



## CONCEPT OF RAJA YOGA AND ITS PRACTICAL UTILITY

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### Abstract

Raja yoga is the most important Yoga. Raja Yoga is the Raja, the king of, Yogas par excellence. Raja yoga is the experimental psycho-physiological method for its direct attainment with supreme object with the help of concentration. Raja yoga signifies the king of unions, or the link between the soul and supreme thought which the soul, become the controller of it's own mind, intellect and sanskars and consequently of its physical body. Any one who turn his mind towards god and concentrates upon the supreme light can experience and draw in God's qualities. Whenever one is in meditation, the divine fill his or her loving thought or frustrations and responds with waves of love and peace from that non material dimension. Thus while realizing the Divine through yoga the basis the communication is thought- one's own thought. This study of Raja Yoga takes a long time and constant practice. A part of this practice is physical, but in main it is mental. The main part of Raja yoga is awareness of the inner self. The four vital stages of Raja Yoga are initiation, meditation, concentration and realization. By practicing Raja Yoga one can get the benefit of the eight mental power for self mastering. Power to withdraw, Power to pack-up, Power to tolerate, Power to accommodate or adjust, Power to face, Power to discriminate, Power to judge, Power to co-operate. It should be mention that this eight mental power will certainly help in building a true and full individual in a society. In this practice, he also turns his attention to God who is the supreme among all soul and is the Incorporeal Being-of-Light who loves all. Once experience calmness and quietude and

has an enhancement or activation of one's spiritual and moral power. When one rises from this easy Samadhi, or stage of stability and tranquility, one feels a great inner upsurge of self confidence, enthusiasm, noble thought and benevolence. One who practice this Yoga he will be more loving, more co-operative, more honest, more sincere and more efficient. He has no certain abiding principles and a spirit service. He has a good will for all. Jealously, Anger, Greed and wasteful and negative thinking are reduced in intensity, longevity and range and mood is better and stable,

and the level of anxiety, fear and tension has come down if at all it is still there.

It has been reported in books and periodicals and is a demonstrable truth, meditation has a very positive influence on our psychophysical system. The brain-wave the blood pressure, the muscle-tone, the blood lactate, the heart-beat, the breathing rate, etc., of person in meditation indicate that he is in a relaxed state of mind. In fact, meditation influences every cell of the body in a positive way and gives better immunity. It helps manage or cure many psychosomatic diseases. It liberates the mind from tension and increases clarity of thought, efficiency, and power of judgment and takes a person out of negativity and morbidity and vicious circles of various sorts both in the physical and the mental world.

Key words: - Raja Yoga, meditation, Concentration, Virtue, Better, Divine, Power, Thoughts, God, Peace, Practice, Mental, Moral.

## **INTRODUCTION**

Raja Yoga is the raja, the king, of yoga's, and as a sign of royalty it is often spoken of as yoga without any further qualification or designation. It is the yoga par excellence. If by yoga we mean union with the supreme object (and subject) of knowledge, Raja yoga is the experimental psycho-physiological method for its direct attainment. Vivekananda called it the 'psychological Yoga', since its field of action is the control and absolute mastery of the mind - the first condition of all knowledge. It achieves its end by concentration.

The actual meaning of the “yoga” should not be reduced merely to a physical discipline. For the uninitiated westerner, “yoga” conjures up images of complicated body-bending , saffron - robed yogis, for “fakirs” who make their living providing mind over matter by calmly sitting on beds of ,nails or allowing themselves to be buried the ground for hours on end.

The highest and true meaning of yoga is concentration of the mind in order to attain a mental and spiritual link with God. A true yogi is one who is devoted and dedicated to God alone and remains in constant awareness of Him.

“Yoga ” is derived from the Sanskrit root “yog” which means “link ” or “union”, and “raja” means literally “king”. So “Raja Yoga” signifies the king of unions, or the link between the soul and the Supreme thought which the soul becomes the controller of it’s own mind, intellect and sanskars and consequently of its physical

body. Raja Yogis, because of their access to God and through self-control, have the

mental stability and heightened perception of life that enable them to remain the controller of every situation that presents itself.

Raja yoga implies that those practicing it behave in a royal manner. They are calm, composed and silence-loving, free from the disease of worry and the stress of fear. They become “carefree kings ” unaffected by the sharp contrasts of sorrow and joy, gain and loss, success and failure, praise and defamation. Their royalty and wisdom do not permit them to violate the laws of nature or the law of God. They are utterly relaxed yet completely alert.

The Raja Yoga commonly known through out the world was collated and systematized by an Indian sage. Pratanjali, about 2,000 years ago. It is also known as Astaga.Yoga; that is, the yoga of eight limbs, referring to eight parts into which it is divided. Though he stresses that the object of yoga is to establish the soul in its true nature, he attaches little importance to the pivotal role of God in yogic practice. Though in his “yoga sutras” (treaties on yoga) God is introduced as a special being; Purush Vishesha, above all kinds of suffering and bondages of actions, the immortal and unborn ,

the supreme and original teacher, Patanjali nowhere states that the object of yoga is to forge a mental link with this Supreme soul. He merely uses yoga to concentrate and control the various modifications of the mind. For him God is just one of many possible object of concentration.

Two of the eight limb which develop the concentration that Pratanjali says is the aim of yoga are “asana” (physical postures) and “pranayama” (breath control). However, it is a misconception that in order to discipline the mind, one has to first discipline the body and control the senses. For those who practice Raja Yoga, there is the experience that by first disciplining the vagaries of the mind and establishing the consciousness of one’s true identity, there is automatic control over the sense organs.

It is to be observed that human being feel and express great love for god from the time immemorial. Every one however unknowingly is eternally linked with his or her spiritual creator. Deep within each soul there is an ancient sub-conscious memory of an encounter with God, the Divine. This fuels the inspiration to pursue the journey to find the truth. Raja Yoga meditation is just a simple way to reawaken and explore that most primitive relation. It intensifies the personal relationship with God, enabling one to realize that the supreme soul is more than just a divine energy or organizing principle. The supreme is a being with a supreme mind and heart; the source of all values, too fine a reality to be accessible to the senses. Anyone who turns his mind towards God and concentrates upon the supreme light can experience and draw in

God’s qualities. The ability to experience Raja Yoga is thus natural for every soul, but being engrossed in the state of body-consciousness has served that link and made us forget, just as a magnet cannot attract a rusty needle.

The important foundation of Raja Yoga meditation rests on the consideration that God is pure spirit, the incorporeal, like a radiant, invisible star of blissful light, dwelling in the incorporeal dimension of light, beyond the material universe, a place of total silence. In meditation one needs to carry his or her thoughts into the world of peace and quiet to rest, refresh and recharge the inner being. When people think of God, their attention usually goes upwards considering that this being is beyond the chaos and

negativity that they see in the material world around them. This indicate that at an intuitive level one knows that God is spiritual, invisible and beyond. People often intuitively turn with faith towards God for relief at times of insurmountable pain, trouble and confusion. They also experience relief and comfort turning to Him. When ever one is in meditation, the divine fills his or her loving thought or frustrations and responds with waves of love and peace from that non material dimension. Thus while realizing the Divine through yoga the basis the communication is thought- one's own thought. This is why in the Gita we are given the instruction “ *manmanabhava*” “ focus your mind on God ”. It is just to collect together the scattered forces of one's thought, establish them in the real self, and connect with the supreme soul. A relationship grows on the basis of love, recognition and the attainments followed from nurturing the relationship. Coming into relationship also means linking our thoughts, feeling close, taking guidance and experiencing protection. The telepathic contact with the Divine, the ocean of all qualities is the sacred and subtle focus of attention. Meditation is thus like a “pilgrimage of remembrance”. In prayer we talk to God so much that we fail to hear His voice. In the silence of meditation, we can ‘hear’ His voice.

### **OBJECTIVES OF THE STUDY**

1. To highlight the aims of Raja yoga.
2. To highlight the prominent stages of Raja Yoga practice and its eight mental power for self mastering.
3. To point out the practical utility of Raja yoga.

### **METHODOLOGY**

This paper is purely secondary in nature. The information for this paper are collected from Books and journals. In this paper descriptive method has been followed for analysis.

### **THE AIMS OF RAJA YOGA**

It can be observed all our knowledge is based upon experience. What we call inferential knowledge, in which we go from the less to the more general, or from the general to the

particular, has experience as its basis. In what are called the exact sciences, people easily find the truth, because it appeals to the particular experiences of every human being.

Undoubtedly the teachers of the science of yoga, therefore declare that religion is not only based upon the experience of ancient times, but that no man can be religious until he has same perception himself. Yoga is the science which teaches us how to get these perceptions. It is not much use to talk about religion until one has felt it. Why is there so much disturbance, so much fighting and quarrelling in the name of God? There has been more bloodshed in the name of God than for any other cause, because people never went to the fountain head; They were content only to give a mental assent to the custom of their forefathers, and wanted others to do the same. What right has a man to say he has a soul if he does not feel it, or that is a God if he does not see him? If there is a God we must see him, if there is soul, we must perceive it; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite. The modern idea, on the one hand with the “learned” is than religion and metaphysics and all search after a supreme being are futile ; on the other hand, with the semi - educated , the idea seems to be that these things really have no basis, their only values consists in the fact that they furnish strong motive power for doing good to the world. If man believe in a God, they may become good and moral, and so make good citizen. We can not blame them for holding such ideas, seeing that all teaching these men get is simply to believe in an eternal rigmarole of words, without any substance behind them. They are asked to live upon words; can they do it? If they could, I should not have the least regard for human nature. Man want truth, want to experience truth for himself ; when he has grasped it, realized it, felt it within his heart, then alone, declare the Vedas, would all crookedness be made straight.

With the help of the science of Raja yoga proposes to put before humanity a practical and scientifically worked out method of reaching this truth. In the first place, every science must have its own method of investigation. If one want to become an astronomer, and sit down and cry , “ Astronomy ! Astronomy”! It will never come to you. The same with chemistry. A certain method must be followed. He must go to laboratory, take different substance, mix them up, compound them, experiment with

them, and out of that will come knowledge of chemistry. If one want to be an astronomer, you must go and observatory, take a telescope, study the stars and planets, and then you will become an astronomer. Each science must have its own methods. Preaching thousands of sermons, would not make one religious, until he practiced the method. There are the truths of the sages of all countries, of all ages, of man pure and unselfish, who have no motive but to do good to the world. They all declare that they have found some truth higher than what the senses can bring to us, and they invite verifications. They ask us to take up the method and practise honestly, and then if we do not find this higher truth, we will have the right to say there is no truth in the claim, but before we have done that, we are no rational in denying the truth of their assertions. So we must work faithfully, using the prescribed methods, and light will come.

A means of observing the internal States can be get through the science of Raja-Yoga, the instrument is the mind itself. The power of attention, when properly guided, and directed towards the internal worlds, will analyze the mind, and illumine fact for us. The power of the mind are like rays of light dissipated; when they are concentrated, they illumine. These is our only means of knowledge. Every one is using it, both in the external and internal world ; but for the psychologist, the same minute observation has to be directed to the internal world, which the scientific man direct to the external; and this requires a great deal of practice. From our childhood upward we have been taught only to pay attention to things external, but never to things internal, hence most of us have nearly lost the faculty of observing the internal mechanism. To turn mind as it were inside, stop it from going outside, and then to concentrate all its powers, and throw them upon the mind itself, in order that it may know its own nature.

From the above, we see that the study of Raja Yoga no faith or belief is necessary. Believe nothing until we find it out for our self; that is what it teach us. Truth requires no prop to make it stand. This study of Raja Yoga takes a long time and constant practice. A part of this practice is physical, but in the main it is mental. As we proceed we shall find how intimately the mind is connected with the body. If we believe that the mind is simply a finer part of the body, and that mind acts upon the body, then it stands to reason that the body must react upon the mind. If the body is sick, the mind becomes sick also. If the

body is healthy, the mind remains healthy and strong. When one is angry, the mind becomes disturbed. With the majority of mankind the mind is greatly under the control of the body, their mind being very little developed. The vast mass of humanity is very little removed from the animals. Not only so, but in many instances, the power of control in them is little higher than that of the lower animals we have very little command of our minds. Therefore to bring that command about to get the control over body and minds, we must take certain physical helps. When the body is sufficiently controlled, we can attempt the manipulation of the mind. By manipulating the mind, we shall be able to bring under our control, make it work as we like, and compel it to concentrate its powers as we desire.

Coming to the point of Raja Yoga, the external world is but the grows from the internal or subtle. The finer is always the cause, the grosser the effect. So the external world is the effect the internal the cause. In the same way external forces are simply the grosser part, of which the internal forces are the finer. The man who discovered and learnt how to manipulate the internal forces will get the whole of nature under his control. The Yogi proposes to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where what we call "nature's laws" will have no influence over him, where he will be able to get beyond them all. He will be master of the whole of nature, internal and external. The progress and civilization of the human race simply mean controlling this nature.

#### **FOUR STAGES OF RAJA-YOGA**

It is progressive discipline involving four stages, namely initiation, meditation, concentration and realization.

The first prolific state of a person stable in the awareness of the inner self. In this stage one is to turn the mind within; one is tuning the mind to become detached from external influences and experience the real self within, It is a spiritual journey, the destination of which is the loving and living relationship with God. The self initiates the journey of meditation. Trying to harness the jumpy mind and turn it inward is not easy but with patience and perseverance it can be done. The second stage is the stage of



creating thoughts, say, about our essential original qualities of peace, purity etc. Thinking about them brings up the feeling of them and a real experience of them. In this way one is progressively changing the mindset from gross to subtle. The next stage is one of concentration. The clear focus comes as our efforts to create thoughts about the soul cease to be strenuous. One can experience an inner state of detachment and dispassion towards the external world. In this stage one is able to dive into the pure experience that the thoughts in the second stage of realization; a stage when one enters the dimension of total stillness. In this stage of complete self-absorption, one can make, contact with the subtle of the subtlest, the supreme, and be filled with divine bliss. With the mind focused on God, a strong positive vibration is produced melting away the alloy of negative thought patterns. The fire of Yoga i.e., union with the Divine burns out even the deep-rooted negative tendency relieving the burden of wrong past actions.

### **INNER PURIFICATION**

It is certainly true that almost all prayer of all religions request God for purification. One of the main purposes of meditating upon God is also to become transformed through inner purification. One analogy that shows the effect of concentration is demonstrated when the sunrays pass through a lens and a paper is placed at the focal point. The concentrated heat and light of the sun will set fire the paper. In the same way when one focuses one's mind and intellect on the light of God, one catches the concentration of the supreme Being's qualities, Divine light and might in a subtle way. In this silence and stillness of perfect concentration, impurities are burned out of the soul. After such a meditation one feels fresh, clean, renewed and lighter.

Raja Yoga is term has very broad meaning. This term given for the entire process of meditation, cultivation of values, virtues and powers, service to other, as well as the body of knowledge, which support the meditation. However Raja yoga is not merely something we do but rather something we have. It is not that one spend 23 hours in an extrovert state of body consciousness and only one our in introspective self-effort. True intervention means to pay attention that all our thought, words and action are flowing in the right direction. Meditation improves and modifies our action and this in turn, improve

meditation i.e., mental connection with the Divine leading to strong experience of the presence and qualities of God. In this way, theory and practice should be simultaneous.

There is no penance or ritual in Raja yoga. All one must do is to turn his or her thoughts towards the supreme; and yet this most simple task proves to be most difficult, because one does not know where to focus. Hence the practice of Raja yoga should be preceded by acquiring knowledge of the self, the Supreme Being the mystery of the eternal world drama, which is incorporated in the seven - day basic course. Once there is knowledge of and love for the supreme, thought will automatically move away from all other directions and will focus on the Supreme. For a yogi the word “Shiva” in its connotative sense is an introduction to God, but in meditation, the yogi adjoin another word - “Baba” or father which conveys the closeness and sweetness of the relationship. This Raja yoga is the natural loving communication with the Supreme Father.

### **THE EIGHT MENTAL POWERS FOR SELF-MASTERING**

With the help of such a loving communication with the supreme source, one can received a strong and powerful current. It is only through this current that the battery of the depleted inner self can be recharged and one is able to invoke certain powers from within, on is in need at any time for any circumstances. Eight such mental power are -

- A. **The Power of Withdraw:** This is the maiden power for self mastering. This ability detach the mind from the current situation while maintaining full awareness. To withdraw in this way allows one to observe the scene with an objective perspective. One is in stronger control of one’s thought’s and behavior because it allow one to look at the scene as a third party, or as director would.
- B. **The power to pack-up:** Certainly the power to pack-up has a great value. This ability to set aside all wasteful thoughts in one second so that there is lightness and freedom from burden and worries. Though there may be responsibilities, one ceases to equate them with worry. By going deep in to the self, our preoccupation with limited external activities - of the past, present and

- future - are “packed up” for that limited time period , and one experience a new dimension in the form of an unlimited consciousness.
- C. **Power to Tolerate:** Life demands for immense power to tolerate. It is the ability to give one’s best up to the very end in very demanding situation and is to be beyond both praise and defamation. The power of tolerance is the principal force upon which all the other power depends. The best symbol of tolerance is the fruit tree which when pelted with sticks and stones give its fruit in turn.
- D. **The Power to Accommodate or Adjust:** This is the most important ability of a person. It is the ability to adjust to the other person or the situation, with the consciousness of creating benefit from each opportunity. If the atmosphere is weak and negative, the power to accommodate or adjust provides the ability to press the right “ internal buttons” so as not to be affected by that negativity. Further, this power taps the wisdom to perceive exactly what the person or situation requires. For instance, if the person before us is dying of thirst and we try to give him diamonds or gold, he will not value those as much as a simple glass of water.
- E. **The Power to Face:** This power gives courage and confidence to deal with any person or situation. Nothing appears as an obstacle. Rather, challenges are perceived as stepping stones to learn deeper lessons of life. This power helps conquer all types of fear, insecurities, and doubts, especially about our own abilities.
- F. **The Power to Discriminate:** This power helps in distinguishing the real truth from the apparent truth, between things of temporary value and those of eternal value, between the superficial and the subtle. This also helps to recognize traps of illusion, however sweetly decorated and enticing. Through this power, one can see through disguises and act confidently and wisely.
- G. **The Power to Judge :** The power to judge helps us of any situation accurately, with clarity and precision. With a detached, impartial state of mind, one can use this power to discriminate the quality of one’s own Thoughts, words, and action, and not be judgmental of others. This power helps to judge out of several options

which could be the best choice. Our choice decide the very quality of our lives and to make right choices, one need the power to judge.

H. **The Power to co-operate:** The power to co-operate helps to development of team - spirit. It means that one is able to perceive in others their special qualities and abilities and use those in the most effective ways for the best interest of the whole. This power makes the life work, It is this power which is able to make huge tasks easy and enjoyable as well.

The above mentioned inner powers are strongly interconnected and support each other throughout the journey of life. One leading power automatically calls into action other supporting powers. In general these internal powers ornament the personality of a Raja yogi in normal situations is the form of virtues and values; on the other hand, one is able to invoke from within whichever power one needs at any particular time for any circumstance thus becoming power packed and power-full.

## **VI. RAJA YOGA AND ITS PRACTICAL UTILITY**

Raja Yoga has tremendous amount of practical utility to see this world in a dynamic manner. Since Practical, done under specified conditions, prove a theory and give validity to, or, credibility in, a model, let us discuss Consciousness, first, from the perspective of Raja Yoga Meditation which is like a science - practical and has been tested by medical researchers, clinicians psychologists, psychiatrists and health scientists.

Undoubtedly, Raja Yoga meditation is a profoundly deep subject which opens to us many deep vistas of our mind and lays bare before us vast reservoirs of happiness and bliss which, hitherto lay hidden and rudimentary aspect of its practice.

With full truth and clarity it is seen that when a person is introduced to the practice of Raja -Yoga meditation, he occupies his mind with the thoughts: “I am a soul; a point of consciousness; a Being-of-light. My original nature is of love, piety and peace. I am a point of self-aware light and spiritual energy. I am an eternal being , a child of God who also is an Incorporeal Being -of-light and is knowledge and All Peace, All-Bliss, All-love and also kind, compassionate and loving.....”

By taking Raja Yoga Practice, practitioner has the above thoughts to the exclusion of all other thoughts, such as the thoughts relating to his body, friends, relatives, profession and whatever else there is in this gross, material or physical world. He has heightened awareness, of only spiritual or metaphysical identity and in this awareness is the imagery of an infinitesimal Point-of-light, having an aura, for the self is like that.

With full certainty it is observed when one fixes one's mind in this mental affirmation, one feels that one is at a better level of consciousness. One experience calmness and quietude and has an enhancement or activation of one's spiritual and moral power. When one rises from this easy Samddhi, or stage of stability and tranquility, one feels a great inner upsurge of self-confidence, enthusiasm, noble thoughts and benevolence. One feels drawn to his experience again and again and has an inspiration to live it, to be immersed in it and to be it. There being qualitative difference between what one used to experience in one's day-to-day life earlier and this higher meditational experience and its spill-over, influencing the rest of the day, one hears an inner voice from the deep silence, saying to him: "Well this is life; this is the real thing; this is extremely valuable. Why did I overlook this earlier? Wasn't it a laps on my part or mere misfortune to miss it? At least let me resolve now not to miss it in future..."

Then one goes again and again into this experience of peace and bliss. When one goes into one's daily routine, after some experience of this mediation, with natural smile on one's face, love in one's eyes and sincerity in one's mind, people feel a subtle change in this practitioner, for he is now more loving, more co-operative, more honest, more sincere and more efficient. He has no certain abiding principles and has a spirit service. He has a good will for all. Jealously, Anger, Greed and Wasteful and negative thinking are reduced in intensity, longevity and range and mood is better and stable, and the level of anxiety, fear and tension has come down if at all it is still there. If the person had some criminal tendencies before their grip on his mind has at last been loosened. If the practitioner had the habits of smoking, drinking or drug-abuse, he has now developed distaste in these and his will has strengthened so that he now feels a strong urge to give these up and has regained the confidence to do it. He finds that this practice has made

him a better person spiritually, morally, socially, politically and in other respects. Those who come in contact with him, observe this influence of meditation on him gradually or quickly taking place. *So, this experiment has scientific verification and its result have confirmation in the laboratory of life provided one practices it properly as one maintains laboratory-conditions while performing scientific experiments.*

During the last fifty seven years or so, it has been reported in books and periodicals during the last about fifty-seven years or so, and is a demonstrable truth, meditation has a very positive influence on our psychophysical system. The brain-wave the blood pressure, the muscle-tone, the blood-lactate, the heart-beat, the breathing rate, etc., of a person in meditation indicate that he is in a relaxed state of mind. In fact, meditation influences every cell of the body in a positive way and gives better immunity. It help manage or cure many psychosomatic diseases. It liberates the mind from tension and increases clarity of thought, efficiency, and power of judgment. It places one's relationship with other on a morally sound basis and takes a person out of negativity and morbidity and vicious circles of various sorts both in the physical and the mental world.

Therefore, this attitudinally scientifically, and behaviorally tested practice shows that, while in Meditation, a person is in harmony with himself and with his body, and this influence manifests in the form of harmony with other living beings and with Nature and Environment. In other words, it proves that this is our 'natural' state of being. This experience lasts not merely as long as one is in Meditation but rather, it extends to some period beyond the duration of practice so that one constantly has, during this period , the feeling which may be expressed in the words; *“Well , this is me-the real me . I feel light and free. This is the life worth living. This is good. Oh fine; really fine; very nice!”*

With the help of Raja yoga devine virtues develops in a tremendous manner. So Raja Yoga practice can bring about a wonderful divine virtues to every man and women. cheerfulness, tolerance and patience, sweetness of language and temper, Humility, fearlessness, contentment, self-confidence, Straight forwardness, service to others are some of prime divine virtues which can play an important role in building a

peaceful and happy society These divine virtues and many other such virtues can bring sun light in a society and country. It brings about a society in which people, by their very nature, are peaceful, loveful and lawful. They are holy, happy and healthy. They are active and effective, alert and efficient and elastic and accommodative. It improves human relations, increases man's stamina, frees him from worries, saves him from wastage of Thought power and brings about an atmosphere of good will. In other words, it brings about Golden age or the world of deities or the divine sovereignty.

### **CONCLUSION**

It is without doubt the most important feature that distinguishes the present era from all the preceding eras is that, in this Age, there is tension all over in the atmosphere. The great hub in the ever growing cities, the noise because of motor vehicles, factories and jostling crowds in the busy market place- all this tells badly on man's nerves and causes him irritation. Never before were the cities so big vehicles and factories so many or noise-pollution so much as today.

We are living in the first decade of 21<sup>st</sup> century society of chaos and anarchy. Again the way of living and earning one's livelihood have rapidly and enormously changed too. Science has made so many things of comfort, convenience and enjoyment available to man that man's dependence on them and the number of his needs has greatly multiplied too. Thus modern man needs more gadgets , his life has become more mechanical, he is in more hurry and his worries have alarmingly increased As such, man, today, is placed in a situation of constant stress and strain. He take most of the decisions in the state of tension and hurry and, thus, involves himself into further trouble. This is as true of nations as of individuals.

We are living in the 21<sup>st</sup> century globalize world. The world is heading towards a catastrophe because of over - population, acute shortage of food, pollution of environment, depletion of the sources of energy, increasing mental tension and, above all erosion of moral values and extinction of the feeling of brotherhood. There will not be total destruction or dissolution of the world but it will be an indescribably major destruction through nuclear war, natural calamities, civil war, starvation etc. It is the last

chance for man to give up exploitation and greed, anger and vengeance, sex-lust and prurient habits, pride and sloth and while discharging his social and family obligations, be true yogi for his own sake, for world's sake and for God's sake.

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