

**COMMENTARY ON
TEN COMMANDMENTS
OF
SAHAJ MARG**

**BY
SHRI RAM CHANDRA**

Translated from Urdu by

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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.*

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 re-orientation 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 as for oneself and a few, yet the means and methods adopted for arriving at that goal or realization 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 realize 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 our 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 realizing himself in the world and fulfilling the demands of his body, life and mind. His efforts in this direction have been continuous, and labour of extreme concentration has gone into his struggle to grow, to live and to realize 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 needs and happiness cannot avail, and the precariousness of the achievement is more to be known. True also indeed they have counseled 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 the 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 fulfillment. They would like to realize 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 psycho- logical 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 the eternal order. Reality has a claim to be known for itself without the limitations and strictures of desire for any goals 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 realization 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-realization.

The methods by which this reality-consciousness is to be attained are of great antiquity and had varying fortunes just because of man's dual aims. It is only when one seeks oneself that one realizes one's reality and not when one turns to the world to realize 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 so-called rationality are turning towards a method by which they would have the experience or intuition and realization of the essence of being or existence. There are of course some who do not think that experience can solve any problems 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 a higher consciousness or reality is indeed our endeavor, 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 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 clan, 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 knowledge of the self, to fulfillment, to perfection, to ultimate happiness and bliss, and above all to the feeling and realization 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 higher levels of consciousness and awareness, such as super consciousness and absolute consciousness or Experience. 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 Parabrahmanda and the Highest transcendent which is called by Sri Ram Chandrajī of Shahjahanpur as the Central Region, and the Centre. Indeed we can reveal the parallels between these and the worlds described as bhuh, bhuvah, svar, mahah, jallah, tapah and satyam. Consciousness at each level is a 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 the 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 realization 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 the 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 Sri 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 God. So too one becomes harmonious with all without any distinctions. 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.

Sri 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 it is not very important to discuss as it will become clear as one proceeds on with the abhyasy.

There is no doubt that there must be 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.

Sri 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 trans-formation. We owe it to Sri Ram Chandraji of Fatehgarh for making this experience possible to all, and to Sri 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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PREFACE

Every Sanstha (organization) 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 remodeling 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 cognizance of reality got almost extinct. For this reason Nature felt a dire necessity of bringing down to earth a personality like that of Samarth guru Shri Mahatma Ram Chandraji of Fatehgarh, U;P., for the regeneration of the world. He was born on February 2, 1873, the Basant Panchami Day. Having, played his part full-well in the spiritual field, he departed from this material world, leaving the

responsibility of the work upon his worthiest disciple, Mahatma Ram Chandraji of Shahjahanpur who had been gifted during the Master's lifetime with higher attainments necessary for the final approach. It was however after twelve years of the Master's merging into Divinity that his will at last began to get materialized. 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 the 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 views in this connection, before one of his worthy disciples who was then in charge of the Satsangh at Shah- jahanpur, "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 man 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 philosphical 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 thought 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 utilizes 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 pro- per 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 know- ledge 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 the readers to wonder. I shall induce every reader of the book to try for the direct perception of things with his inner eyes. 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.**

Odes in the memory of

**SAMARTH GURU
MAHATMA RAM CHANDRAJI MAHARAJ
OF FATEHGARH, U.P.**

1. Thou art the sun of Divine know- ledge 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 hast 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,
A humble devotee of the Great Master.

A WORD

In this book I have endeavored 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.

AUTHOR.

Dec. 8, 1946.

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 above-mentioned author has referred to this book in his subsequent English works namely, “Efficacy of Raj 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 of Shri Ishwar Sahaï Ji 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 forever. Amen.

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PUBLISHER'S NOTE

We are happy to present to the public this second edition of "Commentary on Ten Commandments of Sahaj Marg."

After Master's "Reality at Dawn" and "Efficacy of Raj Yoga", "Ten Commandments" becomes easier to understand and be brought in to daily observance. These Commandments are a revelation to Master and in this sense are meant for the advanced practicant too. They constitute the essence of the Sahaj Marg way of life and are not a mere list of do's and don'ts. They represent both the view and the way of life and being also a revelation they continue a very rare presentation. Though we have been anxious to retain the price of the book at its original level we regret it has not been possible in view of the increased cost of labour and material. We hope that this edition will receive the same appreciation from the public as was accorded to the other books of Master.

Sept. 1969

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COMMANDMENT 1

*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 fire of the Divine which has been burning since the beginning of time has not yet cooled down. When the time of creation came the latent thought came into action and the subtlest particles got heated up. Thus the preliminary covering set in from the very first day. By the effect of continuous heating, the particles began to come into motion. Its intensity went on increasing adding veils after veils to it. Grossness began to develop by the effect of the growing intensity of the vibrations. The action of every particle started and went on multiplying till the Reality was completely wrapped up within, like a silkworm in the cocoon. In other words only the white shell of the egg remained open to view while the reality within was lost to sight. Co-relationship began to spring up. Now one who was more closely attached to it, received more of it for his share. The heat which existed on the first day manifested itself in man, and gradually it went on developing assuming the form of organic growth. Every

particle got affected thereby, absorbing its due share of it. A material tinge was thus introduced into it and it remained subject to the influence of that which it was part of. The bigger layer previously formed by the heat maintained its connection with it. Now the influence caused on the greater thing will naturally be reflected on the smaller thing which will get affected thereby in proportion to its magnitude. All things being subject to external influences are affected by the rays of the sun in accordance with their capacity. The heat produced by external causes begins to exhaust itself after some time and the real comfort comes only when it gets completely exhausted. Take the case of the summer season. When the effect of the external heat which reduces after some time is thoroughly removed, some comfort or ease is definitely felt and experienced. Now the time when the external heat begins to subside, yielding place for the cooler effect to settle in, or the meeting point of the two is known as Sandhi-gari and this, in the opinion of the Mahatmas, is the time best suited for the practice of Sandhya and Upasana (worship). This is the time of the advent of that which is opposed to heat and it can be that alone which existed prior to the generation of heat at the time of creation, and which is in close conformity with Nature, or in other words the very image of the ultimate state we have finally to arrive at. Thus the point we start from is the very point which corresponds closely with the Destination.

Importance is also given to Sandhya at the time of noon (Tam). But in that case the power is utilized in a different way. The sun's rays are quite direct at the time causing greater heat. Nature's eternal heat which proceeds from the origin is also attached with it. Thus indirectly we connect ourselves with the Ultimate Power through the medium of the material heat and secure closeness to it. This continues till the time when the heat begins to subside and we draw the fullest benefit thereof. Now the time that follows will enable us to have a taste of the condition which comes next, helping us to acquire still further closeness. The sages have therefore advised Sandhya at the noontime too. The reason is that by

continuous influence the sun's rays get connected with the plane wherefrom they have originated and which is next to the Ultimate. Since the rays of the sun are closest to the perpendicular at noon the effect brought about by them is more direct owing to the nearness. The heat which seems to be coming; 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 the Ultimate. Putting it in a different way, I may say that in order to solve a problem we often assume the answer first. Similarly in order to solve the problem of life we assume the very real thing first, however how it may be to our view, because on arriving at the last phase the cognizance of the previous ones is often lost. In this way we utilize that excessive heat to our best advantage. But since the material heat at the time is also great we do not treat Sandhya at noon to be compulsory in our system. During the time that follows, the heat of the sun begins gradually to subside. In other words, we begin to advance towards coolness till we reach the point where both the heat and the 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 getting more closely attached with the coolness of the hour. As the time advances further we go on getting closer and closer to greater 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 puja and Sandhya is based in accordance with the natural effect of the time.

A question now arises as to why Sandhya has been fixed only at the times of Sattva and Tamas and not at the time of Rajas. The principle of Invertendo is well known to everybody. Both terminals are taken into account, viz., the beginning and the end. The beginning is Sat and the end is Tam. Inverting them we get the reverse. The beginning becomes the end and vice versa. The middle in both cases remains the- same, or in other words a hypothetical line which connects the two ends.

I now reveal herein the true significance of a little known mystery. Generally they consider Sat to be the reality and treat it as a yard-stick for measuring the knowledge of God. The mystery at the bottom is quite unknown to them. In fact it is all the sphere of Tam and T am alone. This is the only thing worth achieving for a true Yogi. It is no doubt very difficult to gain access up to this point. To acquire Sat is a very easy job but the state termed as Tam cannot be so easily attained. There is nothing beyond it. Though generally people talk a good deal about it, few amongst them even attempt to secure approach up to it. 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 persistent labor through several lives. I can boldly assert that even the greatest saints of the world have remained short of the mark in this respect. The state of negation which one craves for and which is the real life, abides in it and all activities cease before one reaches the point. This is the Divine mystery which is revealed today. It is the central point of the real state of Being which in most of the cases remained unattained inspite of all the efforts of the pursuer. Perception has no approach up to it. People tend to 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 baby, has no awareness of his own condition. But if a slight touch of Sat is applied to it, he will then begin to have cognizance of his state of T am. This is due to the fact that the meeting point of the two leads to the creation of a new state, identical with that which was the basis: of Creation. Now the principle of Invertendo applies in this case too.

The third phase of manifestation relates to the material exposition of the objects of Nature. People remain entangled in it, forming; numerous ideas and desires. Generally our eye is attracted by anything bright and glaring which we commonly misunderstand as Sat. This bright object is nothing except Maya and those who talk so highly about it are in fact far away from the sphere of

spirituality even, not to say of Reality. But people have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality which is beyond both light and darkness. This is what has been shown in the 'Emblem of the Mission and which is in a true sense the real state of man's perfection, from which no decline or fall is possible. This is a very delicate point of philosophy. The saints have generally called this state of neither Light nor Darkness as Satpad which is not correct, for this state is much beyond that. That is in fact the reflection of the Reality which in itself is still beyond. This may be astonishing to most of the readers but I have written this only for those who are Well advanced in spirituality and who have thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes. Till then he can have no approach up to its fringe even, not to speak of knowing or understanding it. Religion helps one only to understand that there is something more in Nature for him to perceive. But for picking up the pearls one must oneself' dive deep into the ocean. In fact, the very simplicity, purity and innocence of the Reality have become a veil to it. This book has been written not for the novices but for those who are highly advanced in spirituality.

Performing of Sandhya 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 the sun which would prevent our deriving the best advantage of the time. It has been generally advised-and 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 which he has derived from his thought connection with the Reality. When one resolves to do a thing, the connecting link between the thought and the work becomes intensified, and

one begins to draw power from the real source in accordance with the strength of his thought. When the power begins to flow in, and we associate it with a particular point of time, then the remembrance of the work begins to revive in our heart and we begin to feel attached to it in some way or the other. The room or place we sit in for meditation is also charged by our thought force and a feeling of sanctity begins to prevail all over there. The influence taken in by the place helps us further in the accomplishment of the task. Now it depends upon one's individual capacity to expand it as much as he can. It has been generally observed, and the sacred shrines are a living proof of it, that this influence is not exhausted with the lapse of time, and even today pilgrims and visitors get benefited by it. Not only this, since the air blows through, it carries its fragrance to the adjoining layers also. Now there is contraction and expansion in each layer, so the effect thus caused continues to develop and expand. As regards Asan or posture, it is a well known step of Yoga. It is treated as a preliminary step and is much emphasized upon by the Mahatmas, though the mystery at the bottom has not been revealed yet. Everything comes to light at the destined time. Before creation everything was in an almost inactive state and had dissolved into the Origin. But though they were dissolved into the Origin losing their individuality, the previous impressions persisted. This was because of the shade of reality which they remained under till the time of dissolution, which helped them to retain the effect of the impressions during the entire period of their existence. How long they continued to absorb this effect is beyond human imagination to determine. It must at least have been during the entire period of existence since the time of creation. The effect taken in by them was no other than the motion which generated from the shocks of the 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. The latent motion which is concentrated energy, cuts out crevices for the power to burst forth and flow out afresh leading to the re-formation 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 be the cause of the creation was also inherited by him. But that was contrary to the static condition because its basis was activity. When the thought of going back to the static state was stirred up in man, it became essential for him to bring the activity which had sprung up in him into a latent state as far as it was possible. He began to seek out means for it. At last 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 the destined ideal of Reality. This led him to the conclusion that he must create in himself a form of contraction or withdrawal similar to that at the time of Pralaya. Now, Self is all pervading in man just as it is in the whole universe, taking the universe in a collective sense. The state of Pralaya comes in when contraction begins to take place. 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. The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore in order to go upwards he must start contracting from below. The form would only be to bring' his legs and the allied parts to one pose and to keep them steady. In whatever way it might be done, the form would finally be that of the Asian. It is essential because it paves our way to the Ultimate. The posture must always be the same. The reason is that in this way he gets associated with the great Power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.

Performing of Sandhya in an upright sitting pose has been thought to be most advantageous from very ancient times, because in that position the How of Divine grace descends straight upon the Abhyasi. If an Abhyasi sits crookedly

or obliquely, or in an unsteady pose, the flow of effulgence will necessarily be impeded or disturbed. The Abhyasi will thus be deprived of the full benefit of the descent. Therefore in order to get the greatest spiritual benefit one must sit in a proper steady pose. Some may probably think that the upright steady pose may be reflecting a tinge of pride. It is not so. in principle the devotee or Abhyasi should present himself before the Master in the same manner as a soldier does at the time of parade. At the call to 'Attention' it is essential for him to keep up the same steady upright pose, looking with attention towards the officer. This indicates alertness, healthy disposition and the freshness of the body. The same principle holds good in the case of the Abhyasi while sitting in service before the Master.

The ideal of purity held by the Hindus, in particular, is indeed very high. But now, in its degenerated state, it has gone down to such an extent that it exists merely in imagination. All the principles thereof have been quite forgotten, and bathing and washing are the only remnants left now. The principle of purity was based on the thought that the Eternal and pure Existence which We have to 10 Performing of Sandhya 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 the sun which would prevent our deriving the best advantage of the time. It has been generally advised-and 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 which he has derived from his thought connection with the Reality. When one resolves to do a thing, the connecting link between the thought and the work becomes intensified, and one begins to draw power from the real source in accordance with the strength of his thought. When the power begins to How in, and we associate it with a particular point of time, then the remembrance of the work begins to revive in our heart and we begin to feel attached to it in some way or

the other. The room or place we sit in for meditation is also charged by our thought force and a feeling of sanctity begins to prevail all over there. The influence taken in by the place helps us further in the accomplishment of the task. Now it depends upon one's individual capacity to expand it as much as he can. It has been generally observed, and the sacred shrines are a living proof of it, that this influence is not exhausted with the lapse of time, and even today pilgrims and visitors get benefited by it. Not only this, since the air blows through, it carries its fragrance to the adjoining layers also. Now there is contraction and expansion in each layer, so the effect thus caused continues to develop and expand. As regards Asan or posture, it is a well known step of Yoga. It is treated as a preliminary step and is much emphasized upon by the Mahatmas, though the mystery at the bottom has not been revealed yet. Everything comes to light at the destined time. Before creation everything was in an almost inactive state and had dissolved into the Origin. But though they were dissolved into the Origin losing their individuality, the previous impressions persisted. This was because of the shade of reality which they remained under till the time of dissolution, which helped them to retain the effect of the impressions during the entire period of their existence. How long they continued to absorb this effect is beyond human imagination to determine. It must at least have been during the entire period of existence since the time of creation. The effect taken in by them was no other than the motion which generated from the shocks of the 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. The latent motion which is concentrated energy, cuts out crevices for the power to burst forth and flow out afresh leading to the re-formation 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 be the cause of the creation was also

inherited by him. But that was contrary to the static condition because its basis was activity. When the thought of going back to the static state was stirred up in man, it became essential for him to bring the activity which had sprung up in him into a latent state as far as it was possible. He began to seek out means for it. At last 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 the destined ideal of Reality. This led him to the conclusion that he must create in himself a form of contraction or withdrawal similar to that at the time of Pralaya. Now, Self is all pervading in man just as it is in the whole universe, taking the universe in a collective sense. The state of Pralaya comes in when contraction begins to take place. 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. The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore in order to go upwards he must start contracting from below. The form would only be to bring' his legs and the allied parts to one pose and to keep them steady. In whatever way it might be done, the form would finally be that of the Asian. It is essential because it paves our way to the Ultimate. The posture must always be the same. 'The reason is that in this way he gets associated with the great Power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.

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The ideal of purity held by the Hindus, in particular, is indeed very high. But now, in its degenerated state, it has gone down to such an extent that it exists merely in imagination. All the principles thereof have been quite forgotten, and bathing and washing are the only remnants left now. 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. It is perfectly pure. This highest standard of absolute purity free from all impurities (mala), distortions (vikshepa) and coverings (avarana) was taken up for the ideal. Our being is contaminated with all these, hence far below the ideal. Thus our attention being directed towards the attainment of purity of that highest level, we began to imitate it in all outward ways, looking particularly to the cleaning of the body. The external ways adopted for the purpose began to cast their effect upon the mind and thus the internal purity too began to develop. This continued process supplemented by our firm attention upon 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 benefited. We had already resorted to means for the internal purification and now the external ways too 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 these get harmonized 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. Thus our feeling of purity helped us so efficiently .in the attainment of the ideal.

Our first and the foremost commandment relates to the proper observance of .Sandhya and Upasana. By following it we .begin to draw in power which we have finally to attain in due course. Another important point in this connection is that when the Divine currents began to flow, their actions and counter actions created a state of grossness which led to the formation of atoms (Anus) ,and sub-atoms (Paramanus) in their particular forms and shapes. The continuance of the flow created heat which was the very basis of life and which gave further stimulus to existence. But though the heat remained in existence, its force got diverted downwards. One may be at a loss to understand the real significance of the words 'up' and 'down'. When we conceive of the highest, our thought takes into account the opposite view too, i.e., of the lowest. Besides, when we have sprung' up from that which is the greatest and the best, the level next to it will naturally be called lower or lesser in comparison. This brings into our mind the idea of high and low. When the downward tendency begins to get diminished, the very same thing which had been continuously pouring heat into the particles helps to direct them upwards, wherefrom their existence had started, and the heat created by the effect of motion makes it lighter still. A lighter thing always tends to rise upwards or in other words it moves towards its source. Thus everything that comes into activity by the effect of the Divine How tends to fly towards the Origin. Man has also inherited the same tendency, so, when his downwards tendency is checked, the thought of reaching the Origin automatically revives in his heart. This is why he begins to feel inclined towards Sandhya and Upasana.

There is a great difference between, Nature's heat and that caused by the sun. The former which originates from Reality is totally devoid of materiality, whereas the latter which originates from a comparatively material source is heavier. In my view the former may more aptly be called as force or energy. In

energy the heat exists in a latent state while in the sun it is apparent. The sun's heat is mere warmth while the other is the promoter and preserver of life, though the word used in both the cases is the same. It is regrettable that no adequate means of expression of such subtlest matters are available and possible. I have, however, tried my best to explain it through words as far as possible, yet the actual realization of the difference depends upon practical experience (anubhava) alone. Under Sahaj Marg, our system of spiritual training, the teacher at the very outset weakens the downward tendency of the Abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine. This state of mind relates to the higher plane of consciousness whereas the former one relates to the lower. This basic principle of spiritual training under the system may offer a chance to philosophers to ponder over. I have dealt with it very briefly. In this connection I may quote the following remarks of a great saint. "The Lord has closed upon man the door of every query. A poet has also said : " One can acquire the intelligence of Sahban (a Chinese philosopher) in eloquence and rhetoric but none can attain to the knowledge of the holy Almighty" . What that veil is may be discovered only by deep thinking. For an explanation of that which obstructs our appropriate knowledge of the Real, I may say that when we ponder over God, our imagination creates a circle round it. This is the knot which bars our approach to the answer of every question. If possibly we can get over this knot and remove the limitation of thought, then the subtlest things can be revealed to us. But there is also another circle within, of which this one is but a reflection. When we force our entry into that one also the mystery of the Centre can be revealed. But the breaking through of these limitations will be possible only when one is able to shatter the particles of his being. But this is rarely possible since the means required for the purpose cannot be brought into practice except in rare cases. If however a person does come into existence who can do so by his will, then the circle will disappear from view because the vision will, in its shattered state,

become one with it. But in order to have a knowledge of it, it is also essential for him to be able to rearrange the particles of his being so as to assume a similar form of existence as it had before. Common imagination may not conceive of such a personality having ever been born, but my perception asserts that definitely a few such ones have come into existence already. The condition that exists after the shattering of the particles is similar to that of the Latent Motion and his will lies dormant in it, just as it was before the time of creation and will again be after Maha-Praldya (complete dissolution). The same dormant will which caused creation to come into being will again lead to the readjustment of the shattered particles and there will be no limitation then left.

COMMANDMENT 2

*Begin your Puja with a prayer for spiritual elevation
with a heart full of love and devotion.*

Prayer is the sign of devotion. It shows that we have established our relationship with the Holy Divine. When the idea of Divine Mastership is established our position turns into that of a serf. Now service is the only concern of the serf. Take for example the case of Bharata. He never allowed his heart to be contaminated with anything but the esteem, regard and devoted worship of the Master. This example must be kept in view for maintaining the relationship which is the true form of devotion. This is the connecting link; between the Master and the serf. Everyone is familiar with the principle of telegraphy. When one end is connected to electricity, the message is immediately carried over to the other end. Similar is the case with the devotee, who makes himself known to the Master by the current of his own power. Now by effect of devotion, that which is with the Master begins to flow towards the serf through the medium of

the connecting link set up between the two. Gradually everything of the Master begins to flow into the serf. In the beginning the devotee (servant) had only conveyed his own cognizance to the Master but subsequently by the effect of devotion, the Master began to adopt nearness to him, which went on developing till the thought of actual communion began to pervade within him. Divine revelations and Nature's commands then begin to descend upon him and the first phase of initiation thus comes into effect. Now further on... It is a mystery; the tongue is tied up. Generally people think that devotion makes us slaves, but here the inverted rule comes in again. The human concept never extended so far and the mystery remains sealed until now.

The reason why prayer should be offered with a heart full of love and devotion is that one should create within himself a state of 24 vacuity so that the flow of Divine Grace may be diverted towards him. A poet has said, "O, thou thirsty for the Divine intoxication ! Empty thy heart for the purpose, for the head' of the bottle of wine bows down only over an empty cup." Constant practice brings a man to a state in which he begins to feel himself in prayer all through. This state is acquired when an Abhyasi practices in the way directed above and the Divine Grace is set into motion. When the final stage is reached he begins to dwell all through in a state of prayer 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 only to attend to everything with a conscious idea of the Divine " (A poet's view). If a person develops that state of mind he is constantly in a state of prayer, which implies he has realized his own serfdom and the Lord's Mastership and has established a permanent link of devotion. Every one can attain this state but only after sufficient practice. He who acquires it abides in the state of supplication permanently. He is at liberty to put up humbly before the Master anything he likes. Everyone has to assume that state at the time of prayer ; then alone is the prayer accepted. This is the relationship of love which

having been established in the sphere of self extends upto that of the Master. This is the link which once established is never severed. But still the final destination is far off, though the power of thought, which is enormously great, makes it easily accessible. Remembrance brings a lover close to the beloved. There is no limit to this closeness. The greater the love or affinity, the more does one advance towards Him. This relationship comes to us by inheritance. Now it is up to us to develop it as far as to secure utmost nearness to Him. The state of prayer is that of a devotee and it is strengthened by love. This constitutes the first step in the ladder which helps us to climb upto the Ultimate. All stages or states of spiritual advancement are within it.

No particular time is fixed for the prayer. One can do it when he feels inclined to it or else he should try to create a disposition for it when required. One should always pray to Him alone who is the Master in the true' sense. I do not think it proper to pray to the slaves, i.e., to those powers which are subordinate to man and which are potentialised by him. The ravages of time have now reduced them to a consumptive state. It is also sheer folly to pray to the great Master for worldly gains except in most special cases. Of course it is right to pray to the Master for that which is ordained. This comes under the rule of true etiquette and signifies our acceptance- of Him as the Master, entrusting to Him our entire self.

Now for the form of prayer which may ensure the greatest good to everyone. I may say that one should be brought to the same state of mind which is usually developed at the time of prayer. The feeling that he as a true servant approaches the great Master in the humble capacity of an insignificant beg- gar must be engrossed upon his mind. He may put up everything before his Master, resigning himself completely to His will. In other words he may assume his real form after surrendering everything to the Master. He should withdraw himself from all sides and turn completely towards Him losing all worldly charms. The remembrance of every- thing should merge into the remembrance of One-the

Ultimate, resounding all through in every particle of his being. This may be known as complete annihilation of self. If one develops this state, in my view he should be considered as an embodiment of prayer. Every thought of his will be synonymous with that of the Master. He will never turn towards anything that is against the Divine will. His mind will always be directed towards that which is the Master's command.

People should be exhorted to offer such a type of prayer. If one achieves and settles down in it what else remains for him to do except remembrance and that too such a one as never comes in consciousness even. Even great saints remained thirsting for it without even getting upto 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 inspite of the vibrations in it there is perfect calmness which can hardly be termed as such, and 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 to appreciate. It is in fact the end of everything. All stages finish at this point. It is the absolute Reality the Source of everything the Ultimate Mark which we have finally to arrive at. What beyond...? May the Lord bestow upon you all an opportunity to be blessed with its. realization. Amen.

Before creation perfect calmness prevailed all over. When it descended, it brought with it the real essence. The condition of both was nearly the same. Veils after veils began to set in, and we ourselves were the doers. The waves of the current raised a huge sea. Numerous drops joined together to form a river. The origin was the same drop-the essence, which came down with it. The basis of the river was nothing but a few drops of water, which trickled down from a mountain crevice and flowed down in the form of a river. In other words the unnecessary additional drops mingled with it, enclosing the real essence all over and giving it an assumed form which was thicker and grosser. Now generally the

grosser form of a thing alone is open to view. By constant observation its grosser form melts away after some time and only an imaginary form remains in its place. This too by constant endeavour disappears from sight. Finally all things which had swelled up the original point will be lost sight of. This state can be achieved by the continued practice of doing everything with our thought resting all the while on the real point which forms the very basis of existence. This pointed attention upon the Real may be taken as the essence of prayer. This is the starting point, and the removing of superfluities is the first step towards it. People may wonder why I have called it as the beginning. It is in fact a state of consciousness. Though consciousness is present at every step, yet this one is the higher and superior. I do not take up the subsequent states for it would be very difficult to grasp them, and the final phase cannot even be conceived of in any way. One-ness prevails there in full swing. Prayer comes before this state is entered into. These three stages, or two and a half as one might say-because after that 'awareness' is lost-may for the sake of understanding be taken as the entire space from the beginning to the end. The intermediate state is also implied in it. This, which I have termed as the beginning, is in fact the real abode. Perhaps there may be some difficulty in accepting it as the beginnings or the first stage of prayer. The idea is analogous with that of a child who starts learning the alphabet with a view to secure higher approaches, so that subsequently he may start tackling higher problems and deeper thoughts. That means the ideal was before him, though at the time he was entangled only in the structure of words and letters. This preliminary stage may appear to be a superfluity in comparison with its final phase. This first state exists in every man who starts prayer, but if the final point is in view it will influence the grosser thing too, and by and by he will attain a state where the main point alone will be before him and he will have his stay on it. When this preliminary state is attained one must then try to get it expanded. Expanding does not mean swelling it up like a balloon but to develop it by introducing into it the real substance or power. When it develops to the

extent that grossness begins to be converted into lightness almost upto the point of extinction, then he must understand that he has entered the sphere where only the faint ghost of the idea of the subtle existence of something remains.

The currents flowing down from the Origin manifested themselves in diverse ways. They had descended not without purpose. They were in fact powers which began to act in numerous ways, producing the required results. All these powers had emerged from the Origin and began to manifest their actions. Take the case of a 32 V baby. At the time of birth he could not even move about. Subsequently he began to sit, stand, talk, walk and run. That is to say, the capacities lay dormant in him, which now began to develop into action till he attained blooming youth and acquired the full active vigour of a man. The elements contained in the composition of the baby developed in various forms, though the origin of all these was the same tiny drop. Veils after veils began to set round which were caused by the effect of the mother's habits, the father's thoughts, the type of training and all external influences which began to display their respective actions. All these influences had a touch of materiality. The multiplicity of actions made him uncognizant of all the various changes which he had undergone during his march towards grossness. Now he is so intensely engrossed in it that it defies all efforts to get out of that state of complete grossness. Later on it took another turn. He came in touch with the world around and was influenced by the dealings and association of others. The environment caused its own effect. Desires began to creep in and attract 'his attention. His entire existence being colored thus, he assumed a changed form and began to attract material for the same. What was he, and what has he now become? The same tiny drop which is now quite out of view ? Not only this but the elements thus introduced went on growing stronger by the effect of his own thoughts. Consequently their action grew still more powerful and intensified, with the result that they began to draw in greater power from the forces of nature. Just as a tiny spring composed of a few drops of water trickling down from a mountain

crevice flows down in the form of a petty rivulet, and goes on swelling by the additional supply of water from the melting snow or from a tributary stream till it develops into a huge sea of water, so does a baby, when the things introduced into him at the primary stage have attained full development, attain maturity. The origin of the ripples present in the water is nothing but the result of the Karmas (actions) which had helped him during the course to acquire its final form. These are the waves which are lastly considered to be the waves of joy often misinterpreted as 'Anandam'. In a man's life this phase comes during the period of youth when he is sufficiently coated with contaminations. When a man comes into this form which is the result of all the actions, his state is similar to that of the ocean.

An important point in this connection is that a thing when observed continuously, begins to fade away from sight, and only its reflection remains, which too finally disappears. The reason is that matter possesses the capacity of seeing matter alone. The capacity to see beyond lies only in the liner power which is beyond it. This goes on further in the same way till the very power of seeing become-s extinct. But still something remains even beyond it which comes up in the form of consciousness. Further on, this too becomes extinct and even the feeling of existence fades away. That which follows then is the state of negation-the very Reality itself. In fact it is very difficult to understand it unless one actually reaches the point, nay rather he is submerged in that state. But even this negation is something existent, for if it is not why do we call it so ? Proceed on still further !

The currents which descended from the origin began to grow thicker and grosser. Why ? It is a very difficult point to explain. When a man jumps down from a great height he becomes almost half-dead during the course of the fall. The reason is generally attributed to the gravitation of the earth. But I may say that the awareness of the down- ward fall diverts the heat of thought downwards and it begins to get out of him by the force of the push. The same is the case

with the downward currents. Solidity implies grossness and it has no life. Now the divine currents being without life may not be generally appealing. But I may say that though all minerals, vegetables, and animals have come down from the Divine yet all of them are not said to be possessing life. But if they do at all it must be a form of dormant life. The same is the case with the Divine currents. But man associating them with his own Karmas begins to get engrossed in them.

Since we have accepted prayer as essential, it now becomes imperative to understand how it should be conducted. I consider the following short prayer to be essential for an Abhyasi; though there may be other forms too 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 us up to that stage.

When the world emerged into the present form the central point was already rooted deep in all the beings. This being a part of the Supreme, it turns our attention towards the Source. In prayer we try to reach upto that central point. This is how- ever possible only when we create a similar state within. This requires practice. It can be attained by resigning ourselves to the Divine Will which is absolutely simple and tranquil. Apparently it seems to be very difficult, though in fact it is not so. It is not difficult for those who aspire for it. When a man creates in himself a strong craving for the Absolute, he is indeed in a state of prayer and it is for everyone to strive for it. When- ever a man enters into that state even for a moment, his prayer is granted but it requires continued practice to accomplish it.

COMMANDMENT 3

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 thought and will may pave his way upto it. It has been observed that those on the path of spirituality who did not fix that final state for their goal have definitely remained short of the mark, because, before arriving at the final point, they mistook one or the other of the intermediate states to be the final point or the Reality, and stopped there. Thus they suffered merely for not having fixed their goal. Even in worldly matters so long as a person does not keep his object in View his efforts are never so intensified as to ensure success. It is an admitted fact that a boat cannot ply direct to the destination unless the helm is applied to it. Treating this human form as a boat and the space it is plying in as the ocean of spirituality, it is but essential to put up the helm in order to be able to ply through the vast ocean successfully. In the spiritual field the helm is our strong determination which helps us to steer on to the destination. There may certainly be countless whirls at places, but the strength of our will and confidence helps us to overcome all of them and proceed on straight to the destination. Now since our eye is fixed upon spirituality, we take up the ideal which is the highest and which can be nothing but that associated directly with the Absolute. Thus to reach the Infinite Absolute is one of the primary duties of man. But so long as the goal is not fixed in one's thought it is very difficult to complete the journey successfully. Divine help does come, no doubt, but only when the Supreme is convinced of the devotee's earnestness of purpose. When the reaction creates a stir in the Infinite it indicates that he has concentrated his thought in the Great Being. (This brings to our view the example of the lover and the Beloved). It means that the distance

between the devotee and the Lord is reduced, and the idea of remoteness begins to fade away. Our nearness goes on increasing upto the final limit where the very feeling of aloofness, having; merged in the Reality, becomes completely extinct and assumes the form of the Latent Motion that existed at the time of creation. In this way our merging in the state becomes permanent and lasting. Our swimming in the Infinite ocean now starts, which brings us to the real life which comprises the influences of the ocean we are now swimming in. It is thus clear that the firmness of will and determination to reach the goal helped us to arrive at the destination, with the result that we got firmly established in the final state. How this most difficult problem was so easily solved by virtue of the correctness of our goal and the firmness of determination may not now be difficult to understand. Our intention to reach the goal promoted our efforts, and since the Ideal was the noblest, the interest for it went on increasing till it developed into a strong craving. Then we began to feel impatient for it. When we get into this habit, the tendencies of the mind are diverted towards it with full vigour. Thus we come to the conclusion that for the attainment of the objective we have to create in us intense longing or extreme impatience, which forces our passage on to it, just as the Latent Motion did at the time of creation.

COMMANDMENT 4

Be plain and simple to be identical with Nature.

The topic implied in this commandment is a bit difficult to explain. Simplicity is the very essence of Nature. It is the reflection of that which existed in the Absolute in a latent state. It promotes growth. It can be aptly described as the quintessence of the Ultimate. This is in fact the life-substance of Nature. Activity starts from this point which is verily the very Origin. All that follows

falls within the sphere of Maya, where the people mostly abide in and pursue their activities accordingly. In other words it is this one that led to the composition of forms. This continued to develop in man too, and finally led to the formation of strong knots which are now difficult to undo except by the special power of will. Being entangled in these knots, man assumes a form which reflects grossness at the very surface. The external atmosphere and environment also affect it, putting it to actions and counter-actions which brings it from bad to worse, and the simplicity gets enshrouded within it. All these combined together form a snare which keeps man entrapped in it. The perfect calmness that existed before creation was disturbed by the effect of the Stir (Kshobh) which led to the formation of forms. Since all created things had brought with them a reflection of the real power, their actions were also similar to those of the cosmic powers which were set into motion by the effect of the Stir. Thus a spider's web began to be formed. Every particle in its composition possessed the power, and will continue to do so till the time of its return to the Origin comes. When man was created his condition was dormant. The dormant elements which he had brought with him had no manifestation. Gradually the powers inherited by him began to develop and the same original thought that had caused the primary Stir, being present in man, began to manifest itself in proportion to its magnitude. It began to display its actions similar to those related with the Divine. But the Divine Will being directed downwards, man's thought took up a contrary trend and began to build up his own creation. Since he took up the opposite course all actions that he undertook were in contrast with those of Nature. This led to the formation of his individual network which in respect of purity was in contrast to that of the Divine, though the action in both the cases was almost the same. The return of God's creation will come into effect when the time-limit fixed by the Divine Will expires, and the return of man's creation, i.e., of the network interwoven by him, will be possible only when he nullifies the force of the vibrations which he had set up for their

formation. Since the vibrations set up by man were contrary to those of the Divine, their crudely grosser form came down into man's being, whereas the Divine vibrations being finely subtler retained their original character. The difference between the two kinds of vibrations is that the former possessed a pervasive trend, and the latter the same as it originally had. All the powers residing in the Absolute are present in man because his thought force comprised all the particles that were present at the time of the Main Stir, but since they possess an invert tendency their working took a different course, and the faculties possessed by him began to be utilized in a reverse way. All this combined together promoted the growth of the intricacies. Every particle of it became strong and powerful like that of God's manifestation. In this way man has brought into being a tiny creation of his own. All his faculties being thus animated grew strong and restive and his mind and thought began to co-operate with them. This resulted in the creation of a world of thoughts. The balance was disturbed and conflicting tendencies began to develop. One faculty now induces him to have a walk in the open. Another stops him from doing so on the ground of catching cold. The third one presents another view; and the fourth still another. The fifth one begins to think of earning money and the sixth suggests the undertaking of some employment. The seventh dissuades him from undertaking excessive hard work for the purpose. The eighth one recommends the establishment of cordial attachment with some rich relation so as to capture his heart and offer him inducement to transfer his entire wealth to him. 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. He finally gets married and has children too. Now the problem of their education comes in, as they grow up. Further, hearing of the nice acting of one Jamila, he was tempted to go to the theatre. He went there and witnessed the show several times. The coquettish movements of Jamila captured his heart and he was induced to attend the show again and again. Every- thing. of Jamila began to attract his heart. This led to the

commencement of love. Now he began to pine over the same thought, giving further strength to it by turning it into his habit. The net-work thus began to grow more intensified. The habit excited in him a tendency to look upon every similar thing as Jamila. Now he began to think of having money sufficient enough to satisfy his lusty desires, but the constant thought of Jamila offered him no time for earning money by lawful means. He at last began to think of stealing but at the same time feared prosecution and imprisonment. But the thought of Jamila had caught him so tightly that he at last resorted to stealing--an unfair means. Now imagine what he originally was, and what he has finally been led to, by the effect of his thoughts which had entrapped him so tightly. Similar incidents added further to the intricacies of the net, giving greater strength to it by the effect of his thought, which fomented them all the more. The grossness went on increasing. Its resultant effects led to the development of further evils like passion, anger, lust, etc. In short, a complete conglomerate was formed. The retracing from it can now be effected only by the process of casting away all that he had taken in previously, and by removing perversion of thought by fixing it firmly in the right direction.

Now since this diversion of thought is beyond the capacity of a common man, he 'should attach himself to some great personality who is himself firmly established in the highest plane beyond all possibilities of fall. The downward tendency of thought indicates that one has descended to a lower plane, assuming a grosser form. In such a case it is quite essential for him to get himself attached to one of his fellow beings with faith and devotion, so that his downward tendency may be mended by his influence. This will relieve him of all distracting thoughts. He must also cultivate habits which will be conducive to his efforts for shattering the net-work. For instance, the ears should attend only to noble talks; the eyes should see only that which is pious and good; the heart should be inclined only towards that which is virtuous. There may be many such

other things which will automatically come to his knowledge if he is after it. Besides this, he must also put in his own sincere efforts to shatter the net. At every stage there are practices and meditations for this purpose, but a strong will and confidence are essential everywhere. At different Chakras or plexuses there are various knots in this net- work and still more are under formation. For shattering them, the help and support of one who has shattered his own is really invaluable. The theory deserves careful study. These being mysteries so far are now revealed so that people may ponder over them and bring them into practice. After dealing with the subject, my humble request to you, the reader, is that you should try to re-own the latent power which is the very quintessence of Nature by breaking up the net-work interwoven by yourself. Taking up for the ideal the simplicity of Nature, which is before everybody's view, you should set to work for the attainment of the Goal in a way that all senses having merged in, may become synonymous with that which remains after the fading away of the previous impressions. Then alone can you think of yourself as diverted towards Him in the true sense.

The only method can be one that I have described above. One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire. This is possible only when he associates himself with one who, having shattered his own net-work, has had enough swimming in the Infinite.

COMMANDMENT 5

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

Truthfulness really implies the sense of presenting one's own self in its true colors. This is the state at which a man exclaims spontaneously, It is as it is. No words however can express this condition in any way. This is the state which in true sense is the Reality. Even to call it as a state is to blemish its true character. The word state applied to it is not appropriate. This is in fact the point at which all the powers are drawn in and accumulated at the time of Pralaya-Dissolution and nothing but Absolute Reality remains in existence. The word reality, as I have used it, does not also convey the true sense, as all feeling and perceptions end there. If we call it as power, even then a material 'cloak is set round it. It is almost inexplicable. If we use the word Negation for it even then a faint reflection of something remains in view. Now Existence is the only word left for conveying the sense. But if We fix our thought on it, even then the faint idea of something persists and thus the same consciousness of materiality is revived to some extent. If we banish both these views from our thought, even then something remains at the root. Nothing can thus express it except the words, It is as it is. It can be imitated upon only by keeping one's self off from every concept. It depends upon practice so that one may bring himself upto it by means of proper action and right behavior. The state of settledness is helpful in it but that too must end before one reaches the destination. Then alone can consciousness of reality be had, and when consciousness also ends we may then consider ourselves to have arrived at its primary stage.

We cultivate a habit of truthfulness so that our actions and dealings may be in consonance with the state related above and just as it is in the dealings of Nature. Devotion now starts from this point and it reminds a devotee of his devotional duties, and we Masters remembrance gets implanted upon his mind. Even as the harshness of the Beloved is appealing to a lover since it contains a gentle tenderness which reflects love all through and attracts him all the more, the rebukes of the Beloved are very pleasant to him and offer him greatest joy. If

we take a cruder view of these scolding, they assume the form of painful experiences which people call by the name of miseries which are so easily endurable to a true lover who takes them with delight even in their grossest form. When this state is acquired, the underlying emotional trend converts it into a state of gratitude. This indicates how nicely he has welcomed them and is now so happy with them because they have come down from his Beloved.

“Do not complain of sorrow, because it is far from etiquette.

Happiness cannot be had without undergoing sufferings.” (From a poet)

This results in all joy and he begins to abide in it. After sufficient practice it becomes his second nature and its consciousness too drops off. The glamour too passes away. When this is attained, there remains nothing but the swimming in the sphere of Reality, and further on the idea of swimming too becomes extinct. The power generated by the habit of forbearance helps him a good deal in his pursuit and he enters the sphere described above what happens next has already been dealt with sufficiently.

In our system this stage is often attained by an Abhyasi. It offers him pleasure and he begins to appreciate it. It helps his entry into the above mentioned circle where he begins to have an experience of the calmness of mind. Then he begins to realize that all these things which had the outer form of misery or scolding had come down only for his good. They are really invaluable to us when they come as gifts. Being overjoyed to have them, one is naturally inclined to express his feeling of gratitude for them.

COMMANDMENT 6

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

The perfection of human nobility lies in the devotee being always within the sphere of devotion. All things descending from the Origin should be treated as coming from the same source. Just as children born of the same mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness, and are related to each other in the same way.

The underlying sense had never been fully grasped. All are connected with the same Reality the Central point--by the effect of motion which set everything into action. No substantial disconnection existed between them. It was all really the effect of our own thoughts and actions that converted brothers and friends into strangers. It was due to our own feeling of selfishness that made them appear like aliens. This engendered separative feeling must now, therefore, be removed so that brotherly relations may be revived. This is one of the veils which enshrouds a devotee. Just as a feeling of remoteness sets in by itself among the members of a family when the number increases, in the same Way our brothers and relatives begin to appear more and more remote by the lapse of time- and distance, and the state which is common to all vanishes from the sphere of thought ; only its solid form remains to view which we begin to love as far as we can. But love includes within it a latent feeling of enmity, so the current of thought began to settle down and affect it adversely. Everything began to appear differently and effected separation from one another. All these contributed to the formation of our individual network on account of which we lost consciousness of the currents that flow into every being appearing in man in the form of feelings.

The development of the feeling of universal brotherhood means the breaking up of the individual net-work that separated one from the other, and the closer adherence to the tie of fraternity. It will naturally lead to mutual association and greater attachment, and our dealing with one another will be moulded accordingly, ensuring greater peace and contentment to everyone. How nice would it be to have it thus ! Having accomplished this We proceed on further, which also becomes easier to realize. This world is in fact a reflection of the other world. When this one is moulded properly, its effect extends on to the other world whose reflection it is, and that too will begin to get purified. This will greatly smoothen our task and help us further in the attainment of the Ideal. Our success here will lead to our success there. By the world that casts the reflection I mean the Brahmand or the Astral 'world where everything happens in an astral form prior to its coming to this world in material shape. In Brahmand it comes down similarly from the next higher region, and there from the still higher, and so on. Thus by proper modification of this last layer the effect is carried to each of the higher layers successively upto the very highest one which begins to get purified in the easiest and most natural way;

COMMANDMENT 7

Be not revengeful for the wrongs done by others.

Take them with gratitude as heavenly gifts.

Almost all religions unanimously agree that whatever happens is the result of our actions. Nobody ever suffers in contravention of this principle. When such is the case one will naturally be led to the conclusion that it is really the fate which he himself has built up. Truly speaking, we ourselves are the makers

of fate. When we do something by applying our head and heart we form impressions thereof at the base, which remain there in seed-form till they are washed oil by the effect of Bhogam (the process of undergoing the effects). The Bhogam is thus essential and indispensable. 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 coating veils its lustre. This in itself, being a power, assumes a kind of life which we relate with our own Karmas (actions) It is because we pose ourselves as the doers. This very thought forces its impressions. When such thoughts get accumulated they form numerous coils. The heat of thought contained in it promotes the growth of activity which sets up a sort of boiling action in it. According to the law of Nature everything tends to go back to its source. Since owing to the continuous contact of heat its heaviness grows unendurable, it becomes necessary for it to return to the Origin in order to relieve itself of the weight. Things coming out from even smaller things get expanded when they find sufficient scope for it. The expansion is full with force according to the volume it covers, because the things which have sprung up naturally possess power. When this is the case it now turns another phase and begins to cover all available space, affecting even the layers reserved for Bhogam. This leads to the commencement of sufferings. I have taken up the subject very briefly though every point in it could be further illustrated separately. The circumstances for the process of Bhogam, which may be from internal causes or external, are thus created. The external help comes in the form of suffering caused by the wrongs done by others, against which the people generally poison their thought on account of their own ignorance. This is very improper because this action, having helped the process of purification, has in fact put you under a sense of obligation. When this is the case, the work done through an external agency, it may be any, has in other words rendered the function of a true friend. This may seem to be an uncommon approach since this basic philosophy was never taken into account before, for the reason that it came

out simply in the form of an advice to take everything as coming from the Lord, so that the feelings of resentment may not arise and one may not lose nobility of character. Thus it is now quite evident that anything that comes to ultimate good, may it be from any medium, fills our heart with delight and promotes in us a sense of gratitude.

COMMANDMENT 8

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

The philosophy involved in it starts from materiality and ends in the final state we all have to arrive at. A happy disposition is a state which percolates its effect upon the lower layers and purifies them. This is a state which may aptly be taken as that next to the Divine. Fixing our thought on it means taking into account that which is our final goal. In other words, we begin from the point beyond which remains but that alone. This is the warp and Woof which has been interwoven by Nature herself. We may call it as a material aspect of Nature, though materiality be only for name's sake, which reveals the nature of the Real Being. The Word materiality is used for it only because, after all, it comes into the human conception. Possibly men may misunderstand it as a veil of Maya but that would not be correct. This is in fact the state which pervades the entire sphere of Maya. Now we fix it up in our thought at the time of taking our food, so the effect filters down on the substance which is there. When we eat it, the effect taken in by it enters our body and begins to spread all through our veins and arteries. In other words we have utilized to our best purpose the thing which we take in from outside. The particles and atoms of the body begin to get purified. The impulse of thought created thereby combines with the food, and

helps to promote our physical and spiritual health. The power of Prana being all pervasive, nothing is free from its influence. It is inside the food as well as outside it. We apply the push of our thought to it, which brings it to a state similar to that which causes spark by friction, though it is somewhat different and purer. That which springs up by our contact with Reality leads us towards the Supreme, the power below it not being capable of the job. Human imagination has no access to it. This paves our way to the Infinite. Thus so much distance is covered so very easily. Our rules provide for taking food in the remembrance of God. All our actions should likewise be such as may be helpful to us in the attainment of the Ideal. While taking food we fix our thought upon the Ultimate which we have finally to attain, in order to take in its effect too, and increase our purity all the more. We have originated from Purity. The pure streams which were the cause of our coming into being had also originated from the purest Source, and for that reason the thought of purity persisted in us all through. Never can any impurity enter into them; not even the ravages of time could affect them in any way. Now because these currents had come from a very powerful source, they were permeated with absolute purity. These currents are really the result of the action of the original stir which had caused the creation and which were perfectly pure. Whatever came into existence through their medium was also perfectly pure in its original state. But the influence of time stained their purity and this was the result of our own actions and doings, as explained under Commandment 4.

The thing got from Nature is very pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure and pious means. The influence there of will affect the nearest layers and help to purify this human web. This is the reason why sages have laid so much stress upon honest and pious earning.

COMMANDMENT 9

Mould your living so as to rouse a feeling of love and piety in others.

We get power from our thought. It happens only when we create perfect harmony between things of our making and those of the Divine. The word Vyavahara - practical dealings - carries a wide meaning. It covers the entire sphere which falls next to the Ultimate. There is uniformity in Divine dealings, but only in a particular sense. For example He gives light equally to all. He has created air for all to breathe in, and so also many other things which foster the growth of life and sustain our very existence. This can be interpreted as the uniformity of Nature's dealings-Vyavahara. There are other things too which present themselves in a modified form and they are dealt with in a different way. It is obvious that when a thing made of clay comes before us we take a different view of it, and our liking for it is increased in comparison to the mass of clay which it is made up of. Similarly when a man approaches God after proper making of himself, He takes a different view of him. This goes to explain that we should effect such a making of ourselves as may help us to become the cynosure of His eyes. This dealing of Nature we have to copy and apply in our daily life. Nature's dealings described above are manifested in diverse ways. The variety of colours in different objects is an instance of it. A flower blossoms in red colour, another close by in yellow or blue. Thus Nature manifests herself in different colours, each object receiving its due share according to its capacity and worth. In other words, She is dealing with them in Her own particular way. This example must be kept in view and all our dealings must be moulded accordingly, with due regard to proper needs and fair right of everyone, and bring them in close conformity with those of Nature. This will add further force to its effectiveness and the people will be attracted towards you. It will create a

feeling of love in their hearts and they will begin to behave with you in the manner which you duly deserve.

COMMANDMENT 10

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 realizing the Master as Master in true sense, and oneself as His slave devoted entirely to His service. By doing so one creates in himself a state of Negation which attracts His direct attention and establishes a link with Him. Now it becomes incumbent upon one to discharge his duties in like manner, keeping the link intact, so that the Master's greatness be engrossed upon his heart and he may be in His direct view. A devotee is concerned with nothing but the Master's close attention towards him, and his own nearness to Him. The nobleness of heart now takes another turn. When one has accepted Him as the Master he can lay before Him every wrong committed unknowingly by him, or anything that might be against the principle, in the capacity of one feeling guilty. In this way one impresses his own meekness upon the Master, who also begins to think that the wrong committed by the devotee is really pardonable since the feeling of supplication is present in his heart, for which he has presented it to the Master. There is such a tender softness in it as cannot be translated in words, and which reveals his feelings of true supplicancy. That means that the impediments present in him are removed and the weight thereof has been set aside. He thus assumes a state of absolute purity like that of the Divine currents which are absolutely free from Mala (impurities), Vikshep (unreal projections) and Avarana (layers of grossness). Thus it goes to mean that

we acquire this state of highest purity by establishing the relationship of devotion. it also brings forth a sense of simplicity which has been pointed out as the quintessence of Nature, and which, when developed, envelops him all over so that he begins to feel himself completely merged in it. The errors, which a devotee can never be completely free from, are then reduced to a mere lifeless lump. It is probable that blunders might have been committed before establishing this relation- ship, but then they go on diminishing by and by till finally their very existence begins to fade away. By the effect of the strong push applied by the force of the will they get trans- formed into repentance. Repentance is nothing but a jerk to the thought-waves which creates. to a certain extent a state of vacuum within him. The flow from above then gets diverted towards it, in order to keep up its uniformity with Nature. Thus the thing coming in helps us to wash OIT the previous effect. This may be taken as the true form of repentance.

The feeling of humility, which may as well be expressed as a state of supplicancy, covers within it the condition of innocence. One who attains it has in a way attained all, though apparently it may not seem to be so. In that case the mistake no longer remains a mistake, since it has been washed of completely.

The next phase of devotion now comes in, which cautions him against the repetition of the wrong. It appears in the form of repeated prayers to the great Master for granting him a state of contentment to serve as a safeguard against repetition. As we have entered the sphere in the capacity of a supplicant it becomes incumbent upon us to abide by the rules of duty, avoiding everything that is forbidden by the laws of Nature. This can be accomplished when one shortens to the greatest possible limit the distance between oneself and the Master. Hence the best method for that would be to maintain in our thought a constant feeling of His presence. It is also considered to be better to do this at bed-time, because one is then free from all engagements and the only point in one's view is that of rest and repose, In other words, one finds himself in a

comparatively free state. This freedom may also be interpreted as Nature's state of contentment. Thus in a way we acquire conformity with atleast one of the aspects of Nature. This is the reason why prayer at bed-time is more effective, and actions done accordingly are all well adjusted. We must therefore derive the greatest benefit from time, and take up the work suited for the hour.

Om Shanti Shanti Shanti