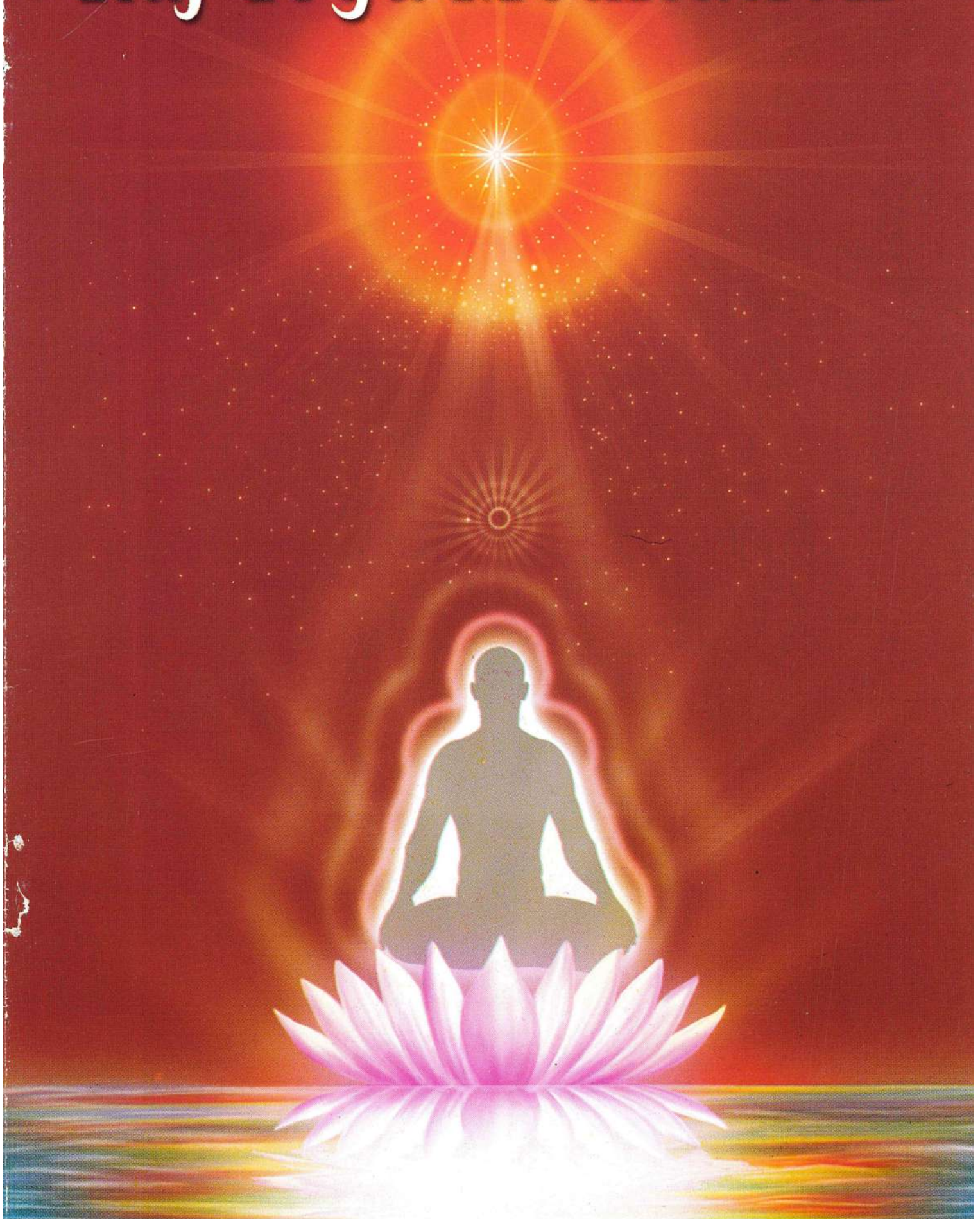


Raj Yoga Meditation



Raj-Yoga Meditation

The Science of Peace and of Social,
Economic and over-all Development

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Raj-Yoga Meditation—the Science of Peace and of Social, Economic and over-all Development

LIKE many other words, the word, 'Meditation' has more than one meaning. This has resulted in much vagueness about the word.

Often the word 'Yoga' or 'Meditation' conjures up, in a layman's mind, the picture of an individual, seated upright in the lotus posture, with his eyes closed, in an incense-filled room or at the bank of a river, absorbed silently in a spiritual thought or chanting sanskrit incantation. This, however, is not a true picture of Raj-Yoga or Yoga Meditation.

What is Raj-Yoga Meditation and how it differs from prayer and other forms of Meditation?

Raj-Yoga meditation is different from all others. Though contemplation, reflection, imagination, attention, concentration etc. are employed in its practice yet it is practice apart from all the rest.

Meditation is based on the understanding that every human person has two aspects of his or her personality. That which is called 'Body' is made up of matter. This includes the brain. This body is the outer sheath. It is an assemblage of instruments which is used by the inner person which is a conscient entity—a metaphysical being or a spiritual being. It is that which thinks, understands, reflects and has emotions. Brain is one of its mechanisms; it is its switch-board or control apparatus but certain factors have, in course of time, led the conscient entity to identify itself with the brain or the body. That which is spiritual has wrongly come to believe itself to be gross and physical. This is the greatest tragedy, for this had led to defilement of man's emotions, with the result that man's conduct, behaviour and character has now become infected, to an extent, with what is negative and is unbecoming. This has caused suffering in various forms and has led the society to the path of struggle for existence and to peacelessness. It is therefore, necessary that one regains one's real state of consciousness by detaching the self from the body and stabilising in the self.

One is also given the understanding that, among all souls, there is a soul which is Supreme in respect of moral stature and benign and benevolent quali-

ties. He, the Supreme soul, is the Ocean of highest qualities and of spiritual might. By linking our mind of Him by means of consciousness and concentration, the soul can strengthen its will, regain its original splendour and have deep transcendental experience and have release from negativity.

So, really speaking, Raj-Yoga Meditation is awareness of the metaphysical self and absorption of one's mind in loveful and purposeful consciousness of God and concentration on Him and on His divine attributes.

The word 'Yoga' means 'to unite'; Yoga is, therefore, the practice or art of uniting or linking the Mind with God by focussing attention on Him as an incorporeal Being-of-Light and thinking of nothing else but His divine qualities. This takes one into a state of absorption in bliss and peace through positive thinking. It recharges one's self or soul with Light and Might and fills it with creative energy.

The name 'Raj-Yoga' is significant. The word 'Raja' means the king, the sovereign or The supreme. This Yoga is called Raj-Yoga because it is the supreme or the highest yoga, being true and most effective. Another reason for calling it 'Raj-Yoga' is that it relates mainly to Mind and Mind is considered as The 'King' that rules the sense-organs and the body. Moreover, the term Raja-Yoga also implies that even such a person as a king, who is very busy and has so much to do, can practise it, and it does not involve acts of austerities or penances or of renouncing one's household. This is different from another yoga, also called Rajyoga, for in this yoga, there is no need to practise breath-control, physical postures, or use a *mantra*, or an image nor does it require one to stop all thoughts, but to stop only worldly or negative thoughts and to concentrate Mind on God.

The word 'Meditation' means 'to think'. As we all know, man's mind is, ordinarily, occupied with hundreds of thoughts of the world; in Raj-Yoga meditation, one withdraws one's mind from all the worldly thoughts, including the thoughts of one's own body, and one collects one's consciousness, at least for sometime, and thinks of the shining and peaceful self as a point of divine and conscient light and, then, focuses one's attention on God as Supreme Soul, who also is a point-of-conscient-Light and is the Ocean of Peace. This inhibition of

worldly thoughts and the recollection or recapitulation of thoughts of the luminous self is attained by directing the flow of thoughts towards God i.e. the Supreme Soul in His Supreme Abode or Paramdham which is a world of divine light. in this sense, this meditation is withdrawal or reversal of one's consciousness from the body and its world to the soul and its silent world, or from the dark lanes of negative thoughts on to the bright path of contemplation on God. The Consciousness and thought, in Meditation, is aligned to profound and deeper level of the imperishable self or soul, and to God.

Thus Raj-Yoga meditation is different from prayer as one does not make any supplication to the Deity but only contemplates lovefully on God, having attained clear knowledge of Him. It is not silent or subvocal repetition of a mantra or a fixed sacred formulae; nor it is accompanied with any physical movements, but rather it is the name given to immersion of one's mind in the holy remembrances, happy memories, pleasant and ecstatic recollections, or blissful and loveful consciousness of the Supreme Being in His benign and loving relationship with souls.

In this Meditation, knowledge (Gyan) of soul, God, etc. is integrated with love for and devotion or dedication to Him and has, inherent in it the spirit of renunciation of that which is evil, and it is practised even while one is engaged in Karma or action.

In this meditation, one enters into the portals of intimacy, closeness and experience of being in His presence rather than feel standing at a distance and looking around and seeking and calling God as most people do in prayer. Moreover, one's mind is stabilised, and one has withdrawn from the body, and one has focussed attention on the incorporeal God as Mother-Father.

Further, Raj-Yoga is not an effort of directing one's mind to God, without knowing Him rationally and clearly but rather it is practised after one has explicit and implicit true knowledge of God and has a deep urge to be united to Him. In Raj-Yoga meditation, one does not try to concentrate one's mind on any image—gross or subtle—of a deity or a guru but on one Incorporeal God who is a brilliant and radiant point-of-Light.

In Raj-Yoga meditation, one has been so inspired or briefed that thoughts of deep love for God well up automatically as it were, and there is no strained effort. Meditation is, therefore, more an act of being, rather than of performing.

Considered in this context, Raj-Yoga Meditation is a discipline, a method, a process and also a way of using mind. It is a discipline because it is a regulated exercise of awareness. It is also a method because recollection, contemplation, concentration, attention, etc. are used in its practice in a methodical way. It is a mental process because the processes of thinking and intuitively perceiving continues. It is also a way of using one's mind in meditation by detaching itself from the mundane, the gross and the material. In its practice, one uses one's mind, intellect and emotions in a special way on a special theme.

Raj-Yoga meditation may therefore, be defined as a disciplined exercise of awareness, utilising such processes as creatively thinking, intuitively perceiving and silently reflecting and concentrating on the metaphysical truths of self and God which lead to comprehension and realisation of the subject. This art or science may be practised at progressive levels of knowledge, faith, energy and consciousness.

In other words, this Meditation is a technique of self-exploration, leading to the experience of heightened and expanded awareness, reaching God and bringing Him into the focus of the Soul's awareness. This practice involves the turning of one's mind and the flow of his love in the direction of God, giving him the hot line to communicate with Him.

Why Raj - Yoga Meditation?

Generally, everyone is caught up much of the time with worldly pursuits, sense-experiences, gross enjoyments, meeting the demands of life, discharging one's social and professional responsibilities and with pleasures and pains so that one has little time to think of the unseen soul. One has hardly any occasion to realise that, beneath the physical Vesture, there are depths of being in which is locked the untapped potential of the immortal spiritual self or the treasures of ecstasy. No doubt there are some people who are spiritually inclined but they too have only a nodding acquaintance with the soul and with God. Raj-Yoga

Meditation is a spiritual practice which enables an aspirant to have a channel for loveful and intimate communication with God. It enables a person to penetrate deeply and progressively into deeper levels of the mind and peep into the hidden world of reality. It opens unto man the portals that reveal the self and God and let this benign experience permeate his life so as to give it a new meaning and a new purpose. It opens a person's 'Third Eye'.

In a word, the principal object of Meditation is to bring the self in conscious touch with God, thus making it increasingly aware of its divine origin, divine destiny and divine and peaceful real nature and to experience thereby a state of deep bliss and to gain final release from negativity.

This practice of awareness of God opens greater orbits of being. One not only gets the first-hand vision and experience of the ultimate truth and the perennial realities behind all phenomenal realities but one feels that one is not merely the creature but also creator of his environment. One's mind is now occupied with the vision of truth to the exclusion of all the rest, and one's way of looking at things now changes. One now experiences that one's life is ever in the ascendant and one's awakened consciousness is in *Paramdham*—the region of undiminishing splendour. Previously, one was leading a life of worldly attachments with mental gusts of pleasure or storms of pain and delusion and all that goes with it but now one feels the profound assurance that God's gracious hand is on him and, under His umbrella of Light and Might, he is in a cool shade. So, it is one of the major objects of Meditation to have God as one's Companion, Guide and Helpmate. If He is by our side and is our Guardian Angel, what better than this we want in the world?

Meditation gives us mental relaxation and constant peace and improves the quality of being. We ask: "who has not felt pressed, at times, by the turmoil of events or the inanimity of physical and natural environment, to seek inner calm and peace and fresh resources of vitality, within himself?" Meditation is the sure way to experience new zeal, powerful energy and real and lasting peace and to have in it a fountain of bliss.

Those who have not had spiritual orientation or who are not religiously

disposed, would, perhaps, not believe that, by means of this meditation, one not only develops the positive attitude to life, love for the fellow beings, sympathy for the suffering souls and purity of mind, but one also gets his past errors of moral judgement and past acts, vitiated by ignoble tendencies, washed off the soul, for Yoga-meditation is the detergent for the Mind. Thus meditation is of great value because it brings a great change in personality-traits and negative habits. It helps one to act more with sound moral judgement and clean conscience which draws God's blessings on him.

Other benefits of Raj-Yoga Meditation

Infact, Meditation gives to practitioner many benefits—some direct and others indirect. Meditation not only enables a person to rise to the highest level of spiritual experience but it helps man to discharge his professional, household and other social duties more efficiently and with equanimity and better judgement.

In other words, it enables one to become a new person—wiser, more loving, more concerned about and more responsible towards the well-being of others. One now acts more meaningfully in regard to self and in relation to others.

One now looks upon all as 'souls' and as 'brothers' and treats all on spiritual level. This eliminates one's tendencies of aggressiveness, exploitation, sensual indulgence, attachment, suspicion and hate. One, thereby, becomes a peaceful person, spreading vibrations of peace, having goodwill towards all, wishing all well, doing positive acts and having positive thoughts. Raj-Yoga Meditation is thus the science of peace in one's personal and social life.

This change occurs because of three reasons: Firstly, one gets new understanding of the self and others. This equips a person with positive and better outlook. There is the resulting change in one's belief-system, value-system, one's purpose, attitude and behaviour.

Secondly, one's capacity for love and tolerance increases tremendously. One therefore loves and is loved and has moods which are derivatives of love and consideration for the uplift and well-being of others. So, one now leads a

life of mental satisfaction. One is now free from tension.

Thirdly, change in one's nature and behaviour is rapid, thorough-going persistent and lasting. Some, therefore, consider meditation as a formula or technique of changing a sinner into a saint. This over-all change in nature releases new capacities and qualities of being.

Because of all this, one's personality develops and enhances. There is now tremendous expansion of one's mind because of release of new energy which previously was being spent partly in unnecessary or purposeless pursuits.

Further, one's mind being now free from non-issues, one has intuitive insights and 'touchings'. Meditation clears the beclouded mind so that one now has mind that can see and can have higher and truer vision. One's 'Third Eye' has now opened. One now has more objectivity and better concentration, so that one now has easy, better and quicker access to Reality. One now has an understanding of the present, the past and the future and of Beyond and has practical wisdom.

One major and important benefit of meditation, therefore, is that one is able to realise the self and the ultimate goal, for the practice of meditation leads man to the heights of soul-consciousness and transcendence of time and space and unlocks the door, thus giving the soul the entrance into the presence of God. Meditation illumines the self as a lighted candle illumines another candle which now finds its own fuel. This yields subjective experiential knowledge and self-actualisation. The peak experiences lead one to highest bliss, noblest qualities, ecstatic states and salutary changes in the deepest layers of the self. Meditation also leads to discovery of fundamental truths and basic values, awareness of higher and subtler existences and sense of sacredness. One now has authoritativeness and grasp of Reality.

One's mind having been liberated from wasteful habits such as smoking, taking alcoholic drinks or intoxicating drugs, spending time and money on obscene films, etc. and one's concentration and efficiency having increased and relations and capacity of adjustment, tolerance and endurance having improved, one's social, economic and over-all development now takes place.

Basic Understanding about the Practice of Raj-Yoga Meditation

As mentioned earlier, anyone who aspires to practise meditation, acts upon the conviction that there is, beyond all the transitory, mundane and phenomenal world, a subtle realm of reality of souls, the Supreme soul and the soul world which can be experienced by means of focussing attention, or by mental concentration, on them. He also believes that the Supreme Soul is loveful and compassionate and is ready to embrace us.

Now the first step taken so as to enable him or her to start the practice of meditation is to have clear knowledge of what is meant by 'soul', 'Supreme Soul' or God and 'Soul World' or Parlok (or Paramdham) and thus bring to end the vagueness of their definition or connotation. Brahma Kumaris World Spiritual University is helpful in this task by giving clear knowledge or concept or by definite delineation, presented in experiential terms, of the realm of consciousness that comprises man's immortal selfhood and God's immortal existence and the existence of 'Soul World'. Through short studies in the university or its educational centres, one arrives at a summary grasp of the fundamental truths about the soul, the Supreme soul, the Soul World etc.

One is here given the understanding that the soul is an infinitesimal point of conscient and immortal Light and that (i) Mind, (ii) Intellect and (iii) predispositions or personality-traits (Sanskars) are its three inherent and everlasting faculties which are three aspects of manifestation of Soul's Consciousness. The deep centre of the self is radiant with the mystery of power of life. Thus, man's soul is an ever luminous unit, of conscient energy, originally divine in nature and potentialities and eternally existent. (It may be remembered in this context that even the unit of Matter also is a point of light or energy which cannot be totally annihilated.)

One is also given a refreshing knowledge of God as a Loveful Being-of-light. God is perfect in knowledge and purity and has no physical form whatsoever and is above mundane birth or death. He is full of Bliss and is there to help and guide those who seek. Only in a metaphysical and metaphorical sense, and not in a worldly sense. He is the Soul's Mother, Father, Friend and Philosopher,

or better call Him its spiritual Guide and Master. He too is a self-luminous, infinitesimal point of conscient and non-physical or incorporeal Light. He constantly radiates vibrations of love, peace, divine Light, spiritual Might, Bliss etc. which a soul can clearly experience when it has established its metaphysical or mental link with Him. He, the world's most beloved Mother-Father, abides in *Paramdham* or the Soul World which is also called the Highest Heaven or Fifth sky in certain religions and which is far beyond this phenomenal and ephemeral world of Matter. He is beyond the sun and stars and the universe of Elements and is a realm filled with divine light, called Brahm. Brahm shines in its splendour as one sees light in the horizon at the time of sun-rise or sunset.

He, the Supreme Being, is perfectly divine and benign and Salubrious in His nature. There is no one equal to or better than Him. He is known as 'Shiva' Yahewa, Jehova, Allah or God. One has to have a link with Him, a living relationship with Him and an affectionate communication with Him through Meditation, and ought to obey His advice or commandments for these are beneficial as these uplift the soul and lead it to its own perfection and beatitude.

Having understood this, when a person begins his first meditational session or practice, thoughts well up naturally in the form of words as: 'I am a soul, I am eternal, immortal, conscient, radiant and self-luminous infinitesimal, tiny little star or point, a nucleus-like point of eternal spiritual energy, with qualities of peace, etc. Yes, I am, I came into this phenomenal world from a spiritual realm, from beyond, from what is known as the soul world or *Paramdham*. Which is filled with divine crimson light and serenity and calm.

Thus recapitulating the summary knowledge, one endeavours to enter into its meaning, penetrating behind the words and ideas into the transcendental reality they signify. One begins to be free of all thoughts of body and the environment and the worldly affairs and one is engaged totally with the awareness of God and His grace, His attributes, His divine and salubrious acts, His spiritual relationship, etc. Getting thus immersed in these thoughts to the exclusion of all others, one feels union with the Divine. By means of this steady flow of thoughts on God, one reaches a mental state or stage which transcends all

ordinary thoughts. In that state, one's mind is seeing no other forms, images or goals but only the splendour of God. In this state, one experiences bliss which cannot be described in words.

This experience, which one gets because of steady flow of loveful thoughts with regard to God, invests the soul with meaning. The soul begins to understand or realise God in an experimentative way, through proximity. Its consciousness now touches God who is now no longer a distant object. Mental and emotional distance disappears and there is a sense of metaphysical union with Him and also expansion of consciousness. The barriers of time and space have been broken and, at that moment of absorption, there would come some stillness of thought but the consciousness would be alert, active and dynamic as it would be absorbed in experience. The mind would now be emptied of all other thoughts of the gross world and its objects and persons and, in its those free moments, it would receive information, prompting message and blessings from the Divine and would experience pure intuition. One will now have spiritual or divine insight which will transform one's personality-traits. One will now have visions and realisation of deeper reality.

Soon, it will change a deeper and intimate relationship with the Supreme and it would be almost impossible to look on one's life without Him. One would now feel mental dissociation with one's past.

Such being the state of one's mind where lies the need to concentrate one's mind on the tip of one's nose, or on a point midway between the eyebrows or on the lotus of the heart or the image of the deity, or the breath coming and going out, or to chant a mantra and sit in a particular position as some yogic Literature suggests. One also need not or in fact, must not close one's eyes because closing of eyes brings passivity to one's brain and leads a person to sleep and is only unnatural and uncongenial to active thought-processes. One also need not have any image because one basic principle of Raj-Yoga is not to be conscious of any physical form, may it be one's own body or the body of any deity.

It one's mind gets caught up in superficial day-dreams or inconsequential

thoughts or filled up with turmoil, fear, worries, anticipations of memories of the ephemeral and the trivial, or is clouded by prejudices and biases or flits from one point to another like a butterfly, then it means that one has no consummating love for the Supreme, there is no real urge for the sacred union, no earnestness for embracing the Beloved one or there is lack of conviction about the basic concepts. So, there is the necessity to have love and to have intellectual conviction and the help of an experienced yogi in the initial stage to put one's mind on the track.

If condition of stability of thought and the upsurge of love for Him is not present then it means that one has not fulfilled certain basic conditions. One has either deep love for God or has attractions of worldly things and of persons so that these distract one's mind and one finds these irresistible. These attractions may be in the form of sex-lust or savoury dishes, fashionable goods or other things that give pleasure. One should check up why one is not attracted to God with bigger force than one is attracted by worldly objects and should have Godly knowledge from an experienced yogi so as to eliminate such thoughts and also thoughts of sorrow, sufferings and worry.

**Purity of Mind and harmlessness of behaviour and habits
are valuable assets**

Let the aspirant know that one's life-style, associated directly or indirectly with violence, hate, vengeance, anger, harshness of speech, sexual impulse, etc. is the breeder of delusion; such habits and tendencies as these, easily deflect one's mind from God. There is a sacred saying that "the treasure (attainable through Meditation) is guarded by faithful demons". The ignoble tendencies referred to above are the demons. Humility, Purity of Mind, Chastity, Vegetarian food-habits, Enthusiasm, Contentment, etc. are mounted guards, so to say, that protect one from the demons on the soul's journey towards her beloved God and it is these which take one to the Treasure. When one practises meditation, these qualities naturally emerge and when these emerge, one is better able to practise meditation.

These conditions having been fulfilled, when one is engaged to God in the totality of the self, then one simply is in meditation. The question of harnessing

one's mind or refining mental processes or controlling one's emotional reactions to the environment or holding the body in a particular posture do not arise in the mind of one who is drunk with intoxicating love for God, for his mind, through keen aspiration, is brought to the state of a placid lake in no time. His mind is instantly clear and calm like a mountain pool. It is unruffled by the winds of prejudices and hate, aspirations and desires. So, it reflects, in its depth, the light of God, the Spiritual sun. Meditation to Him is like switching on the consciousness and the moment he does this, he feels the flow from the Highest and Holiest Soul, the strong currents of love, peace, power and bliss and coalesced.

Practice of Meditation

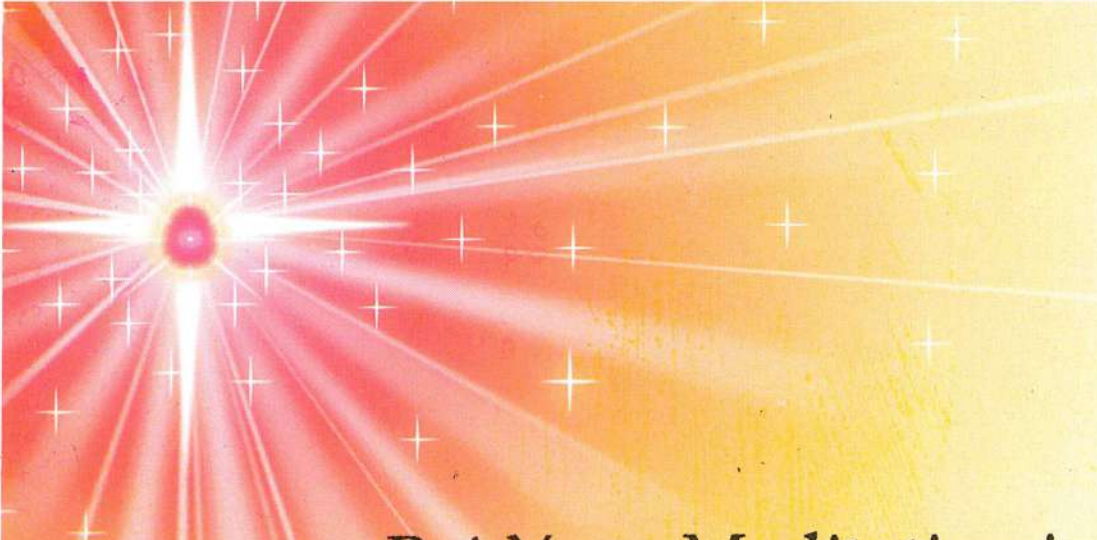
In order to practise meditation, a beginner, first using his power of recollection and abilities of concentration, stabilises his consciousness in the belief, acquired earlier that he is a soul. In other words, his mind now has the thought; "I am a soul, a conscious point of metaphysical light, an infinitesimal, luminous being, full of divine potentialities. My original nature is of peace. I am an eternal child of God, the Supreme Soul. God is Light, Might, Purity, Divinity personified. He too is a brilliant point of conscient Light. He is transcendental in His nature and is perfect. He is on-high. Beyond the light of the sun and stars, there is an infinite world of self-luminous element. In that world that Supreme Soul, my most beloved Mother and Father, abides." Thus reflecting, one stabilises, in silence, on the Supreme. One intuitively sees the Supreme Soul as a shining point-of-light in the Soul world, which is beyond. One meditates on his divine qualities and on the spiritual relationship with Him and also the salutary and salubrious nature of God's acts.

He recapitulates the affirmation thus: "I am a soul, a conscient point of light, eternal, immortal and originally peaceful in my nature. I am a child of God." Then visualising God as point of conscient light, he should address God lovefully in such words as: "God, my most beloved Father, You are peaceful, You are blissful, You are loveful, You are Almighty, You are knowledgeable. You are absolutely pure. You are the Bestower of the spiritual inheritance of purity,

peace and prosperity. You are the Bestower of the spiritual inheritance of purity, peace and prosperity. You are the Saviour. I get Your Love, Your Light, Your Might, Your Bliss... O my most beloved Father....." One should occupy one's mind with such thoughts with deep feeling and love and should thus shut off all worldly thoughts. This practice is called Meditation. These thoughts would take one to the realm of experience. Then, instead of repeating the affirmations such as 'I am soul, I am peaceful.....! God, my father, You are Light, Might, Loveful, Peaceful....', one would really experience oneself as soul and would then be stabilised and would feel oneself surrounded by divine light and one would be in a spiritual peace and bliss. One would experience strong vibrations of spiritual Light and Might from God, charging and energising one's self or soul. These experiences would become more and more intense and deep and would bring transformation in his life.

One should, besides having special sessions of this concentrated practice, practise it for a couple of minutes every hour or every two hours or as frequently as possible. One should try to maintain consciousness of God as much and as best as one can. One should also practise looking on others as souls in bodies and not as mere bodies. Such practices would enable one to have more intense meditation when one goes in special sessions of practice. In fact one should start it from the early morning. When one is first awake and when one's eyes first open, one should have such thoughts: "I am a soul, I am eternal, immortal and peaceful in my original nature." One should turn attention to God and think, "God, My beloved Father, good morning!..." Such thoughts would work as good foundation for one's routine. These would set one's proper mood for the day.

This art and science of meditation which is based on rationality and truth of being and on philosophy and psychology, brings about an inner transformation. It penetrates deeply into the layers of the mind and removes the ignoble, the undivine and the extraneous and thus energises the soul and renews it. It leads to self-illumination and to a life-style which gives one satisfaction of leading a fuller, meaningful and useful life.



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