

Develop Worthiness and Be Blessed

AUTHOR

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

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Precious wealth is never endowed upon anyone without examining his worthiness (*paatratā*). Who would entrust his daughter in marriage to an unworthy person? Would anybody entrust financial management of his factory to an incompetent man?

Clouds rain everywhere but accumulation of water depends on size of the storage. Water accumulates in a small ditch or a big tank in proportion to its size. Those who win a competition are rewarded. Jobs are entrusted to those who are capable of discharging their duties efficiently.

God's love and grace is available in abundance to all His children, but one gets it in proportion to his worthiness. Those who top the examination are rewarded and get a scholarship. Similarly, an aspirant of divine grace and gift has to prove that he has acquired the requisite worthiness. Worthiness can be en-cashed without any difficulty; but it is hardly possible to get anything by tit-bits of enticements and allurements, appeasement and flattery and similar other manipulations. There are huge amounts of money available banks but a cheque can be en-cashed only if there is the requisite balance in the account. Loan can be advanced only if repayment is guaranteed. Nobody can get any amount from the bank by ignoring these formalities, simply by praying, worshipping, praising and offering garlands etc. to the manager. Each and every particle of this universe is inter-woven with rules and regulations and nothing splendid or coveted can be obtained even from the God by begging, praying or flattering. Much can be obtained from the God, but only according to the prescribed regulations.

The high level *rihdhis* and *sidhdhis* can be obtained only by developing a pious character. Every aspirant should first of all try to achieve this. Before dyeing a cloth, it has to be washed. Ploughing a field is necessary before sowing. This is what one must do to get God's grace.

Arrangements for ploughing, sowing and irrigating are pre-requisites of bumper blooming crops which fill the godown with the harvest. In spiritual field these three pursuits are known as *upasana*, *sadhana* and *aradhna*. *Upasana* is of God, *sadhana* is of self and *aradhna* is of the society. The confluence of these three *ganga*, *yamuna* and *saraswati* is known as *triveni* sangam and one who takes bath in it gets fully gratified.

Sitting close to God is known as *upasana*. Plants and shrubs grown near sandal tree start smelling like sandal. Honey-bees sitting on flowers collect a lot of honey. Even the janitor of a king commands respect.

How can one sit close to God and perform *upasana*? To link one's self with God is the only way to achieve this. One has to surrender his existence and his desires to the God.

A drain merges in the river, a creeper climbs up on a tree; fuel embraces fire and becomes identical with it. A wife does not keep her identity separate but merges herself with her husband's personality, with the result that soon after her marriage she becomes entitled to inherit his property. A prostitute, though she may try to fascinate and charm a man more than his wife, remains deprived of this benefit because sentiments are more important than actions. There is only one test of true or false *upasana* and it is to prove one's loyalty and faithfulness to one who is worshipped. If like a puppet we get our threads tied round the fingers of the magician and start dancing to his tune, it results in such a fine spectacle that the spectators can hardly restrain clapping their hands out of sheer joy. A puppet desiring the magician to dance to its tune sounds ridiculous. We should not pester God as a beggar for fulfillment of desires but should know what He expects from us.

Considering human life as a valuable gift, the creator expects us to try to make His creation still more beautiful and prosperous. All pursuits in this respect are considered as part of *upasana*. The object of *jap, tap, bhajan, poojan* is not to fascinate or allure God but to maintain human dignity with caution and not to permit it to be blemished. This should be remembered constantly like chanting of God's name and all efforts should be made to make one self pure.

Once the basic principles are duly understood the *upasana* becomes easy. It can be performed according to one's choice and convenience for a longer or shorter time in keeping with one's own convictions. The author of these lines has extraordinary faith on *Gayatri upasana* in personal life. The scriptures and *rishis* have addressed *Gayatrias Ved-mata* and *Vishwa-mata*. It has been regarded *Adhya-shakti* and the sum and substance of the science of *upasana*. The author has been doing its *jap* and meditating upon *Savita* as a mass of light. He has witnessed its good results directly and has advised people, who came in contact to pursue it. Even then, it is not mandatory. Those who may not like it may get engaged in other pursuits according to their choice, but what is essential is feeling of dedication. A beggar or a pauper cannot get audience and respect from God, although he may feel satisfied by getting some insignificant alms by His grace.

Upasana, even if it is less in quantity, will succeed to a large extent in linking the soul with God if it is full of sentiments and is done regularly. Equipment like fans, bulbs, heaters, coolers etc., start operating as soon as electric wire is connected with the transformer. Water through the tap starts flowing if it is connected with a water tank. Small banks enhance their status by becoming their subsidiaries. If we get ourselves linked with God we will feel His powers originating within us. A drop by falling in ocean does not loose anything but becomes as vast as ocean itself. By the process of *upasana* we only loose our micro self but become as omnipotent as God Himself.

The next step after *upasana* is *sadhana*. To make one's internal and external life pious is known as *sadhana*. Man in fact, is a kind of animal. Our basic behavior is licentious, unmannerly and undignified from God's point of view. This is due to the accumulated bad habits, *kusanskars* of past births. A ceaseless effort with firm determination to reform and refine this viciousness by voluntarily imposing self-restrictions is *sadhana*.

A juggler earns his livelihood by training wild snakes, bears or monkeys. In a circus, a ring-master shows such miraculous feats by training lions, elephants, horses etc., that the spectators are astonished and the organizers amass money. A gardener develops different varieties of fruits and flowers by grafting. Similarly, we should try to awaken and revitalize innumerable powers lying dormant within us by training our instincts. This process will progressively transform us into a saint, *rishi* and *devta*. For this, it is necessary to observe self-restraint on sensuous tendencies, time, money and thoughts. This self-restraint is called *tapa sadhana* in the spiritual language. *Tapa* means to warm up, to fight against accumulated ill habits, *kusanskaras*. A super refined piece of coal becomes diamond. Earthen pottery is prepared by baking clay. Powerful steam is generated by boiling water. On abandoning undesirable thinking and bad habits and inculcating idealistic tendencies a man, is respected as having been reborn. This is called *tapascharya*. In observing fast, *brahmacharya* etc., one has to indulge in an inner struggle, *maha-bharat*. One who becomes clean and pious in thoughts and character should be considered a real *tapasvi*. Let us mould ourselves and our entire family in this constructive program of righteousness and *tap-sadhana* and transform our homes into *tapovan*.

We must do *sadhana* so that we become worthy of God's grace. The policy of simple living and high thinking is a part of *sadhana*. Application of our time, money and efforts for human welfare is called *araadhana*, which is third phase of developing ones worthiness.

The superpower called God has no form. He manifests in each and every particle and is omnipotent. We can become his beloved child only by following His laws and principles. We are punished or rewarded according to His natural system of administration in accordance with the principle of *karma-fala*. The evident manifestation of God is the *Virat-Brahma*, this entire tangible world. To utilize one's capabilities in making this world a happier place, is *araadhna* of the *Virat-Brahma*. This includes direct assistance to people in need and enlightening those who have lost their way.

Araadhna means benevolence and is essential for spiritual progress. What we sow, so shall we reap. Doing good to the world is actually, doing good to oneself. Kindness towards others brings good fortune to us. The principle of 'sow and reap' fully applies in the spiritual field. No other worship pleases God so much.

The history of all the great men is full of their sacrifice and sufferings for the welfare of the mankind. Their efforts did not go in vain. People adored them and they commanded respect for which all of us aspire.

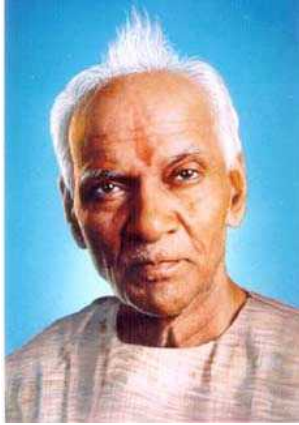
We have received so much from others. Articles of daily use are results of contribution by several persons. The competence level we have reached today is the result of guidance and training provided by so many. Had we been deprived of such cooperation we would not have even survived. As such, should we not beautify and maintain this garden of God in which we have been taking shelter and enjoying its fruits? The best way to discharge this debt is to make this universe happy and prosperous. Nobody can get liberation without doing this. How can an indebted man get liberation? We should contribute a definite portion of our time and money in *gyan yagya*, which is providing guidance and encouragement to men in suffering.

We must develop our worthiness through the medium of *upasana, sadhana* and *aradhna* to such an extent that God's divine grace will shower on us like flowers from the heaven.



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 Sukshnikarana, 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 Vishwa 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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