



ISSN: 2456-4419

Impact Factor: (RJIF): 5.18

Yoga 2019; 4(1): 851-859

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www.theyogicjournal.com

Received: 10-11-2018

Accepted: 12-12-2018

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Metaphysical and epistemological implications of philosophy of Prajapita Brahma in modern Indian education

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Abstract

The study has been under taken to find out the main aspects of spiritual education of the philosophy of Prajapita Brahma and its implications to bridge the gap between the materialistic and spiritual education to develop the true nature of individual which enables him to experience true innate qualities of love, peace, happiness, purity and bliss and also to teach the individual to live with his fellows beings in harmony and with compassion. The philosophical method has been used for the study and collection of data. The reality of human being is eternal, imperishable, indestructible 'soul' which leaves one human body after its death and enters another human body. It is a point of light that resides in the centre of forehead and controls five senses through three subtle faculties of mind, intellect and resolves (sanskars). Its innate qualities and real religion is peace, happiness, love, knowledge and purity. . The introduction of The Supreme has four components- His Name, Form, Abode and Attributes. The ancient name of The Supreme is "Shiva". The Supreme soul is also a soul and its shape, size, form is the same as that of a soul but differs because of its attributes. The Supreme does not take birth through the womb of the mother. Its attributes are compared with ocean as ocean of love, peace, happiness, knowledge, purity and bliss. He is the almighty, omnipotent but is not omnipresent. His abode is silence world. The Rajyoga meditation is the method of connection of soul with The Supreme soul on the basis of spiritual knowledge of self and The Supreme through mind. The meditation spiritually awakens the man by making him realise, experience the innate qualities of love, peace, happiness, bliss, purity and fills the gap of spiritual depletion in man. The spiritual awakening brought through spiritual education at all levels from elementary to university would help to use the gifts of science for the betterment of mankind and would bring peace, harmony, truthfulness, tolerance, brotherhood, good work culture and love for humanity.

Keywords: Metaphysical, epistemological implications, philosophy, Prajapita Brahma, modern Indian education

1. Introduction

Ours is an age of Science and Technology and there is hardly any aspect of our life where there is no impact of it. Man, now just does not dream of going to the moon, an established fact, but of setting up work stations there. Telecommunication has made the world a small place indeed.

The purpose of Science is to make man's life comfortable, peaceful and contented. Science has made vast progress in the 20th century. But at the same time, it has been called the century of stress and strain. This defies man's aim of attaining peace. If these conditions prevail, it will have a far-reaching consequence on the 21st century which may then be known as the "Century of Chaos"

One shudders to think of consequences if these conditions prevail because certainly there is something drastically wrong in our life style and educational philosophy.

In our educational system we have laid more stress on the importance of science and technology neglecting spirituality and ethics as a consequence of which nuclear weapons, a gift of science, can destroy the earth, and wipe out all traces of civilization. Our astrophysicists can send satellites to remote parts of our solar system, yet our scientists have no answers to the ills that plague the human psyche. Big industries and factories have brought affluence to some (roughly 5% of the population) but we have to pay a heavy price for pollution and ecological

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imbalance. In India the population is increasing rapidly and the infrastructure to maintain it does not exist, This poses a serious threat to peace and stability as the rich are becoming richer and poor are becoming poorer, consequently corruption, dishonesty, redtapism, poverty, unemployment hunger, population, housing are some of the issues that have to be attended to on war footing.

The condition of women is becoming worse; centuries ago in India widow would be burnt alive on her husbands' funeral pyre but today an educated woman is burnt alive by her husband and relatives for insufficient dowry. Women are sexually exploited in developed countries. Teenaged girls are becoming unwed mothers, divorces are becoming more common, and this has adverse effect on children of broken families many of whom suffer from one or another psychological disorder.

To find out solutions to these problems every country is giving priority to education but still we do not see any radical change, so where we are lacking in our education system is a serious challenge. For long we have laid great stress on the materialistic side of education at the expense of spiritual education but it is the spiritual education which develops true nature of the individual which enables him to experience true love, peace, bliss, happiness, purity inside and these qualities teach the individual to live with his fellow beings in harmony and compassion. Spiritual awakening teaches us to use the gifts of science for the betterment and not for the destruction of mankind. Therefore it is important that we should not only stress upon materialistic education but spiritual education also. There must be balance between the two, to achieve the aim of education

Human beings follow various religions, sects, races etc. Taking these factors into consideration, we require a system of spiritual education which is acceptable to all sections of society, which is easy to impart to children in schools and students in colleges and universities. The education should develop truthfulness, tolerance, brotherhood, good work culture, love for nature, energy conservation etc. The present work is an endeavor to base education system on such a philosophy.

This research is being done on the educational philosophy of Prajapita Brahma, founder of Prajapita Brahma Kumari Ishwariya Vishav Vidyalaya, Mount Abu, Rajasthan. His holiness, Prajapita Brahma was born in 1876 to a Kriplani family in Hyderabad Sindh (Pakistan). His name was Lekhraj. His father was a school teacher and started career as a trader in food grain's (Wheat), later he started trading in diamonds and precious stones. His family consisted of his wife, two sons and three daughters.

In 1936 he experienced "spiritual revelations". He was graced with revelations of God in the form of divine light "Shiva" and stars coming to earth and revealing themselves as deities, the very heavens, Vishnu Chaturbhuj and destruction of world. These starting revelations brought profound changes in his life. It made His Holiness realized that some divine power wanted him to reach out to the world for its betterment. He gave up his business and started giving spiritual discourses at home. The discourses were called Murlis as plural and Murli as singular.

In October 1937 His Holiness founded the Prajapita Brahma Kumari Ishwariya Vishav Vidyalaya, Hyderabad, Sindh, Pakistan. He delegated the charge of this institution to Her Holiness sister Om Radhe and eight other sisters and directed that only ladies would be entrusted with propounding spiritual knowledge to the world. In 1951 the headquarters of

Prajapita Brahma Kumari Ishwariya Vishav Vidyalaya was shifted to Mount Abu, Rajasthan, India. In 1969 Brahma Baba left his corporeal body. Today in year 2019 there are more than 8500 spiritual education centres, sub centres in India and other 135 countries doing the Great work of spiritually educating people around the Globe. More than Nine lakh (0.9 million) people regularly attend spiritual discourses at these various centres daily. This research work is all the more important as no such work could be conducted so far.

2. Statement of the Problem

Metaphysical and epistemological Implications of philosophy of Prajapita Brahma in modern Indian education

3. Objectives

- a) To study the philosophy of Brahma Baba as depicted in Murli (Vani) in respect of Metaphysics and Epistemology
- b) Its Implications in Modern Indian education

4. Methods and Techniques

In this study philosophical method is used

Philosophical method

The use of philosophical method in the field of education is made with reference to study of educational philosophy of Prajapita Brahma.

In this study philosophical method is largely adopted because it is theoretical research in which educational philosophy of Prajapita Brahma is examined and analysed. The philosophical method lays stress on

1. The logical analysis of educational concepts
2. Adequacy of the methodology of educational research
3. Integration of concepts into a system

Philosophical method studies the application of an educational theory, educational practice. Research in the domain of philosophy deals with ontological (fundamental) and axiological (valuation) problems of educational theorising. Philosophy is primarily concerned with the study of ultimate basis of foundation of problem under inquiry. Every branch of knowledge has philosophical foundation or a metaphysical basis. Research in the domain of educational philosophy deals with the metaphysical aspect of an educational theory. In consequence research of this type is of highest academic importance as it inquires into fundamental issues involved in the problems of education.

Source of Data

The Primary sources consist of the works written by the thinkers, their books, lectures given by Brahma Baba recorded in their books, in the form of "Murli"(vani) which is daily read at all its centres in India and abroad, and a latest date of publication is printed on 'Murli', interviews with divine brothers and sisters and pamphlets published by them primary sources included original literature of Brahma kumaris produced and edited by the divine brothers and sisters of Brahma in hindi, sindhi, English, and other languages, biographies of Brahma, monthly journal purity, interviews, etc. Secondary sources are books, interviews, lectures by divine brothers and sisters of this institution.

7. Metaphysics of the Philosophy of Prajapita Brahma

There is a deep urge in man to know the real which is absolute. Man does not feel satisfied with conclusions of science, he wants to know the ultimate reality, as it is but not

what it appears to be. Metaphysics aims to provide an integrated view of reality unlike science which provides fragmentary knowledge. Science investigates which is perceptible to our senses. But the cause of the world, ultimate reality is not given to sense perceptions, therefore science can not perceive these phenomenon. All that is supersensible is dealt with in the Metaphysics.

The term Meta means "above" and physics refers to the "physical" in Latin. Therefore, literally translated metaphysics means "above what is physical."

"Metaphysics is defined as a branch of philosophy concerned with explaining the fundamental nature of being and the world, although the term is not easily defined. Traditionally, metaphysics attempts to answer two basic questions in the broadest possible terms:

"What is there?"

"What is it ... like?" (Wikipedia, 2011) [9]

7.1 Reality of Human Being as a soul

According to the Geeta the reality of human being is a soul, which changes its body as we change our clothes.

“वासंसि जीर्णानि यथा विहाय, नवनि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवनि देही।”²

(Bhagwatgeet chap. 2; Hymm-22)

"vasamsi jirnani yatha vihaya, navani grhnati naro 'parani
tatha sarirani vihaya jirnany, anyani samyati navani dehi"

(Bhagwatgeeta chap. 2; Hymm-22)

As a person puts on new garments, giving up, old ones, the embodied soul similarly accepts a new material body discarding the old and useless body.

“The soul of man is immortal and imperishable.” (Plato)

Prajapita Brahma's metaphysical philosophy answers fundamental question of reality of the self and The Supreme, who am I? What is my real identity? Who is The Supreme? What is his introduction?

He said that most of the people do not know what is soul where does it live in the body. what is its real form, how it performs its action, He said that a man does not know his real identity but he identify themselves as his own body and behaves in the consciousness of the body. This is the fundamental mistake he makes. He thinks he knows the whole world but does not know about his own self.

“आत्मा अविनाशी है। आत्मा निकलने से शरीर कोई काम का नहीं रहता। यह सब जानते हैं आत्मा एक शरीर छोड़ दूसरा लेती है परन्तु आत्मा क्या चीज है ये कोई को पता नहीं। आत्मा बिन्दी मिसल सुक्ष्म ते सूक्ष्म है। जो भ्रुकुटि के बीच निवास करती है बिलकुल छोटी सी आत्मा है वही सब कुछ करती है। आत्मा नहीं होती तो ये कर्मइन्द्रिया भी चल न सके, आत्मा एक शरीर छोड़ दूसरा लेकर पार्ट बजाती है। हरएक का पार्ट अपना अपना है। एक न मिले दूसरे से एक्टर सभी एक जैसे नहीं होते, हरएक आत्मा का पार्ट अपना अपना है।

(Murli 2 nov 1997)

“Atma avinashi hai atma nikalna se sharer koi kam ka nahi rehta,yeh sab jante hain atma ek sharer chor dusra leti hai,prantu atma kya chez hai yeh kis ko pata nahi. Atma bindi missal suksham te suksham hai. Jo brakuti ke beach mein niwas karti hai, choti se atma hai wahi sab kuch karti hai,

Atma nahi ho to ye karmindrian bhi chal na sake, Atma ek sharer chor dusra lekar part bajati hai.Harek ka partapna apna hai. Ek na milee dusree se.Har ek ka part apna apna hai.Atmaien sabhi ek hi roop hain, baki sharer bhin bhin hain.” (Murli 2 nov 1997)

Human being is not only Physical being made up of bones and flesh but also spiritual being called a soul. The consciousness of human being is because of soul. The soul is eternal and immortal. The body is made up of elements which are further made up of atoms & molecules. The material particles do not have consciousness. This body is a composite machine or assembly of instruments (various organs of the body) by means of which body speaks, hears, sees, works and moves about but the concient being who uses or makes these instruments to work is the soul. The body and brain are like a computer whereas the soul, it is that programs it and uses it. The body is not for its own sake but the concient user called the soul.

The prajapita Brahma in detail explained how the soul controls the body made up of material

“In reality “I” and “my” or “mine” signifies two separate entities. “I” mean the soul and mine is the body, where in the soul resides” (Jagdish Chander, 1965) [3]

A person who is sitting in a room would not say I am Room but would say my room. Similarly a person is not a body but would say my body and the concient being who says my body is the soul. Body is the cottage of the soul in which the soul resides as a driver seated in his car drives it but is himself separate from it. In the same manner soul is the driver in charge of the body which serves as the carriage to be soul. The soul, it is that which hears by means of ears, speaks through the mouth, and sees with eyes, the body and organs are means of action. The soul is diamond the body being the casket for it. The soul (spiritual being) and body (physical being) make a human being. Soul is the controller of the body as the driver is the controller of the car. So in reality human being is different from the body as it appears to be just as a person who speaks with the help of a telephone, listens to a call with the help of that instrument, has his entity different from the telephone he himself being a living person who has faculties of feeling, thinking, willing and making effort, even so the conscious entity in the body which uses word “I” is the different from the body which has mouth, ears, etc as its component. So the “I” is an entity different from body “I” is not the eyes, the ears or mouth but “I” which see with eyes, speaks through mouth hear with the ears, is the “Soul” their master, eternal, immortal. The body is mortal.

“He is an embodied soul. He is the conscience existence. He is the controller of inconsistent material nature.”(Henry jones, 1895) [7]

The soul uses body to do actions and experience the result of its actions, soul is eternal, doer and experiencer. When soul leaves, the body is of no use.

7.1.1 Form and abode of soul in body

The soul is like a micro star self-luminous, point of light, shinning dot, it abides in the body, mid-way between the eye brows where the devotee in India applies Tilak a sacred mark. Here it is connected with the brain and the nervous system. The brain is the control room of the soul.

7.1.2 Faculties of soul

“The soul has three intrinsic abilities which the body or anything else, made of matter does not passes, these are

1. Mind (Mana)- The ability to think or wish or will
 2. Intellect (Budhi) -The ability to judge, understand or investigate
 3. Resolves (Sanskaras) -The ability to retain impression of past thought in the form of attitude, moods or habits.”
- (Jagdish chander, 1975) ^[2]

Mind and intellect and sanskaras or resolves are three organs of the soul, soul uses them for example when a person hears a case in a court and give his verdict is called a “Judge” when the same one goes home and loves his children they call him father and when he sits with his friend they call him their friend. One and the same person is named variously according to relationship or profession or to his action. Similarly when the soul think over problem or situations facing it acts as a mind and when it takes decisions about the situations or problem it is knows as intellect and the impressions which come after doing action is known as sanskaras or resolves but it is the same soul.

7.1.3 Transmigration of soul

The soul is eternal and immortal, therefore it leaves its body at the time of death and takes another body.

“ये पुराना शरीर छोड आत्मा जाकर दूसरा शरीर लेगी।
आत्मा का अपना स्वरूप व लक्ष्य शांति है। आत्मा का धर्म शान्त है।” (Murli, 8 Nov 1997)

“ Yeh purana sharer chorh atma jaker dusra sharer legi. Atma ka apna swaroop va laksya shanty hai, atma ka dharm shanty hai” (Murli, 8 Nov 1997)

“The soul takes the support of the matter in the form of body to play its part when the part is over; soul simply leaves the body and takes another. The soul does not take birth in a fish or a crocodile or 8.4 million different species. Human souls only enter in human body, animal souls in animal bodies.” (Mohini Punjabi, 2008) ^[11]

The soul is the actor which plays its part on this earth as an actor plays its part in a movie. After playing a part with one body it takes another new one and continues to play its part. The features of the body in one birth are not the same as in other births. The features of the body change in every birth and a unique to that particular birth. In the same way, the part a soul plays in one birth cannot be same in its next birth. The part is specific to birth. No one knows what he was in the past and what he will be in future. Even though the souls are of the same size, a tiny point, no one’s body is exactly the same as another’s. Even though there life span may be same, their personalities are different. In every birth, the relationship of souls also changes.

The soul takes rebirth according to its karma (actions). The karma philosophy (The result of one’s good and bad actions) is the basis of the rebirth of the soul.

7.1.4 Innate qualities of soul

The Body has different religion and depends upon the family or clan in which it takes birth. It may be Hindu, Muslim, Sikh or Christian but the real religion of soul is “Om Shanti” Which means “I am a peaceful soul”. Original nature of the soul is of divine virtues. These virtues are purity, peace, happiness, love and bliss. These are innate and eternal qualities of the soul but because nobody knows about the real nature of the self as a soul and it is corrupted and spiritually depleted by materialism overtime therefore no one is able to

realise these innate qualities or virtues. When a soul emerges his awareness of treasures of innate divine virtues of purity, peace, happiness, love and bliss and it uses its thoughts to make direct connection with The Supreme, its fundamental, spiritual, innate qualities are restored.

7.2 The Reality of the Supreme

According to Aristotle, the second branch of Metaphysics is Natural theology. It is defined as “The study of a God or Gods; involves many topics, including among others the nature of religion and the world, existence of the divine, questions about Creation, and the numerous religious or spiritual issues that concern humankind in general.” (Wikipedia, 2011) ^[9]

“He is also the soul but he is The Supreme soul, The Supreme.” (Murli, 17 Jan 2000)

He is The Supreme among all the soul. He is also a soul. He is the highest of all. He is above the birth and death. He is The Supreme father of all. He is who the father of all, has no father and mother. He does not have a body of flesh and bones. He is incorporeal. He has no ears but hears, has no physical eyes but can see, has no feet but get moves or walks.

7.2.1 Form and name of The Supreme Soul

“As you are a soul, so the father too is just a point. He is no larger or smaller than you.” (Murli 20 Nov 2011) ^[12]

“He has the form of a bright dot. He also has knowledge. He is not beyond name and form.” (Murli 20 Nov 2011) ^[12]

His form is subtle, incorporeal. He is form of Divine Light, Jyoti (Effulgence Personified) or Noor (a self-luminous object). He is point of light, just like a soul is a point of light. There is difference between Him (Almighty) and other souls in respect of qualities. His ancient name is “Shiva” who’s meaning in Sanskrit is bestower.

7.2.2 Attributes or Qualities of the Supreme Soul

“He is the truth, the living being, the ocean of bliss, ocean of knowledge” (Murli 25 Dec 2000)

“The ocean of knowledge has the nectar of knowledge” (Murli 25 Dec 2000)

God is changeless being the ocean of bliss and love, ocean of peace, ocean of happiness, and ocean of knowledge. He is above birth & death and is immune to Pleasure & Pain. He is the bestower of the divine intellect, blessings, and The purifier, one who is full with divine virtues.

Whereas the other souls are in the vertex of birth and death and pleasure & pain, but in form, the Soul and The Supreme soul are alike even in the gross world the young one and its parent have the same form, a child has same human form as resembles the form of its parents, God is not formless but it is like the soul, a point of light.

The Supreme soul is the seed of the word, is the truth living being and an embodiment of bliss, as the concient seed, has all the knowledge and as the Ever Pure One. Like soul The Supreme soul is eternal. Both soul & The Supreme soul are same in size and form. The Supreme soul means who is constantly pure and viceless. All other souls become pure & impure. The Supreme means Highest of High.

7.2.3 Abode of the Supreme Soul

Abode of The Supreme soul is The Supreme abode, which is called the peace land. It is the word of the light known as Brahm Element. Element of Brahm is the place where The

Supreme soul resides and where souls reside, as tiny point of light. Just as the sky is an element in the corporeal realm, so the brahm is an element but in the incorporeal realm. Both are infinite spaces.

People think that God is infinite in size, however praise of God is infinite. He is called the Ever Pure, Unlimited, one whose treasure store is never ending, the ocean of all virtues and powers, the ocean of the knowledge the Eternal Truth and the Almighty authority. He has so many attributes that if we were to turn a whole ocean into ink and the forests into Pens, we could not reach the end of his qualities.

7.2.4 Three worlds

“You souls now understood the incorporeal world and the subtle region from the father who is full of knowledge” (22 Dec 1999)

The physical world on which all human being, living being live is the corporeal world, which is made up of matter beyond the world of matter, of physical elements, there is subtle reason of light also known as astral plain.

Beyond the subtle region is the incorporeal world known as Brahmlok or Paramdham or Soul world, a place of constant unchangeable light of complete stability silence & peace. The land of Nirwana which mean the land beyond sound or Land of Released or Liberation. This is the real home of a soul, souls of all the world and The Supreme soul. This is the world from which all souls come to the corporeal world (earth) to play its part and where all souls ultimately go.

The Supreme soul dwells where the soul dwells in the state of release. He is not omnipresent in the corporeal world because if The Supreme soul did pervade the entire universe, surely then the qualities of The Supreme soul would pervade in everything. Then there would be no difference between the living and non living being and certainly each and every being would reflect qualities of The Supreme, such things as sin, impurity, ceaselessness, and sorrow would not exist and only qualities of God like love, purity, and peace would be displayed.

But the soul can experience the qualities of The Supreme soul at any time at any where by meditation. Just like a sun has a fixed place or abode but the radiation of Sun falls on every part on earth. If we go out of room and sit in sun we can feel radiations and our body would be able to make vitamin D.

So in the same way The Supreme soul is the spiritual energy emitting radiations of love, peace, happiness, purity and bliss. The spiritual vibrations of all these qualities can be experienced by the soul through the meditation.

The Supreme has abode in paramdham, The Supreme world and from there qualities emanate so that wherever the soul is, soul has to tune his thought to the source and would be able to pick up those vibrations and experience a relationship. For example a radio transmitter has one specific location from which transmissions spread through out the world and where ever there is receiver tune that specific wave length or frequency, it will be able to pick up the transmission. There is reason why it has not been possible for a man to experience The Supreme in his daily life up to now. If the mind has been tuned to the physical activity, the gross world and material objects around him, He would not be able to pick up transmissions even though The Supreme soul (God) has been sending them. The man has been on a different wavelength.

If the thoughts come away from the physical and then a man move into stage of soul consciousness it becomes very easy for a soul to pick up vibrations and through his thoughts, make contact and experience the spiritual energy of love,

peace, happiness, purity and knowledge and to develop a relationship. If someone knows God's form, location (Abode) and attributes, he / she can direct his/her thought towards the one and immediately start experiencing the connection.

The sentiments expressed in the phrase, “Lord wherever I am, you are with me” indicates the closeness of the soul and God. It expresses the experience of the presence of God in the same way to two lovers who carry each other in their heart. In this way God's presence is a spiritual experience that anyone can have wherever he is, it does not mean literally that The Supreme Being permeates everything; it's a feeling and not a fact.

The sun is the source of the physical necessities, it purifies the water makes the plant grow to produce food and oxygen and provide a suitable range of temperature for our life here. To give life it doesn't need to present in every particle, its effect in the form of light and heat is felt throughout the solar system. In the same manner for the effective practice of meditation God is seen as a sun of perfect attributes, the source of spiritual qualities and powers and as such does not need to be present in everything. Even though his residence is soul world. God can be within me or anyone since the sense of closeness is beyond physical dimensions. One thought and you can be in God presence.

In everybody there is an individual soul and not an all-pervading God. The soul reaps as it sows. God is the redeemer of sinners and is the bestower of peace and happiness. So, if God were omnipresent, not a single living being would be in sorrow. God does not pervade this world if He/She pervade then all living and non-living being should have its qualities and there won't be any unhappiness, sorrow and ignorance.

7.2.5 The Power of God

The power of God is often misunderstood people think God can do anything and everything and has direct influence on nature and our lives. Birth and death, accidents and natural calamities are part of the human souls themselves and with matter directly. They are nothing to do with God.

The physical, chemical and biological laws of nature are automatic and do not require God's intervention. Lives of human beings are governed by law of karma or cause and effect. Happiness & sorrow are automatic results of interactions of human being. The good thing and the bad are neither God's blessings nor the lack of them but a result of deeds of human being (Soul)

Human being thinks that he is the one who gives happiness and sorrow and yet still remember God in order to come & grant the peace and happiness whereas his attributes are, he is the remover of sorrow and the bestower of happiness and so how he could hurt anyone. He does not cause violence and sorrow. Violence and sorrow are because of actions of human being. There are many natural calamities taking place, these are called natural calamities not the Godly calamities when there are tidal waves of ocean that destroy everything why should God be blamed for this. Elements have become tamopardhan- a state of complete disorder. People say that every leaf moves on order of God because they think that God is in every leaf would God sit and give orders to leaves? Every element of nature has its own laws and everything moves according to those laws.

8. Epistemology of the Philosophy of Prajapita Brahma

Epistemology is “the branch of philosophy that studies the origin, nature, methods, validity, and limits of human

knowledge.” (Wikipedia, 2011) ^[9]

The method of realisation of self and The Supreme is churning of the knowledge of self and The Supreme. Prajapita Brahma said it is simply a remembrance and always remain on the pilgrimage of remembrance to purify yourself and to remain happy and intoxicated.

“You stay on pilgrimage of remembrance and purify yourself” (Murli, 17 Feb 1999)

The remembrance is called as the Raj Yoga Meditation.

8.1 Rajyoga Meditation

“Yoga is a Sanskrit word which literally means ‘link’ or ‘union’, (just as its antonym-viyoga-means ‘separation’). The word Raja (or Rai) ‘means ‘King’, ‘Sovereign’, or ‘The Supreme’. Rajyoga is quite simply the communion of the soul with The Supreme.” (Girish patel, 1986) ^[22]

It is superior to all other unions (and the union makes us self-sovereign). Rajyoga redefines self as a soul and enables a direct connection and relationship with The Supreme source of purest energy and highest consciousness. He is the unlimited source of purity, peace, love, bliss and knowledge. It can be transmitted as The Supreme Union or as a highest connection. It is the connection of being with The Supreme Being through mind on the basis of spiritual knowledge.

“In this yoga human soul meditates on the truth that that self is an eternal and immortal child of The Supreme soul.” (Godly versions, 1969) ^[5]

“It should be clear that remembrance of God without knowing His name, form, abode, attributes is no remembrance at all.” (Godly versions, 1969) ^[5]

In the course of practice, one tunes the mind to that very subtle frequency on which God is radiating His love, light, and might. By considering the self a soul, and then by focusing a gentle stream of positive thoughts towards The Supreme Being, His own harmonious vibrations will be received upon that same current, allowing the soul to experience the wealth of unlimited attributes of The Supreme. Peace, power and bliss are the inevitable fruits of this connection. The soul is filled with the happiness which cannot be equaled by any physical experience. Thus the soul becomes the master over his senses. Mind, intellect, and response patterns are soon tamed and transformed. The personality becomes clean and pure. Within the soul there remains only the knowledgeable silence of the consciousness of God.

This practice is not merely called Rajyoga, but Easy Rajyoga. This is because the method is very simple that people of all age levels and educational backgrounds may study it easily and achieve the highest results with very little effort. It need hardly be added that the practice is equally suitable for men and women of any religious background, race, or nationality. There is no ‘chosen’ group which is more capable than others of making contact with God-nor any whom, He will love more than others. We are separated only by the strength of our own will to establish that highest connection.

This is also known as Karma yoga meditation because this could be easily done while performing day to day activities during work because the negative thoughts are converted to positive in the sub conscious mind. Because this meditation is based on the knowledge of the real self and The Supreme being by the understanding and not the blind faith and therefore this is also known as Gyan Yoga.

Communion with God Father is essential, because He is the

unlimited source of knowledge, peace, love, bliss, purity and power. But to truly commune with Him, we must accurately know Him. This means, at the least, we must comprehend His form, His abode, His attributes, and His name.

8.2 All Yogas in One

Some people are of the opinion that one must choose a particular method of yoga according to one’s personality. An emotional person would then practice bhakti yoga (the yoga based on love and devotion). An intellectual would select gyan yoga (the yoga founded on knowledge). A more actively inclined individual might prefer karma yoga (the yoga based on action). Easy Rajyoga, however, is suitable for people of all personality types and interests, because it combines the essence of all the various paths. For example, an emotional person can progress very quickly on the path of Rajyoga because a feeling of devotion and love for The Supreme is so easily developed. Intellectuals will find the knowledge from which Rajyoga proceeds to be endlessly fascinating, and will appreciate the rationality of this path, where in blind faith is out of the question. Socially oriented persons will find Rajyoga adaptable to all situations; since it can be practiced while one is at work, it also causes one to be aware of the ethical and spiritual aspects of every relationship, allowing him to overcome his errors and attain perfection in action. Those who thrive for discipline will also welcome the ability Rajyoga gives one to gain control over thought processes and behavior patterns, without having to undergo strenuous, physical or mental exercises.

Through practice of easy Rajyoga, one can enjoy the essence of all yogas: Peace of mind, intellectual clarity and purity, absence of worry, depression or negative tendencies, self-discipline and transformation of behaviour patterns, supersensory bliss and relaxation even of unconsciously held muscle tensions. Thus, Rajyoga subsumes within itself the fundamentals of all methods of yoga, and confers the achievements of them all naturally and easily, using one very simple method which anyone can learn.

8.3 Method of Rajyoga Meditation

In Meditation the mind plays an important role. Mind is the faculty of soul which generates thoughts and these thoughts could be classified as Positive, Negative and waste thoughts. The state of mind depends upon the type of thoughts generated. If thoughts in the mind are positive the person feels relaxed, easy, happy and peaceful, but if they are negative then the person feels sorrow, stress and strain. When the thoughts are positive their speed is slow, whereas when they are negative their speed is high. Negative thoughts are generated because of character defect and weaknesses like anger, greed, lust, ego, attachments, jealousy, and revenge.

Waste thoughts are related with thoughts of past and future which have no meaning in the present time. In Rajyoga a person pays attention on thoughts generated by his mind. If they are negative it let them go away and change them to positive by consciously generating thoughts about real being of the self as a soul, peaceful being of light and the state is known as soul consciousness rather than body consciousness.

“Man is endowed with communicable uniqueness. His soul consciousness leads to God consciousness.” (V. Reddy, 1997) ^[25]

Asking questions to thyself who am I, am I a body or soul, what is my real eternal immortal form, what are the innate qualities of the soul? When the soul stabilizes itself in the state of soul consciousness only then the soul will be able to

become responsive to the extremely subtle experience of God or The Supreme soul.

8.4 Four Stages of Rajyoga Meditation

First Stage - Initiation

To begin the practice of Rajyoga one need not sit in any special posture. Infact, difficult postures should be avoided. in favour of one's usual easy and natural way of sitting, one may sit on the floor, use a cushion or sit comfortably in a chair, since the aim is to go beyond physical awareness. Any pain which pull you back to the body is counterproductive. On the other hand if one meditates in too comfortable position (like lying in the bed) one is prone to fall a sleep. Take balance approach and judge your own capacities.

While meditating there is no need to close the eyes it is better not too. Some people believe that with open eyes one may become distracted by things occurring in the field of vision. But infact scenes created by the imaginations when the eyes are closed are far more distracting. Attention diminishes rapidly with eyes closed and soon the mind has wondered from one's object and purpose. Furthermore one is much more likely to enter the state of sleep rather than that of yoga. So it is recommended that one learn to meditate with eyes open. Even it seems more difficult at first, soon it will become natural and the result will be that a powerful state can be maintained even during daily activities, when open eyes are necessary.

Second Stage - Meditation

This is the most active and important stage. Here Soul produce a connected series of pure and positive thoughts, which become the fuel for soul's inner journey. Through this active churning of spiritual knowledge and implications the self-become aware of its true nature and tunes its intuition to the qualities and attributes of The Supreme. The basis of meditation is seed thought that I am a soul, a point of consent light, deciding in the centre of forehead. There is no problem of taming a wondering mind and finally the communication soon become a two-way channel. The loveliest of human experience is and emotions quickly unfolds, transforming even the most warn out and hopeless souls into peaceful and happy, strong and stable persons, able to actualize the farthest reaches of their potential.

Third Stage - Concentration

In this stage worldly thoughts cease without difficulty, as the mind becomes fascinated with its own reality and presence and the power of The Supreme soul becomes evident now gradually the speed of this pure thinking is reduced until it has become very very slow. Then the practitioner silently stabilizes his heightened awareness of the self and The Supreme.

Fourth Stage - Realisation

As our thoughts become fully channeled in this positive direction, the practitioner starts experiencing an extra ordinary sense of peace and wellbeing. The mind plunges ever deeper into experience, it becomes saturated with living qualities of The Supreme. The soul realises itself as a point of divine illumination feed with love and might. All negativity is washed away in this final stage. There is only silence of the blissful presence of The Supreme. The soul realizes as a point of divine illumination filled with love and might. All the negativity is washed away in this final stage. There is only the silence of the blissful presence of The Supreme.

8.5. Meditation for Beginners

Sit in a natural and an easy manner. Read the following words slowly, thinking deeply over the thoughts which they contain:

"I withdraw my awareness from my physical organs... I become aware of my inner self—a point of light, the eternal soul... I now feel light, as the burden of physical thought diminishes... A non-material light glows in the centre of my forehead... I am the driver and my body is the car.

As my thoughts concentrate, I become light, floating... I find deep peace within, and I am filled with power... I tune my mind to a new dimension. My original home... the soul world, the land of peace and silence... the land of tranquil light... I bathe in this glow, and once again filled up with total peace and purity. My home has no limits. I fly in this expanse of light, so free of tension. I enjoy the sweet stillness... High in my home now I am so free and light. Here in my true home the soul world there is another brilliant point of light. The Almighty Father is an ocean of peace, purity and power... As I come closer to this brilliant light I become still more peaceful and light... Going deeper into this silence, I feel so still and I begin to explore this depth of peace. God, my Sweetest Friend provides me with the ecstasy of unlimited warmth and Love. Gently, waves of light from this sweet ocean now are passing over me. a golden glow of tender love... I become so still... I feel. I have gone to the very bottom of this ocean of serenity... I taste the very essence of real peace... Peace becomes my true nature once again.

Now slowly I become aware of the physical costume—the body, yet from within I am completely peaceful and relaxed... I will maintain this awareness even during activities... I will remain detached and light while at work... nothing can disturb me anymore." (Girish Patel, 1986) ^[22]

9. Why Rajyoga

"yogic ideal is the only highest ideal in this world known to man so far on this blessed planet-The Earth—" (Rabindranath tagore, 1927)

"You will become the highest on high when you remain intoxicated on the pilgrimage of remembrance, we are going so high." (Murli, 27 Nov 2001)

Every human being in this world aspires for peace and happiness. Happiness and peace have, in fact, less to do with gross objects they refer to states of mind. There is another kind of experience, which is the highest and is independent of worldly objects and senses. It is called Bliss. This bliss is one thing for which a person should practice yoga.

Bliss or super sensuous joy enables a person to break the shackles of otherwise die-hard habits and addictions. For, it is so rewarding and ennobling an experience that nothing demoniacal can stand in its way.

Yoga enables man to have deep relaxation also. It does this in two ways. Firstly a yogi does not have worries, fears or spoilt relations. Secondly, he feels detached from the world and from these situations. This relaxation makes him calm and enables him to take decisions without any tension, undue haste or pressure.

Yoga brings about behavioural transformation of man without any therapy. The thoughts which a yogi makes use of, in meditation, work like mental surgery. Positive virtues are implanted in him in place of negative traits. His outlook now changes and so, bad habits now loosen their grip on him. His energy is now used for constructive and useful work.

This brings about an overall enhancement in his personality. His shyness is now replaced by a feeling of confidence. From

a dull, dreary and stiff person, he now becomes a man of sociable and charming manners.

All this goes a long way to improve his relations with others. He can now put up with all sorts of people and remain unprovoked. He now does not mind small things and laughs away certain things instead of taking uncompromising and tough positions, so that he has health, happiness and a pleasing nature.

Yoga also enables a person to experience the heavenly love, which comes only from God as the soul's Mother-Father, Friend, Saviour and 'Sweet Heart'. This love plays such a melody on the strings of one's mind that one really feels enraptured. It can better be experienced than said.

Rajyoga enables a person to control his mind and to have an economy of thoughts. One is now freed from purposeless or negative thoughts. In a word, it can be said that yoga brings about fulfillment in man's life.

One feels as if one is bathing in bliss or is in the shower of divine love. Yoga provides man an inexhaustible source of super sensuous happiness which is not dependent on material objects. It also brings about transformation in man's mental attitudes and, thus enables him to have equanimity of mind under all circumstances. Thus, Rajyoga is very important and interesting subject and a very useful and valuable practice.

Meditation not only enables a person to rise to the highest level of spiritual experience but it helps man to discharge his professional household and other social duties more efficiently and with equanimity and better judgment.

"Rajyoga enables one to become a new person wiser, more loving, more concerned about and more responsible towards the wellbeing of others." (Jagdish chander 1975)^[2]

One now acts more meaningfully in regard to self and in relation to others. One now looks upon alias 'souls' and as brothers' and treats all on spiritual level. This eliminates one's tendencies of aggressiveness, exploitation, sensual indulgence attachment suspicion and hate. One, thereby, becomes a Peaceful person, spreading vibrations of peace, having goodwill towards all, wishing all well, doing Positive acts and having positive thoughts. Rajyoga Meditation is thus the science of peace in one's personal and social life.

This change occurs because of three reasons: Firstly, one gets new understanding of the self and others. This equips a person with positive and better outlook. There is the resulting change in one's belief-system, value-system, one's purpose, attitude and behaviour. Secondly, one's capacity for love and tolerance increases tremendously. One therefore loves and is loved and has moods which are derivatives of love and consideration for the uplift and well-being of others. So, one now leads a life of mental satisfaction. One is now free from tension.

Thirdly, change in one's nature and behaviour is rapid, thoroughgoing, persistent and lasting. Some, therefore, consider meditation as a formula or technique of changing a sinner into a saint. This over-all change in nature releases new capacities and qualities of being.

10. Implications of the Philosophy of Prajapita Brahma

Through education for the solution of individual and social problems.

Implication of Reality of Human Being as Soul

Introducing the metaphysical reality of self as a soul through education from school to college level would help to solve the problems related with self-such as body, color, clan, parochialism like castism, racism, national origin. A soul is a

point of light in the center of the forehead of every human being, immortal, eternal, whose real religion is peace, love, happiness, which could be realized through Rajyoga meditation. All the souls in this world are equal in every aspect, but it has to be realized and experienced through the meditation only then the solution of these problems is possible.

Implication of Reality of the Supreme soul

He is form of Divine Light, Jyoti (Effulgence Personified) or Noor (a self-luminous object). He is point of light, The Supreme source of spiritual energy, changeless being the ocean of happiness, and ocean of knowledge. He is above birth and death and immune to pleasure and pain, lives in The Supreme abode far beyond the stars, dwells in state of release, a place of constant unchangeable light of complete stability silence and peace. The understanding of the reality of The Supreme soul given by the philosophy of Prajapita Brahma by all religions would promote religious tolerance and the problem of the religious orthodoxism could be solved.

The Supreme soul is also a soul and its shape, size, form is the same as that of a soul but differs because of its attributes. As children resemble with their parents, in the same way, all the souls who are points of light, are children of The Supreme soul, as he is also a point of light. He is the father of all the souls on this earth irrespective of religion, country, and caste. So we all are brothers and sisters and children of one The Supreme father. There is a saying in Hindi- "Hindu, Muslim, Sikh, Isai, apas mein sab bhai bhai" that means people who belong to Hindu, Muslim, Sikh, christian communities are brothers of each other. But people of various religions are unable to understand in what sense they are brothers of each other, But the reality of The Supreme soul explains very clearly how are they brothers of each other irrespective of religion and the whole world is like a family, this feeling of Vishav Kodambakkam (the world is my family) could be invoked to have brotherhood and would bring harmony at state, country and international level.

Implication of Rajyoga Meditation

Spiritual education of self as a soul, The Supreme soul and practice of Rajyoga meditation enriches personality, internal empowerment, which leads to self-realization of love, peace, happiness and bliss removes the habit of consumerism. The resulting simplicity of lifestyle saves a lot of expenditure and protects a person from being tempted to add to his sources through unfair and dishonest means.

Self-realization of innate qualities is expressed in human values like honesty, cooperation, tolerance and therefore spiritual education at the individual level demonstrates the power of an individual to influence the society through example. People tend to act in an honorable way when presented with an example of high standards. Examples can give powerful inspiration and motivation. The change at the individual level, at the micro level would help to bring social change at the macro level.

When Spiritual education is integrated into education at all levels and provided to both genders equally, it properly equips people for civic life. People with greater awareness can then contribute to shifting deeply entrenched attitude including general acceptance of corruption, bribery and nepotism as a part of life and direct and indirect antagonism against women, children or people of low castes, such enlightened attitude can also boost the confidence of socially disadvantaged individuals and encourage them to claim their self-respect.

The environmental pollution is the result of polluted mind and consciousness, greed is the root cause, which could be sublimated through meditation, it purifies the mind, which brings the satisfaction and would indirectly help in the control of pollution.

Rajyoga meditation helps the person to increase his will power through self realisation of unconditional love, peace, happiness and bliss. It fills the gap of spiritual depletion and helps the person to cope with withdrawal symptoms and resist the peer pressure.

The endorphin hormones produced during meditation act as natural tranquilizers and the person can give up the addiction even without the help of medicines.

UNESCO set up an international commission under chairmanship of Jacques Delors. He identified four pillars of education learning to know, learning to do, learning to be, and learning to live together.

The third and fourth pillars could be achieved through spiritual educational of philosophy of Prajapita Brahma.

11. Conclusion

The education system should be based on the spiritual education taken from metaphysics and epistemology of Prajapita Brahma with main concepts and realities of self as soul, The Introduction of The Supreme soul and Rajyoga meditation in the classroom from elementary to the university level would bring spiritual awakening to use the gifts of science for the betterment of mankind and would help to bring, peace, harmony, truthfulness, tolerance, brotherhood, good work culture and love for humanity.

12. Suggestions

1. The metaphysical and epistemological finding of soul, The Supreme soul and Rajyoga meditation should be implemented at all the levels of education from elementary to the university level.
2. A special endeavour should be done to prepare the syllabus for the implementation of Rajyoga meditation for elementary, high, graduate and postgraduate levels. So that the Spiritual education of Rajyoga can become the integral part of curriculum.
3. An experimental study should be conducted to know the effect of Raj Yoga meditation on the spiritual, character and moral development among the students at various levels.

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