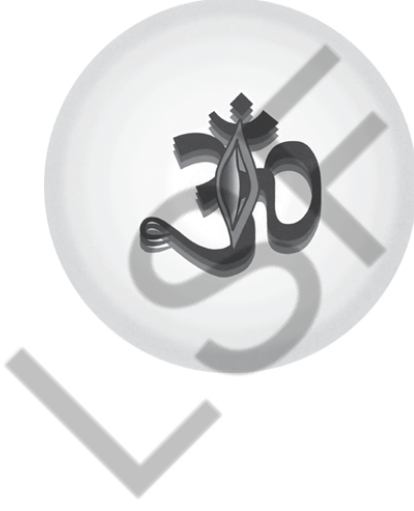
# THE DIVINE VISION

**A Periodical on Spirituality and Health**



## LIFE SCIENCES FOUNDATION

**Founded by : Dr. O.P. Kohli**

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Chattarpur, New Delhi-110074

# THE DIVINE VISION

Founded by
**Dr. O.P. Kohli**

(A periodical on Spirituality and Health by Life Sciences Foundation.)

Devoted to enlightening the mankind on spiritual evolution through techniques of meditation: raising one's limited consciousness to expanded consciousness; enabling on to liberate from threefold sufferingsof physical, mental and spiritual ignorance; and offering spiritual healing when medical facilities and medicines fail to respond.

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(The publication of this periodical is based on sea knowledge in Gita, Ramayana, Vedas and other Hindu Holy Scriptures and teachings of our Revered Guruji 'Premavatar Sri Sri Paramahansa Yogananda')

# EDITORIAL

The Divine Vision provides wisdom & knowledge to those on the sacred spiritual path. The LSF completed 28 years and the last anniversary was celebrated with great enthusiasm by all members and devotees in the Ashram at Chhatarpur Farms, New Delhi on 7th April 2024. The issue of this 28th Divine Vision is full of very educated & latest articles contributed by Dr. O. P. Kohli and other members of LSF. The subject of religion, spirituality and God has been dealt with the Tirumala Tirupati Devasthanama (TTD). In general the world has been moving towards more & more liberation for human mankind breaking all the traditional and proven systems.

TTD said on 21st September 2024 that the divinity and purity of Srivari Laddu is unblemished now. Earlier the Temple Board also announced plans to install "Inhouse Adulteration Testing Machine" to ensure food safety standards of the temple.

The Tirupati Laddu is made by the TTD which manages the Tirumala Venkateshwara temple. On Wednesday, 18th September 2024, Andhra Pradesh CM, Shri Chandrababu Naidu alleged that previous government headed by Jagmohan Reddy compromised religious purity of India's richest temple by following the use of adulterated ghee that contains animal fat. Naidu cited a lab report from Gujarat that claimed the ghee contained traces of Fish Oil, Beef Tallow etc. Lab Reports of samples sent from TTD that was sent to National Dairy Development Board for testing TTD's spokesperson Anam Venkata Raman Reddy says, "The lab reports of samples certifies that Beef Tallow & Animal Fat & Fish Oil are more in quantity." Beef Tallow refers to a substance made from fat extracted from Beef Cuts like a Rump Roast, Ribs & Steak. Tallow can also be produced by heating &

melting the fat skimmed from meat, turning it into a liquid that hardens into a flexible, butter like consistency when cooled to room temperature.

What catasprophecy these changes in religious temples will lead to, in medium and long term civilization, cannot be imagined.

Evil is the test of God to see if we will choose Him or His gifts. He created us in His image and gave us the power to free ourselves. But we don't use that power.

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# THE DIVINE VISION

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# IS THE WHOLE UNIVERSE MEDITATING

**By: Dr. O.P.Kohli**

Yes, the whole universe is meditating. "I have to do so much work". It would help if you did not say that. The work is yours only. You yourself are moving, as it were, outside, in the form of activity. Meditation is only an activity of yourself, which is another way of saying your soul is moving in the form of concentration. It is not easy to think of such things.

The whole world is just meditation only. The entire universe is doing meditation. Everybody is meditating. The sun, the moon, mountains and rivers are meditating, because meditation is the consciousness of one's Self. Consciousness of one's Self deeply embedded in it that is meditation.

Meditation does not mean thinking something outside. It is thinking itself only. You find yourself wherever you are. If it is Rishikesh, you are in Rishikesh even now. You need not have to move around. Rishikesh will come here. You need not have to search for things. Things will come here because there is no distance. We are bothered about the distance between one place and another place. That distance is ruled out. The moment consciousness thinks, immediately it is there. That is the power of thought. Immediately it manifests itself, not tomorrow – now, just now. When God thinks, it takes place, and we are also like that only. Continuous meditation makes us move towards that condition. We need not be afraid of anything – no fear. Fear is caused by the separation of ourselves from what we see, without actually finding ourselves in that object.

When we meditate, the mind jumps here and there. Why should the mind jump? You

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have chosen some objective for meditation, and it has been properly chosen with the intention that it is the best of things, and you cannot move away from the best of things because there cannot be anything better than the best; and if it moves to something else, then this 'something else' is the better than the best. There is some confusion in the mind. All right, if the best is not satisfying, there is another thing, so meditate on that. If that also is not satisfying, and it moves to a third thing, meditate on that also. Like that, if you go roving, you will find that you are meditating on the whole universe.

I have no problem. I consider everything to be clear, neat and clean. When you think as God thinks, nobody can harm you. But you should not think like a mortal – a person from Delhi, one from Bombay. You are not from Bombay or anywhere. You are from eternity, the dimensionless existence and that cannot be shaken by anybody. That 'anybody' is included in that. That which causes the fear is also included in that thing which you are contemplating. You have become the tiger itself, so the tiger will not jump on you. You are the tiger. But it requires very great courage to think like that. And you must have the confidence: "If I need anything, it will come." "Oh, I am a poor man. I have no money. Nobody cares." You should not complain like that. "I am not a poor man. The whole universe is my friend. If I want anything, all the planets will come together and serve me here." That confidence must be there.

But we are faithless. We cannot have faith in even the truth of things. All the ten planets will come here. In the Yoga Vasishtha, it is said: "Varuna will inundate your garden, Vayu will sweep your floor, and Indra will come and serve you food." Such a thing is possible. You

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think it is a story, but it is not like that. When you are hungry, Indra will come. When Yudhisthira prayed to the Sun, the Sun came down with a pot. Can you imagine such a thing? You pray to Surya; let us see whether he brings a pot with inexhaustible food in it. It shatters the brain of a human being. We are thinking Surya is so far away. He is touching our nose even now. Distance doesn't exist. Can you imagine? A pot of food, Surya comes down with it and gives.

Yajnavalkya prayed for a new Veda. He prayed to Surya. Surya gave him a fresh Veda. It is called Yajurveda, Shukla Yajurveda. Sage Agastya told Rama, "Pray to Surya because it is a crucial moment for you." Ravana was invincible. That is called Aditya Hridayam. "Recite it." And his energy increased. See the power of the Sun. Do you think it is a *Mumbai*, every day we see some stupid thing in the sky. This is not the way of looking at it. The Sun is not a stupid thing. It is a god himself. *Sūrya ātmā jagatastasthuṣaśca* (R.V. 1.115.1): "He is the soul of everything that moves and everything that does not move." But your mind is not accepting it: He is very far away, 93 million miles away. As I mentioned, there is no distance, and therefore, it is not 93 million miles away. It is just here only: *sūrya ātmā jagatastasthuṣaśca*. It is in the Rigveda, the Surya Sukta. *Sūrya ātmā*: "He is the Self." He is the soul of everything that exists, moving or not moving. Therefore, there is no distance. And when the distance goes, he doesn't take time to come here.

Yoga practice is not an easy thing. It is not chanting something and getting fatigued by it. It is your being in the thing that you do. You must be present in the things which you do. That is called divine karma yoga. And you must be present in the thing that you worship. When you worship in the temple, you

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are not simply moving the hand. You are yourself present in that process, and that is called *nyasa*. *Anganyasa*, *karanyasa*, and all that, we do.

That is, when you worship God, you worship the presence of God's limbs in your limbs: *shirshay svaha*, and all this. His head is my head, His eyes are my eyes, His ears are my ears, and His hands are my hands. Oh, do you know what will happen? Narayana's head is my head, His eyes are my eyes, His ears are my ears, His hands are my hands, and His stomach is my stomach. You shudder by going on thinking like this. A person who worships in the temple is not an ordinary *pujari*. He is not a money monger. He is a divinity itself. It is not some worship done to somebody by somebody. This idea must go away. It is God thinking Himself in the great worship that you perform. You have to become that which you are worshipping.

Sri Krishna knew that he was himself the mountain; otherwise, who would lift the mountain? He became the mountain and lifted the whole thing. He is lifting himself only. The elephant can lift itself, but nobody else can, from outside, lift the elephant because it is very heavy. But for the elephant, it is not heavy because its soul and body are identical there. So Krishna lifted the mountain, they say – Govardhan Dhari. But he has not lifted it from another instrument. He became the mountain. The mountain opened its mouth and ate everything. It was he.

So no problem. Be happy. A thing that you are thinking is yourself only. Even if it is God Almighty Himself, you are thinking yourself only, and therefore it has to come immediately because there is no space and no time. So be Blessed.



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# THE BLESSING OF FULLNESS

**Dr. O.P.Kohli**

It is a sense of fullness that everyone endeavours to reach in one's daily occupations. On days when a sense of satisfaction arising out of fullness has not been achieved, there is restlessness, agitation, and an absence of peace of mind because that inscrutable thing called a fullness of feeling has not been inducted into oneself. This is a matter that each one has to consider for oneself during calmer moments and leisurely hours. We cannot be at peace with ourselves even for a few minutes if we are not filled with something that can satisfy us.

This leads us to a consideration of the significance behind our worship, adorations and Guru-seva, all of which are expected to be matured forms of our daily performances, while the other engagements of our daily existence can be considered immature and inadequate, a kind of struggle rather than an achievement. Our daily life is a struggle. Rarely is it an achievement, though occasionally it may look like some kind of attainment. That day we sleep well, that day we smile, that day we are friendly with people, and that day everything looks like a full moon. On that day when a sense of satisfaction arises out of fullness that has not touched even the fringe of our personality, we are only struggling, having achieved nothing.

Many a day passes in this manner. We work and work, but nothing seems to have come out. It has disturbed our whole person. Mostly we are disturbed. Social relations,

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social organisations and social ways of living, including family life, have been conceived as a sort of tentative rectifying medium in respect of the disturbed minds of people lest they would not be able to exist in the world at all, because the feeling of having achieved, which is equivalent to a feeling of fullness, has to be induced into us at least artificially by way of social concord. It is artificial because it is not real.

But social and fraternal concordance is different from our atonement with the higher powers, the Masters and the divinities. It is not a social sense of achievement that we expect from the worship of God. It may be that God is not a social person. Not even a Guru is such a person. God is not a person, and a Guru also is not a person. In this sense, our relationship with them cannot be social or personal. It is said to be spiritual, which means something more than we can understand. To be spiritually related and not to be merely connected in a personal or a social bond is unimaginable to a social human being because the conception of a higher is not a part of our daily thinking. Our usual and common feeling in respect of persons and things is in light of existences outside us, as we also are. We are unable to free ourselves from a human interpretation of the spiritual teacher, even of God Himself, in the sense that we look upon them as large human beings. It does not matter. Let them be large human beings; it does not affect us. What affects us is something different, namely, whether we are considering these geniuses of the spirit as family members like our brothers. Even if we consider them as fathers and mothers, that would not be sufficient because the father and mother are an outside person, but God is not an outside person, nor is the Guru.

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That which is outside cannot bring us a sense of fullness. That which has entered us alone can make us full. What we have eaten makes us full. A bag of rice in the godown cannot make us full, though it is there as our property. It is a property, a belonging, but it is not ourselves. Therefore, no wealth, belonging, land, property, building, bank balance, family relations, and so on, can make us full because they are outside us. They imaginarily appear to belong to us. Imaginary belonging cannot bring a real sense of feeling of fullness.

So this contorted attitude of our capability to be happy only through connection with external persons and things should not be foisted upon the great Masters and the Gurus. They are, to be underlined again, not outside us, because nothing that is outside us can be ours. This is a point we have to remember always. Anything that is outside us cannot be ours. In a sense this body is also outside us and, therefore, it is not ours. It is also not capable of fully satisfying us. The body does not satisfy us well if we can think properly on this issue.

God and the Masters are transcendent, above us. They include us, they absorb us, and therefore they can fill us, and it is only when we are filled that we are happy. Purnima is the fullness of the moon. It is also, incidentally, said to be a kind of fullness the mind achieves on this day, a thing which is known to astrophysical and psychological experts.

But may we bear in mind that what we invoke and consider as the only thing that can bring fullness to us has to be ours. It cannot be somewhere else. Anything that is somewhere else, anyone who is somebody else, anything that is something else, whatever it is, since it is not

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ourselves, cannot make us happy. That is the reason why we are normally in a state of absence of peace of mind, and restlessness, with a submerged attitude of agitation in the psyche. Without a sense of having achieved anything we reluctantly, restlessly and agitatedly go to bed at night, and so do we wake up also in the morning to continue the whole drudgery of psychological entanglement and confusion. This has to be streamlined and set in proper alignment by tuning what we are with what the great Masters are, and the Almighty is. May this great fullness of the Spirit be with us.

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# THE IDEAL OF HUMANITY

**Dr. O.P.Kohli**

The Ideal of humanity is spiritual, and it can be nothing but spiritual; it cannot be anything else. Even where it appears to be the opposite for all practical observations, even in crass materialistic approaches to life, the movements are not bereft of the spiritual sense, if we are to be psychoanalytically observant of the motive forces behind attitudes to life.

Even the worst of men have a spiritual element hidden and the so-called vicious movements which we observe in humanity in many a circle may sometimes confound us into doubt as to whether the Spirit, which is held to be Omnipresent, can be the motive force behind these perpetrations. Yes, that is the answer. Even the worst of events has a hidden purpose and motive transcending itself, though not visible outside but covertly present—the motive, which, rightly or wrongly, by various types of meanderings in the desert of life, directs itself towards an awakening into the consciousness of what it is seeking.

The errors of mankind are the products of ignorance, and ignorance of a fact cannot be equated with a denial of that fact. So the absence of a palpable consciousness of the ideal of human life cannot be regarded as a violation of it, root and branch, or a complete absence of it, essentially.

The movements of human nature in the world of space and time, and the society of people, are motivated by subtle, deep impulses, and the target which they generally aim at may be physical, material, economic or social, quite the other side of what one regards as Spirit or the spiritual. But this apparent contradiction does not defeat the purpose.

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There is only a winding intricate process of human nature in its struggle to awaken itself to a consciousness of what its real needs are, and these processes of the various forms of struggle are the history of mankind right from creation up to today. Whatever you have heard about mankind's efforts and moves, whatever you regard as desirable or otherwise, whatever has caused you joy or pain—everything, excluding nothing, can be comprehended within the motivation which is a Single Universal Impulse.

The Universal Impulse is the Spiritual Impulse, and you need not use the word 'spiritual' to designate it if you so wish. But an all-consuming impulse towards a common aim is what may be regarded as the spiritual aspiration or the basic urge of the individual nature. It may not be visible in the proper intensity or proportion at certain given levels of experience. But that an expected percentage of it is not visible on the surface is not a reason why one should not give it the benefit of the doubt. All that we are inside does not come to the surface of our conscious life, as we all very well know; yet we are that which is there ready to come to the surface of the mind, one day or the other, as the motivating force of our lives, whether in this life or the lives to come. The urges of human nature are universal in their comprehension; they are not individual, and they are not even social in the sense in which we try to define society. Whatever be the urges of mankind, they are universal in their sweep; because they are present in every being—in me, in you and even in the inorganic level of manifestation.

There is a struggle of every individual structure or pattern to communicate itself to other such centres of force, and it is this tendency within the individual patterns or structures to melt into the being of others that is the

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beginning of all spiritual aspiration. What is gravitation if not a spiritual urge? What is this force that pulls the earth around the sun if it is not spiritual? You may wonder how the pull of gravitation can be spiritual because it is known to be a physical phenomenon. But, it is all a question of nomenclature. You may call it physical, psychological, social, ethical, moral or spiritual. The point is, what is it essentially? Why is there any pull at all—the pull of moral force, the pull of psychic contents, the pull of love and affection? What is it that pulls one thing towards another? And why is it that anything gravitates towards some centre? What is the intention, what is the purpose, what is the motive and what is the secret behind this urge? If we dispassionately and scientifically analyse the urges behind human nature, and the tendencies of anything and everything in the world, even at inorganic levels, we will find that there is a 'feeling', sometimes consciously manifest and at other times unconsciously present, for coming in contact with that which lies outside oneself and to appreciate the feelings and points of view of others, so that there is a desire for the commingling of points of view, and this urge, aspiration or feeling will not cease unless the universal point of view is reached. Whether this is known today or not is a different matter because all human beings are not in the same stage of evolution. It is, therefore, unfair and pointless to expect everyone to be on the same level of understanding. If certain sections of humanity do not appear to be spiritual, it does not mean that they do not want spirituality. They are just unable to grasp the meaning behind their aspirations, activities and motives in life. That they cannot understand what the motive behind their activity is a point which need not be equated with what is regarded as the opposite

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of the spiritual need. There cannot be two ideals for mankind, ultimately. Whether one is in China or Peru, the basic ingredients of human nature do not change or differ. The ideal of mankind, the ideal of all beings, even subhuman and superhuman, cannot be other than one, and it is the restlessness characterised by the presence of this urge that is the cause for all enterprises in life.

The factory-goer, the worker, the officer, whatever he is, people who sweat and toil for various diversified motives in life, are all labouring for a common purpose— a purpose which is not clear to their minds, either because they are not sufficiently educated or their knowledge has not gone adequately deep. When we come to a level of understanding which is adequate to the purpose, we will be able to visualise the commonness that is present behind every attitude of every human being, even an apparent disparity of purposes.

Human nature is variegated. It is not all men and women that are fully human beings. We have animal nature in human nature mixed up sometimes, or oftentimes, and it gets rarefied as evolution rises higher and higher. So we may safely say that even among human beings we have animalmen, even as we have selfish men, ordinary men, good men, saintly men and God-men. We cannot say that all are of the same type, and therefore it is impossible for every human being to entertain the same attitude towards life or put forth the same kind of effort. What is the ideal life of a cat, a mouse, or a buffalo? Well, one may think they have no aims. It is just munching food and chewing the cud, and they have no other aim except to yield to the instincts which preponderate in them. Nevertheless, the Spirit is not absent there in its essentiality—it is a sleeping condition of the Spirit. Often you have heard it said that the

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Spirit sleeps in matter, dreams in plants, thinks in animals and understands in human beings. But it has not fully awakened itself to a comprehensive self-awareness even in human nature. There is a gamut of ascent further up from the human level, about which we are told much in such scriptures as the Upanishads. There is no end to the aspiration of a human being and no one can rest peacefully, whatever the wealth one has and the power one wields in life until the universal point of view becomes a part and parcel of one's practical life. This point of view is called the spiritual point of view.

Now, the universal point-of-view that we are concerned with here need not necessarily be God's point-of-view, because the highest Cosmic Spirit may not manifest itself immediately in an individual's life, but the ideal cannot be ignored. The essence of spiritual life, or spirituality, is the ability on the part of a person to keep before one's mind's eye the ideal of universal harmony and universal existence, though it has not become a part of one's life now. We may not be God-men, and God-realisation might not have come as yet, but the ideal cannot be missed. The judgment of lower values and the meaning of practical existence in terms of the requirements of the higher spiritual ideals can be regarded also as spiritual life.

A spiritual ideal is that conduct or way of living and mode of thinking and understanding which enables one to interpret every situation in life—physical, social, ethical, political or psychological—from the point of view of the ideal that has yet to be reached, even though it is still a remote ideal in the future. The inability to interpret the practical affairs of life and the present state of existence in terms of the higher ideal immediately succeeding would make us incomplete

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human beings and keep us unhappy. It is only the animal nature that is incapacitated in this respect. The animals, and even human beings who have the animal nature preponderating in them, cannot interpret present situations from the point of view of the ideal that is above. And once we are awakened to the capacity of being able to understand and interpret the lower in the light of the higher, then it is that we can be called real humans, for the superiority of humans over animals lies just in this special endowment. Merely because one walks with two legs, one cannot be regarded as truly human. Unless there is the 'human' nature, 'human' character manifest in a person, there cannot be any meaning in holding that person as entirely human. Such persons may have the physical characteristics of humanity and one may include them, thus, in humanity, but psychologically they are animals. It is these people who cause friction, tensions, battles and wars in the human world. The psychological awakening of the individual into what is called humanity or human nature is the beginning of spiritual aspiration.

To conclude, I would like to point out that there cannot be anything wholly unspiritual anywhere and there are no unspiritual beings in this world, and even those who hold the opposite of the spiritual ideal, and work for the contrary of it, are wrongly working for the very same ideal. They are like blind men searching for light in the blaze of the sun. Everyone, fundamentally, struggles towards the same goal, the same purpose, which today you call the spiritual ideal, though everyone might not have awakened himself or herself to the status of real, aspiring humanity, and one's mind might not have reached up to the purified condition of the ability

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to grasp the meaningfulness of the internal relationship and the interconnectedness of all objects in creation, which fact, fortunately for us today, even physical science is trying to demonstrate, and master-physicists and scientists at present seem to be stumbling upon the philosophical and spiritual levels by sheer force of logic and observation, which is true to be regarded as a ray of hope for the future of mankind. A day may come when people will try to understand the real meaning behind even their errors, attachments and aversions, and the reason behind the restlessness and the unhappiness that seeps into the vitals of men some time or the other, a phenomenon which no one can escape experiencing in life.

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# THE GITA'S FOUR BASIC CONFLICTS OF LIFE

**Compiled by - Dr MANOJ PABRAI**

*There are eighteen chapters of the Bhagavad Gita, and each chapter is a resolution of a different type of conflict.*

The Bhagavad-Gita has eighteen chapters, and they are divided into three groups of six chapters each. The first six chapters, the second six chapters and the third six chapters gradually solve the conflict of division, coordination and unity; or rather we may say that the solutions of the individual, the universal and the Absolute are given in these stages of the chapters.

The Bhagavad-Gita cannot be easily understood. We can understand the Vedas and the Upanishads properly, but not the Bhagavad-Gita. Even the Upanishads, the fundamental scriptures of India, have a single meaning on the surface so that there is no difficulty in understanding them. But the Bhagavad-Gita is highly symbolic and esoteric, and the surface meaning is not its real meaning. No other scripture in India has had so many commentaries. While the Upanishads speak of God or the Absolute directly, the Bhagavad-Gita tries to touch various stages of the evolution of man, and that is the difficulty in understanding it.

The Bhagavad-Gita is, in one sense, the most important scripture because it touches all sides of life from the lowest to the highest. It touches the inner as well as the outer. It touches the social, the individual and the spiritual aspects at the same time. It is the only scripture which can satisfy every doubt in the world. In that sense, the Bhagavad-Gita is not a Hindu scripture but a world scripture. It does

not speak of Hinduism, but of yoga proper, and yoga is not a religion but a science of life. Though the Gita is written in Sanskrit and, therefore, it may be called an Indian scripture, it is a universal scripture. The purpose of the gospel of the Bhagavad-Gita is to bring about a reconciliation between the visible and the invisible, man and God. Life is a conflict, and the purpose of the Gita is to solve this conflict.

There are, really speaking, four types of conflict in the world.

- There is a conflict between us and another person,
- There is conflict within one's self,
- There is conflict between us and the world of nature outside, and finally
- There is a conflict between us and God Himself.

While the conflict between ourselves and another person, and the conflict within one's self are visible and seen in our daily life, the other two conflicts are not so easily seen. We may call them social conflict, personal conflict, natural conflict and spiritual conflict. Social and personal conflicts are the effects of natural and spiritual conflicts. The conflicts follow one after another in a sequence of logical deduction.

The original conflict is between the individual and the Absolute. Lower than that is the conflict between the individual and the world of nature. Then comes conflict within one's self. Then, as a result of all these, there is social conflict, but we are busy solving social conflicts without knowing their causes. Social service and social work, which are regarded as solutions to the problems of life, are not solutions at all. However much we may materially and socially strive to make ourselves happy, we cannot be happy. People will not love each other ultimately on account of an invisible inner conflict.

Because of the absence of inner love, the outer love breaks at different times. Even best friends can separate one from the other on account of the absence of an inner bond between them. Unless there is an inner affection, the attempt at outward coordination and solidarity is futile. But mankind does not know this secret; therefore, we are suffering even to this day. All our knowledge has not helped us in understanding this secret. As long as there is personal, individual conflict within one's self, social solidarity is impossible because society is nothing but a group of individuals. How can there be social peace when individual peace is absent? When the unit of the individual comprising the society is unhappy, how can the total be happy? This is the defect of the philosophy of socialism as well as communism. They will not succeed in the end because they have not gone to the root of the matter. Thus, we conclude that social welfare is possible only when there is individual welfare, and individual welfare is not possible as long as inner conflicts are not solved.

The inner conflicts are caused by a non-coordination of the inner layers of personality. We have various layers of inner personality, such as the conscious, the subconscious and the unconscious levels of the mind. Though we may be happy consciously, subconsciously we may not be, so a study of our personality does not mean merely a study of our conscious mind.

Why is there a conflict between the subconscious and the conscious? The answer to this question can be known only when we know what the subconscious is. The subconscious, truly speaking, is a layer of impressions of previous experiences piled up one over the other for years and years together. These impressions which are piled up in the subconscious are consequences of external perception of objects through the senses. Therefore, the subconscious mind, of which the

conscious mind is only a part, is made up of impressions of sensory perceptions, and so we may say our personality is made up of impressions of sensory perceptions. We have to think very cautiously and carefully when we analyse our personality in this manner. Thus we have come to know that our personality is the outcome of sensory perceptions.

Now remember, we have discussed by taking you from society to the individual, and now from the individual we are going to the objects of the world. This is called the world of nature. Our sensory perceptions will be evaluated based on our attitude to the objects of the world. We have concluded that society is dependent on the individuals, and the individual is dependent on the world of nature outside. Our relationship with the world determines our inner personality, and that determines human society outside. We are now slowly going from the effect to the cause. The senses always imagine that there are many objects in this world, and therefore, they are craving contact with these objects. Sensory perception is nothing but the activity of the senses to grab or come in contact with desirable objects and avoid undesirable objects. The whole of the activity of the world is nothing but this sort of sensory activity. But the question comes now, "Why do the senses want certain things and not certain other things?" They have a peculiar notion about the objects of the world, and this notion has to be analysed threadbare.

The senses have two notions about things. One notion is that things are outside them. The other notion is that things are localised in space and time. One thing can be only in one place, and it cannot be in two places. This is one of the ideas of the senses. The senses do not know that things are interconnected among themselves. If the interconnection of things is known, the senses will not go for a few

objects of the world alone. There is a feeling that the objects are physical, external, as well as localised. But this is a misconception of the senses.

The things are not diversified or physical but have a deeper background beneath them. Reality shall always assert itself, and it is difficult to defy the nature of reality. The reality of things is not diversity, but coordination and unity. In the beginning, it appears that things are divided among themselves; later on, it appears that they are connected, and still later we will realise that they are one in their substance.

The Bhagavad-Gita explains that unless the conflict between God and man is not solved, no other conflict can be solved. The root disease is the separation of the individual from the Supreme Being, however; the Bhagavad-Gita tells how this can be achieved. In the beginning, you have an aspiration for the Supreme Being or the Absolute. But you cannot get this so easily because it requires a long period of training and discipline. If a person is asked to undergo this discipline for a long period, you will become frightened and feel that it is impossible. If you are asked to practise this discipline for one year, you will be afraid of it and want to go home as early as possible. This condition is described in the first chapter of the Bhagavad-Gita when you feel like doing something but you cannot do it. The majority of people in the world are in this condition only. They want the truth but cannot get it because the subconscious mind revolts against their higher aspirations.

The second chapter of the Gita says that this mood of fear and anxiety can be overcome if there is a master a guide or a spiritual teacher. The spiritual path is difficult to tread without a proper guide. We cannot tread this merely by studying books because we need the

guidance of a person who has already walked this path. The second chapter introduces us to the great teaching which the master of yoga, Sri Krishna, gives, and here the master tells us that all our efforts should be based on knowledge. Actions not based on knowledge will not lead to success. What succeeds is not activity, but knowledge of activity. The whole gospel of the Bhagavad-Gita is nothing but the technique of the blending of knowledge and activity. We have a wrong notion about both knowledge and activity. We usually think that knowledge means not doing anything, and activity means working without knowledge. Sri Krishna tells us that knowledge does not mean understanding without work, nor does work mean activity without knowledge. It is very difficult to understand what knowledge and action are. Action is the outward expression of knowledge, and knowledge is the inner reality of action. Now, this may be said to be the central theme of the Bhagavad-Gita.

When action is based on knowledge, then we gain the inner strength to conduct ourselves properly in the outer world. From the second to the sixth chapter of the Gita we are told how the individual personality can be disciplined in the process of the blending of knowledge and action. In this blend of knowledge and action, we enter into the stage of meditation. The sixth chapter of the Gita explains what meditation is. In our meditations, we cannot ignore the outer universe. Many people think that meditation is a personal, private activity of the individual. From the seventh chapter onwards, the Gita tells us that meditation is an activity of the coordination of the individual with the universe. So meditation does not mean our private work in our room, but a universal activity of the mind. From the seventh to the eleventh chapter of the Gita, we have an exposition of the gradual unification of the individual with the universal. When

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the individual unites itself with the universal, the spiritual automatically manifests itself. So the individual, the universal and the spiritual ultimately mean the same thing in this sense.

In the twelfth chapter of the Gita, we are given the technique of various processes of spiritual practice to bring about this unification, and from the thirteenth chapter onwards until the end of the Gita we have a beautiful exposition of how we can live in this world with this universal knowledge. It is only with this knowledge that we can redeem the world and do social work. It means that we cannot do any good work in the world unless we are Superman. Just as we cannot get a good job or a high post in the government or society unless we are properly educated in a college or a university, we cannot have success in social life and the world unless we are trained in the field of the spirit. The Bhagavad-Gita gospel, therefore, prepares us for living a universal life in this world. So the yoga of the Bhagavad-Gita is inclusive of social work, social service, individual peace, as well as God-realisation. This is the most complete exposition of yoga anywhere in the world.

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# THE THREE TYPES OF DISCIPLINE OF THE BHAGAVADGITA

**Compiled by - Dr MANOJ PABRAI**

Among many commentaries on India's heritage, one of the most profound works is of Bhagavad-Gita. This wonderful text expounds various aspects or facets of its doctrine or teaching. The commentary is so complete in every aspect of human behaviour that the finite human mind cannot fathom its depths.

What does the Bhagavad-Gita say? Within you is the secret consciousness, the intelligence with which you identify yourself every step of your life and every moment of the activities of your life. Even as within the body there are the senses, and within the senses, there is the mind, and within the mind, there is the intellect, and inside the intellect, there is the animating consciousness, there is some such secret within this physical universe also. These inner secrets are called the various layers or realms of being. In our Eastern cosmology, these are called the lokas or the worlds which are internal to the visible physical universe. You must have heard these words Bhuloka, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka and Satyaloka. There are so many worlds, one over the other, they say. These worlds are not kept one over the other like sandwiches. They are one inside the other, like the layers of your personality. The body, the senses, the mind, the intellect and the spirit within you are not kept one over the other like slices of bread. They are one internal to the other, one controlling the other, one more pervasive than the other, the higher becoming more real than the lower so that the highest is the real principle of your being. The lokas, or the various realms of being outside, are the internal structural features or peculiarities of the creation before us.

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To me at least, the Bhagavad-Gita has been not merely a religious gospel or even a spiritual guide in the ordinary accepted sense of the term, but I may say it is a very scientific presentation of the technique of discipline carried to the degree of perfection. The Bhagavad-Gita is a gospel of discipline, and though you may be familiar with the word 'discipline', it may be necessary for me to explain what discipline means from the point of view of the Bhagavad-Gita.

Those of you who are fairly acquainted with what the Gita is may know that it consists of eighteen chapters. These eighteen chapters of the Bhagavad-Gita are grouped into three sections of six chapters each. The **first group of six chapters** deals with a particular type of discipline, the **second group of six chapters** expounds on another type of discipline, and the last or **the third set of six chapters** delineates a novel type of discipline altogether different from the other two mentioned already.

"What is discipline?" may be a question. This is a feature of human life which is very much valued and regarded as an absolute necessity in every walk of life. Everywhere we feel a need for discipline, which means systematic conduct on our behalf in respect of the duty before us or regarding the atmosphere in which we are living. A very methodical approach to our total personality regarding the circumstances in which we are placed may be called discipline.

This essay touches upon the fundamentals of the character of discipline as taught in the Bhagavad-Gita.

- The first six chapters deal with what we may call self-discipline.

- The second six chapters deal with a vaster and more comprehensive type of discipline, self-discipline about the whole of the world outside, which takes into consideration not only the individual personality of one's self but also the world in which one is situated or of which one is a country.
- The third six chapters deal with universal discipline, which is the pinnacle that we have to reach in this divine practice of coordination which we have to establish within and without.

As mentioned above, the first six chapters deal with personal discipline. They deal with the individual, the person, and the human being as such, how a human being can be integrated psychologically, morally and intellectually. The human personality is not exhausted merely by the physical body. You or I as a person do not mean merely this physical vesture that is visible before the eyes. The personality of a human being is more than the physical body. Your character, for example, is the determining factor of much of the success that you are expected to achieve in the world. Your character is not merely the demeanour of the physical body; it is an internal manoeuvre of your mental makeup or status of consciousness. The way of thinking, the inner conduct of the psychological organ, and the capacity of your reasoning faculty to comprehend things all combine to constitute your personality.

Now, what is the human personality, which is supposed to be disciplined, and by which we mean self-discipline? The physical body is only an outer vehicle of power that is working within the physical body. The body is only a vehicle; it has to be driven by a motive force which is other than the body, and this motive force is intelligent enough. There are the vital organs, the sensory powers,

the thinking principle, the volitional faculty, the intellectual endowment, and the moral conscience. All these are present in us not as isolated ingredients thrown together in an unconnected manner, but in a beautiful blend. The faculties that constitute the human personality are not thrown together pell-mell. Our personality is a systematised presentation of self-consciousness, and it may be defined as a centre of self-consciousness. We are aware that we are such and such or so-and-so.

In this consciousness that we have of ourselves, we have an integrated feeling of a totality that we are and not an isolated makeup of bits of essentially isolated characters. It is very difficult to conceive what a human personality is. Psychologically at least, we seem to be made up of various phases of inner conduct, character and understanding. But all these various aspects of our conduct, feeling understanding, etc., are brought together into a harmony of function, and it is this intelligence which brings the faculties into a harmonious function. It is this that goes by the name of the human individual.

Though there are millions of cells in our body, all different from one another, and though each thought of the mind may be said to be different from other thoughts, and every limb can be separated from every other limb, our consciousness does not feel this isolated location of the parts of the personality. We are a total, we are a whole, and we are completeness. This is an inviolable law of consciousness operating in every person right from childhood up to old age, even up to the event of death.

Now, the Bhagavad-Gita expects us to discipline ourselves in the

sense that these faculties of the human individual should be harmonised so that they do not war among themselves internally. What is this war that is likely to take place within ourselves? This war is what is called psychological aberration, a subject for study in abnormal psychology. Psychological problems are generally the consequence of a war that takes place internally between or among the faculties of the subjective individual. How can a war take place inside our personality when we are one single complete compact individual?

To give an instance of this predicament or possibility, there can be a war between the understanding and the feeling, and then you will be an unhappy person at home though you may be a dignified public person outside. Your social status and rational capacities may make you, or at least appear to make you, a noble individual of an elevated status in the eye of the public. You may be a big person or a big gun, as they say, in the eyes of the world, but privately you may be a miserable person at home.

Love and hatred may be said to be emotional functions, though as an intelligent, cultured, educated person, you may be convinced that love and hatred are not worthwhile characters. You must be an impartial being. This is the philosophical conclusion that your reason may come to, but your emotion will have a grudge of its own against certain aspects of life and affection for certain other aspects. The Bhagavad-Gita wants you to bring all these faculties together the understanding and the feeling as one.

Let each one close one's eyes for a few minutes and probe into one's conscience. Am I in harmony with myself so far as my thoughts,

speech and actions are concerned? Do I not speak something which I do not mean in my mind? Is my action not in harmony with my deepest demands of conscience? When there is a diversity of movement among the three functions – thought, speech and action – there is a split personality created within ourselves. We are not a complete whole. We develop psychopathic conditions. When the discrepancy among thought, speech and action is not very serious, it does not disturb us very much. But when it becomes a habit or second nature, it may go deep into our personality and this split may become the essential nature of ourselves, so that we are not wholes but parts sundered from one another, and that is a psychological malady.

So the first six chapters of the Bhagavad-Gita give a beautiful art of combining these faculties into not merely a complex of different parts as we do in the assembling of the parts of a machine, for example, but into a beautiful organic blend as an artist does when he paints a beautiful picture. In the picture which an artist paints, there is an organic completeness of the various types of ink that he uses so that you do not see the difference of the inks on the canvas or the background of the picture, but you see only the living force that is emanating from that picture that is painted on the canvas. When you enjoy a beautiful painting, you are not enjoying the ink or the beautiful pattern of the arrangement of the ink, but a new character that is projected out of this pattern of the arrangement of ink. That is a new type of art altogether, different from the mechanical assembly of parts of the machine as in a motorcar, etc.

Therefore, we are not supposed to bring about the assemblage of mechanical parts in the discipline of our personality, because that would be an artificial life. We are supposed to conduct ourselves in

such a way that our life is an art, a beauty, an attraction so that our face beams with a joy that draws people towards us as if we are a magnet. Beauty is a source of attraction, and we become a source of beauty on account of the discipline spiritually conducted according to this novel doctrine of the Bhagavad-Gita.

Now, this is not sufficient, and the next six chapters describe something much more. Whatever the discipline that you have in yourself – you are a well-integrated, psychologically balanced personality – very good, but what is your relationship with the world outside? Hence the second six chapters of the Bhagavad-Gita tell you how to take into consideration in real discipline of life the factors that are transcendent to your personality also. If you are a very well-conducted, moral, intellectual, and cultural person individually and yet know nothing about the outer world, you will be a failure in life. People will say that this man knows nothing of the world though he is a very good man in his personality. As far as he is concerned, he is an ideal, golden man, but he has no idea about the world outside, and when he is in public, he is a failure.

The Bhagavad-Gita wants you to also be integrated in your relationship with the public, not merely in your relationship with the parts of your personality. And what is this public? 'Public', according to the Bhagavad-Gita, does not mean merely the human beings outside. The world is larger than a set of human beings. Mankind is not merely the content of the world; there are many more things than mankind in this world. The forces that control the destiny of the world are not mankind's forces. They are natural forces. Nature's wrath is fiercer than man's wrath, and nature's bounty also is vaster than man's bounty. And nature, according to the Bhagavad-Gita at least, is the whole physical universe, not merely these little

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mountains and rivers that we see in the geographical realm of our country or this Earth.

The Bhagavad-Gita takes us into a vaster realm of a wider cosmos, I should say, of which you are a citizen because you are ruled by the government of the universe. Just as you have a constitution for your own country, there is a constitution for the entire universe, according to which every leaf moves and every wisp of wind blows. Nothing can happen in this world unless it is ordained and permitted by the constitution of the setup of the whole cosmos, of which you are an integral part. You cannot isolate yourself from that. So self-discipline, according to the Bhagavad-Gita, does not merely mean individual bodily, psychological, and intellectual discipline, which of course is necessary. It is also a universal and cosmic discipline.

But the Gita is still more. The third step is absolute discipline. This is the only way in which that third type of discipline can be defined. Absolute discipline is that type of untidiness and harmony that you establish in life whereby you are friendly not only with the outer universe but with the profundities of the inner structure of the universe. Just as your body is not your whole personality, the physical universe is not the whole creation. Just as you may mistake the physical body for a human being, you may mistake the visible, physical universe for the total reality. Even as there are many more interesting features within your physical personality, there are riches and vaster secrets internal to the visible physical universe which is not recognisable by human understanding, and not perceptible to human senses.

Corresponding to the physical body, there is the physical universe. Corresponding to the mind within, there is the cosmic mind.

Corresponding to the intellect here, there is the cosmic intellect. Corresponding to the spirit within you, which is your intelligence, there is the Universal Spirit. That is called God in religion that is called the Absolute in philosophy that is the reality of the scientists and physicists which we cannot gainsay, and that is the Ultimate Truth of all truths. Whether it exists is an irrelevant question because nothing else can be, and it is only a name for being itself. You are asking whether it exists, and I am saying that it is the name for existence itself. What you call existence is that, and you cannot ask me whether existence exists. That is a meaningless question. That which you call existence in its universal character and its totality, and also in its internality, is called the Absolute. Just as the limbs of your body cannot be isolated in any manner whatsoever from your total personality, you as an individual cannot be isolated from the total structure of the cosmos and from the ultimate reality, which is the Absolute.

Thus, the goal of the life of the human being is the realisation of the Supreme Being, which is not an outside something but the higher reality of your personality. The Bhagavad-Gita is a gospel not only for human beings, not only for India, Bharatavarsha, not only for this Earth but for the whole of creation. In one sentence I can say that the Bhagavad-Gita is the exposition of the science of life.



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# QUESTIONS OF DEVOTEES

Answered by: Bhai Sahib

It is not feasible to print in this column all the questions & answers which are asked by the devotees during various discussions & discourses by Bhai Sahib. However, an attempt is made to give the frequently asked & interesting questions which can be helpful & a source of knowledge & inspiration to all.

**Q.1. How does one achieve steadiness of Pran ?**

**Ans.** The Yogi' say that long hours of meditation for a long time will have to be practiced.

By doing 12 Pranayams accurately you get to 'Pratyahara' or retreat your organs; By 144 you get 'Dharana' or an understanding by which you can steadily obstruct your mind; By 1728 Pranayams you attain a good stage of meditation; Sitting in one place on one asana, the mind gets concentrated as if in a Void or above the usual level and by 20736 Pranayams you attain Samadhi where all the acts if Indriyas and Pran are curtailed (Text-44- Spiritual Gita by Shree Shyam Charan Lahiri)

**Q.2. When does a prayer work ?**

**Ans:** The best time to pray is at night, when there is less disturbance and distractions. If necessary, sleep a little in the evening so that you

are wide awake when you have your prayers at night. At first it will seem hard, but as you keep on trying it will become easier.

As soon as your will becomes powerful, God begins to answer and then you will not be able to contain your joy. If you commercialize it, you will lose that power and God will respond to you no more. He comes only when you are sincere and when you love Him or His own sake and not fame and glorification of your ego.

**Q.3. What is Kriya Yoga ?**

**Ans.** An ancient science developed in India for use of God- seekers. Its technique is preferred to and practiced by Lord Krishna in the Bhagvad- Gita and by Patanjali in Yoga Sutras. The liberating science, which leads the practitioner to the attainment of Cosmic Consciousness, is taught to YSS/ SRF members. Shri Lahiri Mahasaya (1828- 1895); Guru of Swami Yukteshwar Ji (1855-1936) and disciple of Mahavtar Babji (deathless avatar) revived the ancient science of Yoga, called Kriya Yoga.

**Q.4. How does the intuition operate ?**

**Ans.** Intuition comes when mind is still. There will be flashes of it when there are no thoughts.

Intuition is guidance from the soul appearing naturally in human beings, but due to our turbulent mind we do not give it a chance. We are so taken up with the restless mind and worldly activities that poor intuition cannot operate.

**Q.5. What is the theme of the "Yoga Vasishta Ramayana ?"**

**Ans.** The 'Yoga Vasishta' is an important scriptural composition by Valmiki. It is a dialogue which took place between Sage Vasishta and Prince Rama in Ayodhya over a period of 18 days in which Rishi removes the doubts confusing the mind of the young prince on role of mind and intelligence.

**Q.6. What happens once we get to know the Self ?**

**Ans.** Once you become Self- realized, says Rishi Vashisht, there will be no more desires or greed; you will be fearless; you need eternality; you will have feeling of gentleness, amiability, benevolence and many other qualities which make your mind and intelligence beautiful- not necessary your body.



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## NEWS AND EVENTS

Bhai Sahib, Dr. O.P. Kohli, along with other devotees of LSF visited Vrindavan on 12th September 2024. Vrindavan is an important religious & historical city located in the Mathura district of Uttar Pradesh in India. Vrindavan is associated with the leela of Lord Krishna. This place is also considered to be the centre of Brajbhoomi, the land where Krishna, the last of the nine avatar's of Vishnu was born & spent his early years there. This place is also considered to be the centre of some super natural child leelas of Shri Krishna. This is where he performed his first miracle, killed his first demon (Putana) and also found his love (Radha).

There are a large number of temples of Shri Krishna & Radha Rani here. The temple of Bainke Bihari ji, the temple of Shri Garuda Govind ji & Radha Valabh Lal ji, the temple of Thakur Shri & Pariyavaran Bihari ji are very ancient. Also there are Shri Radha Raman, the Shri Radha Damodar, Radha Shyam Sundar, Gopinath, Shri Krishna Balram temple, Pagal Baba temple, Raghunath ji temple, Prem Mandir, Shri Krishna Pranami temple, Akshaya Patra, Nidhi Van, Shri Ram Bagh temple & Kunj ki Galiyan are also places worth visiting.

The glory of Vrindavan has been described in Harivansh Purana, Shrimad Bhagwat, Vishnu Puran etc. Kalidasa has mentioned it in the context of Indumati. This gives an idea of the existence of beautiful gardens of Vrindavan in Kalidasa's times. According to Shrimad Bhagwat, to escape from the atrocities of Kansa, Nand ji came to live in Vrindavan along with his family and friends from Gokul. This incident is mentioned in Vishnu Puran. Vishnu Puran also describes the past times of Shri Krishna in Vrindavan. Presently, Nidhivan, Sevakunj, Bihariji's Garden, Rambagh, Lata Bhawan are worth visiting

as reserved forests. Nidhivan is very close to Shri Baike Bihariji's temple. It is believed that Lord Krishna used to dance Raas with the Gopis here. There is a folk legend that even today he dances Raas at night.

There are many Ghats on the banks of Shri Yamuna in Vrindavan. Some of the famous Ghats are:

1 Varasha Ghat
2 Kaliadaman Ghat
3 Surya Ghat
4 Yugal Ghat
5 Shri Bihari Ghat
6 Shri Andher Ghat
7 Shri Nagar Ghat
8 Shri Govind Ghat
9 Chir Ghat
10 Kashi Ghat
11 Shri Pani Ghat
12 Adi Badri Ghat
13 Shri Raj Ghat
14 Hanuman Ghat

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Bhai Sahib and the devotees of LSF visited all these places & prayed there for few minutes. Bhai Sahib told that a prayer that is made without any expectation or without any desire for the result is best of all.

During the discourse, Bhai Sahib talked on Turya State for deep meditation and explained the need of meditation in our daily lives for peace, happiness and enriching our living irrespective of the

profession we follow. The members received good sacred collective vibration in presence of Bhai Sahib, Dr. O.P. Kohli.

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