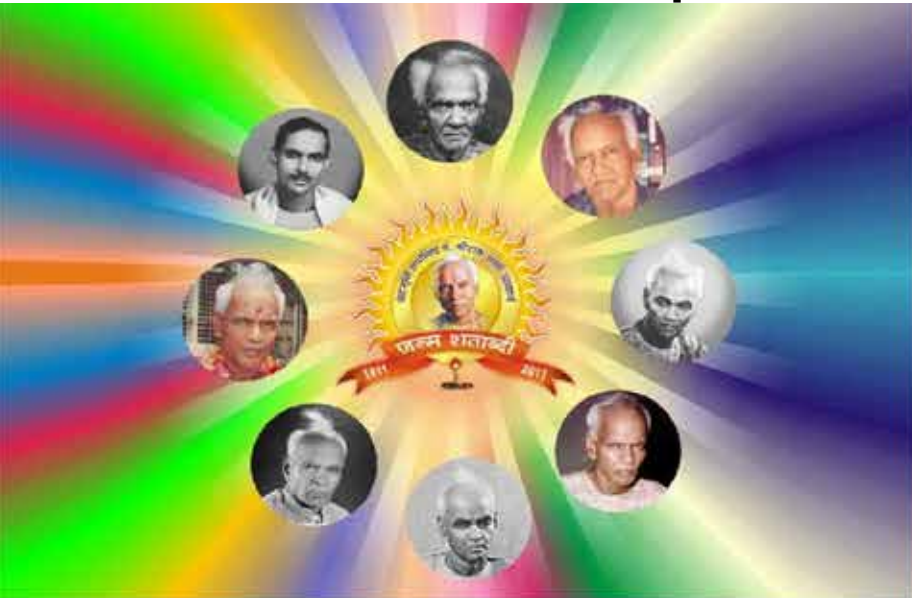


What is our role as a Disciple?



LIFE HISTORY

Birth :-20th September, 1911.

Place :-Aanwalkheda

(about 15 K.M. from Agra),

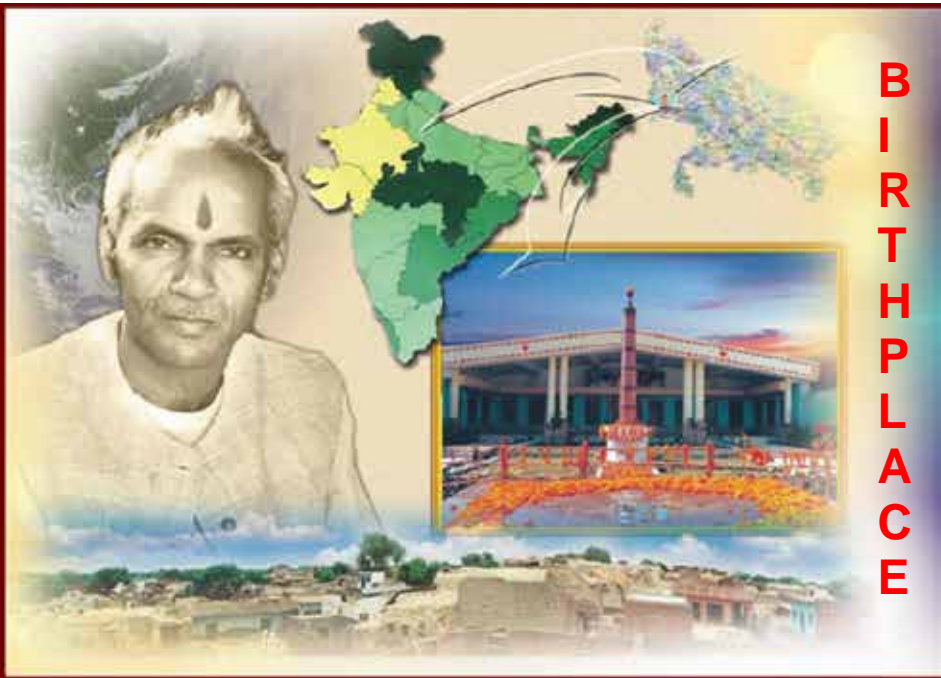
U.P. **Father :-** Pt. Roop

Kishore Sharma(Highly

learned scholar

ofBhagwat)**Mother :-** Mata

Dan Kuwari Devi



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LIFE HISTORY

Thread ceremony and Initiation by Mahamana Madan Mohan Malaviya (profound scholar and founder of Banaras University Campus.



LIFE HISTORY

- Guided by Dada Gurudev Swami Sarveshwaranand on 18th January, Vasant Panchami, 1926, at the place of his worship, in astral form.
- "Gayatri is like divine kamdhenu cow for a Brahmin."



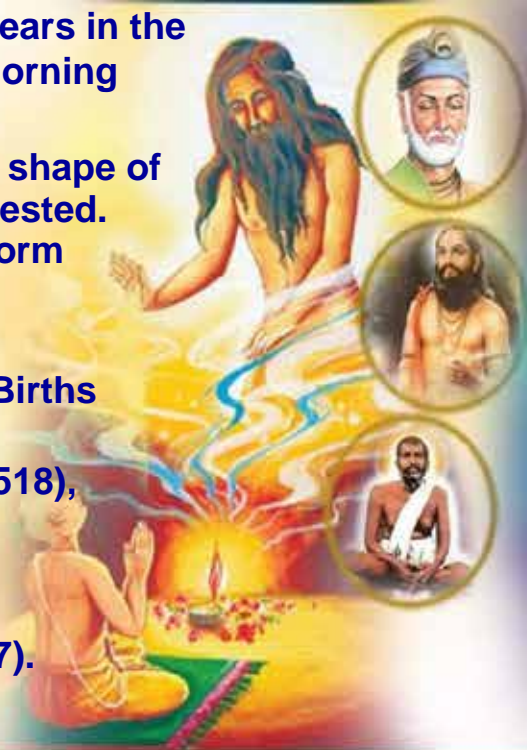
➤ Blinding Light appears in the room of worship in morning of 18th January 1926.

A brilliant form in the shape of a Human being manifested. This divine ethereal form had come with a special message.

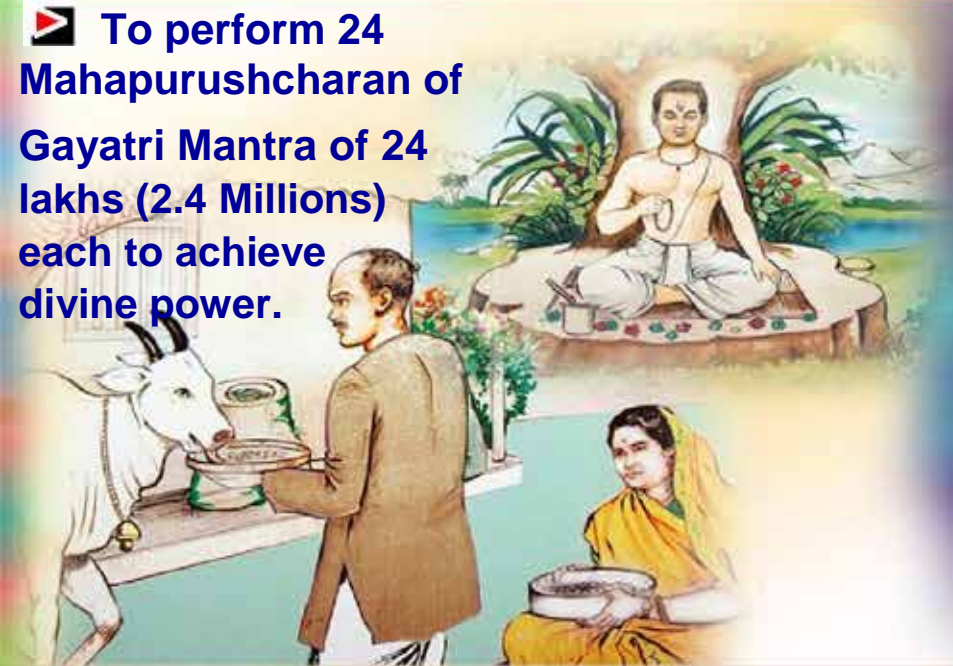
Memory of past Births was awakened as :

**Sant Kabirdas (1398-1518),
Guru Ramdas (1608-1682), and**

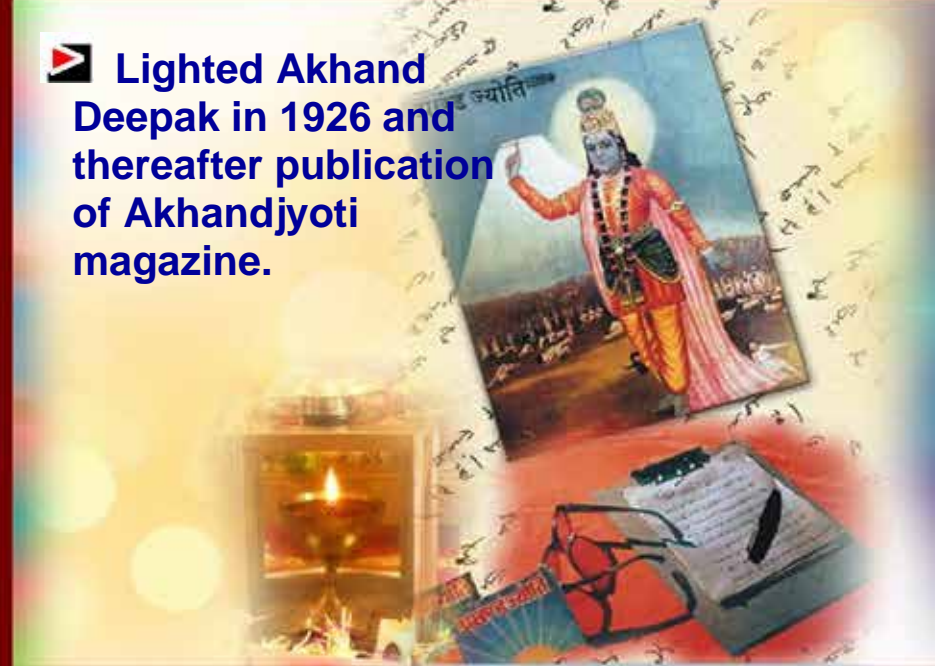
**Ram Krishna
Paramhans (1836 1887).**



- To perform 24 Mahapurushcharan of Gayatri Mantra of 24 lakhs (2.4 Millions) each to achieve divine power.



- Lighted Akhand Deepak in 1926 and thereafter publication of Akhandjyoti magazine.



- ▶ Participate as active Freedom fighter for Independence of India, from 1927 to 1933.

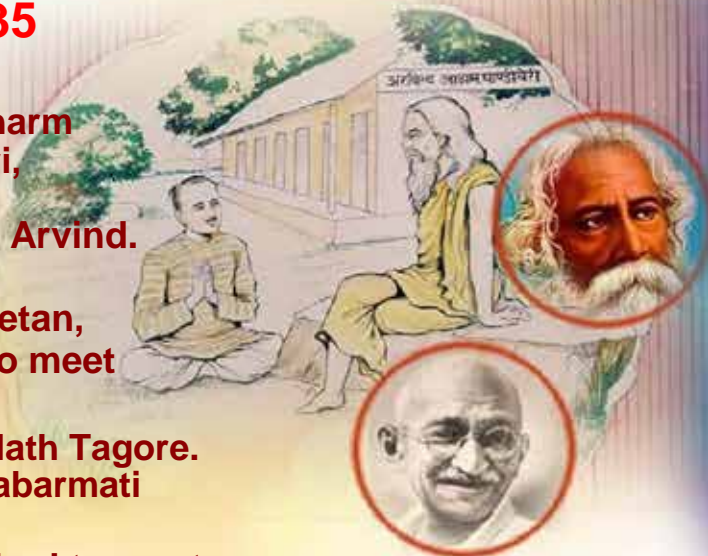


Was in Asansol Jail with other freedom fighters Swarup Rani Nehru, Rafi Ahmad Kidwai, Madan Mohan Malviya and Devdas Gandhi.

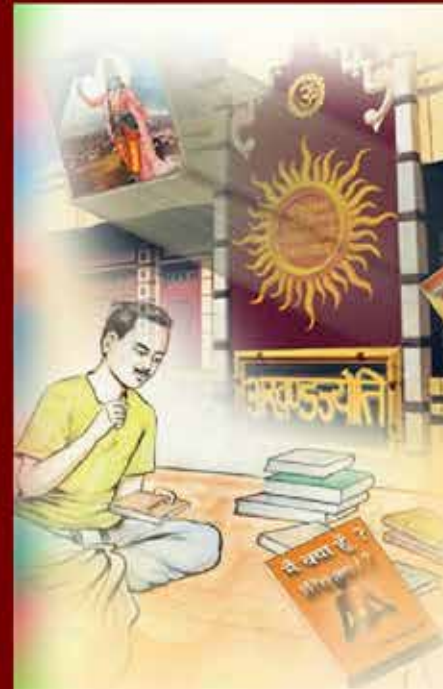


Year 1935

- ▶ Went to Arvind Asharm Pondicheri, to meet Maharishi Arvind.
- ▶ Went to Shanti Niketan, Calcutta to meet Guru
- ▶ Ravindra Nath Tagore. Went to Sabarmati Asharm, Ahmedabad to meet Mahatma Gandhi.



- ▶ Publication of AkhandJyoti Magazine was started in 1938 with only few numbers.
- ▶ Regular publication was started in 1940, which is extended in many languages with 20 lakhs of copies.
- ▶ The first book written was "WhoAm I".



In Mathura 1941-1971

▶ After the completion of 24 Mahapurushcharan, the consecration ceremony of GayatriTapobhumi was performed on Jayanti Day in 1953.

▶ Water from 2400 holy centers was collected and soil from 51 Shakti Peeths was collected.

▶ Writing of 24 crores Gayatri mantras was done.

▶ It is difficult to determine the starting point of his great work. There are several incidents; e.g.- the open *Deeksha of Gayatri mantra*, nursing of an untouchable woman in his village, protection of sick cows, undertaking *Mahapurushcharan Sadhana* at the tender age of 15, writing literature,

Mega Events



1955 :- Mahamritunjay Yagya, Vishnu Yagya, Shat Chandi Yagya, Navgraha Yagya, Rig, Yajur, Sam, Atharvavedyagya

1956 :- Narmedha Yagya 20th April to 24th April.

1957 :- First All India Gayatri Pariwar Sammelan In June.

1958 :- Great 1008 Kundi Gayatri Maha Yagya



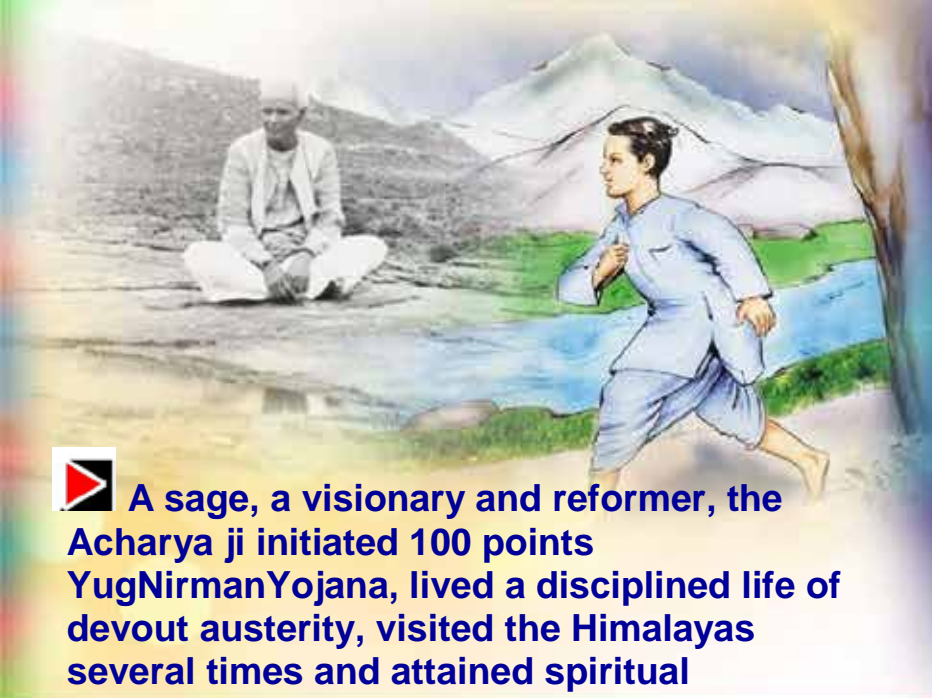
Beginning of the chain of yagyas, establishment of

Gayatri Pariwar, in 1958 Sahatra kundiya Gayatri Maha yagy in Mathura after the completion of Mahapurushcharan Sadhana, etc, each of which maybe called the beginning.



॥ ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

देव संस्कृति के निर्माता
यज्ञ पिता गायत्री माता



▶ A sage, a visionary and reformer, the Acharya ji initiated 100 points YugNirmanYojana, lived a disciplined life of devout austerity, visited the Himalayas several times and attained spiritual eminence.

Great Social Work

Religion and Culture

- ▶ Yoga, pranayam, meditation
- ▶ Gayatri Mantra and yagya
- ▶ Vedic studies
- ▶ The Rishi tradition



Great Social Work

Science

- ▶ Brahmavarchas Institute
- ▶ Spiritual clinics
- ▶ Yagyopathy and ayurveda
- ▶ Alternative energy research

Great Social Work



Education

- Dev Sanskriti University
- Internships
- Training programs, youth
- Camps AkhandJyoti/Jigyasa

Great Social Work



Women Empowerment

Women education

Career counseling (self-reliance)

Ideal marriage movement



Great Social Work



Youth

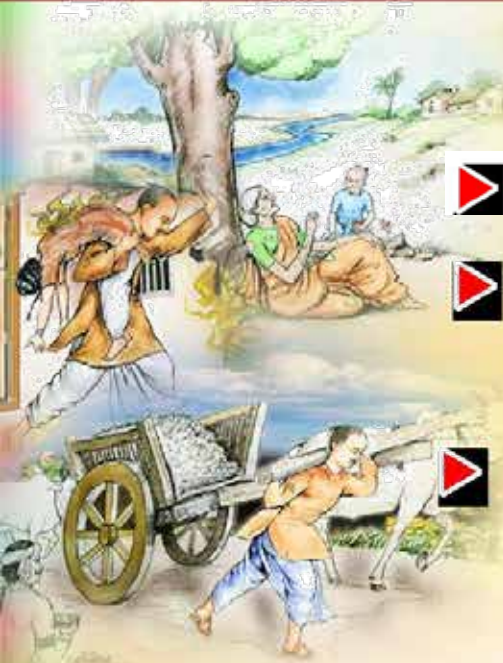
Addiction-free movement *Brahmacharya*

Self-reliance movement Youth camps

Great Social Work

Rural Development

- ▶ Village internships
- ▶ Literacy and self-reliance
Handicrafts
and agriculture
- ▶ Social engineering,
response



▶ The GayatriPariwar fraternity; ShantikunjAsharm – an academy for moral and spiritual awakening; Brahmavarchas Research Institute – which strives to synthesize science with spirituality and over 3500 social reform centres (Shakti Peeth) are his greatest contribution to the modern world.



▶ Pujya Acharya ji has translated entire Vedic Vangmaya and accomplished a feat of writing more than 3000 books on all aspects of Life.



▶ The Acharya ji, Great devotee of Gayatri lived an ideal life for 80 years and voluntarily shed his physical sheath on **GayatriJayanti, 2nd June 1990.**



Basic Programs

- ▶ Mega movement for moral, intellectual and social transformation.
- ▶ Public education through various media, using the religious platform.
- ▶ Dissemination of Gayatri and Yagya.



Our Declaration

- ▶ **Self-transformation** will lead to the transformation of Society
- ▶ **Self-refinement** will lead to global refinement
- ▶ **Twenty first Century** - Heralds advent of Golden age
- ▶ **Love humanity** - Serve humanity.

Our Firm Beliefs

- ▶ Man is the maker of his own destiny.
- ▶ A Man is what he thinks and does.
- ▶ Man and Woman are not opponents; they complement each other.

Our Centers

- U JanmBhumiAnwalkheda, UP
- U AkhandJyotiSansthan Mathura, UP
- U GayatriTapobhumi Mathura, UP
- U GayatriTirthShantikunj, Haridwar, UK
- U Bhramvarchas Institute Haridwar, UK
- U Dev
SaskritiVishwavidhyalayaHaridwar, UK

JanmaBhumi

Anwalkheda, UP



AkhandJyotiSansthan Mathura, UP



Since 1911

Since 1941

GayatriTapobhumi
Mathura, UP



Since 1950

GayatriTirth, Shantikunj
Hariwar, UK



Since 1971

Gayatri Temple



May Almighty lead all of us to the righteous path-A unique experiment on power of collective consciousness.



Glimpses of Shantikunj Ashram where the million of devotees visit to synch with the divine presence of Yugrishi.



The premises of Brahmavarchas Research Institute near Holy Ganges where effects of GayatriSadhana are being studied in the light of modern Sciences.



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Laboratory to study the Science of yagya at Brahmavarchas Research Institute.



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Since 2003 Glimpses of the University Campus



Glimpses of the University Campus

The Form Of Yug Shakti Pledged To Bring A New Era

Aura Of Light

Perpetual protection
of divine power

Flame

Divine power for
the new creation

Torch

Pledge of
reformation

Hand

Collective
organised power



Prudent active men and women of all communities

Gayatri Thirth-Shantikunj, Hardwar

In 1926 SarvaSahaParamaVandaniyaMataji's birth
Pt.Sri Ram Sharma Acharya lighted AKhandaJyoti



Born on **September 1926**, in a famous priestly family, **Mata Bhagwati Devi (Mataji)**, since her childhood, was more interested in worshipping God. After her marriage to Acharyaji, Mataji took over the responsibility of looking after visitors and guests. She willingly donated all her personal jewelry, which she received at her wedding for establishment of **GayatriTapobhumi** at Mathura.

In **1975**, under the leadership of Mataji, **MahilaJagranAbhiyan** (movement for emancipation of women) was initiated. Soon, about 4000 branches of MahilaJagranAbhiyan were established with more than one million active participants.

Mataji considered everyone as part of her family. It was of prime importance to her, to arrange for their comfortable stay and spiritual guidance. Such was the love and affection that people come to Shantikunj for recharging themselves and to experience the peace and tranquillity in their personal lives.

When Gurudev took *Mahasamadhi* on **June 02, 1990**, *GayatriJayanti day*, Mataji took over all the responsibilities of the mission and carried them over with great courage. In October 1990, under Mataji's guidance, *Grand ShradhdhanjaliSamaroh*, a program to pay homage to Gurudev, was organized . Over 15,00,000 devotees from all over the world participated in it, and resolved to carry-on the works of Gurudev, for dissemination of philosophy of Gayatri and Yagna.

In 1992, on GayatriJayanti Day, Mataji disclosed about Gurudev's message from subtle and astral realms for the spread of **Dev- Sanskriti** (divine Indian culture or

religious culture) all over the world for which series of Grand **AshwamedhaYagyas** were to be performed. The series of AshwamedhaYagnas started from Jaipur in Nov.1992. Till now, 36 such grand AshwamedhaYagnas have been celebrated in INDIA and abroads, besides the grand Anwakheda (birthplace of Acharyaji near Agra, city of [Taj](#)) *PrathamPoornahutiSamaroh* in 1995.

Mataji visited UK, Canada and USA in three Ashwamedhyagnas in Leicester-UK, Toronto -Canada and Los Angeles - USA. Mataji initiated millions of people into *Gayatri Mantra* and with this, a new wave of character-building and social reform started. Mataji too, withdrew to the astral realm, to join her *aradhyasatta* there, on **September 19, 1994**, *BhadrapadMahapoornima* day.



The torch bearers:

Honorable Dr. Pranav Pandya :



Dr. Pranav Pandya A Gold Medalist in (MD, Medicine), Dr. Pranav Pandya, qualified for US medical services in 1975. But, inspired by his Guru seer-sage PanditShriram Sharma Acharya, he gave up the lucrative offer and stayed in India for altruistic cause. This was the beginning of a Guru- disciple relationship that asked for more sacrifice and penance before molding him into a global messenger of Indian Culture.

He gave up his job with BHEL as the in-charge of ICU (Cardiology) and joined the YugNirman Mission at Shantikunj as the Director-Brahmavarchas Research Institute in 1978. Under the noble guidance of Acharyaji, he laid the foundation of pioneering work in bringing science and spirituality together.

He initiated path-breaking research studies on Ayurveda, Psychology, Yagyopathy and therapeutic benefits of Meditation and Pranayam was carried out. He carried out deep study and research in Indian Scriptures and co-authored many books on scientific spirituality during the years 1978 to 1990 in close proximity of Acharyaji.

More significant phase of his life began in 1990 when GurudevPanditShriram Sharma Acharyaji took Mahasamadhi. This time the world was waiting for his

treatise on Scientific Spirituality in the light of Indian Culture. As the global head, he established branches of the GayatriPariwar in 80 countries. In continuance of his efforts he has presented scientific aspect of Indian Culture to the Parliament of Worlds Religion in 1993. He has addressed joint session of House of Lords and House of Commons in UK in February 1992.

As a global messenger of GurudevShriramSharmaji's vision of Bright Future Dr. Pandya inspired Youths and Talents all over India and abroad to take up the three-fold path of Sadhana (self-discipline), Upasana (adoration & adoption of divine values) and Aradhana, (self-less service). Under his dynamic leadership, the GayatriPariwar fraternity has blossomed into a world-wide organization with nearly 90 million followers.

As a futurist he is not only optimistic about a bright future for mankind, but also has the courage of conviction to go any length to achieve his goals. His untiring efforts manifested into a unique University of Indian Culture. Established in the year 2002 through an ordinance by Uttaranachal Government and recognized by UGC, this University, the Dev SanskritiVishwavidyala, is being developed on the lines of ancient Gurukuls of Nalanda and Taxila.

Dr. Pranav Pandya is a shining example of a Holistic Purposeful selfless life lived in the true Vedic spirit.

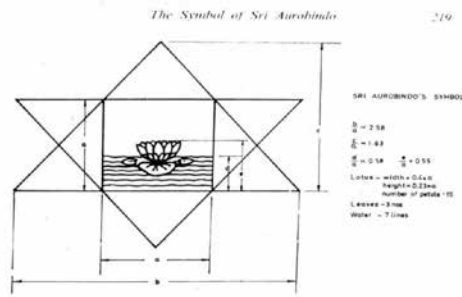
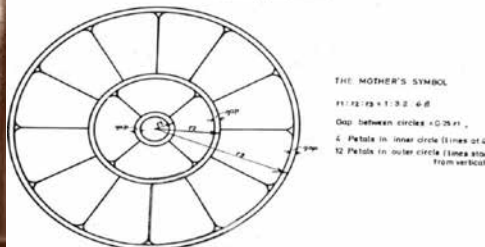


Figure 8. Sri Aurobindo's symbol (showing proportions).



In the same

year in 1926 November 24th – Supra Mental Descent in Sri Aurobindo ashram

The Sri Aurobindo Ashram was founded by Sri Aurobindo on the 24 November 1926 (Siddhi Day). At the time there were no more than 24 disciples in the Ashram.

Further, on that day Sri Aurobindo experiences the descent of Krishna into his body. He explains,

"The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually bringing, the descent of Supermind and Ananda."

In order to understand the importance of this day it is necessary to go back to Sri Aurobindo's experience in the jail in 1909 and link it up with the 24th of November 1926. We must also take into consideration what Sri Aurobindo wrote about his own sadhana to Barin in reply to his letter in 1920.

In that letter of April 1920 Sri Aurobindo described the stage of his yoga when he came to Pondicherry in 1910 as "preliminary or preparatory". That is to say, it was a preliminary stage of the supramental yoga. "The inner guide, the Universal Teacher, showed me my path entirely. All its essence is contained in the ten limbs of the yoga. For the last ten years (1910-1920) the Divine has giving me the experience of that element and developing it in me, though the work is not yet finished... Without reaching the Supramental it is impossible to know the ultimate secret of the world. The riddle of the world cannot be solved without it.

"But its attainment is not easy. After fifteen years, I am just now rising to the lowest of the three layers of the supermind and trying to draw up all my movements into it. But when the siddhi is complete, then there is no doubt that the Divine will give the Siddhi of the Supermind to others through me with very little effort. Then my real work will begin. I am not in a hurry to

accomplish my work...I do not want to jump into the field of action, like a mad man running hither and thither, with the power of his petty egoism... This work is not mine, it is the Divine's... I do not want thousands or lakhs of disciples. It would be enough if I get a hundred men free from their petty egoism and ready to work as the instruments of the Divine....

"What can an imperfect man going in the midst of imperfect men achieve?"

These quotations clearly demonstrate that when Sri Aurobindo came to Pondicherry he was not groping for his path, his path was clear before him. After 1910 the charge of his yoga was taken over by the Divine and the path was revealed to him in ten limbs of the sadhana. He was all along conscious of the existence of the Supramental plane above the mind. And up to 1920 he had succeeded in ascending to the lowest stratum of that consciousness and also in drawing up all the movements of his nature into it.

He was, besides, not impatient for action. He did not want to act from ignorant human instruments but from a Higher Consciousness. He had the confidence that if the perfection of the Supramental descent could be established, then other people would be able to profit by it with much less effort.

It was when the Tapasya for the Siddhi of the Supramental was going on that, fortunately, as if by a Divine dispensation, the Mother joined him intimately in the great Spiritual work.

From the beginning of 1926 the work of guiding the disciples already began to move towards the Mother. There were also women disciples -three or four in number- staying in the Ashram who used to go to the Mother for meditation. From August 1926 the number of disciples going to the Mother increased. It was as if Sri Aurobindo was slowly withdrawing himself and the Mother was spontaneously coming out and taking up the great work, both of inner sadhana and of the outer organisation of the Ashram. The meditations became more and more concentrated and intense. Sri Aurobindo's coming out for the evening sitting began to become more and more late. The wonder of it was that no one felt anything unnatural in all these changes. The part of the disciples in the tremendous task of Sri Aurobindo and the Mother was insignificant, still they were the witnesses of the changes in the inner and outer atmosphere of the Ashram.

From the trend of the evening talks just before and after the 15th of August 1926 it was becoming clear that the importance of a link between the highest Supermind and mind was being emphasised. He called it the Overmind. During the six years (from 1920-1926) it was also evident that he had gone much further not only in the ascent towards and into the Higher Consciousness but also in bringing about its descent into the nature. Several times in the beginning of November the evening talks turned on the possibility of the descent of the Divine Consciousness and its process. From these evening conversations, therefore, the idea of the nearness of such a descent came to several disciples. There was the possibility of the descent of the Gods. In The Life Divine

Sri Aurobindo has given a clear exposition of the Overmind plane and Consciousness and the Overmind Gods. I give here some basic conceptions from it so that they might be of help in the understanding of the descent that took place on the 24th November 1926.

"If we regard the Powers of Reality as so many Godheads, we can say that the Overmind releases a million Godheads into action, each empowered to create its own world, each world capable of relation, communication and interplay with the others. There are in the Veda different formulations of the nature of the Gods: it is said they are all one Existence to which the sages give different names."

Further on he says: -

"Overmind thus gives to the One Existence-Consciousness-Bliss the character of a teeming of infinite possibilities which can be developed into a multitude of worlds or thrown together into one world in which the endlessly variable outcome of their play is the determinant of the creation, of its process, its course and its consequence".

In the Overmind-"each God knows all the Gods and their place in existence;... The Overmind is a principle of cosmic Truth and a vast and endless catholicity is its very

spirit; its energy is an al1- dynamism as well as a principle of separate dynamism...."

A feeling that the descent of the Higher Consciousness would, or was about to, take place grew in the minds of the disciples either as a result of some indicative personal experience or owing to the general atmosphere. Many felt that great changes in the outer structure of the Ashram were about to occur. Instead of coming to the evening sittings at half-past four, the usual time, Sri Aurobindo came at six or seven, or eight o'clock. One day the record was 2 o' clock in the morning! It was evident that all his great energies were entirely taken up by the mighty task of bringing about the descent of the Higher Consciousness and that he did not want to lose or divert even a second of his time to anything else. Even though the work of maintaining an outer contact with the disciples was found useful it was becoming more and more difficult in view of the growing demand upon his time for the inner work.

Those who do not know anything about his great mission can hardly understand how concentrated and sincere was his application for attaining perfection in his Divine task. In fact, people outside had already begun to be sceptical of any "practical" result of his vast efforts. Those who had built high hopes upon his spiritual effort and were his genuine admirers began to be disappointed. Some even cherished, in their ignorance, the foolish belief that Sri Aurobindo had lost his way in the barren regions of the Absolute, the Para Brahman! Or that he was entangled somewhere in the inscrutable coils of the Infinite! They

believed that Sri Aurobindo had lost his hold on the earth, and that he had become either indifferent or deaf to the pressing and burning problems of suffering humanity. If it was not so, would he not rush to the help of humanity, that was suffering so much, with the saving balm of his Divine help? When was such Divine help more needed than now?

And yet the apparent contradiction remains; for those who were fortunate to live in his vicinity knew well enough that the Higher Power that he was bringing down was not only capable of but was actually producing practical results. His contact and identification with the Higher Power were so complete that he was able to put other people, whether near to him or far, in contact with the same. There were almost daily instances of people being saved from physical illness by his help. Far from losing his way in the Absolute he was seeing his way more and more clearly every day and feeling more and more the inevitability of the descent as a natural crown of the movement of evolution on earth. His disciples knew that there was no one on earth who had a deeper sympathy and feeling for humanity than the Master. The silent and solid help that was going out from him to humanity was glimpsed by them at times. They felt that the line he wrote in Savitri about Ashwapathy, "His spirit's stillness helped the toiling world", was true in his own case. And what after all is that "practicality" of which people speak so much? Claiming to solve problems, does it not really leave them either unsolved or half-solved while giving to the doer a false sense of satisfaction and

self-complacence? In fact, the supreme master had such a firm grip over the earth that such illusory satisfaction could never deceive him. For him "karmasu kaushalam"- "skill in action"-consisted in doing it from a higher Truth-Consciousness. He did not want to begin outer action so long as the Higher Consciousness did not descend into the physical and even into the gross material consciousness. Only a New Life, a life that manifests integrally the Divine, could be embodied. In the fulfilment of the spiritual work that he had begun lies the ultimate solution of all human problems.

Days, months and years passed; but Sri Aurobindo did not seem at all in a hurry to begin his work. He was all along preparing the possibility of the descent of the Higher Power. The resistance of the powers of Ignorance against any such attempt is naturally immense. In one evening talk he said that he was engaged in the tremendous task of opening up the physical cells to the Divine Light and the resistance of the Inconscient was formidable. When one knows that all this Herculean labour was undertaken not for himself but for humanity, for making a new departure for man in the course of his evolution then one feels that the words he used for Savitri-"The world unknowing, for the world she stood"- are most apposite in his own case. It was therefore natural that when, by the grace of Sri Aurobindo and the Mother, the disciples also felt the nearness of the descent, their hearts should be full of expectant and concentrated enthusiasm.

At last the great day arrived. From the beginning of November the pressure of the Higher Power began to be unbearable. The day for which the Mother had been waiting for so many long years came on the 24th November. The sun had almost set, and everyone was occupied with his own activity-some had gone out to the seaside for a walk-when the Mother sent round word to all the disciples to assemble as soon as possible in the verandah where the usual meditation was held. It did not take long for the message to go round to all. By six o'clock most of the disciples had gathered. It was becoming dark. In the verandah, on the wall near Sri Aurobindo's door, just behind his chair, a black silk curtain with gold lace work representing three Chinese dragons was hung. The three dragons were so represented that the tail of one reached up to the mouth of the other and the three of them covered the curtain from end to end. We came to know afterwards that there is a prophecy in China that the Truth will manifest itself on earth when the three dragons (the dragons of the earth) of the mind region and of the sky) meet. Today on the 24th of November the Truth was descending and the hanging of the curtain was significant.

There was a deep silence in the atmosphere after the disciples had gathered there. Many saw an oceanic flood or Light rushing down from above. Everyone present felt a kind of pressure above his head. The whole atmosphere was surcharged with some electrical energy. In that silence, in that atmosphere full of concentrated expectation and aspiration, in the electrically charged

atmosphere, the usual, yet on this day quite unusual, sound was heard behind the door of the entrance. Expectation rose in a flood. Sri Aurobindo and the Mother could be seen through the half-opened door. The Mother with a gesture of her eyes requested Sri Aurobindo to step out first. Sri Aurobindo with a similar gesture suggested to her do the same. With a slow dignified step the Mother came out first, followed by Sri Aurobindo with his majestic gait. The small table that used to be in front of Sri Aurobindo's chair was removed this day. The Mother sat on a small stool to his right.

Silence absolute, living silence - not merely living but overflowing with divinity. The meditation lasted about forty five minutes. After that, one by one the disciples bowed to the Mother. She and Sri Aurobindo gave blessings to them. Whenever any disciple bowed to the Mother Sri Aurobindo's right hand came forward behind the Mother's as if blessing him through the Mother. After the blessings, in the same silence there was a short meditation.

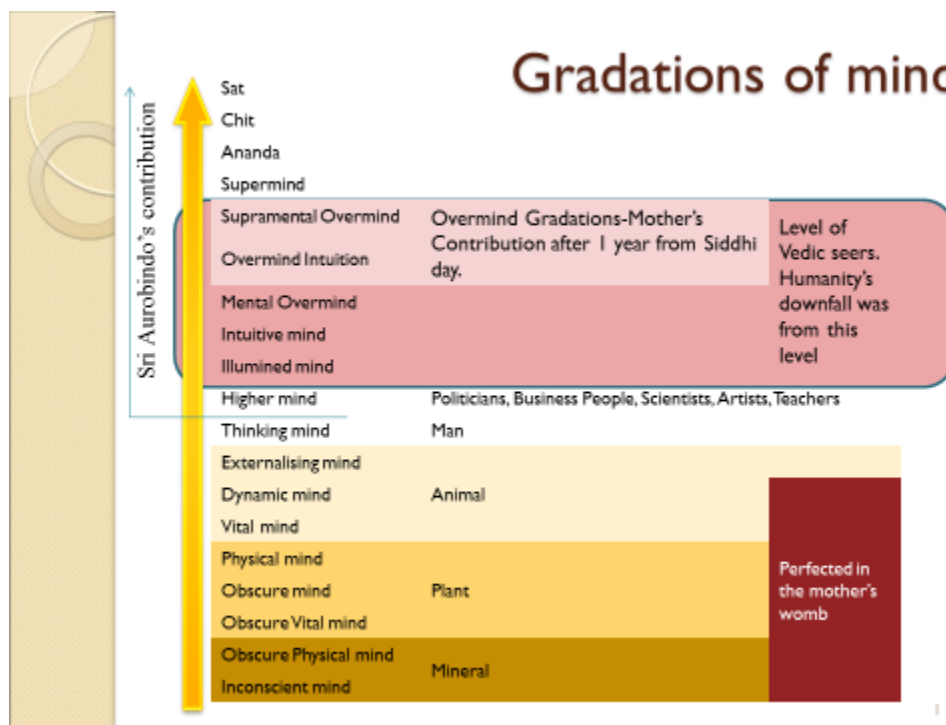
In the interval of the silent meditation and blessings many had distinct experiences. When all was over they felt as if they had awakened from a divine dream. Then they felt the grandeur, the poetry and the absolute beauty of the occasion. It was not as if a handful of disciples were receiving blessings from their supreme Master and Mother in one little corner of the earth. The significance of the occasion was far greater than that. It

was certain that higher Consciousness had descended on earth. In that deep silence had burgeoned forth, like the sprout of a Banyan tree, the beginning of a mighty spiritual work. This momentous occasion carried its significance to all in the divine dynamism of the silence, in its unearthly dignity and grandeur and in the utter beauty of its every little act. The deep impress of divinity which everyone got was for him a priceless treasure.

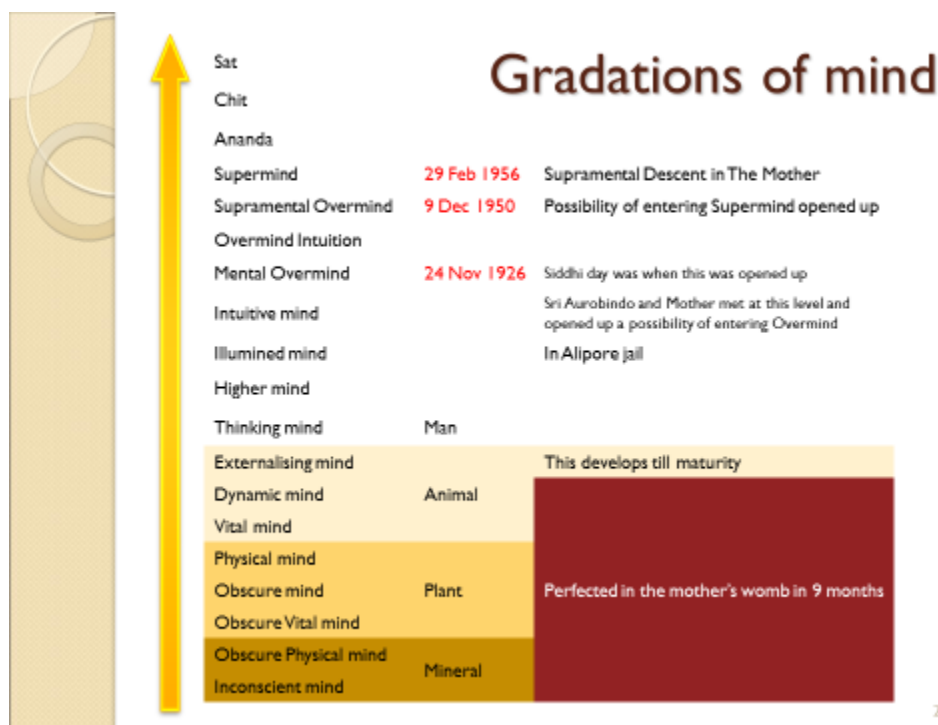
Sri Aurobindo and the Mother went inside. Immediately X was inspired. In that silence she spoke: "The Lord has descended into the physical today."

That the 24th November should be given an importance equal to that of the birthdays of Sri Aurobindo and the Mother is quite proper because on that day the descent of the Higher Power symbolic of the victory of their mission took place. The Delight consciousness in the Overmind which Sri Krishna incarnated -as Avatar- descended on this day into the physical, rendering possible the descent of the Supermind into Matter. - A.B. Purani

Gradations of mind



Gradations of mind



2025 is the centenary for Supra mental descent on earth.



Esoteric Psychology Part 1 : Alice Bailey & Master . DjwhalKhul

From Page 102 :

1. The light of the sun.
2. The light in the planet itself - not the reflected light of the sun but its own inherent radiance.
3. A light seeping in (if I may use such a phrase) from the astral plane, a steady and gradual penetration of the "astral light" and its fusion with the other two types of radiance.
4. A light which is beginning to merge itself with the other three types and which comes from that state of matter which we call the mental plane - a light in its turn reflected from the realm of the soul.

An intensification of the light is going on all the time, and this increase in intensity began on the earth at about the

time when man discovered the uses of electricity, which discovery was a direct result of this intensification. The electrification of the planet through the widespread use of electricity is one of the things which is inaugurating the new age, and which will aid in bringing about the revelation of the presence of the soul. Before long this intensification will become so great that it will materially assist in the rending of the veil which separates the astral plane from the physical plane; the dividing etheric web will shortly be dissipated, and this will permit a more rapid inflow of the third aspect of light. The light from the astral plane (a starry radiance) and the light of the planet itself will be more closely blended, and the result upon humanity and upon the three other kingdoms in nature cannot be over-emphasized. It will, for one thing, profoundly affect the human eye and make the present sporadic etheric vision a universal asset. It will bring within the radius of our range of [103] contact the infrared and ultraviolet gamut of colors, and we shall see what at present is hidden. All this will tend to destroy the platform upon which the materialists stand, and to pave the way, first, for the admission of the soul as a sound hypothesis, and secondly, for the demonstration of its existence. We only need more light, in the esoteric sense, in order to see the soul, and that light will shortly be available and we shall understand the meaning of the words, "And in Thy light shall we see light."

This intensification of the light will continue until A.D. 2025, when there will come a cycle of relative stability and of steady shining without much augmentation. In the

second decanate of Aquarius these three aspects will again be augmented by increased light from the fourth aspect, that is the light from the soul realm, reaching us via the universal "chitta" or mind stuff. This will flood the world. By that time, however, the soul will be recognized as a fact, and as a consequence of this recognition our entire civilization will have changed so radically that we cannot today even guess at the form it will take.



Discipleship in the new age : Alice Bailey & Master .
DjwhalKhul

This precipitation is to be brought about by the gradual engendering of the divine idea in the human consciousness. Above everything else required at this time is a recognition of the world of meaning, a recognition of those who implement world affairs and who engineer those steps which lead mankind onward towards its destined goal, plus a steadily increased recognition of the Plan on the part of the masses. These three recognitions must be evidenced by humanity and affect human thinking and action if the total destruction of mankind is to be averted. They must form the theme of all the propaganda work to be done during the next few decades - until the year 2025 - a brief space of time indeed to produce fundamental changes in human thought, awareness, and direction, but - at the same

time - a quite possible achievement, provided the New Group of World Servers and the men and women of goodwill perform a conscientious task. Evil is not yet sealed. The spread of the Christ consciousness and his recognized Presence with us is not yet attained. The Plan is not yet so developed that its structure is universally admitted. Evil has been driven back; there are enough people aware of the possibility of divine enlightenment and of the interdependence (which is the basis of love) to form a potent nucleus, provided again that the inertia so prevalent among spiritual people is overcome. There is divine indication of coming events and a planned progress towards them, and this is already arousing interest among thinkers in many lands. However, the necessary responsive planning is still lacking.



Externalization of Hierarchy : Alice Bailey & Master . DjwhalKhul

When the Will of God, expressed in Shamballa and focused in the Buddha, the Love of God, expressed in the Hierarchy and focused through the Christ, and the intelligent desire of humanity, focused through the world disciples, the world aspirants and the men of goodwill are all brought into line - either consciously or unconsciously - then a great reorientation can and will take place. This event is something that can happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamor; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the signposts. Ponder on that statement. The signpost indicates [363] the way to go; it does not reveal the goal. It is indicative but not conclusive. So with all truth up to the present time.

The demand is, therefore, for knowers and for those whose minds and hearts are open; who are free from preconceived ideas fanatically held, and from ancient idealisms which must be recognized as only partial indications of great unrealized truths - truths which can be realized in great measure and for the first time if the lessons of the present world situation and the catastrophe of the war are duly learned and the sacrificial will is called into play.

I have made this practical application and this immediate illustration of teaching anent illusion and maya because the whole world problem has reached a crisis today and because its clarification will be the outstanding theme of all progress - educational, religious and economic - until 2025 A.D.

Today, as humanity awaits the revelation which will embody the thoughts and dreams and constructive goal of the New Age, the demand comes for the first time

from a large group of intuitively inclined people. I said , not intuitives, my brothers. This group is now so large and its focus is now so real and its demand so loud that it is succeeding in focusing the massed intent of the people. Therefore, whatever revelation may emerge in the immediate future will be better "protected by the spirit of understanding" than any previous one. This is the significance of the words in the New Testament, "Every eye shall see him"; humanity as a whole will recognize the Revealing One. In past ages the Messenger from on High was only recognized by and known to a mere handful of men, and it took decades and sometimes centuries for His message to penetrate into the hearts of humanity.

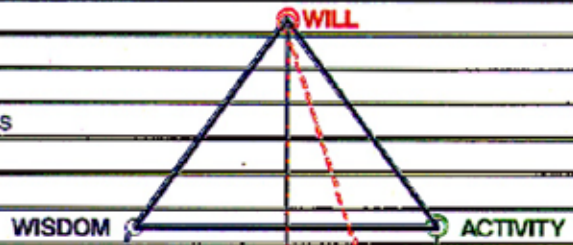
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The stress of the times also and the development of the sense of proportion, plus an enforced return to simplicity of living and requirements may save the coming revelation from too swift and quick a submergence in the fire of the Great Illusion. [364]

THE EGOIC LOTUS AND THE CENTERS

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

I. DIVINE		1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS		2. SUB-ATOMIC
FIRST COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE FIRST LOGOS		FOURTH SUBPLANE
SHIVA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
II. MONADIC		1. ATOMIC SUBPLANE
ANUPADAKA		2. SUB-ATOMIC
SECOND COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE SECOND LOGOS		FOURTH SUBPLANE
VISHNU		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
III. SPIRITUAL		1. ATOMIC SUBPLANE
ATMIC PLANE		2. SUB-ATOMIC
THIRD COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE THIRD LOGOS		FOURTH SUBPLANE
BRAHMA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
IV. INTUITIONAL		1. ATOMIC SUBPLANE
BUDDHIC PLANE		2. SUB-ATOMIC
FOURTH COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF AT-ONE-MENT		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
V. MENTAL		1. ATOMIC SUBPLANE
PLANE OF THE SOLAR ANGEL		2. SUB-ATOMIC
MANASIC PLANE		3. SUB-ATOMIC
COSMIC GASEOUS		4. SUB-ATOMIC
PLANE OF THE LOWER MIND		5. SUB-ATOMIC
		6. SUB-ATOMIC
		7. SUB-ATOMIC
VI. EMOTIONAL		1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE		2. SUB-ATOMIC
COSMIC LIQUID		3. SUB-ATOMIC
PLANE OF THE EMOTIONS		4. SUB-ATOMIC
		5. SUB-ATOMIC
		6. SUB-ATOMIC
		7. SUB-ATOMIC
VII. PHYSICAL		FIRST ETHER
PHYSICAL PLANE		SECOND ETHER
COSMIC DENSE		THIRD ETHER
PLANE OF THE PHYSICAL		FOURTH ETHER
		GASEOUS
		LIQUID
		DENSE



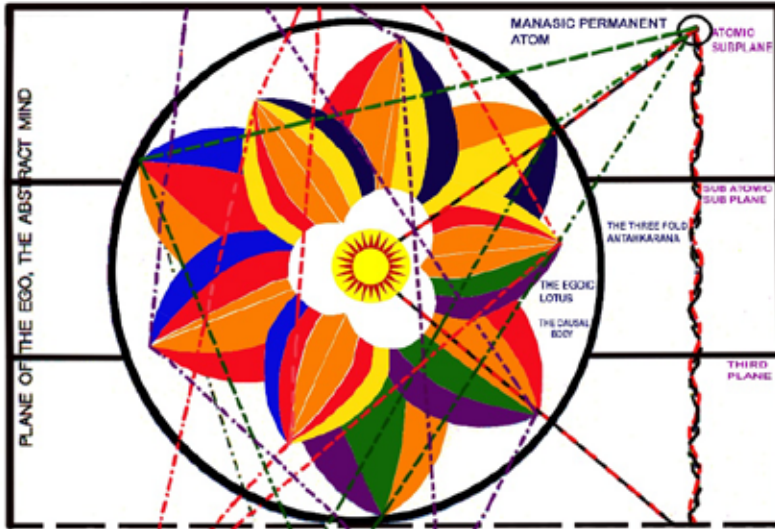
HO = HEAD CENTER
 HT = HEART CENTER
 T = THROAT CENTER
 BS = BASE OF SPINE
 SP = SOLE PLANTS
 GO = GENERATIVE ORGANS
 S = SKIN

MONAD

SPIRITUAL TRIAD

PERSONALITY

THE EGOIC LOTUS

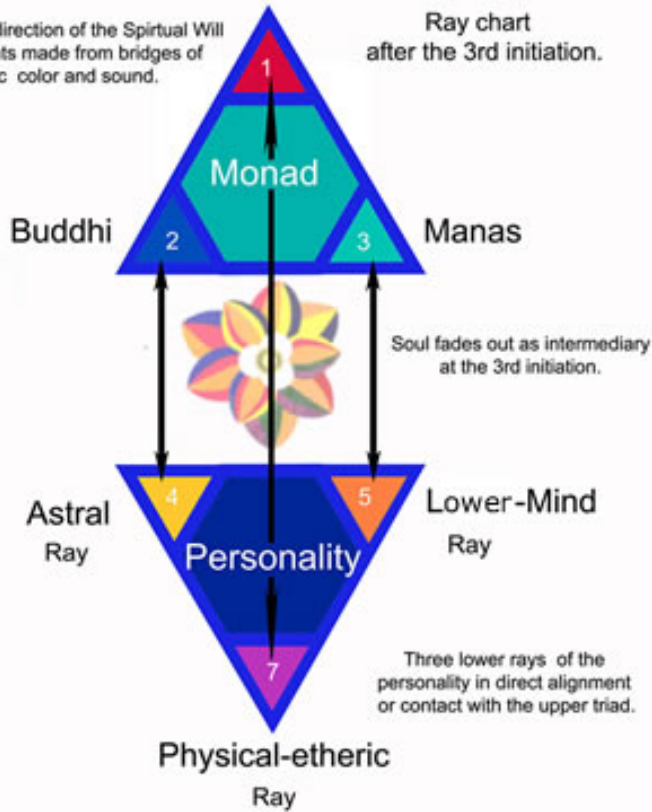


Monad

Atma

Under the direction of the Spiritual Will alignments made from bridges of devic color and sound.

Ray chart after the 3rd initiation.



The triangles seen here make up 6 minor vortices and 2 major vortices that must become fused together during the initiatory experiences. The different rays ascribed to the initiate's different bodies shown here are done at random and could be any combination of the seven rays.

Now let us understand the above three organizations and the Masters work :

In 1926 Pt.Sri Ram Sharma Acharya has ignited AKhandaJyoti(please thoroughly read the life and the works of Gurudev to understand more about the importance of AkhahandaJyoti.

In the same year Mata Bhagavati Devi sharma took birth (please read Mataji's biography to understand how Mataji is the incarnation of Mother Parvati)

In 1926 Sri Aurobindo experienced Supra Mental descent. (Please read Synthesis of Yoga &Savitri)

The above three major events will reach their centenary in 2025-26 , is also the year as foretold by Master DK –

1. Etheric vision as reality in majority humans.
2. Soul realization for human race.
3. **Complete transformation from Pisces (Meenyugam) to Aquarius (Kumbhayugam).**

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1. **What is our role in facilitating the events leading to 2025 ? Dr.Sahebs Vision for this landmark event ?What Master RK envisaged as our role.**

Two major activities taken by Sradhey.Pranav Pandya from 2014 to 2025.

1. **Collective Sadhanas till 2025.**
2. **Clean GangaAbhiyan - Nirmal Ganga Abhiyan (Ganga ,Gayatri&Gurudevare not different). Along with Seven movements given by Gurudev every**

Pariwar member should focus on these two activities.

Dr.Marella Sri Rama Krishna's instructions to Karyakartas :

1. We realize the importance as well as the difficulties of this era. Human gluttony and Material pursuits have caused considerable damage to the Global environment. The consequences of Global warming, has to be endured by 86 lakh other species on earth along with humans. To reverse this Karma of humans and also to re-align their path towards evolution Gayatri Mantra is the only answer.

(Message given just three days before he left his physical body).

Reach-out to as many people with this message and light the lamp of Gayatri Mantra in their lives and inculcate thought revolution as a way of life for their spiritual ,mental and personality refinement.

Foot note: About All world Gayatri Pariwar , Pt. Sri Ram Sharma Acharya & Mata Bhagavathidevi sharma : All World Gayatri Pariwar website - www.awgp.org

About Honorable Dr.Pranav Pandya - From Shantikunj

About Sri Aurobindo and mother - An article by A.B. Purani

Master DK - excerpts from 24 books by Master DK , Michael Robbins teachings.

Compiled by Tejasri Katuri

