

Donation of Time – The Supreme Charity

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PREFACE

Charity means Giving. It involves an endeavor to energize and develop natural capabilities provided by God to each human being and benefiting others there from. This is the basis for creating heavenly environment on this earth.

Taking i.e. hoarding, usurping tantamount to depriving others of their rights and advantages. This, in fact is an act of sin of which hell is a metaphorical expression.

All superpersons born in this world have used an exclusive methodology for promotion of excellence. They reciprocated by multiplying manifold whatever they received and gave it to the world.

Donation of money is only symbolical. It could as well be misused and create adverse reactions for the receiver. Real donation is that which one makes of one's talents, since out of talents only are generated wealth and resources. Donation of time is charity in real sense since time is a natural gift of God available to everyone in equal measure.

However, one is not motivated to donate time for higher objectives unless there emerges in the heart of the person an irresistible urge to follow ideals in life.

We are passing, through an unusual phase in human history. The emergency necessitates immediate decision and fast action, like the one required when the house is on fire or the train is about to leave the station. Had *Hanuman, Buddha, Samarth Guru Ramdas, Vivekanand* and other superpersons not taken a timely decision and action, they would have missed the glorious opportunity, which later made them famous.

Jesus Christ has rightly said that an opportunity for a virtuous deed must be grabbed even if it is within the reach of left hand, lest one is misguided by *Satan* in the short time taken by bringing the right hand in the right place.

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THE SIGNIFICANCE AND PROPRIETY OF DONATION

Giving of alms and charity go hand in hand and are believed to be equally beneficial. In parlance of spirituality, these are conferrer of supreme benefits like entry into heaven (*Swarg* or *Bahisht*) the ultimate deliverance from worldly bondage (*mukti*), acquisition of para-normal powers (*siddhi*), bestowal of divine grace, capability to perform miracles and the like; whereas colloquially *Daan-Punya* are said to be promoter of all-round progress, success in life and are also harbinger of superiority in all walks of life. The practice of *Giving* alms signifies that giving is an act of virtue, whereas *Taking* i.e. depriving one of rights is sin. The outcome of sin in this world and in the world beyond life is physical and moral decadence. In parlance of spirituality, this itself is metaphorically known as *Narak* (*Hell* or *Dozakh*). Man has been given full freedom by God to choose his own activities, which may either be related to virtue or to sin. It is true that at times the milieu exerts pressure against this choice, yet what transpires ultimately depends on where the power of will of the person converges as *Sankalp* (a firm resolve for action with unshakable conviction in its propriety). The foregoing hypothesis is amply substantiated by the life-events of well known historical personalities like *Harishchandra*, *Karn*, *Bali*, *Dadhichi* and *Bhamashah*. However, those aspiring for the highest goal of entry into *Heaven* or Absolute Salvation are required to make even greater surrender of personal interests. Devotion to God has only one expression i.e. homogenisation of one's desires and aspirations with those of the deity being worshipped. This is how an insignificant mass of fuel acquires the brilliance of a raging fire. God is known to be affectionately disposed towards the devotee. He readily entrusts his power to the totally -surrendering - devotee and acts according to Tatter's wishes. It is exemplified in events like personification of incarnate *Shri Krishna* as a dancing partner of *Meera* and as the faithful servant guiding the blind saint Soordas by holding his stick. *Sudama*, *Chaitanya*, *Hanuman* and *Arjun* belonged to that category of devotees, who liberally sowed the seeds of everything they had acquired by endeavors of their body and mind, in the field of god and in return filled and stocked their granaries with a million times more grants of divine gifts.

The elites amongst the noble are revered by the masses as *Dev Manav* (divine men or angels). Entire creation of God remains indebted to such persons for their unusual contribution to mankind. All superpersons have found *only* one way for promotion of excellence in this world. They took a pledge and persevered to pay back a million times more to the humanity than what they gained from this world. Had they been obsessed with miserliness, irrespective of their riches, they would have been counted amongst the class of avaricious persons, who like ghosts and spirits are incapable of doing anything except disturbing others.

Absolute truths and ideals are eternal and self-sustaining. At times, one may find it difficult to adhere to them. Nevertheless, they continue to be dependable guides at all times, like the lighthouses in troubled sea. All human interactions are governed by an established law, according to which whatever is given is commensurately reciprocated. Attempts to befool others by pretentious displays beget only ridicule in return. There are persons who shirk from giving anything and in return of ostentations, expect to receive a multitude of benefits. However big castle in the air they build for quick returns of their conceited actions, what they actually get is only frustration, exhaustion and irritation.

Transactions in this world are governed by pragmatism. The supermarkets of this world are full of shelves decorated with things of beauty and joy, but none of them is available free. Those at tempting to acquire them surreptitiously either meet the fate of a shoplifter or are spurned for their naiveté.

It has been eternally established that contributions of any kind are reciprocated in one way or the other. Social recognition and cooperation are reserved exclusively for those who remain satisfied with minimal return for maximum contributions. On the other hand, there are those braggarts, hypocrites and swindlers who believe in having maximum returns for their minimal efforts. As a matter of fact, there is only one process of transactions prevailing in this world and the world beyond since time immemorial and in that, contribution always precedes the benefits of acquisition. Only cheats and dacoits follow the practice of first acquiring and then giving away a fraction as alms to satisfy their conscience, though even such persons are not always successful in their misadventure.

Unless one takes pleasure in building castles in the air or is prone to daydreaming, a pragmatic approach for solid achievements would necessarily require emulation of the practice being followed by the large-hearted benevolent supermen of yore, which brought them the double benefit of self-contentment on one hand and credit in the society on the other. It is this broad-mindedness and dedication to humanity which has provided saints, reformists, martyrs and social workers, profound advantages from this world as well as from God. Who in this world has ever got the gifts of celestial boons and paranormal powers without imbibitions of asceticism in life? Does one accumulate wealth without making any investment? Now and then one keeps on borrowing something or the other from people and nature. But do we care to keep an account of what has been paid back? Whenever some loan is taken for any business, it has to be returned with interest. Though this is also an eternal law of nature, paradoxically, everyone wants to be totally exempted from it. Here, in this world, everyone is always found looking for an opportunity to take something from just anyone. On the other hand, whenever one is asked- to make some contribution, the general tendency is either to exhibit a disinclination or polite helplessness.

It is an established law that for any significant gain in any field of human endeavor one has to make a commensurate contribution. There is absolutely no doubt that this law of nature covers all dimensions of time and space and sensory and extra- sensory transactions. This unwritten law of nature can be felt and seen working in all aspects of life. "*Give and take*", "*Contribute and receive*", "*Sow and reap*" and your bag will never be empty. Since time immemorial many miserly persons have attempted to circumvent this law, but they have failed miserably.

That brings us to another problem in this world abounding with "have nots". How does one receive something from those who have nothing to give? Would it not be childish to expect such people to follow the ideal of contributing for others and perform other virtuous benevolent acts which necessarily involve expenditure? Here, one aspect of the word "contribution" needs clarification. Generally, by "*Giving*" one means contributing monetarily by partaking one's personal resources. Unfortunately, the modern society measures acts of benevolence on scales of money or related resources and those persons who give away large

amount of donation in cash or kind, earn name and fame are appreciated for their generosity. Being a current practice no doubt it has also been accepted as a norm. Persons having faith in the magic of greasing palms and clandestine gifts, claim that even God can be made favorable by making appropriate oblations of material things or by prayers and flattery. They believe that while bestowing favors, God hardly ever considers the ethics or propriety of the purpose of request.

Under these circumstances, one should not be surprised if philanthropy is understood merely as an act of donating money, property or articles for some socially useful purpose; or providing means of subsistence to needy persons. It is not surprising that today money being squandered for personal entertainment and egoistic displays is also being listed under the head of philanthropic expenditure. During the Middle Ages, one of the religious rituals accepted by the society was sacrifice of animals (*Balidan*). According to another custom prevalent in those days, the working-class (*Harijans*) were being given only leftover meals. This, they later rightly came to regard as a disgraceful practice and refused to accept such food. There was a time when the clothes discarded by sick persons were gladly accepted by the poor, a practice which today even the poorest self-respecting pauper would spurn. Now-a-days the concept of "*Dan*" (donation) has been very much misunderstood and exploited by the "merchants of religion". In the extravagance of a Hindu marriage, it has found various names like, *Kanyadan* and *Vagdan*. There is yet another common practice of giving *Dan* by donating money to some government - approved institution for the purpose of income tax relief. The do nor feels happy in the double advantage of, on the one hand savings in tax and on the other, social recognition as a philanthropist. Today, succumbing to pressure from person seeking donations; monetarily obliging family members and relations and going for a picnic on the pretext of pilgrimage are also considered as religious, virtuous or philanthropic acts. Some derive consolation in building places of entertainment such as gardens, parks and swimming pools, which they consider utilities of social welfare. With such a concept of donation, giving bribe should also be considered a kind of donation since it is given generously to benefit someone. Man has become so much conceited that drinks and drugs are also being considered consecrated after having been obliterated to some deity (e.g. *Bhang* is offered to the deity *Shiva*). Exhibition of one's generosity by cash donations to an

institution is also regarded as a virtuous act. That the personal image so built is encashed in some other way appears irrelevant to the donor. In a way in its present practice, giving donation may more appropriately be termed as a business transaction.

There can be only one criterion for considering donation as an act of virtue. The donation made must be made use of by a creditable agency for some noble purpose. On the contrary, any amount spent in the name of donation, which directly or indirectly promotes conservatism, hypocrisy, showmanship, addictions, dogmatism or superstitions, is likely to produce adverse reactions for the donor as well. Only when an activity results in promotion of excellence, it forms the basis for virtues which bring in multifarious benefits to the donor. On the other hand if donations tend to patronize vicious persons or evil designs, irrespective of the spirit behind giving, they are likely to produce a variety of disastrous consequences for the donor, the receiver and others.

An unduly given donation also produces many other problems. By making the recipient habitually dependent on the unearned money, the donor opens avenues of decadence for the former, who becomes prone to inaction. There is no harm in helping a class of persons in times of crisis, but making them habitually dependent on other's help, is like making a healthy person a paralytic recluse. There are no two opinions that in order to qualify as an act of virtue, the donation must accrue from one's honest earnings. Then there exists the problem of finding sufficient quantity of honestly earned money and resources in this vast majority of "have nots", which could be appropriately utilized for commendable welfare activities as virtuous donations. As a matter of fact, donations made generously by affluent persons are generally meant to redeem their own sins i.e. through an act of donation, they intend to lighten the burden of misdeeds on their conscience.

Propriety implores each man to follow the living standard of an average citizen of his country. "Simple living and high thinking" must be the motto of life. One should feel contented with hard-earned money earned through honest means. Deceit and oppression should never form means of earning. Savings, if any, must be, without procrastination utilized for counteracting disorderliness and undesirable elements of society. The nursery of excellence and progressiveness is dying today because of lack of arrangements for augmentation of virtuous traits in the society. One has; therefore, to do whatever one can to save it. It has

been a tradition during the past golden era (*Satyug*). It is as much relevant for modern times.

THERE IS NO TIME FOR COMPLACENCY

The structure of human body is so much specialized in comparison to other living beings that man has hardly any need to think about problems and inconveniences detrimental to his subsistence. Why amongst all living beings who are found living happily and playfully, the human species, which is so much evolved, is plagued with problems? Today man is being strangled under the vicious grip of many adversities like sickness, sorrow, deprivations, misery, alienation and perturbation. Worries and apprehensions are one's constant companions. Everyone is found lamenting about one's own countless characteristic problems, because of which one feels strangulated in a suffocating environment. Is it not enigmatic that the most evolved species of this world has to live in most miserable conditions?

A little consideration would show that the reason is not far to seek. Today man has woven around himself such a strong cobweb of lust, infatuations and egoism that these worldly shackles continue to torment him day and night. A human being is so much eager to satiate his greed, bonds of attachment and ego that except aspiring for more and more one does not find time and energy to think of something else. Nor does one feel motivated to extricate oneself from this labyrinth and like a spider withdraw its web to escape from the confinement.

Man's natural needs are limited in number. They are easy to satisfy within a few hours of one's endeavor. There does not appear any need to beg or borrow. Fruits of one's personal efforts can be multiplied manifold. Perseverant endeavor for success, even in an unknown field, can provide one ever increasing returns. In the process, each moment of life becomes full of contentment, happiness and exhilaration.

It is an enigma of life, that living beings generally tend to follow a self-destructive course in running after ghosts of happiness. The moth rushes towards the burning wick-lamp and instead of receiving anything in reciprocation burns its wings and dies in misery. When birds and fishes look for easy food which is available without any effort they fail to see the deadly bait end hook of angler's net. A deer in the desert is unable to identify the mirage and loses its life running after the pool of water which does not exist. The musk deer wanders aimlessly in

search of aroma emanating from its own navel. A dog feels happy in tasting its own blood, while chewing a dry piece of bone.

Being an intelligent being, man is expected to behave more prudently. He even does so to some extent, but in matters pertaining to collections of worldly objects and acquisitions thereof, he behaves like a maniac. For no rhyme or reason man keeps on collecting useless articles and not long after appears happy in discarding them. In social behavior man emulates the flock of sheep, in which each follows the herd irrespective of destination. Swarms of locusts are overwhelming but they also lack direction and purpose. Consequently, they face mass annihilation in the burning sands of some odd desert or sea. But one feels bewildered in finding the human species behaving in such an irresponsible manner. Why does man, who creates wonders in the world without, behaves so foolishly for one's own self and heads voluntarily for self decadence, and even vehemently opposes those who desist him from doing so?

Skill and intelligence can be utilized in two ways. Irrespective of ethical considerations one can make use of them for achieving success in any field by taking recourse to all possible ways. In such cases, activities for the apparent personal benefits are motivated by selfish interests, for which man adopts all fair and foul means without any qualms. On the other hand, while utilizing one's excellence one can also give preference to ethics and morality. Here one takes decisions and initiates action only after thoroughly analyzing all aspects of propriety, honesty, responsibility and courage relevant to the issue. In latter case, human skill and intelligence keeps the interests of other beings also in view along with the personal interests and acts according to conscience.

Unfortunately in all endeavors modern man is giving too much importance to the apparent materialistic aspects. Materialism is dominating all facets of society. While interacting with a fair, young, attractive, well-dressed youth, does one ever think of the possibilities of contagion of diseases like AIDS, Syphilis or Tuberculosis, the person might be harboring? The cunning and hooligans exert their influence in all sections of society and succeed in intimidating most of the persons. Most of the affluent persons are found in possession of wealth acquired by unfair practices. There are many imposters amongst the so-called leaders hypocritically advocating merits of idealism. On the other hand, there are

persons who are always prepared to face any hardship to maintain their standards of credibility, talents and efficiency at whatever price they have to pay. For them it is not their physical appearance, but high character which becomes a source of inspiration for upliftment and progress of millions of other persons. Such are the individuals, who shape the destiny of superpersons throughout the course of history and protect the excellence of ideals for humanity.

The lesser we talk about such persons who, are foolish, clumsy and are not prepared to give importance to anything in life besides exhibition of their cleverness, manipulation and vulgar displays of riches, the better it would be. The majority these days, consists of this class of people. Hence there is hardly any justification in accepting the propriety of the so-called "public opinions". One cannot hope to protect human values by emulating the majority of this class. It is thus imperative and proper that instead of getting overawed by the sphere of influence of the so-called great people one should seek the patronage of the truly great persons and value even if they are considered weak and subdued in the existing milieu.

Any reference to greatness in modern concept is inconsequential, since it is ephemeral and like a soap bubble floats high in the air and disappears in a short time. The discussion here relates to those who like a lighthouse in the sea remain unperturbed by the commotion around them and enlighten the path of many. Whether or not this planet is supported by *Seshnag* (a metaphorical expression pertaining to stability of solar system, indirectly implying dependence of social stability on wisdom) it remains an undisputed fact that dignity and reputation of human race depends exclusively on these idealists who can be relied upon for establishing lasting peace and progress. These are the persons who can be called truly prudent and contemplative.

Nowadays clever manipulating persons establish their supremacy in society following contemporary practices designed to achieve success by fair or foul means. The wise on the other hand, do otherwise. They think and act in manner conducive to promotion of discipline, besides enthusing people for incorporation of modesty in thought and character. Enlightened individuals having such dignified objectives in life never lose sight of the following three essential aspects of human existence and endeavor to seek answers to related queries. One: That man, who is an artistic creation of nature, unparalleled in animal

kingdom, has been gifted by God with unique advantages. Why has Creator bestowed on man these exclusive characteristics? Two: How can one make the best use of one's resources and status in the existing environment? And Three: Since death is as much a certainty as birth for man and at any moment of life one is likely to die, how is one going to justify before the creator, the values of life chosen for self? One, who on self-examination is prepared to answer these questions satisfactorily for one's ownself, is the person who has truly understood the sanctity of human existence and has made proper utilization of opportunity and activities in life. The number of such persons in a society may be insignificant. But those who have understood this concept are the exclusive individuals who could be considered rich in talents and having a high order of credibility in society.

Then, there are others who are least concerned about these virtuous aspects of life; who never give a thought to such considerations or do not find any necessity or time for them. Who would consider this latter category of humanoid animals as responsible human beings, who remain totally unconcerned about such vital responsibilities of human race? The society sarcastically refers to such persons as "Big", "Clever", "Worldly - Wise" and "Manipulators". Like counterfeit currency, such persons often establish their status by fair or foul means, but they prove to be worthless by all norms of dignified human behavior. The credibility of one's dignity is tested on the anvil of ideals. Only after going through this test, one becomes a superperson, who makes an impact over majority without any distinction of caste, creed or status. The zeal of such persons inspires everyone coming in contact and like clouds they shower their love equally and on all beings. Like sun, which illuminates and provides warmth to one's own self as well as to others and is ever active in pursuance of this *mission*, they constantly endeavor to acquire wisdom for self, attempt to make others wise and extend their warm-heartedness to all. Only such persons understand the mystery and purpose of their birth as human being and appreciate the responsibilities, which make it possible for them to live objectively and proudly and present before the Creator a satisfactory account of multifarious activities of their life.

It must be appreciated that even the lowliest of living beings, such as worms and insects pass their entire life in activities related to their own sustenance and procreation of their kind and that too more leisurely than a human being. If the life of man, who is the most

beautiful creation of God, also remains confined to this much of activity, it should be considered most unfortunate. Hence, the aforementioned way of life is the only correct step towards self-evolution of a being. Researches in Hindu philosophy have established that soul too undergoes a progressive evolution through various life-cycles, in which, after inhabiting various forms of lower orders of biological species, it appears in human body. Thereafter, following successive births as a human being, it either again degenerates to lower orders, or progressively evolves into a superior person as a patriot, martyr, social reformer, saint, godman, messenger of God etc., and ultimately merges with the omnipresent Super Soul i.e. God. Hence, one is warned to be careful and avoid the pitfalls by following the righteous path.

In normal situations of life one has the freedom of a casual approach in deliberations and actions, but often there arise moments of contingency necessitating quick decisions and immediate actions. Let us take some examples: One cannot remain indifferent to a raging fire in the adjoining house. When the signal turns green, the passenger has to show alacrity in boarding the train. During a written examination, all questions are required to be answered with total concentration within the stipulated time. Any distraction during examination proves to be disastrous. Unless one promptly treats a person seriously injured in an accident, the latter is likely to die because of excessive blood-loss. Today, human race is facing such a contingency in which one cannot afford to be indifferent.

Today, human endeavor is sharply divided in two opposite directions of progress and regression. There is not much time left to make a choice between the two. Boarding a train going in a direction opposite to the destination could be disastrous for an indecisive passenger. Time and tide do not wait for anyone. All great men in the course of history owed their success to timely decision of action for the right cause. Among such persons were *Hanuman, Vbhisban, Arjun, Buddha*. Had they vacillated in decision, they would have lost that easy opportunity to become great, which they had availed of by recognizing the need of the hour. A farmer knows that only limited numbers of days are available for sowing and harvesting. Any wastage of time during this period results in a big loss in the income from the crops. Though a habit of complacency (*Pramad*) is always the main factor contributing to huge loss in any venture, it must be remembered that there are moments of unprecedented opportunity

which are very significant and are lost forever because of least indifference. Even the horse of the best breed cannot win a race unless 'it makes the best use of time with a steady pace. Whosoever followed the advice of messengers of God had left his name in the history in indelible ink. It is so well known how *Dhruva, Prahlad, Uma, and Savitri* were benefited by following the directives of *Rishi Narad*. However, there is no dearth in this world of fools who disregarded even the most valuable hints and messages. The sanctity of wisdom lies in its association with a fruitful endeavor at an appropriate time. That moment has now arrived.

AN UNPRECEDENTED OPPORTUNITY
NOT TO BE MISSED

Human life is nothing but a chronicle of ordinary and extraordinary events . In normal day to day living one takes casual decisions in one's own stride, but in moments of crisis indecision or hesitancy in action proves to be disastrous. The warning divine signal which *Samarth Ramdas* received on the eve of his marriage was instantaneously received and faithfully accepted by him like a disciplined soldier. When the suggestion received through body was imbibed by soul, he performed such superior acts of national reformation, which became permanent landmarks in history. *Shankaracharya, Vivekanand, Dayanand, Vinoba* and other great men had also not wasted years in indecisions about the aim of their life.

Jesus Christ had rightly implored man to make use of the left hand for catching hold of an opportunity for reaching heights of excellence, lest in the brief time available for preparing the right hand, *Satan* misguides, making one lose some unusual opportunity for all times.

Moments of crisis necessitate immediate action. A little carelessness during the delivery at times becomes fatal for the mother or the child. Most of the road accidents take place because of minor mistakes of the drivers. With only a slight movement of hands an arrow shot at by the archer goes wide off the mark. Life of man is that-rare gift of God, span of which cannot be guaranteed for anyone. Who knows whether a person going to sleep today will not be found in an eternal sleep tomorrow? Who can be assured of a long life? Even well known supermen like *Shankaracharya, Vivekananda and Ramteerth* had died in the prime of their youth. Hence, it would be wise to take a final decision on one's goal of life in this rare opportunity of existence as a human being in this world.

We are living during the juncture of two centuries. The twentieth century is taking leave of us and the glow of twenty-first century is appearing like the golden sun at dawn. It is an unusual moment of history. It is like appearance of spring after a long hot summer when dark clouds loom in the sky and the vegetation dons its best yellow attire. For mankind it is an emotional moment, when the dying past is meeting the newly born future.

During these momentous days, the enlightened wise persons are looking for a goal commensurate with human dignity.

Today, the history of human race is being rewritten with a fresh ink. During this turmoil, when nature is busy in bringing about revolutionary changes, the appropriate opportunity has arrived for man to choose one's own particular assignment. Those who do not act, will be later forced to accept, whatever role is given to them. When the train is crowded, a little effort in the beginning of the journey ensures one the comfort of a permanent seat till one reaches the destination.

In a stage performance, specific roles are assigned to the actors well in advance. When the curtain rises, the actors are merely required to repeat the process of rehearsal. During this juncture of centuries, each enlightened soul has to be its own judge and take an unbiased decision on the quality of next role.

The effect of environment on man is profound. Celebrations enthuse persons in the neighborhood with zeal for participation. During a matrimony in the house, each big and small member of the family contributes its might according to ones own capacity. During important events, only such person remains inactive and dissociated, who are not able to work because of either sickness or physical disability. The remaining are compelled to join in the spirit of rivalry and contribute to the success of the event in one way or the other. In opposite moments of crisis too, people are awakened from slumber. When a useful member of the family dies, all persons, belonging to that family are found stricken with grief and everyone accompanies the dead to the burning ghat or cemetery. Important moments of change in history arrive with certain responsibilities for everyone. Indifference on such occasions invites ridicule from even casual observers. In the forthcoming events of festivities, an all-round effort will be made to sweep out the garbage from society and give a new face- lift to the house by painting, white washing and interior decoration. It would be attempted irrespective of the limitations of resources. In India, on the occasion of *Holi* festival, every bit of disposable inflammable wood is collected and burnt. People embrace each other and exchange greetings. During the festivals of *Holi* and *Diwali* hardly any house remains devoid of activity. Lamps are kept in uninhabited houses to commemorate the memory of ancestors.

Today a new chapter is being written in the history of mankind, Herein, everyone of us is welcome to ensure a significant place and make a contribution to be remembered through ages and thus set an example for posterity. It would inspire many generations and will enable people to choose the righteous path and course of action. The size of a lamp is small, yet it is able to lighten a much larger area, expose the actual shape and size of things and disperse the pitch darkness around itself. This it does at the cost of its meagre resources of oil and wick. Is the worth of a man less than that of an earthen lamp? Certainly not in the least! It is only that giant tornado of inhibitions which creates numerous obstacles on the path to excellence. History is full of big achievements of great man. Can't we overcome or get rid of that tendency of inhibition, which brings us self-reproach and condemnation of the society.

Existence of this planet depends on the eternal principles of reciprocity. Generally an act of benevolence is reciprocated by expression of gratefulness. But one goes out of the way to make a total sacrifice of interests for those, who become helpful in moments of crisis. The insignificant contributions of *Shabri* and *Gilahri* became historical events for only one reason. Their actions were inspired by a deep-rooted desire to work for God. *Narad* was conferred with the title of *Devarshi* and permitted a free access to commune with the Almighty at anytime of his liking for one simple reason. He had totally dedicated his time and energy for spreading the message of devotion to God. The number of worshippers of *Hanuman* is far greater than those of the devotees of *Ram*. The reason is that utmost endeavor, with which he helped *Ram* in tatter's moments of crisis. He had carried *Ram* and *Laxman* on his shoulders. *Ram* had declared him as the senior-most fifth brother in the family.

Today God is exclusively and strongly desirous of creating an environment capable of bringing in a revolutionary change in the decaying culture of man. This will of God is the silver lining of bright future in the Twenty-First Century. It will be seen as imbibition of divinity in human race through the crusade of this *mission* for development of talent for righteousness. This itself is being seen by people as flame of red torch, symbolizing the Revolution of Concepts (*Vichar Kranti*) undertaken by the *mission*. The extent of participation in fulfilment of this divine objective will be commensurately rewarded and one would feel extremely fortunate for one's contributions for this noble cause.

DONATION OF TIME: THE SUPREME CHARITY

There is an adage saying charity begets virtue (*Punya*). Such a conviction is based on the assumption that “*giving*” is associated with emotional involvement and profound faith in the propriety of the objective, for which charity is being made. Where it is not so, and charity is preconditioned by ulterior motive, the act becomes equivalent to committal of a sin because of the reactions and environment it creates. It also brings in disrepute to both giver and receiver which is likely to be disastrous for both. Hence it is expected that the spirit of charity is also preconditioned with objective of excellence and discernment. Then only one may hope that virtuous benevolent activity associated with the charity would be totally beneficial for all related persons.

These days, the concept of charity has become shrouded with many misgivings, a reference to which has already been made in the beginning of this book. Besides, such persons are rare who have accumulated enough wealth and are able to spare it in sufficient measure for some significant objective. *Bhamashah* could be called truly wealthy since he had the wealth of empathy which motivated him to donate a huge amount in cash to *Ranaprataap* for a righteous objective. In order to be as illustrious as *Harishchandra* or *Karna*, one also needs an acute sense of discernment, farsightedness and largeheartedness. However, it is a rare person who is able to identify and make use of such opportunities. In most other cases, the earnings of fools are usurped by the cunning and in the process what the former get in return is public disgrace and creates bad consequences for all concerned.

Wealth is produced by a combination of physical endeavor and favorable circumstances. Nowadays it is not possible for most of the persons to create such an environment. In the existing milieu someone who is desirous of performing some virtuous acts of benevolence and is not wealthy, has to focus attention on that natural wealth which the creator has liberally provided to each living being. This natural wealth is *Time*. The chain of life is made up of links of time. A generous utilization of time becomes possible only for those active persons, who become seriously interested in some specific benevolent work. Whatever be the merits of any project, disinterest in it does not produce any desire for participation. Where there is apathy, and disinterest in any work it is either not initiated or is left incomplete and ill-finished. In the plethora of natural resources, *Time* has many unique characteristics.

Amongst the various types of charities, *Time* is ranked next to money. It is easily available to everyone irrespective of status and opportunities, since proper utilization of time is possible even by persons with below - average intelligence. Guidance for appropriate utilization of time can easily be sought from experienced and wise persons. Time is one such valuable resource which cannot be exploited by others for long. One's drops of sweat generated by hard work are comparable to beads of pearls, which alone have been the basis of great achievements of supermen. The donation of time must be associated with profound faith in the objective for which it is being used. Otherwise, any request for donation of time, gets a negative response and people make many excuses like preoccupation with other engagements.

The *sadhna* of great saints of the past became possible only by the difficult process of structuring and properly harnessing their time. All those schemes which these superpersons had planned, programmed and implemented became successful only because of their meticulous utilization of time. Had scientists and inventors not focused their mental faculties and time on a predetermined objective on priority, there would not have been any hope for success? Social reformers have had performed stupendous tasks by donating their time only. The fable about *Farhaad* tells that inspite of his abject poverty, he was able to dig a fifty kilometer long canal with the exclusive resource of determination for utilizing time available to him. Looking back at the dignified status of ancient India amongst nations of the world, one finds an exclusive factor which contributed to its glory of excellence. The class of ascetics (*Brahmans*) and middle-aged priests were using bare minimum resources and time for their own sustenance and the remaining time was being utilized by them, with total involvement, for fulfillment of contemporary benevolent requirements of public welfare. Their dedication and spirit of service created a favorable impression on all and sundry, as a consequence of which, their counsel was heeded by all and ideals advocated by them were faithfully incorporated in day to day living by every citizen in every possible manner. This is how the dormant talents of people found expression as dedication to fruitful activities, which created an environment conducive to an all-round progress in society. This was the main reason for the prosperity of mankind during the golden era of *Satyug*.

There could be deterrents of administrative system for controlling lawlessness, but promotion of goodwill amongst people becomes feasible only by emotive stimuli created by the institution of religion, which constitutes an unavoidable medium for establishment of peace and prosperity in society. Religion also forms the basis for the development of communities. History has been a witness to the arduous journeys undertaken by the cultural ambassadors of India to remote corners of the world, where they succeeded in bringing in miraculous changes in environment of many communities by properly managing locally available multifarious resources, for removal of poverty and backwardness in alien lands. Stability of ideals throughout the length and breadth of the country and dedication to growth of excellence of its masses has been possible only because of persistent, tireless endeavors of the above class of *Brahmans* and *Saints*. Evaluation and confirmation of indispensability of such persons for the society and elevated status of their character has rightly ranked them as "Angels" or "Divine Persons" on this earth.

The ancient time-tested system of four-fold classification of average human life-span of hundred years which is based on socio-religious requirements of community life, lays great emphasis on the *Vanprastha* stage of middle age, which is considered an absolute necessity for each human being. According to the above system, having spent the initial half of life in endeavors pertaining to worldly affairs, it was considered essential for a person to devote the remaining part of his life for the welfare of the society. In order to make it feasible the family burden was reduced to a minimum. The wise persons never thought of rearing such large families, looking after which exhausted all of their time and energy. Those who preferred a family-life, had minimum offspring's and that too in the initial stages of married life, which enabled them to have freedom from family responsibilities by the time they attained the middle age. The guardians in those days considered it their bounden duty to provide guidance to the younger generation for self-dependence and cultural excellence. In the culturally evolved society of the bygone days, no one ever thought of leaving wealth or property as inheritance. Earning members made co-operative endeavors to look after the dependent members of the family. One member from each family voluntarily offered to devote all time for activities of social welfare and it was considered a matter of pride for the family. Amongst the *Sikhs*, one person from family chose to work

for the Gum, and the remaining members shared the social responsibilities of that person. Such was the great tradition, which had made this land "*Swargadapi Gareeyasi*" (Better than heaven) and its people became renowned throughout the world as *Dev Manav* (Divine persons or Angels). *Sadhana* performed by those *Deer Manavas* earned this country such titles as *Jagadguru* (the Guru or guide of mankind) in the field of knowledge; *Chakravarti* in the realm of science and culture and had brought this country fabulous riches on account of excellence of managerial skill. If an effort is made to resurrect these ancient traditions, there would not remain any doubt about the return of the golden age of peace and prosperity (*Satyug*). In this way, mankind suffering in the inferno of confusion and turmoil can look forward to pleasant possibility of a new congenial environment of a golden future.

Man has become so much conceited today that he has developed an unusual expertise in counterfeiting dummy of almost everything. This tendency has invaded even the field of spirituality. The choice between the genuine and counterfeit is not easy. In search of peace and happiness one comes across umpteen avenues. The wise know the difference between the authentic and the fake. A child may derive pleasure by purchasing a toy elephant, but does it serve the purpose of a real one? The same holds true about the small class of superpersons of the world who silently work for peace and prosperity of mankind, whereas the majority consists of imposters in the field. A rough estimate of the number of preachers in this country would put their number to about six million. Beside, there is a fairly large number of persons who, on one pretext or the other of promoting religion, are collecting donations and earning goodwill for themselves. With such a multitude of servants of humanity, one would have expected a high level of cultural status of this country if not of the entire world. But what appears is just the opposite. The class of persons, who are supposed to look after the problems of countrymen and humanity throughout the world, has itself become a burden for the society.

Here the topic under discussion is the relevance of donation in religion and in this context significance of TIME DONATION which is easy for all and sundry. Each member of human race, therefore, becomes eligible and is invited to make this contribution. With the help of this ancient tradition if we are going to explore the possibility of human welfare we must find

out the means by which the present generation can be revitalized and motivated to adopt this great heritage, which is capable of playing a decisive role in structuring of a bright future for mankind.

The task, however, is not easy. Strictly speaking, one feels an urge for giving his time for benevolent activities *only when* there is a strong impulse and restlessness to contribute for promotion of ideals. Where such a high level of motivation exists, man moves relentlessly and zealously towards the chosen goal as though the very existence of the person was dependent on it. Not that in the process one does not come across tempting deviations and hurdles. Nevertheless, by cultivating a habit of indifference towards them one is able to resist the counter pressures. Such obstacles are like stings of a mosquito, which though creates a momentary distraction, but does not make a person change the course of action. Distractions and impediments influence only such persons who lack determination and conviction. Ingrained evil traits (*Kusanskar*), of our past life cycles, influence of prevalent practices and beliefs and advice of the so-called well wishers taken together, misguide a person who under their influence begins to believe that the only way to happiness consists of accumulating maximum possible resources for physical comfort and their unrestrained utilization for self. With such a philosophy of life man becomes self-centered and inconveniences caused to others look trivial where one's own interests are involved. Such is the course adopted by an average man today who takes pride in this dubious cleverness and tries to derive some superficial benefits out of it.

The pleasure from such endeavors is, however, momentary like that which one derives on witnessing a comic stage show. However, sooner or later this thin veil of happiness is lifted and the self-befooling individual is looked down upon contemptuously by the intelligent and wise men of the world. Such a facade of happiness appears appealing to only immature persons, who come under the influence of this class of happy-go-lucky persons impulsively, because of ignorance and become their camp followers. Besides, in modern times, when everything is available for a price, anyone can be made to speak, do or write anything to project someone's image. These machinations, however, do not last long. Castles of name, fame and happiness built with sands of hypocrisy have a very short life. Now and then one comes across many such illusive phenomena, but do they produce any reaction other than curiosity and amusement? Ultimately persons adopting such a way of life

become objects of contempt and on knowing facts, all their kith, kin and associates part company. Someone has rightly said, "None is more unfortunate than a hypocrite since in days of adversity such a person is not helped by anyone."

Here the objective is to show the relevance of such activities of human welfare in life, which are from every angle significant, selfless, utilitarian and inspiratory. Participation in such activities becomes possible only for those whose dedication to ideals is of such a high order, that on every moment of life they feel an irresistible urge to donate their time, expertise and resources for promotion of excellence and have a sense of pride and dignity in doing so. All major events in history of man bring out one stark reality. Only such individuals had succeeded in spearheading movements for establishing ideals, who imbibed excellence as an essential ingredient in their own life and made total surrender of all their resources for them. These are the '*Time Donors*'. Their endeavor is always perseverant. They never deviate nor do they stagger. Credit and honor woos only such persons. They are the truly great philanthropists. On the other hand there is that multitude of persons in a variety of garbs, paying symbolic tokens of alms here and there as a matter of routine. One comes across this latter class of people in every nook and corner of the world, but are they in anyway useful for the society?

CHANGE IN PERSPECTIVE WOULD HASTEN THE CHANGE
IN ENVIRONMENT

What type of donation is most significant for a particular environment? What makes a donation most valuable? There is a simple answer. The most superior donation is that which alleviates the greatest suffering of man during a particular period. The adversity could be a draught-requiring drinking water for the thirsty, a famine-needing food for the starving, a deluge-necessitating a boat for rescuing the stranded or medical help for people involved in an accident. That is to say, the donation must supplement the most urgently required resources to mitigate maximum suffering of the moment.

Today, each one of us is in the vice grip of "misconstrued values". They are damaging the fabric of personal, family and social life of entire human race. Man appears to have lost his way and is wandering in labyrinths of mistaken ideals without any aim or objective of life. Perspectives have become so much confused, that one finds it difficult to distinguish between the right and the wrong and often takes unfavorable action for one's own self. In the epic *Mahabharat*, there is an episode about the visit of *Kauravas* to a newly built palace, in which swimming pools were designed to appear like spreads of dry floor and vice versa. Walking through them, the *Kaurvas* made a fool of themselves. This confusion in perspective brought to them only misery and ridicule.

Today, it has become desirable to bring in a change in perspective of mankind, in order to provide man a capacity to differentiate between the truly beneficial and deceptive detrimental courses of life. Norms of living must be based on universal brotherhood and equality amongst men. There should be an equitable sharing of resources. The policy of 'Be happy and make others happy' must be adopted in life. The basis of social interaction should be cooperation and sharing of responsibilities. One must not behave with others in a manner, which is not considered desirable for one's own self. None should compromise one's integrity under any circumstances. Injustice should neither be done nor tolerated. Neither should one exhibit one's superiority of wealth, nor someone be compelled to live in poverty. Modesty and civility must become essential ingredients of character. None should be allowed to become indifferent to codes of ethics in behavior. Nor should one be given a freedom to exhibit an arrogant defiance to taboos. Let us create a society in which giving due importance to high ideals,

everyone adopts a modest style of living. Society must create for itself a system, in which each member of the community is made to agree and abide by moral obligation and responsibilities.

Today, however, the situation is dismal. The ideology, norms of social interaction, interpersonal behavior and aims and objectives of persons and communities have become more or less counterproductive. Everyone is impatiently contending the race for one-upmanship. Man is madly busy in filling personal coffers with things of status, comfort and luxury by resorting to all possible ways and means. Not only that, paradoxically, he is also having a false sense of pride in vulgar utilization of all personal acquisitions of wealth, material and status. Arrogant exhibition of improperly acquired authority and status is being considered today a sign of personal competence. Imbibitions of bad habits in thoughts and behavior are making man increasingly discontented, restless and apprehensive. The prevalent environment of dissatisfaction, irritation, exhaustion, and despair is encouraging unending series of machinations, intrigues, plans and counter-plans of interpersonal rivalry.

During this century much advancement in science has taken place along with an increasing dependence on intellectualism. Nevertheless, misutilization of both have produced an ever-increasing deterioration in the state of health, poverty and unemployment for the masses. Toxication produced because of pollution has become the biggest challenge for survival of human race. Widespread phenomenon of drug-addiction and underhand machinations of vested interests indicate as though humanity is systematically heading towards committal of mass suicide. The reason behind this entire chaos and disorder is only one and can be summed up in just a few words. "Human mind has lost the sense of direction" (*Buddhi Vparyay*). This in itself is a crisis of faith in ethical values. (*Astha Sankat*). Today, the most unavoidable requirement of man, which is also proving to be the biggest bane of human existence is one. People are finding it difficult to adopt the proper ideology becoming of human race and translate it into action in their life. This degradation has taken place inadvertently and effortlessly. Water flows down the slope on its own, but one finds it *difficult* to lift it upwards. Modern man is facing an extreme crisis of courage for the right cause. The prevalent trend of corrupt thinking is easily influencing common man and insinuating

one to adopt one corrupt practice after another, in quick succession. Corrupt mind has thus become the epicenter of the source of corruption and problems in the society. Corrupt thoughts emanating from each individual are spreading all around to pollute their respective spheres of influence. Just as stomach disorder produces toxins giving rise to numerous diseases of various types and magnitude, a sandstorm of distorted ideologies clouds the perspective of man making it difficult to see the truth and reality. Human endeavor is not an autonomic process of body. Each activity of an individual is strongly motivated by the person's aspirations, views and ideologies. It is the mind which governs the body. The body is compelled to act according to the dictates of mind, which is the central processing unit. A puppet performs only according to the will of the puppeteer.

In each part of this world, one finds numerous undesirable problems of many types related to local environment and prevalent customs. It is a common practice to consider each of these problems in isolation and seek a contemporary solution thereof suitable for that particular place. However, it tantamounts to application of a local anesthesia to the wounded part of the body. There does appear a temporary relief but as soon as the effect of medicament wanes, the problem reappears with the same intensity. Hence it is desirable that instead of wasting time in such diversionary tactics, all efforts are concentrated for bringing about a "Revolution in Ideology" (*Vichar Kranti*). Let this revolution be sweeping and powerful like a hurricane. Though localized cleaning of apartment and streets is also carried out now and then, an overall cleaning of widespread area becomes possible only by a strong wind and torrential rains. The proposed revolution is meant to serve this purpose on a global scale.

Thus instead of diluting our energy by indulgence in varied endeavors for local treatments, we must choose specific goals and attempt to achieve them with total involvement and perseverance. To a great extent it can be made possible by relying on realities based on hard facts and logical considerations. During the recent centuries two great philosophers have propagated their doctrines of "Democracy" and "Communism" so forcefully that two-third of the population of the world came under the influence of either of these ideologies. The remaining one-third of the world advocates one system of social organization or the other for vested interests. When confronted with hard facts, the latter class is also unable to justify its

nonconformity. The "Revolution of Ideology" (*Vichar Kranti*) is an unflinching crusade for resurrection of morality in man and is based on hard facts. Whenever and wherever such experiments have been carried out forcefully, they have been rewarded with miraculous results. It is true, that at times, the influence and outcome of such movements were not as effective as it should have been. The reasons for it were invariably vested interests and preconceived notion which the participants found it difficult to discard. It was the impact of ideological revolutions which could permanently eradicate the evil systems of monarchy, feudalism, personalized money lending business, concept of nobility, slavery and other such undesirable practices, which had taken deep roots in the society since ages. Today, these customs are in oblivion and are casually referred to in some odd pages of history. Their significance and glamour of the bygone era has disappeared for ever.

In the present "Revolution of Ideology", priority has been accorded to up gradation of character. Modern man has become obsessed with narrow selfish interests. It has, therefore, become necessary to establish the conviction that being unit of the society, the interests of the individual lie in the interests of the society as a whole. Thus man has no alternative to maintaining an inseparable link with the activities connected with welfare of mankind. It would, however, necessitate a control and curtailment of personal greed, attachment and ego. Farsightedness, capable of differentiating, between propriety and impropriety must be inculcated even at the expense of a total disregard to age-old customs. An environment should be created in which each man is compelled to adopt such codes of conduct, in which modesty associated with mutual goodwill-both being ingredients of dignified human behavior, become indispensable. Each human endeavor must, therefore, incorporate a fair degree of cooperation civility and gentlemanliness. In nature stronger species rarely survive at the cost of weaker ones. On the contrary, generally the competent and strong beings are found showering their love, affection and cooperation on the infirm, innocent, submissive individuals. Had it not been true, the female parent of all species would have been devouring their offsprings and the biological evolution would have come to an end long ago.

Nowadays counterproductive undesirable factors have polluted all walks of life including individual's personal habits, society, administration, business etc. These pollutants are

required to be extricated. The task is formidable and needs commensurate contribution of talents from each individual. This global war against impropriety would require a plethora of powerful multifarious armaments. Amongst the intelligentsia, the pen of the writer and communicability of the orator should become this weaponry. Substantiated with facts and figures, the oratory of the speaker must be so forceful and effective so as to enthrall each listener and provide enough conviction and motivation for giving up impropriety. Singers, who have become owned the world over and are dominating the world of music in the contemporary society, must come forward and lend their voice to this great crusade. There can be no better penance for contributions to orgies they are being accused of. This is also right moment of redemption for the wealthy. In the forthcoming Golden Era undue possession of personal property is neither going to be tolerated by the administrative systems nor by the envious compatriots. Be it known, that in future, the foremost sufferers of the mega revolution will be the affluent persons, since over-Indulgence in sex, comforts and wants have always been regarded as the root case of many problems, crises and irregularities of the society. The possessors of superfluous wealth and property are, therefore, being warned to donate liberally, in their own interest, for promotion of contemporary religion.

There are many other systems exerting direct influence on public opinion. Amongst these, the media holds the prime position. The profession of acting too has become a symbol of power, guiding trends in society. They must fall in line. Whosoever has a quality of leadership must not waste talent in odd ventures for satiating personal wants. Instead, such persons must join the mainstream of reformist ideologies in the society and making a strong endeavor like *Buddha, Gandhi, Shankar, Dayanand, Vivekanand* and *Vinoba*, fulfill the dire necessity of providing the right direction to mankind. In this context, whatever be the status in society, none should belittle one's personal competence. There is a legend in the scriptures about a grasshopper who dared to defy the ocean and was helped in the venture by the great sage *Agastya*. Thinkers like *Karl Marx, Lenin* and *Russo* were not professors in some university. The courage shown by non-entities like *Kabir* and *Raidas* who fought a lone battle to provide justice for the downtrodden was exemplary. They worked throughout their life to advance the right cause. An uneducated farmer took a pledge to sow

a thousand mango-trees around his land and became renowned throughout the country as 'Hazari Kisaan'. Strongly motivated individuals have tremendous energy. They neither care for resources nor look for associates and rowing their own boat single-handedly, take many more across the river. The strongest pillar of foundation on which the structure of contemporary religion (*Yug Dharm*) rests is the "Revolution of Ideology" (*Vichar Kranti*) which involves extrication of improprieties from the mind of common man, resulting in incorporation of codes of conduct based on prudence rather than dogmatic practices. The process would basically consist of transforming the psyche of the masses. It would, therefore, be sufficient to stimulate the contemplatory habits of common man so that he begins to think in the right direction. The faculty of empathy in the human mind is also required to be shaken out of slumber. A change in perspective would usher in a change in traditions. The talented persons moving in any direction of progress would not find any shortage of camp-followers.

The color of glass in the spectacles makes one see objects in that color. A mirror reflects one's own shape as the voice in an echo. The shadow of a person moves as a constant companion. In the like manner, whenever, the developed personality of a person determines to move towards an idealistic goal, the power inherent in the person reflects back from a multitude and multiplies a million fold. Such a person never feels a dearth of associates and resources. Only one action is needed. Enliven your own power of mind, strengthen it and associating it with excellence push it forward on the rails of idealism.

AN EFFECTIVE CAPABILITY

There is a common complaint about people not following any advice related to idealistic pursuits. It is being said that these days no one takes interest in idealism, nor does one take the subject seriously.

Such statements do have some degree of truth since it is believed that efforts to motivate people for promotion of ideals are not always successful. Had the truth been otherwise, the preachers, who were not lesser in number in ancient times, would have totally revolutionized the world. There was a time, when this country had only *Seven Principal Rishis*. The number was small, but the personalities were so imposing that their ideologies influenced civilizations throughout the world and in the seven continents their doctrines of spirituality were accepted by citizens of all countries. In those days, there was a limited number of *Sadhus* and *Brahmans* in India; but they could reach the remotest corners of the country and educating people in codes of ethics, motivated them to become aware of advantages of duty-consciousness and mutual goodwill. What is the mystery behind disappearance of those mystical powers in religious movements of today? Why should clouds shower sand when they are capable of providing life-giving water?

There is a simple explanation to the decreasing influence of present day *sadhus* (saints and preachers). It is only the high levels of character of a person which leaves an impression on the common man. People with base character do not have competence to convince anyone about the validity of their statements. It is not possible for such persons to make others accept those doctrines which the former advocate as being contributory to excellence.

The status of a public speaker has to be higher than that of the audience. That is why a speaker is provided an elevated platform. It would not be possible for a speaker sitting at a lower elevation to communicate with people looking down at him. In order to motivate others for imbibition of idealism in life, the adviser must be in a position to withstand any test, for credibility of one's own excellence of character. Otherwise, the advocacy would be regarded as hypocrisy. Introduction of any subject in the initial state necessitates a high level of expertise. Even in a preparatory school such teachers are engaged who have higher

qualification in the subject to be taught. For example, authenticity of experience of a music teacher is insured before taking lessons in music from him. Whereas in other fields of learning this aspect of higher qualification of teacher may at times be ignored, in context of spiritual preachings related to idealistic and reformist transformation in life, it becomes an absolute necessity that the preacher also firmly believes in and follows in thoughts and action, the doctrines being advocated for others. While listening to a preacher people are much more interested in knowing how far the former has incorporated the recommendations being made in his own life. The upliftment of any country, religion, society or culture depends on only one factor and that is the related persons must create profound impact of the characteristic high values on those coming in contact by virtue of their own character and present themselves as an example. It must be emphasized that these values are not merely a facade of external appearance but are a product of emotional involvement, profound faith, and absolute conviction and its translation into action.

A combination of emotional involvement, faith and absolute conviction invariably attracts camp followers. With these faculties even non-virtuous persons attract many weak-willed persons, who become their associates in bad habits. This is how bands of drunkards and drug addicts are formed and gangs of thieves, bandits and vagabonds are created. The reason is a simple one. The leaders and motivators actually practice, what they preach irrespective of the propriety of their action or otherwise.

Words and deeds are like the two poles of an electrical field. By connecting them, the current of force in the sermon is produced. Otherwise, people begin to question the practicability of the recommendations of preacher. They become skeptical, wondering why the speaker does not adopt those very values in his own life which are being forcefully advocated as being of the highest order and capable of inducing a metamorphosis in others? A crosscurrent of thoughts passes through the minds of such persons. Is the idea of the person giving sermon practical and reform possible? Do the contemporary practices really need any change? Or otherwise, even if the arguments of the reformist are valid, then, while guiding others why does not the former imbibe the doctrines being advocated in his own life? The listener reaches only one conclusion i.e. the speaker is a confidence- trickster and the objective of his lip-service is simply to gain public acclamation. Further, while adopting low standards for self,

he is attempting to derive those advantages which many other selfish persons and cheats obtain in their own specific ways. This is the type of skepticism which alienates people from preachers of morality.

Vichar Kranti (Revolution of Ideologies) cannot be made possible by putting forth arguments like an advocate. In this manner, one may, at the most clarify some ambiguities of concepts, but it is not possible to establish new traditions with that much only. Disguised in many forms, within the personality of a preacher are a variety of evil traits like selfish motives, vested interests, false pride of personal superiority and a veiled sense of contempt for others. Unless control is exercised over them, the status of reformists is reduced to those of persons in a revelry changing masks and entertaining people. In society hypocritic actions of people assume many forms. It is seen that while marrying their daughters, parents oppose dowry, but when looking for a bride for their sons they openly or secretly take the advantage of this evil custom. This is how hypocrites in a reformist movement retard its progress. Persons arranging expensive exhibitionist marriages become poor and dishonest and change their masks according to personal requirements. Because of such persons, great revolutions like *Vichar Kranti* also become a subject of mockery.

If preachers also honestly resort to practicing their doctrines, they would not find any dearth of followers. The trustworthiness of saints like *Nanak* and *Kabir* for their sincerity of purpose and their unusually high talents had always strongly stimulated and motivated sensitive persons and attracted innumerable camp followers. However, to achieve it, the latter had to withstand acid tests of hardships and adversities of environments in their time.

A more or less foolproof methodology for counteracting the present day problems of mankind would require reorientation of mass thinking so that prevalent counterproductive ideologies are discarded and the society is made to accept a tradition of responsible, prudent way of interaction by presentation of logic, facts, evidence and experiences. This is, in a nutshell the process of *Vichar Kranti*. The second phase consists of transmutation of behavioral pattern. In other words, we may call it a process of eradication of evil traits and augmentation of virtuous traits in society. An endeavor to build up mass-resistance against the prevailing counterproductive values in the society and

reverting the destructive trends into constructive ones needs a great deal of courage. Mustering courage for utilization of one's talent for a high objective is known as *Pratibha Parishkar* (Refinement of talents). This mega-revolution of the century would be made possible with progressive implementation of the above two plans of action.

The decisive factor for the success of this mega revolution is requirement of dedicated donation of time from zealous, energetic talented persons. TIME-DONATION (*Samaya Daan*) is the best amongst all types of donations for one simple reason. This particular act of giving incorporates an active personal participation of donor in the act of benevolence along with an interaction with the Almighty, since it comprises the only conjunction of God-given-time and personal endeavor of body which is also created by God. In order to be effective this process must combine physical activity and strong compassionate urge and involvement. TIME DONATION becomes fruitful only when it appropriately coordinates time, activity, pledge and dedication. With such a practice of TIME DONATION, man is undoubtedly capable of bringing the formidable task of *Yug Parivartan* (Establishing a New World Order) to successful completion.

CREDIBILITY AND TALENTS ARE
UNIVERSALLY REQUIRED

With a contemporary analysis of present day problems, one can easily draw the conclusion that we are living in an age of confused ideologies and man is not behaving in conformity with codes of conduct becoming of human dignity. Having found ways and means of rectification of these two crucial aspects of life it could be ensured that methodologies fully capable of solving global problems have been identified. Now since the objectives and plan of action has been formulated, next comes the requirement of the persons. Who would implement it? Here the ray of hope shines in those highly talented individuals, who are prepared to make the most superior endeavor of life by donation of their time. However, here it should be kept in mind that TIME DONATION of lethargic idle men or contributions of persons prone to mental inertia would not be of any use. It should come from those persons, who are prepared to work hard and have deep emotional involvement in the objective of the project.

Who would succeed in this endeavor? "Those who will be able to establish their credibility by going through acid-tests. Those who would be able to prove the high standards of their ideology, character and behavior", says *Mahakal* (God- the supreme Governor of Time). The endeavor could be very easy for some and formidable for others. Easy for those who consider human life an invaluable gift of God. Difficult for others, who have become immobile in the vice grip of passions, insatiable Breeds and obsessions of being superior to others. Indian spiritual doctrines mention about three main types of mental shackles which are considered root cause of all worldly miseries. The trio has either been referred to as *Lobh* (greed), *Moh* (attachment to things, persons, events, and ideas) and *Ahankar*(*self--ego* or false vanity) or as *Trishna* (insatiable ambitions), *Vasna*(carnal desires), *Ahanta* (a sense of belonging to the first person).

These are explications of one and the same thing. Let us now examine the ways in which these attributes create problems for man. The first of these shackles i.e. *Lobh* or *Trishna* makes one continuously engaged in accumulation of property and wealth. In the process man does not refrain even from resorting to undesirable practices and becomes an addict to related bad habits. The result is appearance of a variety of problems in this life and in the life beyond

death (see the analogy in the Christian belief that entry of a wealthy person into heaven is not deemed possible). It is very easy for anyone to live the life of a common citizen with average means. To acquire this much for sustenance, one needs only a few hours of works. The remaining time can easily be utilized for virtuous benevolent work or other benevolent pursuits.

For comfort and convenience, people generally follow a practice of investment of accumulated wealth and property into assets, which provide them interest at regular intervals. In ancient days, there was a custom, according to which, earning members of the family voluntarily surrendered the services of one of their family for preservation of their glorious traditions. During the ancient Golden Age of Humanity (*Satyug*), one person from each *Brahman* family undertook extensive travels in service of humanity. A little rethinking on the utility of this custom could revive this tradition.

Another bondage in this world is that of worldly attachment (*Moh*). It is ironical that knowingly man gathers around himself such a large family, that its sustenance becomes somehow possible by working round the clock. Individuals with a large number of dependent family-members can only pay a lip-service to human welfare. Efforts of married couple become many times more fruitful when there is mutual co-operation between the spouse and responsibilities of the offsprings is reduced to a minimum. Otherwise, the two common needs of a man of looking after children on one hand and fulfilling ambitions of becoming wealthy on the other drain him of all vital energy. Greater number of children is in fact a disastrous result of carnal desires. Childless couples have some scope for social welfare activities. For the rest, increasing desire for more children in the family results in exclusive deployment of body and mind for fulfillment of this one objective and later on for looking after the needs of the progeny.

A matrimonial alliance does not become a bondage for the person, who confines his objectives to imbibition of self-reliance and cultural excellence in family. Nor does it become burdensome, if one does not aspire to force an elevated status on the family members. Whatever be the circumstances, a social worker must reduce the expenses required for living. In this context, it may also be remembered that whereas a social worker is required to minimize the expenses, it is also necessary for him to learn shouldering responsibilities

happily in a pleasant family environment. The family responsibilities should not be made so hard to leave little time for any other thought or action.

In ancient times, spiritual pursuits constituted an integral part of the routine of social workers. It made them compassionate, because of which there developed an all-round excellence, particularly in respect of level of contemplation and character. These were the exclusive persons who earned credit for maintaining the supremacy of national honor and dignity. Now-a-days the society is witnessing a dismal degradation in the level of idealistic pursuits. Today one hardly comes across such energetic persons, who could enthuse and motivate others by putting forth their own examples, of upright living. These days the number of blabbermouths has increased manifold, who are, because of the great contrast in their words and deeds, found polluting public mind and creating an environment of distrust in those very values which they advocate for others.

The third great obstacle of human life is "*Ahankar*" (broadly speaking a sense of personal ego or superiority). Even persons of equal status are advised to maintain compatible humility and during interpersonal interaction, convey a feeling of respect and appreciation for each other.

The foregoing are minimum requirements of any society for retaining mutual goodwill and cultivating friendship. The behavior of egoists is opposite in nature. They beat drums and blow trumpets of their own superiority and finding faults with others endeavor to establish their own supremacy. Consequently, those coming in their contact feel insulted and brand them as arrogant. No one bestows true affection or respect to such egoistic individuals. They are friendless persons surrounded only by flatterers having vested interests. No one comes to their help in emergency. It is often that even in reputed institutions, ambitious persons desirous of projecting their personality to forefront, create problems which ultimately results in disintegration of the organization itself.

In practice of contemporary religion, a control on personal traits of *Lobh*, *Moh* and *Ahankar* is commensurately rewarded by increasing credibility of the person. Consequently one earns true respect of people, who see their welfare in the advice of the former.

Today service unto humanity can be carried out in many a way. Much is required to be done for health and educational standards of the masses. There is also a necessity for provision of

minimum means of comfort and convenience. However, the most significant amongst human requirements is making man habitual of high thinking and capable of seeking solutions to personal problems with one's own effort and resources. Otherwise, perpetual dependence on other's donations and help make man weak in will, as a consequence of which, one continues to look for help from others and seeks favor either of some deities or person of status. Such an attitude of mind is very much undesirable from the point of view of human self-respect and self-dependence.

The true strength of a person lies in one's excellence of *Gun*, *Kerm* and *Swabhav* (personal attributes, actions, and behavior) depending on which only, one is considered credible, trustworthy and duty-conscious. An individual possessing these attributes commands respect of all and sundry and easily creates an environment of corroboration and co-operation.

The advent of a golden age for establishing a new world order in the Twenty-First Century, would require ascetics of the order of *Bhagirath*. *Bhagirath* went on an arduous expedition to the *Himalayas*, in search of the source of river *Bhagirathi* (now popularly known as *Ganga* or *Ganges*). Humanity is on the look out for such ascetics, who have imbibed virtues to so great an extent as to become angel-like. In Sanskrit language one who succeeds in making others conquer over their weakness is known as "*Veer*". But the one, who goes on a step further to conquer one's own vices becomes "*Mahaveer*" (which is also one of the names of deity *Hanuman*, who symbolizes absolute courage, devotion and strength by virtue of his historical feats and sacrifices for God's work). Such are the superpersons who, following the tradition laid by *Hanuman*, make a total surrender to God (who is an ensemble of all virtues) and in the process earn the respect of entire human race. Divine grace showers on such persons incessantly. The idea is not to belittle the importance of personal endeavor, but it must be kept in mind that for greater achievements in life, one does need invisible divine help.

Pure gold continues to be an invaluable asset for all times and place. Counterfeit coins are not accepted by anyone. Even a blind beggar is able to identify one. Similarly, high objectives necessitate credible great men for achievement. The structure of Golden New Age of Twenty-First Century would be built on pillars of many significant and heavy assignments, which can only be completed by the elites of society having strong determination and high

character. A search is on for such persons. This is the object of the current *Pratibha Parishkar Movement* of the *mission*. Individuals passing through the acid tests of refinement of talents would not only be counted amongst the forerunners amongst the elites, they would also establish their extraordinary identity by leading others on the path to excellence.

DEVOTE MAXIMUM TIME FOR CREATION
OF A NEW ORDER FOR MANKIND

God has provided living beings with many extraordinary capabilities, but it is an irony of nature that they usually lie hidden in a dormant state. Generally, only those capabilities of man are found in operative state which are required for maintenance of human bio-system. In order to activate any of those specific capabilities of the system for a particular purpose, motivated persons make special endeavors.

In the beginning of creation, the scriptures say, no one knew about the enormous wealth lying in abyssal depths of the oceans and infinite expanse of cosmos. Then, on the advice of *Prajapati* (God), the *Devas* and *Daityas* made a joint effort and the fourteen celestial gems discovered brought miraculous affluence to mankind all over the universe. (This is a metaphorical expression for developing one's hidden talents by vigorous intellectual stimulation). The scriptures regard human being as the supreme creation of God. Witnessing the anomalous status of intelligent human species amongst the lesser evolved biological beings of lower order, the philosophers regarded man as "the deity who has lost its way to heaven". Provided with an expert guide, any human being is capable of surprising anyone by stupendous achievements and competence.

Although there is a mass-awareness of the vice grip of improprieties in all aspects of life and about the struggle which man faces on its way to progress, there appears to be inertia in human race to alleviate the situation by enthusing capabilities symbolical and representative of Divine Omnipotence. Had there been just a few in this world like *Narad* singing invigorating songs of awakening an environment could have been easily created, in which a happy coincidence of human effort and divine grace would have easily brought about a metamorphosis comparable to *Yug Parivartan* (A total change in the existing environment ushering in a New World Order).

When milk is boiled, the cream floats up on the surface. The society does not forever remain indifferent to human misery. Those who are sensitive cannot disregard the clarion call of *Mahakal*. They will tighten their belts to make some contribution or the other to fulfill his will. In army, the sound of trumpet makes each soldier rush out of the tent

and stand in a row. Much before receiving the command, the soldiers complete the process of wearing the uniform and tightening their belts. So will the crusaders of this century do.

The objective of contemporary religion is to make a strong endeavor for mass-awakening. It is destined to happen. Talents are gathering on the forefront of the battlefield and preparing phased systematic schemes for mass awakening. The distortions in values seen prevalent today, are not going to last in future. Ideologies, which have gone astray will be forced to revert by the omnipotent God to righteous and creditable path.

A change of beliefs in wrong values (*Vichar Parivartan*) on the scale of global "brain washing", to encompass over six billion men and women living all over the world, would require giant schemes, in which everyone big or small in status, will have to make some contribution or the other. Refinements of ideologies would take place with the help of all means of media, pen, words, and audio-visual appliances. In this context, it would become necessary to make all and sundry familiar with contemporary reformist literature brought out by this *mission*. In recent past, many amongst us have been a witness to results of revolutionary writings of writers like *Karl Marx, Russo, Harriet Stow* etc. The literature of this *mission* is going to create a revolution.

The reformist literature of the century is being made available free of cost to each educated persons at home through the medium of mobile libraries in the shape of dedicated volunteers carrying books in bags and through hand-pushed carts containing booklets. Readers are also being requested to educate the illiterate by way of reading. This movement has so far covered the Hindi speaking states of India, but soon it would spread to all regions covering major language groups of this country and abroad and take the world by storm like a giant tornado. (The manuscript of this book was written in 1989).

The purpose of audio-publicity is being served by the giant pervasive scheme of inexpensive *Deep Yagyas* through which the message of contemporary resurgence (*Yug Chetna*) would continue to spread speedily from village to village. Besides, a series of group discussions are also being organized for thinkers of society. Through these meetings each conscientious person is being motivated to adopt discriminating judgment, honesty, responsibility and courage in day-to-day life. Plans are being formulated to distribute enlightening sermons

and motivating songs from door to door through the medium of audio-visual cassettes. An easy medium of communication has been found by introducing reformatory songs in stage shows. Attempts will also be made to use the powerful medium of audio-visual cassettes.

The sun rises in the east. History testifies that from time to time, India has shown the world the right way of progress. It is again its turn. Not only people in India will be motivated by the new wave, depending upon convenience of communication between various language groups, talents from all over the world will come forward voluntarily and will be seen making specific contributions for an all-round transformation of values for entire human race.

The campaign for publicity must also be associated with extremely dedicated social service. Following this methodology Christian missionaries have converted more or less half of population of the world to their faith in last hundred years or so. The plan for restructuring of society (*Yug Nirman*) by mass awakening consists of two constructive programs and two programs on prohibitive aspects taken on priority. According to one of these schemes each educated person will be motivated to educate at least two illiterates. The mobile human library plan constitutes a component of the above scheme. Thus each neoliterate will get an opportunity to know the dimensions of contemporary problems and ponder over solutions thereof.

The process of total education would consist of two complementary components of school and library.

The second constructive program is that of women's liberation (*Nari Jagran*). It is a revolutionary step aimed at liberating fifty percent of world's population from the status of second grade citizen and make it understand its real potential. **In the twenty-first century, women are going to have a prominent place in all walks of life. In each field, she will be playing a more dominant role than man.** Efforts should, therefore, be made to upgrade the status of woman to an appropriate level from the point of view of education, health, self-dependence and personal efficacy. To achieve this objective, woman will have to be given two types of facilities. One, she must be provided some relief from her day-long busy routine of household work so that she gets an opportunity to do something for her own progress. Two- she must have minimum burden of producing children. While on one hand,

it would help in controlling the population growth, on the other, the woman with lesser family burden will have more opportunity to acquire higher qualifications.

The above two programs may be taken up according to availability of the time, place and environment. Along with the *mission's* plan for mass awakening these schemes too, need zealous TIME DONORS.

Amongst the plethora of virtuous constructive activities needed for society there is a multitude of things to be done in the realm of reformation of evil traits. The members of *mission* are recommended to take up two plans of action on top priority. One-eradication of drug abuse and two-reforming the practice of wasteful expenditure during marriages. These are the two factors responsible for making the society poorer and weaker day by day. Besides, people should take a pledge to refrain from either taking any drug (or hard drink) or letting anyone do it. All and sundry may be educated with the harms of such addictions and every effort made to get rid of such evil habits. Similarly, it should be widely propagated that expensive marriage make one poor and dishonest. Once curtailment of dowry, ornaments, exhibitionism and unnecessary crowd of participants in marriage ceremony comes into effect, it would be established as a standard code of matrimony in society and constitute an important component of codes of dignified human behavior.

Gandhi had initiated his great civil disobedience movement with the *Khadi Movement* and *Namak Satyagrah* which ultimately diversified into many streams and succeeded in giving a new lease of life to national freedom movement. Under the *Yug Nirman Yojna* of the *mission*, besides publicity campaigns, two programs namely "**removal of illiteracy**" and "**establishing norms for inexpensive marriages**" have been taken in hand. Thousands of such marriages have already been solemnised at the *mission's* headquarters at Shantikunj, Haridwar, India.

The foregoing is only an introduction to some of the programs of the *mission*. These may be taken as the preliminary arrangements of a good beginning. In future, many more schemes will be taken up for all-round transformation in society and restructuring of existing social set-up, keeping in view that much more will be required in expertise, time, work and resources than what has been usurped in bringing man to the present state of decadence.

The resources would not, however, come out of blue. Talented persons motivated by the contemporary divine awakening willed by God (*Yug Chetna*) will have to come forward and make a good beginning with their own TIME DONATION, which will be appropriately utilized according to requirements of the crusade. Today, *Mahakal* is making a solitary request and is expecting every talented person to refrain from being miser in these moments of crisis and show generosity which could be considered honorable and an ideal example for posterity. It is being assured that each member of this *mission* will show courage and keep in contact with the *mission's* headquarters at Shantikunj through either personal interaction or correspondence, in respect of further plans for action.

THIS IS WHAT ENERGETIC ZEALOUS PERSONS WILL DO

During the twenty-first century, motivated, talented persons will emerge and play a significant role in establishing A NEW GOLDEN ORDER for mankind. In other words, the Will of God, divine inspiration or the power of the omnipotent God will force talented individuals to make appropriate endeavor and endure hardships for the divine cause. Keeping it in view, *Mahakal* has taken a decision to bring out and proliferate talents during this period. The Almighty has also decided to make them competent, powerful and equip them with capacity to show increasing valor for establishing ideals in the society.

In the days to come, the existing ideologies will have to be provided a new direction, so that man dares adopt only those practices which are proper and utilitarian for mankind. The new ideologies would also give man enough boldness to at least resist the improprieties, if not enough courage to fight against them: It would necessitate outstanding endeavors to incorporate those ingredients in various media, which could help in rectification of improper traditions and establishing counter-productive ideologies. The first step in this direction would be creation of appropriate literature, which will just be a beginning and like sowing of seeds in a garden. The effort would, however, become pervasively effective only with establishment of an extensive marketing and distribution system after publication in major languages. Like a gardener, who tends to newly germinated seedlings to protect them from dying, the newly created literature will have to be expanded and distributed on a large scale.

Creation of appropriate literature is only one of the requirements of the revolution for changing ideologies, but it does not serve the purpose in entirety. For the three-fourth illiterate population of the world, the basic requisites would be fulfilled only after creation of powerful audio-visual means of publicity and their widespread utilization. It would also need mechanized systems. Today, books no longer serve the purpose of mass communication. The medium of press has also become a necessity. In this age of science, a multi-pronged publicity with the help of periodicals, books, leaflets, stickers, posters etc. is desired. Slide projection would also serve this purpose. Television, films and documentaries too are today powerful means of communication. There was a time when the objective of propagating ideals was carried out by spoken words during an assembly to hear religious

discourses (*Satsang*), where people gathered to hear sermons and participate in mass singing of hymns (*Sankeertans*). The contemporary environment and fast pace of life do not permit frequent arrangements for assembly of people. The message is, therefore, required to be carried from person to person, door to door by kindling fire of idealism in each heart. For this purpose all means of media like *Prabhat Pheris* (Groups of slogan shouting, hymn singing people moving in a procession) may be used. Music and acting have their own significance. Serious thought would have to be given and best way and means found for making best use of means of media for publicity. The effort will have to be so extensive as to spread the message of enlightenment to benefit all and sundry without difficulty.

Extensive publicity is essential and is also capable of meeting the requirements of the first phase of the movement. However, it must not be considered as an end in itself. The second phase would need "Training". Most of the existing concepts, views, and traditions will have to be changed. In a way it may be considered as melting and remolding of private and public interests. The task will be formidable since the contemporary values, habits and traditions would not surrender to such a major change easily. The entire process should not be merely a brainwashing of people but a total metamorphosis of the social structure. Such a goal can be achieved by adopting a tradition, a capability to make people wise and besides inducing psychological changes in mind according to the new system, also making it possible to bring about a total change in confirmed habits.

An education conducive to introduction of pragmatic equitableness in the social system and norms is required to be evolved and made available to literates and illiterates alike without any discrimination. Disregarding the present structure of society which has compartmentalized people on the basis of sects, languages, habits and traditions, the new education will have to rise above all dogmas to choose that path of progress which is fully capable of answering all queries and fulfill all wants of the new generation of twenty-first century.

The system of imparting education would also necessitate reformation. In the new system, the periods of recess would be limited and semesters would continue till the student develops a faculty to overcome blind faith in illogical traditions and beliefs and instinctly begins to behave in conformity with human dignity. Human existence consists of many components. It comprises various facets of body, mind, behavior, tradition, creativity,

utilization and so on and so forth. All of them need attention for significant change. The educational system tomorrow will be required to be comprehensive, from the point of view of total development of human personality. It can be developed irrespective of the current state policy of education, which would hardly interfere with the existing structure. For structuring a new world order, every responsible person sensitive to human misery is expected to offer SAMAYDAN (Time donation) and ANSHDAN DAN (Donation of a part of personal resources). On an average, every healthy person has four hours of leisure at one's disposal. Out of these, anyone dedicated to contemporary religion can spare at least two hours. The elites are particularly expected to offer their services by sparing a part of resources available to them for sustenance or by taking donation from people by motivating them to retain only minimum resources for their own living. By exercising control on the desire for having a large family and leaving a large property for them, a social worker can save enough time, resources and energy for the great objective for which *Mahakal* has great expectations from active, energetic persons and from people who are desirous of shaping the destiny of man. With the revival of the ancient tradition *Vanprastha* (Utilizing post-middle age period of life for service of society), many competent, talented, experienced persons will be found entering the battle field and taking charge of front position in the global war against improprieties, which would resurrect the Golden Age of *Satyug*.

The above endeavor would not only need many hours. It would also necessitate as many resources. In the initial stages of the, scheme a good beginning was made by establishing a tradition of donation of 10 paisa (one tenth of currency) per day collected through *Gyan Ghut* (a receptacle for collecting alms for spreading enlightenment). With the expansion of the field of work now greater contribution of ANSHDAN (a part of personal resources) will be required. The leaders of the movement are, therefore, expected to save one-day's earning of the month regularly so that the grand global schemes for restructuring the society could be appropriately supported and implemented extensively. Those who have accumulated wealth disproportionate to their earning are being sincerely warned to dispose it of for society as an act of penance. In ancient times the elites of society followed this tradition and on such auspicious occasions, liberally handed over their accumulated wealth for alleviation

of contemporary problems the society. Then, from time to time innumerable self-sacrificing benefactors of mankind like *Bhamashah*, *Ashok*, *Harshwardhan*, *Vajishraua* came to the forefront to set an example. Following the same great tradition, if someone voluntarily submits one's SAMAYDAN and ANSHDAN, it would bring great benefit to the entire human race as well as to the donor.

SAMAYDAN and ANSHDAN must, however, necessarily be for the purpose of that objective of mass-awakening on which depends the advent of the forthcoming Golden Age. The foregoing are the two essential *Brahmkarms* (duties of the Brahman), which formed the basis for universal happiness during the past golden era of *Satyug*. The one and only goal of the *mission* is to take successive steps for imbibing divine ideals in man for establishing a "Golden Order for humanity", which would mean nothing less than bringing heaven on earth. So far we have succeeded only in identification of goal. The task is stupendous and comprises such a wide variety of components, that every one can easily find a compatible assignment according to one's own status, qualification and environment. In this context, requisite guidance will continue to be provided by that Invisible Celestial Power, which has decided to implement the plan of this mega-revolution and has also resolved to collect the necessary resources for its success.

In this connection, at the *mission's* headquarters at Shantikunj, *Sadhna* training sessions are being organized. The object of these courses is to provide an opportunity for cooperative endeavor by "tuning in" with the contemporary component of power of God (*Yug Shakti*) and in the process ensure action in the right direction by accumulating sufficient divine energy and motivation. The nine-day long sessions of training being held round the year also teach one the *sadhana* of style of living. This training is being carried out between 1st and 9th day, 11th and 19th day and 21st and 29th day of each month. During these sessions, training in especially potent *sadhana* in spirituality is being imparted, which with practice can be conveniently carried out by anyone, anywhere. In course of the sessions, apart from general guidelines, a provision also exists for counseling according to maturity of faith, capability, qualification and environment of the aspirant. That is to say, depending upon one's specific environment, capacity and status, each person can choose appropriate discipline of training.

For those who have more time to spare, there are monthly semesters running between first and 29th of each month. In order to seek admission to these sessions, desiring candidates are advised to send details of full name, address, a brief introduction and suitability of time.

A RARE OPPORTUNITY TO BECOME A TORCH-BEARER

Not only the change to the NEW GOLDEN ORDER for humanity would involve hard endeavor of talented persons, they will also be receiving divine condescension in equal measure. In the process, the invisible extrasensory powers of God will play an extraordinary role in changing adversities into favorableness.

Broadly speaking, this enterprise of global transformation consists of two important components, namely eradication of evil traits (*Dushpraviti Unmoolan*) and augmentation of traits of virtues (*Satpravritti. Sarnvardhan*), but they have countless ramifications and variety of forms in the multitude of local environments of people and places in the world. A metamorphosis of psychological make-up, character and behavior of man on global scale is not an easy task and it would need numerous architects.

In the remaining seven years of targeted date of completion of this mega-project (i.e. by the end of this century), a broad outline of the work-assignment of the *mission* family has been chalked out and is also being implemented expeditiously.

One hundred thousand architects of humanity are being recruited and trained. In many sects of the people of this country (India) there has been an establishment tradition of dedicating the services of one of the family members for social welfare as a Sikh, soldier or an ascetic. Reviving the tradition, hordes of people are being trained at the mission's headquarter at Shantikunj. Any dedicated person can make modest arrangements for his family by earning through a cottage industry and devote undivided attention to welfare activities without worrying for earning wages. The already established tradition of daily donation of only one-tenth or one-fifth of the local currency from one's earning, and a few man-hours of personal time from each individual will take care of all necessities.

A systematic scheme named "*Dharma Yagya*" has been initiated for implementation during the remaining part of the twentieth century, which happens to be the juncture of two centuries (*Yug Sandhi*). It has tripartite objective of, one refining and making talents of people effective, two, increasing congeniality of extra-sensory environment and three, providing a high acceleration to traits of creativity in the society. Action on this scheme would continue during the stipulated period and the *Poornahuti* (The finale of this *Yagya*) will be performed by a minimum, of one hundred million *Sadhak* on the targeted date. Association

and participation of this number is the will of God and, therefore, a certainty. One may rest assured that the strong endeavor of this large multitude of this *mission's* family, returning to their homes after taking a joint pledge for reshaping the future, would not be in any way less than that of *Bhagirath*, who explored the course of river *Gangs* from its source in its heavenly abode in *Gangotri*. Nor should one expect those numerous talented persons who are not members of this *mission* but are sensitive to human misery to remain indifferent to this crusade. Their contribution too would not be lesser than that of the *mission*. It would also be noteworthy. The march of humanity will end only after reaching the destined goal.

During the *Sahastra Kundi Gayatri Mahayagya* held at Gayatri Tapobhoomi, Mathura in the year 1958, hundreds of thousands of devotees (*Sadhaks*) had taken part and were given specific assignments. The movement provided by that initial push has generated enough acceleration to bring *mission's* activities to the present status, which are obviously considered incredible by all human standards.

Now the last scene of my life's endeavor is being enacted in taking the *Yug Sandhi Mahapurashcharan* to its successful completion (*Poornahuti*) in the beginning of Twenty-first century. Considering the past performance as an indication, it could be seen that since the number of a hundred million *Sadhaks* Associates, now taking the pledge will be twenty times more than those present during 1958, the output will also become commensurately multiplied to sustain 25 missionary activities of the level of present *Yug Nirman Yojna*. The renewed effort on this large scale will definitely stimulate the thinking of most of world's population and provide it a new direction for reforming the ideologies. A doubt is often expressed about the possibility of efficient management of this mega-plan during the next twelve years, after my death. (Acharya-Shri voluntarily abandoned his physical body on 02-06-1990 to work through astral body). In this context, one is advised to keep in mind that to have been welfare activities which appeared organized by this humble self, were in fact being managed by the Omnipotent divinity (*Daiivi Chetna*). This body of my person has hardly contributed one percent. In future, the former motivating power would systematically perform a million times more than what I could do on His behest during my life. No one would have any scope for apprehensions of failure of this megaplan.

The days to come will be eventful and are bringing many additional responsibilities on my shoulders. It is not possible for this infirm old physical body to do the needful. The physical of flesh, bones and blood has its limitations. *Sookshma Shareer* (astral body) can perform a thousand times more. For withholding the position on the double front of eradication of evil traits and augmentation of virtuous traits on a global scale, for self and for motivating others to do the same; there is no alternative to taking help of "*Sookchma*" and "*Karan sharreers*" (astral and causal bodies of the being). Since responsibilities have increased manifold, in spite of being physically fit, it is being considered necessary to abandon this physical body and in its place make entire existence of Shantikunj i.e. place, people and environment as personal abode. Let there be no doubt that in spite of managing varied extensive activities of the *mission* throughout the world, I would not remain least indifferent to organization and responsibilities of Shantikunj. It will continue to function efficiently as before and would even improve in performance. The *Poornahuti* will be performed with one hundred million devotee's (*sadhaks*) participation and all resources for the event will be provided by divinity. As I am conscious of my responsibilities, I implore the members of the *mission* to be responsible for their own. Nothing else is needed.

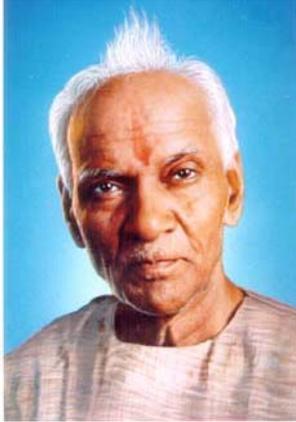
Each of the present members of the *mission* has been advised to make maximum contribution towards welfare activities and in practice of meditation. At the same time they are asked to keep in mind the objective of associating five persons each to *mission's* activities, which would increase *the* number of participants in geometrical progression. This is in furtherance of their present responsibilities, as members of the *mission*. Once each member takes the responsibility of five more, the target will be completed by the time of *Poornahuti*. An introduction of twenty-five new persons to the *mission* would entitle one to be called Patron and they will be considered as dependable members. At least a minimum of five associates must be introduced by each member to ensure the targeted figure of one hundred million.

One who lays an orchard leaves a legacy of profits for successive generations. It should be appreciated that any endeavor supplementing the *Yug Sandhi Purashcharan* (the present crusade at the juncture of countries) would be rewarded manifold. It would have far-reaching happy consequences for the person for many generations. Any indifference

shown to this rare opportunity would only bring in self-reproachment in future and one would feel miserable on having lost a historical opportunity, because of lethargy and indolence. Amongst the present members of the mission there will be a rare person who would find it difficult to follow the present directives of contemporary religion and refrain from SAMAYDAN and ANSHDAN. The present crusade is not confined to any particular country, community, religion or sect. All are welcome to take part. Aspirants may indicate willingness of their own and of their associates on a plain sheet of paper giving details of name, age, address and profession. They will be provided a registration number from Shantikunj, for future reference and correspondence.

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.

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