

Sudesh Didi – 19th September 2022 Bank Holiday Monday Morning Class - GCH, London The Secret of Raja Yoga

Om shanti. We are learning Raja Yoga. The one line of the song, “The ones who know the secret of Raja Yoga. By knowing the secret of Raja Yoga, you become the King of kings.” What does it mean? What is the secret? Is there any secret in reality? A secret is not to be revealed, but this secret is revealed to us every day. Every day, it is announced, explained, introduced and clarified. What is yoga, what is Raja Yoga, what is meditation, what is relationship; all different aspects of yoga are explained and understood. When there is a natural relationship with the self, with God and with each other, by first knowing, then, through experimenting, exercising and experiencing, you know the secret.

A secret is not known just by listening. A secret is a sacred thing. By knowing it, by experiencing it, it becomes real. Otherwise, it is only information. We have been hearing about Raja Yoga, and Baba has been telling us about it and making us Raja Yogis. We are studying Raja Yoga.

Yesterday, Baba spoke about the checking of all four aspects of our study, in order to become perfect and divine (Avyakt Murli on Sunday 18th September). By knowing this, and keeping this in the intellect, recognising and going deeper into these aspects, the secret of life is revealed: Manmanabhav and Madhyajibhav. These two words are the main aspects of meditation and kingdom, yoga and Raja Yoga.

Yoga means relationship. Raja Yoga is the king of yoga, it is not a yoga with force; it is not blind faith, and it does not involve self-torture. It is about enjoying the self, experiencing and tasting the true self. Relationship with God is a comfortable relationship, where we receive support, strength, power and protection. So, the secret is just a point. And this point itself is very complicated to know.

What is the secret? I am a point, you are a point, God is a Point, drama is a point. But what point? When people go into details, they are asked, “What is the point?” or “What is the point of this?” This means purpose.

The secret of Raja Yoga is to understand the purpose of life, the purpose of our existence, that is, why I am here.

Why have we come here? Were we not happy in the Soul World? There, we sit in the world of supreme silence, under the vibrations of God, the Supreme Father. In the world of light, might, nirvana (beyond sound), in that pure element - are we not happy there? What brings the souls here? What is this curiosity inside which brings the souls onto this planet?

The population is increasing day by day. People are making so much effort to go, but no one is going back. If it is a beautiful place, we should have gone back. But we cannot go back just like that. The proof of the population increase is very clear, that the souls who are coming from the soul world, they are now here. Those who have come here previously, do not go back. Then Baba explains the secret of why we stay here. Liberation in every aspect is needed. And this is the secret of how we souls become the masters of the sense organs. We have the freedom to use our sense organs. It is natural, no one is tying your mind, no one is tying your intellect, or your personality, how you express and what you express. If you are not allowed to express your mind, it is called the human right to freedom of expression. Others advocate that we should have freedom.

So, the secret of Raja Yoga is to become free from the different types of bondages, that we ourselves have created. God makes us the masters, the kings, again.

I can make myself free from influence, which is a subtle bondage; doubt is a stronger bondage; misuse is another bondage whereby the influence comes from my own wrong desires instead of from others. Desire is a disease. Baba tells us to become *Ichcha maatram avidya* (ignorant of the knowledge of desire). *Ichcha* is desire, *ichcha* is also wish.

So, the secret is the purity within the soul, the real power within the soul when it is clean and pure.

When the soul lacks cleanliness, honesty and purity, there is no power. The same thing which is good, changes into bad. Nectar becomes poison, when the intention is not good. So, to know the secret is to understand what point Baba is making. It is not a question of focusing on a point of light, but of focusing on what is this light He is showing me, that is, what knowledge Baba is teaching me.

The relationship with Baba; what is the relationship? Yesterday, Baba spoke about not only these four aspects, along with four aspects, he also spoke about when there is faith in God, it is not only just faith. Even devotees have faith in God; ignorant people also directly or indirectly have faith in God. But does this faith really have the faith in who God is and what God is? Who and What; *main jo hoon jaisa hoon*, as I am, what I am.

So, what is the difference between as I am and what I am? People recognise Me what I am, but as I am, out of millions and millions, only a few recognise Him. Generally, this question is asked, What is the difference? It is as God is, as God isn't, what He is, and He tells us what He is, only by becoming as He is. This means that as He is playing His part, the Incorporeal is incorporeal.

What is God? the Supreme Soul, the Almighty Authority, the Ocean of Knowledge, the Ocean of Peace, the Ocean of Love, all these qualities of God. God is God, good in every aspect, perfect in every aspect, the Purifier and the Almighty in every aspect, but how does He play this part at this time? This is why Baba tells us to become aware of the time, the value of the time. When I know God as God is, then I am able to understand these four different aspects that Baba was speaking about: about myself, about God, about the family, about time, about dharna and my aim and objective. So, what does as He is mean? God is incorporeal, but do I have faith that God, the Incorporeal, becomes Corporeal at this time? Only by coming into the corporeal can He reveal His secrets. Without coming here from the soul world and speaking to us, we would not be able to understand the secrets.

What is the difference between *mukti* and *jeevan mukti* (liberation and liberation-in-life)? What is the difference between the divine human beings, that is, gods, and God the Supreme God. It is when He plays the part, enters the body of a corporeal human being. At that time, His secret is that He remains as the Point, He remains bodiless. And our secret is being in the body, a bodily being, not being a human being. Not being a bodily being, being in a human body, not being a bodily being.

What is the difference between being a human being, but not a bodily being? A bodily being is actually conscious of the matter, attached to the matter, influenced by matter, misusing matter. A bodily being is body conscious.

So, the secret is that God comes in the body but never becomes a body, but becomes a human being. Baba teaches us that we are here in this body, Why are you here? What is the purpose? In the soul

world, there's no experience. The secret is that you are the one who wants to experience and you want to express yourself. In the soul world, these two things do not exist. Neither experience exists nor expression exists. So, God does not give knowledge in the soul world. The souls in the soul world do not catch even the love and power that God has. Only at this time, love is experienced, and knowledge is experienced. This knowledge is given in soul consciousness. And when I am receiving this knowledge, in soul consciousness, then the soul is taking in, adding in this power, absorbing it. In body consciousness, the body does not have the power to understand. So, it does not absorb. Matter does not have the power, it does not have knowledge, so it cannot catch knowledge.

And so, soul consciousness is the point. It means in the point, the soul is a point of light. When I understand that I am here to remain soul conscious, then I'm able to experience and express what God wants me to experience and express. And I also want to experience and express myself. What do we want to experience? Do we want to experience sorrow? Do we want to experience insult? Anything that is negative, we do not want to experience. When it comes to experience, we want to remove any sorrow; we want to take the help of others to be free from sorrow.

So, the realisation is liberation from sorrow. God comes here and liberates us from the cause of sorrow. Not only does He remove temporary sorrow, but He uproots the cause of sorrow. And when we understand the point of the cause of sorrow, then we play the part happily, it's not that we do not want to come back. We play such a wonderful play; we enjoy so much with each other; we love all these actors together; we want them to come with us again. There will be the same actors, same parts and the same drama.

What is the secret? We must have played that part in harmony. And that's why Baba tells us not to see the weakness of others, but check the weakness within yourself you want to remove. So, the point is you recognise your weakness, and realise the weaknesses of others, but make the light of yourself as Baba expresses in a very beautiful way yesterday: 'long-distance vision' and 'short-distance'. Those who wear glasses know this experience. Even when we are not wearing glasses, you are sitting at the dining table; some children look at others, they see the other's plate has more, their plate has less. The food was served with the same ladle; how can it be less for you and more for others? In fact, it is the vision of seeing the weaknesses of others that creates an imbalance. Then, we create bondage and our intellect becomes clouded, our mind becomes impure, and our reaction becomes automatic.

It is an imbalanced life because our old sense organs do not work in harmony.

What is the secret of the knowledge of Raja Yoga? It's the harmonious kingdom; it's a loving kingdom. The total essence is: A balanced life is blissful. Being in the body, a human being, a vision of a divine being, not only a human but a human being, a divine being. So the soul is divine, and the being is divine. So, I am a human being, who is becoming a divine being. A divine being means a spiritual being. Spirituality brings divinity, spirituality brings royalty, and spirituality brings reality. Baba spoke about the signs of truth, that is, the right civilisation. Civil-vision, civil-eye, civil-life, elevated life.

God has come at this time. When He comes, He remains in this world, but totally detached. He plays the Part of the Principal Actor, but remains unaffected and unbound by bondage. The realisation of my relationships with God, the moment I understand that He is not only the Father, I balance all relationships with Baba. In the relationships with the Father, there is intoxication. Of course, it's my birth right, yet it is the worthy child who receives the sovereignty. So, my relationship with the Father

must also become that with the Teacher. Baba is my Teacher, and I am a student; that makes me a king. Otherwise, the whole world should become kings. Why don't they become kings? Because there isn't the study; the knowledge is not there. Raja Yoga teaches us knowledge, so the Father becomes the Teacher. It is a balanced relationship of the intoxication that I am a child of the Almighty, but at the same time, the realisation that I am not just a child, but I am a royal child, I am a divine child, a spiritual child, then I learn to bring these qualities in action. So, my relationship with Baba as my Teacher makes me the king, the master of my sense organs first.

What is mastery? Is it any kind of control? In fact, the vices have made us wild; there is no control. Virtues make us disciplined; no string and no chain attached. So, when the intellect becomes more and more subtle, it becomes divine and clear with the knowledge, the yoga of the intellect is with Him. Another point is to have the yoga of the intellect with Him. So, the intellect is connected with the Teacher.

What is the difference between faith, trust and belief? When we begin to practise knowledge, it becomes my real faith and trust. Then it becomes my belief because this is what lives in me. What I am, being peaceful, loveful and powerful, these live in me and becomes my personality and my sanskars. What lives in me in the form of sanskars will go with me. Nothing else will go with me, my property will not go with me, and my organs will not go with me. In the soul world, only what I carry in me that will go with me, I take the liberation, and not the divinity in me, not take the percentage of purity within me. Matter will not pull me before time; the Golden Age will not pull me in the Golden Age before time. Time will be pulling time.

The intoxication of time at the Confluence Age is the secret to pulling me into the Golden Age. It is not only the intoxication, as faith at this time, this faith connects with the Golden Age. Faith at this time, that my Brahman life is an elevated life; my new life is a divine life; my new life is a pure life. It is elevated; it is pure; it is divine. So, this sanskar will take me into the pure and divine land and the divine world.

This is why it's important to have faith in yourself, faith in the family, faith in time and faith in Baba. Then there is the relationship with the Satguru, the truth. If I recognise the truth, the true relationship with Baba enables me to have a true relationship with my own self. And the true relationship with my own self brings the relationship with God. True relationship with the and the realisation of the self is the first subject of knowledge. If I do not know who I am, what my qualities are, my relationship with others is only "Hello, hi, Om Shanti". I say to myself that I'm a soul, you are a soul, a powerful soul, a loveful soul. But in fact, I am not having a relationship, we are just meeting each other. So, I am also meeting myself, either in meditation or in communication for a short time.

The relationship with me is what I am as a child of God; it means peace, love, purity, wisdom, truth, benevolence; that is relationship. And this relationship creates a relationship with others. With that vision, I have good feelings, I have good faith, I have good wishes for myself, then automatically, it becomes meditation; it becomes purification in myself and in others.

The quality of this balance is that balance is bliss. Balancing the four subjects, that is our aim and objective. So, to become the King of kings, is to become Lakshmi and Narayan. And to Lakshmi and Narayan means Vishnu. And what does Vishnu mean? Four subjects.

If I'm having only one subject, then ego will develop, and I'm dangling with ego. Or if I am just doing sitting yoga, yoga yoga, and I don't enjoy it, then it is like holding one string, it is difficult, and it feels like I'm hanging myself, with one string tied to the tree. If I have two strings, it's a swing. If I have four subjects, four strings, it's a royal swing; we begin to swing in the swing of supersensuous joy. So, the secret is not only a happy life, not only a comfortable life, but a yogi life, supersensuous life. So, the control is not only of the sense organs, but a natural discipline, a natural way of living a divine life.

An elevated life is the secret of Raja Yoga, and to become the King of kings. Om shanti.