

Support Is Needed For Self Evolution

AUTHOR
SHRIRAM SHARMA ACHARYA

Translated by
T. N. Sahai

Publisher: Shantikunj, Haridwar
(U.P), India, 249411

The WWW reprint is for free distribution

CONTENTS



Support is needed for Self-Evolution.....	4
Seek the Help of Competent Person and Be Competent.....	10
Decision and Choice of Ishtdeo (deity).....	16
Significance of a Competent Guru and Worthy Disciple.....	21
Deekcha: Process and Arrangements.....	24
Before Undertaking Guru Deekcha One Must Understand, the Concept.....	26
About the author.....	27



Support is needed for Self-Evolution

The Credit for higher qualifications is generally given to the student's own hard endeavor, though factually, the success also depends indirectly on the extraordinary role played by guardian's dedication and expertise and hard work of teachers. It is true that welfare of a person and development of personality are by and large related to person's own thinking, character, behavior, strong determination and courage. Nevertheless, in this process, some indirect paranormal influences and divine grace too take part, a communication with which is established through the medium of the spiritual guide known as *Guru*. The latter builds up the foundation for strengthening power of faith and devotion (*shraddha*) in the disciple. It is the attribute of *Shraddha* with the help of which the disciple is able to achieve his spiritual goal with out difficulty.

In this element of *shraddha* are hidden infinite possibilities. Profound faith of Meera had compelled the deity Gridhar Gopal to live with her in human form. When Dronacharya had declined to accept Eklavya as his disciple, the latter had sculptured a clay model of his person and visioning it as *Guru* by virtue of *Shraddha* had derived greater expertise from it than Dronacharya himself with capable of imparting. With his *Shraddha* Ramakrishna Paramhans was able to persuade the stone idol of kali to become a living deity and accept oblations offered by him as a human being. This element of *shraddha* itself is the root cause of self-evolution. For developing *shraddha*, one is required to seek help of a *Guru* in human form.

In order to become an expert gymnast one has no other alternative but to seek an admission to a gymnasium where dumbbells and other equipments are used to build muscles. Here too, for augmentation of *shraddha* one has to depend on the goodwill of *GURU*. The idea is somewhat similar to the consecration of lump of clay tied with a holy thread(*Kalava*) as *Ganesh* (personification of power of *GOD* Invoked for overcoming problems) making it as powerful as the deity itself by projection of one's *shraddha* on It.

For performance of each and every act in life, one needs a teacher. A child learns to speak by hearing his guardians. A boy named *Ramu*, was once picked up by a pack of wolves and living in their company had been found emulating them in locomotion, speech and food habits. A person born deaf remains dumb throughout life, since in absence of capacity to hear one is totally deprived of phonetics of a language. Besides speech, the child also learns to eat, take bath, dress and perform similar acts of general civilized behavior by watching the habits of grown-up persons. In absence of this training, a human being cannot hope for a better existence than that of an ape in forest. Family environment provides one opportunities for civilized behavior. With one's own endeavor exclusively, one can neither become highly educated, nor well cultured. For acquiring either of these qualifications, the help of teacher is needed none can become literate or learn mathematics with personal efforts only. Although the first lessons are

learnt from books and general concepts are formed, for guidance in reading and making mind capable of conceptualization, direct or indirect help of some individual is required. A human being arriving in this world has overwhelming animal instincts. Later, to become a well-cultured member of the society, one seeks assistance of appropriate educational institutions and teachers. Whatever be the field of action, for progress, one does need appropriate training. For success, therefore, training continues to be an absolute necessity.

In the field of self-evolution (Evolution of soul) too, the above-mentioned law of training holds true. Here also one needs guidance and assistance. There is however, one characteristic specialty of this area which may be understood as an “upstream endeavor”. People in general are self-centered and have base instincts related to food and sensuality. Their traits, concepts, aspirations, and habits revolve round activities pertaining to sensual gratification, self-sustenance and procreation only. In such an environment dominating the society, the mediocre only emulate the prevailing trend and are carried away like leaves in a river or blades of grass in a hurricane. One desirous of self-evolution has necessarily to adopt an entirely different level of concepts and philosophy in life. It requires some extrasensory help, which becomes feasible only after establishing an intimate relationship with some such superman who has imbibed a high level of Idealism in life and thereby developed competence to impart it to others. This in fact is the process of seeking a Guru and initiation by him which is known as Guru-Deekha in parlance of spirituality.

For moral decadence, one does not need any assistance. Just as voluntarily or inadvertently, a person falls automatically downwards by virtue of gravity. For an up gradation or an upward movement, on the other hand, one has to seek many avenues. For drawing up water from a well one needs a rope and power. Projection of a satellite in space requires tremendous energy. Meteors continue to fall on earth without any force of propulsion. In short, no upward movement in nature is possible without extra effort. Raising oneself above mediocrity is a difficult process and any opportunity for assistance of it should never be missed. It requires constant support and motivation, just as one needs a walking stick while climbing uphill towards a lofty peak. No one ever succeeds in germination of divine traits in self in absence of assistance and guidance of a spiritually competent Guru. (Rarely, some super person is found succeeding in this venture by virtue of own earnings of virtues (sanskars) from previous life cycles, but this may be considered as an exception to the rule.)The standard practice for progress of the inner-self comprises development of intellectual intimacy with some such person who is spiritually competent and can help in achieving the desired objective. This is the process of seeking a Guru or dedicating oneself to Guru’s ideals.

Is it possible to achieve the goal of life by interacting with a large number of competent persons? Let us try to seek an answer in the standard practice being followed for acquisition of a degree in PhD, Chartered Accountancy or in medical sciences. For

each of these there is a system of nominating specific guides. If a student talks about futility of alignment with a single guide and asks for acquiring experience and expertise from some odd sources and more than one person, his credibility will be questioned. Appointment of a particular guide, fixes responsibility on one person and this confinement of interaction between the two increases the level of confidence. If in a state of indecision one tries to acquire little bits of information here and there, the effort does not serve any useful purpose whatsoever. For this very reason there has been established a tradition of consistent regulated and prescribed course of training along with a provision for interaction with a specialist for obtaining practical experience in all specialized fields of knowledge such as chartered accountancy, practice of law and medicine. It would not be possible to gain appropriate expertise by taking the help of odd institution or persons at one's own convenience. Although there are no restrictions in the field of spirituality on augmentation of one's knowledge by studying relevant literature or interacting with learned persons, no useful purpose is served unless the established tradition of assigning definite responsibility on one Guru is followed. It is both relevant and absolutely necessary.

It may, no doubt, be necessary to appoint more experienced and qualified teachers as the students gain successively higher qualifications but if one thinks avoiding a teacher altogether, it would be considered an absurd proposition. With increasing qualifications, as one moves to higher classes from primary to middle school and then to college and university, one necessarily needs a change of teacher at each stage. There are also teachers for specific subjects, but unless assigned classes according to a definite time table: they remain under-utilized - in-depth of knowledge on a specific subject cannot be acquired by random study. Research scholars who depend on books from library and personal endeavor only, are not permitted to submit their thesis directly to a university for approval, unless it is passed through a duly appointed guide. The same regulations are applicable for positive achievements in the realm of self-evolution through spiritual practices. Unfortunately, now a day seeking a Guru is being considered an obsolete practice by the people at large. Not only people have become indifferent to it, they think it is not at all necessary. Why, in spite of the known utility of interaction of Guru and disciple and its logical validity, man appears to lose interest in this tradition? An analysis would show that there are many reasons and facts responsible for these phenomena.

It need not be emphasized that for a human being, progress of the Inner-self is no less important than that in the material world. The latter only makes one's life more glamorous for the world and merely adds to sensual pleasures. Progress in worldly matters which brings in prosperity is also associated with the possibilities of acquisition of vices and indulgence in undesirable activities. On the contrary, with progress of the inner-self there accrues an extraordinary enhancement in dignity of character as a consequence of which the person does not face any scarcity of either resources or assistance. There are umpteen examples in history testifying to these phenomena. The

giant personalities like Buddha, Christ, Gandhi, Vivekananda had not only benefited their own selves but also mankind and had thus derived double advantage of enhancement of happiness for self as well as for others. On the other hand, the prosperity and vanity of Hiranyakashyap, Ravan, Mareech, Kans, Duryodhan and Alexander led to their own downfall besides becoming a cause for unhappiness, misery and decadence to their countrymen. On these considerations, prosperity associated with spiritual development is always considered significant, necessary and useful from all points of view.

In this context the relevance of Guru for achievements and guidance for progress is also quite evident. Then what has been the root cause of this growing indifference towards the tradition of seeking Guru? The reason is not far to seek. The practice being followed these days in the name of Guru Disciple relationship has become utterly despicable. Before taking up coaching a teacher is supposed to have acquired mastery in his own subject and he must possess capacity for discharging responsibility for helping others in self-evolution through spirituality. The assurances given by such person must be substantiated by his own experience and character and his past life must show that his or her qualifications as a Guru are authentic and that he or she has developed appropriate inner strength by resorting to a strict spiritual discipline of devout austerity (titeekcha). Qualification for a Guru is not acquired merely by glibness and showmanship. To be an expert in the field of spirituality, one has to possess wisdom of a high level, strong character, an unwavering spirit of philanthropy and must have accumulated sufficient spiritual energy by performing "Tapasya" (ascetic discipline and exercises). These are the minimum qualifications entitling one to become a Guru. In order to raise his disciple's spiritual. These days, persons with above qualifications are a rarity. On the other hand, these are many, who, in order to earn public acclaim and to satisfy their personal ego keep on fleecing people behind the facade of Guru Disciple relationship. If their dragnet they are also able to catch quite a few gullible persons who ultimately gain nothing from their misadventure. The only beneficiary in such affair is the self-styled Guru who collects substantial quantity of clothes and money as Ciuru-Dakchifla in return for whispering some unintelligible mantra in the ears of the disciple or advising about some 'secret' ritual. Thus begins a process of perpetual exploitation of the poor disciple who has to suffer because of ignorance. A toy elephant or horse may be good to look at but cannot be used for riding. A paper-boat is of no use to person intending to cross a river, however cheap attractive it may be. This is the reason for the skepticism being expressed for the tradition of Guru-disciple relationship, these days. Since it lacks authenticity people have rightly become indifferent to it. Not only proposal for seeking Guru is being rejected outright because of its current distorted form, people feel indignant in finding continuance of this practice deliberate exploitation. Nevertheless, the fact remains, that if self-evolution IS considered necessary it cannot all be carried out without gathering appropriate means and resources It does not mean merely taking recourse to spiritualistic rituals but also requires assistance and support of a high order which is helpful in achieving desired objective. Whenever one succeeds in

obtaining this level of assistance, one may rest assured of ultimate success in the endeavor.

Traditional religious concept of God in India is that of trinity of three supreme powers, namely, Brahma, the power of creation; Vishnu, the power of preservation and Mahesh, the maintainer and enforcer of discipline in all systems of cosmos. Ancient Indian culture draws an analogy with these three powers in three living beings on this earth that is treated with utmost reverence. These are the mother, the father and Guru. Mother is equated to Brahma since she contributes a part of her existence to create and give birth to the child. Father has been considered akin to Vishnu, since it is he who looks after the upbringing and makes the child self-sustaining by providing education, medical facilities, matrimonial assistance, means of livelihood and many such capabilities for a comfortable living. The status of Guru is much higher than either of parents, since whereas parents take care of creation and preservation of physical body only, the Guru provides the being a second birth in this very life by superimposition of cultural excellence on soul as well as on personality. The latter process is known as Dwijatva(second birth). Dwijatva is a process of imbibitions of high level of virtues in man and is initiated through a ritual of Yagyopaveet Deekcha through which the disciple symbolically takes a pledge to follow the direction of the Guru for evolution of self. It is thus quite obvious that the status of Guru, for the human being is supreme, even higher than that of the parents, since it is he or she who provides man the opportunity to evolve into an angelic being from the lowly status at birth which is no better than that of a humanoid animal, having animal traits only. Since this elevated entity of Guru is capable of refining and upgrading the inner-self of man, he or she may be viewed as a personification of Shiva or Mahesh. In fact the traditional prayers in the scriptures refer to this very aspect of Guru.

In ancient India when Indian culture had become fully matured children were sent to the boarding schools of Gurukul, soon after attaining some maturity. These institutions were the centre for sowing seeds of talents, and cultural excellence in man. This specialized task which the parents could not faithfully undertake because of their in capabilities was being easily accomplished under the expert guidance of the spiritually elevated Guru. Even after completing the assigned basic education during the childhood one requires the guidance of Guru for higher goals interaction with a Guru may or may not be needed during daily routine of life, yet he or she keeps on helping the disciple from time to time depending on latter's need. Close interaction and support of Guru had helped many individuals of ordinary caliber to become extraordinarily competent. By the grace of Buddha many like Harshvardhan, Ashok, Anand and Kumarjeeva reached the pinnacles of excellence. Despicable persons such as Angulimal (a dacoit turned saint) and Amrapali (a courtesan) could get an opportunity to transform their petty personalities into those of super-humans by taking Buddha as Guru. Had there not been a close spiritual interaction between Samarth Guru Ramdas and Shivaji, Ramkrishna Paramhans and Vivekanand, Chanakya and Chandragupta, Vlrjanand and Dayanafld,

either of them would have been losers. In recent history, we have been a witness to the influence of Mahatma Gandhi on Late Dr. Rajendra Prasad, Sardar Patel, Jawahar Lal Nehru, Rajgopalachari, Vinoba etc, in absence of which these great men would have lived and died like ordinary persons. Nor without them Gandhi would have gained this elevated status. Even if Gandhi had remained engaged in spiritual pursuits like Bhageerath and Dadhichi and reached the height of success through lone efforts, numerous others would have remained deprived of the benefit of his influence. Besides, in absence of Gandhi's guidance a multitude of many other persons would also have lived and died as non- entities. These are some examples to show that the interaction of Guru and disciple is mutually beneficial besides being significant to the Society.

*SEEK THE HELP OF COMPETENT PERSON AND BE
COMPETENT*

Our most revered Gurudev has repeatedly mentioned that he owes his present extraordinary competence to the grace of his Super Guide, in whose absence he would not have gained the present exalted status. He says that he dedicated each and every bit of his faith and devotion (shraddha) to his guide, making an absolute surrender of his life and soul to him. Consequently, he (Gurudev) began to receive invigorating showers of unlimited generous benefactions from God, the benefit of which he has been receiving incessantly from the very beginning. Had the degree of his dedication, of shraddha to the Guru been lesser he would have gained nothing like the multitude of casual worshippers engaged only in rituals of religious practices. The delegation of powers in any organization is regulated on the basis of the competence of its members. Ramakrishna Paramhans had a large number of devotees. Though all of them had blessings from him, there were only a handful of sadhaks like Vivekanand, Brahmanand, Premanand and Shardanand, who were magnanimously rewarded by him . For this differential treatment, however, Ramakrishna should not be accused of partiality. The quantity of rain water accumulating in reservoir depends on its capacity. Not a drop of water from even torrential rains is retained on a high mound or on bare rocks. In the field of spirituality the significance of degree of shraddha of disciple is rated higher than the competence of a deity or Siddha Purush (the Guru having paranormal capabilities). TheKauravas' could not derive that much of benefit from the faithful service of living Dronacharya who was in their own employment, which Eklavya could by virtue of supreme shraddha while living far away from him. So marvelous is the power of shraddha that the entire structure self-evolution is erected on this one element of shraddha. The fructification of a Mantra depends only on this single factor. Shraddha constitutes the bridge between the deity and the worshipper. It is the medium through which divinity is incorporated in the life of the sadhak making the latter a dignified human being. By building up a high level of shraddha one opens up the highway to the glories (vibhuti) of spirituality. In absence of shraddha Mantra Is reduced to a jabber and the deity to an object of entertainment. After seeking Guru, one takes the first step in the direction of cultivation of shraddha.

Creators of spiritualistic literature have gone great lengths to explain the mysterious power shraddha in Guru. They have considered Guru to be superior in status to God and even equated him with the trinity, Brahma, Vishnu and Mahesh. Then why, in spite of this well known fact, there is no enthusiasm amongst the masses for seeking Guru, There is only one reason. Now-a-days ore rarely comes across such spiritually competent person who can be considered worthy of being accepted as a Guru. How can one expect such persons to help the disciples and others who themselves have not followed a strict spiritually disciplined life of devout austerity; who have not painstakingly accumulated vast knowledge by studying fundamentals of spiritual

science; who have not been able to muster courage for surrendering life and soul for the welfare of mankind; who do not have a spotless character of their own and who are unable to look after their own self and keep on passing the hat before every Tom, Dick & Harry? An interaction of such a Guru and disciple would in fact mean establishing an unholy trade alliance between a self-styled Guru desirous of fleecing and a cunning disciple looking for easy gains. In 'such an environment, where is the scope for developing sharaddha for this type of Gurus and what could be the basis and conviction for developing a close Interaction, between the two? There is a saying, "Lobhl Guru Latchi chela. Dono Naruk mein Thelum Thela", i.e. an unholy alliance between a covetous Guru and a greedy disciple carries both to hell.

Now-a-days the relationship between the Guru and disciple is being dominated by elements of incompetence and distrust. The so-called Gurus are least concerned about the spiritual development of the self-proclaimed disciples whereas, the latter hardly feel any need to behave in accordance with the prescribed discipline and directives of the Guru. This is the reason for the fast disappearance of the glorious tradition of Guru and disciple. In some cases, traditional rituals are being blindly followed but in absence of the basic spirit these do not the Guru acquires respectability not there is any improvement in the ethical intellectual capacity of the disciple. Competence in Guru and shraddha in disciple are the two essential ingredients of success in the field of spirituality. A combination of these two attributes creates an environment perpetually fragrant with virtuous traits in the society. Today the mantras and deities have become ineffective, since the eternal tree of spiritual progress is slowly drying up losing its vitality in absence of Irrigation which was provided by the healthy Guru Disciple relationship.

Once the significance of the science of self-evolution has been understood and the path of progress is pursued it becomes necessary to seek ways and means for continuance of Shradha- Vishwas (faith, devotion and conviction) and their progressive augmentation. In absence of a chosen-appointed Guru, one always remains doubtful about the appropriateness of the practices being followed. The field of research in the disciplines of spiritual sciences is vast. There are wide contradictions amongst the specialists about the systems to be followed. The treatises on spirituality also propose divergent views. As one tries to probe deeper and deeper in the subject; the confusion becomes compounded. Discrimination between the authentic and spurious becomes difficult and considerations based on logic too are hardly helpful. Under the circumstances, shradha falls a victim to Indecision and this uncertainty contents for ever. In absence of proper guidance, one keeps on drifting aimlessly like a rudderless ship continually seeking new systems, abandoning older ones. In the process one gains nothing but exhaustion and frustration. Only those find it possible to come out of this labyrinth, who after identifying a particular efficacious system, follow it perseveringly with unwavering faith and enthusiasm. This task, quite obviously, cannot be accomplished without the help of Guru.

All aspirants desirous of getting success in the spiritual field have to make a search and seek a Satguru. Until one succeeds in this endeavor as a stop-gap arrangement in emergency, help of the organizers Pragya Abhlyan could be sought. Any one looking for help in these critical times of juncture of two centuries most welcome. Some misconceptions are prevalent the society about seeking guidance from more than one Sadguru. God Incarnate Ram is known to have had two Gurus. Initially, Vashistha, was his family Guru. He had taught him Yog-Vashistha. However, on the pretext seeking protection of Yagya, the second Guru Vishwamitra had taken Ram and Lakchman to his hermitage and made them adept in the specialties of the science of Bala and Albela. What was learnt through Vishmamitra, was not the expertise of Vashistha. Bata and Atibaia are In fact synonyms of twin operational powers of God namely, Savitri and Gayatri the former governing the physical and the latter, extra- sensory world. Having acquired these powers, the princes used the first one to defeat the violent non-conformists vicious persons (Asurs). The second one was utilized for undertaking the more difficult responsibility establishment of a golden order in the society, known as Ram Rajya.

There are no taboos on taking guidance from more than one Guru. Our most revered Gurudev was Initiated in Gayatri Mantra and his 'Upnayan Sanskar (thread ceremony) was performed by Mahamana Madanmohan Malviya. Thereafter seeking the guidance from a Super Soul who is a representative of the cosmic power responsible for looking after the events of this juncture of centuries (Yugantariya Chetna) as his invisible Guru, he has been planning and implementing all his activities under his extra-sensory directions. Others, too, may follow his example and step forward to seek the help of a powerful Guru. It is well known, that Dattatreya had sought inspirations from twenty-four Guru. Choosing more than one Guru has been an age old custom and there are umpteen examples in history to prove it.

By associating with a competent entity, anyone can rise above mediocre status and become an extraordinary person. After getting interlinked with a power house, the electrical appliances begin to work. A tap attached to a water-tank continues to work till the latter becomes empty. The moon derives its brilliance from the Sun. Rivers connected with the Himalayas never dry up. By virtue of being a part of government, lowliest employee in a police force is authoritative and feels proud of the position. In a nutshell, In order to be effective one has to establish a link with an appropriate source of power. After associating with a competent entity even a weakling becomes strong. On joining Ganga, the waters of all dirty drains and rivulets become a part of the holy river and are considered pure and pious. A creeper which is incapable of attaining any height on its own, climbs higher and higher with the support of a tree. The daughter of poor and uneducated parents begins to command respect, honor and prosperity on marrying a man of higher status.

Generally such analogies hold true for the relationship between god and man. Nevertheless, to a great extent the intimate interaction of competence of Guru and shradha of disciple produce the same result. Devtas (spirituality and morally elevated persons of bygone golden era) owed their divine attributes to the guidance of their Guru Brahaspati, whereas the Asurs (contemporary materialists) received their physical powers by the grace of their own Guru Shukracharya. Either of them would not have acquired these powers on their own. A combination of guidance, transference of paranormal powers and grace of Guru, with shradha and hard endeavors of disciple has always been producing miraculous results.

In ancient times the heritage of Guru in one's family was considered as significant and honorable as nobility of family lineage and persons were then being identified by Gotras of Guru in the same manner as they are now known by the Gotras of ancestors. Since persons belonging to all castes and classes are known by Gotras named after Rishis, it is possible that they had Rishis as their ancestors In the remote past and this could be the reason for continuance of specific Gotras in successive generations. It appears, in ancient times, the tradition of linkage with particular Guru was given same weight age as the nobility of ancestors.

Spiritually, Guru is given more importance than both parents taken together. There is a simple reason for this concept. The contribution of Guru who brings out the hidden talents in the personality of man for evolution of the inner-self is no less in any way than that of parents who help in making the person self-sufficient in respect of physical requirements of the body. The task undertaken by Guru is more arduous than that of trainers of the wild animals in a circus who are made to perform miraculous feats.

Basically Guru-Deekcha is a process of initiation and transference of human bio-energy. Proximity of fire gives one warmth. Regions in neighborhood of mountains are cold. Even the grass growing underneath a sandalwood tree becomes fragrant. An insignificant particle becomes a pearl with the help of an oyster. It is this proximity and Intimate interaction with a competent entity which has been metaphorically referred to as Paras (the Midas touch), Kalpavrikcha (a tree in heaven beneath which all wishes are fulfilled) and Amrit (Nectar, Ambrosia etc.) It brings about a total transformation in human personality. This is what transpires on establishing an Intellectual relationship with the Guru by considering him or her as the most intimate friend, philosopher, and guide. Let us now examine how this change in personality takes place.

In each human body flows the currents of Pran (Bio-Energy) but in super persons, it is present In much greater strength. For some spiritually elevated persons, it is possible to see this energy as an aura or halo around the body or head. (To most of us it is invisible.) The bio-energy present In a person creates a characteristic field around the body. When an intimate relationship of profound faith and firm conviction is developed, the strong current of bio-energy present in the super persons or more

competent persons begins to flow on its own towards the disciple, who has it in lower quantity. This process of transfer of energy is totally extrasensory and has an impact on all animate and inanimate objects in the vicinity. It is well known that around the hermitages of Rishis, the carnivores and domestic animals lived in perfect peaceful coexistence in spite of their intrinsic characteristics of animosity and fear. The energy field of the Rishis in the vicinity made these animals react contrary to their natural behavior. The same process begins with the Deekcha (initiation ceremony) of a disciple by Guru. Experts in the field of spirituality have strongly condemned those who have not been blessed with the opportunity of seeking the guidance of a really competent Guru. It has been mentioned that even their deceased ancestors do not benefit from prayers and oblations (tarpon) offered by such individuals. Pilgrimage undertaken by such persons too does not bear any fruits. Some have even forbidden partaking food with those who have no Guru. Such beliefs might indicate an exaggerated faith in the tradition or may be expressions of emotional reactions, but are nevertheless strong motivations for seeking Guru and show that the introduction of a person remains incomplete in absence of a reference to the Guru-dwara (hermitage of Guru) to which one belongs.

Unless a person relates himself to a particular woman as mother a doubt is expressed about the legitimacy of his birth. Similarly son of an unknown father becomes a bastard and the mother is accused of having low morals. The cultural ancestry of man is considered equally important if not more. Experts in the field of spirituality recommend that each and every man should make an effort to become culturally evolved and for this purpose should go through the prescribed process of seeking Guru. They point out advantages of this alliance and also indicate the harm likely to be afflicted if one refrains from the process. In ancient times being addressed, as 'nigura (One not having a Guru) was considered derogatory. Thus there remains no doubt that establishment of relationship with a competent super person as Guru is an absolute necessity and must be sought.

Deekcha and Yagyopaveet (ceremonial initiation of wearing consecrated strand of threads across the shoulders) are interrelated. Yagyopaveet ceremony symbolically represents Owijatva i.e. the second birth of the being. All mothers give birth to a humanoid animal that comes in this world with only animal needs and instincts. In subsequent growth too this state continues. It is the Guru who brings out and develops ethical excellence in man. A mine produces only ores which are raw materials comprising raw metals and minerals. Unless heated in the blast furnace, and thoroughly refined, the ore would remain raw, useless product. The same analogy is applicable to a human being. Parents and guardians only produce the human body and make it competent to look after its physical requirements. For ethical evolution and development of talents and creativity, the person has necessarily to seek the benevolence of some super person with proven competence in this field, who is none else than Guru.

The purpose of imparting education and talents is normally served by Gurukul (hermitage) where the disciple learns the art and science of happy and purposeful living under the direct supervision of Guru. Where it is not found feasible, the interaction between the Guru and the disciple is carried out through the media of correspondence courses, educative discourses audio- visual cassettes, telephonic counseling and occasional personal discussions. In this way, despite physical separation, continuity of close interaction is maintained. Ram and Krishna had maintained a similar interaction with their Gurus Vishvamitra and Sandeepan even after completing basic education at their Gurukuls and later on moving elsewhere. Libraries are full of literature on spirituality discussing modus operandi of achievement of paranormal powers through sadhana (spiritual discipline and practices). In these treatises efficacy of sadhana and procedures for their practice are given in detail. Nevertheless, it has been repeatedly emphasized that none should ever attempt to begin the practice of any sadhana on ones own. A basic pre- requisite for sadhana is the examination of one's own spiritual status by a competent Guru, who only can take a decision on the type of sadhana to be undertaken. One cannot become one's own doctor by going through books on medicine, or take a prescription by reading the literature given with the medicine. Where a patient refrains from consulting a doctor and follows his instructions for doses of medicines, there remains every likelihood of suffering due to ignorance. The same analogy is applicable to sadhana. The method normally appealing to mind might not be suitable. On one's Own, one cannot evaluate the status of the inner self. Even to look at one's own eyes, which help one to see everything, one needs the help of a mirror. How can one, therefore, analyze, diagnose and prescribe for the inner-self on one's own? it leaves no alternative to taking advantage of the keen perception and experience of a competent doctor. For this very reason those desirous of taking up sadhanas, need consultations, protection, assistance and benevolence of some chosen competent Guru as a guide. Until such a Guru is found, the successful culmination of sadhana continues to be a dream world. The adage 'Jo Sadguru so Deekcha pave, so sadhan ko saphal banave" i.e. only guidance by authentic Guru brings one success in sadhana therefore appears signifying the true spirit.

For a new entrant to the field of self-evolution there are numerous factors necessitating seeking and getting initiated by a truly competent Guru. The wise are well aware of this need and make every endeavor to fulfill it.

DECISION AND CHOICE OF ISHTDEO

Just as for making material progress physical endeavors are needed, for evolution of the inner-self efficacy of Chetna (the bio-energy governing interaction of emotive responses and external stimuli) is required to be increased and the hidden talents in the person to be brought out, developed and made utilitarian. Generally there are two basic urges prompting a living being for action. One is hunger which necessitates activity for acquiring food. The other comprises hormonal secretions in the healthy body of a youth which provide an urge for search and interaction with a member of the opposite sex and related activities of family life. The existence and endeavors of all living beings generally pertain to the above two routines. The soul of the being, on the other hand, follows an entirely different course of action and progress. Extra-sensory research in spirituality in ancient India has established that parallel to the physical evolution of the species, the soul too follows a path of progressive evolution and after passing through morphological forms of 8.4 million species (Fauna and Flora), finally appears in the form of human being. During the course of this association the soul acquires and accumulates many base instincts and traits from its earlier existences which are carried over to the human form. Just as with progressive growth of child larger clothes are required, the evolved soul feels discomfiture in its older envelopes of baseness. For fruitfulness of human life compatibility of body and soul is required to be established by equipping the inner-self (antahkaran) with benevolent, ethical values and the physical body, with virtuous traits. This, however, is very difficult task because of two reasons. The older habits of earlier life-cycles are too deep-rooted and the change does not appear convenient in the prevailing social environment. The up gradation of soul, therefore, does require a very hard endeavor, the process of which called sadhana.

The first step on way to sadhana is taken by taking a decision on choice of the deity (Ishtdeo) to be invoked. In fact the deity is none other than a symbolical representation of some attributes of the omnipresent, omnipotent, omniscient God. Although the soul has natural tendency to evolve, one has to choose an appropriate path for its progress and have a concept of the form It is destined to assume. The objectives of persons entering the realm of spirituality are varied and innumerable. There is no end to human aspirations. Like giant waves of sea, each fulfilled desire gives rise to many other and the process continues infinitum. Consequently, human endeavor becomes considerably subdued because of multiplicity of desires. Since generally no specific goal is kept in sight, this aimless wandering results merely in exhaustion and desperation. Like the proverbial musk deer, man keeps running helter shelter in search of lasting happiness, the source of which lies within one's own self. As mentioned earlier, human soul has a natural tendency to seek the path of evolution. Externally, this trait is seen in man as high ambitions and continuous desire for excellence. In absence of a clear definition of the goal these ambitions find an easy outlet in fulfillment of physical appeasement and consequently the object of life is misconstrued merely as satiation of carnal desires (VASNA), greed (Trishna) and ego (AHANTA). Though fulfillment of

these desires does provide some degree of pleasure and comforts to the body, they are not in the least helpful In the process of evolution of the soul. Where high ambitions are not guided by ethical values, they tend to misguide man towards evil acts and the prosperity acquired becomes the root cause for moral decay and misery instead of bringing in happiness.

The rules and regulations of sadhana depend on the deity (diving attributes), the disciple desires to Invoke (imbibe). In parlance of spirituality this deity is known as Ishtdeo. Basically, the main object of upasana (worship of deity for imbibitions of divine virtues in self) is to seek divine help for an upright virtuous living. However, the psychological background for the endeavor required for such living is created with the help of the treatments prescribed In upasana. The ultimate goal of virtuous living is attainment of absolute purity in thought and behavior. This Is the state known as entry Into heaven "swarga" or attainment of absolute freedom (mukti), salvation etc. in parlance of spiritual') This Itself Is known as self- realization (atmsakchatka, or communion with God (Ishwar-darshan) The endeavors required to achieve this goal constitute the various disciplines of sadhana. In sadhana are Incorporated education as well as motivation and consequently it Is observed perceptibly fructifying Into moral up gradation of life bringing in real happiness form Within.

Before setting foot on the course of the inner-self one must have a clear concept of the goal to be achieved. Before laying foundation of large engineering projects, the architects first prepare appropriate blueprints and models. For selecting ways and means for evolution of the inner-self a variety of spiritual disciplines have been adopted. There has been a tradition of choosing Hanuman as ishtdeo for Invoking devotion, strength, fearlessness; Ram for endurance and equanimity, discipline in thought and behavior, modesty, and friendship; Krishna for Invigoration of body and mind, duty consciousness love, health, long life, development, purification etc. With the decision on Ishtdeo, mind gets a definite direction for seeking ways and means for appropriate endeavor. The process activates the nuclei of energy lying dormant within the body and suddenly man begins to receive paranormal powers by "tuning in" with the omnipresent cosmic energy of God.

Each success story begins with certain aspirations. Aspirations give rise to necessities. Necessities create motivation for endeavors Combination of endeavors and motivation generates a tremendous field of energy attracting support from three different sources. One of Its components makes the endeavor viable and compatible with the desired goal. The second activates the dormant capabilities of the person providing Inner strength for progress. The third component brings in the divine grace by "tuning 'in' with the cosmic energy. These three components together constitute the trinity assuring success in each venture.

By making a decision on the isht to be invoked, one is able to indentify the right path of success. The grace of the Supreme Being descends on man as “excellence” in his thoughts and behavior. With it, traits of high thinking and upright character begin to appear, prompting the person to undertake commensurate activities. Upasana is nothing but adoration of excellence. In tact the exclusive goal of worshipping God, who is an ensemble of absolute virtues, is to seek excellence in life. While making a decision on choice of Ishtdeo one normally feels embarrassed because of the numerous available alternatives. In ancient times the situation was different. The saints had arrived at a consensus and all worshippers followed their directives without exception. Ancient Indian culture which was the precursor of all other religious concepts of the world had arrived at one conclusion that for sadhana, Gayatri only was to be taken as Isht. Gayatri is being invoked as Isht since times immemorial. Puranas (the most ancient scriptures known to man) say that prior to existence of this world; the cosmic energy of God had appeared as Brahma, who under extra-sensory motivation of the creator had invoked Gayatri to acquire the competence for creating this cosmos. The trinity of powers of God governing this world (Brahma the creative, Vishnu the preservative and Mahesh the disciplinarian attribute of God) derives its strength form Gayatri only. At the dawn of culture Brahashpati, the Guru of Devtas and Shukracharya, the Guru of Daityas had propagated the two disciplines of sadhana known as Dakchin Marg! Sadhana and Vam Margi Sadhana respectively which were related to the spiritual and material aspects of Gayatri itself. In ancient Indian scriptures Gayatri appears in various forms. The famous seven Rishis (Sages) are representatives of the seven Vyahritis of Gayatri. Incarnations of divinity, Viz, Ram and Krishna too had Gayatri as their Isht. The four Vedas, Puranas and other scriptures are only explanatory treatises on the super Mantra Gayatri. The twenty-four persons referred to as Gurus of Dattatreya, were these very twenty-four letters of Gayatri. In the same way the twenty-four types of Yog and Tup (Assetic exercises) are also extensions of philosophy and regulations of Gayatri Sadhana. In fact Gayatri Is Guru Mantra and is used as a medium to establish the link of spirituality between the Guru and the disciple. There are two insignia ancient Indian religion. These are shikha (the tuft of hair maintained in the central part of the cranium) and sootra (the Yagyopavaeet worn as a strand of threads across the shoulder). Both are representatives of Gayatri. Shikha on the head symbolizes the ideology of Gayatri and Sootra on the body, its translation into action. Traditionally Sandhya forms an essential part of worship In Hindu religion. Gayatri is an essential constituent of Sandhya. The foregoing facts clearly show that Gayatri is the basis of the eternal religious traditions and is the foundation of all spiritualistic practices. For these very reasons, it has been considered the best discipline in Hindu ideology.

The philosophy of spirituality considers Gayatri as Ritambhara Pragya. Ritambhara’ means an element of shraddha (absolute faith) compatible with discriminatory wisdom. By Pragya is meant farsighted prudence encompassing totality of sagacity. Gayatri is, in tact the nuclei (seed) around which is erected the vast framework (tree) of Brahma Vidya (science of spirituality). These are, In a nutshell, the

philosophical aspects of Gayatri. In practice i.e. in course of sadhana, these concepts are translated into various types of treatments as yogic and ascetic (Tup) exercises and rituals of religion. The choice and decision on prescribing Gayatri as the Isht, goal and invincible deity has In fact been 'taken after profound and prolonged extra-sensory research, endeavor, perseverance, practice and experience.

The sadhana of Gayati is universal and for everyone. It cannot be confined to any particular religion, caste or sect. Though having been developed in Bharat (Ancient India) it has become incorporated in Indian culture, its influence does not remain confined to the people of this country. In spite of being the soul of Indian culture, it is efficacious for all human beings irrespective of their country or religion. The culture of India is in fact a divine culture and could be considered as a culture of humanity.

Invocation of Ritambhara Gayatri as isht must be considered the topmost priority of one's life. This itself has been called Atm-Gyan (Self-Realization), Brahma Gyan (God-realization) in parlance of spirituality. This is in fact the force behind the farsighted discriminatory wisdom and prudence. Justice and propriety are its fruits. The wise know that circumstances are only resultants of one's state of mind. Distortions in concepts bring about adversity of circumstances. Changes in the way of thinking within produce miraculous transformations in the environment without. Poverty, adversity, distress, problems and calamity are only consequences of decadence of inner-self, which finds expression in distortions of thinking and inappropriate actions. Only idealistic activities motivated by high thinking can bring man internal satisfaction and abundant support and cooperation from all quarters as also divine grace. An in depth analysis of the factors responsible for the ancient period of Satyug (pre-historic Golden Age) has clearly established that the grandeur of the golden past of humanity was only because of the high level of thinking and character of the people. In other words, we could correlate the then prevailing environment with the fructification of Ritambhara. By the grace of Ritambhara Pragya only could this land of Bharat (Ancient greater India) and through it mankind inhabiting all over the world could get an opportunity to be indebted to God by having an access to eternal happiness.

Invoking Pragya as Isht brings one all those benefits which have been described in the scriptures related to Gayatri through interesting similes and metaphors. The significance of self-realization has been emphasized through maxims like Nahi Gyanen Saddrish yam Pavitramih Vidyate, /Atma Vare Gyatavyatia Shrotaaha Mantavyaha Nididhyasitavyaha.

It has been bringing honor and credit to many a seekers of self-realization like Buddha, since time immemorial. This Mahapragya (Super Wisdom) Gayatri must become our exclusive choice.

Symbolically, the idol of Gayatri has been shown having a white swan as her conveyance. It is not an ordinary bird but the Rajhans-Paramhans of scriptures which has discriminating farsighted wisdom, Pragya. (Swan is a standard metaphor frequently used in Indian theology for one who has wisdom to differentiate between the good and the evil, propriety and impropriety etc). This Rajhans has the competence to partake milk (propriety) and leave the water (impropriety) dissolved In It. For its food it depends on pearls (virtues) ignoring the worms (vices). This metaphorical expression indicates the attitude of mind a seeker of self-realization Is required to develop. Gayatri and Pragya are interrelated. By the grace of Gayatri the sadhak is endowed with discriminatory farsighted wisdom known as Pragya. Thus for Isht, Gayatri is the supreme and exclusive choice. Once this decision is made the process of self-evolution becomes certain and accelerative. With It there does not remain an iota of doubt about the rule, acquisition of paranormal powers through sadhana.

SIGNIFICANCE OF A COMPETENT GURU AND WORTHY DISCIPLÉ

During extra-sensory transaction of powers of spirituality, credibility and worthiness of the receiver are as important factors as the authenticity of spiritual competence of the giver. Even during a heavy downpour not a drop of water is retained on a rocky slope, nor is it able to support the growth of tree. The quantity of water accumulating in a tank depends on its depth and size. Rivers tend to flow towards the sea, which has the capacity to contain their water.

For a blind person, even the bright mid-day sunlight is of no use. In order to enjoy music one must have ears and a capacity for appreciation. Where the mind is infatuated one hardly benefits from the best of advice or company of wise men. A meritorious worthy disciple having absolute faith and confidence can perform miracles like Eklavya who became an expert archer by practicing before a mud statue of his Guru, Dronacharya and Meera who compelled the divinity to transform her stone idol of Krishna into a living God. It was exclusively due to their merit and worthiness that Shivaji could derive benefit from Samarth Guru Ramdas, Chandragupta from Chanakya, Vivekanand from Ramakrishna Paramhans and Dayanand from Virjanand. These great men were also being constantly surrounded by hordes of so-called disciples. Did the latter gain anything?

In transactions of spirituality, though credibility and competence of Guru are very important factors, the degree of shraddha and emotional attachment of the disciple are rated even higher. Devoid of these basic ingredients, there is a multitude of self-proclaimed disciples, roaming in vain in search of boons and benefits, which they think they can obtain by fleecing some achieved person. Spiritually competent super persons, however, have the capacity to peep into the mind of man. It is not possible to deceive them by any disguise of appearance or behavior. The Siddha Purush, Rishi and Devtas (successively higher status of achievement in spirituality) are in no way influenced by the external appearance or worldly status of the person's only piety of the inner-self makes them confer some worthwhile celestial benefit. Meeting in person, making obeisance, during beads of rosary, and flattery never brings about these advantages which become available by virtue of merit and worthiness and by faithfully fulfilling the assignments given by Guru.

Prior to giving a consent for marriage of their daughter, parents thoroughly examine the merits of the would be bridegroom in order to ensure his worthiness and compatibility with their beloved daughter's qualifications. Who would like to give a daughter in marriage to a person of narrow selfish temperament? The Siddha Purush (Super persons having paranormal powers) acquire their powers after hard endeavors and to them these are more favorite than a dearest daughter. Seeking these powers

necessitates much more than a humble request. It requires demonstration of one's merit and utilization of power according to a bilateral agreement.

Super Gurus hand over a part of their extra-sensory energy and paranormal powers for utilization in some goal of high order only. No sagacious person would hand over one's precious, hard earned wealth to fulfill some individual's narrow selfish interests or to satisfy someone's requirements of greed, attachments and ego. It should also be considered unethical to deprive someone of his hard earned wealth in this manner. Highly placed government officials are given many extraordinary powers and access to resources for the welfare, of people. These are used in accordance with the administrative disciplines. The defaulters, who misuse them for personal benefits face the consequences of legal proceedings.

Super persons earn the title, honor and extraordinary powers of a Guru only after dedicating themselves wholeheartedly to promotion of ideals. Hence they hand over part of these valuable assets to only those who pledge to the same ideology which is followed by the Guru. Besides, they also examine the receiver for his credibility and honesty. An undeserving disciple who is unable to prove his worth wanders from door to door without getting access to anything worthwhile. The benefits of DEEKCHA form GURU are obtained on the preconditions of their utilization for higher goals. None has ever succeeded in getting extraordinary benefits for narrow selfish interests in return of easy flattery. The sooner this plain truth is understood, the better it would be for the true seeker.

The extraordinary competence bestowed upon our most revered Gurudev by his own super Guru (who is an embodiment of tremendous charge of bio-energy) was also given on the pre-condition of its utilization for higher goals. Gurudeo has kept his promise in letter and spirit. He has been proving his merit and worthiness by passing one acid test after another. The more he has proved his credibility, the greater extraordinary powers he has received from his Guru. Vivekanand, Dayanand, Shivaji and Chandragupta too, had desired and received unusual competence from Guru for higher objectives. But before this acquisition each of them had to prove that they were deserving candidates. For acquiring higher qualifications one has to prove one's worth in an entrance examination. It is like passing a 'pre-medical test' or a public Service Commission Examination. In a wrestling competition only that person wins the trophy who demonstrates superiority of strength and technique over other competitors.

One must not commit the folly of promising to do something for the Guru in return for his grace or worldly favors. Only mean persons think of enticing others with smaller benefits after deriving greater advantages themselves. In the realm of spirituality sincerity and honesty in transactions have supreme significance. In this field there is absolutely no scope for gains without efforts. Whoever was granted boons had to first follow strict spiritual discipline of devout austerity and proves his worthiness.

The process of give and take which our most revered Gurudeo has followed in his transactions of spirituality with his Super Guru is also recommended to each aspirant who wishes to be former's disciple. All that our most revered Gurudeo had in possession, all his resources and own personal capabilities were dedicated by him willfully and sincerely for philanthropic ventures in accordance with the desire and necessities expressed by his super Guru. Our Gurudeo has also followed a routine of extreme austerity and asceticism at the Instance of his Guru. This is how he has established his merit, his worthiness, in return for which his Super Guru handed over to him his entire storehouse of superpowers and made Gurudeo superbly competent.

Unless one is casual in approach, the endeavor (or adopting Guru-disciple tradition must be related to fulfillment of right goals and only for that, one may expect large benefits or significant transaction as is being done by the wise persons.

DEEKCHA: PROCESS AND ARRANGEMENTS

There are three successively higher stages of conferment of Deekcha known as Mantra Deekcha, Pran Deekcha and Agni Deekcha. Mantra Deekcha is the primary stage during which the disciple is admitted to a particular school of spiritual ideology wherein he or she takes a pledge to act according to given directions with unflinching faith, dedication and perseverance. The student learns the correct enunciations of Mantras and is introduced to the methods of performance of primary rituals which are to be made a part of daily routine. At this stage the objective is merely to make the disciple learn adherence to strict disciplines of spirituality. This is an introductory training which is helpful in giving a push to stagnancy of sadhana. In a way it could be considered as an introductory light course of training, guidance and discipline. However, for this process too, there is a prescribed procedure of rituals which establishes the initial link between the disciple and the Guru. At this stage either of them feel the necessity to be acquainted, but normally do not shoulder any specific responsibility for the other.

Next comes the stage of Pran Deekcha, which is comparable to middle school education after the kindergarten. Now, in order to Increase the credibility and competence of the disciple, the Guru bestows a part of the self-earned Tupa, celestial virtues and bio- energy. The disciple on the other hand, takes some pledges, gives assurances and acts according to them perseveringly. This interaction of mutual responsibility is continued throughout life. This interrelationship is analogous to that between a child and parents wherein an interchange of faith, affection and responsibility is continued, It is like preparation of a new species of a plant by grafting. The Guru dissects a part of own (extrasensory) existence to graft it in the disciple, whereas the latter nurses it lovingly by his own capabilities to make it grow. It is well-known that grafting results in improvement of quality. The process of Pran Pratyavartan (transfer of bio energy) is no less significant than blood transfusion or grafting of organs. In either case one becomes an integral part of the other making the person much stronger and more competent. The effects of Pran Deekcha are well exemplified in past examples of interrelationship between the pairs of Vishwamitra-Harishchandra, Samartha Ramdas-Shivaji and Chanakya-Chandragupta.

The highest level of Deekcha is known as Agni Deekcha which is comparable to declaration of crown prince by the king during his life time. This is the tradition being followed in Sikhism for declaration of successive Gurus. Such was the favor bestowed upon by Ramkrishna Paramhans to Vivekanand. in order to acquire so high a level of credibility, to deserve so much of favor from the Guru, one has to strive considerably. The subject is too complex and a detailed discussion on it, being of no use to the common man, is being considered beyond the scope of this book.

The founder organizer of Pragma Movement had since long stopped conferring Deekcha to new persons, but of late in view of the necessity to Increase the

efficacy of the person who would be taking part in the crusade for creating a new Golden World Order during the contingency of this juncture of the two centuries, it has again been started. Now a-days Mantra Deekcha and Pran Deekcha are being conferred according to requirements. This facility is easily available to those who are willing.

*BEFORE UNDERTAKING GURU DEEKCHA ONE MUST
UNDERSTAND, THE CONCEPT.*

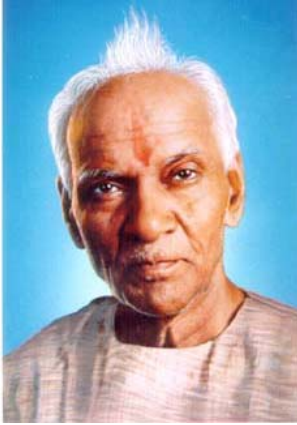
Guru Deekcha from the Guru is reciprocated by Guru Dakchina by the disciple. The process is analogous to grafting. The branch of a tree is grafted to another tree. The latter begins to nurse it with its own nutrients. The conjunction produces a better species with improved variety of flowers and fruits. The process of grafting is akin to Guru Deekcha and that of nourishing to Guru Dachina. Both are absolutely interdependent. Carelessness in either endeavor would nullify the other one. The Guru has to hand over part of his divine paranormal earnings of asceticism, virtuous acts and bio-energy to the disciple and the disciple must reciprocate by dedicating his faith and devotion shraddha, vishwas, time and resources for promotion of high ideals.

The extraordinary powers and tremendous competence which our revered Gurudeo has obtained from his Super Gurudev is granted by the former on the same conditions under which he has received them.

Our most revered Gurudev in his extra-sensory body existence and his consort Vandaneeya Mataji are representatives of a giant Mission. They neither demand anything nor have any personal requirement. Many who are personally benefited because of their grace are asked to reciprocate by regularly devoting a part of their, time, energy and resources to this mission's activities. Guru and disciple have to shoulder their respective responsibilities. Both are interdependent and are mutually benefited.

About the Author:

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



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

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

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

during the 21st Century. On 2nd June 1990, he voluntarily shed his physical sheath.

For more information:

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

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

English edition of Akhand Jyoti magazine is available online at www.akhand-jyoti.org.