domains of spirituality and the truth of the

individual self and the cosmic self-spirit or god-self. It is due to the inability of our existing tools and methodologies that we are unable to understand the mysteries of the ground of reality that is called ‘God’ in common parlance.

Prior to the emergence of communism, about a century ago, the state of scientific thinking was narrow, obscure and primitive. This, perhaps, was the reason for the negation of the god or the so-called intellectuals of that age. But now things have changed; scientific thinking has broadened and deepened significantly. Savants and pioneers in various fields of scientific enquiry are open to the possibility of modern science probing the field of consciousness, which could lead them to supreme discovery of God. Even now, the frontline scientists, who are the true researchers of truth, do not deny the existence of a supreme being as the source and foundation of the supreme cosmic play.

Few decades ago, renowned scientist Richardson had expressed the view that the complexity of enormous problems of the world cannot be resolved simply by scientific instruments or mathematical principles. Neither can the functioning of the human mind be explained by the laws of science. There certainly are horizons of truth that lie beyond the reach of the mathematical, physico-chemical or material sciences. One will have to adopt a new subjective approach for this self-discovery.

Dr. Macbright’s views on this issue could be summarized as – “There is a definite possibility of a supreme force hidden behind this world which is endowed with preminent knowledge and limitless willpower. Sooner or

later we will have to change the conviction of modern science that regards all the invisible and visible activities of the world running independently on their own.”

Another eminent scientist Dr. Mordel says– “Science does not approve the mythological depictions or other forms of God presented by different religions. But it appears to be true that a sublime impulse of consciousness is acting at the core of the (sub)-atomic world. A universal inspiration seems to exist behind the atomic activities and powers. Scientific proof of this possibility would itself affirm the existence of God.”

Reputed scientific thinker Prof. Ingold has expressed the view – “We are at present unable to understand the true form of the supreme consciousness governing the Nature. Our present convictions and beliefs in this regard are incomplete, unauthentic and dissatisfactory. The (scientific) hypothesis that some combination of life-less atomic particles could somehow give rise to the consciousness in the living beings will remain shallow, baseless and doubtful.”

Over the years scientific thinking has moved closer to accepting the presence of consciousness as the base of creation. John Stuart Mill’s views clearly reflect it – “The existence of supreme intelligence could be accepted in view of the grand order and super intelligence used in the system of Nature and creation of this world.” The antitheist philosophies and theories of Kant, Hells, Holtz, Lang, Huxley, Dante, etc, have now become the faded memories of the past. The arguments and logic used to disprove the existence of the god have now lost their relevance and validity. Dr. Flint has countered these prejudiced theories and arguments with a scientific perspective in his book on “Theism”.

The modern science has reached remarkable heights in physico-chemical and biological fields along with many other pertaining to the perceivable existence of Nature. If the hypothesis of “generating consciousness from matter by some combination or processing of material atoms or compounds” were true, then it should have demonstrated its reality at least partially in some laboratory, or, would have manufactured a living being or induced life in a dead body by now. (It may be noted that test-tube babies and cloned organisms produced by biotechnological advancement necessarily need the basic genetic substances and specific components from the body of a living being). If life could be generated by material processing, death would have been under the control of modern science in this age of ultra-advanced technology.

Along with its upward trajectory of progress, science has had to do an about-turn and change its convictions outright on many issues. About a century ago, scientific experts regarded the age of the earth as about seven hundred thousands years only and largely annulled with scorn the insights of the Vedic astronomers that stated it to be about one billion nine hundred seventy million years. It was only after the uranium-based radioactivity testing that the scientists realized their mistake and changed their wrong notion.

Science has revealed many laws underlying the activities of Nature. However, in most cases only the nature and steps of what happens and the manifested causes are analyzed. A lot remains unknown about the interlinked phenomena and the purpose of “why” things happen the way they do. For example, the chemistry of protoplasm has been studied but “what triggers its natural formation and how?” is still a mystery. Similarly there are

ample manifestations of Nature's mystery even in our familiar surroundings, which are unresolved or labeled as random outcomes or coincidences. Merely because of our inability to undertake in-depth subjective search, we cannot deny or ignore the existence of a supreme creature consciousness as the prime cause of the cosmos.

George Darwin once said – “The riddle of life is as mysterious today as it was before”. Prof. J. A. Thompson opines likewise and observes – “We do not know from where a human being arrived on this earth? How he has arrived and why? We do not have definite and complete answers to this quest. Neither do we hope that modern science would ever reach at any conclusive answer in this regard”.

Eddington writes in his book entitled “On the Nature of the Physical World”: “we have not been able to know anything precise about any existence beyond the physically existing world. But, there surely is an unknown

power that works in the hidden forces”.

What we can conclude is that the knowledge of the Supreme cause (god) cannot be perceived with the help of the available scientific means and cannot be explained by the scientific theories developed so far. Modern science also has realized the fact that there remains a lot in the latent folds of the unknown, which is far more than what has been discovered and invented so far. The existence of God is paramount among these unresolved mysteries. Newer directions and approaches of science have begun to hesitatingly accept the existence of Divine Consciousness Force. There appears a silver line of hope that they would follow the right approach and investigate spirituality as a science. It is thus that discovery of still unknown forces, and attainment of knowledge of the deeper realms of Soul and Spirit would become possible. But it will always remain a fascinating and endless journey in countless Realm of Light.

Rajarshi Purushottam Das Tandon was at the time a Member of Parliament. Once, when he went to collect his salary cheque in the Parliament Office, he asked the clerk there to transfer the amount directly to a “Public Service Fund”. The officials over there were pleasantly surprised by his generosity. One of his colleagues standing nearby said: “There are hardly four hundred rupees as your allowance for the whole month. And you are donating the entire amount for social service?” Tandon ji humbly replied – “You see, I have seven sons and all are earning sufficiently to raise their families; each one sends me one hundred rupees per month. I spend only about rupees three to four hundred from that and the rest goes to some philanthropic causes. This allowance as a Member-of-Parliament is again extra for some one like me. Why should I save it for my self or my family?

It was because of this natural austerity and detachment from selfish possessions that he was called a “Rajarshi”. This episode of his life reminds us that wealth may come to us in varied amounts and from many sources, but the best way to use it to spend it for the well being of the needy, after providing for one's minimal needs.

SIGNIFICANCE OF *DEV SANSKRITI*

Indian Culture is called *Dev Sanskriti* (divine culture). Its significance lies in the values, traditions and subjective practices carried out in the realms of soul-spirit by Indian seers and savants, whose conscious practice in daily life enables a person to naturally manifest in his life divine virtues. These contemplative and energizing practices of *s³dhana³* are designed after testing on the touchstone of personal experience, to awaken the indwelling divinity and bring about radical transformations in soul, mind and body of *s³dhaka*. The saints and sages who formulated and popularized *Dev Sanskriti* affirm that man is a spiritual being going through a human experience with a view to awakening and rediscovering his forgotten identity as a spark of Spirit.

According to this culture, a deity is one in whom the divinity has to be awakened and who became a boon and blessing wherever he lives. Man has the inherent potential to become divine. When his true identity as spirit awakens his inner nature is transformed into a being of light and love although outwardly he conducts himself.

Dev Sanskriti originated and prospered in India. It is an invaluable gift of India to the world. Rich Indian heritage has several gems in its treasure but *Dev Sanskriti* is the greatest among them. It has been perennial source of inspiration for countless generations of Indians; and with it India has quenched the spiritual thirst of world in the past. India was hence honored with the honored title of “*Jagadguru*” (teacher of the world) and *chakravati* (conqueror of the globe). India became immensely wealthy and prosperous in

material terms also due to its culture so much that foreign countries called it “the land of gold”. It is a historical fact that the progress of ancient India was due to the adoption of the principles of Divine Culture. Today, our nation has lost everything because it has forgotten its cultural heritage. Re-embracing and reactivating *Dev Sanskriti* can check the present all round moral and ethical decline, restore our ancient glory and ensure bright future for the country. India can once again share with the world through her awakened children the principles of this divine culture.

The underlying principle of the divine culture is the thought that the real purpose of human life is to uplift, refine, and transform it into life divine. Why? Because present life offers nothing but pain, suffering, struggle, conflicts and mental frustration. There is hardly any moment when a man enjoys real and abiding happiness in today’s world. He does hope that he will get it tomorrow and in this chase of mirage he loses his today. But the irony is when the tomorrow does arrive, he experiences the same pang of suffering as he did yesterday. The hope is then pitched on the next day, then the day after and so on. Man spends his entire life in this wild goose chase and gets only pain and suffering in return. In this quest for happiness he sometimes makes the life of other people painful and miserable.

Two conclusions can be deduced from the above situation: one, there is no happiness and it is futile to seek it; two, the present way of life does not contain it. The first conclusion is a pessimistic outlook, which is ultimately suicidal. People with such an outlook on life

remain deprived of the blessing granted by God. Those who arrive at the second conclusion become successful in realising the truth that for attaining real and enduring happiness it is necessary to bring about an attitudinal change in life. There are options in bringing about a change in life; the first is to change external aspects related to life (e.g. situations, people we interact with, available materials, facilities etc.); by doing this we may get temporary respite from pain and suffering.

The second aspect is that we leave external aspects as they are but basically change our own nature and attitude towards life, become independent of external factors and discover the source of true happiness and bliss within- in soul-spirit, our true identity. Man has experimented on all possibilities. Pessimists have not tried to understand life and therefore lost its meaning and importance. People who tried to change external aspects succeeded in accumulating facilities and gaining power but due to lack of self-introspection their success proved to be the cause of their downfall. People who chose the last option i.e. changing ones sense of self-identity as immortal soul-spirit and not the body made the truly right and correct choice. This is the aim and purpose of *Dev Sanskriti* – to bring about a basic spiritual transformation in our attitude towards the purpose of life- and to life in its light.

Saints and seers who made who searched and discovered the inner layers of their souls declared that human life can be blissful only if spiritual *s³dhan³* is given preference over material pursuits. *S³dhan³* is the spiritual practice that improves the quality of life through self-control, self-discipline and self-discovery. To make life blissful, man needs to change his attitude and nature. Based on this change, a revolutionary outlook on life

emerges through which all external situations can be handled, moulded and faced with equanimity and confidence.

History is full of the life-stories of people who moulded themselves and lived in accordance with the principles of *Dev Sanskriti*. They became living legends and gods in human form. Through spiritual wisdom – knowledge they immensely augmented their inner powers. They also made miraculous discoveries in material sciences. As a result, several streams of spiritual and scientific knowledge came into existence. Sages and seers, the exponents of *Dev Sanskriti* established through scientific exploration, that fundamental ground of existence is *sat* (existence), *cit* (consciousness) and *3nanda*(bliss).

The Truth and the Principles of Divine Culture have been uninterruptedly flowing in India. The speed of the flow has certainly altered with time. Innumerable saints and seers born in India (e.g. Mahatma Gandhi, Swami Vivekananda, Guru Govind Singh, etc.) have demonstrated in their lives the truth inherent in the Divine Culture. They have confidently declared that if divinity can descend in the lives of a few people, it can certainly descend in the lives of all. It is sure to happen by refining, uplifting and transforming human nature through practice of principles of Divine Culture. Whenever and whoever has adopted this path has attained eternal bliss.

Divine Culture is the contribution of divine beings who incarnated in India through the ages. The land of India is suffused with the spiritual energy and divine light of such beings. Since the Vedic ages, every era has had a distinctive group of divine souls who expressed the truth of Divine Culture in their own specific ways in tune with the needs of the times. For

example sages like Vishvamitra, Vashistha, Valmiki and Vyas considered Divine Culture to be synonymous with the Knowledge of Eternal Life and expressed it in the form of “art of living”. They inspired their disciples by saying *sva® sva® caritra® iiklāòte p•thivy³® sarvam³nav³;*, meaning, “Go now and explain the principles of the Divine Culture to the people of the world through your conduct and character.” This is the secret behind the global spread of the Divine Culture. The teachers of Divine Culture did not explain its principles to people through lectures but by themselves adopting them in practice. They repeatedly said, “Human life is a precious gift by God. They said that we have not understood reality and this has resulted in misconception about the aim of life.” And it is true, if one person in the world is standing in light, it means light exists; then, if we complain that there is darkness, it means we have not searched for light. We have closed our doors of our heart and mind for the entry of light. Similarly if one person can attain bliss, surely everyone can. This possibility exists for every human being in every era.

In this era Param Poojya Gurudev demonstrated the principles of Divine Culture in his life. He lived this truth in this era; therefore he came to be known as “*yugrishi*”. He taught the principles of Divine Culture after experimenting them on himself and practising them throughout his life; hence he gained the title of “*acharya*.” He was a living embodiment

of the Knowledge (*Vedas*) of Divine Culture, so he was called “*vedmurti*”. Through unwavering *tapasya*, he maintained the practice of the truth of Divine Culture. That is why he was called “*taponishtha*”. He was the best self-restrained person (*mary³d³ puruìottam*), just like Lord Rama, and was one of the latest links in the chain of divine beings who have preceded him. He gave new expression to the eternal spiritual truths propounded by the scriptures worldwide. He is revered as “Gurudev” by millions of devotees around the world.

According to Revered Gurudev, *Dev sanskriti* is a comprehensive way of *s³dhan³* which synthesizes matter and consciousness; science and spiritually. For example, we sow a seed and it sprouts. Water and sunlight play a crucial role in this process. If we plant a stone instead of a seed, then even the most fertile land, best quality of water and plenty of sunlight would not be able to make a plant grow out of it. On the other hand, if the seed were planted in an infertile and arid land then also it would not develop into a healthy plant despite adequate amounts of water and sunlight. Just as several factors come into play for the sprouting and growth of the seed, similarly several principles of science and spiritually are necessary for the transformation of human life into Life Divine and attainment of bliss. Divine Culture is a harmonious combination of such principles.

Max Planck, widely regarded as the pioneer of quantum mechanics conceded the following in one of his papers published in 1936 – “Science means unrelenting endeavor and continually progressing development towards an objective, which the poet’s intuition may comprehend, but the scientist’s intellect can never fully grasp...”

NEW DIMENSIONS OF RESEARCH IN PSYCHOLOGY

Introduction: “*Mana Eva Manūḷyāñma Kṛāṇam Bandha Mokīayo*” — this scriptural quote conveys the essence of human psychology i.e. mind is the cause of our bondage as well our freedom. The state of mind directs the thoughts and actions and thereby determines the ultimate state of the life of an individual. Everybody experiences the immense power of mind in day-to-day life. It is indeed the mind, which, depending upon its *samskṛas* (inherent tendencies), leads the individual self towards either a life bound by the materialistic attachments and agony of unlimited desires or a life that is free and glowing with divine blissfulness.

Malice, animosity, anger, jealousy, or the soothing sentiments of love and compassion, originate and grow in the domain of mind. The inherent qualities and tendencies of the mind are reflected in the character of a person and make it agreeable or disdainful as per their original instincts. Nothing could be analyzed or judged about a human personality without deciphering the human mind. Intensive research into different aspects of the science of mind is essential for an in-depth understanding and glorious development of the human life.

A thorough study of all aspects of human life in general, and human psychology in particular, becomes feasible by a comprehensive study of the interrelationship between the human mind, the Nature and the Omnipresent Consciousness. A quest for the elucidation of this relationship has been the center of attention for great seer-thinkers of all eras. The dedicated scientific approach to

spirituality, pioneered by Pandit Shriram Sharma Acharya, has offered new directions for comprehensive and practically feasible research in this area.

A noted saint, scientific spiritualist, scholar and social reformer, Pandit Shriram Sharma devoted his life for the realization of human life as an excellent and perfect creation of the Supreme Creator. His fundamental insights have offered detailed knowledge about the physical, psychological and spiritual components of human life. He has not only considered the subtlest features of the human mind but also presented the solutions for eliminating its ailments and awakening its latent divine qualities. His missions of “*Vichara Kranti*”, “*Yuga Nirmana*” and “*Pragya Abhiyana*” are aimed at practical implementation of his findings for an overall elevation of the human society towards the creation of a bright future for everyone.

His vast literature (comprising of over 3000 books in Hindi) stands as a masterpiece of excellence in almost all branches of knowledge associated with human life and Nature, encompassing religion, philosophy and science. This distinguished thinker had always conveyed through his writing and speeches that scientific spirituality is indeed an advanced and comprehensive science of human psychology.

In the present times of conflicts and crisis, everybody has, to some extent, realized the importance of psychology. It is now well known that the physical health of a person is largely controlled by his psychological health. The corruption of emotions and thoughts manifested in corresponding actions is indeed

the generator of complicated problems at personal and the social levels. The quality and the end-result of every action, every kind of work depends upon the mental status of the subject who performs this action or task. The internal desires, convictions and emotions, though implicitly, play the most important role in conditioning of the mind.

Having realized that the roots of evil actions lie in the evil instincts of the mind, we must first look for the 'treatment' of the sick human mind in order to heal the ailing state of humanity today. It is not sufficient to study only the science of behavior because that is simply a manifestation of the status and activities of the mind. The real focus should be set onto the root cause, the innermost tendencies, which impel the mind. But, "What is mind"? What could be the comprehensive science of its structure, functions and control? How could this science be used for the awakening of divinity in human life? Search for the answers to these queries has been the focus of the theoretical and experimental research at the Brahmvarchas research centre, established in Hardwar, India by revered Gurudev Pandit Shriram Sharma Acharya in 1978.

The Indian schools of thoughts and some of the western, mainly the American and European schools, occupy recognized places in the history of the development of knowledge in the field of psychology. The research activities in the laboratories of Brahmvarchas are novel in the sense that they are focused at those fundamental issues that somehow were not considered by the modern researchers and experts in this field. The domain of research at Brahmvarchas is so structured that it encompasses the western as well as the ancient Indian theories in a unified way. Likewise the broadly open, logical and comprehensive

attitude followed in the development of various branches of modern sciences, the science of emotions and thoughts also needs a multidimensional integrated approach. It is rather unfortunate to note that extensive research in psychology has so far not given due attention to the findings and implications of the research work done in ancient India. In order to carry out research in a truly comprehensive manner, it has become necessary that we re-investigate the ancient scriptures and bring out the essence of their insights for the solution of our problems of present times. Studies at the Brahmvarchas Research Centre have been proceeding ahead to meet this objective.

The Place of Soul and Consciousness in Modern Psychology:

Scientific research at large has done excellent work in elucidating and utilizing the *jañā* (inanimate material forms) component of the Nature. The remaining half, viz., the *cetanā* (consciousness) manifested in the individual is yet to be explored scientifically. Beginning of this search has been trapped in the study of sentient systems in general and is focussed only at the presence of consciousness in terms of organic functioning in the animals. It should be noted that the amount and quality of the basic element of consciousness existing in a human being is well-nigh unlimited as compared to that in any other organism.

Apart from its magnificent functional manifestation in the finest instruments of the human body and brain, the enormous reservoir of consciousness 'contained' in the human mind and the core of emotions itself is infinite like the cosmos. Its subtle power and functions at the spiritual levels are indeed beyond reach. The advanced developments in the material realm would prove to be futile or obnoxious unless the possibility of their uncontrolled

wastage and misuse is checked. It is therefore necessary to realize the importance of the consciousness part of human life and give it due focus in the scientific research.

Gurudev Sriram Sharma, a great scholar, an authority in the science of spirituality, was the first spiritual master and scientist par excellence who had spelt out the need for an integrated scientific research in the field of consciousness and spirituality and inspired an easily executable, viable and useful line of research accordingly. This line of research is what could be termed as "Total Psychology". Several M.Phil. and Ph. D. degrees and research papers, dealing with different facets of Gurudev's philosophy and scientific insights, have been awarded during the past one decade. The introduction to the projects at Brahmvarchas as cited in these dissertations and the support offered here for the corresponding Ph. D. research works have been well received by the intelligentsia in the associated universities. Many distinguished experts feel surprised to note Acharya Sharma's strong hold on diverse disciplines of science and the originality of his research foundations.

Guidance and support for Ph. D. and D. Lit. research-projects on the topics pertaining to Gurudev's literature, his theories of socio-economic development for global welfare, his philosophy of human religion, his comprehensive teachings and writings on the science of mantras, the science of spirituality and the great knowledge of Gayatri has become an integral part of the activities at Brahmvarchas. However, this is only a small component of the agenda here. The real focus is on intensive research in Total Psychology *vis-a-vis* the spiritual core of human beings.

A large number of books and theses

on psychology have been published in the western countries, some of which do mention about the conscious component but without an in-depth analysis. George S. Brett's authentic book entitled "History of Psychology" was published in three volumes. In the 18th chapter of the first volume, he talks about the Indian theories of psychology. He has highlighted the treatment of human psychological aspects, as discussed in the *Vedanta*, *Sankhya*, *Vaishashika* and the Buddhist philosophies. His attempt was a good initiation to introduce other researchers to the ancient Indian schools of thoughts in psychology. Similar attempts were made by the editors Herald I. Kaplan, Alfred M. Friedman and Benjamin J. Sadock in "Comprehensive Text Book of Psychiatry". The first chapter of this book discusses the foundation of psychiatric healing referring to the Vedas, Upanishadas, Bhagavad Gita and the six Darshanas. A brief but intense analysis of the elements of human psychology is presented here in the context of the Indian Philosophy.

Dr. George Moore (1852-1933) elucidates on the further analysis of these elements of the history of psychology. He notes that the western philosophers basically deal with the philosophy of Nature; Chinese philosophers are contemporary thinkers and the Indian philosophers are the philosophers of human psychology. Dr. Moore's conclusions (cited in his book entitled "Historical and Theoretical Trends in Psychiatry") indeed recognize the vast knowledge of the Indian *rishis* pertaining to the hidden folds of human psychology. However, it is unfortunate to observe that no significant contributions were further made in this series of literature on the history of psychology. The modern trends of 'short and fast' and 'popularity oriented publication' had even affected the later editions of the above

mentioned books. The compact compilation of Brett's treatise in a single book by R. S. Peters (MIT Press, Cambridge 1962) did not contain any mention of the Indian philosophy of psychology. Similar was the case with the condensed edition of the book by Kaplan and Sadock. When they compiled the "Comprehensive Book of Psychiatry" in two volumes they had somehow missed the portions dealing with the Indian theories of Human Psychology.

The ignoring of Indian Philosophy by the followers of Freud, the founder of modern school of psychology, may be quite natural, but most disheartening is the fact that the Indians, the successors of the *rishis*, have also chosen not to bother about their own heritage. In today's India, studies in psychology are confined to the western theories and models only. How many of the Indian psychologists or psychiatrists are today familiar with the details of original Indian theories of psychology? These 'devotees' of the western schools try to escape the blame by doubting whether there was any contribution to psychology in the ancient Indian schools? They argue that whatever is regarded as the 'Indian school of Psychology' simply deals with Indian philosophy and religion and has nothing to do with psychology as such. They believe that the field of psychology is a creation of the research of modern times only.

The above assertions of the blind followers of western theories are based on the considerations that philosophy and psychology are two distinctly different subjects. We do not want to enter into any etymological debate on classification or nomenclature here; it would be sufficient to look into the history of the trends in philosophy in this context. Until the past few decades, psychology was indeed given significant place in philosophy in India and

outside as well. However, the gradual shift in the lifestyle and culture of the human society towards materialism has weakened the linkage between human psychology and the philosophy of life. The so-called scientific development of psychology as a behavioral science gradually eliminated its philosophical foundations.

Ancient developments in psychology had emerged from the realization of the soul and spirituality was its principal focus. After several centuries, the subject matter of the soul was discarded as being a part of religious philosophy alone. Then onwards, psychology became a science of activities of the mind alone, without any basis or comprehensive idea of the origin and the development of mind.

The popular quote, used out of fun — "What is mind? Never matters. What is matter? Never mind", does convey the shallowness of the modern considerations. It is well known that mind is not a material form. Then what is it? What should the psychologists investigate about this 'unknown' entity? As no satisfactory answer to this query was available, the materialistically oriented, modern psychologists described the focus of psychological research as the study and analysis of the behavior.

That behavior could be observed and characterized according to scientific methods ousted the idea of studying psychology in terms of behavior. This approach to modelling and analysis in psychology gave rise to its different branches, such as Systematic Psychology, Behavioral Psychology, Creative and Applied Psychology etc. In this series of developments, a student of psychology became a student of 'zoological behavior'. Instead of focusing on the different faculties of mind and its realization as a spiritual component, the 'scientific' study in today's psychology has

become confined to the collection and analysis of data on different reactions and manifestations of mental conditions of the living body. There is no consideration of the deeper levels of consciousness in the human beings.

The propagators of 'Gestalt Psychology' did attempt such a study of consciousness but at a superficial level. When Freud threw light on some of the conscious and unconscious faculties of mind, the behavioral scientists-cum-psychologists had no escape. They had to give due place to the other roles of human mind rather than its mere manifestation in the behavior of the body. A new term "Psychosomatic" was coined to define the collective study of the body and the mind. Here the word "psyche" represents the conscious and subconscious properties of the mind and "soma" means the physical body.

Thus, the history of studies in psychology has had variations in its trends since the beginning. Apart from the psychosomatic research, a new dimension has now been added to the field of psychology which attempts to resolve some basic issues associated with the expansion of mind or pertaining to the quest for "what is beyond mind?" This new branch is named Parapsychology. Researchers of this branch have also tried setting scientific experiments to analyze the ESP (extra sensory perceptions).

Dr. J.B. Rhine's book "New Frontiers of Mind" (first published by Farrar & Rinehart, 1937) throws pioneering light on ESP and related topics. His earlier article published (during 1948-1970) in "The American Weekly" describes his ideas and initial attempts on finding scientific ways to understand the mystery of life after death. The conclusion of his research states – "that there is no life after death has not been proved by

science". As mentioned in his articles and books, Dr. Rhine has obtained several evidences of the existence of life after death and he is trying to prove them scientifically. In this connection, he writes that "so far he does not have appropriate methods and facilities for conducting scientific experiments; it appears that he will have to adopt an entirely new approach".

Research at the Brahmvarchas Research Centre: The exploration of new methods still remains a distant reality. Apart from the objectives set by Dr. Rhine, there are many other domains of mind and the human consciousness, which need to be addressed scientifically. With the support of the unique guidance of its founder, the Brahmvarchas research centre has accepted this challenge. Scientific experimental methods are being developed here to study the higher levels of consciousness existing within and beyond the human mind. The approach – based on the novel concept of total psychology – adopted here is promising in this regard.

The philosophy of revered Gurudev, the founder father of Brahmvarchas is the latest in the tradition of the ancient Indian *rishis*. He always considered philosophy as a field of manifestation of spirituality in all walks of life rather than just a subject of intellectual exercise. He had acquired the true knowledge and experience of even the subtlest aspects of human consciousness through his dedicated and intense *s³dhan³s* throughout his life and had successfully awakened the divine potentials of the *cetan* component of life. His comprehensive approach to spirituality and psychology has laid the basis for research projects at Brahmvarchas. The research projects at Brahmvarchas have emerged from the following fundamental points of his theory and experiences:

The original nature of every human being is spiritual. He (Gurudev) accepted the principle of evolution but not its Darwinian version. According to him, evolution is an expression of the higher levels of consciousness; evolution in the physical bodies or functions of the living beings is a manifestation of the former. Higher dimension of the human consciousness begins at the level of divinity. In order to keep pace with this natural evolution, the human society today will have to adopt those value-systems, ideals and deeds in life which behooves the dignity of divine children.

Among the external (dealing with the physical world) and the internal (pertaining to emotions, inner convictions and latent tendencies) domain of human life, the ancient Indian adepts of psychology had given importance only to the internal realness of consciousness whereas the western psychologists are concentrating on the external behavioral part. Brahmvarchas has recognized the relevance of both. Adoption of ideal behavior and altruistic deeds in day-to-day life are given equal importance along with the spiritual experiences of self-realization, awakening of supernatural powers, etc.

The findings of its research work completed so far indicate that as the inner self of a person gets purified, balanced and uplifted, it is reflected in his external life, in his responsible and generous contributions for the welfare of the family and the society.

The measure of one's qualities and potentials should not be based on intelligence alone. Gurudev Sriram Sharma has emphasized the importance of the quality one's emotional being along with the intellectual and other creative talents in making an assessment of a personality. He has predicted that the future era will be built by people endowed with noble

sentiments and characters; it will be an era of the evolution of altruistic emotions of compassion, kindness, love and caring. Intelligence without spiritual awareness or uplifted humane sentiments cannot bring about real peace and progress in the world. Intellect alone, without any control of the inner self, would rather create harmful effects and be engaged in misusing the knowledge and talents gained by intellectual efforts.

Recent developments in psychological research indicate that even in the west, frontline researchers have begun to realize the significant role of emotions in human life. Daniel Goleman's measure of *emotional quotient* is a good evidential example of this trend.

In the experiments of total psychology, carried out at Brahmvarchas, methods and analysis are based both on introspection and intuition both. The western trends seem to have given more importance to introspection and the ancient Indian theories have focussed more on intuitions. In the comprehensive approach selected here, both the faculties of mind are utilized in a creative manner.

The research work at Brahmvarchas deals with the multifaceted expansion of the conscious component of human mind. Each aspect of human consciousness is classified into several fields and sub-fields and experiments are designed to focus on each of these components in detail. The *s³dhakas*, who participate in different programs of spiritual training and personality development organized at Shantikunj, the parent organization of Brahmvarchas, are the subjects for these experiments. A large data has been collected so far and a thorough analysis of the impact of various spiritual *s³dhan³s* and

practices – conducted under the *Yug Nirman* mission of Gurudev – on total psychology is currently under progress.

Revered Gurudev has also invented a method of integrated psychological development of mankind via a system of education that focuses on the art of living from the platform of religious philosophy. The applicability of this method is most relevant in the context of the present way of life where man has become ignorant about himself and is overwhelmed by a multitude of problems.

In this era of scientific advancement, whatever knowledge a human being has gained about the individual self via scientific research is negligible as compared to what he has yet to know. It is because of this incompleteness of knowledge that the learned psychologists like Freud, who advocated gratification of all tendencies of mind for the fulfillment of its sensual urges, could not comprehend the real import the *Yoga* Philosophy stated in the quote “*Yogashcittavratti Nirodhah*”. The true interpretation and significance of this statement, in the context of the highest state of healthy human body and mind, can be seen in research laboratories like Brahmvarchas.

The research work being conducted here also takes into account the fact that the method of investigation and analysis should be compatible with the nature of the entity under study. It is well known that measuring something in terms of volume will not give appropriate observations if the object of interest happens to be a mass or weight. Similarly, it would be unscientific to insist on recording all facets of human mind with the help of physical instruments only. Some of its properties are so subtle that they

can only be identified or analyzed by the knowledge of the inner self and through spiritual methods.

The theoretical research at Brahmvarchas deals with an in-depth study of the ancient Indian and other oriental philosophies, the Western philosophies, the oriental and occidental theories of Psychology and Psychiatry and Ayurveda, along with the vast treatises of Gurudev Pt. Shriram Sharma Acharya on the topics related to “Total Psychology”.

This method of experimental studies is unique and has given promising results. Considering the request of the readers of “Akhand Jyoti”, glimpses of these research findings would be serially presented in this magazine for general information. Detailed description of the research planning, methodology, data, analysis and results etc would require publication of comprehensive books and journals; this will also take place in due course.

The research activities initiated at Brahmvarchas will expand further and open up the ways of liberation of humanity from the bonds of evil tendencies like prejudices, malice, selfishness etc. After realizing the inherent elements of total psychology, our mind would become a source of divine revelation and blissful liberation rather than a battlefield opposing desires, attachments, cravings, pulls and pressures.

Notes:

1. *JaĀa* and *Cetan*: *JaĀa* refers to the material based or perceivable entities; *Cetan* implies what pertains to the omnipresent subliminal existence of consciousness and its expression in the living beings.

How to Realize the Ultimate Truth of Knowledge?

Science, as regarded today, is the discovery and reasoned expression of knowledge pertaining mainly to the laws and principles of exterior nature. What is justified or proved within its current theories and principles is supposed to be scientific truth and acceptable knowledge. But Truth can neither be confined to nor defined by specific mind-made norms, howsoever vast these may be.

The approach of modern science, which stems from the study of the material existence and perception of Nature, is therefore gross and rigid vis-à-vis the limitless, ever new origin and expansion of knowledge. True knowledge is an unbounded flow in the hidden as well as sentient domains of consciousness that continues eternally in Nature, the universe and the infinite realms beyond cosmic depth.... Its realization by human mind gives an expression to its subliminal existence. But this expression is only partial as per the narrow or incomplete evolution of human consciousness. Therefore, much remains unknown, undiscovered, undeciphered and beyond mental grasp.

It is this inexplicable, sublime, absolute truth of knowledge that was realized by the Vedic *rishis* in the state of the absolute silence of trance and was referred by them as – “*Satyam Gy³namanantam Brah[®]*”; “*Gy³na* (pure knowledge) is ultimate truth, it is infinity, it is an expression of the *Brah[®]*. The approach of modern science is confined only to the derived or verified ‘truth’ of knowledge. It does not consider the absoluteness and infinite dimensions of truth. The definition of truth here also remains confined to the current trends,

developments and conclusions of the specific discipline. What is accepted as ‘true’ at one point of time by the scientific community is negated or replaced by some new and even contradictory results later. Thus, the ‘scientific truth’ or knowledge keeps reshaping and updating, while the spiritual truth and knowledge is consistent, complete and eternal. This is why the knowledge realized and expressed by the *rishis* of yore is still applicable today; it is universal and remains true and does not change or lose its relevance even in the midst of the gigantic tides of time.

In their efforts to rationally formalize knowledge, the modern scientists seem to have enslaved themselves in the narrow confines of intellectual arguments. Their thinking and conclusions are often driven by the complexities of accepted theories, principles and recognized (as per the ‘conventions’ of their times) approaches. Validity of the so-called novel approaches too needs to be proved under certain norms. In their attempts to be precise, scientifically correct and logical, they often sidetrack many untouched, unknown aspects of reality and thus lose more than what they gain in terms of knowledge.... Influenced by the predominance of their sharp and analytical intellect, learned mind and specialized expertise, they tend to neglect the basic fact that the seeds of enlightenment lie dormant and germinate in the depths of the inner self, in the sublime core of pure emotions (*bh³va samvedan³*), that enable unrestrained linkage with the supreme knowledge of the Truth within. Intellect vainly tries to arrogate to itself the credit for the hazy reflections of this knowledge within its reach.

If there were no inspiration, no quest, no yearning, no spirited inquisitiveness and imaginations in the inner springs of the heart (source of *bh³va-samvedan³*), what would have nurtured the intellect and motivated it to deal with knowledge? What ‘knowledge’ it would have then analyzed, formulated and found within its possession?

In its early days, the modern science boasted of deciphering the secrets of Nature and its basic laws of gross operation. But which truth of Nature has it really fathomed or been able to encompass completely in its theories? Have they known its perennial gist, the absolute core element (*tatva*)? Or gathered only some waves of its expressive reflections – *taranga* (e.g. in energy and matter)? It should be noted that the waves of an ocean are only superficial and can never measure its grandeur or visualize its depths. Any attempt of studying its waves to know about the ocean will prove to be ridiculous and futile.

The knowledge of the modern scientists, who ignore the need to know the *tatva* of Nature and remain preoccupied in researching the mysteries of its superficial manifestations is wavy and hollow like these waves; the conclusion of one result is negated or rejected by the other findings. The epochal results established as scientific truth at some time lose their validity and are proved to be false, wrong or incomplete by the proceeding investigations. In the post Galileo phase of scientific developments, a scientific truth was acceptable only if it were demonstrated physically by some visible experiment(s). These norms changed in the post Newtonian era and rigorous mathematical theory became the yardstick of proving the truth. What was acclaimed as the unshakable principle of scientific foundation by Newton was

disapproved by the greater, more rigorous, scientific discoveries of Einstein in less than a century. The latter’s theory seems to be smiling at that of Newton as though pointing: “dear friend, do a little modification; your law of gravity is fine with our earth but not universally; that way, even our nearest satellite ‘uncle moon’ does not obey the force of earth’s gravity...!”.

In the modern era of ultra-fast technological advancement, the phase, craze, trends and norms and hence the methods of scientific knowledge are also cropping up and vanishing like bubbles in boiling water; their foundations are sandy, that could be wiped out with a single splash of water or a squall of breeze. The scientific world is caught up in a whirlpool of uncertainty; every one appears to be in pathetic haste to prove and establish himself in this race...

There is no doubt that the scientific research and developments have bestowed enormous comforts and technological empowerment upon manhood. It has brought magical changes in the modes of communication, transportation, medical treatment, etc. At the same time, it has ‘gifted’ dreaded weapons and equipment to destroy this grand human civilization and the mother earth itself in a matter of moments. The achievements of science and technology are fascinating and mind-boggling on the one hand, and horrifying and calamitous on the other! There seems to be everything in the world of science except the unalloyed peace of truth. We can’t expect anything better from a superficial approach confined to the ‘waves’ that also has an added compulsion of proving the ultimate validity of the knowledge gained within their own set norms conceding no scope for the unlimited breadth and depth of supreme knowledge.

Who would convince the scientific community that what they know as true knowledge which keeps changing in the flow of time is not true knowledge. The foundation of their knowledge shakes and diminishes with the tremors of new investigations in the uncertainties of time. What has attracted the quest of science so far is only a *tarang* – a quivering shadow of the multiple reflections and manifestations of the *tatva* of knowledge. It is the nature of a *tarang*, a wave to disappear after a while, it is bound to be momentary. Then how could anything created on the wavy base sustain for long? How could the ‘knowledge’ gained on such shaky foundations testify to the eternity of truth? It is only in the infinite ocean of the *tatva* (the ultimate Truth) that the grand ships of true knowledge could sail forever...

In order to reach the depth of *tatva*, our search will have to cross the barriers of the gross (physical) existence and the perceivable or the theoretically derived and defined space of truth. It will have to enter the subliminal, limitless expansion of consciousness. Several eminent scientists of our times have begun to realize this fact and envisaged that if science has to attain true knowledge, it will have to expand the scope of its investigation and broaden its vision.... Drs. Brooner and Postman have suggested incorporation of psychological aspects in this context. They argue that the state of mind plays a pivotal role in any analysis or judgment; therefore all investigations/research should also encompass the psychological realms of our existence. Noted scientific thinker, Dr. J. K. Feibleman has written an unparalleled book in this regard. In this book entitled “The Scientific Philosophy”, he writes that the basis of scientific research needs to be expanded to

include the philosophical aspects and feel of the inner realms of pure emotions too.

The scientific methods and tools of today help in gaining deep and accurate analysis of gross as well as subtle forms of matter and the laws governing its functions. But these methods are inapplicable for research in the fields of thoughts or emotions. Because of its rather ‘materialistic’ foundation and restricted approach, material science often backtracks from its own ‘scientific’ propositions or theories and annuls what it once was proud to have achieved. Many of its conclusions continue to be further researched without any end in sight and remain incomplete or inconclusive. Thus, despite being known for its rigor, precision and innovation, the research in scientific disciplines till date has largely been ‘conventional’ in terms of the contemporary norms and traditions of science in a particular time period. If it were not so and science had adopted the non-prejudiced, prudent, comprehensive approach of the *rishis*, then the *Physica* of Aristotle, *Almagest* of Tolmy, Lavechier’s *Chemistry*, Newton’s *Principia*, Loyel’s *Geology*, etc would not have faced such great difficulties and delays in their recognition.

Tolmey’s theory was quite successful in analyzing the dynamic states of stars and planetary arrangements, but it was discarded or considered with suspicion until full recognition of Copernicus’s system. The reason was simple. The theory was non-conventional or was not in tune with the then popular beliefs. Same rigidity of convictions had vehemently opposed Newton’s principles of light spectrum. The Theory of Quantum Mechanics, too, had to face lots of criticism, opposition and denunciations before attaining a prominent place in modern science.

Because his contemporary and senior scientists had incomplete and contradictory knowledge about the nature of the cathode rays, Maxwell could not get scientific approval for his now well known principle of electromagnetism for a longtime. Similar was the fate of the discovery of X-rays. The scientific authorities of that time, like Lord Kelvin, even rejected it labeling Runtgen's experiment as a tactful fraud. But the world later witnessed the great boons of this discovery and continues to benefit from X-rays in varieties of ways.

The experimental results and explanations on fission of Uranium atom could not be accepted by the scientific experts for a long time because they were ignorant of the atomic reactions and none of the then available methods and theories were able to understand the complexities and possibilities of atomic energy. The last decade of the 19th century saw extensive scientific research towards filling the gaps in Mandeleaf's Table. It was a difficult task because, even when some new chemical element was found and analyzed, it used to remain unacceptable to the scientific community of their times due to the latter's prejudices and rigidity.

The 'epochal truth' of the modern science – the theory of relativity, too had faced stiff criticism and scorn mainly owing to the inability of the then popular scientific norms and convictions to explain or understand its rigor. These historic examples continue to recur in newer forms even today. These illustrate the fact that the scientific findings, howsoever great, accomplished and true they might have seemed at one point of time, largely tend to obstruct the scope of future search of truth by trying to judge it within the narrow peripheries as per their own methodologies. This is what generates rigidity and prejudices in scientific research and hinders the advent of the pure light of truth...

Where is the flaw? Where are the difficulties in refining the otherwise innovative approach of modern science? This perennial question should be addressed first and the foundation and purpose of research should also be reviewed along with the methods of investigation in this context. It is time all of us accept the fact that – it is the truth, the knowledge, which is important and not the method or approach of its search. The latter need to be open-ended and compatible with the infinite dimensional expressions of knowledge rather than attempting to bind knowledge in the framework of specific notions of what is "scientific". The truth and unlimited expansion of knowledge cannot be encompassed in the laboratories and theories of modern science alone. What is discovered or invented there is only a negligible fraction, a blurred reflection of what still remains to be known. Knowledge is immeasurably beyond the reach of the reasoning and the analytical power of the intellect.

The inner realms of consciousness and deeper emotions and the spirituality activated by *s³dhan³* enable unconditional, liberal and natural realization of the inner roots of knowledge and eternal truth. This gradually leads to awareness of absolute knowledge. There remains nothing to be known thereafter. This is what is cited in the Upanishads as — "*Tasmin Vigy³te Sarvam Vij³n³t*" (Knowing "That" known, all is known). Great *yogi* Sri Aurobindo also reiterates this fact in his noted treatise "The Human Cycle". He elucidates that without knowing the subliminal, the supramental Nature, we cannot decipher even the physical aspects and laws of Nature.

A comprehensive, integrated approach of scientific spirituality is the dire need of the present times. For this, both these streams of

search (science and spirituality) will have to be more open and acceptable to each other. Along with scientific investigations and intellectual perceptions we will also have to strive for inner enlightenment through spiritual *s³dhan³* and experience and learn from the inner inspirations and divine sentiments aroused thereby. This is how we could know the *tarang* as well as the *tatva* in every dimension of knowledge. Realization and adoption of the eternal truth and applications of the scientific knowledge and results in its

light –this motivation of Scientific Spirituality would integrate the search for true knowledge. Bertrand Russell eloquently conveys it as –“Informative knowledge and pure discerning intellect should both go together”. The scientific spirituality practiced and guided by Pandit Shriram Sharma Acharya in the recent times raises the hope towards realization of “*Satya® Gy³nam Brah®*” and grasping the infinite streams of the ultimate truth of knowledge in the realms of the inner, cosmic and supreme consciousness.

Whatever the Khalifa would get during the day, he used to distribute all among the helpless children, the needy people, and the saints and fakir. This was his principle of life. Retaining something in self-possession was a sin in his eyes. He was such a devoted believer in God that he would never care for tomorrow. He would sleep empty handed; the dawn of the next day would again bring him lots of wealth and resources in the form of taxes, gifts, donations etc, from the visitors. Once he fell ill. His wife distributed the alms on his behalf. She kept five *Dinars* (Arabian currency) with her to meet the emergent needs in view of the Khalifa's ill health. What would they do without a penny if there were any urgency at mid night.....? It was this concern that prompted her to break the Khalifa's principle that day.

It is said that the Khalifa could not sleep that night... ; He was feeling unusually restless. Later in the night, he told his wife that it was an unprecedented experience and that he had never felt so uneasy; his mind is perplexed and bemused. “Have we committed any mistake? Has any thing gone wrong today? I always used to get blissful sleep. But, today...? It is not because of any bodily ailment. My restlessness appears to be like that of most rich men engrossed in possessing more and more. They keep turning sides on the bed and hardly get any good sleep. The barefoot chap like me never had to worry about any thing in the night”. Suddenly a doubt fleshed across his mind. He asked his wife — “Have we committed some sin? Have you retained something in stock somewhere today”? Poor wife! With tears in her eyes she uttered the truth and showed him the five gold coins, which she had kept for his treatment in case of an emergency. Khalifa was shocked to hear it and screamed – “What have you done? It is a breach of faith. This act of yours will blot all my credibility. With what face I will face my God?” It was past midnight....; Moments later, there was a knock at the door. His wife saw a beggar there. Khalifa said – “Look! If a taker can come at mid night, why can't a giver...? So why do you worry?” His wife happily donated the five gold coins to the beggar in front of the Khalifa. Now they both felt relieved! It is said that the Khalifa slept in ultimate peace that very night. It is truly rare to find such great saints, such great examples of absolute faith in the grace of God....

TO BECOME WORK-EFFICIENT IS YOGA

Yoga is acquiring perfect efficiency in a work. A writer of good expressive poetry is an efficient poet. An efficient artisan is one who builds a good house and an efficient artist is that who is able to exhibit the right emotions and gestures in a play. Acquisition of skill or proficiency in a work or activity is thus to become work efficient. This is called *yoga* in spiritual terms.

An acrobat performs a variety of feats like rope-walking, climbing, jumping etc. He executes all the movements with precision and control, without the slightest bit of faltering. If a work is done in the proper way, without mistakes, and with greater degree of success than that achieved by others, we would say that the doer has acquired proficiency in that work. We can also say that the person is a *yogi* in that particular field of work.

When we are engaged in an activity our organs of sensations and action and also the mind and *citta* – all function in unison and in one direction. We can observe this in a simple activity like white-washing a wall. One hand holds the bucket; the other wields the brush while the feet are firmly planted on the ladder. These different organs, even though engaged in different functions, had one common goal to achieve, viz., lime-washing the wall. The eyes kept informing : “Here is a patch to be done, this much portion is complete, and the lime is over there and so on”. The *citta* was also centred in that direction. Was the work progressing in the right direction ? How beautiful did the wall look? The *citta-vrttis* were alert. The task could be successfully completed because all the processes -

functional, supervisory and analytical – were going on simultaneously and in coordination. Had even one of these faculties not cooperated, problems would have cropped up and the work not finished.

Body-organs are not capable of functioning on their own. They are guided and controlled by the mind. Hence, it is the mind which is held responsible for any success or failure. If the bullock-cart falls into a ditch, it is not the fault of the cart. This inanimate thing has no sense, it is not self-propelled. Even the bullocks cannot be held responsible. Their nose-strings are controlled by the cart-puller, whose commands they have to follow. Hence, the blame must lie with the driver. The entire responsibility for safe driving was his. In successful completion of any work by the body, mind is the regulator and controller. Other organs are mere instruments which become activated at the command of the mind.

The cause of error or failure in a work is the disorganized state of mind. If the work is done haphazardly, if there is lack of seriousness and the thoughts are not focussed, it would almost certainly result in a faulty execution or downright failure.

It is possible to make mistakes in a work about which one knows very little. One has to learn the methods and procedures. Still many complexities may arise. But these problems, too, can be tackled with a calm and composed *citta* and fully focussed mind. The rules of arithmetical operations are the same for every one- first the operation of thick line, then, in sequences, brackets of, division, multiplication and lastly, addition or subtraction.

Every student learns this general rule. Yet, while doing the sum, one student follows the set procedure and obtains the correct answer, whereas the answer of another one is found wrong. This is because the latter committed the error in the steps. His *citta* was not concentrated on the task at hand. The same principle holds good in every walk of life. Full dedication, concentration and sincerity lead to success. Without these qualities the right direction of work is not created resulting in defective or unsatisfactory outcome. A person may be unaware of the nature of an object. But, in the realm of action, if his efforts bear no fruit the reasons can only be attributed to the fickleness and instability of his *citta*.

Patanjali Yogasutra says, - “*Yogascittavrittinirodhah*”. That is, *yoga* is to control the wayward flow of tendencies of *citta*. In other words, to become fully involved in the task at hand is *yoga*. The Gita expresses the same thought thus – “*yogah karmasu kausalam*” (to acquire proficiency in work is *yoga*). Both definitions are one and the same, whether we call *yoga*, work-efficiency or control of *citta-vrittis*. Only by control of *vrittis* or full concentration can efficiency be achieved. The core idea in each case is that for success in any activity composure of *citta* or full dedication is a pre-requisite.

Mistakes generally occur because of a restless *citta*. Indeed, even an error can only be noticed when the *citta* is calm. In a state of agitation, the mind of the doer is somewhere else, and not on the target. Consequently, he is indifferent towards the result. No wonder, such results are bad.

For learning any skill or obtaining knowledge about a thing, too, the right course is to pay rapt attention to what the instructor is saying or doing. Even self-study does not mean

merely going through the motions of reading. This would lead to no mental or moral development. Contemplation of what is read, is essential; otherwise the exercise would be meaningless. A student may wonder how he has been failed in spite of his reading the books many times. What he does not realize is that he merely skimmed the words and sentences; he did not apply his mind to the meanings of the text. Any reading, or any bit of information, only when subjected to reasoning and analysis becomes knowledge. The thoughts should be then translated into action. Only then self-study acquires meaning and rationale. Merely voicing the written words is not enough.

Actions done in a cavalier manner or with sinful motive only increase inner turmoil; they are unable to give happiness or satisfaction. Contentment comes only from acquiring efficiency in the right actions and conduct.

Excessive materialism increases man’s propensity for wrong doing. People are increasingly developing negative qualities of pretentiousness and chicanery, turning the modern society into a ‘*yoga-deviant*’ society. The powers of mind and body, without proper channelling and discipline are causing a variety of ills. This is the sole cause of man’s unhappiness today.

To achieve peace, we will have to revisit the past and derive inspiration from its perennial wisdom which would rekindle and spread *sat vrittis* (right tendencies) in the society. If man’s *vivek*, *jnan* and *vaibhav* (reason, wisdom and glory) increase, then *yoga* will emerge out of that. The basis of enduring peace lies in mankind’s deep commitment to *satkarma* (right action). Only then it would be possible to remove those shortcomings which are responsible for the air of indifference and ennui which pervades the modern day living.

CHILDREN ARE THE FOUNDATION OF CULTURAL UPLIFT

Even after a hard penance and deep repentance a person of advanced age, carrying the burden of accumulated errors, mistakes and sins is not likely to become pious and noble in the short time left to him. On the contrary, a young child, given proper guidance, training and education can become a paragon of virtues and noble character. Whenever animal instincts hidden in inner psyche find favourable circumstances they create terrible tribulations in the mind which generates uncontrollably dirty and dissolute thoughts and emotions in adults and the persons of advanced age. This makes the purification and control of mind very difficult. Hence the Indian sages had stressed that character can be made strong and noble in childhood only. Advancement in age makes the character traits very rigid. Only those who went through a regimen of self-control and self-refinement in childhood can become great, intelligent and spiritually elevated. So long as this tradition continued properly there was no lack of happiness, peace and prosperity in society – which is a collection of individuals.

This important aspect of character building in children is neglected to-day, which is a matter of deep concern. Seeing the speed with which moral crimes are increasing in children, social reformers are bound to be worried. When hatred and vices get deeply rooted in nature at young age no reformative programmes would give desired success even after great efforts. Practical difficulty is that the guardians do not bear this responsibility consciously and seriously. Most of them do not even know how to inculcate nobility of character in children. Self-willed children adopt only evils

and vices of society because they are surrounded by them only. Formation of personality starts in womb itself. Keeping in mind this fact Indian *rishis* introduced ritual system (*sanskars*). This gave the children moral training in a natural manner.

A lady went to Socrates and asked, “Sir! When should I start educating my son?” “What is the age of child?” asked Socrates.

“Four years” the lady simply replied. “Then you are lagging behind by four years and nine months,” Said Socrates. Instincts of the child start forming by mother’s daily routine hence it will not be exaggeration to say that children’s education should be started right from pregnancy. This system was methodical and scientific. This was the reason that spiritually evolved children like Dhruv, Prahlad, Bharat, Abhimanyu used to be born in many families. Today there is an urgent need for revival of these traditions. Foundation of cultural elevation should be started with upliftment of children, only then will nobility of character prosper in society.

Practice of making children cultured should be started right from their conception. Mentality of parents affects the mentality of the child. His body is made with the flesh and blood of mother’s body. Subtle effect of the way of living of the parents affects the soul-development of the child. Hence parents should practice purity and piety in their eating and drinking, way of living and behaviour as soon as the child is conceived. Mothers who eat chilly spices, sour, acrid, stale food would give birth to children who are mostly hot tempered, wicked and vile. Clothes, ornaments, language

spoken, etc. also affect the child in womb. If there is no warmth and love in the relationship between husband and wife, children born to them are likely to be vicious, atheist, and of irritating nature. Parents should definitely be aware of these plane facts.

From birth to adolescence the child is mostly under the influence of his mother. During that period the child keeps observing very minutely the attitudes and activities of his mother, hence the mother should behave very responsibly during this period. During this period it is harmful to inculcate fear in the children, to keep them dirty, to give them drowsy drugs to sleep, etc. Sexy gestures, anger, quarrels etc. are bound to make children impertinent and self-willed by nature. Hence one should always be cautious not to act or behave in a way, which may leave a baneful impression on the delicate mind of the child.

On attaining five years of age child's thirst for knowledge starts increasing. Now he starts becoming curious about the things and the environment around him. At this age children learn rapidly through pictures and stories. Their interest is aroused for lullabies and sweet music. At this time children should be shown beautiful pictures containing portraits of great persons and natural scenes etc. House should be decorated with artistic things and children should be made to have interest in them. Biographies of great persons should be narrated to them in easily understandable and interesting way. Pathetic, peace-inducing and entertaining lullabies amuse children, encouraging emergence of noble instincts in their inner being. At this age a child can be made to apply his mind in any direction.

At present the only aim of education is to develop the capacity to earn lot of money hence Gurukul tradition can not be suddenly

introduced but guardians can atleast train them in self-control, altruism, compassion and caring concern for all sentient beings. It is a blunder to marry them so long as they do not become mature, responsible and self supporting; otherwise they may prove as miserable failures throughout their lives. The condition of family, whose members neither know the art of living nor have the requisite knowledge and experience of life to opt for it, is as miserable as that of a chariot having unreined horses. What sorts of conflicts are going on in the families of today running on the pattern of blind beliefs is known to every body.

Education is supposed to have a cleansing, uplifting and refining effect. If this education system is enlivened by inclusion of moral, ethical and spiritual values, it will lead to training a new generation of young persons sizzling with zeal to embrace and uplift the lowliest and the lost by voluntarily educating them in an exclusive pattern, inculcating in them qualities of love, kindness, compassion, sharing and caring. Earth can thus become a place worth returning again and again. For social progress and national uplift also every citizen should compulsorily be educated in ethical, moral and spiritual values. Education develops a person's intelligence and makes him fit to earn worldly as well as spiritual boons. There can be no other better way for overall development of life.

For cultural elevation, we should develop our life by introspection and purification but should not forget that with this much only it will not be possible to raise our culture to a per-eminent place in the world. The greatest need of today is the character development of our children. The day our children get morally and ethically elevated the time will not be far when dignity of our society will again start attracting world attention.

GIVE UP VICES – IMBIBE VIRTUES

Nothing is more inimical to a person's wellbeing and happiness than his own vices and negative tendencies. A person overpowered by negativity of mind and vicious habits becomes a mental and physical wreck. Not only liquor, gambling, adultery but laziness, negligence, backbiting etc. are vices which need to be shunned as poison.

If a man takes liquor or is used to some other addiction, gambles or is a inconigle adulterer, he not only wastes money but also invites serious physical, mental and intellectual disorders.

However healthy and rich may be a liquor addict, this habit of his will definitely make him weak and poor with the passage of time. Till there is strength in body and money in the pocket, one does not feel the slow poisonous effect of liquor. But with the diminishing of his monetary resources he is forced to take low quality liquor resulting in rapid fall in his health, making him an easy pray of fatal afflictions of body and mind. Life becomes a tortuous hell. He is prepared to sell and stake his dearest possession to satisfy his addiction.

A drunkard remains blind while having eyes and foolish while having an intellect. He is unable to intelligently assess his past, present and future. If he could wisely look into the past he could take lessons from the fate of past drunkards, from his own loss of prosperity; health and happiness. If he could attentively look into the present he can then feel the depth of his depravity which has resulted in his disgrace in society and miserable conditions of his family and can resolutely try to pull himself out of this morass of wretchedness. If he could

look into the future he would become actually aware of the lack of education of his children, marriage of his daughters and no provisions for old age. Drunkard is blind to all his duties to society and the family. If he misses something acutely it is the bottle of liquor and the imaginary pleasure that he derives from the poison of its intoxication. There is no end to the worries of a drunkard. When he is in senses he is weighed down by the remorse pf his undischarged responsibilities. But since he is not in a position to remove the causes of his worries, they go on eating into his vitals. Troubled by the unending worries the drunkard again craves for liquor, becomes restless if he doesn't get it and after getting it gulps it down and remains lying lifeless. To get rid of his genuine worries he craves for liquor and after the craving is satisfied, he sinks back into the usual delirium. Worrying and only worrying becomes his life schedule when he is in his senses. His capacity of removing them is exhausted, and slowly and steadily he worries himself to self-destruction.. How horrible, how painful and how dangerous is the life of a drunkard.

Gambling is the king of all the vices. A gambler lives and dies every moment. Bearing a new blow every moment, he passes a terrible life. Tormented by law, afraid of society and scared of his family he burns his own and his family's life by staking his fortune through indulgence in this pernicious pastime. While sitting at stake there is pulsation of life and death in the beating of his heart. Possibility of losing a stake dries up his blood and joy of winning makes his heart to explode it.

Winning in Gambling is worse than losing. On losing one can be disappointed and being disappointed he can leave gambling for some time. But on winning one gets puffed up. He bets like an insane person, talks arrogantly and makes moves like a mad person. When the excitement of winning is taken away by the stroke of defeat he becomes furious like a mad dog. Putting his all at stake he wants to win once and in this process he becomes a beggar, loses his reputation in society and is entrapped into the clutches of law. His family laments, wife weeps and children starve. It is the same sordid story with all gamblers. The only worry of a gambler is to arrange money to bet. He seeks the solution of all his problems in his stake only. On every bet he expects to win. He always thinks that if not on this stake, on the next stake he will take back two, three four times more and with that very money he will solve all his worldly problems. Solutions to the problems of education of his children, their marriages and their boarding and lodging seem to him hidden in the next stake. How enormous a deception, how great an irony and how dangerous a self-conceit is this wild expectation.

Where defeat makes a gambler beggar, win makes him a drunkard, adulterer, arrogant and culprit. A person, entrapped by the net of the vice of gambling goes on lamenting and dying slowly. Life of a gambler is a curse. Safety lies in remaining away from this vice as a scourge and a curse.

There is no misery which a lecher has not to face. Appearance of a lecher is always

sinful. He is always lewd and covetous. A debaucher does not have any consideration either for his own or for any one else's dignity. He wantonly flouts an ethical and moral codes of conduct.

Where an adulterer finally falls prey to life-threatening diseases of flesh, he becomes an object of great disgrace in society. Nearest relations and closest friends shun him. Whatever post and status an adulterous person might be holding nobody looks upon him with honour. Instead of welcoming an adulterer on his arrival people avoid and detest.

The adulterer undergoes all this disgrace helplessly because of his animal like indulgence of sex. Obscenity, incivility, loafing become part of his nature. Human qualities like prestige, modesty, mercy, etc go away from his conduct. He ends up by being a blot on his family, and an enemy of society.

The adulterer causes maximum damage to society. He pollutes the atmosphere of society by his lecherous tendencies. He spreads vices in society and converts many innocent persons into his ignoble path of debauchery. Many of them end up by taking their lives – a pathetic end indeed.

A virtuous person is always treated with respect, honour and dignity. Cooperation, goodwill and sympathy come to him unasked. A virtuous man is contented and happy. Therefore, vices must be shunned as poison and virtues ought to be cultivated as life giving nectar.

Seasons know that balance is the heart of change. And understanding that, they always rearrange... But still, the order seems as an endless cycle....

IS IT POSSIBLE TO CHANGE BAD HABITS?

Habits play a crucial part in life. The personality of a person is determined by his habits. Good habits make a person gentle, genial and great while bad habits deform and disfigure a personality. Everyone is aware of the importance of habits and many wish to change their bad habits in order to improve their character, traits and personality. However, people complain that they find it well nigh impossible to uproot their deeply ingrained bad habits. This is a counsel of despair and is not true. It is, of course, difficult to uproot and change bad habits, but it is not impossible. If a person is determined and musters the requisite willpower, he can certainly succeed in his efforts.

What is a habit? It is a mental rut created by mechanical repetition of a task. The tyres of a car travelling on a muddy road make a distinct impression. Similarly, the repetition of a task makes an impression on the mind. The more we repeat a task, the deeper becomes the impression. Every habit, thus, gets firmly fixed in the mind.

A habit can be uprooted by steadily and persistently working against it. Just as performing a task again and again creates a habit, performing an opposite task again and again eliminates it. If the mind forces you towards the old habit, gently but firmly divert it towards the positive habit you want to imbibe instead. It is always easy to go back to old habits and therefore the mind gets effortlessly inclined towards them. The formation of a new habit is therefore very difficult initially. However, with repeated performance, it takes roots and becomes a part of one's nature.

The refinement of gross and perverse tendencies in a person's personality or bad manners in his conduct is possible only by long-term practice and unwavering determination. Every self-confident person, if he wishes, can dramatically change for the better his mentality and outward conduct through regular practice.

Children are particularly vulnerable to easily imbibe good or bad habits. They constantly imitate the habits of people they come into contact with. To make our children well-mannered, cultured and responsible citizens, it is necessary that we ourselves present an example of an ideal conduct before them so that they can follow in our footsteps and enrich their lives with inspiration and enthusiasm. If parents exhibit laziness or misbehaviour in their conduct (for example in getting up late in the morning, conversing rudely with people, making inappropriate gestures, etc.), then how can we expect their children, who remain with them for 15-16 hours a day, become civilised and well-mannered?

To an extent we ourselves determine the environment around us. A cultured person will keep his things in an orderly and appropriate way. His shoes, clothes, hat and even his comb would be clean and tidy. There would be no dirt on his shoes; his clothes would be ironed and folded neatly. He would appear attractive with simple limited set of clothes compared to an untidy person with a overstuffed wardrobe of costly clothes. He would attain happiness with minimum expenditure. He would not be consumed with the desire to possess a palatial house. In a small house, or even a room, he would live a rich, refined, cultured and caring

life. Good manners do not mean how we verbally interact with other people; they mean that we conduct ourselves with dignity, humility and warmth.

You may ask: how can one say that I am conducting myself in a reprehensible and disorderly manner? It is easy and self evident. You know that by waking up regularly, exercising the body regularly, having health-giving eating habits, remaining tension-free and taking a good rest to keep the body vibrant and healthy. But alas! How many people can control their eating preferences? In today's hectic lifestyle, how many can remain tension-free? In the mad race for earning more and more money,

people have become careless with respect to their health. Many people have enough wealth, which permits them good lifestyle, food, clothes and palatial house. Yet they remain in a state of perpetual tension and agitation. Thus we live in a self created hell.. Other examples of self-destructive habits are to watch a movie even though the eyesight is weak; to smoke tobacco, drink alcohol knowing well the damaging effects it has on the body; etc.

It becomes the bounden duty of mature and responsible members of society to be vigilant against imbibing ruinous habits and guide and inspire their children by personal example to grow into healthy, happy caring and warm-hearted citizens.

Some people brought a young man to Maharshi Patanjali and said – “Despite the best efforts from our side, we are not able to teach this man the importance of *yoga s³dhan³* in human life. Kindly help us in this regard”. The Maharshi asked the young man to stay back in his Ashram for a few days.

Several days passed. The people who had brought that man to the Ashram came to meet him there. It was indeed a pleasant surprise for them to see him completely transformed. That man, who was addicted to intoxicating drugs and sensual pleasures a few days back, was now living a life of austerity and self control. He was engrossed in deep meditation beneath a huge tree when they reached the Ashram.

“How did this magical change occur?” – they couldn't help asking Maharshi Patanjali. The latter humbly replied that there was nothing amazing in this. It was due to healing and soothing influence of the spiritually suffused vibrations of this Ashram, where every inmate is a devoted *s³dhaka*; this acts as an attitudinal therapy. Those people were well aware that the environment also plays an important role in the progress of *s³dhan³* but they could not follow what the Maharshi meant by attitudinal therapy. Maharshi further explained – “An eye-specialist cures the problems of eyesight but treatment of the mental-sight, the outlook towards the self and the world..., is the job of a *rishi*. Because of the deep insight awakened by long-term *s³dhan³*, a *rishi* can view the hidden tendencies and nature of a person and diagnose the ailments of the mental and emotional selves. Using their spiritual powers, *rishis* can heal such ailments and infirmities of the inner selves of a person. The treatment and righteous orientation of one's mentality is achieved not merely by preaching and teaching but by the impact of the *rishi*-level *s³dhan³*”.

SAINT VERSUS MIMIC

A mimic reached the court of a king and begged from him a paltry sum of rupees five only as his family was famishing without food.

“I am an admirer of arts. It is the moral duty of State to encourage and honour an artist. I shall gladly reward you in appreciation of a feat of your art, i.e. mimicry; but I do not consider it appropriate to give you even rupees five as alms,” said the king.

“Doesn’t matter your Highness, I don’t want you to violate your principle. Please give me three days time to show you my next act of mimicry.” Saying this, the mimic left the court.

Next day a saint was seen in a meditative posture on a mound outside the capital of the kingdom, with erect spine, closed eyes, glowing face and long matted hair. Cowherds grazing the cattle near the mound spotted the saint from a distance and went to

him out of curiosity. The ascetic was so absorbed in his meditation on a deer-skin, that he did not betray any sign of noticing the crowd standing in front of him.

‘Swamiji’ where from have you come? Should we arrange for some fruits, milk and dry fruits for you?’

There was no response whatsoever either by gesture or word from Swamiji.

In the evening all cowherds went back to town along with their cattle. They spread the news of arrival of a great saint outside the town. The next day many elites of the town, courtiers, merchants, traders and devout persons rushed out of the town in their vehicles, carrying fruits, sweets, sumptuous dishes and preparations for the Mahatma. Everybody was anxious that the Mahatma would bless him by accepting even a morsel of his offerings. The saint did not even blink his eyes. He remained

Once upon a time, there lived an erudite man in a town. He had studied a vast range of scholarly works. He used to feel proud of his intellectual attainments. Whether it were day time or night, he used to walk with a lighted lamp in his hand. If asked about this peculiar habit, he would arrogantly reply – “There is darkness everywhere in this world. I walk with this lamp so that there could be some light”.

Once this arrogant scholar came across a saint. The saint started laughing when he saw the scholar with the lighted lamp and said: “My friend, if your eyes are not blind of the ever shining sun then don’t tell that there is darkness around the world. What will this tiny lamp of yours add to the limitless glow of the sunlight? Where does the light of your knowledge stand before the infinite knowledge of the Omniscient? If possible, try to know this simple fact that true knowledge can’t be attained just by reading and cramming tonnes of books and treatises. True knowledge comes through the realization of the indwelling light of everywhere present Divinity”.

sitting there unmoved. The news of the presence of a highly evolved saint reached the prime minister of the kingdom. He too rushed to the mound in his chariot full of gold and silver coins which were placed in front of the saint as an offering. The prime minister humbly requested the saint “Just oblige your servant once by opening your eyes oh great *yogi*. I have not come to plead for fulfilment of any desire.” Even the request of prime minister went unheeded; and he became assured that the *sadhu* was a highly elevated soul indeed - free from all worldly attachments. He went back to the town and apprised the king of his impression about the Mahatma. The king started lamenting “When such a great *yogi* has come to my state I should have definitely gone to welcome him.” Early morning the next day he started for the *darshan* of the *yogi*. The news spread throughout the state like wild fire. The pathways through which king had to pass were cleaned. Policemen were posted in the way.

The King offered one lakh *asharfis* (gold coins) at the feet of the ascetic and bowing his head at his feet besought his blessings but the saint remained unmoved and self absorbed. Now every body was sure that

they were fortunate to have *darshan* of a truly great saint free from all worldly allurements.

On the fourth day the mimic again entered the court and with folded hands said, “Oh King! You must have seen the miracle of the art of mimicry and must have been impressed by it. If so, please do give me at least a prize of five rupees, so that I may manage to procure simple food for my family.” The king exclaimed: “I have not seen a foolish person like you. When the public of the whole populace of the state was standing at your feet eager to offer you the riches of the world, you did not even look at the treasure heap of wealth and riches and now you are craving before me for a paltry sum of five rupees.”

The mimic replied “Your Highness! At that time it was the question of dignity of the robe and role of a saint. I would have degraded the exalted status of a saint if I had succumbed to temptation in the saint’s apparel and role. Now I have come to you as an ordinary mimic requesting for reward and remuneration for my labour to be able to discharge my minimum duties as a householder – to provide mere sustenance to my famished family.”

It happened in the initial days of the Banaras Hindu University. Some students went to meet the founder vice-chancellor, Mahamana Madan Mohan Malviya. They had many complaints against some of their teachers and classmates. Malviyajiji was an eminent scholar and patriot, who genuinely cared for the younger generation of the nation. He patiently listened to the complaints, then replied affectionately – “My young friends! There may be some thorns of angularities in those people, but these thorns would bother us only when we are not able to see the beauty of the flowers of their positive qualities. You should endeavor seeing the flowers of the good indwelling their lives; then the thorns will lose their prominence and your life will also begin to get fragrant with the sweet scent of those flowers”.

THE SUNRISE OF MY LIFE'S FORTUNE

(Autobiography of Poojya Gurudev Pt. Shriram Sharma Acharya, titled

MY LIFE : ITS LEGACY AND MESSAGE continued from previous issue)

I have completed seventy-eight years of my life in 1989. During this long life-span, I pursued only one aim and that was to investigate how *siddhi* (spiritual awakening) could be attained by *s³dhan³*. It occurred to me that just as several scientists had devoted their entire lives in doing basic research work and had thus served mankind, it should be seriously examined whether the age-old belief that *s³dhan³* leads to *siddhi* is correct or not and that this experiment should be done not on others but on myself. This idea sprang up within me when I was ten years old and dominated my thoughts till I was fifteen. In the meanwhile, the only thing which is worth mentioning is that my father had got my *upnayan* (sacred thread) ceremony performed and I had been initiated in *G³yatr⁰Mantra* by his classmate, *Mahamana Madan Mohan Malviya*. I completed my elementary education in the primary school of the village and my father taught me *Sanskrit* grammar on the basis of *Laghu-Koumudi* and *Sidhanta-Koumudi*. I used to accompany my father on his visits to rulers of princely states to deliver religious discourses on *Sr⁰mad Bh³gvat Pur³na* and thus I learnt *Bh³gvat* from the beginning to the end.

In the meantime, I was married. My wife was disciplined, industrious, service-minded and she cooperated in all my efforts. In this way fifteen years of life passed. Morning and evening worship and prayers (*sandhy³-vandana*) formed part of my daily routine. At the time of my initiation, Malviyajji had told me

that *G³yatr⁰ mantra* was *K³mdhenu* of a Brahmin and had enjoined me to at least perform five *malas* of *G³yatr⁰jap* (chanting the *mantra* 540 times) regularly; and that it would be all the more beneficial if more *japs* could be performed. I kept this direction in mind and followed it regularly and religiously.

It was all of a sudden that God's grace descended on me at the age of fifteen as if it was preplanned and predestined. I got an opportunity to dedicate myself single-pointedly towards the realisation of my childhood dreams. It was the day of *Basant parva*. While I was engrossed in worship in my room during the small hours of the morning (*brahma muh³rta*) I saw an aura of light. I was stunned, amazed and awestruck. I rubbed my eyes to ascertain whether it was a hallucination or something astral like a ghost or demon, but it was none of these.

An astral body of a *yogi* emerged in the middle of that aura of light. It was astral in the sense that his figure was visible although it was hanging in the empty space with an envelope of light all around it. I was wondering as to who he was. The apparition said, "I have been linked with you and guiding you during your past several lives. Since your childhood is now over, I have come to impart you the necessary guidance. Probably you have no recollection of your past lives and so you are frightened and amazed. See the events of your past births and remove your doubts". His grace descended on me and I had a feeling of drowsiness. I experienced, for the first time in

my life, what is known as *yog-nidra*, a stage which is also called *jagrat samadhi*. While bathing in that state of elevated consciousness, I had cinematographic view of actual events of my several past births.

I can still vividly recall how a glimpse of that divine personage in the form of waves of light, of whom I am part and parcel and who appeared in my room of worship when I was fifteen, had immediately aroused a host of questions in my mind. Generally, people wander aimlessly in search of *Sadguru* (spiritual guide) and consider themselves extremely fortunate when they succeed in finding one. But what happened with me was altogether different. I had already been initiated by *Mahamana Madan Mohan Malviyaji* in *G³yatr⁰Mantra* when I was eight years of age and so the question of selecting any other person as *Guru* (spiritual guide) had ended then and there. I had not even imagined of meeting another *Guru*. The miraculous way I was blessed in this manner all of a sudden was a matter of great wonderment for me.

Seekers are always in search of *Guru* (guide). They consider themselves blessed if they happen to find one. Often they seek from their *Gurus* worldly boons. Then why had the grace of such an elevated soul been suddenly showered on me? Was it a hallucination or was something inauspicious or calamitous to befall me? Such fears and doubts passed through my mind after I had the first encounter with the great *Guru*.

He did not feel annoyed and could understand my dilemma. It appeared to me by the cheerful demeanour of his face that he appreciated my suspense. Without wasting time, he introduced himself to me and explained the reason for his appearance by reviving the memory of my past births. It is a normal

courtesy that if a person visits somebody's house, the latter wants to know about the former's purpose of visit.

The figure in my room of worship, who was enveloped by an aura of light, further said, "Your thinking is correct. Before spending their time and energy divine souls test persons with whom they want to establish their soul relationship. They do not appear before any Tom, Dick or Harry to fulfil his fancies. No wise and discerning person ever tries to establish deep relationship with a person without considering his worthiness and eligibility. Several persons consider it beneficial to get linked with great and spiritually resplendent personages but they forget that no one likes to waste his energy and capabilities over a worthless person.

"I had been searching through my subtle vision for a fit medium who could be directly instrumental in promoting universal welfare. This body of mine is not physical. A person having physical body has to be made a medium and used as an instrument for action on the physical plane, which cannot be directly done through an astral body. These are critical times and there are great chances of mankind being grievously harmed and overwhelmed by the forces of darkness. I want to make you a medium to help solve the problems bedeviling humanity. You will get my guidance and cooperation and your shortcomings will be removed. It is for this purpose that I have come to you. Till now, you were engrossed in your normal life and considered yourself as an ordinary man. These days nobody believes any one all of a sudden. Your doubts would not have been properly removed by a mere verbal description of your competence. Therefore, you have been given a glimpse of some of your past births." ...**(To be continued in the next issue)**

THE SUPREME SIGNIFICANCE OF GAYATRI MANTRA

(Translation of the original discourse in Hindi given on the last day of an *anushthan* camp at Gayatri Tapobhumi, Mathura in the 1960s;
Original Title: *G³yatr⁰ Mahamantra K⁰ Mahatt³*)

Let us all begin with the collective chanting of the Gayatri Mantra,

“*Om Bhꣳr Buvaꣳ Swaꣳ Tatsaviturvareṅyam Bhargo Devasya Dh⁰mahi, Dhiyo Yonaꣳ Pracoday³t||*”

Sisters and Brothers,

Gayatri Tapobhumi¹ is the living abode of Goddess Gayatri. It is an Ashram for the *s³dhan³* of the Gayatri Mantra. The spiritual experiments using mantras are of unique importance because mantras are carriers of immense occult potencies and can be used to accomplish great tasks. A snake-charmer can relieve a person from the poisonous effects of snakebite by perfecting the practice of the particular mantra. The utility of mantras for spiritual *s³dhan³* is like that of instruments (*yantras*) in the material world. *Yantras* play a key role in the materialistic development of the world. The history of the ascent of human civilization is, to a great extent, the history of the invention and advancement of *yantras*.

Mantras also have their own history of discovery and mastery of inner realms of consciousness by a long line of masters and seekers of spirit. Mantras have great significance in the mental and spiritual evolution of harmony. These could also manifest tremendous results in the physical world; they could be powerful like a Patton tank or an atomic bomb. Our spiritually empowered, eminent ancestors – the *rishis*, knew this fact and had therefore developed a whole gamut of *mantras* for specific purposes and had also

devised the methods of experimentation with use of these subliminal tools.

Mantras and *yantras* have been in existence since prehistoric times. The Vedic scriptures describe that once the *devas* (gods) and the *asuras* (demons) argued as to what was superior – *mantra* or *yantra*? The demons regarded *yantras* as superior and mightier as material resources and capabilities were more important to them. The gods affirmed the prominence of *mantras*; that is, spirituality was of greater significance to them. We all have seen and used several types of *yantras* in this age of materialistic progress. Let us acquaint ourselves with some knowledge of mantras here. The effects of mantras largely pertain to the mental, emotional and spiritual realms of life. Mantras inspire positive and penetrating thoughts and enlighten the emotional and deeper levels of consciousness.

The genesis and development of the knowledge of mantras has a deep scientific basis. The production of speech or pronunciation of sound involves specific vibrations of the vocal chord and the harmonious movements of the tongue, palate, lips, teeth etc. The grand network of nerves connected to these organs is spread across the body. Each phoneme, vowel or consonant uttered silently or spoken loudly affects this network in specific pattern as per the vibrations it generates. Mantras are very special configurations of sounds or syllables. Accordingly, each mantra has specific patterns

of enunciation or chanting. Mantras work on the *yantra* of our physical body and also on our energy-body, mind and the inner-self.

Everything, which is made up of matter, including our physical body, is perishable. The gross manifestations of life are short-lived: A child looks so cute and fresh. He most often continues to be energetic and attractive in his youth as well. But all his charm and strength are gone after the age of 55 or 65 years. Your wife looks so dazzlingly beautiful in her ornaments as a married woman; but how would the same lady look if she were a widow? Nothing is stable or long lasting in this world. Movement and change appear to be the law of Nature. In other words, the world seems to be created by vibrations, movements and variations.

Man usually thinks that if he had enough money, he and his family would live happily and peacefully. But extra wealth brings new worries and tensions; he now has the fear of it being stolen, worries about its safety from thieves and dacoits. If one is well educated and trained, he would often dream of excellent jobs, power, self etc. But the hunger of his desires and cravings can be never fulfilled. If we look at human life closely, it will appear as though man begins his life with problems. He lives with his problems, related tensions and stresses, and spends his whole life in attempting to resolve them, creating newer ones in the process. He leaves this world carrying a burden of too many unresolved problems. The life of a person usually revolves around this cycle, always hunting for some joy or calmness outside him. The living *yantra* of human body seeks to get peace and happiness through extrovert, materialistic means; it does find some at times, but only momentarily. If man could ever attain long-lasting peace and happiness, it will be

possible only through mantras, by turning towards spirituality i.e. by realizing his own self-fulfilled divinity within.

Mantras are not some verbal structures to be enunciated rhythmically and repeatedly. Rather, these are subtle means of contemplating that can reorient the mental tendencies. Many people suffer from a variety of adversities, scarcities and worries because they do not have the aptitude to be initiated into proper mantras (of sane thinking, righteous attitude, etc). Mantras are defined as the tools for liberation from ignorance, illusion, infirmities and sorrows. These can transform the course of life and convert agonies into joys. Indeed, mantras, as special carriers of the energy of cosmic sound, do have amazing potentials for affecting the physical world also (as some of you might have seen or read about mantra based healing of physical and mental ailments, etc). But the spiritual powers and benefits of the mantras are far more intense and creative.

The domain of spirituality is immeasurable and so is the field of the activities of the mantras. The Gayatri Mantra is given paramount recognition in the Vedic science of spirituality. The *s³dhan³* of this mantra illuminates and opens up the inner treasure of intelligence. It has the ability to inspire the human self towards great ideals and eventually elevate and transmute it into divine self. Each syllable of the Gayatri Mantra enfolds tremendous energies of spiritual knowledge, enlightenment and wisdom. The Vedas, Upanishads, Darshanas, Smritis, Gita, Ramayana, and other vedic Scripture are all derived from it and are, so to say, detailed commentaries on this mantra.

Gayatri is said to be the Mother (origin) of the Vedas. The scriptures describe that the commentary of the four segments of

the Gayatri Mantra through the four mouths of Lord Brahma has been compiled into four Vedas as indicated below:

The segment of Gayatri Mantra and the Veda generated from it:

<i>Om Bhūr Bhuvaj Swaj</i>	The Rig Veda
<i>Tatsaviturvareṇyam</i>	The Yajur Veda
<i>Bhargo evasya Dhṛmahī</i>	The S ³ ma Veda
<i>Dhiyo Yonaj Pracoday³t</i>	The Atharva Veda

Later on, the in-depth understanding, detailed explanation of and discussions on the Vedas by the *rishis* gave rise to the six Darshanas, ten Aranyakas, hundred and eight Upanishads, eighteen Puranas, twenty Smritis, etc.

The microscopic sperm and ovum contain the complete genetic blueprint of a human being. A seed possesses the information (DNA) for the development of a tree. Similarly, each letter of the Gayatri Mantra comprises all the elements of knowledge, sciences and philosophies. Be that the knowledge of the visible or the invisible world, that of making gold, or that of the divine empowerment of life, all is subliminally present in this mantra.

Gayatri Mantra also provides the supreme method for the *up³san³* (worship) of God, as its meaning is a universal prayer for the enlightenment of the human intellect towards the righteous path. The awakening of this pure intelligence brings boons for the spiritual as well as worldly progress of life. The Sanskrit word “*up³san³*” means – “sitting nearby”. *Up³san³* of God means sitting in contemplation of divine attributes. If a calf will not cling to its mother cow, how will it get the milk? How will an iron piece be converted into gold without touching the ‘Philosopher’s Stone’? How will the soul be strengthened without a conscious awareness of God? *Up³san³* and devotion enable this

linkage and also content the inner self. The sublime contact with God is as essential and important for the awakening of our souls, as the *pranic* energy is for the existence and sustenance of life in our gross bodies. A person whose soul is not spiritually awakened lives like a corpse or an animal in human form.

When the inner self of the devotee comes in contact with God’s inspirations (during Gayatri *Up³san³*), he opens his heart before Him and lays all his worries and problems before him. God listens to him, pacifies his agitations and fulfils his deserving aspirations. The Almighty also loosens the grip of the ego centered cravings and instead bestows the grace and blessing on the sincere devotee. Divine blessings bestowed upon a *s³dhak³* include virtues like courage, contentment, alleviation and eventual elimination of mental weaknesses, removal of adversities and complexities, happy family life, social esteem and benevolence. Most importantly, the vibrations and inspirations of the *G³yatr⁰* Mantra also refine the mental and emotional domains of the *s³dhaka* and inculcate divine sentiments like altruistic love and compassion and endow him with virtuous tendencies. This spiritual elevation gradually results in divine transformation of the *s³dhaka*’s personality.

As you have seen, here in Gayatri Tapobhumi, so many people visit me every day and seek solutions to their problems. I have tried to provide them relief and give them strength and direction with the help of Gayatri *Up³san³*. Once a principal of a high school in Madhya Pradesh came to me with a severe complaint of insomnia. Despite several therapies there was no improvement in her sufferings. I could heal her without any medicines and now she is able to sleep normally. By the blessings of Mother Gayatri, many

people have similarly been relieved of dreaded diseases, pains and adversities. Worldly problems and difficulties of people have also been resolved here in a way that might appear to be miraculous at times. A couple of years back, a rich businessman came and told me that he had not paid the income-tax and was now under the tension of being caught and hauled up for dodging the income-tax law. He had Rs.3.2 million worth of property at that time. I advised him that he should be honest and pay the tax (together with penalty) of Rs. 1 million that was due from him; and that he would still be left with Rs. 2.2 million, which was sufficient for the growth of his business. I also guided him to perform the *japa*⁴ of the Gayatri Mantra with devotion. He adopted the

moral path thereafter and achieved stupendous success. These and many other live examples of transformation of common people illustrate the majestic powers of the Gayatri Mantra.

Notes:

1. Gayatri Tapobhumi, Mathura is one of the five main establishments of the World Gayatri Pariwar.
2. *S³adhan³*: Devout spiritual endeavor aimed at inner refinement and elevation.
3. *S³adhaka*: Who sincerely performs a *s³adhan³*.
4. *Japa*: Repeated rhythmic enunciation (of a mantra).

(To be continued in the next issue....)

After the discourse, disciple Vartantu raised a doubt before his teacher, Acharya Sumedha. This is usually the doubt of most of us who are not conversant with the basis of the Gurukul system of teaching. He asked – “Respected Acharyashri, intellectual sharpness is supposed to be the basis of knowledge acquisition. But, why are then self-restraint and self-discipline given so much importance in our school?” Acharya Sumedha told the student that he could get the answer at the right time.

Several months passed, One day, while Acharya Sumedha took his disciples for an excursion tour, they all halted near the beautiful banks of The Ganga in a forest. It was sunset time and they were all engrossed in watching the golden reflections in the majestic flow of the Holy River. Suddenly the Acharya asked – “Dear children, do you know where from the Ganga begins its journey and where it ends?” His most brilliant disciple Vartantu replied instantly – “It originates from Gomukha in the Himalayas and merges in the Bay of Bengal at Gangasagar”. The Acharya again raised a question – “Could it traverse such a long distance without being bounded by the two banks?” “Not at all! Then its waters would be spread haphazardly and disastrously flood over large areas of its basin creating a havoc. None of its enormous benefits would then be available to anyone” – replied Vartantu. “Good” said the Acharya and further continued – “Dear Vartantu, your own reply answers your question asked the other day. The potentials and talents latent within you all (the students) would also get frittered away without the bounds of self-discipline and self-restraint. Your bodies and minds will be drained of the vibrancy, vigor and talents latent within you without the transmuting process of *s³adhan³*. In that case you won’t be able to achieve anything worthwhile in this precious life. Strict discipline is, therefore, a must for the accession of knowledge and its manifestation in a glorious life.

Key To Transliteration and Pronunciation

Sounds like		Sounds like			
¥	a	o in <i>son</i>	Ç	Ã	d in <i>denU</i>
Æ	³	a in <i>master</i>	Œ	Ãh	dh in <i>godhood</i>
§	i	i in <i>if</i>	æ	ñ	n in <i>under</i>
Ů	°	ee in <i>feel</i>	ì	t	french <i>t</i>
Ⓢ	u	u in <i>full</i>	í	th	th in <i>thumb</i>
ð	¿	oo in <i>boot</i>	ï	dh	thh in <i>with-hold</i>
ø	—	somewhat between r in <i>ri</i>	ù	n	n in <i>not</i>
ø	ai	y in <i>my</i>	Â	p	p in <i>pen</i>
o	e	ay in <i>may</i>	Ë	ph	ph in <i>loop-hole</i>
ø	o	<i>oh</i>	Õ	b	b in <i>bag</i>
ø	au	ow in <i>now</i>	Ö	bh	bh in <i>abhor</i>
ø	k	k in <i>keen</i>	×	m	m in <i>mother</i>
1		kh chh in <i>blockhead</i>	Ø	y	y in <i>yard</i>
»	g	g (hard) in <i>go</i>	Ū	r	r in <i>run</i>
ø	gh	gh in <i>ghee</i>	Ü	l	l in <i>luck</i>
ø	ò	ng in <i>singer</i>	ß	v	v in <i>avert</i>
¿	c	ch in <i>chain</i>	æ	ï	sh
∂	ch	chh in <i>catch him</i>	á	Ì	sh in <i>show</i>
Á	j	j in <i>judge</i>	â	s	s in <i>sun</i>
ê	jh	dgech in <i>hedgehog</i>	ã	h	h in <i>hot</i>
æ	ó	somewhat as in french	ä	®	m in <i>sum</i>
Ů	ú	t in <i>ten</i>	å	kī	somewhat like ksh
Ů	úh	th in <i>ant- hill</i>	æ	tr	as in French <i>tres</i>
			æ	jó	somewhat between <i>gn</i> and <i>gy</i>

