EMERGENCE AND LEADERSHIP
OF 'YUG NIRMAN MOVEMENT'
1.1. Emergence of the ‘Yug Nirman Movement’

Emergence of ‘Yug Nirman Movement’ may be traced from ‘Vasant Parva in Feb. of 1926 A.D. when Pt. Shriram Sharma, at the age of 15, in his early morning meditation, came in contact with an age-less achieved Rishi (Ascetic) of Himalayas. The Rishi gave him some instructions. Under his constant guidance, motivation and paranormal assistance, in later years Pt. Shriram Sharma was able to integrate millions of people in one global organization, now known as Gayatri Parivar (family). At the age of 15 years, as he has stated in his writings (Acharya, 1983: 14-22), he had his first interaction with his spiritual Guru (divine guide) who reminded him of his achievements in previous births as Samarth Guru Ramdas (Guru of Shivaji), Saint Kabir and Ram Krishna Pamhansa. His spiritual Guru implored him to undertake several spiritual exercises (Taps) for acquiring paranormal power for the welfare of human beings. The penance extended over 24 years which included chanting of Gayatri Mantra (24 lacs for 24 times) and living on a meagre diet of only two leaves of bread and buttered milk (ibid: 14-22; Acharya, 1980a). By now a large number of people in India and abroad began to regard him as an achieved saint and a paranormal ‘Yogi’.

In the first interview with his divine guide, he got three guidelines for future firstly chanting of 24 lacs Gayatri Mantra for 24 times by living on meagre diet, secondly continuous lighting earthen lamp (Akhand Deepak) which is the symbol of for spreading knowledge and wisdom for welfare of human beings and the thirdly invitation to come to Himalayas from time to time for taking guidelines. Pt. Shriram Sharma followed all the instructions of his spiritual teacher (Guru) given to him from time to time during his visit to Himalayas2 (Acharya, 1983:14-22).

After the first interview with his spiritual teacher, Pt. Shriram Sharma says, as he writes in his book, ‘My Will and Heritage’,

I completely surrendered myself to my Guru Satta (Charismatic Authority of his divine guide) in our very first meeting. The Guru Satta (Divine power) gave me two important instructions. First, do not pay heed to what the worldly people say or do, turn your back on them and continue marching forward alone towards your set goal; and

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1 These facts were also narrated by Uday Veer Singh Advocate, age 45, during an interview conducted by researcher in the village, Amrikshala (Agra) between Oct. 1-19, 2003.
2 ibid.
second, take up sincerely and seriously the enjoined austerities with a view of completely purifying yourself. Learn self-control by restricting your diet to only two chapatis and buttermilk. This day of 'Vasant Parva' symbolized for me the day of my new birth. The finding of my Divine teacher became my life's greatest gift (Acharya, 1636: 22).

Pt. Shriram Sharma was called for the first visit to Himalayas by his spiritual teacher (Divine guide) and motivated him to complete his penance successfully and start writing on Indian culture for the reformation of society. He also motivated him to participate in Indian freedom movement and instructed him about three further visits to Himalayas and disclosed the future plans. In this first visit Pt. Shriram Sharma was examined and tested by his spiritual teacher on various aspects of spiritual life so that he might be an achieved saint (ibid: 37-58).

In the second visit to Himalayas, his divine guide gave him direction to establish the hermitage 'Gayatri Tapobhumi Mathura', to conduct a great Yagya after successfully completing his penance and formation of Gayatri Parivar as a social movement. His divine guide told him, (Acharya, 2001: 56-57) "I have been closely observing all the events and activities of the past few years of your life and rectifying the lapses, if any. I called you this time to explain to you the plans for the future. There is not much time now left for completion of your purasakranas. Go to Mathura, complete them and start the second phase of your life from Mathura'.

'Next to Prayag, Mathura is a central place in the country. It is convenient from the point of view of communication. After independence, your political activities will be over, but the work towards the fulfillment of your life's primary mission will continue. Political restructuring is bound to be there. Government will look after the economic restructuring and other allied matters; but there are more transformations will have to be initiated through the agency of moral and spiritual movements. The country became enslaved and weak not because there was paucity of brave persons who could defeat the aggressors. Internal strife and weaknesses were responsible for the downfall and degeneration of the country. Others had only taken advantage of these shortcomings."

*These facts were also narrated by Dr. O.P. Sharma (M.D.), age 60, full-time volunteer of Shanti Kunj, Nandgan during an interview to the researcher on 2 April, 2002.

*These facts were also narrated by Veer Shankar Upadhyaya (Lecturer), age 55 during an interview conducted by the researcher in the village, Amwaikhera, Agra, between Oct. 1-10, 2003.
“Moral, intellectual and social transformations are to be accomplished. For this, it is necessary to gather around you a band of dedicated and awakened persons and to explain to them the highlights of the work to be done. So, leave your village and go to Mathura, hire a small house there and publish a monthly magazine and also publish material relating to these three kinds of transformations. In due course, you have to build a grand Gayatri temple near Mathura in the land where Durvasa Rishi had performed Sadhana (Penance) and make arrangements for the board and lodging of your colleagues. Then you have to perform a Mahayagya, after the completion of twenty-four Mahapuracaryanas, by way of Puranahuti. It has always been the tradition in Anusthan to perform Yagya along with the Jap (recitation). After completion of twenty-four anusthans, each of twenty-four lacs of jap, you have to celebrate a Mahayagya in a Yagyashala comprising of one thousand kunds and offer twenty-four incantations. On that occasion foundations of a huge organization will be laid which will initiate the work of mass awakening through the agency of moral and spiritual movements. This is the first phase of the completion of anusthan. After discharging this responsibility, you have to go to Saptaparwar, Hardwar, live there and complete the work of revival of Rishi traditions for which you have given your word to the Rishi” (Acharya, 2001: 57).

On the direction of his Guru given to him at the second visit of Himalayas after establishing the hermitage Gayatri Tapobhumy at Mathura, in 1958 on the event of historic Yagya at Mathura, the formation of Gayatri Pariwar (Family), was announced formally by him. More than one lac participants participated in this historic Yagya. The participants took a pledge to establish branches all over India for spreading the ideology of Gayatri. Under his supervision, a countrywide chain of Gayatri Yagya began in 1958. Each event lasting four days, necessarily incorporated discourses on motivating people for social reformation. The Gayatri Yagya also provided the participants with an opportunity for seeking advice of Pt. Shriram Sharma on personal and social problems. The Gayatri Yagya became a powerful medium for conveying the massage for spreading the ideas of Pt. Shriram Sharma for the welfare of human being” (Acharya, 1988: 69-70).

*These facts were also narrated by Virashwar Upadhya Ji, age 65, full time volunteer at Shantikunj, during an interview conducted at Shantikunj between 1-10 April, 2002, Hardwar.*
On the direction of his Guru, given to him at his second visit to Himalayas in June 1971, he left Gayatri Tapobhumi, Mathura forever and migrated to Shantikunj, Hardwar and then proceeded to the third visit of Himalayas to perform advanced Sadhana. In his absence for over a year, his wife Smt. Bhagwati Devi Sharma looked after the activities of the mission. In the third visit to Himalayas, his Guru (divine guide) motivated him to revive the Rishi Pramprapra (Tradition of Rishis). His Divine Guide told him (Acharya, 2001: 81), "You have to leave Mathura and shift to Hardwar and start the work of reviving the Rishi traditions. You will recall that when you came here for the first time you had met Rishis living in this region in their astral bodies and each of them had expressed distress at the extinction of their traditions and you had promised that you would accomplish this task. This time you have been summoned for this purpose".

The divine guide instructed the founder to revive the old tradition (Rishi tradition), to acquaint people with the power of Gayatri Mahamantra according to the tradition of Vishamitra Rishi and to establish a Siddhapitha Gayatri Tirtha, to write books and eighteen volumes of Pragya Puran in Vyasa tradition, to extend the science and philosophy of yog-sadhana in Patanjali tradition, to build up an atmosphere of refined and ennobling vibration by eradicating evil tendencies from the minds of the people according to Parashuram tradition, to conduct scientific research and popularise use of medicinal herbs according to Charak tradition, to heal and set right mental disorders by holistic treatments of yagyopavith in Yagyavalkya tradition, to establish Sadhana-Aryaks for promoting the growth of goodness and character building in Jamadagni tradition, to lead a wandering life of a religious mendicant (parivrajak) with the aim of imparting true knowledge and guidance for the spread of religious and spiritual consciousness in Narada tradition, to provide guidance through the medium of ethics to the administrative set-up in the tradition of Aryabhata, to build up Pragya Sansthan at different places in Shankaracharya tradition, to promote all-round health with the help of proper dieting (ahar-kalpa) according to Pippalada tradition and to convene Pragya seminars from place to place for educating the masses according to Soot-Shounik tradition. Gurudev also indicated the outline of establishing Brahmavarchas Research Institute for conducting research on scientific lines according to the scientific traditions of Atharva Veda, as was done by Kanad Rishi" (ibid. 82).

After listening to all these instructions given to him by his Gurudev (divine guide) Pt. Shrinam Sharma stated, "I was told that I should regard it as a joint programme of Gurudev and all the other Rishis. I assured Gurudev that for me he was the
representative of the Supreme lord and all the Rishis and Devtas (gods) and assured at all his instructions would be complied with till my last breath" (ibid: 83).

During the observation of 'Yug Nirman Movement', it is found that the founder of this movement Pt. Shriram Sharma followed the direction given to him by his divine guide at his third visit to Himalayas regarding revival of Rishi traditions. Following Vishvamitra's tradition, the founder established Shantikunj campus in 1971 on the place where it is said that Vishvamitra had performed Tapascharya (penance) of Gayatri. At this place, he started giving training to followers in way of living by now millions of people have performed Gayatri Sadhana at this place and feel that they have grown spiritually. The Vishvamitra tradition is being revived at Shantikunj by conducting research about the power of sound and technique of Gayatri Mantra.  

Following 'Maharsi Vyas' tradition, the founder of this movement about twenty four years back, had written commentaries on four Vedas, eighteen Purans, 108 Upanisad, six Darshan, twenty-four Gitas, Aranyaks, Brahmanas, the series of Paragya Purans are a creation in which the Philosophy of Upanisads has been explained in simple, in easy and lucid style through the medium of tales and stories. Thus in his life he wrote approximately 3200 books.  

According to Patanjali Rishi tradition in Shantikunj, the sadhaks are imparted training in hathayoga, kayakalpa, asans, and pranayam i.e. 'Yoga'. They are examined mentally and physically by a team of qualified doctors and experts with the help of sophisticated scientific instruments and are advised and guide about Sadhana, which they have to perform.  

In Bhagirath tradition, as Bhagirath is known to have performed rigorous Tapascharya (Penance) to bring the Ganga from heavens to earth for removing water scarcity. The assumption of the founder of this movement was that the social problem can be solved by reformation in ideas i.e. removed by Gyan Ganga (the divine flow of knowledge). In this way, the founder of the movement propagated his ideas in India and

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1 These facts narrated by Mr. Virashwar Upadhyaya, age 65 (a full time volunteer of Shantikunj) Haridwar during an interview to the researcher on 3 April 2002.

2 Ibid

3 These facts were narrated by Dr. Brij Mohan Gour, age 55 (a full time volunteer of Shantikunj, Haridwar) during an interview to the researcher on 3 April 2002.
abroad for physical, mental and spiritual development by organizing 'Ashwamedh Yagyaa' and religious ceremonies frequently.  

In Charak Rishi tradition, ancient Ayurveda has been revived there and research on finding out rare medicine and testing their ingredients, qualities with the help of modern scientific equipments, is being done at Shantikunj. How the use of only one appropriate medicine at a time can promote longevity is one of the researches, which are being conducted here in accordance to Rishi tradition of Charak.  

Yagyavalkya Rishi had undertaken research on Yagyaa. In Yagyavalkya tradition 'Brahmavarchas Research Institute' has undertaken the responsibility of conducting research on the ancient science of Yagyaa. A full-fledged laboratory, duly equipped with modern scientific equipment, is functioning in the campus of this institute for conducting researches on Yagyaspathy and people feel surprise to see its positive impact on environment, pollution and treatment of physical and mental elements, growth of vitality,  

In Devrishi Narada tradition, Yug-Nimman music training school of Shantikunj has banded thousand of volunteers, who undertake tours in India and abroad and propagates the ideas of Pt. Shriram Shharma for the reformation of society. In Aditya Shankaracharya tradition, he also established 2400 Gayatri Shaktipeeths (Sub center/Branches) in the country as centers of excellence to work as focal points for coordination activities of mission. In Sooto Shvunik Rishis tradition, the discourses of Prayaga Puran in the present time have become so popular that people call it Yug-Puran. Four volumes of Prayaga Puran have been published.  

It is said that Kanad Rishi had conducted research about nuclear science and scientific aspects of spirituality according to the research tradition of Atharva Veda. In Kanada Rishi tradition in 1979, he established 'Brahma Varchas Shodh Sansthan' at Shantikunj Hardwar, for carrying out scientific research on several aspects of spiritual  

1Ibid  
2 These facts were narrated by Dr. Ram Prakash Panoe (B.A.M.S.), age, 58 (a full time volunteer of Shantikunj, Hardwar) during an interview to the researcher on 2nd April 2002.  
3 These facts were narrated by Dr. Uma Kant Raina (B.A.M.S.) age 75 (a full time volunteer of Shantikunj, Hardwar) during an interview to the researcher on 5th April 2002.  
4 These facts were narrated by Mr. Agam Veer Singh, Age 58 (a full time volunteer of Shantikunj Hardwar) during an interview to the researcher on 2th October 2003
activities like Mantras, Yagna and other rituals existing in Indian culture. Research is being conducted here for integration of science and spirituality.

In Bhagwan tradition, in Shantikunj, volunteers are being trained for spreading the message of divine culture throughout the world. In India itself about one lac volunteers (Prayaga-Pratwas) are engaged in this work of spreading ideas of the mission from house to house and now there are near by about eight million followers of this movement who are engaged in the activities of this movement.12

After 15 years of the third visit to Himalayas, in 1985 Pt. Shriram Sharma was called by his Guru for the last and fourth visit to Himalayas. In this fourth and last visit his Guru motivated him for Sookshmiikara Sadhana (progressive sublimation of the instruments of the soul’s expression) (Acharya, 1986, 26-30). On the direction of his Guru given to him in his visit in 1985, Pt. Shriram Sharma started withdrawing from the routine responsibilities of the mission and announced his programme of Sookshmiikaran Sadhana for arousing and activating the Kundalini of the Rashta (Whole Character of the nation) and then complete withdrawal from the physical scene at the end of five years. More and more he transferred his organizational and other routine responsibilities to his wife Smt. Bhagvat Devi Sharma (Mataji).14

Finally, by prior announcement made well in advance, he withdrew from his “Physical Body” (i.e., death) on 2, June 1990 with the assurance that he will be working from the subtle realms with multiplied energies for the expeditious advent of the ‘Golden Era’ for humanity. Before giving up of these activities, he transferred all his Sadhana Shakti to his wife Smt. Bhagvat Devi Sharma (Mataji) and also willed that after her withdrawal the Lal Mashal (Red Torch)- symbol of the mission- will be the Ishta Devta (Symbol of Deity) of the Gayatri Patwar. He also instructed his wife to initiate an intensive campaign for the spread of the message of the mission to all corners of the earth through a series of Ashwamedh Yagyas15.

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1 These facts were narrated by Mr. Jitendra Kumar, age 55 (a full time volunteer of Brahmapinchhas Sodh Sasthana, Shantikunj, Hardwar) during an interview to the researcher on 8th April 2002.
2 These facts were also narrated in a Souvenir, pp. 38-39 published by Shantikunj on the occasion of Mahapuran Ahuri Samaran, 3-7 Nov. 1995 held at Anwakheda, (Agra).
3 These facts were narrated in a Souvenir, pp. 38-39, published by Shantikunj, Hardwar on the occasion of Mahapuran Ahuri Samaran, 3-7 Nov. 1995 held at Anwakheda, (Agra).
During field observations in Anwakheda village, it was found that 'Yug Nirman Movement' emerged due to the charismatic personality of Pt. Shriram Sharma, which is said to have been provided by his spiritual Guru (Divine Guide) at the age of fifteen. The respondents say that in his early childhood, he was like the other children of the village and the change was seen in him after 15 years when he came in contact with his spiritual Guru (Divine guide). Most of the respondents know about his charismatic personality which was known on the occasion of 'Ashwamedh Yagya' conducted at Anwakheda, Agra during 1-7 Nov. 1995, in which approximately 40-50 lac participants came from all over India and abroad to participate in this yagya. After seeing this yagya, they admitted that this great work can only be done by supreme power and not by a person.

T.K. Oommen (1972:18) mentions that charismatic heroes emerge from critical situation and due to the appearance of a charismatic leader, who comes with the promise of mitigating the evils at hand, and leading the people to a future utopia, is the man possibility by which charismatic movement may emerge. Further he argued that the origin of the charismatic movement is couched in 'mysterious' terms. The source of inspiration for the movement is supra empirical. The leader of the movement should be charismatic and his relationship with the followers is marked by awe and respect. The followers should willingly accept their 'duties'.

By looking the above formulations of Oommen about the emergence of charismatic movement, we may examine the 'Yug Nirman Movement'. It appears that 'Yug Nirman Movement' emerged in super-natural and mysterious conditions as it is found that the divine guide of Pt. Shriram Sharma guided him from time to time and motivated him by giving him paranormal power to work for the welfare of human beings, as the founder of his movement he also accepts this. Whenever his followers expressed their surprise at his work and achievement, he used to say, 'How can a person do so much work, only our Rishi Satta (Divine Guide) is making us do this, we are working like the puppet of God' (Acharya, 1986: 74). After knowing the conditions of the emergence of 'Yug Nirman Movement' it may be stated that the cause of the emergence of 'Yug Nirman Movement' appears to be a charismatic hero namely Pt. Shriram Sharma whose leadership appears to be charismatic.
12. **Leadership of the 'Yug Nirman Movement'**

Pandit Shriram Sharma was the founder of 'Yug Nirman Movement'. He was born on September 20, 1911 in a Brahmin landlord family of village Anwalkheda, district Agra, Uttar Pradesh. He was socialized in a religious family as his father Pandit Roop Kishore Sharma was a great scholar of 'Bhagwat Puran' regularly known for telling the stories of 'Bhagwat Puran' and addressing religious congregations. As is known at the age of 10 years he accompanied his father to Kashi where he underwent the sacred thread ceremony (Yagyopweda) and was initiated (Diksha) in Gayatri Mantra by late Pandit Madan Mohan Malviya in 1921. This was his first introduction to the significance of religion and spirituality in life. From his childhood he had deep impression of staunch nationalism and cultural excellence manifested in early formative years of his life. During his pre-adulthood period itself he actively opposed the concepts and practices of repressive traditions like differential treatment on account of caste and untouchability. He was also ostracized by his neighbors and family members for looking after an old, then traditionally untouchable, Harijan women ‘Chhipko’ (Archarya, 1984c), (Archarya, 1988: 13-15).

The founder as well as his movement has a deep spiritual orientation. The spiritual development of the founder too is a unique saga of continence, austerity and perseverance, which brought him in contact with an ageless nshi (Astral Ascetic) of Himalayas. On the occasion of Vasant Parva 1926 at the age of 15 years, he had his first interaction with his divine guide 'Yogi Sanweshwaranand'. The divine guide reminded him of his achievements in previous birth as Samarth Guru Ramdas (Guru of Shiva), Saint Kabir and Ramkrishna Paramhansa and implored him to undertake several spiritual exercise (Tupas) for acquiring para normal power for the benefit of mankind. The penance extended over 24 years included, Chanting of Gayatri Mantra (24 lacs 24 times) and living on a meagre diet of only two leaves (Chapatis) of bread and buttered milk (Archarya 1986: 10-22), (Archarya, 1994c). (Udyaveer Singh Advocate 1990: 23-26).

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These facts were also narrated in a souvenir published on the occasion of Ashwamedh Yagya, Anwalkheda, district Agra, held on 3-7 Nov, 1990.

These facts were narrated by Ram Prakash Chauhan, Age 66 years, during an interview conducted by the researcher in the village Anwalkheda, district Agra, on October 1, 2003.
Thus in the first interview with his divine guide he got following guidelines for action:

1. Performance of twenty-four ‘Mahapur.asaranas of Gayatri’ in twenty-four years (Chanting of 24 lacs Gayatri Mantra for 24 times by living on a meagre diet).

2. Continuous lighting earthen lamp (Akhand Deepak), which is the symbol of spreading knowledge and wisdom for the welfare of human beings.

3. Invitation to come to Himalayas from time to time for taking guidelines.

Pandit Shriram Sharma, the founder followed all the instructions of his divine guide given to him from time to time at his Himalaya’s visit (Acharya 1985: 16-22). Under the constant guidance, motivation and Paramormal assistance of his divine guide, the founder was able to bind millions of people, cutting across caste, race, color and religion in one Global Gayatri family. Innumerable persons in this country and abroad regarded him as an achieved saint, a Para-normal Yogi (Ascetic) and a social reformer\(^\text{15}\) (Kusharasht, 1990: 70-75).

In his teenage, he participated in the freedom movement. During 1923-24, when the great nationalist Shri Krishna Dutt Paliwal began publication of the newspaper ‘Sainik’, Pt Shriram Sharma became deeply motivated and involved in the struggle for freedom. In the freedom movement, he preferred to participate as a volunteer than as a leader, and earned fame as being a dependable worker. On account of his total involvement and competence in completing the given assignment irrespective of danger to life and physical injury, he was nicknamed as ‘Matta’ (Dare-devil) by his co-workers. During his visit to Agra when Pandit Balkrishna Sharma Naveen sought for a competent and dedicated volunteer for a critical assignment, Shri Paliwal could find none better than Pt. Shriram ‘Matta’\(^\text{17}\) (Acharya, 1986: 33-35).

Pandit Shriram ‘Matta’ lived for some time with Mahatma Gandhi in Sabarmati Ashram (ibid: 34). Being deeply impressed by Gandhian philosophy, he equipped his
on house with handloom machine and successfully incorporated the principles of Bapu in his movement. When Mahatma Gandhi launched the movement for agricultural land to exemption (Lagaan Bandi), he made Pandit Govind Ballabh Pant its chief coordinator. For this movement information was required of each (farm) landowner, and congress volunteers were assigned to collect this data. Shriram 'Matta' undertook the responsibility for district Agra and by traveling to each nook and corner he collected so comprehensive information that it took Pt. Govind Ballabh Pant by surprise. It helped the farmers in getting the tax relief (Ram Singh Chauhan, 1990: 19-20).

As a revolutionary, during 1932-34 and 1940-42 he joined the underground resistance of freedom fighters and successfully carried out many assignments for severing tele-communication links. While proceeding to attend the congress-conference in Calcutta in 1933, he was detained and confined to the prison at 'Asansol'. Here he came in contact with Pandit Madan Mohan Malviya, Swaroop Rani Nehru, Rafi Ahmed Kidwai, Gopinath Sivastava and other prominent national leaders. For participating in peaceful non-cooperation (Sawmay Avagya) movement of Gandhi Ji, he was twice arrested, and fined and imprisoned for six month each (ibid: 19-20).

Around 1950, after coming back from Sabarmati and living with Gandhi Ji, Pt. Shriram Sharma dissociated himself from active politics because of following his view that religion should move hand in hand with politics. In 1953 he raised money by disposing off his 'Zamidari Bonds' and from this money he laid foundation of the hermitage 'Gayatri Tapobhum' at Mathura. His wife Smt. Bhagwati Devi Sharma too handed over her jewellery for this purpose. He donated all of his inherited property for establishing a school in memory of his mother in his village, Anwalkheda, today, this institution, at his native village, has been developed into 'Mata Dan Kunwar Inter College' (Acharya, 1986: 70).

In June 20, 1971, he left the hermitage 'Gayatri Tapobhum' at Mathura forever and migrated to 'Shanti Kunj', Hardwar (as his master guided him to do so) and then proceeded to an unspecified place in the Himalayas to perform higher level Sadhana (Penance) (Ram Singh Chauhan, 1990: 21). In his absence for over a year, his wife Smt. Bhagwati Devi Sharma looked after the activities of the mission. On his return, as he has written, he received instructions from his divine guide, for the next 20 years, from 1971-90. He organized various training camps for art of living and thinking. He provided guidance pertaining to the activities of the mission (Acharya, 1986: 76-71, 96-98, 101).

To spread his ideas far and wide, Pandit Shriram Sharma started the publication of a monthly magazine 'Akhand Jyoti' on the occasion of 'Vasant Panchami' in 1940. After the successful publication of 'Akhand Jyoti' for about 23 years he started the publication of another monthly magazine 'Yug Nirman Yojana'. It is said that it is dedicated to the formation of new society in which the main aims and plans of the mission were published. Another quarterly publication, "Pragya Abhiyan" was started in 1971 from Hardwar. It is aimed at circulating achievements, activities and other information of the mission. These magazines are published in Hindi, English, Tamil, Telgu, Gujarati, Oriya, Marathi and Bangali languages (Ram Singh Chauhan, 1990: 20-21). The number of readers of these magazines in India and outside is estimated to be around 50 lacs. During his life time Pandit Shriram Sharma wrote more than 3200 small and big books on spiritualism, science, philosophy, Gayatri Sadhana, the art of living, social problems and on almost every aspect of individual person, family and society. These books have been published in Hindi and other languages by 'Gayatri Tapobhumi' and 'Akhand Jyoti Sansthan', Mathura (Acharya, 1986: 31-71, 99).

Being attracted by Pandit Shriram Sharma's extraordinary talent, the former president of India Hon'ble Dr. Sankar Dayal Sharma says in his book 'Deshmanti', "The coming generation will be grateful to Acharya for the path of theory and practice of the art of living based on logic and facts according to modern age" (Akhand Jyoti (August), 1996: 48). After studying the literature written by Pt. Shriram Sharma the former president of India Hon'ble Dr. Saravapalli Radhakrishnan has also said, "If I had got this literature at my young age, my way of life would have been different and I would be getting the spiritual knowledge from Acharya Ji instead of involving in politics" (ibid: 48).

Being pleased with his personality and work at Sabarmati, Gandhi Ji praised him and said, "We are proud of the servants of humanity like you". After reading his literature Saint Vinoba Bhave also said, "These books are not written by any person but by a spiritual power".

1 These facts were also narrated by Vtay Shankar Upadhyaya (Lecturer) age- 61, during an interview conducted by the researcher in the village Anwakheda, Agra, between Oct. 1-10, 2003.
2 These facts were narrated in a Hindi newspaper Amar Ujala (Agra edition), dated 3-6-90.
Pt. Shriram Sharma called his movement 'Vichar Kranti Abhiyan' (The revolutionary movement of thought)\textsuperscript{22} (Acharya, 1986: 68-70).

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\textsuperscript{22} These facts were also narrated by Vijay Shankar Upachyaya (lecturer) age- 51, during an interview conducted by the researcher in the village Anwalkheda, Agra, between Oct. 1-10, 2003.
\textsuperscript{23} These facts were narrated in a Hindi newspaper Amar Ujala (Agra edition), dated 3-6-99.
Acharya was given the degree of 'Light of Asia' in 1964 at a Sarva Dharma Sabha (All religion's conference) in Panjab for his work. He was the member of 'Sanskrit Parishad' since 1976 till his death in 1990. One rupee postage stamp was also released on 21st June 1991 by the Government of India to honor the Pandit Shriram Sharma, which was released by the then Hon'ble vice president of India, late Dr. Shankar Dayal Sharma.

There are many other important people like: Anand Swami, Kiran Bedi, Lalu Prasad Yadav, Atal Bihari Vajpayee, Arjun Singh, Dalai Lama, Nar Simha Rao, Digvijay Singh etc. who say that Pt. Shriram Sharma was a Siddha Yogi (achieved saint), a paranormal yogi, a social reformer, a prolific writer, a researcher, a freedom fighter and who had an extraordinary personality.

During field observation in the native village Anwalkheda, it was found that almost all respondents say that Pandit Shriram Sharma was a Siddha Yagi (achieved Saint), a God for some, a charismatic person, a freedom fighter, a social reformer, a prolific writer. There are few respondents (5%) who say that he was only a saint and social reformer. Of course they fail to appreciate his charismatic attributes and other talents.

Whenever his followers expressed their surprise for his works and achievements, he used to say, "How can a person do so much work, only our Rishi Satta (Divine Power/Spiritual teacher) is making us do this; we are working like the puppet of God" (Acharya, 1986: 74), (Acharya, 1979). About writing so many books on various aspects of life for the welfare of human beings, he used to say, "I use only pen and fingers, but are written by some invisible power" (Acharya, 1986: 71).

The facts narrated above indicate that Pandit Shriram Sharma has lived the life of an achieved saint, a journalist, an editor, a writer, an editor, a social reformer, a scientist and has presented his extraordinary ability and worthiness by performing the work of many lives only in one life. These aspects, quality and quantity of life and his deeds are so enormous that they make him an extra ordinary person, and a charismatic personality. This indicates versatility of the Acharha.

In 1985 the founder started withdrawing from the routine responsibilities of the Mission and announced his programme of Sookshmikaran Sadhana (Progressive...
sublimisation of the instruments of the soul’s expression) for arousing and activating the Kundalini of the Rashtra (Whole Character of the Nation) and then complete withdrawal from the physical scene at the end of five years. He transferred his organizational and other routine responsibilities to his wife Smt. Bhagwati Devi Sharma (Mataji) gradually.

Finally, by prior announcement made well in advance, he withdraw from his Physical Body (i.e. death) on 2. June 1990 with the assurance that he will be working from subtle realms with multiplied energies for the expeditious advent of the Golden Era for humanity (ibid.).

Before withdrawal, he transferred all his Sadhana Shakti to Mataji (i.e. wife) and also willed that after her withdrawal the Lal Mashal (Red Torch) symbol of the mission will be the Ishta Devta (Symbol of Deity) of the Gayatri Parwar. He also instructed Mataji (his wife) to initiate an intensive campaign for the spread of the message of the mission to all corners of the earth through a series of ‘Ashwamedh Yagyas’ (ibid.). When the founder took mahasamadhi (Physical departure) on June 02, 1990, Gayatri Jayanti day, Smt. Bhagwati Devi Sharma (Mataji), the wife of the founder, took over all responsibilities of the mission. In October 1990, under Mataji guidance, Grand Shaddhanjali Samarch, a programme 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 (the founder), for dissemination the ideology of the movement. In 1992, on Gayatri Jayanti Day, Mataji disclosed about Gurudev’s message from subtle and astral realm for the spread of Dev-Sanskriti (Divine Indian Culture or religious culture) all over the world for which series of Grand Ashwamedha Yagyas were to be performed. The series of ‘Ashwamedh Yagyas’ started from Jaipur in Nov. 1992 till now, twenty seven such grand ‘Ashwamedh Yagyas’ have been celebrated in India and abroad besides the grand Anwalkhedha Pratham Poornahuti Samarch in 1985. Mataji attended eighteen of them. It was for the first time that Mataji visited U.K., Canada and USA in three Ashwamedh Yagyas. Mataji initiated million of people into Gayatri Mantra and with this, a new wave of character building and social reform started. In 1960, when Gurudev went to the Himalayas, Mataji took over Gurudev’s (the founder) responsibilities such as editing and publishing various magazines, administration of Gayatri Tapobhumi etc. In 1975 under the leadership of Mataji, Mahila Jagran Abhiyan

* These facts were narrated in a souvenir, pp 38 39, published by Shantikunj, Haridwar on the occasion of Mansuran Ahuti Samarch, 3-7 Nov. 1995 held at Anwalkhedha, Agra
movement for empowerment of women) was initiated. Soon after about 4000 branches of Mahila Jagran Abhiyan were established with more than one million actively participants. Mataji too, withdrew to the astral realm to join her husband (Aradhya Satta) here on September 19, 1994.

There was a managing committee of the trustees with Mataji in the centre and its chief. After her death these trustees decided to declare Dr. Pranav Pandya as the chief of the organization. Though there were some dissensions among the members and the peace was maintained after ouiting one member.

Dr. Pranav Pandya has been a close and direct disciple of Pt. Shriram Sharma. Dr. Pranav Pandya had joined Brahmavarchas Research Institute voluntarily and to establish inner communion of science with spirituality. Smt. Shail Bhala Pandya (wife of Dr. Pranav Pandya and daughter of the founder) is the chief managing trustee of Shri Vardhaman Gayatri Trust. At present there are 15 members of this trust. Dr. Pranav Pandya, Shri Virendra Upadhyaya, Shri Gauri Shankar Sharma, Dr. O.P. Sharma, Dr. Brij Mohan Gour, Dr. Ram Prakash Panday, Shri Kailashan Sharma, Shri Shyam Pratap Singh, Shiv Prasad Mishra, Smt. Shail Bala Pandya etc. are the members of trust and the members of inner core committee of the organization. This group of persons, next to chief, takes decisions about all crucial matters. They can take any decisions which are mostly accepted by the chief.

After leaving the 'Gayatri Tapobumi' by Pt. Shriram Sharma in June 1971, his friend devotee volunteer, Pt. Lilapat Sharma took all the responsibilities as the chief volunteer of the Tapobumi. After the death of Pt. Lilapat Sharma in 2002, now Shri Manjunath Sharma (son of Pt. Shriram Sharma) is the chief of the Tapobumi to look after the activities of the movement. Under his guidance and motivation a team of dedicated volunteers perform their duties for completing the activities of the movement. Shri Manjunath Sharma also looks after the activities of Akhand Jyoti Sansthan' which is known for the magazine publication centre.

Thus by analyzing the above facts, it may be stated that the initial leadership of 'Yug Nirman Movement' appears to be charismatic. As it has been mentioned earlier that the various aspects, quality and quantity of life of the founder's deeds are so

*Max Weber (1947, 368-369) noted, "The term 'Charisma' will be applied to a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such as are not accessible to the ordinary person but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader"
enormous that makes him an extra ordinary person, and charismatic personality. After
the death of the founder, the movement was led by Smt. Bhagwati Devi Sharma, her
leadership also appears to be extra ordinary but was initiated, trained and socialized by
the founder. The founder transferred all his Sadhana Shakti to her, it is said, and also
that after her death the Lal Mashal (Red lamp) will be the Ishta Devta (Symbol of Deity)
of the Gayatri Pariwar. Now, after the death of Mataji all the organizational activities of
the mission are undertaken by a trust/committee with this belief that the founder and
Mataji one also present in astral form and working with multiplied energies for the
expeditious advent of the Golden Era for humanity. The followers of the movement have
firm belief that all the activities of the mission are directly or indirectly governed by the
spiritual presence of the founder.

Thereafter one of his daughters and her husband are the chiefs of the
organization but of five units one is headed by one of his two sons. Thus, for continuity
the charismatic movement or plan of the founder has got transferred to inferiors by will
to his wife and by members to his son in law and daughter and a share to one son.
Thus for the continuity of the organization the charisma appears to be routinized. As
Max Weber (1947: 364-366) gave the following six ways of routinization of Charisma-

(A) The search for a new charismatic leader on the basis of criteria of the qualities
which will fit him for the position of authority.

(B) By revelation manifested in oracles, lost, divine judgments, or other techniques of
selection. In this case the legitimacy of the new leader is dependent on the
legitimacy of the techniques of his selection. This involves of form of legalization.

(C) By the designation on the part of the original charismatic leader of his own
successor and his recognition on the part of the followers. This is a very common
form.

(D) Designation of a successor by the charismatically qualified administrative staff
and his recognition by the community.

(E) By the conception that charisma is a quality transmitted by heredity, thus that it is
participated in the Kinsmen of its bearer, particularly by his closest relatives. This
is the case of hereditary charisma.

(F) The concept that charisma may be transmitted by ritual means from one bearer
to another or may be created in a new person. The concept was originally
magical.
By looking the above formulations of Weber about the routinization of Charisma, we may examine the leadership of 'Yug Nirman Movement'. By examining the facts regarding the leadership of present movement, it appears that for the continuity of the organization, the Charisma appears to be routinized by following the all ways of routinization of Charisma as mentioned by Weber.