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**THE SPIRITUAL TRAINING  
AND  
ADORATION OF LIFE DEITY**

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**contens****Page No.**

1. Spiritua training of life-secret of  
spiritual knowledge. -----
2. Confluence of tripe tests. -----
3. Liberation from triple worldly bonds.-----
4. Meaningful, easy, wholesome  
spiritual training. -----
5. Four aspects of practical  
spiritual training. -----
6. Definite formulas of spiritual  
training of life. -----
7. Weekly and six-monthly  
spiritual training. -----
8. Adoration (*aradhana*) and dissemination  
of real knowledge (*Gyan-Yagya*) -----

### **Spiritual training of life Secret of spiritual knowledge**

It is human nature to ignore things which are too close or at a great distance. This applies to every aspect of life. We live every moment of life but do not understand its glory. We are unaware of super natural divine powers which can be attained by proper use of life. Man takes birth, fulfils his natural instincts of food, sex- indulgence, earning livelihood and ultimately passes away. There are rarely moments when it is pondered that human life is the greatest gift of god's treasure. One who has been gifted so kindly with human life is expected to make its best use, fulfil his imperfections and become great. He is expected like an efficient gardener to maintain and beautify this garden of universe and prove that he has appropriate knowledge of what is selfishness and what is universal good. Our interest lies in getting rid of unwholesomeness of sensuality and imbibing righteousness in adequate proportion. Those who succeed in utilizing trust get admission in the class of divine man. They not only safeguard their own welfare but help countless people in crossing over difficulties. Only such persons are great, praise- worthy and imitable. They get triple pleasures of fulfilment, satisfaction and peace.

Human life is a precious gift of god. When it is entrusted, it is believed that the person concerned is deserving. Other living-beings think and act only in relation to their physical body but man has to discharge several duties and responsibilities as he is the successor prince of Almighty God. He has to maintain his significance and dignity. He will be regarded as a beast if he confines himself to greediness and illusion and remains engrossed in eating and pro-

creating children. It becomes all the more worse if along with greed and infatuation ego also overtakes him. Emergence of vanity to fulfil ambitiousness plunges man deep into the ditch of downfall and degeneration. Such a person becomes licentious, aggressive and dangerous and indulges in devilish activities. Eventually his life which was symbol of great fortune becomes distressed and miserable. Thus boon becomes a curse. Both these alternatives are available to every one. Man has to choose as he is maker of his own destiny.

There are different types of devotees. They have their own favourite deities from whom they seek favour and kindness and expect fulfilment of their aspirations. Nothing can be said who succeeds because in a state of dependence everything rests on the will of the master. The servant can only pray and entreat. This however, does not apply in the case of *jiwan devta* (God in the form of one's enlightened life).

If life is trained in an appropriate manner everything which cannot be found elsewhere can be obtained below this "Kalpa-Vriksha" (a mythological tree which is supposed to grant all desires of a person who sits below it).

Aton is the smallest form of this universe. Scientists have unanimously accepted that whatever is found in this universe is present in the smallest ingredient of matter. The other aspect of this theory is that individual soul is small but entire symbol of the great power, universal consciousness. According to *vedant* philosophy, refined soul is God. All divine power according to the Indian philosophy reside in this physical body. All the grandeur and magnificence of divine potentialities of the Almighty are present in its en-

tirety in dormant centres of human soul. If they could be awakened, and known super sensuous, unknown divine powers can be aroused and activated. Ascetics, Yogi, great thinkers and saints are gifted with such potentialities. Truth is eternal and perpetual. What has happened in the past can happen even now. Grea spiritual powers can be acquired by training one's own life in the form, of God. The saying about musk-deer is well-known. If one blunders upon to find by fluke and searches outside, he will get nothing but exhaustion and irritation. Peace is attained when it is discovered that the contre offragrance is in one's own navel. It is futile to search God elsewhere. God is beyond the limits of time and space. He is beyond the limits of time and space. He is formless. He can be seen only in one's own inner- self. Our entire life is God's direct manifestation.

*Geeta* says that God is merged, incorporated in human faith. Man is moulded according to his own belief. A person who incorporates greatness within hin is bound to become great.

God is powerful enough to accomplish everything. He is majestic and magnificent. Man, his symbolic representative successor prince is also accomplished with all his attributes. The difficulty, however, is that intensity of self-oblivion and darkness of ignorance covers the reality. Man stumbles at every step, when in darkness bush appears to him to be a ghost and rope, a snake. But when there is light, everything appears, as it is. Self knowledge (*atmabodh*) is advent of that light in which man gets aglimpse of his real form. No time is then taken in searching the path.

The story of a young cub of a lion having been brought up in a flock of sheep is well-known. The atmosphere ane

prevalence around us drags us, but when self-knowledge dawns it is fully realised that one's own inner-self is pure, enlightened and transcendental. The saying that "man is God who has lost his way and gone astray", hardly needs analysis. All problems are solved if this bewilderment is brought to an end and then there is deliverance from all worldly bonds. Liberation is nothing else but getting rid of inappropriate thinking about one's own self. A spider weaves web, gets entangled in it and becomes restless, but when it determines, it winds up the web and swallows it itself. Worthless, insignificant life is man's own creation. What we wish and think gets materialised in due course. If we want to change our circumstances, we have to change our conviction—most can be made superior—most. A petty man can become great.

The principle of attaining super-natural divine powers (*siddhis*) by spiritual training (*sadhna*) is well-known. The question is who should be worshipped. Nothing can be said about the form and nature of different divine powers. The organization of this universe is well planned. The sun, moon, air are universal. God, too, is omnipotent and universal. How can he then have different forms, nature and qualities? How can then one arrive at the truth? The real answer to the question is that life itself should be regarded as living awakened God. Filth and impurities which have covered life should be removed. When live coal is covered with layer of ash it appears black. When this layer is removed, hidden bright fire becomes clearly visible. The object of spiritual training is simply to remove this covering. This amounts to converting dormancy into awakening.

Spiritualists have indicated several ways of spiritual training. If they are seriously analysed it would appear that all symbolic worships are nothing but elementary exposition of self-refinement. The object behind all 'Yoga' and 'tap' (asceticism) is to enhance one's own worthiness and sharpness. Worthiness is a magnet which easily attracts useful elements and power. The magnet of developed divinity in man attracts useful elements and powers towards him. Reservoirs are always deep as water from all surrounding areas collect in them. The snow deposits on high hill-tops melt on accounts of heat and the resultant water reaches the sea through rivers. This is known as worthiness or capability. The basic purpose of spiritual training is enhancement of one's own worthiness. God does not need persuasion or appeasement. He is not pleased by insignificant gifts, worship, praises and exaltations. Only Mean persons have such a nature. God is just and prudent. He is pleased and showers blessings on the basis of glory which emerges as a result of permeation of idealism in man's personality. The childish game of trying to allure him results in dis-appointment.

The ascetic asks, " for whom should we worship (*kasmai devaya havisha vidhema*". The emphatic answer is, we should worship for the God within us (*Atma-Dev*). The real criterion of cent percent perfection of a person can be judged only on the basis of genuineness of his thoughts, character and behaviour. Fruits, flowers do not fall on the tree from the sky. Trees grow and bear fruits and flowers when their roots suck juice from the earth. Roots are within us which influence the entire personality. It ultimately leads to magnificence and attainment of super-natural powers on the basis of which dual advantage of spiritual greatness and

material advancement can be attained. This is the coordinated from of *upasana* (*worship*) *sadhana* (*spiritual training*) and *aradhana* (*adoration*). This spiritual training essentially leads to success. One gets nothing by begging and entreating. God helps those who help themselves. Spiritual training of life is nothing but practising self-refinement and self-purification. This is the greatest and ultimate object of human pursuit. Those who have understood this ultimate truth have realised the secret behind spiritual knowledge.



### Confluence of triple tests

The meeting place of holy rivers *Ganga*, *Yamuna* and *Saraswati* is known as *Triveni* juncture. According to mythology *Brahma*, *Vishnu* and *Mahesh* are the supreme Gods of creation, sustenance and annihilation. *Saraswati*, *Laxmi* and *Kali* are embodiment of divine powers. *Gayatri*, the Goddess of wisdom has three phases which are known as *Vedmata* (Mother of knowledge) *Devmata* (mother of divine powers) and *Vishwamata* (mother of universe). There are three aspects of life which are known as thinking, character and behaviour. They have been described as divine power, life and nature, or to be more exact as divine power, life and nature, or to be more exact as soul, physical body and world. This trinity is visible everywhere. On this basis, various activities of nature are in vogue in the form of origin, sustenance and annihilation. Soul, physical body and matter, these are three constituents of human life. Everyone tries to make his body healthy and beautiful and his soul refined and cultured. He wants to become materially training of life (*jiwan sadhana*) consists in proper coordination of these three phases of life to maintain progress and peace. Chief among them is consciousness which may also be called soul. One's outlook is formed according to the level of his consciousness. It is soul, the inner-self of a man which decides which direction his desires, sentiments and beliefs should take. His characteristics, actions and nature are moulded accordingly.

It is the spiritual side of a man which decides what he has to do, in which direction he has to move. Spiritual power has, therefore, been regarded as foremost wealth and success. On its basis, man exercises self-restraint and

improves health. His mind becomes vigorous, virile and brilliant. The spiritual training of life, therefore, means spiritual progress. Upliftment of the inner structure of physical well being, success and meaningful aim of life could be attained.

The universal method of spiritual progress is self training. It may also be called symbolic worship is nothing but this practice which is also known as *Yogabhyas* ( practicing Yog), *tapascharya* (self mortification, asceticism). *Jap* (repeating utterance of sacred incantation of *vedic hymns*), meditation, *pranayam* (Yogic exercise to control vital breath, mind etc).

Different religions and sects have different methods of worship but all have the same object of self training and awakeninig of emotional sensitivity. Devoid of such an objective, symbolic worship would result in treading a beaten track. A lifeless body, although it has the same shape is unable to do anything. In the same way rituals and symbolic worship will not be able to fulfil the purpose of spiritual advancement in the absence of upliftment of emotional empathy.

This is what is going on these days. People somehow fulfil rituals and formalities of worship but never care to arouse emotional sensitivity. The result is that there are no symptoms of development in the life of most of the people. There is no sense in wishful thinking that desired boons will be grabbed by pleasing God by performing such rituals. God is not one who takes bribe or likes flattery. One should, therefore, fully understand the reality and not waste time in blindly following mob mentality of indulging in symbolic worship and performing rituals without understanding the real meaning behind them so that the object of attaining all-round progress may easily be achieved.

Food, water and air are essentially needed for maintaining body. Similarly for fulfilling the need of spiritual advancement, *upasana* (worship), *sadhana* (spiritual training), and *aradhana* (adoration and benevolence) are the three essentials.

*Upasana* (worship) means sitting near and establishing close relationship with God. God has no form. His image, effigy or portrait are established for the sake of convenience of meditation and contemplation. one can have a glimpse of God and establish close relationship, close proximity with him only by devotion through exalted thinking and idealistic emotional upsurge. God is embodiment of all divine virtues. If he has to be worshipped in some form, close relationship, and deep love has to be established in some imaginary image, idol or portrait. Great persons like Ram, Krishna, Buddha, Gandhi etc. Who sacrificed their life for public good in fulfilment of high ideals may be regarded as partial incarnations and can be worshipped as one's own favourite deity. Every thing which is done to establish proximity with higher ideals, virtues and sentiments is known as *upasana* (worship).

Next comes *Sadhana* (spiritual training). In other words, spiritual training of life means character building. Incorporation of devotion, love and emotional sensitivity in one's thinking comes under the purview of worship. Physical routine, development of virtues, eradication of evil tendencies, etc come under the purview of spiritual training. Spiritual training of life is taming of life which implies leading a well planned, disciplined, self-restrained life routine. Just as a circus artist trains and tames ferocious wild animals; a farmer turns, uneven rough, rugged land into plain

fertile land; a gardener develops a beautiful well-planned attractive garden, so also a devotee makes magnificent use of all the grandeur of human life by spiritual training. It is a process by which one's own individuality is made pure, authentic and brilliant. Then alone it is possible for God to descend in human life. Best dyeing of clothes is possible only if they are duly washed. Divine blessings shower on men of character. They become true devotees of God and get divine powers, self-realisation an ordinary life they become great and divine men as all characteristic of culture, good will modesty, politeness emerge in them.

Third phase is aradhana which is known as adoration, reverence. In other words it is known as the high good, beneficence, benevolence or charity. Man is a social being. He is indebted to the society. One has to become benevolent to discharge this debt. Aradhana (adoration) implies remaining engrossed in serving humanity, the universe, its objects and living beings as this world is physical manifestation of Almighty God.

*Sadhana* (spiritual training), *swadhyaya* (spiritual study and knowledge), *sanyam* (spiritual study and knowledge), these four are essential for all-round progress. Regular study and self restraint are needed in *jiwan sashana*. Regular contributions of one's time, money and voluntary labour have to be made for promoting public welfare. Self restraint (*sanyam*) can be exercised by a person himself in body, mind and behaviour, but for rendering human service, he has to contribute in the form of applying his time and resources. A significant portion of one's own self-earned income should regularly be set apart for undertaking benevolent activities of public welfare. The triple activities of

worship (*upasana*), the process of refining one's own thinking, character and behaviour should be made regular daily routine of life. Man has to take food, do exercise and sleep daily. Irregularity in any of these activities affects health adversely and disturbs daily routine.

Life is a well-planned system. Man should avoid indulging in day dreaming or building castles in the air. Even animals, birds live regular, natural life. Man is a precious gem of God's creation. He has not only to maintain himself but fulfil his responsibilities and duties. He has to maintain dignity, magnanimity, observe moderation and abandon certain prohibitions. He has to exert piously and honestly for universal good for which he gets uninterrupted flow of blessings from God.

Spiritual training of life is a cash transaction. One has not to wait for an indefinite period for getting its return. The saying 'early sow early mow' materialises at every step. If spiritual training is performed correctly, logically with prudence, it immediately results in abandoning accumulated beastly tendencies, as tringent sins and impurities. The devotee feels that there is constant development in his personality and he is advancing towards divinity as a result of excellence. This achievement of high ideals can be regarded as success and meaningfulness of human life. It is advent of divinity in man. In philosophical language it is known as God-realization or liberation from worldly bondage. Man remains deprived of these obvious achievements because the philosophy of spiritual training of life is not properly understood and for want of knowledge is not correctly practised.

### liberation from triple worldly bonds.

*sadhana* means training, taming. This is what animal trainers do. They tame and train impertinent crude animals so methodically that they become domesticated, habituated and useful for the trainers.

It has been observed that the devotee considers God a fool. He finds fault with him, accuses him and tries to tame him. At the same time, he beseeches very humbly, allures him by offering insignificant presents and tries to serve his own ends. It is understood that God can be seduced merely by talkativeness of tongue and physical manoeuvrings, although even in ordinary life there can be no transaction without giving and taking. This error makes a man atheist in disguise. Apparently, persons who deny existence of God on account of his invisibility are considered atheists. But parasitic persons who seek favour and fulfilment of worldly desires from God are atheists in disguise. Man contravenes all laws and rules of conduct but is not possible for God to violate the divine rule of out-come of one's deeds (*karm-fal*). The so called devotees, therefore get disappointed. On account of this disappointment and grouch they blame the method of spiritual training and profound mercilessness of God. Of-course some hypocrites, who remain empty-handed falsely praise the success of their achievements. The present day theism is entangled in this mockery and has almost reached the stage of atheism.

What is needed is to get rid of illusion and adopt reality. It should be taken for granted that spiritual training alone leads to spiritual health and strength. A devotee has not to wait for his death to attain paradise, liberation or spiritual powers and all other advantages described in ancient scrip-

tures. If we trace the history of true saints we find that although their actual worship was not so significant they exercised utmost vigilance and never ignored high ideals and ultimate aim of life. Anybody can become a true devotee of life deity (*jiwan devta*) by incorporating faith in love and emotional sensitivity, prudence in thoughts and politeness in public behaviour. He gets its reward immediately.

History is full of voluminous evidence about great saints, super-men and reformers. Each of them had to prove his worth on the test of outstanding eminence and excellence. Short it, none could realise God. Worship has been regarded as elegance or decoration. Health is real beauty. Of course, a healthy person can be made more decorative and elegant by clothes, ornaments, make-up etc. Spiritual training is a device to make, life healthy and wholesome. There is added excellence and elegance if it is supplemented by worship (*puja-path*). No purpose can, however, be served if one tries to beautify a sick worn-out or dead person by make-up and decoration. Such an attempt will be regarded as ridiculous. On the contrary, if a stout robust wrestler steps into the arena with a strip of cloth tucked round his waist to cover privities, he will look elegant. Therefore, persons who make their, life wholesome and cultured achieve the goal even if they find little time for ceremonial worship.

The devotees of spiritual science have to bring about fundamental change in their outlook. They believe that human life, which is a precious trust should be used in such a manner so that along with material well-being, man may attain the ultimate end of spiritual perfection and assert before God that he of spiritual perfection and assert before God that he has fully and correctly discharged his duties.

There are there great obstacles in this path. They are known as *Ravan*, *kumbhkarn* and *meghnad*. In *Devi bhagwat* they have been described as *mahishasur*, *Madhu Kaitabh* and *Raktbeej*. They are greed, attachment or infatuation and egotism, which result in passion, craving and vanity. On account of these three elements man degenerates, meets humiliation and leads life almost of an animal, devil and ghost.

In public life the principle of simple living and high thinking has to be adopted. A person should lead life of an average citizen based on honest and hard self-earned income. A greedy man cannot fulfil his cravings unless he adopts immoral means. An extravagant man who spends lavishly compels others to lead life of deficiency. Indian Scriptures have described accumulation as sin. Extravagant and luxurious persons and those who accumulate money have been condemned.

There is nothing wrong in earning more. However, like King Janak, limited amount should be spent on personal living and the rest should be utilized in upliftment of the down-trodden and growth of righteous tendencies. A thrifty person saves himself from licentiousness and addiction. He never becomes so passionate as to indulge in misconduct and immorality. This has been the tradition with saints, *brahmans* (persons of devout austerity engaged in seeking real truth and knowledge). Modesty of gentlemen flourishes on this very basis. Every aspirant of spiritual training should try to control this first obstacle, namely "greed".

Attachment or infatuation is either with certain persons or objects. Limiting intimacy within a limited range is



infatuation. If attachment persists, broadmindedness cannot flourish. Man does not see anything beyond himself and his family. He gets fully consumed and ruined in looking after them all the time. There are two important spiritual principles. All living beings should be considered like one's own self, "*atmavat sarva bhuteshu*", and the entire world should be regarded as a family, "*vasudhaiva kutumbakam*". Such a person will not get infatuated. One should, therefore, visualise himself in each and everyone and everyone in one's own self.

Family should be as small as possible. When duty towards elderly persons and dependents already living cannot well be discharged, why should new guests be invited? Looking to the present difficult times, it is foolishness of the first order to enlarge one's family. There is nothing wrong in getting married provided one gets a companion----- having similar thoughts. This should be done for extending mutual help and for advancing on the path of progress. Those who have craving for issues can adopt and bring children of poor people. It is enough to make family members self-dependent and cultured. None should commit the mistake of leaving in succession after death, abundant wealth for progeny. Freely got money is lavishly spent. It cannot be digested. Ill gotten money invites vices and perversity. If the issues are burdened with this load it is bound to ruin them.

Family responsibilities should be discharged but one should not get involved in the mess so deep that it may be difficult to get rid of it. Infatuation has been regarded as the chief worldly bond. Those entangled in its narrow limits can hardly fulfil their duty of rendering public serv-

ice. He who regards every one as his own family member takes pleasure in helping and serving all.

Broadly speaking, egotism is considered to be pride or vanity. Arrogance, impudence, indecency, anger all these are signs of egotism. But actually it is more minute and extensive. Fashion, ornamentation, make-up, pomp and show, extravagance, false dignity are all its family members. People are seen wasting a lot of time, labour and money in bragging and boasting. This is a sort of intoxication in which a man remains engrossed but every prudent man gets smell of meanness and childishness in it. For this mockey strange deceits have to be coined. Ego plays an important role in jealousy and ill-will and creates disputes. Man's speciality lies in his politeness and paying respect to others. An egotist is devoid of all virtues. Ego is a suicidal enemy. Such persons can never become spiritualist. They are impertinent and are always under a terrible emotional pressure to pull down and insult others. Such persons are always engaged in self-praise and concerning others. How can they find time for self-upliftment and self-refinement?

A person who has put heavy loads of greed, attachment and vanity on his head cannot reach his destination although he may perform any amount of worship. There is no other way except to get rid of these three is no other way except to get rid of these three enemies. Light objects float on water but heavy ones drown in it. Those who have loaded heavy burdens of greed, infatuation and egotism will have to drown in this ocean of mundane existence.

There are thousands\_\_\_\_\_at the root of them all are greed, attachment and egotism, which have grasped the physical, subtle and causal body of man. Unless they are eradicated, which is known as deliverance. There three should be regarded as one's enemy. Efforts should be made every day to get rid of them. No doubt. this cannot be accomplished in a day but if the process of reformation is continued success is bound to be achieved.

**meaningful, easy and wholesome spiritual training**

Body is more important than matter and soul is more important than body. Similarly, prosperity, progress and efficiency and internal brilliance are step by higher. Internal faith is that magnificence which refines thinking, character and behaviour and makes man's personality brilliant, authentic and talented. On this basis there is emergence of competence which is the source of all successes.

All other powers can be acquired on the basis of spiritual power and then it is possible to utilize one's achievements in best possible manner. Adverse circumstances can be made favourable on the basis of excellence of personality. There have been innumerable persons whose initial circumstances were insignificant and even bare subsistence was a problem. yet, they became trust worthy and attractive for all on account of genuineness of character. Their magnetism made persons, resources and circumstances quite favourable. They coordinated human pursuit and hard work with good will and kindly feeling and went on progressing day by day. Ultimately they reached the summit of success. This achievement is known as miracle of spiritual power.

On the contrary, there are occasions where in spite of all favourable circumstances people degenerated day by day on account of foolishness. They squandered money earned by their ancestors in addictions in addictions and went on ruining their wealth and competence in laziness and negligence. Some proceeded on the path of immorality and malpractice and were forced into a miserable plight. In spite of all facilities they became most unhappy on account of vulgarity of their actions and nature.

Of all the powers, one of consciousness is the greatest. Railways, ships, factories are all man-made. New scientific inventions have almost become a matter of daily routine. Religion and philosophy, manners and morals are all man's creations. The concept of giving some form to God is the result of human wisdom. Man has transformed this crude surface of earth into a world full of beauties. Here, man should not be considered confined to physical body or material wealth. Specialities are linked with *Chetna* (inner consciousness). This can by efforts be raised or pulled down. Building one's body or making it weak depends upon the life style of a man. People become prosperous or distressed on account of their own activities. It is within one's capacity to rise or fall. A man is said to be maker of his own destiny. Here, man means his inner consciousness. It is the source of all progress. Side by side poisonous seeds of downfall and deficiency, virtuous person whose inner consciousness is elevated create atmosphere of happiness and peace.

Several methods can be learnt and taught for becoming prosperous. There are gymnasiums, health centres and hospitals for developing physical health. There are innumerable industrial, scientific, educational and administrative institutions, but hardly is there any arrangement for developing and refining man's consciousness on meaningful, useful, comprehensive basis.

*Pragya-yog* is a device for developing spiritual prudence, insight and intuition. In ordinary conversation it is known as spiritual training of life. It comprises of repeating sacred vedic hymans (*mantras*) known as *jap*, meditation (*dhyana*), *pranayam* (yogic exercise to control vital breath, mind etc.) and self-restraint (*sanyam*). It includes all aspects

which stimulate human glory and remove obstacles. Physical restraint (*sanyam*) and proper and best utilization of time, money and thoughts are its inseparable constituents. Eradication of defects and evil mental impressions has been emphasised. Concentration and practice are essential if a person has to become man of character, far-sighted and industrious. What is needed is wholesomeness and perfection. The devotee should be religious minded while discharging his duties. He should try to live within his own inner-self and adopt high ideals and farsightedness. When all these precautions are taken, the devotee attains the stage of self-purification (*atma parishkar*). this is easy, possible and natural for every one.

There can be different methods for self-purification. But from experiments conducted by *pragya* fraternity it has been observed that those undertaken by it are comparatively more easy, logical and systematic.

The importance of inner development has to be reaiised. Progress of a nation and its people is not confined to its material wealth, ecucation and efficiency. The source and basis of all kinds of progress are personalities rich in culture and gentleness. If there is lack of inner power, narrow selfishness will prevail and in that eevent no ideal. istic, philanthropic purpose would be served. Here the maxim "accomplish one thing perfectly and everything will be accomplished", fully applies.

Man loaded with several kinds of prosperities and specialities can accumulate wealth on the strength of his skill. He can elicit tumultuous cheap applause but will prove counterfeit when he will be tested on the touchstone of human glory. A false man can confuse or mislead other per-

sons but cannot become cultured, noble, elevated man known as great man.

Internal excellence has been the chief factor in all great persons of saint tradition who could perform great deeds of human pursuit and change the era. In individual life they enjoy self-satisfaction, public respect and divine pleasure. Their actions and personality become exemplary and imitable and inspire down-trodden persons in their upliftment. This is fulfilment of life's aim. The spiritual training of life in accordance with *pragya-yog* fulfils this great object.

### **Four aspects of Practical Sadhana (spiritual training)**

Success can be achieved only by following the path of progress and coordinating knowledge with action. After understanding real form of spiritual philosophy, there comes the next phase of materialising it into actions. The basic philosophy of spirituality lies within two words, self-refinement (*atma-rarishkar*) and self development (*atma-vikas*). The object of worship is to fulfil the need of self-education with the help of certain ritualistic activities. No ritual can be complete unless the feeling underlying it are fully understood and assimilated. Nothing can be expected if one worship mechanically like a game of magic.

The method of *pragya-yog* is being laid down here so that people may get maximum success in a short time and fulfil their object.

There are two modes of daily worship (*sandhya*) of *pragya-yog* which are extremely easy, although important. Soon after getting up in the morning one should feel that every day is new birth. In the night, while going to sleep it should be felt that sleep is a *form of daily death*. Both these practices should be performed in the bed for fifteen minutes. Life and death are the two ends of existence. Sowing and reaping are two important agricultural operations. The rest is ordinary process which prolongs for a long time. Ordinarily, *sandhya* (worship) is performed at the time of twilight, sun-rise in the morning and sun set in the evening but this spiritual practice should be performed as indicated above daily in the bed soon after getting up in the morning and while going to sleep in the night.



The first practice of *pragya-yog* is known as self knowledge (*atma-both*). As soon as one gets up he should think that he is born today. He has to live only for a day and sleep in the lap of death in the night. The greatest aim of life is to utilize this intervening time in best in best possible manner. This is testing time and on it depends all prospects of future.

Prudence lies in making best use of human birth which is regarded as greatest fortune. Soon after getting up, each day should be regarded as full life and it should be pondered how this valuable trust of Almighty God should be utilized for the purpose for which it has been granted. On this basis, the routine for the entire day should be chalked out. This thinking and pondering should not take more than fifteen minutes. Care should be taken to fulfil the schedule during the day. If something has been left out it should be completed on the following day.

Other worship (*sandhaya*) is performed in the night while going to sleep. It should be thought that death is shortly being embraced. It will have to be answered in the royal court of God how today's time has been utilized. The activities and thoughts of the entire day should be reviewed. It should be judged and analysed impartially what was right and where mistake was committed. The self should be praised for anything done or thought to be decided to rectify on the next day. The authors of ancient scriptures have directed that sins committed have to be atoned for and indemnified. Today's time which has been spent cannot be brought back but it can be expiated and indemnified next day. This will add to next day's work-load but there is no other go.

Death is certain. People forget it and spend life in useless activities. Human birth is extremely rare. It should be spent in such way so that future may be bright, man may hope to attain divinity and other persons may get inspiration to imitate.

If man sleeps carefree in the night he can hope to get peace during the period after death and before rebirth. If day is spent happily, there will be sound sleep in the night. If day is spent peacefully and in best possible manner, man will not suffer agonies of hell after death and will enjoy divine peace. This process is known as attainment of real knowledge (*tatva-bodh*).

There are two other phases of *prajya-yog*, devotion (*bhajan*) and contemplation (*manan*) which are to be done in the day. One should sit in cross-legged sitting posture for worship and devotion. Water is sipped and sprinkled on the body and the process of *pravriti karan*, *sinchan*, *achman*

*gayatri*, the goddess of wisdom or a burning lamp is installed in the form of favourite deity and is worshipped with water, grains of rice, flowers, incense, lighted lamp and *naivedya* (offering), whatever is available. It is imagined that the qualities of all the articles which are being used in worship are being imbibed in life. Sandalwood (*chandana*) makes the surrounding area perfumed. Lighted lamp spreads light of knowledge all around. Flowers inspire to laugh heartily. Water is symbol of coolness. Offerings in the form of grains of rice and sweets signify one's determination to donate time and money for philanthropic purposes. Favourite God (*ishtadev*) has to be regarded as aggregate or accumulation of all divine virtues and righteousness. With these beliefs worship, devotion should be completed.

Now comes the stage of Jap (chanting of *gayatri mantra*) and *dhyana* (meditation). Both these should go together. *Gayatri jap* can be performed mentally also. Counting can be done on the basis of time taken. Those interested in some other *mantra* can adopt it. '*Omkar*' *mantra* is also universally recognised.

With *jap* the rising bright golden sun of morning is meditated upon. It should be imagined that we are sitting in uncovered body facing the sun. Subtle rays of the favourite God are entering into the physical, subtle and causal body.

These rays are symbol of splendour and energy. Splendour means light, prudence and energy means power.

Aggregation of splendour and energy, of light and power is entering into and influencing these three forms of body. It should be visualised that health and self-restraint, far-sighted wisdom and courage and faith and good will are entering into physical, subtle and causal body respectively in the form of sun's rays and inspiring the entire existence. This meditation should be continued along with *jap* during the fixed time and at the end water should be offered in libation before the sun by way of final offering (*purnahuti*). This signifies surrendering the individual self in the form of water to the Almighty God. This much alone is worship, devotion. If during journey it is not possible to sit at the fixed place all this worship can be performed mentally.

The fourth phase of *pragya-yog* is contemplation (*manan*). This can be done at any time in the afternoon for fifteen minutes. In this one has to review his present state and position. If anything is found lacking, it should be planned how it can be fulfilled. Contemplation is done in a solitary place with closed eyes. It is necessary to become introvertive and chalk out in the presence of one's inner-self the plan of cleansing (*parimarjan*) and refinement (*parishkar*). Whatever has been done from morning till afternoon should be tested, and whatever has to be done till one goes to sleep should be planned so that the latter half day may be spent better than the former half.

There are four standards of self-review (*atmasamiksha*). These are self-restraint of organs (*indriyasanyam*), self-restraint of time, self-restraint of money and self-restraint of thoughts. It should be examined

that there is no violation in respect of any of these restraints. Thngue should not be allowed to eat forbidden materials and speak uncultured language. Sexuality, amorousness has to be avoided. Self-restraint of organs is an unfailing remedy for maintaining physical and mental health.

Restraint of time implies best utilization of every moment. Not a single moment should be spent in laziness, carelessness, addictions, vices, ect. Full alertness has to be exercised to secure and safeguard best utilization of time. Time alone is life.

Third one is self-restraint of money. Money should be earned by hard honest work. none should resort to dishonest and other's parasitic earnings. Everyone should lead life of an average citizen and adopt the policy of "simple living, high thinking." It is foolishness to spend anything in amorous playfulness and show. Money should not be mis-spent on evil traditions. Only those who spend money with far-sighted wisdom and apply a part of savings in philanthropic pursuits get the credit of amassing wealth of sacredness and righteousness.

Fourth is self-restraint of thoughts. Mind thinks every moment. Far-sighted wisdom should be appointed as a guard to watch so that thoughts may not be absurd, scattered and

immoral. It should be assigned the job of defeating evil thoughts by good thoughts and replace crude thoughts by constructive ones. Thought is greatest power of man. It materialises in the form of action. Circumstances too, are creations of one's thought. Constructive thoughts get the credit of making human life *kalp-vriksha* (a mythological tree supposed to grant all desires). Keeping this in view, mind should always be kept engaged in high level constructive thoughts.

*sadhana* (spiritual training) *Swadhaya* (spiritual study and practice) *sanyam* (self-restraint) and *seva* (service) are four spiritual pursuits which are responsible for progress and success in life. They should find important place in daily routine. After-noon contemplation should be done to promote four-fold process of self-review, self-reformation self-construction and self-development. This should be regarded as spiritual philosophy, which in due course results in God-realization.

### **Definite formulas of spiritual training of life**

four aspects of worship have been discussed in previous pages. They are thinking about new birth soon after getting up in the morning and daily death at the time of going to sleep. The third one is morning devotion in the form of *jap* and fourth one is contemplation in the afternoon reviewing one's own position. These can be made a part of daily routine after practising for a few days.

To establish close affinity with one's favourite God is real devotion. It is on this basis that duality can be converted into unity and the reality of embracing God, who is aggregate of all virtues and righteousness can be achieved. Aspi-

rations of politeness, good will, magnificence and affectionate service should surge into the heart of a devotee. After coming into contact with fire, fuel also becomes fire. A devotee should be in full conformity with his favourite God. Devotion and sentiments of a devotee and the grace of God on him can also be judged on this basis. Rays of sun are bound to transmit heat and light. With proximity of God there is definite emergence of qualities of authenticity and brilliance in the devotee and his thinking, character and behaviour gets refined. True and false devotee can be tested on this basis instantaneously.

Other basis of self-development is *sashana*. *sashana* means *jiwan sadhana*, taming or training of life. It means conversion of a confused, scattered mind into well-organized one. For this two efforts are required to be made continuously. First one is to examine inner habitual evil tendencies minutely and to struggle hard and try to eradicate them. Secondly, there should be restlessness if righteous tendencies befitting human dignity are found lacking. This is essential part of *spiritual training* of life.

Although this is an uphill task, it is not impossible. A tortoise can score victory although it walks slowly. Rabbits, who show momentary enthusiasm, change their mind and go astray are sure to lose. Those who are steady, devoted and fully engrossed in their pursuit are bound to succeed in their efforts of spiritual training of life.

A farmer picks up pebbles, stone pieces and undertakes weeding operations in his field. He guards the field from animals, birds and uses pesticides. All this is known as process of purification. The field also needs watering and

manuring. This is the aspect of applying nourishment. All these operations are necessary to grow crops. The same policy has to be adopted in respect of development of life.

Excretion of urine and faeces, perspiration, cough etc, help in cleaning body. Taking bath also serves the same purpose. This is all done to avoid virus infection. Several efforts are also made for protection against heat and cold. Life is also a body which has to face several dangers, pressures and temptations. If thieves, pilferers, imposters and impertinent persons are not neglected they are bound to inflict irreparable injuries.

Evil tendencies are interlocked with animal instincts accumulated in human nature since past several births. The way in which surrounding people live and lead life has also its own impact. Whatever is done by most of the people is copied by others since it is human tendency to imitate. Rarely are there people who possess far-sighted prudence to discriminate between right and wrong. Generally, people are seen adopting the prevalent path. Dry leaves and dust particles fly in the direction in which the wind blows. They have no knowledge about direction. This is the position about public mind. Royal swan who possesses power of discriminating milk from water is very very rare. Other birds are seen eating rubbish sweepings, insects, worms etc.

A thing can be acquired but to utilize it in best possible manner is extremely difficult. Everyone has been bifted with health, but those capable of preserving it are rare. Most people are devoid of moderation and ruin health. Utilization of wisdom is still more difficult. All persons earn money but rarely anyone utilizes even one-fourth of it properly. Influen



is often used in pulling others down, in exercising pressure and misguiding. This can be said to be stupidity of a wise man. The common man is suffering from this disease. This is known as wandering in bewilderment, leaving the recognised high way. Same thing applies to life wealth. Entire life of a man is spent in making arrangement for food, procreation, loafing and loitering.

Mentality and circumstances of every person are different. Same thing applies in respect of vices and virtues. Only by self review one can judge and analyse which virtues and qualities of goodness and pureness have to be developed in accordance with one's habit and nature. There cannot be any hard and fast rule for this. This has to be accomplished by everyone individually. Others can only give advice and do self-analysis himself. Of course, the difficulty is that everyone considers himself to be flawless, endowed with all virtues. This state of mind is an impediment in reformation and development. So long as there is no realization of deficiency, how can it be fulfilled. An spiritualist should, therefore, develop the tendency of being impartial. He should strictly find out his flaws and demerits. Everybody is expert in making accusations against others. The elementary need of self-review is fulfilled when this tendency is reversed. If this is not done, none can aspire to become great.

What has to be done? It raises a supplementary question, what is not being done and what unsuitable or inappropriate is being done which should not have been done or thought of. Personal outlook, nature and bent of mind of developed and cultured persons should closely be watched by the devotee and he should see whether the same

is being followed by him. If not, why? Such determination are essential for devotees. One who overlooks his faults, who does not aspire to become more brilliant and authentic cannot be expected to attain the stage, where one can feel proud of himself.

Laziness, negligence, intemperance, extravagance, intoxication, haphazardness are main defects. Two important factors responsible for downfall are adopting undesirable thinking and inactivity or inertia. Those who are entangled in narrow selfishness become hateful in the eyes of others. Only mean people think it profitable to sever relations with virtues like eminence and higher ideals. But the fact is that such people are neglected by all. They face non-cooperation. If there is meanness in thinking, character, nature and behaviour it should be removed just as stains of mud are required to be washed and cleaned immediately. It is insulting for anyone to loiter besmeared in mud. To earn one's livelihood and get consumed in bringing up children cannot be considered to be the aim of glorious human life. Even animals, birds, insects fulfil these responsibilities. Human life, which is a divine gift is not so damn cheap as to be squandered so insignificantly.

If the process of self-analysis and growth of virtues is continued a person can attain the goal of virtues is continued a person can attain the goal of achieving progress. Self-restraint of organs, self-restraint in respect of utilization of time, self-restraint in spending money and self-restraint of thoughts have been regarded as *tapascharya* (self-mortification). Assets are attained by *tap* (devout austerity).

Supernatural powers (*sidhis*) are attained by amassing such assets or riches. A person who exercises restraint and guards himself from evil tendencies becomes powerful and capable. This is highway leading to progress.

If wisdom, honesty, responsibility and bravery are treated as holy and sacred, they are imbibed within and made part of one's personality, generous mentality will be formed whereby it will be possible to share one's own happiness with miseries of others. This is how human life is spiritually trained and made meaningful.

### **Weekly and six-monthly Sadhana**

Slowly and gradually air filled in a motor tube is reduced and requires refilling. Water and coal are required to be refilled in railway engine. Fresh diet has to be taken when the stomach becomes empty. When the same routine of life becomes prosaic new change has to be introduced. Festivals are celebrated to inculcate new enthusiasm and smartness. Sunday is enjoyed as holiday to get freshness and new vigour for next week's work. Institutions hold celebrations to drive off idleness. Nature also does the same thing. Terrible rains, pleasing spring seasons fill the atmospheres with freshness. Man always remembers his marriage day and

also one on which he started earning and feels vigorous.

Daily routine of spiritual practices has already been indicated. The four dail chores which are to be performed soon after getting up and while going to sleep in the night, devotion (*bhajan*) in the morning and contemplation (*manan*) in the after noon represent the four basis human pursuits of indian philosophy., (1) *dharma* (discharging one's duty), (2) *arth* (acquirement of wealth), (3) *Kam* (gratification) and (4) *mokshya* (ultimate emancipation. These devices are more intellectual than ritual. Regularity of daily routine becomes a part of nature and life gets moulded accordingly.

There are two special festivals (*parva*) of spiritual training. One is weekly and the other, six-monthly. Weekly one is generally observed on Sunday or Thursday. It may be any other day according to convenience. In auspicious nine days of *ashvin* and *chaitra* (*navratri*), spiritual training and worship is done for nine days each. It generates special power and removes slachness and lassitude.

In these special weekly festivals four rules viz, fast, self-restraint of organs, accumulation of energy and silence have to be observed. Tongue and sex organs are powerful ones. If they are controlled and regulated, it becomes possible to exercise self-restraint. If this elementary phase is accomplished there will not be much difficulty in controlling mind.

Intemperence of tongue instigates eating undesirable object in excess. It is also responsible for bitter, untrue, useless, loose talks. Tongue discharges two functions. It tastes or relishes eatable objects. It is also the medium of speech.

The vow of tastelessness (*aswad*) has to be developed and observed for controlling and taming tongue. Salt, sugar, spices, sour objects make a man greedy of delicious dishes. He neglects pure, simple and easily digestible food and craves for uneatable, forbidden food. The stomach gets spoiled as food is devoured in much more quantity. The blood becomes impure on account of decomposition and results in several diseases. To safe-guard against these calamities self-restraint of tongue fulfils the purpose of devout austerity (*tap*). It acts as a deterrent. It is necessary to give tongue one day's rest in a week so that it might be liberated from these vices.

Fast is rest day for stomach to adjust irregularities committed during the week. It may not be possible to live on water alone. Vegetable soup or fruit juice, milk or buttermilk can be taken. If this also does not suffice meals should be taken only once. If silence cannot be observed for the whole day two hours silence should be observed at any convenient time. Both these fasts relating to tongue may sound symbolic but they fulfil the purpose of concentrating on observing ethical self-restriction. Establishment of control on tongue is the first phase weekly spiritual training.

The second phase is celibacy (*brahmacharya*). Indulgence in sex should be avoided on the day of fast. Indecent, vulgar imaginations should not be entertained and mental restraint should be observed. Man and woman should see form of God and Goddess in persons of opposite sex and nurture noble sentiments of brother and sister, father and daughter, mother and son. Indecency should be regarded as immoral and vulgar thoughts should not be allowed to be entertained. Physical self-restraint is possible only when it

is combined and coordinated with mental will last during the rest of six days of the week.

The third exercise to be done on weekly fast day is accumulation of vital energy (*pran-sanchar*). One should sit with closed eyes, become introversive and contemplate that the entire universe is full of powerful vital energy (*pran-chetna*). It can be available to anyone in abundance if it is invoked and attracted. This process is known as *pranayam*.

There are several rules of *pranayam* but the easiest one is to sit with closed eyes, keeping the back-bone straight. Both the hands should be placed on knees, body should be still and steady and mind should be calm. While inhaling it should be felt that universal vital energy is entering inside through the nose and permeating the entire organism; the body, mind and inner-self are being imbued and inspired by inflow of this vital energy. While exhaling the inhaled breath, it should be felt that the inner physical and mental perversions are going out and the door is being closed. With this elimination one should feel quite light and imagine that he is becoming brilliant and genuine.

The fourth weekly exercise is of observing silence which should be at least for two hours. The third exercise of *pran-sanchar* can be performed during the time when silence is observed. Besides these four exercises, daily *worship*, *swadhyaya* (study of inspiring literature), self-restraint (*sanyam*) and human service (*seva*) should be continued as already prescribed. Contribution in the form of money should be made for the growth of knowledge. It should be made a part of routine to do something for the help of the oppressed and afflicted ones. Dissemination of spiritual

knowledge is *brahma yagya* (an act of religious sacrifice and oblations known as *agnihotra*) of high standard with which the welfare of all living beings is linked. The day fixed for *weekly celebration* should be utilized in righteous deeds.

Half yearly celebrations are performed for nine auspicious days each in '*ashvin*' and *chaitra navratri*. There is old tradition of performing twenty-four thousand *jap* (repetition) of *Gayatri mantra* during these days. All devotees should observe this rule. There is no distinction of caste, creed or sex. There should be no doubt about any harm if there is an deficiency. This is a *satvik* (righteous) performance. The fixed figure of twenty four thousand is completed by repeating twenty seven beads of rosary daily. On the final day *yagya (agnihotra)* should be performed by offering at least twenty four ahutis (*oblations*) in the sacrificial fire.

Some rules have to be observed during the celebration (*anushthan*) period. (1) If it is not possible to observe fast, meals should be taken only once in a day. At least, the vow of *aswad* (taking diet without salt and sugar) should be observed. (2) *Brahmacharya* (self-restraint of organs) should be observed. (3) As far as possible no physical aid or service should be taken from others. The devotee should do his physical work himself. (4) Leather articles manufactured by skins of animals killed should not be used. (5) The devotee should sleep on the ground or on a hard bed of wooden planks (*takht*) instead of cushions. The principle behind observing these rules is that hard life of devout austerity should be lived during these nine days. What is prac-

tised during this period will have its impact for the next six months and it will be kept in mind that only self-restrained life can secure one's own as well as public good.

The old tradition was to feel *brahmans* (persons of devout austerity engaged in seeking knowledge and truth)



collectively at the end of this celebration (*anushtan*) by way of final offering (*purmahuti*). This can now be fulfilled by feeding nine virgins. These unmarried girls may belong to any caste. The belief is that being celibate they are holy and pure in the form of goddess.

The other form is distribution of '*prasad*' (sweet offerings made to an idol or deity) so that maximum persons may avail of divine blessings. Instead of distributing sweets in *prasad* the desired purpose can be served better by distributing cheap inspiring literature. Distribution of book-let "*Yug nirman sat sankalpa*" will be best

suited for this suited for this purpose. Several such book-lets have been published by *yug nirman yojna* in different languages which can be distributed or sold on such occasions in less than the cost price.

If possible nine days celebration (*anushtan*) should be performed locally at one place collectively. At the end, collective *yagya* should be performed. Devotional songs, discourses and collective feasting can also be arranged.

### **Adoration (aradhana) and Dissemination of real knowledge (Gyan Yagya)**

There are three signs of physical health, (1) good appetite, (2) sound sleep, and (3) smartness or freshness for doing work. There are three signs of spiritual strength too. They are (1) excellent thinking, (2) faith in character, and (3) abundance of benevolence, generosity and helpfulness in behaviour. These are called worship (*upasana*), spiritual training (*sadhana*) and adoration (*aradhana*). The symptom of spiritual progress is growth of divinity in man.

Devta (divine man) is one who gives. In other words, he may be called a man with religious bent of mind having a keen desire for self-less service (*seva*). If there is emergence of politeness in personality there is bound to be craving for rendering human service. There is growth of magnanimity in qualities, actions and nature of a person who renders self-less service. Devtas (divine persons), who live on earth in the form of men are known as *bhoosur*. This word is used for people who belong to the saint and *brahman* class. A *brahman* renders service in a limited area. Saints are *parivrajaks* (wandering mendicants who reach from place to place to promote growth of righteousness). They infuse life like air wherever they go. They rain like clouds and flourish greenery. Whether or not a person has been benefitted by spiritual progress can be judged only by the tests whether eminence in accordance with human dignity is visible in his thinking, behaviour and character and whether the devotee has a craving for service and doing universal good.

Broadly speaking, alms and donations are known as sacred summum bonum or universal good. But it should have deep tinge of farsightedness. People afflicted by accidents or sudden calamity need immediate help. Similarly, crippled, physically handicapped should also get maintenance. Poor and backward people should get indirect help so that they may become self-dependent. Gandhiji gave importance to *khadi* so that unemployed persons may get work. Other cottage industries also fall in this category. Provision should be made for creating resources which may help in eliminating unemployment. It is sound method of giving help to the poor. It is no charity to give alms to parasitic persons who

live on other's earnings. This encourages indolence, laziness, carelessness, addictions. One who receives such alms suffers from inferiority complex while the giver suffers from egotism. These tendencies are harmful for both. Appropriateness and the ultimate result should, therefore, always be kept in view while giving donations so that there may not be misuse in the name of charity.

Imparting knowledge is best kind of charity. This is known as *Braham yagya*. Efforts which promote goodwill and righteousness are acts of doing universal good. For want of proper thinking people adopt several vices and invite downfall. Leaving aside physical handicapped and incapable persons the rest are fully competent to solve all their problems themselves, if they are shown correct path of proper thinking. Therefore, for spiritual development everyone should try his best according to his efficiency and circumstances to refine public mind and promote righteousness.

There is always the problem of time and solutions have to be found out in accordance with one's own circumstances. Ancient religious narratives and discourses can hardly be of any use in view of prevailing trend and atmosphere. For this one should take resort to *Yug-chetna* (prevailing collective spiritual consciousness). Attention has to be paid on expositions of *Yug-manishis*. (exponents of spiritual wisdom). This can only be the correct way of promoting real knowledge. Like literacy, growth of true knowledge is the need of the hour to solve problems of individual and the society. For spiritual development of self, refinement of public mind and promotion of righteousness one has to get engaged in self-less service, so that the religion of present era (*Yug-dharma*) may be established in intellectual, moral

and social spheres.

All far-sighed prudent persons should get engaged in the task of dissemination of knowledge and revolution of thoughts. Pen, speech, visual and audiovisual and all similar devices should be used so that people at large may be inspired to know and materialise religion of the present era. The highest form of universal good and benevolence in present circumstances is dissemination of knowledge (*gyan yagya*). Neglecting this, no purpose will be served by speeches, writings, giving donations for gaining cheap popularity.

"Yug-nirman" literature is the primary need for making this consciousness sharp and brilliant. Educated persons should be taught this literature. To illiterate one's it should be read over. Devotees of *Pragya-Yog* should spend their money and time in running bag libraries. It is difficult for everyone to purchase this literature, especially in these days when nothing occurs to one's mind except materialistic self-seeking. Nobody is interested in listening to anything idealistic. Devotees should, therefore, visit literate persons house to house, give them books of their choice for reading and collect them back. The important purpose of spreading spiritual knowledge will thus be served. Such books should be read over to uneducated persons.

Thought provoking meetings, seminars, conferences, narratives, discourses have their on importance. These are known as *sat-sang*. These activities can be performed anywhere in some form or the other with the help of pen or speech. It is more effective to set one's own example. People think that ideals are meant only to be takled about. They

cannot be materialised in practical life. This illusion can be dispelled if those who propound revolution in thoughts themselves act in the manner in which they expect others to do. Those who want to devote to benevolent activities of adoration (*aradhana*) and work selflessly for public good should display uniformity in their profession and practice.

These are all essential for ideal training of the people. Still, it is not necessary that till a person attains perfection, he should sit idly. A student of sixth class can render at least some help to a fifth class student. Any one can successfully guide those who are less qualified.

These days, equipments can help a lot. In ancient times books were hand-written but now they are printed. Audio and video facilities are easily available these days. They can be used for expansion and publicity of knowledge. Equipments like tape-recorders, loud-speakers, slide projectors, video cassettes can be used to fulfil the need of popular entertainment and public awakening.

Writing inspiring sentences on walls is a good method. Its mechanical editions are stickers which can be pasted on furnitures, hand bags etc. This can be a good basis for propagating good thoughts and goodwill. Wherever possible, cinema slides can also be displayed to disseminate useful inspiration to the masses.

Music parties can start publicity programmes in group meetings with the help of loud-speaker and tape-recorder. Celebrations of *deep-Yagya* (performance of yagya by lighted lamps) on such occasions have proved very easy, cheap and successful. In the after-noon women meetings can be arranged and problems of family reformation can be

discussed and explained. Night programmes may include the process of social development and reforms.

In family, narratives and stories should be told in the night. Books like *pragya-puran* serve this purpose very well. Mutual discussions, debate competitions, potes conferences are useful devices. Everybody cannot be a poet but he can arrange meetings where inspiring poems and songs can be recited. Paintings can also be exhibited wherever possible.

If a man tries to search he can lay hand on several formulas for spreading real knowledge. Much can be done in respect of bringing revolution in thoughts, growth of righteousness and eradication of evil tendencies. When a true devotee can find God, there is no reason why it may not be possible to find out a way by which the process of spreading real knowledge may be pioneered. What is needed is to understand its importance and pay attention to it.

*Upasana* (worship) is done of God. By sitting near God, divine virtues are imbibed, feelings and emotions are refined and developed. *Sadhana* (spiritual training) is performed of one's own life. *Jiwan sadhana* refines personality of a man by eradication of evil tendencies and growth of righteousness. *Aradhana* (adoration) is of the society by serving God living in all human beings. It is accomplished by magnanimous self-less human service. Best service is one by which pain and sufferings of distressed persons are redressed, their deficiencies fulfilled. Financial help can be rendered by any rich man but only a spiritually enlightened person can render the service of uplifting down-trodden persons. In fact, this service is rendered not by material but

by divine wealth. Divine wealth never diminishes by giving.

Saints, ascetics have been giving prominence to service to the people who are on the verge of degeneration. They, therefore, become adorable in the world. Persons who were served by these saints also became great. This best form of service can be rendered by any one through the medium of dissemination of knowledge (*Gyan yagya*). Any person can be enriched by this benefit himself and get the reward of righteous deed by helping innumerable persons.