

**Mahāpuraścaraṇa – Unique Spiritual
Experiment on
Collective Consciousness**

(*Sāmuhika Sādhanā Mahāpuraścaraṇa*)

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Disastrous Circumstances of the Present Times

The twentieth century has witnessed astonishing development of science and technology. The colossal ‘magical tools’ and comforts thus offered to the world are truly beyond the imaginations of our earlier generations. However, this single-tracked advancement on the materialistic fronts appears to have neglected or suppressed the other domains of life and induced some kind of void and isolation in people’s life. In several respects, it has also contributed to the shattered value system in the society. The modern trends of civilization are attracting the masses towards consumerization. More and more consumption and luxuries fuel one’s cravings and greed in greater proportions. Thus, in spite of his visible progress and prosperity, today’s man is living under great scarcity and dissatisfaction. He is thirsty for a drop of peace and happiness despite being in the pool of ever more cozy accessories, entertaining aids and sophisticated comforts.

The mob mentality seems to be entrapped in the vicious cycle of ego, avarice and ambitious possession. These together with passion and excitement of sensual pleasure have crossed all the limits, virtually perverting the man – a civilized social being, into a living ghost. This decline has shaken the family institution and destroyed the social harmony... The scenario is gloomy on personal fronts too.... Erogenous conduct has drained out the vital energy and harvested physical and mental weakness, disorders and diseases in return.

Blinded in the glitter of ever-new and fascinating products and luxuries, today’s man has overlooked the morals of honesty

and austerity; he sees wealth, resources, fame and power as the goals of life. Passions of fashion and egotist show-off and the extravagant lifestyle triggered thereby have become integral part of the personal and social life. Immediate gains – by whatsoever means – seem to have become the motto of success. In one way or the other, everyone is rushing to acquire poison (of declining values and detrimental effects) in the name of nectar (of happiness). As a result, corruption, intoxication, drug-addictions and varieties of insidious tendencies are growing in every part of the society. The drying reservoirs of love, amity and co-operation are being filled by selfishness, deception, quarrels and violence. The social system seems to be subjected to anarchy, instability and disorder that might lead to a total chaos.

Industrial growth and productivity has no doubt reached magnificent heights with science and technology. But, the net gain now proves to be negative in view of the associated hazards. Environmental pollution being the most gigantic of these negative effects has embraced the soil, mountains, forests, water, air, even the space in its dreadful periphery. Nothing is left safe from its toxic spread in Nature.

The smoke fumed by the factories, vehicles and other machines is polluting the air with deadly particles and gases. It is becoming more difficult day by day to breathe in most metropolitan cities of the world. This air-pollution has gifted several killer diseases at an alarming rate. The same is true of water-pollution caused by industrial waste and unmanageable sewerage in the swelling population of the developed and rich cities and towns. The water of most rivers is found undrinkable

because of this toxicity. Synthetic fertilizers and pesticides have not only gradually ruined the natural fertility of the soil, but also poisoned the crops by heavy dose of unhealthy chemicals. Noise pollution is another byproduct of the high-tech development that is ‘silently’ pushing us towards restlessness and insanity...

The failure of modern development to arouse mass awareness and social reforms has lead to uncontrolled growth of population despite ample products and schemes for family planning. The so-called big cities are being overcrowded, compelling a vast majority to live in miserable conditions like a hell. Sizable fraction of the rural population is attacked by poverty and ill nourishment. This burden coupled with excessive consumption of natural resources has become unbearable to the earth. The large-scale destruction of forests in the blind race of development has perturbed the nitrogen cycle. Consequently, the increased level of carbon dioxide has accounted for a rising temperature on the earth. This has caused an unusual melting of ice on the Geo Poles and corresponding rise in the sea level in most part of the world. If left unchecked, this disturbance would soon invite partial disaster – submerging several parts of our ‘developed’ planet....

Atmospheric disturbance and air-pollution have also lead to penetration of the ozone layer. This ‘tearing’ of the protective umbrella of the earth has allowed ultraviolet rays and other harmful radiation reach earth’s surface in excess – threatening the existence of life on this beautiful planet. The multidirectional exploitation of Nature in this century of technological culmination has forced us to face Nature’s wrath in the forms

of frequent droughts, floods, acid-rains, landslides, tremors, cyclones, etc....

The boon of computers and information technology has virtually converted the entire world into a global village in terms of ultra-fast telecommunication links; but, the distance between people's hearts has widened further... Stress, suspicion and the sense of insecurity and fear have pervaded the psychosphere of life...

The twentieth century has faced two devastating world wars and over hundred regional battles of varied impact. The nuclear weapons stocked in this era are enough to completely destroy the world, the earth – several times! Even in the absence of a nuclear war, the disposal of nuclear waste is a challenging problem owing to its killer radiation.

The end of the century thus appears to have put us on a horrifying edge where not only the glory of humanity, but the very existence of human race and life on the earth is put at a risk of total extinction.

The Subliminal Force at the Root of the Universal Crisis

The dreaded threats of this era are largely the creation of man. Therefore, he owes the responsibility to find a viable solution. Indeed, he is trying for one through multiple modes... Intellectuals, scientists, politicians and other resourceful talents are aware of the severity and dimensions of the crisis and trying to find some way out in their own ways. Large-scale

plans and projects on health, environment and social development etc are ongoing worldwide, but with negligible effect. The savior solution is far from sight. Even if some effect raises a light of hope, it is soon waned by greater force of newer complications and problems.... This is mainly because the solutions and approaches sought so far are mostly like superficial attempts to cure the manifestation of the ailment rather than its cause.

The roots of the apparent universal crisis are far more deep and vast. They need to be removed by effective remedies of compatible nature. Hidden beneath the visible and man-made causes is the root cause — maligning of the subliminal environment of life. No remedial measure or endeavor would be complete without purifying and harmonizing the subtle flow of consciousness in Nature.

When latent ambience of life is polluted or disturbed, the consequences are bound to be experienced in the perceivable world too. The experts of *Ayurveda* know that any alteration in the natural balance of *vat*, *pitta*, and *kafa* in one's body results in varieties of cough, cold, fevers and other sicknesses. The disorder or disease cannot be cured completely unless the right kind of medicines are used to reset the ideal balance of the natural tendencies of the body. The same is true of the ailing circumstances at the present juncture of the two milleniums.

Be that the evils of perverted mentality of mankind or the declining value system, all are augmented by the subtle flow of the hidden forces of similar kind. Unprecedented spat of natural calamities too are manifestation of imbalance in the subliminal environment of Nature. The *rishis* – the Indian sages

of yore, had emphasized greater importance of the subtle than that of the visible circumstances of life. In their views, the nature of the latent flow of consciousness in the subliminal domains influences the intrinsic instincts and hence the thinking of mankind. This sublime flow of cosmic consciousness (*mahāprāṇa*) used to be endowed with divine influence in the *Satyug* (the *Vaidika* Age of Truth). This is what used to inspire and inculcate ethical piety and saintly idealism in people's inner sentiments, convictions and thoughts. Deeds and conduct of the masses certainly play a significant visible role in generating specific ambience. But, their success and impact is initiated and shaped by the driving force of the subtle flow of *prāṇa*.

The intense effect of the subtle may be understood by the examples where mob psychology had changed the course of history.... Inspissation of specific flow of thoughts or emotional currents generates an ambience that spreads like stormy winds and shakes (the mind of) the entire society. The aggressive mob psychology at the times of war is a well-known example of this sort. War may broke on the battlefield but every breeze in the concerned nations seems to carry its heat and force, inciting rare enthusiasm and valor in every citizen. Even an otherwise coward or lethargic fellow may demonstrate unusual courage and strength on such occasions.

The flow of Mahatma Gandhi's thoughts had educed such a force of patriotism that uncountable number of men and women came forward and dedicated their lives for the freedom movement. Thousands of Indians went to the jails, thousands voluntarily sacrificed their heads for the glory of the mother land....

The stormy flow of the subtle domain thus made immortal inscription in the golden chapters of the history of India and the world. Today, after about five decades of independence, the same nation is sunk in the mire of corruption, crimes and utter selfishness with a dull, depraving, pleasure-driven and intoxicated ambience in the background.

Collective flow of thoughts or emotions inculcates corresponding effects on the subtle environment. Reciprocally, the influence of the cosmic flow in the latter could be so intense that the dispersed convictions and thoughts of the masses would blow away in its squall. Favorable or adverse circumstances too are created according to the nature of this subliminal flow. We might find faults with the social, political or education system and art and culture etc and condemn them for the inimical trends today. But a deeper vision would show that the roots of this all round decline are hidden in the polluted atmosphere at the subtle realms of our being....

The omnipresent subliminal ambience influences collective thinking and also gets affected by the latter through the impulses of cosmic mind. Any untoward perturbation or corruption in either commences the vicious cycle of compounded damage and bathos. This is a natural cyclic dependence like that of the endless circular relation of egg and chicken, seed and tree, sea and cloud and rains, or the orbital motion of the planets that cannot break without the planet's 'impossible' destruction....

Thy savior has to intervene to divert the iniquitous flow in the subtle world and the visible domains of life.... The eternal creator alone can reset the cycle in righteous direction. Thou

manifestation descends as divine incarnation in such critical times. The angelic souls enlightened by *thy* afflatus also have to bear their responsibilities at such moments. The blessed personalities arouse and help accomplish the purpose of *thy* incarnation. These great souls dedicate themselves to the call of time. The consequent divine movements (*dharmaṇuṣṭhānas*) of cosmic refinement are then invoked and supported by the eternal force of spirituality.

Joint Effort for Spiritual Remedy

Ascetic endeavors on one's own and *sādhanā* in solitary are of special significance in spiritual elevation. However the influence of these is mostly confined to the purification and illumination of the individual self and the limited periphery of the domain of its activities. Greater force of collective efforts is essential when a deep-rooted ailment of wider social dimensions is to be treated. The grand experiments of the kind of *Rajsuya*, *Ashwamedha* and *Bajpeya Yagyas* used to be conducted in the ancient times for such altruist purposes. What was impossible to be achieved by the limited, though dedicated, attempts of few saints, intellectuals and the emperors, used to be succeeded by the joint strength and sincere participation of the masses.

United efforts bear unique importance in life. Ample examples demonstrate this fact in the physical world too. Tiny tips of dry grass while knitted together, form a strong rope. Gathering a group of wickers makes a broom; palatial houses and skyscrapers are constructed by firm joining of small bricks. The sunrays bring bearable heat when spread on the earth's sur-

face, while focused together at a point via a convex lens, the same rays kindle fire almost instantaneously....

The power of union and collective endeavors is far more significant in the fields of consciousness and spirituality. The grouping of one inert object with another gives two objects whereas the joint venture of two active, talented persons may work like that of “1 and 1 = 11” or even more. The enthusiasm and joy generated by the combined faith of the pilgrims is truly remarkable as seen in their pilgrimage-voyage in large groups... Organized move of larger and larger congregation of people – of compatible ideologies, motivated for a common aim, creates intense ambience of greater and greater influence.... This generates a specific flow of subliminal conscious force. The grand religious *anuṣṭhānas* and revolutionary movements often induce such effects. The subliminal currents generated by commingling of emotional power on such occasions are like a gigantic cyclone that could take along everything and blow it up in the high skies....

The smog of anarchy, unrest, tensions and devil instincts pervaded in all horizons of life today can be cleared only by the penetrating counter effects of cosmic grandeur. This could be effectuated by the collective spiritual powers inspired and devoted to the pristine cause of divinity. The astonishing effects of such collective endeavors were successfully achieved in the *Vedic* Age. The great *rishis* of yore had realized the limitless power of collective consciousness. The use of plural numbers in all the hymns of the *vedic* scriptures affirms this fact. For instance –

“Āno Bhārdāḥ Kratavo Yantu Viśwataḥ” — The best thoughts from all over the world (all directions) may descent upon all of us.

“Agne Naya Supathā Rāye Asmān...” — Oh! Eternal source of brilliance! Illumine and inspire (all of) us towards the righteous path....

The following *suktas* of the Rig-Veda and the Atharva-Veda elucidate the importance attributed to cooperation and togetherness.

*Sam Gacchadhwanī Sam Vadadhwanī Sam Vomanānsi
Janatām |
Devābhāgām Yathāpūrve Sanjānānām Upāsate ||*

Meaning: We all should walk together, converse and discuss jointly; Let us all be enlightened by similar sentiments and thoughts (of divine prudence)

*Samānī Va Ākūtiḥ Samānā Hṛadayāni Vah |
Samānamastu Vo Mano Yathā Vah Susahāsati ||*

Meaning: Our attitude and tendencies should match, our hearts and mind should get along well, so that we all could live together with amicable (social) harmony.

Historical Examples of Collective Spiritual Endeavors

Age after age, the history of mankind has witnessed the success of epoch-making joint endeavors in eradication of devil terror and evil tendencies and purification of the subtle environment of life... The *devāsur-sangrām* – war between the

divine (*deva* or *sura*) and the devil (*asura*) powers, described in the Puranas remarks the importance of united efforts. It cites a story – “After being defeated by the egotist giants of devil’s might, the *devatās* went to the eternal creator Prajapati and prayed for thy shelter and guidance. Prajapati then combined some fractions of the powers of all *devatās* and created the deity *Durga*, who absolutely destroyed all the *asuras*...”. *Durga* symbolizes, in the *rishi* culture, the united powers of divinity and ultimate might and valor.

A similar episode is associated with the post *vedic* era, *traitā yug*. When the saintly men and women went to the *rishis* and urged for emancipation from the tyranny of the *asuras* of that time, the *rishis* promised them protection and peace. At an appropriate time, all the *rishis* donated few drops of their blood and collected it in a pot. The supernatural energy of their spiritually activated *prāṇa* gave rise to a divine power – manifested as Goddess *Sita*, who, as described in the holy Ramayana became the cause of elimination of the dreaded *ausars* like Ravana in the *traitā yug*. Here again, the united force of the *prāṇa* of the great *rishis* could do the otherwise impossible wonders.

The role of monkeys and beers in the battle of Shri Ram and Ravana also illustrates the necessity and importance of mass movement at the grass root. Ram and Lakshaman were divine incarnations. Drying up a sea and ruining the reign of Ravana was no difficulty for them. Hanuman, who being endowed with the power of *Rudra* (Shiva) was able to pick up and throw away huge mountains with ease, could have sunk Lanka – the golden kingdom of Ravana in no time. However,

this would not have served the real purpose of arousing the collective power of the masses that was the need of that era. This is why the grand army of small monkeys and beers was formed in this crucial battle of waning out the devil influence and establishing the rule of truth and peace.

Lord Krishna – the manifestation of the Almighty in human form, had liberated the world from the cruel autocracy of Kansa, Jarasandha and Shishupal at a very young age. He could have ruined the perverted Kauravas and their gigantic army in few moments. But, he preciously strove for the unity of the armed forces of the distributed states (in favor of the Pandawas), in the historic war of Mahabharata. In his childhood too, he encouraged collective participation of the masses of Gokul for lifting up the Govardhan Hill despite being able to do so on his little finger....

Purified energization of the subliminal environment and righteous reconstruction are the Herculean tasks that remain after the destruction and removal of the evils. This facet has also been an integral part of the above phase of history.

In the Ramayan Age, the supramental faculties of the *rishis* had recognized the poisonous flow in the subtle environment that had triggered expansion of the *asuras* from Lanka to Chitrakuta and Panchvati. They had guided specific *yagyas* for its purification. The battle of Lanka and related course of events after the divine incarnation of Shri Ram completely uprooted the devil's reign from this land. Even after all the *asuras* were killed, the hidden force of their evil tendencies remained active in the subtle world. Unique experiments of

collective spiritual force were then performed through the large scale *Ashwamedha Yagyas* for the necessary purification. The Dashashwamedha Ghat of the Ganges in Kashi (Varanasi) stands a witness to this divine endeavor that laid the foundation of the ideal empire of “Ram-Rajya”.

Lord Krishna’s era also marks similar developments. Killing of the devil descendants like Kansa, Jarasandha, Shishupal and many others, and the devastating war of Mahabharata were the visible part of *thy* project. The Pandwas were sworn-in after the bloodshed victory in Mahabharat War. The ambience of life was still pervaded by the subtle echo of cruelty and immoral deeds. Elimination of this untoward flow was a must before progressive reconstruction, as the evil impact of the subtle would have again sparked off depravation and malice in one form or the other. Lord Krishna then guided the Pandawas to perform the grand *Rajasuya Yagya* with active participation of people from all walks of the society, from all over the world, for this essential purpose. This in fact was the basis of the edifice of real “*Mahābhārata*” – a grand, united Indian Nation.

Buddha had changed the trends of the medieval era inspiring the collective arousal of the masses. His preaching of “*Buddham Śaraṇam Gacchāmi, Dhammam Śaraṇam Gacchāmi, Sangham Śaraṇam Gacchāmi*” indeed vibrated awakened souls and led to the formation of an “army” of *Bauddha* Sanyasis and Sanyasins (*Bhikṣus* and *Bhikṣuṇis*) which was dedicated to the noble aims of “*dhammam*”. The collective *sādhanās* and constructive efforts of these disciples spread his message of peace and kindness all over the globe.

It's only few decades ago, when the world recognized the astonishing force of the nonviolent mass-movement educated by Mahatma Gandhi for the independence and sovereignty of India. The united strength of people motivated for a common patriotic goal had shaken and eventually ousted the mighty British Empire.

The tradition of *tīrtha* (pilgrimage) and *dharmaṇuṣṭhānas* were founded by the *rishis* for arousing and channelizing the collective power of morally inclined people for global welfare and spiritual enlightenment of all. The grand religious congregation of “*Kumbha*” used to be organized every three years successively at Hardwar, Prayag, Ujjain and Nasik in the Vedic Times. Great saints, sages (*rishi-munis*) and scholars used to meet and discuss the global problems of those days to produce effective solutions and constructive plans for bright progress and peace of all living beings. Large number of devotees and religious minded people from all sections of the society used to attend these congresses and were blessed by the nectar of eminent knowledge and guidance of these saints and sages. They used to carry this light back home and help expand its illumination across wider directions. These kinds of *dharmaṇuṣṭhānas* — be that the holy dip of the *Kumbha* or the herbal sacrifices in the sacred fire of the *Ashwamedha Yagya* — used to marvelously serve the purpose of inner purification, *gyāna yagya* and spiritual enlightenment at a large scale.

Although the tradition of “*Kumbha Mela*” and *tīrthas*, etc is still alive in some form, their purpose, modes of organization and effects seem to be far away from the original. It looks as

though, only the skeleton is left – that too in a damaged and deformed shape, without the *prāṇa* of these *dharmaṇuṣṭhānas*.

Yug Nirman Yojna – A Constructive Attempt to Meet the Call of Our Times

As part of its *Yug Nirman Yojana* – a mission of social, cultural and spiritual refinement and reconstruction, the Gayatri Pariwar, Shantikunj Hardwar had mobilized a unique spiritual experiment at the critical juncture of the change of an era. This experiment of “*Yug Sandhi Mahāpuraścaraṇa*” is an epochal experiment of collective *sādhanā* of *Gāyatrī* Meditation. This twelve years long (Ashwin Navratra, Oct. 1988 to Vasant Panchami, Jan 2001) experiment induced dedicated participation of *sādhakas* – spiritually motivated devotees, from different parts of the world. It was aimed at – eliminating the insidious assimilation and purifying the subliminal environment of life, and orienting the deluded and astray minds towards a prudent, constructive direction.

The Gayatri Pariwar has achieved long goals of *dharmaṇuṣṭhānas* – resurrecting the noble tradition of the Vedic Age, under the sagacious guidance of its founder Vedmurti Taponishtha Pt. Shriram Shrama Acharya. Specific spiritual experiments in this series have proved their validity in timely control and prevention of dreaded dangers of varied dimensions via effective influence over the hidden causes in the subtle environment.

The “*Sahastranshu Brahm Yagya*” performed on the Gayatri Jayanti 1953 was the first spiritual experiment of grand participation of people from all parts of the society. It was the auspicious commemoration of the glorious completion of the twenty-four divine *puraścaraṇas* endeavored by Gurudev Shriram Sharma Acharya. This also marked the foundation of Gayatri Tapobhumi in Mathura at the ancient *tapasthali* of Maharshi Durwasa. About 25000 *sādhakas* from different corners of India who participated in this grand *yagya* had pledged for 125000 *japas* of the *Gāyatrī Mantra*, *havans* of 125000 *āhutis* of this holy *mantra* and 125000 *vrata-upawāsa*. All of them completed this *sādhanā* jointly in eighteen months.

This *mahāyagya* and the associated *sādhanā* was indeed the commencement of the divine endeavor of *Yug Nirman* (reconstruction of an era), by the great visionary, angelic devotee of *Gāyatrī* and a pioneer of the renaissance of the science of spirituality, Pt. Shriram Sharma Acharya. This *yug-rishi* had highlighted the role of the *mahāyagya* in the August ‘53 issue of the Hindi monthly “Akhand Jyoti” as —“We all may note that this *mahāyagya* is going to bestow supernormal benefits. The seeds of a new bright era (in the twenty-first century) are immanent in its subtle effect”.

The congregation of *sādhakas* in the *mahāyagya* and their follow-up collective *sādhanā*, blessed by the immense motherly love and inspiring guidance of Gurudev Pt. Shriram Sharma Acharya and his wife Smt. Bhagavati Devi Sharma laid the foundation of the “Gayatri Pariwar”. Citing the foremost objectives and constructive tasks of this mission, Rev. Gurudev wrote in “Akhand Jyoti” of July ‘53 — “Emancipation of and

upliftment of the women (*Nārī-Jāgarṇa*), re-establishment of the glory and progress of women as the architects of a new world order, spiritual elevation of mankind and revival of the ethical values and the divine culture — is the primary altruist goal of our mission...”. *Gāyatrī*, the deity of supreme knowledge, spiritual wisdom and inner force, was the focus of devotion and source of inspiration of this mission.

Intensive *sādhanā*-based training programmes (*sādhanā-satras*) of spiritual refinement of personality began at the Gayatri Tapobhumi after the *mahāyagya*. The spirit of united efforts was creatively channelized by organizing different *yagyas* and the social reformation programmes like “*Nārī Jāgarṇa Abhiyāna*”, etc, under the auspices of the Gayatri Pariwar-Yug Nirman Yojna. Research on the science of *yagya* was encouraged by different kinds of *yagya*-experiments conducted as per the descriptions in the Vedic Scriptures. These included — (1) the *Gyāna Yagya* of the recitation of the four Vedas; (2) *Mahāmratuñjaya Yagya*; (3) *Rudra Yagya*; (4) *Viṣṇu Yagya*; (5) *Śata Caṇḍī Yagya*; (6) *Nava Graha Yagya*; (7) *Gaṇapati Yagya*; (8) *Saraswati Yagya*; (9) *Jyotiṣṭoma Yagya*; (10) *Agniṣṭoma*, etc. These commenced the series of spiritual experiment for purification of the subliminal environment of life. More and more *Gāyatrī Sādhakas* had by now begun to participate in these altruist activities.

The next major experiment of collective spiritual power was conducted as the “*Brahmāstra Anuṣṭhāna*” that concluded with the “*Sahastra (1000) Kuṇḍīya Gāyatrī Mahāyagya*” in November 1958. The first phase of this *aunṣṭhāna* comprised of — twenty-four lacs of *japas* of the *Gāyatrī Man-*

tra, twenty-four āhuti havan (*yagya*), chanting (*pāṭha*) of *Gāyatrī Chalisa* twenty-four thousands times and writing of twenty-four thousands *Gāyatrī Mantras* per day, performed collectively by a group of *sādhakas* under austere disciplines. The second phase expanded these to – one lac twenty-five thousand *japas*, twenty-four lac āhutis, twenty-four lac *pāṭhas* and twenty-four lac mantra-writing. The “*Sahastra Kuṇḍīya Gāyatrī Mahāyagya*” at the *purṇāhuti* of this *aunṣṭhāna* was a milestone in reviving the *dharmaunṣṭhāna* of the kind of the Rishi Age. Only those who had followed self-restrain for the past one year with fifty-two days of *vrata-upawās* and with chastity and austerity were allowed to participate in this sacred *yagya* provided they had also completed an *aunṣṭhāna* of one lac twenty-five thousands *japas* of the *Gāyatrī Mantra*.



mative and constructive activities of the “Yug Nirman Yojna” were geared up to reach the masses after his return in 1962. Special *sādhanā* practices of *Panca Koṣī Gāyatrī*, *Kalpwāsa* and *Cāndrāyana Vrata* were guided by him for the spiritually enlightened disciples during 1962-‘65 at Gayatri Tapobhumi, Mathura. It was indeed a phenomenal attempt of initiating such

higher level *sādhanās* of the Vedic Age in the present era (in *Kaliyuga*). Year 1962 also faced the rare alignment of planets – the *aṣṭagrahī yoga*, which was professed by several authentic astrologers and foretellers across the globe, as an ill omen for the earth. At this juncture, all the parijans (members) of the Gayatri Pariwar performed dedicated collective *anuṣṭhāna* to prevent the likely disastrous effects. As a result, the *aṣṭagrahī yoga* phase had passed without any significant disturbance on our planet.

Other remarkable *sāmuhika sādhanā* experiments of “*Śakti Mahāpuraścaraṇa*” were conducted by the Gayatri Pariwar at the times of the sudden wars attacked by China in 1962 and by Pakistan in 1965. The spiritual energy generated by these collective *sādhanās* worked behind the mysterious or miraculous happenings in the battlefields. What made the victorious Chinese army’s unexpected ‘about-turn’ in front of the defeating Indian army? Political analysts or defense experts do not have any logical explanation of this unprecedented move.... Only the visionaries of the subtle impact (of *sādhanā*) were able to know the real cause.... Several battalions of the Indian armed forces experienced miraculous support at critical moments in the war of 1965. Several inexplicable mysterious incidents of this war indicate that some spiritual force was also linked with the valor of our soldiers, which led to glorious victory. The role of the “*Śakti Mahāpuraścaraṇa*” cannot be denied here. These special experiments were also accompanied by large number of *Gāyatrī Yagyas* all over the country.

After his yearlong *sādhanā* in the Himalayas, Acharya Shriram Sharma established “Shantikunj” at Hardwar in the holy vicin-

ity of the Ganges, in the heart of the sacred land, which once upon a time was the *tapobhumi* of Brahmarhsī Vishwamitra. This was another milestone in Acharyaji's dedicated endeavors as per the guidance of his guru – a Himalayan *siddha yogi*, and the inspirations of the *rishis* who are engaged in divine *sādhanās* in their subtle bodies in the invisible cores of the Himalayas. Shantikunj was instituted as an academy of human development, a center for constructive resurrection of the *rishi* culture and for the trend-setting integration of science and spirituality.

The series of novel spiritual experiments of greater expansion began at Shantikunj with the *prāṇa-pratyāvartan satras* in 1973. This remarked arousal of thousands of talented personalities and *sādhakas* who devoted their lifetime and resources for the noble goals of the mission. Many of them voluntarily came to Shantikunj for good. In another few years, the ‘family’ of Gayatri Pariwar expanded up to two millions. The golden jubilee year of Gurudev’s divine self-realization and initiation of his eminent *sādhanās* was commemorated in 1976 by intensive programmes to edify the inner strength of all *parijans*. Determined *sādhakas* jointly accomplished grand *sādhanās* of 2400 crore *japa anuṣṭhāna* of the *Gāyatrī Mantra*. This was followed by yet another *puraścaraṇa* in the silver jubilee year of the Gayatri Pariwar in 1978.

Much before the scientific community was alarmed by the unexpected fall of the sky-lab in June 1979, Acharyaji’s peerless precognition had appraised him of this hazard; accordingly, he had initiated a “*surakṣā anuṣṭhāna*” at Shantikunj. Lacs of spiritually elevated *parijans* of the Gayatri Pariwar

performed this spiritual experiment aimed at preventing the disastrous consequences of the likely mishap. Space scientists had feared sky-lab's fall that could have risked calamitous loss at Laos, Manila, Panama, Nigeria, several countries in the Atlantic region and the states of Gujarat or Orissa and West Bengal in India.

However, at the last moments this huge spacecraft got naturally plunged into the remote depths of the Pacific Ocean, leaving safe the inhabited land on our planet. No scientific investigation could decipher the hidden force of "Nature" that triggered an upright change in the scientifically affirmed likelihood. A deep study into the dominance of the subtle over the visible world elucidate that this could be made possible by the conscious power aroused by spiritual *sādhanās*. The months long continuous *surakṣā anuṣṭhāna* of the *sādhakas* of Gayatri Pariwar empowered by the spiritual force of the angelic saint Pt. Shriram Sharma Acharya had indeed helped induce such a subliminal effect.

Revered Acharyaji had declared the period of 1980 to 2000 as "Yug Sandhi Kāla" – the most critical phase of cosmic changes before the change of an era. He emphasized the need for greater and greater purification of people's mind and spiritual enlightenment and molding of their attitude to adopt to the new world order that is due to be bestowed by the Almighty. In his views — "Eradication of the evils of the *Kaliyuga* and descent of the bright Age of Truth could be quite painful and devastating for those immersed in the mire of *Kaliyuga* and those contributing to further maligning of the subtle environment in this era of ethical decline. The Omniscient Creator has bequeathed *thy* power in the form of spirituality. *Thee*

expects *thou* children to arouse and activate this power to make this cosmic transition of an era harmonious – both in the physical and the subliminal domains of Nature”.

He educed global participation of awakened souls towards this divine endeavor through “*Pragyā Puraścarana*”. This experiment began as a mass movement with daily *anuṣṭhāna* of twenty-four crore *Gāyatrī Mantra japa* performed collectively by twenty-four lacs *parijans* of the Gayatri Pariwar. The number of participants gradually increased significantly and so the cycles of *japas* reached the magnificent hundred and twenty crores per day. The number of *yagyas* and *havans* was also augmented in the same proportion, reaching in almost every village and every town and city in India and increasing number of places abroad. This remarks a rare endeavor of active participation of the awakened souls in God’s project of purification and righteous orientation of the subliminal flow.... This reminds us of the epoch-making co-operation of the monkeys and beers, the *gwal-gopis*, and the *bhikshu-bhiksunis* with the divine incarnations of Shri Ram, Krishna and Gautam Buddha in different ages.

As the *yug sandhi* period succeeded, Acharyji laid greater thrust on collective *sādhanās* and named the associated spiritual endeavors as “*Yug Sādhanā*” to signify their relevance in meeting the call of the time. By the end of the *kalp sādhanā satra* in 1984, Shantikunj had also practically become a “*Krāntikunj*” – a centre for revolutionary changes and reconstruction. The ‘volcano’ of spiritual energy erupted by its *Vichar Kranti Abhiyan* had by then begun expanding to embrace the whole world in its folds.

After his fourth visit to the esoteric ‘*siddha*’ regions of the Himalayas in 1984, Rev. Gurudev (Acharyji) commenced his *sukṣmīkarāṇa sādhanā* from the Ram Navami day. This was the most vigorous and arduous *sādhanā* of sublimation of the life-force and its spiritual polymerization to effectuate simultaneous reconstructing revolution on five fronts — (i) Cleansing the atmosphere and the physical domain of life; (ii) Purification of the subtle environment of life; (iii) Annulling the possibilities of total extinction of humanity and destruction of the world; (iv) Foundation of a new era of global peace and righteous progress; (v) Arousal and training of the spiritually refined talents and development of divine personalities.

This *sādhanā* continued twenty-four hours a day for three years. Success of this historic *sādhanā* bestowed two supernatural accomplishments: (i) Activation of the omnipresent *kundalinī* of the world – a divine achievement that had so far been ventured only by Brahmarshi Vishwamitra in the Vedic Age. (ii) Generation of five “*Vīrabhadras*” – endowed with Rev. Gurudev’s spiritual *siddhis*, who were to subliminally take charge of the above mentioned five endeavors.

The regular *sādhanā satras* of nine days for the masses continued as per schedule at Shantikunj during and after the *sukṣmīkarāṇa sādhanā*. The *purṇāhuti* (completion) of the *sukṣmīkarāṇa sādhanā* was marked by organization of 108 *kundīya* grand *Gāyatrī Yagyas* all over the country. The unique global experiment of the arousal of cosmic consciousness and prudent illumination of human intellect began as “*Yug Sandhi Mahapuraścaraṇa*” in 1988.

In order to understand the basis, mode of performance and impact of this collective *sādhanā* let us elucidate the scientific aspects of its foundational elements – *Śabda Śakti*, *Mantra Śakti*, *Gāyatrī* Meditation and *Japa Sādhanā*, power of Prayers, and the effects of *Yagyas*.

Śabda Śakti – The Cosmic Power of Sound

Sound is a prominent universal power. We often experience the powers of electricity, magnetism, fire, steam, etc in our daily life, but know little of the tremendous power of sound. Moreover, many of us remain unwary of the fact that sound is not confined to our audile range, rather, it is omnipresent and exists in the extrasensory vibrations as well. Manifestation of Nature and creation of the world is said to have generated by this perpetual cosmic energy. Be that the Big-Bang theory of the modern science or the Vedic affirmation of the eternal, omnipresent *Anāhat Nāda* of *Oṁkār* — both attribute the origin of the universe to *Śabda Śakti*. The *siddha yogis* of *anāhata sādhanā* realize the self-existing subliminal *nāda* of *oṁkār* flowing in the hidden cores of Nature. The absolute knowledge of the genesis and cosmic expression of sound was attained and analyzed by the *rishis* as — *Śabda Brahm - Nāda Brahm*. The *sādhanās* of realization of *Śabda Brahm - Nāda Brahm* are regarded as ultimate in the science of *yoga* and spirituality.

In its search for the subtlest particle or origin of matter, the modern science has come a long way from atoms to quartz to quantum... Finally, electromagnetic (energy) waves are recognized to be the basis of material existence. At their roots,

the subtle particles of matter are nothing but different ensembles or combinations of these waves in different states. The primary energy waves responsible for the physical expression of Nature are classified into those of sound, light and heat – of which sound is found to be the most fundamental form of energy that generated the other two. Thus, *Śabda Śakti* is also scientifically approved to be eternal and omnipresent.

Research on sound – as a physical energy, has brought out magical applications of sound with technological advancement. Of these, the widely used ones are the infra and ultra sonic devices. The industrial applications of these and other supersonic waves range from – accurate measurement of the physical objects and chemical substances that are intractable otherwise; sensitive instruments for research in metallurgical and material sciences....; etc, to – radio imaging and remote control of the spacecrafts, etc.

The applications of infrasound and ultrasound are now well recognized in the medical fields. Sonography based diagnostics and treatments – including microsurgical operations, have revolutionized medical technologies, therapies and future research. The ‘wonder machines’ of EEG, Echocardiograms, NMR-MRI, etc – that serve like boons in non-invasive diagnosis and deeper analysis of the brain and heart functions, also demonstrate the enormous applications of the unlimited potentials of sonic power.

The effects of *Śabda Śakti* are far more intense and intimate in the delicate domains of emotions. Who is not familiar with the crucial and almost natural place of music in human life? If practised as a *sādhanā*, the power of music could kindle a

lamp, invite clouds and rains in a dry sky, could cure complicated psychiatric and psychosomatic disorders... However, if maligned with erogenous sensation and noisy beats, the same power could be detrimental and augment the insidious impact in the subtle ambience. Unfortunately, today we are experiencing more and more of the latter despite panicking about moral decline, alarming rate of psychosomatic diseases, and the health hazards due to noise pollution....

Voice (*vāṇī*) is a marvellous bequest of *Śabda Śakti* bestowed upon us. It plays significant role in shaping one's personal, professional and social life via communication. We all experience the ecstatic support of sweet, polite voice and soothing words in our day-to-day interactions. The counter effects of harsh voice and bitter words are also not new to us. Few affectionate words and sympathy offer instant healing on the wounds of one's sufferings. Demoralizing and depressing words on the contrary might frustrate or discourage even the capable ones on some occasions. *Śabda Śakti* reflected in the power of speech also at times makes or shakes the destiny of societies or nations. Few scornful words uttered by Draupadi had eventually triggered the war of Mahabharata that ruined the world's most ancient civilization over 5000 years ago... History possesses ample examples to demonstrate how few words of encouragement and moral boost entice a losing sportsman succeed in a tough match or drive a defeating army triumph a loosing battle....

The amazing power of sound observed and utilized in the modern laboratories so far is only a glimpse of the enormous potentials of *Śabda Śakti*. The experiments linked with conscious-

ness, mind and subliminal realms of *Śabda Śakti* would one day prove what could now be thought as imaginary or supernatural at present. Our *rishis* – the eminent discoverers of the subtle science of Nature had indeed attained this expertise and developed the astonishing science of *mantras* based on the subliminal – the limitless power of *Śabda* and *Nāda*.

The Hidden Power of Mantras

Mantras were invented by the *rishis* – the scientists of *Śabda Brahī-Nāda Brahī* – as the coded formulae and subtle ‘sonic devices’ to generate and use specific effects of the sublime power of *Śabda*. Likewise an atom and subtler particles of matter, the (spoken) syllables too contain enormous energy. The enunciation or chanting of specific combination of specific syllables in specific order generates specific quanta of energy that could be of manifold higher order than the nuclear energy.

The *mantra-śakti* — power of *Śabda* generated by the *japa* of a *mantra*, is purely spiritual in nature. It is some kind of conscious energy that influences the body, mind and the inner self of the *sādhaka* and which also generates specific vibrations in the subliminal environment and the cosmic domains of consciousness.

The specific compilation of syllables and the sonic pattern of a *mantra* are of crucial importance rather than its meaning. Many a times the *mantras* don’t have any meaning. In fact, the syllables (in ancient Sanskrit script) used in a *mantra* are like coded representation (or spectrographs) of the sonic en-

ergy latently stored in it. Specific rhythm, mode and duration of cyclic *japa* of *mantra* help activate its *Śabda Śakti*. The Indian Philosophy and Science of Spirituality recognizes *japa sādhanā* of a mantra as a higher level spiritual experiment, because the subliminal currents of *Śabda Śakti* have a direct bearing upon the *ākāśa tatva*.

The power of the sublimated or subtle elements is always enormous as compared to that of the gross. This holds good even in the physical world. Then, what about the sublime power of the supreme energy of *Śabda*....? That too, in the domain of the *ākāśa tatva*, mind and the inner self? This is what makes the *mantras* so unique and endowed with infinite power to vibrate and transmute the spiritual as well as the physical realms of life.

The *japa* of a *mantra* instantaneously generates dual effects — one in the inner world and the other in the external, surrounding region.... Fire burns whatever is inside it and heats up the fireplace or pit where it is ignited. At the same time, it spreads the heat and warms up the surrounding area too. Similar is the case of *mantra śakti*. The continuous *japa* of a *mantra* titillates specific extrasensory energy centers (*cakras*), nerve bundles and ganglions (*upatyikās* and *granthis*) inside the *sādhaka*'s body. With regular *japa-sādhanā*, the *sādhaka* experiences gradual arousal of unprecedented power and inner-strength. The flow of *mantra śakti* generated by the *japa* also generates specific vibrations in the surrounding space the eventually spreads in all directions and influences the subtle environment and other conscious beings too.

Japa involves cyclic enunciation of the same *mantra* in specific rhythm. As verified in scientific laboratories, continuous cyclic motion produces enormous power. The energy thus produced could be amazing, as observed in the following cases. If a tiny cork (weighing just about 5gms) is made to periodically knock upon a huge iron rod (about a ton in weight) that is hanging from the middle of the roof of a disturbance-free room, the latter also begins to oscillate after some time.... The resonance of the sound produced by the march-fast of a troop can even break a bridge. This is why the soldiers are supposed to disrupt their orderly footsteps while crossing a bridge. The expert scientists of acoustics affirm that – if the rhythmic sound of the *ghungharū* of a dancer continues in an otherwise silent hall for a long time at consistent pitch and amplitude, the superimposed vibrations thus generated might shake and even crack the walls.

The energy generated by the superimposed sound waves of cyclic *japa* of a *mantra*, in a specific rhythm at constant amplitude, is also quite intense. This conjugated with the impulsive force of *sādhaka*'s focused consciousness and vital energy stimulates the otherwise latent (unreachable) extrasensory hormonal glands and power-nuclei in the body.

That friction generates heat (and static electricity) – is well known to most of us. The processes of sharpening, rubbing with friction, beating, melting, grinding, etc enhance the glaze and energetic properties of matter. The shining of a diamond and the brilliance of gold are familiar examples of this effect. The potency and therapeutic effects of Ayurvedic medicines increase with grinding, boiling and churning... An atom of rock

is exponentially more ‘powerful’ than a rocky mountain. Its further subtilization and fission of its nucleus produces such an explosive energy that could fume everything around. If channelized and used constructively, it might serve as a splendid source for gigantic development. The friction, generated in the *sadhaka*’s body by consistent *japa*, though lesser in intensity, produces similar effects that energize and activate the otherwise dormant extrasensory power nuclei.

The effects of *mantra-japa sādhanā* are significant on the external domains too. Apart from inducing specific vibrations in the space, the sonic waves generated by *japa*, via their cyclic journey, bring back the desired effects from the cosmic flow of *Śabda Śakti*. Every *mantra* has a *devatā*, which represents the subliminal force of the cosmic energy center associated with it. The sublime currents of *Śabda Śakti* generated by the *japa* of a *mantra* reach its cosmic center and return after being ‘energized’ by the power of the corresponding *devatā*. The *sādhaka*’s mind, engaged in meditation (during the *japa sādhanā*) absorbs these unique impulses that enlighten his subtle and astral bodies too.

How fast and to what extent the *sādhaka* would attain these ‘supernormal’ bequests depends upon his mental and spiritual makeup and his engrossment in disciplined mode of *japa*. This may be understood by the example of a radio or television set. The latter catches only those frequencies (and the programmes being broadcast at that particular frequency) for which it is tuned. The continuity and quality of reception would correspond to the unperturbed linkage and the sensitivity and perfection of the internal components.

The intensity and impact of *mantra-japa* is directly related with the *sādhaka*'s determination, mental concentration and spiritual strength. It is his conscious force that makes the sublime currents of the *mantra-śakti* expand and propagate without any physical medium. In radio-transmission, an ordinary voice is amplified and expanded to reach every corner of the world with the help of electromagnetic power. The sound waves generated here (by a speech or song, etc) are so 'electrified' by this energy that these are carried along with the radio waves to traverse the globe in negligible time. The intrinsic faith of the *sādhaka* coupled with the intensity of his determination and his pure thoughts and sentiments induce a specific spiritual force that, likewise the electromagnetic force enables the subtle waves of *japa* reach the *mantra-devatā* and effectuate sublime transmutation in the *sādhaka*. At the same time, the 'spiritually empowered' vibrations may also stir the subliminal flow in the subtle environment of life.

Collective *japa sādhanā* by dedicated *sādhakas* escalates the above effects in multitudes by coherent superposition of the harmonious vibrations generated by the *japa* performed by the individual *sādhakas*.

Collective Japa of the Divine Gāyatrī Mantra

The *Gāyatrī Mantra* is referred as the crown of all *mantras*. This eternal *mantra* is said to be the origin of all Vedas. This is the *prāṇa* of the Indian science of spirituality, philosophy, religion and culture. The *rishis*, spiritual saints and scholars of all ages affirm the divine preeminence of this *mantra*. There might be difference of views on other aspects of the Vedic Philoso-

phy and Culture, but the uniqueness and divine nature of the *Gāyatrī Mantra* is unanimously accepted by all.

This super *mantra* is supposed to be an eternal expression of thy afflatus and is therefore said to be the *mantra* of *Ādi Śakti* (*Gāyatrī*) — the supreme force of the origin of all divine powers, cosmic energy and universal creation. Lord Brahma educed the manifestation of Nature and creation of the universe by the *sādhanā* of *Gāyatrī*. The absolute knowledge emerged thereby was echoed in the Vedas. This is why *Gāyatrī* is revered as *Veda Mātā* (the mother of all Vedas). The divine powers regulating the existence and expression of Nature and the cosmic creation emanate from this eternal source. In this context, *Gāyatrī* is *Deva Mātā* (the mother of all *devatās*). The *Ādi Śakti Gāyatrī* being the root and the presiding power of the physical manifestation of Nature and existence of the world is also regarded as *Viśwa Mātā* (the mother of the entire world).

The name *Gāyatrī* of the *Ādi Śakti* implies that it is the eternal power of the genesis, protection and ultimate evolution (and absolute salvation) of the *prāṇa*. *Gāyatrī* has been worshiped on the earth as the deity “*Ādi Śakti*” by the angelic incarnations of different Ages.

Rishi Vishwamitra is said to be the inventor of this *mahā mantra* on the earth; he realized and expressed its hidden pattern of *Śabda Śakti* in specific syllables (of ancient Sanskrit). This is why he was conferred the title of Brahmarshi – a *rishi*, whose spiritual power could attain the Omnipotent, Omniscient *Brahm*. He is described in the scriptures to have successfully demonstrated the creation of a parallel universe, because of

the absolute *siddhi* attained through the *Gāyatrī Mantra*.

Apart from its historical, philosophical and spiritual distinctions, the *Gāyatrī Mantra* is supreme because of its unique structure in terms of the science of *Śabda Śakti* too. As discussed earlier, the meaning of a *mantra* is negligible as compared to its subtle sonic pattern. The *bīja mantras*, * (*Hrem*), * (*Hṛim*), * (*Lim*), * (*Hūm*), * (*Phat*), * (*Śrim*), * (*Klim*), etc do not have any linguist meaning but these, as the name suggests, are seeds (*bīja*) of tremendous *Śabda Śakti*. When conjugate with other mantras these exceptionally amplify the powers of the latter. In terms of its meaning, the *Gāyatrī Mantra* is a universal prayer for righteous intellect. Hundreds of other *mantras* may also imply similar meaning, but it is the *Gāyatrī Mantra* that alone is regarded as most powerful, supreme. The secret lies in the remarkable configuration of twenty-four syllables – as carriers of *Śabda Śakti*, and in the unique pattern of the sublime currents of spiritual force in this *mantra*, which is derived from the deeper science of *Śabda Brahī* – *Nāda Brahī*. Mere unperturbed enunciation of this *mantra* for a continuous stretch of time would also generate powerful currents of *prāṇa* that could induce divine effects — by vibrating all the subtle glands, ganglions, nerve bundles (*granthis*, *upyatikās*), neuronal passages and extrasensory energy centers (*nānīs* and *cakras*, *upcakras*), etc in the physical subtle and the astral body and thus arousing their hidden powers.

Scientific experiments reveal that the *japa* of *Gāyatrī Mantra* stimulates the emission of supernormal brain-impulses that generate specific aura around the *sādhaka*. Highlighting the importance of this *mantra* in his book “Man – Visible, Invisible”, theosophist scholar Mr. Leadveater attributes distinctive

significance to the collective *sādhanā* of *Gāyatrī Mantra*. *Savitā* (the subtle body of the Sun) is the *devatā* of the *Gāyatrī Mantra*. The *japa-sādhana* of this *mantra* links the *sādhaka*'s mind and inner self with the *sūrya loka* (the cosmic domain of the Sun and its subliminal power). The sonic waves along with the sublime currents of *Śabda Śakti* produced by the *japa* of this mantra propagate upwards in a spiral shape and expand up to the heart of the *sūrya loka*. The echo of these is reflected back and bestows the supernatural energy and flow of *prāṇa* and the divine brilliance (of *Savitā*) on the body, mind and the inner self of the *sādhaka*.

In the words of Mr. Sriniwas, a distinguished *sādhaka* of Theosophy, – “When someone makes perfect pronunciation of the *Gāyatrī Mantra*, while engrossing its meaning and divine spirit deeply in the mind and the heart, his consciousness gets connected with the absolute power immanent in the Sun. This linkage educes enormous spiritual effects in his inner and the external worlds”.

Several eminent scholars have also elucidated the astonishing physical effects and potentials of the *Gāyatrī Mantra* apart from its immense spiritual power. The views of renowned thinker, philosopher, Arthur Koestler assume special significance in this context. Koestler initially gained recognition as a critic writer and a communist thinker. In his later age, he was deeply driven by the quest for spirituality. *Gāyatrī Mantra* was the principal focus of his in-depth study. His contributions in introducing the western world with this great *mantra* and its limitless potentials are indeed remarkable. Once Mr. Karanjia, the then editor of “Blitz” met Arthur Koestler in London. Among

other topics, the two also discussed the global threat and effects of nuclear weapons. Commenting on the disastrous outcome of a nuclear war, Koestler expressed his sagacious views as — “The great *Gāyatrī Mantra* is more powerful than thousands of atom bombs. If all the Indian collectively perform the *japa* of this *mantra*, the power aroused thereby would annul all the hazards of nuclear warfare and protect the globe....”.

The psychological effects of *Gāyatrī Mantra Sādhanā* are no less than its boons on the spiritual and physical realms of life. It is the nectar, which induces, fosters and elevates prudent thinking and saintly sentiments. The emotional currents indwelling in its flow could unite the whole world like a family through the universal force of love and compassion. The “*Dhiyo Yonah Pracodayāt*” segment of this *mantra* prays for the arousal of righteous intellect in all beings. Today, when perverted thinking and inhuman hearts appear predominant on almost every front of life, the need and importance of this ‘*Brahmāstra*’ has become all the more relevant and sought for.

The collective *sādhanā* experiment of “*Yug Sandhi Mahāpuraścaraṇa*” initiated by the All World Gayatri Pariwar is a dedicated endeavor to divert the declining trends, purge all the evils and resurrect the beauty, peace and divine bliss of life by the cosmic force of the eternal *Gāyatrī Mantra*.

Illumination through Gāyatrī Meditation

Gāyatrī Meditation – the *upāsana* of *Gāyatrī*, with or without the *japa* of *Gāyatrī Mantra* is performed by deep medi-

tation with intrinsic emotional engrossment (*dhyāna dhāraṇā*) on the pristine glow of the rising Sun. *Savitā* is defined to be the *devatā* of the *Gāyatrī Mantra* and the Sun represents the gross body of *Savitā*. The principles and methods of *Gāyatrī* Meditation encompass deeper depths of scientific and spiritual knowledge. Its practice also enfolds and inspires the cultural unity of the world.

The sun is universally regarded as a symbol of divinity. It has been worshiped or linked with devotional faith in one form or the other in all parts of the world since the pre-historical times. Large number of sun temples are still found in different parts of North America – especially those inhabited by the Red Indians. Sun-worshiping has also been a tradition in South America and the Hawaii and the Caspian Islands. The ancient Chinese scholars had devised the astrological principles and astronomy considering the sun as the basis, the principal center of all the planetary motions and effects. Japan is known to be a devotee of the sun. It is also the land of the first sight of dawn. The Buddhist scriptures (*Jātakas*) frequently refer to the sun as the controller of celestial motion, etc. Islam regards the sun as – “*Ilma Ahkām Ananazūm*”, the main source of enhancing the willpower. The “New Testament” of Christianity describes the religious importance of the sun in great detail. This is why Saint Paul had declared Sunday as a sacred day. The Christians perform mass prayers in the churches, charities and religious ceremonies mostly on Sundays. Greek and Roman scholars also refer to Sunday as a holy day of devotion and worship.

The sun has been at the central core of the spiritual philosophy and science in the Indian Culture. The Indian scriptures also

glorify the power of the sun in different horizons of life. Lord Ram is said to have killed the mighty giant Ravana only after acquiring the esoteric knowledge of (the vital power of) the sun from *Rishi* Agastya. Yudhisthir and other Pandawas could attain immortal vigor and valor through dedicated *upāsanā* of the sun under the adept guidance of *Rishi* Dhaumya. The Shastric Literature mentions a great deal of the divine power of the sun and the prayers of the Sun God. The Vedic Schools regard the sun as the inspirer, the source of life and motion in the world and describe the earth as to have originated from its core. The Indian Calendar is also designed with the position and motion of the sun at its basis.

The sun is supposed to be the principal source of life in Nature. Existence of life on our planet is indeed sustained by the balanced energy-radiation of the sun. The total absence of solar resources even for a single day could be calamitous for the earth. Sunlight also brightens up the mind and educes a joyous feeling in all living beings. Scientific findings indicate that the vital power (of *prāṇa*) essential for the activities and motions of life in our world is gained from this cosmic energy. The currents of *prāṇa* emitted by the luminous core of the sun are a reflection of a fraction of the *mahāprāṇa* of the *Parabrahmī* (cosmic *prāṇa* of the eternal force of thy consciousness). *Thou* determination of manifesting *thyself* in the limitless expressions of existence materialized through this omnipresent flow of the *mahāprāṇa*. The moment *thee* recants this manifestation, the infinite core of *mahāprāṇa* and all the cosmic creation will be absorbed in the ultimate truth, leaving behind only the *mahāśunya* – the absolute void, the non-existence, beyond the limits of the subliminal..., in the eternity....

God is absolute, infinite, beyond the reach of our thoughts. The cosmic afflatus of *thy* power subliminally governing the order and activities of Nature may be realized as the *mahāprāṇa* indwelling the soul (*Savitā*) of the sun. In its expression as a living being, the soul of every creature has a natural and intimate relation with this *mahāprāṇa*. Every living being needs to continually draw sublime energy from the sun for the healthy sustenance, vigorous progress, peace and bliss of his life. *Gāyatrī* meditation, comprising of the *japa* of *Gāyatrī Mantra* and meditation on the sun, conjugates the *sādhaka*'s soul with the eternal glow of *Savitā*. This active linkage enshowers soothing flow of a current of the *mahāprāṇa* in the *sādhaka*'s mind, body and the inner self as per the latter's natural requirement and absorption power.

Inculcation of the *mahāprāṇa* in the body results in vitality, vigorous health, physical strength, energetic alacrity, industriousness, liveliness, etc. While inculcated in the mental domain, this divine force is reflected in aroused virtues like courage, mental stability, endurance, self-control, integrity, sagacity, foresightedness, etc. Descent of the *mahāprāṇa* in the spiritual depth of the inner self is expressed in enlightened faith, discerning prudence, pure intellect, supramental talents, inner force, compassion, generosity, altruist sentiments and divine love.

As the dawn of sunlight awakens the sleeping world and energizes all living beings for the day's activities, the glow of *Savitā devatā* also enlightens the inner mind of the *Gāyatrī sādhaka*. This transforms lethargy, rigidity and dormancy into vivid action, zeal and enlightened awareness. The brilliance of the eternal glow of *Savitā* eliminates the smog of ignorance, illu-

sion and falsehood and illuminates the deeper depths of consciousness with truth, knowledge and absolute joy. The bonds of ego, avarice and sensual passions melt and the true existence of the “self” begins to expand in selflessness — altruist realization of “*Vasudhaiva Kutumbakam*” (global family) and “*Aham Brahmasmi*” (unification of the individual self with the cosmic *thyself*)....

The evils of the *sādhaka*’s personality are cleansed with simultaneous inculcation and arousal of virtuous tendencies; all the meanness and misery is refined and gradually transformed into greatness, sainthood and immense bliss; the inability and incompleteness of life begin to move towards perfection and absoluteness.... Ordinary mortal life of the *sādhaka* reaches the glorious realms of divinity – transmuting an ordinary man or woman into a great personality, a saint, an angelic being....

Significance of Collective Prayer

“Arousal of Righteous Intellect in All and Bright Future for All” is the focus of the unique experiment of collective prayer *sādhanās* initiated under the auspices of the Gayatri Pariwar. The *Gāyatrī Mantra* indeed implies the same prayer and educes divine illumination of mind. In view of the definite impact of prayer, the *Mahāpuraścaraṇa* experiment of collective *Gāyatrī Japa* and Meditation is expected to be effective towards global welfare and universal enlightenment in the years to come.

Divine prayer through a pure heart is affirmed to have immense power that could even change the circumstance of

life.... Its creative effects are beyond imagination. It is a call of the soul that reaches God and brings back *thy* blessings that bestow the desired results. It is believed to be an endeavor of mankind that is most certain to succeed. When the resources and potentials of a man fail and he finds himself helpless, he remembers and realizes the infinite powers of *thee*, at this moment his heart calls the Omnipotent and conveys his message through the inner depths of emotions. This is a prayer that knocks at *thy* realms and invokes *thou* reply with equal warmth. It is said that God comes running in response to the sincere prayer of a devotee.

The saints and savants of spirituality define prayer as nourishment of the soul, which activates linkage of mind and heart with God. Tennyson elucidates the astonishing power of prayer as — “Prayer is the only power in the world that can annul hardest of the hardships and even mold the laws of Nature....”. The power of sincere prayer can affect every horizon of life. Otherwise intractable diseases could also be cured by this ‘magical’ power. Some scientific laboratories in the west are engaged in research on these effects.

Charles Philmore is a memorable name amongst many live examples demonstrating the miracles of prayer. Philmore, a resident of a town in the USA, was very weak in the childhood because of suffering the attacks of several diseases. Adding to this, a severe bone fracture during a skiing session had made him lame too. No treatment showed any improvement. However, the saintly heart of Philmore did not lose hopes. He took the support of prayer... He used to pray almost 6 to 7 hours every day – requesting the Almighty to give him cour-

age, strength and light; the agony of his ill health had naturally amplified the voice of his heart. The healing power of prayer was soon reflected in his improved health; and gradually his crippled leg also became normal and strong. This miracle inspired Charles Philmore to propagate the importance of holy prayers in human life... He devoted his life for this noble cause. He was renowned as the “Prayer Healer” in America. He founded the “Unity School of Christianity”, the enlightening publications of which are read by many across the globe and render great service to humanity.

On many occasions, distinguished medical experts have also reported amazing cases of healing via prayer. Renowned Dr. Alexis Carrel has carried out intensive research in this regard. He has compiled and published the case studies and conclusions in a book entitled “Man the Unknown”. Dr. Carrel is a cancer specialist and has often come across with critical cases and painful deaths of the patients of this killer disease. However, he has also witnessed some patients, who despite suffering advanced stage of cancers – when no medicine, no mode of treatment could provide any help, were remarkably cured by the intensive healing effects of prayers. He summarizes his conclusions as — “Prayer is the most powerful source of (vital) energy that controls the mind-body system and orients its activities towards natural healing....”.

From a psychological angle, prayer is said to inculcate inducing instructions that gradually invigorate the potentials of mind. The intensity and impact of these inner ‘inscriptions’ of prayer rise in proportion with the piety and depth of the devotee’s intrinsic faith. These also have a reach in the hidden folds of

mind and are therefore effective in eradication of psychiatric complications, mental weaknesses, tension, worries and illusions etc.

Unity, conjugation and superposition always multiply and magnify the compatible effects. The same is true of the greater and wider impact of collective prayer. The “*namāj*” of the Mohammedans, “mass-prayers” of the Christians, “retreat” practices of the Armymen, etc all signify the use of compounding power of prayer. Groups of peoples, societies and nations a whole, also take shelter of collective prayers at the times of emergency or calamitous adversities. The bells of temples, churches, mosques, gurudwaras and all other shrines ring with the mass participation in prayers in the war times. This is the last asylum of hope for mankind in the critical moments of helplessness.

Niagara in North America is known to be world’s most gigantic waterfall. The tribals of this area believe that hindrance of the flow of this spring would be an indication of total disaster and the end of the world. Incidentally, the fall was blocked due to the freezing of Hill Glacier on a winter day in early 20th Century. This triggered a wave of terror among the locals. Soon the news spread across the country; all the church-bells began to peal with mass prayers by panicked people everywhere.... Within few hours the spring regained its flow and the waterfall came to normal in another couple of hours. According to meteorologists and environmentalists, the freezing of the spring is indeed rare; but more surprising was the exceptionally fast melting of the glacier! How could it melt within few hours – that too in the peak of winter, just after the mass-

prayers? Here again the tremendous power of collective prayer through heart was recognized to have ‘enforced’ the desired change.

In the adverse circumstances prevailing in the world today, when man-made follies and ills have gone beyond control, collective prayers worldwide for *thy-light* and protection are most sought for. The *vedic rishis* had always preached the path of collective endeavor for the glory and growth of the world. Their spiritually illuminated acumen had experienced the supernormal force of collective prayer. The hymns and *mantras* pertaining to prayers are therefore written for the entire (human) society, for the global welfare, rather than for one or two individuals.

As we discussed earlier, *Gāyatrī* is the root of all Vedas. The *japa* of the *Gāyatrī Mantra* uniquely effectuates two fold blessings of prayer. Firstly, it attracts divine light, energy and inspirations from its *devatā Savitā*; the *sādhaka*’s physical, mental and spiritual bodies absorb and get strengthened and illuminated by these currents of *mahāprāṇa* through the vibrations of *Śabda* immanent in the *mantra*. The second effect is global. This *mantra* invokes the prayer for pure, righteous, enlightened intellect for all. This prayer is conveyed through the vibrations of *japa* and spreads the emotional currents of peace, happiness, vigor, goodwill, unity and love. Thus creating a divine ambience in the surroundings. These soothing waves continue to propagate in the wider space and purify the sublime environment of life. Collective *japa-sādhanā* of the *Gāyatrī Mantra*, if performed simultaneously across the globe, would magnify this effect exponentially. This would

wane out the smog of ailments, agony, hatred, jealous, egotist cravings, etc pervaded all around and protect the world like thy savior; and also erect an atmosphere of global peace, piety, prudence and prosperity.

The Role of Yagya in Resolving the Problems of Today

The process and philosophy of *yagya* is an integral part of the collective *sādhanā* experiment of *Mahāpuraścarana*. The combination of *Gāyatrī Sādhanā* and *Yagya* is said to be perfect and beatifying. Their mutually supplementary role is like that of incense in gold, flower in sandal wood, fruits in sugarcane... The joint effects of the series of *Gāyatri Yagyas* being organized worldwide are expected to enshower extraordinary benefits on this earth.

The integrated science and philosophy of *yagya* provides practical modes of ideal development of the materialistic as well as spiritual domains of life. The *rishis* had devised the process of *yagya* based on their deep research into the eternal relationship between man, society and Nature. It is said to be a principal source of the divine civilization – of heavenly peace, joy and progress – that prospered in the India in the *Vedic* Age. The *vedic* scriptures mention a great deal in praise of *yagya*. Annals of ancient Indian history cite grand experiments of special *yagyas* to resolve the crises of wider social impact or global consequences when other worldly efforts or solutions had failed. Specific *yagyas* were attributed as “supreme remedies” for the purification of the gross as well as subliminal environment. The *Ashwamedha* and *Rajsuya Yagyas* performed respectively in the periods of *Ramayana* and *Mahabharata* were indeed the unfailing experiments of this kind.

Today, the atmosphere we breath-in is densely polluted by toxic chemicals and poisonous gases; and the psychosphere influencing our thoughts and emotions is pervaded with insidious, illusory and declining effects of immorality, corruption, dishonesty, eroticism, anger, jealous, inciting passions, etc. Surrounded by ever increasing self-obsession, restlessness, tensions, terrors and mistrust, we seem to be heading for a tragic disaster that would wipe out all traces of life and civilization forever. The nature, grandeur and severity of the problems and the untoward flow at their subliminal roots make the role of *yagyas* along with the collective *sādhanās* and prayers more relevant and crucial. In view of the miraculous effects of *Gāyatrī* Meditation, the *Gāyatrī Yagyas* appear to be most suitable in the present circumstances.

The philosophy of *yagya* revolves around altruist service, refinement of every sphere of life and expansion of goodwill and knowledge. Its scientific procedure involves sacrifices (*āhutis*) – made with chanting of the *Gāyatrī* and other *vedic mantras*, of special combination of dry herbs (*havan sāmagri*) in the sacrificial fire of (*yagyāgni*) of selected woods (*samidhās*) ignited in especially designed pits (*kunḍas*). The fumigation, vaporization and sublimation of the herbs in this process spread the fragrance, fumes and vapors of healthy elements, and negative ions that purify the air in a large surrounding volume and expand far beyond. These are densely clustered with the clouds and are showered with the next rainfall – thus purifying the water and soil too. The energy generated by *yagya* is compounded with the *Śabda Śakti* of the *mantras* and electrifies the subtle flow of *prāṇa* in the atmosphere. This *prāṇa* stimulates the vital force in the soil, water, plants, trees and all living beings and induces liveliness and joy everywhere.

The sublime flow of *prāṇa* generated by *yagya* also strengthens the divine forces that subliminally regulate the visible and the invisible cycle of Nature... The rising frequency of natural calamities since past few decades is identified by the seers as a consequence of the ‘annoyance’ (disorder) of these controlling powers. *Yagya* is described to be the most adept and natural means of soothing (harmonizing) these powers to regain the balance (of the ecosystem), protection and support of Nature.

Yagya also serves as excellent therapy against physical and mental illness. Because of sublimation, the fumes and vapors of selected medicinal herbs sacrificed in the *yagyāgni* give million times greater potency and effect than that of the same medicines taken in oral or intravenous form. These intensified effects of the natural healing substances are also spread in larger region and benefit everyone who inhales this ‘medicated’ air or absorbs it through the skin pores. Because of the combined effects of the power of *mantras* and the energy of *yagya*, *yagyopathy* also provides excellent treatment of mental weakness and psychiatric and psychosomatic disorders.

The collective chanting of *mantras* in the chaste voice of the *sādhakas* generates amplified *Śabda Śakti*, which coupled with the *yagya*-energy and vibrations of the quivering flame of *yagyāgni* works like a *Śabdabhedi Bāṇa* on the minds of the participants and viewers sitting around the *yagyāgni*. It penetrates the inner folds of mind and clears off the deeply rooted and thickly assimilated evils and untoward tendencies. The spiritual aura of the combined energy of *mantra* and *yagya* emits peace and saintly inspirations, which restrain and control the insidious excitements and passions of ego, anger, jeal-

ous, hatred, fear, sensual lust, etc and also eliminate the depressing influence of lethargy, anxiety, despair, etc. The force of attraction of this aura on the wider side, induces benevolence, integrity, austerity, ascetisity, awareness and faith in divine disciplines... Thus, performing *yagya* on regular basis would naturally help solve the problems born from the weakening or maligning of the mental and emotional realms. All complications, tensions, worries, fear are uprooted in no time by the astonishing sublime and gross effects of *yagya*.

In order to generate the effects of eradication (*medha*) of evil tendencies and animal instincts (*ashwa*) at wider levels, the Gayatri Pariwar had organized grand *Ashwa-Medha Yagyas* during 1993-1995 in different parts of India and abroad. Millions of people, belonging to different creed, castes, social background, cults and religious faith participated in these *dharmaṇuṣṭhānas*. Every one around was also atazed by the systematic and disciplined organization of the altruist experiments at a mammoth scale without any use of state machinery or police support. The co-operation, mutual respect and harmony observed on these occasions was truly remarkable and made one wonder whether it is happening in the same era and at the same places where religious fundamentalism and cast and cult based clashes, hatred and politics often appear to dominate over human relations? These *yagyas* also helped clear people's misconceptions about the 'sacrifices', 'gorgeous celebrations' and 'smoke production' in *yagyas*. These experiments – designed on the scientific and spiritual principles, accelerated and expanded the effects of the "Yug Sandhi Mahāpuraścaraṇa" in purifying the subtle and the gross environment of life. These also propagated the importance of *Gāyatrī Yagyas* in authentic (scientific) light with wider cultural and social impact.

The Supreme Spiritual Endeavor of This Era

Gurudev Pt. Shriram Acharya had identified *Āsthā Sankat* – the crisis of faith (in the divine origin and values of humanity), as the root cause of all evils, ailments and adversities of our times and referred it as a ‘universal giant’ that cannot be fought by the gross (worldly) efforts alone. The devil influence of this ‘giant’ has captured every horizon of life – from environment to the delicate cores of people’s thoughts, emotions and inner sentiments.

The origin of the “*Āsthā Sankata*” being deep rooted in the mental and emotional cores could be destroyed only by spiritual refinement of mind and illumination of the intrinsic faith and the inner self. The supreme power of *Gāyatrī* is said to have descended on the earth for this purpose. Gurudev attained the divine radiance of *Gāyatrī* in his soul. This *rishi* of our times, accomplished consecrating it as “*Yug Śakti*” (thy savior of this era) by propagating the deep knowledge and guiding the super science of *Gāyatrī* and *Yagya* among the masses all his life.

The *Pragyā Puraścaraṇa* initiated by him in the 1980 was the first ever, collective spiritual *sādhanā* of the Modern Age. His angelic vision saw the last twelve years of the change of millennium as most testing for the transition of the present era and guided the *Yug Sandhi Mahāpuraścaraṇa* to counter the adversities. This spiritual experiment of global impact began from the Ashvin Nava Ratra (in the month of November) of 1988 and the Vasant Panchami day (in January) of 2001 was set to commemorate its completion (*mahāpūrṇāhuti*).

Commenting on the long-term effects of this collective spiritual endeavor, Rev. Gurudev writes — “The *Yug Sandhi Mahāpuraścaraṇa* is the greatest *dharmaṇuṣṭhāna* of this era. Its divine fruits will be viable for long in future. The participants of this collective *sādhanā* would attain unique inner strength and enlightened personalities. The emergence of afflatus and divine elements in the sublime environment will excel the welfare of all beings. The flow (of *mahāprāṇa*) educed thereby will influence people across the globe and thus create the ideal ambience for glorious growth and all-round development of the world with peace, joy and prudence....”.

The *sādhakas* of the *mahāpuraścaraṇa* were assigned three major duties — (i) whole hearted participation in the altruist activities of social reform and reconstruction; (ii) expanding the *Vicāra Krānti Abhiyāna* by refining their own thinking and enlightening the masses; (iii) collective *Gāyatrī* Meditation and *Mantra-Japa* (performed simultaneously at a fixed time interval every day) for purification of the subliminal environment of life.

All the above activities were centrally conducted and coordinated from Shantikunj. The *sādhakas* distributed across the globe sincerely transacted the assigned duties as per the inspirations and training received here or as per the adept guidance offered by the publications of the Gayatri Pariwar -Yug Nirman Yojna and the practical advice of the experienced *sādhakas*, representatives of the center.

The mission’s ongoing projects of social and national reconstruction – ranging from mass-education, elimination of super-

stitions and untoward customs, improvement of people's health, etc, to reformation and refinement of the psychological and spiritual domains of people's life, have gained remarkable momentum during the period (1988-2000) of the *Yug Sandhi Mahāpuraścaraṇa*. The Gayatri Pariwar is also offering special training programmes of moral education, personality development, self-reliant education and self-employment scheme for rural areas. In addition, it is making constructive contributions in several non-government and government projects of nation building.

The monumental sagacious writings (over 2400 books in Hindi) of Pt. Shriram Sharma Acharya on wide ranging of topics concerning almost all facets of life is truly an eminent asset for the human society. Many of these and some other publications and magazines of the mission are being translated and published in several other languages. This expansion of *Yug-Sāhitya* has also become rapid and manifold in the above period.

The series of *dīpa-yagyas* and *gyāna-yagyas* organized in this period in large number of villages, towns and cities in different parts of the country and in several cities abroad have boosted the revolutionary cascade of purification of thoughts and righteous orientation of attitude – among the masses, under the *Vichara Kranti Abhiyana*. The three-months long training programmes of *Yug Shilpi Sādhanā*, running throughout the year at Shantikunj, has produced many talented volunteers who would adeptly continue this process with greater zeal and motivation.

After the *mahāprayāṇa* of H.H. Gurudev on *Gayatri Jayanti* in June 1990, the *Shraddhanjali Samaroha, Shapath Samaroha* and the series of twenty-seven *Ashwamedha Yagyas* of the *Deva Sanskrati Digvijaya Abhiyan* – for the resurrection and expansion of the Rishi Culture in true light of science and spirituality, were accomplished by the divine grace of his subliminal protection and under the auspicious presence and guidance of Rev. Mataji. These grand events indeed mobilized the noble cause of the mission – dedicated to the nascence of a bright era against all odds. The message of the new era had reached worldwide via these enlightening mass movements of spiritual and cultural arousal.

Rev. Mataji too joined H. H. Gurudev in the sublime realms of divinity after renouncing the sheath of physical body in September 1994. The mission has continued its growth by the angelic blessings of the Gurusatta since then. Above four hundred *Sanskara Mahotsava* have been organized. These have further helped the light of the virtuous values of the Indian Culture (the Rishi Culture) reach about forty million men and women in different villages, towns and cities of the nation with motivating awareness. With the voluntary support of thousands of devoted Non Resident Indians, this mission's activities have propagated in about eighty countries abroad; thus forming the All World *Gayatri Pariwar*. This has indeed been an epoch-making expansion of the *Vichar Kranti Abhiyan*.

The third and the strongest aspect of the “*Yug Sandhi Mahāpuraścaraṇa*” was — the collective endeavors of dedicated *Gāyatrī Sādhanās* and prayers for the purification of the subtle world and arousal of divinity hidden in mankind to

create an ambience of supernal glory on the earth. The initial target of 24 crore *japas* of *Gāyatrī Mantra* per day might appear rather ambitious and hard to be achieved. However, this was effectively accomplished with the collective participation of over 24 lac *sādhakas*, who used to perform *japa* and *Gāyatrī* Meditation for about ten minutes simultaneous during a fixed time interval around sunrise everyday.

The number of *sādhakas* continued to increase every year. Over 2400 crores *Gāyatrī Mantra Japas* are being offered every year at Shantikunj alone. Adding the regular collective *japas* by over 24 lac *sādhakas* performed at – at the 2400 *Shaktipithas* and 24000 *Pragya Sansthanas* – spread all over the world indeed makes this number huge enough to vibrate the cosmic flow of *prāṇa* and the collective consciousness. The collective prayer programmes on Sundays organized at these local centers consist of mental prayer and meditation, chanting of *Gāyatrī Cālisā* and *Gāyatrī Stawana*, and vocal *japa* of *Gāyatrī Mantra* with *dipa yagyas*. This is followed by singing of inspiring devotional songs and *satsang* and *swādhyāya*.

The 9-days *sādhanā satras* of spiritual refinement and personality development are regular features of Shantikunj's schedule. These also involve performance of *Laghu Anuṣṭhānas* of *Gāyatrī* at this *Siddha Tīrtha*. The spiritually charged atmosphere of this ashram and the continuous flow of the vibrations of the *Gāyatrī Mantra* in its subtle ambience lend supramental support in *sādhaka*'s spiritual progress.

The participation in these *satras* has also augmented remarkably in the *Mahāpuraścaraṇa* – period. The enlightened

sādhakas associated with the mission since long time also perform at least one *laghu anuṣṭhāna* every year at this sacred *Gāyatrī Tirtha*. All the participants of the *sādhanā satras* have contributed in the gigantic *japa yagya* of this *Mahāpuraścaraṇa*. Meditation on rising sun is an integral part of these *japa-sādhanās* to enable illumination of the *sādhakas'* inner self and the collective consciousness by the eternal glow of the *Mahāprāṇa* of *Savitā*.

Milestones of Mahāpūrṇāhuti

The collective *japas* of the *Gāyatrī Mantra* in the *Yug Sandhi Mahāpuraścaraṇa* had reached the magnificent 240 billion *japas* per day towards its later part. The *Mahāpurnahuti* (completion) of this unique spiritual experiment was commemorated in five phases involving eminent *sādhanās*, *yagyas*, focused collective prayers and mass-awareness programs at grass-root level.

The *ardha-pūrṇāhuti* of this *mahāpuraścaraṇa* was organized at Anvalkheda village of Agra District in November 1995. Over 40 lacs people had marked their presence in this *Ashwamedha Yagya*, which inspired refinement of mental tendencies and eradication of social evils in a significant way. In the second phase, year 1999 was observed as a “*Sādhanā Varṣa*” (year of *sādhanā*). Its commencement on the Vasant Panchami day wrote a new chapter in modern history marking a twenty-four hours *Akhandā* (continuous) *Gāyatrī Japa* followed by collective prayers for bright future for all – performed simultaneously at more than 24,000 centers of the Gayatri Pariwar with a participation of over a million *sādhakas*.

Apart from the regular *sādhanā* of the *mahāpuraścaraṇa* during this year, 108 special *Gāyatrī Japas* were devoted by each *sādhaka* every day solely as a prayer for global peace and thy aegis against wars, natural calamities and growing adversities. Special *āhutis* (of *havan sāmagrī*) with collective chanting of selected *vedic mantras* were sacrificed in the daily *yagyas* for this purpose.

The next phase began on 3rd December 1999 together with the Pulse-Polio Day. Mass prayers of all religions were organized by the Gayatri Pariwar on this day (between 5pm and 6pm) with participation of people from different cults and faiths to generate public awareness for health. “Healthy Body and Happy Mind” was the focus of these prayers. As per the reports from the *Shaktipithas* and other local centers, a minimum of one crore people offered their prayers and participated in the concluding *dīpa yagyas* that day. Other religious communities and organizations had also collaborated at many places to make this rare event of human religion a grand success. Similar was the case of the collective prayers for “Illumination of Mind and Bright Future for All” organized worldwide with *dīpa yagyas* on the *Vasant Parva* in Feb 2000.

Nation wide *tīrtha yātras* (pilgrimage tours) of the villages and towns marked the later half of the third phase. Grand stirring and enlightenment of mass mentality was achieved by way of the large number of *dīpa yagyas*, exhibitions, inspiring discourses and educative conferences organized by the groups of mission’s talented volunteers. These dedicated and experienced *sādhakas* went with the holy *kalaśa* in different parts of the country – covering almost every state at the levels of villages, towns, districts and divisions. 108 grand *dīpa yagyas*

at divisional or state level were performed at the last sojourns of the *yātrās* to channelize the mass-enthusiasm and motivation of talents towards the development of educated families, cultured society and progressive nation. Few such *yātrās* were also arranged in the foreign land. This phase concluded with the confluence of the *yātrās* (from different directions) at Shantikunj on Gayatri Jayanti, June 2000.

A glorious *Vibhūti Gyāna Yagya* was organized on 8th October 2000 in the national capital during the fourth phase. This was indeed a rare congregation at the Nehru Stadium, New Delhi that witnessed eminent talents from almost all walks of life pledging for their constructive support/participation in the “*Yug Nirman Yojana*” in the presence of intellectuals and dignitaries and representatives from other voluntary (NGOs) and religious organizations, governments and media.

The All World Gayatri Pariwar had also mobilized seven fold reconstructing revolutionary projects (*sapt krāntis*) in the fields of *Sādhanā*, Education, Health, Self-Reliance, Environmental Safety and Purification, Women’s Welfare, and Social Reformation and Refinement in this phase.

The foundation of the “*Deva Sanskrati Vishwavidyalaya*” – aimed at resurrecting the globally reputed ancient universities like Takshila and Nalanda, is another milestone of the mission of the renaissance of the Divine Culture.

The fourth phase concluded with the grand *Srajan Sankalpa Mahāyagya* (7-11 November 2000) at Hardwar. Over five million *sādhakas* from the world over had participated in this

millenium *Sautrāmaṇi – Purūṣa Medha Yagya* of 1551 *Kuṇḍas* on the holy banks of the Ganges. The glory of the grandeur, disciplined organization and arrangements of this spectacular *yagya* and the accompanying events of conferences/discourses, exhibitions and *dīpa yagyas* is indeed beyond description in words. All those who participated or witnessed this historic *dharmaṇuṣṭhāna* or its preparations experienced the divine force behind it. The spiritual power of aroused collective consciousness of the devotees was truly miraculous.

The cherubic inspirations of the sublime vibrations of this glorious *mahāyagya* echoed in every wind of Hardwar, the Himalayas and beyond. These together with the pristine illuminations of the majestic *dīpa* and *gyāna* *yagyas* performed with the worldwide collective prayer experiment in the last phase (on Vasant Panchami, January 2001) have boosted the confidence of the masses in materialization of thy dream and determination that sparked the *Yug Sandhi Mahāpuraścaraṇa*.

As the spiritual minds and visionaries can see it, the purification of the subliminal environment has begun in cosmic dimensions. Its manifestation in the visible world and culmination in the dawn of the new Age of truth, peace and happiness is a certainty that is going to be realized by all of us as we move ahead in the 21st Century. Timely preparation for the same and dedicated participation in the collective endeavors and constructive movements emerged from the *Yug Sandhi Mahāpuraścaraṇa* – is the call of today, inviting us to glorify our generation in the annals of history as among the architects of the new, bright era....

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Glossary of terms (in Sanskrit) from Shastrik Literature¹

Āhuti: Sacrifices of special herbal preparation (*havan sāmagrī*) with chanting of *vedic mantras* in the sacred fire of *yagya*.

Ākāśa Tatva: The subtlest among the five basic constituents (*panca tatvas*) of Nature. This element (*tatva*) is what serves as the ‘etheric expansion’ of energy waves and what is the medium of omnipresent flow of consciousness.

Anuṣṭhāna: Determined ascetic endeavor aimed at noble spiritual purpose.

Brahmāstra: The absolute arrow – endowed with the divine powers of the Supreme Creator Lord Brahma, which would always reach the targets and accomplish the aim without fail.

Devatā (or *deva*): A manifestation of divine powers.

Devatā of a *mantra*: The divine subliminal force associated with the cosmic energy center of the *mantra*.

Dharmānuṣṭhāna: A sacred spiritual experiment, movement or a religious *anuṣṭhāna* organized with a divine mission.

Gyāna Yagya: Altruist endeavor for propagation of (righteous) knowledge.

Havans (*homam* or *agnihotra*): Small-scale *yagya* that could

be performed every-day at home.

Japa: Rhythmic enunciation (of a *mantra*).

Japa Sādhanā: *Japa* accompanied by meditation and specific spiritual practices.

Kalaśa: A divine ablution pot used in worship etc. Here it refers to the pot containing the sacred water and soil collected from 2400 *tīrthas* – holy places across the world.

Kuṇḍalinī: (Also known as the serpentine power) symbolizes the subliminal core of absolute vital force.

Laghu Anuṣṭhānas of *Gāyatrī*: An *anuṣṭhāna* involving 24000 *japas* of the *Gāyatrī Mantra* with of *Gāyatrī* Meditation under specific disciplines of self-restraint.

Mantra-Śakti: power of *Śabda* generated by the *japa* of a *mantra*.

Nāda: The rhythmic flow of musical sound.

Parijans: Members of a family or a family like organization.

Prāṇa: The life-force, source of vital energy.

Puraścaraṇa: A highest level *anuṣṭhāna* of 2400, 000 *japa sādhanās* of the *Gāyatrī Mantra* under distinct ascetic disciplines.

Rākṣasa (or *asura*): A mighty giant, devil's envoy.

Satra: a session.

Savitā: The subtle body, the core of *prāṇa* of the Sun.

Satsang and *Swādhyāya*: Enlightening discourses, discussions and study of the sagacious thoughts and glorious works of great personalities on different aspects of life.

Sādhanā: Spiritual endeavor of self-refinement and inner elevation.

Sādhaka: Who sincerely performs a *sādhanā*.

Siddhi: Supernatural power and supramental talent.

Śabda: The eternal element of cosmic sound.

Śabda Śakti: The omnipotent, ever-existing force of *Śabda*.

Śabdabhedi Bāṇa: The unbreakable arrow that is empowered by the aroused force of *Śabda* and moves further in the desired direction after penetrating the focused target.

Vibhūti – expression of virtuous talents, potentials and resources in the intellectual, emotional, and physical domains of life, is a divine bequest blessed on the human self.

Vichar Kranti Abhiyan: A mission aimed at revolutionary re-

finement of people's thinking and prudent illumination of their sentiments.

*Vrata-*Upavāsa**: Fasting observed with determined self-control.

Yagyopathy: A scientific therapy based on *yagyas*.

Yug Sandhi: Juncture of transition of an era.

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¹ (The English letters and special symbols used here for the Sanskrit Script are in accordance with the international transliteration standards.)

NEW BASIS OF NEW ERA

Gayatri is known as Adya Shakti because Brahma who was born from the Navel lotus of Vishnu was directed to take support of this Maha Mantra for creation. Brahma worshipped it and performed tap and brought forth all animate and inanimate creation.

This great power will now be known as the power of a new golden era because the deadly poisons permeating the atmosphere, environment and minds and hearts of human beings can be neutralised only with the help of collective Sadhana of this Mantra. The new era is also descending in the form of Pragya (Enlightened Intelligence) movement, or Pragyavtar. The next era will be known as PragyaYug (Era of Enlightenment). It can also be called Satyug.

What will prevail in the new era, what ideologies will be adopted, have all been described in detail in Gayatri Geeta, Gayatri-Smriti and Gayatri Manjari, which have been incorporated in Hindi Edition of Gayatri Mahavidyan Part II.

The sum and substance of this enunciation is that the people of the world will soon live like one family. There will emerge one unifying spiritual vision, making the earth a happy home for all the peoples and nations of the world, united in universal love, understanding and good will. It will be true unity in diversity Sovereign nation states will become obsolete .None will be poor or rich. This earth is mother of all. All humankind will unite together to use its bounties glaring. Economic and social disparities will be eradicated. Everybody will get according to his need and will have to work according to his capacity. Everyone will live on his own self-earned income. Nobody will subsist on ill-begotten money. None will get an opportunity to give unearned wealth through inheritance and indulge in riotous merrymaking.

No country will be allowed to subjugate a neighbouring country to fulfil its selfish ends. This one world organisation will have a combined judicial system and there will be one peace

keeping force directly under the global government. Disputes will be settled by Panchayats. It will be the duty of the global government to check any infringement of universally accepted and acclaimed laws of harmonious collective living. Immorality, Atrocities, blind faith, evil traditions, foolishness etc. will become things of the past. None will be required to indulge in litigation to get justice. Women will command greater respect than men. Family planning will be strictly enforced so that the world population is stabilised. Universal education and health will be the responsibility of the state. Old persons will also work in accordance with their capacity. Everyone will have to adopt the principle of simple living and high thinking. Nobody will be allowed to usurp the fundamental rights of anybody else. Culprits will be given exemplary deterrent punishment.

People will earn money for livelihood in a limited time. The rest of the time will be utilized in self-refinement and in rendering selfless service for the good of others. Retirement a permit for illness. Not only his family but society as a whole will get benefit of the wisdom and talents of an old person. Scientific discoveries will be applied more in the field of spiritual upliftment rather than for increase of physical or material well-being. Spiritual super-science will get preference over material science.

This prediction of the advear of the new golden era is foretold in the scriptures of the world and has been foreseen by the seer-vision of mystic masters around.

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