

HOW CAN A HUMAN ATTAIN DIVINITY? MANUJ ME DEVATVA KA UDAY

What is the invitation for?

To join the club of *Devmanavs* (*Devmanavas* = *Human beings who attained Divinity*).

Who are *Devmanavs*?

They are *Devatas* in the physical bodies of humans.

Where do they reside?

In the heaven on earth.

What is their profession?

Vishvamanav kalyan.

If the glorious past of India "*swargadapi gariyasi*" has to be revisited, the only corridor available to the mankind is to become *Devmanavs* or *bhusurs* .

Who is inviting us to become *Devmanav*?

None other than Vedamurty, Taponishtha, Pandit Shriram Sharma Acharya. – The *devmanav*, who lived on the earth physically between 1911 and 1990, and whose *sukshma-samrakshan* is available to all the sincere travelers on this path of transformation into *devmanav*, now and here and in future also.

Yes! This is the promise Gurudev extends to the entire mankind..

Before considering *Devmanav*, the question which we need to answer is who is a *Manav* (*human*) ? What is his real nature? What for is he born? This has been the subject matter of research among the psychologists, theosophists, social scientists and reformers since time immemorial.

Spiritual scientists have already answered these questions. In order to understand the nature of man, we need to trace his source. Human *Antahkarana* (

Mind , Budhi, Chittah and Ahankara) is made up of divine elements. He is the prince (heir apparent) of *Ishwar* and had come to enhance the beauty of the *vishwa vatika*, in the role of an expert gardener. The God, for his part has provided him will all necessary faculties and resources to play the above role.

Psychologists, however, define man as a bundle of instincts and equate him to the animals. They discourage suppression of those animal instincts in order to avoid psychological disorders. Whereas, spiritualists hold humans in a glorious position and suggest ways and means to express his potentially divine nature.

According to a *shruti* (scripture), man has come from a '*whole*'; he is bestowed with '*wholeness*' and finally merges with the '*whole*'.

Pre-requisites of a Dev-Manav

- *Astikata* – man must trust that his roots are divine. He should discover the purpose of his incarnation and should be resolved to realize that purpose.
- One must live by the axioms:
- '*udharedatmanatmanam*' ,
- '*Hum badalenge, yug badalega*'
- '*Man is the architect of his own destiny*'.
- Man is looking for the resources externally, whereas they exist within him self. The need of the hour is to travel inward and center all his activities in the laboratory of *antahkarana*.

Process of becoming a Dev-manav

An aspirant must assess his position on the evolutionary path, which is as follows:

► *Nar Keetak* ► *Nar Pashu* ► *Nar Manav* ► *Maha Manav* ► *Dev Manav*

To evolve into a *Dev-Manav*, one should critically analyze his tendencies and classify them into those congenial to evolution and those detrimental to evolution.

- *Nar- keetak* stage: This stage implies leading a life like that of a worm. The characteristic of a worm is its inability to bear the light – and in case of humans it is the light of wisdom.
- *Nar- pashu* stage: A stage where a man leads the life as good as that of an animal. The animal has just four concerns viz: *ahaar* (food), *nidra* (sleep), *bhaya* (fear) and *maithunam* (procreation or sex).

- *Nar-manav* stage : Man is a bundle of evil and divine tendencies. His divinity often stays concealed under thick layers of *kusanskars*. Man carries a heavy burden of *lobha*, *moha* and *ahankar* (pride), which is the root cause of his miseries.
- *Maha-manav* stage: A person reaches a stage where most of his evil tendencies have been shredded and is free from the clutches of worldly attachments. He becomes an embodiment of '*atmavat sarvabhuteshu*' and '*vasudhaiva kutumbakam*'.
- *Dev Manav*: One who has experienced the stage of *sachidananda*. The three aspects of *sachidananda swarupa paramatma* are:

Sat: is the reality and asserts that we are immortal, ageless and indestructible *atma*.

Chit: is the essence of enhanced *sadbhavanas* and *satpravruttis*.

Anand: state of eternal bliss – '*raso vai sah*'.

How to tread the path

Upasana, sadhana and *Aradhana* are the three steps of this evolutionary ladder.

Establishing right relationship with oneself, which means, our thoughts, words, and actions are in complete synchronization within themselves and also with our evolutionary goal.

In the name of spiritualism we often practice some or other rituals. Some practice "*chihna puja*" whereas others adopt lengthy, complicated procedures but none achieves success because we have forgotten that spiritualism is an art of living and is to be practiced every moment of life and refinement of character should form the core of *sadhana*.

.Some golden principles to ponder:

- Every individual has a fair amount of divinity in his *antahkaran*
- *Purusharth* is required for unveiling the divinity which is dormant as well as scattered.
- *Manas* the reservoir of energy is to be focused on the goal.

- The need of the hour is to change the subtle environment
- Creation of *devmanav* in near future is to be achieved by refinement of the dormant energies of *panchakoshas*.

Right utilization of *Atmashakti*.

The hidden treasures within the man can be manifested through *jeevan sadhana*.

- 'I am immortal' and 'I am responsible for my own circumstances' are the *deeksha mantras* of spiritualism.
- Four stages of spiritual progress – Material self, social self, spiritual self, Pure ego or supramental .

The ultimate objective

The last and final stage is variously known as '*Atmavistar*'-merging of self, experiencing oneness with universal consciousness, '*sharanagati*,' '*samarpan*' or '*manuj me devatva ka uday*'

The path is clearly and definitely laid out for you to take and evolve into a *Dev Manav*. But remember it is not an easy path. One should have a lion's heart, and a warrior's resolve to adopt it. There are no short cuts. Planned hard work is the only shortcut. The time is ripe and we will succeed because we are moving towards the goal set by *Guru-satta*.

Let us join hands and March forward on the path on which Acharyashree has ventured alone to "descend heaven on earth".

We proceed with the assurance extended by Pujya Gurudev in form of his "*Vaseeyat aur Virasat*"

- (adapted from **Pt. Shriram Sharma Acharya** *vangmay vol. 54*)

