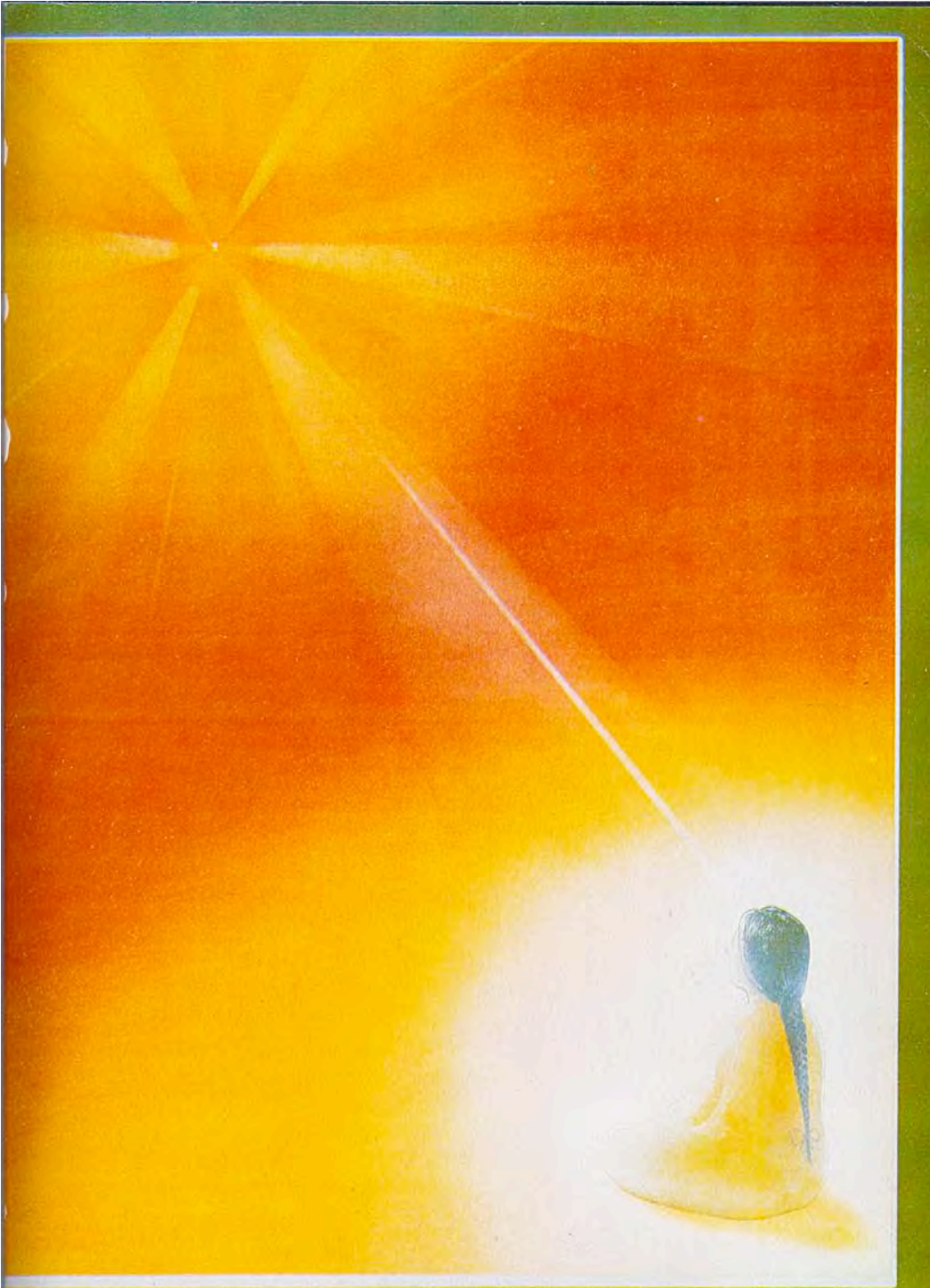


# **CORRESPONDENCE COURSE**



**BRAHMA KUMARIS ISHWARIYA VISHWA VIDYALAYA  
PANDAV BHAWAN, MOUNT ABU, RAJASTHAN  
(INDIA)**





# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson I

# WHO AM I?

### 1.1. INTRODUCTION

Om Shanti – These two words represent the essence of the teachings of Raja Yoga. “Om” means “I am a Soul”, and “Shanti” means “Peaceful”. Hence, “I am a peaceful soul”. Yet how long can I maintain being a peaceful soul? If I look back over the last 24 hours, is this what I have been?

Probably the situation has been a very different one. In my search for peaceful satisfaction in life, I have been trapped by peacelessness, which has influenced me so much that I have moved so far away from my natural consciousness of peace.

Through the teachings of Raja Yoga, the soul is able to achieve its natural state of peace very easily. The name of Raja Yoga has been used for a long time, many centuries in fact, although these teachings have only recently emerged, and are quite revolutionary. They explain very simply the most fundamental information of all: that of who I am and what I am.

Raja Yoga – can be defined in a number of ways. The word “Yoga” simply means “Union”, and the word “Raja” means “Supreme”, “King” or “Master”. Raja Yoga is the king of all yogas because through it I can become sovereign. But of what? Not over others, because that would be artificial. The power that I gain, that I now seek, is the power of control over my own mind, because it is my mind that has been creating sorrow and distress.

My Aim – is to become the master of my own mind, even to master my own personality, and of course to be the master of the physical costume – my body.

The first subject of Raja Yoga is also the one that leads us to the last – that of not merely who I am, the soul, but of soul consciousness. The final stage of achievement through Raja Yoga, in which souls are free of all negative influences and have reached a state of perfection, is based entirely on this first lesson of soul consciousness.

### 1.2 THE PHYSICAL AND THE NON-PHYSICAL

Is there more to me than I see in the mirror? To see how there is more to me than an assembly of physical organs, we have first to define the Living and the Non-Living, not merely in the biological

sense, but in a deeper, spiritual context.

The Living — is that which has AWARENESS of its own EXISTENCE and also that which is able to create its own thoughts. These thoughts form the basis of feelings and emotions and only 'I the Living' am capable of these.

The Living is also that which has the ability to JUDGE: Right from Wrong, Truth from Falsehood, Reality from Illusion. I the Living also have a unique personality which is totally incomparable to that of any other being. Individual uniqueness exists because every living being is carrying the full record of all its past experiences, which determines the personality. We observe that the personality of one person is quite different from that of another.

The Living is also that which has MEMORY. On the basis of this unique quality, a person can establish a relationship. As I remember meeting others, the relationship grows.

The Living is also that which DESIRES. These may be limited material ones, which tend to lead one soul into further mental degeneration, or desires of the highest, altruistic, spiritual kind, that lead the soul back to its original state of excellence. These desires form the motivation for all actions.

The Non-Living — If I relate the qualities of the Living to those of the Non-Living, I can see the vast difference between 'I the Living Being', and all material objects around me.

Similarly, let me apply these criteria of the Living to my own physical body:—

Thinking of the body as a separate instrument, is there any part of it which is experiencing, judging or deciding? I can see that none of the physical organs, such as my hands or feet, eyes or ears, or even my head, have these faculties. There is something apart from these organs that does these things.

Let us take an example:—

Whatever action I perform, although I will use various instruments, I am totally separate from them. For instance if I use a knife with my hands to chop some tomatoes, throughout the operation the knife makes no decisions. If I lose concentration, and cut my finger with the knife, neither my finger nor the knife became emotionally disturbed — they were purely instruments.

It is easy for me to see the knife as an instrument. But I'm so attached to these hands, that it is very difficult to dissociate myself from them, and realise that they too are only instruments, and really nothing more than this. I have had this pair of hands for as long as I have had this body, and I know they are the only pair I will get. So not only personal attachment to my hands, but to the whole of my physical body, is something so deep, so intense, that I have totally forgotten my real identity.

The Mistake — Ever since the moment when I came into this physical body, I have been labelled and put into compartments according to my physical classification. It has been instilled into my consciousness that 'You are a boy' or 'You are a girl', so that I grew up absolutely committed to this idea. And in fact if someone were to question this today, to question the identity of being a Man or a Woman, a person would probably consider it a very great insult. But is that what I am? Can I be accurately labelled 'young' or 'old', 'man' or 'woman', 'fair' or 'dark'? Is there a real indication of who I am simply through this?

Yet this is the mistake we have been making; not only have others made this mistake about me, putting me into a bodily compartment, but I have also been guilty of this same error. Not only have I put others into compartments, but I have done this to myself. I have totally identified myself with the body, and I have cut out all other possibilities; my consciousness has become quite restricted by the colour, the age, the nationality, the religion, the culture, into which the BODY has been born.

### 1.3 THE REDISCOVERY OF "I"

I am the Living, I am not physical. I know I am not because I can experience things beyond physical limitation. My body cannot go back to childhood, but I can. Within a second, my mind can race back to the days of my youth. It can even race forward to the days of my probable old age. Past or future, both are equally easy for me to travel in. I travel through the three aspects of time without any hesitation at all. I am able to travel across any distance in a split-second, as my thoughts carry me across to America, to Australia, to India. Wherever there is a pull, my thoughts will take me there. And all this while my body has been seated in one specific place. So my body is physical, I am not physical, I am metaphysical, unhindered by the physical limitations of time or distance.

Just as I grew up with natural instincts such as eating, breathing etc. related to survival in a physical body, I also grew up with my own personality which, as has been mentioned, is absolutely exclusive to me. My own subtle characteristics are quite different from even those of my physical parents, and so I must have gained this in an existence even before this one.

Also, I am definitely invisible. A mirror will only show me my bodily features: the shape of my face, the colour of my eyes. But all these exterior things tell me very little about my real self. I, the being within this physical frame, am invisible. Now I can see all these things: that I am metaphysical, eternal, invisible.

Form — What am I? When I dissociate myself from my physical costume, and search for my true identity, there is a strange detachment from the body, but also uncertainty, because I don't as yet fully know who I really am, and I'm leaving behind territory which was familiar. So let me go one step further, and think of myself in a non-physical form: a tiny point of light, a minute dot of invisible luminous energy. Can this really be true? Such a strange thought to have . . . for so long I have thought of myself as female, or male, and now I am thinking of myself as a tiny dot, as light.

Let me examine this further . . .

As you think deeply about this, you will become aware of yourself as a subtle being, a point of subtle energy, minute, yet full of power, so small it cannot be broken down any further.

Experience — Let me experiment with this . . .

Yes, it is a dot, that is eternal, unique, unhindered by time and space. A point that has no geometrical dimensions. The dot — invisible. Just pure energy. So peculiar to think of myself as this. And yet as I experiment with this concept of my deepest identity, and experience myself a point of light, located directly in the centre of the forehead. I have this incredible sensation of lightness, of freedom, of peace, of subtle power, because I am now aware that all this is within the point.

Position — Where am I located?

I the soul am located in the centre of the forehead, near the organs of control for the body, and near the organs of communication with the physical world, since it is from here that I can exercise total control.

Performance — The brain is an instrument operating by means of electrical impulses. I, the soul, make a decision and the decision reaches the brain instantly. It is translated into activity via the entire body system. Stimuli come in through my senses, and reach the brain. From the brain, impulses reach "the soul". Thus from outside, I am stimulated into further thought, and possibly further action. The intellect makes this decision. I the soul am the controller, and the brain is the control room through which I operate.

The Third Eye — This is also where the third eye of wisdom has been shown, which was once thought to have existed physically. However it is nothing physical, because wisdom is not related to any particular part of the body. It is the soul that seeks wisdom, and the soul that retains wisdom. So when we speak, in spiritual terms, of the 'opening of the third eye', we are

referring to the awakening of consciousness, a new awareness, or a soul consciousness.

People only stumble around at night when they cannot see. The eyes deceive the mind, and the intellect can only make a wrong decision when its knowledge is incomplete. Knowledge is like daylight, it opens the third eye, and the dark immediately becomes light. With my third eye open, I can see what I should be doing. Up to now, I have been using these two physical eyes, which can only see physical dimensions, and nothing further. With my third eye I can see beyond the physical, and, being able to see, I can now become the complete master of my self.

THE SOUL IS THE DRIVER  
WITHIN THE VEHICLE,  
THE BODY



#### 1.4 DRIVER and VEHICLE

It will sound obvious to say that "only when a driver is fully conscious, can he use his vehicle accurately to take him to his destination". But if we now look at ourselves using this analogy, we can see clearly just what an enormous difference there is between being 'in control' and being asleep at the wheel.

The driver of a car can go anywhere, as long as he remembers what he is doing. If he is travelling along the road and suddenly loses concentration, allowing the mind to drift off even for a moment, he will plunge straight off the road. Accidents happen when people forget what they're doing.

In exactly the same way, if someone loses their self-control, even for a moment, there is an accident (an outburst of great anger for instance) which causes sorrow for the self and sorrow for anyone else involved. Even onlookers who simply saw the accident are very upset by the damage done to the occupants of the vehicles.

So, awareness of and harmony between both the soul (the driver) and the body (its vehicle) is essential. Just as the driver must be aware of his vehicle and in harmony with it, the soul must be in total control of its body.

And yet I have gone to sleep, I have not been aware, and so there have been many, many accidents. I have caused myself, and those around me, so much grief. But now with awareness, the driver wakes up, assumes control once more and begins to use his vehicle in the correct way.

Under Control — In the consciousness of "I, the soul", I can now see the benefits of using my senses to pick out the good from the bad, the useful from the useless, and translate it all into positive actions, which help others and elevate my own consciousness as well. Being aware of myself, I become the master of my physical senses.

It is so strange to realise that I have been using so little control over my senses, that my eyes and ears have been pulling my mind in different directions for years, making me literally into a slave of their every whim. It really is the situation of the cart before the horse, putting the body before the soul. Knowledge is power, and with this knowledge, I can re-establish my true state of sovereignty over the physical body.

## 1.5 HOW THE SOUL WORKS

Having seen, and experienced, the effect of forgetting who I am, let us examine what is happening inside this pin-point of light, this spark of consciousness, that is the soul. Each soul has three separate faculties. As they are described, you will be able to see not only how so many accidents have come about through lack of understanding, but also the method for gaining control once more.

Although we can give each faculty a different name, it is actually the same energy functioning on three different levels — these are: the MIND, the INTELLECT and the IMPRESSIONS.

The Mind — Through the mind, one **IMAGINES, THINKS and FORMS IDEAS**. Our thoughts are created in the mind. The thought process is the basis of all **EMOTIONS, DESIRES and SENSATIONS**. It is through this faculty that, in an instant, thoughts can reach anywhere, or relive a past experience and produce happiness or sadness. The mind is a subtle organ which should not be confused with the heart, which is merely a physical organ that maintains blood circulation.

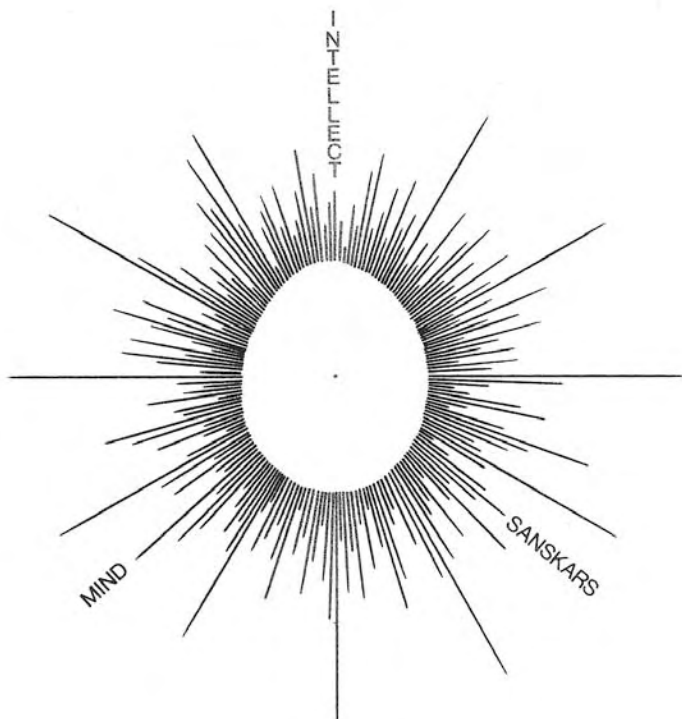
### Through Raja Yoga . . . the Mind is controlled

The Intellect — The intellect is then used to **ASSESS** thoughts. This is the faculty which **UNDERSTANDS**. Our capacity to understand is perhaps the single most crucial ability of all. With the deepening and broadening of the intellect, clear understanding of anything is possible.

### . . . the Intellect is developed and elevated

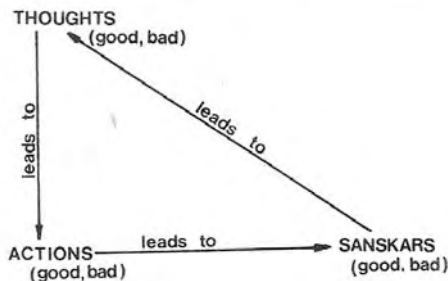
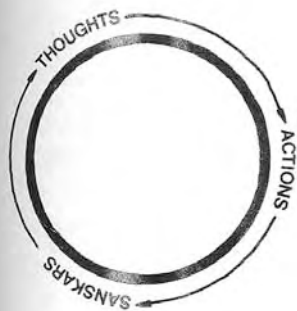
In addition to understanding, the intellect **REASONS, MEMORISES, DISCRIMINATES and TAKES DECISIONS**. As with all faculties of the soul, it is subtle and spiritual, not physical, so it should not be confused with the brain. The brain is merely the physical focus of the nervous system and acts as the control panel of the soul. Through this physical control panel, "I, the soul" am able to regulate the functions of the different organs of my body. "I, the soul" am able to alter the pulse and respiration of my body, simply by reacting to an external situation, which I decide makes me overjoyed or very upset. So my intellect is not part of the physical brain, but the subtle faculty of judgement and understanding of "I, the soul".

I THE SOUL



AM A POINT OF LIGHT





### THE CYCLIC PATTERN OF THOUGHT

The Impressions – Any action that has been performed leaves an impression on the soul. We will refer to impressions as “SANSKARAS”, which is the precise Hindi word used. HABITS, TENDENCIES, EMOTIONAL TENDENCIES, TEMPERAMENTS, PERSONALITY TRAITS are all sanskaras imprinted on the soul through each action it has performed. All the thoughts that occur in my mind are the direct result of my sanskaras. So my most fundamental feature as a soul, my personality, is determined by these sanskaras.

Each action I do either creates a sanskar (this is how a habit begins), or re-inforces an old one if the action is a repetition. This enables us to understand that the sanskaras contain the COMPLETE RECORD of all my mental and physical actions, i.e. all my experiences up to this moment.

Any thought that arises in my head will be due to the influence of one or more sanskaras. This makes it clear that I, and I alone, am responsible for my own thoughts, although we tend to deny this responsibility and blame external situations instead.

If an action is repeated often, it becomes a deep sanskar. Rather in the same way that the more one digs a hole the deeper it gets and the more difficult it will be to erase all trace of it. Old habits die hard for this reason alone.

... and, with Raja Yoga, the Sanskaras are purified and become sovereign.

The Effect of Sanskaras on the Mind and Intellect – Imagine yourself as the detached observer of a car accident. A number of people will arrive on the scene, but although it is the same sight for each person, their different sanskaras will produce quite different reactions to the chaos.

For example, one person is examining the injured and I can see that he is a doctor. One is calmly questioning the onlookers and I can see that he is a policeman. Someone else is unhurriedly looking at the damaged vehicles, while another person is completely overwhelmed with emotion. The unhurried one is a mechanic and I can see that the other probably has a relationship with one of the injured.

The stimulus is the same, but their reactions are totally different. Different sanskaras lead to their different reactions.

Equally, I know from past experience that my own state of mind controls my thoughts. For instance, one day many things go wrong, and yet a great deal of inner strength enables me to remain calm and peaceful. On another day I may lack that stability and the slightest word out of place can annoy me. It wasn't the fault of the person who spoke, but my own state of being that created that reaction.

## 1.6 WHERE WE FIND OURSELVES TODAY

Gradually, as impure sanskarás were formed and were allowed to reinforce themselves through repetition, this instinctive voice gave way to the powerful influence of my physical senses.

The strong pull of these senses spurred my emotions to such a state that I overruled the decisions of my own intellect.

Consequently, when a similar situation now occurs, the weakened conscience has even less influence, and in due course it stops speaking altogether. As the conscience was ignored, ignorance inevitably followed.

And so we find ourselves often uncertain of separating right from wrong. We may even deny the very existence of right and wrong. The distinction between selfish and unselfish action has become clouded in the intellect, so that a state of amorality prevails.

As actions become progressively degraded, the search for happiness and fulfilment was only possible on a similarly degraded level. Without the knowledge of "I, the soul", body-consciousness became deeply ingrained as sanskaras and the soul has been forced to look for happiness on a material level.

Unable to find contentment from within the self, the soul has turned all its attention to pleasure derived from material sources and found himself in a void of inadequate, transitory experiences. In such a vulnerable position, the soul mentally grasps at any source of comfort. The level of motivation inevitably degrades into sense-gratification, which traps the soul into seeking greater pleasure to offset greater dissatisfaction.

This internal conflict has become a familiar scene throughout the world. The more we have turned our attention away from our true selves, the more we have become entangled in sorrow and frustration. The mind has become a slave to the senses, so that I am presently unable to control it.

## 1.7 THE FIRST STEP IN SOUL-CONSCIOUSNESS

The situation described in the previous section is definitely an unpleasant one, although very real for most people. But it needn't be like this at all. The first step is to awaken the intellect, my power of judgement, which is very simple:—

A wild horse — With awareness of "I" as a soul, I am now awake to my real position in the world.

In this conscious state I realize that it is me that is responsible for controlling my thoughts and disciplining my mind. The mind has been compared to a wild horse, one with such tremendous energy that it races round and round constantly, never stopping. Day and night it races on, even in my dreams it is still racing, and so little wonder that it has become tired. But even then it doesn't know how to calm itself. I can rest my body by sitting down, but my mind refuses to slow down. It only knows how to go on, not even aware of which direction it should take.

Realizing — The moment my intellect realizes I am non-physical, not a body but a focus of powerful energy within a body, I am able to use this power. With this awareness I have in my hands the reins with which to tame these wild horses, my thoughts. Once I am conscious of the waves, I can direct their flow; in this way there is none of the wastage that has made me so tired.

Choosing — I now become very selective. In this position of authority over my own desires, I am able to choose only those thoughts that will lead me to experience permanent happiness and contentment, instead of something that is transitory. In allowing only pure thoughts to pass into action, my impure sanskaras, that have caused so much upset, gradually weaken, giving way to pure ones. I even reach a state in which my very thoughts are peaceful and deliberate, instead of tense and anxious.

Effect – At first there is some necessity for a deliberate control of the mind, but it leads to a situation where there is complete transformation. So it isn't merely an external force or discipline, but my very nature, my sanskaras, are being elevated. There comes a time when there are only pure elevated thoughts that bring me happiness and enable me to give happiness.

With my intellect awake, and each thought being evaluated before mistakes can occur, I am able to achieve actual changes in my life, when before it was impossible.

Developing a sanskara – But I have been body-conscious for so long, that the awareness "I the point of light" slips away again and again. Only with effort can I retain this consciousness, so I must develop the sanskara of teaching myself. Everyone around me will still see me as a body, and tell me I am a body, but I must tell myself that I am a peaceful soul, invisible, eternal, and I am simply using my body as an instrument. For as long as I can maintain this attitude, I will have complete freedom, and all my actions done in this frame of mind will inevitably be accurate and positive.

As I see others I will begin to see them as souls too, as my brothers, and I will be able to establish a relationship of pure love and harmony, without any personality clashes of any description interfering at all. All this is only possible when I am seeing others not as male or female bodies, but as souls, non-physical like myself.

This is the stage of Soul-Consciousness: to remember this is what I am, and then use my vehicle with wisdom, seeing everything with the third eye of knowledge.

## 1.8 MEDITATION – TUNING OF THE INTELLECT

Let a little time be spent, now, in total silence, focussing the thoughts on the centre of the forehead, on the pinpoint of subtle light that is the real self and, in this state, being able to feel energy glowing and sparkling in that location. When next coming to a period of activity, it should then be possible to reach that consciousness within a few seconds and maintain it.

If possible, let the room be softly lit. Sit still for a few minutes in a comfortable, easy position; there is no need for strain. A number of thoughts are now suggested for the mind to follow. When at ease, these thoughts are allowed to flow peacefully through the mind and there is then the experience of soul-consciousness.

### SUGGESTED THOUGHTS FOR MEDITATION

Turn your thoughts, your mind, to the self, the real I, the soul, a point of light . . .

I, the soul, am a point of light . . . a tiny point of energy . . . I sit in the centre of my forehead . . . This is the real I . . . the real me . . . my physical body is but a costume . . . which I, the living energy, use . . . it exists for me to express my being . . . through which to express my personality . . .

Now I realise my true identity . . . I have unlocked my prison door . . . I am now free . . . like a bird, I can fly once again . . .

I now emerge my true nature, that of peace . . . I experience that peace . . . I become that peace . . . I am that peace . . . I experience my true nature . . . that of light . . . I become that light . . . I am that light . . . I experience my true nature – that of love . . . I become that love . . . I am that love . . .

Now power is being filled in the soul . . . lightness and ease become my nature . . . now no longer the slave but the master of this body

. . . I spread light and peace and purity into the world.

## 1.9 HELPFUL METHODS FOR THE DAY

Lightness – By seeing light, lightness is filled into the self. If, as you see others, you look at the soul (the light) at the centre of the forehead, you pass the day feeling light.

## 1.10 STUDY

Answering these questions gives one a deeper experience and understanding since it is, itself, a form of meditation. Some students find it enormously helpful to read the lesson two or three times before answering. The chief thing is to enjoy writing the answers. They may be short or long, but all will be read with interest, and comments offered.

### QUESTIONS

- 1A. What is the soul?
- 1B. What differences are there between the body and the soul?
- 1C. What are the mind, intellect and sanskaras?

PLEASE REPLY TO:—

The next lesson will be sent after receiving your answers, or after about 10 days, unless you would like it delayed.

Please inform us if not received within 14 days.

OM SHANTI

*Cover Picture:*

**"YOGI IN BLISS"**

– bliss is an extreme happiness beyond sensory experience.

**HEADQUARTERS  
of the  
SPIRITUAL UNIVERSITY:**

**PANDAV BHAVAN,  
MOUNT ABU RAJASTHAN, INDIA**

There are over 1,500 Raja Yoga Meditation  
Centres throughout the world.

Central Offices:

**ENGLAND:**

LONDON NW6 7SB, 98 Tennyson Road ..... 01 328 2478

**SCOTLAND:**

EDINBURGH 11, 20 Polwarth Crescent ..... 79 229 7220

**AUSTRALIA**

SYDNEY 2010, 606 Crown Street, Surry Hills ..... 699 2841

MELBOURNE 3065, 256 Brunswick Street, Fitzroy 417 4883

CANBERRA 2603, 102 La Perouse Street, Griffith 95 9845

BRISBANE 4059, 14 Herston Rd, Kelvin Grove .... 352 5744

ADELAIDE 5082, 80 Percy Street, Prospect ..... 269 5896

HOBART 7000, 137a Elizabeth Street, Hobart ..... 23 5460

PERTH 6000, 441 William Street, Perth ..... 328 3443

**BARBADOS**

ST. MICHAEL, 'Desmond' Top Flat, West Ridge ..... 76695

**BELGIUM**

KORTRIJK 8500, Hugo Verriestian 71 ..... 21 5635

**BRAZIL**

SAO PAULO 06014, R. Estavao de Almeida 53,  
Perdizes ..... 864 3694

**CANADA**

TORONTO M6H 1A1, 897 College Street ..... 537 3034

VANCOUVER V5X 1A9 535E, 50th Avenue ..... 321 0964

**COLOMBIA**

Bogota D.E. Carrera 3/10 72, Aportado Aereo 37087 281 8864

**FRANCE**

PARIS 75020, 34 Rue Orfila ..... 58 4427

**GERMANY**

6 FRANKFURT/MAIN, Bornheimer Landstrasse 27 49 5464

HAMBURG 2000, Winter Huder Kai 18 ..... 47 6651

KOLN 5000, Thurmchenswall 21 ..... 13 5178

**GUYANA**

GEORGETOWN, 75 High Street, Kingston ..... 72538

**HOLLAND**

AMSTERDAM 1013KG, Haarlemmerdijk 137 ..... 24 0205

**HONG KONG**

CAUSEWAY BAY, Pearl City Mansion 17th Floor

6C Patterson Street ..... 832 9891

KOWLOON, Golden Crown, G Block 9th Floor,

Nathan Road ..... 68 4693

**INDIA**

NEW DELHI 5, Pandav Bhavan,

25 New Rohtak Road ..... 52 3516

WEST BOMBAY 56, Swastik Society Plot No 48,  
N.S. Road No. 3, JVPD Scheme ..... 57 1222

CALCUTTA 20, 1A Asutosh Mukherjee Road ..... 47 3521

**IRELAND**

DUBLIN 4, 36 Landsdowne Road ..... 60 3967

**JAPAN**

TOKYO, 1-12-18 Higashicho, Kichijoji,

Musashino-Shi ..... 22 8975

**KENYA**

NAIROBI, P.O. Box 12349 ..... 74 3572

**MALAYSIA**

KUALA LUMPUR No 10 Lorong Maarof,

Bangsar Park ..... 94 2127

**MAURITIUS**

QUATRE BORNES, 2 Nellian Lane ..... 54 6021

**MEXICO**

MORELOS, Apdo Postal 951, Cuernavaca ..... 21151

**NEPAL**

KATHMANDU, Gyaneshwar, Sano Couchor

(opp. Mara Kothi) ..... 15851

**NEW ZEALAND**

WELLINGTON, 4 Heretaunga Street, Petone ..... 68 8414

AUCKLAND, 2 Horopito Street, Mt. Eden ..... 79 3757

CHRISTCHURCH, 70 Purchas Street, St Albans ..... 68138

**SINGAPORE**

0316, 37-07 Pearl Bank Apartments, 1 Pearl Bank 225 1064

**SOUTH AFRICA**

JOHANNESBURG, 19 Finchley Cross Court,

Portesque Road, Yeoville 2198 ..... 648 5445

**SPAIN**

BARCELONA 01015, Conde Borrell 133 102a ..... 323 1447

**SWEDEN**

STOCKHOLM Stationsvagen 39, 14140 Huddinge 774 3822

**SWITZERLAND**

ZURICH 8037, Burgstr 14 ..... 42 9454

**TRINIDAD**

SAN FERNANDO, 46 St. James Street ..... 652 3723

**U.A.E.**

DUBAI, Survey Section, PO Box 67 ..... 43 5149

**U.S.A.**

NEW YORK 11373, 41-30 Forley Street, Elmhurst 565 5133

CALIFORNIA 90048, 6231 West 6th Street,

Los Angeles ..... 931 2027

CALIFORNIA 94121, 1619 Clement,

San Francisco ..... 668 3487

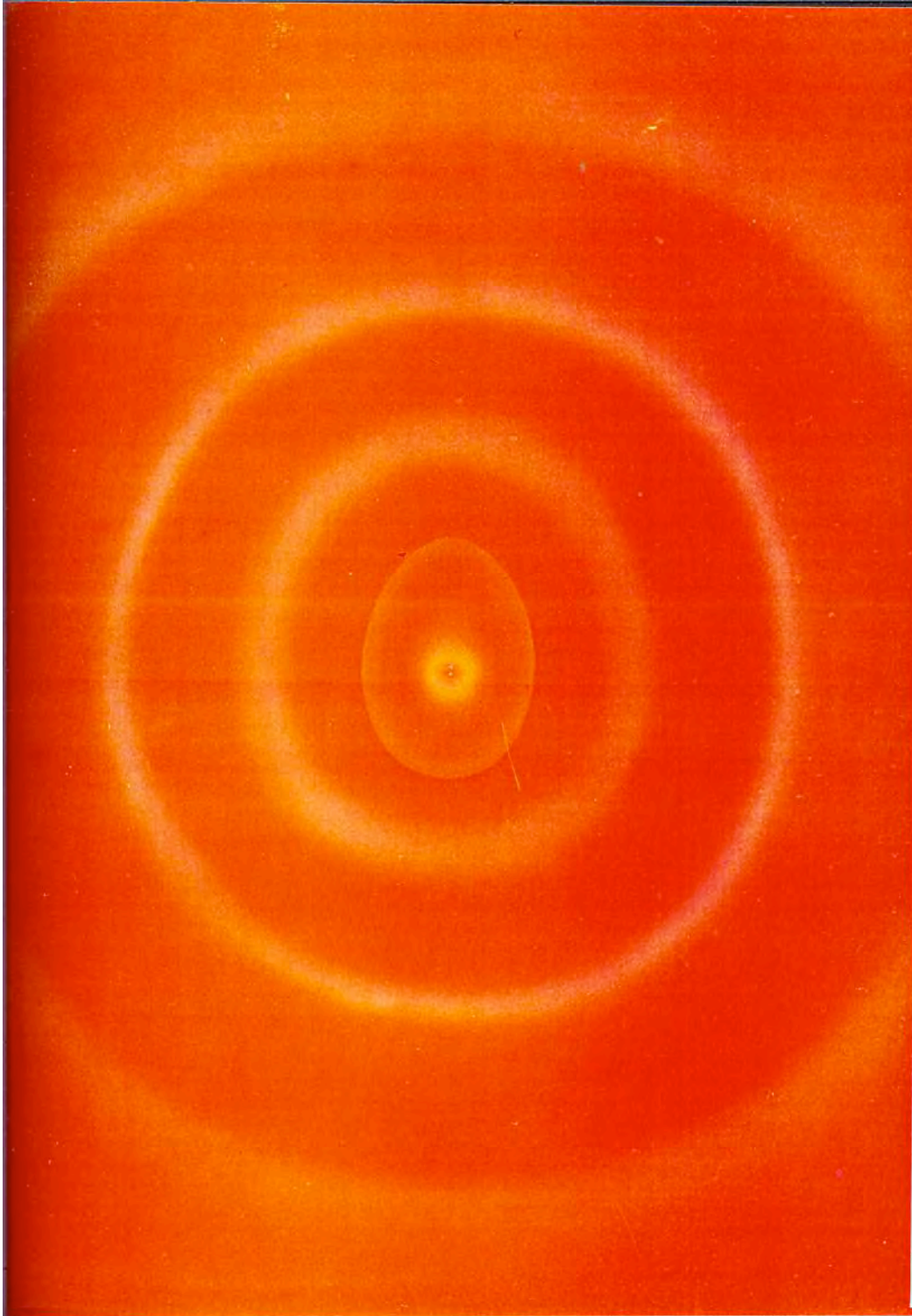
TEXAS 78216, 710 Marquis, San Antonio ..... 344 8343

**ZAMBIA**

LUSAKA, PO Box 31168 ..... 51474

**ZIMBABWE**

AVONDALE-HARARE, 72 King George Road ..... 36235





# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson 2

# GOD THE SUPREME

### 2.1 SUPREME

I am a peaceful soul, a tiny spark of light, a non-physical being. In this consciousness I am able to see others as souls too. When we go beyond the limitations of physical identity in this way, we forget the appearance, occupation, bodily relationship of others and see them as our brothers. All souls are brothers, points of energy, in different physical costumes, and playing different roles in this world drama on this world stage. However, many questions still arise. If we are all brothers, and the world is like one large family, is there a father or mother for all these souls? Similarly, if we see ourselves as actors, playing different roles in different costumes, is there a director of this huge drama? Is it possible that there is a Supreme Being, a source of power, energy and knowledge who would fulfill the role of Father or Director?

### 2.2 A SUPREME BEING? IF SO, WHO?

It has been mentioned that the meaning of "Yoga" is union, and the meaning of "Raja" is king, master or sovereign, but, in particular, it means supreme, so Raja Yoga is union with the Supreme, the Father, Director, the one who has been remembered as God.

However, when I start to search for the identity of the Supreme Being, it becomes extremely confusing. From every direction comes a different answer; different images are thrust upon me along with a multitude of conflicting scriptures. I even reach the stage when I wonder whether there is a God, or whether it is all the creation of human minds. Surely, if there is a Supreme Being in existence it should be possible for me to have one complete introduction to Him, one complete set of facts.

Human experiment has been one thing, but the knowledge from the Supreme Being about His own form and identity is something very different. Let us consider various ideas that have been put forward, according to the teachings of Raja Yoga and perhaps you will experiment with those, and in so doing reach an experience of the Supreme. After all, the purpose of knowledge is to experience. Surely it is possible to experience a relationship through direct communication with my Supreme Father?

### 2.3 THE FORM OF THE SUPREME

Having recognised the soul to be a point of light, a pinpoint of energy, I can now see others as my brothers. Each soul is unique, an identity within itself, each with a different record of experience, a

unique intellect, and a mind which functions on a particular wavelength. However, every soul is the same size and form, a tiny point of light. It is certainly possible then, that the Father of all souls would have the same form. The Supreme Being is also a soul, a spark of light, the infinitesimal pinpoint which contains within itself a mind, intellect and sanskars, a personality.

It has often been felt that God is some form of energy, but that the Supreme Being is one with a personality, with whom I can have a relationship, may seem strange. What are sanskars, what is personality? It is the recording of action. God has been remembered as the one who performed actions which were truly beneficial, so the Supreme Being has benefit in the sanskars. He has been remembered as the Ocean of Knowledge, and it is within the intellect that knowledge is retained. The intellect of the Supreme, being supreme, is beyond limitations – with complete wisdom and awareness. The Supreme also has a mind, and God has been recognised as One who gives unlimited love, peace and mercy.

Infinite or Infinitesimal – The idea of God being an infinitesimally small point of light seems very different from the generally held view that God is infinite, unlimited. The word “infinite” has usually been thought of as meaning immeasurably vast, huge in dimensions. However, this word has quite another aspect, which also means ‘beyond geometrical dimensions’, and this is ‘that which is infinitesimal, that which is so minute that it cannot be measured’. It is definitely possible that the form of the Supreme is this rather than the huge, unlimited infinity.

We have heard that the qualities of God are unlimited, and have therefore assumed that the size of the Supreme Being is unlimited, but in fact size and depth of quality are not necessarily related. We do not judge the qualities of a human by the size of the body. The power of the soul has no connection with physical dimension. I can recognise the soul as a dot, and the Supreme Soul to be the same, and yet from this dot radiates qualities as unlimited as the Ocean; unlimited love, peace, purity, bliss, power – the list is also limitless.

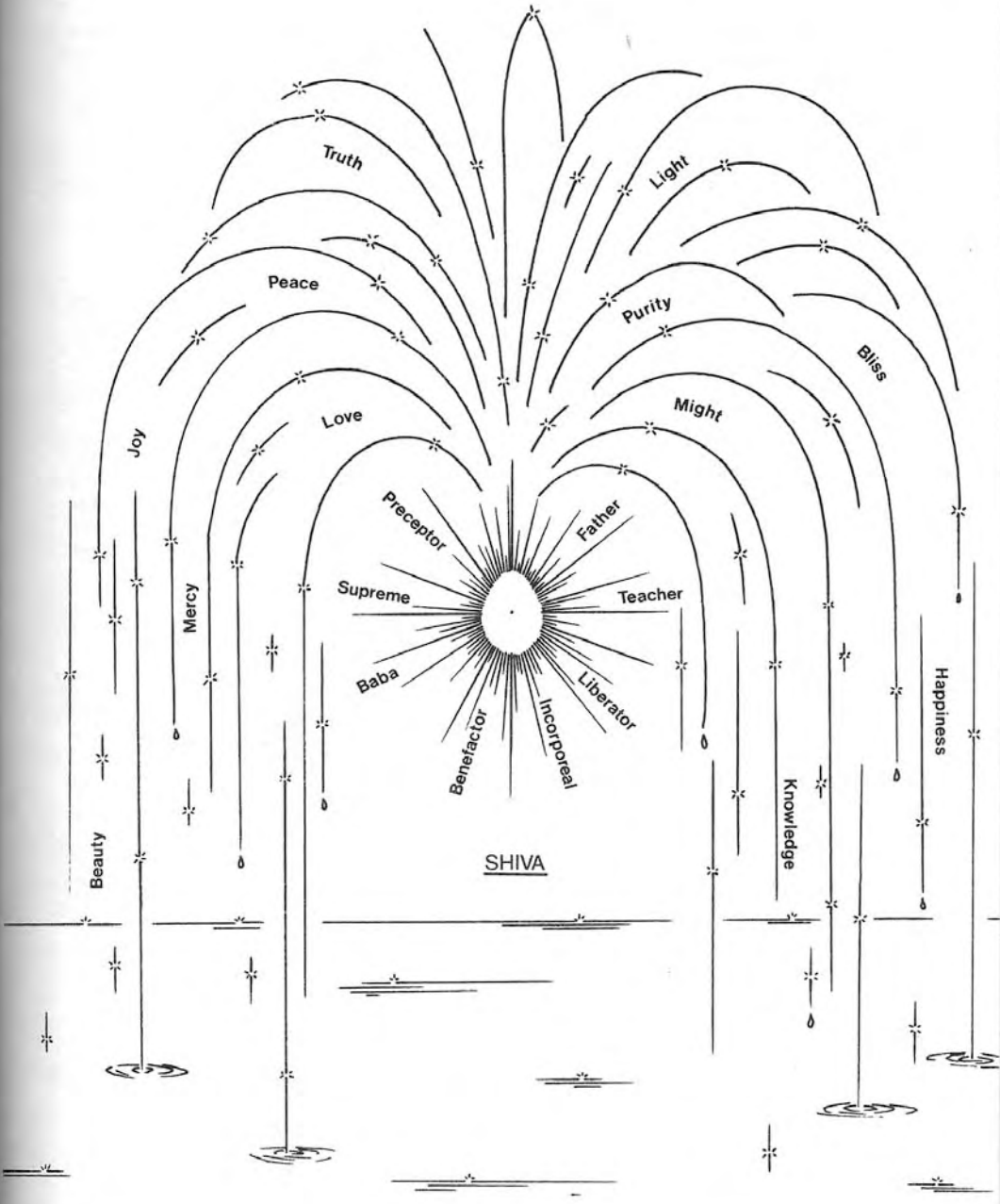
From this spark of light, light emanates in an oval image, just as from a candle light emerges from a point source and assumes an oval image. It is interesting to see that throughout the world God has been remembered as a form of light, usually with this oval image. Images in gold, silver, diamond and even ice have been made – forms that are visible to the eyes and can therefore be worshipped. But even one religion, Islam, which has no form of idol worship, has, in Mecca, an oval, black, crystal stone which is precisely the same image. (This is called the Sang-e-Aswad, the Holy Stone). A group of Buddhists in Japan focus their thoughts on an oval-shaped image known as the peace-giver when they sit in meditation. Zoroaster, the prophet of the Parsees, advocated the worship of fire as the remembrance of the Supreme, “the Great Light”. Christ has spoken of God as light, Moses had visions of the burning bush and the form of light appearing, and Guru Nanak, founder of the Sikh religion, has spoken of the One Incorporeal, the One without human form. Certainly this is the one form in which God has been remembered which appears throughout the world.

## 2.4 THE QUALITIES OF GOD

It is said that if you were to turn the earth into paper, the ocean to ink and the trees into quills, still it would not be possible to write down all the qualities of the Supreme and all the praise which could be attributed to Him. But in order to understand definite characteristics, we can concentrate on the specific qualities, love, purity, peace, bliss and power. As we turn our thoughts to the Supreme in meditation, the soul is flooded with the experience of these qualities and actually absorbs these qualities within itself, thus eventually achieving complete transformation.

We have thought of God as the Father of all souls, but if, within this spark of light, there are all qualifications, it is quite possible for the Supreme to be experienced as the Mother, as well as the Father. Although the word “He” is used, conveying the idea of the dominant role of the Father, there is the definite love and mercy of the Mother within that soul. And similarly, because the





Supreme has all qualifications, I can experience Him in His numerous roles, in all relationships.

If there is to be union with the Supreme, it is only possible when there is the awareness of God as a pinpoint. It is not possible for the mind to concentrate on a huge expanse. When a complete image is seen, then the mind, the eyes and the brain will instantly build up a composite picture and a whole scene will come together. But there can only be total concentration on one tiny part of one object. And so the soul, seeking union with the Supreme, sees Him as a pinpoint, total concentration can then be achieved and union is experienced. A relationship is then built up.

## 2.5 THE NAME OF THE SUPREME

In any close relationship, it is usual to know the name of the other person. There are as many names as there are tongues for the Supreme, and each one is accurate in that each one conveys a special meaning or quality. But the one name that carries a multitude of meanings, a whole world of significance, is the sanskrit name "Shiva". The word Shiva has three specific meanings: Shiva means the Benefactor, the point and it also means the seed.

From the word Shiva we can see the qualities of God, that is, the Benefactor, the beloved Father, we come to know His form, the point, and also God as the seed of the Tree. The knowledge of the whole "human tree" is contained within the Seed, and the Seed is the Creator of the Tree. In this name is contained the theoretical knowledge of the Supreme Soul, but in my own meditation another name is used, and that is "Baba". Baba means father or daddy and immediately conveys the idea of my close relationship with my beloved Father. And so this is God the Supreme, the Incorporeal, Shiva Baba.

## 2.6 DIFFERENCES BETWEEN THE SOUL AND THE SUPREME SOUL

We have been looking at the similarities between the soul and the Supreme Soul, in form, size and in the function of the mind, intellect and sanskars. There are, however, some interesting differences.

All souls take a human body, a costume, in which to play their roles on the world stage, within the cycle of birth and death. But the Supreme Soul is the One free from this cycle of birth and death, the One who is constantly incorporeal.

Souls, taking on a human body, are governed by the laws of action and reaction (karma), and there is either liberation or bondage, depending on actions.

The Supreme is the One who is totally fulfilled, eternally complete, and forever constant, constant in name (whereas human names are merely labels for the body), constant in qualities. No human soul has this constancy, and this is why we turn to God when seeking the stability we ourselves lack.

The Supreme is also constant in abode.

## 2.7 THE ADDRESS OF THE SUPREME

Just as it is important to know the name of someone with whom one is forming a relationship, it is also important to know where they are, where they live. To form a relationship with God, I must know precisely where He is so that I can turn my mind to Him.

# GOD - THE FATHER OF ALL



Menorah - the Light that rekindles  
other lights



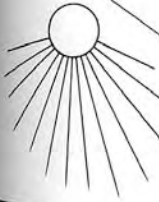
Winged disc of the Ahura Mazda - the  
Supreme God of the religion of  
Zoroaster



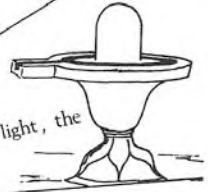
Christianity - the  
eternal light representing a  
living God



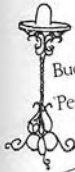
Babylonian Sun God  
Shamash



Aten - disc of the  
Sun, the Bestower  
of life



Hinduism - the  
image of God as light, the  
Shiva Lingam



Buddhism - Chinkonseki, the  
'Peace Giver' used in  
meditation

Inti, the Supreme  
God of the Incas



THE UNIVERSAL REMEMBRANCE OF THE FORM OF  
LIGHT - SHINING GOD

Greek Orthodox - God, the  
Light of all lights

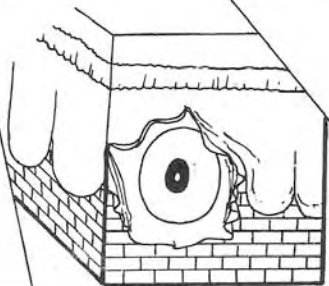


Sun symbol associated with  
Odin, the Norse God

Islam - the sacred oval  
shaped stone, the Ka'aba -  
in Mecca



Druid Sun God



## THE THREE WORLDS\*

This physical world on which we are now living is known as the **CORPOREAL WORLD**.

Beyond this world of matter, of physical elements, there is the **SUBTLE REGION** of light, sometimes referred to as the astral plane.

Beyond the Subtle Region is the **INCORPOREAL WORLD**, a place of constant, unchangeable light, of complete stability, silence and peace. The land of Nirvana, which means the land beyond sound or the land of release or of liberation. This is my Home, the world from which all souls come, and the land where all souls ultimately go. It is also the Home of the Supreme Father, Shiva Baba.

The Raj Yogi can turn his mind away from this corporeal world to that incorporeal world, where the Father resides, and where he can experience complete peace.

### 2.8 OMNIPRESENCE

It possibly seems strange to think of God as a minute point of light, of energy, with a fixed form, and indeed a fixed abode. It is a very widely and strongly held concept in both the East and West that the Supreme pervades the entire universe, in other words, is omnipresent. Let us examine some points in connection with this.

If the Supreme Soul did pervade the entire universe, surely, then, the qualities of the Supreme Soul would also pervade everything? In this case there would be no difference between the living and the non-living, and certainly each and every being would reflect the qualities of the Supreme. Such things as sin, impurity and peacelessness would not exist and only the qualities of God would be displayed – love, purity, knowledge, peace and bliss.

If I am told that it is ignorance that has coloured the soul and which prevents the qualities of good emerging, then, if I am pervaded by the Supreme, it is questionable whether ignorance could have come in the first place. Am I not implying that ignorance has come to the Supreme?

It is often suggested that the Supreme is an unlimited ocean and that we souls are drops from that ocean which will eventually merge back within it. But drops from the ocean and the ocean are made up of the same elements, and, again, only the qualities of the ocean would be found in the drops.

Let us consider the Supreme to be in one location, and from that location qualities emanate, so that wherever I am, I only have to tune my thoughts to that source and I am able to pick up those vibrations and experience a relationship. A radio transmitter has one specific location, from which transmissions spread throughout the world, and wherever there is a receiver tuned to that specific wavelength, or frequency, it will be able to pick up the transmission. Here we find a reason why it has not been possible for us to experience the Supreme in our daily lives up to now.

If my mind has been tuned to the physical activity, the gross world and material objects around me, I have not been able to pick up the transmissions, even though God has been sending them. I have been on a different wavelength. If my thoughts come away from the physical, and I move into a stage of soul-consciousness, it becomes very easy for me to pick up the vibrations, and through my thoughts, make contact and experience Shiva Baba, my Father.

\* An illustration of the Three Worlds is given in Lesson 3.

## 2.9 MEDITATION – SUPREME COMMUNICATION

While sitting in meditation, think over the following and try to experience and draw power from each thought.

### SUGGESTED THOUGHTS FOR MEDITATION

I become aware of myself as a soul ... a point source of light in the centre of the forehead ... my thoughts move beyond the body ... beyond the bodily world ... up to a region of immense light ... there is total peace, perfect stillness ... this is my Home ...

I find myself in the presence of Shiva Baba. Baba, a spark of light, radiating the Ocean of Light ... I absorb light within myself ... Baba, the Ocean of Peace ... I feel the waves of peace ... soothing ... cooling ... calming the soul ... my natural state is that of peace ...

This is how I was before, this is how I will be forever .....

The Almighty Authority fills me with His power, the weak soul is transformed ... I become the embodiment of strength and power ... the embodiment of peace ... of light ... of might ... of purity ... of bliss .....

## 2.10 HELPFUL METHODS FOR THE DAY

(a) At Night – As the last thoughts at night, so the first thoughts in the morning. Before going to sleep, if thoughts are linked, through the meditation, to the Supreme, then peace, calmness and stillness will remain in sleep.

(b) On Rising – The first thoughts in the morning provide the foundation for the day. By rising just a few minutes earlier than usual and through meditation receiving the power of the Supreme, the soul can make the day pass with ease, lightness and a loveful attitude.

Experiment and see the result.

## 2.11 STUDY

Before reading the questions and whilst answering them, the intellect can be made clear by remembering "Who Am I?". Many have been surprised by the difference this makes.

QUESTIONS

- 2A. What is the form of the Supreme and what is meant by the name Shiva?
- 2B. Explain the difference between the soul and the Supreme Soul.
- 2C. Give some reasons why God cannot be omnipresent.
- 2D. What is meant by the Three Worlds?

PLEASE REPLY TO:—

The next lesson will be sent after receiving your answers, or after about 10 days, unless you would like it delayed.

Please inform us if not received within 14 days.

OM SHANTI



*Cover Picture:*

**"SHIVA BABA"**

— the Supreme Power is a soul but one who does not take a body of His own.

## WHO IS GOD?

Is it really possible to know God, the Supreme Power, the Ultimate Authority? Mystics through the Ages have had visions of God as "light", and now God introduces Himself.

He reveals that He is the Supreme Amongst All Souls, that every soul has a form which is non-corporeal, without geometrical dimensions, an infinitesimal point, a conscious spark radiating light. The form of the soul and the Supreme Soul are identical. God is Supreme, not in size but in attributes. For His qualities of Love, Purity, Peace and Bliss are unlimited as the Ocean.

From the point source that is the form of God, Golden-red light radiates and takes on an oval appearance. This image has been translated in the corporeal world using various physical materials and is found throughout the world as the symbol for God. Often it is merely light in the form of fire or candles that is used to represent God.

The Supreme Soul is the only soul who never takes a body of His own, either gross or subtle, neither human nor angelic. Thus He is never subject to the dualities of birth and death, pleasure and pain, success and failure, and is beyond the effect of action. Being outside the cycle of time in this physical world, He retains absolute knowledge of the world drama in all its dimensions. He is truth itself.

God has a name. Human names are labels for the perishable body, but His name is eternal, unchanging. It is Shiva, echoed in the Jehovah of the Old Testament. "Shiva" means the Benefactor. Only the Supreme Amongst All, the Father of All Souls, the Father even of deities, angels and prophets, can be given this title. Because being completely and eternally perfect, only His acts are of absolute benevolence for others, without any motivation for the self. Shiva also means "point", a reference to His eternal form, as well as "seed", the One within whom is the information of the human "tree", the Creation.

The abode of God is beyond the corporeal and the subtle regions; it is the world of infinite eternal light, the Supreme Abode. By His perfect wisdom, unlimited compassion and eternal purity, He transforms impure, weak human souls into pure souls with divinity. He destroys the evil that is the cause of all distress and so re-creates a new world order. He is the Liberator, the Guide, the Purifier, the Remover of Sorrow, the Bestower of Unlimited Happiness.

He is the Ocean of all virtues; the human soul is able to link with Him through the meditation of Raja Yoga and is able to experience the satisfaction of all relationships. So the Supreme Soul becomes our Mother, Father, Friend, Teacher, Guru, Beloved and also the Supreme Judge.

OM SHANTI

THREE



WORLDS





# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson 3

# WHAT IS RAJA YOGA?

### 3.1 ORIGIN

Om Shanti.

Om Shanti is the awareness of my own true state — that of total peace. This is the essence of the teachings of Raja Yoga. Raja Yoga is now being taught by the Supreme Father through the human instrument of Prajapita Brahma.

Although the term Raja Yoga has been in existence for many centuries, the original teachings of the ancient Raja Yoga, taught by the sermonizer of the Gita, the God of the Gita, have been lost to mankind, which is why we have been unable to experience that highest state of union, or True Yoga. Now, in accordance with the promise given to us by God in the Gita, "Whenever there is unrighteousness, I incarnate, to establish righteousness and destroy irreligiosity; I come to teach Raja Yoga," the teachings are once again being given, to fulfill this promise.

### 3.2 AIM

Raja Yoga is known as the highest of all teachings because the aim of Raja Yoga is perfection; not merely bringing about a little change or making someone a better person, but the definition and the aim of Raja Yoga are perfection. There is a recognition that the soul was divine, has now lost its divinity, but that it is possible to regain that divinity once again. So Raja Yoga works on the soul. This Yoga (union) is the method by which there is a transformation in the very personality, the very nature, of the soul itself, that is, within the sanskaras. The significance of this is that the devilish qualities that have been acquired over the past few thousand years are all shed, and the original divinity sparkles once more.

### 3.3 METHOD

The aim of Raja Yoga is perfection; the method is the connection with the Supreme. Whilst I only have connection with human beings or even with prophets and messengers, I cannot reach my own most elevated stage. But when I have union with the Supreme, I am given the strength to erase my own defects, and the strength to absorb all virtues and achieve perfection.

### 3.4 THE COMPLETE STAGE

THE STAGE OF PERFECTION could be described as BEING COMPLETELY VICELESS, COMPLETELY VIRTUOUS, FILLED WITH ALL DIVINE TALENTS AND ATTRIBUTES AND COMPLETELY NON-VIOLENT — the soul who follows the highest code of conduct.

Through the knowledge that is taught by the Supreme and the method of meditation that is taught by the Supreme, this becomes possible. Yoga means union; Raja Yoga means union with the Supreme. It also means the highest of all unions: that Yoga through which the soul regains its supremacy. I become the master over myself, my own mind, my senses, my personality, so that I can develop in the direction of my choice. Instead of being manipulated by outside events and circumstances, or even by other people, the soul can see its target and will move forward with constancy and with determination, thus achieving its target, its final aim and object.

Sometimes we have felt that as Raja Yoga is the highest, perhaps it is also the most difficult. Nothing could be further from the truth, because Raja Yoga is the very natural awareness of one's own true identity. How could that possibly be difficult? Raja Yoga is also the natural, loving communication with the Supreme Father. Can communication with a beloved Father be called difficult?

Whilst there is lack of understanding, or whilst there is no clearly defined knowledge, there is confusion about my own identity, and that of my Father. Yes — then there *is* difficulty. But when there is a clear introduction, I can begin to establish a relationship on the basis of that introduction. And as I experience the benefits of that relationship, it deepens until it becomes one of perfect union, perfect harmony, in which the soul becomes the image of the Supreme. It is recreated with the qualities of the Supreme Father.

### 3.5 A CHOICE OF YOGAS?

Sometimes we have been told that, because there are a variety of yogas, different yogas are suited to different personalities and that we must choose the path of yoga we would like to follow. Let us see how far this idea is valid.

Yoga through love and devotion — Raja Yoga means the total development of the soul; if I am told that I must follow the path of bhakti yoga (the yoga through love and devotion) because this is the way in which my personality is inclined, what will be the final result? Through bhakti yoga there is the expression of love for the Supreme, there is the experience of love *from* the Supreme, and there is also great humility. But the soul does not just need love; it needs a great deal more.

If there is only the development of the emotional aspect, of love within the soul, my personality will develop in a dangerous pattern, for not only do I need to love God, I also need to know Him, in order to follow His instructions, and obey the directions He gives for my life. So while I remain only a yogi of bhakti, love will be developed but there will be no wisdom, no understanding and no strength within my soul.

Yoga through learning knowledge — I also need that which has been described as gyan yoga (gyan meaning knowledge) because only when I have a yoga which is based on knowledge will I be able to protect myself from any temptation.

Yoga of the intellect through depth of perception of knowledge — While there may be only love for God, there is also the possibility that any temptation coming in front of me will prove to be greater than the emotion I experience at that moment, and I will be distracted from my path of Yoga or union. But if there is knowledge, with the depth of perception that knowledge brings, the soul is able to recognise the difficulties, obstacles and

temptations and will make sure that it is not trapped by any of these, and that it remains a firm yogi. Gyan yoga is linked with buddhi yoga (buddhi meaning intellect).

The balance of yogas — While Gyan and buddhi yoga are isolated, there is the danger that simply with knowledge, simply with Yoga of the intellect, I may develop arrogance, and there would not be a complete development of personality. Complete development implies a tempering of the qualities of love and law with each other: love channelled by law, and law tempered by the sweetness of love. I need both, surely, if I am to be a completely balanced personality.

I need the bhakti to develop the sweetness within my nature, and equally I need the knowledge, in order to develop the strength within my being. So I cannot separate my yoga into compartments and say that I must choose the one or the other. I must find a yoga which combines both. And if we look at Raja Yoga, we can see the perfect combination of all yogas within one system.

Three other kinds of yoga will also be referred to later on. Let us examine Raja Yoga and see how it is carrying attributes of each of the yogas.

The yogas within Raja Yoga — First and foremost, perhaps it could be described as buddhi yoga because it is yoga based very much on the intellect. The intellect is the faculty which takes knowledge, so Raja Yoga is also gyan yoga. The intellect uses knowledge as the basis for communication with the Supreme. But Raja Yoga is also the true bhakti yoga, for, when my intellect recognises the Supreme, there is the spontaneous expression of pure love and devotion for the Supreme Being, not only as my Father and Mother, but my friend, my beloved and my companion. So it contains the purest love of bhakti. Without this, the perfect relationship of the soul with the Supreme could not exist.

Yoga through renunciation — With this love for the Supreme, the soul, very naturally, turns away from all others and comes to One — the Seed. Thus Raja Yoga is sanyas yoga (sanyas meaning renunciation). It is not a physical renunciation. If I have physically renounced something, and yet my thoughts are pulled to that being or thing, it is only artificial renunciation. However, if my thoughts are pulled by the Supreme as a result of there being a recognition of the sweetness of the Supreme, and my thoughts and intellect have renounced, or left behind, the pulls or attractions of the physical, gross world, then this is the highest, the natural, unlimited renunciation.

Yoga through discipline and determination — Raja Yoga is also hatha yoga (hatha implying a system of discipline or a system of force). Within Raja Yoga there is the natural discipline, the natural force and power that comes from a deep understanding within the soul. No physical postures are performed, but the soul is completely disciplined so that it remains in the mental posture necessary for each particular situation.

Hatha is also determination. Raja Yoga is not achieved without determination in the soul. However, again the determination is an internal one. Rather than simply holding the body in a lotus posture, the Raja Yogi is intent on keeping the mind in a lotus posture; that is, while living in the old, impure world of Kali Yuga (the Iron Age), to make sure the soul itself is quite unaffected and always above the influence of the impurity all around.

In Raja Yoga, there is not the Shauv assan (the death posture) for the body, which is used to bring relaxation. However, because the soul experiences total detachment from its physical senses and its physical costume, there is perfect relaxation, even more so than with the shauv assan.

Thus in Raja Yoga, everything is translated to apply to the internal state of development and the complete stability achieved through that development.

Yoga through action — Raja Yoga is also karma yoga (karma means action). Karma yoga can be defined in three ways:

FIRSTLY — YOGA WHICH CAN BE PRACTISED EVEN WHILST PERFORMING ACTION. Since

Raja Yoga is simply turning the loving thoughts to the Supreme Father, and does not involve any physical posture or physical aid, my thoughts can be with my Supreme Father even while I work with my hands, and be in perfect yoga with Him. As I walk, as I talk, as I sit, as I eat, and whatever action I am engaged in, my thoughts are engaged with my Supreme Beloved. Therefore it is the one and only yoga that one can maintain whilst engaged in action.

## RAJA YOGA

THE SUPREME, SOVEREIGN YOGA



**SECONDLY – KARMA YOGA IS ALSO TRANSLATED AS THE YOGA THAT IS REFLECTED IN MY KARMA (MY ACTIONS).** My communication with the Supreme fills me with purity, love and peace; my actions then reflect this state of being – my yogic state. Actions are transformed to ones of total purity, ones that spread both peace and love.

**THIRDLY – KARMA YOGA IS THE ACTION BY WHICH MY YOGA IS STRENGTHENED;** i.e. through which I come closer to the Supreme Being, or, through which my union with Him is strengthened. When there is karmic exchange (giving and taking) between human beings, a relationship develops. Precisely the same thing occurs with Supreme Father; as I perform action out of love for the Supreme, in the love of the Supreme, that action brings me closer to Him, and strengthens my yoga. So Raja Yoga is also true karma yoga.

Yoga through equanimity — Raja Yoga is the samatwa yoga (samatwa meaning equanimity). As I have union with my Supreme Father, I am pulled away from the fluctuating influences of the external world. The only influence able to reach me is that of the qualities of my Supreme Father. The influences of the impure world of the Iron Age,\* with their negativity, have been left behind. My thoughts, my intellect and my sanskaras are now influenced only by the qualities of my Supreme Father, and so my complete state of mind, through my whole being, reflects this equanimity.

There may be many other yogas but each one of them is found within Raja Yoga. It is the supreme of yogas, for it leads to the full development of myself, the soul.

\*The present age of the degraded state of the world (see lesson 6, in due course).

### 3.6 THE STAGES OF DEVELOPMENT

First stage — Meditation — It is interesting that the very foundation of Raja Yoga is different from most other forms of meditation. One of the very first stages of Raja Yoga could be described as meditation. But in this meditation we are not using a “mantra” (a holy word, phrase or sound), nor are we using any physical images. We are using knowledge.

Second stage — Concentration — With meditation, straying thoughts cease, and there is concentration. Far from concentration on a mere physical object, the Raja Yogi seeks union with the Supreme, who is incorporeal, without physical form of any description.

Third stage — Realisation — So the aim of my meditation is to have total concentration on or connection with the Supreme Being. This total concentration can be called realisation.

### 3.7 WHY NOT A MANTRA OR AN OBJECT?

Whilst a mantra, or an object, is used, the best I can hope to achieve is concentration on that word or object. Most certainly, I am very far away from experiencing communication with the Supreme. The most I will achieve is a certain peace of mind, because my thoughts have moved away from a pattern of thinking linked to my physical existence or the events that were causing me grief and sorrow. My thoughts have been diverted to the mantra or object, and for that period of time I perform that meditation. However, after that period of meditation, I discover I am still the same as I was before.

The meditation of Raja Yoga is with the aim of achieving communication with the Supreme. It is not merely a concentration exercise.

### 3.8 HOW DOES ONE ACHIEVE COMMUNICATION?

Thought — Even when two people are communicating by means of physical energies, such as the sound of speech, aided by visual communication through the eyes, the basis of that communication is thought. Their thoughts, in harmony, are the communication that is actually taking place. In the same way, I must use my thoughts if I am to communicate with the Supreme Father.

This is why in the Gita we are given the instructions “Manmanabhav” — “Focus your mind on Me”.

On one hand, this is surely the simplest thing I can do and very easy to achieve. There is no difficulty for my physical body. There is no penance or ritual — nothing for me to perform. All I must do is think, turn my thoughts, my mind, towards God. And yet this most simple of tasks proves to be the

most difficult, because I don't know where to focus my thoughts. I do not know how to discipline my thoughts.

A focus — Therefore, knowledge is needed: (i) knowledge of the self, so that I know *how* the soul is creating thoughts (ii) knowledge of the Supreme, so that I can focus my thoughts on the Supreme Being. Once there is knowledge, and then love, my thoughts will automatically move away from all other directions and will focus on the Supreme.

In the first stage of Raja Yoga, the mind is used very actively. This is surely the best system, being the easiest and most natural. To try and stop the mind functioning is a most laborious business. It is not even necessary.

My mind is accustomed to working constantly. If a car is running at full speed and I slam on the brakes, I will come to a halt, but I will possibly create damage in the process. In the same way, my mind is accustomed to racing and if I try to prevent it from doing so, I will either have great difficulty or I will only be successful for a very short while. The mind will again leap into another direction and I will lose control altogether.

### 3.9 THE EXPERIENCE

Baba teaches us a very beautiful system: let the mind race, but simply control the direction in which it is going. When the intellect has knowledge, thoughts will be elevated from the level of physical mundane activity to thoughts of the self: "Who am I? What am I? What are my original qualities? Where is my Home? Who is my Father? What is my relationship with Him? What are His qualities? What is His address? What does He do?"

The answers to these questions are given in Raja Yoga, and the soul ponders on these questions. As it discovers and churns the answers, the soul finds it has moved away from the gross, corporeal World into subtle areas — the Subtle Region. There is then "meditation" taking place on the most natural level.

Then there is full concentration on the Supreme Being. I go deeper and deeper into the Ocean, discovering His qualities, experiencing the different relationships that I have with Him. Conscious thoughts are still operating, but now all thoughts are focussed on One — on Baba — not even on other areas of spiritual knowledge.

During the meditation, perhaps many areas of spiritual knowledge were being taken up. During the concentration I speak to my Supreme Father — my thoughts become quieter, calmer, no longer racing. And as the mind becomes still, I even begin to hear what my Supreme Father is saying to me. I reach the stage where there is "concentration" — the experience of my Supreme Father as He truly is.

I am flooded with the experience of His qualities. I absorb them. I am transformed. I even begin to radiate them into the universe.

I have reached a stage where there are no longer any conscious thoughts at work. Pure experience has taken over. And as I come away from that stage of experience, I can classify it, and conscious thought comes. But whilst in that experience, there is not even conscious thought.

### 3.10 THE NATURAL WAY

In a very natural way my mind has moved from conscious, gross thinking to conscious, subtle thinking (first stage), and then to concentration (second stage), and then even to a stage beyond conscious thinking (third stage). Because there has been a natural process at work, it has been a very simple

procedure. The difficulty with meditation has been that people have considered it necessary to stop all thought, and, in order to achieve this, have had to use artificial means. But the active mechanism comes to a halt naturally when the system of Raja Yoga is understood and practised.

It is not even a matter of having to spend many months on one stage before going onto the next. As I practise, and observe the disciplines of a yogi way of life, and understand more and more knowledge, the soul moves away from ordinary consciousness to soul-consciousness to God-consciousness in another easy step, and then experiences perfect union.

### 3.11 THE EFFECT ON THE WORLD

So Raja Yoga has an effect on one's whole life. But a Raja Yogi is also influencing change in the World, in two different ways. Firstly, on one level, as I change, I trigger off a reaction in all others around me – my family, my relatives, my friends, my colleagues, in society and in the world. Secondly, as one sits in the highest stage of yoga, one is an instrument for spreading the qualities of God, the qualities of purity and peace, into the universe, so that not only am I transformed, but the world is also transformed.

The ultimate aim of Raja Yoga is not even just the transformation of the self, not just perfection for the self, but the creation of a new world order in which there is perfection. The aim of Raja Yoga is the establishment of the "World of Truth", the Golden Age, the World of Purity, the World of Love, the World of Happiness.

The system of Raja Yoga is simply turning the thoughts towards the Supreme, with love, as has been spoken of in the Gita.

### 3.12 MEDITATION – COMPLETE CONSCIOUSNESS

Sitting comfortably, let the thoughts centralise in the forehead.

#### SUGGESTED THOUGHTS FOR MEDITATION

I become aware of my true identity . . . I the soul . . . I move away from the pull of the body and the physical world . . .

The pull of the Supreme Father is stronger than these others. I come in front of my Supreme Father . . . In the presence of Baba, the Incorporeal pinpoint of light . . . I experience the blessings of my Father, my Teacher and my Supreme Guru . . . the blessings of purity . . . of divinity . . .

I am filled with the peace from the Ocean . . . with the light and might that is within the Supreme . . . Naturally, easily I am filled with all that I desire . . . for I have met the Supreme Father of all souls and taken from this store . . .

And as I go about linked with my Father, I spread those vibrations of light and might into the physical world.

### 3.13 HELPFUL METHODS FOR THE DAY

Aim – When aspirations are pure, success is guaranteed. Raja Yoga, Union with the Supreme Father, is the experience of pure thoughts; the experience of peace, love, bliss and power. So the aim of experiencing Raja Yoga is a pure one. During the day, whilst doing manual work, mental work, communicating with others, or in whatever activity you find yourself, have this pure aim: to experience Raja Yoga.

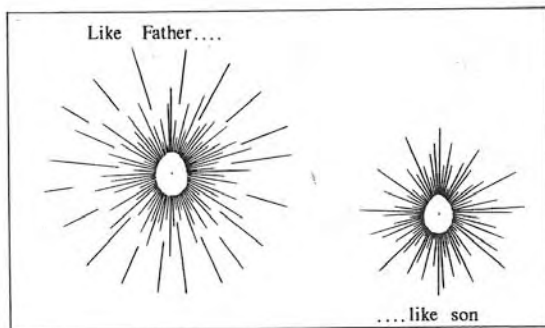
### 3.14 STUDY

Whilst studying, we realise that we are spiritual students, because to realise oneself is to be spiritual. Normally study is for the benefit of 40 or 50 years of one's life, perhaps. In contrast, spiritual study benefits one's whole future existence.

#### QUESTIONS

- 3A. Why is Raja Yoga considered to be the supreme yoga?
- 3B. In what ways do we achieve a link with the Supreme?
- 3C. In your own words, explain how through meditation one can bring about a change in others and also in the world.

#### OM SHANTI



*Cover Picture:*

#### **"THE 3 WORLDS"**

– the Corporeal region of physical matter is likened to a sound movie; the Subtle or Angelic Region is likened to a silent movie; the Home, or Soul World, is silent and still.



## THE THREE WORLDS

The world in which we are now located is known as the gross or Corporeal World, because all living beings here have a gross corporeal form. 'History' and 'geography' are terms commonly applied to this Corporeal World. The laws of science and the properties of matter, determined by research, also apply here.

This Corporeal World is a place for activity and constantly undergoes change in a cyclic pattern. Here humans react to external stimuli and perform actions, leading to experiences of happiness and sorrow. This world is therefore compared to a field where seeds of action are sown and the fruits reaped.

In both East and West the analogy of a stage and a drama has been used to describe the activities of this world. The soul is the actor, the living sentient being, and adopts a costume, the body, to play a role on the stage. In this unlimited drama there is an infinite variety of roles being played. This same world passes through a period of perfection, called Heaven or Paradise, in the Golden and Silver Ages and a state of disorder and degradation known as Hell in the Copper and Iron Ages. This world is located in a tiny fraction of physical space.

Beyond the astronomical bodies of physical space is another universe of 'spiritual light'. This light varies in colour in the three distinct central regions shown. This is the Angelic or Subtle World. There, there is thought as well as movement, action, but no sound.

Beyond this is yet another world. It is a world beyond the physical limitations of time and distance (space) and so can be perceived and experienced by the faculties of the metaphysical soul, the mind and intellect. Experiments with physical instruments can give no indication of this region. This is the region of the sixth element, a golden-red, divine light, known as 'Brahm'. This world has never any change in its state, nor is there motion or sound. There is perfect stillness, silence and purity. The soul here is in its inactive state; thoughts and tendencies are all merged as in a seed. The soul here is detached from the body, in the original form of the self-luminous spark of energy. This is the other 'field', the one of inactivity with no external stimuli, a place for rest or 'sleep', not just physical but spiritual also. All souls, at some time, inhabit this world with the Supreme Soul when they have attained liberation. It is the Home for all souls.

Now, through the practice of meditation, Raja Yoga, it is possible to experience the peace, power and purity of the Home and come back to the Corporeal World totally relaxed and refreshed by the journey.

OM SHANTI

### THE THREE WORLDS

The world in which we are now located is known as the gross or Corporeal World, because all living beings here have a gross corporeal form. 'History' and 'geography' are terms commonly applied to this Corporeal World. The laws of science and the properties of matter, determined by research, also apply here.

This Corporeal World is a place for activity and constantly undergoes change in a cyclic pattern. Here humans react to external stimuli and perform actions, leading to experiences of happiness and sorrow. This world is therefore compared to a field where seeds of action are sown and the fruits reaped.

In both East and West the analogy of a stage and a drama has been used to describe the activities of this world. The soul is the actor, the living sentient being, and adopts a costume, the body, to play a role on the stage. In this unlimited drama there is an infinite variety of roles being played. This same world passes through a period of perfection, called Heaven or Paradise, in the Golden and Silver Ages and a state of disorder and degradation known as Hell in the Copper and Iron Ages. This world is located in a tiny fraction of physical space.

Beyond the astronomical bodies of physical space is another universe of 'spiritual light'. This light varies in colour in the three distinct central regions shown. This is the Angelic or Subtle World. There, there is thought as well as movement, action, but no sound.

Beyond this is yet another world. It is a world beyond the physical limitations of time and distance (space) and so can be perceived and experienced by the faculties of the metaphysical soul, the mind and intellect. Experiments with physical instruments can give no indication of this region. This is the region of the sixth element, a golden-red, divine light, known as 'Brahm'. This world has never any change in its state, nor is there motion or sound. There is perfect stillness, silence and purity. The soul here is in its inactive state; thoughts and tendencies are all merged as in a seed. The soul here is detached from the body, in the original form of the self-luminous spark of energy. This is the other 'field', the one of inactivity with no external stimuli, a place for rest or 'sleep', not just physical but spiritual also. All souls, at some time, inhabit this world with the Supreme Soul when they have attained liberation. It is the Home for all souls.

Now, through the practice of meditation, Raja Yoga, it is possible to experience the peace, power and purity of the Home and come back to the Corporeal World totally relaxed and refreshed by the journey.

OM SHANTI



**RAJA YOGA LEADS TO VICTORY  
OVER THE SENSES AND BRINGS  
TOTAL PEACE.**



# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson 4

### SECRETS OF KARMA

Om Shanti.

The meaning of Om Shanti is: I am a soul, Shanti – I am a peaceful soul. Being aware of my true form, I begin to realize the significance of action, reaction and interaction.

#### 4.1 CURSE OR BLESSING? – The result of my own actions on myself.

Before becoming aware of my own true identity, while I associated myself completely with my physical costume, there was no awareness that every action was having such a deep impact.

Now, with the recognition of the self as a soul, I become aware that every single action is leaving an imprint, a record, which I carry with myself eternally.

The Law of Karma, the Law of Action and Reaction, has been explained most clearly by the Supreme Father, whom I call Baba – a term of love and close relationship. So Baba, the eternal Father, the incorporeal, the one who is Himself beyond the law of cause and effect, action and reaction, and is therefore free from all bondages, is the one who has explained very clearly what Karma is, and what the different effects of the different forms of karma are.

Up to now we have found it very difficult to classify exactly what is right and what is wrong. Throughout history our definition of right and wrong has been changing. Within the same period of history, different cultures, and different religions come up with different definitions and classifications. Even within the same religion, people of different generations will have different ideas of right and wrong, and even if I don't consider the external situation at all, but look within myself, I find that my own understanding fluctuates a very great deal. In childhood my understanding of right and wrong was on one level, in adolescence it changed, in maturity it has changed yet again.

But apart from my own growth and development and, hopefully, greater wisdom, even within the space of one day, or even a few hours, I see myself coming to different conclusions. What seemed to be correct this morning, now in the afternoon, I am no longer sure about. In the clear hours of the early morning, when the intellect was unclouded, there was one particular decision taken. Now, having been influenced by the atmosphere, the words of human beings, my intellect wavers in its judgement. I am no longer as convinced as I was in the early morning. By the time nightfall has come, I have yet again changed my mind and now I am thinking of something completely different from that which

had come in the early morning. And so, can I possibly arrive at a point where I can know absolutely what is right and what is wrong? Whilst I am limited by this physical costume, even the religion into which this body was born and the limitation of gender, of age, and of culture will colour my ideas, my thoughts and judgement.

If I can have knowledge from the Supreme Source and if I can be in the consciousness of my true identity, the soul, I am able to understand accurately right and wrong.

#### 4.2 THREE QUALITIES OF KARMA

Baba has defined three specific types of action, of karma:

Sukarma — action by which happiness is given. Such action would be pure action.

Vikarma — action based on the vices and therefore giving sorrow.

Akarma — action with neither positive nor negative effect.

#### 4.3 THE LAW OF KARMA

Let us define the Law of Karma. We can understand it very simply, just as we can understand Newton's Law of Motion for the physical universe: that to every action there is an equal and opposite reaction. This simple statement became the foundation for so much development in science and technology because the understanding of this simple fact — this simple truth — opened up a whole world that had previously been shrouded in mystery.

In the same way, the Law of Karma, applicable to the spiritual universe, is an absolute. And it states, in a similar way, that **TO EVERY ACTION THERE WILL BE AN EQUAL AND OPPOSITE REACTION**, which means that **IF I HAVE GIVEN HAPPINESS I WILL RECEIVE HAPPINESS IN RETURN. IF I GIVE SORROW I WILL RECEIVE SORROW IN RETURN.**

This has also been understood in Christianity. There is the saying, "As you sow, so you shall reap". This is also known as the law of cause and effect. When we see certain effects, there is now a realization that effects can only take place if there is a cause. So karma (action) is the cause and the fruit of karma is the effect.

Generally, when we have seen the fruits of karma, they have been far separated from the karma which caused them. So we forget we were responsible for these effects. When we see the effects, then very often we point the finger of blame at others and say that others are responsible for our suffering, and we have even pointed the finger at God saying that it is He who has sent this suffering upon us. But the soul wonders; can the Supreme Father, the Almighty, the all-merciful, the all-loving, really wish the child to experience any suffering for any reason at all? The intellect rejects this and I realize that in fact God is the remover of sorrow and the bestower only of happiness. So if there is the effect of sorrow, I have been responsible for the cause of sorrow.

The Law of Karma makes one take total responsibility for one's own situation.

Sometimes only half the Law of Karma is understood, and this is concerning destiny. Someone may think helplessly, "Whatever is happening to me now is because of my past actions, so there is nothing I can do about it". Certainly it is true that when someone comes to understand he is responsible for the situation, a great deal of tolerance and endurance is experienced which was missing before. But equally the Law of Karma states that if now I perform pure action I can create my own future in the

direction of my choice. Not only am I a slave of destiny, but the understanding of karma makes me the creator of my own destiny. I choose the destiny I wish for myself. I may even be able to inspire others to choose their destiny through my own example and my own actions.

Karma has been called the seed. Just as from one tiny seed there can be an abundance of fruit, so too when one is performing action one is not always aware of the results that action will bring. One little action is performed and its repercussions may last for years and years. Generally what has been happening is that there has not been a simple action and reaction, so that it's not just a case of one seed being planted and many fruits being taken, but action has been mixed up with interaction, so that actions have been coloured by many different influences and they have criss-crossed with the actions of others. So today we find ourselves in a great web. We find ourselves completely entangled by the threads of our karma and if we try to trace back those threads we are even more confused than when we started.

#### 4.4 BONDAGE OF KARMA

The real question of karma now is not simply to understand the theory of karma but to become concerned at seeing the karmic burden that I carry, the debt that I am carrying. What can I possibly do to ensure that I DON'T INCREASE MY NEGATIVE KARMIC ACCOUNT (my bondages or my debts) any more?

That is the first point: that I should not perform any action that is going to increase my karmic bondage. Then a second thought comes: What can I do TO REDUCE MY KARMIC ACCOUNT? Or even: Is there possibly a quick simple easy method by which I can settle my entire karmic debt at a stroke?

And further there is even the thought: can I ensure that I perform SUCH KARMA THAT I CONSTANTLY HAVE A HUGE INCOME, A STOCK, A BIG FORTUNE WAITING FOR ME IN THE FUTURE?

#### 4.5 FREEDOM FROM BONDAGE

Yes, through teachings of Raja Yoga, one experiences how it is possible to work on all three levels.

- A. No more “-” With the UNDERSTANDING OF THE KNOWLEDGE OF KARMA and the LINK WITH THE SUPREME SOUL, one is able to ensure that there is no further sin, that there are no karmic accounts being increased.
- B. Removing “-” With the FIRE OF YOGA, one is able to annul the past debts that have been gathered through so many births.
- C. Creating “+” With the POWER AND THE INSPIRATION, THE RENUNCIATION AND THE DEDICATION FELT BY THE SOUL, it is possible to perform such pure karma that there is the guarantee that my future births will have purity, health, wealth and happiness.

Baba reveals the secrets of karma and we understand that, up to now, over the past many, many births (and for many souls there has been a total of 63 impure births) we have been performing only impure action. We have only been gathering more and more debts.

Baba offers us a very simple touchstone by which we can immediately analyse an action to see whether it is pure or impure. It would be very difficult and complicated if there were to be a whole textbook that I had to carry around in my head to determine what was right or wrong action. Because

when the moment of action comes, generally there are but a few moments within which I must decide what I should do and what I should not do. I cannot at that time sit and thumb through my textbook and spend many hours reaching my decision.

Perhaps I would have been forced into a situation of impure karma in that intervening period. Perhaps the opportunity for pure karma would have slipped me by. And so Baba points out that impure karma is the result of a consciousness which is locked to the physical, known as body consciousness.

Body Consciousness – the root of vikarma. This means if I think of myself as a physical being – man or woman, young or old, Hindu or Christian, black or white – my actions are going to be influenced by negative features. There will certainly be the influence of one or another major or minor vice, the major ones being lust, anger, greed, attachment and ego. I can look back over my own experience and see that while the intellect has no awareness of its true identity, while I relate to myself as the physical body, there will be one or another of these negative influences governing my actions.

So, whilst I have been unaware, I have not been able to settle any accounts at all.

Even though the birth I took was the result of past karma, instead of settling my karmic accounts with the family into which I was born, as I grew older I merely continued to accumulate more and more karmic accounts. This was because there was ignorance of what was wrong action and of how my karmic account was being increased. And so, as a result of my body consciousness, there was impure action and I found myself in the trap of sorrow. I was giving sorrow to others and experiencing sorrow for myself. There is another possibility.

Soul Consciousness – the method for Sukarma. It is possible to perform actions in the highest consciousness of the self, and this is the action which brings happiness to the self and also happiness to others. This is the action which is described as sukarma, pure action, action with positive results. It is interesting to analyse this a little further.

If we simply define pure action as that action by which happiness is given, we arrive at a little complication. Because I discover that I can give only that which I have myself. And at this moment in time I don't have an unlimited stock of happiness, or even enough happiness to share with one other person let alone many souls, or all souls. I don't have eternal or permanent happiness.

The happiness I have fluctuates from moment to moment, from hour to hour, so how can I possibly give happiness to another?

There is one method. Where can I find happiness? My happiness comes when I have a connection with the source of bliss – the source of all happiness. So the first stage of pure karma (pure action) is to perform such actions by which I come closer to the Supreme Being, so that I am able to take happiness.

And in fact, the highest form of service I can perform for another individual is not even to give the happiness that I have myself, directly, because they would still only be associated with a limited source of supply. BUT ANY ACTION THAT I PERFORM BY WHICH ANOTHER SOUL IS BROUGHT CLOSER TO THE SUPREME IS THE HIGHEST FORM OF KARMA and is classified as sukarma (pure action). This now very radically changes my view of sin and even charity.

Sin and Charity – Previously I may have thought that sin was only the gross offences against the laws of the land – to steal, to kill, etc. – perhaps I thought only these were sin. Now I realise that practically every action that I was performing was sin. Even actions that sometimes could have been neutral, actions which bring neither negative nor positive result, such as my sleeping, the sustenance of my own body, my own survival, even these haven't really been neutral actions. Even they have been tainted with impurity and, generally speaking, they also have been sin.

And now my view of charity also changes immensely. If I serve on any physical level, it is a service, but a very limited one. If I give medicine, if I offer my services as a nurse, yes, this is charity, but it is on a limited level. Why? Because in fact, ill health has come as a result of past bad karma and I may relieve the symptoms but I will not have really cured the patient, which means that I may help them in their immediate moment of distress, but I haven't taught them how to change their karmic situation completely and thus cancel their past karmic debt so that they never again have to experience ill health or pain.

If I have simply given them medicine, I have helped them for today but not for all time. Yet if I could share with them spiritual knowledge through which they themselves could come closer to the Supreme, that would be the highest form of karma and they would come to know how to settle their karmic account.

If someone is hungry and I feed him, how long can I continue to feed him? I cannot take the responsibility of feeding him for life. I do not even know about my own self. So I may feed him for one meal or even for one day but how much better it is if I can, again, explain to him the philosophy of karma and, by helping him come closer to the Supreme Being, enable him to have the strength with which to earn his own living, so that he may not only feed himself but he may become an instrument to feed others also.

So just a couple of very simple examples have been given of what we have considered to be charity. Hopefully it will be clear that charity on any physical level is but limited, yet it is now possible for the soul, with the awareness of karma, to perform charity on an unlimited scale. And of course, the result of giving, the result of serving, of bringing others closer to God, brings immediate fruit – instant results – in that I myself come so much closer to my Supreme Father.

And so I now have a very different view of karma, of sin and charity, from the view I had previously.

#### 4.6 MY LIFE'S ACTIVITIES

Let me see what sort of actions are taking place in the day to day life of an individual and, as I see them, I can understand how far there is sin and how far there is charity.

Survival – Firstly, there are those actions that I perform for my own survival: I need to work for myself, to earn my own living, so that I am not a karmic bondage to anyone else, thus accruing further debts. I need to feed myself (my body). I need to look after my own physical being (life). So one entire category of karma out of my day-to-day timetable is taken up with this – a fair number of hours – my eating, my sleeping, my drinking, my preparation, my working, all come into this first category, actions performed for the self.

Responsibility – Secondly, there are those actions I perform out of responsibility for others, and equally when a man goes out to work it is not just for his own livelihood, but it is also to support his family. Similarly, when a woman is looking after the home, she is not merely doing this for her own self, but it is as valid a job as working outside in an office, for she is also fulfilling the responsibilities to others around her.

Leisure – The third category of karma is one which has grown larger and larger in modern society, and that is action which is not necessary, as such, but which I am performing, or pursuits that I am following, as mere diversions for my mind. The entire field of leisure activity could come into this third category.

Service – Then fourthly, a category which is generally so minute, in fact sometimes totally neglected, covers actions performed for the service of others.



Analysis — Now let me look at my timetable and see which of these four categories have been sin, and which have been charity? It is possible for any one of these categories to be either. For instance, in the question of my own survival the actions I am performing are perhaps based on ego, greed, or possibly lust or anger. In which case those actions will be not just neutral but they will be sin; negative action.

Even simply in the question of caring for my body it is possible that there is such ego, or great vanity that the care that I take of my physical body comes into the category of sin. Equally it could simply be neutral action. I realise that this body must be maintained and I will do so with a sense of detachment, and so there will be neither sin nor positive karma, but there will be a simple procedure for eating, living, sleeping, survival.

Because I am a soul in a human body, living here on the physical world, in this field of karma, some actions are essential — for instance, I must take care of my body. Yet it is even possible to make the actions involved in the maintenance of the physical body pure actions. How? By being in the consciousness of myself as a soul, and in the consciousness of my Supreme Father, I realise that this physical vehicle is an instrument through which I can serve my Supreme Father. Through my eyes I can pass on the vibration of purity. Through my lips I can share the message that He has given. Each and every one of my physical senses can be considered to be in trust. I AM IN FACT A TRUSTEE OF EVEN THIS PHYSICAL BODY.

It has been given to me on loan by my Supreme Father in order to carry out his work. And recognising this to be so, I will treat the body with care, with renunciation, but also in that highest stage of consciousness. And every action will become pure karma.

Within the second category of actions, my responsibility to others, I may be motivated by greed, anger or attachment. And generally this is what happens every day in every situation. But if I am a yogi, the place where I work is the place in which I share the vibrations that I have gained from the Supreme. My actions will no longer be based on motivation for more money, more comforts, but I will work and see to it that I have the correct wage for my effort, so that there is no further karmic involvement. But my place of work is the field of service in which my example and my vibrations will inspire others to remain peaceful, pure, positive. My example will bring other souls closer to the Supreme.

As a mother, as I cook, I will not just cook following the desires and dictates of my children's tastes, but I'll cook knowing that whatever is being prepared is in fact that which God has provided. So whatever I cook must first of all be offered to my Supreme Father. So I will cook with that highest devotion and purest love knowing that I am to offer it to Him first. And having been cook and offered, when it is shared with my family it will provide not only nourishment for the physical body but it will also provide nourishment for the souls, because it will have been filled with that love and purity.

So in the fulfillment of my responsibilities, I can perform pure karma.

The third category. Today the leisure pursuits we follow are generally a further pull on the physical senses. Today the soul is dominated by the attractions of the senses and will seek artificial excitement. It no longer realises that happiness lies within the self and so my actions are such that I am pulled into deeper and grosser body-consciousness. And sometimes my leisure pursuits are such that I create sorrow and cause grief to others. Yet I am blinded because I am concerned merely with my own enjoyment, which I pursue on a very physical sensuous level.

As soon as I become a yogi, that which is bringing the highest satisfaction to the soul, that which is bringing the greatest contentment to the soul, is coming closer to the Supreme and bringing others closer to the Supreme. So my entire leisure activity is now pure karma, bringing the soul super-sensuous pleasure — a joy which is beyond the senses.

So the third and fourth categories are no longer separated, they have become the same.

The service of others is being performed on an unlimited level.

There is an expression sometimes used in India: "If you feed a man a fish, you feed him for one meal, you feed him for one day. But if you can teach a man how to fish you can feed him for life". So knowing that the real service I can perform for any soul is to teach that soul how to come closer to the Supreme, the soul will seek ways, will spend its time and energy in bringing other souls closer to the Supreme, through thoughts, good wishes I can have for others, through words, through spreading the spiritual wisdom that the Supreme Father is imparting and also through one's own pure elevated actions. It is possible for every moment of our conscious day to be performing pure action.

If I have done this and I have transformed my sanskaras, it is possible to spend the night (during which I sleep to give the body rest) serving others, for the soul can serve by giving inspiration even through its sleep, even through its dreams.

So it is possible for service, that means pure karma, to be performed for 24 hours.

And the period of history through which we are now passing, known as the Confluence Age, the junction of the old world and the new world, is the opportunity we have to perform the highest actions of all.

#### 4.7 THE FIRE OF YOGA

When the soul experiences a link with the Supreme it is inspired to share that which it has taken from the Supreme with others. And so the pattern of karma is totally changed. The fire of Yoga annuls our past sins and changes our very sanskaras, and the power from the Supreme gives us the strength to perform pure actions, in order to collect our stock for the future.

Every seed of action sown now, filled with the power from the Supreme Soul, brings thousand-fold reward, thousand-fold fruit, not only for the self but also for all others in contact with the soul. While there is karma from one to one, from one human soul to another human soul, the give and the take is only one to one. But when the seed of karma is filled with the love of the Supreme, and the power from the Supreme, that seed becomes so powerful that it brings thousand-fold fruit.

So every action performed in the remembrance of the Supreme Father is action through which I receive benefit, and benefit comes to all around.

#### 4.8 MEDITATION – FOR ELEVATED ACTION – PURE KARMA

Sit for a few minutes in meditation, in an easy manner. Maybe you would like to follow these ideas.

### SUGGESTED THOUGHTS FOR MEDITATION

My thoughts – my consciousness – gathered to a point . . . I, the soul, the radiant light, sit in this body . . . my costume for action . . . my costume for happiness . . .

the things of the world drop away . . . I fly to the world of light . . . to the Supreme Regions . . . my Home . . .

Within I the soul are my sanskaras . . . my tendencies . . . my latencies . . . These are the record of my past karma. I realise that I am carrying negative and positive sanskaras . . . negative and positive karma residues . . .

I meet my Father, Baba . . . the Ocean, the Shining Star, the Benevolent Friend . . . I am saturated, drowned in His light . . . in His divine qualities . . . of Supreme Love . . . Supreme Bliss . . . Supreme Peace . . . Supreme Joy. My old negative forces are submerged . . . the hand of the loving Father caresses and soothes my troubled soul . . . and slowly emerges my real, my original nature of love . . . peace . . . bliss. I am filled with contentment . . .

Now I journey back to the world of action. I am full . . . overflowing with the power of Truth, so that now I can perform actions that are true, that are pure, that can uplift my brothers.

#### 4.9 HELPFUL METHODS FOR THE DAY

Power of Thought – As the thought, so is the result. Thoughts create actions, and so spread vibrations and the law of karma will return those vibrations to you. Pure thoughts are the most valuable treasure of one's life.

#### 4.10 STUDY

This lesson of karma may have brought the student great relief, or great happiness, already, but it also provides guidelines for the future for the highest fortune.

#### QUESTIONS

- 4A. What is the Law of Karma?
- 4B. Who is responsible for our having sorrow or happiness?
- 4C. How can a soul erase negative karma?
- 4D. How can a soul create a stock of happiness for the future?

OM SHANTI

## CONQUEST OF THE 5 SENSES

Out of the many qualities of God, there is one that stands out perhaps more attractively than the others: that is bliss, or a joy beyond the senses of the body. What prevents us from experiencing that great height of Union with God is the pull of the senses. They are likened to wild horses that control me, the charioteer. They need taming.

There are two methods, which both need to be applied:

1. the understanding of Knowledge,
2. the use of each sense for the service of others.

As each point of Knowledge is understood to a deeper and deeper extent, there come moments of realisation—breakthroughs, during which one suddenly realises what must be done in order to achieve a particular conquest over the senses. The service of others automatically brings the intellect more in tune with the Supreme, allowing the consequent current of power from Him to transform the senses from ones that have been in the habit of giving harm for many births, to ones that transmit Supreme qualities.

The root of conquest lies not just in the subject of Yoga but in the subject of soul consciousness; that is, the soul being stabilised for long periods in the awareness of its own self.

Knowledge and service are applied to each sense, knowing full well the unlimited value of the resulting transformation. How are the two methods applied?

**EYES:** To be soul conscious means to be aware that we are all souls, children of the Supreme Soul, that we are therefore brothers, yet neither male nor female. With full attention of being a brother seeing my brother there is no longer the pull from sex lust, and colour, nationality or age prejudices that result from body conscious vision. Attention falls on the spiritual, not the physical. As the soul imbibes the purity of the Supreme Father, the eyes will radiate purities, the vibrations of which will inspire the same in others.

**EARS:** Whatever is coming in to me through the ears is sifted by the intellect. It happens constantly and automatically anyway, but let this process become much more consciously controlled. Let me retain only those things that give me peace and reject everything else. This is most necessary, otherwise I will continue to be a living dustbin, accepting all the harmful speech around me to sit in my intellect as rubbish.

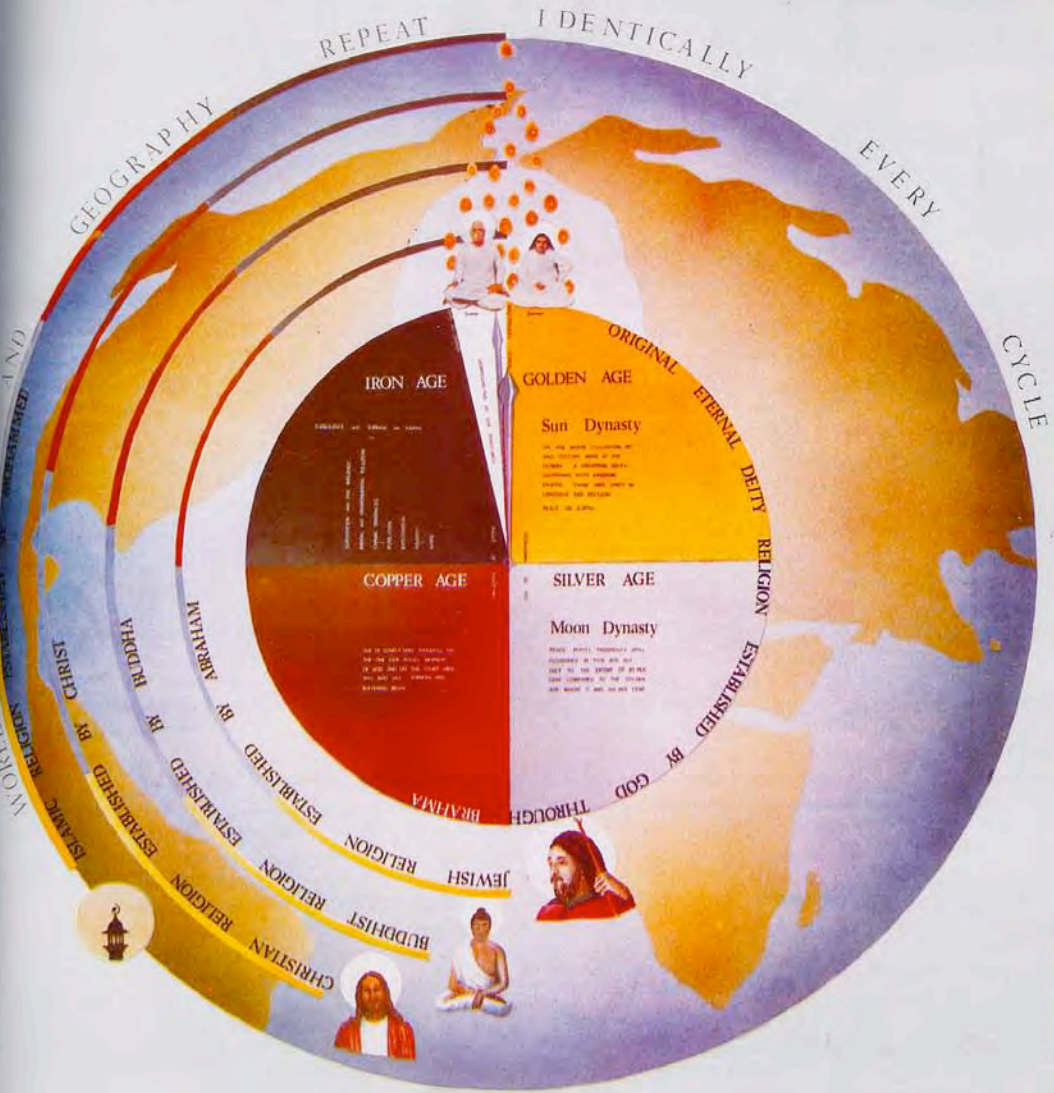
**MOUTH:** If I control the cars, this goes a long way in conquest over speech. The organ of the mouth has been used for so long to give harm, but now it is to be used to give sweetness and happiness. I must use it carefully, in such a manner that it is only doing the highest service—bringing others closer to God.

Taste can also be converted, but consider it here in a metaphorical sense. Just as a child's tastes mature as he becomes an adult, let my taste for happiness be one of super-sensuous joy. For this I need to become aware of what is the sweetest thing I can taste—the experience of the Father's quality of true bliss; i.e. I must acquire a taste for Yoga. This can be and must be developed, after which one cannot do without it, but will always aim again and again to attain it.

**TOUCH:** Again, metaphorically speaking, it is when my hands touch work that brings others closer to the Benefactor that I myself gain the power to come closer to Him myself. Power is needed in the intellect to understand and to judge, as I move forward in spiritual study.

**NOSE:** The nose is a symbol of curiosity. On the basis of Knowledge and the subsequent elevating experiences, the soul comes to "smell" the profit or loss in which the direction of my "nose" is leading me. There is no profit in wasting my mental energy and time in going deep into certain fields of thought. Let me change the direction of pull of my curiosity to one that fills me with all the qualities and powers of true, lasting happiness, that lead me to my ultimate and divine goal of Liberation in Life, a direction that others will then automatically follow and achieve also.

OM SHANTI





# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson 5

### THE COSMIC CYCLE

5.1 This lesson is on the subject of the Cosmic Cycle according to the teachings given to us by the Supreme Father through the human instrument who was given the name Prajapita Brahma. Every aspect of these teachings has a relevance, both to our stage of meditation and also to our day to day activity. This is the purpose of spiritual knowledge: that it should bring me closer to the Supreme Being, so that I am able to take power and strength from Him. It would be knowledge that will help me in my day to day activities so that I then know how my karma, my own actions, should be transformed. The transformation should be such that, each moment of each day, I am moving further towards my destination. If spiritual knowledge is merely for the satisfaction of my own human curiosity, it will not help me reach a state of perfection. The spiritual knowledge I need to know is one which has to serve the two-fold purpose of bringing me closer to the Supreme, and helping me in my day to day activity.

5.2 The secrets of the cycle cover the three aspects of time: the past, the present and the future. It is interesting that there are only these three aspects. There just isn't a fourth. There is that which happened in the past, there is the present and then there is the future. And that which is in the past was at some point the present, that which is the present will immediately become the past, and that which is of the future will, within the next moment, become part of the present. So we see that past, present and future are only terms applicable to physical dimensions of consciousness and the physical dimensions of time. What would happen if we were to move beyond physical consciousness? Then we would see that in fact there is absolutely no difference at all between the past, the present or the future. We would see instead a rotating cycle: the future becoming the present, and that very soon becoming the past. We would see a wheel spinning, and it is this concept of the wheel that brings about a real awareness of the whole idea of eternity.

5.3 Perhaps eternity is one of the most difficult things for the human mind to comprehend, and even with understanding, it is difficult to apply that awareness to one's day to day activity, because the human mind is accustomed to thinking in terms of a beginning and an end. When we think about eternity, no beginning no end, there is a tremendous fear because then the mind is trying to think of a past that stretches beyond the limits of awareness, things that I cannot remember, things that I cannot recall. And one tries to comprehend a future that reaches out towards infinity, a time without end. To be suspended in this timeless state is likely to cause great fear if there is "physical" consciousness.

5.4 In physical consciousness I am content to stay within the walls that I have built around my consciousness. I do not wish to know the distant past or the distant future; I am quite content just to know the past I can understand immediately, a past that takes me back maybe ten years, twenty years, thirty years of this human life. And very often I do not even want to know about the next ten

years. Yes, perhaps I would be curious to know what the next year will bring, hence the great interest in horoscopes, astrology and such things, but am I really concerned about knowing what the next ten years hold? Obviously, there are so many unknowable factors that I would wonder, will I be alone, or will I be with someone whom I love, will I be old and grey, will I be weak and infirm — what will my physical situation be? There are so many question marks, and so many fears and doubts in just thinking about the immediate future, even just in terms of my own personal identity, let alone the state of the world, that often the soul is happy to stay in a state of ignorance. In this situation, it could be said that “ignorance is bliss”, because there is no need to be making any extra effort — let me just work for my day to day survival, let me just be concerned about what tomorrow will bring. Why should I care about anything further in the future?

5.5 And yet, it seems, the soul is not content with these physical restrictions of time and space. There is something within the self that asks, “Where was I before this particular body came into existence?” And even the most stable person, however caught up in materialism, will sometimes have the question, “Where will I go once I leave this body? Will there simply be death and ashes? Is there anything else beyond?” Where there is this curiosity, and the soul begins to search for its own identity, it becomes aware of itself as a greater being, a being of light, separate from the physical body. In this consciousness, it has risen above the dimensions of time and distance, and it begins to experience its own immortality, its own eternity — I have always existed, I exist now, and I will always exist. I become aware of my eternal existence without a beginning, without an end.

5.6 In this state of awareness I begin to see the cyclic patterns of events within the cosmic history. I see my own eternal being, I see within myself my own eternal personality traits or *sanskaras*, and I see how I the soul move through an eternal, and complete cyclic pattern of existence. I see how this is not only related to myself, the individual soul, but, being aware myself as a soul and recognising others around me as souls, I see how they too are part of this whole cyclic pattern. I see how the cycle is made up of actions and reactions; actions and interactions interweaving with each other so that the history of one soul becomes inseparable from the history of others. I see how, going through a cyclic pattern, there must be change at every step. At no two points on the circumference of a circle is there movement in the same direction. I begin at one point facing in one direction, at the next step my direction has changed, and so I see how there is constant change and yet, because there is very definite pattern within the constant change, there is still stability. I see a spinning wheel, yet it is not one spinning in chaos, I see a wheel spinning in order, with perfect accuracy.

5.7 The cycle is sometimes called the Drama, because the Cosmic Cycle is made up of many human souls each acting his or its particular role on the world stage. As each plays its own part, its own karma (its actions and reactions) build up to form this intricate and beautiful network of many scenes interacting with each other. This is then given the name “The Unlimited Drama”. Imagine the beauty of a scene in which there are a thousand actors on the stage, and each one is moving with absolute precision and each one is moving in a way that is totally unique. Now multiply this stage set of a thousand by millions and you begin to see the huge and unlimited dimensions of this Cosmic Cycle, this eternal drama in which you and I are also actors playing our roles. Not only is the drama unlimited in that it encompasses all human souls, all the actors on the world stage, but in comparison to the little dramas of one or two hours duration, it is also unlimited in terms of time, stretching out for a period of many thousands of years. In fact, just as any other drama has a specific duration, so too does this one have a very definite time period, one of 5,000 years, and within this period, there is an infinite variety of changing scenes. What is the beauty of any other drama? It is that the different scenes bring about a variety of experiences to the observers, and the players themselves enjoy acting in such a variety of scenes. So let us become observers for a short while and see the infinite stage of the earth, stretched below us, and let us observe the scenes taking place on this world stage.

## 5.8 THE UNLIMITED DRAMA – SCENE I

The sun and the moon provide lights for the stage, and we can see the drama as it begins. Of course, the drama is eternal, infinite, without beginning, without end, yet there is a very specific sequence of events, so let us make a starting point. The most logical one would be when the drama scene first of all opens up with just a very few actors on the world stage. We see the earth in its youngest form; we see the earth in its newest form; we see nature and all the aspects of matter sparkle in the highest state of beauty, in fact, we see nature in a perfect state where there is complete harmony; the earth, the air, the waters, the fire, the skies, all blending together to provide the most beautiful background for the actors to make their appearance. In fact, the beauty is so tremendous, that this can be described as Perfect Paradise, it could even be called the Garden of Eden. We see beauty in the flowers, we see beauty in the waters, there is fragrance all around. We feel the touch of the wind on our cheeks as if caressing them, and we are here in this land where beings do not seem to be ordinary mortals, but it is as though deities have incarnated on this earth. I see men and women with smiles in their eyes, smiles on their faces and laughter in their words. I see the love radiating from each one all around touching everyone they meet. I see my dream of Paradise here on the earth. This is the Age of Truth, this is the Age which is Golden, this is the Age in which man is perfect, in which there is love, in which there is harmony. I see the rulers of this perfect Paradise, for it seems to be a kingdom. I see these rulers ruling with total love and complete authority. I see how their words of wisdom are sought by their subjects, so that there is no need for them to write down laws, to make laws, for their words are instantly obeyed, their word is the natural law. In fact, not only is their word the law, the life itself is based on law, and so this is the kingdom of the Golden Age. This is the new age that awaits us. This is Satyuga, the Ancient Kingdom of the deities. In this world of Satyuga, there are human beings, but human beings who are deities. A kingdom, but a kingdom which is based on the disciplines of divinity, in which there is no need for advisors, a kingdom whose rulers have God given gifts of wisdom and justice. I see how they wear a crown, a crown of light – a halo that surrounds them. I see them also wearing a crown of jewels, a crown showing their governing strength, their power. It seems to be a world in which there is total unity, a world in which there is oneness, one world kingdom, one world religion. The language of these people seems to be one of sweetness and silence and so there is one language for all.

I look around and see happiness on every face. Whether young or old, there is still absolute beauty. I see no signs of sickness or even death. I see how a soul leaves one body when it has become too old to carry on further, and simply moving away, out of that costume and flying within a second to another tiny body which awaits to receive the spirit. Another more beautiful, more perfect little form awaits the soul and so those around the old person have no need for tears. There is no sorrow, there is no separation. The soul has simply gone on to the next part of its journey, leaving one shore yet having friends and relatives waiting to greet it as it lands on the other shore, like a ferry boat going from one side to the other. There is no question of sorrow or suffering at all. I see a world where there is not only beauty of spirit, and the eternal beauty of nature, but where there is also beauty in human beings themselves. Every being has been shaped with the hand of the Supreme so that the physical form reflects the beauty of the spirit within. Faces are glowing, eyes are perfect, every aspect of each human being is divine.

These human beings live together, they work together. Yes, there is work, but not the toil and labour we know today, even as they work, it is as though they are dancing. As they go into the fields to sow the seeds, there is none of the tedious labour of digging the land and soil, the earth is fresh, it is fertile and waiting to receive those seeds and with just the wave of a hand, it is as though the seed is sprouting, and beautiful fruits emerge so quickly. How was all this achieved? Everything around the soul, including nature, exists to serve that soul, so, naturally, when the soul is pure and the spirit powerful, it brings about purity in the world. This is that Garden of Paradise where human beings first live, in the first part of the world cycle.



## 5.9 SCENE II

However, the cycle has to move on as souls pass through the different ages — different scenes within the Drama. They move from the Golden Age into the Silver Age, that is, from the time of the Sun Dynasty where the sun spread its powerful light to the period of the Moon Dynasty. Here too is Heaven on earth. The same purity and divinity; one kingdom, one land, and one law, as before, but a certain lustre has been removed and the purity has diminished a little. We have moved from the stage of being 100% complete to a stage of 80%. As the soul has passed through its different births, it has gradually been losing its original energy and power, thus moving from the Golden Age to the Silver Age. But these two ages, the whole of the first half of the cycle, could be described as the Day of Divinity, a time when there is light and awareness, when there is the spirituality and souls are aware of their true identity. Why was the soul referred to as being like gold in the Golden Age? Pure gold is a metal which is completely unaffected by the external elements — water, wind, air. It remains untarnished. Similarly, the soul in that first period on the world stage, unaffected by anything external, the master in charge of its situation. Once the soul has moved into the Silver Age some of the power is lost, so, like Silver, it becomes tarnished after a while.

From the Day of Sunshine, the light of total awareness, the soul continues to move round — to the third scene of the Drama Cycle, the Copper Age.

## 5.10 SCENE III

Here there is a vast change in consciousness. That soul that was silver aged, has, through the passage of time lost its power and become tarnished. The physical elements have affected it, and it moves into a stage which is described as body consciousness. Man falls from his pedestal of divinity, the spirit now comes into the bondage of matter. Man is no longer the master of matter, but matter now dominates man. And this is the age that is described as the age of duality. In the first two parts of the cycle, half the cycle, there was complete unity, for there was the consciousness of the spirit. Now through the loss of power there is a change in consciousness and a duality. Sometimes there is the consciousness of the spirit, but more often than not, the awareness of the physical, which means the awareness of the body. This split in consciousness brings about a total split within the personality, so that those qualities which were divine — purity, peace and love — are now coming into conflict, or are now being challenged by other aspects. There is sometimes confusion, and the soul is pulled from its stage of complete purity into thoughts of the physical attractions of the body and impurity begins to pull it down from its highest level.

Because of this change in consciousness there is bondage for the soul. It no longer has the strength to maintain its pure stage, and negativity of many different varieties begins to affect it. Sometimes there are the thoughts of lust, of anger and greed — and attachment begins to emerge. There is also arrogance and ego. Where before there was the purest vision of love for all, there is now the vision of lust, because the body is pulling the soul. Now because there is concern for the self rather than for others, and my desires are not fulfilled, violence erupts; there is anger. Previously, absolutely everything was available, but now I begin to have thoughts of greed, and to covet other people's things. I desire to have more than I need. When there was pure love there was complete freedom of spirit; but now there is the grossest form of attachment and possessiveness. Not only do I think of myself as a body, but I also begin to demand possession of other bodies as well. I make demands on my relatives and my friends, and so the ropes of attachment grow stronger and stronger. My vision is tainted with the consciousness of my own physical being; this causes ego and arrogance. When such a transformation has taken place within the soul, it is not surprising that it is now referred to as Copper Aged, it is being influenced by the external elements, like copper, it has become very tarnished.

Parallel to these changes in the soul, there are changes in the world; now many kingdoms arise out of battles caused by greed and jealousy. Instead of one religion, the religion of peace and purity, many 'bodily' religions come into existence. Messengers are sent to us from the Supreme Regions to try and show us the path of light, but the Night has already started and dusk grows deeper and darker. It reaches the stage of total darkness, when there is not a trace of light anywhere.

#### 5.11 SCENE IV

We are now in the Iron Age. The age when the soul is so completely under the influence of the external that it has become rusted, even poisonous. Just as iron is affected by water and wind, similarly the soul, is so full of evil that it is dominated by Body Consciousness – lust, anger, greed, attachment and ego. The world itself is also influenced, and we see before us a period of extreme violence, corruption, great sorrow and suffering. Since the beginning of the Copper Age, nature, which at one time used to serve man, has been reacting against him. It is now so violent that man is struggling for survival. There is untimely death, and this death comes with great sickness, pain and suffering. Once man was in the land of happiness, but this is the land of sorrow, and he wonders: is this the story of existence? Is there any purpose to existence at all? From freedom to bondage, and now there is nothing but chains binding the soul. Even in relationships – where in the Golden Age was just pure love – now there seems to be pain and sorrow. Every connection; mother and child, husband and wife, brother and sister, is one of bondage.

#### 5.12 SCENE V

It is at this period, however, at the very end of the Iron Age that the Supreme soul, the Sun of Knowledge intervenes. When the Sun comes, the darkness of the night is dispelled, and day can begin once more. We are so fortunate to find ourselves in this period of time, for this is the dawn, leading to the day. We are no longer in the Iron Age. The Iron Age continues to exist, but, for those who recognise the Sun of Knowledge and who experience a relationship with Him, there is light. Such souls have moved out of the darkness and into the dawn. They prepare themselves to greet the fresh new day, and help others by leading them to that New Day. This period of conjunction, the end of the old cycle and the beginning of the new, is called the Confluence Age.

If the new age is described as the Golden Age, then this period of Confluence can be described as the Diamond Age. Within such a short space of time so much is experienced, so much transformation takes place and the soul becomes as valuable as a diamond. It bridges the gap between the end and the beginning; it moves from darkness into light. This is the age when the entire knowledge is revealed, the age of wisdom, the age of preparation. As the soul passes through this part of the cycle it understands the World Drama, and is able to see the entire stage, to see its own role within the drama and it prepares itself with complete purity, so that it can move forward into the Golden Age. We are just a short step away from that Golden Age of Paradise.

#### 5.13 MEDITATION – KNOWING

Sit comfortably in a quiet place and linger over each phrase.

### SUGGESTED THOUGHTS FOR MEDITATION

As I become aware of myself, the being of light . . . I step beyond my costume . . . beyond the stage of this physical world . . . I see how I the soul travelled through the ages . . .

I am the actor, the player, of the drama . . . who has come through so many scenes . . . so many episodes . . . from the great, golden Kingdom of the Sun . . . with its glorious beauty and perfect harmony . . . through the Kingdom of the Moon . . . to the Copper Age, where all cried out, searched for truth, for light . . . through to the darkness of the Iron Age . . .

and in my moments of desperation the Supreme Father intervened . . . and now I find myself in front of the Supreme . . . a being of light . . . I stand on the Confluence . . . the age between the old and the new . . . and I bathe in the light of God . . .

I am transformed . . . my own original role is experienced quite clearly . . . I was pure . . . now in this consciousness I become pure once again . . .

it was I who was the embodiment of love . . . I forgot myself and developed hatred . . . but now . . . I know who I am . . . a deity soul with love for my entire family of all humanity . . .

I become the embodiment of love . . . the instrument to spread love into the world . . .

In this awareness I prepare my role for the New Age which is about to begin.

### 5.14 HELPFUL METHODS FOR THE DAY

Harmony, Tolerance, Brotherly Regard — Each soul is a unique actor with his own unique role in the drama. If others are acting in a way that seems wrong, and I lose my treasure of peace and spirituality in criticism, or even anger, there is double loss, for me and for the other. If, instead, I see all actors as having their own unique part, the scenes of the drama become a wonder. I lose my peaceless reaction, and instead I spread calmness, contentment and peace which will reach the other and help him to control his own role much better, and thus harmony is created.

## 5.15 STUDY

The whole human drama is also called the Cycle of Self-Realisation. That is, the soul looks at its history, seeing and realising the cycle it has itself passed through. Now you are invited to see your own self throughout the whole cycle of drama (as you answer these questions).

### QUESTIONS

- 5A. Can you explain why the World Cycle is called the Drama?
- 5B. Briefly state what the lifestyle is like in the first two scenes of the Drama.
- 5C. What factors have come into play in the third and fourth scenes of the cycle that have led to a radical change of consciousness?
- 5D. What happens at the final scene, or Confluence Age?

### OM SHANTI



Peace, happiness, purity, health, wealth



## THE SPIRITUAL UNIVERSITY



**THE** Prajāpitā Brahma Kumaris Spiritual University has been spreading the teachings of Raja Yoga since 1937. It now has over 600 centres throughout the world.

All centres are administrated according to very high principles of purity. Each centre is conducted by a teacher who is thoroughly trained in all the principles of Raja Yoga.

There are no barriers of creed, nationality, sex or colour in this spiritual education, for the path of self-realisation and God-consciousness is seen as the basic right of all.

Our annual conferences on pressing global topics draw representatives from the higher levels of government, religion and science.

In 1971, service outside India started and has now spread to all continents. New centres are opened on the basis of invitations from local people. Close connection between the centres and the headquarters at Mount Abu is always maintained. In spite of distance, a unity exists which promotes the feeling of mutual love and co-operation among all the members.

This is a University which teaches spiritual knowledge and its practical application in everyday life. All teachers and students, whether in India or abroad, aim to come to Mount Abu at least once a year for higher study and to exchange ideas for personal progress and increasing spiritual service.

When the eternal truths in Raja Yoga are applied in practical life the benefits are easily seen. There is the power to discern one's own talents and abilities, to recognise situations and react with good judgement. One projects natural sweetness, generosity, cheerfulness and harmony. This is the experience of the many thousands of regular students throughout the world. Included in their routine of work and family life, they attend daily classes at their local centre. They feel it their natural responsibility to maintain the centre and service activities.

“Om Shanti!”



### THE WORLD DRAMA CYCLE

Three things exist eternally; the soul, matter and the Supreme Soul. The roles that the souls play in coordination with each other, with the Supreme Soul and matter are the World Drama.

The eternal soul passes through a cyclic pattern without a beginning or an end. The soul's hidden tendencies emerge at a time of experiencing corporeal life until a time when the experience merges back within the soul into a state of inactivity. The role repeats so that the soul can experience new life again and again. Matter undergoes constant change; so does the role of the soul. At every point in the cycle the direction changes. The Drama passes through a vast spectrum of contrasting scenes— heaven and hell, knowledge and ignorance, happiness and sorrow.

The top half of the Swastika points to the right. This section can be labelled the beginning. The Swastika implies 'knowledge of the self', that is the passage of the soul through birth and re-birth. In this age, called the Golden Age, civilization, art and culture are at their zenith, for at this time the human consciousness is at its most beautiful, its most pure and powerful. Nothing is lacking either physically or spiritually. But if power is not being accumulated it must be decreasing, so the hand of the Swastika points a little lower. Here, in the Silver Age, is still Heaven on earth. But the fullness is of 80% strength rather than the 100% of the Golden Age.

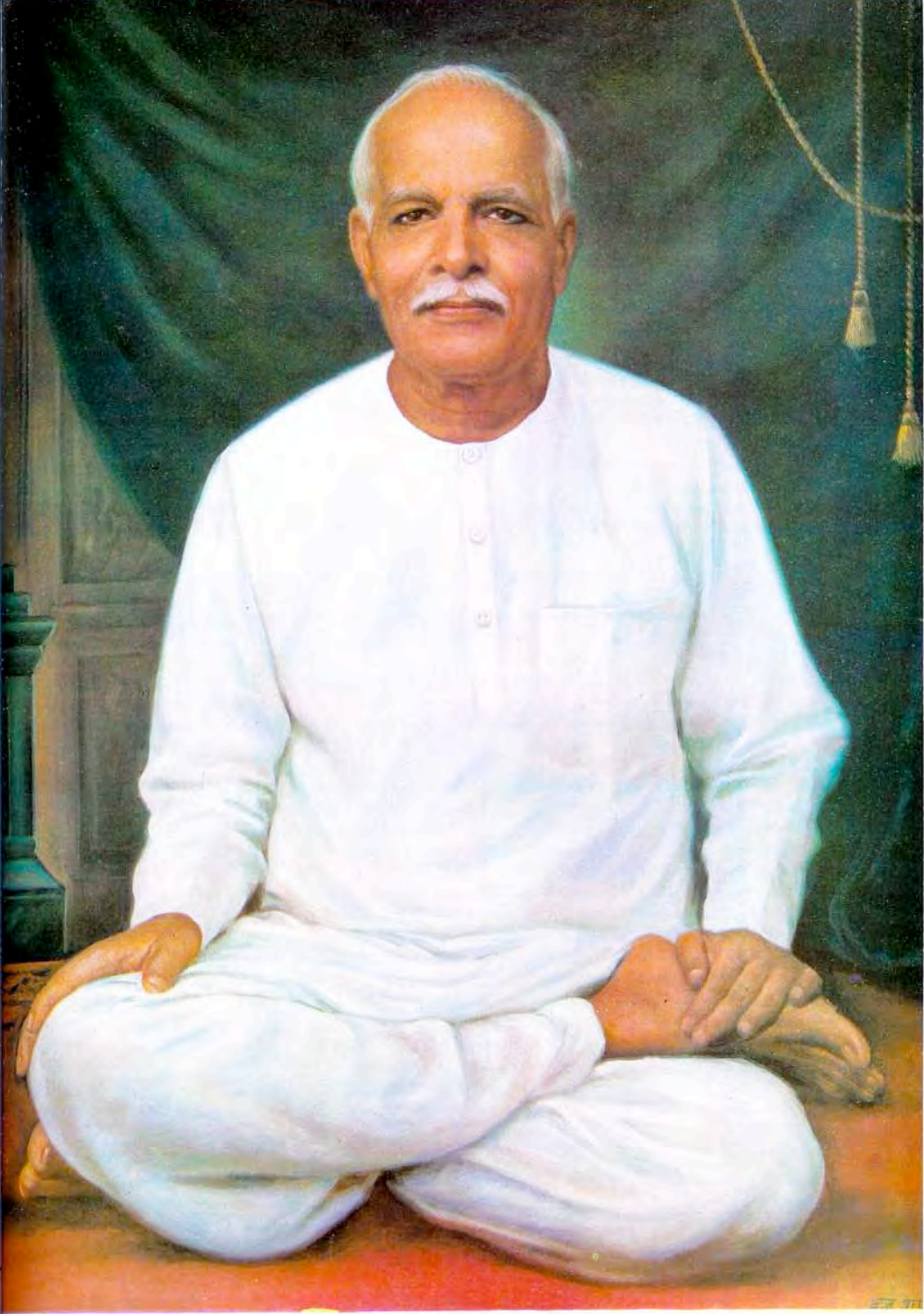
By the end of the Silver Age a great change begins and the world turns into the one we know today. Man's original God-given power of purity becomes depleted to the extent that it cannot maintain itself in an unadulterated state. Physical awareness begins to dominate the consciousness.

The Swastika turns to the left. Here in the Copper Age wrong actions and thoughts lead to distress. Man breaks the universal natural laws and disaster begins. The Swastika indicates the climax of the false consciousness in the Iron Age. The scene of the World Drama is now Hell. Mal-distribution of the world's resources, extreme poverty and pollution of the environment are characteristic of this Age. Violence is manifest at all levels, spiritual and physical. Nature reacts, causing immense suffering by floods, famine and other natural disasters.

The world wheel moves continuously. Although the present situation seems irredeemable, night gives way to day. At the darkest hour, the Sun of Knowledge, God the Supreme, intervenes and brings the dawn of the new day once again.

The present scene of the World Drama is this—the most auspicious age, when the hands of the clock are about to strike '12' and the new age is nearly visible. Actors are now preparing to return Home and also to come subsequently on the earth for the beginning of the new Drama. In this way world history repeats identically every 5,000 years.

OM SHANTI





# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson 6

# MYSTERIES OF CREATION

### 6.1 CREATION

All human souls throughout the world have certain universal questions, and perhaps the question which comes up most frequently is that of creation. Is it possible that there was a point in time when there was nothing? When something suddenly appeared? Can there even be an actual point of creation, since there is the awareness of the self as being eternal, and the recognition of God the Supreme Being as immortal and eternal as well? With this in mind, the question of creation taking place at a specific point in time seems rather difficult to comprehend. The Creator is eternal, His creation, the soul, also eternal — yet is there some significance to this word 'creation'?

Let us examine the role of the soul through the eternal cycle, and see the significance of the mystery of creation. The soul passes through the Golden, Silver, Copper and Iron Ages, into the Diamond Age, and from the Diamond Age, once again to the Golden Age. On one level, the entire cycle rests on actions of the human soul, and its interactions with other human souls, so that the laws of karma, action and reaction, apply throughout the cycle. The actions of the Golden and Silver Ages, however, seem to be not so much effort, as the fruit of effort which has been made in the past. In fact the actions performed in this period of the Golden and Silver Age are neutral, with neither positive nor negative reactions and the soul simply enjoys the fruit of the positive actions it has performed in the past, in the period leading up to the Golden Age. As it uses up its stock of pure karma, it comes to a point in the Copper Age where that stock is totally depleted and nothing remains any longer. At that point it has come into body consciousness, so that there is no awareness of pure action, and from that moment on, impure actions begin — bad karma, bringing with it the result of sorrow and suffering. Negative karma, sinful actions, continue through the Copper Age and Iron Age and reach their climax. At this stage in the Iron Age there is nothing but sin. Acts of charity seem to be governed by selfish motives, desires for recognition in one way or another, and even relationships of the highest order — even the relationship of mother and child — become perverted and corrupt through attachment and greed, ego and other aspects of negativity, so that the soul finds itself in a state of bondage, surrounded by the effects of its own bad karma. It is at this point that the story of creation begins.

The soul, at this point in time, is in its stage of weakness and absolute impurity, so it is not so much a question of creation, as re-creation. The beautiful Deities which once existed have crumbled into dust, and now the Supreme Father intervenes, picking up the pieces and re-shaping, re-moulding those human beings into their original Deity form once again. The mystery of creation can be more easily understood if, with the consciousness of eternity, we realise that it's more a question of re-creation. Thus there is no point of time at which the earth was created physically, no point of time when the soul was actually made, but the raw materials are there and those raw materials are taken, and shaped



into a form that is completely new and fresh. The Supreme Father intervenes directly and, out of the ashes and dust of the Iron Age, brings about the creation of the beautiful palaces of the Golden Age (metaphorically speaking, and also, in a sense, in reality). From the soul in a state of degradation and impurity, the Supreme Father recreates the soul with the most elevated stage of purity. An architect will not sit and make the bricks, they are there already. He will merely take them and shape the image of a beautiful new building. The material is there for him to use, and as he uses that material, creation is taking place. A goldsmith will not create his gold, but he takes it, shapes and fashions it to something of great beauty — he too has become a creator. In the same way, the soul in its stage of loss and decline is totally uplifted and transformed, filled with divinity and purity — this is the divine act of God. This is the story of creation.

From this you can see that this story of creation is very different from the one we have imagined, for when God has been called the Creator, some have thought this to mean that He created nature, others thought that He created souls, or, at least the situations we now find ourselves in. But then we wonder how God could create a world such as this, with tragedy and sorrow, and we even question the existence of God at all. If God is Truth, if God is loving, merciful and just, can He be the creator of the world we see around us? Through this understanding of eternity, we no longer attach any blame to the Supreme Being, the one who cannot be blamed for our present-day situation. Through the understanding of karma, the laws of action and reaction, we realise that we have created this situation for ourselves. Nature works with its own energy on its own level, human souls work on their own level of consciousness with their own energy, and the Supreme Soul works in a way that is sublime, in His own supreme fashion.

Up to now we have thought that whatever is occurring in nature is being directly governed by God. Some have thought, as we sow the seeds, God the creator is the one who produces the flowers, and that it is God who sustains and nurtures those seeds. When the seed grows and has borne fruit and the tree becomes old, decays and withers, it is thought that this is God in His role of destroyer. The roles of God the Creator, Sustainer and Destroyer have been brought down onto this mundane level. We see that, in fact, the energy of nature works on its own level and certainly man doesn't need to interfere with the systems of nature. Every aspect of nature works in such a way that by itself it can create, sustain and destroy — but before bringing destruction to the old, it will have already created the new. Nature works most efficiently if allowed to do so without human interference, and it most certainly does not need intervention from the Supreme.

Human souls also seem to work with their own energy on their own level. It is clear that a soul cannot be created, but some think that bodies can be created, and that the moment of time known as birth is due to God in His role as Creator; that as a human being grows and matures he is being sustained by God the Sustainer, and that when he dies, this is the role of God the Destroyer. If we examine this, again many questions arise. If the birth of an individual were dictated by the Supreme, surely the births of all children would be in conditions of happiness and love? We don't have to think too deeply or look too far to see that this is not so. The situation of birth is different for each soul, and we can understand that birth depends on past karma, the past actions of that particular soul. So God in His role of Creator must be doing something other than looking after human birth. If we attribute the nourishment and protection of humans to the sustenance power of God, then again it can be questioned, because maybe 70 percent of the population on the earth are without the basic essentials — they don't have enough food, shelter or clothing. If the Supreme is supposed to be sustaining them, something somewhere has gone drastically wrong. And the idea of God in His role as the Destroyer again comes under scrutiny if we look at the whole idea of the death of a human being. Death today comes in situations of great stress, pain and suffering, not only for the one who is dying, but for those who are going to be left behind. Yet God is known as the Dispeller of Sorrow, the One who removes all sorrow. Certainly He could not be responsible for inflicting pain and causing death. Again, with the understanding of the law of karma, we see quite clearly that the death of a human being comes about according to his allocated life-span, which is determined by his past actions.

## 6.2 WHAT EXACTLY IS MEANT BY GOD THE CREATOR, GOD THE SUSTAINER AND GOD THE DESTROYER?

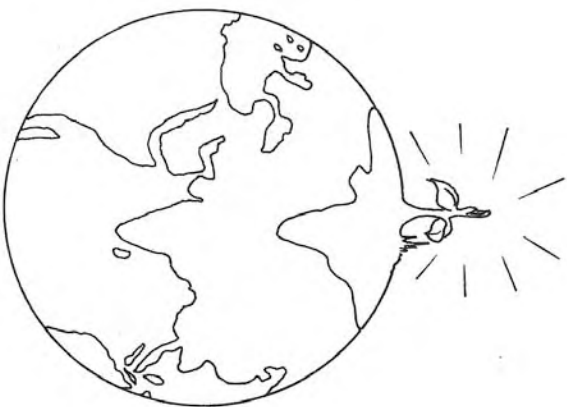
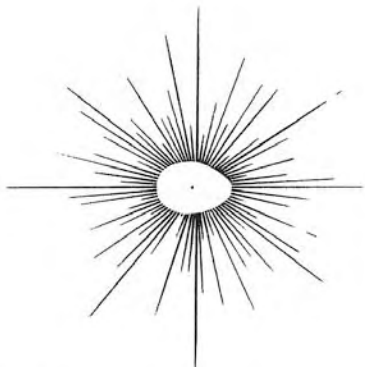
The Creator Himself reveals this mystery, so that creation can be understood as clearly as re-creation. Destruction is also easy to understand because there has to be the destruction of all that is old and evil before something new and pure can take a firm hold.

Let us once again turn to the cyclic pattern of events. This particular period of time is the Confluence; the end of the Iron Age and the beginning of the Golden Age. This is the period of the double act of God. The acts of creation and destruction take place simultaneously. The role of Creator is, of course, the most interesting one, because something new is being born. There is the birth of the New Age. How is it that God will create the new age? Is it simply a question of destroying the Iron Age, with its factories, its slums, with all the things of the materialistic world that we see around us, and taking us to a beautiful garden of flowers? Will this be the creation of the new age? It seems unlikely that this would be sufficient, for, if today, human beings were given a world which was beautiful, undivided, they would soon be trying to take a little bit more than they already had, putting up partitions and building fences, and that beautiful world would again become a jungle. Even if a beautiful garden is made and you let wild, unruly children run loose in it, it's demolished in a very short space of time. So the creation of the new age is not possible on a physical level, but Divine Intervention changes the human soul.

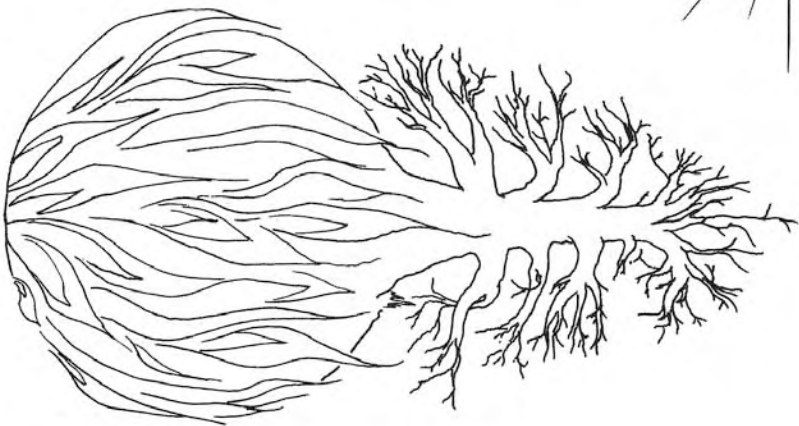
Re-creation takes place, first and foremost, on the spiritual level, so that the soul is given a new understanding, a new realisation and awareness. The only method for creating a new soul from the one already in existence is by changing its intellect, by educating it. Similarly in society, any reformation that is to have lasting effect can only come about through the education of those people. So too, in this re-creation of the spirit, this spiritual revolution, the basis is education. But the information needed to transform the soul is only within the Supreme. When knowledge is revealed by the Supreme, the human intellect is divinised. The intellect which was once not able to see beyond physical limits is now touched by the Supreme. It goes beyond physical limits and, with its new awareness, is able to destroy old habits and at the same time create new personality traits, new forms of behaviour in which there is purity and divinity. So in His role as Creator, God, in fact acts as the Teacher. It is the Teacher who is creating. He imparts knowledge and, as the soul absorbs this, the intellect becomes divine. On the basis of divine wisdom, the soul is able to overcome all its past evil tendencies, and, despite living in the Iron Age, its life is like a diamond. The soul is even able to settle all the karmic bondages it has accumulated. It can prepare itself with the new qualities necessary for the Golden Age.

However, it is not just a question of preparing the soul. While the soul is still surrounded by a world of impurity, a cleansing process or purging has to take place, and this is the role of God as Destroyer. Not the destroyer of human beings, mankind, or the material world, but the destroyer of all evil. The power of the knowledge given is such that creation takes place automatically and naturally, and as creation is nearing completion, the human soul once again arrives at its stage of perfection. The forces of purity and righteousness are so strong that there is the automatic destruction of evil. However, the destruction of evil cannot simply take place on a spiritual level, it has physical manifestations as well. For a long time the forces of nature have been growing more and more violent, and now they react with great strength and there is physical destruction through natural calamities – floods, fire, earthquakes and volcanoes. The violence of the soul has also reached its peak and there is conflict between brother and brother. This is the second force which brings about destruction on a physical level – civil war in every continent of the world. Signs of both these things are quite clear today. The third and final aspect of the powers of destruction is the stock of nuclear weapons man has created. Instead of using his energy for constructive purposes, it has been channelled into this destructive one. The material already accumulated is not simply for keeping,

THE ACTS OF GOD



CREATION



DESTRUCTION

but will be used very shortly. But destruction is a means of complete purification, a cleansing, and with that final act of nuclear war there will be liberation for all souls — all of them can return to their original home, the Land of Peace. If the world were to continue further into the Iron Age, the horror of suffering would be inconceivable. The destruction of evil and the destruction of the world bring about the release from bondage for which souls have been striving for so long. This is not the direct act of God, but, looking at the situation as a whole, the influence of mercy can be seen. The direct act of God is the creation, and the process of destruction happens automatically with the force of violence by humans.

### **6.3 COMMUNICATION**

It has been mentioned that creation is the process of transforming man's intellect. A deep question now arises. How can there be the communication of knowledge from the Supreme to human souls? The Supreme Being is in the Supreme Region. Human souls are here, in the bondage of a world of suffering, trapped by their own physical consciousness, so how can knowledge be imparted by the Supreme to them? It is certainly not possible for human souls to go beyond their physical limits and meet the Supreme, thus gaining access to the information He possesses. It has to be the Supreme who comes to the humans. Some may consider that the knowledge of God can be revealed by inspiration, but it can be seen that human intellects are now so impure, so clouded, that even a message spoken in words can be misunderstood. When two people converse the essential idea can often be completely lost. The intellect is unable to communicate accurately even with other human beings, either in thoughts or words, so it is in no fit state to understand communications of the Supreme, or to grasp full knowledge in this way. So something very unique takes place. Seeing the karmic accounts of human beings, and feeling great mercy for their state of sorrow, the Supreme Father, once in the entire world cycle, leaves the Supreme Region, incarnates on earth, and speaks through a human being. There is no other way in which the soul could understand the information the Supreme Soul wishes to give us. Superficially and physically, it appears that the human is speaking, but as we listen to the teachings, it becomes clear that the source is not human. The source is not even the scriptures, but this new information is from a source which is Supreme. It is said that a Creator is known by his creation, and a painter is known not by seeing his face, but his talent is recognised by his pictures. In the same way one can understand who the Teacher is when the teachings are heard.

At this point in the world cycle, the Confluence or Diamond Age, it is our great fortune to be part of the time when the descent of the Supreme has already taken place. The knowledge that is being shared in this course is the knowledge that has been revealed by the Supreme through his chosen instrument. The name given to this instrument is Prajapita (the father of the people) Brahma, and he himself is an ordinary person, a soul who would say that he too has become impure and degraded — as much a part of the Iron Age as any of us. This soul experienced a series of visions; one in which there was the form of God as light, one of a divine form, a vision of the new age to come and another of the destruction of the present world. As a result of these visions, this man surrendered his life to the Supreme, and through his lips has come the knowledge we are now sharing. Those who have heard these teachings have felt themselves taking a new birth. Dying from the Iron Age, one is born again in the Diamond Age, and one prepares to go to the Golden Age. So God creates a new soul, a soul with purity. By granting knowledge, God sustains the soul by filling it with the power of purity; and with the force of purity God destroys the old world of evil so the new age may begin again. These are the secrets of Creation, Sustenance and Destruction.

SUGGESTED THOUGHTS FOR MEDITATION

Om Shanti. I realise now that I am an actor on this unlimited world stage . . . I have been playing my role on this physical world.

I experience detachment from this my physical costume . . . this particular body that I occupy at the present moment . . . I experience myself as a being of light . . . a pinpoint . . . a tiny dot in the centre of the forehead. I realise now that this particular costume is only one out of many that I have worn and shed in the past . . . I am also aware that I have other beautiful costumes that await me in the future . . . In this consciousness it becomes natural and easy to move my thoughts away from my costume . . .

As I do so, I move beyond the physical world stage . . . the things of the past are no more . . . I am free from all bondages . . . all troubles . . . I have escaped from the world of sorrow . . . I enter the presence of the Supreme Father, the Creator of this unlimited Drama . . .

Baba, the Supreme . . . Baba, the infinitesimal being of light . . . radiating infinite light . . . Baba, the One and Only Constant Being. . . . I have been changing . . . the scenes of Drama have constantly been changing . . . But Baba, constant, the immovable force of purity . . . of peace . . . of love . . . of power . . . of bliss . . .

Baba's vibrations pull the soul closer and closer . . . The Creator Father cleanses me with His purity and love . . . He fills me with power . . . with knowledge . . . of Him, the Creator, and of the Creation from beginning to end . . . no more to stumble . . . to fall in darkness . . . for I hold the hand of the Almighty Authority . . . the Ocean of Knowledge. From Baba, I absorb purity . . . peace . . . power. I absorb them to such an extent that they remain constant within me . . .

This is how I was originally . . . and this is how Baba recreates me once more. My past roles in the Drama are totally merged . . . Baba's highest qualities elevate the soul to its highest stage . . . the stage of perfection . . . Baba prepares me so that I am ready to play my first, most beautiful, most perfect role on the world stage in the Drama once again . . . only Baba's qualities remain in the soul . . . the soul becomes divine . . .

Returning to the physical world each step is now filled with power . . . love . . . true spiritual authority.

## 6.5 HELPFUL METHODS FOR THE DAY

The divine quality of cheerfulness – Past is past and the future is your creation. So let the present be new, and fresh. Whatever has passed, be it years ago or a second ago, it is as though buried in a grave. It is not pleasant to return to the grave. The future is not yet created, but my thoughts, words and actions of this present moment are creating my future. So let my present be as though I am a little child, newly-born, the past is forgotten; now I am full of light and might. By remembering this during the day, there will be cheerfulness spread all around.

## 6.6 STUDY

Now, when the cycle is old and crumbling, God the Supreme comes to make all souls fresh and new and to reveal the mystery of all Creation.

### QUESTIONS

- 6A. Explain what is meant by God being the Creator.
- 6B. Explain what is meant by God being the Destroyer.
- 6C. Explain how both nature and man play their own roles in the happenings of the physical world.

Would you also like to mention what your experiences have been in meditation and in studying the course up to now?

Are you vegetarian or have you any questions on vegetarianism?

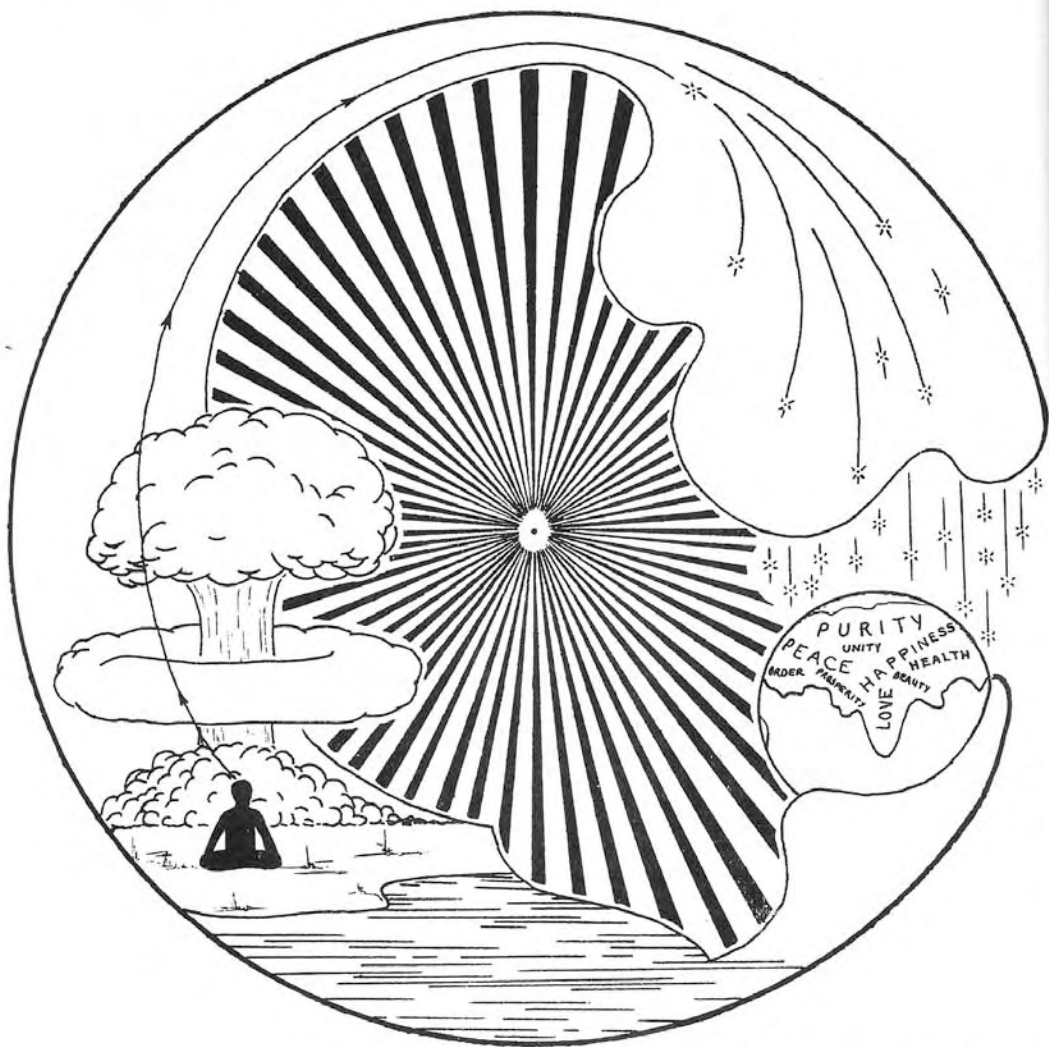
### OM SHANTI

*Cover Picture:*

**“BRAHMA – ADAM”**

– if Brahma had not shown how to put Shiva Baba’s knowledge and instructions into practice, no-one else would have had the hope of achieving perfection. He reached what is called the “Complete Stage” in January 1969, left the body, and now continues his work from the Subtle Regions, in the form of an “angel”.

## Beyond the Nuclear Age ---



## --- Comes the New Clear Age

There is a growing intense fear of a nuclear wipe-out of the human race. Because it is not realised that nuclear war is the method for ending the Iron Age of sorrow, there is fear. Because they do not know they are indestructible, but believe themselves to be the perishable body, souls are afraid.

It is also not realised that the Creation of the New Age has begun whilst the Old Age continues to its final moments. As a result of forgetting their Father, souls are ignorant of the Drama, and ignorance binds souls into the bondage of fear.

Knowledge liberates. Thus it is said, "God comes to grant Liberation in one second." God gives knowledge. There would be immense happiness if the soul were to realise that Heaven is coming - that it is very close. This is called "Liberation in Life".

## BRAHMA—ADAM

1976 marks the centenary of Prajapita Brahma, the founder of the Brahma Kumaris Spiritual Up to that time he had been a successful jeweller, noted for his integrity and business acumen. His devotion to God and his royal generosity were famed. At the age of 60 he had a series of visions, revealing the form of God as an incorporeal light. He saw the coming new world of purity, peace and perfection and the destruction of the present world of suffering and chaos. This inspired him to dedicate his life, his mind, his body and his wealth to the task of upliftment of mankind.

Such a task is not within the scope of an ordinary man, but it was then that this ordinary man became the corporeal medium of incorporeal God, Shiva or Jehovah, Supreme Father of all souls. The teachings that God, the Ocean of Knowledge, gave through him touch on all fields of human inquiry: sociology, psychology, political science history, metaphysics, aesthetics, ethics and many others.

Brahma always maintained that he, also, was a student of God, the Supreme Teacher, yet his every thought, word and action was the most effective teaching of all. The example that he set in applying the supreme precepts to practical life shows the method for purity and peace in a world of turmoil and strife. The happiness and love he radiated gave new birth to young and old, irrespective of caste, colour and creed, and thus was called Baba, Father. He inspired youth to channel its energy onto the path of construction. In order to change unjust social attitudes, he raised women from second class status to spiritual leaders and teachers. In fact, since the beginning of this institution, which has over 1500 branches all over the world, its administrative heads have been women.

Raja Yoga, the link of the soul with God, taught by Baba, has transformed the lives of many thousands of people and makes unity of man practical reality.

Baba, by his intense practise of Raja Yoga, broke free from all bondages and limitations and achieved the stage of perfection on the 18th of January 1969. This was the final lesson in the divinisation of man from human into angel.

OM SHANTI





LIVATION

**THE IRON AGE**  
(1000 YEARS)

THE AGE IN WHICH EVIL REACHES ITS CLIMAX  
BORN THE ABOVE INCARNATES TO ESTABLISH THE GOLDEN AGE  
ALL EVIL IS DESTROYED.

**THE COPPER AGE**  
(1000 YEARS)

THE AGE IN WHICH EVIL  
BEGINS AND IN WHICH  
MESSENGERS COME  
TO FIGHT THIS EVIL.

**THE SILVER AGE**  
(1000 YEARS)

THE AGE IN WHICH PURITY  
DIMINISHES FROM  
60% TO 40%  
IN INTENSITY.

**THE GOLDEN AGE**  
(1000 YEARS)

THE AGE OF PURITY,  
AND HEAVEN ON EARTH.

**THE CONFLUENCE AGE (NOW)**

THROUGH HATA YOGA, THAT IS KNOWLEDGE  
AND PURE ACTION IS ESTABLISHED  
THE GOLDEN AGE.



# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson 7

# THE ETERNAL WORLD TREE

### 7.1 INTRODUCTION

OM SHANTI. 'Om' means 'I am a soul'. 'Shanti' means more than peace, it means 'full of peace'. The soul is filled with essence of peace, as a seed is filled with the essence of the emerging tree. Let me return to my own original seed form. When there is the consciousness of 'I, the seed', it is possible to understand the significance of all human creation, the entire human world tree. I, the seed that designs the tree of my own future, can recognise that God the Supreme is the seed of a much greater tree: the eternal, vast and unlimited human tree. Through the understanding of the seed of this tree, it is possible to understand all of its secrets. If you hold a seed in your hand, you are in fact holding the secrets of the potential tree as well.

This world tree has been referred to as the Kalpa (Cyclic) tree, and it is said that if you sit beneath the kalpa tree, all your desires are fulfilled. It is also said to be the inverted tree, because God, the seed, is up above in the incorporeal world and we are down here in the corporeal world. First let us see how this tree can fulfill all our desires.

With an ordinary tree, there would first of all be the roots, from which a trunk emerges. Then branches develop from the trunk, and eventually, the tree would have expanded to such an extent that it could grow no further; at this point it would begin to decay. In just the same way, with the kalpa tree there is birth, growth, sustenance and then the period of decay. However, decay does not mean the end. When the tree reaches a critical point, before it dies, it leaves a seed which can provide the continuity, and again a new tree emerges. In this way the human world tree is also eternal; constantly changing, constantly developing, but at no time is there no tree, or no human world. We can understand those changes more easily if we look at the world alongside this analogy of the kalpa tree.

### 7.2 THE ROOTS OF THE TREE

In a normal tree, the most important part can be considered to be the root, the part through which the life-giving water is absorbed for the creation of the tree. Similarly, with the kalpa tree, the time when the roots are growing, when the tree is being planted, is the most important. The deeper the roots and the stronger the foundation, the more beautiful the tree can become. At this particular period of time it is possible for us to lay the foundation for our whole future, for the entire period of the tree, because it is at this time, the Confluence Age, that we are able to experience a connection with the seed of the tree, and we are able to understand the laws of karma. Action has also been called

a seed. The seeds I sow now will bring fruit at some time or other. By understanding the seed of the tree, God, and by understanding the seeds which are my own actions, it is possible for me to plant for myself the future of my choice. But just as when an ordinary tree is being planted, there is a specific season, an auspicious time, so if advantage of that time is not taken, and it is allowed to pass then no matter how much effort is made later on, it still isn't possible to obtain any fruit. If time is wasted during the planting season, there will only be regret later on. In the same way, if I realise that this is the transition period between the old world and the new world, the old tree and the new tree, I can take advantage of it and plant for my own future. It's the same with education in that there is a particular time for study, and if that opportune moment is missed then, without that foundation the future is unstable. Now is the period for the study of spiritual matters, for the realisation of the self and of the Supreme. Education is like the planting of a tree. The period of planting is comparatively short, but the time in which the reward of fruit is experienced is much longer. So too, we study Raja Yoga for a very short time, but the effects of this last for many thousands of years. The seeds of pure karma that we now sow bring us fruit far into the future.

As one digs and goes deeper and deeper into the soil in order to plant a seed, others passing will see this labour and try and distract the person's attention, saying it's not necessary to be putting in so much effort, it's time to be enjoying the sunshine. If that person is distracted, the time passes and the opportunity is gone. In the same way, as I study Raja Yoga, as I build my foundation for the future, a thousand and one distractions will come. It is only with spiritual consciousness that there can be the awareness of what needs to be done at this time. I will only continue to prepare my future if I am aware of the time period and my own responsibility. In the Confluence Age, with knowledge, meditation and yoga, the soul has the power and understanding to perform the right actions so that it can create for itself the foundation of the Golden Age that is to come very soon.

### 7.3 THE TRUNK

Once the roots have been established and the foundation of the Golden Age laid through the change in human consciousness, that Golden Age will become a reality here on earth. In the context of the tree, this period, also known as the Sun Dynasty, is the trunk. There is one religion, one government, one world family, one kingdom, one language. All are happy in whatever role they are playing in that kingdom, there is contentment and satisfaction in relationships, and peace and harmony prevail. The sun is shining – it is the period of the Sun Dynasty. No clouds mark the horizon, for this is the day – there is the light of the highest consciousness. Humans can be described as Deities, for although they are human, their qualities are divine. They are one hundred percent perfect. Life-spans are long as they follow a yogi way of life: i.e. there is no religion in the sense of ritual or worship of God, but the sanskaras of the deities are those of the highest religious qualities. In this way, the religion there is the religion of divine beings, the Deity Religion, existing here on earth. There is a divine way of life for everyone, whether they are the emperor or the subjects of that golden aged kingdom.

As time goes by there is birth and re-birth. This wouldn't be described as death, but merely the shedding of the old skin and the taking on of a new, perfect costume. In that world of immortality, the word 'death' doesn't even exist. No suffering, no attachment, no fear – in this way human life can be enjoyed to its fullest extent. Throughout the period of the Golden Age the soul adopts eight different 'costumes' within a period of time which God has shown most precisely as being of one thousand two hundred and fifty years. This means the life-span is approximately 150 years, because the soul is pure and powerful, so the life-span is long. As birth and re-birth continues, we move gradually from the Golden Age to the Silver Age, from the Sun Dynasty to the Moon Dynasty. Here there is still light, but there is a little coolness in that light. The word 'paradise' is still appropriate for there is still great purity, harmony and peace. Still the one trunk of the tree continues and there is one religion and one undivided kingdom. However as the soul passes through its eight births in the Golden Age, it loses a little power so that within the Silver Age, again a period of 1,250 years, there are in fact twelve births. The life-span has become a little shorter.

## 7.4 THE BRANCHES BEGIN

Here we reach a point when half the period of the kalpa has gone by, also by this time, half the power of purity in the soul has slipped away. There is no way of regenerating this power and so the Copper Age begins, and there are dramatic changes. Suddenly there is a vast change in consciousness, and the soul becomes very aware of its physical costume; it is attracted by its physical body. It begins to enjoy the physical senses, and due to this change in consciousness, the soul is no longer master of those senses. It is pulled by them and gradually becomes their slave. With this change, not only is there attraction for the soul's own body, but for the physical costumes of others, and it is at this time that the Deities fall from their pedestals of purity and the first violence of lust comes into the world. Once lust has entered the kingdom, anger, attachment, greed and arrogance follow soon afterwards. The undivided kingdom is now divided. The one trunk now splits and branches appear. The Deities can no longer be called Deities, and the divine way of life has now disappeared. Immortality has been lost, and humans become mere mortals. They begin to seek the protection of God as they experience sorrow and suffering – the results of their own actions. In their distress they begin to worship and remember the One Supreme Eternal Father. First and foremost there is the worship of the Incorporeal, represented by a diamond – symbolising the Incorporeal, radiating light all around. The Koh-i-noor diamond now found in the English Crown Jewels is one part of that original diamond which represented incorporeal God Shiva. But there is not only the pure, loving, unadulterated worship of the one God; there is also the memory of their former selves, and images of those Deities are created. Humans have forgotten that they themselves were those divine beings and now they make images of their own past selves and worship them. Worship, or 'bhakti' has become adulterated. There is no longer worship of the one Supreme. When there was law and order in the world, in the time of the Deity religion, there was no need for courts, judges or even laws, as there was natural justice. But now, as man falls, there is the need for spiritual laws to be written, and so religion in the way we know it begins. Laws for social behaviour, laws for human relationships, laws for the physical systems in the world are written and defined, and a world of structures begins. As a reaction to the beginning of idol worship, a prophet comes, and the message of Abraham is one that makes people realise that it is not through idol worship that there is reunion with God. Thus the first branch of the tree appears. Abraham comes onto the world stage and the branch of Judaism begins. Man is given spiritual laws, and Judaism is the path of law. There are laws of man's behaviour with God, of man's relationship with his family, the relationship between priest and followers, between man and wife, children and parents, teachers and students. Judaism defines each of these aspects of life with laws, and in this way the first branch of the tree appears.

At this time, violence also begins. Another messenger appears, and he preaches the path of non-violence, the noble way of life, the eight-fold path of nobility. His name is Buddha and the path he shows is one of purity and nobility in action. However, when questioned about God, there is no comment. It is understandable in a world of confusion to lay emphasis on man's actions rather than going into abstract discussions and philosophies concerning the inconceivable being. Attention is diverted from the abstract towards the more practical side of activity and there is concern for the behaviour of individuals. This aspect of responsibility is fulfilled.

In Buddhism, because of the awareness of karma, action and reaction, the concept of rebirth remains, and there is the acceptance that the soul moves from one body to another.

On the Western side of the tree, we see how, from the path Abraham has shown, another branch appears. With Abraham there was just law, and now another messenger appears pointing out the need for the balance of love with that law. Judaism has described the laws of God, and has shown Him as the fearsome Jehova, with whom there is absolute justice. But there is also mercy in the Supreme Father, and this quality of mercy, founded in the quality of love, is demonstrated by the appearance of Christ, and we see the development of this new branch.

It can be seen how each of these branches begins with complete unity and purity, so the powerful pure message brings great help to millions. But with the passage of time the purity of their messages becomes adulterated, although to begin with each messenger has served a purpose and given souls an

an awareness that was previously missing.

On the Western side of the tree, the semitic side, there is the awareness of one God and love for God the Father. We can see the development of the other side of the world. From the trunk, the Deity religion, came the Hindu religion with its idol worship and the beginnings of corruption. We see how the branch of Buddhism emerged as the Hindu religion continues to decay. From the empire of Hindu kings another great branch appears – the branch of Sanyas, the branch of renunciation first established by Shankaracharya. His message of renunciation is most appropriate for that period of history when there is just the indulgence of the physical senses without concern or responsibility. There is the power of purity in the lives of the sannyasis so that, although the overall stage of the world is one of decline, their power helps to sustain the world and keep the tree alive.

There is Abraham, Buddha, Christ and Shankaracharya. Moving to the western side again, another prophet appears. His name is Mohammed, and his message is very simple, clear, direct and most essential. Judaism spoke of the one Incorporeal and showed a total rejection of idol worship. With the coming of Christ, love and attention were to a certain extent, diverted from the Incorporeal, towards Christ. So the message of Mohammed – that there must be the remembrance of only One, there is only one God. His name is Allah. All others are prophets. So this is a reminder of the one Supreme Father. Indeed, this message is taken so seriously in Islaam that no images whatsoever are shown; there is just the decoration of the mosques with script. We can see the great need for this branch to appear.

## 7.5 TWIGS

In this time of the Copper Age, all the great world religions have appeared on the world stage, and each branch flourishes. However, by the end of the Copper Age, divisions have already appeared. There is now a split in the theories. Some interpret things on one level, others differently. Although there was one message and one messenger, human interpretations vary. The tree continues to grow and we come to the period of the Iron Age. Now many branches appear, but they cannot be described as world religions so much as sects, cults, and 'isms'. As the Iron Age, or Kaliyuga moves towards its end, a great number of tiny twigs appear and every day brings another new cult or ism. By this time all the original, major branches have also reached a point of decay. Not only is there the variety of interpretations, but there is a vast difference between the original preaching and the practical activity of those who now preach it, or profess to follow that faith. No longer does a Buddhist follow the footsteps of the Buddha; no longer is a Christian truly Christ-like. Further, there is even the questioning of the message itself, and doubt and confusion arise as to its validity. Thus the tree enters a stage of complete decay. The branches which once sustained the tree have become weak, and the foundations of the world religions seem to be crumbling. It is the end of Kaliyuga, the Iron Age – the end of the old tree. Souls who originally belonged to the Deity religion have moved through a cycle of eighty-four births. Eight births in the Golden Age, twelve in the Silver Age, twenty-one in the Copper Age and forty-two in the Iron Age. With each birth there has been further loss of power and now at the end of the Iron Age, all souls, including those of the original Deity religion, have become very weak.

## 7.6 THE SEED

When this old tree can continue no further, the seed, God the Supreme, appears. The Seed incarnates on earth and through His teachings, lays the foundation for a new tree. Out of the old tree comes the foundation of the new tree, and the sapling for the new world is planted. Those who are the leaves of the old tree, the souls of Kaliyug, experience transformation and become the foundation for the new world. This comes about through a change in consciousness, and then a change in sanskaras, the personality traits. But the destruction of the old tree must also take place at the same time, so that on one hand, there is the foundation of the new tree through the message of the Supreme and the power of Yoga, and on the other the destruction of the old tree. This occurs in different ways. The old tree goes through great upheaval due to natural calamities; earthquakes, floods, and great violence in nature. There is confusion amongst human beings and this leads to anarchy and civil strife – signs of

of which are already apparent. Then the tree is finally made to topple with the power of nuclear weapons. Once the old tree has fallen the sapling, which has already been established, begins to bloom. The new world, the new tree, begins and the whole cycle starts once more.

## 7.7 BEFORE RETURNING HOME . . .

First, in this cyclic pattern, there is the period of liberation in life, or 'jivanmukti'. Then there is the period of the Copper Age and the Iron Age which can be described as 'jivan band' — life of bondage. And at the point of destruction, all souls experience the journey back home, the place of 'mukti' — liberation.

There is then the question: before I return home, how can I settle all my past karmic accounts?

It is possible to settle them with the power of yoga. However, if this has not been done there must be some other sort of settling before I can experience liberation or 'mukti'. In such a case, the soul settles all its karmic debts in front of God the Supreme in the subtle regions, and only then can it return home to the world of silence. All souls in that incorporeal world are like seeds with their future roles latent within. All souls are eternal, so, although the old tree has been destroyed, only the bodies have perished and the souls are in fact liberated from their lives of bondage. Destruction has brought an end to distress. It has meant liberation so that souls in that world of silence are totally free, experiencing 'mukti'; they are in peace, with their roles merged within themselves. Yet those souls who have prepared the foundation, who have been digging at the roots and preparing for the Golden Age, are filled with divine sanskaras. Those divine sanskaras bring them from the incorporeal world to experience life here at the beginning of the beautiful new tree, the beginning of the Golden Age.

## 7.8 MEDITATION — THE EXPERIENCE OF CONTENTMENT

If you sit easily with a soft light and let your thoughts dwell on and follow the words of the meditation, as you pause and experience each phrase, you will become that experience.

### SUGGESTED THOUGHTS FOR MEDITATION

With the power of pure thought . . . I go beyond my physical costume . . . this body . . . I travel to the World of Light . . . the Home of my Father, the Supreme Soul . . . I bathe in the light of Baba . . . my Father . . . I am filled with such peace . . . such calmness . . . such stability . . .

Baba is the Ocean of Love . . . I drown in that love . . . I become that love . . . and the fire of that love burns and dispels all that is negative within the soul . . . and I am filled with the virtues of God.

Baba is the Ocean of Knowledge . . . the Seed of the Tree . . . As I come to this my Father . . . my Teacher . . . I am filled with all Knowledge . . . all understanding . . . I see the significance of the Drama . . . I see the role of all actors . . .

now I am content . . . for all is revealed . . . I am the peaceful soul.

## 7.9 HELPFUL METHODS FOR THE DAY

Checking — Before the task, take off the mask and it'll get done fast. The mask is the body, which acts as a pull on the intellect. By becoming conscious of the self and remembering the Ocean of Peace, the soul immerses itself in that peace and can operate the body with greater control. The task gets done more smoothly because of greater efficiency. To make sure the day is passed in this way, it requires the device of checking the consciousness every so often.

## 7.10 STUDY

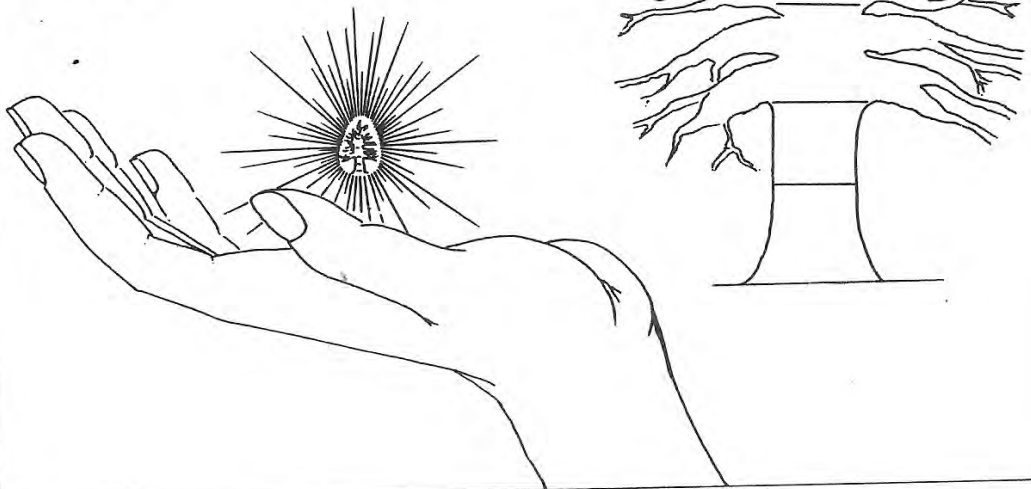
As the questions are being answered, it can be remembered that every single soul in the world fits into this Tree of Humanity. Thus you can take yourself back to your original divine part at the beginning of that tree.

### QUESTIONS

- 7A. In what way is God the Seed of the Tree?
- 7B. What do the separate parts of the Tree represent?
- 7C. What happens in each of the four ages?

### OM SHANTI

Hold the Seed (God) in your hand  
(intellect) and you hold the whole Tree  
(the Knowledge of the whole human  
Creation)





# MADHUBAN



## (THE FOREST OF HONEY)

Madhuban, or the Forest of Honey, is the name given affectionately to the mountain headquarters of the Brahma Kumaris Spiritual University. Set up high on a mountain of north west India, in rocky, forest scenery, it is physically attractive but simple. One soul relates his experience of travelling in the area, unaware of the significance of the buildings he was looking at:

"I found myself up on a rock looking down at the view. Some white buildings caught my attention and attracted my gaze like a magnet. It seemed that they were glowing - with peace - some kind of spirituality."

It is a place detached from human conflict and worries, where individuals come to fill themselves with power - a recharging of the battery on power boost. It gives students a chance to experience newer and greater areas of spiritual achievement and realisation. It is a place where the soul can feel love and bliss personified in the form of Shiva Baba's presence.

Many students from Europe, Australia, the Americas, the Far East, Africa and India are drawn enthusiastically here every season, for intensive study, in the loving family atmosphere of this residential University. A new auditorium, simple accommodation and new dining facilities are being built to serve the rapidly increasing numbers arriving each year. A student arriving for the first time, after six months practice of Raja Yoga in London, explained:

"The crowded taxi took us up the winding mountain road. After 40 minutes, we arrived at the gate and entered. The taxi stopped and we got out. I immediately felt a warmth of belonging, and, looking around, I experienced intense peace coming from the white walls of the buildings. There was a blissful silence, and, seeing the residents peacefully walking about, I observed happiness and contentment on their faces."

The central open courtyard contains the Tower of Peace, erected to commemorate Brahma Baba's final conquest of matter - his attainment of the complete, or Angelic, stage in 1969, and his ascension to the Subtle Regions, from where he continues his work of World Rejuvenation, unhindered by the limitation of a body of matter, in perfect union with the Supreme Father.

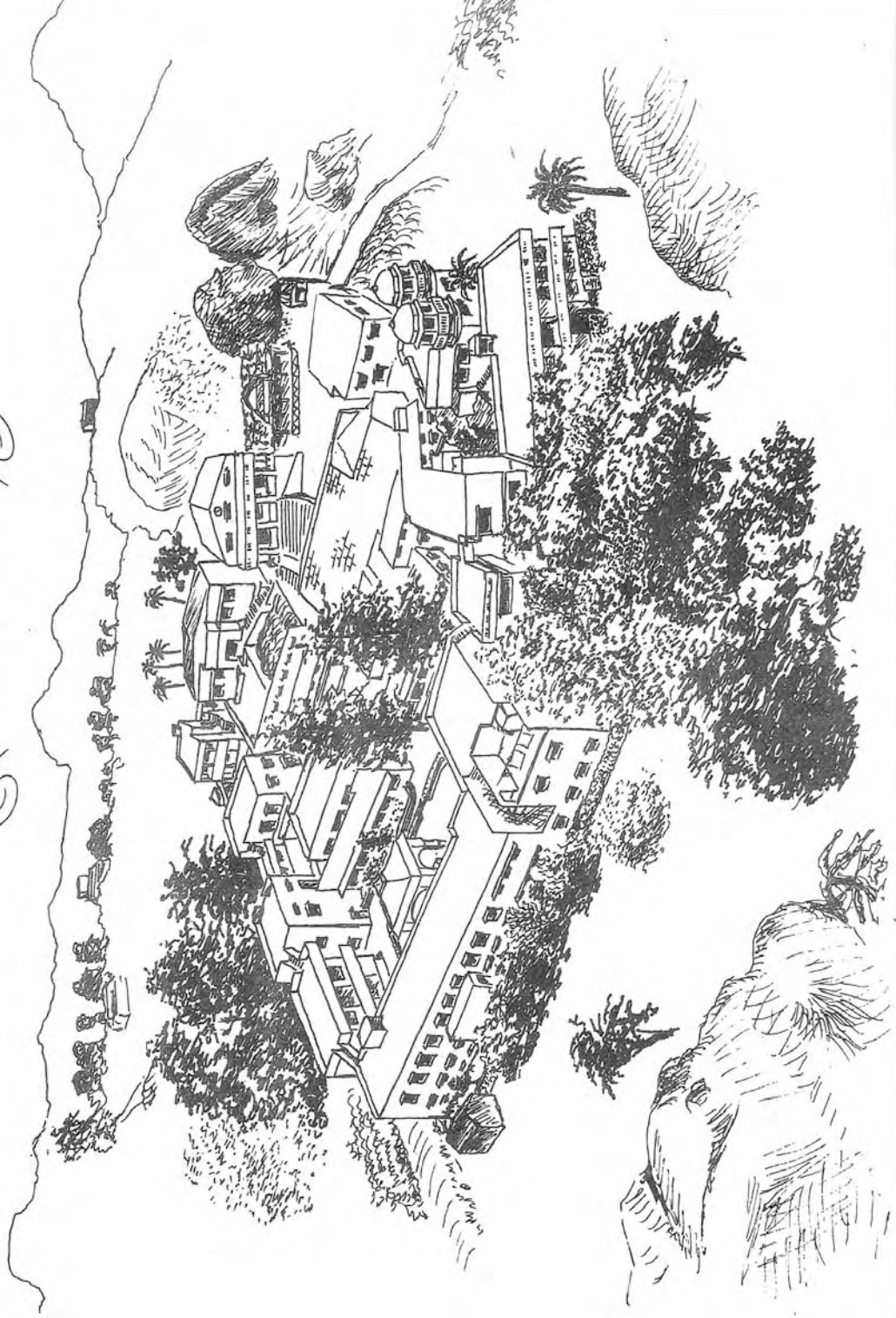
When Brahma Baba left his corporeal role, Shiva Baba placed two highly spiritually qualified women in the roles of Administrators. They are lovingly known as Dadi and Didi, both words meaning elder sister, in different languages. Dadi and Didi are not replacements of Brahma Baba, since it is not a case of his retiring or of dying, but he has simply transferred his place of operation.

Whereas in the world of the Iron Age, there is an extreme of disunity and discontent at all levels of society, here, it is immediately remarked on by everyone how smoothly and contentedly all the residents and dedicated servers of Madhuban work at their chosen tasks. The unity is unique, based as it is on each soul's individual link of the intellect with one Supreme benevolent Father. In every other large institute in the world, since it is a human being at the top, it is not possible for everyone to have their own personal connection with that one. But Shiva Baba is the incorporeal Supreme and all who desire are able to have their own private hot-line to the Ocean of Peace, Love, Bliss and Knowledge.

Madhuban, the Land of Angels, perched on top of the world, is a Tower of Peace itself, a beacon for all to see in the midst of the remaining moments of the Iron Age. It is the power-house for things to come, the blue-print for the New Age. It is the purest expression of God's highest aspirations for us all. It is the place where God plays the role of Teacher for the first and only time in the cycle of time.



MADHUBAN



## THE ETERNAL WORLD TREE

This picture throws clear light in an age old analogy, the Tree of Life, which symbolizes the beginning, development and decay of civilization.

From the seed come the roots, the foundation. Traditionally both knowledge and action have been seen as seeds that bring forth fruit in the future. At a time when complete knowledge is revealed by God the Supreme, the Seed of the Tree, man can sow the seeds of righteous action. A healthy young sapling emerges. This is shown as the lower half of the trunk of the Tree.

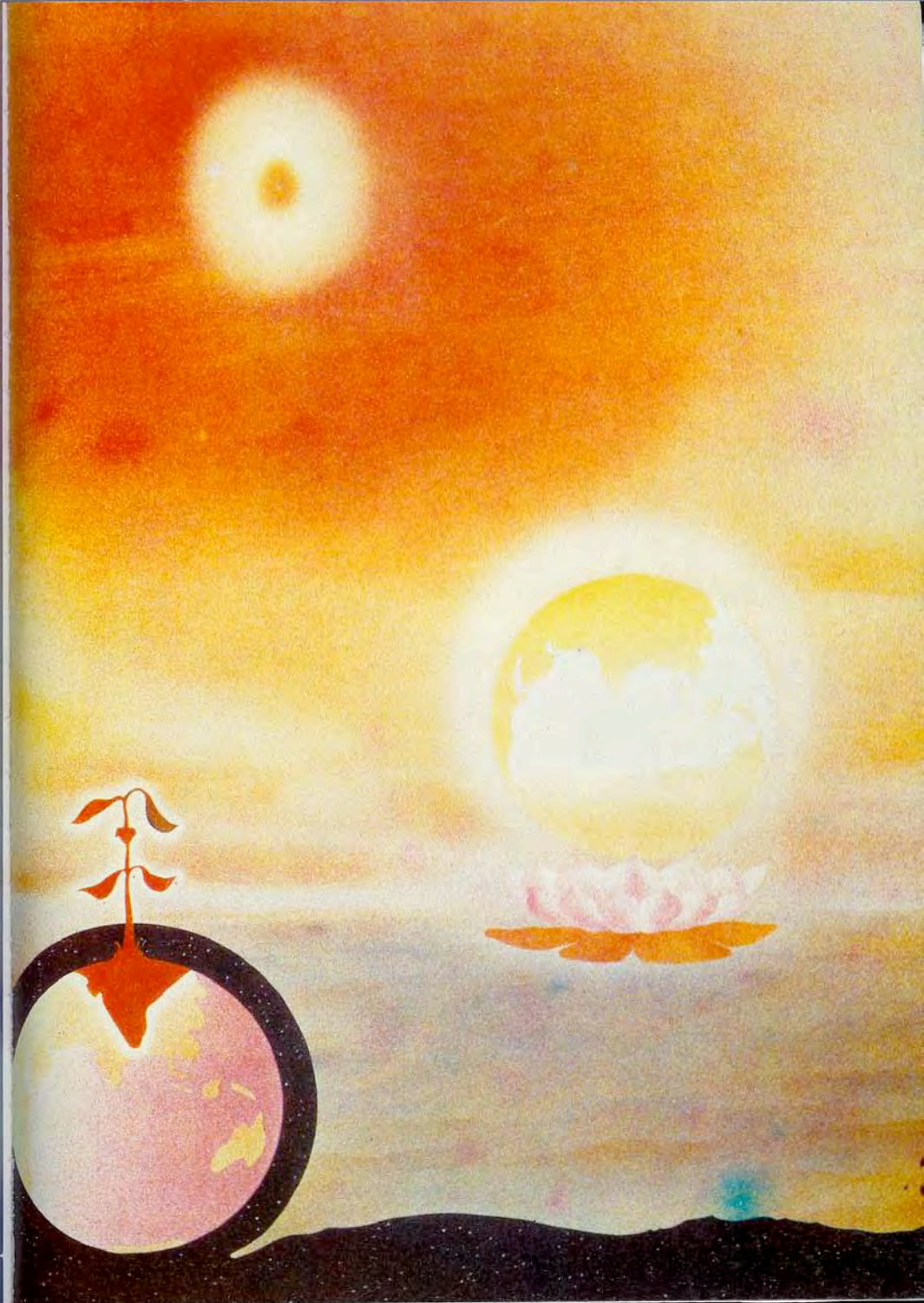
Man at such a time enjoys his golden age. Total unity is symbolized by the single trunk. Unity in all aspects of society, religion, government, economics and family affairs makes universal brotherhood and reality. The golden age gradually became the silver. Here, too, there was total happiness, peace and prosperity. But the power of the human soul was less and the population greater.

In the copper age the soul, previously in the true consciousness of the self and master of the body, began to identify itself with the body and so confuse right and wrong action. The eternal law of karma states that for every action there is a resulting reaction. As bad action begins, suffering inevitably follows. At this point humans begin the search for God. In this period, the copper age, powerful prophet souls such as Abraham, Buddha, Christ, Mohammed and Shankacharya come on to the earth, bringing messages to help mankind. The branches represent the growth of religions. Harmony and unity have been lost and replaced by duality and conflict.

The different religions pass through their golden, silver, copper and iron stages. Each began fresh and powerful. Gradually as divisions arose, mankind moved further away from the teachings of purity and love. Thus souls from the original deity religion have either passed into the branches or continued along the line of the trunk. By the end of the last period, the iron age, the same world that was once Heaven has truly become Hell. Tiny branches at the top of the tree symbolize the cults, isms, sects and societies that appear in the name of religion. Irreligiousness and the five vices are supreme. Gradually the population has increased and has now reached a critical point of survival. There is social, economic, mental and physical disease.

At such a time only the Seed of the Tree, the Creator, God the Supreme, can change the situation. He incarnates on the earth and through the human instrument of Brahma reveals the total knowledge of the Tree and begins his work of re-creation, transformation and purification. There is simultaneously the process of destruction of evil through natural calamities, civil strife and nuclear war. By these means the old Tree is toppled and burnt and from the ashes is found growing the young sapling, whose roots have already taken firm hold.

OM SHANTI





# CORRESPONDENCE COURSE

Produced by the Brahma Kumaris Spiritual University, Mount Abu, India.

## Lesson 8

### FRUITS OF THE TREE

#### 8.1 APPLYING KNOWLEDGE

Om Shanti.

As I become aware of myself as a soul, and understand the entire story of creation as the knowledge of the tree is absorbed in the intellect, so I begin to experience the practical benefits of this understanding. The path of Raja Yoga is for practical change, and for this reason every single idea that Shiv Baba, the Supreme Father, has taught us is beautiful, not only as a theoretical concept, but because it helps us in a practical way in our day-to-day life. For instance, if we take up this analogy of the tree and see all the different inspirations it provides for the transformation in our consciousness, we begin to appreciate that Baba has come not just to give knowledge, but truly to change human beings and to transform the soul into a Deity soul. I realise that this period of time, the Confluence Age, is the time to settle all my accounts with the past, with the old tree. This is the time to plant my seeds for the future. Normally when effort is being made, there is, at the same time, a desire to experience the reward of that effort. Indeed, this would be considered only natural; if there has been effort, and there is some sort of reward or gain, then there is going to be encouragement. But Baba teaches us that the gain or benefit that we will experience at this moment must only be that of spiritual progress; the satisfaction and contentment of knowing that I have moved forward spiritually, that I have come closer to my final goal of perfection. If, after effort, I seek the fruit of this effort in the form of praise or reward — or indeed any other physical gain, then the Supreme Father, Baba, tells us that this is like eating unripe fruit. There can be no sweetness in eating unripe fruit, only indigestion, so I must recognise that this is the time for sowing and not for taking.

#### 8.2 SEEING THE HIGHEST QUALITIES

As I understand the significance of the Golden Age, I remember the different aspects of praise which are given to that period of time. The idea of Paradise that is in both eastern and western texts, has in it the description of the lamb and the lion sipping water together at the same pool. What is the effort I need to make now to prepare for such a scene, such a world, such a Golden Age? Normally, according to each one's personality traits, a human will either feel comfortable in the presence of a 'lion', or in the presence of a 'lamb'. Certainly a human being with the personality of a lion will feel nothing but contempt for one who has the personality of a lamb. But we can see that in Raja Yoga, Baba teaches us balance; to appreciate the qualities of both. When I see a lion, I appreciate the quality of courage, of fearlessness; I see the sanskaras of the ruler, the personality traits of one who

can dominate, and appreciate the positive side of this. And yet there will be no fear in coming into contact with such an individual because that one will have already taken power from Baba to remove the negative side of this particular trait – arrogance. Thus the quality of power will be highlighted and the quality of arrogance eliminated and I can feel comfortable with that soul. Where there is the personality of a lamb there is the quality of gentleness, the quality of peace, of purity and innocence. These qualities will be appreciated and others will feel comfortable with such a soul and there will be co-operation. There may be a negative side to this – timidity – yet such a soul will be able to take strength from Baba and remove that quality of fear normally inherent in a lamb. Thus the purity and innocence will be strengthened and with courage there will also come the power to stand up for the truth, even to oppose the situation if necessary; to fight for the truth. So, first and foremost, as I see those with one or other of these personalities, I will be able to appreciate the positive aspects in both and will therefore be able to co-operate; and the lion and the lamb will both be able to take power from Baba, re-inforce the positive and erase that which was negative in their characters previously. In this way there is complete development. Today, as I learn to live with both lions and lambs, I can see how, in the future world, there will be a situation where all will sip water together at the same pool.

### **8.3 SEEING THE EFFECT OF PURE VIBRATIONS**

Another very powerful inspiration that is taken from this particular description of Paradise is that the vibrations radiating from human beings determine the mental state of animals too. The vibrations of the human soul even affect the vibrations of nature, so that if humans are totally pure and non-violent and if there is sweetness with every thought and word, this vibration of purity reaches out and takes away the violence in animals, so that, in the presence of Deity souls even the animals throughout their kingdom have complete purity and non-violence. We can see how true this concept is even now in the Iron Age. If I have fear of a dog, even though it may not be a violent one, my vibrations of fear will make the dog nervous, and although it was calm before, it will start to behave in an agitated or threatening manner. If, on the other hand, I am peaceful and totally calm, then, even if an animal is angry or violent, my calmness and stability can cool the vibrations of that animal. This is why this particular example is always shown for the Golden Age. It is something I can set in front of myself as an image of the particular qualities I must develop here and now, because whatever sanskaras I develop now are the sanskaras that will take me to the Golden Age. My sanskaras are the certificates, or my passport, for my entry into the Golden Age. If they are divine I will qualify, so let me make such preparation now so that I may enjoy the experience of that world.

### **8.4 INSPIRATION TO GO BEYOND DESIRE**

Another idea that comes up in both the east and the west is that of rivers flowing with milk and honey. This represents a world where there is a plentiful supply of all things, a world in which nature serves man. But how has this situation been created? How is it possible if today I am a slave to my physical senses, today I am pulled by physical attractions, nature and the physical elements trap me and I run after physical possessions? However, if I reach a stage in which I have conquered all these different pulls, then nature will automatically come to serve me. There will be a world in which there really will be a plentiful supply of all things – rivers of milk and honey. In addition, if I reach a stage of being ignorant of the word 'desire', then I will have all my desires fulfilled. It sounds like a paradox, a contradiction, yet it is true; how? If my mind is pulled by a variety of desires, the energy of the mind is being scattered, and there cannot be the fulfillment of any of these desires except for a very limited period of time. However, I can experience complete contentment and satisfaction because I realise that I am now able to experience things which are beyond experience at any other time in the entire kalpa; if today I experience total contentment in my relationship with the Supreme Father, Mother, Friend, Beloved, Teacher and Guide, there will be the experience of all desires being fulfilled. I then find myself in a world where there is no need to desire, because everything is already available. If today I reach that stage when nothing is hankered for, then whatever I do have I will freely and

willingly share with those around me. If there is something which gives me pleasure and which is of benefit to my self, I will want to share it with others too because I see them as my family, my brothers and sisters. It is this consciousness that leads us to the Golden Age, that age where everything is freely available. If today there are boundaries in my mind and I only want things for myself, fulfillment of my own personal desires, I will find myself locked out of that world. In this way there is the inspiration to attain that stage when we are not even conquering or stilling desires, but where there is ignorance of the very word 'desire' because there is total fulfillment and nothing left to desire anyway.

## **8.5 SEEING THE VALUE OF SUPREME LAW**

Let us look further at the Kingdom of the Golden Age. It is the Kingdom of God although God Himself will not be on the earth to enjoy the fruits of that kingdom. It is the kingdom ruled by the laws established by God. If I wish to be a part of that kingdom in the future I must prove myself worthy by observing all those laws that God teaches me here today. As I observe the highest code of conduct taught by Him I am able to be in the kingdom that is ruled by His wisdom and His laws. The status in that kingdom also depends on the understanding, wisdom and love that I absorb within myself today, for the rulers of that world are not chosen by election. There is not the situation of a ruler being on the throne one day, and de-throned the next, but the people of the world have given them the throne and seek their guidance because they experience love from them and love for them. They experience help and benefit from their instructions due to the depth of wisdom of their rulers. Therefore the extent to which I follow the laws of God and imbibe the teachings of the Supreme, to that extent do I possess authority. It is this authority which will give me my status in the future.

The Golden Age is a world without conflict because there is no division of opinion to cause conflict. The guidance of the One Supreme, the Highest, guides us all. In order to prepare for that future world I must move my mind away from its own dictates and the dictates of past sanskaras. As I move away from these fluctuating desires and tendencies and beyond the sphere of the influence of human dictates, I allow myself to come under the influence of the One Supreme Guidance. The language of that world is the language of purity, of sweetness and of silence. Words communicate these inner qualities and not the harshness of inner sorrow. Thus, as I remember my own highest Deity stage I re-emerge my Deity sanskaras of purity, love and sweetness and my language of today also changes. As Deity souls begin to speak the same language now, that world is brought much closer so that it's not tomorrow, but it comes instantly.

## **8.6 SEEING WHICH IS THE SEED OF TRUTH & THE OBJECT OF MY YOGA**

As we progress through the tree and see the branches, there is appreciation of the role of each of the Prophet souls, yet there is also the awareness that although each one brought a message that helped souls at that time, still the tree continued to decay and the tree was not able to be rejuvenated . . .

The Rejuvenator, the Creator of the Tree, is only the One seed, so that the branches provided support and strength, but the world did not return to the Golden Age. So now, if I want to go to the Golden Age, let my attention move away from all the branches, and let my vision focus once more on the Seed, because now I recognise that although the teachings of each of the branches are true, they are only part of the whole truth. One side of the tree gave me an awareness of God the Father but not the awareness of birth, rebirth, and the philosophy of karma. The other side of the tree made me aware of the philosophy of karma but neglected the idea of God and certainly inspired no love for God the Father – this is true of both Buddhism and the path of the Sannyasis. So now I begin to appreciate each one of the religions established in the Copper Age as being one facet of the whole diamond. Very beautiful facets but facets nonetheless. Perhaps this is why religion has been a source of discontent and even the cause of many wars and strife. When I see one facet from one angle and

another facet from a different angle, I see a great contrast and maybe even conflict. But now as I see the whole tree I do not just see the branches but also the seed. I am able to appreciate each facet of the whole diamond of truth with its own beauty. However, I become aware that my vision must focus on the source of Truth, and not merely on one aspect of it, so no matter how great my love, admiration or regard may be for one of the Prophet souls, now the yoga of the intellect, the connection of myself, must be with the Seed. After all, how many fruits can one branch supply? Quite a lot, perhaps, but if I have the Seed in my hand, I have the potential for unlimited fruit. In this way each religion has brought its own particular benefit, but now there must be the connection with the Supreme Father alone in order to attain perfection and complete salvation, and not with any part of His creation.

## **8.7 EXPERIENCING CONTENTMENT FROM SEEING VARIETY**

As well as seeing the branches, I begin to see all the different leaves of the Tree. Look at a tree outside in the garden and you will find that although the leaves appear the same, no two are identical. Take it as a challenge and try to find two leaves which are absolutely identical – it is not possible. But then how beautiful the tree is with its variety of leaves. In precisely the same way as I look at the human world tree, if I look at the faces or even the features of the individual leaves, the humans, I see how no two faces are identical. Even with twins, those who live close to them will come to know their differences. Superficially there may be similarity, but there is never anything identical, and as we see different features we appreciate the variety and the beauty of this. Surely the same applies to the personality behind the features? No two souls are identical, no two personalities are identical. But if this is so, surely I can never expect others to think in the same way that I do, so that if someone else's ideas do not match mine, that is only natural, only to be expected. The features of each one are different, the personality of each soul is different and so are the sanskaras, the level of the intellect, and of course, the thoughts and ideas of each soul. But instead of feeling distress at this, let me be thrilled by this variety; let me see the beauty of each and every soul, of each and every leaf. Why? Because although this variety exists, still it is the same family, the same tree emerging from one Seed.

## **8.8 SEEING THE SOURCE OF NOURISHMENT**

Another very powerful inspiration received from this image of the Whole Truth is the awareness that sustenance cannot come from another leaf. It cannot even come from a branch, but only from the Seed. If my connection is with the Seed then I will have further nourishment and strength. If I seek co-operation from other leaves, how much effort and time would be needed to contact leaves individually? And even then there may not be success so, rather than this, let my connection be with the Seed and co-operation from the entire tree will automatically follow. Then I do not need to go to any of the leaves individually, I need only to turn to the Seed in order to take all that the Seed offers, and through the Seed there is automatically the right connection, the accurate connection with all the different branches and leaves.

## **8.9 BEING ABLE TO COMPARE TODAY AND TOMORROW**

As I understand the tree, I see that it has now reached its point of decay, and all the souls of the tree are in a state of bondage. Let me experience what it is to be free of that bondage. Three stages have been described: bondage, liberation and liberation in life. Liberation in life, or 'jeevan mukti', does not only belong to the future. If today there are the sanskaras of jeevan mukti, then these sanskaras will lead me to a situation where there is a life of liberation. What are the bondages I find myself tied in today? It is not other humans who have created bondages for me, but my own actions based on impurity have created these bondages. These bondages are expressed in different ways. One manifestation is the limitation of my own body. Because of its gender, maybe, or its age, its size, its

strength or weakness, I am not able to do the things I seek to do. I find myself in bondage to bodily beings. My karmic accounts are such that those who are closest to me, instead of providing happiness, are a bondage and create all sorts of barriers for the soul. I find that circumstances become a bondage and, most of all, I find that my own personality holds me in bondage. Even with the realisation of what I would like, what I want, still my personality limits me and prevents me from reaching that stage. As a result of all these different bondages there is sorrow and distress. The experience of jeevan mukti is of freedom from everything negative; there is the experience of purity, freedom from sorrow, and great happiness. Freedom from all the different factors which cause instability, which means there is absolute peace within the soul. The teachings of Raja Yoga, as explained by Baba, God the Supreme, enable the soul to break away from all bondages here and now, and take the gift of liberation, 'mukti', and to enjoy the fruits of 'jeevan mukti'. As we come to understand the significance of the entire tree, we experience the fruits of jeevan mukti, so that as we sit under the branches of the kalpa tree, with knowledge in the intellect, and in intense meditation (tapasya), we experience the sweetness of all the fruits even now.

## 8.10 MEDITATION – THE SEED FOR SELF-CHANGE & WORLD CHANGE

### SUGGESTED THOUGHTS FOR MEDITATION

Let the consciousness be focussed on the self . . . my intellect moves away from all my physical limbs . . . from the extensions . . . the branches of the tree . . . and I focus on the seed . . . I, the soul . . .

With this awareness, I come to Shiva Baba . . . the Seed of the entire tree . . . the Incorporeal . . . the pinpoint of light . . . radiating the Ocean of Light . . . of might . . . of purity . . . of peace. I, the seed, connect with Baba, the Supreme Seed.

All that which is with Baba comes flowing into me . . . I, the seed, fill myself with His qualities . . . in this, my original seed form, I become as Baba . . . I am the embodiment of light . . . of might . . . of purity . . . of peace.

I find myself in a world of light . . . I am here . . . with Baba . . . in my Home . . . the world of sweet silence . . . a world of stillness . . . a world of purity . . .

Being with Baba, my consciousness is unlimited . . . and from my Home I can look down below and see the entire world tree spread below me . . .

But being with Baba, the Seed of the Tree, I am no longer trapped by any of the branches . . . nor by any of the leaves . . . I remain with Baba . . . and continue to fill myself with all His qualities . . . so that within I, the seed, there is power and strength for my total role for the future.



## 8.11 HELPFUL METHODS FOR THE DAY

Vision — Change the world and you change yourself. In other words, by changing your vision or viewpoint of the world, you yourself will change. Travelling like a rocket away from the world, you, the tiny soul, see the world now passing through time — now the Iron Age of sorrow is ending — now, as you watch, the Golden Age of happiness is beginning. If the soul spends the day experiencing the world changing like this, you will find yourself also changing into a divine being of the Golden Age.

## 8.12 STUDY

Is the soul going to answer these questions alone? By now, the soul should be aware of its companion. Do you remember the coloured picture in lesson 1? There should now be the awareness that this is your picture. You are a point of light, but the body you wear is not the one of gross matter; it is the angelic body of light. These should now be your thoughts. Are you allowing such peaceful thoughts to arise in your mind?

The knowledge of the 8 lessons is there in your intellect to enable the soul to experience your real self. Having done so, are you asking yourself, "Who is my companion?" or do you know already and so do not even need to ask the question?

Look at the picture of lesson three. When you are wearing an angelic costume, in the awareness of your tiny soul form, it is as though the soul is in the Subtle Regions, or Angelic Regions — the middle "World". Here, there is no sound; there is motion but words are felt, not heard.

Brahma Baba has been in this Subtle, Angelic World for some time now. What our third eye of knowledge shows is a body of light; but looking at his forehead, the personality of pure love and pure bliss is seen to reside — the soul that achieved the state of completion or perfection.

But he is not alone. Together with him, in the centre of the forehead, our third eye of knowledge shows us his companion and our companion, the Supreme Soul, whom we lovingly understand to be Shiva Baba, the Benefactor Father of all souls throughout the world. That makes us children.

The child turns its mind to the Father and it is filled with peace because its Father is the Ocean of Peace. Are you experiencing such peace? Or are you spiritually intoxicated now? If there is peace, the child might begin to wonder at the source of that peace, and even begin to recognise a feeling of gratitude to the Supreme Soul. With that recognition, love will develop, and there will be a clear and powerful bond of love forged with Shiva Baba. If there is love, the Father's bliss will overflow into the child's mind, and it will experience a stage of perfection — free from all defects, radiating the qualities of heaven into the surrounding world of troubled nature and into the thoughts of its brothers searching for Truth.

Shiva Baba has used the body of a human being to teach us how to achieve this, and hundreds of thousands of souls are doing this now, because this happens only at the Confluence Age.

Do you recall the picture in lesson 5? Where are we in that picture? What does lesson 6 tell us? Lesson 5 shows us our own journey through the cycle, and lesson 6 shows us the reason for God's journey into the last part of the cycle.

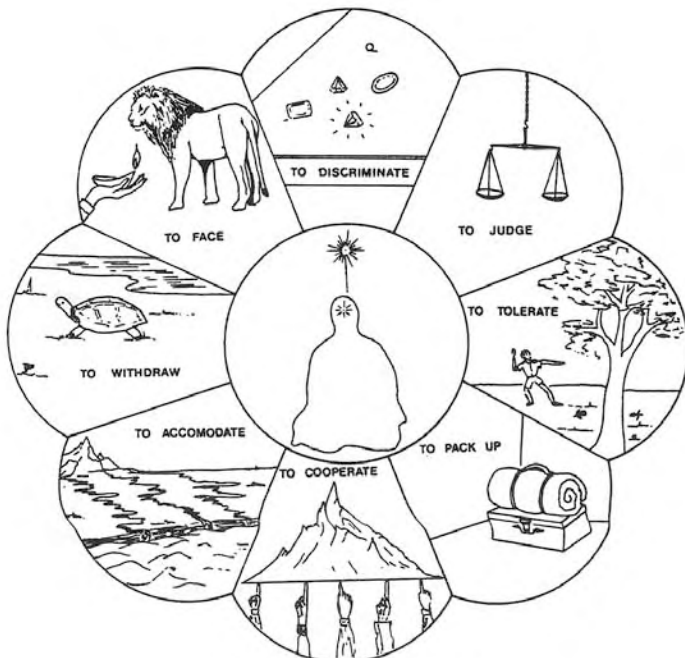
Do you remember the picture of the tree? Are you the child of one of the religious founders or are you a child of the founder of Paradise, the Seed of the Tree?

If you leave your costume of impure matter and put on your body of light, and sit with your companion, you will enjoy answering these following questions.

## QUESTIONS

- 8A. What efforts and attitudes must we adopt in preparation for the coming Golden Age?
- 8B. Relate some of the unique features of the Golden Age.
- 8C. By understanding the Seed, we understand the whole Tree. Explain what this means.

## OM SHANTI



THE EIGHT POWERS

# BABA'S MURLI

The Murlī (Lit.: Magic Flute) is spoken by the Supreme during this, the Confluence Age. It is also the True Gīta (Lit.: the Divine Song). The Spiritual Father borrows the organs of speech of His first "Creation", the one who had been Krishna - now Brahma, the father of the people.



After a period of meditation, Shiva Baba asked:

“ Sweet children, in whose remembrance were you sitting? Shiv Baba's. This is the loving relationship between the children and the One Father. This liberates you from all sorrow. As Baba looks at the children, all sorrow falls away. The soul becomes pure in the extreme. There will be no trace of sorrow in Heaven. It is most essential for you to remember<sup>1</sup> such a Father. Baba has great love for the children.

That Unlimited Father, the Supreme Soul, is the Father of all souls, the Ocean of Knowledge, the true living seed of the human world, who is the Embodiment of Bliss. He is the Ocean of Happiness and the Ocean of Peace. He comes and gives you souls knowledge of the world from the beginning, through the middle to the end. If He were omnipresent, whom would He teach? And how could He teach? If God is in everyone who can become the Guide and take everyone with Himself? He is the true Satguru<sup>2</sup> for all. Could the One who teaches the pilgrimage of remembrance and grants salvation be in everyone? There can be only one Satguru.

Baba, the One who gives life has come. He gives you the gift of life - of breath. The soul receives the gift of the life breath which takes it to the Land of Immortality. Baba explains, 'I enable you to conquer death'. Simply consider yourself a soul and remember Me. Even if the intellect is gross, at least remember One. You have been saying that when I come you will unite the yoga of the intellect only with me.

Only Baba is merciful. He is the One who changes humans into deities. This is why they sing, 'Oh God, your praise is beyond all limits; it cannot be measured'. Now you understand that Baba's mercy is beyond limits. There is so much mercy that everything is renewed: humans, birds, animals, everything becomes Pure in the Extreme. When you become elevated, everything around you will be correspondingly elevated. Baba explains, children, I have brought Heaven on the palm of my hand for you.

Sweet children, you understand that there is a great deal of silence contained in this Knowledge. This silence is a gift from God. There is a great deal of chaos in science. They do not understand what peace is. You understand that in the New World, there was peace. That is the Land of Happiness. Even the five elements become Pure in the Extreme. As you come closer to the moment when Heaven is to begin, your understanding will increase. In that world, there will be no wars; they will not need armies, aeroplanes etc. there. In this world, science is full of pompous arrogance.

Sweetest children, the greatest of all virtues is to remain peaceful. Then this peace will spread throughout the world. Only you children understand what peace is and when peace existed. You must now establish peace throughout the world. This is why you should not be even slightly peaceless within. The more virtues you have, the more you will be able to bring benefit to others. Remain lost in the intoxication of the self, remembering what it is you are becoming. If there is always this happiness, there will be no feeling of sorrow. There is nothing as nourishing as happiness.

Baba has explained that you children are the living lighthouses. Baba is called the lighthouse because the lighthouse shows everyone the path. In one of your eyes is the Abode of Peace; in the other eye, is the Land of Happiness. At this moment, the boats of all human beings are stuck in the land of sorrow. You show everyone the path to the Abode of Peace and Land of Happiness. You salvage their boats; that is why you are the true Salvation Army.

--- OM SHANTI.

<sup>1</sup>Baba uses the word "remember" rather than "yoga"; remembrance is a natural thing.

<sup>2</sup>Sat means True: only the One who is ever liberated can be a guru.