

## Praja Pita Baba - Rajyoga

(on the occasion of Trainee Brahma Kumaris on Friday the 13<sup>th</sup> September, 2002 at Om Shanti Retreat Centre Gurgaon)

It is a unique feature of the Hindu Religion that whenever virtue languishes and vice predominate the Supreme Being takes shape to restore righteousness among humanity. Bhagwan said in Bhagavat Gita.

*Yatha yatha hi Dharmasya*

*Glanir bhavati Bharata*

*Abyuctanam a darmasya*

*Tathmanam Srajami Aham*

This promise is not confined only to avatars like Narasimha, Vamana, Rama and Krishna but includes Saints and Sages who have appeared from time to time. Alwars and Nayanmars, Adi Sankara belong to this category.

In our own lifetime saints like Ramakrishna, Vivekananda, Ramana have come into the world to restore virtue among the erring humanity. To this galaxy Saints and Sages, Praja Pita Baba belongs. Though of mundane origin and material profession Baba got enlightenment like the Buddha and showed mankind a new path to salvation. This path is unique because it embraces the entire mankind irrespective Religion, Creed, Caste, Ethnic and even non-denominational groups. Baba's new path the Rajayoga does not recognize pectoral divisions of mankind but recognizes only one entity the human being and shows him the path of peace and harmony, happiness and joy in life and salvation thereafter. Baba taught that a devotee should first identify the soul in him. Many people more particularly the youth do not believe in the existence of a soul different from the body. They equate the body with the self.

I shall share my own experience with you, when I was 27 years of age, I thought all this talk of soul was a figment of imagination. At that time, people from all over India and some eminent scholars from abroad were visiting Bhagwan Ramana at Tiruvanmalai. I thought, I should go see him and understand the mad surge of men and women to the saint. At that time, I was working as a Junior Lawyer in the office an eminent Senior Lawyer, who was a devotee of Sri. Arabindo and Ramana.

I went to him early in the morning when there were fewer crowds. I offered my *namaskar*, Ramana look up at me and asked me "who are you?" I replied I am Venkataraman practicing in the High Court. I did not tell him that I was working in the office of one of his great devotee.

Ramana : You said you are Venkataraman, who is this Venkataraman ? Is it the body or anything else?

RV : It is of course the body when Venkataraman dies there is end of him.

Ramana put a number of questions and then asked:

Ramana: Do you commit mistakes?

RV: Of course every human being does commit mistakes.

Ramana When you commit mistake, does anything tell you it is wrong.

RV: Yes, I feel that it is wrong.

Ramana: What is it that tells you are wrong? You have said that this body is Venkataraman and this body wants to commit a wrong. What else tells you are wrong.

RV: My conscience

Ramana: You call it 'conscience' Gandhiji called it "inner-voice." I call it your 'soul'. Thus all of us agree that there is something within the body which warns you.

Ramana: Every morning you question yourself what is that other within you that warns or cautions you.

This set me on a study: Pandits told me that *upanishad* are the quintessence of *vedas* and *Bhagawat Gita* is the quite essence of *upanishads*.

And over the years, I read *Gita* and a few *Upanisads* and became convinced that the *atman* is real and that the Jeevatma in me and the Paramatma, the Universal soul is the same.

When I started reading Praja Pita Baba's teachings I was stunned. He had said exactly the same in his own simple homely way so that even common man can understand.

Baba said, know yourself and the divinity in you. He also said, recognize that divinity in every human being. There are no barriers. The soul is pure but it is being tainted by your evil deeds. Therefore, through Rajayoga one has to clear dirt that has enveloped the soul and make one realize the Supreme.

Iso Upanishad says :

*Yastu Sarvani bhutani*

*atman eva anupasyathi*

*Sarva bhuteshu cha Atmanam.*

*Tha to na vijugupsate.*

One who sees himself in all being

And sees all beings as himself

Thereafter hates no body

The Bhagavat Gita says :

*Yo mam pasyathi sarvatra*

*Sarvam cha maye pasyati*

*ham na pranasyami*

*Sa cha me na pranasyati*

He who sees Me in all things

And sees all things in Me (God)

He never becomes separated from Me

Nor do I become separated from him.

Thus the principle of universal brotherhood is fully established. *Rig Veda* itself "*Vasudeiva Kutumbakam*: "the whole world is a family".

Raja yoga embodies in much less sophisticated but in simple language with the same ideas. One has to first become conscious of the soul and its purity. Then develop affection towards the Supreme Being. In the process one should shed all in the "*thamasic*" qualities like greed and violence so that the soul may finally merge with the Supreme soul.

By doing acts of charity one goes to *Swarga* where the soul stays till the good he had done is exhausted. But the one who realizes the soul and its unity with the Supreme soul attain salvation and is rid of the cycle of Births and I call *Rajayoga* shows the path to salvation.