Chapter VI

Comparison between Sky Yoga and Raja Yoga
<table>
<thead>
<tr>
<th>CHAPTER NO.</th>
<th>TITLE</th>
<th>PAGE NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.1</td>
<td>Founder of Raja Yoga</td>
<td>188</td>
</tr>
<tr>
<td>6.2</td>
<td>Founder of Sky Yoga</td>
<td>190</td>
</tr>
<tr>
<td>6.3</td>
<td>God</td>
<td>191</td>
</tr>
<tr>
<td>6.4</td>
<td>Difference Between Man</td>
<td>199</td>
</tr>
<tr>
<td>6.5</td>
<td>God in Raja Yoga</td>
<td>206</td>
</tr>
<tr>
<td>6.6</td>
<td>Comparison</td>
<td>215</td>
</tr>
</tbody>
</table>
CHAPTER VI

COMPARISON BETWEEN SKY YOGA AND RAJA YOGA

6.1. FOUNDER OF RAJA YOGA

In Hyderabad, Sindh in 1876 Lekhraj Kripalani born into a humble home later known as Brahma Baba, was the son of a village schoolmaster. Lekhraj was brought up within the disciplines of the Hindu tradition. After different jobs, he entered in the jewellery business, later earning a considerable fortune as a diamond trader. He was a leader within his local community and a father of five children and, known especially for his philanthropy. In 1936, around the time when most people at his age start to plan their retirement, he actually entered into the most active and fascinating phase of his life. After a series of deep spiritual experiences and visions, he felt an extremely strong pull to give up his business and dedicate his time, energy and wealth to laying the foundations of what later would become the Brahma Kumaris World Spiritual University.

Between 1937 and 1938, he formed a Managing Committee of eight young women and surrendered all his property and assets to a Trust administered by them. He passed on Jan.1969 after guiding the creation of many Brahma Kumaris centres throughout India. The Tower of Peace on the Madhuban campus is a tribute to the invincible spirit of this ordinary human being who achieved greatness by rising to the challenge of the deeper truths of life.

Lekhraj Kripalani became extremely wealthy from a jewellery business in Calcutta in his fifties, Kripalani reported having visions and retired, returning to Hyderabad and turning to spirituality.
6.1.1 OM MANDLI

In 1932, Lekhraj established a spiritual organisation called Om Mandali. Originally a follower of the Vaishnavite Vallabhacharya sect and member of the exogamous Bhaiband community, he is said to have had 12 gurus but started preaching or conducting his own satsangs which, by 1936, had attracted around 300 people from his community. According to BKWSU claims, a relative reported that a spiritual being (Shiv) entered in his body and spoke through him. Since then, Lekhraj has been regarded by the BKWSU as a medium of God, and as such, speaking channeled messages of high importance within the religious movement's belief system.

In 1937, Lekhraj named some of the members of his satsang as a managing committee, and transferred his fortune to the committee. This committee, known as Om Mandali, was the nucleus of the Brahma Kumaris. Several women joined Om Mandali, and contributed their wealth to the association.

The Sindhi community reacted unfavorably to Lekhraj’s movement due to the group’s philosophy that advocated women to be less submissive to their husbands, going against that strong cultural aspect at the time in India, and preached chastity.

Organizations like the Indian National Congress and Arya Samaj accused Om Mandali of being a disturber of family peace. Some of the Brahma Kumari wives were mistreated by their families, and Lekhraj was accused of sorcery and lechery. He was also accused of forming a cult and controlling his community through the art of hypnotism.

To avoid persecution, legal actions and opposition from family members of his followers, Lekhraj moved the group from Hyderabad to Karachi, where they settled in a
highly structured ashram. The Bhaibund anti-Om Mandli Committee that had opposed the group in Hyderabad followed them. On 18 January 1939, the mothers of two girls aged 12 and 13 filed an application against Om Mandali, in the Court of the Additional Magistrate in Karachi. The women, from Hyderabad, stated that their daughters were wrongfully being detained at the Om Mandali in Karachi. The court ordered the girls to be sent to their mothers. Om Radhe of the Om Mandali appealed against the decision in the High Court, where the decision was upheld. Later, Hari’s parents were persuaded to let their daughter stay at the Om Mandali.

Several Hindus continued their protests against Om Mandali. Some Hindu members of the Sindh Assembly threatened to resign unless the Om Mandali was finally outlawed. Finally, the Sindh Government used the Criminal Law Amendment Act of 1908 to declare the Om Mandali as an unlawful association. Under further pressure from the Hindu leaders in the Assembly, the Government also ordered the Om Mandali to close and vacate its premises.

After the partition of India, the Brahma Kumaris moved to Mount Abu (Rajasthan) in India in April 1950.

Lekhraj died on 18 January 1969, and the Brahma Kumaris subsequently expanded to other countries.

6.2. FOUNDER OF SKY YOGA

Vethathiri Maharishi (1911-2016)

Author of World Peace book. World Peace is a great valuable and deep subject covering all aspects of man and all ages of mankind in evolutionary process of Nature.
He clearly realized the truth without any doubt and surrendered his fractional consciousness (ego) to the Total consciousness Universal Being. At the same time, realizing the unquestionable fact that every man is the property of the society by reason that only society has done everything for the physical body’s emergence and existence.

Vethathiri at his age of 60 surrendered his life for the divine service to all the people. He gave SKY yoga to all religious peoples who are willing to do it. Man should have the opportunity to develop his knowledge on the spiritual side so as to know the real value and the nature of life (Vethathiri, 1958).

6.3. GOD

Almighty Space – Vethathiri

Realization of self

“அன்மை வேறியின் கிளின்றியம்
அன்மை வேறியின் தொல்லியல்
அன்மை வேறியின் முன்னெடுக்கும்
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(Vethathiri, 1991)

Man is supreme figure among living beings. In the world man is greater than all the other creatures, because he has the sixth sense, which is the capacity for realizing the existence, functions and results of all the manifestations in the universe.

When the question “Who am I ?” arises in one’s mind, it indicates that he is mature enough for self realization. Until one realizes Self, he cannot get peace of mind, because the
mind with such a quest cannot secure proper satisfaction from any other contact or enjoyment. Therefore, the Realization of self becomes an inevitable need for developed souls.

Man is a structure comprising of four phenomena viz., Body, Soul, Mind, and the Almighty. The answer to the question “Who am I?” can be obtained only when he comes to know all about the above said four phenomena. So within the question “Who am I?” there is a great secret of the Universe. To know such a secret there is a short way, which is to realize (1) the matter state; and (2) the action-state in the Universe. The term “Matter” used here is not what is understood in common parlance, the ever changing matter of the material objects in the phenomenal world, but the basic, static, quiescent matter which is the base or substratum of everything. This matter is otherwise known as the Truth, the Almighty or God.

If one analyzes all the appearances and manifestations of the Universe, only atoms are found. All the appearances and manifestations are composed of these atoms.

When one talks about the atom, there are two differing schools of thoughts viz. Science and Philosophy. The Scientist describes the atom in one way and the philosopher in another.

According to the Scientists, the atom is composed of three varieties of particles – neutrons, protons, and electrons. These three kinds of particles join together and function as a group or bunch. It is this family that is called an atom by the Scientists. When these particles known to science are reduced, a basic particle which is called Akash in Eastern Philosophy would be received; this basic particle is the atom of the Philosophers. So, if one understand all about the ether or thee there all particle or Akash, we will come to the
conclusion that one cannot see it with the senses or even with the most sophisticated or sensitive of scientific instruments.

All the appearances that a person sees are made up of akash particles. The whole Universe is composed only of the ethereal particle. This particle is called Atom or Parama–Anu by Philosophers.

6.3.1. WHAT IS ACTION – STATE?

Anything that changes or moves is action. Anything that has no movement and which does not undergo any change is Matter. We know that there is action in each ethereal particle. One should be able to know the state of that particle, prior to that movement. If the action is substracted from that ethereal particle, only Space remains – pure Space.

This means that the Matter found after substacting action from the basic particle is Space. So the Space is matter and the ethereal particle is action. The clear action is that Space (Siva) stands as Matter and Akash (Sakthi) stands as action or energy. Association of such energy – particles constitutes mass. Hence, all the appearances and manifestations are only masses and energy is nothing but Space in action.

The first state of Akash is Mahakash. It is the Akash with absolute velocity of eternal movement prevailing all over the Universe. This is the universal field. The second stage of Akash is Bhoodakash which penetrates and fills up the intervening void within the structure of all masses.

The Bhoodakash while functioning in masses of varying density, that is, air, fire, earth, and water releases its force in different forms as sound, light, smell and taste respectively.
The third stage of Akash is Chiitakash which has the capacity of sensing pressure, sound, light, smell, and taste. This Chitakash is the one that feels pain and pleasure. It is life or the ethereal body.

The body can be separated into five sections – solid, liquid, heat, air, and ether. The ethereal body is the soul. Between the ethereal body and the solid, there are three media which function as vital forces and maintain the relationship between life and body. They are liquid, heat, and air.

6.3.2. FROM SOUL TO MIND

The soul is the group – action of myriads of small particles of chitakash. It is life or the ethereal body.

There is no separate entity to which one can point out and say, “This is Mind”. The sum-total of the activities and experiences of the soul is the Mind. Whenever one does anything in his life, whenever one gets some sensation, the mind comes into being. Suppose one tastes an apple. The self is transformed into the state of the apple-taste.

When one sees an apple, there the mind take the shape of an apple. After removing apple and closing eyes, one will finds the apple to be still there in the inner vision. This means that when one come in contact with an apple, one takes that shape. Similarly, whatever one perceives, that shape is taken by ones own transformation. In this way, whatever shape one take, it becomes our sensation, experiences, quality, and habit.

The mind is a function of the Consciousness in man. Every action is registered as an imprint in the Consciousness. The reflection and reaction arising from these imprints in response to sensory perceptions – psychic stimuli combined with the basic imprints – constitute the mind.
What is the Almighty?. Absolute Space is the Almighty, it is Truth. When the action is subtracted in the ethereal particle, it becomes Space. That is the Almighty. When the same is in action, it is called Sakthi or movement. So the soul is the action – state of the Almighty. When the action or movement or Sakthi is subtracted from it, every particle becomes the Almighty. So, in the Matter – State, the soul is Brahman, Truth, God, In the action – state, it is Sakthi, Life, Soul.

6.3.3. “WHO AM I ?”

One puts the query “Who am I ?” and sought to get an answer. As such, the answer would be revealed with a distinct sense of novelty. But it is this novelty which has the potential in it to enable man to become a real man.

The inquiry “Who am I?” is in an entirely different category, for it brings in its train the following interrogations: “Who indeed had sent me to this world? Who is administering the world and the sidereal Universe of which it is a part? From where did I come into being and what is my destination? In this intensive cogitation does one seek to find his own identity. If one finds the answer for Who am I?, all the secrets of the Universe would become crystal clear.

As a matter of fact Truth is always simple. When one takes an apple, red in color, near – spherical in shape and sweet inside and inquire why it is called “an apple” one would realize that was how it was introduced to him. To the senses of sight and smell and taste and touch this apple is an appearance and object all right. It is disintegreated for that matter any object or appearance, whether it be sun or moon or star or ocean.
From molecule we go to atom, then sub-atom and ultimately we get to the subtest of particles in the Universe – Ether, known as Akash in Sanskrit and Vinn in the Tamil language. Knowledge of this Ether or Gnanam of Vinn is Vinn-Gnanam forming the term “Vigyanam” the direct meaning of which is “Science”. From apple in the material state we have escalated to Ether.

A tiny little fragment of Being blossomed into Becoming and the Ether came into existence, filling up the entire Universe. That was the starting point, the beginning of Creation. When particles of Ether conjoined, the result was Air. A little more of conjoining brought Fire into shape. Fire actually is only a presentation of two qualities- heat and light. Fire is dense Air – that is all. When air and fire come closer and closer to fill up the inter-space there was water; and in the next denser stage Earth stood assembled.

Ether, Air, Fire, Water, and Earth – these are the basic physical divisions, the fiveboothas. All these five are only assemblages of Ether. Ether is the fundamental energy particle and the rest are its presentations in varying densities. When one surveys the Universe, only Ether is seen, but the eye untrained in Science observes a variety of objects and appearances apparently dissimilar from one another. When one looks at a grove one sees only the trees but in cluster, Does this make the grove different from trees?. The other side of this analysis inspired the idiom “One cannot see the wood for the trees”.

Whether it is an apple or the largest star in the Universe, it is only constituted out of the energy – particle Akash; and it is this Akash that constitutes life and enables to live and move and have being. In the Universe at large it is Maha- Akash and in living beings it is called Chit-Akash (a small one).
The eyes perceive a shape and form making up the Apple. If one goes beyond the spectacle, is millions upon millions of ethereal particles is found to have conjoined to enact a play the title of which is “Apple”. This is the assessment out of scientific knowledge.

The world, the Universe, man or tree, It is a fact that all the objects and appearances are but conglomerates of ethereal particles. All along these objects have been renewed as objects, in a state of illusion of maya. This state is nothing but Agnana, (ignorance) the opposite of Gnana (wisdom) When one comes to understand that every object is only an assemblage of ethereal particles comes to Vinn-Gnana.

This Vinn or Akash is a subtle, self rotating particle generating a spreading wave because of its rotation. The origin of Akash should be understood. The substratum of all that move and change could only be the static, unmoving, unchanging state and that is the wide open infinite Space. A fragment of this Static State coming into being due to the inherent pressure of the Static State became Akash leading to the grand –play that is the Universe of countless stars and planets, all swirling in wondrous pattern, precision and regularity.

Akash is seen as Godhead fragmented-itself and got into motion and that is Akash, Sakthi. In that fractional state the origin is there as also Akash. Zero is there as also the numeral “one”. Waves rise high in the ocean but they are not apart from ocean. When the waves subside, they become the ocean. The fragment of the ocean, the fraction of the ocean and the motion of the ocean – that is the wave.

Likewise the static, unchanging State is Known as Brahmam, Sivam, Pooranam, Truth, and God. When Akash is brought to a stop its position is Sivam. Sakthi minus motion is Sivam, and Sivam in motion is Sakthi. This is philosophical knowledge or Truth – Consciousness. The objects and appearances that one sees around are ever in a state of flux,
but not so, Truth which was the same yesterday, which is the same today and which would be the same tomorrow. And thus, Truth is Sivam; its movement is Akash and the grouping of Akash-particles is object or appearance.

6.3.4. SEE GOD EVERYWHERE

Apple the fruit which is believed to have led Sir Issac Newton to the discovery of the Law of Gravity. Akash is only the functioning state of Truth, the Absolute, God, Sivam. Now one can see Sivam in the apple. Our vision is three fold here, for one beholds the apple as also Akash and Sivam. A pen, a bird, a beast– all the same. This is what Lord Krishna wanted us to learn when he said in the Gita. “I am never away from him who see me in all objects. Such a one is never away from me either.”

6.3.5. MANTRA IN VETHATHIRI MAHARISHI LIFE

After getting this mantra from one saint Vethathiri magarishi used this mantra in guru horai. Afterwards he got popularity and money. Then he decided to give this mantra to his students to develop their material life.
6.4. DIFFERENCE BETWEEN MAN

Do the Action, through the work you will find the effect (Vethathiri, 2003)

To make successful research and plan on the noble subject of world peace. One must know how man’s values and characters are formed. The differences between man can be bridged them for bringing universal brother hood.

There are apparently seven values in man. They are

1. Bodily structure
2. Character of personality
3. Advancement of knowledge or intellectual clarity
4. Fame of service
5. Physical Strength
6. Physical Health
7. Financial Status

“All people in the world are different from one another only in these seven values. These are conditioned by the following sixteen factors” (Vethathiri, Dec 1996)

1. Heredity
2. Food
3. Historical Age
4. Place of living
5. Education
Heredity plays a great role in the life of every living being, from one sense plant life to six-sense men. A man comes into being only from the joining of chromosomes of his parents. In the chromosome all the imprints of structure of the physical body and the characters of both father and mother are latent. In the process of the child in the womb of mother and after birth all such imprints gradually and specifically blossom into physical appearance. Similarly parents also got the imprints from their parents and added some more imprints by their way of life. In this way if one goes back through the heredity it will pass on millions of generations and end in the first man who started life on the Earth. Not only that, the heredity goes further from man to his origin, crossing millions and millions of generations of different species and ending with one-sense the plant life. From that time up
to the present, through all the ages and generations, the imprints of actions and clashes are continuously recorded without missing by the marvelous universal wave system.

The concept of the universal wave system can be explained as the whole universe as energy particles and space. All appearances are only the significance of associations of energy particles and results of their movements. In relation to space, the particle is a whirling wave, being a fraction of the space. By its own inherent force from the primordial state, the energy particle emerged with a speedy whirling motion. By its self-rotation a spreading wave is radiated constantly. Already the space around the particle is greater in power. The spreading wave of the particle clashes and penetrates into the greater force. Static state, and two forces now contrast one another, becoming a resultant force. This is called Universal Magnetism.

The universal magnetism is to be visualized as a superstring encompassing the seen universe and all unseen forces. It penetrates and fills in, everything and make, move in order. Devoid of this phenomenon, a super string universal magnetism, there will be no universe existing. The joint function or standing force of static state and the force of spreading wave of the particles in the universal magnetism is wonderful.

This can be compared with a mother and her child. Mother gives birth to the child. But the child by the new force plays mischief. Mother happily embraces the child with pure love because, in fact, the child is the fraction of her own self. Mother helps the child to play at the will and grow and enjoy its life. Similarly, one has to think of the static standing force as mother and the wave of whirling motion of the particle as child. Mother and child are enjoying a divine love. Such is the universal magnetism. Mother force absorbs the child
force. Up to a certain extent mother allows the child to play. Whenever the child-force become weak, the mother-force is seen predominant because it is ever-existing.

This joint wave functions in five ways. Clash, reflection, refraction, penetration, and interaction. Every action of wave gives an imprint in all energy particle and their associations. Such imprints goes on increasing to condition the character of each and everything. The result of these five functions are conversion of the universal magnetism into the five phenomena pressure, sound, light, taste, and smell. The degree varies according to the intensity and force of clashes.

One more wonder in the function of the universal wave system is that a wave which starts from anything has all the characteristics of that thing and when it clashes on any other thing that wave will induce the same character from the thing on which it clashes, in this way the universal wave system has all the characteristics of all the things in the universe and precisely supply the suitable required substance to everything. So, the universal wave system is the reservoir for all substances, magnetic, electrical, chemical, physical, spiritual, mental, and everything of the universe, signifying precise results for every movement, clash of willful action.

So in any research on the actions and results of inorganic or organic principles, one should keep in mind these systems of nature:

1. The Space, incomparable Static Force.

2. The energy particle; whirling motion of static as a broken peace.

3. Universal magnetism: joint result of spreading wave of the particle and static or standing force, Universal Being.
4. Converted states of universal magnetism into pressure, sound, light, taste and smell. Any pressure comprises of two forces, standing force and moving force. When converted into electricity, the sound and light are significant. When converted into chemicals, the taste and smell is significant.

5. The main difference between inorganic matter and organic is the formation of polarity between the cells and bio-magnetism is regularly charged, certain quality is kept in stock and conversion of magnetism does all physical and mental routines. In man all these secrets are ingrained and followed from generation to generation through the hereditary link.

Such is the wonder of heredity. As the physical form changes in the living being according to the addition of moving forces or deeds, the character also invisibly is changing according to the addition of mental behavior and following the physical structure as its inside shadow. So, the character is the fourth dimension in all living beings developed from the energy particle up to the present state of any living being. Therefore, in man heredity stands as the first principle in his existence.

Heredity is the capital for man at birth. Then his physical structure and mental behavior are being changed appropriately by the other 15 factors explained above.

6.4.1. DIFFERENCE IN MAN SHOWN IN PANCHA – PAKSHI SHASTRA

The difference between man is also shown by Pancha-Pakshi Shastra. Pancha-Pakshi Shastrais based on ancient literature in Tamil language. Pancha means five and Pakshi means Bird. The Pancha-Pakshi system has some resemblance to the Pancha-Bhuta (Five elements) system of Vedic Astrology. It is believed that the Five Elements represented...
by five birds, influence and control all the actions of human beings. These five birds take their
turns in a special sequence and radiate their powers during day and night. The power that takes
effect first on a day or night and the sequence that follows depends on the day of the week
and the Paksha (waxing half or waning half cycles) of the Moon.

One of the five birds is assigned to every human being as the controlling power
based on the Birth Star of the person and the Paksha of the Moon at the time of birth.
The activity of this Main Bird at a given point of time and the activity of the Sub-Bird at
that time and the relationship between them indicates whether the time will be beneficial and
lucky for the person or not. Pacha-Pakshi Shasta is very popular in south India especially
Tamil Nadu. It helps selection of auspicious time and also for answering queries (Prasna)

The five birds in the Pancha-Pakshi Shastra are:

1. Vulture
2. Owl
3. Crow
4. Cock
5. Peacock

These birds engage in any one of the following five activities at any given time:

1. Rule
2. Eat
3. Walk
4. Sleep
5. Die
The birds are considered most powerful when they rule and least powerful when they die. To find out your Birth Pakshi (Nakshatra Pakshi) one has to know the birth star according to Vedic Astrology and the Paksha of the Moon at the time of our birth. The half of the Lunar Cycle when the Moon increases in size and reaches the Full Moon (Pournami) is called Sukla-Paksha and the other half of the cycle when the size decreases until the New Moon (Amavasi) is called the Krishna-Paksha. Birth Stars are based on the longitude of Moon and are 27 in number from Aswini to Revati.

Each day of 12 hours (30 Nazhika) is divided into five equal portions called Yaama (6 Nazhika) and given to different activities of the birds. Within each portion, the time is further allocated to other birds called apahara birds and their activities. The duty cycles follow complex and intricate logic of Pancha-Pakshi Shastra. The charts relevant to your Nakshatra Pakshi for different days of the week and Paksha are given below. This can be explained using these stars. For example born in star Aswati in Suklapaksha thidhi, your Nakshatra Pakshi is Vulture.

The charts for Sukla-Paksha and Krishna-Paksha, for day time and night time are given separately. The related colours, directions, ruling days, death days, vowels and friendship between the birds are also given. The detailed charts following the summary, include the activities of the Apahara Birds for each day of the week for the two Pakshas.

To select a suitable time for an important activity, first of all, one has to find out the day of the week and the paksha of that day one can get this information from almanacs, regional calendars. Then select the appropriate chart for the day or night as their desire. The five birds rule certain days of the week and the days when ones bird rules are considered good.
Also, the days on which one’s bird is least powerful (death days) will be least useful for us. It is best not to undertake important tasks or take decisions on such days. The ruling days and death days also depend on the Paksha of the day that is considered for an activity. At a glance one can see the rating for the various time periods for the day in consideration and select a suitable time.

Generally, the time periods when the main bird and the apahara bird are engaged in ruling or eating are auspicious and the periods when they sleep or die are the least preferred. If the two birds have a friendly relationship, then the period will give even better results.

As explained earlier, the days when the bird rules will give good results and the days when the bird dies are the least preferred.

According to the sixteen factor, the seven values are formed in man. Hereditary quality has a deep imprint in the structure and behavior that can be gradually changed by the other fifteen factors in a few generations of proper planning and living. Those who get the enlightenment of consciousness and follow tolerance, adjustment and sacrifice may enjoy the universal brotherhood even among all kinds of differences between men.

6.5. GOD IN RAJA YOGA

Supreme

According to Raja yoga. “I am a soul seated between eye brows. I am a peaceful soul, a tiny spark light, a non physical being. In this consciousness I am able to see others as souls too.” When one goes beyond the limitations in the physical identity in this way, he forgets the appearance, occupation, bodily relationship of others and see them as brothers. All the souls are brothers, points of energy, in different physical costumes, and
playing different roles in this world drama on this world stage. However, many questions still arise. “If they are all brothers, and the world is like one large family, is there a father or mother for all these souls? Similarly, If we see ourselves as actors, playing different roles in different costumes, is there a director of this huge drama? Is it possible that there is Supreme Being, a source of power, energy and knowledge who would fulfill the role of Father or Director? Is their teaching.

6.5.1. A SUPREME BEING? IF SO, WHO?

It has been mentioned that the meaning of “Yoga” is union, and the meaning of “Raja” is king, master of sovereign, but, in particular, it means supreme, so Raja Yoga is union with the Supreme, the one who has been remembered as God.

However, when one starts to search for the identity of the Supreme Being, it becomes extremely confusing. From every direction comes a different answer, different images are thrust upon him along with a multitude of conflicting scriptures. He even reaches the stage when he wonders whether there is a God, or whether it is all the creation of human minds. Surely, if there is a Supreme Being in existence it should be possible for one to have one complete introduction to Him, one complete set of facts.

Human experiment has been one thing, but the knowledge from the Supreme Being about His own form and identity is something very different. The various ideas that have been put forward, according to the teachings of Raja Yoga are experimented with those, and in so doing reach an experience of the Supreme. After all, the purpose of the knowledge is to experience. Surely, it is possible to experience a relationship through direct communication with my Supreme Father.
6.5.2. THE FORM OF THE SUPREME

Having recognized the soul to be a point of light, a pinpoint of energy. One can now see others as his brother. Each soul is unique. An identity within itself, each with a different record of experience, a unique intellect, and a mind which functions on a particular wave length. However every soul is the same size and form, a tiny point of light, it is certainly possible then, that the Father of all souls would have the same form. The Supreme Being is also a soul, a spark of light, the infinitesimal pinpoint which contains within itself a mind, intellect and sanskars, a personality.

It has often been felt that God is some form of energy, but that the Supreme Being is one with a personality, with whom one can have a relationship, may seem strange. What sanskars/ personality is the recording of action. God has been remembered as the one who performed actions which were truly beneficial, so the Supreme Being has benefit in the sanskars. He has been remembered as the Ocean of Knowledge, and it is within the intellect that knowledge is retained. The intellect of the Supreme, being supreme, is beyond limitations – with complete wisdom and awareness. The Supreme also has a mind, and God has been recognized as One who gives unlimited love, peace and mercy.

Difference between the Soul and the Supreme Soul

Is there any similarity between the Soul and Supreme Soul, in form, size and the function of the mind, intellect, and sanskars. There are, however, some interesting differences.

All souls take a human body, a costume, in which to play their roles on the world stage, within the cycle of birth and death. But the Supreme Soul is the one free from this cycle of birth and death, the one who is constantly incorporeal.
Souls, taking on a human body, are governed by the laws of action and reaction (Karma) and there is either liberation or bondage, depending on actions.

The Supreme is the One who is totally fulfilled, eternally complete, and forever constant, constant in name (whereas the human names are merely labels for the body) constant in qualities. No human soul has this constancy, and this is why they turn to God when seeking the stability they themselves are lacking. The Supreme is also constant in abode.

6.5.3. THE ADDRESS OF THE SUPREME

Just as it is important to know the name of someone with whom one is forming a relationship, it is also important to know where they are, where they live. To form a relationship with God, One must know precisely where He is, so that he can turn his mind to Him.

The Three Worlds

This physical world on which humans are now living is known as the Corporeal World.

Beyond this world of matter, of physical elements, there is the Subtle Region of light, sometimes referred to as the astral plane.

Beyond the Subtle Region is the Incorporeal World, a place of constant, unchangeable light of complete stability, silence and peace. The land of Nirvana, which means the land beyond sound or the land of release or of liberation. This is his home, the world from which all souls come, and the land where all souls ultimately go, it is also the Home of the Supreme Father, Shiva Baba.

The Raj Yogi can turn his mind away from this corporeal world to that incorporeal world, where the Father resides, and where he can experience complete peace.
Omni Presence

It possibly seems strange to think of God as a minute point of light, of energy, with a fixed form, and indeed a fixed abode. It is a very widely and strongly held concept in both the East and West that the Supreme pervades the entire universe, in other words, is omnipresent. Some of the points are examined in the following section.

If the Supreme soul did pervade the entire universe, surely, then the qualities of the Supreme Soul would also pervade everything. In this case there would be no difference between the living and the nonliving, and certainly each and every being would reflect the qualities of the Supreme. Such things as sin, impurity.

If a person is told that it is ignorance that has coloured the soul and which prevents the qualities of good emerging, then, if he is pervaded by the Supreme, it is questionable whether ignorance could have come in the first place. It is implied that ignorance has come to the Supreme.

It is often suggested that the Supreme is an unlimited ocean and that souls are drops from the ocean which will eventually merge back within it. But drops from the ocean and the ocean are made up of the same elements, and again, only the qualities of the ocean would be found in the drops.

Let the Supreme to considered be in one location, and from that location qualities emanate, so that wherever a person is to tune only he has his thoughts to that source and he is able to pick up those vibrations and experience a relationship. A radio transmitter has one specific location, from which transmissions spread throughout the world, and wherever there is a receiver tuned to that specific wavelength, or frequency, it will be able to pick up
the transmission, Here one finds a reason why it has not been possible to experience the
Supreme in one daily lives.

If the mind of one has been tuned to the physical activity, the gross world and
material objects around him, he has not been able to pick up the transmissions, even though
God has been sending them. He has been on a different wavelength. If his thoughts come
away from the physical, and he moves into a stage of soul consciousness, it becomes very
easy for him to pickup the vibrations, and through his thoughts, make contact and
experience Shiva Baba, his Father.

**6.5.4. MEDITATION – SUPREME COMMUNICATION**

While sitting in meditation, One has to think over the following and try to experience
and draw power from each thought.

It is stated in Raja yoga as “ I become aware of myself as a soul…. a point source
of light in the centre of the forehead… my thoughts move beyond the body… beyond the
bodily world… up to region of immense light… there is total peace, perfect stillness.. This
is my Home…

I find myself in the presence of Shiva Baba. Baba, a spark of light, radiating the Ocean
of Light… I absorb light within myself… Baba, the Ocean of Peace… I feel the waves of
peace… soothing …. cooling … calming the soul… my natural state is that of peace…

This is how I was before, this is how I will be forever………………

The Almighty Authority fills me with His power, the weak soul is transformed.
I become the embodiment of strength and power… the embodiment of peace… of light…of
might… of purity.. of bliss…… “
6.5.5. FRUITS OF THE TREE

Applying Knowledge

Om Shanthi

Further they state “As I become aware of myself as a soul, and understand the entire story of creation as the knowledge of the tree is absorbed in the intellect, so I begin to experience the practical benefits of this understanding. The path of Raja yoga is for practical change, and for this reason every single idea that Shiv Baba, the Supreme Father, has taught us is beautiful, not only as a theoretical concept, but because it help us in a practical way in our day-to-day life. For instance, if we take up this analogy of the tree and see all the different inspirations it provides for the transformation in our consciousness, we begin to appreciate that Baba has come not just to give knowledge, but truly to change the human beings and to transform the soul into Deity soul. I realize that this period of time, the Confluence Age, is the time to settle all my accounts with the past, with the old tree. This is the time to plant my seeds for the future. Normally when effort is being made, there is, at the same time, a desire to experience the reward of that effort. Indeed, this would be considered only natural; If there has been effort, and there is some sort of reward or gain. Then there is going to be encouragement. But Baba teaches us that the gain or benefits that we will experience at this moment must only be that of spiritual progress; the satisfaction and contentment of knowing that I have moved toward spiritually, that I have come closer to my final goal of perfection. If after effort, I seek the fruit of this effort in the form of praise or reward – or indeed any other physical gain, then the Supreme Father, Baba, tells us that this is like eating unripe fruit. There can be no sweetness in eating unripe fruit, only indigestion, so I must recognize that this is the time for sowing and not for taking.”
6.5.6. SEEING THE HIGHEST QUALITIES

Regarding seeing the highest qualities they maintain the following

“As I understand the significance of the Golden age, I remember the different aspects of praise which are given to that period of time. This idea of Paradise that is in both eastern and western texts, has in it the description of the lamb and the lion sipping water together at the same pool. What is the effort I need to make now to prepare for such a scene, such a world, such a Golden Age?. Normally, according to each one’s personality traits, a human will either feel comfortable in the presence of a ‘lion’, or in the presence of a ‘lamb’. Certainly a human being with the personality of a lion will feel nothing but contempt for one who has the personality of a lamb. But we can see that in Raja Yoga, Baba teaches us balance; to appreciate the qualities of both. Thus, the purity and innocence will be strengthened and with courage there will also come the power to stand up for the truth, even to oppose the situation if necessary, to fight for the truth. So, first and foremost, as I see those with one or other of these personalities, I will be able to appreciate the positive aspects in both and will therefore be able to co-operate; and the lion and the lamb with both be able to take power from Baba, re-inforce the positive and erase that which was negative in their characters previously. In this way there is complete development. Today, as I learn to live with both lions and lambs. I can see how, in the future world, there will be a situation where all will sip water together at the same pool. “

6.5.7. BEING ABLE TO COMPARE TODAY AND TOMORROW

They compare the soul with a tree “As We understand the tree, We see that it has now reached its point of decay, and all the souls of the tree are in a state of bondage. Let us experience what is to be free of that bondage. Three stages have been described:
bondage, liberation and liberation in life. Liberation in life, or ‘jeevan mukti’, does not only belong to future. If today there are the sanskaras of jeevan mukti, then these sanskaras will lead him in a situation where there is a life of liberation. What are the bondages he find himself tied in today?. It is not other human who have created bondages for him, but his own actions based on impurity have created these bondages. These bondages are expressed in different ways. One manifestation is the limitation of his own body. Because of its gender, maybe or its age, its size, its strength or weakness. He is not able to do the things he seeks to do. He finds himself in bondage to bodily beings. His karmic accounts are such that those who are closest to him. Instead of providing happiness, or a bondage and create all sorts of barriers for the soul. He find that circumstances become a bondage and, most of all, He find that his own personality holds him in bondage. Even with the realization of what he would be he would like, what he wants, still his personality limits him and prevents him from reaching that stage. As a result of all these different bondages there is sorrow and distress. The experience of jeevan mukti is of freedom from everything negative; there is the experience of purity, freedom from sorrow, and great happiness. Freedom from all the different factors which cause instability, which means there is absolute peace within the soul. The teachings of Raja Yoga , as explained by Baba, God the Supreme, enable the soul to break away from all bondages here and now, and take the gift of liberation, ‘mukti’, and to enjoy the fruits of ‘jeevan mukti’. As one comes to understand the significance of the entire tree, he experiences the fruits of ‘jeevan mukti’, so that as we sit under the branches of the kalpa tree, with knowledge in the intellect, and in intense meditation (tapasya), we experience the sweetness of all the fruits even now.
### 6.6. COMPARISON

#### TABLE 6.1

COMPARISON BETWEEN SKY YOGA AND RAJA YOGA

<table>
<thead>
<tr>
<th>S.No</th>
<th>Description</th>
<th>SKY Yoga</th>
<th>Raja Yoga</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Evolution of universe</td>
<td>Transformation theory</td>
<td>No evolution. World cycle Drama</td>
</tr>
<tr>
<td>2</td>
<td>Supported</td>
<td>Predominately Scientific base</td>
<td>Predominately mythology</td>
</tr>
<tr>
<td>3</td>
<td>Philosophy</td>
<td>Space is Almighty and present everywhere</td>
<td>God Shiva is Almighty and he is in Parandham</td>
</tr>
<tr>
<td>4</td>
<td>Meditation</td>
<td>Concentrating mind on Life force and Space</td>
<td>Concentrating soul on supreme soul</td>
</tr>
<tr>
<td>5</td>
<td>Mantra</td>
<td>Vazhga Valamudan</td>
<td>OM Shanti (Manmana bhava)</td>
</tr>
<tr>
<td>6</td>
<td>Disciplinary actions</td>
<td>Introspection, Simplified Physical exercise, Kayakalpam</td>
<td>Daily Murali, Traffic Control, Awareness in taking food</td>
</tr>
<tr>
<td>7</td>
<td>Service to the Society</td>
<td>Village Service Project</td>
<td>General Social Service.</td>
</tr>
<tr>
<td>8</td>
<td>God</td>
<td>Omini presence</td>
<td>Incorporeal God is in Parandam (soul world)</td>
</tr>
<tr>
<td>9</td>
<td>GURU</td>
<td>Is Must</td>
<td>God plays the role of Guru</td>
</tr>
</tbody>
</table>
References


- Vethathiri Magarishi Vazlkai Vala Uyvarvu Padigal Inthu, Vazlgavalamudan Printers, 1996, P 40.