

COMMENTARY ON

TEN MAXIMS

OF

SAHAJ MARG

BY

SHRI RAM CHANDRA

Translated from Urdu by

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Ten Maxims of Sahaj Marg — English version of the Urdu book *Sahaj Marg ke Das Ussolon ke Sharah*, by Shri Ram Chandrajji Maharaj of Shahjahanpur, U.P.
Translated and revised by Shri Raghavendra Rao, Raichur, Karnataka.

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For Abhyasis of Sahaj Marg

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OM TAT SAT

"How can the 'Path' be described which is so wonderful!

Reality is beyond senses and beyond feeling;

Reality is hidden in the veil of Darkness;

Reality shines forth through the veil of Darkness!"

"Kahen kya hai ajab rahe tariqat!

Na hai kuch soz nae saze haqiqat;

Nihan zulmat ke parde men haqiqat;

Ayan zulmat ke parde men haqiqat!"

(English rendering and transcription of the Urdu verse)

Foreword

The world is in the throes of a new birth. A new pattern of culture is emerging. The ways of science have paved the way for the reorientation of human aims and goals. Though men are presently thinking in terms of better ways of existence for all, and have been forced to conceive of life as a whole and not for oneself, and a few, yet the means and methods adopted for arriving at that goal, or realisation of a welfare state have not been satisfactory. Man muddles on with the rationality vouched for his growth. Yet, it is a fact that man is in search of happiness. This happiness and peace of mind seem to be closely linked up. Man has to realise that he belongs to a great world, not only of humanity, but also of other kinds and types of life; not only on this Earth of ours, but also on other worlds. Science has been opening up the frontiers of knowledge in very vast directions. We have almost begun to enter into a greater world. But our minds are yet incapable of thinking to that scale, and indeed we are incapable of adjusting to this mortal world and the prospects it is offering.

Man feels himself to be a greater being in reality, or at least capable of realising himself in the world, and fulfil the demands of his body, life, and mind. His efforts in this direction have been continuous, and a labour of extreme concentration has gone into his struggle to grow, to live, and to realise happiness in terms of the wants of his body. It is true that some mighty minds have held that all this search for happiness in the world by adapting the world to one's own needs and happiness cannot avail, and the precariousness of the achievement is more to be known. True also indeed they have counselled that in transitoriness of happiness achieved, there can be no real happiness. They have also held that the very definition of illusion is precisely transitoriness of all happiness. The search for the eternal and permanent happiness is the real search, and this entails the renunciation of the search for the transitory happiness, or success. However, man is not quite prepared for this renunciation of the transitory happiness, which, according to him, is in the hand, for the sake of the permanent happiness, which is far off. Better the bondage of the immediate if it is pleasant than the freedom of the eternal, which needs renunciation of the immediate. So too, the renunciation of finiteness or individuality is impossible because of the promise of attainment of the Infinite.

Surely, men have sought a different solution for wish-fulfilment. They would like to realise the eternal in the temporal, the infinite in the finite, the unbounded in the bounded, spirit in the bosom of matter, and so on, because of the double demand

of the human nature for both the worlds. There have grown several philosophies which seek to do justice to the claims of man's desires or wishes, here and yonder. That philosophies are governed by such desires or wishes is a fact that reveals the psychological roots of their thinking. Such thinking has not released itself from the goal-directing impulse, and rightly too, though it must be confessed that Reality is not capable of being a goal unless all happiness-claim is dropped, whether it is of the temporal or eternal order. Reality has a claim to be known for itself without the limitations and strictures of desire for any goal such as happiness, or pleasure, or power. It is to be known as It is in itself and for itself; that is the law of one's real being and Reality. Man feels his reality to be of paramount concern, and the realisation of that Reality is the basic impulse of his being; and happiness, pleasure, power, and so on are just means considered and surrendered on the march towards his own reality-realisation.

The methods by which this reality-consciousness is to be attained are of great antiquity, and had varying fortunes because of man's dual aims. It is only when one seeks oneself that one realises one's reality, and not when one turns to the world to realise oneself, or oneself in it. Several indeed have been the philosophies that imagined or built-up the systems, and they have become incapable of showing the way to the reality-consciousness. Nor was liberation achieved with their help.

A return to the need for personal experience of the Ultimate has become urgent, and most people, tired of philosophies and logics, and the so-called rationality, are turning towards a method by which they would have the experience or intuition, and realisation of the essence of being or existence. There are, of course, some who do not think that experience can solve any problem, and believe that belief alone in the methods or means of philosophies will be sufficient, and personal experience is merely a lure and a mirage. With such thinkers, we, of course, do not agree, and man has never agreed. True indeed this personal experience should be of the highest, and not merely a hallucinatory product of one's wishes and constructions -- mental projections, so to speak, and not Reality. Hallucination is the projection of one set of illusions in the place of those it is said to replace, namely, the experience of Nature.

The evolution of man into higher consciousness or Reality is indeed our endeavour, and this evolution can no longer be achieved through the old patterns, suitable to lower species and forms of life, including man. The growth of a cosmic consciousness, or an intuition that can grasp all in one sweep of consciousness rather

than in fragments, or that which will integrate all knowledge and perceive the integral reality is a Divine gift, and cannot be expected to be attained through natural means of mere aspiration. Science expects this to happen in a natural evolution through man's infinite capacity to adapt the environment to his needs, and also, to rouse within himself powers and capacities, latent in a sense (such as he had already done) such as rationality, intelligence, instinct, will, consciousness itself, and creative imagination, co-operative activity, and social unity. However, the ascent of life is marked by breaks, and one wonders whether these breaks or leaps are due to an innate force or elan, or an upward force that has leaned towards it to pull it up. Religious experience in man reveals this leaning of the cosmic consciousness or divine and transcendent grace consciousness towards it. Thus in man this conjunction of the divine and the human is made possible for the first time in evolution. But a jump to the Ultimate consciousness or Being is a long way off. And the natural evolution of man will reveal that in his life the incidence of a force much vaster and superior to himself takes its hand. This is the beginning of Spirituality. The Self confronts its own deepest urge to be this urge towards the Ultimate Reality without which its own future is impossible and untenable.

This is the call to the knowledge of the Self, to fulfillment, to perfection, to ultimate happiness and bliss, and above all, to the feeling and realisation of reality of oneself, which seems to be slipping away in its own original nature.

The Seers of India had long ago seen this necessity for the help of the Highest and Ultimate Spirit for lifting man to the higher levels of consciousness and awareness, such as super-consciousness and absolute consciousness, or experience. The Super-mind belongs to the regions of the level very much above the human mental and over-mental. There are levels of being such as the *Pinda*, *Anda*, or *Brahmanda*, *Para-Brahmanda*, and the Highest transcendent which is called by Shri Ram Chandraji of Shahjahanpur (U.P.) as the Central Region, and the Centre. Indeed, we can reveal the parallels between these and the worlds described as *bhuh*, *bhuvah*, *svah*, *mahah*, *janah*, *tapah*, and *satyam*. Consciousness at each level is higher, suited to the plane of its being, and goes through modifications or twists and limitations when it descends lower, and is thus said to form several centres or granthis, or chakras that distribute the power of consciousness according to the laws of the centres which emerge as and when the centre forms.

The yoga of self-realisation demands then the approach to the highest state beyond all the levels of consciousness and being. The question arises whether this is possible. Whether it is not a gradual process of ascent which enables man to proceed from the level of man to the level of superman with a super mind, and so on till the highest level is reached; this is the second question. There is much to be said in favour of the gradual theory of evolution. The immediate possibility of arriving at the Highest level is also open to the human soul that has become aware of the urgency of its attainment and existence. This is what Shri Ram Chandraji assures as possible, and by the yoga directed by One who has attained that Ultimate Central Reality, it is positively easy. Evolution of the individual becomes swift even while in the human body, which is purified by that highest consciousness or power, and transformed in every one of its cells.

The Power of the Highest can descend thus into the human heart and begin to purify and lead it to the highest state. The human frame itself is so made as to receive the transmissions of highest energy or *Shakthi* Divine at several centres corresponding to the cosmic centres and super-cosmic regions. The human body being thus purified in its nervous, circulatory, and other systems can enjoy or experience the peace, the power, and the transcendence even in this body. The need and process are really to be trained by an adept in this Raj Yoga path.

Shri Ram Chandraji in this book entitled 'Commentary on Ten Commandments of Sahaj Marg' elucidates the conditions which are necessary for realising the Ultimate. They are Commandments which one must follow implicitly. They are not merely orders arbitrarily given, but clearly explained in order to show their rationality in respect of the goal that has to be reached. They are, of course, easy to follow when there is earnestness to reach the Goal or the Ultimate.

The simple formula of Prayer gives us our objective in this search — it is God who is the All Master, and who is the only person who can lead us to the Destination. Our wishes interfere with our reaching the Destination and are *prapti-virodhis* — enemies of our attainment. Surrender to God, who is power omnipotent, is the essential need, for, God is both the means and the end. The Master, who leads us to the Highest, is One who is so much absorbed in the Ultimate that He is, as it were, God in descent towards the soul that seeks and drives, and struggles for help.

The ancient methods of practice are beautifully explained, showing the rationality of worship and meditation at the Sandhyas, or conjunctions of the day —

morning, noon, and evening. The *angas* of yoga are also neatly expounded, and the natural method of spiritual adaptation and adjustment to the Goal is given in a simple and straightforward manner. The purification of the system by the subtle process of Transmission by the Master is an achievement that can find no parallel in the spiritual history in recent times. To live in God, for God, and by God is the burden of the path of Sahaj Marg, and this naturally leads to the realisation of one's reality in God, for God So too one becomes harmonious with all without any distinction. The higher worlds open up to one who has become one with God by living in Him and for Him alone. Spirituality is not like religion, just a form of worship or technique of observances; it is a living in the awareness of God and in His essence.

Shri Ram Chandraji points out how the individual soul by following the Commandments of Sahaj Marg can even at the first contact come to experience the peace that passeth understanding, and then grow in this peace towards the highest possible to man. Liberation or *Moksha* is something that naturally follows from this practice. Perfection too may be open to one who is Divinely directed.

There is a little amount of metaphysics or physics in the exposition which is not very important to discuss as it will become clear as one proceeds on with the *abhyas*.

There is no doubt that there must be a complete transformation of man's nature, and he must be taken up for guidance by the cosmic and super-cosmic Nature so that his attainment may be felt to be more and more reality (*Sat*). As one approaches the Centre or the Ultimate, one increases in his reality, and all that went before appear to be more and more unreality. However, the *abhyasi's* aim is to gain this increasing reality that arises as one begins to get near the Centre.

Shri Ram Chandraji's Discoveries in this realm are remarkable for their dynamic practical nature. God is not far and distant but very near, and ready means (*siddhopaya*); and man has but to turn towards Him to feel His presence and His power of transformation. We owe it to Shri Ram Chandraji of Fatehgarh (U.P.) for making this experience possible to all, and to Shri Ram Chandraji of Shahjahanpur for spreading this Gospel of redemption and transformation by demonstrating it practically to whosoever turned towards Him.

This book is, in a sense, for the advanced practican; but it is a very illuminating book which should be read after the study of Master's *Reality at Dawn*, and *Efficacy of Raj Yoga*.

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From prerevised edition : Commentary on Ten Commandments of Sahaj Marg

Preface

Every sanstha (organisation) of the world has a peculiar tinge, which is the focus of all its thoughts. A great man has ever been the founder of every such sanstha. He comes down for the Divine works, and acts in accordance with the Will of God. Great sages are born to work for the remodelling of the world in all necessary ways. When the darkness of ignorance is in ascendancy in the world, some such personality does descend to earth to dispel the darkness.

The Hindus, having lost their sense of duty in respect of Spirituality, got quite away from it, and it passed on into other hands. The result was that their cognisance of Reality got almost extinct. For this reason, Nature felt a dire necessity of bringing down to the Earth a Personality like that of Samarth Guru Mahatma Shri Ram Chandraji of Fatehgarh, U.P., for the regeneration of the world. He was born on 2 February 1873, the Basant Panchami Day. Having played His part fully-well in the spiritual field, He departed from this material world, leaving the responsibility of the work upon His worthiest Disciple, Mahatma Shri Ram Chandraji of Shahjahanpur (U.P.), who had been gifted during the Master's life-time with higher attainments necessary for the final approach. It was, however, after 12 years of the Master's merging into Divinity that His Will at last began to get materialised.

Such has often been the case with some of the great personalities of yore, of which there are numerous instances. It depends entirely upon the discretion of such great personalities to effect any change, or alteration in accordance with Nature's Command for carrying out His plan of work. A Samarth Guru can transform Himself into the being of any of His disciples who might have the capacity to work as His

Representative. Consequently, the Great Master had, once in 1928, expressed His view in this connection before one of His worthy disciples, who was then in-charge of Satsangh at Shahjahanpur: "Ram Chandra shall be the Light of the house." This fact was related to other associates of the time, too.

It is no strange thing for a great personality like that of the Master to make another person similar to Himself. Every one of His followers was fully aware of the fact that He did possess that wonderful capacity of transforming at a mere glance, a man needed by the time. His extensive power and capacity cannot be truly estimated except by Providence Himself. These Commandments and the philosophical comments thereon display His unlimited capabilities. This spiritual philosophy will strike with wonder all those who make a deep study of it and have the capacity of understanding.

People can judge the Merits of Shri Ram Chandraji of Shahjahanpur by the waves of thoughts flowing out from His mind. For the solution of the problem of life, He has propagated a new System known as *Sahaj Marg* — the name having come down to Him direct from above. People may believe it or not, but the course of Nature is definitely directed that way. There may be controversies over that point, as has often been the case with most of the greatest personalities of the past, who were condemned and reviled by the people of the time. Lord Krishna Himself is an example of it. The main cause of it is that people generally draw their own conclusions without judging the true merits of such a Personality by practical experience and observation.

The liberality of disposition inherited from Nature turns His attention towards things conducive to the general welfare of humanity. For the work, He gets sufficient power from Nature, which withholds nothing from Him. He utilises all the means suited to the spiritual regeneration of mankind in accordance with the Divine Will. He is at liberty to act for the transformation of the world in a way He deems proper, regardless of the intermediary incidents. The course of Nature helps Him in His work which is meant exclusively for human welfare in general. This is the irrevocable law of Nature. The directions come from the Base, and He is free to work in His own way on the instructions revealed to Him. Thus, the Expounder of *Sahaj Marg* too, being free in this respect, is on with His work for the spiritual betterment of mankind. The same old system has been revived in a new form under Divine Directions. Rules have been formulated, and the basic philosophy, grossly neglected so far, has been brought

into the light of day, which goes to prove the wonderful capabilities of the Expounder. The dynamic relations between man and God have been discussed which may induce philosophers to ponder seriously. It can serve a double purpose. One can assume the true form of his being by adopting them in his daily life, while those who like to have a philosophical knowledge of the science may have the joy of mental recreation. But its practical aspect alone can build the future of a man, and this is possible only if the seeker secures the association of the spiritual innovator. A deep study of the book will put readers to wonder.

I shall induce every reader of the book to try for the direct perception of things with his inner eye. Then and then alone can the Reality be revealed to him. The secrets of Nature are confined within the heart of a yogi, the study of which can enable one to secure approach to this spiritual science. This is possible only when he takes up the practical lines adhering closely to the directions of the yogi. Usually, people misunderstand it as a most intricate problem, but this is only a veil that intervenes. An easy thing can easily be achieved by easy means. Every sentence of the book is pregnant with meaning; read and enjoy; do and feel.

Karuna Shankar

Puranpur,

District Pilibhit (U.P.).

From prerevised edition : Commentary on Ten Commandments of Sahaj Marg

A Word

In this book I have endeavoured to put up in words those spiritual secrets which have up till now come down from heart to heart. But since they relate to direct perception which depends upon the study of Nature and can be revealed by means of vibrations, it is not only difficult, but almost impossible to express them adequately in words.

"True Love cannot be expressed by words. This is the very reality which is inexplicable in any way."

In this respect, I may therefore say that it is proper for the readers to try to reach up to the real spirit, ignoring the defects of expression and language, and be profited, and help others to be profited by it.

December. 8, 1946

Ram Chandra

From pre-revised edition : Commentary on Ten Commandments of Sahaj Marg



Translator's Note

I have tried my best to present a correct and meaningful translation of the book *Sahaj Marg Ke Das Ussolon Ke Sharah* originally written in Urdu by my Revered Master, Mahatma Shri Ram Chandraji Maharaj, President, Shri Ram Chandra Mission, Shahjahanpur, U.P. (India). Nevertheless, if there is found any difference in the sense anywhere, the correct sense should be ascertained by referring to the original Urdu book.

The necessity of this present translation arose because the Author has referred to this book in His subsequent English works, namely, *Efficacy of Raja Yoga in the*

Light of Sahaj Marg, and Reality at Dawn. Many readers of these English books, not acquainted with Urdu, had expressed their curiosity and desire to understand it.

I thank all my associates who have helped me in this sacred work of translating the Master's book. I have to acknowledge especially the valuable services of Shri Sripati Rao Sarnad, with whom I have worked very closely, and Shri Ishwar Sahaiji, whose notes helped me a great deal in this connection.

Lastly, I most humbly offer this translation to my Master. May his Holy presence illumine our hearts for ever. Amen!

Bellary, South India. 18-8-1959

Raghavendra Rao,
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From pre-revised edition : Commentary on Ten Commandments of Sahaj Marg

Note on Revised Translation

After a long association with Revered Master and repeated study of His original works, I felt the need to re-translate this book directly from the Original Urdu.

The title of the earlier translation was Commentary on Ten Commandments of Sahaj Marg.

Even after this attempt, if the reader comes across any ambiguity or inconsistency, he is requested to refer the original book in Urdu and get the opinion of the experts in that field.

Basant Panchami,

February 10, 2000

Raghavendra Rao

Raichur, Karnataka

Publisher's Note

We are happy to present this Sacred Book on the auspicious occasion of the birth Centenary of Param Pujya Shri Ram Chandraji Maharaj, (fondly known as Babuji Maharaj) Founder President of Shri Ram Chandra Mission, Shahjahanpur (U.P), held on the Basant Panchami Day at Cuddapah, AP.

Shri Ram Chandraji Maharaj has revealed that He had put up in words those Spiritual Secrets which have up till now come down from heart to heart. These words were originally expressed in Urdu in the Book titled *Sahaj Marg ke Das Ussolon ke Sharah* by Pujya Babuji Maharaj.

Respected Brother Raghavendra Rao of Raichur (Karnataka) had translated the Urdu Book into English titled Commentary on Ten Commandments of Sahaj Sahaj Marg about 45 years ago. After long association with Revered Babuji Maharaj and repeated study of His original words over the years, Rao Saheb felt the need to revise the earlier version.

Shri Ram Chandraji Maharaj Seva Trust (Regd) , Cuddapah, has taken up the publication of revised edition of this Sacred Book Commentary on Ten Maxims of Sahaj Marg, for the benefit of Sahaj Marg abhyasis in particular and mankind at large.

We express our deep gratitude to Respected Bro. Raghavendra Rao for permitting the Trust to publish this book on this special occasion. We are also grateful to Respected Bro. R. Ramachandra Reddy, Chairman of the Trust, for his encouragement and support in bringing out this book.

We are thankful to Bro. D. Balaji of Bangalore and abhyasis of Dharwad centre for their valuable contribution in bringing out this book.

Basant Panchami February 10, 2000 Cuddapah (A. P.)

T. V. Srinivas Rao B. Com B.L Advocate, Secretary
of Shri Ram Chandraji Maharaj Seva Trust

Odes in the Memory of
Samarth Guru Mahatma
Shri Ram Chandraji Maharaj
of Fatehgarh, U.P.

1. Thou art the Sun of Divine Knowledge and the sagacious Knower of its mysteries; Thou art the Guide of the followers of the path, and the very life and soul of Knowledge.
2. Every phase of Thy life was saturated with Spiritual Grandeur, and every action of Thine displayed the Light of Divine Knowledge.
3. Though Thy Physical Form is non-existent, Thy Samadhi - the last resting place - is still glowing with Light and every Particle of It displays spiritual charm.
4. When Thou didst see darkness prevailing all over, Thou didst overhaul the entire perspective of Spirituality.
5. Thy innovation led to the Foundation of a Natural Path of Spirituality, having built the entire edifice of Spirituality on a new base.
6. What a Glory was there in the movement of Thy Eyebrow which illumined all the spiritual atmosphere!
7. Thou has infused a new Spirit the Grace of which still flows everywhere, granting blooming freshness to the flower-garden of Spirituality.
8. Every word of Thine was a stream of Love, and every gesture of Thine a revelation of Divine mystery.
9. Thy Patience and Perseverance were remarkable, and the seekers of Reality were completely devoted to Thee.
10. Thy Sacred Words at the time of Thy Union with the Divine that "the fortunes of true seekers will again shine forth, and for my devotees the Light of Divinity will be lit up again by itself attracting the aspirants like moths over a burning candle," have fortunately come out to be true.

11. Now, by Thy Benevolent Grace, we have today amongst us that very Light burning bright and, giving Light to every lover of Divinity.
12. O, Bismil!* The eager eye of a true seeker may well discern with joy the flower garden of Spirituality blooming bright!

Madan Mohan Lal**

Vakil, Badaun, U.P.

A humble devotee of the Great Master.

* The Poet's nom de plume

** The Poet in original Urdu.

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Odes in the Memory of Samarth Guru Mahatma Shri Ram Chandraji
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Ten Maxims

First Maxim

"Rise before Dawn. Offer your Prayer and Puja at a fixed hour, preferably before Sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind and body should be specially adhered to."

The Divine Fire, lit up since the Day of Beginning, has not yet cooled down. Thought stirred when the time of Creation came. Heat was created in the parts. The First Covering enveloped from the very First Day, so to say. This Energy began to give movement to the particles by continuously heating them. Its intensity went on increasing. Veils after veils went on adding up. Solidity went on increasing. Tremors continued to be generated. All started their own actions, and actions went on in *That* also. The outcome of it was like a silkworm that developed a covering over itself. In other words, only the white shell of an egg remained open to view, and Reality got hidden inside. Co-relationship began to spring up. Now, one who was very closely attached to It, received more of It for his share; and the same Heat, which existed on the First Day, manifested in man. This Heat gradually went on developing, assuming the form of organic growth. Every particle got affected thereby, absorbing its due share. An earthly tinge got mixed into it, and it always remained subject to the influence of *That* whose share is included in it. In other words, the bigger layer, which has been formed by heat, maintains its connection with it. Now, the influence caused on the greater thing will naturally be reflected on the smaller thing. If the external influence falls on the greater thing, it will also affect the smaller thing in proportion to its size. External influences also fall on these things. The influence of the rays fall on all things, either small or big. The action of both get to become almost the same according to the size. The heat produced by the external causes also begins to exhaust itself after some time, and peace comes only when this heat gets extinct. The Summer season can be taken as an analogy. When the effects of the external heat, which takes some time to get reduced according to the size, are removed, some ease or peace comes definitely. Now, the great souls have taken into consideration that time when the external effects begin to get removed from it; that is, it is the time

when the heat gets exhausted, and soon after the exhaust of heat, cooler effects begin to come. The junction of these two is called Sandhi Gati. The Mahatmas (Great Souls) have made devotional practice and worship obligatory at this time. It is the time of coming of that which is opposite to heat. And what can that be? It can be only That which was in existence before the generation of heat at the beginning. Just consider what a good time is fixed after deep consideration, which is in close conformity with Nature! It is this time which is very similar to the condition which we have to reach. In other words, this time is the very image of the state we have to reach. I shall tell you one more point: This point is the image of Reality, or this is the point which gives us the opportunity to proceed further. This point is very well conceived, which corresponds closely with our Destination.

Importance is also given to *sandhya* (junction time for devotional practice) at the time of noon (*tam*). But that power is utilised in a different way. The Sun's rays are quite direct at that time and produce much heat. This heat too is included in that, and had come from *That* alone, which is the Source of all. Now, we get attached to the Real Power which exists through the heat at this time; that is, we come close to That Power. And this state continues till the time of the cooling down of this heat approaches. In other words, we have derived benefit from *That* and have also come close to That by this method. Now, the time is approaching when we reach closer to *That*, and gradually enjoy that condition which is just separate from That. After having secured that closeness, we are now approaching closest to that time which is following. This practice has helped us to enter into *That*. Therefore, the Mahatmas (saintly personalities) have prescribed *sandhya* at noon time. The reason is, by continuous influence, the Sun's rays get connected with the plane wherefrom they have originated and which is next to Ultimate. Since the rays of the Sun are directly perpendicular at noon, the effect brought about by them is more direct due to the closeness. The heat which appears to have come from the Sun is, in fact, the heat of the particles. Thus if we meditate at noon, our thought gets unconsciously attached with the Centre or Ultimate. It is just like we often suppose an answer first in order to solve a problem. Similarly, in order to solve the problem of human life, we have to first assume that Real Thing, however hazy its form may be to our thought, because on arriving at the Ultimate condition of a thing, the cognisance of its previous condition is lost. In this way, we utilise the excessive intensity of heat to our best advantage. Since the material heat, or the heat of the particles is also too much, we do not treat *sandhya* at noon time as compulsory in our System.

The evening time follows the gradual completion of the noon-junction or *sandhya*. The heat would have subsided to certain extent. In other words, we begin to advance towards coolness till we reach the point where both the heat and coolness are at par, and this is the evening time which is fixed for the practice of *sandhya*. It helps us to derive the full benefit of the time by getting more closely attached with the coolness of the hour. As time advances, we go on getting closer and closer to coolness. Finally, we reach the point where we are closest to it, and that is the time of Dawn. The Sun's rays have their least influence at that time. It is a scientific principle upon which the division of the timings for worship and sandhya is based in accordance with the heat and coolness.

A question now arises as to why *sandhya* has been fixed only at the time of *Sat* and *Tam*, and not at the time of *Raj*. Probably you know the principle of Invertendo of Ratio and Proportions. Both the terminals, that is, the beginning and the end are taken into account. The beginning is *Sat*, and the end is *Tam*. The middling one is nothing but an hypothetical line which connects the two ends.

I am now revealing the philosophy which is little known to people. They generally consider *Sat* to be the Real Thing and treat it as the yard-stick for measuring the knowledge of God. But the mystery behind it is quite unknown to them. A special thing which is at its bottom is not yet revealed to them. All these are the states of *Tam* and *Tam* alone. This is the only thing worth achieving for the *Yogis*. It is very difficult to gain access to this point. It is very easy to attain *Sat*, but the state which I have termed as *Tam* cannot be attained so soon. There is nothing beyond it. Though generally people talk a great deal, yet none goes to the bottom of the things. Even purity, simplicity, and peace are not there. It is, in fact, beyond all of them. This is the very thing which is acquired after years of labour and innumerable lives. I can boldly assert that even the greatest saints of the world have remained short of this vision as I have described above. The state of Negation, which you are craving for, and which is the real life, abides in it, and all activities cease before one reaches that point. This is the Divine mystery which I am revealing today. This point alone is the integral axis of God, or the state of Self. People have been speculating and seeking for aeons, but have always remained short of reaching the Real State. Perception has no entry here. People consider this state of *Tam* as their deadliest enemy. But if you ever happen to study a person in whom this state of complete ignorance is reigning in full swing, you will find that at the highest pitch of advancement, he, like an infant, cannot express his own condition. But if a slight touch of *Sat* is applied to *It*, he will

then begin to have cognisance of his state of *Tam*. Why is it so? It is so because the meeting point of the two leads to the creation of a new state identical with that which is the basis of the creation of the worlds. Now, the same principle of Invertendo comes, which I have mentioned above.

The decorous panorama of Nature is the third phase of the Real Maker. In fact, people remain busy in this alone, and go on forming heaps of desires by straying their inclinations hither and thither. First of all, your sight falls on the glittering thing which you call as *Sat* or Reality. This glittering thing is nothing but *maya* (illusion). People talk a great deal extolling this only, which is, in fact, miles away from the circle of Spirituality and Reality. They have developed such a state of torpidity that they are neither prone to listen nor attempt to perceive anything in this connection. They have lost sight of that Reality which is beyond both light and darkness. This is what has been shown in the emblem of our Mission, and which is, in the true sense, the real state of man's perfection, from whence no decline or fall is possible. This is a very delicate point of philosophy. Saints have called this state as *Satpad* (State of Reality) where there is neither light nor darkness. But their thought is not correct because this state is even beyond that. That is, in fact, merely a reflection or shadow of this. Reality is, in fact, beyond that.

People may be astonished to know these matters; but I have written this essay for those who are well advanced in Spirituality and are thoroughly acquainted with this Science, which I am describing. Revelation or Experience alone can show it. This is not found within the religious bounds. Its path is entirely different. This knowledge is a Science in itself, and for which one may not be well qualified unless a person develops the capacity to perceive Nature with his inner eye; and till then that person can have no approach even up to its fringe, leave alone knowing and understanding. The religion can help you to understand only "that there is something more to perceive in Nature." But one has to dive deep into the Ocean to pick up pearls. In fact, the very Simplicity, Purity, and Innocence of Reality have become a veil to It. This book has been written not for a beginner of Spirituality but for the adept who has done enough swimming in the river of Spirituality.

Completing *sandhya* (meditation) before Sunrise is stressed upon for the reason that the external heat and other influences, which have been driven out of the body, may not creep in again by the effect of Sunshine, by which we may not be able to derive the best advantage of the time. The Mahatmas have stressed upon the principle

– and the Western culture too supports the view - that a separate place must be reserved for each type of work so that relevant thoughts conducive to the nature of the work may spring up on arriving at the place. Man possesses power, and this power has come to him by the connection of his thought with the Real Source. When we resolve to do something, the string, or the attachment, or the stress which exists between these two gets intensified. Thus we begin to draw power from the Real Source in accordance with our thought. When the power begins to flow in, and we practice by associating it with a particular point in time, the remembrance of that work begins to revive in our heart. Therefore our thought gets directed to it if we fix a particular timing of *sandhya* (meditation), and we automatically get busy in its remembrance in some form or other. We charge the place with our thought power when we practice meditation (*sandhya*) sitting in that particular place which we have fixed for that work. Thus the feeling of sanctity begins to be sensed and that place takes up those very influences. Therefore we get aid in that work. The influence of sanctity (purity) will not remain limited to that place alone but it begins to spread. Now it depends upon our force to expand it as much as we can. It is seen, and the places of worship testify that its influence is not exhausted even after a lapse of many years at many places; so much so that even pilgrims and casual visitors are influenced by it. Not only this, since the air flows through, it also carries its fragrance to those layers which are related to it, and each layer is subjected to expansion and contraction. Thus the effect which has entered continues to grow and expand.

Now, listen about *asan* (posture). This is one of the steps of yoga. It is treated as a preliminary step of yoga and is much emphasised by the Mahatmas, though the mystery at its bottom has not been revealed yet. Everything comes to light at the destined time. Everything and all were nearly in a static state before Creation, and were dissolved into their origin, and had almost lost their own condition; nevertheless, their earlier impression persisted. This was because of the shade of Reality under which they remained till the time of dissolution, which helped them to retain the effect of the impression during the entire period of their existence. How long they continued to absorb this effect is beyond human thought to determine. It must, at least, have been equal to the period of their existence during which they have been absorbing the effect of Reality. Imagine the long period during which these things were continually aiding the manifestation of order. They have been absorbing the effect through out that period. No doubt, they had lost their solidity, but the effect necessarily remained, and they had dissolved into *That* along with that effect which

they had absorbed. That was the movement which was generated in *That* due to the shocks of that Root Power. This being saturated with the effect, remained silently active; and this continued indefinitely. It is known as the Latent Motion around the Centre. This went on till the time of Creation came again. Now, why did this time come? What was the need? What was the cause? The Latent Motion, which is a concentrated energy, cuts out crevices for the power to burst forth to flow out afresh leading to the reformation of the Universe. Man came into being. The latent craving to return to his origin also began to spring up in him, because the real essence which he partook of, being very powerful, began to attract him towards it. The thing which, after coming into motion, led to the cause of Creation, was also inherited by him. And that was contrary to that static condition because its basis was activity. When the thought of going back to that static condition came in man, it became essential for him to bring that activity which has sprung up in him to a latent state as far as possible. He began to search for the means for it. It came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected, in the same way, he must also take up something grosser for the purpose, to enable him to attain that aim which is the condition of Self or the Source. This led to the conclusion that he must create in himself a form of contraction, or withdrawal similar to that as at the time of *pralaya* (dissolution). Self is all-pervading in man just as it is pervading in the entire Universe, taking the Universe as an integral whole. The state of *pralaya* comes when contraction takes place in the Universe. Similar contraction in man leads to his individual *pralaya*. This means that he begins to proceed from his state of grossness to the Real State. What can be the form of contraction in man? It is contracting one's own expansion present through his body, in any way. The contraction always begins from below and gradually proceeds upwards because of its upward tendency. Therefore in order to go upwards, he must begin contracting from below. The form would then be to bring his legs and allied parts to one pose and to keep them steady. The form would finally be that of *asan*, in whatever way it might have been done. It is essential because it paves our way to Ultimate. The posture must always be the same form. The reason is he gets associated with the Great Power in this way, which is the very thing he takes up in the beginning for the attainment of his particular objective when he willed to enter into the Self. Thus the form which he has associated with *Reality* helps him a great deal in his primary initiation.

Performing *sandhya* in an upright sitting pose has, in principle, been thought to be most advantageous since ancient times, because the streams of Divine Grace which benefits a seeker descend directly, and there is full power of grace in them. If an abhyasi sits obliquely, or in an unsteady pose, there will necessary be confusion between those streams and their real grace, and thus that abhyasi will be deprived of the real absorption and bliss which he would have got by sitting upright in one pose. We have to sit in one proper manner in order to receive the spiritual grace in the proper way; otherwise, it is possible that we may remain deprived of the real grace. Some may probably think that the steady upright pose may be reflecting a tinge of pride. It is not so. A devotee should, in principle, present himself before his Master in the same manner as a soldier generally does in front of his officer at the time of parade. The call of 'Attention' is given soon after the officer comes. Then it becomes the duty of a soldier to keep his body steady and straight, looking towards his officer with concentrated attention. This indicates alertness, healthy disposition, and freshness of the body. The same principle holds good even in the case of the duty of a devotee while sitting before his Master.

The ideal of Purity, held by Hindus in particular, is indeed very high. But now, in its degenerated form, it merely exists in imagination. All its principles are forgotten. Only bathing is remembered. The principle of Purity was based on the thought that the Eternal and Pure Existence, which we have to enter into, is entirely free from all contaminations or blemishes. There is Purity and Purity only in *That*. This highest standard of Absolute Purity, free from all impurities (*mala*), distortions (*vikshep*), and coverings (*avarana*), was taken up for the ideal. All these three are in us. Where there is Purity, it is devoid of all these things. Our thought got directed towards that degree of Purity. We began to imitate that by external means; that is, we began to rub and clean the body, paid special attention to clean the dirty place, etc. Thus that Purity which we had kept as our ideal, began to influence our heart by our external methods. Growing further, the Purity began to prevail in the heart also. This continued process, supplemented by our attention fixed up on the Ideal, contributed greatly to the attainment of the highest Purity. The process thus being accelerated, real Purity began to flow in all through, and the mind began to get purified, producing good thoughts which helped us further in our pursuit. Thus we were doubly benefitted. We had already resorted to the means for the internal purification, and now the external methods also began to help us a good deal in the work; and both combined together helped us immensely in the attainment of the objective. When

both of these get harmonised with each other, it becomes in itself a power which makes our path all the more smooth, and we go on soaring higher and higher, and we begin to get everything. Thus this Purity helped us so efficiently in the attainment of the Ideal.

Our first and foremost Maxim relates to meditation and devotion (*sandhya* and *upasana*). The reason is, we will be drawing the power, which we have to finally attain in due course, by following that Maxim. I shall tell you another important point about it. When Divine Currents began to flow, their actions and counter-actions created solidity. Atoms (*anu*) and sub-atoms (*paramanu*), and p articles of numerous different shapes were formed, and they began to manifest in their particular forms. That too remained current in them by which Heat was also generated which is the foundation of life. Thus numerous forms came into being and innumerable actions began to happen. The Heat remained, and this is present even now although its stress has gone downward. Where is the question of the thought of up and down? When we conceive of the Highest thing, the thought of the lower also gets fixed up. Also, when we have come from the best condition, the next condition is considered as the next best, or the lower one. Therefore, we consider *That* as the Greatest and the Highest of all. Thus height and depth immediately enter into our thinking. But, when the downward stress is reduced, the very thing which is throwing heat upon paramanus -- and this work of it is continuously going on -- will help the particles turn upwards, or towards the Source; and it makes it light by the same motion which causes heat in it. The property of the light thing is that it always rises upward. Its rising upwards means that it wants to go towards *That* where its Source is. Now, this thing, in which sufficient movement is generated due to the effects of the currents, wants to fly towards its Source. This has come in a greater share to man. Therefore when the lower tie is snapped, that is, when his lower tendency is stopped, the thought of flight and reach to his Origin automatically springs up in the heart of man. This is the reason why he begins to like to do meditation and devotional practice (*sandhya* and *upasana*).

There is a great difference between this Heat and the heat caused by the effect of the Sun. The origin of that heat (Sun's) is, nevertheless, comparatively free from materiality, and is heavier than this Heat. The origin of this Heat is the Real Source in which there is no materiality. In my view, this may aptly be called stress. But this Heat is in a latent state in stress, whereas it is more evident in the Sun. There is a difference of heaven and earth between this Heat, which is a namesake, and that heat

(of Sun). The Sun's heat is merely a flame, and this is the promoter and preserver of life. The words in both places have come from the same, but it is a pity that such matter does not come soon within the boundary of expression. The thoughts have, as far as possible, been confined in words. But the difference between this heat and that Heat depends upon the real experience.

In our System, the trainer at the very outset weakens the downward tendency of an abhyasi by the effect of his own will power so that the particles may automatically get diverted towards the Divine. This is the state of the higher stratum of mind, and that lower tendency is of the lower stratum. This is the philosophy and is also the basis of training. This, which I have, described, offers a chance to great philosophers to ponder over. The subject is written briefly. I consider it necessary to mention one more point in this connection: A saint has mentioned at some time: "God has closed that door of a devotee which would provide an answer to every 'why'. What is that door? It is known by pondering over that. That veil pertains to knowing. A poet has also said: "One can acquire the intelligence of Sahban (a great Chinese philosopher) in eloquence and rhetoric, but none can attain the knowledge of the Holy Almighty."

Now, listen about that veil. What is that which is becoming an obstruction to know His real mystery? When we form the thought of God, our understanding forms a circle and sets up a modus operandi. This alone is the knot which bars an answer to every 'why'. If somehow we could get over this knot and the boundary is removed from our thought, we can know even the subtlest point. But another circle comes after this circle, which is the shadow or reflection of that circle. When we force our entry into that one, we can perceive the condition of the Centre there. But the breaking of these limitations is possible only when we are able to shatter our own particles by some means. But this power is very rare because it is not possible to follow those rules which are compulsory to attain that power. If, however, such a Personality is born who can shatter these particles by His Will Power, that circle will disappear from the view, because the view has become one with *That* in its expanded form. In order to have the knowledge of it, it is also essential for him to be able to gather those particles and arrange his body in the same order which existed before the shattering of the particles, maintaining the same ratio and connection. Common imagination may not conceive of such a Personality having ever been born, but my perception testifies that certainly there have been a few of such personalities. The condition which exists after the shattering of the particles is similar to that of the Latent Motion, and His Will remains hidden in it. Just as *That*, which was hidden before

Creation and after Dissolution, became the cause of Creation again, *That*, which remains after shattering of the particles, becomes the cause of the gathering of the particles again, and no cleavage remains in it.

Second Maxim

***"Begin your Puja with a Prayer for the spiritual elevation,
with a heart full of Love and Devotion."***

Prayer is the sign of devotion. It shows that we have established our relationship of devotion with the Holy Divine. When we take One as Divine Master, we become His serf. A serf is concerned with service only. Take the case of Bharat as an example, who did not give any room in his heart for anything other than great regard and worship of his Master. We should always keep this example in view for maintaining the relationship of devotion. This alone can be called as the relationship of love. This is the link which establishes the connection from the beginning to end. The principle of telegraphy may be known to the people. When one end is connected to electricity, the message is carried over to the other end. Similar is the case of a devotee who makes himself known to his Master by the electric current of his own power. That part which with the Master, begins to come towards the devotee by the effects of his Prayer, through the wire which has established the connection of the devotee with the Master.

Gradually, everything of the Master begins to reach the devotee. The devotee had only conveyed his message to the Master in the beginning. A good deed indeed! The devotee started devotion. Consequently, the Master started to get closeness to him. He progressed and went further on. The thought of sitting with Him sprang in the heart of the devotee. Communion commenced. Divine Revelations and Nature's Orders began to descend. The first phase of initiation thus came into effect. Further on -- it is a mystery -- the tongue is tied. People generally say that devotion has made us slaves. But the theory of *invertendo* comes here again. Whoever has taken up this

principle has reached perfection. Neither the perception of the people has ever reached this philosophy nor has the mystery been revealed till now.

The reason why Prayer should be offered with a heart full of love and devotion is we should create within us a state of vacuity so that the currents of Divine Grace may descend smoothly. We should create room for that due to which so much attraction may be created as to make the Divine currents begin to descend directly on us. A poet has said: "*O thou, thirsty for the Divine wine, empty thy heart of every desire; for the head of the wine bottle bows only over an empty cup.*" Continuous practice brings one gradually to a state in which he feels himself as the Prayer itself all through. This state is acquired when an abhyasi practices fully according to the above-mentioned rules, and Divine Grace begins to get set into motion fully. When the final stage is reached, he begins to dwell in a state of Prayer all through even while discharging his worldly duties, and the same state prevails during all his worldly engagements without the least disturbance or interruption. "*I do not ask you to detach yourself from the world, but I ask you only to attend to everything with a conscious idea of the Divine,*" (a poet's view).

If someone has developed such a condition it means that he is in the state of Prayer only. The purpose of Constant Remembrance is that he has realised his own serfdom and the Lord's Mastership. The link of devotion has been established. He has realised God as Master, and has come to the real etiquette of devotion. Can everybody attain this? Yes, but after sufficient practice. He who has acquired this condition, is within the circle of Prayer, He is at liberty to humbly put up before his Master anything he likes. Everyone has to assume that state at the time of Prayer; then alone Prayer is accepted. This is the relationship of love, which having been established in the sphere of self, extends up to that of Master. This is the link which once established is never severed. All know that the Destination is far off. But the power of thought makes it easy. Remembrance brings the lover close to the beloved. There is no limit to this relation. The greater the love and affinity developed, the more is the advancement towards That. We have brought this relationship along with us. It is our duty to develop it. We have to develop and improve it to such an extent that we may find ourselves always very close to Him. The state of Prayer is of the devotees and it gets strengthened by love and devotion only. This is the ladder which takes us to the Self. Innumerable are such ladders which, getting joined up, help in taking us to Him. All the stages of approaches or degrees of spiritual progress lie within it. No particular time is fixed for Prayer. One may Begin to do Prayer when

one feels his disposition to have become like that mentioned above. If the disposition does not become like that, he should make it like that. One should always pray to Him (that Master) who is the Real Master, and who is fit to be called as Master. I do not consider it proper to pray to slaves, that is, to those powers which are subordinate to man and which are potentialised by man only. The ravages of time have reduced them to a consumptive state. It is also a sheer folly to pray to the Great Master for worldly gains except in the most special cases. Of course, it is right to pray to Master for that which He has ordained. This comes within the perfect and noble human etiquette, and proves that we are accepting Him as Master from the bottom of our heart and have entrusted ourselves entirely to His care.

Now, a question arises as to what method of Prayer should be adopted for the benefit of others. The answer is they should be brought to that state which we had developed in us at the time of Prayer. The feeling that he is approaching Master as a humble servant and as an insignificant beggar must be impressed upon his mind. He should open before Master everything regardless of the consequences, resigning himself completely to His Will. In other words, he should surrender all of his to Master and assume his pure form. He should withdraw himself from all sides and turn completely towards Him, losing all attraction for the world. The remembrance of everything should merge in the remembrance of One -- the Ultimate, resounding all through in every particle of his being. This is called as complete annihilation of self. If one develops this state, in my view, he should be considered as an embodiment of Prayer from head to foot. Every thought of his will be synonymous with that of the Master. He will never turn towards anything that is against Divine Will. His mind will always be directed towards that which is his Master's Command.

People should be prepared to do such Prayer. If one achieves and settles down in it, what else remains for him to do except to remember Him, and that too such that it never comes to even his consciousness. Even great persons remained thirsting for it without even getting up to its brink. They remained longing for it forever. It is not an ordinary thing. One will be struck with wonder if he grasps its real significance. There is extreme simplicity, and in spite of the vibrations in it, there is perfect calmness which can hardly be termed as such, to say nothing of emotional excitations. If we call it 'light', it may not be correct. Similarly, 'darkness' may not be an appropriate expression for it. It is a state which none may perhaps like. It is, in fact, the end of everything. All stages end at this point. It is Absolute Reality -- the Source of everything, and the Ultimate Mark which we have to finally arrive at. What

to say of the beyond ! ... May the Lord bestow upon you all the opportunity to be blessed with its realisation. Amen!

Perfect calmness prevailed all over before Creation. That brought the Real Essence with itself when it descended. The condition of both was nearly the same. Veils after veils went on covering *That*. You atone were the doer of it. The ripples of river raised a sea. A river was formed by the gathering of many drops. The Origin was the same point, or the atom, or the essence, or Reality which came down with *That*. The basis of the river was the falling of a few drops of water. The gist of all this is that extraneous drops mingled in *That Drop*, and began to take merely the reflected form of the Original Drops by hiding *That*. In other words, made *That* dense or solid. If one observes a thing its solid form always comes before view. If it is observed continuously, a time will come when its solid form also begins to vanish, and only its outline remains, which also begins to disappear if tried further. One must try still further when even that, which has combined to expand it, will also go away. All those will be getting lost, and finally, *That* alone remains which exists there. How is this possible? It happens when we practice to such an extent as to carry out every work keeping in view the Original Thing which has come to our share. This pointed attention on the Real Thing may be taken as the point of Prayer. This done can be called as the beginning, and the superfluities which we have removed can be called as the first state of Prayer. People may wonder as to why I have called it as the beginning. That which is called as the beginning is the state of consciousness. Consciousness exists in every part, but this is the consciousness of a higher layer. I have not shown the stages which are after (beyond) this because it is very difficult for the view to reach that condition, and the view can never be fixed on its final condition. Oneness is felt in entering *That* condition. Prayer is done from the outside of it. These three stages (or two-and-half to say, because 'awareness' is lost after that may, for the sake of understanding, be taken as the entire beginning and end. The intermediate state is also implied in it. This, which I have termed as the beginning, is, in fact, the real abode. People will not understand that which is termed as the first state of Prayer. The idea is analogous with that of a child who starts learning alphabets with a view to securing an understanding of higher subjects through it, and possibly at some point of time, may start from the point where real problems and deeper thoughts began. That is, even though he is still confined to learning alphabets, he has got that higher aim in view. He may be called either a learner of alphabets or a beginner of the primary state of education. On the whole, all these are still included in

the superfluities as compared to that. This first stage will be found in everybody who starts to do Prayer; but if the final point is kept in view, it will influence the grosser things too, and gradually, he will attain the state where the Original Point alone will be before him, and he will have his abode or stay on it. When one reaches this point with courage, let him proceed expanding this point. Expanding does not mean swelling like a balloon, but to develop it by introducing the real substance, or power into it. And when that grosser thing, which is much lighter and subtler than the previous thing, begins to appear very subtle, and finally, it too vanishes, we may consider that we have entered that sphere where just a faint ghost (reflection) of the idea of the subtle existence of something is left to remain.

Many forms of the current came into being from the Origin. All these things had descended, or in other words, had come from their original source. All these things were not useless, but these were the powers which started functioning in different forms; and these powers showed their such influence which was needed wherever required. In fact, they were powers which began to act in numerous ways, and produced their specific effects according to the needs. All these powers manifested from their Original Source in the form of currents and displayed their specific actions. Take the case of a baby which could not even move at one time. He came and developed to stand, sit, talk, and run. That is to say, those capacities which were in him began to develop and grow. The full vigour of man did finally bloom. That which was compressed in a baby in the beginning, has taken up a different form after development and growth. What was the Original? It was the same drop which came to its share. Now, many things began to get mingled in it, which we have named as veils within veils. How has it happened? The habits of the mother and their effect, the thoughts of the father and the method of training, and thereafter the things created due to the influence of others all these began their own actions and reactions, and established the superficial impressions. And those too which were thus established began to act. Actions within actions went on happening to such an extent as to defy any detailed description, and finally, they brought him into such a condition that he became entirely devoid of the awareness of his passing through innumerable different actions. All these actions, which have taken place, have taken up a form of solidity. Now, this thing or condition defies all efforts of removal. It has arrested or enveloped him in itself to such an extent that he lost even the awareness as to what has happened. New phase blossomed further on. He saw the world. The way of living created impressions. The influence of behaviour set in. Speech and hearing

influenced him. Events created their impressions. Worries took possession. Now, he assumed an entirely different form. Now, listen further. These things, which had come into him in the form of blemishes started to attract things synonymous to themselves. They get still more plastered up. Just consider for yourself as to what form it was of and what it has become! The Original particle or droplet was so suppressed that even its tint does not come to view now. Not only this, but the thing which has entered fully, and which you have made so powerful, and are still making it more so, is also having very intense actions in it. And you are drawing the influence from the natural forces in direct proportion to the intensity of the actions happening in it. It is like the condition of a waterfall before forming into a river. Some drops came down the mountain, and collected behind the river head and began to drop down. Some of the snow and some of the water aided it; thus its quantity and the magnitude of water went on increasing and gradually, it took the form of a rivulet. It went further ahead. Some water percolated in it from here and there. The stream grew up further. Some where it dropped down to a low level and thence rose up comparatively to a higher level till self springs issued forth in it. What happened further on? The pool of water which had collected from here and there mingled in it. The flow began to grow more. Since the plane ground, or the (matter) catchment area has got much more expansive due to the earlier flow, the water began to come in great torrents. The river has grown up to such an extent as to be denoted by the word 'Ocean' only. Now, what is its condition? What was the beginning and what is the end. It is the same as that of a baby, which becomes man after sufficient growth and development. The origin of waves, which are manifest in the river, is nothing but the result of those karmas (actions) which have helped it in taking up that form, by joining on the way. These are the very same ripples which people consider as the waves of bliss in the end. This condition prevails to a great extent during the period of youth in the life of a man, when enough plastering would have happened. The condition of the Ocean can be considered when man comes to that form which should be considered as the result of many actions.

An important point that remains (to be clarified) in this connection is that why a thing begins to fade out from the view when observed continuously, and only its outline remains, which too does not remain further on. The reason is matter possesses the capacity of seeing matter alone. The capacity to see beyond it lies only in the finer power which is beyond it. This goes on further in the same way till the very power of seeing becomes extinct. Still much remains even beyond it, which will be appearing

in the form of consciousness. Thereafter that too does not remain. And what should I say thereafter? Existence too does not exist and this too does not remain. What happens now? It is the same state of Negation. That is the very Reality. Has any person got the ability to understand it? Yes, only he who has reached up to it. This again is erroneous. Or, he, who has dived in Negation and Negation only, can be said (to have that ability). But, dear brother, even this Negation is something or other. If it is not so, why has it been denoted as such? Proceed still further on....

One more question remains; why have the currents got to become gross while descending from the Original Source? It is a very difficult point to explain. Why does a man become half-dead on the way down when he falls from the top of a high mountain? People may say it is due to the gravity of earth. I say that his heat gets drawn downwards when his thought is formed to fall down as though it received a shock and begins to get out of him. Thus it may be considered as similar when the currents take a descent from above. Grossness means solidity, and solidity may be thought to exist in that in which there is no life. Now, people may question as to how it is possible that there may be no life in the Divine Currents. The reply is that everything has come from the Divine. Vegetables, animals, and minerals are all its examples. But can they be considered to have life in them (as in man)? Never. Even if it is considered to be there, it is a latent life, as explained above. The same can be considered to be the case with the Divine currents. Man gets himself related with that by his *karmas* (actions) and adopts harmony with that itself.

When we have fixed the principle that Prayer is compulsory, it becomes imperative to have the words in which to offer the Prayer. I consider the following short Prayer to be compulsory for every abhyasi; even though there can be other forms too, yet I prefer this short one:

"O Master! Thou art the Real Goal of human life.

We are yet but slaves of wishes putting bar to our advancement.

Thou art the only God and Power to bring me up to that stage."

Peace and calmness prevailed everywhere before the creation of the Universe. When the world emerged into the present form, that Central Point got fully entrenched in the hearts of all persons. That Point, being a part of the Supreme, made it imperative for us to turn our attention towards our Real Source. We do the same in

Prayer, i.e., we try to reach up to that Central Point. This is possible only when we create the same state in ourselves. It needs practice to create such conditions so that we can have the approach to the Real State. It can be attained when we resign ourselves in toto to the Divine Will, which is absolutely simple and tranquil. Apparently, it seems to be very difficult. But, in fact, it is not so for specially those who want to rush into it. When a person creates this strong craving in himself, he is in a state of Prayer. This can be the state of whoever is striving for it. The Prayer of one, who enters into that state, even for a moment, is certainly granted. This requires daily practice.

Third Maxim

"Fix your Goal which should be complete Oneness with God. Rest not till the Ideal is achieved."

It is very essential for everyone to fix his thought at the very outset, upon the goal which he has to attain so that his thoughts and will power may pave his way up to it. It has been observed that those on the path of Spirituality who have not fixed that final state as their goal, have definitely remained deprived of the final wealth; because they mistook the thing which they picked up on the way to be the Original and stopped there only, and considered that alone as Ultimate and Absolute. Just imagine the extent of imperfection resulting by not fixing up the goal ! Consider the case in worldly matters: So long as a person does not keep his objective in view, neither his efforts are properly oriented nor the work is done with such vigour as to be helpful in achieving his objective. It is said the boat cannot be taken to the destination unless there is a helm in it. If we consider our body as the boat and relate the place where the boat plies to the River of Spirituality, it becomes imperative that we fix up the helm in that boat so that we can cross that great ocean, which I have called as the River of Spirituality. What can be the helm in the River of Spirituality? It is our will power by which we steer our ship and take it to the Destination. Of course, innumerable whirls are met with at many places on the way. But we get over and pass those whirls by will power and the strength of the thought of reaching, and the right path will go on opening for us. Since our view is now on Spirituality, we fix

up such a goal for us which is the highest. And the goal can be only that which will really be right to relate to the Real Self.

It is also the duty of man to try to reach up to that. It becomes an impossible task to traverse this path unless this goal is fixed in the mind of man. And the Divine help comes only when He or God becomes sure that His devotee is trying to reach Him. When a kind of global knock is created in Him by its effect, it means that you have concentrated your thought on That. In other words, the case of the lover and the beloved has come to view, which means that the distance which was there between a devotee and God began to be felt as nearer. The nearness increased to such an extent that, gradually, that portion which was causing the feeling of distance in thought began to get erased. Further on, it came to pass that even that thought was also forgotten. The reason was that the relation of closeness became still closer. This closeness grew to such an extent that we began to feel having merged in Him having gone closest to Him. Gradually, even the idea of our really being closest to Him has also now entirely vanished from our thought. The fact was, we attained so much closeness with Him that our whim, or the ghost of an idea, which was the thought of separation, and which was different from that thought, has now merged in Him in such a way that its condition has become, in a way, that of the Latent Motion which existed at the time of *pralaya* (dissolution). Now, our expansion began to take place in Him by that silent movement which we have created in Him, and began to withdraw in Him in every way. In this way, our oneness with Him happened, and it got so much durable and permanent that we began to swim in That Infinite Ocean which has no other limit. Now, we began to have the real life. What was that? That was the effect of Ocean in which we are swimming now. Look, the steady thought of getting merged in God, which you had formed, and the will which you had made steady, finally took you to the Goal by aiding continuously. The result was that you have automatically reached There and established your abode in That permanently. Dear brother, how much difficult it was which you have attained by merely your will and fixing the right goal, and how easily you have reached where you intended to go! How was this path traversed? First, there was the thought that we should reach up to That, and then, you began to sincerely attempt to reach That. Since the best aim was there before you, and you had to reach That, the interest to reach That was also created in you. When the interest is created in any work, you will again and again like to do it, and the habit is formed in such a manner that you do not get even steadiness and rest without doing it. The inclination begins automatically to get intensified by

practising it. The nature of an *abhyasi* begins to draw towards it with such a great force that nothing else is felt good without his doing it due to the extent of inclination of his heart by the continuous and steady formation of the habit. Such a condition, when developed further on, can be termed as restlessness. This also includes extreme anguish. Therefore, it became necessary that we should necessarily remain restless to reach That. Our restlessness will pave for us the way to reach the Goal, just like when the time for the beginning of Creation came, the Latent Motion was restless to make the way for itself, and its restlessness opened the way for it.

Fourth Maxim

"Be Plain and Simple to be Identical with Nature."

The meaning implied in this Maxim is very difficult to explain. Simplicity is the very essence of Nature. This is a thin covering which remains latent in God. Birth and growth proceed from this. It will be more fitting if this is considered as the quintessence of God. In fact, this is the life-substance of Nature. All activity and movement spring from this. This alone is totally real. All that follows this falls within the sphere of *maya*, in which alone people are generally busy working, and all the drama and glamour is akin to this only. In other words, this becomes the cause of the beginning of the Universe. People go on developing this thing (*maya*) in themselves. It comes to such a stage that they form such kind of knots that it needs special will power to undo them. By getting entangled and enwrapped in this, people take up such forms that a sign of solidity begins to appear outwardly. The external atmosphere and environment also began to affect it. Actions and interactions begin to appear in it. The result goes on getting more and more decadent. The expansion of simplicity goes on getting hidden in this covering (*of maya*). Man forms such a network for himself by the combination of all this that he automatically begins to get entangled in it, nay, gets fully stuck up.

Perfect calmness prevailed before Creation. It stirred. The Cosmos manifested. The things which were created brought the reflection of their Original power with

them, and there was present more or less every power in it in a fractional way. Their function is proportionately the same as was that of the Original. The Cosmos and the powers to maintain it manifested by the effect of the stir. In other words, a network like the spider's web got set up. And everything, or the particles which formed the network or the linkage possessed power. Its form is the same even now; and it will remain so until it does not come to the time of its return. When man was born, his condition was in the dreamy form. There was then no growth and development in those particles which he had brought with himself. Those powers went on developing gradually, and brought him to such a state that the First Thought, which was the basic factor to manifest him, had acquired sufficient development. This alone was the thing which sprang forth from God and became the cause of the Cosmos, and effected the expansion and all the manifestation. In other words, His full power got fully entrenched in everything and in each particle in accordance with the placement of the powers. If a particle is broken up into many small pieces, the same power will be found in all those thousands of pieces, which was there in the original particle. Thus, the Original Thing, or Thought, or Stir, the swell of which is also there in man in an expanded form, possesses the same power according to the principle enunciated above. But, since the intention of God was to make His power descend down from above, i.e., from higher level to lower level, which are opposite to one another; this thought, which is present in man, took its opposite form, and he began to expand in himself in that form, in which God had done in His standard. Since this particle (man) has mistaken the opposite aspect as his origin, he began to manifest such forms which are opposite of Nature, or Divine currents, and began to weave a network, or a cobweb of similar form in himself. His form now is the same in the opposite as that of God in its Purity. The only difference is that there is Purity and here is its opposite due to contrary movement. Both did the same work, though.

The time for the return of the expansion of God comes when the period, which the vibration of the Thought had fixed, is over. The return of man, namely, the return of the currents of man, which exist in the form of network, or cobweb, can take place when he exhausts the vibration which he has created to make these things. Since this vibration, which man has created, is contrary to God, it possesses solidity, and perverted form of that Original Vibration which is created by the First Stir in God. The form of the vibration is evident in God in the Original form, and in subtle way according to its status. Just this much is the difference between those vibrations: There is inversion in this, whereas there is Originality in That. The same powers,

which exist in the Original, manifested in man because those particles, which existed at the time of the First Stir in God, were included in man's thought. They worked contrary to That because there was inversion in man, and those faculties which entered man began to be used in the opposite way. All this combined to promote the growth of a network which man has formed by his thought power. And in similar portion, each particle of it became as powerful as the network of God, and he too formed a world in himself. Each faculty became so powerful that it began to talk back, and got animated, and the mind and thought began to work in everything. As many men there are, so many thoughts are included. Similarly, since every faculty has been made powerful, so many thoughts were born in him in their positions. It is, as if, you too have formed a world of your own in yourself like God. The balance got disturbed. War and battle has started. One faculty is inducing to go out for a walk in the open air. Another is telling that it is too chilly, and that there is the fear of catching cold. The third presented another point, and the fourth yet another. The fifth one started to worry about earning money, and the sixth one suggested to take up some employment. The seventh one says it involves hard labour. The eighth suggests to develop friendship with a rich relative and capture his heart so that he may give you all his wealth. Another faculty comes forth to declare that all this is quite useless so long as he does not get married and have children to enjoy that wealth. Now, he got entangled in the thought of marriage. He also got children. The problems of education came up. There grew up thought of entertainment. One Jameela is playing good part in a certain theatre. Therefore got tempted to see her. Went there. Saw the play. Saw it continuously for four or six days. The coquettish movements of Jameela compelled to attend the show again and again. Now, that became so much charming that her actions and signals induced still more activity in that faculty, which man has developed earlier. Everything of Jameela began to attract the heart. Love started. Now you are wearing out in the same anxiety, and are making that thought and condition still stronger, and the habit is also being formed of thought. The linkage is growing up. Habit is worsening. The effect of this habit is showing up in making every synonymous thing to appear as Jameela, and the same thought is affecting him. Now, the concern grew up that it cannot be satiated without money. But where is leisure from the thoughts about Jameela, to earn money by doing honest work? Therefore, the desire to steal money from somebody, took hold. Simultaneously, the thought came that it may lead to imprisonment and law suit. Therefore hesitated. But the thought of Jameela and other similar thoughts which he had formed afterwards, have entrapped and compelled him to such an extent that he consented to steal, and

got ready for unlawful gains. What was he and what has he become? How have his thoughts aided him? What methods have they adopted and how have they bound him? These are some solid examples which have formed solid links in that network. And heat began to get generated by the conflict and friction of these thoughts. The heat did the work of warming them up due to which they got still stronger. Solidity went on increasing. The network became still stronger. Now, new effects began to appear by the string in which he had bound himself. The heat began to appear again in the form of anger at some place. Lustful desires began to increase at some other place. Such circumstances developed somewhere that they helped to follow the dictates of the faculties. To what extent can it be described! In short, a conglomeration has developed. Now, the method of their going back to their original state can be for him to remove, or throw out the effects which he has taken in himself and to give room for the Original condition. He should strengthen his thought and remove it from its inversion, and divert his thought upwards. He should divert his thought and turn its direction upwards. Since this diverting the thought upwards has now gone out of his power, he should attach himself to some great personality whose thought has become steady upwards, and in whom the power to turn it downward by himself is not remaining. Since there exists inversion or topsy-turvyness in the thought, it means that lie has assumed a dense form having come down to a lower level. Therefore, when such a person forms the intention to go up, the thought also gets help because of the fellowship. If he develops love and attachment of thought with his fellow being of the higher calibre, he will not come across such opposing thought elements which may create derangement. He should, at the same time, also cultivate such habits which could be helping in shattering and plucking out that network. The ear should listen to the blessed subject. The eyes should look to the blessed subject. The heart should consent to do blessed deeds. There are many such things which will automatically be coming to knowledge by practice. Apart from this, he should try to break this network automatically. There can be different methods of meditations and mental practices to break it at every state. Along with this, he should necessarily form the will "I shall certainly break away this network," and get busy in the attempt. Different knots have been formed in different chakras in this network and have been forming. The contact of such a person who has broken up the bonds of his own network can give much help in this work.

This philosophy has to be pondered over with great diligence. These are the top hidden secrets which are being opened up, so that they may be practised after

pondering over. After dealing with this subject, my humble request to you is that you should try to re-own the latent power which is the quintessence of Nature by breaking up the network interwoven by yourself. We should try to reach our Destination by fixing the example of perfect simplicity as our goal, which can come to view to every person, in perfect vacuum. Our attempt should be in such a way that all the faculties of perception and feeling, etc., should become harmonised with and merged in Him, and having lost the impressions of their earlier actions, their condition should become such that your condition may become one with Him. Then you may consider that you have made yourself inclined towards That. The method for it can be the same which has been mentioned above. That is, go on reducing the flutter and glitter; go on giving shocks to those things which have mingled and accumulated in you so that the network, which have woven yourself only, may be broken up and you may correctly display the blooming condition which you have to attain. This thing can be had when you adopt the company of such a person who has sufficiently swum in it having broken up his own network, as mentioned above.

Fifth Maxim

***"Be truthful. Take miseries as
Divine Blessings for your own
good and be thankful."***

To be truthful, in fact, means to represent oneself as he is. This is such a condition or state of being having attained which man begins to exclaim: "It is as it is"! No words can translate this condition in any way. This is the condition which is, in fact, real and real alone. It is like adding a kind of blemish in this state of being to really indicate it by the word "condition". This, in fact, is the point at which all the powers get drawn in and accumulated at the time of *pralaya* — Dissolution and nothing but Absolute Reality remains in existence. Now, the word Reality too, which I have used, does not convey its true sense as all perceptions end here in toto. If we call it as 'power' we lay a sort of veil of materiality over it. Now, what to say when

even to say is negated! If we use the word 'Negation' for it, even then a faint idea or thought of some covering remains. Well, what now? Now, the word 'Existence' remains by which we may possibly express it. If we fix our thought on it, even then a faint idea of something begins to come at its end, and once again the feeling of the same materiality begins. If we let our thought run to it by banishing both these views, even then something or other remains. Now, tell me what to say! Nothing can now clarify it. It can only be exclaimed. "It is as it is"! Its image can be assumed only by negating all the assumption at the end of everything. It depends upon the practice so that one may bring himself up to it by means of right behaviour. The state of steadiness is exhausted even before reaching the Destination. Then Reality begins to come to consciousness, and when consciousness too ends, it may be considered to have arrived at its original condition.

We cultivate the habit of speaking truth because we should be able to behave in such a manner by getting attached with that which has been mentioned above, by which Nature has started its activities. Now, the colour of devotion begins by which a devotee begins to feel the devotion. Even the severity of the beloved appeals to the lover, and such tenderness is felt in it and such love drips from it that he is very pleased with it. The rebukes which he receives from the beloved appeal to him very much, and he also gets pleasure out of it. If the gross forms of the rebukes are considered, they take up painful forms. People begin to name them as miseries. Even this, which has come in solid form, is easily acceptable to him and its effect on the heart begins to give a kind of refreshing breeze. When this state develops, the attitude which develops in it can be called a state of thankfulness or gratefulness. This indicates how nicely he has welcomed it, and he is now happy in that state alone because all these have come from his Beloved.

"Do not complain of misery, because it (complaining) is far from etiquette. Happiness cannot be had without undergoing miseries."

— from a poet

The result of this is bliss all over and lie begins to enter into the sphere of Miss. When lie gets sufficient practice in this sphere, this bliss becomes his instinct and its consciousness too stops coming into his thought. Further on, it comes to such a pass that even its glamour and charm is found no more in this sphere. Nothing more need remain when this state has come. His swimming begins in that sphere which is the

Real Origin. Further on, the concept of swimming would go away. The power generated by the forbearance and endurance helps him in this pursuit and lie enters the sphere the limit of which has been described above, and whatever happens next has been sufficiently dealt with. The rebukes of the beloved are very much appealing to the lover and a kind of tickling sensation is created in him by them. The stage is often reached by abhyasis in our System. He even gets pleasure and begins to like it. The result of this is that lie enters the sphere written above. Now, how much beneficial to him was this thing which had come for him from above! When lie proceeds further on this sphere, he begins to feel that all these things have come for his good, which have appeared in the form of miseries and rebukes. Think deeply, how much valuable these things have been which can be called as a form of gift! Thus, why one should not become happy and spontaneously exclaim such words which people generally express in the form of thankfulness or gratefulness !

Sixth Maxim

***"Know all people as thy brethren
and treat them as such."***

The perfection of human nobility lies in a devotee being always within the sphere of devotion. That which has come from its Source should be considered the same as all are proceeding out from One Source. When this is the state, its form will be like a baby coming out after getting nourishment and growth in its mother's womb. All those brothers and sisters who are born from the same mother have got the same relationship with one another and all are connected in this. Now, the same relationship which is of brothers born of the womb of the same mother should be considered between those that have come out in different forms out of this sphere. Nobody understood the point implied in it. All are connected with the same Origin, or the Centre due to the movement around which everything comes out and all begin to work together. There is, in fact, no disconnectedness. It is due to our own making that our brothers and friends appear as strangers. It is everyone's own selfishness which gets entrenched in all, and makes all of them to be imagined as strangers. This thing

needs cracking up so that the real brotherly relationship may begin to be felt. This too is a veil which obstructs a devotee. Just as the members of a family appear to be far off when it grows large, in the same way our own brothers and relations began to be felt far off due to the passage of time. That state which was one in all began to vanish from the sphere of thought, and only the form of its solidity remained in view. We began to love that (form) only. We became blind to that thing which was the Origin and which existed in all. Only that pattern remained before the view, which was formed by the effect of such blindness. We kept on loving this pattern to whatever extent we could. But where there is love, the secret of enmity too would be there hidden in it. The currents of thoughts got so entrenched that they formed their effect in different ways. Something came up somewhere and some other pattern formed somewhere else. Everything became different. Scattering was created. Now, this separated us from one another. All these contributed to the formation of a kind of individual network on account of which we lost sight of those currents which were appearing in every being in the form of feeling of oneness. Now, the practice to know a brother as brother means to break open the individual network and to get nearer to that thing which is giving the feeling of the relationship of the brotherhood. The feeling of brotherhood comes to consciousness by this practice only. The result of this will be that we will be appearing very close to it. Its practice will help us to gain the knowledge of Reality, and only that thing remains in view, which really exists. When this in total is before our view, it certainly extends to mutual meetings and organisation. Proceeding further, our dealings too will be such in the same relationship that we will feel the air of fraternity and cooperation in them, and we will be mutually receiving peace and calmness. How nice would it be if our dealings straighten up ! Having accomplished this, we proceed on further, which too becomes easy to realise by this. This world is, in fact, a reflection of the other world. When we mould this image, it will affect the object also. When the object is affected by the reformed image which is its reflection, it too will begin to have the flow of purity, and our objective will begin to appear much easier. We shall be helped to some extent in attaining that thing. When our activities are set right here, its effect appear there too. My meaning of the world which casts its reflection or image is the *Brahmand* or the Astral world where everything first comes in the subtle form, and is manifested in this world after that. The things come down in the Astral world from the region higher above it, and this sequence continues to extend up to the Highest. Therefore, if we rectify the last layer, its effect will begin to fall upon the reflecting thing and it begins to get purified. The effect of this purification helps to purify the

next higher layer in this way. And this sequence continues to proceed till that primary layer too gets purified in this way. Say, how much easily our work goes on getting accomplished !

Seventh Maxim

***"Be not revengeful for the wrongs done by others.
Take them with gratitude as heavenly gifts."***

Almost all the religions of the world are unanimously saying that whatever happens is the result of our actions. Nobody can ever suffer contrary to this. When such is the case, why should we not think that all this is in reality the outcome of the fate thus formed by us! We had ourselves formed our fate. How was it formed? When we do something by applying our "head and heart" (intellect and interest), we form impressions in that Original thing which is the base of all those things; and that remains there in the seed-form as long as we do not erase its impressions by undergoing its bhog (enjoyment or suffering). It is compulsory to undergo its bhog. As a rule, Nature wants to keep everything pure and crystal clear just as it had originally come down in the beginning. Even the slightest covering dims its lustre. This covering itself assumed a form of life because of there being power and force in it, and it gets related to karma accordingly. It is because we have assumed ourselves as the doer of works. The force of this very thought has formed impressions in it. The animation increases in it still more when sufficient matter is accumulated, and many twists have been formed in it, and in which the heat of thought power also mingles. A sort of boiling begins in it due to the increase of animation or consciousness. It is the law of Nature that everything tries to return back to its source from which it has come, and it develops a tendency to go towards That only from which it has come. Due to continuous application of heat, such a condition has developed in it that it is now unable to endure the heaviness. Therefore, it becomes necessary for it to go back to its Origin in order to relieve itself. A thing coming out from even a small thing expands widely when it finds sufficient field. Now, this expansion, which has taken place, will be sufficiently forceful due to the size of its body. When the size of the body is developed, stress too is developed in it in proportion to it because the thing

added also contains force. It takes up a form of different kind at this stage. It tries to percolate in the spaces wherever available, and will effect its influence on those coverings which are reserved for bhog, thus pain begins. I have explained this briefly; otherwise, the form of each thought can be shown separately. Such forms either develop inside or may get assistance from outside, the purpose of all of which will be to somehow purify it. People form their thought about the external help which they receive in undergoing the bhog of their karma as the wrongs done by others; and due to ignorance spoil their thoughts about the thing which is helping them in bhog. This attitude is quite improper because it has indeed helped to purify that thing; in other words, it has benefited you, in a way. When this is the case, that work really done by the same external power through somebody has helped you very much in getting cleaned; in other meaning, he has done the work of a friend. Now, since the thought does not generally reach up to that extent nor does anybody ponders over this philosophy, it has just been advised to consider it as from Almighty so that enmity may not be created in the heart, and he may not fall from etiquette under any circumstances. Anything which comes for the betterment through any person, fills the heart spontaneously with delight, nay, this very condition can be called as that of gratitude.

Eighth Maxim

***"Be happy to eat in constant Divine thought whatever you get,
with due regard to honest and pious earnings."***

This is a very great philosophy, the beginning of which is from materiality and its end is the same where we all have to reach. A happy disposition in such a state, the effect of which begins to filter down, and all things are purified by it. This is a state which can aptly be translated as indeed the state next to Self. By fixing our thought on it, we are as though thinking of that which is the final Destination. In other words, we have begun from that great state beyond which remains but That alone. This is the warp and woof which Nature herself has interwoven. As though, in other words, we may call it Nature's being - the material part, though that materiality

be merely for namesake, which reveals that pure state at which we have to arrive at. Now, the word materiality is used for that thing which is felt because it somehow comes into the ken of human thought. Possibly, people may misunderstand it as the veil of *maya*, but that will not be its correct rendering. This is the state which, in fact, has got infused in the veil of *maya*. Now, we bring it in our thought while eating food, the influence of which falls upon its lower substance; and when we eat food, that which is then in front of us begins to enter into food; and its effects begins to percolate sufficiently in the food. This means we have also brought the thing which we are eating, under the influence of that whose effect goes into our veins and arteries and becomes included in them. In other words, we got our work done by making the best use of that which is filling in the external state. Those atoms or particles which are in the body begin to get purified due to this, and the impulse of thought is also created in that thing which becomes helpful in our spiritual and physical health by mixing with food. The power of *pran* (life) is pervading everywhere. Nothing is free from it. It is inside the food as well as outside of it. We apply the impulse of our thought to it, which brings it to the state which causes spark by the friction of two stones, although its state is different from and purer than the power which causes the spark. We reach towards God through the same thing which comes out of the connection with God, because the state after that does not possess the power which can lead us up to the Original state. All ideas and imagination are left lagging behind it. This paves the way for us to reach into God. Now, we have given it such power by fixing the thought of purity in food that the spark of which takes us up to that layer which we have called as the state just after God. Thus we cross over so much distance so easily.

We have shown it as a duty to eat in constant Divine thought in our principles. All our activities should be as may be helpful to us in the realisation of our aim. While eating food, we fix our thought upon the Ultimate which we have finally to attain; in order to take its effect as well as to enhance its purity still more in such a way that it may affect it with doubled power which may be redoubled. Our beginning has been from Purity. Those pure currents which have been the cause of our appearance, have come out of the Pure Source only, and the thought of purity occurs to us due to those currents only. Those currents, which are existing everywhere, are in the state of Purity only. It has never come to pass that any impurity might have developed in them; so much so that even time could not affect them, because they have originated from Almighty, and purity is running in them in toto. These currents

are the result of the action of the Original Stir which became the cause of Creation, and they are all pure. And the things formed out of these were also pure in the primary state. But the effect of time upon these formed things did not keep them in the pure state and this was, in truth, our own doing as has been explained in the Fourth Maxim.

A thing acquired by Nature is very pure because its basis has originated from Purity. A thing earned by you can also remain in the pure state when it is acquired by pure and pious means. The influences there of will affect their closer layers and will help in purifying the network which you have woven in yourself. This is why the sages have laid great stress on honest and pious earnings.

Ninth Maxim

"Mould your living so as to rouse a feeling of Love and Piety in others."

We receive power from our thought. It happens when we create harmony between the things of our making and those made by Him, in His way. The word "living" carries such a wide meaning that it covers all that sphere which appears next to God. There is uniformity too in divine behaviour, in a sense. For example, He gives to all equally. He has created air for all to breathe in, and so also many other things which foster growth of life, and on which alone life depends for its support. This is called the uniformity of behaviour. Now, His behaviour towards that which reaches Him after getting made up will be different. It is evident that man looks upon a thing made of clay when it comes before him, in a different way. We make a toy out of clay, our attraction towards it will be in a way, comparatively more towards that than clay. Similarly, when man goes before Him, with a make-up, His view of him will be entirely different. Therefore, it is evident that we have to mould ourselves in such a way that His Eye may be so turned to us that we may receive That Light directly. This is the behaviour of Nature which we have to imitate. Now, in our daily

life which is before us, we have to behave in the same manner as God has done with us, and is still doing.

The dealings of Nature have been made apparent, and their effects too become prominent by looking at everything. Different colours are found in different things. A flower blooms in the garden and its colour is red. Another flower grows there only, the colour of which is yellow or blue; as if Nature is showing her glory in different colours. Everything is getting its share in accordance to what its ability and capacity is; as if she is dealing with them in this way maintaining her own form. We should just keep this very example in view in our dealings in every case. We should mould our dealings according to the needs. When this gets into harmony with Nature, it becomes effective; the result of which will be that people will begin to get attracted towards us. Now, if this is dealt in the right way, and you begin to give to others their due rights according to it, their attraction will automatically turn towards you. And this very attraction is called love. When you keep others right in view, others having come under the influence of the power developed in you due to the growth of harmony in you, will also maintain the same behaviour with you which you deserve.

Tenth Maxim

*"At bed time, feeling the presence of God,
repent for the wrongs committed.
Beg forgiveness in a supplicant mood,
resolving not to allow the repetition of the same."*

Human perfection lies in realising Master as one's own Master, and oneself as His devotee, and being busy doing His service. By doing so, you have as though created a state of Negation in yourself, and due to which His look is directly falling on you. That is, the attention of Master has turned sufficiently towards you, and you have established some kind of relationship with Him. When this is the state, it becomes incumbent upon us to go on discharging our duties in the same manner, and to continuously maintain that relationship so that the greatness of Master may go on

being impressed on us, and His look may continue to directly fall upon us always. A devotee is concerned only with Master, keeping the thought towards Him somehow, and nearness being kept up. Now etiquette takes a different turn. When he have taken Him as Master, we must place before Him, as a wrong doer, every error as it is, which is committed by mistake, and which is against commandments. Our helplessness is proved by doing so, and Master too thinks that the mistake which a devotee has committed is really pardonable because he has placed it before Master due to the thought of helplessness being present in his heart. There is such sweetness and softness in this intent that it cannot be rendered in words. This sweetness takes up another aspect and gives a conviction of helplessness. It means that the things which were obstructing him have now been removed away; the burden which was upon him has now gone away, and its form is now of complete Purity which is similar to that Current of Nature which is free from the layers of impurities (*mal*), distortions (*vikshep*), and coverings (*avarana*) on it. That is, we have brought that in the pure form by developing the relationship of devotion. Now, this brings in the feeling of simplicity which is the very soul of Nature. Growing further, this condition develops to such an extent that we begin to feel ourselves enveloped in that only; that is, our condition all over becomes the same which we have to attain. The mistakes, from which a devotee can never be free, having entered this sphere, remain in such a way, as to become lifeless. It is probable that big blunders might have been committed before establishing this relationship, but then they go on diminishing by and by, till finally their forms begin to fade away. Or else, it can be said that we have applied the impulse of our will-force in it sufficiently, and its form is now changed to that of a kind of repentance. Repentance is nothing but a beat which is created in that wave, and a wave begins to flow to maintain its uniformity with the above. In other words, another thing comes and cleans up this thing which I have denoted by the word 'beat'. This is the form of repentance.

To create the condition which I have denoted as helplessness, is called meekness, and to the share of whomsoever it came, he has really achieved all and everything. There is a state of innocence in it though it may not appear so outwardly. When this is the case, that mistake does not continue to remain really a mistake because this condition has washed it out entirely. Now, a part of devotion comes wherein we have to make ourselves so careful that we may not commit the mistake again. And its form can be only such that we repeatedly turn to the presence of Master. With this, He may bestow upon us the state of contentment so as not to repeat that mistake. Since we

have entered into that sphere in the position of a devotee, it becomes incumbent upon us to discharge similar duties, and try and keep in mind that we should remain away from that which is prohibited by Divine law. This becomes easy by minimising the distance which we have been maintaining all along between a devotee and Master. Hence, the best method would be to feel His presence mentally.

It is considered better to do it at bed-time because we are then free from all works and nothing remains to be done except to rest. In other words, rest and repose alone remain in the view of a person and he finds himself free from every work. It means, he finds himself freed to some extent. This freedom too is called a state of contentment of Nature. It means you have attained oneness with some part of Nature, and therefore, we will have greater power to do this work at that time. This is the reason why there is a greater effect in the Prayer at that time, and all the actions done accordingly are well adjusted. We must make the best use of this time, and must compulsorily do the work which is to be done at that time.

* * *

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