

## Thought revolution through *bhav samvedana*: In the view of pt. shriram sharma acharya

MEGHA PAL

### Abstract

God has bestowed the highest level of consciousness and emotional stimulations to a human being. But nowadays human being is continuously working against his dignity; so the humanity appears beyond redemption. If this state of affairs continues, men and society would suffer irrecoverable regression. Humanity will have to pay a heavier price for the so called progress. In spite of best efforts, the top talents and elites of the world have not found solutions to the problems. Pt. Shriram Sharma Acharya worked a lot on the problems of present era and after that he found that the root cause of all problems is the 'Vikriti' (degeneration) of 'Bhav Samvedana' (emotional sensitivity). To begin with, one has to get rid of all kinds of negativities in one's emotions so that 'Bhav Samvedana' can be evoked. 'Bhav Samvedana' is the greatest boon of God to a human being. When the level of inner being will change, thoughts and actions would automatically work in an excellent manner. The chief motive of his life and sayings is to evoke 'Bhav Samvedana' by creating a positive change in our lives, life styles, attitude and moral values, etc. As much as 'Bhav Samvedana' works in a higher manner, it would initially illuminate our mind and thoughts. As a result, 'Bhav Samvedana' would cause thought revolution and this would refine our consciousness that is called- Human Excellence.

*Key words:* Thought revolution, Bhav Samvedana, Human Excellence & Shriram Sharma Acharya

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Indian culture is adored in the whole world. Its glorified concepts history provides the world a righteous path of '*aatmavat sarvbhuteshu*' and '*vasudhaiv kutumbkam*' - our rishi sanskriti gave the message of love, sacrifice, faith, brotherhood and excellence. We have the history of rishi Dadhichi, who happily became ready to devote his life and to construct a weapon of his bones for saving the humanity.

But now-a-days human tendency is more towards snatching, selfishness, corruption and materialism. As a result his life is not on proper track. We find individuals immersed in too much anxiety and pain, and the society ravaged by innumerable problems. If this tide can be blocked, if persons can be trained to explain the mortality of idealism, then situation can be completely turned around. People's capacity, currently engaged in divisive, immoral activities, if turned around and

engaged in resurgence of goodness and nurturing goodwill, then in no time the situation can change radically for the better. The current hell like atmosphere can then change in no time to a heavenly atmosphere. But the question is how will it happen and who would take the responsibility to do the miraculous change?

In Bhagwad Gita the almighty power gives the bless and promise to do so –

*yadā yadā hi dharmasya glānir bhavati bhārata  
abhyttānam adharmasya tadātmānam sṛjāmy aham  
(Geeta – 4/7).*

He allows his representative as a common human being with special heart. As one of the representative, Pt. Shriram Sharma Acharya took birth on earth as a pioneer of spiritual renaissance on 20<sup>th</sup> September 1911 in Anwalkheda village of Agra District, Uttar Pradesh. His personality was a

harmonious blend of a saint, spiritual scientist, philosopher, writer, reformer, patriot, researcher, scholar and prophetic visionary. He lived a disciplined life of devout austerity, visited the Himalayan yogi in astral form, from the young age of fifteen. He mastered the highest kinds of sadhanas of Gayatri and Savitri. His heart pulsated to eliminate the suffering of all beings. He devoted every moment of his life, every bit of his worldly belongings, and every bit of his talents and efforts for the benefit of society.

Acharya Shri bestowed his spiritual energy for the welfare and enlightenment of the masses. Millions of people blessed by him not only overcame their sufferings but also received the courage and light to overcome their adversities, uproot their weakness and achieve self-refinement through the path of spiritual penance (Sadhana). His spiritual wisdom reached into the very depths of the human mind and emotional core. He could therefore identify the root cause of the ailing state of human life today as the crisis of faith, ignorance about the power of inner self and lack of righteous attitude. Realizing the potential of thoughts and the relevance of thought transformation in the present era of intellectual revolution, he started a unique campaign of 'Yug Nirman' (Reconstruction of the era). For Yug Nirman he invited, motivated the group of persons with pious intellect and with divine feelings. Thus, the large, family-like, socio-spiritual organization called "Gayatri Pariwar" was formed.

Shriram Sharma Acharya always felt the need for the refinement of emotions because these are in the core of all human activities. According to Indian concept, human beings have three bodies-physical, subtle, causal. Labor is the activity of physical body, intellect lives in subtle body and the place of our emotions is causal body (Acharya, 1993). If we want to change something or someone, we have to start from the basic one. So if the feelings are not altered and strengthened up, all the efforts of establishing peace and happiness will

prove unsuccessful. That is why Acharya Shri called upon the people of divine emotions; as iron cuts iron, in the same way deep rooted sanctity can mould any sort of infectivity. It was the only purpose of all his deeds, 'Tapa' and entire glorious life. In his own words from his autobiography - "people might consider me a great scholar, a tapaswi, a seer, a mystic, a social reformer or a genius. However, in my own estimate, I am only an ordinary person, with a heart brimming with love and compassion for all beings. All my life has been spent in sharing and alleviating the pains and misery of others and expending love and compassion all around me."

### **The Present Era and Need of Thought Revolution**

These days we are living in 21<sup>st</sup> century but time has perceptibly changed. During the golden era of human existence, when men depended more on faith and feelings, a clay statuette of *Dronacharya* was capable of inspiring and training an expert archer like *Eklavya*. Then, only a causal desire of *Meera* was sufficient to make *Krishna* appear and accompany her to dance. *Jesus Christ*, *Lord Buddha* like saints devoted their lives for the sake of humanity. But now times have changed for the worse. The human race is incapable of thinking beyond its physical existence. Soul has ceased to have any meaning (Acharya, 2008).

The empirical scientific knowledge has cast aside the spiritual concepts of the soul, karma, morality, integrity and human idealism. The lifestyle of man is heading towards debacle idealism. Those who are living peacefully and complacently are in microscopic minority. Evil deeds and hollow thoughts prevail in every walk of life. The individual frustration, full of apprehensions, is simply torturous. Almost every person feels loneliness. His soul is hungry and thirsty for something or the other. By starving emotions we have become humorless, rigid and stereotyped (Philip, 1993). The crux of the problem is the very perversity in thinking, crisis of faith, clouded and fallacious judgment and sinister

consciousness. Unless the propensity to evil is uprooted, it is humanly impossible to get rid of bristling and thorny troubles of life. When poison appears to look like nectar and everyone begins to crave for it, convictions are not easy to change. These days the vision of people has become so much distorted that they have lost the capacity to distinguish between profit and loss. The losses are now being considered as gains, whereas true gains, which require a little effort to understand, are simply being discarded as undesirables. On account of this perversion, one finds it very difficult to set things right by reversing the wrongly established values. The crucial need of today is to bring about a global revolution in existing ideologies (Acharya, 2003).

It is very tough task to work for domestic change. The population of the world was very small in the past. Very few people indulged in crimes and the acts of sabotaging. Divine beings had raised their weapons and destroyed them. Now the population of the world is more than 800 millions. Most of the people are obsessed with perversion and crisis of faith. A larger fraction of human thinking is not dignified. There is much that is undesirable in all walks of life. In these conditions thinking about change is a tough task as Pt. Shriram Acharya says - "its known to everyone how difficult it is to construct a small house. It is all the more difficult to erect a mansion of the age out of the debris of the past" (Acharya, 1998). A revolution is the need of the hour in the world.

### **Solution**

Today every person is hunting for solution; he is alone in the crowd. His soul is hungry and thirsty for something or the other. Though one may not know what is it really, he is eager for the solution and busy in collecting worldly strength. The importance and dominance of three well known powers is well established and supported by all. Firstly, political power, secondly intellectual power and the third monetary and muscle power.

These are at the center and play a pivotal role. These three are worshipped as goddess Saraswati, Laxmi and Kali. A common human being always longs for attaining and possessing them to feel proud but we can see and feel that no one is happy and contented even after having a large amount of these so called 'powers'. It means we are lacking something somewhere. Pt. Shriram Sharma Acharya has recognized the missing element on the basis of his lifelong experiments and experiences that is called 'Human Excellence' or 'Parishkrit Pratibha'. He declares that a newly born enlightened power will come in light as clarion call to dawn and descend a new era.

### **Human excellence and 'Bhav Samvedana'**

The word human excellence is neither different nor much far from those powers, but it is their root and foundation. It represents those three in the most refined, pure and sacred form. We can perceive, feel and live its invaluable diamond tucked divinity, accompanying hand in hand and soul in soul the three 'goddesses' in the true sense of the word - for instance:

|                  |              |                    |
|------------------|--------------|--------------------|
| Strength         | Skill        | Positive direction |
| ⇩                | ⇩            | ⇩                  |
| <i>Kali</i>      | <i>Laxmi</i> | <i>Saraswati</i>   |
| ⇩                | ⇩            | ⇩                  |
| Human Excellence |              |                    |

Generally, top quality, refined talent can be witnessed peeping and peering through giant leaps of successes - skilled persons like managers, business tycoons, brave soldiers, record breaking players and famous scientists and unique artists. Even terrorism, crimes and rampant corruption like

evil deeds are performed by the so called talented personalities. So, excellence is entirely different from these - all such rude and trivial line of thinking have to be uprooted sooner or later.

Literally, dedicated pious saints have such power through their focused and concentrated attitude. Firstly, they have pure intellect and refined emotions which is called 'Prakhar Pratibha'. Their lives are above all sorts of worldly pleasures and selfish motives. Pt. Shriram Sharma Acharya observes- 'the super humans and good men have always sacrificed comforts and erratic desires thereby saving enough for oblation to God' (Acharya, 2008).

When most of the persons start degenerating, are shy of their ideals and get busy in hollow hustles and bustles, excellent persons ponder over the problems deeply intently and hunt for solutions vigorously. They shed tears for the downtrodden, readily submitting their own time, resources, talent and comforts to bring sweet, fascinating and soothing smile over their lips. So excellence is more than a pious platitude. It is inherent in the very moral fiber of man (Kamat, 2000). In the words of Acharya Shri - "They are specially blessed with many talents, which they use exclusively for higher, nobler objectives ranging from self advancement to welfare of entire mankind" (Acharya, 2000). We can say that love, compassion, kindness, generosity, selflessness like virtues are found sprouting and emerging out from the inner depths of their hearts and that is 'Bhav Samvedana', the most precious boon rendered by the almighty God.

The term 'Bhav Samvedana' is different from emotion or emotional intelligence. The term emotion is often considered synonymous with the terms feeling and mood. Feelings denote the pleasure and pain dimensions of emotion, which usually involves bodily functions. Mood is an effective state of long duration but of lesser intensity than emotion. Emotions are a complex pattern of arousal, subjective feelings and

cognitive interpretation. Emotion is a subjective feeling and varies from person to person. On the other hand 'Emotional intelligence' is a set of skills that underlie accurate appraisal, expression, and regulation of emotions. It is the feeling side of the intelligence. A good IQ and scholastic attitude are not enough to be successful in the life. 'Bhav Samvedana' is called as

*'samottarpakshah' (Taittiriya Upanishad – 2/3).*

In *Tetrayopnished* as the highest dimension of *Manomayakosh*. *Rigveda* says about it that the chief motive of excellence is that '*sadhak*' must neither go on the wrong path nor allow himself to be monotonous; he may devote his deeds to *Lord 'Indra'* in the form of *yajna* (*Rigveda*, 7/20/6). *Lord Krishna* also says the same thing-

*Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanah  
Tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara*

*(Geeta – 3/9).*

*Yajna* here means any self sacrificing work undertaken in the spirit of self dedication for the blessings of all (Chinmayananda, 1996). In *Yajurveda* rishi prays for Bhav Samvedana as

*'Medham me varuno dadatu medhamagnih prajapati'*

*-(Yajurveda -32/4).*

*Mahopnishda* advises "My son! Who does his duties properly, considers the enemy as a friend, has no desire, neither feels sorrow nor longs for worldly pleasures, able to feel others' pains; he never gets involved in grimes" (*Mahopnishda* 1/64/65). *Mahabharata* quotes the bliss, which we get to wipe out the tears and pain of helpless people; it can't be compared even to the sixteenth part of heaven or salvation (*Mahabharat Anushashan parv – 50/20*). *Radhakrishnan* defines it as- 'he has an element, which is beyond the

nature; through this, he can know the secrets of nature. It is 'Samvedana' (Radhakrishnan, 1979).

In this reference Pt. Shriram Sharma Acharya says that our mind can't go beyond the limitations of mathematical calculation of loss and profits. On the other hand it is impossible for 'samvedana' to remain insensitive and passive in the need of hours. It creates sensitivity towards pain and sorrow of the neighbor, the decay of the society and the nation, and at the same time love for the whole world. He writes 'the persons who have 'Bhav Samevedana' bear troubles for others. Such persons give up their own benefits and accept loss happily; even they do not hesitate to sacrifice their lives for the sake of humanity (Acharya, 1998). Lord Buddha found the 'Bodhigyan' on the basis of infinite span of 'Bhav Samvedana'. The same element took birth in Mahaveer as 'Nonviolence'; in Shanker's illuminated intellect, in the sacrifice of Nanak and in the love of Christ & Krishna.

### **Thought Revolution & Bhav Samvedana**

To comprehend the true nature of ancient spirituality Pt. Shriram concentrated all his faculties of deliberation, time, labor and industry on the pivotal central aspect. He wondered if there was any truth in the ages long spirituality practiced during 'Satyug' since time immemorial. If the history of achievements of the venerated Rishis was to be trusted it was necessary to have full information through adopting, investigating and experimentally proving that spirituality personally. He worked hard round the clock over it; retrospection about it and to live it thoroughly had become a question of life and death to him. He was aware of all the burning problems of the present era and found out that they were to be taken up on war footing or the existence of the universe would slip into decisively fatal ditch. With regards to providing the solution, he considers that 'Bhav Samvedna' is the only solution of all present and future problems; there is no other option.

This universe and the entire cosmos are composed of sensory (Jad) and extra-sensory live (Chetan) elements. These days the whole world is talking of only 'Jad' and has totally ignored 'Chetan'. Pt. Shriram Sharma Acharya says, "To ooze out material and worldly gains is a broad daylight slaughter of the true inner dignity and divinity and it would be the greatest loss and tragedy for life (Acharya, 1998). On the contrary, if the people change the traditional pattern, man would not remain selfish. If the people start following the ideal golden path, very soon all the bitter and heart breaking circumstances would transform into divinity, and tranquility would eventually descend. It is the base of thought revolution (Acharya, 1998).

The divinity of thoughts and the higher level about which he insists depend on the refinement of 'Chetan'; without it, no one can imagine any change in the true sense of the word. Acharya Shri says that there are two dimensions of true knowledge- one is thinking and another is 'samvedana'. The thoughts come from outside and affect the mind only, but the origin of 'Bhav Samvedana' is experiences. So, they are called '*brahma vidhya*' (Acharya, 1998). He believes that the solution of our collective problems is possible only through faith in superiority of ethical means and righteous conduct (Acharya, 2004).

Shriram Sharma Acharya (who is the founder) launched a well planned, great campaign named 'Yug Nirman Yojna' to change the prevailing ill conceptions, mental blindness and inanimate mundane pattern of thinking. It is unique and gigantic campaign for a total and virtual holistic transformation in individual's thinking, character, and behavior; through it, family, society and finally the whole world and the era would be reconstructed. In short we can say – *Inculcation of divinity in man and manifestation of heaven on the earth*. If life is trained in an appropriate manner, everything which cannot be found elsewhere, can be obtained (Acharya, 2000). Such revolution and

change is extremely complex and pervasive, having no parallel in history, and may only be called extraordinary and miraculous. The efforts to bring about these changes will need to be commensurate with the objectives. Because emotions, like steam, is a force, which activates the intellect if it is sustained and directed properly (Shivananda, 2004). These have to be strong, forceful and pervasive so as to be extraordinarily effective. Only then the true result of Thought Revolution can be achieved as *Swami Rangnathananda* says that we work our best when we are free from selfish desire and passions. A character that combines strength and gentleness, fearlessness with love and greatness with humility is really great. *Swami Vivekananda* expressed his views for such refined characters as “who have truthfulness, piousness and selflessness can be harmed neither by heavenly power nor by manly” (Vivekananda, 1895).

Acharya Shri has emphatically stressed that the only means and seed for the total inner revolution can be and must only be ‘Bhav Samvedana’. It was the only goal and purpose of his life and ‘Yug Nirman Yojna’. This revolution and great campaign has not been launched for material gains; when purification of level and standard is high in each and every arena of life, then and then only we would be able to elevate ourselves. He declares with great will and matchless self confidence, “Emotional refinement” is the only way, remedy and solution through which we can have world peace. It would be the root step of thought revolution.

## Conclusion

As a whole we can say that this is to be constantly remembered that mutual faith, brotherliness, cooperation and conviction in ethical values are essential ingredients of reciprocity, beneficence and compassionate behavior; in absence of which there is no possibility of man considering the welfare of others besides his own. These values

inspire man to uphold justice and refuse to accept the comforts and conveniences acquired through unfair means. How can we imagine gaining fruits without caring for the roots? We have to start from inner part to change the outer one.

Shriram Sharma Acharya is the only person who claims for and presents a plan to attain divinity in man and creating heaven like environment on this earth. He always felt the need for a program for the creation of an irresistible current of noble feelings that would instantly be able to throw away all the impurities and evil tendencies entrenched in the collective human psyche. Reconstructing the deep rooted tendencies of era, Acharya Shri called such persons who could play the roles of Munis and Rishis like Vyas, Buddha, Gandhi, Karl Marx, Martin Luther, Aurobindo, Maharshi Raman and fulfill the aim of thought revolution. He named such personalities ‘Parishkrit Pratibha’ and described their purified character as a living example of human excellence.

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MEGHA PAL, PhD, Lecturer, Department of Life Management, Dev Sanskriti Vishwavidyalaya, Haridwar, India.

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