

How to make Life Blissful and Worth Diamonds ?

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Published by :

Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalaya
Pandav Bhawan, Mount Abu, Rajasthan, INDIA.

Revised Edition

Printed at:

Om Shanti Press, Gyan Amrit Bhawan,
Talhati, Abu Road, Rajasthan, INDIA.

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Foreword

How to make life blissful and worth diamonds?

It is a matter of common observation that, while the world is progressing so fast in the domain of science that man has been able to land on the moon, his character and his ways of life are going lower and lower every day. His daily doings, his practical life and the condition of the world in general to-day, are different from what these were in *Satyuga* (Golden-Age) and *Treta Yuga* (Silver Age), or even upto a short while ago, in the present Age—the *Kaliyuga*. The very atmosphere has undergone a change so much so that, at present, nowhere in the world is left any substance of happiness or any essence of peace. In short, we may say that man's life has now become worth a cowrie or 'worth a penny' as they say. It has become very object and worth a straw because he possesses neither any divine qualities nor real peace nor happiness.

To a large majority of people, the present state of affairs causes disappointment. They begin to consider why, even after all the strenuous efforts made by all sages, saints, religious preach-

ers and heads of various religions, extending over a period of about 2500 years, i.e. two eras, the world has been undergoing an unceasing process of deterioration and we see no signs of its redemption or reform even today. Others anxiously and pensively ask, "What is going to happen to man and this world ? How can reformation come ? Is there any possibility of a change for the better?" Still there are others who ask, "If there is God, why does He not set the world right ? If, as the people say, He incarnates, why does He not come at the present critical phase to teach men the lesson of good conduct and thus re-establish peace and prosperity here by putting an end to the woes of the world?"

With reference to the above, we must say plainly that, however greatly or highly placed a man may be, he does not have the knowledge and the power to restore complete purity, peace and prosperity to the world. Therefore, the sages, saints, savants, religious preachers, heads of various religions or men occupying high seats of political, administrative or any other kind of authority could not fulfil this hope and ambition of mankind. This task can be accomplished by God alone. He is the Ocean of Knowledge, and repository of immense peace and bliss ; He is Almighty and the Uplifter of fallen and the Purifier of the sinful souls;

He is the Supreme Father and the Supreme Soul and, being the giver of all good, is called 'Shiva' or Jehovah. When God does this work, *Kaliyuga*, i.e. the Age of unrighteousness and sufferings comes to an end and *Satyuga*, the epoch of complete righteousness and happiness, is ushered in. Mankind is lifted from out of waste into a world of excellence.

Man's life gets transformed from that worth a cowrie to that worth a diamond. Thereafter, not a trace of sorrow or suffering is there in *Satyuga* and *Tretâyuga*—the first two epochs, ushered in by God.

And in the course of one cycle of time it is only once, i.e. at the end of *Kaliyuga* when moral degradation has reached its extreme and religion has completely degenerated, then God Shiva, the Supreme Father, comes.

Auspicious Announcement

We have, therefore, pleasure in giving you the auspicious and happy news that He, the Almighty Father, has been at this work now for some time and, in the near future, man's desire for peace and prosperity is going to be fulfilled. You may be surprised to have this news, but if you pause and consider, you will find that the present-day problems and world-conditions prove by their very

peculiar nature that this is the time when His advent or incarnation should take place to transform or reform the world. As you are well aware, Atomic weapons and Hydrogen Bombs are being manufactured only to cause Destruction. Degradation and sin are so much on the increase that serious situations, and knotty problems, many of them all together, have arisen so much that only He can tackle and resolve these. Under the present circumstances, it is surely the Supreme Soul, who is restoring to us, through Prajapita Brahma, our divine inheritance of purity, peace and prosperity.

To transform man's present worthless life into one that is blissful and worth a diamond, and to transmute the present *Kaliyugi* (unrighteous) world into the *Satyugi* (Super-righteous) one, our most beneficent Saviour, the Incorporeal Supreme Soul Shiva, has taught us five important things and has also explained us how to make these the part of our life. It is these five easy but invaluable things that form the subject-matter of this booklet.

Lesson - 1

Attention on our Day-to-day life

In order to elevate the self and to make his life worth a diamond, a man should be vigilant about what he thinks, speaks or does. He should perform the day's task with the care that is expected of a knowledgeable man or a Raj-yogi and should employ introspection. A man who does not care to examine his day-to-day life, goes out of gear and his *samskãras* become vitiated and his mind gets abased and his morality degenerates day by day. Here is a good outline of the day's programme which one can adopt for his betterment.

(1) Early-Rising

Truly speaking, it is very good to wake up at 3 a.m. At that time there is silence in the atmosphere, the mind is also free from worries of day long occupations and is fresh and calm after a full night's sleep. It helps to engage the mind in the sweet remembrance of God and to have fixity in that blissful state at that hour so that one feels to have enjoyed enormously. Though one may have

to forego about an hour's sleep thereby, the benefits one derives from this little sacrifice are considerably great and valuable. But, if for any reason, one cannot daily get up at this hour, one ought to be at 4 a.m. for, if one is serious about so high an attainment, one would have to find out some time for the necessary efforts and would have thus to get up betimes. We can say with emphasis that, after a few day's sustained efforts, it would be possible and easy for a man to get up at the fixed time.

(2) Our First Thought of the Day

As soon as the sleep is over and the eyes open, the first thought that should enter the mind of a devout spiritualist should be, "I am a soul". This does not take a long time but its influence is there all the day long. One has not to leave the bed, the moment one is awake and has not to engage his mind with some worldly thought or work immediately, but, sitting up at ease, one should spend a few minutes in this contemplation; "I am a soul, a conscient dot of light. I am a child of Shiva, the Supreme Soul, who is the Ocean of Knowledge, Peace, Bliss and Love, who does good to all and grants them peace and happiness. Like Him, I should also be instrumental in doing spiritual good and bringing transcendental happi-

ness to others. I came into this world from a higher world, called *Paramdhām* or *Brahmlök* which is my original Abode and where purity and peace supremely prevail. After my advent into this world, my life was pure and divine and was replete with complete happiness and peace in the first two eras. That is to say, my life in Golden Age (*Satyuga*) was worth gold and, in Silver Age (*Tretā Yuga*) it was worth silver. I had then deity-status and self-rule and was untouched by any sorrow. In Copper Age (*Dwāpura yuga*) and Iron-Age (*Kali yuga*) I was a devout worshipper and did have happiness in some measure or of some sort. Now in this present Age, the *Sangam Yuga* (Period of Confluence), I, having been inducted into Godly Knowledge, have had an extraordinary birth. I have now understood this thoroughly well that I am a soul, i.e. a point of light, this body is just an inn for me, I am a child of Almighty God Father Shiva and I am now soon to return to my original Abode—the Soul World (*Param Dhām*). I am fortunate that I have established my link with Him, the Supreme. It is wonderful indeed to have relationship with Him. Verily, and most fortunately, He is my Father, He is my Teacher and He is my Preceptor, all in one and, happy for me, He is leading me out of this terrestrial world to the World of perfect silence, i.e. the Soul World and, from

there, to the World of Beatitude and Fruition or what is called Heaven (*Vaikuntha*). What a luck that I am now a spiritually adopted child of Prajapita Brahma, i.e. I am a true Brahman, by virtue of the invaluable Knowledge I have heard as spoken by God Shiva, the Knowledgeful through the mouth-organ of Brahma and am now on the way to rendering my life excellently pure, brilliant and valuable like a jewel by dint of this Knowledge & Raj Yoga.'

Having meditated for some time on these sweet and deep thoughts, one should attend to one's daily needs and, after ablutions, have another quiet sitting in the keen and single-pointed remembrance of God, the most beloved Father, till the time for moving to the nearest spiritual Service-Centre comes. One must have regard for attending his class at the Service-Centre as compulsory. One must not give in to laziness or sleep but consider class to be an indispensable and necessary means of securing the valuable gems of Godly Knowledge and the only means of acquiring peace and happiness for several lives at a stretch. This daily spiritual class is really not to be missed, for it provides the essential strength—giving food for the soul and also a purifying bath for it.

(3) Daily Practice of Yoga and Study of Knowledge in the Spiritual Classes

When in class, you should, first of all, compose yourself and should then set your mind in the remembrance of the Incorporeal Supreme Soul, who abides, in Paramdham and is like a shining star, a sentient point-of-light. Then you switch on to the experience of peace, might, light and purity and establish yourself in that state. There is immense joy in that uninterrupted remembrance which replenishes the soul with strength enough to give you such joy, power, refreshment, and zeal for the whole day as were never there on land or sea. Then you should listen, with rapt attention and due reverence, the Godly Knowledge given to you in the class and should, like a good student, note down the important points in your note-book and, when there is time, should go through them again. Whatever teachings, cautions, directions and instructions there are in the discourses of Knowledge which God Father Shiva delivers for the betterment of mankind, we should apply to our ownself, never forgetting that we have to throw out our defects like useless stones and have to bedeck ourselves with the jewels of merits. We have to look on ourselves as students of Godly Knowledge not only when we are in the class but outside also and later on also. We are to

consider ourselves as lucky sons and pupils of God and also, as genuine seekers after divine status, should put in our best efforts to rise in life and to set an example by leading an ideal life practically.

(4) Spiritual Endeavours

After class, our immediate domestic duties have to be attended to. So, we get engaged in them and then have our breakfast or meals so as to get ready for the day's task. Now, while at meals or breakfast we should not lose the link with God Shiva but should enjoy the ecstasy of His remembrance and should contemplate the divine qualities. Our food should be *Sattwic*, i.e. clean and conducive to the purity of our mind and should be based on principles of vegetarianism and honest earnings. And while taking it, we should think thus, "I am having this from the stores that are dedicated to Him, or from the pantry that actually belongs to Him. These meals are but the sanctified food (*Shiva-Bhoga*), these are the sacrosanct edibles (*Parasadam*) gifted by Him to me. This will have salubrious and salutary effect on me and it will soothe and purify my mind and will make me efficient in the spiritual service of mankind and in the discharge of my duties ". We should not eat with attachment or passion or as slaves to taste nor should we indulge in talk unless it is

very essential, but keeping fully conscious of the soul and with our hearts set on God, we should take food. It can bear repetition to say that, as many times as we eat or drink we should do so with complete detachment and as a trustee of our body.

**(5) The Consciousness we should have
while doing our Daily Work**

Even while doing our daily work or business, we should remember that we are completely His and whatever we have with us is all His. We are simply His instruments or trustees. While on Godly service, we should not have even a slight touch of arrogance. We should not profane this spiritual movement by yielding ourselves to sex-lust, anger, greed, attachment or pride but should deal with people calmly and with sincere love, always being friendly and holy in all respects. We should perform our daily routine considering it as a part of the vast play which is being performed on the world's state. When an actor is playing the role of a king, on the stage, he remembers that he is really not a king but Mr. so and so, that he actually resides in such and such place and is the son of Mr. so and so that, though he is wearing a king's costumes and robes, all this he is doing only as an actor in a drama and this part of his will last only for a short time. Even so, a person

now inducted into Godly Knowledge should think thus, “I am working as, say, a petty shop keeper or may be as a high official or even as a businessman. The part I am playing as such is short-lived. I am vastly different from what I appear to be ; I am a soul, a self-luminous point, a child of the Supreme Soul and, in fact, I belong to *Paramdhām*. These people with whom I have to deal, are in reality, souls, acting their parts here.” If we remember all this, our mind will feel light as if the soul has withdrawn from the body, and we will become sweet, lovely and introvert and a mere trustee.

(6) Contentment and Non-Entanglement

In the world, as it is to-day, we have to face many sort of difficulties and hardships in our household or professional life. Situations resulting in gain or loss, success or failure, etc., also come and have to be encountered. Often these difficulties or adversities do not come alone but in battalions. But the man who has been introduced to this knowledge, should face these dilemmas well. His duty is first to do what is proper and what he can possibly do according to his desires and then, whatever be the result, he should look upon it as the fruit of his own actions and should accept it with contentment and cheer and a sense of detachment. Knowing that all this is but a Drama, we should not be inwardly affected

by these situations.

But all this is possible only if we are well-established in the remembrance of God, the Supreme Father, even while busy in house-hold or other duties. We should not wrongly believe that, while in the midst of our work, the mind cannot think of Him or cannot have the link with God, the Supreme Father. When we know that we are His children and are now to return to Him and to render our accounts to Him, why should we forget Him ? When we very well know that in remembering Him lies our spiritual well-being and our supreme good, why should we lose the mental link with Him? We should love Him truly and deeply because He is the only one to release us from the dreadful claws of Death, give us peace and happiness and lead us, as our righteous Guide (*Sadguru*), to the World of liberated souls and also the world of Fruition. Man forgets Him only when he, in his daily life, thinks that the daily work he is doing is his burden or his concern. But we should remember that we are the instruments ; we should regard Him as the only One to whom we are bound. The other difficulties we face in our relation with other people are the result of our accumulated actions, done by us during the course of so many past lives.

As long as we do not feel fully matured in

our communion with God, we should not cease from endeavour, we should not dishearten ourselves with the wrong thought that all this is very difficult or impossible to achieve. We must not feel depressed if time and again we forget the soul and our goal and our mind moves away from God and gets entangled in earthly things. Rather, we should think that our evil propensities, born of ignorance, have taken deep roots and, therefore, we have to intensify our efforts to wipe them off now. *Sadgati* or the ultimate fruition is not achieved by shirking, shunning or declining to try. After all, efforts would have to be made to elevate ourselves and to improve our lot. So, now that the world is approaching Destruction and situations have become critical and terrible, we should put forth our best efforts.

Even otherwise also when a man is face to face with a difficult situation or a calamity or sees Destruction approaching, he remembers God without any one's asking and constantly too. So, now that we see Atom Bombs and Hydrogen Bombs stock-piled for Destruction and we also notice the state of appalling poverty or national bankruptcy, critical stage of population-increase or frightening problem of food, we have no reason not to remember God very deeply. Also, it would be harmful to make such lame excuse and say, "Our

problems are too hard and too pressing.” It won’t do us any good to bemoan ; “Our circumstances are not helpful and the environments are not congenial.” Conditions as we see to-day are the shadows of the coming events ; they reflect an approaching catastrophe. Therefore, they draw our thoughts towards God. Still if we feel that the circumstances are adverse, we should change or mould them rather than yield to them or to cry under their heels. As a burning stick of incense makes a whole room fragrant, so our perseverance and constant endeavours, our Yoga and our divine virtues would soon render the world, around us, full of righteousness—this should our faith be and this should inspire our thoughts, speech and actions.

(7) Remembrance of God at least for a few minutes every hour

If even after all this effort, we cannot stabilise ourselves for a considerable period, in the remembrance of God, then, to begin with, we should, necessarily find a few minutes every hour to contemplate specifically on our ourselves and to enjoy the bliss out of the remembrance of God lovingly and devoutly. This is not asking for too much. Anyone should be able to do this. When our doctor asks us to take a small dose of a particular (homeopathic) medicine every two hours,

do we not, with a view to recovery, take care to remember this direction and take the medicine at the prescribed interval ? In the same manner, we should not forget to remember God for a few minutes every hour, for, this remembrance is such a unique medicine as brings a man complete health, wealth and happiness for several lives. Do we not observe that he who is addicted to a certain habit, say chewing a betel-leaf, easily remembers it and takes it every two hours or as often as he likes? Why should not we, on our part, cultivate the clean habit of remembering often as we like to ? This habit does not cost us anything but it brings us happiness and strength. It has been perfectly and rightly said that all kinds of intoxication are harmful but the one that comes of remembrance of God and our deity status or 'Shri Narayanahood'.

In the course of a day, several jobs we work on, do not absorb our full attention and our whole intellect. In-doors or out of the house, in whatever work we are occupied, we can set our mind on God if we care to. Unfortunately, man does not heed this and, while doing his day-to-day work, his mind entertains useless thoughts. Nothing else but if we utilise well the small intervals we get frequently in the mid of our work, or between one piece of work and the other, even then

we can improve the chart of our Yoga highly.

That is why God Father Shiva says, “Dear Children, if you cannot remember Me constantly the whole of your time, you may give Me at least the time that you would squander away in gossip, in useless contemplation or in other such trash which result only in harming you. Considering that you spend, say, eight hours at your job or in your vocation and about this much time in sleep and other daily needs, you have still eight hours left which you can spend in deep spiritual meditation.”

(8) Our Efforts in the Evening

Having acted thus during the day-time, now after return from our shop, office or factory as the case may be, our professional duties being over, we should rest a while, or attend to household jobs, have a wash and, drawing in our sense-organs like a tortoise, sit alone or with members of our family in the sweet remembrance of God, the Blissful Father. If we mould ourselves in the manner and make our endeavours as has been already indicated, our mind will not wander like a horse without reins, running aimlessly in all directions. He who can detach himself from the sense-organs of his body, and draws his mind inwards and tries to be fixed firmly in the deep and loveful meditation on God, alone attains success

in Yoga.

Practice of Yoga in the evening has its own dividends. It gives the mind a feeling of freshness and makes one's thought pure and inclinations righteous. So, we should follow it as a rule to have Yoga in the evening.

Then we have to have our supper and have to attend to our duties of the household and to the society because these are also obligatory. But this does not imply wasting one's time in gossip and useless conversation and sundry useless topics. Well, if one feels that some sort of entertainment is needed, let it be of a kind that does not leave behind it any evil impressions on our mind or lead to bad habits.

Then about 10 O'clock in the night, after having a talk or a chat about Godly Knowledge, we should be ready for the night's rest. Here, for one short while, we should remember our beloved Almighty God-Father.

Going to sleep with thoughts of Him makes sleep *Sattwic* (righteous) and keeps it free of any disturbances by the old *samskaras* (resolves).

Next morning at 3 or 4, we should be up again and should automatically remember that we are souls and we should also meditate on God and only, thereafter, start our day's work.

Lesson 2

Acquisition of Divine Virtues

We can make our lives worth a multi-million diamond if only we cultivate divine virtues in ourselves and renounce the evil tendencies we have already acquired. We should know it in no uncertain terms that it is the devilish tendencies in us that have made our lives vicious, unhappy and sorrowful and have rendered these worth a cowrie. We should also note that, without paying full attention to the twin efforts of acquisition of divine virtues and renunciation of devilish qualities now, our cherished wish for undisturbed and steady Yoga with God, the Supreme Father, cannot be fulfilled and we can't be able to experience the bliss and extra-ordinary joy of a yogin's life. Hence, if we are really serious about getting the bliss and calm in our present life and for attaining perpetual peace and deity status in future, it is essential to make earnest efforts to acquire these divine virtues. We shall now mention some of these divine qualities and the easy way to inculcate these in us.

(1) Purity and Control over the Senses

Purity comes at the top of the list of divine qualities. Only a pure one can invoke God's

kindest affection on him and can secure His profound love and full blessings. Therefore, one who loves God should know that God would love him if only he has purity of heart and if only he keeps his body clean and observes purity in monetary matters also. So, we should care to have physical purity as well as the purity of conscience or the spirit. Everytime after returning from the wet closet. i.e. after defecation we should have a bath or should, at least, clean the body with a wet towel and should change our clothes. For purity of mind we should take only simple and *Sattwic* food. We should keep our mind un-entangled and free of unclean thoughts and the most important thing is that we should observe Brahmcharya. Pure like a lotus should our life be.

We can soon reach the highest stage of purity if we keep mainly four points in our mind. First, while engaged in our daily routine and in the performance of our worldly duties, we should clearly keep it in our mind that we are Karma Yogis. It means that we should remember that we are not to be merely doers of action but also to be Yogis at the same time, i.e. our way of life has to be different from that of *Bhogis* or the carnal minded persons. We should not miss this important fact that we are now willingly and voluntarily bound by some rules of spiritual discipline or code

of purity for our own betterment and that we are to observe abstinence as is expected of any true Yogi. Secondly, we should regard ourselves as students of Godly Knowledge not only when we are studying at our spiritual centre but also while we are busy with our house-hold jobs, social actions or professional duties. This would enable us to be always receptive to virtue and would give us strength to discard the evil and to face the tests and trials like a student answering his question-papers in a test. Thirdly, we should keep the consciousness that we are the sons of God Shiva who is Supremely pure and that, as such, we ought not to do anything which is not expected of a person having such high connections or relations or whose Father holds such a high position. Forthly, our mind should not lose sight of the fact that we belong to the dynasty or lineage of Shri Laxmi and Shri Narayana or Shri Sita and Shri Rama who are so well known for their pure and lotus-like life and that shame would be on us if we violate the noble traditions set in vogue by them. The thought of all the four or any one of these four tips to purity should occupy our mind, else we won't be able to make any progress on the path of purity. But, if inspite of our best efforts, any sort of corruption enters our mind, we should not allow, under any circumstances, an evil act to

be committed by our body-organs. We should keep our physical organs under perfect control lest we should be further adding to our *Karmic* debts and be allowing our impure thoughts to take deeper roots in our mind.

We should now always have this as a constant reminder that, since we have now made the choice of dedicating ourselves to God, we are to honour the covenant with Him, which means that we cannot now see any one with eyes tainted with sex-lust, anger, greed, attachment or ego. We ought not to use our mouth-organ for uttering any words of abuse, malice or slander or to talk in a vile and vulgar manner. In short, we ought not use our any body-organ for any such vices. We ought not do any act of causing harm or grief to anyone. Otherwise, after having obtained Godly Knowledge if we indulge in any evil acts, we shall have to suffer severe punishment—with an overplus.

(2) Inwardliness

No doubt, every divine virtue has its own importance but then the importance of Introvertness or Inwardliness is very great. The very purpose behind giving spiritual Knowledge to man is to enable him to turn his mind inward towards the self (soul) and, thus, to get immersed in spiritual bliss and peace. Now what is meant

by Inwardliness ?

Surely, man is said to possess the quality of Inwardliness if he meditates on the soul that abides in his body and thinks fondly of God, the Supreme Father of the soul, and lends his ears only to such talks as can bring about his spiritual betterment and looks on other beings as dear souls and their bodies as their tabernacle or vehicle. He who does not possess this quality of Introvertness is one from whose view the soul is shut out. The mind and senses of an extrovert man runs wildly in following the passions or after the worldly objects. He feels irresistibly drawn towards the gross world of names and forms and is overcome by infatuation and allurements and incurs sins thus adding to his old *Karmic* debts which also remain uncleared. On the contrary, he never strays who concentrates his mind lovingly on Almighty God Father and on the soul, after having acquired true Knowledge about both. He is not shaken or affected by Maya. If anyone speaks ill of him or treats him with jealousy, hatred or anger, he does not get agitated. If a man admires him and tries to tempt and allure him, he does not get ensnared, rather he maintains equanimity and purity of mind as if he was not listening to what is bad. He remains undisturbed or unmoved because he is on the *terra firma* of an extra-ordinary joy or spir-

itual exaltation. Such an introvert one, by dint of his good habit of being set in thought of the soul, finds it sweet to remain soul-conscious and detached from the body and he is not touched by the viles of the wicked or the malice of the evil-doer. Hence, peacelessness, sorrow or discontentment cannot reach him. Since an introvert person neither pays any attention to evil talks of others nor he himself speaks evil nor does he plan or do an evil, his soul finds unto itself the gems of calmness in the ocean of peace like a swan picking, as they say, only pearls in the calm waters. So, now, it is incumbent on us that we should also adopt the jewel-like priceless virtue called “Inwardliness” and make our life also invaluable like a string of diamonds because, it is doubtlessly true that inwardliness brings tolerance with it and these make our life divine.

(3) Tolerance

If in the Path of Knowledge certain adverse situations, such as criticism and even slander, arise we should think that in toleration lies our well-being, for such situations work like tests and they enable us to see if there are still left in us any traces of anger, prejudice, hot temper or obsession. These also enable us to know if our love of God is so weak that, in the face of small trials or difficulties, we deviate from Him or from the ideal

He has placed before us. So, we should not feel annoyed or disturbed but endure these if we truly love Him. We should think that, if for the sake of our worldly friends and relations or for attaining success in any small undertaking in life, we endure a good many difficulties, can we not endure a little out of our love of Him who is our most Beloved Father, and for our own spiritual progress and for gaining lasting good in the future ? Further, if any hardships or trying situations arise and put our body, mind and monetary resources under a great strain or put our dedication to test, we should learn to face them cheerfully, reminding ourselves that, after all these are the result of our own past actions. “Why should not we face them once for all and get rid of these ?”—this is what we should tell ourselves. We should not get annoyed or enraged to see or think of others’ defects or bad ways. We should, on the other hand, place before us the aim that we have to make our lives sublime, i.e. worth a diamond and, therefore, we have to be recipients of virtues only and, so far as the vices are concerned, we have to act as abnegators.

(4) Receptivity to Virtue

We should give ourselves the understanding that everyone has not all the vices and defects but some virtues or merits also in us and that we, on

our part, have to look only to the merits so as to cultivate them in ourselves. We have to be the choosers not of evil or defects of others but to be recipients of the virtues only because virtues are the gems to us. Man does not know when Death will prevail on him and, therefore, we should not think of others' faults lest we should be at the tether-end of our life now and should, by our bad habit of fault-finding incur damnation of the soul and invite woe and sorrow on us in our life, after death. Faults or bad acts of others will bring fitting punishment to them but we should not be exercised over them, for if we also look to the vices, we shall also be liable to be subjected to punishment. We should not mark others' evils intently and should not feel pricked by the defects of others but should, as true Yogis, be always cheerful and happy and should be gentle towards them. We should be their well-wishers and should make efforts to help them to get rid of their shortcomings rather than ourselves feel wounded. If ever some defects of others happen to be captured by our attention, we should use the occasion to see if that defects is not somewhere lurking in us. We should tell ourselves that we are the aspirants of the qualities that God, the Supreme Father, has; we are not out to acquire the vices and viles of man. Evil qualities are the blemishes

which we now wish to wash off; why should then we look to devilish-qualities ? We have now dedicated ourselves to God; so, we should not now incur the sin of entertaining the thoughts of others' faults or their bad qualities.

(5) Surrender to God

The most effective means of eradicating vices and demoniac tendencies is to be dedicated or surrendered whole-heartedly to Him who is the Supreme Soul. Without any hesitation, i.e. without thinking too much of what I am at present, I should consider that, from this moment, nothing is mine, but what 'I' and 'mine' stood for once have now been all surrendered to Him. I have now firmly to feel that body, mind and everything is His and now I have to use these as He directs.

Who-so-ever now wishes to make his life worth a diamond, i.e. an example of excellence, must surrender his present worth-a-farthing life to God and consider that hence onwards, whatsoever he has, he would hold it only in trust and would put these to use as his duty demands and for Godly Service only and, as such, he would act in a chaste and a viceless manner. Thus can a man get rid of his attachment to his body, habits and wealth and can shed all delusion that the factum of relations and friends ordinarily brings

in. Otherwise, his mind will ever return to these worldly and fleeting things and will not have stability in God's remembrance. It should be borne in mind that, in order to obtain release from attachment, one need not renounce one's home, relations and wealth and go to a jungle but the best way to be rid of them is to surrender completely to God and to consider one-self only as an instrument in His hands and to give up thinking them as our own. Thus will vice and bitterness in our habits get wiped off, making room for purity and sweetness of nature.

(6) Sweetness

Godly Knowledge brings sweetness in our manners and behaviour easily and naturally. In fact, the very purpose behind the study of Godly Knowledge is to drive away *Maya* and the bitterness or the poisonous effects that *Maya* entails. But this sweetness can come about only if a man views this world as one great Drama and considers himself a spectator and thinks that whatever is happening is happening according to a predetermined World Plan and everyone is playing his part according to his own varied inclinations or *samskaras*. A person who looks upon the world thus, understands the most valuable secret behind it. Such an enlightened one does not behave harshly towards others. On the other hand, he

gladdens them with the sweet notes of Godly Knowledge, the soothing talks of divine virtues and the happy narration of God's wonderful ways and, thus, he tries to do good to them. Being himself enraptured with the Godly Knowledge, he thrills others as well. He does not fling harsh words or hurl bitter tones which may hurt others like stones. Instead, he speaks to them in words sweet and soft as flowers with which people would like to fill their laps.

The bitterness in man's nature is due to the vices in him. He speaks to another person out of anger, excitement or hatred only when he believes that person to be his enemy, ill-wisher or one who is bent on harming him. But when, by obtaining Godly Knowledge, he grasps this important truth that it is one's own vices and bad actions that are one's enemies and that the bad actions which take the form of harmful events and confront the doer through the instrument of others; he ceases to regard others as his enemies. Then, he tries to mend himself and to infuse righteousness into his future actions and to overcome *Maya*, the real enemy, by bringing in to his aid, love, good intentions and other virtues. With his sweetness and happy nature he attracts others and thus tries to draw their attention towards God, the most beloved Father.

(7) Delight-fulness or Cheerfulness

Now that we have acquired the knowledge and faith that we are children of God who is All powerful, the Lord-Father of the three worlds, the Fountain-head of all happiness and peace and the giver of the deity-sovereignty in heaven, we should not pull a long face or be sad or worried. Now that we have learnt that the All powerful God, our Supreme Father and our Preceptor is leading us to the World where peace and happiness never cease to exist, our joy should be unbounded. There is no reason to be wearied since we are now leading chaste and viceless life and are engaged in the noblest effort of being ever in tune with Him and are always working for a most shining future and are most lucky to be in touch with God. If ever we are confronted with any accident, illness or loss, we should draw upon our reserves of Knowledge and look on these accidents and diseases as paying now their last call. These are surely going away for ever as we have now found the right method of eliminating them with Yoga. So, thinking that we are getting square with our past actions which are our creditors and that the load of past actions is speedily dwindling to zero and that these are soon going to leave shadowing us, we should be cheerful and joyous. Our only care or concern should now be to make ourselves,

and others more and more pure, righteous and virtuous. He who is concerned and devoted thus, has no time to give to worries of other kinds. If one muses on Godly Knowledge, where is the occasion for any other worry getting into his thinking ? He is ever sustained and stabilised in the strength he draws from faith in God. Without any fear, he is attentive towards his spiritual endeavours and enjoys divine bliss.

(8) Fearlessness

He need have no fears who has found refuge or asylum in the Supreme Father and has surrendered all that he is or has unto Him. He needs no fears who wishes others well and is occupied in Godly service. Fears assail him only who thinks of himself as a body and who is deeply attached to worldly objects and does not think of himself as a soul. Otherwise, he who realises upon the Omnipotent Supreme Soul, goes about the whole world fearlessly and with a stable mind. He keeps ruminating in his mind this lovely point of Knowledge that what is to happen will happen and will happen as a result of his own past actions and deserts and, therefore, he should not be afraid of whatever comes in his way but should do his duty properly and should leave the rest to the help of God, the Almighty Father. Thus he does not worry about the result but acts as a trus-

tee and looks on events and things as a detached observer.

(9) Nonchalance or Non-Alignment

Conducting oneself like an un-entangled on-looker of things and events makes one's life very lovely and contented and gives one the feeling of being just a visitor to this world. It is in the state of non-prejudice and non-alignment with the gross and defiled that man's judgement and reasoning also works properly and efficiently. A man who is nonchalant and is an unattached on-looker is not affected by the waves of pleasure and pain or respect and disrespect. One who acts nonchalantly, experiences that extra-ordinary joy which even a millionaire, feeling entangled and deeply involved, can't experience.

But man can feel non-aligned only if he looks upon this World as a Drama which is going on without interruption, though slowly, and in which souls, taking different corporeal forms and names, are playing their respective part and he no longer feels any attachment towards them but is looking on them as a spectator. Not only this, but he looks upon the events of his own future life also as the events of a play. Thus only does he continue to be in a state of bliss or divine drunkenness. In that state, every event that happens makes him think that he has seen or played this part uncount-

able number of times through the aeons and that only the pre-destined is happening and that whatever part one is playing now is getting automatically transferred to a scroll or a film of Destiny, so to say, which will unfold itself as an event again in his life. He takes a detached and non-aligned view of his own part as well as the part of others in this World Drama. It means that, in his dealings with others, he always thinks : “All my relatives, friends and others are, basically, souls but by having a body each, which is a dress of the soul; they are donning various physical forms and appearances and are playing their respective part in this vast Drama as co-actors with me, only for a while, in the present form.” When dealings with them based on the record of *Karmas* shall have ended, and they will no longer be with each other in this form relationship; and now the day is drawing very near when this World Drama will be ended with loud bangs of Atom and Hydrogen bombs and all of us having played our part full, would return to our Sweet Home—“the Soul World from where we have come”. Thus, he has it always in his mind that the part he is playing now is the last one in this cycle of the Drama which is coming to its final end. Because of such thoughts, his mind gets distracted and withdrawn from objects of sense-gratification and he feels that he is risen

above from whatever is earthly and that he no longer has any mental ties with this world. He feels that, just as a ship lifts up its anchor and leaves the shores so as to sail to the other side, he also has now weighed his mental anchor and is no longer tied to the shores of this sea of vices, i.e. this world, but is moving towards its goal. With a sense of humility he remains occupied in attaining higher and higher spiritual stage.

(10) Humility

Because of giving adequate attention to moral values and to ethical basis of his life and actions, a knowledgeable man knows that there are still several defects in him that require to be eliminated or to be replaced by divine virtues and that a lot of practice is still required to attain stability and constancy in the remembrance of God, the most beloved Father. Thus, realising that he himself has not yet attained alround perfection but has certain deficiencies, he behaves with others gently and with a sense of humility. He knows that others also are caught up by their individual *Samskaras* or tendencies and it will take them quite some time to change or improve themselves. On viewing the weakness of others, he does not take air or pride about himself and does not feel impatient or antagonised with them nor does he scorn them. On the contrary, he feels like offer-

ing his help to lead them out of the morass of their *Samskara* and therefore, he lends them his love as a straw to a drowning person to catch upon and to move towards the shore of Godly remembrance. If anyone points out to him his shortcomings, he does not take offence. Rather, he takes it in good spirit and for his own advancement and considers that man to be his well-wisher.

A man who has obtained Godly Knowledge, always bears this in his mind that, just as God, his Supreme Father; is without any taint of evil or vice and is free of carnal desires, he also has to be without any pride, evil or craving for sensual indulgence. There must be quite a large number of people in the world who do not believe in God or who ridicule Him or treat Him with disrespect or desecrate and break His images. If God, the Almighty Being, had any ego or vanity, then by such actions of those men His pride would have been hurt and He would have been revengeful towards them and nothing could have prevented Him from bringing doom on them but, it is an undeniable fact that He is ever-free from arrogance and vices and is, eternally, an ocean of Peace and Bliss. In the same manner, if a person possessing Godly Knowledge is ever treated with disregard or, if his opinion is not given due weight

and acceptance, he does not feel his ego pricked or pride hurt because he has no vain pride in him and because he does not give any place to the wrong doings of others in his mind and he knows that the evil-doer will reap for his actions. Thus, knowledgeable man does not allow hate conceit or crookedness to come in but is straight-forward and simple in his dealings.

(11) Simple-Heartedness

God, the Truthful and Ever-Pure Lord, is pleased only with him who is simple-hearted, guileless, truthful and innocent. The more truthful, simple-hearted and straight-forward is a man, the deeper is his realisation of self and the clearer his perception of God, the Blissful Father. It is the plain-heartedness of a person that draws other men also towards him and attracts even God towards him. Therefore, simplicity or honesty or sincerity is the virtue which a man studying Godly Knowledge adopts and values highly because without the help of this Godly Knowledge, he cannot be lucid in his mind and cannot experience the spiritual ecstasy.

(12) Conquest of Sleep

As the Yogi's or the wise man's state of mind rises higher and higher, so does his sleep become lighter and lighter. So, we have to find out whether or not we are overcoming laziness, lethargy and

habit of long and very deep sleep and we are to check this for the simple reason that our final test is approaching. A student is set upon working hard over a subject in which he is weak and, being thus determined, reduces the hours of sleep. So now, as we know that earthquakes, or natural calamities in any form, may occur any time or the work of great Destruction may commence any moment, we must note carefully that during the small period of time now left, we ought to eliminate the *Vikarmas*, i.e. our past sins by devoting maximum possible time and attention to the practice of Yoga and then in the ensuing period of *Satyuga* we will, no doubt, have perfectly peaceful sleep. Sleep and rest are doubtlessly needed even now for maintaining good health but these should be *Sattwic* in character and should not be so prolonged as that of a man who is under delusion and has not acquired Godly Knowledge. If we get the habit of remaining asleep for longer than usual, God too would decline to help us. May it not so happen that when the hour of Destruction finally comes, we are yet not alert, we are lost in deep sleep and are unable to hear God's warning or call.

(13) Steadfastness, Self-Reliance and Intense effort

We should not make our efforts weak by de-

luding ourselves with the wrong thought that since we are still aspirants (*Purushartha*), it is only natural that mistakes occur. By entertaining this thought that we are still striving or that we are late entrants on the Path of Knowledge as compared to some others, we should not let ourselves down and should not go on committing mistakes. To us, the word aspirant (*Purushartha*), should mean that we carry on with us the full responsibility to make earnest and steadfast endeavours and whole-hearted attempts for eradicating the vices, controlling the sense-organs and stabilising ourselves in blissful stages of Yoga. Hence, in view of this responsibility and taking note of the present critical and crucial times, we must speed up and intensify our efforts.

If some how mistake is committed by us we must firmly resolve not to repeat it. And, resolution by itself not being enough, we must sit in loneliness and silence and see for ourselves where do our thoughts, attachments, desires, longings and our tendencies go ? We should guard ourselves against a slowing down of our endeavours and should discover if some attachment lies hidden somewhere in us. We should not be late in this effort lest we should have to repent.

Lesson - 3

Observance of spiritual rules

In order to make our lives valuable like the diamonds and our actions as bright as the jewels and for enjoying the deep bliss of Yoga and for attaining the highest stage of Liberation (*Mukti*) and Beatitude (*Jivan-Mukti*) it is essential that we observe the spiritual rules which have been decreed by our Almighty Father through Prajapita Brahma. Unless we observe these principles, we can neither progress on the Path of Knowledge nor attain real peace nor spiritual power.

(1) Observance of Chastity or Continence

The first and foremost of these divine principles is *Brahmcharya*, i.e. celibacy, purity or chastity. Without *Brahmcharya* one can neither have any fixity and constancy in Yoga with God nor can one pacify anger and end other vices. It is continence that purifies one's mind, sharpens one's sense of right understandings and brings to man that spiritual strength which helps him to conquer vices and to endure and face the difficulties that crop up in the way of his communion with God. Hence, knowing the sex-lust as our arch

enemy and regarding complete celibacy or chastity as our prime helper we have to drive away all concupiscence and feeling of sex-indulgence from our thoughts, speech and acts. We should understand it clearly and without any iota of doubt that it is the enemy called 'sex-lust' that brings about the downfall of a man from the peak of purity or from the status of a heavenly deity to the state of an orphan and shortens one's life besides making him cowardly, weak and lazy.

So, for our own good, now God, our Soul-Father addresses us thus, "O My Dear Ones" ! life after life you have been following your bodily parents in the sphere of vices and because of these very vices you lost the sovereignty of the ever-happy deity-world i.e. world of Satyuga and Treta yuga and are miserable in your present life also. Now I ask you to get from me, your Super-mundane Father, the inheritance of Purity or *Brahmcharya*. Life after life, you have been entreating Me thus, "O Supreme Soul, you are the Liberator of the fallen, release us from these vices." But, strangely enough, while I have arrived from *Paramdham*, My Abode on High, to give you release, you do not like to, or do not endeavour to abandon them; I ask you to give up that which is bad and harmful but you sit supine, holding on to it ! Do you think you can cross this ocean while

riding on the back of a crocodile ?”

God has declared ‘State of Emergency’

Be holy now !

Shiva, the Supreme Soul, who grants us well-being, says, “Dear children, the present is a great emergency. The Destruction of the present *Kali-Yugi* (Iron-Aged) world is near at hand and very little is now left of this last life. I now ordain that all of you should be pure and chaste i.e. should observe Brahmcharya and should not allow this arch enemy, the sex-lust, to enter into your thoughts because I have to re-establish here the Satyugi divine Kingdom of Shri Lakshmi and Shri Narayana. Bharat, which has now become a place of moral corruption and a house of prostitution, has to be transmuted into a citadel of Purity, fit for the deities to live in. The collapse of the present immoral world is imminent and even that will no doubt force the end of vices, but if you, of your own free will and for the sake of having Yoga with Me, observe *Brahmcharya*, then in the coming divine self-rule, you will be entitled to deity sovereignty for two long Ages. Dear children, will you not, therefore, give up this vice for even this short period that is left ? Won’t you, for My sake, sacrifice just this. Do you not love Me enough to abandon this dirty habit?”

God Father Shiva says, “My beloved children, the kind of conjugal and house-hold life you lead and manage now does not deserve the appellation “*Grahastha Ashrama*” (holy home-life) because ‘*Ashrama*’ means a ‘holy place’ or part of a holy life where as in this *Kali-Yugi* world of today, in every house, criminal assault with the dagger of sex-lust is taking place and corruption of all sorts is rampant and moral rot is increasingly defiling the atmosphere. In the true sense; the house-hold or family life of Shri Lakshmi and Shri Narayana and also of their subjects deserved the name ‘*Grahastha Ashrama*’ because there was not the slightest trace of sex-lust in their life and procreation in that era used to be by dint of ‘Yoga Power’. You should, therefore, be pure as your those ancestors were. Being God’s children, your actions should not be ungodly or demoniac. Now you should not take poison in the form of sex-indulgence nor serve it to others. Have, instead, the nectar, that is *Gyan Amrit* (the Nectar of Godly Knowledge)”.

Taking these words of God as an essential command of the great and good Father Shiva, one should follow these whole-heartedly, for in this lies the well-being of an aspirant of yoga. So, we should now firmly resolve that, whatever may happen, even if we are cruelly treated and op-

pressed, we would follow His directives and observe chastity and become eligible for entry into Heaven. Evil (*Maya*) may storm my being many times in the beginning, but I shall hold on to my vow and do my duty, i.e. I would never abandon chastity and purity, because this is an enviable thing or the most valuable treasure come to me as a gift from God. I will never break this vow of *Brahmcharya* for I would not thus ruin my future and would not downgrade myself. Before my very eyes I see the foundations of *Satyuga* (Golden Age) being laid and its gates being erected and the *Satyugi* (Golden-Aged) trees are within my view; so, now that very little time is left, should I turn away from high endeavour and degrade myself ? The great God has assisted me with His Knowledge and the covenant has been sealed with Him. He is going to invest me with the diadem and insignia of deity-*Swarajya*. Why should then I make my record dirty and blemished and wear a black mark of sex-lust, as it were, on the forehead. I am now on spiritual pilgrimage to Shiva's Abode, which is the real *Amarnath-Dham*, why should I violate the rule of chastity which is a 'must' for my religious pilgrimage ? The Supreme Father Shiva or Rudra has now Himself taken incarnation in this world and has started the holy *Rudra Gyan Yagya* i.e. He has lit the holy fire of

Knowledge for the people to make oblations or sacrifices of their vices into it. I would not incur sin by violating the purity of Bharat which has now become the place of this sacrifice or *Yagya*; I should not commit any sexual indulgence for it would amount to an act of desecrating this place where the sacrifice is to be performed. I will now observe *Brahmcharya* in thought, word and deed and to the higher degree and will thus attain the immortality like deities and take into possession the key to ever-lasting peace.

(2) Rightful Food—*Sattwic Diet*

What we eat has a great effect on the mind. That food is not rightful which arouses passions, darkens one's judgment or produces indolence and inertia. Such a food is called *Rajasic* or *Tamsic*. The food which is not rightful (*Sattwic*) but *Rajasic* or *Tamsic* make's a man's mind unsteady and restless, his eyes criminal, his thoughts polluted, his outlook impious and tendencies unrighteous or it induces sloth and sleep in him. Even a trifle would arouse passionate fury in the man who takes such a food and he won't be able to clearly differentiate between what is proper and what is improper and what is moral as distinct from immoral. He, whose food is not rightful and wholesome (*Sattwic*) cannot overcome vices nor can he ac-

quire constancy in Yoga.

Therefore, if we desire to have the bliss that Godly remembrance brings and if we are keen to conquer the vices and control the sense-organs and become Yogis then we must care to have a rightful diet. It means that our food should be such as has been bought with money earned by honest means and should consist of those things which are offered to the deities. (like Shri Narayan or Shri Krishna) in the temples.

At the same time we have to ensure that our food is not cooked by a person who is lustful, hot-tempered or irascible, for the state of mind of the person who cooks also affects the food even as food affects the person who eats it. Food gets vitiated if one who prepares it, is vicious and such a food, because of its potentiality for bad, is rendered unfit for one who practises yoga. We should therefore, take food prepared by a person who observes *Brahmcharya* and practises the remembrance of God, such food would be of help to us in our spiritual endeavours. Also, as already explained in Chapter II, while discussing how we should daily check ourselves, we should be in loveful communion with God when we are at our meals. Thereby, our food shall get consecrated and purified and we shall not get engrossed in the savour or flavour or what we eat.

(3) Righteous Company; Association with the Truthful

Somehow or other; sooner rather than later, man's company does affect him. Therefore, he should associate with only those who have faith in God, love Him and are in communion with Him so that our own dedication to God gets more strength. If, however, in the course of our dealings, we have to meet the vicious, we should try to see that our mind is attuned to the Almighty God, our Father, who is all Truth, and that our talks with them should also have the topics of or touch of Godly Knowledge and Yoga so as to introduce spiritualism in the atmosphere.

We should have nothing to do with obscene books and the cinema and should shun those associations or person whose company may have an evil effect upon us, because, otherwise, man learns from such engagements some evils which it is very difficult to eradicate when once they have appeared in him. Besides, we should now do away with such literature and books which though known as 'religious literature' or scriptures, ridicule and slander deities and allege that vices existed in the lives of deities also. We should discard such literature as false and vulgar and give up any kind of association with it.

(4) Bathing the Soul Daily with Knowledge

In addition to the observance of the rules mentioned above, we should bathe ourselves (souls) daily with Godly Knowledge because it is only by that the soul gets washed of its impurities and becomes capable of acquiring the good qualities or divine virtues. When we listen to daily discourses or study Godly Knowledge, we are cautioned against bad ways and inspired to be chaste and to be always in tune with Him. If owing to circumstances beyond our control, we are unable to attend to our spiritual classes, we should reflect on what has already been taught us in our classes and should study the write-ups, cyclostyled discourses or printed literature based on Knowledge being revealed by God Father Shiva now and should try to imbibe them in our practical life.

If, in this manner we observe the rules mentioned above and other such rules as commandments of God, and if we take to Divine ways and means now being told by God Shiva, we shall certainly find that our lives are becoming as resplendent and precious as jewels.

Lesson 4

The Importance of Godly Knowledge and Faith

Careful analysis would reveal that the main cause for the lack or absence of happiness and peace in our life is that man has forgotten all about what his ownself really is. He does not know the esoteric principles underlying this wonderful World Drama. He is ignorant of the Supreme Soul and does not know the relationship in which he stands with others.

You may contend that everyone knows himself, his father and his relationship or position with regard to others. Well, it is true but from a different point of view. Everyone knows the name and the form of his *body*, the father or procreator of his *body* and those who are his bodily relations. But the greatest blunder is that man does not know the *soul*, the life-force or the conscious entity that is there in the body but is distinct from it. Himself, he is truly a soul and, as such, an immortal child of the Supreme Father but, unfortunately, he forgets this and while dealing with others also, he does not remember to look upon them also as souls and as sons of God. In his day-to-day life, he gets oblivious of the fact that he is the son of

Him who blesses peace and happiness and is the Ocean of love, nor does he remember wherefrom he has come, where he is bound for, what is the story of the Drama of this world, what is the hidden ideal of this life and what his actions ought to be like. It is because man doesn't know anything about these that the present-day world is out of joint and out of order.

Therefore, the welfare of mankind can now be achieved if only we have true knowledge of ourselves (souls) and also know our Father on High and our ideal in life and the secret of the course that our actions take. But, remember, mere knowledge of these is not enough, we must practise what we know. Then only we will find a change in us and we will experience real happiness and peace.

Take the example of a child. Father tells him "I am your Daddy, this is your Mamma, that is your brother. I am called so and so and my country's name is such and such." The child does not keep this information confined to his mind only but proceeds to apply this knowledge in his dealings or family life. Having understood his position or relationship, he works upon that understanding, he puts it to use in his practical life and, thus, obtains his birthright, which, in this case, means title to his father's property. In the same

way, it is not enough for us merely to understand what the Supreme Father tells us about His divine name, His Abode and immortal relationship with souls. We should employ this Knowledge in our practical dealings and day-to-day life and our relationship with God should be practical and we should practically respond His love. Then and then alone can we acquire from Him our divine inheritance of complete purity, complete peace and complete prosperity.

Faith in Godly Knowledge

To be able to live and experience the sacred Knowledge which God imparts, man must at all times, be established in conscious faith in that Knowledge. Such an intentional or conscious faith will bring a lot of change in his actions because, as the saying goes, 'faith constitutes the very being of man and a man acts as his faiths is.' You must have observed that when a man believes that he is a father or the head of a family, his actions are like any father's or the family chief's. This same man, if he happens to be a teacher by profession, goes to a school with the thought or faith that he is a teacher on duty, the result is that what he does or says is like a teacher's. Seated among friends, this same man talks unreservedly as friends do among themselves. The conclusion

is plain : it is faith that determines our actions and one becomes what one believes in.

So, we can now make a real progress only if we have faith in the Knowledge given to us by God Shiva through Prajapita Brahma. Till we have faith in it, our spiritual endeavours will not have truly begun even. We achieve only as much as we possess faith. That is why it is said that those who possess faith succeed where as those who are assailed by doubts certainly lose.*

Knowledge in the Form of Working Faith

So, even while we are engaged in our daily tasks, while walking and talking, sitting or standing, we should be well-established consciously in faith. It means that we should all think thus, "I am a soul, a luminous and sentient point, I am the son and scion of God who does good and grants peace and happiness and is the Almighty Lord of the three worlds. I am not this body. The body which I have is just a vehicle for me. I am the original inhabitant of Brahmlok and am an undying, immortal soul, a shining star and, on coming into this world, I was wholly happy and pure and without any stain of vice and was defiled much later. I am here on the stage of the World Drama

*संशयात्मा विनश्यति

to act my pre-determined part. I have to return to my sweet Home at last which is where peace reigns. Therefore, here, while dealing with others, I have to be mentally detached or intellectually un-entangled and dissociated because my relationship with them is momentary. Have I not to shed this mortal coil and to go back to my original form of light?"

".....As I am a child of the Supreme Soul, who is all Light, divine and dot-like in form and who is the Doer of good, I also should engage myself in such actions as do good to others. Towards none shall I be led by feelings of sex-lust, anger, greed, attachment, pride, jealousy, heart-burning, slander, violence, revenge, etc.; for I am not here to wrong myself or others, because doing wrong and harm to others results in sinning against ourselves and marring our own life. So, renouncing these, even though leading a house-hold life, I will set my mind in God, I will not identify myself with my body nor will I tie my mind to this body which is but a cage made of flesh and bones. Now I shall live in the uninterrupted bliss and the rapture that unshakable yoga brings. I shall perform my duties but shall not worry or grieve over the results because I have to make my life bright and valuable as a jewel; I have not to waste or ruin my life after what is mere husk or a worthless—

shell a cowrie.....”

“...And now I know that this *Kali-Yugi* (Iron-aged), vicious and irreligious world is near its end. I see around me the unmistakable signs and also the material for Destruction. The symptoms of an unprecedented ‘civic strife’ and international nuclear war are now clearly visible. To me this world seems to be already falling. The very essence of it is gone, it has lost whatever moral content or ethical basis it had. Why should I then get to like this ‘dead’ mass and these ‘dead’ bodies. Why should I love or establish communion with all this “*Malba*” and carcasses. Why should I now not follow the line laid down by the Almighty-Father and love Him fondly ? Why should I court destruction by turning my intellect away from God and instead, why should I not make my farthing-worth life now valuable as a diamond?.....”

“.....I shall now keep conscious of the soul which I really am and having been fore-warned of the coming destruction, I will do only that which brings good to me and to others. Well-established in the Godly Knowledge and the Raja Yoga as being taught to us by God Father Shiva, I will inspire others also on the path of purity and Raja Yoga. Leading a life untouched by impurity or vices, like a lotus growing up out of mud that surrounds it, and established firmly in Yoga, I will

inspire others also to be in spiritual communion with God. I, with all what I hold, i.e. with my body, mind and money, shall now fully co-operate with Him in His work of re-establishing the world of righteousness (*Satyugi Duniyã*) which work He is presently performing.

Transformation in Life as a result of Faith

Thus, he who has righteous faith, succeeds in the noble task of transforming his life because, when he lives the faith that he is a soul, he becomes soul-conscious and sheds all attachment or mental bonds even while doing his house-hold and other duties and, so, he is calm. Being himself soul-conscious, he looks upon others also as souls and his dealings with them are guided by purity and love. Just as a rough stone becomes rounded, having been licked into shape by the water-currents rubbing it all over till it is turned into a lovely, rounded *Saligram* (image of a purified and defied human soul) fit to be used for worship, so does man's soul, being washed constantly by the streams of Knowledge, mentioned above, become a real and living *Shaligram*. Such a one becomes a Light House, a living shrine or a mobile pilgrimage who purifies others and shows them the destination and the way to it to enable them to take the raft of life across the world. So,

one who holds on his faith in the soul and relies and depends on the strength from God alone and does his duty well, his nature becomes righteous, his mind all plain and he is richly endowed with the qualities of a *Jeewan-Mukta* and thus, his sustained and sincere efforts based on firm faith bear cropful fruit.

Just as a bumble-bee converts an insect into like itself by constant humming and dinning into it, so does he, who is busy turning over in his mind the Godly Knowledge given to him and is also 'humming' that Knowledge unto others, surely transforms his own *samskaras* and becomes divine. His faith and contemplation undoubtedly lead him to a life where Knowledge rules and wisdom prevails. A man who goes to a temple to worship and, there, prostrates himself and calls himself mean and sinful, he not only does not become pure but continues to be vicious and unholy because he does not calmly contemplate his real and pure self and its worthy qualities nor does he have unshakable faith in it. One who makes up his mind to be viceless, does surely conquer vices. Does God not help those who help themselves ?



Lesson 5

Daily chart or graph

We must try our best to put into practice the four methods or lessons that have been explained in the preceding pages. We have to see at the end of every day how far we have succeeded in our spiritual efforts. Just as a good businessman checks up, at the end of day's business, his income and expenditure, so we have also to inspect our record of the day's doings. Below are given a few questions which you can write up in the form of a chart.

Daily Chart

1. (a) For how much time did you have special sittings of Yoga ?
(b) For how many hours were you in soul-consciousness and in Yoga with God while doing your house-hold duties and other duties ?
2. Was the stage of Yoga good, very good or ordinary ?
3. For how long did you reflect and meditate on God's knowledge ?
4. (a) Which divine virtues you have specially been endeavouring for ?

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- (b) Did you succeed ?
5. (a) Did you observe the spiritual discipline and laws regarding diet, yoga-before-sleep, cleanliness, etc., satisfactorily ?
(b) Which law did you fail to observe ?
6. (a) Did you do some Godly service to others ?
(b) Was it by means of Godly Knowledge, Yoga, are benevolent acts or all the three ?
7. (a) Were you over-powered by any vice ?
(b) Was it in thought, speech or act ?
(c) Did you give the vice a good fight by means of the power of knowledge, yoga or both or by taking help of a senior student of this Godly Knowledge and Yoga ?
(d) What led you to failure ?
8. Do you think that in, the balance, you have spiritually advanced ?



Keen Aspiration

In order to engage into endeavours to obtain a thing or status, keen aspiration is necessary for, otherwise, no whole-hearted efforts can be made. Further, it is natural that, to obtain a great ambition of life, our aspirations should also be intense and great.

By the same logic, if one wants to commune with God or wants to attain God-realisation, one should first question oneself, “Do I really aspire Him heart and soul? Do I value the Supreme as the highest ambition of my life and love Him most? Must I have Him at any cost and with whatever labour?”

Most people in the world aspire God-realisation, but feebly, and that is the first tumbling block in their way.

Their aspirations are feeble because they have never seriously considered as to what, after all, the goal of human life is. Therefore, they easily forget that, by attaining to God, they will have attained all. They do not value the Over-Lord of three world properly and, therefore, easily forsake Him for ephemeral objects.

It is really very humiliating on the part of a grownup man to have not known even His Supreme Father. Even a small child has proper curi-

osity for knowing and meeting his dad. Have we no affectionate love with Him?

Many people postpone the efforts for attainment of God-realisation for their old age. They fail to realise that death always visits by surprise.

Therefore, if one wants to meet God, one must love Him from one's innermost and deem it the very Object of one's heart, aspire Him most intensely and be determined to attain Him at any cost. Then half the goal is achieved !

No matter how bad a person may be, he must possess at least one virtue. Be like the humming bird and pick the sweetness of virtues.

The Call

The Incorporeal God Almighty says, “Dear Ones, you have been obtaining your perishable inheritance of wealth, for one birth, from your worldly parents. But I am your Immortal Father who can bestow on you the supreme sanctity, peace and prosperity for numerous lives. You have been obtaining worldly knowledge from your teacher that enabled you to pass your one life comfortably. You have been obtaining peace from your preceptor for only one birth. But I am the Supreme Teacher who can bless you with Supreme Prosperity for generations on end. I am the World Preceptor who am sought by all scriptures. I can bestow upon you Supreme Knowledge, Peace, Bliss, Might and Purity for 21 lives. Remember, I am the Sole Liberator of all.

“If you aspire these, aspire Me. If you aspire Me, become Mine. If you constantly remember Me, I will become thine. I am establishing Golden-aged Deity World. I want you to become a deity by means of Yoga. I want you to attune to Me by remaining Soul-conscious so that My Divine consciousness can descend down into you for the consecration of your entire inner and outer Self. You keep in constant remembrance of Me. This is the Yoga or the righteous path. I promise you

that if, cognizing Me, repose Faith in Me and, for asking the wrong advice of all perverted beings, surrender to Me, I will absolve you of all sins, and, soon you shall attain to Me ! Arise, help yourself on this way and I will also help you !”

