ORGANIZATION OF YUG NIRMAN MOVEMENT
A social movement needs some degree of organization if it is to mobilize people for collective action. Organizational membership provides the people with the most stable source of support for the social movement, although all sympathetic supporters may not be organization members. It is the organization, which plans rallies, publishes newspaper and pamphlets, holds meetings and determines the strategy of the campaign. It is the organization, which provides a leadership with the resources with which to function (Mckee, 1969: 442).

To promote righteousness in living, character and behaviour are the responsibilities of spiritual organization like the one under study. There are organizations which are competent to promote material advancement they are engaged in planning and are also doing some activities for the welfare of followers, but some religious organizations have lost their glory on account of blind beliefs, vested interests and retrogressive tendencies. 'Yug Nirman Movement', though religious, has been trying to present itself in a different form which appears to be more realistic (Acharya, 1964b). This institution has been working for the last fifty years and satisfactory success has been achieved in the field of self-refinement and growth of righteous tendencies among people.

The organization consists of Shantikunj, the headquarters of the organization, and five other adjoining organizational units namely- Birth place- Anwalkheda (Agra), Magazines publication centre-Akhand Jyoti Sansthan (Mathura), Book publication centre -Gayatri Tapobhumi (Mathura), Research centre- Brahmavarchas Research Institute (Hardwar), and Higher education centre- Dev Sanskriti Vishwavidyalaya (Hardwar). These organizational units work for national and international level coordination. Informally, there are 2400 'Gayatri Shaktipeeth' in the country which are working in different states at different levels. Other Branches of 'Shaktipeeth' known as 'Pragyapeeth/Pragya Madal/Mahila Mandal' are actively working at local level. Normally there is no bureaucracy/hierarchy in organizational process because this is an organization of volunteers and not of paid workers. All the activities of the movement are performed by devotees/volunteers spontaneously not for any self interest as paid servants. The area of the activities of the movement is so large that there is need of some division of labour for its smooth working.
The movement is spread all over India with it more than 80 million followers. Thus it is not possible to control such huge mass without any division of labour/area, hierarchy and some sort of bureaucracy. Therefore, the headquarter has divided the area of India as a whole into seven zones so that the huge mass can be controlled successfully. These seven zones are as below:

1. Hyderabad- Nagpur Zone

This zone is made-up of 115 districts. It controls 34-district of Maharashtra, 23 of Andhra Pradesh, 24 of Tamilnadu, 20 of Karnataka, 14 of Kerala.

2. Tata Nagar-Siligudi Zone

This zone is made-up by 113 districts. It controls 18 districts of Jharkhand, 17 districts of West Bengal, 25 of Assam, 13 of Arunachal Pradesh, 8 of Manipur, 2 of Mizoram, 7 of Nagaland, 3 of Tripura, 5 of Meghalaya, 4 of Sikkim, 7 of Bhutan and 4 of East Bihar.

3. Mohali-Shantikunj Zone

This zone consists of 84 districts. It covers 13 districts of Uttrakhand, 14 district of Jammu and Kashmir, 14 districts of Punjab, 19 district of Haryana, 12 districts of Himachal, 2 of Rajasthan, 7 of West U.P. and National Capital Delhi.

4. Chitrakut - Anwalkheda Zone

This zone is formed by 112 districts. It covers 51 districts of East U.P., all districts of M.P. (except South and West region) and 20 district of Bihar.

5. Basti (Ayodhya)- Muzaffarpur Zone

This zone is made up by 80 districts. It covers 64 districts of Nepal, some districts of South-East U.P. and 5 of Bihar.

6. Jaipur (Rajasthan-Gujarat) Zone

This zone is made up of 60 districts. It covers 29 districts of Rajasthan, 25 of Gujarat and 6 of M.P. (South-Western Region).

7. Chattigarh Zone

This zone covers Raipur, Bilai, Jagdalpur of Chhatisgarh State and Sambalpur, Bhuvnashwer districts of Orissa.

As it is mentioned above that one zone covers many districts. Thus district level activities of the mission are performed under the supervision of zone.
District Level Committees

At district level one 'District level committee' is functioning to look after the activities of the mission. There are minimum 11 representative members in this committee.

Tehsil/Block level Committee

Tehsil/Block level committee works under district level committee. There are minimum 11 representative members in this committee. This committee looks after the voluntary work at block level.

Local level committee

There are local level committees. Every local level committee works under the Tehsil/Block level committee. There are also minimum 11 representative members. This committee looks after the work at town, word, sector, and village and colony level.

Pragya Mandal/Mahila Mandal (Organized Action Group)

This is the smallest organizational unit of the mission at local level. In fact it is an organized action group of the devotees, followers, readers, volunteers and members. The organized action group is known as 'Pragya Mandal' and the women being of that group is known as 'Mahila Mandal. This group works at grass root level/local level under the supervision of local level committee.

Followers/Members/Volunteers

This is the basic (individual) unit of the mission. The individuals work under motivation and guidance of Pragya Mandal/Mahila Mandal as members of this group. The individuals are connected and attached with the movement as readers, followers: occasional, part time and full time volunteers; priests, planners, initiated member, sadhaks etc.

This is the formal organizational process between the headquarters and the individuals but in reality this process is not absolutely apparent because this is an organization based on devotion and services is voluntary in nature not on payment basis. This is an organization of the emotionally attached persons. In this organization every one feels that he/she is directly attached with the headquarters on personal basis because this organization stands on the roots of emotions, sentiments, sympathy, devotion etc. and not on any formal rules.
All the activities of the headquarters of 'Yug Nirman Movement' are performed and regulated and the entirely depend for financial support on Shri Vedmata Gayatri Trust. Shantikunj Hardwar which is a charitable trust. After leaving the physical body/death of the founder in June 1990, his wife Late Smt. Bhagwati Devi Sharma (Mataji) took over all the responsibilities as the chief of the organization. In October 1990, under Mataji’s guidance, Grand Shradhanjali Samaroh, a programme to pay homage to the founder, was organized. Over 15,00,000 devotees from all over the world participated in it and resolved to carry on the works of founder. In her tenure (1990-94) 18 grand scale Ashwamedh Yagya had been performed. Mataji too, withdrew from her physical body on September 19, 1994. After the death of Mataji, Dr. Pranav Pandya (Son-in-law of the founder). M.B.B.S., M.D., has been the chief of ‘All world Gayatri Panwar’ and his wife Smt. Shail Bala Pandya (daughter of the founder) is the chief managing trustee of Shri Vedmata Gayatri Trust. Shri Virashwar Upadhyaya, Dr. Brij Mohan Gour, Mr. Agamveer Singh and other are the members of the inner core committee of the organization at the headquarters level. This group of persons, next to the chief (Dr. Pranav Pandya), takes decision about all crucial matters. It can take any decision which is mostly accepted by the chief.

Below this core group of few persons, there is a community of educated, awakened and open minded persons attracted by the activities of Shantikunj, who have settled as voluntary workers in the Ashram at Hardwar. They lead a simple life of an average citizen and are found engaged full time in different activities. All work pertaining to cleanliness, cooking, security, accounts, multimedia, training, propagation, organizational activities and management etc. are performed by these workers. Thus, Shantikunj appears to be a well planned colony of five hundred families of such trained workers/followers.

Over 80 million people are the followers of 'Yug Nirman Movement'; among them more than 50 million people have taken Diksha (initiated) of Gayatri Mantra. More than 15 million people have left their bad habits and addictions, families have been reunited and are imbued with spiritual disciplines. There are around 1 million volunteer and devotees, and devote three months to one year
time as and when needed for any cause/purpose of the organization (www.gayatripariwar.org).

An organization is required to motivate the participants and the activities of any movement, from where its activities are to be controlled and directed. For this purpose six main organizational units are working in the case of this movement.

1. Shantikunj, Hardwar (Headquarter)
2. Brahmavarchas Shodh Sansthan, Hardwar
3. Gayatri Tapobhumi, Mathura
4. Akhand Jyoti Sansthan, Mathura
5. Janam Sthall (Birth place of the founder) Anwakheda, Agra
6. Dev Sanskriti Vishwavidyalaya (DSVV), Hardwar

The above organizations are working at national and international level functioning. Other than these six there are 2400 'Gayatri Shaktipeeth' in the country, which are working in different states at different levels (Acharya, 1985b).

Further branches of 'Shaktipeeth' known as 'Pragyapeeth' are actively working at local level. All the members of the movement consider other persons as like members of a family and that is how it is called the 'Gayatri Pariwar'. The activities of Shantikunj may be considered to be religiously oriented Sarvodaya campaign, under which programmes for individuals, family and society are being initiated and directed throughout the country for eradication of evils and development of righteous tendencies (Acharya, 1984b).

A brief description of the organizational units of 'Yug Nirman Movement' is as below:

1. Shantikunj, Hardwar

Shantikunj, Hardwar has emerged, over the years, as the centre of 'Yug Nirman Movement'. It is situated at a distance of six kilometers from Hardwar Railway station on Hardwar Rishikesh road (Delhi-Nitipass National Highway) in natural surroundings.

It was established in June 1971 by the founder. This place is a place of pilgrimage for millions of followers and other pilgrims. Shantikunj has been developed as a spiritual sanatorium, where the people are supposed to get the
benefit of favorable conditions, guidance and power, which makes one's body, heart and soul healthy and progressive. The 'Akhand Deep' has been enlightening here which was enlightened by the founder in 1926 at his birth place. With this Pt. Shriram Sharma got an original source of all the improvement and achievement of the vast 'Gayatri Parivar' by hard practices of austerity. More than 24 crore Japs (meditation) of 'Gayatri Mantra' have been performed in its close contact. Shantikunj is the head-quarter of the movement with a following of nearly eighty million people who believe in the principles of life and the transforming teaching of the founder Pt. Shriram Sharma (Ajariya, 1995 (Nov. 5), 12).

It is said that the extra-sensory environment of Shantikunj is impregnated with an extra ordinary high charge of spirituality of hundred of years of 'Tapascharya' (ascetism) performed at this very place by the seven most exalted rishis, namely-Vishwamitra, Bhageorothi, Balmiki, Vashishtha, Bhardwaj, Jamagni and Charak. On the direction of his divine guide, Pt. Shriram Sharma located and founded this hermitage on this palace-channel of Bhageorothi, Ganga, in order to resurrect ancient Indian culture, to re-establish the scientific viability of Indian religious concept and he made the ideologies comprehensible to common man. Thereafter 'Sadhaks' have completed over 240,000,000 Japs of Gayatri Mantra in this 'Ashram'. No wonder, in this environment surcharged with spirituality, a mediator experience speedy progress (www.gayatrimanivar.org).

One gets the benefit of divine inspiration and power communication only by the sight of it. More than three hundred rare and useful herbs have been planted at the big herbal garden in Shantikunj. The scientists and the students from Ayurveda colleges come to see this herbal garden. The visitors who stay here are examined physically and mentally, without charge by the vaids/ doctors and medical advice is given and the methods of cure and prevention are suggested (www.gayatrimanivar.org).

There is a college of correspondence which guides all the curious persons in India and abroad to solve their daily life problems. To solve the problem of poverty and unemployment, and to earn the livelihood a self reliant college has also been established here. People are trained here, without any fee for earning
money or livelihood for small cottage industries. For an awakening among the
general folk and to teach common people, plays, songs and action songs and
small Vedic films are prepared and shown in modern studios (Panhar, 1995 (Nov-
5); 12). These are shown by volunteers at different places on a moving screen
attached with vehicles. To propagate the 'Dev Sanskriti' (Indian culture of Rishis)
among people teams are sent to various parts of the country and abroad by
buses, jeeps, cars and bicycles. These teams propagate the ideas of Pt. Shriram
Sharma by organizing 'Sadhana Satra', (five days' nine days/ one month training
camp), performing 'Deep Yagya' and other ceremonies. For this purpose five
thousand full time volunteers and one lac half-time volunteers are engaged at
different places (ibid: 12).

The training of the art of living is given in different courses at Shantikunj,
headquarters. There is a great shortage of selfless, devoted public workers
these days. To fulfill this need, a planned series of programmes for the training of
public workers has been launched. Magnanimous persons who contribute their
time or money for new creation are summoned from every corner of the country. Three types of sessions are regularly held to promote their
devotion and efficiency (www.gayatripanwar.org).

1. **One month’s 'Yug Shilpi' session**: In these sessions, practical training
   is given for intellectual and emotional development of trainees in giving
discourses, light music, public education through the medium of religion,
all round health development, self sufficiency with the help of cottage
industries.

2. **One month’s 'Women Awakening' sessions**: In these, the trainees are
   trained in unity, debate, music, weekly satsang, adult education, cottage
industries and all matter relating to family reconstruction and women
awakening.

3. **Nine days 'Sanjivani Sadhana' sessions**: In these sessions, training is
   given to the participants, how to adopt the typical points of spiritualism
with its easy explanation and how to make one's personality effective by
achieving excellence in the character, thought and behaviour is
propagated during these courses. Thus, all aspects of making life
meaningful, elevated and cultures are taught in these sessions (www.gayatripariwar.org).

These sessions go on continuously throughout the year. In these sessions, more than 1000 trainees are regularly trained every month. Residence, food, light, water, sanitation and all other training facilities are absolutely free of cost.

Being deeply impressed by this extraordinary training, high officers of State Governments are also deputed to Shantikunj for training in special session. Series of such sessions of Education, Scouting and Guiding, Khadi Gramodyog, Prohibition, Tourism, Transport Departments go on and thousands of officers are trained in developing their personality and efficiency in accordance with the requirement of their departments.

There is a Gurukul, which is a sample of ideal education for the children of workers living in the 'Asharam'. Public workers and office bearers are trained in the art of self-sufficiency in a cottage industry school. Such industries are selected in which the raw material and markets for the goods produced are available in the surrounding area. Training is also given for the production and utilization of alternative sources of energy, like solar energy, air (wind) energy and energy produced by refuse sweepings etc.

To create all types of excellence in human beings/followers as physical, economic, financial, social and philosophical excellence which are necessary for national growth have been included in the training courses of Shantikunj. The trainees are taught about the use of medium like video, slide projector, tape recorder, loud speaker music, orchestra etc. for conveying the desired message to the masses. There is a separate unit for training and making these equipments which are available to the trainees.

Priority is given to the expansion of the mission's ideology for the refinement of the minds of people by the writings of the founder; this literature in the vocabulary of the organization is known as 'Yug Sahitya'. Pragyaputtras (devoted volunteers) who have taken such a pledge, run a Jhola (Bag) library, supply books to persons with whom they come in contact, free of cost, and collect it back after they have read it. They paste stickers containing inspiring sentences everywhere. They move about with a Gyanrath (mobile library) and
with the help of sweet music and spiritual discourse through the sound device of tape recorders, establish contact and inspire thousands of people. Weekly sat-sang, discussion groups and music programmes are arranged. The devotional device of ‘Deepyagya’ inspires a large number of awakened persons to get indulged in creative efforts. Publicity team of Shantikunj comprising many vehicles equipped with necessary equipments, literature, musical instruments, speakers and musicians, etc. conduct extensive tours of the country for implementation of multipurpose programmes of eradication of evils and growth of righteous tendencies.

Women awakening are one of the main activities of the Shantikunj. The resurrection of half of the population must get due priority. This movement is being launched through the families of Gayatri Parishwar by giving prominence in elucidating enthusiasm in women in the fields of educations self sufficiency and eradication of evil customs (www.gayatripariwar.org).

Shantikunj and other organizational units are governed by Public Charitable Trusts. All pariJans (members) are expected to devote at least one hour of their time and one rupee daily for the purpose of human welfare. Devoted members who take such a pledge for emotional upliftment of people are known as ‘Pragyaputtra’ and it is through these people that the mission is successfully accomplishing its services in various fields.

Many Bureaucrats, Politicians, industrialists, social-reformers and saints arrive at this Ashram from time to time. Among them are Shri M. Channa Reddy, Shri Satya Narayan Reddy, Shri Arjun Singh, Shri Vidhya Charan Shukla, Mulayam Singh Yadav, Smt Mohsina Kidwai, Ibrahim Kauraishi, Murli Manohar Joshi, Shri Chandra Shekhar (Ex. PM) former Chief justice Shri Lalit Mohan Chandra Sharma, the saint Anand Swami, Jugal Kishore Birla, Kiran Bedi, Kailash, Sundarlal Bahuguna, Shri Atal Bihari Vajpayee are main to name a few (Visitor’s Dairy).

Many persons have remarked very positively about the ‘Shantikunj’ and its activities. An eminent officer of the Indian police service Mrs. Kiran Bedi has noted “where the human welfare is supreme, where the service of humanity and society is considered as religion i.e. called ‘Shantikunj’. Here flows the deep and vast ocean of love for humanity” (Akhand Jyoti (August), 1996: 48).
An eminent environmentalist Sundar Lal Bahuguna has said, "Shantikunj is the source for all their inspiration for the scientists, social revolutionaries, kind-hearted literary scholars, philosophers and journalists. I wish that the experts of all these faculties should come here and learn, what are the right process to plan their talents and abilities for new formation? (ibid. 48).

2. The Brahmavarchas Shodh Sansthan (Research Institute), Hardwar

The Brahmavarchas Research Institute, founded in 1979, at Hardwar is a research centre of Gayatri Pariwar. A modern mind is not easily prepared to accept anything as truth unless it is proved beyond doubt by scientifically approved methods. It was established as intercommunion of science with spirituality.

Brahmavarchas Research Institute is working under the guidelines envisaged by the founder of the 'Yug Nirman Movement'. This institute has been established under Vedmata Gayatri Trust, Shantikunj Hardwar and no Government Grant has either been accepted or is being solicited. The main aim of Brahmavarchas is to propagate those internal values which are mentioned in Indian epics and which can even today help in curing the ailing humanity in the light of scientific knowledge. For this task, the institute has a huge building with well equipped and library on the subject will be mentioned in this brief description. The chief Dr. Pranav Pandya, M.B.B.S, M.D. himself is the director of Brahmavarchas Research Institute. A team of qualified doctors, scientists and specialists is working here as full time volunteers. Main hub of this is a laboratory.

Science is primarily concerned with the processes and potentials of the physical world while spirituality and mysticism relate to the progress achieved and tranquility experienced in the realm of consciousness. For a perfect life, a man ought to establish a happy working relationship with both these pursuits. As one grows physically, and lives with the help of physical object and relies on them for survival. On the other hand achieving vitality and balance in the realm of consciousness depends on the reality of one's own spiritual experiences. It should be possible to ensure the happiness and prosperity of individuals and society, at large, if spirituality and science could mutually collaborate and co-
ordinate their activities in such a manner that our inner life could be made rich and fulfilling and our external surroundings are made congenial and convenient (Jayotipunj, 1999).

This is the assumption of the founder of the movement, it is indeed unfortunate that these two super forces available to man have not so far been able to co-operate and collaborate effectively. The need of the hour is that science and spirituality should come together and collaborate on the plane of matter and in the realm of consciousness to enhance the dignity of the individual and promote a new egalitarian social order (Acharya and Pandya, 1993).

Ethical codes of conduct, individual and social discipline are not imaginations of diseased mind but contain within them logic and scientific truth, arrived at by painstaking process of observation and experience through the ages. But this must now be proved by scientific methods if the authenticity of these prepositions has to be established in the minds of people. If this is not done now in earnest, the consequences are going to be fearful. In the absence of spiritual disciplines it is not possible to promote social morality and individual codes of conduct amongst people. In the absence of these qualities of social and individual restraints, human cleverness and newly mobilized resources are going to play havoc with social order of civilization¹ (Acharya, 1993).

The main task of Brahmavarchas Research Institute includes presenting scriptural writings and suppositions in relation to the scientific disciplines of today, to study the effect of spiritual practices on human body in laboratory and to project an alternative system of medicine by utilizing totally harmless herbal plants after comprehensive and comparative scientific studies on human subjects (Jayotipunj, 1996).

Brahmavarchas Research Institute is making efforts to establish spiritual truths and their practical application in day to day life. We all know it is next to impossible to quantify consciousness and spiritual strength (paranormal power) with the help of electronic instruments and physical devices, but a solid attempt has been made by a band of scientists, medical doctors and engineers to

¹These facts were also narrated by Dr. O.P. Sharma, full time volunteer at Shantikunj, Hardwar, during an interview conducted by the researcher, at Shantikunj, Hardwar, on 7th April 2003.
measure the effect produced by changes in the level of consciousness and spirituality. As a result valuable conclusions have been drawn from these observations. Thus, the investigations, experiments and researches that are being carried out in Brahmavarchas are in fact sincere efforts in the same direction (ibid.).

A rationally organized research programme has been planned for implementation by the research centre of Gayatri Pariwar.

The subjects proposed to be studied at present are-
1. The existence of God-(Science of Gayatri) His significance and the necessity of accepting Him as almighty and having faith in Him.
2. Science of ‘Yagya’ (Sacrifice); treatment of ailments and diseases by yagya (Yagyapathy).
4. The Law of Karma.
5. Various ancient theological systems.
6. The inner world; power of the spirit, and psychic powers.
7. Power of faith and devotion.
9. Austerities and penance.
10. Religious observances and their effects.
11. Physical, psychical and spiritual currents.
12. Extrasensory perception in the light of modern scientific advance (PSI) phenomenon.
14. Angels and contact with them.
15. Self-introspection, self-realization, and contribution of spirituality to development of human personality.
16. Contribution of spirituality to social development and its role in ushering in a new era.
17. The role of emotions in life and their effect on man.

2 These facts were also narrated by Mr. Jitenra Kr. (Scientist), full time volunteer at Brahmavarchas during an interview conducted by the researcher on April 10, 2003.
18. The flow of life and its aim.
19. Human instincts and their ultimate role.
21. The mysterious powers in man; the fundamental living cell, heredity and the harmonics.
22. God in the context of life and nature; contribution of other living beings to life on earth and universal brotherhood of man and other living beings. Ecological balance in this intelligent universe.
23. Spirits and their relationship with the other living beings.
24. Inter-relationship and interdependence of ethics, spirituality, philosophy and the physical and other science (Jayoti Punj, 1996).

The Brahmvacharshas Research Institute has been carrying out intensive research on the effects of 'Gayatri Mantra' and 'Yagya' with the help of qualified scientists, medical doctors and specialists. For this task, it is equipped with modern scientific equipments. It has a building complex of 35 rooms exclusively for the laboratory setup. A permanent Yagyashala (separate laboratory) has been constructed in the middle of the campus for performing Yagya (ibid.).

There is a Phyto-Chemistry and Gas Analysis wing in the research lab to assess the efficacy of the various plant ingredients used. The purpose is to know as to what their raw material content is in the beginning and what is left after they have been fumigated and the subject asked to inhale the medicated fumes. The ash left after the process is over is also of medicinal value. At present, these effects are being monitored only on healthy persons living for a prescribed period in Ashram campus. The various results obtained are in the process of analysis. They include hematological changes (like Hb, TRBC, TWBC, Platelets, RBC) biochemical changes (like blood urea, sugar, cholesterol, creatine and Enzymes like SGOT, and SGPT, etc.) and immunological changes (like the antibody levels and innate immunity towards various pathogenic offending organisms). This is a well-known fact that these medicinal drugs enhance the body's vitality so as to
resist adverse meteorological changes as well as the invasion of otherwise fatal viruses and bacteria. (Souvenir, Lucknow Ashwamedh Yagya, 1993: 44)

It is an established truth that spiritual principles, if adopted in daily life can bring about a change in not only the body physiology, but also the thinking and therefore, in the personality as a whole. Yagya, the process of purgation with medicinal herbs under specific procedures influences widely the persons participating in it as well as the surrounding environment. The ingredients used which are those medicinal plants which have been used since immemorial and are known to have beneficial effects on human beings. For this purpose, a large herb garden has been planted, where about 300 varieties of herbs, both rare and common have been grown. (Jyoti Punj, 1993).

The penance and the various yoga exercises, like Pranayam (Deep-breathing) and the Sadhana etc., associated with this process are said to bring about a remarkable change in the lung functions, e.g., its reserve capacity, and breathing rate as well as the cardiac functions. This is being confirmed with a Spire meter and a monitor cardio-scope-recorder. (Souvenir, Lucknow Ashwamedh Yagya, 1993: 45).

There is also a Psychometry lab in the research institute to analyze the various Psychological parameters. These tell about the aptitude, learning potentials and the personality make-up of the subject. The case is then followed up at monthly intervals. During this process the subject undergoes through treatment with herbal preparation, plus self imposed diet restrictions and the Sadhana (penance) process of Anusthan. The various parameters tell the progress of changes. (Ibid: 45).

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1 These facts were also observed by the researcher during Brahmavarchas research institute visits and explained by Mr. Jitendra Kumar, (Scientist) and Full time volunteer at Brahmavarchas, Hardwar.
2 These facts were also narrated by Dr. Ram Prakash Pandey (full time volunteer at Shantikunj) during an interview conducted by the researcher at Brahmavarchas, Hardwar on April 15, 2002.
3 These facts were also narrated by a team of scientists and doctors volunteers at Brahmavarchas during an interview conducted by the researcher at Brahmavarchas, Hardwar on April 2003.
4 Ibid.
A Sound therapy lab uses the oscilloscope to display the various sound patterns of Veda Mantras, sophisticated tests of coherent and incoherent Mantra Recitals are done here and the changes in blood Chemistry (especially the hormones) and other body parameter are noted correspondingly. The research center's aim is to procure in near future an octave Analyzer and a modern Sonotherapy equipment so as to compare the efficacy of Mantra Chikitsa (Mantra Therapy) and modern sound therapy\(^7\) (Ibid: 45).

A modern Astronomical observatory has been erected at Brahmvacharas and a large herb garden has been planned, where, rare and common, about 300 varieties of herbs have been grown the purpose is to provide herbs for research work at Brahmvacharas and also to propagate selected 24 plants in the mass by a "bare footed doctor scheme". About 2400 sub-centers are already active in the field through which the scheme is being propagated\(^8\) (Ibid: 45).

Brahmvacharas Research Institute has collected as many books and manuscripts as possible in different languages of different faiths and preserving them for the use of the Sadhaks and research workers. The library is open to everyone who wants to utilize it. In fact, this is centre which is making efforts to prove the eminence of religion and spirituality on the basis of proved facts and evidences.

Thus, Brahmvacharas Research Institute is working under the guidelines envisaged by the founder of the 'Yug Nirman Movement'. This Institute has been established under Vedmata Gayatri Trust, Shantikunj Hardwar and no Government Grant has either been accepted or is being solicited. The main aim of Brahmvacharas is to propagate in new scientific light those internal values which are mentioned in Indian epics and which can even today help in curing the ailing humanity. For this task, the institute has a huge building with well-equipped library specifically on the subject mentioned in this brief description. A team of technicians and high caliber scientists is working here as full time volunteers.
A Gayatri Tapobhumi, Mathura

'Gayatri Tapobhumi' is situated at Mathura on Mathura-Varandavan road. It is said that this is the land where Durvasha Rishi has performed Sadhana (Penance) (Acharya, 2001:67). On the direction of his divine guide, in 1953 Pt. Shriram Sharma raised money by disposing off his Zamidari Bonds and from his money he laid the foundation of the hermitage 'Gayatri Tapobhumi' at Mathura. His wife late Smt. Bhagwati Devi Sharma too hand over her 250 Tola (2.5Kg) jewellery for this purpose (Acharya, 1984a).

The real formation of 'Gayatri Parivar' under the guidance and motivation of Pt. Shriram Sharma started after establishing the hermitage 'Gayatri Tapobhumi' at Mathura. On Nov. 23-26, 1958, on the event of the historic Yagya of Mathura, the formation of 'Gayatri Parivar' (an organization for propagating his ideology) was formally announced there. It is said that more than one lac devotees/followers participated in this historic yagya. The participants took a pledge to establish branches all over India for spreading the ideology of the founder. In 1967 Pt. Shriram Sharma established a 'Savvalamban Vidhyalaya' (Self employment school) for the training of small-scale industries, this school is successfully running and is providing the people with education for self-employment. On the direction of his divine guide during second visit to Himalayas in June 1971, he left 'Gayatri Tapobhumi' forever and migrated to Shantikunj.

After Pt. Shriram Sharma, left 'Gayatri Tapobhumi' in June 1971, his friend/ devotee volunteer, Pt. Lilapat Sharma took all the responsibilities as the chief volunteer of the 'Tapobhumi'. After the death of Pt. Lilapat Sharma in 2002, Shri Marilal Jay Sharma (Son of Pt. Shriram Sharma) is the chief of the Tapobhumi 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.

Beside the regular meditation training camp, 'Gayatri Tapobhumi' organized time to time some special meditation training camp also. To spread his

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1 These facts were also narrated in a souvenir published on the occasion of Ashwamedh Yagya, Agra, 1995, p. 65.
2 Ibid, P. 65.
ideas for and wide, during his lifetime, late Pt. Shriram Sharma had written 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. Presently, all these books are being published in Hindi and other languages by 'Gayatri Tapobhumi' Mathura. 'Yug Nirman Yojana' a monthly magazine of the mission is also published from there. All these printing are done by advanced high-tech offset printing machines. All these activities are performed by the volunteers of the movement. 11

Thus, 'Gayatri Tapobhumi' is playing the main role of spreading the ideology of the founder through publishing a large number of books. Now it is known as the publication centre of the movement.

4. Akhand Jyoti Sansthan, Mathura

Akhand Jyoti Sansthan situated at Ghilawamandi, Mathura, after leaving his native place, Anwakheda, distt. Agra. Pt. Shriram Sharma started to live there since Vasant Parva (Januray) 1944. This is the place where Pt. Shriram Sharma used to live with his family. At this place he performed the activities of 'Yug Nirman Movement' by mobilizing the people from there he wrote many important books of his life like 'Gayatri Maha Vigyan' Vol. 1, 2, 3, translated ancient scriptures like Vedas and Upanishads and published 'Akhand Jyoti' Magazine. At this place Pt. Shriram Sharma lived with his family from 1944 to 1954. In later year and now this place is known as 'Akhand Jyoti Sansthan' 12.

Now, the basic purpose of 'Akhand Jyoti Sansthan' is, to publish the Akhand Jyoti magazines for ideological feeding. Eight monthly magazines viz. (1) Akhand Jyoti (Hindi), (2) Yug Shakti (Gujarati), (3) Yug Sadhana (Marathi), (4) Yug Shakti (Oriya), (5) Akhand Jyoti (Tamil), (6) Gayatri Parivar Patrika (Telgu) and (8) Yug Shakti (Tanjania Gayatri Parivari) are being published from here. The total membership of all these magazines and the number of their reader is

11 These facts were narrated by Dr. Saroj Bala Chaudhary age (65), (Asst. Editor Yug Nirman Yojana and a full time volunteer of Gayatri Tapobhumi, Mathura), during an interview to the researcher on 1st October 2003.
12 These facts were narrated in a souvenir published on the occasion of Ashwamedh Yagya, Anwakheda, district Agra, held on 3-7 Nov. 1998, pp. 64.
approximately ten lacks and fifty lacs respectively. An efforts are made that each magazine in read by at least five persons. Akhand Jyoti has established a unique record by publishing a continuous series of articles relating to integration of science and spirituality and teaching people the true art of living. The magazine has also accomplished an important task of promoting a fellowship-fraternity known as ‘Gayatri Panwar’. Thus ‘Akhand Jyoti Sanssthana’, Mathura playing an important role to bind millions of people in the form of ‘Gayatri Panwar’ by publishing the magazines.

5. Janam Sthali (Birth Place), Anwalkheda, Agra

Janam Sthali (Birth Place), Anwalkheda is a regional centre of the mission. There is a Shaktipeeth to look after the activities of the movement in this region. One chief representative/nominee is appointed by the headquarters to look after the activities of the movement at the birth place. Under his guidance, motivation and direction, a team of dedicated volunteers perform their duties for completing the activities of the movement. Besides the other activities of the mission, one Girls Intermediate College and one Girls Degree College also run in the campus of Shaktipeeth.

Late Pt. Shiram Sharam, the founder of ‘Yug Nirman Movement’, was born on September 20, 1911 in a Brahmin landlord family of village Anwalkheda, district Agra, Uttar Pradesh. His father Late Pt. Roop Kishor Sharma was a great scholar of ‘Bhagwat Puran’ regularly known for telling the stories of ‘Bhagwat Puran’.

As, it has been discussed earlier, that the founder and his movement is deeply rooted in a spiritual orientation. This is the place, where he came in contact with an ageless Rishi (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. The divine guide reminded him of his achievements in previous birth as Samarthish Guru Ramdas, Saint Kabir and Ramkrishna Paramhansa and inspired him to undertake several spiritual exercises (Penance) for acquiring paranormal power for the benefit of mankind. The penance extended over 24

These facts were narrated in a souvenir published on the occasion of Ashwamedh Yaga, Leicester, U.K. held on 9-11 July 1993, p. 77.
ears included, chanting of Gayatri Mantra (24 lacs 24 times) and living on a meager diet of only two loaves (chapatis) of bread and buttered milk (Acharya 1986: 16-22). As a result of this innumerable persons in this country and abroad regarded him as an achieved saint, a paranormal Yogi (Ascetic) and a social reformer.

'Gayatri Shaktipeeth' was established at Anwalkheda, Agra by the Shantikunj, Hardwar in 1985 to look after the activities of the movement in this region. Ashwamedh Yagya' was held at Anwalkheda in 1995, in which according to estimates about 40-45 lac people participated. Nowadays, 'Gayatri Shaktipeeth' of Anwalkheda is known nationally and internationally among the followers and has become a centre of pilgrimage for the members of Gayatri Panwar, more so because it is the birth place of the founder, with the development of infrastructure after 1995, this village is transforming into a small town. Due to the activities of the movement changes can be observed on the fast development infrastructure of the village like road and transport, market, light, bank, post-office, petrol-pump etc. Thus, 'Gayatri Shaktipeeth' at Anwalkheda is playing a dominant role, to propagate the ideology and perform the activities of the movement in this region. The honor of the villagers has increased in the wider society, as this village is very well known as a centre of this movement and as the birth place of the founder. Late Pt. Shriram Sharma.

6. Dev Sanskriti Vishwavidyalaya (DSVV), Hardwar

Dev Sanskriti Vishwavidyalaya has been established with a philosophy of the founder to meet the pressing needs to impart global education on scientific, spirituality and new life style through ethical, moral and spiritual transformation of youths and production of specialists and devoted nationalists. They must have respect for elders. Love for younger and comparison for all. Robust faith in one's own duty rather than right is the slogan.

Almost five decades back, the founder of the movement Pt. Shriram Sharma Acharya, dreamt of a Dev Sanskriti Vishwavidyalaya that would infuse new life in education system and produce saplings for new Era. He says,

"I have a vision in my mind for a university that can teach human being to tackle any problems in life and to move forward in any situation. That will teach them how to revitalize health that has deteriorated and how to magnify the vitality once it has improved?............How to solve the various mental and behavioural
lements and how to inculcate qualities of politeness nobility and tolerance in human nature? How to imbibe necessary virtues of hope, enthusiasm, courage, patience, foresight, kindness, control and discipline? Impart practical training of the above to the students so that they can become complete human beings, great human beings.”

Further he says that “New life was always infused in Vishwavidyalaya. New era was always curbed in Vishwavidyalaya. When ever, mankind was transformed or divine virtues were induced in personality it was done on the Vishwavidyalaya. But these Vishwavidyalaya’s were not like present day universities the true knowledge was infused in the minds of adolescents. They were gifted with divine qualities......Infact the magnanimous men were always nurtured in the nursery of Vishwavidyalaya. Nalanda and Takshishila were of this kind. The establishment of a Vishwavidyalaya of this kind is my solemn dream which may impart education of ethical ways of life rooted in the divine Origin of humanity” (Acharya, 1964, Akhand Jyoti-March).

To gear educational reform with the present day requirements, Dr. Pranav Pandya, Chief of ‘All World Gayatri Parivar’, and Shail Bala Pandya (Shail Didi), Chief Managing trustee of Shri Vedmata Gayatri Trust, took a decision to fulfill the dream of the founder of the movement for establishment of a Vishwavidyalaya.

In the lap of Shivalik hills and bed of Ganga, almost 7 Kms. away from Haridwar on main Rishikesh Road, near Shantikunj land which had been the sacred abode of Saptarishis was purchased. Bhumii Pujan was performed on 23.05.1999. Dr. Pranav Pandya and Shail Didi explained the aims, objectives, future plans and programmes of the establishment of Dev Sanskriti Vishwavidyalaya to large mass of audience on this occasion.

The management of Dev Sanskriti Vishwavidyalaya is being organized by Shantikunj. This university aims to cultivate a nursery of social, national and global welfare. Shantikunj is devoted to accomplish the anticipations of all the Parijans, countrymen and all the admirers of India and Indian culture from all over the global. This university is to fulfill this goal. Management committee of DSVV is headed by Dr. Pranav Pandya who has by the request and consent of the state Government accepted the charge of its Chancellor. He has appointed
Dr. S.P. Mishra, a renowned educationist and an adept administrator as the Vice Chancellor of the university. Dr. S.P. Mishra is working as the chief executive officer and academic head of the university under the direction of Chancellor, Shri Gourishankar Sharma is collaborating as officiating Registrar with the Vice Chancellor in administration. Besides this, a selfless and dedicated staff along with a team of experts is assisting the Vice Chancellor in the management of the University. All the faculties are working here on voluntary basis by taking some honorarium only for maintenance (Jeevan Nirvan Bhatta).

All the activities of DSVV from establishment to imparting of education, research, training and other public ventures entirely depend for financial support on Sri Vedmata Gayatri Trust, Shantikunj, Haridwar. For its charitable activities, it has been granted 100% exemption on Income Tax from the Govt. of India on this 200 crore project. Such a gigantic plan is being executed without any financial assistance from any government with an assumption that members of Gayatri Pariwar (80 million) and people from society at large having love for Dev Sanskriti (Divine Culture) shall extend their whole hearted support for the DSVV. The proposed major faculties those are launched and fully operational in the first phase are:

Department of Yogic Science
Department of Psychology
Department of Indian Culture
Department of Philosophy
Department of Theology
Department of Foreign languages
Department of Holistic Health Management

The basic assumption of DSVV is that Vishwavidyalaya means the university that serves the human race inhabiting the globe irrespective of nationality, race, religion, faith, etc and imparts true knowledge for the development of divinity and wisdom in mankind which are essential ingredients for self-enlightenment and virtuous transformation of personality besides meeting material needs of peace, progress and prosperity (www.dsvv.org). Thus, DSVV is not an ordinary academic institution but rather a center of spiritual and cultural movement; it is an academic center of ‘Yug Nirman Movement’.