

|| From the mighty pen of Sanjay ||

## FACE-TO-FACE WITH GOD

Is it a shattering experience to be in God's presence? Is a vision of God what man's flesh and blood cannot bear? Or, is it a blissful experience?

It was the winter of the year 1952. I was then feeling terrible loneliness of the spirit. I often asked myself: "Am I alone in the wilderness of the self? Am I not forlorn in this helter-skelter world? I feel myself a stranger here."

My loneliness or sadness was not physical seclusion of a kind; nay, I had numerous friends, relatives and colleagues who loved me, laughed with me and gave me company. But, in the space of my mind, I felt that I was not of the comingling crowd or the tumultuous multitude but of the solitude. I said to myself: "If God does not have a voice, then life to me is meaningless and fruitless; it is a damp squib. If He does not appear unto me, then my spirit is weak. If He does not enter into my inner world, then life for me is a torso and my soul is a mere stump. It was in such a state of mind that I came into contact with Brahma Kumaris Institution. After having my lessons in Rajyoga Meditation and in the related metaphysics and in philosophy, correlated with practical life, I went to Mount Abu, their headquarters, to have my first-ever experience of Shiv Baba meeting human souls whom He called: "My long-lost children" through the human medium of Brahma Baba.

On the very first day of my visit, a startling moment occurred. I had been led by my Brahma Kumari teacher-sister into the room where I was to meet Him. I squatted there face-to-face with Brahma Baba. Some others, who had come in our group from Delhi, also sat around. There were some Brahma Kumaris and Brahma Kumars also there, imparting a great spiritual aroma to the atmosphere. Suddenly, I felt myself cut off from my environment and detached from my body. I found myself in a sea of golden light. I experienced an indescribable thrill and a consummating bliss. Strange torrential currents of peace had descended on me and had penetrated into my mind and filled my soul. In that state—as I can recall now—I had not even a slight feeling of being an embodied spirit but I experienced the extreme joy of being face-to-face with God—the phrase 'face-to-face' being only metaphorical, because in that holy union or encounter, neither of us had a physical face. Without God's any physical arms, I felt

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### Rates of Subscription for The World Renewal

	INDIA	FOREIGN
Annual	Rs.90/-	Rs. 1000/-
Life	Rs.2,000/-	Rs. 10,000/-

Subscriptions payable through Money Order/Cash or Demand Draft (In the name of "The World Renewal") may be sent to: **Om Shanti Printing Press, Shantivan-307510, Abu Road, Rajasthan, INDIA.**

For further information regarding subscription, please contact:

Mobile: 09414006904, 09414154383

# **DAWN OF GOLDEN AGE – GRAND FINALE OF PLATINUM JUBILEE CELEBRATIONS**

**A**fter the rains bid farewell, the earth is all around covered with green velvet. A distinct variety of birds are singing their individual melodies, and flying from one tree to another, depicting a wonderful dance of creatures on earth. The trumpet sounds of the peacocks from different corners of the spiralling trees and roof-tops are conveying the message of very soon-to-happen '*Dawn of Golden Age*', when Shri Krishna will come to dance with the Gopes and Gopis while playing his melodious flute. And why not? According to His promise, God Shiva, the Supreme Being, will accomplish His promised work of re-establishment of *Dharma* (religiousness and righteousness), and complete revival of human souls responsible for marking the beginning of the Golden Age (*Satyuga*).

The seed sown by the Almighty Supreme Father 75 years back, through the corporeal medium of Prajapita

Brahma (then Dada Lekhraj) in Sindh (now Pakistan), has grown into a sprawling magnificent Banyan Tree... The branches of the Great Tree of God have reached all corners of Bharat and 135 other countries bringing the much needed canopy of peace through spiritual enlightenment and easy Rajyoga Meditation. This gigantic and essential task is being carried out through the total dedication and selfless service of hundreds and thousands of Brahma Kumaris and Brahma Kumars, who can easily be spotted in any corner of the world in their whites, or even otherwise, radiating God's light of love, peace, and purity of thought. They are respected and endeared by people of all faiths and all nationalities all over the globe.

To mark the grand finale of the Platinum Jubilee celebrations at the Headquarters of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya, around 5000 VIPs and VVIPs from

Bharat, Nepal and foreign countries gathered at Shantivan Complex from 4-8 October 2012 to honour this once-in-a-lifetime event.

The Chief of the Brahma Kumaris, Revered Dadi Jankiji, played a loving and dynamic host to all the respected dignitaries who came from far and wide to pay their respectful greetings and congratulations on the grand, joyous occasion. We share a few names of these eminent jewels to give our readers an insight into the beautiful spectrum of professions and strata of society that graced the proceedings over for 4 days:

- ▶ *Hon'ble Union Minister for Law & Justice and Minority Affairs, New Delhi, Mr. Salman Khurshid Alam Khan*
- ▶ *Hon'ble Vice President of Nepal, Mr. Paramanad Jha*
- ▶ *Hon'ble Union Minister of State, Agriculture & Food Processing, New Delhi, Mr. Charan Das Mahant,*
- ▶ *Hon'ble Minister for Large*

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*and Medium Scale Industries, Govt. of Karnataka (Jamkhandi),*  
**Shri Murgesh R. Nirani**

▶ **H.H. Paramhansa Prajnanandaji Maharaj,**  
*Head, International Kriya Yoga, Prajnana Mission, Puri*

▶ **H.H. Swami Sarvanand Saraswati,**  
*Mahashakti Peethadhyaksha, New Delhi*

▶ *Hon'ble MLA, Leader of Opposition Party, Gujarat,*  
**Mr. Shakti Singhji Gohil**

▶ *Advisor, Law-Human Responsibilities-Corporate Affairs, New Delhi,*  
**Padmashri Dr. D.R. Kaarthikeyan**

▶ **Dr G. Bhaktavatsalam,**  
*Chairman, KG Hospital and KG Foundation, Coimbatore*

▶ *Hon'ble Judge, High Court of Andhra Pradesh, Hyderabad,*  
**Justice V. Eshwariah**

▶ **H.H. Swami Brahma Swarupananda Maharaj,**  
*President, International Brahma Vidyapeeth, Trinidad*

▶ **Mr. B.R. Nagar, MD,**  
*Birla Corporation Ltd, Kolkata*

▶ **Mr. KS Raju,**  
*Chairman & MD, Nagarjuna Fertilizers & Chemicals Ltd,*

*Hyderabad*

▶ **Mr. Mahimananda Mishra, MD,**  
*Odisha Stevedores Ltd, Cuttack*

▶ **Mr. Subhash Ghai,**  
*Film Director and Producer, Mumbai*

▶ **Prof. Alexander Zimenkov,**  
*Research Trainer at Harvard & Oxford Universities*

▶ **Mrs. Bina Jain,**  
*President, All India Women's Conference, New Delhi*

▶ **Dr. T.R. Dhinakaran,**  
*Chairman & MD, Shri Ramalinga Mills Ltd, Madurai*

▶ **Mr. Uma Shankar Mishra,**  
*Director of CBI, Vice President of Interpol, New Delhi*

▶ **Mr. Harish Moyal,**  
*Famous Singer, Mumbai*

The Opening and Reception of the grand Finale was held on 4th October evening with Nepalese Vice President, **Mr. Paramanand Jha**, inaugurating an exhibition showcasing the history of the institution and services rendered over 75 years.

This was followed by a Peace March by members of the institution from various countries walking through the cavernous Diamond Hall. They were followed by groups of the

19 Service Wings of the institution that serve all professional groups of society, and then BKs from different states of India in their regional attire.

The formal inauguration took place on 5th October morning. Inaugural Address was given by **Hon'ble Union Minister for Law, Justice and Minority Affairs, Mr. Salman Khurshid**, who said that **unlike many religious places, the Brahma Kumaris is an institution open to people of all faiths and everyone should join their task of promoting universal peace and brotherhood. God, he observed, is an Ocean of Compassion and Love, and the Brahma Kumaris taught how one could return to God and regain the strength that the soul had lost. Underlining the need for spiritual empowerment, he said, "India had followed the socialist path for many decades, but that ideology had failed to deliver all that we aspired for. So, we adopted free market policies but even that has failed to give us all that we desire." "The answer", he said, "lies in spirituality."**

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The institution had chosen the theme '*One God, One World Family*' for its Platinum Jubilee Celebrations, and reached out to hundreds and thousands of people through public events held over the past year in India and abroad. The Brahma Kumaris spread the message they live by, namely, despite the human-made walls of religion, race, nationality, class, gender and ideology, all human souls are part of one spiritual family by virtue of being children of one God.

In his address, **the Nepalese Vice President**, who released a souvenir showcasing the Institution's 75 years of services, **said that at a time when poverty and under-development were causing conflicts all over the world, the values of love, peace and harmony were needed more than ever before. The tensions and disturbances being faced by humans today showed that mere physical well-being is insufficient; efforts for world peace cannot succeed without spirituality - we need to strike a balance between spirituality and material progress.**

**Rajyogini Dadi Janki, Chief of Brahma Kumaris,**

blessed the gathering by saying, **"there was no comfort in the hearts of people today as everyone is restless. Today's world is a world of sin but we need to neither give sorrow nor take sorrow. Remember, I am one and belong to One God, the Almighty. I am not ordinary. God has chosen me to play my pre-destined role of doing good to the self and society."**

**Dadiji further said, "If you have to make your life valuable like a diamond, give value to your time and thoughts and this will protect you in the hour of need. Do not waste these."**

Chairing the occasion, **Rajyogi Ramesh Shah, Addl. Secretary General of Brahma Kumaris, called for coordinated and concerted efforts of scientists, spiritualists, political and religious leaders to build a better lifestyle and better world of one universal deity culture and civilization on earth. That Golden Age is what the Brahma Kumaris are making relentless efforts for.**

While welcoming the delegates, **B.K. Mruthyunjaya, Executive Secretary of the**

**Brahma Kumaris, said the institution had a vision to make India crime-free, disease-free and corruption-free by changing people's mentality, spreading peace and goodwill, and helping individuals overcome negative traits.**

We are grateful for the continuous flow of good wishes from our distinguished and cherished Guests and Well-Wishers. Those who contributed to the yearlong events and attended the Finale have shared wisdom, enthusiasm, and precious cooperation for the work of the Brahma Kumaris in their respective cities. We extend our gratitude from the heart in million-fold.

We are highly appreciative of the loving, focused, and tireless efforts of members of the Brahma Kumaris family who served towards the success of the Platinum Jubilee Year for months on end.

Most importantly, we extend our humble respects to the Supreme Being, Almighty God Shiv Baba for His elevated *shrimat*, unconditional love and unmatched power bestowed every moment of every day. We remain ever on His spiritual service. Om Shanti.

**– B.K. Nirwair**

(Contd. from September, 2012)

# **BABA'S CALL:**

## **“BE HUMBLE, GENEROUS AND INSIGHTFUL”**



**An Interview with Brother B.K. Steve Naraine**, former Vice President of the Republic of Guyana and High Commissioner of Guyana to India, Rtd.  
– Interviewed by **B.K.Ranjit Fuliya**, Associate Editor

*[The first diplomat to follow the divine knowledge imparted by Incorporeal God Shiva through the corporeal medium of Prajapita Brahma, Bro. B.K. Steve Naraine, former Vice President of the Republic of Guyana and High Commissioner of Guyana to India, Rtd., shared in September 2012 issue some of his personal experiences as to how he came in contact with the B.Ks, his subsequent advancement on spiritual path, visits to Mount Abu and practical application of Rajyoga meditation. In this issue he shares his love for learning, elevating interactions with dadis and senior B.K.brothers, and positive changes in one's attitude through this gyan. He was interviewed by B.K.Ranjit Fuliya, Associate Editor, at the Brahmakumaris International Headquarters complex, Shantivan, Abu Road, Rajasthan in March 2005; telephonically updated on 25<sup>th</sup> August 2012. Herein he also shares with our esteemed readers the strategy to bring self-change, and attain success in administration through implementation of values. – Editor]*

**Q..:** *So you have got great love for learning.*

**Ans.:** Yes, my whole life has been a constant learning curve. After studying at University of London, I went back to Guyana and started working as an Engineer from 1951. And, in 1962, I got the highest engineering post that Guyana could offer and which I stayed with until 1970 when I moved more to the political side of my career. In every position I was appointed to, I used my engineering expertise and training to support the work in that particular ministry. I was Minister to a

number of different Ministries – Housing, Works, Communications and Civil Aviation. The President also appointed me to be in charge of the social infrastructure of the country, which included education and transport.

My education never stopped and my learning continues. Before my political career I was granted a fellowship from the United States Program, which brought me to India in 1965 and I spent about three months studying Public and Business Administration. Had I known about the Brahma Kumaris at that

time, I would have had the honour of meeting Brahma Baba face-to-face in person, “in *sakar*.” But this was not destined in the drama! But I am sure there must have been a subtle connection formed during my stay in India in 1965 that bore fruits in 1975!

I consider Raja Yoga as an education, not physical and material education, but spiritual education. It is an education for life and it continues for a complete lifetime. At 88, I am still a student of Raja Yoga, a student of life!

**Q.:** *Sister Betty Naraine, your wife, has also been*

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*following this spiritual path since 1975. What was her role and how did she contribute to your progress?*

**Ans.:** Well, she has done a lot more than I have done, as I always had a job to do, while she was a housewife and had a lot more time to dedicate to Baba's service. While in Guyana and also in India, where we lived for six years, she spent quality time with the Sisters, constantly in conversation about the deep meaning of knowledge and its application, as well as about the *Yagya* and its early days.

Her conversations with the sisters, became the basis for our conversations at home, as she would share with me all the new aspects she came to know of. She also travelled with the sisters to Trinidad, Barbados, and Surinam, as she loved "doing service." Being in the position of wife of a Minister, it was easy for her to access people in the same positions.

She helped in establishing Baba's Centres wherever she was—whether in Guyana, or Toronto, or New Delhi. She was and remains very close to all the sisters and seniors and in this way she always encouraged the family by

moving us towards Baba's side. Of course Baba saw this clearly, and at one of the personal meetings we were having with Him, I think in the very first meeting we, both were having with Him, Baba said to her: "You are the one I want because you have a great role to play."

In this divine family, she continues to play a special role. Of course she also encourages our children, grand-children, and great grand-children to be close to Baba. My two sons are both married, but they always have great love for Baba and the seniors. At the beginning, before their marriage, they used to come and visit Madhuban and felt an enormous closeness to Dadi Prakashmani. My entire family would come to meet Baba from time to time. Our sons and their children are very close to the divine family and they are very supportive.

My eldest daughter, Savi got married before we came to this *Gyan*. She now lives in Toronto and is very active in Baba's service there. Sister Gayatri is fully surrendered, and she is with Sister Mohini in New York. Gayatri went on a visit to New York and she

never came back to Guyana for many years. She helps to support Baba's work at the United Nations. The centre in New York was established when my other daughter, Sita, went on a scholarship to study communication systems at PACE University in Manhattan. Together with Sister Mohini, they started Baba's service in New York from an apartment in Astoria, Queens. Dadi Janki visited them for a few days and placed her footsteps in that space. And from that little room, service in New York has now grown into 300 acres of land that is called Peace Village Learning and Retreat Center, where ongoing development is taking place.

So, all my children are cooperative in Baba's service at some level. We are very pleased with the spiritual direction the entire family has chosen. We have six grandchildren and two great-grandchildren, and they all know Shiv Baba and Brahma Baba. They know the knowledge, and have great love and respect for the BK family, particularly for the Dadis and the seniors. Bapdada, the Dadis, and the seniors are aware of their

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love, and in return have great love for them. I consider this to be a great blessing! And it has all taken place with Aunty Betty's constant encouragement.

**Q.:** *You have been very fortunate to be in very close contact with Dadis. Please tell us something about those special days and how the Dadis bestowed their love on you.*

**Ans.:** In March 1976 after the center was established in Guyana, the first Dadi who visited was Dadi Gulzar. And then in August 1976, my family and I came to India and met with Dadi Praksahmani, Didi Manmohini, and the other Dadis. And on our way back from India to Guyana, we stopped over in London and met with Dadi Janki. So for us 1976 was the "year of the Dadis."

Living in Delhi from 1983 gave me the opportunity to come close to the Dadis and to get to know them better. In Delhi, we were able to meet and interact with Dadi Gulzar very often, and so became very close to her. What I like most about her is that she is always smiling. Her presence is quiet, even silent. She does not speak much, yet she is

always a source of spiritual enlightenment.

Dadi Prakashmani had a personality of exuberance and of course everybody liked her because of this spiritual vitality. Whenever I was in Pandav Bhawan, I would sit in the courtyard next to her meeting room and observe what was going on. I saw groups of sisters going in to see her, many times with serious faces. And when they came out after meeting Dadiji, they were all smiling and happy. Dadiji was able to generate happiness in people, leaving them with a feeling of worthiness.

Dadi Janki is the force behind service in foreign countries. Things started to move when she decided to make London her base for world service. She is a pillar of strength and support to me, and she showed up personally to visit me at my bedside during both my open-heart surgeries, the first time in London, and the second time in San Francisco. Even now, at 96, she continues to travel for the sake of service and she is only able to do this because she has both physical and spiritual energy that is really unlimited. I greatly admire her

for her words of wisdom, and I have very high regard for her resilience and humility.

Everyday she meets many souls, and shares something about Baba's inspirations. She is truly like a lighthouse.

The Dadis form the thread of love that holds all the beads of the Brahmin family together. Love is expressed in the way they live. The Dadis give value to each task.

Obstacles may arise, however they step into their inner silence to find solutions. Their courage, determination and enthusiasm become the driving force to accomplish every task in a timely manner.

They see everything as a Godly mission and they, the instruments, are helpers in the process of world transformation. Their views are so well respected that when shared, they are treated as blessings in motivating others in the fulfillment of any task.

There is no greater leader than she who organizes material and spiritual resources to fulfill any Godly mission and in return receives His blessing – this is the greatest reward of all.

*(... to be contd.)*

# LET'S BURN THE REAL RAVANA

– B.K. Yogesh Kumar, B.K. Colony, Shantivan

In today's life, full of chaos, tension and turmoil, festivals bring a new joy, zeal, enthusiasm, mutual love and cordiality in our lives. However, in the absence of true knowledge, we can't understand the real message behind the festivals and just keep celebrating them by observing rituals. It is only through the real knowledge revealed by Incorporeal God Shiva through the corporeal medium of Prajapita Brahma in the present auspicious Confluence Age, that the darkness of ignorance disappears and we are able to live our lives in a virtuous and value-based manner.

The festival of Dusshera, also known as Vijay Dashmi, is enthusiastically celebrated every year on the 10<sup>th</sup> day of Asvina month of the Hindu calendar, all over India. It symbolizes the victory of good over evil and truth over falsehood. Dussehra marks the beginning of the festive season, extending up to twenty days till Diwali, which is another largely celebrated festival. Dussehra is celebrated

by burning the effigies of the ten-headed devil Ravana, who was believed to be the King of Lanka.

As per great Hindu scripture Ramayana, it is said that Ravana, who, despite being a very ardent devotee of God Shiva, had abducted Rama's wife Sita, mainly because of his ego and vice of sex-lust. Later, Rama with the help of an army of monkeys (*Vanar Sena*), fought a war with Ravana and killed him.

According to Godly



knowledge revealed by God Shiva, the legends mostly bear symbolic significance, relating to the present Confluence Age. Otherwise, it is impossible for any human being to have ten heads. The mystery behind the same aspect is very clearly explained by Him that in the present *Kaliyuga*, all human beings are inflicted by Ravana, i.e., five vices (Sex-Lust, Anger, Greed, Attachment and Ego). That is why Ravana is shown to have ten heads, i.e., symbols of five vices each in men and women. In Sanskrit also, Dussehra means taking away of ten vices. Thus, Ravana is more of a symbol of these vices rather than a historical figure.

Dussehra symbolizes the burning of these vices from their root, which is possible only when we, the souls who have become vicious and sinful because of body-consciousness, birth after birth since Dwapur Yuga and because of ignorance of true knowledge, are enlightened by Almighty God Shiva with these very aspects. Incorporeal God is also known as Ram, who is different from Shri Ram of Ramayana fame. However, in ignorance of the true identity of God, we have called Him omnipresent, and thus, abused Him, because by calling Him



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omnipresent we have assumed that He is present in all the creatures, such as animals, birds, insects etc. In fact, God Shiva is bestowing on us the real Gita Knowledge. Through His *Gyan Murli*, i.e., the flute of knowledge, He gives us the most elevated *Shirmat*, i.e., Godly advice. He tells us various codes of conducts, which we must abide by at all costs. However, if we cross this 'Line of Control', which is referred to as 'Lakshman Rekha' in Ramayana, we souls, who are Ram's true Sitas, are put in the cage of Ravana or vices, which is referred to as *Shoka Vatika*. Thus, the mention of Sita being detained by Ravana is also the symbolic reference of the fact that in this old vicious world all souls are influenced by Ravana. Seeing us in such a distressed and impure state, God Shiva reincarnates, bestows on us His most elevated Godly knowledge and, thus, liberates us from *Shoka Vatika* of Ravana and takes us to the Ashoka Vatika, i.e. Golden Age for 21 births.

The ever-increasing influence of these deeply rooted five vices and their progeny such as jealousy, cunningness, laziness, carelessness etc. can be

evidenced from the increasing size of effigies of Ravana which are burnt every year. This proves that despite burning Ravana's effigies every year, we have failed to burn the real Ravana. This is evidenced by innumerable nuclear weapons and missiles which have been invented by various nations to destroy the enemy countries. According to Godly knowledge, nuclear wars, natural calamities and civil wars become instrumental in the great transformation of the old, vicious, dirty *Kaliyugi* world.

And, in order to give us our birthright of liberation and fruition, He takes the help of us children, who before receiving this Godly knowledge were so vicious and sinful like monkeys. Monkey is such an animal who possesses all the five vices at extreme, more than any other creature. The same fact has been mentioned apparently in Ramayana that in order to kill Ravana, Rama had taken the help of an army of monkeys.

We must introspect and try to find out the reason why despite celebrating these festivals year after year, we haven't become viceless or pure? Why even after reading these sacred scriptures a number of times, our minds and

intellects are still polluted and we keep on doing misdeeds day after day. Let's understand that God has given us the slogan, "World Transformation through Self Transformation." God also says that charity begins at home. If I want to change the world, I need to change myself first.

In view of the signals from the pathetic conditions of the world including nature, people etc., it can be inferred that destruction is round the corner. So, very less time has been left before we make our final journey to our Sweet Silence Home, i.e., Incorporeal World, for which we must all need to put in our best efforts to burn our past sins and misdeeds through God's loving and powerful remembrance and thus become viceless and pure.

But this destruction will be followed by the establishment of new world – Golden Age or Paradise, where everything will be pure and fresh. So, in order to be part of the new civilization, let's pledge on this Dussehra, to forge all relationships with God and burn the vicious Ravana from our mind and intellect completely, and thus, become entitled to our God Fatherly birthright of Golden Age for 21 births. This will be celebrating Dusshera in the real sense.

# THE DEITY KINGS AND QUEENS OF BHARAT

– B.K. Anand M. Hans, New Delhi

**J**ust as there is the mother, the father and the children in a family, so are the queen, the king and the subjects in a country, living like an extended family. The institution of kingship is as old as the human civilisation itself. The first ever queen and the king on this earth were Shri Lakshmi and Shri Narain and their dynasty, followed by the rule of

Shri Ram and Shri Sita and their dynasty. They were the deity kings and queens who ruled over Bharat and the entire world for a period of 2500 years. Their reigns were marked by hundred percent purity, peace and prosperity.

The era of Lakshmi-Narayan dynasty for 1250 years is known as the golden period of Bharat and that of Sita-Ram dynasty, for the next 1250 years, the silver period. The combined period of those two eras was that very heaven which is still remembered in religious fables as paradise, *Vaikunth*, *Jannat* etc. Those deity kings and queens and their subjects are worshipped in India even today as gods and goddesses or, in other words, as *devis and devtas*.

During Satyuga and Tretayuga, both political and religious authority vested in the

same person, i.e., the King, as their kingdoms were established by none other than God Himself. When and how these kingdoms were established, is quite a story which every individual, who considers himself or herself as an actor in the world drama, must know. But before we answer these questions, we must know how we reached the present sad state of affairs in the world in general and in our country, i.e., Bharat or India, in particular.

As the time passed on, the rule of the deity kings and the deity queens, like all other good things in life, came to an end. The heaven became a matter of the past and what followed was the separation of the state authority from the religious authority and, consequently, a power struggle between them. These events have been recorded in the medieval history of Europe and England as the conflict between the church and the monarchs. Though the kings still respected the wisdom and spiritual authority of the Church, they wanted to rule their people on their own. They had become independent enough to think for themselves and so wanted to rule their subjects under the guidance but not under the command of the



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Church. As physical and material power was on the side of the monarchs, they had the upper hand in this power struggle.

Around this time, the idea of the Divine Right of Kings evolved in Europe. This theory claimed that kings were answerable only to God and it was, therefore, sinful for their subjects to resist them. The theory was supported by the Church authorities, who argued that the king had been appointed by God and the people who disagreed with him, were not true Christians.

As the kings had absolute power, they became debased and ruthless and instead of acting as guardians of their subjects, gave themselves to carnal pleasures. They turned into tyrants and took to robbing their subjects of their wealth and property leading this time to conflict between the king and the people. History tells us that it were the people who ultimately became victorious and thus was laid the foundation of the democracy of the present day – the ousting of the kings and ushering in the rule of the people, by the people and for the people. The advent of democracy marks the transition from the medieval times to the modern times.

Though the concept of democracy was not new to India – the Panchayat system in Indian villages is very old one – yet the democratic form of government we got, was very late in the day and that too, after centuries of subjugation under Muslim kings and then the British monarchs. Though democracy may have succeeded elsewhere, it seems to have met not with great success in our country. With about 90% of illiteracy and poverty at the time of independence, we were not quite the material for the parliamentary type of democracy with adult franchise, patterned on the British design – the design of our erstwhile masters.

Mahatma Gandhi had dreamt of Ram Rajya but, instead, what we have today is Ravan Rajya. Corruption is rampant in every field of life. What happens when the governors and the governed both become corrupt? It generates more corruption and thus we see a vicious cycle of corruption setting in, making corruption a norm of life rather than an exception. When law-makers turn into law-breakers, you can very well imagine what the condition of the people would be, particularly of the

law-abiding citizens.

It is true that the rot that has set in, is not entirely due to the democratic form of government we have; the general character of the people, not only in our country, but in the world as a whole, has plummeted down. The world is in turmoil. Moral values have taken quite a beating. The vices of lust, anger, greed, attachment and ego have taken full control of the human mind. Not that, what we see today, is the fault of anyone; the script of the world drama is such that these things, even worse, are to happen before fall of the curtain.

However, when we churn the milk of our thoughts, we find that democracy as a form of government has been a non-success in our country for three main reasons. One, we are not honest with our own self, not to speak of being honest with our fellow beings. There is an ocean of difference between what we preach and what we practise. The second is that we are so much enamoured with the good things in life, that we hardly visualise, not to speak of realising, the outcome of whatever we do to procure them. And, the third is that we do not, rather cannot, think for our own self. Our

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society is divided into castes, sub-castes, communities, sections and various groups based on religion, region, business interests, language etc., so much so that we keep on focusing on those things which separate us rather than those which link us. Our elections, which are a *sine qua non* for the success of democracy, are fought not on the basis of individual merits but on affiliations with groups and political compulsions of those who aspire to become our representatives.

The world historians, we know it today, cover three periods – the ancient period, the medieval period and the modern period. Starting from as early as 500 B.C., these three eras have now a span of over 2500 years. Their history, as recorded by the contemporary writers, is nothing but an account of events like wars, invasions, territorial disputes, revolutions, civil wars, famines, earthquakes, pestilence and other natural disasters etc.

**However, we tend to forget that there must also be a history before 500 B.C., prior to the three histories mentioned above. We often dismiss it as the pre-historic. What about it? Is there no recorded history**

**of that period? What we presently know about those times is the result of research by man. Are we to believe that during the pre-historic times the man led a savage or semi-savage life, that he treated the women folk as mere slaves and that he hunted for food and moved from place to place in search of food and water? Some historians call this period the Stone Age when the man lived in caves and used weapons made of stone for hunting animals, for doing his household chores or just for fighting against the enemy.**

If we give credence to what the researchers say about the man in the pre-historic stage, then the deity kings and queens of the past and their subjects would sound only as myths. But numerous temples raised in India to perpetuate their memory and to worship them as divine beings, are an ample proof of the fact that they once lived in Bharat in flesh and blood – at some or the other point of time in the history of mankind. The question is: When? At what time?

The Hindus believe that the deity kings and queens lived lakhs of years ago and that the present period of misery and

sorrow will continue for thousands of years more. At the same time, there is a belief amongst us, that the civilisation of our country is 5000-years old. I will go along with the latter view as it seems more logical. We know the history of 2500 years or so from 500 B.C. to the present day, which is only a record of violent changes and natural or man-made disasters of far-reaching effects. It can be assumed safely that the deity kings and queens ruled for the first 2500 years of the Indian civilization prior to 500 B.C.– 1250 years of the rule of Lakshmi-Narayan and 1250 years of the rule of Sita-Ram.

There was peace and plenty in those times, people lived in harmony and there were no divisions in the society on the basis of caste, religion or wealth. The women held very high and respected status in the society. There were no hospitals, police stations, lawyers, judges, courts or jails as there was no disease, disorder or crime during that period. The deity kings and queens were the masters of the earth and the elements. They ruled over all the continents, oceans and the skies. That world is still remembered by the Hindus as the immortal world.

Not that the people there did not die but they all lived up to the ripe age of more than 100 years as there was no untimely or accidental death.

It is no surprise that no written records of those times exist. The reason is simple because there was nothing for the people to write home about. But history, as they say, repeats itself. It is not a mere cliché but an indisputable truth. All things move in cycles. Day must come after night; spring must follow winter. So the age of the deity kings and queens or the Ram Rajya of Mahatma Gandhi's dreams is sure to follow the present hellish world. But it is not within the powers of any individual, any government or any inter-national organisation to do so. The conditions of the present day world have come to such a pass that only God can deliver the man from his present misery and sorrow. This is the promise made by Him in the Gita, which He fulfils by re-establishing the kingdom of the deity kings and queens – the kingdom of Heaven – upon the earth.

It were really the deity kings and queens of Bharat who had the divine right to rule – not only over Bharat but over the entire world, unlike the medieval kings who claimed that right through struggle and violence. The good news is that God has already descended upon the earth and is engaged in giving back to His righteous – and rightful – children the lost kingdom of Heaven. We shall soon see the Heaven re-established upon the earth as the period of the 5000 years of Bharat's civilisation is drawing to a close and a new chapter of history is set to commence again.

## RAYS OF HOPE

– Saanj Thimayya, Bangalore

Each life is fraught with so much grief  
That every small climb seems so steep  
Tears that bleed from one's hurt heart  
Those never seem to end once they start

Dreams that died, crumbling to dust  
Disappointments rule, break you, they must  
Each dry eye that speaks a tale of sorrow  
Few smiles from time that they borrow

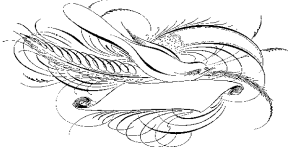
Life seems worthless, the future so bleak  
Each person a foe, having a mean streak  
The evening sets, making way for the night  
The glittering stars a breathtaking sight

The morning paves way with rays of hope  
Telling you this is life, you can cope  
Life's fulfilling breath, enjoy its moment  
Even tears and struggles, coping in its torment

For after every sunset there is a sunrise  
For each foolish moment there is the wise  
To a brand new dawn so wake up today  
Let despair to Hope, make some way

For life as such is a beautiful creation  
A gift from God, a grand celebration

# **EXPRESSION AND EXPERIENCE**



**'It's Time©' by Aruna Ladva,  
B.K. Publications, London**

**T**he purpose of life can be summed up in two words: Expression and Experience. Everything we do, we do to express a particular quality from within the soul and at the same time we continue to experience various qualities of the Universe through people and nature.

This is perhaps more obvious when we take time out to go on holidays. When our sole purpose is to just sit... relax... and... soak in the sights and sounds from our chosen travel destination. As our time there is limited and we are exposed to new cultures and ways, we may take the courage to try out new things too – adding to our bank of experiences.

The very nature of the soul is to express – it is like breath, life, for the soul. In fact, this is the reason the soul enters and inhabits a body. Without a body, the soul cannot 'feel'. As the soul communicates through a body, it is illustrating its own qualities. The output of anything can only be what has been the

input! Thus, we often comment that the face is the mirror or the index of the mind, or that our actions speak volumes (of the mind!).

The soul can be likened to a puppeteer and the body its puppet. How the puppeteer handles the puppet will depend on his/her puppet management skills! In the same vein, the soul is known as the raja, the king, and the body – with its five senses of sensation and perception – its kingdom. How well do I, the king, manage my kingdom on a daily basis? Or do the senses manage me: telling me to eat another slice of the cream cake, or to listen to the gossip a little while longer, or to continue watching the horror movie, knowing too well that it will hound me in my dreams later!

There is no machine as sophisticated and complex as the human body and no operator as ingenious as the soul. The soul is the spark, the fuel, the energy, which ignites the body. Without this light the body is a

corpse. Since all the essential organs are intact — the brain, the heart etc. — this could only mean one thing and that is... the life force, the breath has left, gone, finito, *khalas!*

Some senses execute certain thoughts whilst others absorb thoughts tossed over by the universe (and some do both!).

For example, the eyes can give a look that can kill or a look that sparks a romance. If the eyes are erased in someone's picture, it's hard to even identify the person. The eyes are the windows to the world. Without sight we lose one fifth of our connection with the world. In the same way, the mouth can give hope to someone through a few kind words, or it can destroy relationships for a lifetime! Noses normally want something "fragrant" or pleasant to smell or else we 'turn up our noses'! And the sense of touch should be all about love and care, not abuse and cruelty.

So, since we know our purpose here is to express and experience, then let us express and experience the highest, the best and most divine. We have the power to choose what we take in and what we emit. The senses simply implement the messages we pass over to them.

As "couch potatoes", we may sit and surface many

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thoughts such as aspiring to climb Mount Everest; charting a world tour; or trying to conceive brilliant entrepreneurial ideas similar to the likes of Starbucks or Facebook! But it is those who get off the couch and do something that makes a difference in the world. Sitting and thinking is not enough; I have to express into action my passion, my power, my zest, my determination, my motivation, my vision and then I am getting closer to achieving my goal.

Just as spring brings out the best in nature, so too there comes a season, a time, when we all need to express, to blossom and bring out our best – we won't be happy or at peace till we have. And just as the dry, barren tree surprises us with tiny, fresh new leaves, so too life surprises us with what we have within us. There is a saying that there is a saint in every sinner and a sinner in every saint. It just depends on whom you feed the most that will grow!

And as we live and experience life and take in like a sponge, let us begin to filter what we absorb. We are not a garbage can that everyone can just throw their load into. It's totally up to me which eye glasses to wear and which perspective to take on and which to discard.

**It's time...** to get off that couch and do something great today. Express your best and experience the highest that life is offering you. Wear the right eye-glasses and you will indeed see that your glass is certainly more than half full. Take charge of your puppet, and if that slice of cake still pulls you, tell it to go and take a hike! After all you are in command – you are the puppeteer!



## BE MINE

– **Ramdai Janet,**  
John-Dorie from Guyana

My Child, I am The Ocean of love  
Watching over you from above  
Daily I come to you my sweet child  
To remind you, be mine all the while

I'm your Father, Mother and Teacher  
Secret Companion and Faithful Lover  
I ask you just be mine with your mind  
Someone like me you can never find

I liberate you from pains and distress  
And bring to you peace and happiness  
With the power of thoughts be with me  
My lovely child I guarantee you safety

I am The Highest-on-High, not ordinary  
King of all Kings, The Almighty Authority  
I will relieve you of the tsunamis within  
Follow my instructions and avoid any sin

A magnificent mansion is awaiting you  
Exceedingly glorious and famous too  
Go for it with your thoughts and deeds  
Be very careful when sowing your seeds

# DOUBLE DOCTORS – CALL OF TIME



– Dr. Valsalan Nair

Very few of us are lucky enough not to pass through any unpleasant situations in their present life. Why do such unpleasant situations arise? Why do we suffer? How can we get rid of the pain we create? When I was young, these were the questions, which often came to my mind. These questions kept haunting me. I used to go for a stroll around the countryside, often sat with the local *Chaiwala* (tea maker), not to drink tea, but to be a silent observer, trying to find answers to my questions: ‘what has gone wrong with my fellow citizens? Why do we have all this grief?’

I spent days in Haridwar and Rishikesh, walked along the banks of the Ganges, met many persons, read books on realization and yoga, in search of these answers. I found some solutions in Shrimad Bhagwad Gita and writings of Osho; I was delighted by the knowledge in Upanishads. But, my search continued as my brothers and sisters were

still suffering. And, the unfortunate thing is that most of them even don’t know that there can be a better option. They think happiness and sorrow are two sides of the same coin and are part of life, given by God.

I was regular in writing letters to ‘my’ God, though I was not sure, at that time, Who He was. I considered God as my Creator and one of my best friends and well wishers with whom I could share everything. In my letters, I often repeated my questions to Him. I even prayed God to give all those sufferings to me and relieve my co-brothers and sisters. I never prayed for anything personal. My one-line prayer was ‘*loka samasta sukhino bhavantu*’. Later, I found the glimpse of God’s wisdom at Brahma Kumaris World Spiritual University, a spiritual organization with global following, and their teachings of Rajyoga. The Ocean of Knowledge poured His knowledge on me. My

third eye got opened and I came to know the reasons, the root causes of the sufferings and His divine plans to eliminate them. Thanks to our beloved Father, the Merciful Lord.

Observance of silence and purity changed my life itself. It gave me a chance to realize the power of silence through my own experiences. I looked within, in the depth of the self for the unique solutions. Purity in words and actions gave me more resilience power. This enabled me to handle situations more wisely, and with less anxiety; my introvert nature started vanishing day-by-day. So, though faced with enough problems and situations, I felt less affected by them.

Godly studies at Brahma Kumaris World Spiritual University gave me more insight to my understanding of Holistic Health Care after finding that most of the lifestyle diseases have their roots in the patient’s way of thinking and their personality traits. Though the doctors find it easier to treat them with medicines, dieting and physical exercises. They knowingly or unknowingly avoid the being—the mind. We are also aware that 30% of



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our OPD patients need only counselling but we are so used to the bodily approach that we find it difficult to change. Most of us find mind-body-medicine approach easy to preach than practise.

From my clinical experience, it was clear to me that there is a complex interplay between the physical response to problems of human body and the human mind. It is an acceptable fact that most of the back pains, which are being treated for years and not being cured, are very much connected with the mental state of the patient. Assessment of the patient's personality, past and present, and of any stressful events is done through psychological therapy, such as, behavioural modification techniques, exploration and adjustment of the patient's social relationships with his family, friends, and work.

Let me give you an example here. Once, when I had lectured on healthy lifestyle, in a North Indian city, a mother came to me. She was suffering from back pain. She had enough trial with all the systems of medicine. I asked her: "For how long have you been suffering." 'Eight years', was the

answer. "Do you recall any specific incident that happened in your life eight years ago"? – I enquired. A sudden cry was the answer. Later, she told me that she had lost her only son, eight years ago. And, she was still grief-stricken.

There is another interesting case of a 20-year old girl. She had been suffering from nausea and vomiting for two years. All the treatments she got relieved her symptoms temporarily. On analysis, it was found that her problems started two years back when her father came up with a marriage proposal for her. And every time a new proposal came, her symptoms aggravated. It was strange that nobody ever noticed it. I had a long discussion with the girl and found out that she was under the delusion that a neighbourhood boy was in love with her. She believed that he was willing to marry her and his parents were against the affair, yet, she was not having the will-power to express her feelings either to the boy or her family members. And there started the suffering.

Once a young man of 32 years was brought to me by one of his friends, with

insomnia and behavioural problems; he had not slept either at night or day for the past 2 weeks. I sat with him for half an hour, trying to get more facts from him. Once he was relieved, I took him to the room in my clinic where we read Godly knowledge and practise Rajyoga meditation. I told him to take rest by lying on the cushioned floor keeping his eyes closed for 10 minutes. Believe me he slept continuously for 5 hours, under the shower of peace from the Ocean of Peace.

I also got an opportunity to try Rajyoga lifestyle on panic-stricken patients after the Gujarat earthquake and the Tsunami in our southern coasts. And, it did all the wonders. The knowledge, the understanding and the realization made the real difference. It's all our perceptions that make or break us. In all the cases, in addition to medicines for their present physical condition, they had realized the cause of their sufferings and the means to get rid of it through Godly knowledge along with the practice of Rajyoga.

We all have a basic instinct to safeguard ourselves from influences of people and

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situations but are ignorant or unaware of the enemy inside. Sometimes we may be dwelling on the past, recollecting all the sorrows so much that we forget to attend to opportunities knocking at our door. All these thoughts of the past, drain our inner energy. Once, we are aware of this fact, getting out of this loop is easier. Rajyoga lifestyle teaches us to generate positive, powerful and purposeful thoughts based on reality. With a conscious, determined effort, we can change our perceptions.

As said in Gita, 'We are our own friends and our own foes.' When we realize the unlimited subtle powers within us, our external search ends. Our dependence on people, places and objects ends. No more addiction or attachment. The ignorant lot become biased and prejudiced against those who contradict them and in that process they lose the touch with their own internal truth and are deprived of their freedom and joy. By being honest to our own self, mastering the art of using our own inner powers becomes easy. Through God's teachings, we can make the impossible possible. Souls

stranded at the slightest provocation till the other day, transform into – real gold, flexible yet valuable. They realize that they are the children of the One Benevolent Father, and the One who does welfare to all. Understanding of the responsibility makes a real difference in their response to people and situations.

The relationship between pain and the mind is complex and must always be considered carefully by those who provide medical care. The holistic treatment, therefore, should be a combination of physical treatment with drugs along with regular practice of meditation to lessen anxiety and control depression and methods to uplift the positive side of their personality. In most of the cases, the doctor-patient relationship is very, very important. The doctor has to play not only the role of a healer but also that of a well-wisher and in many cases a benefactor. He has to spend real quality time with the patient. The present system of diagnosis being done at the laboratories based

on some physical factors has to give way to an integrated approach where not only the physical aspects but also the person's sufferings will be taken care of with the help of a trained psychiatrist or a 'double' doctor (a doctor practising Rajyoga Lifestyle).

Integration of spirituality into our healthcare system is the need of the hour and it is high time we impart this great wisdom to our younger generation by making it a part of our medical curriculum. Spiritual awakening is the basis of a value-based, healthy society. The earlier we realize, the better it is. Doctors are considered next to God. Our fellow beings and the Supreme Being are looking towards us for a change. We are duty-bound to revolutionize the present system of treatment to a more meaningful, holistic system. We have to be the change we want to see in this world. God, the Supreme Surgeon, will be happy to see us helping Him in permanently eradicating the sufferings from the world and recreating a healthy, wealthy and prosperous society.

**“Rather fail with honour  
than succeed by fraud.” – Sophocles**

# NONVIOLENCE, TRUTH, AND SPIRITUALITY

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– Manasi Taneja, Indore

**T**ruth, peace and non-violence all require practice and strength. One cannot be passive; these virtues need to be alive in us. When Mahatama Gandhi says they are as old as hills, he means to say they are not something new; they have passed on from generation to generation. All religions, all religious leaders have been teaching the same. Non-violence is the modern instrument for spiritual progress and personal transformation. Non-violence needs practice; it needs to be cultivated, to be understood. One needs love and compassion even in the face of conflict. War-peace, hate-love, lies-truth, violence-non-violence all reside in us. The seeds of ignorance, anger, fear, hatred all remain deeply embedded in our sub-conscious minds. Peace and Non-violence starts when the seeds of anger and hatred are not watered. Truth arises when there is no fear but there is trust, trust

in the strength of any relationship. Trust between individuals, between neighbors, societies and nations enables us to move, from micro to macro.

Truth and Non-violence have been inevitable parts of Gandhian philosophy. He spent his whole life for the sake of truth. To all appearances, non-violent movement by Gandhi is visible as a stratagem, well planned to free India from the clutches of British Raj. But, if we take a deeper look ‘non-violence’ is the ethical principle guiding human beings in their life and politics included in that. Non-violence was used by Gandhi to reach a goal, but it is not just an aspiration; it is an end in itself. Mahatma Gandhi was a messenger of peace, non-violence and truth. His concept of ‘Non-violence’ is closely intertwined with his other philosophies like love, truth, God and finally Satyagraha. Gandhi was always a seeker of truth,

and had a strong conviction that morality is the basis of all things and truth is the substance. Truthfulness for Gandhi was not only in words, but in thoughts also, and not just relative truth as we conceive but Absolute truth, the everlasting, the undying that is God. ‘Ahimsa’ is the means and Truth is the end. The two terms ‘Truth’ and ‘Non-violence’ are entwined and it is practically impossible to disentangle them. Gandhi’s ‘non-violence’ was not just a tool used to attain freedom, his Non-violence is deeply rooted in the realm of spirituality which exploded not only on the Indian political stage but also on the world stage and left indelible mark on the pages of history for times to come. He was a politician ‘trying to be saint’ as he said. A great person... dependable and genuine, he never wanted to be a hypocrite and wanted to touch the heights of divinity. He knew without touching the lives of the humans on earth he couldn’t take the path of God, and for that he required purity at heart and in life. He believed that to maintain the way to peace, justice and salvation, one must begin with one’s own heart and daily life. It is only a pure and a true heart with which one can give himself selflessly for a cause and achieve desired results. God sees intentions and when



“I have nothing to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast as scale I could.” – Mahatma Gandhi

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intentions are pure, He works along with man.

‘Love is God and God is Love.’ Everything that is pure, everything that is true, is not without love. Once Gandhi described ‘Non-violence’ to one of his friends and said ‘it is total absence of ill-will towards any form of life. It is just pure love.’ It is only when one has compassion, love for all, can he be non-violent not only in actions but in thoughts also. Be it Christians or Muslims or the Hindus, a spiritual source of non-violence can always be found in the writings of all. Spirituality is seeing the self in all. How can one be cruel, destructive, derogatory, or inimical to anyone when he is spiritual in the true sense? Violence of any kind is immoral; it is not ethical, and no religion ever taught this to its followers.

And so, he chose the path of non-violence to bring peace, and justice to attain freedom. Gandhii believed that God loves all. He firmly stood his ground and remained true to the hard path he had taken. He knew if he remained firm and remained the God’s way, the result would be nothing but success.

Satyagrah was another holy strategy which he used against the British. He was sure of this too, and so, without any killing and retaliating in any destructive

manner he could attain freedom for India. This was the spirit of love which won. It was the voice of all the Holy Scriptures which made Gandhi stand steadfast to his values ‘truth’ and ‘non-violence’.

Indeed Gandhi was a true activist, a lawyer, a politician, a social reformer, a revolutionary and above all a true man of God, a saint who showed the power of Love in the form of non-violence, truth, purity, and holiness. He showed that it is love that rules the world. The core of our very existence i.e. love rules this Universe. Beyond our changing body, thoughts, feelings lies love which is very subtle, very delicate, which cannot make us inhuman, violent, and dishonest. That consciousness, the core of existence is responsible for this whole Creation. And, there lies God.

In fact, it is only God who liberates us from the vices deeply rooted in us, viz. Lust, Anger, Greed, Attachment, Ego etc., which are the root causes of numerous problems of the world like violence, terrorism, crimes, lawlessness, female foeticide, corruption etc. Even though India got liberation from the foreign rule and became a sovereign nation, Mahatma Gandhi’s dream of Ram Rajya in Bharat couldn’t be fulfilled. Subsequently, the

degeneration of values in the present day India has been a great cause of concern. The problems of the world are on the rise and it can be truly inferred that the world is not the place worth living.

However, Prajapita Brahma kumaris Ishwariya Vishwa Vidyalaya propagates the divine knowledge bringing us good tidings that the present period is the Confluence Age, when most benevolent Incorporeal God Shiva reincarnates in the old world and gives us the true knowledge through the medium of Prajapita Brahma. He reveals that the main reason behind all the problems of the world is our body consciousness, which gives birth to all the vices as mentioned above and makes us impure. Thus, He asks us—souls—to be pure and connect ourselves directly with Him, so as to liberate the whole world from the clutches of Ravan Rajya, i.e., the rule of vices, which are present in all of us. He also tells us that now we must put in our best efforts to eradicate the Ravan from our mind and intellect; then only Babu Gandhi’s dream of Ram Rajya will be fulfilled. So, let’s pledge to follow God’s most benevolent *Shrimat* and create Golden-Age on earth. Remember there will be World Transformation through Self Transformation and it is Now or Never!

(Contd. from August, 2012)

## GAMES THAT THE MIND PLAYS – IV



– B.K. Prakash Talathi, Mumbai

**B**efore continuing some more games that the mind plays, let us understand the relationship between conscious mind and subconscious mind or *sanskars*. Thoughts are generated in mind and are considered and judged by intellect. The intellect includes the powers of judgement, discrimination, memory, decision, understanding, will-power etc.

After pondering over the thoughts, intellect gives its decision which the soul brings in action, also having considered its past experiences accumulated in the form of *sanskars*, which include habits, beliefs, memories, tendencies, instincts and personality traits.

If a soul is weak, then *sanskars* play a dominant role and generally win. If the *sanskars* are good, these influence the soul to perform noble actions. If the *sanskars* are full of impurity and defects, and the soul takes decision

under their influence; the intellect is weakened. Meanwhile, mind goes on experiencing the whole game of emotions, feelings and thoughts. In order to have lasting peace of mind, the intellect needs power and knowledge and the *sanskars* need to be purified. Through Rajyoga Meditation, we can obtain real and permanent peace of mind. Meditation also strengthens the soul by providing it wisdom and purifying the *sanskars*.

When someone says, 'I will try', I know he will not, as he has already given a signal to his sub-conscious mind to take the matter casually. Knowing this, I insist that he should say 'Yes, I will' or say, 'Sorry, I will not' so that I may know whether to count on him or not. Do not give wrong signals to your mind; else it will pick wrong *sanskars*, like procrastination, avoiding responsibility etc. Do not limit your mind, but challenge your limitations and then the mind will

do wonders.

▶ When a wooden plank is placed on a floor one can easily walk on it. But if it is placed on two tables at a distance, many will walk with caution. However, when it is placed on the balconies of two houses on second floor, hardly few will dare to cross over! The plank is the same then what creates the fear in the mind? Who plays the trick?

▶ **Mental Assumptions** – When we observe a peculiar behaviour of a person, subconsciously, we stamp on our mind—he is like that. When similar circumstances are noticed, the needle of suspicion turns to him. In my childhood, I was stamped as a naughty child. Once, my elder brother observed that the nib of his pen was broken; everyone including my mother concluded that I must have done that. My brother slapped hard on my face. It was paining, but I controlled my emotions and did not cry. That further aggravated his anger and he beat me even more. In the evening my uncle, who had gone to a neighbouring town, returned and told that it was he who had broken it accidentally. No one said 'sorry' to this poor child! Never stamp anyone. Even if you have

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noticed peculiar behaviour or adamant *sanskar* in someone, give him space (of time), knowledge and inspiration by being an example of what you want to teach him; perhaps he may transform. When I change, the world will change. It starts from me!

▶ **Associated Memories** – We continue to observe the stamped person and go on adding more and more events into his account, and derive conclusions. However, in doing so many times we do injustice to such a person. We forget that everything is prone to change. No one is the same since we first met him. Even we are constantly changing. Nature, five elements are changing, souls are changing. Only thing that is constant is ‘change’ itself, and God, the reference point, that never changes. That is why God is

known as *Sadashiv* because He is benevolent to all souls—at all times and under all circumstances. So, we must give space to everyone to change; let’s encourage and inspire them to change, forgiving and forgetting whatever way they might have behaved. Enlighten them if possible; otherwise just have good wishes and pure feelings for them. Don’t carry ill feelings as that will block their progress.

▶ It is said – ‘An idle mind is a devil’s workshop!’. Actually, conscious mind is not a sinner or devil. It is as innocent as a child. The sub-conscious mind, where our memory track is, is notorious. When the conscious mind is little free, the sub-conscious mind feeds something from the past, like someone’s rude remark or his/her behaviour and a web starts spinning and the mind gets

trapped in it like a fly in the spider web. Before sub-conscious mind introduced that thought, the mind might have been light and cheerful but after interacting with the sub-conscious mind, it loses its flavour. Conscious mind is like plain water and subconscious has all sorts of things! It can contaminate the plain water. So, put a full stop to the past.

We can have all sorts of attainments—even physical ones like flashy cars, luxurious bungalows, wealth and physical health—everything can be attained by knowing the mechanism of how mind and subconscious mind work. If we practise to give positive direction to our thought process, it can bring wonderful and beneficial changes in the self and others.

(Concluded)

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– B. L. Maheshwari(Advocate),  
National Co-ordinator, Jurists Wing, Jodhpur

**O**M SHANTI JURISPRUDENCE not only brings spiritual solace to the individual souls disturbed by the inner troubles and turmoil or have deep craving for the final liberation, but it also transforms the society as ours that has gravely digressed from the path of Purity and Peace.

Om Shanti Jurisprudence is for all and it touches all dimensions and sections of society, collectively and separately. It deals with all social problems – poverty, over-population, threat of nuclear war, extreme environmental degradation, moral degeneration, mental tension etc. It places these problems in their real perspective and shows with clarity, in a simple language, as to how these problems are rooted due to lack or degeneration of MORAL VALUES that cannot be re-established without spiritual empowerment. In this context, it talks of meditation, basic moral values, spiritual wisdom and a successful resource institution

namely the Brahma Kumaris World Spiritual University (in short ‘Brahma Kumaris’).

Brahma Kumaris, way back in 1984, designated a document known as ‘PEACE MANIFESTO’. Delegates from about 40 countries had supported that Manifesto, which emphasised the need to inculcate moral values. The General Assembly of the United Nations proclaimed the year 2000 as the International Year of the Culture of Peace and UNESCO was designated to implement this project. A group of Noble Peace Prize Laureates was requested to suggest the core values of Culture of Peace. They suggested six values and these together were named as Manifesto 2000.

Brahma Kumaris published a treatise titled ‘SPIRITUAL SOLUTIONS TO WORLD PROBLEMS’. It had been noticed that more and more people were veering round the view that the real solution to world problems lies in

Spirituality. Even a materialistic world body such as the World Bank is adopting this view and is trying to utilize the services of spiritual leaders in promoting spirituality so that poverty can be reduced.

In the late sixties or early seventies, a book was published by Brahma Kumaris to emphasise, in a very simple language, the necessity of adopting moral values when in those days it was not fashionable to write books on such themes. The book was titled ‘MORAL VALUES, ATTITUDES AND MOODS’.

Brahma Kumaris’ regular teachings contended that moral values were not only to be made a part of education in schools and colleges but also it was necessary to inspire all age-groups and all professions or sections of the society to internalise the moral values, for without that it would be almost impossible to educate successfully the children and the youth in values or to end the moral rot in the society. Here, it would be quite justified to quote relevant observations from the judgments delivered by Hon’ble Supreme Court of India in Ms. Aruna Roy & others–Petitioners V/s. Union of India & others–Respondents, reported in All India Reporter 2002 Supreme Court 3176:

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“The National Curriculum Framework for School Education” pertaining to education for value development ... is the core universal values accepted by all religions.

“Is universal peace an idealist’s dream, a pragmatist’s practical plan or an altruist’s attainable goal? Will peace ever remain a receding vision, an elusive experience or is the time ripe when a few ethical strides can enable us to lay our hands on it? How can man’s wish for global peace be fulfilled? What will be the new paradigm, which is capable of creating a New World order, characterised by lasting and complete peace?” These are some of the questions which Om Shanti Jurisprudence answers.

The State of UNIVERSAL PEACE is that state of universe in which elements and forces of Nature are in perfect harmony with each other and lend best comfort to man, and the relations of every individual with all others are characterised, unexceptionally by inborn sincerity, goodness, honesty, natural cordiality, love and joy. Society is not to be torn asunder by any kind of strife based on caste, colour, creed, regional or national boundaries, languages, religious beliefs or

antagonistic political or economic systems.

Now, to many, this description of the state of universal peace would seem to be an idealist’s dream. In the Vedas, the Upanishads, the Mahabharat and other sacred books, it is written that in the first age of the world, also known as Golden Age, people led a naturally religious life and righteous life (*Dharmo Vishvasya Jagato pratishtha*); they were born in a holy way and were self-governed (Atharva Veda 5-59-6); there were no formal state laws to govern them; they did not suffer from any disease (Shvethashetar Upanishad 2-12).

Early Greeks and Roman also believed that first age of the world was the Golden Age. Writing about this, in his book ‘Living Issues in Philosophy’, Herold Titur says: “Greeks and Romans believed in the theory of the World History cycle. History moves in cycles like the seasons or like a wheel, but over long periods of time, there are a series of changes, leading back to a starting point or original state as the process repeats

itself. “Seneca believed that human life is periodically destroyed and that each new cycle begins with a Golden age of innocence and simplicity; arts, inventions and later, luxuries, lead to vice and deterioration due to entropy which means that the usable energy-level in the world must have been much higher in the first age of the world as compared to what it is today. Rudolf Classus, the German Physicist, has also said that entropy (i.e. unavailable or ‘bound’ energy or pollution) in the world tends towards maximum.” So the environment in the Golden or the First Age must have been clean and the human body and the material products of nature also must have been full of available energy in that age.

Universal Peace is surely not a mere dream of idealists, or a mere utopia. The path to it is paved with ethical values, with meditation and with Godly wisdom and there is open invitation to one and all to march along this only path of sanity for the other path is, of sure doom.

### **Teaching with Love and Patience**

A mother teaches her child with love and patience until the child learns. Be a mother and teach your mind to have positive thoughts and to let go of worries. Then when your mind needs peace, it will obey you.



# THE MIRROR OF THE WORLD

## Towards a Post-Modern 'Environmentalism'

– B. K. Mandar Tamankar, Mapusa, Goa

**E**nvironmentalism is generally viewed as the movement designed to help protect and preserve the natural world around us, distinct from the artificial world of homes, neighbourhoods, and cities. This is an overly narrow view. Environmentalism needs to be extended to our inner space, our psyches, as well as the external world, if we are to be effective in tackling the pressing environmental problems.

Our global environmental crisis continues, but it is a slow-moving crisis and, therefore, not triggering the appropriate reactions. Problems like biodiversity loss, ocean acidification, deforestation, climate change, etc., all take place on the scale of decades, even centuries, which is far too slow for most of us to really care about these issues. And this is why those who self-identify as environmentalists or more importantly, work actively to improve any of these problems, are generally a small minority of

the population.

Complicating matters in recent years, is the worst global recession in decades, with justified concerns about jobs and our economy and an ongoing “war on terrorism” that distracts from other issues increasingly in other parts of the world that actively campaign against many environmental causes.

What are we to do then in order to tackle these slow-moving environmental crises? There are numerous policy and practical recommendations available for all of these problems and many others have offered sensible solutions to all of the environmental challenges we’re facing. Yet none of these major problems is being solved at the pace required – and many are not being solved at all.

What’s missing? It seems to me that we need to change ourselves as much or more than we need to change the world. This essay focuses on a few ideas for the cultural/

psychological/spiritual shift that seems necessary for us to solve the environmental challenges we face.

Deep Science “World” used to mean the “universe” in addition to referring to our little blue-green planet. It was the totality, everything. The German philosopher Schopenhauer mused in the 19th Century about “unsnarling the world knot” – that is figuring out what this is around us. But as our knowledge of the world/universe grew, our vocabulary grew; “Universe” was used throughout the 20th Century to refer to the sum total of planets, stars, nebulas, etc., revealed by our modern telescopes. Nowadays, some use the term “multi-verse” rather than universe to refer to the totality – now we know there is “*Paramdham*”, which may include other dimensions beyond our detection. There were Scientists who offered a great overview of this history but those were rejected because it could not be proved. Same stands for the presence of God. Is there anyone? It can be related to presence of Air around us, which can be only felt.

This shift in vocabulary and philosophy is a direct result of the ongoing scientific and mathematical exploration of the

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reality outside of us. As our knowledge of our surroundings –our environment – has increased, our vocabulary and concepts have evolved. We have grown our worlds by growing ourselves, and vice-versa.

The last few centuries have witnessed unprecedented advancements in the study of nature, yielding supercomputers that fit in our palms, space flight, and weapons that can simulate Armageddon if unleashed. But the study of inner space, the human psyche, is an even richer tradition and has been ongoing for millennia. This inner science, or “deep science,” has been most pronounced in the traditions of Hinduism, Buddhism, and Taoism. Our West has many of its own similar traditions, but it is fair to state that the Eastern traditions have a much longer history and more depth in this regard.

The whole world has, in fact, sacrificed inner growth in many ways in order to be so successful at building material wealth. When more than one in ten people in every state of every country is on anti-depressant medication, perhaps as many take anti-anxiety medication, and more than one in a hundred people are incarcerated, it is clear that we,

in the iconic civilization of the world, have major issues.

There is a growing awareness that this set of problems stems at least in part from our alienation from nature. E.O. Wilson coined the term “Biophilia” for the human love for nature, for life. We do indeed have an affinity for life itself, in all its grandeur and diversity, even though this affinity is so often sublimated in our highly technological modern culture. I strongly agree, that by re-acquainting ourselves with the natural world –hiking, camping, studying life, meditating etc., we may mitigate many of the inner problems we face, individually and collectively.

My fear, however, is that our increasing “technologization” may only exacerbate our separation from nature. Technology is ubiquitous now, particularly personal electronics, and this trend seems very likely to continue rapidly in coming years. But I actively seek time in nature free from technology, and see this as a major component of my peace of mind. The marvels of modern technology are exciting, but are easily rivalled by nature’s marvels when we dig a little and start to understand life on our planet.

Mind and Spirit: the inner

work we need to complete starts with recognition that we are indeed special. We are the bleeding edge of consciousness in our corner of the universe. We are, as far as we know, the only game in town in terms of higher self-consciousness, technologically adept consciousness. We have, as human beings, achieved what is tantamount to a quantum leap in intelligence and technology when compared to all other species. We are Masters unto ourselves. Unfortunately, we are the kind of Masters who often do very unwise things and re-enact all manner of petty human dramas.

Our astounding human achievements have been most pronounced in the modern era, which has its roots in the scientific revolution of the 17th Century. The advent of the modern era is generally characterized by increasing specialization and the immense amounts of new knowledge that springs from specialization. With specialization comes separation. Most people can’t possibly understand even a small fraction of the totality of human knowledge today. The age of Renaissance men has long been over – there is simply far too much knowledge for any one person to gain even partial

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mastery. With this specialization we have realized the fruits of technology in all their glory. But the downside has been increasing alienation – from each other, from much of human knowledge, and perhaps most importantly from nature herself.

A post-modern worldview is needed, but not the deconstructive nihilistic post-modernism that has found favour in some quarters. Rather, we need a post-modernism that recognizes our active kinship with all of nature by integrating our humanity seamlessly with the rest of nature. We are indeed special in the degree to which we have evolved great intelligence and the technological fruits of that intelligence, but we are not different in kind from the rest of nature. There is, throughout nature a continuum of consciousness, of complexity, and of technology.

Many species use tools, technology, and language – though in almost all cases these are much simpler than our human examples. Beavers are master dam-builders, termites master mound builders, birds master nest-builders. And in a very real sense, the sum of species on our planet created the very lively environment we humans enjoy – with bacteria

leading the way in producing oxygen and many other components of our biosphere during the course of planetary evolution. This is all part of this Drama; it does not have an end or a start. It just goes on.

With respect to language, the more we learn about animal, plant, and microbial communication, the more we realize that there is a cacophony of language all around us – we have not heard because we couldn't understand. We are beginning to understand, however, and this increased awareness of the depth of complexity in non-human species will help create the post-modern worldview we need.

There is a growing awareness that the philosophical positions of the modern worldview are inadequate. The modern worldview evolved in part from Descartes' dualist view of mind and matter, and later into today's prevailing materialist worldview, which has generally lopped off the mind/spirit aspect of Descartes' dualism and left behind only dead matter. Today's materialists, who dominate the cultural elite in science and philosophy, believe that all things can be explained by explaining the relationships between

fundamentally mindless particles that are thought to comprise everything in the universe.

An increasingly popular alternative, however, is the view that mind is very much part of nature from the top to the bottom. It's all a continuum. In this view, known as panpsychism, all of nature includes mind and matter as complementary aspects in each unit of nature.

Panpsychism is just one of many possible routes to a healthy post-modernism, but it is in my view a particularly promising one because it is logically coherent, can explain the available data in many areas of science, and also leads to many interesting new paths for science and philosophy.

Ultimately, science is a process of self-discovery, whether it is inward – or outward-directed. The deep environmentalist, the deep scientist, realizes that the entire universe is our extended mind. Whatever goes around comes around {Hisab-Kitab}. Wilson's Biophilia hypothesis becomes simply an expanded version of self-reflection. As we seek to understand our own world and seek other worlds or even other dimensions, we will with this understanding always end up

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staring at ourselves in the mirror. This is not a bad thing: Self-reflection is to be encouraged. It is also inevitable because even if we are not consciously self-reflective, we can't avoid interpreting literally everything about the world around us in terms of its importance to each of us. This is what it means to be a conscious being – we are necessarily self-centered.

**What you will look in the Mirror?? - Beauty or the Beast?**

It is an art to look at Beauty and Beast with equanimity. And the greatest threat to that is fear. Fear is the big distorting mirror. We look in the mirror and see Beast, and stay with Beast because Beast says, "I have nothing to live up to, and have plenty of excuses for not having to do anything." Or we look into the mirror and see Beauty and ignore Beast. And if Beast does not get at least a nod of acknowledgement, he will chase us, driving us from within the labyrinth of our sub-conscious, demanding sacrifices – a missed opportunity here, a damaged relationship there. He will rear his ugly head manifesting as projections, denials, excuses and distortions of truth. So Beauty has to fall in love with Beast to turn him back in to a prince. And the only way for Beauty to love Beast is go beyond fear. Look into the mirror and see beyond Beast and just see light. Light fills you with the love and courage to face and transform your weaknesses and the strength to explain your strengths. For this one needs Self-Consciousness.

This necessary self-centeredness doesn't, however, have to contain the negative implications. This term normally conveys if we expand our sense of self. Through learning, exploration, immersion in life and nature, by means of Meditation – by remembering our beloved Father, we expand our sense of self. There are no real limits on this process.

This process of self-expansion and self-reflection could be a powerful cure for the numerous and pressing environmental problems we face on the only habitable part of the universe we currently know: our planet Earth. Let's get to it.

**SET THE DRAMA  
OF LIFE UNFOLD  
ITSELF**

Being a good organiser, I have planned my day. I've listed all the activities and schedules for the next 24 hours. I have a lot to accomplish. I am not one for being caught up in trivial matters. I am methodical and efficient with my time. After all, time is valuable and should be utilised wisely. So, I have made my plans for the day.

And what a day! From early morning, everything seems to be conspiring to make a mockery of my plan, of my efficiency. I have been confronted with many unexpected circumstances, demanding my time and energy, keeping me away from the "real", or so I think, things that concern me. Yes, life is full of its uncertainties and my best-made plans are sometimes made useless and ineffective.

The best way to maintain a state of equilibrium and always remain calm is to become an observer. Step aside a little and watch the scenes of the drama. Even though I am an actor in the scene and I have to enact my role in these events, I can develop a state of conscious detachment that helps me to deal more effectively with the situation. Being too close, I take my role in the drama for the real thing. This helps me to become more assertive, confident and positive and I'm able to maintain my cool – my equilibrium.

– JUST A MOMENT

# INSPIRATIONS FOR INNER AWAKENING

– Pooja Shatadal, New Delhi

This is an opportunity to share with esteemed readers how the TV programme 'Awakening with Bramakumaris' has brought a change in my life and helped me lead a much simpler, happier and peaceful life. I started watching this programme about 2-2½ years ago. At first, I just liked to listen to Sister Shivani speak—her voice, so calm and composed, felt so nice. Whatever she said always rang with logic for me and made sense. Like bulbs lighting in my brain. I used to think 'Yeah! What she is saying is true! Yes, I feel happy when someone praises my dress, and sad when someone criticizes the same dress; so obviously it has got nothing to do with the dress!' The idea that we are souls, and not bodies, became quite clear. But the real difference came when I thought – 'Why not try it out in my day-to-day life? Let's give it a shot! Let me put in some effort to watch and check my thoughts and take self responsibility'. Since then it became much harder, but much more fun too. Whenever I used to feel sad over something or the other, I just sat back and

questioned myself till I got hold of the Belief System that made me think so and make it a point to note it down in my diary for future reference and write down the old belief system and the new one in separate columns. Also, that one minute pause after each hour helps a lot.

With time, it has become so much easier to voluntarily choose my thoughts in each and every situation rather than ricochet off an automated response like "It's OK if they didn't wish back—they probably didn't notice because they were busy thinking over something" or "I don't have to get irritated just because things aren't happening my way". The one thought that has helped me a lot is that 'Everybody is right in their own perspective, whatever the situation is.' It helps solve so many resentments over so many issues and saves me from endlessly harping over it, in my mind. Another helpful one is 'whatever happens, happens for good' (All the scenes of the drama are accurate and auspicious). Well, I have really benefited by letting go

these small-things not being judgmental, let things be as they are and to be happy while I am doing something and not base my happiness on the favourable result.

It has shown me how to bring self-improvement in any aspect I want, by drawing self-confidence from the fact that I am basically a soul, originally pure in nature, with the wonderful qualities of Peace, Happiness, Love, Knowledge, Power, Bliss and Purity. It helps me put an end to negative self-talk and the process of self-improvement begins.

For sharing all this knowledge and explaining it in such a wonderful way, I am eternally grateful to Sister Shivani, whom I had the opportunity to meet for the first time at MCD centre Rajouri Garden on 30<sup>th</sup> Sept 2012, where she had come to speak in a programme. I could just meet her for a moment or so when I handed her my 'Thank You' card, but even then I cherish every second of it. Sister Shivani is really an amazing person and she has inspired many souls on spiritual path. The spiritual teachings have created such confidence in me that self-development seems simple and possible. Self-improvement is obviously an ongoing journey with lots and lots to do. But at least there is a hope, that we can do it, if we want. It is just a thought away.

# **MIND CONTROL - CRIME CONTROL**

– BK Vijay Bhaskar, Jagmara, Bhubaneswar

At Bhubaneswar Railway Station, I came across a thought provoking sentence written above the ticket counter. It said: “Where there are no laws, there is conscience”. It means where there are no laws to regulate the behaviour of man; there is always the conscience to guide him. True indeed! Conscience is the inner voice of a man telling him what is wrong and what is right, what is just and unjust. Conscience is that invaluable gift given to man by God that distinguishes him from animals. But these days man is not using this gift anymore and has become a servant of his mind. As they say, mind is a better servant but a bad master, mind can be our foe as well as our friend. One cannot ignore the role played by mind. In criminal law, the liability of a man is judged by his intentions. The criminal act of a person initiates with criminal intent hence the presumption is that an offence committed with a guilty mind (*mens rea*) only attracts penal provisions. So, no act is per se criminal; the act becomes

criminal when the actor does it with a guilty mind. The ancient legal maxim “actus non facit reum nisi mens sit rea” is a undisputed principle for centuries which envisages that no man should be convicted of a crime unless the two requirements of (i) actus reus—physical and (ii) mens rea—mental elements are satisfied in every crime. It is a natural justice principle where the intent and act must both concur to constitute the crime. Thus, law enquires into the mind of a person and punishes a criminal accordingly. So, we can say that the seed of a crime through a thought first germinates in the mind and then it is manifested in action. The outer world of a man is the reflection of his inner world. So attempts should be made to reorganize this inner world of a man. Man has gone adventuring into outer space but has alienated himself from his own inner space. Nowadays, we find laws everywhere. There are personal laws, criminal laws, intellectual property laws, trade

laws, labour laws and environmental laws etc. But these laws have not helped ameliorate human problems. Crime rate in almost all countries is constantly on the increase. Enacting law is not the only solution. When mind is the guiding factor in every crime, then why not start from the mind itself? The challenge is how to make man’s mind, individual and collective, switch from vice to virtue, vulgarity and brutality to values of goodness and humanism, neither by threats, nor by plaintive cries, nor even by mere reasoning but by enlivening the human spirit into creative channels the cure is not Penal Code nor police gun but an inner purifying process, the discovery of every individual’s hidden divinity and the realization of the purity, which can transform the society and can transform the guilty mind into a beautiful mind. The law will take its course, of course, but deep within is a power, a spark, a luminous link, a latent treasure-house of virtues which is the manifestation of the divine and the rejection of Satan in man. As Swami Vivekananda rightly proclaimed each soul is potentially divine. And the goal is to manifest this divinity within by controlling nature—external and internal. We can control the external nature by enacting laws but to control the inner nature,

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we have to change the consciousness of every man. The reformatory theory of crime proposes that crime is committed as a result of conflict between the character and motive of criminal, either because the temptation of motive is stronger or restraint imposed by character is weaker. This theory aims at strengthening the character of the man, so that he may not become an easy victim of his own temptation. According to this theory, a crime is like a disease and maintains that you cannot cure it by killing. So the ultimate aim must be to bring a change in the mental faculty of an offender so as to make him a useful member of the society. Only punishment is not the answer. For centuries death penalty often accompanied by barbarous confinements has been trying to hold crime in check, yet crime persists; why? Because the instincts, that are dominant forces in man, are not in a state of equilibrium.

But it is unfortunate that very few people understand what the mind is and still fewer are able

to tap its potential to make the best of their lives. A thought created in mind is the seed of every action. As they say – ‘sow a thought, reap an action; sow an action reap a habit, sow a habit reap a character, sow a character reap a destiny’. Thoughts are created by the self or soul as a response to an external stimulus or past memories. Thoughts are not created by themselves. We can choose what we think. Thus, to transform a guilty mind into a beautiful mind, positive and pure thoughts are to be generated in the mind. Today, people are trapped in a vicious cycle of negativity. They feel helpless and get caught up in the vortex of strong negative feelings, attitudes and desires. This gives rise to crime. The quality of our predominant thoughts, accompanied by strong feelings, is manifested through criminal acts.

Spirituality is the only means by which crime can be curbed. Spirituality should not be confused with religion. Where religion ends spirituality begins. Spiritual knowledge helps to

generate very positive and pure thought for the self and others for which Rajyoga Meditation taught by Prajapita Brahma Kumaris World Spiritual University is the most effective method. At present Brahma Kumaris organization has more than 8500 centres spread in more than 130 countries with its headquarters at Mt. Abu, Rajasthan, India.

The Brahma Kumaris emphasize on collective consciousness in reforming social environment and structuring people’s thought waves. The efforts of the Brahma Kumaris have also been acknowledged by Justice V.R. Krishna Iyer, Judge (Retd.), Supreme Court of India who stated that Rajyoga is a panacea, not of local application but of global potency. Justice V.R. Krishna Iyer once said that there is a higher court than courts of justice and that is the court of conscience. Any break of its Law carries with it, not its vindictive, but its purifying, compelling punishment. So to check crime we need to empower our mind and arouse our conscience and consciousness.

### THE LAW OF KARMA

Spirituality teaches me to see my responsibility and what causes I am setting in motion by my thoughts, words and actions. I just have to fulfill my responsibilities and the rights will automatically follow, because they are the effect. This may not happen immediately, but it is inevitable. The law of cause and effect, action and reaction, the law of karma is an integral part of spirituality. It gives us a basis on which to make right choices and create a beautiful future for ourselves and the world around us.

— (... Contd. from Page No. 3) —

I was in His embrace. A great spiritual magnetism had drawn my soul to the Holiest Spirit and there was great surge of love from Him that inundated me. The light of that Light touched me—who too was a light—and gave me such a wonderful soothing, comforting, refreshing, enlivening and enrapturing experience that I could not contain myself and an expression of this welled out from me.

And, lo, suddenly, I felt that I was an embodied being but, for a long time, I did not feel myself *of* the body nor had I any gross feeling as I had before this ecstatic ‘moment’—I call it a *moment* not in terms of *sidereal* time but because I had lost all sense of time then, and when I returned to the physical, its cherished memory gave me the feeling that it was, as compared to eternity, not even a moment. However, ever since that moment, God was more real to me than even a mountain. And, the words uttered by God; “*Bachchey, Ladley... Meethe Bacheche*: (Child, O My fondling, My Sweet Child’) had very much entered into my life. This was precursor to later divine experience—all ennobling and enrapturing.

But I know that, over the past two thousand years or more, there has been prevalent, in some sections of mankind, the belief that man can

neither see nor hear God. Long ago, the saying had gone round that the sight of God is ‘what man’s flesh and blood cannot bear’. It was thought that ‘to be in the presence of God is a shattering experience to perceive.

God is to be crushed by His majesty. Example is given of Arjuna of the Gita-fame, who, on seeing a vision of what is called His ‘Universal Form’, said: “... the world is terrified; so am I”. Examples are also given, from the Bible, of Isaiah, Abraham and Moses. When Isaiah had a vision of the Lord/God, he said. ... “I am undone”. It is even said that he who sees God, cannot remain alive,” and that when God appeared unto Moses, “the people trembled ... the mountain trembled greatly.”!

But, it is a pity, that in this context, people conveniently forget that the words, ‘cannot remain alive’, etc., are metaphorical. These divine words have been used to express a spiritual experience, of which the parallel is only the physical death. When a person physically dies, he takes

rebirth in another family; his memories of past physical relationships, etc. usually get obliterated and forgotten. Similarly, when a person gets a vision of God, the Holiest Father, he also dies a ‘death’, so to say, and is ‘*spiritually reborn*’. It is in this sense that the statement: ‘one who sees God cannot remain alive’, is meaningful. Else, as the Bible says, Moses had a vision of God and he lived, too, thereafter. Did not he?

So, it would be of grave loss to a man to believe that he cannot have a perception of His Being or that the experience of God’s presence is *shattering*. His presence is *shattering* only in the metaphorical sense, for a vision or experience of God breaks the hard veil of one’s ignorance.

For us, not only is the experience of God a possibility but a spiritual birthright of every soul, and it is also a blissful experience *par-excellence* which anyone, who endeavours to be holy, can have. The present era, called the *Sangam Yuga*, is the period extraordinary for an easy and successful union with God.

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

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