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CHAPTER I

INTRODUCTION

1.1 INTRODUCTION

Everyone seeks peace and harmony, because these are what human lack in our lives. From time to time, every human being experience agitation, irritation, disharmony, suffering, and when they suffer from agitation, they keep this misery limited to themselves. They keep distributing it to others as well. The agitation permeates the atmosphere around the miserable person. Everyone else who comes into contact with him becomes irritated, agitated. Certainly this is not the proper way to live.

One ought to live at peace within oneself and at peace with others. After all, a human being is a social being. One has to live in society – to live and deal with others. A person should live peacefully and to remain harmonious within oneself and maintain peace and harmony around, so that others can live peacefully and harmoniously.

To come out of agitation one has to know the basic reason for the agitation, the cause of the suffering. If one investigates the problem, it soon becomes clear that whenever one starts generating any negativity or defilement, in the mind – a mental defilement or impurity – cannot coexist with peace and harmony.

How does one start generating negativity? Again investigating, it becomes clear. One becomes very unhappy when one finds someone behaving in a way which one does not like, when one find’s something happening which one does not like. When unwanted things happen, and one creates tension within oneself. Wanted things do not happen, some obstacles come in the way, and again tension is created within oneself and start tying knots
within oneself. Throughout one’s life, unwanted things keep happening, wanted things may happen or may not happen, and this process of reaction, of tying knots – Gordian knots – makes the entire mental and physical structure so tense, so full of negativity. Life becomes miserable.

One way to solve the problem is to arrange a thing such that nothing unwanted happens in life, and that everything keeps on happening exactly as one desires. A person must develop such a power – or somebody else must have the power and must come to one’s aid whenever, it is requested – that everything wanted keeps happening. But this is not possible. There is no one in the world whose desires and wishes are always fulfilled, Things keep occurring that are contrary to ones desires and wishes. So, it is necessary to understand and know to react, to these unwished situations peacefully and harmoniously.

The answer is meditation. From time to time around the world gurus and saints have given truths, which they experienced in their life, by writing books to help humanity. Today Meditation has became popular and important to people, as Meditation cures many diseases and it gives self confident and much more positive mental health and physical health. In olden days, doing Meditation was a very hard process. Now many Saints by their knowledge have made meditation easier for humans. Anybody who takes effort can do meditation and get benefited. In this research work Sky yoga meditation and Raja yoga meditation is taken for comparison which brings out benefits and simplicity of both meditations.

SKY yoga Meditation was invented by Vethathiri Magarishi. (1911 – 2006) Founder of World community service centre.
Raja yoga Meditation was invented by Dada Lekhrai khubchand kripalani (period 15 December 1884-18 January 1969) also known as baba lekhraj

1.2 SCOPE OF THE STUDY

The study and analysis of SKY (Simplified Kundalini Yoga) Meditation and Raja yoga (Brahmakumaries) Meditation is interesting and useful to all. This research work presents the comparative study of the above subjects. In the modern days Meditation has become an essential part of the life. Human beings are undergoing Physical Mental and Social Strains and all wanting to be relieved from their sufferings.

1.3 STATEMENT OF THE PROBLEM

Measurement of the brain response to meditative practice is based on the premise that different conscious states are accompanied by different neurophysiological states and reports suggest that meditation practice induces distinct states and traits of consciousness. State refers to the altered sensory, cognitive, and self referential awareness that can arise during meditation practice, whereas trait refers to the lasting changes in these dimensions that persist in the meditator irrespective of being actively engaged in meditation (Austin, 1998; Shapiro & Walsh, 1984; West, 1987). Regular meditation practice can produce relatively short-term states as well as long-term changes in traits.

State changes from the meditative and religious traditions are reported to include a deep sense of calm peacefulness, a cessation or slowing of the mind’s internal dialogue, and experiences of perceptual clarity and conscious awareness merging completely with the object of meditation, regardless of whether a mantra, image, or the whole of phenomenal experience is the focal point (D. P. Brown, 1977; Wallace, 1999; West, 1987).
A common experience of many meditative practices is a met cognitive shift in the relationship between thoughts and feelings; they come to be observed as arising phenomena instead of occupying full attention (Wallace, 1999; West, 1987). Also possible are “peak experiences,” characterized by blissful absorption into the current moment (e.g., Samadhi, nirvana, oneness); different traditions use specific names to describe the resulting ineffable states (Forman, 1990; Goleman, 1996; Mahesh Yogi, 1963; Wilber, 1977) that are affected by the extent of practice (Travis et al., 2002; Wallace, 1999). Although such peak–mystical states spurred the evolution of different meditation traditions, the practice is centered on trait effects (Dalai Lama & Cutler, 1998; Goleman, 1996, 2003; Kwon, Hahm, & Rhi, 1996), because peak experiences can occur under circumstances unrelated to meditation (James, 1902/1985; Maslow, 1964).

Trait changes from long-term meditation include a deepened sense of calmness, increased sense of comfort, heightened awareness of the sensory field, and a shift in the relationship to thoughts, feelings, and experience of self. States of awareness sometimes referred to as “the witness” or “transcendental experience” all are also claimed to ensue over time. This experience consists of contentless awareness that is independent of mental activities, can be present during deep sleep, and produces the perception of an altered self-identity wherein the separation perceived between the observer and the observed grows ever fainter (Austin, 2000; Forman, 1990; Travis et al., 2002; West, 1987). As the perceived lack of separation develops, the sense of self seems to shift from mental thought centered in the body to an impersonal beingness. This awareness is related to the essential emptiness of a separate and isolated self-identity.
Studies to date have not been optimally designed to assess both meditation state and trait effects, in part because of the administrative challenge, difficulty in defining appropriate control groups and conditions, and complications arising from the synergistic association between meditative states and traits (Goleman, 1996; Travis, Arenander, & DuBois, 2004; Walsh, 1980; Wilber, 1977). Meditators consistently evince a witnessing awareness stance to their emotional and cognitive fields through their meditative practice and, therefore, cannot disengage this met cognitive shift. Hence, an observed state of meditation in a meditator may be a deeper reflection of the trait and may be observed in a meditator told to keep the mind busy with thoughts instead of meditating (Goleman, 1996; Mahesh Yogi, 1963). Moreover, nonmeditators simply cannot keep themselves in a state of physical immobility for long lengths of time that trained meditators can exhibit. Making comparisons with the prolonged meditative state of a meditator is practically impossible. Attempts to assess state versus trait effects have largely ignored these issues and used protocols that omit counterbalancing of meditation versus no meditation states, minimizing the duration of no meditation simulations.

During Sky and Rajayoga Meditation, subjects sit in soul consciousness with their gazes fixed on a meaningful symbol (a point of light which is considered as Supreme Soul). The mental connection between the soul and Supreme Soul or the remembrance of the Supreme Soul by the soul is called as Sky and Rajayoga. Stability in the Soul-consciousness and God-consciousness will bring peace and bliss to the soul. There is a pioneer comparative study on Sky Meditation and Brahmakumaris Meditation.
1.4 OBJECTIVE OF THE STUDY

The Objective is to study and analyse

1. SKY yoga Meditation and Raja yoga Meditation

2. The merits and demerits of both Meditation systems in detail which will be more beneficial to the society.

1.5 HYPOTHESIS

The SKY yoga Meditation and Raja yoga Meditation help the society to live in peace and harmony. The SKY yoga Meditation have Scientific base where as the Raja Yoga (Brahmakumaris) is based on faith in god.

1.6 METHODOLOGY

The Methodology followed is Descriptive, Comparative, and Analytical study.

1.7 LIMITATIONS

The study objective in broad spectrum is limited to the availability of data and researcher’s observation.

1.8 CHAPTER SCHEME

Chapter I introduces Yoga and various dimensions of yoga. Yoga as Science, and Yoga as art. Origin of yoga is discussed. Pre classical yoga span about 2000 years. The most central yoga literatures from this period are the Upanishades. As Yoga and it’s secret teachings spread from teacher to student. The eight-limbed Yoga described in the Sutras by Patanjali is usually referred to as Classical Yoga. Yoga is discussed in Bagavath Gita. In eighteen chapters of bagavath Gita one chapter is for Meditation. The sixth chapter in Bagavath Gita Thiana yoga discussed the importance of Meditation.
Over the years many peoples are telling “I don’t have any power of concentration”. But there is no valid basis for such thinking. Everyone, even a child can concentrate. While watching cartoons on TV. Children display great Concentration.

It is not true that we cannot concentrate. What we lack is the ability to concentrate our minds in everything, and under all circumstances. It is easy to concentrate on what is pleasant. The difficulty arises when we have to concentrate on something unpleasant. A student finds it hard to concentrate on a dull and uninteresting book, and a parishioner feels drowsy when listening to a boring sermon.

Yet, all that is pleasant is not necessarily good. On the other hand, What is unpleasant may be good and beneficial. We must learn to concentrate on whatever we do, whether pleasant or unpleasant, as long as it is beneficial for us. Meditation “which is no other than training in concentration” can enable us to do this.

Chapter II present the review of literature on the previous studies on Yoga.

Chapter III deals with Growth of yoga. It discusses pathanjali yoga which is a mile stone in history of yoga.

Chapter IV deals with Sky yoga Meditation and techniques SKY YOGA MEDITATION. Mediation is a form of research performed within the confines of the mind. It has to be improved through constant practice. Meditation goes hand in hand with the practice of introspection, physical exercises and philosophical discussions, aimed at providing a clear picture of the body, mind, soul and the Divine.

The frequencies of the mind waves can be monitored only through the practice of Kundalini Yoga. The frequencies diminish as the mind moves to deeper levels of
meditation. All the thoughts, memories and emotions that arose in the mind, when it was in the emotional level of 14 – 40 cycles/second, pass through it when a person sits in meditation. But when the mind transcends this stage and enters the Alpha frequencies of 8 – 13 cycles/second, its functions begin to slow down. At the Theta level of 4 – 7 cycles/second, the mind expands to blend with the universal field, and at the Delta stage of 1 – 3 cycles/second, it becomes one with the Divine State. (Dhamodharan. M.K., 2002)

This chapter also deals with how sky yoga system created by Vethathiri Maharishi and discusses various Meditation created by him.

To get Success in Meditation one must have positive thoughts. For this introspection is must. Without introspection positive thinking will not be stable. To avoid greed, angry and fear one must undergo introspection which have divided into five parts. They are Analysis of thought, Moralization of Desire, Neutralization of Anger, Eradication of Worries and Self realization. In turn Introspection helps to do long Meditation, Meditation give power to do Introspection. (Vethathiri Magarishi, 1983)

Chapter V deals with Raja yoga (Praja Pitha Bramakumaris Eswarya Vidyalaya Meditation) and it approach as Meditation. The founder of this institution is Dhadha Lakraj. Lord Shiva is the only god. The institution believes that all the problems plaguing the society and the world today – social, economical, political, religious etc – can be eradicated only by building character in all human beings. There is well-known saying that “if character is lost, everything is lost”. Hence the institution gives utmost importance to character-formation and to maintaining peace. It believes that if peace is lost everything is meaningless and purposeless. The inculcation of moral and spiritual values is not a luxury or burden but an absolute necessity. (Praja Pitha Bramakumaris, 1979)
Chapter VI deals with comparison of Sky yoga and raja yoga and the benefits of the meditations in both organisations. Sky yoga follows the principle at vitha that is god is present everywhere. Sky yoga supports evolution theory. It says man is evolved from animal. So he had many animal characters. To get relief from unwanted animal character man must do meditation. Here the main thing for Meditation is life force. To live physically and mentally well one must do simplified physical exercise, Kayakalpam, Meditation and Introspection. Beyond this one must strictly follow limit and discipline in 5 things namely food, activities, sleep, sex and thinking. Vethathiri Magarishi Philosophy is scientific and simple.

Raja yoga (Bramakumaris Yoga) follow the principle thuvaitha. The Main thing for Meditation is lord Shiva who is point of light ovel shaped and have no body. He is the Supreme. Raja yoga did not support evolution theory that man has not come from animal. To live physically and Mentally well they are mainly concentrating on food and bramacharya. They use the technique traffic control and daily Murali to make mind peace. The world, god, living beings are not created they are existing. The human soul is pure initially, after long duration it become impure. To become pure, human soul must have Knowledge about God and World cycle. Both Sky yoga and Raja yoga Benefits to humanity. Both organization help for individual person to get peace and good character. Today’s Mental depression and lot of diseases can be cured by Meditation. Because all disease comes only after the mind is disturbed. If Mind is clear we can avoid lot of problems in society. No world war will come. Crime rates will be decreased. Mainly Sky yoga is scientific based. Raja yoga is mythology based. In Raja yoga World cycle concept is not supported by Science.

The Final chapter contains the summary and conclusion.
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