

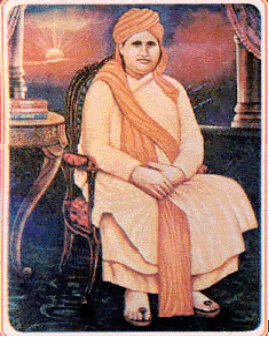
The Second Principle THE ONE ADORABLE



ईश्वर सच्चिदानन्द स्वरूप, निराकार, सर्वशक्तिमान, न्यायकारी, दयालु, अजन्मा, अनन्त, निर्विकार, अनादि, अनुपम, सर्वाधार, सर्वेश्वर, सर्वव्यापक, सर्वान्तर्यामी, अजर, अमर, अभय, नित्य, पवित्र और सृष्टिकर्ता है । उसी की उपासना करने योग्य है ।

Īśvara (God) is absolute truth, conscious, all bliss, formless, almighty, just, merciful, unborn, infinite, unchangeable, beginning less, incomparable, the support of all, the master of all, all-pervading, controller of all from within, ever mature, imperishable, fearless, eternal, pure and the maker of the universe.

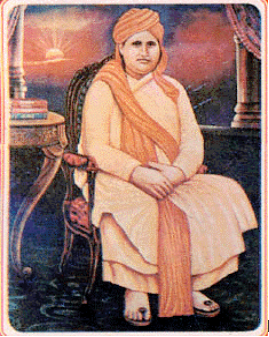
He alone is worthy of being worshipped.



The Second Principle सृष्टिकर्ता, सर्वाधार, सर्वेश्वर, सर्वान्तर्यामी



- The world is created. It's creator is the God.
- It is quit evident from the existence of the design in the universe.
- **The inert substances are incapable** of molding itself into different ordered forms, and produce desired substance such as seed etc.
- This shows that there must be some creator with wisdom of the universe.



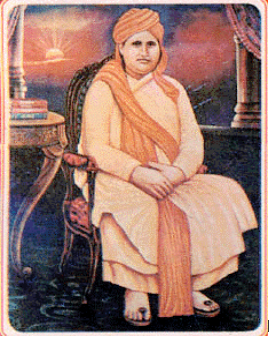
The Second Principle न्यायकारी, दयालु



He is merciful;

He provides for the souls all sorts of physical material with which to work while they live, and by means of which to get the fruits of what they do.

Apart from there are divine gifts, such as air and water, heaven and earth, the starry world above, the green fields below, which every individual, irrespective of what merit he has earned by his actions, enjoys.



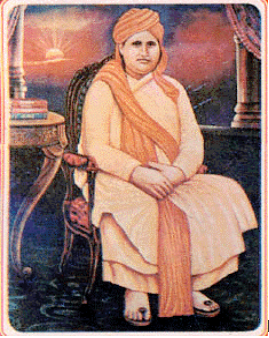
The Second Principle न्यायकारी, दयालु



He is just; The justice of God manifests itself in the concrete shape of Law that upholds the universe both physically and morally.

The inequality in the condition of living beings is a proof of the operation of His Law of justice.

The very backbone of morality, viz., the faith that the good we do is properly requited, and the fear that the evil 'we commit is adequately punished, will be instantly broken, if we once succumb to the presumption that prizes and punishments are regulated not by the desert of the recipient, but by the whimsical will of the Judge.

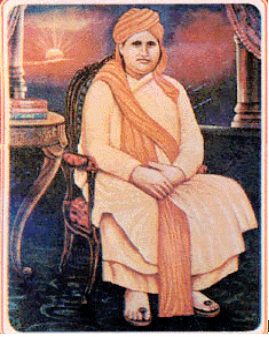


The Second Principle



उसी की उपासना करने योग्य है ।

He alone is worthy of being worshipped.



Worship (upāsanā)

Glorification (stuti), Prayer (Prārthanā)



Glorification (stuti) creates love for God, and helps a man to reform his nature, character and attributes in accordance with the nature, attributes, and character of God.

Prayer (Prārthanā) creates humility, courage, and hopefulness.

A man should act in accordance with what he prays for. For example, if a man prays for wisdom, let him do his utmost to attain it.

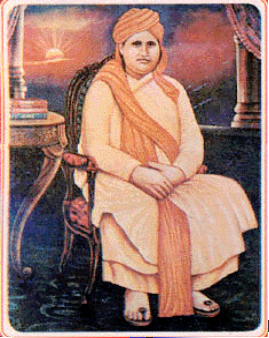


Communion (upāsanā)



A man should go through all the eight steps of yoga (aṣṭāṅga-yoga) in order to be in communion with God and realize his existence as the Omnipresent and Omniscient being.

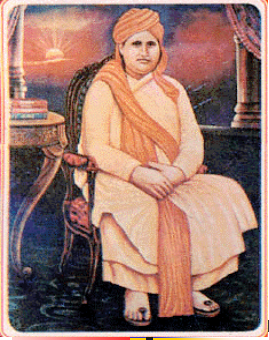
Sage Patanjali has given in his Yoga-sūtra the preliminaries that are necessary for starting upāsanā.



Communion (upāsanā)



1. Bear no ill will against any one and always love everyone.
2. Speak the truth
3. Be honest in your dealings.
4. Control your senses, never be lustful.
5. Be humble, never be arrogant.



Communion (upāsanā)



6. Be clean internally by shunning infatuation and aversion, externally by the use of water, etc.
7. Neither rejoice in gain nor be sorrowful in case of loss.
8. Keep your mind unruffled in pleasure and pain, practice virtue not vice.
9. Always study the books of true knowledge, and associate with good and pious men.
10. Surrender yourself to the supreme master.

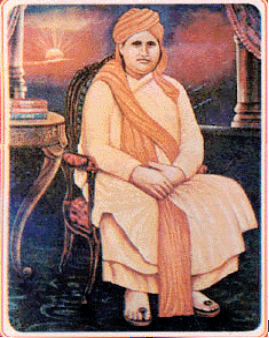


Communion (upāsanā)



When a man desires to engage in upāsanā (communion), let him

- **Resort** to a solitary, clean place and get comfortably seated,
- **Practice** Prāṇāyāma (controlling of breath),
- **Restrain** the senses from the pursuit of outward objects,
- **Fix** the mind on one of the following places:- the navel, the heart, the throat, eyes, the top of the head or the spine.
- Let him, then, **discriminate** between his own self and the Supreme Spirit,
- **Get absorbed** in contemplation of the latter and commune with Him.



Communion (upāsanā)



When a man follows these practices, his mind as well as the soul becomes pure and imbued with righteousness, and by constant increase of real knowledge and discrimination he reaches the stage of supreme bliss.

If a man devotes even half an hour a day to this practice, he would progress spiritually.

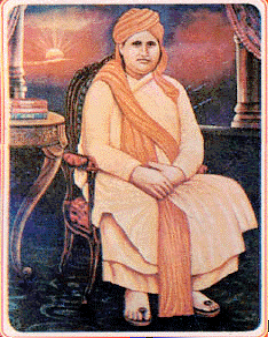


Communion (upāsanā)



The result is that just as a chill-stricken man is cured of his chill by coming close to fire in the same way by coming close to God,

- all impurities, sufferings and grief are shaken off, and nature, attributes and character of the person become pure.



Communion (upāsanā)



Leaving out the other results that accrue from Divine Worship the gain in spiritual strength is such that even the approach of pain or sorrow of the greatest magnitude cannot disturb the mental tranquility of the devotee. He is able to bear it most patiently.