

Self development through scientific spirituality

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Abstract

In modern scientific age everything including the traditional spiritual practices get accepted only after proper evidence or logic is provided. Ācārya Śrīrām Śarmā had proposed scientific spirituality for evolution of every person; this contains four pillars (4S) *Sādhanā*, *Swādhyāya*, *Samyam* and *Śevā*. Individual development is the basis for the development of the society and the entire humankind. *Citta* is purified by *Sādhanā* of *Cāndrāyana* practice. *Manas* is purified by *Swādhyāya* (Self study). One can change the muscular tension while speaking from muscle tension level $10\mu\text{V}$ to $2-3\mu\text{V}$ in EMG reading. *Samyam* of speech for 3 months changes the brain wave pattern in occipital region and left hemisphere Broca's and Wernike's area. 4. *Śevā* (Service) comes only after self transformation; as according to Ācārya Śrī, Śānti Kunj is a nursery where people come and practice spirituality and cultivate good character; when they go back in the society they change it. These practices are not based on any specific religion, but instead they are for the entire human kind, as Ācārya Śrī set a goal of *Yug Nirmān* (transformation of the era). Since early 1970s, this nursery has been cultivating ideal human character. It is hoped that eventually an ideal human society will be formed; as one candle can light every other candle without losing anything.

Key words: Sādhanā (Practices), Swādhyāya (Self study), Samyam (Self control) & Sevā (Service).

*Uddharedātmanātmānam nātmānavasāday
Ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ
(Gītā, 6 / 5)*

As Gītā (Vyas, 2012) says one should lift oneself by one's own effort, because we are our own friends and enemies. So we should start right

from where we are. Whole world will change if individuals change. Individual development is the basic unit of society and mankind development. The elements of self development have been described in *fig. (1)*.

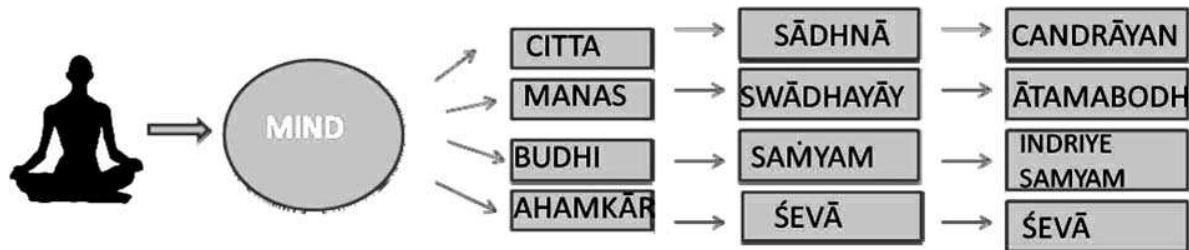


Fig. (1). A scheme of self development

All four faculties of mind are inter-related to each other as they together help in the evolution of human values. In the holistic approach for self

development all these are equally important. This is not just a theoretical argument, but it has already been put in practice since early 1970s at ŚāntiKunj,

where people come from all spheres of life to a course named *Gāyatri Panchkoshiya Sāadhanā* (Ācārya, 1978).

Concept of self in Indian philosophy

According to Cambridge International Dictionary, personality is defined as the way in which one behaves, feels and thinks. How a person behaves, feels, thinks and conducts himself depends on his state of mind. So mind is the one that determines the personality. In Yoga philosophy, mind has been divided into four sub-parts as follows (Bodhasarananda, 2007):

1. *Citta* (Subconsciousness)
2. *Manas* (Imagination)
3. *Budhi* (Discriminative Faculty)
4. *Ahamkāra* ("I" consciousness)

The *Katha Upaniṣhad* sets an aphorism about mind and how it works. Human self is like a chariot; and *Budhi* the charioteer. The *Manas* is represented by the reins by which the horses are attached. Here horses are represented by senses. The road on which this chariot is moving is represented by objects of the senses, as for example smell is the object of nose sense organ. So, with this example it is clear that all four elements of the mind should be in our control. Ācārya Srī has given four sets of practices to control and develop the skills of this chariot (Ācārya, 2001).

(1). **SĀDHNĀ (spiritual practice)**

Sāadhanā means to give a direction or evolution to the values and good characters (Ācārya, 2010). According to the philosophy of rebirth, we have taken many births earlier; in those births we may have done many unwanted deeds. These are deep rooted in our unconscious and subconscious levels of mind. Even in this life, since birth we have been accumulating several imprints on our mind. These impressions influence our actions or daily

participate in spiritual practices for one month in behavior. These imprints need to be changed or uprooted with the weapon of *sāadhanā*. These impressions of past experiences are not easy to uproot; they need strong will power and strength. Not only this, place, time and surrounding also influence the spiritual practices. So *sāadhanā* should be done in a special spiritually charged place; thus, Śānti Kunj is an ideal place for *Sādhana*. This place was established by Ācārya Shrī. Here a course is conducted every month known as *Cāndrāyana Vrata*. It is one of the sadhana for citta purification.

Cāndrāyana Vrata

Cāndrāyana is similar to Ayurvedic *Kalpa* in which the transformation of the entire body takes place. In *Cāndrāyana Kalpa sāadhanā*, spiritual transformation also takes place. Before the practice of *Cāndrāyana* two things are required: 1. Write the problems, tensions, expectations on a paper. 2. Write those bad deeds, which you remember often.

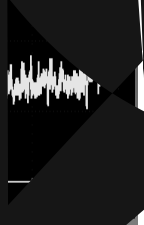
Laws of nature apply equally to all. We know that every action has an equal and opposite reaction. Every bad deed gets accumulated in our unconscious mind and influences our natural actions. These unconscious impressions cause stress as well as different psychosomatic disorders. These may also lead to vices like alcohol drinking and other bad habits. So, writing of bad deeds is a kind of vomiting or *Vamana* and *Virecan* as is done in Ayurvedic Pancakarma. When one accepts one's fault, it causes less harm and does not form a *SAMSKĀR* (unconscious impression). During *Cāndrāyana* a devotee should not waste time in thinking about the past.

Usually this type of spiritual practice is not possible at home, because it needs strong will power. So it is better to find a spiritually charged place for this practice.

There are two steps of this spiritual practice - first is to clean the dirt on our unconscious self,



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In 1894 Swami Vivekananda had written to King of Mysore - "This life is momentary, sensual pleasure of world is also momentary. Only those are alive who are living for others. Others' life is similar to death. Swami ji, we can clearly see that self development is service unto others (Anga

*Ātmā sangrahanecchā ch
Maitrīchchā chet harim p
(Gīta^{6.32})*

If at all you want to cultivate unconditional friendship, see Sri Hari (the everything. Render the purport of the acquainted ourselves above *Sūkti* shows practice. The first with all beings. By We do not need to put One should learn to extend mankind. There are several us in developing such friendship them: 'All are God's children. It is wrong to consider some as our friends and some as our enemies'.

Teacher, which is the greatest commandment in the Law? Jesus replied: "Love the Lord, your God, with all your heart and with all your soul and with your entire mind." This is the first and greatest commandment. And the second is like it: "Love your neighbor as yourself" (Matthew 22: 36-39, Bible).

We always think for ourselves but we never think why God sent us on earth with so many powers; not to curse others but to help others with

due regard. In this way we come to the conclusion that our self development is in our own hands.

Śrīmad Bhagavad Gītā - 6.32

<http://literatureandart.com/paramatma-the-unconditional-friendship-practice-the-first-with-all-beings-by-sri-hari-vedantacharya-5> dated 05.07.2012

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