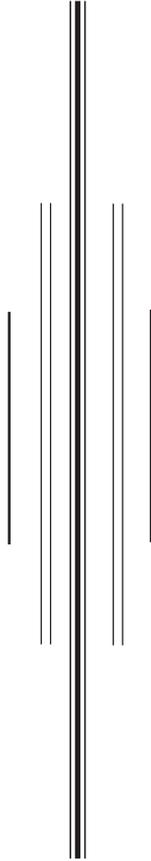


A Hand-Book
Of
Godly Raja Yoga



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The Definition and Basis of Yoga

In the world of today, where life has become a very complicated affair and where man's daily dealings with man often cause him mental tension, nervous strain, emotional disturbances, sleeplessness and peacelessness, more and more people feel inclined to take to yoga-the path of real peace and enlightenment-but one is generally scared away from this divine gift of God because of two wrong impressions. One of these is that yoga is meant for the selected few who are hermits and recluses as it is something mysterious and time-consuming and is one that requires an atmosphere of solitude and seclusion. Secondly, it is thought that yoga involves a rigorous discipline of the body as it requires a man to regulate his breath or to perform some other penanceful acts and to keep the body in a fixed posture for a considerable time at a stretch. So, it is necessary to remove these common misconceptions. It requires to be explained that the practice of physical postures, breath control, etc., which most Indian preachers have been advocating in India and abroad, though useful for the physical health, is not 'Yoga', for yoga in its essence is a mental discipline, nay it is a spiritual practice and a noble way of life.

Further, one comes across many kinds of Yoga and, therefore, a pertinent question generally asked is : "Which of these is the real or ancient-most Yoga? Which of these leads one to the highest experience of bliss and to that extraordinary joy which is born of the peculiar union of a soul with God, the Peaceful, Loveful, Lightful and Almighty Father?" Another inquiry generally made is, "In the conditions as they prevail to-day, is it possible for a house-holder to practice Yoga and thus to march further and further towards the goal of constant peace or

Mukti [Liberation] or ever-happy and divine life of a *Jeevan-Mukti*, i.e. a God-blessed person ? These and other such questions and also natural but before we answer these vital questions and also explain how one should practice Yoga, it would be proper first to explain what the word `Yoga` really means. Since all sorts of unusual physical feats and practices and diverse kinds of meditation are all lumped under the omnibus name `YOGA` to-day , a definition of `Yoga` and a clear understanding of the foundation and the pillars on which the whole superstructure of Yoga and its practice stands, is essential to remove some confusion that grips the minds of spiritual aspirants.

The meaning of `yoga`

The word `Yoga` means : `connection`, `link` or `union`. Used in spiritual sense, the word means: “Connection or relationship between the soul and the Supreme Soul”. To understand this more clearly, we ought to know what sort of connection, union or relationship does Yoga imply?

The relationship between a soul and the Supreme Soul, as all God-loving persons believe, is mainly as of a son to his Transcendental Father wherefore, the religious-minded people generally sing such hymns as :

“Thou art our Mother and Father Supreme.

The Giver of Knowledge of Godly Theme”.

But, to-day this relationship between souls and the Supreme is only superficial; it exists in the form of *mere belief* and nothing else. It is no longer a *living relationship*. In actual practice, man is alienated from God to-day and is cut off from that transcendental Father , who is

the source of Peace, Bliss, Purity, Light and Might. That is why he is utterly peaceless to-day and is leading a life of animal passions and sense-gratification. If man had any connection with that source, there should have been purity and peace in his life.

To-day, man simply recites the name of God or merely sings of God's these relationships with him. The relationship between souls and God, as it is to-day may be compared to that of a son who, having parted from his father, has gone to live in a foreign country and there, he does not ever remember his father, nor does he ever send a letter to him nor does he act upon any teachings or advice his father gave him nor does he feel bound by the family-traditions set up by his father or fore-fathers but when someone asks him about his parentage, he just mentions the name of his father!

The definition of yoga

From what has been said above about the broken connection between the soul and the Supreme, it should now be clear that 'Yoga' means the healing of this division. It implies the re-establishment of this broken spiritual link or relationship between souls and the Supreme Soul. It means re-uniting man with God. It is the name given to 'the turning of the mind upwards' or 'the consciousness of God as our most beloved Father, Teacher, Preceptor and Guide'.

In simple words, you can say that Yoga is the link established by single-minded, passionate, loveful and purposeful intellectual remembrance of God which brings about the divinisation of man, i.e., the purification of his self, the conquest of vices and the attainment of sublime peace and heavenly happiness .

How can this spiritual connection or link with God be re-established?

Now, in order to understand how this broken relationship can be revived or enlivened again, we can benefit by observing how our worldly relationships come into effect. When we deeply ponder over our worldly ties, we discover that *acquaintance, introduction, or knowledge* is the first step that leads to the establishment of a relationship. We illustrate this point by an example.

Though a child's relationship with its parents becomes a fact from the moment the child is born, yet in order to make that relationship a living experience for the child and to enable the child to put it into his actions, the child, as it grows, is given the *cognition* or *introduction* of his father. Unless and until the child gets *acquainted* with the physical form [appearance] and name of his father and mother and his relationship with them, his relationship cannot *function* as a family-bond nor can it give to the child a pattern of life to follow, nor can the child act with the feelings of a son to his father. When yet a small baby, it is given the cognition of *only the form* of its mother and father and, beyond this, the child does not know any deep significance of this relationship nor has this relationship formed any rational base or spring-board for his actions. Yet, even in this tender age, whenever the child meets its parents or, whenever the child's mind recalls and remembers them, he experiences himself like a son or a daughter should feel towards his or her parents. As the child grows up, it acquires knowledge of other particulars about his father's; as for example, the profession or occupation of his father, the name of the city in which he dwells and the country to which his father belongs and, later, when he has sufficiently grown up, he comes to know about the assets, property or es-

tates also of his father. And ,if he is like any good boy, he always acts obediently and faithfully and according to the noble traditions of the family. Thus, the detailed knowledge about his father and family-traditions, etc., gives a direction to his life-force and, often, it also influences his conduct and character greatly.

Now, just as the first step towards activating a temporal relationship between a child and his father is for the child to get the necessary *knowledge* or cognition of his father and to have unflinching *faith* in that knowledge and then to have *consciousness or remembrance* of this relationship and knowledge so that it can influence practical family-life of the child,even so Knowledge of the divine name, the spiritual and eternal Form, the divine abode and the benevolent Acts of God, the Father-Teacher-Preceptor, is the first and the most essential step towards Yoga. This Godly Knowledge is utmost necessary to enlighten the soul and to enable it to establish relationship and bond of love with God. Therefore, reposing faith in this knowledge, man has to be constantly conscious of God as his soul-Father and of himself as an eternal child of God, entitled to the God-Fatherly inheritance of perfect peace, health, wealth, and happiness.

Further, since the relationship between the soul and God-Father, i.e., the Supreme Soul is not physical but spiritual, what the aspirant of Yoga has to do is not to perform any physical postures or to control and regulate his breath or to perform what is called *pranayama* but to have intense love for God and a passionate winging up of the consciousness towards God. The intellectual remembrance of God, the hearty love for God or, to put it in one phrase, ‘the rational, purposeful, knowledgeable consciousness of God, the most beloved Father’,is the most important thing.

Soul-consciousness is the first step

But, just as the relationship of the child with his father is based on the fact of the experience of his body (which is the procreation of his father) and his consciousness of the body and the bodily tie, even so, Yoga with God is based on the consciousness of the soul. Unless and until one has the consciousness that he is a soul, he cannot contemplate any relationship with God, for God is related to him not because of any physical or temporal tie but as a Supreme *soul* to a human *soul*. So, an aspirant of Yoga should know that, in order to proceed further on the path of Yoga, he has first to be soul-conscious, because body-consciousness poses a hedge, nay, it builds up an impassable wall between the soul and God. To be body-conscious is to turn away from God and to be soul-conscious is to turn towards God.

Basis of Yoga

Thus, soul-consciousness forms the basis and (i) the *Knowledge* of God Father, (ii) the *faith* in the Knowledge, and (iii) the hearty *remembrance* or purposeful *consciousness* of God Father form three main pillars on which the practice of Yoga rests. And, the strong aspiration to meet God, to be united with Him, to experience Him, to activate the living relationship with Him, is the point from where all talk of Yoga starts. The fact that many a religious-minded man, even though believing that he is a soul, has no strong aspiration or yearning to be reunited to God, the most Merciful, Blissful, Peaceful, and Loveful Father, is the wonder of all wonders!

**Yoga Means the State of Spiritual Intoxication,
Deep Meditation and Dedication**

We observe, in the case of worldly ties that the more close and

intimate the relationship between a son and his father, a husband and his wife or a friend and his beloved, the more intense is the love between them and the more they are dedicated to each other. One remembers the other so heartfully, easily and often that it is difficult to erase the remembrance of one from the mind of the other. One is so fond of the other and his heart so easily runs after him whom he passionately loves. One's mind is immersed, so to say, in the remembrance of the other, if one has strong affection for the other. Does not a man work in his office all the long hours of the day for the love and dedication he has for his children and his wife?

Thus, the proof of a man's intimate and living relationship with another person can be witnessed in the fact that the former's heart is full of *affection* for the latter and that he is *dedicated* towards him or that his mind is engaged in frequent *thinking of him*. In the same manner, the establishment of the relationship with God means loving God fondly, and the fulfilment of our yoga lies in constant meditation on God and giving to our mind a state of divine drunkenness or intoxication with the drink of His nectarian remembrance and a sense of sincere dedication to Him. It means that one who aspires to be a Yogi should consider himself as an instrument of God and should not, therefore, devote his bodily organs to any vicious acts nor should his mind be attached to worldly objects but should lead a lotus-like pure life. He should not aspire for God in a desultory and a half-hearted manner but his aspiration to be united with Him should be a pining for God. The keynote of this Yoga are the principle of dedication and whole-hearted self-surrender. Without these, perfection in Yoga or purity cannot be attained.



Place of mind in the system of yoga

Scholars and savants during the last two epochs have said that mind is a material entity; it is an adjunct of the soul. Regarding it as an instrument made of subtle matter and considering it as a hindrance or a big hurdle in the path of Yoga because of its sportiveness and waywardness, they have advocated to stop its functioning somehow or the other. They have suggested regulation of breath (*pranayama*) and various other coercive and penanceful methods to stop all thoughts and to take mind into a state of thoughtlessness. You can, therefore, see people practicing various kinds of austerity and penance and *pranayama*, all with the object of putting the mind to a stop.

But, the advice of God (call Him by the name Shiva, or by whatever other name) is different. God Shiva says that mind and intellect are not entities made of subtle Matter, rather these are the names given to various faculties of the soul itself. In fact, *mind* is the name given to the faculty of thinking, wishing, experiencing, etc., etc., and *intellect* is the soul's own ability of Judgement, reflection, meditation, discrimination between right and wrong, retention or memorizing. Thus, experiencing, judgement meditation, recognising, etc., are not the faculties or functions of the insensate Matter but of the sentient soul itself. In fact, these are the faculties or functions that distinguish the sentient (*Chaitan*) soul from the insensate (*Achetan or Jad*) Matter and are the very proofs of the soul's being a conscient and eternal entity.

No need of undergoing any ordeals

Therefore, God-Father Shiva does not enjoin upon the practicants of Yoga to undergo any self-imposed ordeals or to suffer any austeri-

ties or to curb and coerce the mind by various unnatural, materialistic and gross methods, for all this would mean committing violence against the self and would tantamount to doing acts based on body-consciousness.

Yoga by means of Knowledge or Intellect

God-Father Shiva says that Knowledge should form the basis of meditation and that mind or thought-process has not to be put to a dead stop, but it has to be turned upwards. ‘*Manmana Bhav*’ is His important dictum. “Think of Me”, He says. Turn your mind towards Me and meditate on Me.

Yoga is Intellectual communion

The Yoga which God-Father Shiva is teaching is based on the truth that it is the intellect or the faculty of judgment and decision that adverts the mind (thought, ambition or will) to any object, event or action and, therefore, if the intellect is divinised by means of Godly Knowledge, there is no reason why mind should not become one-pointed, calm and controlled or channelised. The senses are like the gates for entry and if the intellect gets purified and convinced by Godly Knowledge, it will act as a warder and would command the mind to engage itself in righteous acts only and to mediate on God only and it will stop the vices from entering. Thus, the Raja Yoga that God-Father Shiva has taught and is teaching is ‘Yoga-of-the-intellect’ or Intellectual communion with and meditation on God, the Supreme Father.

Indeed, much depends on the intellect of a man because intellect is the warder of mind. The intellect can judge between right and wrong

and put mind on the right track.

It can be explained that when a man's intellect is occupied with the consciousness of God, the most beloved and incorporeal God Father who is Knowledgeful, Blissful, Peaceful, Loveful, and Ever-pure then there are no vices in his mind. His mind is then engaged in experiencing the Light, Might, Peace, Bliss and Love which he obtains as inheritance from God, the Supermundane Father. Man's that stage of mind is called the state of yoga or 'Soul-Consciousness' .

God-Father Shiva has explained that it is characteristic of human memory that it is inevitably associated with names, forms and relationships. Whenever you remember or recall an object to your mind, its name, form and relationship with you inevitably accompany it. There can be no thinking, no conception, no meditation, no memory and no remembrance without its being associated with names, forms, relationship, abode or background, attributes or qualities or functions. For example, whenever you recall to your memory a friend of yours, his name, form, and his relationship of friendship come to your mind, vaguely or clearly. You cannot think or remember or conceive any object in the void and without any background or without associating it with some name, form or symbol.

So, if a man aspires to have Yoga with God, i.e., if he has the noble ambition of stabilizing his mind in the remembrance or consciousness of God, he ought to acquire Knowledge of His divine and spiritual name, form and abode and also of His relationship with souls.



Who is God and what are His Divine acts ?

While giving the meaning and definition of Yoga in the first chapter, it was said that 'Yoga' means re-establishment of our spiritual connection or revival of our broken tie with God, our Father. It was also explained that it is by means of the wholehearted remembrance of Him and by getting steady in his sweet memory that one can enjoy intellectual union or spiritual communion with Him. But it is a point to know that, by nature, man's memory is purposive and that, man remembers only him whose name, form, etc. he knows and with whom he has some sort of relationship and from whom he expects some 'gain'. Without any acquaintance and relationship and without any concern or without hope of some sort of attainment, one does not remember or does not like to remember another person or thing. Therefore, one can have steady and natural remembrance or consciousness of God only if he gets acquainted with Him and also obtains the knowledge as to how he is related to God and what he will gain by having Yoga with God.

To understand the above truth more clearly, let us have a close look at the functioning of man's temporal ties. We will find that if a man thinks that by having relationship with another person, say a neighbour, he can have some help in his hour of need or can have at least his sympathy, then only he allows a bond of relationship to develop or to take effect and then only he remembers him (the neighbour). Likewise, we see that the mind of a patient automatically goes to a doctor when he feels some pain. A man attacked by dacoits, naturally thinks of the police or of the help of his neighbours. When a house is on fire, the mind of the occupants or owners is full of the remembrance of the

firebrigade. Thus, without any motive, purpose, concern or gain and without any relationship nobody remembers another.

In the same manner, if a man now gets the realization that he is constantly being attacked by the ‘dacoits’ in the form of five vices, namely sex-lust, anger, etc. or that he is suffering from the age-old ‘disease’ in the form of five evils or that he and his every asset is caught up in the ‘fire’ in the form of vices and ignoble tendencies, his mind would naturally go to God, the Almighty Being, who can liberate him from the *grip* of these vices and can rescue him from the ordeal of fire and can cure him of the chronic disease which afflicts the soul and can give him perfect health, wealth and happiness. If a man is convinced that by re-establishing the spiritual connection with God, his life would become thousand times happier than it is to-day and that it will end all his age-long sufferings and sorrows and would liberate him from the coil of painful birth and death in which he is caught up, there is no reason why his mind should not turn towards God. But, he cannot re-establish this relationship unless he gets acquainted with God. His mind cannot be stabilised in the remembrance of or meditation on God until he acquires the knowledge of the divine name, incorporeal form, divine abode and acts of God, and the relationship He has with the mankind and the Fatherly Inheritance He bestows upon him who loves Him and has Yoga with Him.

Hence, it is necessary to have some knowledge of God and his acts so that the souls can re-establish themselves in the spiritual communion with God or can meditate on Him. This knowledge has been revealed by Incorporeal God himself who has been teaching us for some years now by His direct descent on a corporeal human medium. Human beings could not, and cannot, by their own research work, know

God truly because they are *Alparya*, i.e. imperfect and can have only paltry or smattering knowledge of things and are limited by birth and death, and are the victims of their predispositions and are subject to various influences and inclinations.

Who is God ?

God-Father said thus: “Dear Children, My divine and meaningful name is ‘Shiva’. I am so designated because I do good to all. I am the most propitious Being and my acts have salutary effects on all the mankind.

Dear children, I am a self-luminous Being and am the subtlest of all the subtle things. Just as you all, human souls, are self-luminous, eternal entities, even so I am also of the form of a self-luminous, shining point. Just as a star appears to be a brilliant point in the sky, a human soul also is actually a point of conscient light and it abides in the forehead, midway between the eyebrows. But I am the Supreme Soul; I am the most excellent of all in respect of purity, peace, bliss, light, knowledge and virtue. A point that distinguishes Me from all souls is that I am not subject to birth and death just as all of you evidently are. I ever remain out of the cycle of pleasure and pain or happiness and sorrow in which you are caught. Moreover, you are liable to err and sin because of your imperfect nature and paltry or wrong knowledge whereas I, Shiva, or God am eternally impeccable and Knowledgeful and am untouched by any sin. I descend into the world of mortals only when the religion has fully degenerated. I descend from my Supreme

Abode (*Param Dham*)¹ on the body of a man because I require a mouth-organ for revealing the Godly Knowledge and the Path of easy and real Raja-Yoga so as to re-establish new order of purity, religiousness or what is called the ‘Golden Age’; i.e. *Satyuga*. My this way of embodying Myself into another man’s body is known as ‘*Parkaya Pravesh*’. i.e., the supernatural Divine Birth².

Dear Children, I am the Creator of the paradise on earth i.e. *Satyugi* or Golden-aged world and am, therefore, essentially and eternally different from the mankind because the latter is My creation. I am the Creator of the divine Triad-Brahma, Vishnu and Shankara, i.e. the three chief angels or Deities also and am, therefore, known as ‘*Trimurti*’. Being the Lord-Creator of all, people rightly say : ‘God is one, He is Lightful, and Incorporeal, but they do not know My Divine Form which is like a point-of-divine-Light and they do not know my Supreme Abode from where I descend and to where they are all to return after being emancipated. On the other hand, they wrongly believe that God is formless and omnipresent and therefore, being ignorant of My divine Name, Spiritual Form and Supreme Abode, they are unable to stabilize their mind on Me. Instead, they try to find some artificial point where to concentrate their mind.

God is Nirakar, i.e. Incorporeal but not Formless.

“My dear souls, I am known as ‘*Nirakar*’ (Incorporeal), because I have neither any gross body as you human-beings have nor I have any subtle or angelic body as the Deities-Vishnu and Shankara have.¹ Rather, I have my eternal, unchangeable, indestructible and self-luminous spir-

1.The Highest Heaven. See page16

2.Divya or Aprakritic Janma

itual Form, which is like a point of divine light. It would, therefore, be wrong to say that `Nirakar`, as an adjective of `God` means that God has no form. To believe that I have no form would be to believe that I am non-existent, for that which has no name and no form must be a non-entity. I am the Father of all souls and am the most beloved conscient Person whom the aspirants of Yoga long to meet and whose soul-enthalling vision the worshipers yearn to have and whose name the devotees cherish to sing and for whose incarnation the sorrowful people pray and, therefore, to believe that I (God) have no form whatsoever, is to turn away from Me and from the path of Yoga and the path of worship, for both these paths are based on the principle of concentration on or contemplation of God who has a form, a personality and also has the attributes of Bliss, Peace and Love and is the Father of the world and is the original Guide or Preceptor “.

.....

Where does God, the Supreme Father, abide ?

“Dear children, I am not omnipresent. I have the same form as you all souls have, with the difference of attributes and acts, some of which I have mentioned to you. I, the Immortal Being, dwell not in this world of mortals nor do I abide in the world of Deities or Angels-Brahma, Vishnu and Shankara. I dwell in the Highest Heaven (*Param Dham or Brahmloka*) which is far beyond the sun, stars and the farthest expanse of ether of this gross world and also beyond the world of the Deities or Angels. I abide there in the insentient, self-luminous-element, called `Brahm`. As I have already explained, it is from there that I descend into or incarnate in this world at the time of extreme irreligiousness. Therefore, to regard Me as omnipresent would be to deny the fact of my incarnation and the fact of My being Transcendental Father or Supermundane Creator of this world”.

How to practice Yoga

How is Yoga to be practiced? This question is common to all aspirants of Yoga? The seekers also ask, “How and where is mind to be stabilized ? Is any *mantra* to be recited or any religious formula to be repeated in mind ? Does the practice of Yoga require one to make use of a rosary or does it require concentration of one’s mind on any gross or mental image of a deity ?” All these questions arise in the mind of a seeker-after-Yoga because various kinds of Yoga which men, as religious guides, have been teaching since the beginning of Copper-age till this day, required one or the other kind of religious aphorism or image of a deity or the use of a rosary, or advocated the focusing of mind on any object, even if that object be other than God Himself. But, it should be clearly understood that the easy Raja Yoga which God-Father Shiva Himself is teaching now, does not require one to depend on any of these. What this Yoga requires is Knowledge of God and a keen aspiration to be united with Him and also the purity of thought, word and deed.

By use of common sense, one can understand that, in order to stabilize his mind in the remembrance or consciousness of his near and dear ones, man does not require the help of a *mantram*, incantation (*Japa*), breath-control and rosary. He rather finds the image of his beloved relation constantly occupying his mind and he feels under the spell of the love which is the magical religious formula, i.e. *mantra* in his case. Even a small child would not ask for an idol or image of his father as an aid to stabilize his mind in the remembrance of his father nor would he feel any necessity of sitting in a particular posture for remembering his father. So, it should be understood that, as a matter of

principle, the very question implied by the words: “what is the technique of Yoga?” does not arise because God is our Most Beloved Father and our Most valued Guide and Friend, the nearest relation of ourselves(souls), the only one who purgates souls of their sins and liberates them from the bondage of *Maya* and bestows heavenly happiness. One should, in fact, feel no need to ask the question: ‘What is the technique or method of practicing Yoga’, because, being interested in the attainment of perfect peace and happiness, one’s mind should automatically turn towards God who is the only bestower of these. But, since man is ignorant of the divine name, spiritual form, supreme abode, acts, etc., of God, he is unable to contemplate God and, like the mind of a passenger who has lost his way, his mind also has become wayward: it turns to this side or that side sportively and ignorantly. But now that we have revealed God’s divine name, form, abode, etc., in the preceding chapter, the seeker should find it easy to turn his mind towards God and to stabilise it in that consciousness and should, even while performing his daily duties, remember God lovingly.

However, with the object that one may be able to light an intense fire of Yoga, so as to melt away one’s evil predispositions and vicious mental-impressions (*Samskaras*), to break the bondage that has resulted from one’s past unrighteous actions and to attain stability in Yoga, we lay down here a brief outline to indicate how one should practice yoga. By following this outline, one would enjoy the deep bliss of the union of soul with the Supreme, and attain spiritual heights speedily. It is hoped that the new entrants to the path of Yoga would be able to benefit by it and would have special sittings of Yoga.

Before we explain the method of practicing yoga, it should be clearly understood that the practice of yoga does not consist in *merely*

fixing the mind on some object or ideal and attaining concentration or a state of thoughtlessness. Yoga, in its true meaning, requires one to withdraw mind from all objects and persons of this physical world and to stabilize it pin-pointedly in God-consciousness. Before one can attain this perfect stability of mind in the state of God-experience, one has, in the initial stages of practice, to engage his mind in contemplation of God so that thoughts of this gross world do not enter his mind. This contemplation of God or transcendental meditation. i.e. recapitulation of the divine knowledge, rapidly leads one to the highest stage of yoga in which the soul is completely absorbed in the divine experience and no longer requires any recapitulation of divine knowledge, etc.

The Method of Practice

Now, we explain the way to practice this Godly yoga by giving an example from this gross world.

Suppose you want to remember the sun. Your mind and intellect straightaway get focused on the orb of the effulgent sun, in the Ether(*Akash Tattwa*), high above. As you know the shape, qualities and function of the sun, all these particulars also will emerge in your mind. The benefit which the world derives from the sun will occur to your mind automatically and without any strenuous efforts.

Now, let us apply this example, however gross, to the practice of Raja Yoga. It has already been revealed to you that God is self-luminous micro-star-like in form. He is more radiant than even thousands of suns together. This effulgence is divine and golden-red. His Supreme Abode(*Param Dham*) is far above the world of the sun and the

stars and also above the subtle realms of Brahma, Vishnu and Shankara. He abides in Brahm which is also called the *Akhand Jyoti Maha Tattwa* or the golden-red, immutable and non-sentient element. His divine name is Shiva. He is the benefactor of the whole world. He is Knowledgeful, Peaceful, Blissful, Loveful, Almighty, the Over-Lord of and also the immortal Seed of the Human World Tree (Figure on page —). He is the Bestower of *Mukti* and *Jiwan-Mukti*. Besides these, God's relationship of Father, Teacher and Preceptor, has also been explained to you and the knowledge of the World Wheel also has been imparted to you (see page 23). All this knowledge will emerge in your mind when you connect or link your intellect with the natural, easy and silent remembrance (consciousness) of the Incorporeal, super-mundance, *Karmateet*, Almighty and the Most Beloved Father Shiva.

In this kind of remembrance, the attributes and Divine Acts of God will also naturally emerge in your Mind. When all this happens, the soul will rest in its original pure self and will thus feel free of the burden and encumbrance of its body, because it is a spiritual Law that, if a person engages his mind in the remembrance of the Incorporeal God, he himself also feels as if he is simply a soul without the material body.

By employing your mind in the steady and hearty remembrance of God in this way, your intellect will automatically get disconnected with objects and persons of this Iron-Aged, ephemeral and vicious world and will instead, get established in consciousness of God.

Transcendental Meditation

Now keeping in mind the knowledge explained, one should begin one's Yoga-practice by meditating thus : "I am a soul, a conscient point of divine and eternal light and power. I am an entity different from my body. In my original nature, I am peaceful and pure. I was free of any bondage originally". Contemplating thus, one should turn one's mind upwards, towards the golden-red, insensitive light-principle, called Brahm, in the highest region called *Brahmloka*, Empyrean or the Highest Heaven, which is far beyond the realms of the Angels or the subtle deities and should meditate thus : "In fact, this light-house is the original, sweet Home from where I, as incorporeal soul, came on the World Drama-stage and played my part life after life, by donning different bodies, but now I have again to attain the original state of calmness, quietude and purity. As a soul, I am different from this body and now I am to get re-instated in my original pure and peaceful nature ".

By having winged up into the *Brahmloka*, i.e. the world of souls, with the help of these thoughts, one should now lovingly meditate thus on God-Father Shiva, who is of the form of a point-of-divine-light and power and who abides there in the *Brahmloka* : "God Shiva is my most Beloved Father. He is Lightful and is one who blesses us with the unhampered sovereignty of ever-peaceful and ever-happy heavenly world . I am really lucky to have a bond of love with God, the sweetest Father and to have known Him and to have obtained the invaluable treasure of Knowledge from Him. I am very fortunate because I am now purifying myself by the power of Yoga or the sweet remembrance of God. In fact, I have all my spiritual relations with God; He is my

Supreme Mother and Father, my Supreme Teacher, my infallible and Supreme Guide and my real and eternal Friend. He is now doing me complete spiritual good by liberating me from the bondage of *Maya*...”. “It is a matter of great rejoicing that I am the eternal son of Peaceful and Blissful Father who is the one Lord of the three worlds. I am very happy to know that Redemption (*Mukti*) and Fruition (*Jeevan-Mukti*) are my birthrights that I will have as inheritance from God, the ever-liberated and Heavenly Father, I have now obtained Godly Knowledge, revealed by God who is the eternal Seer of the three aspects of time, and I have now attained the divine sight or the eye of divine Knowledge.....”

Using these thoughts as a ladder for your mind, let your consciousness ascend to the peak of spiritual experience and there rest yourself in the bliss or the exultation you get. In this way, you will find that your mind has detached itself from this material world and its objects and is now established in the sweet and refreshing single-pointed consciousness of God. At this stage, you would feel as if currents of light and might from the Almighty God Shiva are descending into you and, through you as the medium, they are spreading all over the world for purifying the elements. Feeling yourself as a point of light and a dynamo of might, you should enjoy that calm, tranquil and bondageless state and should take delightfully the experience of enravishment and enrapture that comes because of the flash or blaze of divine light descending on you and drink deep in God’s love and be immersed in the sea of His affection and the concentrated and intoxicating remembrance of the Sweet Father.

If suddenly and somehow one’s mind turns away from this other-

worldly, supermundane and superconscious experience or meditation, one should again set one's mind to contemplation of his relationship with God and other facts relating to God so that his consciousness may not drag him down to this gross world. For example- one should start reflecting thus : "This world is like an inn, our sweet Home is the world of souls, the Highest Heaven or *Brahmloka*. This vicious world of Iron-age is now at the brink of Destruction: it has, therefore, no longer any attraction for me. I feel no attachment with the objects and persons here. I repose my full-fledged and whole-hearted love in God, who is leading me to *Brahmloka* where there is perfect peace and He is now guiding me to Heaven where there is complete happiness. I have played my part full on this World-Drama-stage and now being my last, i.e. 84th life, I am a co-actor with God-Shiva Himself. God Father Shiva is the most generous and most bountiful Father; He has blessed me with the divine gifts of Godly Knowledge and Raja Yoga which are the keys to all that human beings aspire for. My dear Father Shiva, really I feel that you bestow peace and happiness on mankind and grant spiritual good to all the people. Therefore, I love you from the core of my heart. You are extricating me from the morass of vices and are making me worthy of the birthright of heavenly sovereignty for 21 lives. How can I repay you for all these salutary acts of yours. O my dear Shiva, the Father on high, I promise that I will not commit any sin from now onwards....". Thus meditating, one should stabilize one's mind in the deep experience of transcendental peace, might and love and should get absorbed in the soul-captivating bliss and should rest as a point of divine effulgence and power.

The Immediate Influence of Meditation

Such a practice of meditation would have a lasting effect on your mind. You would experience as if detached from your body and would feel very light. You would be full of might and extraordinary joy and would feel intoxicated with the divine drink of God's remembrance and as a moving pillar of light. Your heart will brim with compassion and sympathy for and love towards others. The bliss and light, experienced while you were on the climax of Yoga, will attract you again and again and, while walking and talking and doing other actions, you would feel as if your feet are above the ground and as if your eyes are set on the new Golden-aged world, your mind is wedded to other-worldly aims, your consciousness has an upward trend and you are blessed and loved by God. You would find a fountain of enthusiasm within you. You would not feel tired. Situations fraught with the possibilities of or resulting in loss, censure, accidents, etc., will not give rise to sorrow in your mind. You would rather find yourself on the *terra firma* of bliss and you would not feel like coming down from that highly enjoyable experience. You would realise that you are drawing near and near to *Brahmloka* and to heaven which are your ultimate goal and you would be happy to notice that your old, evil tendencies or habits have almost left you and that their place has been captured by the divine virtues and purity. Thus, you would consider yourself thoroughly blessed and you would develop a keen liking or a fondness for the practice of Yoga. In short, you would come to possess an unending treasure of contentment and bliss and an inexhaustible store of power and toleration.

Golden Principles For An Aspirant of Yoga

It is obligatory on a practicant of Yoga to observe some important spiritual rules. The most essential of all the rules are *Brahmcharya* (continence), purity of thought, word and deed and complete non-violence. As long as man does not observe *Brahmcharya*, he cannot get stabilized in Yoga because sex-lust(*Kama*) and Yoga are sworn enemies. Sex-lust is based on body-consciousness and is born of eyes tainted with animal passions and mind assailed by criminal thoughts and darkened by forgetfulness of God. On the contrary, Yoga is based on soul-consciousness, sustained by innocent eyes and is born of mind that is full of love for God. Therefore , it is utmost necessary to consider sex-lust as a door to Hell and to take the vow of continence and fulfill it willingly, voluntarily and with determination so that the soul can realize its pure self and can attain steadfastness in Yoga and, through it, can draw strength from God for giving a valiant fight to other vices.

Besides *Brahmcharya* and purity of thoughts, words and deeds, purity of diet also is essential. The food, man takes, has a great effect on his mind. Therefore, one who aspires to be a good Yogi, should take only rightful or *Satoguni* food, i.e. food which is congenial to spiritual advancement and does not give rise to unclean thoughts, does not rouse animal passions and does not foment a man's temper. Rightful food is that which has been earned righteously and has been prepared by a person who practices Yoga and observes the vow of *Brahmacharya*. Such a type of food does not give jolts to man's state of Yoga and does not pollute his mind. On the contrary, man's sense of

right or wrong, greatly improves his mind, becomes enlightened and calm, his nature becomes sweet and cheerful and sloth, stupor or drowsiness do not touch him and, above all, his mind can easily concentrate on God.

In addition to observing these rules, one should also have a daily lesson of God's Knowledge and should pay utmost attention to the inculcation of such divine virtues in him as introvertness, contentment, tolerance, humility, righteousness, straight-forwardness, plain-heartedness, detachment, sobriety, cheerfulness, etc., etc.

This Yoga has not to be practiced in a half-hearted manner or only once or twice a day. One should rather practice it frequently, if not constantly. One should keep full attention on his state of mind and should engage his mind again and over again, with the remembrance of God, even while he is doing his worldly duties. If you do not practice it during the working hours of the day, then you would not attain much success in your special sittings of Yoga also. It is, therefore, necessary that man should have his heart set on God even when his mind is busy in worldly actions.



Benefits of Godly Raja Yoga

The benefits of Yoga are many and varied. In fact, any thing which is worth attaining comes, to the practicant as reward of Yoga-practice. However, some of the benefits of Yoga are enumerated here-below:-

No more mental tensions

One who practices Raja Yoga, gets transported with unbounded sublime joy, for his intellect is in tune with God, the Ocean of Bliss. This joy is far superior to earthly pleasures. It brings rest to one's nervous system and is so energising as well as soothing to the mental processes that in this state of ecstasy or juicy absorption, one feels the fulfilment of life. One does not feel mental tension or nervous strain any more. A man practicing yoga is in a state of divine intoxication because he gets a constant dose of nectar in the sweet remembrance of God and, so, he no longer needs any drugs to give him intoxication.

Attainment of Divine Attributes

One who practices yoga, gets divine perceptions. His mind gets infused with rare divine qualities. His attitude and out-look towards life changes. He feels himself detached from the events and has no personal ties though he actively participates in the household and social life. He no longer feels swept off his feet by the strong currents of events. The results of his actions do not disturb him. He sympathises with others and co-operates and mixes with them but he does so in the spirit of a game and takes it as a pleasure. He does not feel angered, pinched or puffed up. There is complete harmony within. He develops a sweet and loving nature. His eyes become civil and his face always bears a smile. His personality gets a deep impress of honesty and mental purity. Besides having the divine attributes of detachment,

compassion, equanimity, sweetness, honesty and purity, he also gets power of toleration because he knows that all souls act under the influence of impressions or resolves formed by their previous actions or accumulated acts and habits. He feels healthy in mind and his joy knows no bounds when he thinks of great change in his habits and the rapid process of divinisation of his self. He has inexhaustible fund of self-confidence and contentment. So, he remains untouched by frustration, desperation, worries or mental conflicts as his wishes are noble and his wants are few and his thoughts are focused on God who gives him guidance and light, inspiration and might.

Yoga purifies the Soul

Since yoga is the intellectual link with God, it is also like keeping the spiritual company of God. And, 'as the company so the man' thus goes the well-known saying. So, this divine mental association brings about purification and spiritualisation of the soul. Company of God who is the holiest of the holy, makes the soul also holy. Even if one or the other vice comes up now and then due to his old habits or attitudes, it will vanish in due course by virtue of the soul's intellectual company with God. This greatly enhances his power of discrimination between right and wrong so that he now gives up the evil ways and takes to the righteous ones. Thus, man's intellectual communion with God brings about divinisation and enables man to score final victory over the vices. A man who has intellectual association with God, is not goaded by passion; he is not sex-minded or proud. All the vices ultimately leave Him as he is now a faithful friend of God and a sworn enemy of Evil. Yoga lights such a divine fire that even the deep-rooted vices of the

soul melt away and the impressions left by the old actions, also get washed off so that the soul attains its original glitter and shine.

Yoga makes a man Active, Efficient and Alert

Since the practicant of Yoga enjoys the feeling of withdrawal from body, he becomes tireless. His efficiency also greatly increases, for his mind now easily gets concentrated and is also free of worries, prejudices and worldly ties. He is now active and accurate. He can now plan things with some foresight and can act with great will-power. So, he generally takes things to success but, in the event of failure also he does not lose composure and calmness. Being a man of integrity, he is fearless and has feelings of friendliness towards all. All these developed traits of his mind help him to do his job well.

Social Benefits

Since a person practicing yoga looks at others as souls, he becomes a means of social good. He looks at others as brothers because he considers all souls to be the sons of one Supreme Father. Thus he rises above the barriers of caste, creed, colour or class. His religion is the religion of the soul, i.e. the religion of peace and purity. So, a yogi has no bitterness towards anyone on the basis of religious doctrines, cults, provincial boundaries and linguistic or racial differences. So, yoga is truly the means for bringing about national integration or international brotherhood.

Since a yogi, when looking at others gives attention to their souls that abide between the eyebrows and not to their gross bodies, his eyes do not get tainted with the feeling of sex-lust or with attraction towards

one body and aversion towards the other. Rather, his mind, in this state of soul-consciousness, remains unpolluted and the eyes remain civil. This enables him to lead a life of piety, continence or Brahmcharya. So, yoga alone is the efficacious, real and useful means for birth-control and for solving the problem of over-population.

Similarly, the problems of indiscipline, bribery, adulteration also can be solved by teaching yoga which, as a way of life, makes people honest and compassionate and develops their mind to have feeling of brotherhood towards all and injury and harm to none. The greed to grab other's property or encroach on their rights leaves him. He is no longer tempted by the glitter of gold nor is he trapped by the enjoyments of flesh. He has now a character that is firm as a rock and does not yield to external pressure or internal thoughts. Yoga enables a man to lead a life of right action, self-discipline and duty towards humanity. It brings harmony between man's own mind and intellect and there remain no gaps between his thoughts, words and deeds.

So, May you be holy and Raja-yogi!

May you have Peace and Bliss !!

