

From the mighty pen of Sanjay



THE HUMAN INSTINCTS



If one wants to attain the human instincts, one has to realise that these do not come all of a sudden. Certain pre-requisites have to be fulfilled. No matter how high and intense our aspiration, we cannot attain these immediately. We cannot just jump on to these. We, firstly, have to experience a deep and powerful love for Shiva Baba, emanating from all our spiritual relationships with Him, the Incorporeal, Self-luminous Being, who is the most Perfect, the most Beautiful and the Ever-pure Consciousness. If our mind is attracted to worldly and perishable things or corporeal beings, it means that we lack in our love for Shiva Baba. How can we then attain the Seed stage? We should remember that yoga is nothing but a loveful awareness and remembrance of Him; and if this awareness is obliterated by the remembrance of material things or physical forms, then, to that extent, our yoga becomes defective, defiled or falsified.

In this context, it should be remembered that there are sixteen basic human instincts, which take the form of sixteen traits. In order to become good yogis, it is necessary to have their manifestation in the right form or correct channel. There is no human being, who does not have these instincts. One or the other of these is always at play when we engage ourselves in our day-to-day actions. No action would be possible without them. So, if we wish to have a yogic way of life, we have to have sublimation of these instincts.

Baba has said that our yogi life is based on righteous actions (*Shuddh Pravritti*) but not on renunciation of action (*Nivritti*). It is, therefore, essential that, in order to attain a high stage of yoga, we have to engage ourselves in righteous actions, and, for that purpose, we have to direct our instincts into right directions. We find that in His divine discourses (*Murlis*), God, the Supreme Father, has enlightened us as to how these instincts (*Pravrittis*) can be remodelled. He has given us a treasure of wisdom with regard to the transformation of these instincts, which are sixteen in number. Let us understand how each one

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Rates of Subscription for "THE WORLD RENEWAL"

	INDIA	FOREIGN
Annual	Rs.100/-	Rs. 1000/-
Life	Rs.2,000/-	Rs.10,000/-

Subscriptions payable through Money Order/Cash or Demand Draft (*In the name of 'The World Renewal'*) may be sent to:

**Om Shanti Printing Press,
Shantivan-307510,
Abu Road, Rajasthan, INDIA.**

For Online Subscription

Name of Bank: SBI, PBKIVV Shantivan,
Account Holder Name: 'World Renewal'
Saving Bank A/c No.: 30297656367,
IFSC : SBIN0010638

For Detail Information:

Mobile:09414006904,(02974)-228125
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DIVINE VISION & ACTION PLAN FOR WORLD TRANSFORMATION



After the most successful International Conference, held in Shantivan Campus from 26-30 March, 2017 on “God’s Wisdom for World Transformation”, inaugurated by Hon’ble Prime Minister of India, Shri Narendra Modi through video-conferencing, within a few weeks we hosted the Annual Godly Service Meeting from 17-23 April, 2017, which was duly graced by the Empress of the hearts of the BK family, Respected Dadi Jankiji, along with Respected Dadi Ratan Mohiniji, Bro. Brij Mohanji, Dadi Rukmaniji, and Dadi Kamal Maniji. All members of the Management Committee of PBKIVV, Zone Incharges, Sub-Zone Incharges, Chairpersons, Vice Chairpersons, National Coordinators and Madhuban Coordinators of the Service Wings, along with many Senior Service Instruments of

Bharat, Nepal and a couple of other countries, participated with full inspirations, visions and practical plans for bestowing maximum benefits to the world at large. The insights shared by our beloved Dadis, senior sisters and brothers, and several of the national service projects shared by our great visionary, P.M. Shri Modi, were especially kept in focus.

The week-long Annual Meeting brought out the best in each of the 1700 participating Angels, Brahma Kumaris and Brahma Kumars. The entire meeting gave much satisfaction to all by igniting their minds on the basis of visions and plans shared by sisters and brothers from the diverse Zones and the Godly Service Wings. Every day, the meeting was interspersed with special Meditation Sessions for maintaining balance between Self-Service and World

Service.

The Service of the coming year 2017-18 was finally agreed by all to focus on the major theme: **God’s Wisdom for Peace and Happiness.**

This theme will be kept in focus while organising national-international gatherings, zone-level Festivals, Conferences, Campaigns, and Seminar Programmes.

We are pleased to share some glimpses of the inspiring speeches by our beloved, respected Seniors:

Dadi Jankiji: “On my right is my Baba, and on my left is my Fortune. God has made all of us instruments to serve the whole world. The Lord is pleased with a true heart; when our intentions are clean, our desires get fulfilled.”

“While paying attention to truth, cleanliness and simplicity, we also need to pay attention to becoming economical. Each soul has to utilise their life in a worthwhile way. It is our duty to create the right atmosphere,” she added.

Dadi Ratan Mohiniji: “We come together in a gathering to make plans for Self-and World-Service

based on the rules and systems created by Baba. People are amazed and also pleased at seeing an institution coordinated by women. While continuing to expand this task all around, we will surely change the entire world.”

“We have to live in this world like angels, staying beyond all matters connected with the old world. Of course, we have to understand the world and see how to take the spiritual task forward; when souls have good experiences in spirituality, they then understand its benefits. Baba has given us a full understanding of *sanskars*, so we have to create *sanskars* that will help us claim a right to self-and world-sovereignty,” she added.

BK Brij Mohanbhai said at the beginning: “Brahma Baba willed all that he had in his possessions to the Mothers and Sisters for the establishment of the Institution; when he became *avyakt*, he also willed all powers to Dadi Prakashmaniji, and then she willed them to Dadi Jankiji, and we all are her companions now. Our present Dadis are our role

models. From whatever spiritual powers and will-power Dadi Jankiji has accumulated over the years, we receive enough strength, support and enthusiasm. It is God’s task, God’s wonder, God’s canopy of protection over us; whatever needs to happen, will come before us naturally.”

Some of our Senior Sisters and Brothers who participated in the meeting such as BK Chakradhariben (Delhi), BK Sarla Didi (Ahmedabad), BK Ashaben (Delhi), BK Shuklaben, BK Rajben (Nepal), BK Artiben (Indore), BK Avdheshben (Bhopal), BK Surendraben (Varanasi), BK Godavariben (Mulund), BK Kamlaben (Raipur), BK Manoramaben (Allahabad), BK Uttaraben (Chandigarh), BK Naliniben (Ghatkopar), BK Kamleshben (Cuttack), BK Gitaben (Sirifort, Delhi), BK Pushpaben (Delhi), BK Sheelaben (Guwahati), BK Raniben (Muzaffarpur), BK Meeraben (Santacruz), BK Beenaben (Chennai), BK Sarlaben (Mehsana), BK Kuldeepben (Hyderabad), BK Ambikaben, BK Laxmiben, BK Prabhoben

(Bharuch), BK Vimlaben (Chandni Chowk), BK Ameer Chandbhai, BK Atam Prakashbhai, BK Karunabhai, BK Basavarajbhai (Hubli) and BK Prem Singhbhai (Gulbarga) also shared their insights for the benefits of all.

Some valuable service topics that were discussed during the week-long meeting are shared below for the benefits of our esteemed readers:

► **Addiction-Free Bharat:** Thousands of people have become free from addictions through the practice of Rajyoga Meditation. We continue to do more service in this field based on our research. For the past 4 years, BKs have been awarded for the good services done in this area in Maharashtra, and several other governments are also cooperating with us. De-Addiction Campaigns should be further carried out throughout Bharat this year.

► There is a plan to create a structure for **3D Laser Show at Prakashmani Park** near Shantivan to share spiritual knowledge and Rajyoga Meditation.

► **Save the Girl-Child and**

Empower Her: In keeping, with the Government's campaign to 'Save the Daughters, Educate the Daughters', the Women's Wing has taken up this project and conducted 21 Campaigns in 11 States in the past year.

► **Green, Clean and Healthy Bharat Campaign:**

The aim of this campaign is to plant 80, 00,000 (80 lacs) trees in honour of the Institution's 80th anniversary which was shared. The BKs involved in the Rural Service Wing and Care for the Environment Group will work with the Universities, Schools, and Commercial/Business Organisations and so on to plant trees, teach farmers about Yogic Farming, give training on freeing the mind of mental pollutions, adopting a healthy lifestyle/*sattvick* diet, and thereby contribute further to the Cleanliness Campaign.

► Yearly report of **Godlywood Studio Services** was also shared. The Studio has created content for 7500 episodes till date. It is now connected with 54 Channels. At present, its service is on to create an animation film on the life-story of Prajapita Brahma Baba, which will be entitled as

Bhagirath.

► **Youth Campaign on "My Bharat, Golden Bharat"**

will be launched on 12 August, 2017, International Youth Day. A uniquely-designed bus is being created, which will hold space for the Spiritual Exhibition as well as Meditation Room; it will travel to different areas to share spiritual wisdom and hold Dramas and Programmes at various public institutions.

► **Divya Nagari Project** is a unique programme that started 3 years ago to rehabilitate and reform children of Slum-Areas. It continues successfully and has been initiated in other places too. Information on this project has been shared even at the United Nations in New York last year by BK Ishitaben, the main organiser, Navrangpur Centre, Ahmedabad.

A significant portion of time was allotted to gaining understanding from CA BK Lalit about the present Government policies and Accounting System, which came into being on 1 April 2017. The new system is based on the concept of Goods & Services Tax (GST). It is indeed laudable that all the

Brahma Kumaris Centres, numbering about thousands, have been connected together through the most modern computerised system, known as Connect One.

At the closing of the meeting, following a powerful Meditation Session, I (Brother Nirwair) shared my final thoughts as follows: "I would like to thank in million-fold Respected Dadi Jankiji, Brother Brij Mohanji and all our sisters and brothers, who participated in the meeting. Your presence itself decorates this gathering. When there are deep discussions on Spiritual Knowledge, Inculcation of Divine Virtues and Spiritual Service, one feels inner richness. We saw how Brahma Baba was able to easily renounce all his physical wealth and assets for the sake of World Service, and yet remain carefree. He, thereafter, never took anyone's contributions in his hands, but always indicated that it should be offered to Mateshwariji, the Yagya Mother. So, worldly attainments and wealth are nothing compared to the bliss experienced when there are inner richness of spirit and a

fulfilling experience of the Soul-Consciousness Stage. Secondly, the fact that I have found the Supreme Being keeps my mind in constant joy! We have found God, we have attained our Dadis and the divine family, so there is no greater wealth than this. This Brahmin world is most unique out of the three worlds; it is here that one experiences true spiritual love. There is nothing mixed in this, it is real and will remain true. We will become real, and thereby become the garland around God's neck!"

Respected Dadi Hriday Mohiniji (who was undergoing treatment in Mumbai hospital at the time of the Meeting) sent a special message, which is as follows: "Please convey my loving remembrances to everyone. It is good that everyone expresses their thoughts and views in such meetings. But, along with the seniors, juniors should also come forth and share their ideas and suggestions. It is said that the younger ones are as praise-worthy as God, so they too can bring newness to the conversations."

One of our divine Sisters sent a message of gratitude

and appreciation of the proceedings of the meeting, which gives an idea of the experiences gained by the participants: "The Planning Meeting for BK Spiritual Services went very well. The major theme chosen for the coming year is simple and the best. Our Seniors handled everything well, remained tireless and cheerful throughout, thereby refreshing all. Though being in delicate health, the Seniors remained present throughout the meeting, which filled everyone with zeal and enthusiasm, and thereby threaded the whole gathering in unity. We express our heart-felt thanks to those who organised the meeting."

As per the reality and deep faith of the members of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya, it is but the Supreme Father, Incorporeal God Shiva's and Brahma Baba's (*Avyakt BapDada*) plan to bring spiritual benefits to one and all, around the globe, and thereby prove God as the benevolent Supreme Parent of all members of the human race. It is heartening to note that the Brahma Kumaris worldwide is capable of

taking this message of spiritual brotherhood to every nook and corner of the world through their experiences, connections, enriched value-based lifestyle and the latest scientific/technological means. Externally, the global scenario is dangerously explosive and violent and paints a grim picture of peacelessness and destruction. However, the divine family of the Brahma Kumaris is very optimistic, maintains faith in their vision of One-World-Family, and continues to experiment and experience the joys of righteous and heavenly life on the planet earth right now.

As per the elevated Godly Versions, those, who are instrumental for violence, may destroy each other one day, but the wisdom of God would definitely recreate an environment of love, peace and happiness, which will be channelled far and beyond by God's true children.

Let us share this vision with all our near and dear ones, so that they may get maximum benefits in their personal and socio-spiritual lives.

OM SHANTI

– *B.K. Nirwair*

MAKE POSITIVE STRESS YOUR BEST FRIEND

–B. K. Vijay Bhasker,
Khandagiri, Bhubaneswar

People, generally, do not know that stress is of two kinds: positive and negative. Everyone thinks that it is only negative and harmful, but is not so; it is really very helpful.

POSITIVE STRESS

The term STRESS as an acronym stands for positive the qualities such as: S – Satisfied and Simple, T – Truthful and Tireless, R – Responsible and Responsive, E – Experienced and Efficient, S – Sincere and Soft, S – Sweet Spoken and Serviceable.

These are the original, in-built, positive and divine qualities of the soul, the being, that resides in the mid-point of forehead inside the mortal body of man or the human body.

Among 84 lakhs of species on the earth, the human being is claimed to be the most superior in the creation. This is because he has been endowed with faculties of mind, intellect and *sanskars* to think, to plan and to act in life rationally and judiciously.

In spite of having such rare faculties, it is a pity that we are unaware of our real self. We identify ourselves with human body, which is not permanent; it is perishable whereas we are the imperishable spiritual entity, called the self or soul or being with the faculties of mind, intellect and *sanskars*.

The above-mentioned positive qualities are some of the basic characters of the soul or being. When we find them lacking in us, we automatically come under the psychological pressures leading to stress in life. So, we fall prey to situations that cause negative stress, which is described as follows:

NEGATIVE STRESS

The negative STRESS as an acronym stands for negative qualities such as: S – Sorrowful and Sick, T – Tense and Tiresome, R – Restless and Reactive, E – Emotional and Exhausted, S – Susceptible and Suspecting, S – Sadist and Solitary.

These are some of the mental states, which are very harmful

for our body and make our life boring and monotonous. So, we become dejected and lose charm in life; we always remain depressed without any spirit, zeal, enthusiasm and encouragement; we become eccentric and lazy. We do not even make any progress in life; instead, we face the failures in all our endeavours. We gradually lose our self-confidence and develop lower self-esteem. We start feeling unworthy to live in this competitive world, so much so that sometimes one may drastically put an end to his/her life.

In order to come out of these stressful conditions of mind, one must have the true knowledge of the being – the self or soul. In fact, we are not the outer body, which is a lump of the five physical elements of Nature; but we are the inner soul, which is the spiritual energy or entity that animates the body and conducts it. All our actions in life are really performed by the soul with the help of the body's organs such as eyes, ears, nose, tongue and skin, which represent the sense of sight, hearing, smell, taste and touch respectively. Since we do not realize this fact, we become body-conscious. The soul resides in the body, which is like a container for the soul. The nature or characteristics of the

body and the soul are entirely different which are mentioned as follows:

The characteristics of the body-consciousness are: 1. Lust and Desires, 2. Anger, 3. Greed, 4. Attachment, 5. Ego, 6. Jealousy, 7. Hatred, 8. Violence, 9. Comparison, etc. All these are negative traits that bring us under harmful and negative stress.

The characteristics of the soul-consciousness are positive in nature: 1. Happiness 2. Peace 3. Love 4. Bliss 5. Purity 6. Co-operation 7. Friendliness 8. Compassion 9. Mercy 10. Understanding, and so on. Thus, we find that the stresses in life can also be positive and enjoyable, which make us ever successful in all our ventures.

In this wonderful creation of God, everything is dual; positive and negative are similar to two faces of the single coin – head and tail. One face makes us a winner and the other face makes us a loser. It is an art to always select the winning face, the head of the coin, to be successful in life. This is possible only through the regular practice of Rajyoga meditation. It makes us understand the technique of keeping our mind calm, cool and positive and come out safely and successfully from any critical situation in life. Rajyoga meditation develops self-confidence to face challenges in life with the belief that every failure is a stepping-stone to progress and success.

Therefore, it is our sincere suggestion, advice and hearty invitation to all to visit our Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya Centre, anywhere, in the world and to learn this Rajyoga Meditation, free of cost, in order to be happy and peaceful forever. ❖

What Should We Value More - The Soul Or The Body?

When the soul leaves the body, it is not just the body that dies but it is as if all the connections with the world of that individual are simply cut off. Not only the relationships but also all specific plans, projects and desires suddenly have no further means (medium) through which they can be expressed or put into practice. The powers of thinking, deciding and the personality traits (*sanskaras*) connected with the life that is being left behind, stop and get hidden momentarily to emerge again after rebirth of the soul in a new body and the commencement of a new life. All the material things that belonged to that particular individual are passed on to others.

It is also interesting to note that even when the body is sick, it can only be treated when the soul is still present. If we take out the soul, no one remains to look after the body. On the other hand, the body is a truly marvellous vehicle for the soul to express itself through. No manufactured machine can be compared with the human body. For example, it is calculated that in just one day, the brain is able to complete a hundred times more connections than the entire telecommunication systems of the planet. Or if you compare the human eye with any manufactured camera or the heart with any manufactured pump, the importance of these parts of the body cannot be played down.

In conclusion, this can be said that both the soul and body are equally important. They are complementary to each other, and serve the purpose of living the life successfully in true sense of the term.



JEALOUSY: ONE OF THE ROOT CAUSES OF MAN'S DOWNFALL



– B.K. Kishan Dutt, Shantivan

The two scriptures of Hinduism – *The Mahabharata* and *The Ramayana* – show that ‘jealousy’ is one of the root causes of the downfall of man and the humanity; and it has brought drastic changes in human history. The entire tragedy of these epics has its base on the negative emotion of ‘jealousy’. In *The Maha-bharata* it has been mentioned that Duryodhana declined the proposal of Shree Krishna to give five villages to the five Pandavas saying, “What to talk of five villages; I will not give the Pandavas even a needle-head sized piece of land”. There was no reason of depriving the Pandavas of their minimum rights as proposed by Shree Krishna. Similarly, in *The Ramayana*, it has been mentioned that the queen Kaikeyi was possessed with jealousy towards Rama at Manthara’s provocation. Kaikeyi wished Rama to go to forest and her son Bharat to become the King of Ayodhya. The king Dashrath accepted her

wishes, but, in her bargain, the queen lost her husband. Hence, the root cause of this tragedy was only the toxicity of jealousy.

The jealous persons cannot see beyond ‘Me and Mine’. Jealousy is a negative emotion and it, generally, arises out of a feeling of ill-will towards someone else’s status, possessions or happiness. It is such a strong negative tendency that even logical and intelligent human beings do strange things when they are under its grip. It is not always true that those, who are lacking in the material possessions, envy those who have them. In fact, in most of the cases, it is observed that those, who are materially enriched, cannot see their colleagues and neighbours flourishing or growing. Jealousy is one’s inability to tolerate someone else’s happiness. It is more important to note that though many individuals live in the midst of abundance, yet they remain discontented. It is a negative tendency of many not to appreciate others, who are excelling and flourishing. It often

so happens that even though one may have plenty yet one can’t see other person’s happiness; this is called jealousy.

In its initial stages, jealousy may come out in the form of light mockery, misbehaviour, creating hurdles in other’s growth, humiliating, and spreading rumours about them, etc. Feeling of dejection, despair and distress are the first-phase signs of jealousy, which are limited to the level of sentiments and the mental sphere only. If it is unchecked by the individual, the thoughts of jealousy will start degenerating to bad *karmas* like attempting to harm the person one is jealous of. This is a horrible stage in which the jealous person starts trying to eliminate the targeted persons in order to usurp their power and/or position. It may lead to grievous physical or mental harm as jealousy proceeds from the thought level to the action level.

In the wake of this terrible emotion, the endocrine system starts producing unhealthy hormones, which will again make the person even more negative and more aggressive. The jealous person, when provoked, can destroy all relationships as he/she becomes more and more toxic. The consequences of this terrible emotion of jealousy are enormous in the forms of

unprecedented dangers and difficulties both for the jealous person and the target of his/her jealousy.

In Western countries, the people, who are in material plenty, are starving for spiritual empowerment. That is why the psychiatrists in the Western countries are in great demand. The psychiatrists play a major role in the lives of many people when their mind shrinks. The entire field of psychiatry came into existence only because of the weakened state of mind. In weakened state, the mind starts getting afflicted with the unknown fears, anxieties, stresses and tensions, etc. at the subtle psychic level.

The evaluation of people through comparison may be inevitable for worldly people. But, an attitude of comparison is also a cause of budding jealousy. This attitude leads to jealousy, hatred and rivalry among the people. We, unfortunately, forget that everyone is unique in the creation of God. We all are unique and blessed with some special qualities, which are different from others' abilities. In a way, the variety of qualities and abilities brings for us relief from boredom and monotony of life. Again, if we do not think of what we lack but focus on what we

possess, we allow the positivity to grow in us. By adopting this method of focussing on what we have, we also send a positive message to others.

The feeling of jealousy may grow in people existing in same place and time. For instance, a person doing the job in an office (place) may be jealous of his colleagues in the same place (office). The residents belonging to different or distant cities may not feel jealous of each other or one another. Even in different levels of academic discipline also, for instance, a student of Master Degree will seldom harbour feelings of jealousy for or show resentment towards a primary class student and vice-versa. A sportsman will only feel jealous of another sportsman of the same discipline. Generally, jealousy emerges among the colleagues/ equals/ classmates.

The complexes of any sort in our mind are terrible and will ultimately lead to our downfall. We must be aware that depending on our roles and *sanskars* we will descend on the earthly stage at our pre-destined times and play our pre-destined roles accurately. After taking the series of births, the souls get more and more depleted of their original and essential powers, qualities, values and virtues. The

depletion of consciousness is inevitable. We need to understand that the Eternal World Drama (EWD) is fixed, accurate and beneficial. Either this way or that way, there may be something favourable and beneficial, whatsoever the case may be. Each soul plays its part in due course of time and it goes on repetitively. None is equal to anyone. Everyone is unique and playing his/her role in a unique manner. No one can play the role of anyone else. We need to understand that our roles are fixed and our qualities are eternally varied.

In a spiritual and psychological research, it has been found that those, who have attitude of gratitude, do not suffer from discontent and jealousy. The elevated souls are blessed with some extraordinary qualities. They have been devoting their time and energy for the benefit of others. The development of the feeling of gratitude will eventually be beneficial even in unknown ways.

While dealing with others, we need to be very careful. We should be mindful of our behaviour including our words and actions, which may cause jealousy amongst others. We must maintain a value-based approach in all situations.

Though we cannot eradicate the tendency of someone's jealousy yet we should be careful not to arouse jealousy in others through our words, thoughts and deeds.

By understanding God's wisdom and spiritual powers, we can eradicate this negative emotion of jealousy. We ought to do regular practice of Rajyoga meditation, which makes us divine. The introverted and intelligent souls with divine virtues never bear jealousy towards any being and nor also waste their energies on trivial things and their thoughts in insignificant subjects. They remain blissful, peaceful and content. An atmosphere of serenity can be experienced in their divine company. They remain detached while living in this dramatic world and do beneficial service in subtle ways by sending good and positive vibrations to all. Such souls will never be affected by any negative and nihilistic thoughts and vibrations, whatsoever, of others. They remain ever safe and secure in the serene shelter of remembrance of Almighty God. ❖

PERFECTING THE ART OF DETACHED INVOLVEMENT IN RELATIONSHIPS

Perfecting the art of detached involvement is a necessity if we are to meditate successfully. But a newcomer to the path of meditation may wonder, how can I become detached? Don't we have to run our homes and offices and interact with people even if we are practising meditation? Then, does detachment not mean that we are withdrawing from our relationships and becoming cold?

In almost all spiritual paths right through the passage of time, a lot of significance has been given to the practice of detachment. This is simply because one of the deepest habits all souls have developed in the cycle of birth and rebirth is attachment, and we don't realise that whatever we become attached to, becomes a trap for our consciousness, for the self, which causes the creation of fear inside us.

So, then how do we know that we are attached to someone or something? We know that we are attached when we start thinking about someone or something, when they are not present with us and when there is no need to think about them. Sometimes realising and sometimes without our realizing consciously at that time, our mental energy is being drained and we do not have control over our thoughts and feelings. Whenever we become attached to anything, we automatically invite fear to be present, whether it is fear of people, objects, position, power, money or even an opinion. Any form of attachment means that there will be a fear of damage or loss. Fear, then, takes many forms like worry, anxiety and stress as it hinders our spiritual growth. Where there is fear, love cannot exist. Detached involvement is the foundation, if we are to remain positive, fearless and loving towards others while interacting with them. This is known as the art of detached involvement in relationships.

– Awakening with Brahma Kumaris



THE MAHABHARAT WAR HAPPENS BOTH AT PHYSICAL AND MENTAL LEVELS



– B.K. Rose Mary

The Mahabharat war happens at two levels; one is at a *gross physical level* (a real World War that destroys the Iron Age (*Kaliyuga*) which paves the way for the Golden Age and the other one is at a *subtle mental level* (a battle that is going on within the mental space of individuals on a daily basis).

After a careful reading of *The Bhagavat Gita* (4:7), one can understand that the war at gross physical level happens once at the end of *Kaliyuga*, which is the 4th quarter of each *Kalpa* (a cycle of 5000 years), but not in the 3rd quarter, called *Dwapar Yuga*. If the Mahabharat War takes place in the concluding phase of *Dwapar Yuga* (Copper Age), it would mean that God is making His descent to lay the foundation for *Kaliyuga* (Age of Unrighteousness), which is to come after *Dwapar Yuga*. But, this is chronologically impossible because when God descends or comes, He does so to establish the Age of Righteousness. So,

the Supreme Father, God Shiva, actually makes His descent in *Sangam Yuga*, which is the meeting point of the fag-end of *Kaliyuga* and the beginning of *Satyuga*, to lay the foundation for the Golden Age, *Satyuga* (Age of Righteousness). Confusion also arose because Krishna is erroneously shown to be in the third quarter (Copper Age) whereas he actually exists in the first quarter and is regarded as the first Emperor of the whole earth whenever *Satyuga* (Golden Age) ensues after being established by God. Such relating and transposing of facts can happen when an Epic is orally transmitted over the years. The purpose of projecting Krishna into the background of the Mahabharat war may have been to show that people would be so wicked and arrogant in the period before the Mahabharat war that they would not change at all even if God were to come personally and tell them to act righteously. For example, the Kauravas and their henchmen outrightly rejected Krishna's

peace-mission or proposal before them when he solicited them to give only five villages to the Pandavas, and they even tried to imprison Krishna and, still further, they were not at all influenced even after manifestation of His supernatural form in the Kaurava court.

Instances of later re-working and editing of this scripture also contribute to further confusion. For example, in the very first verse of *The Bhagavat Gita* (1:1) (which is the part of *The Mahabharat Epic*), Dhritarastra stated and asked: "My people and the people of Pandu assembled on the field of righteousness known as *Kurukshetra* desiring to fight. What **did** they do? Do tell me now, O Sanjaya." In fact, Dhritarastra's question should have been: "What **are** they doing? Do tell me now, O Sanjaya?" because according to the Epic, Sanjaya was engaged in a running commentary of the things happening in the war-field. If Shree Krishna (who is regarded as God by the Hindus) were literally present in the war-field and talking to Arjun face to face, He would always have used the first person pronoun "Me", but, instead, we find the use of third person pronoun "Him" or its other forms in many verses of the Scripture. (*The*

Gita 5:21, 24-26; 6:27-28; 18:46, 62, 63). Also, if Shree Krishna were really encouraging Arjun to wage a physical war, He would not have commanded him to treat “victory and defeat alike” (*The Gita* 2:38; 6:7; 14:24, 25).

Such instances of re-working and editing of the scripture explain the reason why we find in *The Gita* inappropriate and indigestible teachings (such as ‘God is omnipresent’, ‘woman is inferior to man,’ ‘salvation depends on the planetary position at the time of one’s death’ ... etc.). Presence of too many variety of subjects (most of which are inappropriate to the supposed war context of *The Gita*) too suggest that *The Gita* is a collaborative project, where some or a few philosophers wrote an initial outline and then various people worked on it. Some writers were the opposers of *The Vedas* (2:46, 52-53), whereas some writers were the supporters of *The Vedas* (*The Gita* 4:32; 15:15), some of them were the supporters of casteism and others were the opposers of casteism, and some writers were the *Advaita Vedantists*, who teach that human soul is never really different from God (which also contradicts the very war-context of *The Gita* because if God resides in the hearts of

people, who fight at both the sides of the conflict, the question would rise: Who is fighting against whom?)

Such evidences of later adoptions also suggest that the reader should judiciously make his own conclusion: The violent war happens between people who are materialistic and greedy. On the contrary, God’s people/ children will not fight a physical war because they are filled with divine qualities such as contentment, non-violence, purity; they always take delight in the welfare of all; sending good-wishes to everyone; and they treat friend and foe alike. (*The Gita* 16:1-3; 12:4, 18).

Yet there is the war, which God’s people are prone to wage on a daily basis. But, it is a spiritual war! It is fought often within their minds; and their foes are vices in all their various forms and manifestations (*The Gita* 13:1; 3:39-41; 16:21). Since the naming of its characters shows that they are all representations of the characters living in our time, *The Mahabharata* Epic is symbolic of all about our time. If we go to the very essence behind all its details, we will notice that *what happens to ‘soul’ is picturized in The Mahabharat Epic:*

The Pandavas (sons of Pandu, symbolic of discriminative

intelligence, reigned virtuously over their kingdom (symbolic of body). Then, Duryodhan (symbolic of pseudo soul, ego), the wicked reigning son of the blind King Dhritarashtra (symbolic of the mind, which is blindly obsessed over wealth and power), deceitfully took away from the Pandavas their lands and banished them into exile. [According to the *Brihaspati Smriti*, King’s relatives should not be permitted to reside in the palace. This wise law was meant to protect the king from undue influence of his relatives. Yet Pandu not only permitted his elder brother, Dhritarashtra, to stay in the palace, but also consulted him on aspects of the governance, which finally paved the way for troubles to him and his children from Dhritarashtra and latter’s son Duryodhan. This is what happens to the intellect that yields to the influence of mind, which would finally take over the bodily kingdom.

When the stipulated period of exile was over (when the Pandavas arose to reclaim their territory) Duryodhan refused to return the kingdom. This resulted in the *Mahabharat* war in which the both body and mind symbolically become the battleground. The negative aspects of 100 sense inclinations

(symbolically vices in all their forms and combinations) are the formidable foes. Those who make use of the *Shreemat* (the elevated Dictates or Directions of God Shiva), which is made available only in the last part of the *Kaliyuga*, can easily seize the bodily kingdom and plant therein the banner of soul, establishing a reign resplendent with wisdom, purity, joy, love, peace, power and bliss. Re-establishing sovereignty over one's body enables him to lead a Golden-aged life, which makes him qualified to inherit the real Golden Age when the next *Kalpa* begins.

This above understanding is quite in harmony with the meaning of name Yudhishtira, the elder and leader of Pandavas. Yudhishtira means "one who is steady in the war." This would also mean that Pandavas are the people, who are steady in a spiritual war. War with whom/ what? "War with one's own "mind that is not conquered." (*The Gita* 6:6) Thus, through the character of Yudhishtira, *The Mahabharat* scripture is asking its readers to be in constant fight against the evils in their mind, which is always on the look-out for sensual pleasures of the external world and also always seeking to be separated from God. The very interest of

Yudhishtira was the pursuit of knowledge as though he was struggling or making efforts to gather knowledge. Even when Bhishma was lying on bed of arrows on which he would finally breathe his last breath, we find Yudhishtira asking questions about the ways of true governance, which Bhishma answered and thereby enhanced the knowledge of Yudhishtir. This also fits with the symbolic meaning of the very name *Mahabharat* too, because the term *Bharat* means "one who is busy in being enlightened with the light of this knowledge". [*Bha*' means 'Light' (of knowledge) and '*rat*' means 'busy']. Here, knowledge means the ultimate spiritual knowledge that we are not mortal bodies but immortal souls or *atma* (*a* + *tama*, meaning non-darkness or light of knowledge), the spiritual children of *Param Atma* (Supreme Soul). It is this knowledge that expresses itself as purity, joy, love, peace, will power and bliss! If one acquires this spiritual knowledge and takes power from "God of *Yoga*" through the mentor and spiritual linking exercise of *Rajyoga*, he is sure to win the war definitely. (*The Gita* 18:66, 73, 78). In the battle between *Shreemat* (God's Directions) and *manmat* (one's own mind's

directions) also, *Rajyogi*, the regular practitioner of *Rayoga*, always wins.

To enjoy the continued victory, the *Rajyogi* has a practice. Every night before sleep, he/she asks Sanjaya (symbolic of his/her impartial introspection) to reveal the happenings of the mental war to Dhritarashtra (symbolic of his/her blind mind). "Fleshly or bodily indis disciplined tendencies and the soul's disciplined tendencies assembled on the bodily field of sensual or spiritual activities, for a psychological battle: what *did* they do? Who won the day's battle?" Such a self-examining *Rajyogi* responds promptly to any needful adjustment in order to remain victorious, and he/she feels light as he/she thinks of what is good, sees good in everyone and in everything, hears good, smells what is good, tastes *sattvic* foods, and touches on what is uplifting or up-building of character (which removes difficulties from his/her elevated path), and thereby becomes a light/guidance for others! In return of this sensible response, God gives the *Rajyogic* practitioners, who are winners, their Kingdom of Heaven numberwise, according to the spiritual efforts each one does or puts in. ❖

LIVING IN SPIRITUAL CONSCIOUSNESS

– **B.K. Prabir Kumar Bose**, Bhubaneswar

What is God like? Can we love someone or feel love for someone whom we do not know? Then, how can we love God when we do not know who He is? In fact, to love Him, we must know Him as He is in true sense.

The general conception of God is: He is Infinite, Omnipresent, Merciful, Ocean of Knowledge, Peace, Love, Joy, Purity and Power. But, whatever conception and/or perception we have of God, if it does not influence our conduct in everyday life, it ensures that we do not feel the connection between God and ourselves. Though, we read scriptures to know about God and His presence and listen to His praises in the discourses given by religious men and saints, yet we do not have full or direct knowledge of Him due to the limited powers of our intellect. Therefore, we have only a partial, indirect and limited view of God and things of Nature due to limitation of our intellect.

God cannot be truly perceived

as long as the clouds of ignorance prevail over our soul or consciousness. A deeper and true understanding of God can only be possible when one realizes or experiences one's original spiritual consciousness being oblivious of his present body-consciousness and decides to become actively involved with Him spiritually.

We know that electricity has the power to light a bulb but it does not have the intelligence to get into the bulb. Some external source or agency of intelligence is required to put it there for lighting the bulb. God is the Supreme Source of such intelligence, called the Supreme Spiritual Consciousness or Super-consciousness, which rules over everything in the universe with the ultimate power of His Supreme Intelligence. Every single entity in the cosmos is governed by the intelligence of this Supreme and Absolute Consciousness, which keeps everything in perfect order and equilibrium through the operation of the unbreakable Divine Law.

No scientist could explain

successfully the mystery of this Supreme Spiritual Consciousness through laboratory investigation on or of the physical matter. In this regard, I quote the following remarks of Nobel Laureate in Physics, Sir Niels Bohr: "We can admittedly find nothing in physics or chemistry that has even a remote bearing on consciousness. Yet all of us know that there is such a thing as consciousness, simply because we have it ourselves. Hence, consciousness must be part of nature, or, more generally, of reality, which means that quite apart from the laws of physics and chemistry, as laid down in quantum theory, we must also consider laws of quite a different kind." This law is the Divine Law.

Thus, we see that there is a great deal of consciousness in creation, thereby justifying us to conclude that God is the Supreme Universal Intelligence or Spiritual Consciousness. He has very exquisitely and esoterically concealed the subtle design of the flower and fruits inside a miniature seed with His Supreme Intelligent Craftsmanship. Likewise, within the soul, the repetitive role of the 84 births to be played by it in entire Time or World Cycle of 5000 years (One *Kalpa*), is stored in it along with the *sanskars* of all these births.

Let us always remember that

we are alone and friendless in this world if we are cut off from God, and that we will be quite ungrateful if we forget Him. He has already come down here upon the earth in the body-chariot of Prajapita Brahma and is now playing the roles of our loving Supreme Father, Teacher and Preceptor (Guide). God as our Supreme Spiritual Father is giving us the heavenly inheritance of 21 births; as our Supreme Teacher He teaches us spiritual knowledge and Rajyoga by the utterance of sweet *Murli* through the lotus-mouth of Prajapita Brahma. As our Preceptor (Guide) He teaches us how to attain *Mukti* and *Jeevan Mukti* and takes us back to our real metaphysical abode, which is far beyond the physical/material firmament of five elements of Nature.

True Conception/Identity of God

God Father Shiva Himself has come down to reveal His true identity: “I am the Supreme Soul. My real name is Shiva (The Benevolent One). My form is a point-of-light and I reside in *Paramdham*. I am the Incorporeal One and free from the cycles of birth, death and rebirth. I am the Ocean of Bliss, Knowledge, Peace, Love, Joy, Purity and Power. I am the Incorporeal, Viceless and

Egoless. I act as the Supreme Sweet Father, Teacher and Guide.”

Experiencing God through Rajyoga Meditation

It is common yogic experience that when we calm our mind and open our heart and soul to God with love and sincerity during practice of Rajyoga, we can see how easily approachable He is to us. We can also see how readily He responds to our invocation or call as well. This yogic union with God is done in a more scientific manner through the practice of Rajyoga. In this practice, the soul connects itself and forms a loving mental spiritual link with the Highest Almighty Authority, the Supreme Soul – the Supreme Spiritual Father of all souls of the Humanity. During this practice or process of meditation, the mind experiences a state of hallucination as it transcends the body-consciousness or travels from physical consciousness to spiritual consciousness. In this state, the faculty of mind of the soul is connected with God and becomes highly delighted with the experience of God’s spiritual love and transcendental, super-sensuous happiness. This initiates an exchange of pure and powerful energy, which, in turn, recharges again the

corresponding attributes of the soul with the eternal powers, values, virtues and qualities of God, the Supreme Divine. By frequent and regular practice of Rajyoga, we, the spiritual children of God, are drawn closer towards Him and His boundless love, thereby forgetting our body-consciousness in the blissful awareness of God – the Supreme Spiritual Consciousness – and, thus, experience our seven eternal spiritual relationships with Him. Shiva Baba says, “*Manmanabhav*” means “Think of Me and remember Me only” being in soul-conscious state and leaving all worldly attachments. As the seeker goes deeper and deeper into meditation experience, God moves closer and closer to him/her. There develops a pure and divine love, which removes the barriers between the seeker and the Creator, thereby generating boundless inner peace and inner power in the soul of the yogic practitioner or seeker.

There is a saying, “He is the wisest who seeks God. He is the cleverest who knows how to seek God. He is the most prosperous who has found God. He is the happiest who has the happiness of God within.” ❖



THE MIRACLE OF GOD'S GRACE: A RARE MOMENT OF HIS MAGNANIMITY

– Dr. Brahma Kumar Yudhisthir, Ph. D.,
Shantivan, Associate Editor

For the crestfallen soul - the proverbial and biblical prodigal son - in this wilderness of disillusionment of the *Kaliyugi* world, there is always the balm of hope, release and cure for the pain and suffering felt from the load of sins and vices that are accumulated from the previous births and carried on to the present one in this *Sangam Yuga* (the transitional confluence of the bygone *Kaliyuga* and forthcoming *Satyuga*) in which the soul gets the miracle of God's grace in the life for its rejuvenation, redemption and renaissance and also for its ultimate reformation and transformation leading to the reinstatement again in deity-hood in *Satyuga* - the Kingdom of Heaven, *SHIVALAYA*.

Grace for all

The term GRACE, as an acronym, may also be defined, according to the author, as *God's Rare Act of Circulating/Channelizing Energy*. This happening of God's grace in

anyone's life at present is the rare moment of God Father's *magnanimity* and Time's *eternity* for him/her. Just as the discharged soul cannot carry further the load of pain and suffering, of sins and vices, so also the benign God Father cannot delay but descends down upon the earth to unburden the soul - the long forlorn and separated spiritual child - by injecting in it the life-supporting injection of spiritual energy and divine power through imparting of spiritual knowledge and Rajyoga meditation. This rare act of grace for transformation of all, including impure souls and five elements of Nature, by God, which happens in human life at this auspicious moment in the great cyclic movement of Time, called the *Moment of Eternity*, is not only for the soul(s) but also for the whole of humanity and the physical universe, called and personified as Nature.

It is always ingrained in the human psyche to lean upon a

greater power of divinity whenever human souls feel weak and worn out, and the Father is already there to come to the soul's rescue. That is why Baba assures us never to worry in His own versions, "Don't worry. I am there" ("*Chinta Mat Karo, Mein Hun Na.*").

We need the help of a Higher Power

The dark action (*karma*) of sin and suffering which most of us carry is too heavy to be carried alone. Therefore, we need something on which, frankly, we can lean for help and to bear our own burdens. Like 'frogs in waterless well' we cry and give call of Save Our Souls (SOS) and implore something outside to lift us out of our helpless state. We cannot walk by our 'personal strength' alone because repeated problems and failures have broken 'the ankles of our self-reliance'; so, we need the effective help of a Higher Power, which is greater than our ordinary self.

Need for grace in our life

We human beings fail to discipline ourselves because "the heritage of *karmic* handicaps hangs like a mill-stone upon our backs and tends to smother the yearning to better our character." Depending on ourselves alone may lead to little satisfaction, and therefore, we quest for truth, but

sometimes our intelligence is often too poor to comprehend the subtle metaphysical truths around which so much of this quest revolves.

For all these reasons, there is enough room in our life for specific divine effort and divine grace. Although man himself has to start the enterprise of getting insight, it can happen only with the help of the Supreme which manifests Himself as much-needed grace by His rare act of great magnanimity.

Doctrine of Grace

Though the intellectuals think that *the doctrine of grace* has no metaphysical merit, the rationalists laugh at it and the atheists scorn it, it is their error. The possibility of receiving such *grace* exists because there is a universal element in which we all exist, and it works. We can receive this grace through Rajyoga meditation practice and render it to others through socio-spiritual service as well. Grace is the descent of the Overself into the underself's zone of awareness.

[* File contains invalid data | In-line.JPG*] Grace is a powerful force of the divine will that flows into human consciousness or awareness for enabling the human being to work wonders in his personal efforts, which he was earlier unable to practically perform and get the desired results. A divine

boon or gift gives strength, solace and succor to the needy when all human enterprises are nipped in the bud. This divine boon or gift the soul can receive from God Father through communion and reunion with Him through Rajyoga meditation as taught in Brahma Kumaris Organization (BKO) gratis.

Defining the element of God's grace in human life, Paul Brunton said, "Grace is the descent of the Overself into the underself's zone of awareness. It is a visitation of power as unexpected and unpredictable as it is welcome and gratifying. It is an unseen hand stretched forth from world-darkness amid which we grope with unsteady feet. It is the voice of the Overself speaking out of the cosmic silence with which we are environed. It is like a glorious rainbow of hope, which suddenly appears when all seems lost. More precisely, grace is a mystical energy, an active principle pertaining to the Overself, which can produce results in the field of human thought, feeling and flesh alike, on the one hand; and/or in human *karma* circumstances and relations, on the other hand. It is a cosmic will, not merely a pious wish or kindly thought, and can perform authentic miracles under its own unknown laws. Such is its dynamic potency that it can confer insight into the

ultimate reality...." (Paul Brunton, 1983, p.140).

Grace brings unprecedented changes

Grace brings unprecedented changes, whether the change is mental, physical, emotional, and intellectual. Such, indeed, is the force of grace that, in the mental spheres, its touch often gives peace and stability; in the physical spheres, a spurt of strength and vigour; in the emotional spheres a fresh release, in the intellectual spheres, a sudden flash of enlightenment. Grace, really, has the power to make the impossible possible, and in fact, grace can, in combination with faith, move the mountain.

Grace is felt in heart or soul?

People, in general, consider that grace is felt in man's heart. They think that the birth of grace is *first* felt in the heart but not in the head, because the heart is its most intimate habitat in human body. Shakespeare's perceptive power recognized this when he could openly speak of "that Deitie within my bosome" in his most mystical dramatic work *The Tempest*. But, God Father Shiva, the Ocean of Knowledge, has clarified that peace is felt by the human soul, the spiritual entity, but not in the heart, which is a physical entity or part of the human body.

Manifestation of grace and realization of divine soul within the human being

Grace manifests itself in human soul in two ways: first, the human being feels a sense of dissatisfaction and insufficiency with the exterior life alone; second, a yearning for *inner* reality - the state of soul-consciousness. It empowers the inner soul and gives the realization that “what lies *behind* us and what lies *before* us are tiny matters compared to what lies *within* us.” The force works by a centripetal movement, which attracts man’s attention inwards from his external life and physical environment. He begins to feel that something lies within himself of which he must come into conscious possession and that without it he will suffer the miseries of deprivation and frustration. He feels and intuits this “something” to be the *sacred element, the divine soul*. The ultimate effect upon him is that, first, he is impelled to *cauterize the personal “I-thought”* in the mind, and, second, is, thus, prepared for an ‘insight into ultimate reality’.

Grace opens up a perspective of possibilities

Grace comes at and as the climax of an emotional struggle, leading thereby to a perspective of unforeseen possibilities. In some cases, it manifests as a momentary vision of mystic light,

and in this sublime moment when the higher power takes possession of man’s ego and impels him to *give his ungrudging acquiescence to the divine leading*. Once, thus, the grace has been granted, the human being is guided to have ‘a perspective of possibilities hitherto unglimped’.

God, the Supreme Soul, gives grace to all, even to a sinner

Just as the flower sheds its fragrance on all those who approach it, the Supreme Soul – the Merciful God Father of all souls – gives His grace *to all, even to a sinner*. The sinner has often the feeling of EGO (Edging God Out) in him; it is the redeeming and salvaging nature and power of grace that evacuate these negative and egoistic feelings from him. At the mystical touch of His grace, “the memory of bygone sin is banished, the agony of present suffering is softened, the ugliest past slips away, the bitterest resentment dies down and the hurts of frustrated craving dissolve into thin air. The weak are sustained, the afflicted consoled.”

Man’s qualities, thought, imagination and feeling are associated with the link between man and God

All our best faculties and nobler qualities, all our higher functions of thought, imagination and feeling themselves are

associated with this link or relationship between man and God. This link or relationship through meditation helps in sharing the qualities of both the human mind and the World-Mind; and, thus, connects the ephemeral with the eternal. This connection leads him to his ethical aspirations, inspires to lift him above his animalistic tendencies, prompts him to practise virtues and instigates him to appreciate beauty. It is a keyhole where through he may get a glimpse of the reality: what he (the human being) really is and what God (the Divine Being) really is.

Every ego, one day, will turn to the Supreme Self, and be saved and redeemed

Prompted by the ‘unheard bidding of the Overself,’ all things are indeed unconsciously striving to realize their own ideal self, to actualize the ultimate goal of reuniting with the Father, the sole last resort. Because like the biblical prodigal son, who suffered from the shocks of divine estrangement, frustrations and defeats of life, the human being is driven by home-sickness; and a divine nostalgia at last impels the crestfallen human being to turn his face towards the *one last yet one best hope* left only to him. Paul Brunton said in this regard, “Every finite being is unconsciously and imperceptibly drawn onwards, like a moth to a flame, to the Infinite

Being that is its Overself. There is no real peace, true happiness and enduring satisfaction until this goal is reached” (Paul Brunton, 1983, p.142). Here, then, lies the guarantee that every ego will one day aspire for the Divine, for the beatific life and turn its face towards the Light and ultimately be saved and finally be redeemed.

God guides and guards man

The God Father guides and guards man by playing the role of a witness/observer, and sometimes playing the role of inner ruler of man. At critical moments in his personal life, He may unexpectedly and dramatically interfere by *engineering unexpected events* or by imparting a powerful urge for a decision, which is also an act of grace. In this divine performance, man is super-rationally guided, miraculously guarded and gracefully saved.

With submission to God, man will experience change in character

Man, who submits to God and receives His grace, gets aroused from a moral or mental torpor and will experience change in his character with change in head, heart, feelings, thoughts, desires and will. God, being the higher conscience of every human being and Guardian Angel watching over him, lifts him into its own exalted viewpoint and lets him see the hidden truth by bringing about an exaltation of his mind,

personality and character. In that exalted state of mind, man may receive significant visions and revelations by God or His angels. The Supreme Self works quietly and surely and changes man’s life with grace, demonstrates His power, interferes dramatically in the life of every man on earth today and forcibly makes him His conscious channel at its own time, not ours. This explains why we cannot force the coming of grace and get it by scheming or struggling. It (grace) comes suddenly, unexpectedly as a gift. However, we can make ourselves ready for it.

The basis of God’s Grace is faith, love and humbleness

The basis of getting God’s grace is man’s faith, love and humbleness. The gracious current of a stronger power must flow into his inner life if he calls for it, aspires for it and gives his devotion to it. The basis of attraction between the one who seeks and the One who gives, is faith, love and humbleness. With his faith, love and humbleness, man must resolutely resolve to stand expecting that the Supreme Self truly exists; and self-realization and God-realization are the sole objectives of his incarnation upon the earth.

Surrender arrogant will and agree: “Thy will be done.”

With change of our attitude and deep devotion, we must look upward with hope that the

power that runs the universal life can also run our personal life; and it will so happen if we can *surrender arrogant will* with utter humility and let it think, feel and act through us; if we can learn to agree: “Thy will be done.” The surrender of arrogant self-will, ignorant personal desire and blind egoistic motive is both a prerequisite to and the consequence of a growth into the higher, larger spiritual life. But men do not surrender it; and the fact is that grace falls from God Father ‘as freely as dew from the sky’, but men do not receive it also.

Grace is wholly the operation of the Supreme

Grace is wholly the operation of the Supreme Self/Overself, but man must call for it by his yearning and prayer with a sustained continuous aspiration and not merely with the mood of an hour, so that no sincere and sustained cry goes unheard by the Supreme Self /Overself. It is often a waste of time to beg for undeserved favours. But, it is a practical wisdom and ethical sincerity to take to heart this truth – *repent and be redeemed.* ❖

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COMING EVENTS CAST THEIR SHADOWS BEFORE

—B.K. Subramanian, Avadi, Chennai

The title of this article is a well-known proverb, which states that the forthcoming events show some tentative signs before their advent. Time and again, Shiva Baba has given a vivid account of the forthcoming heaven, saying that it will be inhabited by the deities, and the heavenly life will be enjoyed and experienced by them both in Golden (*Satyuga*) and Silver (*Tretayuga*) Ages, which are well-equipped with all prosperities and innumerable assets of all kinds and varieties of superior and highest qualities due to the purest stage and form of souls, who are completely devoid of vices such as lust, anger, greed, attachment, ego, etc. The deities will be full of divine attributes and sterling spiritual qualities like peace, purity, bliss, love, happiness, power, etc. All material items and articles including the various objects of Nature will be in the purest form; and the climatic and environmental conditions will also be quite conducive to the divine and pure lifestyle of the

deities. Baba has emphatically told that not only deities but also animals, birds and all other creatures in *Satyuga* will be in purest stage and form (*sattopradhan*), i.e., free from viciousness, flaws and bad habits. The animals and birds inhabiting there will also be pure and will take only vegetarian food, as the pure stage of Nature prevailing over there will provide plenty of variety of fruits and other consumable food grains of first class superior qualities, and there would be no shortage or scarcity of anything.

In the *Kaliyuga*, the souls/ minds of the human beings have become completely polluted due to vicious qualities and bad habits; and such impurities in them have automatically caused the evil impacts on other living beings like animals and birds in this world. It is obvious and well known to everyone that human beings are the rational ones having the *sixth sense*, which no other creature in the world do possess. When the human beings become angry and ferocious by consuming meat and flesh of

animals and birds, the latter also like the former become ferocious, and start killing and eating the flesh of other lesser animals and birds. By nature, a strong man could easily beat up and smash a weak man. Similarly, man, who is said to be the supreme and highest creation amongst all other creations of God, can easily create an impressionable, transformative and effective impact on other living creatures around the world. In mathematics, it is formulated that plus (+) multiplied by minus (-) is equal to (=) only minus (-) but not implied as plus (+). In this way, when a tiny drop of poison gets mixed into pure milk, it spoils the whole milk and make it poisonous. Similarly, sin, vice or negativity in one will have an adverse or evil effect on many in this world, and, thereby can make the world hellish.

In this mundane world, there have been no fool-proof devices or scientific inventions that man has invented to facilitate the comfort and enjoyment of a luxurious life for the human beings. In the current world of quite uncertainty, nobody knows what will happen next in the span of a few seconds. Nobody also knows when and where the transport system of different types used by the human beings in air, water and land will fail

and cause unprecedented accidents, thereby resulting either in loss of lives and properties or in major/minor injuries of the human bodies.

It has been rightly said in *The Shrimat Bhagavat Geeta* about God's descent, "Whenever there is upheaval of irreligiousness or unrighteousness in Bharat, I will come down to the earth to set things right and make everything in order". According to this saying, such a divine and noble act on the part of God takes place now in the auspicious Confluence Age (*Sangam Yuga*) only, when the cult of *Bhakti* performed by human beings during two eras namely *Dwaparyug* and *Kaliyuga*, which lasted for 2500 years, comes to an end. Thus, the validity period of the cult of *Bhakti* has already expired at the descent of God upon the earth in the body of Prajapita Brahma in 1936 and the cult of knowledge commenced since then.

To explain this with an illustration, we all know that any medicine in the form of tablets/capsules/injections, etc., have their own period of expiry after which they become invalid or unsuitable for consumption. Consuming any such medicines after their due expiry date will certainly have its own adverse

or ill effects on the mind and body of the patients. Similar is the condition and plight of the people in case of the cult of *Bhakti* also. We have witnessed or learnt through both electronic and print media (T.V. or Newspapers), which report that the orthodox and illogical practices are still being carried out by large number of people in the name of cult of *Bhakti*, without having any knowledge about the time (*Kaal*) of the descent of God and His real name (*Naam*), form (*Rup*), abode (*Desh*) and the real identity (*Pahchan*) of God. The people, who are doing *Bhakti*, have completely forgotten the fact that the worshipped deities, who are the creations of God only, have no such powers vested in them as to redeem the sins and vicious actions of human beings. It is only the Incorporeal God Father Shiva, the Creator, Director and the Main Actor of the Eternal World Drama (EWD), alone, has such powers within Him, which he is applying now to souls - His prodigal spiritual children - for their spiritual cure and rejuvenation through imparting of spiritual knowledge and training of Rajyoga meditation in various branches/centres of the worldwide Brahma Kumaris Organization.

We can easily speculate and realize that the advent of the new Golden Aged World, called Paradise, is coming into closer proximity as it is quite evident from the following factual report, which was published on 05.01.2016 in a complimentary English edition of the Tamil Newspaper '*Daily Thanthi*' under the caption: "Nature says that these tiger and goat are enemies but they are best friends". We know that goat is a prey of feast or food for ferocious wild animals like tigers. But, it is a great wonder and surprise that in Russia at Primorye Safari Park, a big fat goat, named Timur, was sent in alive by kicking it into the pen holding Amur, the tiger. Wonderfully, instead of tucking into the goat for a hearty lunch like any hungry and ferocious tiger, Amur went against its animalistic nature and made friendship with Timur. By their original nature, the tiger is a predator and the goat is its prey. Yet, unprecedentedly, Amur, the tiger, has befriended Timur, the goat. The two have even been seen playing a game of tag often. They have been also caught on camera roaming around. On a few occasions, Timur has also made the tiger's bed his own, but Amur has not got at all into a 'pillow fight' with

Timur, its friend. They have been living happily together for a few weeks now and their friendship is only growing more by the passing of days since then.

We could also be easily captivated by the pictorial exhibit prepared under Shiva Baba's Directions and found in the Spiritual Exhibition or in the Spiritual Museum of the Brahma Kumaris, which shows that tiger and goat will drink the water together in one and the same river in *Satyuga*, and this idea of non-violence among the animals in the heavenly world of Paradise or *Satyuga* also comes true through the above practical behaviour and message of Timur, the goat, and Amur, the tiger. The advent of such coming event of the non-violent world of *Satyuga* is truly casting its shadow before, through the exemplary behaviour of these two animals in the Primorye Safari Park of Russia.

Those, who have unshakeable faith, in the spiritual knowledge and Rajyoga training of God Shiva and His *Shreemat* that are instrumental in creating such a non-violent, pure and peaceful world, will never be defeated by *Maya* and will definitely attain a high position and status in the Golden Age. We can feel the showers of boons and blessings from God Father Shiva by following His Supreme Directions (*Shreemat*) and, thereby, get the golden chance of becoming the citizens or inhabitants of Heaven as our spiritual birthrights, in our capacity of being His beloved spiritual children as souls. ❖

GOD, THE GROOM, EXHORTS SOULS,
THE BRIDES, FOR FLYING BACK TO
SWEET HOME

– B. K. Bhabagrahi, Naharkanta, Bhubaneswar

O' dear souls! Take me not as Brahma, the Corporeal old man, before ye;
I'm your Incorporeal, unseen Beloved, sitting closer to his third eye.

I came all the way down from My Supreme Abode;
You are all My long-lost children whom I now found and behold.

I'm your most beloved Groom! You are my chosen brides
O' sweet hearts! My love! You are also ever my pride.

While we all souls ever repose in our Supreme Abode of
Peace;
Down you came to play your parts and perform actions
that none of you can miss.

Being trapped in the actions of deity and demon
You forget thy self, Home and Me, the Beloved of your own.

Wearing the physical body costumes ever in eighty four birth;
You fell to body-consciousness through sorrow and mirth.

Your utter separation and suffering pulled Me finally down;
I brought your self-make-up spiritual jewellery, garment and gown.

Once you wore them for looking handsome, heavenly and
lovely;
But missing them, you wear sinful body-dresses and
become weighty and ugly.

Throw them and put the attires I bring for you on, until you
become double light
And a point-of-light; let's then fly back to sweet Home
singing love song in quiet delight.

COPING WITH LIFE AFTER LOSING ONE'S SPOUSE

– Sister Padmapriya, USA

When life hits and hurts you with sudden tragic incidents like losing a spouse, it can be very hard. Suddenly, you become alone. The house becomes empty and whatever was handled together or by your spouse, has to be handled by you alone now.

On top of it, you have to deal with all the memories that hit you from time to time like the things in the house that remind you constantly of the person you lived with. You are in mourning – feeling grief and sorrow at the loss. You feel sorry for yourself. You start to compare your life with that of others and feel unfortunate.

Life turns out to be cruel and lonely, especially when you are at a particular age group when your kids are quite grown up and away from you. You are in your latter part of your life without your life partner and you feel that you are just passing life. Another concern is also the health. To handle your health issues on your own and to keep up that courage to execute all

the practical routine of life is difficult.

Things could have happened suddenly like losing your spouse in an accident or a gradual loss through disease. In the latter case, your mind is in a state of preparedness, but, in the former case, the mind is in shock or denial of sudden loss of the person who was your support and companion. In either case, acceptance of the loss helps.

I am grateful for all the lovely memories with my spouse that I can always cherish. I recollect those memories with gratitude and happiness but not with regret and sadness. However, everyone, including myself, has to leave this body one day. So, I respect the law of nature and call upon my courage to accept this nature. I still have to continue to play my role in this life. I have the capacity to run my life as a powerful individual using my life for its better purpose.

There are some cases where you are not healthy and dependent upon others. This could be depressing and make

you miss your spouse even more. When you are dependent on your friends/relatives/nurses for your daily needs, the heart does become heavy and makes you feel purposeless. There is a kind of disinterest that creeps in, thereby making your life tasteless and miserable, questioning even the very existence of you.

Here is where one has to use one's courage and trust in life. 'I am alive to fulfil my purpose whatever that might be. The universe has kept me alive for a good cause even though with major health issues. God will give me the power to handle them too. I can be a good source of guidance and wisdom to my children, grandchildren and friends. I could use my time to do things, which I couldn't do earlier due to my family commitments. Basically, life has given me a new chance to live and the freedom to explore new options. Let me embrace it with hope rather than getting stuck in the past.

We can use it as an opportunity to be nice and good to others who help us with our health needs. We can be kind and loving thereby creating a good feeling for our heart and for others who come to us. This could be hard but the good *karma* will generate good feelings, and blessings will come

back to us.

We can also use the company of God to ease the pain and suffering. No one is alone in the company of God. God is always with us. We just forget it and go far away seeking some human being's company. God is beyond time and space; therefore, He can be our lifelong Companion and be available any time for us at any place.

Another good way to get rid of your lonely feelings and to build self-confidence and interest in life is to get involved in regular practice of Rajyoga meditation. You can also try some stretching, breathing and small postures based on your health, which will give you comfort and healing energy to your body. Rajyoga Meditation helps your mind to relax and stay peaceful and focused. It also helps you to master your mind and create a positive relationship with yourself, others and life itself.

How to cope up and find purpose in life after loss?

1. Take the loss as a learning process to live life on your own. It can be a learning process, an adventure to come out of your personal comfort zone and face the world.
2. Call upon the inner strength and courage to go and do the

chores. One must find the inner power to move ahead in life.

3. Now, you get plenty of time for yourself. Ask yourself what are some of the desires/passions which you couldn't fulfil since you started your family life. Try to fulfil them in this time.
4. If you are a working person, you could involve yourself more at work. Indulge in new projects at work and some social environmental projects.

Doing something on a regular basis like yoga, meditation, visiting temples/churches/meditation centres regularly or doing service in orphanages or old age homes, keep the mind busy and bring happiness.

Joining a social club like women's club or any other social organization for community service may also help. The idea is to divert the mind that is caught up in the past and give life a purpose.

We need to broaden up our mind from small family cluster thinking to a global thinking. Each of our lives is valuable and each one of us is a valuable person in this world and a useful asset for the world. We can bring self-transformation and be an example to inspire others even in a small way. This single life is a great way and will go a long way to express our inner being to its fullest potential.

So, get up and live your life to the fullest! ❖

CREATE VISION

Never believe in those who say: we cannot change. Vision is one of the secrets of personal transformation. We are all artists, our mind is the arena of creation and vision is what we are constantly creating. What is your vision of yourself today? : Patient, relaxed, positive or tense, tight and negative? What do you prefer? So be creative by understanding - what does patience look like, feel like, what are you doing in patience is different from what you are doing in impatience and to which you are expressing your power. Always start with a vision but not with instant action. See it, empower it and you will be it. Be it and you will do it. This is how we create our own vision and our own life.

|| From the Melodies of Mateshwari Jagdamba Saraswati ||

NEED OF TRUE SPIRITUAL KNOWLEDGE AND UNDERSTANDING



First of all, those, who listen to this knowledge daily, should know very well that none but God alone can give the knowledge about the transformation of the souls and the world. Even in the songs, He is remembered with these words: “The light which You ignited, no one else can ignite”. To ignite the light of the soul, to teach the method to have yoga with Him, is not in the hands of any human being. The human being can only learn these eternal truths but he cannot teach. If I say, I want to be a doctor, it means I have not become a doctor and, therefore, I want to become a doctor. Only the one, who is a doctor, can teach others to become a doctor. The One, who teaches us the knowledge of the depth of *karma*, will be the One who teaches, whilst we are the ones who learn. Aren't we really the learners?

How can the ones, who themselves go through the bondages of *karma*, teach? Those deities, who have reached



Mateshwari ji

the highest, can also not teach. There is no need to give or get this knowledge when the deities existed; at that time, the world was heaven. When deities were in heaven, their stage was completely pure, and there was no question of giving knowledge at all. They became deities by listening to this spiritual knowledge and transforming their life in their last birth in *Sangam Yuga*. What do we become, by listening to this divine knowledge now? Deities. When the deities do not have the knowledge of Eternal World Drama (EWD); then, how can the human beings have this

knowledge?

We are in need of this true spiritual knowledge and understanding. Nobody can give this knowledge except God. Some people think that religious founders or famous saints like Swami Vivekananda have given teachings on the spiritual knowledge and understanding. But, there is no one who can give such a clear and complete knowledge about the soul, the Supreme Soul and the eternal world drama in the same way as God now does in this present *Sangam Yuga* – the period of self-transformation and world-transformation.

This should be in your intellect that, apart from God, nobody can explain this knowledge in such a profound manner. No one has revealed the secrets of *karma*, of degradation and liberation of souls except God, the Supreme Soul. This is why there is praise of God; Guru Nanak Dev also praised God's knowledge and His noble tasks as unique: 'You alone know your ways and methods.' It is not said that I know your ways and methods; rather it is said that 'only You know'. 'Only You know' means it is He, the God Himself, who can tell us. Isn't it? Therefore, it should fit in your intellect that no one except God has this

knowledge, and that this is the only auspicious time when God Himself is explaining this invaluable knowledge to souls, His prodigal spiritual children, who were long-lost but are now-found by Him.

It is the soul, who feels and experiences, but not the body

Many people think that the soul is immune so that nothing is imprinted on it. But, it is not like that. The soul may get detached from the body; but this does not mean that nothing is imprinted on it, or that it is detached from any impressions. It is right that the soul is detached from the body and different from it. But, it is not detached from the impressions.

It is also not right that whatever is experienced is experienced by the body. It is the soul, who really experiences; but it experiences through the body. If there is a corpse lying somewhere, will that feel something? In fact, the one, who feels, has left the body, and that is why the body is lying there. So, it cannot be said that it is not the soul, who experiences. When the soul is in the body, it experiences sorrow or happiness. If there is no soul in a body, and you start doing

anything to the body, will it feel anything? No. From this, we understand that the one, who feels and experiences, is the soul. It is also the soul, who creates the *karmic* accounts. Therefore, when the soul goes to another body, it carries its *karmic* account with it to the next life through its rebirth in another body.

Some experience sorrow right from their birth or early childhood; they become handicapped, blind or diseased and experience the sorrow associated with these. Where did they get this sorrow from? In the early childhood, the child has not committed any sin! So, definitely, it is carrying forward its *karmic* accounts from the past life. The soul has brought its *karmic* account with it; and, as a result, it has to take the birth there, with a deformed or handicapped body like that. The people, the circumstances, the situations we come across – all these associate with us because of our *karmic* accounts accumulated in our past births.

So, the impressions are in the soul. Aren't they? This should, therefore, be in our intellect that whatever we do, we, the souls, experience it sooner or later.

Actions leave impressions on the soul

We need to pay attention to our actions, because the soul is not immune to what it does; everything is imprinted on the soul. Other people think that the soul is immune and so they eat, drink and do anything they like. But, it is not like that. It is the soul that performs actions through the body. If the action becomes a sinful one; then, it is the soul, who has to suffer. This is why we have to have control over our thoughts, feelings and actions. As long we do not stop the sinful actions, our sins continue to accumulate to the point where we cannot get rid of what has been accumulated.

We now have to finish the sinful actions, which we have accumulated in the past. First, we have a burden of sins from the past, which is why we have sorrow and peacelessness in our life. Whatever we have done in the past, we are suffering as a result of these doings.

Second, whatever we do now should not become sin; and, therefore, we should not perform any action under the influence of any vice like sex-lust, anger, greed, attachment, ego, indolence and jealousy. It is not that because our mind is inclined

towards something, we just do it. We have to pay constant attention to check and change our thoughts and thereby let such vices go.

Some people say that as we continue to listen again and again, the mind becomes alright, but it is not that either. How long have we been listening to spiritual discourses, stories, scriptures, *The Vedas*, etc.? We have been listening for two ages, from the Copper Age, (*Dwapar Yuga*) till the end of Iron Age (*Kaliyuga*). However, as we continued to listen, our sins also continued to increase instead of reducing. Didn't they? The Copper Age turned to Iron Age, and we fell down further into degradation. However, we did not let go of sinful actions! We can change the *sanskars* of the self only through true spiritual knowledge and understanding and also by imbibing virtues and powers through Rajyoga Meditation, which are being taught by the Supreme Father Himself. All these things have to be clearly understood. ❖

VIRTUES VERSUS VICES

– Shivangi, Nishatganj, Lucknow

Values, virtues and morals
Unanimously exist in our souls,
To make us immune
Against failures and criticism,
And helps us develop stoicism.

Discovering the mystery of soul,
All of us realise the life's real goal.
Hidden talents of human souls are revealed,
As the seven qualities of soul are unveiled.

Love takes the forms of compassion and equality;
Purity marks clarity and enables us to see others' sanctity.
Inner silence creates peacefulness,
Perennial joy and unfolds blissfulness;
Divine knowledge enlightens us with verity
And gifts each one of us with spiritual power,
To achieve the impossible,
To visualise beyond our limited imagination,
To reach the Almighty, Absolute and Ultimate
And to connect with the One, the Supreme Being.

Both Hero, the Civil, and villain, the Devil, reside in one spirit;
Five sins forces the souls to cross all limits.
Attachment creates unwanted possessiveness;
Lust makes one lose all submissiveness;
Greed turns man hungry, hankering and impulsive;
Conceit moulds mind to be hesitant and indecisive;
And the worst sin of all,
Rage demeans our inner beauty to the core!

Recognition of soul is the only way
To attain wisdom and tranquility
That can liberate us from the evil clutches
Of nihilism, narcissism and negativity.
Values remain no longer our mere inheritance
But our only unique choice for our joyful sustenance!

IMPORTANCE OF PURITY IN RAJYOGA MEDITATION

–B. K. Surendran, Bengaluru

When we speak of meditation many people consider this to be an act of prayer. But, meditation is a practice to regulate and guide the mind to a pre-determined route so that the mind becomes stabilised and peaceful. In meditation, we focus on the goodness of the self, the divine attributes of God, different relationships with Him and form a loving communion with the Highest Source. We can meditate only when we stabilize in our own spiritual awareness. In order to maintain our spiritual personality throughout the day and remain in meditation while involving ourselves in the day-to-day worldly affairs of life, we must remain in soul-consciousness. The moment we become soul conscious, we get connected to God in a natural way. This process and practice can be made natural if we follow the discipline of purity in words, thoughts and actions. If we want to enjoy meditation and make our spiritual life a grand

success, we must make sincere and honest efforts to constantly maintain all-round purity in life.

Mental purity (*Chittashudhi*)

We all know that everything starts with a thought. Powerful, pure, positive and elevated thoughts have tremendous power to radiate pure vibrations in the world. This will make the thinker of these types of thoughts happy, and he is also able to make others happy. When we start looking and thinking on the good qualities and greatness of others, we can generate pure and positive thoughts and feelings. We should never criticise, comment, blame or complain against anybody. We have taken an oath to establish peace on earth. Therefore, our thoughts should be safeguarded at any cost so as to remain pure mentally so that in such mind only God's remembrance will remain naturally.

Purity in words (*Vakshudhi*)

As much as we maintain purity in our thoughts, so much

we are able to maintain purity in our words. Our slogan is: speak less, speak softly, speak sweetly and speak truth. The words we speak reflect who we are; therefore, we should always speak words of kindness. Our words should be soft, polite and give others respect and happiness. Speak good words, kind words, words of wisdom, words of encouragement even to people who are negative towards you. Like the gentle rains upon a dormant field, eventually, coax the seeds beneath the soil to life, our sweet words should enliven others.

Purity in vision (*Darshanshudhi*)

Our vision should also be in accordance with our thoughts and words. We must have a pure vision of goodness and positivity. We must have a vision in our life as to how our life should take shape in future after 5 years, 10 years, 15 years and so on. Our great visions force us to think better, positively, optimistically and charismatically. When we stay in the awareness that 'I am a soul', a spiritual being of subtle light, situated at the centre of forehead, our eyes are enabled to see others in the same way with a spiritual vision. A spiritual vision is about constantly seeing others' original spiritual qualities, to transmit positive energy and

see the best in others. A spiritual vision helps us to see others with a sense of equality, instead of with feelings of comparison or competitiveness, and also shower upon others the values of pure love, peace, joy, power, etc.

Purity in listening
(*Shravanshudhi*)

Listen only to the positive people and ignore the negative ones. The negative people are unhappy with themselves. Do not let them drag you down with them. People that doubt, judge, belittle, and disrespect you are not worthy of your time and attention. Positive words help to cultivate positive feelings like love, compassion and goodwill towards self and others and improve the emotional and physical health. Let us listen to the good words of others, progressive ideas meant for others, inspirational works of people, who improved the life of others. Let us listen to the contributions of great men and women for the betterment of one and all. Let us listen to great talks, which inspire people to contribute for the welfare of the world. We must attempt to listen to good things in life from one and all. Our ears are meant to listen to the goodness of others, greatness of others, good qualities of others, good work of

others, great and inspiring words of wisdom.

Purity in food
(*Aharshudhi*)

The ever green slogan about food is: “As the food, so is the mind.” The nature of the food makes a positive or negative impact on the mind. We should be able to positively employ the mind without any negative bondage. When we take impure food, the mind gets polluted and we will start generating toxic, negative and waste thoughts. Such thoughts are obstacles to practise meditation. Meditation requires pure, elevated and positive thoughts. Therefore, those who are practising Rajyoga meditation should be careful in their food habits. Pure vegetarian food with a mix of fruits and vegetables will be most suitable for meditators. The food we consume has vibrations of the surroundings, the mental vibrations of the people, who prepare the food and, above all, the qualities of the food items, which will adversely affect not only our body but also the mind. When we consume, we must have inner satisfaction and pleasantness. We must avoid stale, junk and non-vegetarian food items. We must have our food only after we offer such food to God and with His blessings we must take the

food. Such food becomes ‘*prasad*’, which is always pure and benefits the body, mind and spirit.

Bodily purity
(*Daihikshudhi*)

In order to maintain purity of the body we must give attention to what we put inside the body in the form of food. The food we eat can either pollute the body or it can purify the body, depending on its bad and good quality respectively. As far as possible, we should take bath twice in a day – morning and evening.

Further, *Brahmacharya* should be observed as a pre-condition to become a Rajyogi. *Brahmacharya* is the natural and pure nature of the soul. We are pure when we are abiding in *Paramdham* and also when we descend to the physical world at the beginning of the Golden Age. God, the Supreme father, has adopted us through Prajapita Brahma and has specifically bestowed on all of us the power of purity and divinity. The original personality of the soul is the personality of purity.

Purity in contacts
(*Samparkshudhi*)

From morning to evening, we come in contact with people through various dealings.

(...Contd. on page No. 34)

(.....Contd. from page no. 3)

of these instincts has to be transformed. We give here the example of only four instincts and the way of their remodeling or transformation.

CURIOSITY

God has said, many a time, in His Sermons that Godly student life is the best. Curiosity is the major instinct at play while one is at study, because there can be no learning without *curiosity* or 'the *wish to know*'. In order to become good yogis, we have to use this instinct for the study of Godly knowledge. We should have the curiosity to know each and every point of Godly knowledge. So deep should be our yearning for knowledge that when we listen to God's revelations, our attention should be at its climax and we should receive every single point with a feeling of joy, wonder and love. It is our deep curiosity, which will enable us to have a good grasp of Godly knowledge.

It is the curiosity, which enables us to have deep understanding and appreciation of every point of Godly knowledge as an imperishable jewel or as a sweet melody or as drops of sweet nectar.

All the branches of science and art have come into existence and have developed as a result of man's curiosity to

know. Man has spent so much time, money and energy to know things and, as a result, mountains of books have been produced; yet, there is so much suffering in the world, because either the instinct of curiosity was yoked to the study of unimportant things or it did not get that knowledge and wisdom, which should root out all the sorrows and pains from the world. With all the curiosity, man has not been able to attain correct and deep knowledge about the self, God and the World. Moreover, man has been putting his curiosity to negative use or abuse. In the process, he has created many doubts in his mind and has polluted his mind. Instead of using his instinct of curiosity to learn more and more about God and good things of life, he has been indulging in the habit of knowing the negative traits of others and has acquired the hobby of discussing and judging others. As a yogi, one should not use the instinct of curiosity for knowing useless things or for gossip but should use it, instead, to learn and experience things, which bring about his own enlightenment and elevation.

GREGARIOUS INSTINCT

Man has the instinct of living in groups - big or small. He forms associations and wants to enjoy

community life. He cannot live alone, for such is his nature. This is called the *social instinct*, which has the underlying wish to have company of others. While a *sannyasi* would, in principle, like to live alone away from the society, a Rajyogi would like to live in the society, for he considers that the society provides an environment for his spiritual training and tests, and also he has to work for the transformation of the society in which he lives. He has, therefore, to employ his social instinct to form a team for spiritual social service or to open Godly service centre. This also gives him some satisfaction because he feels that he belongs to a group. But, while working at a centre, one should not identify oneself with that small group but should consider oneself as a member of the big divine family. He should not get attached to his group members and thereby develop narrow-mindedness but, while working in a group, he should also remain detached from them and should be aware of Baba instead of the group. He may have his spiritual relationships with others and should love them, and, yet he should remain mentally detached from them and uninfluenced by their negative traits. Moreover, while working with others, he should be cautious so that he

does not become dependent for his happiness on the opinions of or appreciation and admiration by others. He should not develop the tendency to win name and fame or social recognition; but he should instead think of recognition by God (Shiv Baba) and should work for the love of Him. He should also keep in mind that he should associate with good yogis rather than with the people whose motives and manner of work is not yogi-like.

INSTINCT OF COMBAT OR AGGRESSION

One has the instinct to fight. This instinct is used to combat one's enemies, to confront one's difficulties and to destroy one's obstacles. This instinct also manifests itself in the form of hatred for (or aversion towards) what one considers bad, ugly or harmful. We can, now, use this instinct considering *Ravana* or the seven deadly sins such sex-lust, anger, greed, attachment, ego, indolence and jealousy as our enemies and for the elimination of our body-consciousness. We can, now have *aversion* for this devilish, Iron-aged World, which is in its last stage. We can use this also in the form of *dispassion* towards our bodily relatives and in the form of *dislike* for things and persons, which can have negative influence on us. Thus,

this instinct can also enable us to get detached from the body, to be viceless and to eliminate the obstacles standing in the way of our yoga-practice.

Now-a-days, people *fight* among themselves. They *hate* each other and also one another. They have *aversion* to things, which are spiritual in nature. We, as yogis, should give up anger, hatred and jealousy and direct our instinct of combat towards fighting our own evil habits or bad *Sanskars* or the result of our negative *Karmas*. As a result, we feel detached from the body and the world. We should use our natural tendency of 'like' and 'dislike' towards the good qualities (*Divya Guna*) and the bad qualities (*Asuri Guna*) respectively.

Thus, the instinct to fight enables us to win a final victory over *Maya* and it works as a great tool for our self-transformation. Without the will to fight, one develops the attitude of passivity and yields to pressures and is easily influenced by the negative. The will to fight what is devilish and harmful helps man to liberate himself from his bondages and enables him to march from progress to greater progress in spite of heavy odds that check his progress.

SELF-ASSERTION

Everyone is aware of self-existence. One, therefore, often uses the pronoun 'I' or the expression 'I am'. This may, however, take the form of arrogance if one begins to assert himself as superior to others. If one thinks that one is wise, experienced, mature, senior or elderly, one would expect his opinion to be accepted, himself to be honoured and his position to be considered as high. If people do not accept his opinion, a self-assertive person thinks that his position is being thwarted or his authority is being challenged. He may make it a prestige issue and behave with great obstinacy and vanity. He may think that it is against his dignity, self-respect or honour to submit or to accept that he is wrong and others are right. Thus, this 'self-assertion' takes the negative form of *ego, pride* or *haughtiness*.

The instinct to assert the self or to have self-respect is natural but has to be used in a positive way and without hurting or harming others. Baba gives us real substance for our self-respect. He makes us viceless and good-at-heart and says that we are the Pandavas, the *Shiva-Shaktis*, the top-notch and the ones, who are glorified in the scriptures. He teaches us that

we have been adored in scriptures because of our humility and purity. So, he gives us a proper form of self-assertion. We consider ourselves as God's most obedient servants and as His most humble instruments of service to others. We adore Baba and not ourselves. The instinct of self-assertion, in our case, takes the form of self-confidence and spiritual dignity. We do not try to be dominant nor do we intend to impose our opinion on others. We consider bragging and pomposity to be wrong, but we also know our self-worth. Our instinct of self-assertion works in the form of strong will-power and enables us not to be disappointed or discouraged. It does not take the form of false pride, but we also do not consider ourselves as the dust of the feet of any *guru* or *deveta* (god) as the devotees (*Bhaktas*) think themselves to be. We, thus, consider ourselves as yogis, who have a worthy life, the spirit of service and who also do not get hurt when someone talks ill of us, because we have no such ego as makes one feel hurt.

We use the instinct of self-assertion in the form of self-affirmation. Each one of us says in the mind: "I am a soul, a child of God, the Almighty; I am pure and peaceful in my original nature...." We say with confidence and self-assurance that we can win a decisive victory over vices. Thus, this and other instincts can be used to our good advantage if we can properly use them. ❖

(...Contd. from page No. 31)

Having different *sanskars*, characters, nature, etc., we must be careful so that we do not get into bad associations. We should safeguard ourselves from the bad and negative people and their negative, toxic, vicious and waste-full thought vibrations. If we find that certain associations do not elevate us or benefit us, then we must avoid such people. We must be very selective in contacts. Soul consciousness, brotherly attitude and others' well-being should be our motto in coming in contact with others and maintaining dealings with them.

Purity in relationships (*Sambandhshudhi*)

One of the important aspects of our self-growth and peaceful co-existence is possible through our good and harmonious relationship with others. Through relationship, we distribute the most important wealth of happiness and contentment. We grow in leaps and bounds to multifarious dimensions through the network of relationship with others in society. We not only develop relationship with fellow human beings, but we also develop harmonious relationship with the animals and the natural environments. Above all, we also nurture, culture and foster a loving relationship with God. We have the closest, nearest and dearest relationship with God. This is the purest relationship, which mostly benefits all of us in various ways in leading a peaceful, happy and value-based life. ❖

STILLNESS

Stillness of spirit does not mean lack of movement; it implies that thought and feelings move in the right direction naturally.

Edited and published by B.K. Atam Prakash for Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya, Mount Abu and printed at: **Om Shanti Printing Press, Gyanamrit Bhawan, Shantivan - 307 510, Abu Road (Rajasthan).**

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