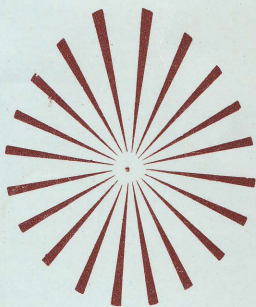
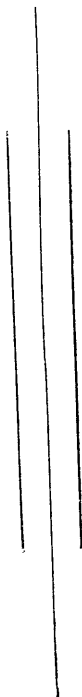


*Spotlights on*  
**PURITY, KNOWLEDGE  
&  
RAJAYOGA**



**Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalyaya,  
Pandav Bhavan, Mount Abu,  
INDIA.**

**SPOTLIGHTS ON PURITY, KNOWLEDGE  
AND  
RAJA YOGA**



**Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalaya,  
Pandav Bhavan, Mount Abu,  
INDIA.**

## FOREWORD

### Treasure of God's Wisdom

*Published by :*

**Literature Department,  
Prajapita Brahma Kumaris  
Ishwariya Vishva-Vidyalyaya,  
19/17, Shakti Nagar,  
Delhi-110007  
Phone : 7128477**

*This book can be had from :—*  
**Brahma Kumaris  
Publication Department,**

*Printed at -*  
**OM SHANTI PRESS,  
Gyan Amrit Bhawan,  
Shantivan, Abu Road - 307026 (Raj.)  
Phone : 22678**

**T**HE object of Knowledge is to solve man's problems, to satisfy his curiosity, to meet the demands of his rationality, to train his emotional urges, to lay bare unto him the ultimate truth and, thus, lead him to the perennial Fountain of wisdom, righteousness and peace.

The object of Raja Yoga also is to enable man to have a healthy mind, to be holy in spirit, to realise the Truth, to be face to face with the Reality and, thus, to have equanimity and tranquility and to drink from the ever-fresh waters of the Spring of Bliss and Beauty.

Such a Knowledge and Raja Yoga are gifted to mankind by God Who Himself is the personification of these. None else can be the source of these.

The present book contains some of the gems, gifted by Him. It throws spotlight only on some of the great truths revealed by Him. May the Knowledge and Yoga, embodied in this book, inspire man to take to the path of light, purity, heavenly peace and to rise to the peak of yoga and open unto him the gates to the treasure trove of God's Wisdom.

—Chander

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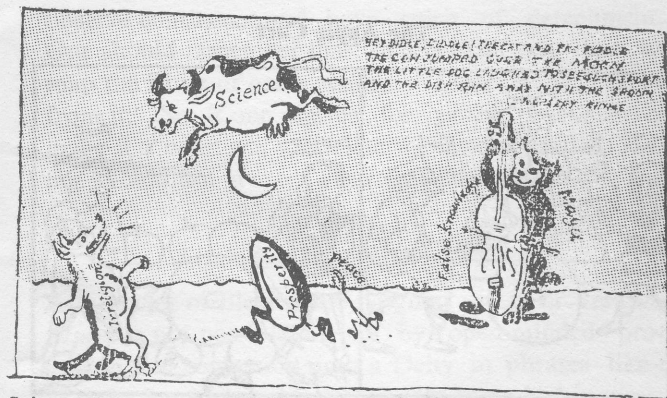
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## PART I Purity and Peace →

### MAN TO-DAY

**M**AN has now acquired such means and power that he can now fly in the sky higher than the best of birds. He can also now swim or dive deep into the water—better than the best kind of fish. He has not only the aeroplanes and the submarines but also more vehicles so that he can now move faster than the hare, the lion or the deer. In fact, there is nothing which man can not do to-day. But though man has come to possess all these, the tragedy is that he has lost his conscience. He has attained control over Nature but lost control over his own second nature, his own mind, and this loss cannot be compensated by any other gain!

#### The Present-day World

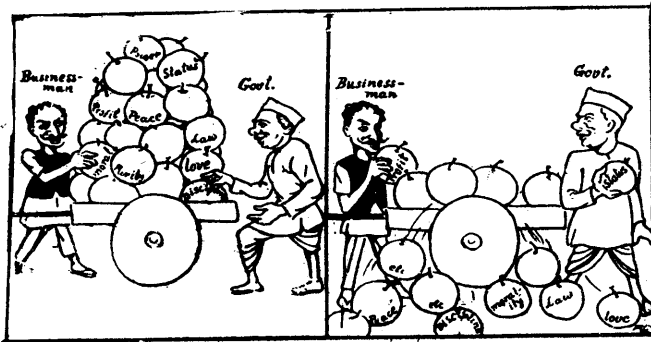


Science is making progress by leaps and bounds. It has enabled man to land on the moon and to go even beyond it. But morals are rapidly going down. False religious dogmas and atheistic trends are playing the tune. So, Peace and Prosperity have taken to heels. Only Irreligion, the Dog, is happy to see all this.

### Greed

**Greed** is a vice which tastes sweet to man. Just as ants are attracted by honey and get, as it were, entrapped thereby, so does a man, get stuck into the mire when he is tempted by greed. He, ultimately, loses all that he had. This is not to say that one should not have money or that money is a bad thing. No. Money is an important factor in life ; we cannot neglect it. But, to look only to money and to neglect morals and to lose peace is a folly. One requires money because one has to sustain one's body but we should not forget that money earned by moral means alone can bring peace.

### The Apple Cart



The chair-conscious politician and the profit-conscious businessman have thrown overboard the discipline and moral values and completely upset the society.

### Real Dharma

**People** in general, now-a-days, accept rituals as their *Dharma* while the high principles and noble conduct of life remain restricted to books. They are oblivious of the fact that the original and real *Dharma* of soul is Purity and Peace. Man, to-day, is beset with sorrow of one kind or another because he has given up the basic thought of himself being a soul and his real *Dharma* being purity, *i.e.* vicelessness and peace. Rightly has it been said that where there is *Dharma*, there is victory. So, one should not give up this practical *Dharma*—the inculcation of divine qualities—and calmness of mind. One should remember that it is cold iron that cuts and bends hot iron. So, one should not become hot with anger in order to deal with an excited man. Similarly, one should observe continence and have spirit of detachment. One should remember that, in any case, one has to reap the fruits of one's actions. There is no escape from it. So, if one aspires for peace, one should make it a point not to violate the laws of Purity, *i.e.* one should not give up one's real *Dharma*.

### Attainment of the Highest Stage

**Attainment** of Blessedness, Highest Stage or *Jeewan-Mukti* is not possible merely by open-minded profession and confession unto a Deity in phrases like : "Lord, I am a mean fellow, badly enmeshed in vices. I am Thy very humble servant, leading a sinful life ! Please have mercy on me," etc., etc. Such an

approach to the Supreme is not in keeping with the psychological and intelligent tenets for sublimation of one's instincts.

If man is virtuous and divine, there is no need to call himself 'mean and sinful.' If one is really vicious, the better course is to endeavour to become virtuous by obtaining Godly Knowledge. If one has love for God and has a devout aspiration for becoming noble, why not to practise constant remembrance of God and pay due attention to cultivation of Divine virtues in the self by obtaining Godly Knowledge ?

### BRAHMACHARYA

**B**rahmacharya is a source of stamina, key to concentration, highway to health, a pillar of *Samādhi*, a strong base for Will Power and a sure remedy for many social and spiritual ills. Coupled with Yoga, Brahmacharya is a gateway to Heaven.

Brahmacharya is the sap of life, it is the bed-rock of spiritual efforts, the quintessence of real greatness and a weapon for conquering other evils. The soul does not experience freedom without it. One who indulges into sex, burns the oil of his life ; he seems to enjoy by setting his own ship on fire.

### ANGER

**E**ven at the moment when man is in bad temper ; he receives the 'reward' of anger in the form of

peacelessness. In all forms, whether it is mild or severe, anger is harmful and, therefore, man should learn to be calm. Because of anger, certain secretions come out of glands ; when these secretions mix into blood, they harm one's health. Anger spoils one's relations with fellow beings ; it lets loose the forces of destruction ; it shortens one's memory and 'kills' one's sense of judgement. Anger brings out the beast in man and thus creates a bad impression. Anger of a community or class—organised anger—is worse than an earthquake or a forest-fire. Anger can be extinguished by Bliss and by the realisation that it is a liability, a flaw in character and a mental as well as a moral disease.

### Purity of Company

**O**ne should avoid bad company and should not hear vicious talks, read bad books or see bad acts of vicious people. Whatever dealings are necessary with the vicious people, should be conducted by employing fully the Godly knowledge one has attained lest one's spiritual advancement should be hampered by evil talks and evil sights.

Considering that one is bound to reap the fruits of one's own actions and that Death's calendar is unknown to man, one should always do only righteous acts, entertain only clean thoughts and meditate on the attributes of God only and should speak only His Knowledge to others.



### The Effect of Food and Company on Mind

The food one takes is either *Sattwic* or *Rajasic* or *Tamasic*. Each type of food has its own definite effect on one's mind. If one takes *Rajasic* or *Tamasic* food, one's thoughts get polluted. One feels inclined to listen to obscene songs, to do things stealthily, to pilfer others' things and one also becomes passionate. Besides this, one may also feel prone to violence or slackness.

On the other hand, if a person takes *Sattwic food*, his mind becomes calm, composed and God-ward. He feels inclined to spiritual practices and can easily take his mind to the Heavenly kingdom and the world of liberated souls.

So, one who would be a Yogi, should always avoid *Tamasic* and *Rajasic* food and take only *Sattwic food*, i.e. the food which excludes meat, fish, eggs, onion, garlic, alcoholic drinks etc. and which has been prepared in soul-conscious and God-conscious state.

Similarly, he should avoid bad company, for the company, a man keeps, does affect his ways. If one has friends, who frequently go to films, he also becomes a cinema-fan one day and develops liking for films which are in bad taste spiritually.

If, on the other hand, one is fond of the friendship of a man who is deeply religious, he also, by the same law, gets drawn to places where spiritual knowledge is imparted. So, a Yogi should keep a good company.

### The Lure of Intoxicants and Hotels

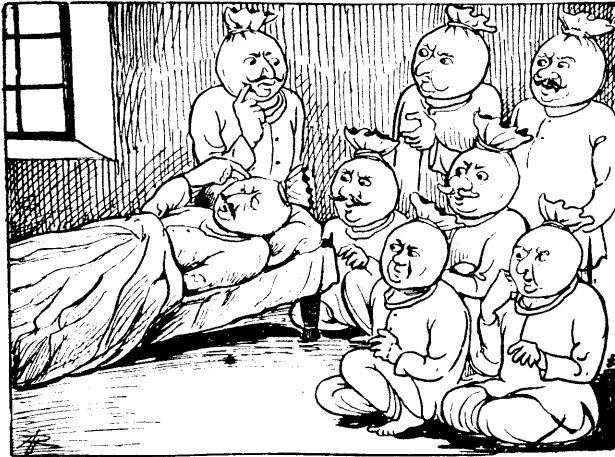
Finding the life hard or dry, a large number of people, now-a-days, take to intoxicants. There are many who take Alcohol or other drugs or smoke thin, s like Marijuana. But it is an admitted fact that all these intoxicating drugs are harmful for health. Besides, they make man their slave so much so that he ultimately finds it very difficult to free himself from the urge to use them. But there definitely is a way out.

Let people know that when a man sets the self in tune with the Supreme Being, he feels within himself a divine exhilaration. He is drunk deep into the love of the Lord and the Bliss that comes from Him. When he is busy during the day, even then also he is in a state of subtle, spiritual intoxication for, deep in his mind, he has the faith that he is rising spiritually to become Shri Narayana (deity) from an ordinary *Nar* (man). He has also this stimulating thought that he is a holy and happy 'mouth-born' child of Brahma and, as such, is very lucky to be inheriting Purity, Peace and Prosperity from the incorporeal God Father Shiva. So, he does not feel any urge for drugs.

The youth to-day are also attracted by the lure of the film and the hotel. They consider the home-life insipid and feel drawn to a five star hotel or to see movie stars. But a Yogi, who looks on all souls as conscient stars and the world as a drama and all men as actors, finds enough of amusement in his

home and enjoys the food there as a feast with family members—the stars—around.

### The Load of Vices



Every man has, on his head, the load of vices that he has been accumulating life after life. One who does not get rid of this burden by means of Yoga, will certainly repent when the last moment comes!

### Pride Hath a Fall

**P**ride makes a man hyper-sensitive. Even small things pinch a person who has pride. It makes a man lose his temper and peace over a trifle. People think low of a man who thinks big of himself. Pride makes a man act like a cracker—giving out heat,

fire-flames and splinters and then ending into burnt pieces, scattered all over. Even so does a proud man, after bursting out, feel into him some smouldering splinters in his mind and then he feels like 'a spent-force' or leading a disintegrated life.

If man abandons pride in his intellect and receives Godly knowledge systematically, and lets himself be guided by Shiva, the Supreme Soul, he acquires other virtues also. Just as a kite can be held in position by keeping the string well in hand, so the soul, whose strings are in God's hands, can hold on to the track in spite of the gusts of *Māyā*. Otherwise, it is liable to fly away from the right track, fall down and go to pieces. Hence, it is essential that, in order to facilitate renunciation of all kinds, one should, first of all, repudiate egotism and the habit of self-esteem and consider himself only a learner and be lovingly devoted to Him, as, otherwise, want of devotion to Him would lead him to fall.

### Be a Karma Yogi, not a Karma Sannyasi

**A**lmighty God Shiva teaches the students of Godly Knowledge not to be hermits or *Karma Sannyāsis* but to be *Karma Yogis*, i. e. to maintain God-consciousness and soul-consciousness while performing actions. He explains that if they lead household or community life, they will have the chance of doing this noble service of giving Knowledge and teaching Yoga and Virtue to others also. Moreover, the life in community will provide them

with tests of their own spiritual attainments also. They will be able to know how far they have conquered the vices and how far they can resist allurements, worldly inducements, provocations, etc. In the jungle, one does not have situations provoking sex-lust, anger, greed, etc. and, therefore, there the question of conquering the vices does not arise at all. In the community life, one has very often to face such situations and this enables a student to employ his Knowledge and Yoga power to cope with them. And, the greater the victory scored by a student over the Vices, the higher is his spiritual stage and the more qualified he is for the deity status in the next life. He alone is fit for attaining the sovereignty of the deity-world who proves his valour in giving a crushing defeat to these six devils (Sex-lust, Anger, Greed, Attachment, Pride and Sloth) and who helps others also to conquer these powerful enemies of the soul.

### Significance of Chastity

Love and hate or attraction and repulsion are the twin prompters to all manifestation of human emotions. When the two are in their proper place, they produce beneficial result and when they misplace themselves, they play havoc. When love is on the soul-level and is based on the knowledge that all human beings are the sons of one Supreme Soul and that all are souls and not bodies, it arouses the finer sentiments of sympathy and sacrifice. Similarly,

when hate is applied towards one's own sinful propensities, it goes to purify the soul and brings it to its original glow of Love, Peace and Bliss. When, however, the manifestation of Love descends from the soul-level to the body-level, it is degeneration and pollution and brings misery for man. In such a degenerated form, the instinct of love puts its eye either on human skin (which is called lust or attachment) or on material objects, when it is termed as Greed. For the possession of these two, human efforts are directed, and the obstacles that come in the way of their achieving them, produce 'Anger' and when one possesses these, it gives birth to 'Arrogance'. Thus, a man gets afflicted by all the five vices.

Thus, the first step to human degeneration is his involvement in sensual or sexual attractions and activities. Therefore, uplifting of man and his extrication from this involvement in vices must start with continence or his keeping away from the love of flesh, culminating in sexual acts. Also, chastity helps in conserving the vital energy and in saving the dissipation and diffusion of thought which in turn would mean a better concentration or 'Yoga', which concerns itself with the soul rather than the body and, thereby, brings about an alround self-purification.

### Real Sacrifice

Love awakens in man the spirit of sacrifice. Love for any god or goddess calls for sacrifice of that

what is ungodly, i.e. demoniacal in us So, doing away with ugly habits and making a sacrifice of that which is a hurdle in the path of divine love, is the real sacrifice.

—

### Real Renunciation

Renunciation or abandonment, to be useful, should be of a harmful thing, act or attribute, because by giving up vices or bad qualities, man gets blessed and by forsaking virtuous thinking or deeds, man becomes degenerate. Therefore, renunciation should not be of actions totally, but of vices, sinful acts, of fidgetiness of mind and of evil inclinations. To stress upon this sacred truth, the God-of-Gita declares in unequivocal terms—"Man does not attain freedom from action without entering on the path of action, nor does he reach perfection merely by renunciation of action." It means that action is necessary even for liberation from bondage of vicious actions as well as for attaining *Jeewan-Mukta* deity Status for, unless a man becomes deity in this life by sanctifying his actions, how can he attain deity-hood in future ?

The Gita-Sermonizer points out that one cannot remain inactive even for a moment ; desisting from action, man cannot even maintain his body.

He, therefore, warns that having one eye to the maintenance of world too, one must take to action. For, whatever a great man does, other men also follow suit.

Quoting His own example, He says, "There is nothing in the three worlds for Me to do, nor is there anything worth attaining yet un-attained by Me. Yet, I continue to work. Should I not engage in action, great harm will come to the world, for, men follow My path in all matters. If I do not work, I should be the Author of confusion and of destruction of the world."

Therefore, His exhortation is, "My dear child, My considered and best opinion is that action must be performed, relinquishing attachment. What you ought to do is that you remember Me continually, even though engaged in action you may be. Be a '*Karma Yogi*' (Practicant of Yoga-of-Action), because right action is far better than inaction. Doing work, though abandoning the vices, man attains the Supreme."

—

### The Silver Key

There goes an Age-old tale that a traveller, who wanted to stay at an inn, was not allowed in by the innkeeper who said that he did not possess the key to open the locked door. The door was opened to him only when, through the slit in the door, the traveller pressed in 'the silver key'—a rupee coin. But, in our case, coins minted by the government of the mortals will not serve the purpose. The Almighty Government cannot be bribed or blackmailed by currency-notes. The Silver Key that can

get us in the Heavenly Abode is the soul-consciousness and the unstained piety.

### How to Attain Purity ?

The word 'Purity' consists of five letters. 'P' stands for power to control the mind. 'U' stands for urgency. One who does not give urgency to the goal of vicelessness, cannot reach the peak of Purity. 'R' represents Right type of consciousness and Right Efforts. Soul-consciousness is the right type of consciousness. Or, Reading of Godly versions, Right type of company and Right type of food is necessary for attaining ideal purity. 'I' stands for Introvertness, Introspection and Interest in Godly studies. 'T' stands for 'trusteeship.' One who considers that his body, his brain, his bed and his so-called belongings are really God's and that he holds these merely as a trustee, he alone gets this greatest gift from God who is the Fountain of Purity. 'Y' stands for Yoga. Without Yoga, i.e. link with God, Purity would always be a dream—an empty dream.

### Knowledge vs. Worship

A worshipper proclaims and professes to be a slave and servant of God or of a deity, but he does not possess true knowledge of His Name, Form, Abode, etc. As such, he requires Godly knowledge to divinise his otherwise blind faith. Without Knowledge, a man is mere ignorant worshipper and his

remembrance or Yoga cannot be realistic and, therefore, his actions or mode of behaviour can neither be called virtuous nor religious. For example, suppose there are two persons. One of them remembers God but considers the self to be a part of Himself. The other, however, possesses the true knowledge and believes himself to be an eternal child of God, the Parent Soul. Evidently, there is a world of difference between the spiritual *modus operandi* of the two. So, only one of these kinds of meditation can be realistic. This makes clear how important true knowledge is.

### Purity and Peace

While people to-day pray to God for peace, they do not know that peace cannot be had without purity. They do not make efforts to attain vicelessness or purity rather consider the vices to be the breath of life ! How can then they have peace which is to vices like health is to disease. One who aspires for peace should understand that vices are the price one has to pay for peace. Peace is a boon from God which cannot be had without having any link with Him. One who cries hoarse for peace by ceaselessly reciting *mantras*, without taking to righteous ways, cries in vain and unheard. He cannot have lasting and real peace that comes from Purity.

### MAYA

Some people consider wealth as *Māyā*. Others say, '*Mayā* is that power of God Himself which allures

*Jeevās* (living beings). Still others opine that *Prakriti* (Matter) is *Māyā*. The fact, however, is that wealth is not *Māyā*; wealth is *Sampatti*—an attainment. The Matter also is not *Māyā* nor *Māyā* is a power of God. *Māyā* is another name of body-consciousness or the five vices considered together. *Māyā* is Ignorance or false belief. It is a different thing that attachment with wealth or pursuit of gross pleasures of *Prakriti* leads one to delusion and illusion, *i.e.* *Māyā*.

But it is wrong to say: 'This world is God's *Māyā*\*. It is also wrong to say that God is *Māyāpati*, † for *Māyā* is not a power of God. God is the Supreme Soul who enables human souls to conquer *Māyā*.

### At War with Maya

It should be remembered that Godly Knowledge and easy Raja Yoga constitute the most valuable study meant for those who aspire to be spiritual warriors and who are willing to be at war with *Māyā*—the Delusion and Vices. It is meant for those who do not hate mankind or the life of social action but who love to perform virtuous action at all cost and who have the noble ambition of doing spiritual social service to others also. If human intellect were compared to a sheaf (*Tarkash*) then the points or tenets of Godly Knowledge are the arrows. Human soul, the warrior, should make use of these

\*यह संसार प्रभु की माया है

†One who wields the power of *Māyā*.

to kill the forces of *Māyā*. God being the Helper, victory is sure to be on the side of the warrior Soul.

### God's Ordinance for us !

The wise man knows that *Kaliyuga* is about to end and that people at large are full of vices. That is what makes man say in the course of his prayers to God, "I have defects; I have no merit<sup>1</sup>; you will take pity on me" or "Do not, O Lord, retain knowledge of my demerits,"<sup>2</sup> or, again in this strain, "O Lord, I am low, wicked, and vicious." Defects, in fact vices, are predominant in the world to-day, and almost all have fallen from the high status of deities and even from man's state, and, therefore, turned devils. That's why the merciful God has had to descend into this world of ours. There is still left in all of us one divine virtue or another, for if the virtues had—all of them—been completely annihilated, God's descent would not have been of much use. God's mission is to awaken virtues which have, as it were, lain under the earth, become emaciated or reached the very bottom of the abyss of oblivion or, in other words, becomes dead as a door nail. It is His task to awaken these, to bring them into the open, and to impart knowledge which reminds us of their existence and makes us work for their growth.

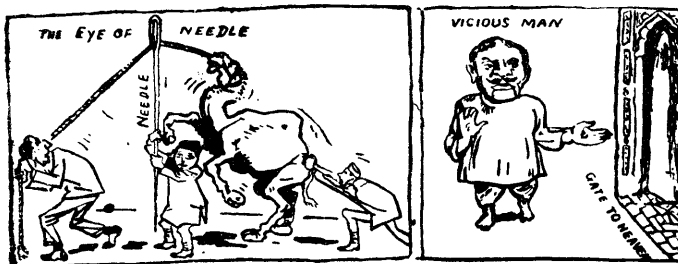
Hence, to get rid of the habit of marking others'

1. मैं अशुद्ध, कोई गुण नाहि ।
2. प्रभु जी मोरे अशुद्ध चित्त न बरो !

shortcomings only, we should always remind ourselves thus : "There is no one who has not a good many defects. I myself have many of these. The world has reached the lowest stage of degeneration, though it is a fact that everyone has surely one virtue, one good point or another. Hence, I should not note the bad points of others, nor hear them nor recount, nor devote any thought to them, as otherwise, I should be debasing my own self. Has not the benignant God commanded me not to see, hear, speak or think evil or do any evil thing. Seeing evil sights and doing evil actions make for an evil life. So, I should see and learn to acquire the same kind of merit, however small it be, that is in others. Thus alone will man nurse in himself this noble stand-point and this quality.

In this matter, man should take a lesson from flowers, for though the manure, served to them, has bad odour, they themselves emit good smell. →

**A vicious man cannot pass through the Gate of Heaven**



In the heaven live the deities, i.e. those who have divinised and purified themselves. So, a vicious man cannot pass through the Gate of Heaven as a camel cannot pass through the eye of a needle.

### Highest kind of Renunciation

**T**HE God-Sermonizer of Bhagwad Gita advises human beings to renounce body-consciousness and not clothes of the body. He asks man to renounce attachment with the articles of his use and to take care of those as a trustee ; He does not teach renunciation of the articles themselves. He does not say that a woman is a man's enemy and should, therefore, be renounced but he says that the 'feeling' of sex-lust between a man and a woman is one's bitter enemy and must, therefore, be renounced.

From the above, it is quite clear that the yoga, taught by the God-Sermonizer of Bhagwad Gita, through Prajapita Brahma, is based on the highest kind of renunciation whereas some hermits have been teaching second-grade renunciation.

### Sufferings and their elimination

**A**LL sufferings are due to vices. Vices or evils are due to ignorance about the self and about God and also due to body-consciousness. Ignorance can be removed by means of Godly Knowledge and body-consciousness can be eradicated by practice of easy Raja Yoga. Godly Knowledge and the real Raja Yoga are taught by God Himself by descending on a corporeal human medium at the time of extreme irreligiousness and unrighteousness. Religion gets extremely decayed and moral values and righteousness get lost at the end of Iron Age (*Kaliyuga*). So, God descends on a human medium

at the end of Iron-Age and re-establishes a new world order of complete Purity, Peace and Prosperity, known as the Golden Age (*Satyuga*), by teaching Godly knowledge and real easy Raja Yoga that had gone into oblivion. The present period is the Confluence of the end of Iron-Age and the beginning of Golden Age when God Father Shiva is imparting divine education and teaching real Raja Yoga through the corporeal medium. The end of the Iron-Age through the inevitable nuclear world war, natural calamities and civil wars is fast approaching and the Golden-Aged world is being re-established by God through the human medium, known as Prajapita Brahma or Adam. So, the God-Fatherly birth-right of complete Purity, Peace and Prosperity through God's Knowledge and Raja Yoga can be attained now, i.e. before the forthcoming world-destruction, or never !

Let us all remember that the present is the most important. The Future also is based on the present. So, let us act in the living present. ~

### Do We Merely Desire or Deserve also ?

**T**HERE is not a single human being in this world who does not *desire* peace and happiness. But the question is not whether we desire and make efforts for it ? The question is whether we *deserve* it as well and whether we make the *right* efforts ? One should know that it is purity and virtue alone that entitle one to the divine or heavenly thing, called Bliss or Peace. Anything short of this will not do; it

will not work. Peacelessness springs from inner conflict, misunderstanding, mental confusion or outer obstacles or lack of Will Power. All these are caused when man breaks some laws, when certain ideas, notions and beliefs, foreign to his original nature, enter his mind, when he violates the norms of morality, i.e. when his thoughts, speech and actions become unrighteous and impure. So, we will deserve deep and lasting peace only when we eradicate this impurity.

### Importance of Knowledge

**H**OWEVER strongly one might aspire to obtain an object, if one does not possess knowledge of the object and of the means for obtaining it, one cannot fulfil one's ambition.

In any walk of life, you will notice that it is ignorance that lies at the root of all misery, trouble, error. Therefore, if you want to live peacefully and righteously, know the art of life. If you want to be happy in the world, know what this world is and what true happiness and the path to it is. If you want to obtain peace, which is necessary even for enjoying ephemeral objects, know the cause for peacelessness, endeavour to eradicate it and reverse the way of your life to the positive side. Without it, mere aspiration would lead you nowhere. Even so, however strongly and passionately you might love to realise God, you will not be able to approach Him, you will miss the highest ambition of your life if you



have no knowledge of God. Therefore, aspire God you must but neglect to obtain knowledge of God you must not. →

### The Highest Education

**B**Y means of the education that one gets in schools and colleges, one can become a clerk, a doctor, an engineer, a professor or an advocate but one cannot become a *Devatā* (deity) out of man nor can one attain complete purity, peace and prosperity. It is only by means of Godly Education, imparted by God, that one can attain real Peace, Bliss or Happiness. One can attain Health, Wealth and Happiness all the three, through Divine Knowledge and Yoga. →

### Non-Attachment

**O**F deities or *Devatās*, it is well-known that they lived a life of detachment as a lily lives in a pond. Therefore, as a Yogi, one should live like a lotus or a tortoise. One should not get affected by the vices like hatred, jealousy, attachment with one's bodily relatives or one's wealth ; one should not get engrossed in the worldly actions. It is an art to be *above* the world while one is *in* the world, *of* the world and also, in a way, *with* the world. This art or science is different from those arts and sciences which deal with the physical or the material. It is divine and spiritual. It gives to man the knowledge of moral laws or laws of social action and it enables man to know the technique and to have the power to control his thought-processes and to establish a wire-

less link with God which gives him the ability to act in a detached way. →

### Science vs. Silence

**B**Y silence we do not mean the stillness of speech or dumbness of the tongue but quietude of mind or calmness of the spirit. This can be had by turning the mind to God. One who learns this art, makes a rapid rise to the the highest heaven of purity and the pinnacle of peace. This silence acts as a great tonic to the soul and one feels greatly relaxed, both physically and mentally. It clears one's judgement of the mist of confusion and cobwebs of vices. Practice of silence is, therefore, necessary, for otherwise the unbridled and blind powers of Science will lead to self-destruction by means of nuclear weapons. The powers of Silence are higher and nobler. If by means of the powers of Science one can go up to planetary regions, by means of the powers of Silence or Yoga, one can visualise regions beyond where the space-ships can go and one can also win victory over vices and over Nature. →

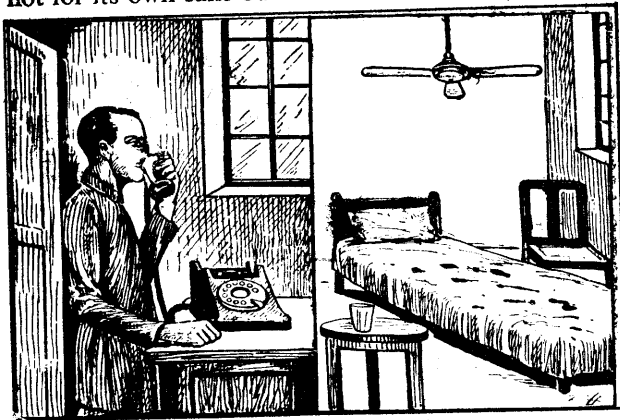
### The Scientist vs. The Spiritualist

**T**HE scientist has now come to have massive knowledge of the atom. His knowledge has enabled him to release atomic energy and have immense light and might at his disposal. The spiritualist knows the *Ātmā* which also is a very very minute sentient point. This knowledge enables him

to have spiritual light and might which can transform the whole world into Heaven. Evidently, the spiritualist is higher than the scientist for, while the latter knows the atom, the former knows the knower of the atom, *i.e.* *Ātmā* which is more subtle and is an eternal power.

### The Soul Exists

Just as a telephone instrument, lying in a house, is not for its own sake but for a conscient user, different



from it, even so the eyes, the ears, the mouth and other organs point towards the existence of a conscient being, called 'Soul'. Just as a cot, a chair or an electric fan indicates that there is someone who uses them, even so, various organs of the body prove that soul, the user, exists.

### The Temple and the Lamp

**B**ODY is really a temple in which a light is placed in the form of the soul that shines by its own nature. The soul is the child of the Supreme and is, in reality, divine and was, originally, as high as a deity. So, let us consider body as a temple and soul as a deity and let all our actions be based on this consciousness. This type of consciousness is the key to Peace.

### The Root Cause of All Vices and Sufferings

**N**OW-a-days, there is none in the world in whom one or the other kind of vice—sex-lust, anger, greed, attachment, arrogance and indolence—is not present to some extent, however small it be. If you think over this closely enough, you will find that the root cause of these five vices is what is called 'body consciousness'.

Only when man is led by his ideas of the living entity as a body and, on that basis, cognises one person as man and another as woman, does he become a victim of sex-lust. Forfeiting thus the radiance and the vigour that he once possessed, he succeeds only in weakening his body, marching as it were, quickly towards old age and death, being all along subjected to several kinds of ailments. As a consequence of his lustfulness, he begets unrighteous children, whose hardships later on engulf him. He has to devote the whole of his time to earning a living for their sake, all because he has become now attached to them. It is owing to this very vice that

he loses his reason as well as the ability to endure and becomes ill-tempered. He tries to earn as much money as he possibly can in order to fulfil the wishes of those whom he, guided, as said above, by his idea of bodily relationships, considers to be his wife or his children as the case may be. Having earned some money, he yearns for more, with the result that his greed cannot be quenched. Having begot children and made money and made a home, or, having formed contacts with a few high-ups, he begins to feel that he is a rich man, father of a family—a respectable family at that—and moves in high society.

Thus, it is easy to understand that body-consciousness is the origin of all kinds of vices. And man has, therefore, to bear in mind that, in order to live righteously, he need not renounce his hearth and home but to give up only his body-consciousness. To do this, it is necessary to be firmly soul-conscious and to be in true communion, i.e. in Yoga with the Supreme Soul.

The Soul, they say, is its own friend and it is its own enemy also. If a person is soul-conscious, he is his own best friend because he does righteous actions. One who is body-conscious is his own enemy because he commits evil acts.



### Simple but True

**I**DENTIFICATION of self with the body has led man to many behavioural complexes. The latter in turn have caused many social, political and eco-

nomie problems. But, though the cause of man's misery is rooted in his mind and the solution lies in changing his behaviour-pattern, remedies other than this have been adopted as is evidenced by history. This has led to all the more confusion and complexity. God, the Wisest Being, now transforms this world by curing man of his psychic ills and this He does simply by giving to man the right type of consciousness, namely the soul-consciousness linked to God. This seems to be a very simple solution. Yes, it is. But this is the only solution that really works and its efficacy, nay its miraculous power, can be judged by caring to study the life of those who adopted it.



### Mammon is their God

**P**EOPLE, now-a-days, consider money as the “be-all and end-all” of life. For the sake of Mammon, they are prepared to sacrifice even their morals and character. If at all they worship God, they pray to Him also for money. Money is the real Deity whom the *Sādhu* (monk) and the politician or the *Rājāh* and the impoverished equally try to propitiate for the blessing. Little do they know that if they themselves become deities—men and women of spotless character—, Mammon will be at their service, like it serves the deities of the paradise, such as Shri Lakshmi and Shri Narayana.

## PART II

# Godly Knowledge

### KNOW THY SELF

**T**HIS world will soon become a better place to live in and we will soon have the Golden Age or the era of peace and plenty if man realises the self as distinct from body, practises soul-consciousness and, on that basis, adopts the motto of World Brotherhood. In order to end the Iron Age, the society has to understand that the root cause of all sufferings and troubles in the World is that man has gradually come to identify himself with the body. To-day, little does he realise, and much less does he practise the truth that, in this body which is made of *Matter*, dwells a conscious and immortal entity—the eternal spark of life and light, called : The soul.

The soul has three intrinsic abilities which the body or anything else made of Matter does not possess, (1) the ability to think or wish or will, (2) the ability to judge, understand or investigate and (3) the ability to retain impressions of past thoughts in the form of attitudes, methods or habits. The first of these is known as Mind ; the second as Intellect and the third as *Samskāras* or the Resolves.

It is these abilities ~~which~~ distinguish one man from another and determine the mental and moral state of a person. One who is given to violence and other evils is known as a sinner, the other who makes efforts to purify his thoughts, judgements and resolves is known as 'a *Mahātmā*' or 'an elevated soul' whereas the one who has completely divinised himself is called

a *devātmā* or a deity. It should thus be clearly borne in mind that it is the soul that suffers or enjoys because of its bad or good actions, for mind is not an entity separate from the soul ; rather, it is the name given to the manifestation of soul's consciousness.



### The Human Soul

Some people attribute the functions of the soul to the brain. Others think that the body as a whole functions as one unit and the consciousness pertains to the body and there isn't any soul besides. But if one ponders over this question deeply, one will come to the conclusion that there is some hidden power in the body which controls its various organs ; it co-ordinates their functions and remembers the experiences it gets through them. This power does not rest in elements of Matter but is divine in its nature because we find that certain children remember the events of their past life also, which shows that though the previous body and the brain were burnt to ashes, there was an entity besides these which continued to exist and which has now taken the present body and the brain.



### The Soul and the Brain

There are people who believe that it is the brain which thinks, takes decisions and retains the events in its memory. Actually, it is wrong to suppose this because the brain acts only as a computer, as a radar.

as the screen of a camera, as a tape-recorder and as a television or radio-receiver. It can receive, record, process or project information but it does not understand, realise or experience their significance. It is the soul—the conscient, entity—which experiences and realises it and, of course, the brain and the nervous system are the medium through which the soul works.



### Where does the soul abide in the body ?

The soul is an infinitesimally small point-of-light—a *Jyotibindu*. It is like a twinkling star. It abides in the space between the eye-brows where the devout in India generally give a *Tilak*—a sacred mark. It is so minute or subtle that it cannot be perceived by the gross eyes because these eyes have a limited range of perception. These eyes of flesh cannot see spiritual entities. The soul can be seen by the Third Eye. In its state of Liberation or *Mukti*, it rests in the Soul World or what is called *Brahm Loka*. It comes from there to play its part in this World Drama of manifoldness, donning a male or a female body.



### Mind or Consciousness ?

The Soul is a conscient or sentient verity. It means that it is aware of the stimuli. It has the power of cognition and affection. It is the soul which has the curiosity to know or which receives and retains knowledge. Again, it is the soul which receives the impact of objects. Thus, the soul is non-different from Mind

and Intellect which are only the names of two faculties of the soul. Consciousness is a basic and intrinsic attribute of the soul. The soul acts through the brain. If the brain becomes defective or inoperative in any way, partially or wholly, the soul cannot manifest itself through the brain to that extent. The soul it is that animates the body and performs actions or reaps the fruit thereof. When it leaves the body, the religious minded people say : "The Light has gone."



### The Soul, Mind and the World Drama

Most people believe that the soul is eternal and immortal. They also agree that predispositions, inclines, resolves or proclivities [*Samskārs*] of the soul are also eternal, *i.e.*, they have no retrospective limit. But they do not clearly know what mind is. They also do not know what relationship the mind has with the soul.

This world is an amphitheatre of action. The soul originally dwells in the Soul-World, also called *Param Dhām* or *Brahmloka* which is beyond this corporeal world of ours. It comes on to this World Drama-Stage to act or play its role.

Now, just as in an ordinary, man-made drama, an actor, wearing a dress suitable to its role, acts on the drama-stage, even so does the soul. Body is the 'dress' of the soul and this world is the stage where the soul plays its drama-role.

Further, just as the memory of the dramatic role

is dormant in the actor in the form of impressions but becomes manifest in the form of thoughts as he goes on the stage according as the time for each individual act comes, even so happens with the soul since the time it descends from the Soul World. What an actor does is that he brings into action the pre-ordained role, that lay in latent form, within him, before the play and became manifest when he went on the stage. Even so does the soul.

The dramatic role of every individual soul exists in latent form or at unconscious level within it while the soul is in the the Soul World, *i.e.*, beyond this corporeal, movie-talkie, variety Human World Drama. When it descends on this world drama-stage and adopts the human body, its every latent impression manifests itself or emerges to the conscious level in the form of volition, desire or thought and what the soul does is that it goes on putting it into dramatic action, dressed in the body as the soul is.

Therefore, volition or thought is but the manifestation of the latent impressions of the pre-ordained dramatic role. And, the impressions or *Samskārs* are but the latent state of the volition or knowledge of each single act as cognate with the other. These volitions and impressions are, together, what is called 'Mind.'



### God-realisation

The existence of God has been a mystery to the common man. "Has anyone ever seen God?", he asks.

“How does He look like and what are His attributes that distinguish Him from all the rest”—these and many other questions engage the mind of a theist as well as an atheist.

God Himself reveals it for the benefit of mankind that He is self-luminous—*Jyoti Swarupa*. He is a conscient point-of-Light, radiating Light in all directions. He looks as a star looks like in the firmament in the night. The flame of a candle or an earthen lamp, usually kept lit in religious places, is symbolic of His Form. This spark-like form of brilliance and consciousness gives to man’s mind the experience of equipoise, ecstasy and love and seems to be affectionately inviting man to divinity.

God, the sentient Light, is eternally peaceful and blissful, loving and kind. He is the essence of Beauty, the Fountain of Truth and Wisdom, the infallible Guide, the most beloved Mother-Father and the most dependable Refuge. He is Knowledgeful and Almighty and has many other divine attributes, such as love and peace. Because of being the Benefactor or Redeemer of mankind, His attributive name is ‘Shiva’ He is also known as God, Jehova or Allah.

If we daily practise meditation on the above-mentioned attributes of God and concentration on this transcendental form of God, even though for a short while, we will be purifying our mind, transforming our nature and out-look into *Sattwic* and, above all, we will be realising God, developing the faculty of intuition and knowing gradually the hidden truth behind the world phenomena.

### God alone can teach Godly Knowledge

Just as a mortal father himself and none else can impart knowledge about himself and his children, even so, God, the Immortal Father of mankind alone can reveal the knowledge about Himself and his creation, i. e. the mankind. No human being can impart knowledge of the World History from its beginning to its end and the truth about its cyclic repetition, for none else is above this cycle but all are parts of the history or the creation. Therefore, God Father Shiva Himself descends to impart the knowledge of His divine biography and of the world wheel.

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### The Greatest Misfortune and the Biggest Blunder

To be ignorant of God, the wonderful Father, who bestows the wonderful inheritance of Purity, Peace, Virtue and Prosperity in the Kingdom of Heaven (*Vaikuntha*) is the greatest of all misfortunes and the biggest of all blunders. It is this which has turned mankind into a race of orphans (from spiritual point of view) and has deprived them of God-Fatherly inheritance of Purity and Peace and the result is that man is quarrelling with brother man, for he obtains not the moral sanctions of his actions from God, the Holiest Father. God is the Ocean of Peace and Almighty but the human souls, to-day, are peaceless and weak ; it is because they don’t know God and the self and have no link with Him.

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### Incorporeal God and His Attributes

Almost all theists believe that God is incorporeal and that He is an ever-effulgent Light. But, what is the form of that Light—God—our Most Beloved Mother-Father, Friend and Guide—all in one ?

There are some people who say that God has no form. Still they aspire to concentrate their mind on God and, for that matter, they want to know on what object or on what form to stabilise the mind. Little do they realise that if God, our Father, has no form at all, then we cannot focus our mind on Him nor can we forge a realistic and meaningful personal link with Him.

So, it is an essential point, for all people to know that God, the Light, does have a non-changing, incorporeal and immortal form, radiating divinity, calmness, peace and love.

To give a layman an idea of the form of God, it would be convenient to refer to what a star appears like in the firmament in the night. The form of God, the Supreme Soul, also is like all other souls—an effulgent Light-point. The flame of candles in the churches and the earthen lamps in the temples in India is a symbol of that Holy Light.

That conscient Light is an eternal Ocean of Knowledge, Peace and Bliss. It is always above the cycle of births and deaths to which human souls are subject. It is never touched by any pleasure or pain. It is this which is the object of meditation for real Raja Yogis. It is God who is adored as the Lord-Redeemer, the

the liberator, Guide, the Bestower of Purity, Peace and Prosperity and, so, He is given the name, 'Shiva', meaning : 'The Benefactor of the world.'



### Has God any Form ?

Can any form be ascribed to God ? It can be proved that there is nothing in this world or beyond which has no form. In common parlance, a thing is called 'formless' either to connote that the entity so spoken of cannot be perceived with the gross eyes, aided or unaided by scientific instruments available with man, or to imply that it has a very simple form as compared to another known entity which is a combination of various forms. For example, a human soul may be qualified as 'formless' as compared to the human body, because the latter is the combination of different forms, as of hands, feet, eyes, nose, etc. The third usage of the term, 'formless', is for conveying that the substance, thus qualified, has no rigid or permanent form. But, it is a plain fact that anything from an infinitesimal atom to an imaginary or real 'infinite' entity has, at any point of time, certain form, even though not perceptible to the gross eyes, for even a thing of infinite expanse can be represented by a circle.

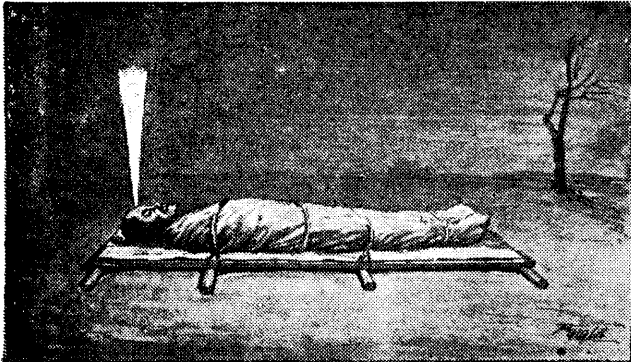
Even so, God is called *Nirākār* because He also has no form as a human body has, but a form He does have. That transcendental and self-luminous form of Shiva, the seed of humankind, is golden and



is like a radiant point and is called 'Jyotirbindu'. of this, the image Shiva-Linga is worshipped under different names, not only in lacs of temples or *Shivālayas* in India, but in the past, it was enshrined and adored in almost all foreign countries also. —

### In Every Body a Soul Abides

People, now-a-days, generally believe that God is omnipresent or that one same soul abides in every human heart. The fact and the experience however go against this belief. If God, who is ever-peaceful, ever-blissful and ever-pure, inhabited every being or every body, why should souls be peaceless, unhappy or vicious? Further, if it is one soul that pervades



all bodies, why do we find the difference in *Sanskāras* (resolves) and beliefs of all beings? When one man dies, why does his body become inanimate, senseless or feelingless if the same omnipresent spirit inhabits

this body and all the rest? All such thinking would lead one to the conclusion that God is not omnipresent. Rather, in every body an individual soul dwells so that when it has departed, we say that the man is dead.

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### Three Worlds

There are three worlds in all. The world in which we are located at present and which is situated in small part of Ether (*Ākāsh*), is called 'the Gross World'. It is also called 'the Corporeal World' as the conscient souls play their part here in bodily form. This world is a Drama of magnanimity and manifoldness. The Earth of vast expanse is the stage, while the Sun, the Moon and the Stars serve as the inexhaustible sources of light. There is no life of any kind in any of the Stars or Planets, except the Earth. The life-action on the earth-plane has a definite plan, programme and purpose, based on the theory of cause and effect, which is known fully to 'the Creator' and can be known through Him alone.

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### The Subtle World

Beyond the Sun, Moon and the Stars and across the limits of the Ether, there is a mysterious existence, comprising the three colourful zones, one above the other, namely *Brahmāpuri*, *Vishṇupuri* and *Shankar-*

puri. These regions are the dwelling-places of the Subtle Deities, Brahmā, Vishṇu and Shankara respectively who possess beautiful and bright angelic forms and who act as the media of the Almighty God for the creation of the new Heavenly world, sustenance of that Heavenly world and destruction of the old hellish world respectively.

### The incorporeal World

And yet beyond the Subtle World of the Angels, there exists the Unlimited, Immutable and Self-luminous Element, forming what is called the *Brahmlōk Param Dhām*, Soul World or the Seventh Heaven. This Element shines in its golden-red colour wherein the sentient souls twinkle like stars in the Ether. This is Supreme Abode of the Supreme Soul as well as the other souls when in the state of *Mukti, Nirvāna* or Liberation. This is the real Home of the souls from where they descend on Earth to play their roles and where they return to, to rest in Peace and Silence after the play is over.



Such is the vastness of the wonderful Existence which can be realised by the grace of God without material efforts and costing nothing but absolute sincerity and purity.

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### God is Omnipotent but not Omnipresent

In every body, there is an individual soul and not an all-pervading God. The soul reaps as it sows. People pray to God for health, wealth, happiness and wisdom ; therefore, to consider God to be permeating a donkey, a dog, a beggar, praying for a penny in God's name, is to think low of God. God is the Redeemer of sinners and is the Bestower of peace and happiness ; if God were omnipresent, not a single living being would be sinful or peaceless. God does not pervade this world ; He comes into this world when there is extreme decay of morals in man and there is also degeneration of Religion, and He then re-establishes righteousness and blesses all with the boons of Peace and Happiness. By having a proper understanding of God's acts, one would surely acquire the right belief that God is not omnipresent but dwells in *Param Dhām* (Supreme Abode) or what is called *Brahm-Loka* or the Highest Heaven. When we say that such and such person is an elevated or higher soul (*Mahātmā*), we do not mean that, as a soul, it pervades a larger area. Rather, what we actually mean is that it has more purity and good qualities as compared to other souls. Even so, the word

*Paramātmā* (Supreme Soul) does not connote that God is all-pervading but it means that God is the Highest Being in respect of purity, might and virtues. Thus, one should give up the wrong belief that God is Omnipresent or formless. This is, however, not to deny that He is Knowledgeful and Omnipotent.



### The Separation of Souls from God

It is long back that we got separated from God. That is why we now aspire His Blissful company. Our connection with Him broke long back. That is why we are in grief and suffering. But our separation from Him is not as that of sparks from fire or drops of water from the clouds. No, not so, because, God is *indivisible*. Our separation from Him is like that of sons separated from their Father. Our separation from Him can be compared with the separation of the Gopis and Gopas from the God-of-Gita or the separation of *Sajanis* (ladies-love) from their Lover. There was a time when we had *Sānipya* (nearness) *Sāyujya* (company) and *Kaivalya* (blessedness) of that Supreme Father or Lover when we dwelt with Him in the Soul World, also called *Brahm Loka* or the Seventh Heaven. There was a time when we had spiritual communion with Him.

But, a time came when we got separated from God. We, His children, came here to play our game but forgot both our Father and also the way back Home. Just as a boy going with his father to see round a big fair, breaks lose from the father's finger and gets

astrayed, so also our connection with God got broken when we, in our enthusiasm to peep into the higger-mugger of this world and to see its variegated splendour, got astrayed and lost ourselves. This is how our connection with God got broken. Just as a lady-love ceases to be the beloved of her lover due to her infidelity or incestful devotion, i.e. *Vyabhichari Buddhi*, even so, we, the lovers of God, had to bear pangs of separation because we forsook our single-minded devotion to end faith in that Supreme Father. This is what is meant by our separation from God.



### No Need For Omnipresence of God

It is a matter of common sense that a soul presents itself on earth-stage when it has its part to play. A teacher goes to the class when he has to teach. A magistrate goes to the court when he has to adjudge or decree. Keeping this fact in mind, could one justify one's belief in God's Omni-presence and ever presence? God's precept, as clearly recorded in the Gita also, is "*I descend at the time of extreme irreligiousness.*"

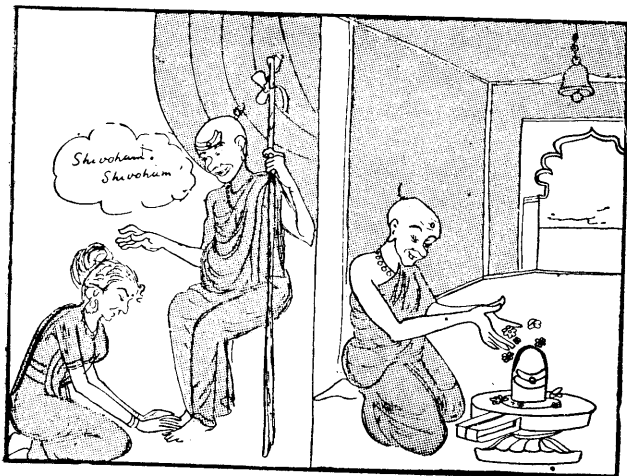
It clearly proves that He (God) is not already present in this world and, so, there is no need to believe that God is Omnipresent.



### Vainglory and Blind Faith

It would be of interest to everyone to note that there-

are many *Sādhus* in India who worship Shiva-linga<sup>1</sup> but such vainglorious are they that, while preaching to others, they avow that the self is Shiva<sup>2</sup> ! Even the so-called '*Jagat Guru*', worship Shivalinga as the symbol of the Lord Supreme but when they deliver discourses, they profess the faith that the self is Shiva !! "*Shivoham, Shivoham*"—this aphorism forms the foundation on which their whole belief is built up. But what a ramshackle faith it is ! It is like a man contradicting his own words by his own practical acts. But the pity is that the people who are slaves to blind faith, offer obeisance to these puffed up



1. An oval shaped stone-symbol representing the self-luminous form of God.
2. 'Shiva' is an attributive name of Incorporeal God.

*Gurus*<sup>1</sup>, mistaking them as Shiva-incarnate and thus, these *Gurus* become instrumental for deflecting the mind of men and women from the Incorporeal Shiva, the Supreme Soul, who is above the cycle of births and deaths and is the Supreme Father who gives the inheritance of complete Purity, Peace, Bliss and Prosperity.

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### Shiva is different from Shankara

According to the general belief among the Hindus, Shiva and Shankara are the two names of one and



the same deity. But let us pause and ponder for a while. If Shiva and Shankara are two names of one and the same worship-worthy deity, why does the figure of Shiva-Linga differ from the idol of Shankara?

- 1 Those who teach religion or give *Mantra* (sacred word) to their disciples.

In so far as idol of Shri Krishna is concerned, it has different names, such as Badrinath, Dwarkanath, etc. but their figures are almost similar and their features do not differ much. But we see that while Shiva-Linga does not possess any human form, the idol of Shankara is shown as having human form and features and is shown in meditative pose. This shows that the two idols are of two different worshipworthy beings.

From the meditative pose of the idol of Shankara it is evident that there must be someone higher in stature than him, on whom he seems to be concentrating. The same thing cannot be said of Shiva-Linga. Shiva is the Incorporeal Being and is of the form of an eternal point of divine Light. He is the creator of three deities—Brahma, Vishnu and Shankara. That is why, he is called : *Trimurti*. We find figures of Shiva under this name in the Elephanta caves, near Bombay. Shankara is one of the three deities having angelic body whereas Shiva is Incorporeal.

Like Brahma and Vishnu, Shankara is also a deity and is instrumental in destroying the vicious world at the end of *Kaliyuga*. On the other hand, God Shiva gets the Golden-aged world re-established through Vishnu and gets the old, Iron-aged world destroyed through Shankara. So, Shiva is the over-lord of these three deities and is a Being different from them. While the deity Shankara dwells in Shankarpuri, in the Subtle Angelic world, God Shiva, who is known

as *Tri-Bhuvaneshwara*, i.e., the Lord of the three worlds, abides in the Brahm-Loka, far above the Subtle World of the Deities. Shiva Ratri is also celebrated to commemorate the re-incarnation of God Shiva and not of Shankara.

-o-

### God—the Saviour of the sinners

God alone is called 'the Saviour of the sinners.' Shiva is known as the sworn enemy of Sex-lust. He destroys it root and branch. One of the main ways of cognizing Him is to observe that when He descends, He drives out sex-lust from man, and all along exhorts him to defeat and chase out sex-lust even though he leads the life of a house-holder. He places before mankind the high and clearly visible ideal of non-violence and divine qualities, which no human-being can do. By these means, man's soul obtains, in this very life, complete purity, peace and transcendental joy. People, in general, say that it is impossible for householders to overcome lustful desires and that even saints of ancient times could not control sex-lust. They go so far as to say that desires of this kind have come down to us from times beyond memory and that no harm is done if we indulge in sexual gratification with moderation. But by embodying Himself in a human being's body, God, on the contrary, fashions man so as to make him victor over sex-lust and imparts to him excellent Knowledge which ensures heavenly happiness. He also blesses him with

spiritual know-how and power whereby he can score a decisive victory over vices.

### Chalti Chakki



[God saves us from the grinding wheel of rituals and taxes ! The forthcoming Golden-Aged world will be free of both]

### God—the Most Beautiful Being

God is said to be Most Beautiful and we remember Him for this reason also. Beauty is a thing that bewitches man and draws his mind and understanding again and again to itself. But beauty of body and other things is subject to gradual decline and to death last of all. Disease, grief, death and gratification of senses kill beauty and, therefore, he, who clings to it, comes at last to grief. On the contrary, it is the Supreme Soul or Supreme Father who is absolutely and truly beautiful. His beauty is spotless ; it never suffers change or decline. He is universally admitted

to be even true, good and beautiful. He is the great charmer. The devotees would give all they have to have a glimpse of Him even if it be for a moment only. What a wonder ! By acting up to what He says, a woman shines as brightly as Shri Lakshmi and man becomes as resplendent as Shri Narayana, the Lord of the Heaven. Therefore, there can be no one more beautiful than God, who makes us radiantly beautiful. From Him do we get the boon of immense beauty of the soul as well as of the body.

### The Sweetest and the Most Beloved

The procreator (father) of one's body is sweet or beloved. The corporeal founder of one's religion, i.e., one's Divine Father is sweeter and more beloved. But the Supreme Father of all Divine Fathers and all souls, the only Bestower of the God-Fatherly birth-right of *Mukti* and *Jivan-Mukti*, is the Sweetest and the most Beloved God-Father. Therefore, all religious men address Him very lovingly as : 'O God, our Father', 'O Dearest Abba !'

### How are we related to God ?

God is the Parent, Teacher and Preceptor of mankind. As Mother-Father, He showers His love and mercy on all but very few realise this. God offers three divine gifts to mankind. These are (1) Divine Knowledge

that enables one to lead a lotus-like, righteous and peaceful life (2) Yoga—the art of attaining equanimity and bliss and washing the mind clean of bad habits and resolves and (3) Divine Qualities, such as Humility, Contentment, Tolerance, etc. so that one's mind becomes *Sāttwic* and divine. These three super-gifts ultimately enable a person to attain holy, healthy and happy life such as the deities Shri Narayana and Shri Lakshmi, the first double-crowned deities had in the Golden Age. But it is an irony that very few people care to have these invaluable gifts.

All people in the world aspire for Peace ; many are desirous of prosperity also. But hardly a few realise that, without purity, there cannot be any lasting Peace and that Prosperity also is of little gain if there is no inner peace. So, lasting Purity, Peace and Prosperity are what everyone needs and God, the Father, gives these three as divine inheritance. These three are symbolised by the two crowns (crown of light and crown of gold) of Shri Narayana and Shri Lakshmi. May we attain these from God who offers us these as a token of His divine love : May this world be free of poverty, prejudice, peacelessness and sufferings of all kinds and be a paradise again by inheriting these from God.

### —

#### This World is not an Illusion

Some people believe that this material world is merely an illusion, a deception or a kind of mirage.

They hold that, in fact, there exists nothing but one Principle (*Brahm*), but that, just as a man falsely sees a snake in a rope due to darkness, even so, the human Soul has illusory perception of this world of manifoldness in *Brahm* due to ignorance. Now, it should be borne in mind that '*Brahm*' is the name of the Unmanifest principle' (*Tattwa*) beyond corporeal Universe. A little reflection on the true concept of the Universe will bring us to the conclusion that illusion is possible if the following two major conditions exist :—

- (i) There must be two real objects, one, the substratum for illusion just as the 'rope' in the above case ; and the other, the object super-imposed, as the 'snake' in the above case.
- (ii) There should be resemblance in the substratum and the object super-imposed, just as in the example cited above, the rope resembles the snake. If there is no resemblance between the two entities as regards shape or qualities, as for example, there is none between a rope and an elephant, then the illusion is impossible.

Now, the first of the conditions, enumerated above, demonstrates that, if the world and *Brahm* were not two different realities, the question of illusion or super-imposition cannot arise at all. The second one also gives the same inference, viz. the World and *Brahm* are two different entities. For,

1. An entity which has eternal existence; Verity.

there is neither resemblance of form between them, nor there is any similarity of attributes ; *Brahm* is formless, immutable, immobile, immiscible and imperceptible *Tattwa*<sup>1</sup> which is not partitive and is indivisible (*Akhand*). This is defined as Existence, Knowledge and Bliss Absolute by the Monists or the Vedantins (though the last two characteristics cannot be attributed to Brahm if Gita-Sermonizer's versions be considered). On the other hand, this World or Universe is perceptible, manifest, mutable and possessed of three modes—*Sat*, *Raj* and *Tam*. Therefore, to consider this Universe as an illusion is an example of paralognism and illogical thinking.

### The Climax of Irreligiousness

To-day, there is crisis of character in all sections of society. Things are at their worst now. In the political sphere, there is always a scramble for seats of power and, to reach the Chair of Authority, one does not observe any moral scruples.

In the field of Religion, man is badly caught up in ritualism, blind faith and worship of imaginary gods. There is no enlightenment in the real sense. There is bossism in Religion also to-day and man has ceased to observe principles of holy life.

To-day, Business also knows no moral code. Hoarding, black-marketing, adulteration, tax-evasion and other malpractices are rampant.

1. Empirical existence.

Though Religion forbids violence, yet people offer animal sacrifice to propitiate their gods or goddesses. Much blood is spilt daily in the name of religious worship !

Science also has lost humanitarian approach. Its objective to-day is invention without paying any consideration to human good. The result is that the weapons of terror and mass-destruction have been invented.

Man to-day has become slave to carnal desires. In his pursuits of pleasure, he observes no limits. He is breaking established norms of character and is indulging unashamedly into sensual pleasures.

Those who have authority and status, glaringly lack the sense of fellow-feeling. Their dealings are devoid of any love for mankind.

All these facts point out that the present is the darkest hour. We are approaching the Zero Hour. It is the time of extreme irreligiousness when advent of God should take place as promised in the Gita when the new, Golden era should dawn.

### Fables, not facts of History !

In the Indian books on Mythology, there are certain fables that give a bad name to the deities. For example, in one tale, it has been said that Brahma once became passionate towards his daughter Saraswati. Similarly, they say that Vishnu once put



on the appearance of Jullundur—a devil and, feigning thus, he robbed latter's wife of her fidelity so that her spiritual support to Jullundur may cease and Shankara, who was engaged in a fight with Jullundur, could emerge victorious.

Another ignominious tale says that Shankara fell from his high state of yoga because he became passionate at the sight of Mohini. There is a similar mythological story which casts a slur on the fair name of Shri Krishna by imputing that he had 16108 queen-consorts and that he once stole away the clothes of Gopies—milk-maids—when the latter were taking their bath in a pool. One other such narrative gives a blot to the name of Sri Rama, saying that he, hiding behind a tree, shot a deadly arrow at Bali—a forest chieftain—when he was engaged in a duel with his brother Sugriva, for no crime of the former towards him (Rama).

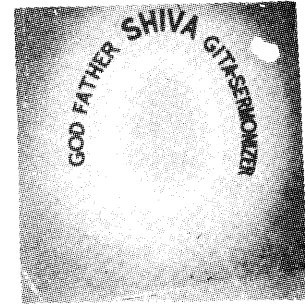
They also scandalise Pandavas by saying that they gambled with Kauravas and that all five of them had a common wife, named Draupadi. Some of the orthodox also say that Kali is better propitiated by offering to her animal or human sacrifice.

These and other such stories have done a great harm to the cause of religion because people who read these think that if deities had such-like blots in their character, then they, as human beings cannot overcome such kinds of weakness in them. Little do they know that these are just fables and are not facts of history.

### The Advent of God

God alone knows the complete Truth and He alone is impeccable and absolutely free of any evil whatsoever. So, He alone is capable of freeing the world of vices such as sex-lust.

anger, greed, attachment, pride and sloth. None else can do this work which is a pre-requisite for establishing World Peace. However, little do people know as to when God performs this salubrious act. Many people think that God should



have intervened into the affairs of mankind centuries ago.

It would be of interest to all to know that there comes a time in this World Drama when the force of these vices reaches its climax and when there is utter darkness of ignorance. That is called the end of Iron-Age (*Kali-Yuga*). It is then that the advent of God Shiva takes place. It is to commemorate that extraordinary event that the people of India celebrate 'Shivratri'—the divine Birthnight of God Shiva. The 'Night', in this nomenclature, signifies the period of history when darkness in the form of ignorance or *Māyā* envelopes the whole world.

When God Shiva descends from His High Abode into this mundane sphere and performs His mighty

acts, six evils\* disappear. The whole world which was in the grip of these, gets liberated and attains complete purity, peace and prosperity. Such a divine descent of God has already taken place and it is for us to rise to the occasion, to meet our Father and to co-operate with Him so as to get liberated from the ages-old bondage of these vices.

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### What is Final Emancipation or Mukti ?

The God-sermonizer of Gita says, "The soul is unborn and eternal, everlasting and primeval". Therefore, it should be remembered that the individuality of the souls never ceases to be, nor can birth be attributed to a soul as it can be attributed to a bubble. The souls and the Supreme Soul have their separate existence and Brahm also is a separate, insentient Light-principle in *Brahmloka* (Soul World) and souls merge into neither of these.

As a matter of fact, *Mukti* or final liberation is that state of the soul, in which it is purged of sins, has been released of all its bondages and its subjugation to births and deaths has ceased for a period. In this state, the soul rests in the Soul World and, though it is inactive there, yet it is not devoid of its respective mind and intellect which become only latent when the soul attains liberation.

1. See-lust, Anger, Greed, Attachment, Ego and Sloth.

### Does the World Ever Get Completely Destroyed ?

It should be borne in mind that complete destruction or what is called 'Dissolution of the world' never takes place. The whole of the world never gets transformed into what is called Primordial Matter or atomic state of matter, nor does this *Karma Kshetra* (Earth-Plane) ever become totally devoid of the human race. Rather, just as a new year or cycle comprising four seasons, begins immediately when the old cycle of seasons (i.e. a year) has ended, even so a new *Kalpa* (Cycle), comprising four Ages or epochs (*Yugas*) begins at once when the old one has ended. This is how this world, i.e., the World Drama, repeats, or has since eternity, been rotating like a wheel, and shall continue to repeat again and again till infinity. Therefore, Gita-Sermonizer, the Wisest Person, the ruler of the Time (*Tirkāl Darshi*) has compared this world to a mythological Tree which is *imperishable*; so because God Shiva, the Immortal Seed of this *Kalpa-Tree* i.e., Creator of the World, performs engrafting of the new 'Kalpa-Tree' by means of certain rejuvenated portion (human population) of the old one before the latter has completely vanished. Thus, the existence of this ever-changing world continues from eternity to infinity, both in space and time.

Otherwise, it is a matter of common understanding that, if the whole of the world ever changed into atomic state, then, though the Matter could be called 'imperishable,' the universe could not be called

'eternal'. But, in truth, so called 'Destruction of the world' is the destruction of all irreligions and evil-doers in this world and, likewise, the Establishment or Creation of the New World implies the Initiation of one true Diety Religion.\* It is in the context of this concept of 'Creation' and 'Destruction' that one can rightly understand why the God-Sermonizer of Gita gives, on the one hand, the divine vision of the Destruction of the world and says that He is *Mahā-Kāla* (Destroyer) also and, on the other, proclaims that those who practise Yoga taught by Him, shall attain prosperity and peace in the Golden-aged World (Heaven) and be born among the self-realised ones.

### Funeral Marches to the Grave !

*Kaliyuga* or the present Devil Age has grown too old to live. It has neither the will nor the capacity to live. If it had the will to live, why should it invent nuclear weapons and burden itself with the ship-load of sins and vices? If it had the capacity to live, why should not man be at peace with his own self and why should he be ignorant of the art of a happy and contented life?

In fact, that scene in the World Drama is not a distant one when (1) the Missiles, (2) the Civil Strife, (5) the Earth-quakes, (6) the Storms and the

1. Religion in practical life so that man becomes a deity by thought, word and deed.

(7) Natural Calamities would act the pall-bearers for the *Kaliyuga* in the funeral march to the grave,



led by the Brahma Kumars and Brahma Kumaris who would bear the flame of Knowledge and incense of Virtue. There is no cause for fear because the end of *Kaliyuga* will be a blessing in disguise as it will be the forerunner of *Sutyuga*—The Age of Complete Purity, Peace and Prosperity.

## THE WAY TO ATTAIN LIGHT AND MIGHT FROM GOD

### PART III

## Raja Yoga

**P**eople remember God in order to acquire peace and spiritual power but they do not know who they themselves are. One who does not know himself, how will he know his Father and how will he be able to establish with Him the link and communion so as to get peace and power from God ?

When we wish to link our house-wiring to the cables of the power-house, we have to remove the plastic or rubber covering of both the wires. Then alone the current comes. If the rubber is not removed at the junction, the electric current will not come even if the two wires are tightly inter-linked and there will be neither light nor power. Exactly in the same manner, as long as there is the evil (sheath) of body-consciousness and man believes God to be a bodied-being or a deity-in-body, he cannot get the full current. Therefore, by giving up body-consciousness and regarding oneself as a soul, a luminous entity and remembering God, the Power-House and the Supreme Soul-Father, one will be able to attain everlasting Light and Might.

#### The original meaning of 'Yoga'

The world 'Yoga' has its root in the Sanskrit word, *Yuj*. So, etymologically, *yoga means* : to unite, to

forge a link or to establish a connection. The union or linkage in the present context is mental or spiritual. The word '*Viyoga*' which is commonly used to convey the opposite meaning (to get dis-united) confirms this meaning of the word 'Yoga'. In the Gita, which is considered by many as the Supreme Scripture, also the word 'Yoga' has all through been used to mean the 'union' of soul with God or the intellectual linkage of a seeker with the Creator.

The Gita-Sermonizer tells Arjuna that it was He who taught yoga originally to the progenitors of human race in the days of yore and that, by lapse of time, this esoteric art and science having gone into oblivion, He has reincarnated to reveal it again. Evidently, it implies that the word 'Yoga' has, since the most ancient times, been used to connote man's mental link with God for. The Gita does not ask a person to practise any physical bends and twists. On the other hand, it deals with one's mental attitude, one's social behaviour, one's moral outlook, the cleanliness of one's thought-process and to attaining the state of equanimity and bliss which comes to one who forges a mental link or loveful connection with God. It does not refer to the physical postures but to the mental postures which one should adopt in the face of various situations. This will be clear by understanding what one has to do in order to be a 'yogi' according to the teachings of the Gita. One has to take a detached view of things; This will

enable one to remain unaffected by success and failure, censure and defeat and other pairs of opposites. ~

### Hatha Yoga is no 'Yoga'

Patanjali, whose 'Yoga Aphorisms' are today getting more and more widely known, gives his own definition of yoga in the very beginning of his treatise, Yoga to him, means, the control over the modes or vagaries of mind. Patanjali's aim in formulating his system is clearly laid down in the second aphorism. It is essentially 'to stabilise the self (soul) in its original nature' which is calm and pure. Patanjali has also laid down "*Pratyāhāra*" (withdrawal of mind from the body and the environment), which is the same as eliminating body-consciousness and practising 'soul-consciousness' in terms of the Gita. Patanjali has also devoted a few of his aphorisms to God and laid down 'devotion to God' (*Iswara Pranidhanam*) as of sufficient importance in the practice. Patanjali has mentioned *Asanas* (physical postures) and *Pranayama* (Breath-control) in his aphorisms but he has simply said that one may sit in any posture) in which one can have convenience and stability. Whatever it may be, one important thing to be kept in mind is that the term 'Yoga' refers to lovefullink with God. So, *Hatha Yoga* is no 'Yoga'.

### What is Yoga ?

The word 'Yoga' does not refer to standing on one leg or practising any other penanceful posture nor

does it refer to the practice of breath-control-*Prāṇāyāma*—counting the beads of a rosary, reflecting on the form of a deity or standing into the water for hours so as to gain control over the body or to extol and win the favour of some deity. Some of these practices may be useful for the body and may bring peace temporarily or some occult powers of some worldly use but it would be wrong to give them the divine name—‘Yoga’. The word ‘Yoga’, in fact, means : connection or union. The love-link between the soul and the Supreme Soul is yoga in the real sense of the word.

A yogi is the opposite of a *Bhogi*—one whose mind is engaged with thoughts of sex, anger, greed or one who is given to sense-gratification. A Yogi is one, who, freeing his mind of the thoughts of evils or physical objects, tunes his mind to God, the most beloved Mother-Father-Guide. A Yogi does not give up his household or social life ; he does not renounce his profession either, but he renounces the evils. The wearing of saffron robes or having matted hair has nothing to do with yoga but simplicity, cleanliness, self-restraint, humility, dispassion, service to mankind and faithful mental devotion to God are the real adornments of a yogi.

For practising Yoga, one may sit in any easy posture in a congenial atmosphere. He should be conscious of the soul and should take his mind to God, the Most Beloved Transcendental Father, and think of His great acts and divine attributes. No

evil thought should come to the mind. If it does, he should again meditate on God. This is called ‘Yoga of Knowledge’ or ‘Yoga of the Intellect’ or ‘Raja Yoga’.

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### Real Yoga

Yoga, as it is practised to-day, wrongly lays stress on *Prāṇāyāma* and certain physical postures. So, people who are infirm, old or ailing, find it difficult to practise. Moreover, Sannyasa Yoga<sup>1</sup> requires the practicants to renounce their social duties. These kinds of yoga are unnatural. The real yoga taught by God is easy; it lays stress on the spiritual practices. —

### Link with the Supreme Soul

In the matter of relationships between father and son, wife and husband, lover and beloved, or of friends amongst themselves, we have observed that the closer one comes to the other, the deeper is their awareness of each other, and the more widespread is their love for each other. In fact, so deeply are they absorbed in thoughts of each other that nothing can stand in the way of their remembering each other. Take the example of an office-goer. While working in his office, there is, in him, a clear consciousness of the fact that he is a family man and he has to earn in order to feed himself and his wife and children. On return to his place in the evening, he thinks he has to purchase this thing and that for his family. Similarly, a man in love is looking forward

1. Yoga of Renunciation

to meeting his beloved after leaving his office. School children would meet their friends, their parents or their other near and dear ones if they got a holiday. Hence, man's mind is constantly absorbed in thinking of him or her with whom he happens to be closely associated. His mind finds rest, as it were, in love of his associates. The sum and substance of all what has been said is that the right indication of link between two persons is the fact that their mind and intellect are absorbed in love for each other, and there is in them a constant feeling of natural attraction.

Exactly in this way, formation of true relationship with the Supreme Soul, our Supreme Father, which is what we understand by yoga, is manifested by exclusive absorption in thoughts of Him and, consequently, the constant remembrance of Him. The greater this absorption, the deeper the indifference to other things from which man withdraws himself involuntarily. The soul is engaged in sucking sweetness from contemplation of Him. This soul is, therefore, known to be in deep intellectual communion with Him and truly is linked with the Supreme Soul. —

### How is Raja Yoga Practised ?

The yoga-student, in this institution, is asked to sit in any easy posture. Having been given earlier a clear knowledge of the soul and the Supreme Soul, he meditates thus : "I am a soul.....a twinkling, divine star...a point-of-light radiating light around me...I am an eternal child of God, who also is a point of brilliant Light divine, abiding in

the Soul World or Brahmloka, far far beyond the Light of the sun and the stars.....". The practitioner takes his mind to the transcendental Soul World and, with the eye of his mind, sees there the golden-red light, called Brahm, present everywhere. In that Light, He views the Most Beloved Father as a shining Point-of-Light.

Focussing his mind on God in the afore-said manner, he meditates thus : "My most beloved Father on High ! I am Thy child.....I am a Point-of-Light, radiating Light.....Your Light, Might, Peace, Bliss and Love is descending on me and surrounding me in all directions as if I am bathing in it..." —

### Remember, O aspirant of Yoga !

Remember, you cannot attain appreciable progress and constancy in Spiritual Yoga unless you put into practice non-violence, *Brahmācharya*, vicelessness, divine virtues and purity of diet. You have also to obtain Godly Knowledge daily, and cautiously keep away from Indolence, feeling of dejection and ill-health and from bad company and also to observe complete control over the senses. So, don't be half-hearted. Otherwise, *Māyā* (Body-consciousness and Vices) will break your spiritual link or connection with God. —

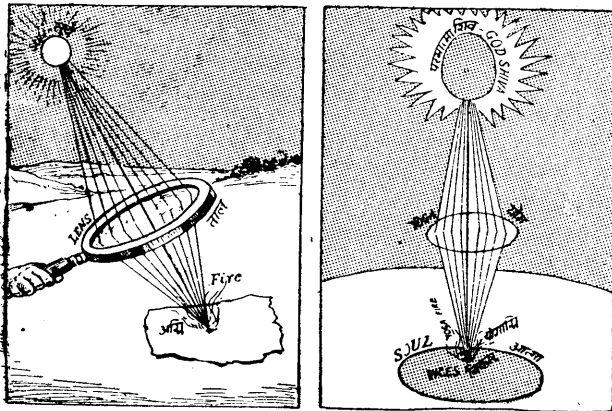
### The Benefits of Yoga

It has been noticed that Raja Yoga, taught by God Shiva speedily reforms one's habits. It increases man's Will Power, improves his power of concentration, gives him the power of intuition and makes one active and alert. Such are the advantages of real

Raja Yoga being re-taught by God Father Shiva. Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalyaya gives to the world in general and the people of Bharat in particular, the slogan : "Be holy and Raja Yogi." By becoming a yogi while discharging your social obligations, you are going to lose nothing but chains of vices and sufferings and are going to unite with God and have your God-Fatherly birth-right of complete Purity, Peace and Prosperity. Yoga enables the practicant to look at himself and others as souls or spiritual brothers under the Fatherhood of one Incorporeal and universal God and, thus, it makes their life full of brotherly feeling towards others and their mind replete with supersensuous joy.

### The Fire of Yoga

**J**UST as a piece of paper gets burnt when the rays of the sun are concentrated or focussed on to it by



means of a convex lens, even so, vices of a soul get burnt when it concentrates mind or focusses the attention on God, the Sun of Knowledge, Light and Might. This is how the Fire of Yoga is lit up. →

### Fundamentals of Raja Yoga

Yoga leads one to union with God. It leads one to the attainment of lasting peace and bliss. Such a Yoga is based on deep love for God.

Love is a great cementing force. Love easily brings about concentration. One's mind is very much occupied with the remembrance of a person whom one loves. But love is based on, and is known in the form of, some relationship as between a mother and a child, a sister and a brother or a friend and a friend. So, if one realises that there is the nearest and dearest relationship between the soul and the Supreme Soul, there would automatically be established the love-link which would lead to remembrance of God and to concentration of mind on Him.

Take an example. A baby recognises only her mother. So, it has fond love only for her. Even if its aunt hugs it to herself, it declines to leave the mother by turning away its face. But when it grows up into a child, it moves out into the street, leaving the mother at home, to play with other tiny tots. Evidently, some of his love has now got transferred to his friends and to the games so that when his mother calls him back for the lunch, he asks her to wait ! As he grows up into an adult and gets married,



his love gets centred more on his wife and, later, gets transferred to his children.

Further, it is common experience that one's love easily gets transferred from one to another ; one has not to be given any special training for that. So, one should now be able to transfer his love easily to God who is the most beloved Mother-Father.

Furthermore, as a patient's mind automatically thinks of a doctor or a student's mind often goes to his dear teacher, even so should our mind rest in God who cures the soul of all the sufferings and ailments in the form of evils and who gives us the most valuable knowledge. This constant remembrance is true Yoga.

### Yoga and Science

The Powers of science have made the world colourful, travel easy, work convenient and life comfortable whereas the powers of real Yoga enable man to have victory over vices, to end the vagaries of Nature without spending even a single penny and to bring about a social order which is known by the name '*Satyuga*', in which there is perfect harmony, where things are in plenty and Nature is subservient to man.

Yoga is not only a first class healing science but it can be called spiritual Metallurgy that makes the soul pure gold, purifying it of the vices now alloyed with it. It enables the soul to go beyond space and the mind to have the powers of a radar, a telephone, a T.V. etc. It brings to man the benefits that biology

and other sciences aim at. In every respect, it is a super science.

### Various Names of this Yoga

**S**INCE this Yoga is based on the Knowledge of God with whom one has to establish one's spiritual connection. it is known as 'Gyān Yoga' (Yoga of Knowledge). This Yoga is also named as 'Karma Yoga' (Yoga of Action) because God-Father Shiva ordains that even while doing one's household and worldly duties, one has to practise this Yoga, i.e., one has to keep one's mind set in the remembrance of God. It is also called 'Sannyās Yoga' (Yoga of Renunciation) because a practicant of this Yoga has to renounce vices and to abnegate evil tendencies of his mind, though he has not to abandon his hearth and home and duties. Without giving up mental attachment and intellectual bondage with worldly objects and persons, one cannot practise this Yoga righteously and, therefore, it is known as 'Sannyās Yoga' (the Yoga of Renunciation). Further, this very Yoga is styled as the Yoga of Equanimity (*Samattwa Yoga*) because one who practises it, observes equanimity of mind ; one does not feel shaken by the adverse circumstances and by the results of one's actions in the form of loss, slander, etc. This same Yoga is also called 'Sahaj Raja Yoga' or the Royal Yoga, easy to practise, because it is not only the king among all other kinds of Yoga but also enables a practicant to attain undivided world-sovereignty in future and to inculcate royal *Samskāras* now and it is so easy that

even a king, rolling in wealth and busy in his manifold duties, can practise it. Another reason for calling it 'Raja Yoga' is that it enables the practitioner to have rule (Rājya) over his senses and mind.

**The concept of omnipresence of God is incongruous with the yoga-practice**

**I**NDIRECTLY, omnipresence of God means that all persons (souls) and things are the abodes of God. If this were true then there would have been no necessity of detaching mind from them and engaging it with the remembrance of someone else, called God. Thus, it is amply clear that if one aspires for yoga, which means intellectual communion with God, one ought to shift to the faith that God is the Parent Soul—not omnipresent.

If all things were various forms and manifestations of an omnipresent God Himself, then it would be meaningless to complain that mind is turbulent and vagrant and that it runs again and again after very many material objects and things. For, if God were present in every object and its every particle also, then there would be no sense in withdrawing the mind from all other objects and adverting it towards any selected object. If omnipresence of God is a pure truth, then the mind should have the freedom to think of whichever object it likes. Then one should not complain that one's mind has no peace. If God were present in every heart, or if all living beings were the proliferations of one Blissful God, than every heart would have been the abode of peace and every living

being should have been blissful also. But, in *actual* practice, one notices that all are unhappy and *vicious*. Hence, the doctrine of omnipresence of God falls.

**Yoga and Monism**

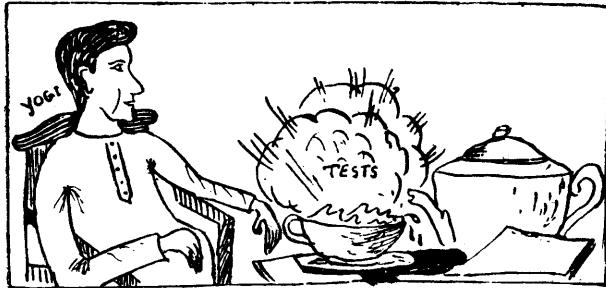
**S**HANKARACHARYA, the well-known exponent of monism, and other renunciates of his school of thought have been professing that a human soul itself is God. They have been believing that they themselves are non-distinct from Shiva. So, the Yoga taught by them cannot be named 'Yoga' at all because 'yoga' means the restoration of spiritual connection between the two—the soul and God, who is the Immortal Father of mankind and is the Bestower of Liberation and Fruition, beatitude or heavenly life. Now, because these hermits did not and do not believe in any Supreme Soul, different from their own self, therefore, they cannot get the God-Fatherly Inheritance of Liberation (*Mukti*) and heavenly sovereignty (*Jeewan-Mukti*) which are the aims of yoga.

To say that the self is God, is to make the bogus claim that the self is its own Father. There can be no worse form of atheism than to believe that God, the Purifier of the sinful and the Bestower of the Light and Might is non-separate from the self. And, it is this false knowledge which has spread darkness and cold war over the world, has brought mankind to the end of Iron-age and nearer to destruction. Better than these renunciates and preceptors were those Rishis or sages of the yore who frankly admitted that God was beyond the approach of their intellect. →

### Physical Yoga *versus* Intellectual Yoga

**P**HYSICAL yogas do not guarantee final freedom from disease and death. They do not give immunity against all mishaps even in one life, because the physical yoga does not restore one's spiritual connection with God and, therefore, it does not enable a practicante to conquer vices and death. But the reward or fruition of this Raja-Yoga is very very high. This yoga cannot, therefore, be compared with any other human effort in the world because it enables the practicante to get at the highest stage and status by the slightest endeavour and the least expense.

#### Storm in the Tea Cup



A true yogi considers all tests, trials, upheavals and storms in his life as 'storms in a tea-cup'. He is not over-awed by them nor does he take a magnified look of them but faces them with confidence and courage.

#### Keep Busy

Mind is always occupied with one thought or the other. If we do not give it good thoughts to meditate upon, it will wander away in all directions like an elephant run amuck. Like the proverbial ghost,

it will set about doing destructive acts. It will go wild and will throw us into a deep valley of pain like an unbridled and untrained horse throws off its rider. So, let us yoke it or bridle it and set it on our journey to our Sweet Home—the Soul World. This yoking of the mind to thoughts of God, Soul and Sweet Home is called 'Yoga'. How similar are the words 'Yoke' and 'Yog'!

#### Real Yogi

The yogi maintains the equipoise of mind as a rope-dancer keeps himself in poise even while performing



his feats or a rider maintains his balance on the saddle of his cycle. The real yogi does not renounce actions but he keeps his eye on Soul and also on God while doing actions. Like a village-woman who maintains poise of a number of pitchers, full of water, on her head even while she walks and talks to the bevy of her girl-friends, a yogi maintains himself in remembrance of God even while he walks, talks and does other actions. —

### Science vs. Spiritual Power

A scientist has to concentrate on his subject or object of research. The concentration enables him to reach some useful conclusions and to make some inventions. There is great power in concentration and man's Thought. The scientist has, by mental concentration on various aspects of atom and other aspects of Matter, made such wonderful inventions as the rockets and the space-ships that he has ultimately been able to land on the moon.

A spiritualist or a yogi also practises concentration. However, his concentration is not on the atom but the *Ātmā*—the soul which is finer and more forceful than the atom—and on God which is beyond where the Space-ships can go. His point of concentration is not physical but metaphysical, not inert but conscient and kind, peaceful and all-powerful, not mundane but divine. So, by this practice, he himself gets divinised and attains such subtle powers as are higher than the forces of Nature.

It is obvious that though an *astronaut* lands on the moon by means of rockets and spaceships, he, ultimately, comes back into the sea and on the earth. He returns not as very much transformed in his inner nature. By going to the moon or by concentrating on the atom, man does not attain control over his mind ; he is not able to change his bad habits. But, concentration on God, the self-luminous conscient point, he is able to purify his mind of evils, to attain wonderful spiritual powers that bring a change in his habits, bring him divine qualities, happiness and peace. This type of concentration on God is known as Yoga. Yoga enables a man to get rid of body-consciousness and to go, after death, to the world of liberated souls and, from there, the soul returns not to this land of misery but attains a sovereign deity-status in the heaven. —

### Giving up Bad Thoughts

If a baby is holding fast to something which it considers a toy and is unwilling to loosen its grip upon but which, we consider, is actually not a toy but something that may harm him, the best course would be to give a more beautiful and good toy to the baby. The baby would then give up that toy for this new one. Even so, the best way of freeing the mind of vile thoughts is to give to it holy and divine thoughts to meditate upon. This kind of Meditation on God, His attributes and on points of Knowledge, revealed by Him, is called : Raja Yoga.

### God wills us to be Holy and Yogi

**S**OME people say : We will become holy and yogi when God wills it so for us or when good luck shines on us. Let these people know that God, the Merciful and the Loveful Father, always wills all souls to be holy and blissful yogis. To contend that God does not will it thus, is to make imputations against Him who is known as 'Shiva' and who is eulogised as '*Patit-Pāvana*'—the Lord Redeemer. It is we who have to make up our minds and bid 'go' to the evils. It is our efforts which make or mar our luck and, even if luck does not favour us to-day, it will brighten up if we take to the path of yoga. Let us always remember : 'God helps those who help themselves.'