

9pm UNIVERSAL PRAYER



is ONENESS MEDITATION

(Source: Teachings of Rev. Lalaji, Babuji, Chariji and Swami Vivekananda)

INTRODUCTION

Our THOUGHTS have tremendous power and has the capacity of Creation when used for common good and destruction when used wrongly.

Babuji wrote in vol.1 that ONE THOUGHT arising from the CENTRE created a big universe (universes).

That is the power of THOUGHT.

And this THOUGHT is our eternal companion, our servant genie or our best Friend if used properly. Or it can be our enemy, if misused.

Babuji's advise to all of us is to use this tremendous powerful instrument for experiencing the Ultimate Absolute State called GOD or MASTER and make your life a LIFE OF ETERNITY OR INFINITY.

That is why his book was titled as TOWARDS INFINITY.

To move into that infiniteness the best tool given to us is daily 9 o' clock universal prayer.

A small pdf on the subject is attached.

Please go through and try to understand it without using your judgmental nature of right or wrong.

Allow the concept of INFINITE BEING mentioned in the pdf to go deep into your subconscious mind and forget it.

Let the answer come from within when time comes.

Thadastu !

This book consists in two parts.

Part 1 deals with the subject of Oneness.

Part 2 deals with how creatures were created in the universe and their interconnected-ness, with secret truths.

Let us explore all these hidden secrets and be benefitted.



PART

1

Law of Oneness



We are all connected

9 pm Universal Prayer is **Oneness Meditation**.

One thing which I like to introduce in our satsangh is that

- *at 9:00 p.m. sharp*
- *every abhyasi, wherever he might happen to be at the time,*
- *should stop his work and*
- *meditate for 15 minutes,*
- *thinking that all brothers and sisters are being filled up with love and devotion and*
- *that Real Faith is growing stronger in them.*

It shall be of immense value to them, which their practical experience only shall reveal.



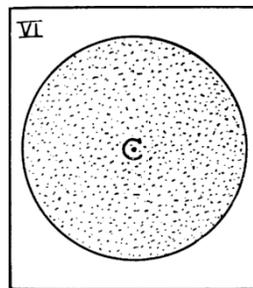
9 pm Universal Prayer is **Oneness Meditation**.

Entire creation is happening within MASTER only or in a single being of Infinite Nature.

MASTER can be defined as a state of being in whom every cell is an universe.

It is very difficult to bring this concept into the little minds of people. But this is a fact.

Babuji mentioned about this concept in his Vol.1 with the following image.



Lalaji also mentioned the same concept in his Truth Eternal with the following images :

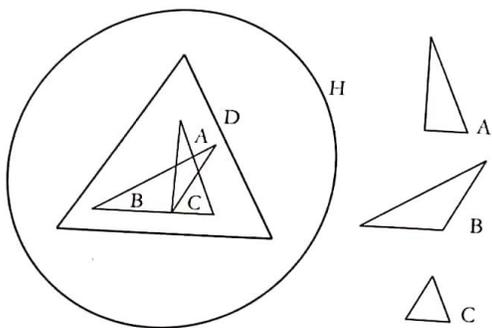


Figure 2

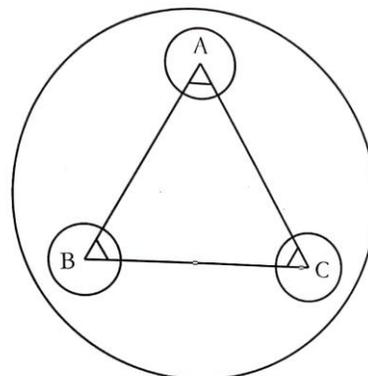
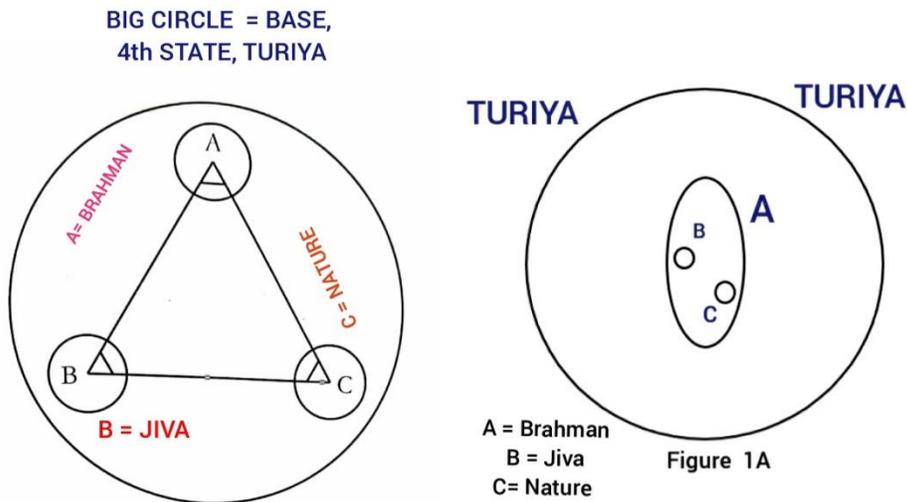


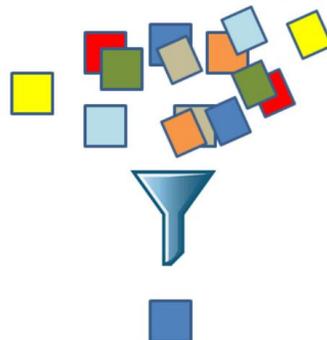
Figure 1



If we further give shape to these images, we can bring the entire cosmology or INFINITOLOGY into the following picture.

The essence of entire Truth Eternal also contained in the following image.

All the Vedas, Upanishads, Srimadbhagavatam or Bhagavadgita, etc..... if condensed into one single concept or idea, then the following image only comes.



Our great rishis of India also brought this idea of **INFINITOLOGY** into the following image only.

Evolution of Consciousness which people talk about is also nothing but bringing our minds finally to understand the following image only.

This image gives us the following truths :

1. Entire creation is happening within ONE BEING only.
2. All are part and parcel of this being only.
3. All are made up of the same energy only.
4. The differences between one person to another or creatures is only due to the difference of vibrations this one being is creating all the time.
5. This understanding is the end of FEAR.
Fear is imagination which creates Knots in us and binds to the Nature.
6. So the final message is **WE ARE ALL ONE.**

There is
ONLY ONE BEING.
ONLY ONE SOUL.
ONLY ONE MIND.
ONLY ONE BODY.



Entire creation is happening in this form only.

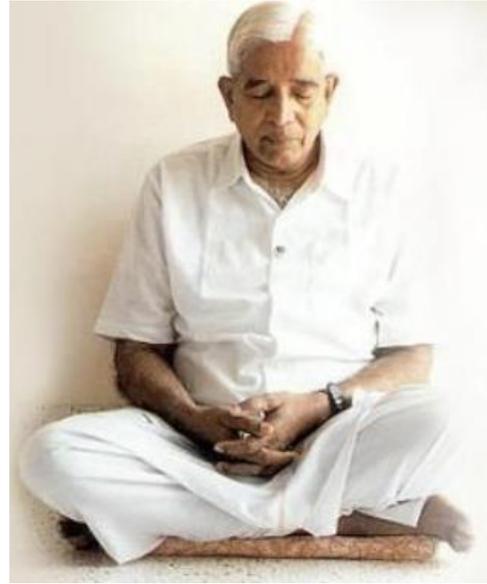
This is not a gross form. The Light without Luminosity or Soundless Sound or Pranahuti or Energy coming from Centre and all different processes that are happening in this Absolute Space are shown as a single form like this.

Please don't go to temples and start worshipping this form.

This form is for understanding various processes that are happening in this Infinite Space or Absolute Space or in other words generalization of different processes in concrete form.

Samskaras can be removed by Cleaning. But EGO cannot be removed by Cleaning. We need practical understanding of various processes that are happening. That is why it is said in Bhagavadgita that "Knowledge alone is Supreme and cuts the binding knots."

This single body is called Maha-Parishad in Sahaj Marg.



Vol.1

The position of a *Maha Parishad* is the highest in rank. It is the last godly post and is very rarely bestowed except when nature stands in urgent need of drastic change or an overhauling of the world. He enjoys the highest power. It starts from the right region of the occipital bone as given in diagram number V in the chapter entitled Central Region in *Efficacy of Raja Yoga*.

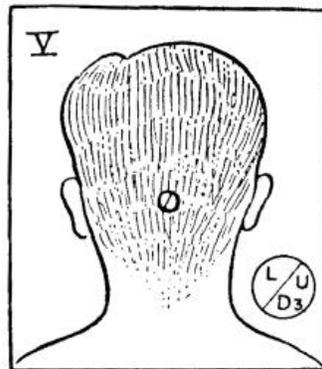


Diagram No.V

MAHA PARISHAD: The highest cosmic functionary; Ruler of the Universe.

Whispers 1944 -1

Expect the emergence of the state of **Maha Parishad** very soon. This state that I have shown you is higher even than that. All efforts end here. Only expansion in the Ultimate Being remains.



P137

Lalaji to Babuji :

Only I know your real state, and sometimes I give an indication of it to you also. If you want a glimpse of your state, it is like this:

Whatever great saints of high calibre and perfect approach may say about your state, on the basis of their own experience, will be in praise of your lowest state. That is the reason why you have been made the **Supreme Master of the entire universe.**

Whatever happens, happens through you only, and you are the first to receive light. But this is not the end.

I consider it the beginning of the consequence of your love. The end is yet far off. Your governance shall extend all over The Brighter World also. I give only this much indication.



P145

Maha Parishad. There is no status above this. Here end all the positions. Reality is unveiled. I want to designate you as **Maha Parishad**, because there is no name for the states that emerge still beyond.

P162

Lalaji: I shall take you still further. You will be able to return to this state of **Maha Parishad** occasionally, and you will have full mastery over it, because the work of the world cannot be done except through this state.

P168

Today, after fully crossing the condition of Parishad, you entered into the condition of **Maha Parishad**, and traversed quite a good portion of that. By tomorrow you will complete it, and the day after I will connect you to the Ultimate. Then you may just remain swimming there.

What then?

It will make a fine company when two lunatics will be sitting together!

P258

There can only be one **Maha Parshad** at any particular time. This status does not fall on everybody. Even Parishad remains rare. The number of Dhruvadhispatis is a little more. Dhruva are more in number, even though to be counted on the fingers. Nature's entire administration proceeds through these functionaries.



Babuji Vol.1

We have now to enter into a new life, a life which is **behind this outer life of ours**. We might just as well say that the **real man** exists behind this, the apparent man.

Now since you want to enter upon the real life, you have to seek for the real man, the man behind the man, or the man beyond man.

<p>MASTER = REAL MAN = THE MAN BEHIND THE MAN = THE MAN BEYOND MAN</p>

Such a personality, if he does exist, can be traced out only by the HEART'S EYE and can be felt in every molecule and atom of the body.

Though possessing a physical body, he shall in no way be attached to it and he shall be nearest to zero.

His covering shall be the whole universe wherein he shall have his own play.

You will find him present in the sand of the desert, as well as in the waves of the ocean.

You will find his presence in the light of the sun, the moon

and the stars.

He shall be in existence everywhere, in hell as well as in paradise.

But how to trace him out is the real problem.

Real Master can be traced out only by the **HEART'S EYE** and **can be felt in every molecule and atom of the body.**

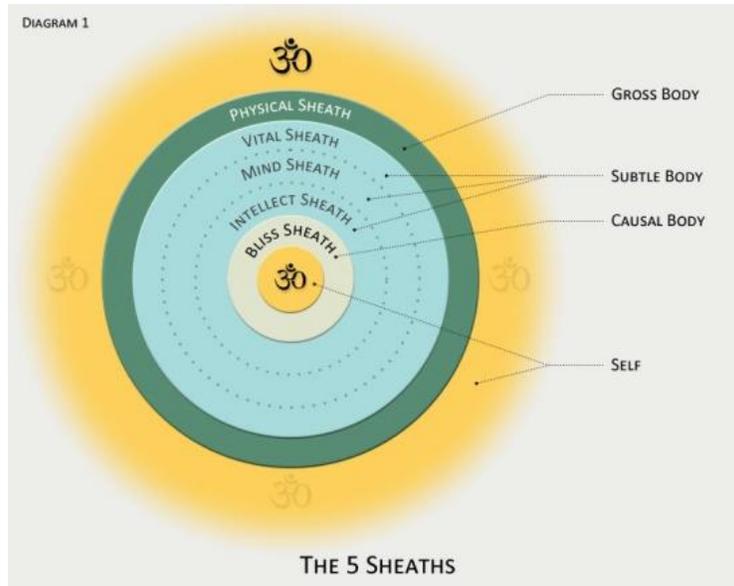
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So long as the proper regulation remains wanting there can be no equilibrium, hence no balance at all. Without it we can never stand by Nature.

It is only when we get closely in touch with Nature that we begin to breathe in the **purified air coming therefrom**.

By and by we begin to acquire identity with it. In a word everything becomes possible and attainable when we get ourselves attached with the *real* man beyond man.

RULE :
ATTACH WITH THE *REAL* MAN BEYOND MAN.

* * *

I will explain the concept of ONENESS with the following examples :

1. OCEAN AND WAVES :



2.WHIRLPOOL : OCEAN AND WHIRLPOOL

Ocean is One. Whirlpools are many.
If one whirlpool thinks that it is separate from another whirlpool and separate from Ocean, what happens?
This is what is happening to us due to thinking or EGO.
Know that Whirlpool is created by Ocean only.



3. FISH IN WATER

Same applies here also. Fish and Water.
Water created the fish.

If one fish thinks that it is separate from other fish and also separate from water, then what happens ?



4. ROCK AND SAND INSIDE

Rock comprises billions of sand particles.

If each sand particle in a rock thinks that it is separate from other particles and also separate from rock itself then what happens?



5. GIANT WHEEL (and its containers of passengers).
If each container thinks that it is different from the rest of containers and also separate from the Giant Wheel itself, then what happens?



THINKING or EGO is a tool of creation.
This thinking or Identity or EGO gradually evolves from the narrowness to the infinite consciousness. Then it becomes one with the Reality.
At that stage we experience ourselves as MASTER.

HENCE LIFE IS A SPIRITUAL GAME OF THOUGHTS.

Also understand the following example :

Suppose there is a **SCREEN**, and there is a small hole in the **SCREEN**.

If I am standing behind the **SCREEN** and looking at this grand assembly. But I cannot see the assembly clearly because the screen or veil is obstructing it.



Suppose the hole increases; as it increases, more and more of this assembly is revealed to me, and in full when the hole has become identified with the **SCREEN** — there is nothing between you and me in this case.

Neither you changed nor I changed; all the change was in the **SCREEN**.

You were the same from first to last; only the **SCREEN** changed.

This is evolution — evolution of nature and manifestation of the Self within.

Evolution of Nature and manifestation of the Self within.

Self is unchangeable, the Infinite One.

It was covered with a veil, the veil of Maya, and as this Maya veil becomes thinner and thinner, the inborn, natural glory of the soul comes out and becomes more manifest.

1. Changes are not in the Absolute; they are in Nature.

2. Nature (IDENTITY) evolves more and more, until the Absolute manifests Itself.

Nature (thinking or Identity) is like that SCREEN which is hiding the Reality beyond.

Evolution of Nature and manifestation of the Soul.

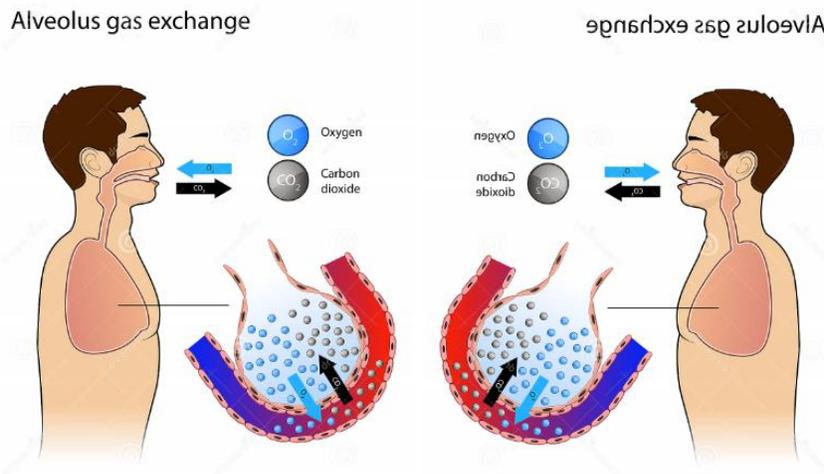
The processes of evolution, higher and higher combinations, are not in the Soul; it is already what it is. They are in Nature.

As Nature is evolving forward into higher and higher combinations, more and more of the majesty of the Soul is manifesting itself.

Also we are all connected to each other and part of the First Mind or Godly Mind. How we are interconnected ?

Through breathing.

Observe this in this following image.





Now come to the Universal Prayer of Babuji.

To bring our minds to understand the concept of

- interrelatedness and
- inter-connectedness and
- part and parcel of one Being –

Babuji mentioned this universal prayer.

He has not given elaborate explanation for this.

But His intention is everyone should practice and experience this concept within himself and raise his consciousness to

**INFINITE CONSCIOUSNESS or
ABSOLUTE CONSCIOUSNESS.**

Babuji said in his Vol.2 as under :

One thing which I like to introduce in our satsangh is that

- *at 9:00 p.m. sharp*
- *every abhyasi, wherever he might happen to be at the time,*
- *should stop his work and*
- *meditate for 15 minutes,*
- *thinking that all brothers and sisters are being filled up with love and devotion and*
- *that Real Faith is growing stronger in them.*

It shall be of immense value to them, which their practical experience only shall reveal.

EXPLANATION :

This prayer has several important aspects.
Let us understand them one by one.

9 pm sharp :

Divide the 24 hours time into 4 states : Sat, Raj, Tam and Turiya.

9 pm is the time where the **TAMAS** state of the day begins and the mental faculties begins to calm down and the conscious and active mind begins to wind up its volatile nature. So it is the best time for programming the mind.



SO EVERYONE IS HAVING A THOUGHT THAT ALL ARE CONNECTED TO ONE THING.

All abhyasis :

ARE LIKE drops in the ocean which can effect the rest of the ocean, like a salt crystal which contaminates the entire milk when dropped into milk.

Stop his/her work :

Suddenly give rest to conscious mind. Bring his both body and conscious mind to rest / relax. (Suddenly stop. So that other minds in the universe also gets a break)

Meditate :

Normally in meditation

1. We give a suggestion that divine light is present in the heart and it is attracting or pulling me towards it. or
2. Think continuously that divine light is present in the heart (with full attention on heart).

But in this 9 pm universal prayer-meditation this process is completely ignored.

What we have to do is “Bring your attention to the heart ”.
And

THINK that

- All are children of One thing.
Same energy or essence exists in all.
Hence all are brothers and sisters.
(part and parcel of same thing)
- These children are being filled up with love and devotion.
- **Love** (Oneness – made up of same thing) and **Devotion** (multiple diversified thoughts are merging into single thought of Infinite being) to whom ?
Into the little minds of all.
- **Real Faith** (all are part of one infinite Being) is growing stronger in all.

What you believe you become.

The process is

Belief → Faith → Real Faith → Truth →BECOME.

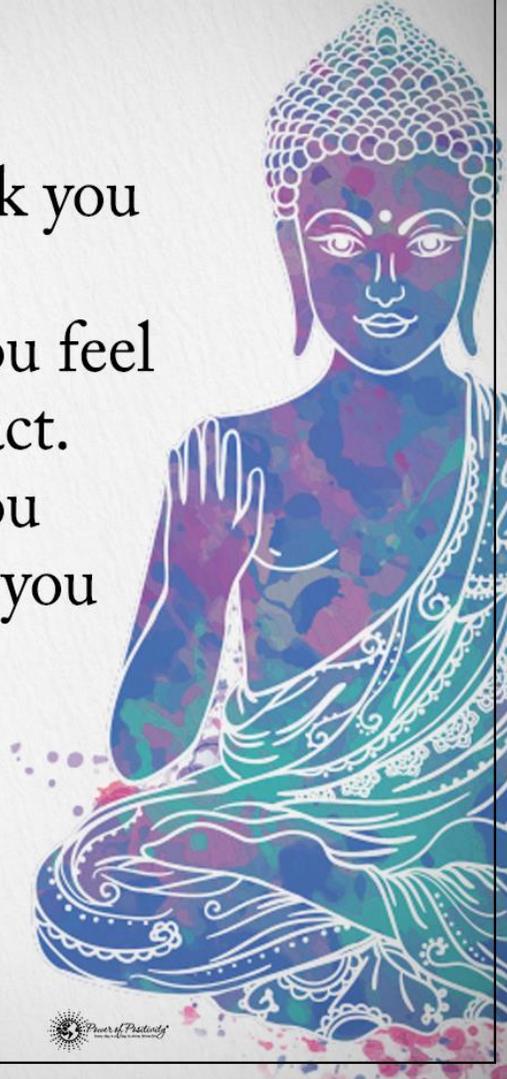


**YOU BECOME
WHAT YOU
BELIEVE.**



What
you think you
become.
What you feel
you attract.
What you
imagine you
create.

-Buddha



SOME BENEFITS OF ONENESS MEDITATION :

The entire psychology of oneness meditation (9 pm universal prayer) is nothing but **A SETTING RIGHT OF ERRORS IN THOUGHT IN HUMANS.**

What is the error in thoughts?

We are all separate from each other.

Separated consciousness.

Meditation is the technique of the removal of separation feeling in individuals from the world outside.

Benefits of this 9 pm Universal Prayer (Oneness Meditation) are enormous.

We will be blessed with

- Fearlessness (relieved from first samskara)
- Oneness in feeling,
- Oneness in thinking,
- Oneness in attitudes,
- Oneness in behaviours,
- Oneness in knowledge and
- Many more.....

We will understand perfectly the following questions and apply it in our practical life for experiencing the **Universal Love**, every moment of our life.

1. Where are we living?

We are not living in AP or India or Earth. These names of places are just for identification purpose only. In reality, we are living within the Ultimate Being called Master or Maha Parishad only.

2. What is the difference between the One individual (creature) to the Another?

No difference.

We are all one in essence.

We are all same in essence.

We are all Master in essence.

All are made up of same 5 elements and Prana only. Due to the difference in samskaras of the individual, the prana in every creature or individual behaves differently.

This behaving of prana differently in every individual creates in us a psychological feeling of different persons or a feeling of separation.

This mental feeling of separation or individuality creates all negative emotions like, fear, anger, lust, greed, hatred, prejudice, avarice, so on....

3. What about our samskaras ?

We shall get rid of our First Samskara called FEAR.

FEAR IS OUR FIRST SAMSKARA.
Fear is the basis of all our samskaras.

Why should I be afraid of anything, and why should I be dissatisfied?

The question of **FEAR** or sorrow does not arise when there is no 'other'. Therefore, we are supremely happy. It is Universal Oneness, and hence there cannot be dissatisfaction.

Why is there dissatisfaction? Because there is an 'other'. That is all.

Where there is duality, there is FEAR.

We have **FEAR** when there is another next to us.
If there is no 'anotherness', there is no **FEAR**.

We are always afraid of someone in front of us, behind us, etc...

If there is no other, and we are all one, why should we be afraid of anything?

FEAR comes from someone other than us. How can we be afraid of our own selves?

So, if someone other than us does not exist, how can there be **FEAR**?

There is **FEAR** only where there is duality. Where duality was not, there was no dissatisfaction or **FEAR**. Therefore, it is Supreme Satisfaction.

4. What is our relation with the Ultimate Being?

We are part and parcel of this one Ultimate Being called Master or Maha Parishad.

We are the Body of Master.

We are like cells of Body of Master.

All creatures grouped together becomes Master or Ultimate Being.

5. What is the condition of Ultimate Being ?

Divine Bliss.

When we forget our individuality, separatedness and All negative emotions, then we can experience the Divine Bliss while in the physical body.

We become one with the Ultimate Being.
This is the real purpose or goal of human life.
This is realization and layavastha, the merger.

6. What will be our own condition, then ?

Divine Bliss.

The essence of Universal Prayer is :

**You are part and parcel of
ONE BEING.**

**But you have forgotten that fact and imagining
and believing that all are separate from each
other and behaving accordingly.**

**Hence you are filled with FEAR and creating all
negative emotions, negative situations and
circumstances and making your life and others
life and also the life of planet a miserable one.**

To revive the concept of ONENESS this
universal prayer is recommended by
Babuji, which makes the planet a blissful
place of living for thousands of years to
come.

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 network 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!

- Babuji-vol.1



9 pm Universal Prayer is **Oneness Meditation**.

ENTIRE UNIVERSE IS WITHIN A SINGLE PERSON ONLY.

- BABUJI

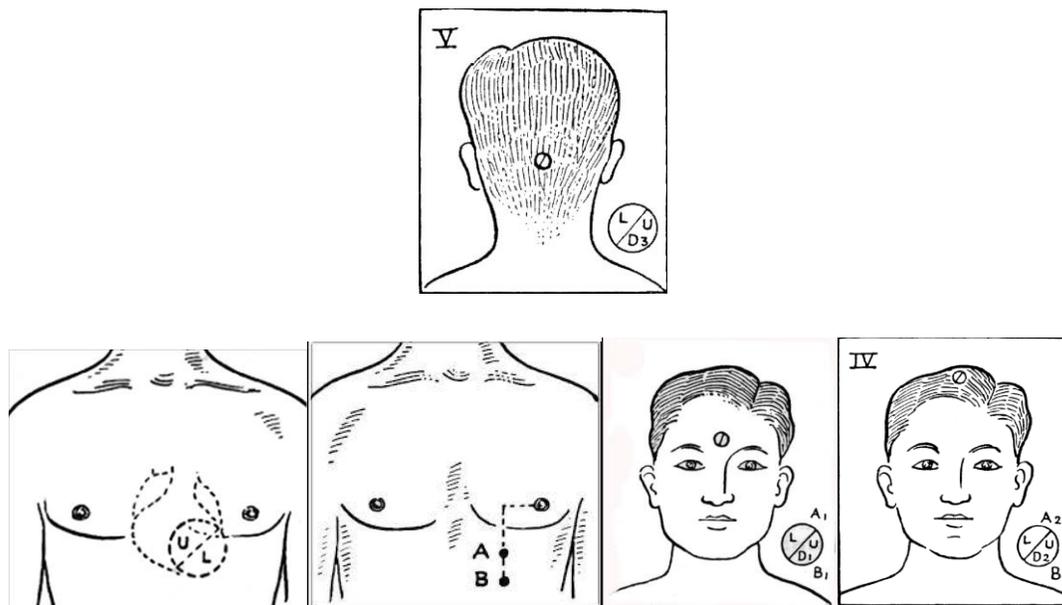
CENTRAL REGION

After crossing the Mind Region there comes the Central Region.

Super-consciousness of the finest type comes in this region.

The theory of invertendo comes in again – as explained in *Commentary on the Ten maxims*.

What we find on the right side of the heart, we find on the right side of this region too. 'D3' is the last stage of super-consciousness where every stage is gone – Zero-Nothingness. It is the super-finest state of super-consciousness.



This kind of super-consciousness is reserved for the Incarnation of Deity. The state is sometimes, though under very rare and exceptional circumstances, bestowed upon some special personality too, **who generally comes for the change of the world.**

His position comes next to Incarnation of Deity (Centre).

He practically enjoys the same position as regards the working of Nature.



Nature now requires change – a thorough overhauling – and for this purpose, I may assure you, a special personality has already come into existence and has been at work for about two and a half years. The great sages of today with highest standing in spirituality, little known to the world in general, are working under his directions. Still more individuals are being prepared for the task ahead.

Those who have eyes and vision may see and realize his working and its effect. The task ahead is of a very important nature, and *change* will be the ultimate result. Time he may take, but the result is inevitable, **after which the world will shine forth in its true colour.**

The time is soon at hand when the various forces of Nature, under his command, will set to work under his guidance after he has prepared the field for it. They are waiting for the task. Such a personality gets power direct to keep the machinery of Nature in proper working order.

Saints with clairvoyant vision of the highest type in spiritual phase (*yogaja*) who have got the capacity to intercommune with the liberated souls, well developed, can justify these facts by directly communing with *him* or reading the Nature. Others will see the results in material form in due course.



FUNCTIONS OF COSMIC POSITIONS

(Reality at Dawn- Realisation)

When a person gains mastery over the “Heart Region”, he is then in a position to conduct petty Godly work entrusted to him.

These godly functionaries are “highly developed souls” of great calibre who work strictly in accordance with the will of nature in utter disregard of the feeling of **individuality or self** (ego). Their working is automatic and mechanical and they have no personal choice or discretion in any matter.

1. **VASU** : His sphere of work at this stage is a small locality e.g., a town, a district or some bigger division. The nature of work he does is the proper adjustment of everything in action within his jurisdiction in perfect accordance with the demand of nature. He introduces the required elements within his sphere and removes the unwanted ones. He is known as a rishi and his designation is Vasu.

2. **DHRUVA** : The next higher in rank and position is dhruva. He enjoys mastery over Brahmanda Mandal and falls under the category of muni. His sphere of work is much larger and he exercises authority over the Vasus.

His duty is to look to the “Cleaning of the atmosphere” of all unwanted thoughts and ideas prevailing within.

Besides his routine work he also to look to numerous other duties entrusted to him for the time being.

3. **DHRUVADHIPATHI** : He directs the work of the Dhruvas. His sphere of work extends to the whole world, but his work is similar in nature to that of a Dhruva. Besides his routine work in connection with the cleaning of the atmosphere, he too has to look to causal events and incidents happening at different times.
4. **PARISHAD** : This position is above the Dhruvadhpathi. This position is bestowed under rare circumstances where nature stands in dire need of it. He regulates and directs the activities of the various subordinate functionaries mentioned above and imparts various duties to them, reserving for himself only the most important ones. His will works in all important matters, e.g., great enterprises or wars in order to bring out the desired results. He works all the destructive and constructive plans of Nature. His sphere of work is confined to this world only.
5. **MAHA PARISHAD** : The position of a maha parishad is “**The highest rank**”. It is the last Godly post and is very rarely bestowed except when nature stands in urgent need of drastic change or an overhauling of the world. He enjoys the highest power. He is the highest cosmic functionary and **ruler of the universe** and he is **Master**.

6. **GOD** : Centre. God has no mind, no form, no power. No qualities. He cannot do anything on his own. But he is the centre for everything. God works through a representative who comes with a mind and that representative is **Master**.



These are the different stages of egoism which almost die out while entering the Central Region. The thing I called identity, or the identity of the liberated souls, remains even then. It disappears only in *mahapralaya* when everything comes to an end. Of course the so-called Zero remains even then. That means all the identities of the liberated souls, as well as those of others and everything else in existence, merge into one and lose their individual identities; and this itself becomes an identity to bring forth creation anew when the time comes.

One who reaches there controls the universe according to as he is directed. The directions come from the Absolute Base. I would have revealed here how directions proceed from the Absolute Base, but I do not, as it is likely to be misunderstood unless that sort of understanding (*anubhava*) is acquired.

Special powers are allotted to him and he begins to work with them. He feels the wave of Godly work and sets himself to it accordingly. Every order of God

passes through him. He catches and reads everything in Nature. Everything remains vivid to his eye.

ONENESS is predominant. He feels everywhere the same, in and out. He cannot judge a stone, a man or a plant in the solidity of forms, as they are. Limitations end here. This is the final goal, and the problem of life is thoroughly solved.

No worship or meditation is required here. The various powers of nature are at his command and he takes work from them. They obey him.

There shall be one and only one such Personality in the whole of the universe at a time.

When the time of *mahapralaya* comes such a one, then in existence, will work in conjunction with the liberated soul specially deputed for the purpose of dissolving the creation. The above-mentioned liberated soul shall be nearer the Centre than the other ones. The landing place of liberated souls is shown in diagram No. VI. They swim and swim near about the Centre—the vast limitless Expanse—Infinite. The liberated souls will lose their identity altogether only when *mahapralaya*, the state of dissolution, comes in dead form as stated above.



To tell you the truth **the Personality who has now come down for the Change is the only person throughout the universe. He can appear in the sun and the moon, in astral form, at any time he likes. He picks up work for the worlds other than our own. If you just develop your vision you will find such a personality stretching himself throughout the Godly empire, although having his physical body at one place only.** People may take it to be mere fancy or an imaginary drama. But we differ widely from them. He is playing the part of Nature in true sense.



When things stand so none can perhaps have a true estimate of the man's inner powers though I have hinted everything in a very guarded manner. If one, having progressed up to that extent, wants to effect any remarkable change in Nature, the method would be quite simple and unailing, for hardly would there be anything too far from him. The method would be to join his own thought to the real state in such a way that there be no words in it but only a suggestion to express his purpose. The same thing will then set to work for the accomplishment of the task and that would be the divine command as well. But this will happen only when, as stated above, the contact with the Bhuma is so established that the thing existing in the heart may be resounding there just like the other end of the wire which begins to vibrate by the effect of touch at one end.

When a devotee attains this stage he no longer remains a supplicant in the strict sense, though his humble supplications persist still as duly they must. Really it is only on account of his gentleness of character that the relation which has brought him up to it is maintained all through. In accordance with it he receives commands for the work required for the world. His own position in this respect is practically nil. He is in a way only a part of the Bhuma.

This condition does not fall to anyone's lot except on rare occasions when Nature wants overhauling of the world or the universe.

There can never be two personalities of this category at the same time in the world. There shall be one and only one such personality in all the universe at a time and that too only when Nature is in need of it.



The composition of man is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of finer and still finer types, so behind this gross physical form of man there are numerous finer and still finer forms of existence. The outermost form is the gross-body (*sthula sharir*) behind which there exists the astral body (*sookshma sharir*) and causal body (*karana sharir*). Besides these three outer forms there are innumerable others which are so fine and subtle that thinkers do not call them bodies but only as fine coverings

round the soul. It is really very difficult to assign a name for each one of them which may be countless.

With all these innumerable forms, from the finest to the grossest, man is in existence in the material world as a true copy of the universe or the entire manifestation of God. Represented by a complete circle from the outermost circumference to the innermost centre or Zero, man's existence and of God's manifestation are really the same.

This is why realization of God means the same as the realization of the self and vice versa.

The entire universe came into existence from the same point, the Zero, through the process of evolution. Similarly, man's existence too developed from the same point.



Thus by the effect of meditation under the system of Sahaj Marg, we go on reducing the intensity of the force working along the line of humanity. Divinity thus begins to gain ground, and parallelity begins to diminish. In other words humanity begins to get charged with the force of divinity, which in course of time begins to prevail all over. When the conditions get settled fully the parallelity is gone and humanity along with its force of creation is reduced to insignificance.

In this way, God being infinite, man at that highest level of approach too, is likewise within the sphere of humanity.

When human limitations are gone, the expanse of self becomes unlimited, so much so that the entire universe seems to be contained within self. Anything then that strikes anywhere in the universe, causes an echo in his heart. Everything within Nature is then in his knowledge and perception.



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*. That means that he begins to proceed from his state of grossness to the real state.



I am opening today the greatest wonder of our system of Raja Yoga in the light of Sahaj Marg. Very few people could realize the efficacy of this system. We think of one thing and one alone—the super-human nature. We call It either Guru (Master) or the object of concentration. **We have but one thought and that of a certain personality super-human in form; and very soon we find ourselves attached to the form so much that other things begin to look secondary. We attach importance to one and the same thing.** If we pump out water straight into a channel it will flow by its own force to some extent and at the same time with the help of the machinery attached at the end of the butt. Similarly we proceed in the channel of Almighty with the thread of thought, attaching

our will-force at its butt end, i.e., from the starting point. The will-force comes from the individual mind which makes our way clear. We keep the idea of pumping out a certain thing from its proper place called the individual mind. The force increases day by day; and our individual mind too, having the idea of going above, becomes stronger and thus begins to lose the effect of bad training. It serves a double purpose. It cleans the individual mind, and also brings the goal of human life within reach.



I am speaking this about those who have so fixed themselves in the heart of the Central Region. What such a man can do by his will-force, others cannot do by force of arms. The materialistic view may not accept it because the world is shorter before its advocates.

People may think it to be a 'dog barking' subject as they have not developed this sort of vision.

Such a personality, as described previously, is neither friend nor foe to anybody. He is all along balanced in his ways and never loses equilibrium. If perchance he does so even for a moment, atmospheric disorder and gloominess will be the result. If it continues for some time the shadowy hearts of the people will collapse.

Activities, at this stage, are all gone and actions become automatic. But if activities remain as they are, the solution of life is not arrived at.



When the time of creation came, the **LATENT MOTION** beneath the Centre grew stronger, causing a stirring movement which later led to the formation of the universe. **That may be called the first, or Super-Mind of the Almighty.** We owe our origin to that mind which we call the first Mind.

LATENT MOTION beneath the Centre =
First, or Super-Mind of the Almighty.

We owe our origin to that First Mind.

On the back side of the first Mind there is Centre or the state of *tam* which is clearly explained in my book *Commentary on the Ten Maxims of Sahaj Marg*.

If you have brought your individual mind to the level of first Mind, then you have only to jump above the first Mind whereto there is Centre or Almighty.

When you realize yourself to become one with that state, you have realized the true Reality.

There you swim and swim. Nobody knows its end. When this thing comes to you, you feel everywhere plainness, simplicity and calmness. When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. **ONENESS** is reigning now. This is the thing we gain by our elementary practice. See the efficacy of the system and put yourself to work.



Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus *avidya* (ignorance) has no

existence without *vidya* (knowledge) and *vidya* without *avidya*. If one is there the other must also be there. That means when the veil of ignorance is torn off, *avidya* and *vidya* are both gone. Thus *avidya* covers the entire sphere included in both *avidya* and *vidya*. That is the state of *tam* which is beyond both. It is in true sense the state of realization—where there is neither *avidya* nor *vidya*. What is it there then? Neither of the two—a state of perfect latency, not-knowingness, or complete knowledgelessness which may roughly be denoted as the state of ignorance just as it is at the age of infancy. Ignorance is in fact the highest pitch of knowledge. That comes to mean that we start from the level of ignorance and finally end in a state of higher ignorance (or complete ignorance as I call it). The sphere of knowledge (in the popular sense of the term) is only an intermediary stage. Really so far as it is the sphere of knowledge, it is all ignorance in true sense.

Can that which dawns after the veil of ignorance is torn off, be ever expressed as knowledge? Certainly not, though one does call it so in the outer sense taking into view the two opposites. Does it cover the sense of knowledge?

No: knowledge implies awareness of that which is beyond self.

Realization means merging or ONENESS with the Absolute.

In that case no question of knowledge can ever arise. What that may then be—knowledgelessness—not knowingness—ignorance or what? In short it must be something like that, though it may well-nigh be impossible to express it in words. Complete ignorance, as I have put it, may however be nearest to appropriateness.

One on the divine path is supposed to be marching from darkness to light. Let darkness be *avidya* (as it is commonly represented) and light *vidya*. Sahaj Marg does not have light for its goal. It is but an intermediary stage which we pass through during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from *avidya* (ignorance) and pass through *vidya* (knowledge) on to that which is neither *avidya* nor *vidya* but beyond both. What word can denote the exact sense of that which is neither light nor darkness or which is neither *avidya* nor

vidya? Is there any word for that in the world vocabulary? None, for sure. Let it therefore be, as I say, 'complete ignorance' different from its crudest state of preliminary ignorance.



Maxim 3

*Fix your Goal which should be complete **ONENESS** with God. Rest not till the ideal is achieved.*



When we enter this ultimate state we are in a state of **ONENESS**. This is in fact the real sphere of *advaita* though, if consciousness of it remains, duality has not yet forsaken us in the true sense. In other words, the ultimate changeless state has not so far dawned. As a matter of fact it is the place where the feelings of both duality and non-duality become extinct. In the words of a poet, it can be translated as—“‘I’ has turned into ‘you’, ‘I’ become the body and ‘you’ the life in it, so that none may henceforth say that I and You are apart from each other.”



True bhakti is devoid of any physical desire related to the senses. It is actuated by the real craving — a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey.

As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, **ONENESS**, destination or the end.

Attachment to it may otherwise be interpreted as 'constant remembrance', and that is what bhakti means in the true sense. If it is not there it is but a mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. A king having all flatterers about him is sure to

come to harm on that account. He must therefore apply stringent methods to stop this evil. Nature too may have possibly adopted a course of action for the purpose. The result shall however come to light by itself in due course.



There may have been elevated souls who might have gone beyond the sphere of maya, but hardly one who could have shattered all the eleven coverings of ego. Most of them could not have relieved themselves from even the grosser ones, not to speak of the finer and the finest. To be completely free from ego is however an impossibility, for there is necessity to keep up a nominal difference between God and man. As a matter of fact that is the only veil that keeps man apart from God. This veil though cruder and denser at lower levels goes on growing finer and subtler as one advances through the regions, till finally it becomes almost nominal.

This final stage may fairly be taken as the mark of completion where one may be taken to have merged with the Infinite or secured **ONENESS** with the Absolute. But such a one, though rare indeed, may perhaps come into existence in the course of ages, and that too only when Nature demands his presence on earth for the accomplishment of her work.

My only purpose in writing this to you is to induce you to try for the attainment of that last point of egoconsciousness where the very existence is reduced to almost non-entity. For the attainment of that highest point it is necessary to shatter the limitations which impede our progress on the path. If the ideal is firmly established in the mind, every unwanted thing will lose its charm and one would be relieved from its entanglements.



Generally people keep themselves engaged in some kind of hobby or other. For the learned it may be the mental pleasure derived from the study of books; for the worshipper the joy of worship; for the bhakta the charms of bhakti; for the *siddha* the delight of *siddhis*; for an ascetic the life of aloofness; and for a man of attainments the satisfaction of being perfect. Thus everyone has, and remains entangled in, a particular charm of having

some particular type of pleasure which becomes his primary pursuit. For a true follower of the Divine path all these have no attraction at all.

His only object is to appear before the great Master in his absolute state in order to secure **ONENESS** with Him, the Infinite. This can be possible only after one gives up all the coverings he is enclosed in.



When the soul put on the clothing of body, then alone its reverse form appeared in the form of covering. That is, all this thing became a rope which had come in its own form having developed many knots. Dear brother, along with the soul we have revived its reverse form in the beginning itself.

Have you not seen that the flare is doubled by the union of fire and water; and that if the air enters in it, then it begins even to flash, and the flare too grows proportionately? What is this flare?

These are different actions of prakriti which are created on the force of soul. Now in these things, that is the play of earth, air, water and fire which came before the vision, the vision never went towards That which was the Real Thing. Just imagine. What was it that created in them, due to wrong use, a condition in which the Real Thing whose action was behind the veil did not come up before the vision?

Nor could it be understood as to why That had to do such action whose result was destruction. The cause of the action was that the Real Thing, along with that Will (of creating the world), got mixed up with the will of Self to create the world. Now, the thought of multiplicity (that is, the creation of *srishti*) is the reverse of **ONENESS**, or these two things are opposite to one another in a way. In other words, this other thing which is said to have been made out of the effect of the Will is grosser than its Original. But both these things came so closely joined together that these jointly accelerated the thought — the thought of the Creation of *srishti*; and similarly their action was also similar to that which happens by the **union of fire and water**.

We brought soul from Nature in which there was mixed consciousness also, and this consciousness was the

effect of that Will of Self due to which the forms got manifested. Now the effect of our will is that we also made the things with us conscious by giving them power by our thought.

What was there before?

The same which is different from soul.

The quality of soul is peace, and the quality of body, which is the reverse of soul, is the reverse of peace.

But its makers are we alone, and this is our own doing. Now, the flare alone, as explained above, which is created due to this karma of ours is *ashanti* — trouble and pain. If ever we get the ability to stop giving power to that thing, then its condition will be just like the plants which are not given water. Now, how is this possible? If we divert our thought which is now turned towards materialism and the body towards the soul, then these things which are created in the form of troubles due to our actions will gradually fade out, and the effect which is created due to turning the vision towards the soul will influence that also. Gradually by purification its condition will be such that the flare will begin to vanish, and its condition will be that which is due to the conscious diverting of the consciousness towards the soul, which it had from Will and Life.



Your thought is correct that man is, by nature, a philosopher; and there are proofs for it. Soon after a child is born, and he begins to see a little, a sort of wonder comes to him, which is the essence of all material and spiritual science. Some people indulge in enjoying the fruits while others start counting trees. But the basis of all these is wonder.

The scientists get involved in the complexity of matter, and the seeker, leaving this, comes to that image of which all these are images. When we know the effect of arsenic, we conclude that everything in which it is mingled becomes poison, or else we consider everything mixed with it as a poisonous thing. Now, this poison alone helps the things to become poisonous, because it is this very property of arsenic which is impregnated

in every fiber of the thing with which it is mingled. Energy is working in matter in the same way. This example will solve your question as to how the spirit is considered as the state of "with all" and "without all".

During the spiritual progress, the abhyasi also gets such a condition where even matter does not remain after the mahapralaya, because if anything remains, the mahapralaya will become a misnomer.

I do not consider matter to be eternal. The Self alone is eternal, and if it is the cause of all, then a time comes when nothing remains except *That*.

Hence, it is proved that matter was formed at the time of creation of the Universe. What was this matter? They were the churning actions which could form the solid thing. What a nice philosophy is contained in the saying that everything appears as round. The reason is that when That Great Architect willed to create the universe and used the energy, the actions started in a round way in order to establish a circuit so that the energy could work.

Even as when you transmit, your energy also works in a circuit so that the abhyasi may be affected. And we sit for meditation making a circle of the *satsanghis*, because this too may help us. Now when this very energy got concentrated, it came to be called as solid, or matter, due to the force of the action. Now you have to remove this very solidity from the abhyasi, so that he may become spirit from top to toe. Moulana Rumi, who was a king as well as a saint, and who was the disciple of Shams I Tabrez, has said:

"He was free Himself and was arrested by Himself only."

This is really the description of the **ONENESS** of existence, which I do not believe. I am a believer in **ONENESS** of the manifestation. Nevertheless, this throws sufficient light on the fact that energy took a different turn.

You have written that there should be some method to acquire complete control of this materiality or spirituality. When a factory is working the energy comes from the engine and rotates its every part. Now, if you want to control it and try to hold one wheel, the result will be that your hand will be crushed to pieces. You can never control it in that way. If you want to stop that machine, then get control over the source from where the energy is being supplied. Then the machine will stop. Now it is evident that in order

to have control over the materiality, you should have control over spirituality (consciousness), and all of us do the same thing. You already know the methods of acquiring control over the spirituality, for which the practice and satsangh are absolutely essential.

Nevertheless, I mention something: in order to have control over spirituality, you have to enter that which is the cause of spirituality (consciousness).

Now, how to gain it? When we turn towards it in such a manner as to get charged by its purity and freshness, our environment will get changed, and naturalness will be created. And whatever you wish will begin to happen. Dear brother, go on floating.

The source will definitely be reached. Or, if the inclination becomes so intense that the river itself pours itself into you, then there will no longer be the necessity for any abhyas.



We have no faith in the **ONENESS** of God. We are partly influenced by environment and partly spoiled by association. The Western culture also made an impact to a certain extent. Thus when it had already deteriorated, wrong spiritual training completed our fall, with the result that we were separated thousands of miles from spirituality.



14 January 1929:

I felt in the morning that there was a thought curtain in between me and my condition, and if that curtain was torn off, then I would come into **ONENESS** with, and would dissolve into, that particular condition.

Thought is the rust of reality. The basis of words is thought alone. If thoughts are pure, the words will be pure and effective.



On 1st November, 1929 at about eight in the night an inner condition expanded and by means of that phenomenon a picture of my own condition came before my eyes. That condition pervaded the whole body from head

to foot. Thought had merged in **ONENESS** with that condition. So to say, it had drowned in it. And that condition was producing the idea of 'I am the Guru' from head to foot. That is to say, everything having been dissolved in that condition had become real, and was proclaiming it by the slogan 'I am the Guru', silently but enthusiastically. Courage was boundless. The feeling was present that I could do everything, and I considered myself to be master of everything. For a while I remained absorbed in this thought. But having limitless courage and the coming of such thought, I took to be ego. So, coming out of the condition in which I was deep down, I remained diverted towards lighter thoughts so that the thoughts of possession and omnipotence (which I had taken to be ego) might not be experienced.



1 February 1930:

At ten in the morning the feeling of 'I am Brahma' was very intense. In the evening, when I went into meditation with you, I felt that I was in **ONENESS** with your being. A divine current did come from you, but this giving and taking seemed to be like a duty.



16 August 1944:

I wrote the following reply to one of my spiritual brothers: "Love for the Guru starts in an abhyasi when the condition of merger begins. In course of time, it grows to such an extent that the feeling of **ONENESS** develops in both of them. If you observe closely, you will find in Mr.— a connection which is sufficient to draw his attention. There is a famous saying that, 'So long as ideas are scattered, nothing can be achieved.' The purpose of training is to withdraw thoughts from all sides and fix them in one direction, in such a way that all the power from that direction starts flowing in them.

"The position of the Guru is the highest for the disciple. He should not be concerned with the thought of high and low. All the thoughts must be located in the Guru only. Why this thought of Trinity in your mind? Keep your eyes fixed on the Goal.

There can be love for one only. You must have read the story that in Majnu's heart there was no other thought except that of Laila. Were there

not women more beautiful than Laila in those days? But, whatever thrill and joy Majnu derived was from that ugly, dark woman. To give one's heart to more than one is against the etiquette of love.



24 October 1945:

The reasons for idol worship and other forms of worship was revealed.
"When was idol worship started and why?"

People are often worried by these questions. Some favour it, and some are against it. Both do not know the reality. None thought of the middle path. Some took up stone, and some others took up something else for worship. Different things became the object of general worship. Some adore books with flowers, and some others do some other things.

Rivers and streams also began to be worshipped. People began to bow their heads to each and every metal. In short, innumerable forms of worship came into being which resulted in the love of multiplicity.

Unity or **ONENESS** of God began to disappear, and veils and more veils concealed it. It would have been better had attention been paid to only one thing for worship.



In the sphere of spirituality, character development has a special place, the importance of which is in no way less than that of spiritual welfare itself. Our revered Lalaji Maharaj always laid emphasis on the special importance of character in the area of spiritual development. In one place he has written, "I tell every human being, every seeker should from the very beginning try his best to maintain and improve the condition of his personal character. No word should leave the mouth which is likely to be objectionable to anyone. Nor should any act be indulged in as is likely to be unpleasant to others. I am not as much a lover of spirituality as of character. If a seeker has achieved the level of *Dhruvadhpati*, but character weakness still exists in him, my understanding is that he has not understood the true philosophy."

I also desire that there should be no weakness of character among the abhysis of our Mission, but what use is it that I desire it so? People are defective in the feeling of **ONENESS** with all. They do not wish to do anything themselves. They wish that I alone should do all that is necessary to uplift them, through the use of my inner powers. I should give them the desire to engage in meditation practice, get them to do their daily practice, give them improvement, progress and promotion, and get them interested in all this activity through my own powers, so that they do not have to do anything themselves. They neither wish to make the slightest change in any detail of their life or habits, nor do any type of practice that has been taught to them. But when any defect is found in any of them or any disorder arises in the matter of their spiritual progress, the responsibility and the blame are all only mine!



Suppose you say "I am a man", and you think it but it goes away immediately. Then there is a sort of rebounding. It does not stay with you, and that means individuality is lost. You should not feel that you have got a body. You should not feel that you exist.

At that stage, you will be an excellent worker in all your duties. It will help you instead of spoiling you. Suppose you say, "I am dead." Is it a fact that you are dead? No. So, it is similar with individuality. **ONENESS** can come only when you are not there. God is there when you are not there. 'You' means egotism.

You will remain conscious, there is no doubt about that. In fact, that should be developed. But individuality will be lost so that you will not feel your existence, this material existence. And at the highest point you may not even feel the spiritual existence. That is the highest, and I am the first man to say that.

When there is no idea of body and no idea of soul, then what is that? That is **ONENESS**: you are connected with some higher source. You are not there in any way, but you are doing the work.

God is not here; of course we say He is everywhere, but actually God is not here. Only his working is going on.

'I' gives the shape; that is, it is a seed. It gives shape so that you become a human being. It shapes you. It passes through you, and afterwards both are gone. Neither 'I' is there, nor 'you' are there.



Your letter carries good news of mergence. It is the first time and my good fortune that I am seeing this day. May God give you strength and may you walk forward steadily on this path. Amen.

These are first steps only, and when you are steeped in this, keep trying. The real destination is far off and this is the first step on the road of spirituality. After reaching this condition, we can call an *abhyasi* a beginner.

I would like to throw some light on this. The start of mergence means to establish a firm connection, and the stronger the connection the better will be the condition of mergence. The final destination is yet very far, and if God in His utter mercy makes the condition stable, then according to its merit (mergence), the condition of *Baqa* (immortality) comes.

The state that comes after firmness in connection with God or Guru is called the condition of *Baqa*, and this also is not the end. Normally after every stage of mergence, the condition of *Baqa* comes. Another thing is the present state can be called **ONENESS** with the Guru. If man has yearning for mergence, the condition of *Baqa* follows naturally.

Jadaye rahe Baqa gair, aj fana milti nahi.

Without mergence, the condition of *Baqa* is not bestowed. Its start is its present state and the end is the condition of the Guru. To have the condition of *Baqa* in this state is its nature. Having the feeling of lightness is justification that the condition of mergence has started. Feeling love is also a sign of this condition. Every work that is done by order will always yield correct results, as there is no personal intention or purpose involved.

Once again, there is the need to mind your words and thoughts. The tongue should be in control so that you become a deserving candidate for mergence (*laya avastha*).

One more thing: if you do make a mistake with your tongue, let me know immediately. It will not be there, if God wishes, although prevention is better than cure.



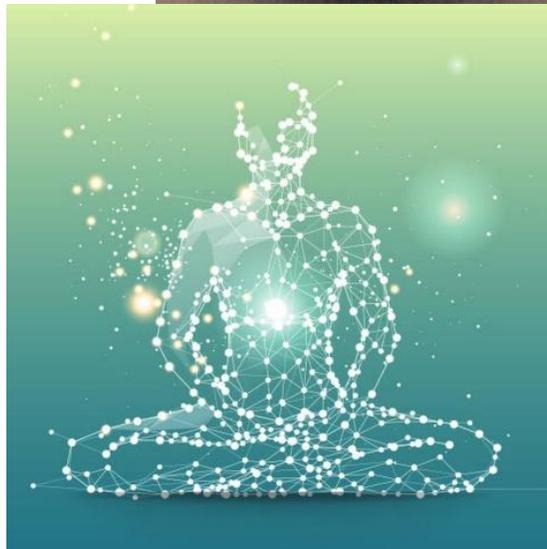
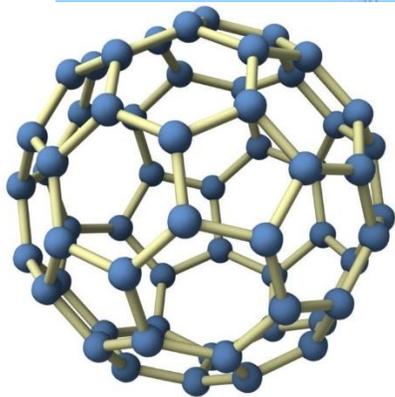
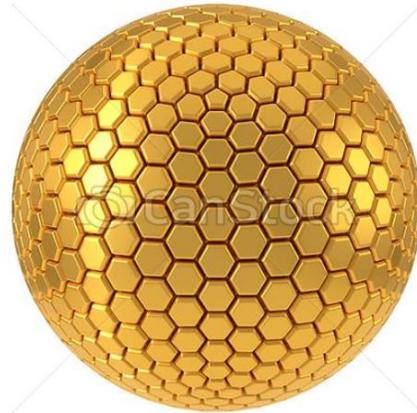
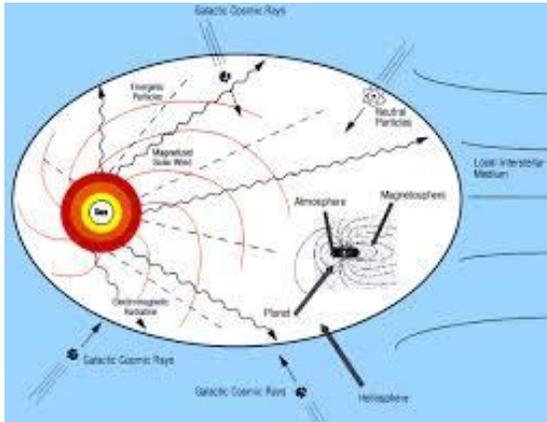
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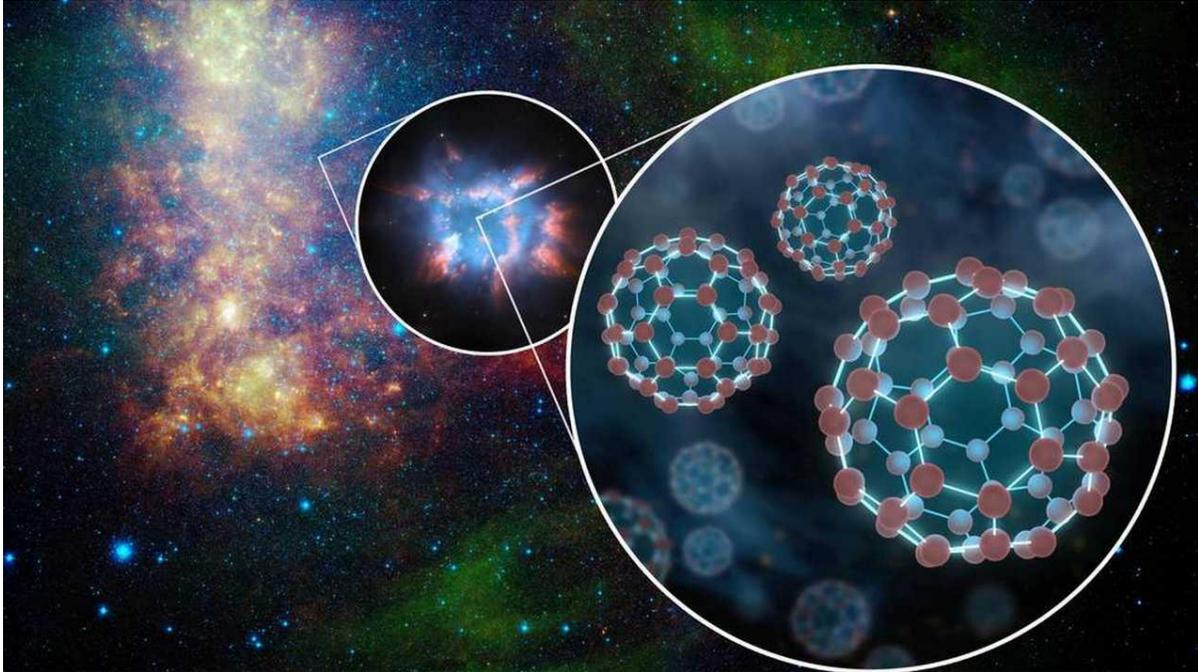
UNIVERSAL CREATION

9 pm Universal Prayer is **Oneness Meditation**.

UNIVERSE AS A ROCK



9 pm Universal Prayer is **Oneness Meditation**.



Universe is one. But within the universe there are innumerable entities moving in different directions. All these minute entities are part and parcel of the universe and same in essence.

Motion is a necessary adjunct of the phenomenal (perceptible by the senses or through immediate experience), but it cannot be predicated of the universal.

Every little bit, every atom inside the universe, is in a constant state of change and motion, but the universe as a whole is unchangeable, because motion or change is a relative thing.

We can think of something in motion only in comparison with something which is not moving. There must be two things in order to understand motion.

The whole mass of the universe, taken as a unit, cannot move. In regard to what will it move? It cannot be said to change. With regard to what will it change?

So the whole is the Absolute, but within it every particle is in a constant state of flux and change. It is unchangeable and changeable at the same time, Impersonal and Personal in one. This is our conception of the

universe, of motion and of God, and that is what is meant by “Thou art That.”

The Personal God and all that exists in the universe are the same Impersonal Being seen through our minds.

When we shall be rid of our minds, our little personalities, we shall become one with It. This is what is meant by “Thou art That.” Tattvamasi. For we must know our true nature, the Absolute.

Universe (rock example)

1. Every atom inside universe is in a constant state of change and motion.
2. But the universe as a whole is unchangeable, because motion or change is a relative thing.
3. Relative = 2 or more objects must be there to compare. When there is only one universe, where is the question of comparison?
4. For universe there is no time. But within the universe, between different entities, time exists. This is illusion of time and all within the universe are working within the illusion of time. Motion created space between the parts of universe, and the time it took to move from one part of it to another. Time exist *while we are in the body*.



Even as you look at a solid object through a microscope, seeing that it is not solid at all, but actually a conglomeration of a million different effects—different things all happening at once and thus creating the larger effect.

There is a Rock, filled with countless atoms, protons, neutrons, and subatomic particles of matter. These particles were racing around continually, in a pattern, each particle going from "here" to "there," and taking "time" to do so, yet going so fast that the Rock itself seemed to move not at all. It just was. There it lay, drinking in the sun, soaking up the rain, and moving not at all.

From long distance rock appears to be solid, still, not moving. But when I come closer—when I look very closely at what is actually happening—I see that everything that comprises Rock is *moving*. It is moving at incredible speed through time and space in a particular pattern which creates the thing called 'Rock.' This is like magic!

Rock is moving and not moving at the same time.

Which, then, is the illusion?

The oneness, the stillness, of the Rock, or the separateness and the movement of Its parts?

This is The Cosmology.

Far from distance, there is no separateness. There cannot be, for Universe is all there is, and there is nothing else. Universe is the Unmoved Mover.

From the limited perspective with which individual parts inside the universe view the universe, you see yourself as separate and apart, not one unmovable being, but many, many beings, constantly in motion.

Both observations are accurate. Both realities are "real."

From a macro perspective, there is no separateness, and from "way back there" all the particles of everything merely look like the Whole.

As you look at the rock at your feet, you see the rock, right then and there, as whole, complete, and perfect. Yet even in the fraction of a moment that

you hold that rock in your awareness, there is a lot going on within that rock—there is incredible movement, at incredible speed, of the particles of that rock. And what are those particles doing? They are making that rock what it is.

Life is all a matter of perspective. If you continue to see this truth, you will begin to understand the macro reality of God. And you will have unlocked a secret of the whole universe:

All parts of universe is the same thing. All are one.

Moving from the individual separated consciousness into unified, oneness consciousness is called evolution.

You are all, simply parts of Being, the Master. Each part has the consciousness of the Whole imbedded within it. Every element carries the imprint.

“Awareness” is the experience of that consciousness being awakened. The individual aspect of the ALL becomes aware of Itself. It becomes, quite literally, self conscious.

Then, gradually, it becomes conscious of all others, and then, of the fact that there are no others—that All is One. Then, ultimately, of Master. Magnificent Master!

The consciousness of separation, segregation, superiority —of “we” versus “they,” of “us” and “them”—is what creates the Hell Experience.

The consciousness of Divine Brotherhood, of unity, of Oneness, of “ours” rather than “yours”/“mine,” is what creates the Master Experience.

Consciousness—a state of being in which you grow until you reach full awareness, then becoming a true and living god, creating and experiencing

your own reality, expanding and exploring that reality, changing and recreating that reality as you stretch your consciousness to new limits—or shall we say, to no limit.

In this paradigm, consciousness is everything.

Consciousness—that of which you are truly aware—is the basis of all truth and thus of all true spirituality.

All actions of everyone depend on the data at hand.
Consciousness is everything. Of what are you aware? What do you know?

You cannot solve the problems which plague humankind through governmental action or by political means. You have been trying that for thousands of years.

The change that must be made can be made only in the hearts of men.

Thus it will always be until a long-term solution, which is not a political one, is put into place.

That long-term solution —and the only real one—is a new awareness, and a new consciousness. An awareness of oneness and a consciousness of love.

Embody the consciousness of "We are all One."

This is the essence of Oneness Meditation or 9 pm Universal Prayer.

TRUTH ETERNAL ON ONENESS

A SPIRIT or POWER which is all-pervading and all-surrounding reality; which keeps up the identity of creation and

which is called as Wisdom, the First Mind, the MAHAT-principle or the Lower nature *Apara Prakruthi*.

One part of this Mind is turned upwards, which is the all-pervading and all-surrounding essence of element, and which determines the forms of all the individuals:

For example, the preliminary form of the insect Gnat or Wasp which has not developed any organ of distinction.

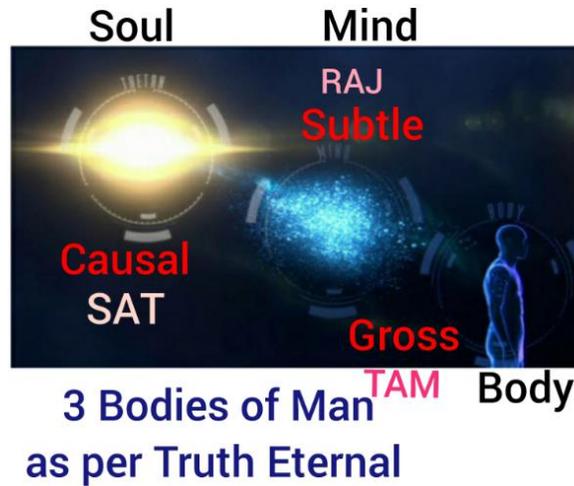


[Gnat = A small fly that bites people and animals. flies, midges, mosquitos, etc.

Wasp = a black and yellow flying insect that can sting.]

After that the POWER which applies systematic force in each and every particle – cell – and creates, or is capable of creating, different organs such as mouth, et cetera, to distinguish **It** from other individual forms is known as knowledge or the FIRST INTELLECT which is all-pervading.

No creation or race or religion or creed is free from it. Indians call **this power** as knowledge or Veda.



Wisdom, the First Mind, the *Mahat*-principle or the Lower nature *Apara Prakruthi* has two parts.

Part - 1	Part - 2
<p>One part of this Mind is turned upwards,</p> <p style="text-align: center;">and</p> <p>determines the forms of all the individuals.</p>	<p>After that the Power applies systematic force in each and every particle – cell – and creates, different organs such as mouth, etcetera, to distinguish it from other individual forms.</p> <p>This is known as knowledge or the First Intellect which is all-pervading.</p>

No creation or race or religion or creed is free from it.
This power is knowledge or Veda.

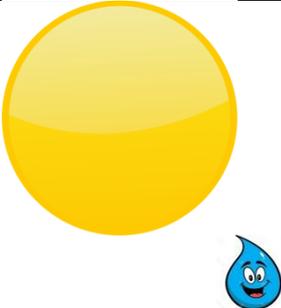
* * *

Sruti sound pervades the body of all beings and sustains, nourishes or preserves them. **It is a mystery, a secret** known by the seers only.

People of this manifested world and the world of effects **cannot understand** this, although they can express this sound reflected in their thought through various expressions – such as ‘God is great’, ‘Garlic and carrot’, ‘Shut up, you idiot’.

[Meaning: The power behind voice is Sruti, the **fourth** state.]

Brahman is an ocean formed out of **a drop** of that **fourth** state. It (**fourth** state), the ocean, always undulates, supporting the structure of maya (mayavee rachana) or the universe of attributes. **It (fourth state), plays this game in itself.**

	<p>Brahman is formed out of a drop of that fourth state.</p> <p>Fourth state is supporting the structure of mayavee rachana or the universe of attributes.</p> <p>Fourth state plays this game in itself. Brahman = 3 states of Sat, Raj and Tam.</p>
------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

What is that **fourth** state called? It is called

- *Srut*– **attention**– in the physical plane;
- *shabda*– **sound**– in the higher plane; and
- *ashabda* – **non sound**– in the Real plane.

But all these are names and names only.

Fourth State is called	In the physical plane, Fourth State is called	In the higher plane, Fourth State is called	In the Real plane, Fourth State is called
TURIYA	Srut - ATTENTION	Shabda - SOUND	Ashabda - NON SOUND

The definition of a Sat-Guru is that:

1. He should attach himself to Reality; i.e., **he should dwell in the fourth state** and in the jivanmukta condition;

REALITY = FOURTH STATE



2. He should concern himself with spiritual things, i.e., he should pay attention towards them. These are all ordinary characteristics. But the real inner qualification is that he should be able to satisfy his disciples by imparting the Divine grace (transmitting grace) through the **awakened inner vision.**

* * *

A special meaning of Sruti is

- Divine law,
- Divine principle and
- Divine **secret**

which, again, is the Veda itself.

Nowadays it is also called *surat*.

SRUTI = DIVINE LAW, DIVINE PRINCIPLE AND DIVINE **SECRET**.

The rishis heard it (**sruti**) before, and heard it (sruti) within themselves; and we can hear the same thing for ourselves according to the laws laid down by the rishis.



This sruti sound pervades the body of all beings and sustains, nourishes or preserves them. If OM is heard systematically within our hearts, Reality will be attained and the goal of life will be reached.



Every individual is *Sachchidananda*. (*Sat – Chit – Ananda*)

No one is devoid of SAT-existence, Chit-knowledge and Anand – bliss.

It is due to ignorance that man has thought himself to be something other than what he really is.

Here, in the satsangh, it will be tried to remove his ignorance side by side with the practice of meditation which will enable him to experience Sat-Chit-Anand.

The following are gross elements:

Ether – *aakasha*;

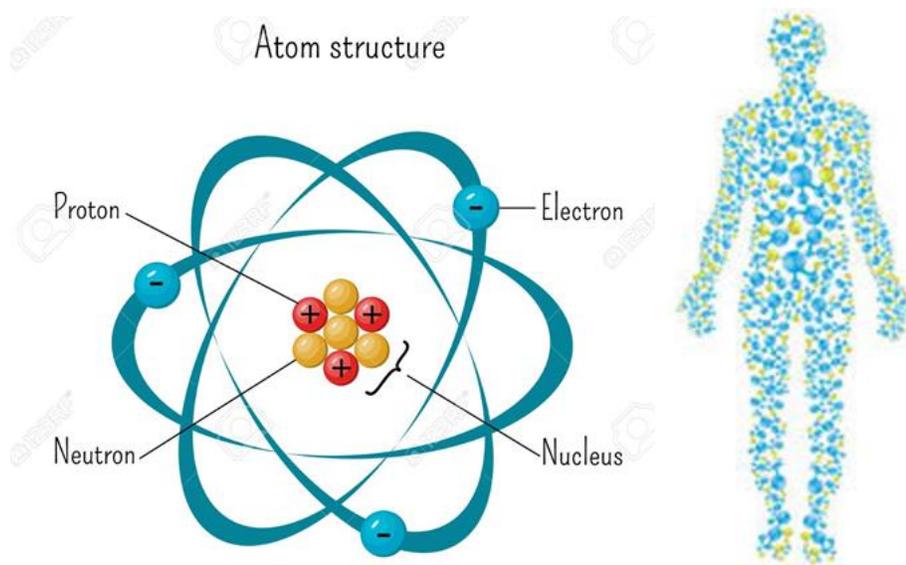
Air – *vayu*;

Fire – *agni*;

Water – *jal*;

Earth – *prithvi*.

This body is organized and systematized by the **atoms** of these gross elements.

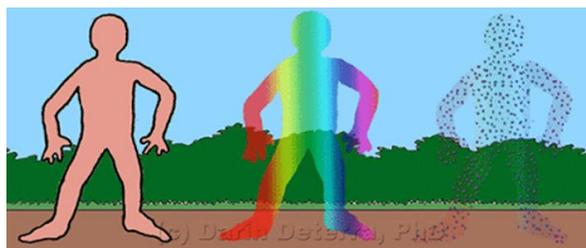


The following are the subtle elements:

Sound or *shabda*;
Touch or *sparsha*;
Form or *roopa*;
Taste or *rasa*;
Smell or *gandha*.

The subtle body is formed by the **atoms** of these subtle elements.

The causal elements viz., the causal **atoms** of the above elements in the **SEED FORM**, are responsible for the formation of the causal body.



All the three bodies are organized and systematized by the combination of atoms only.

Therefore, the attributes, actions and habits or *svabhava* are formed according to those atoms.

What is the causal body ?

It is the base of the other bodies, in fact it is just notional.

The training under Sahaj Marg starts from *karan sharir* (causal body) where the impressions are in seedling form.



** ** *

We have ourselves formed the samskaras (impressions), which have become coverings upon coverings and succeeded in covering US up like the silkworm in the cocoon.



Having come out of the Ocean of Reality we were Reality alone from top to toe.

When our heart ceases to get impressions from outside objects,
Then only it can be said that the inward vision is opened.
Then only the picture of that thing is deemed as imprinted clearly.

The soul itself is the causal body which is in **seed** form, and which is a compound substance.



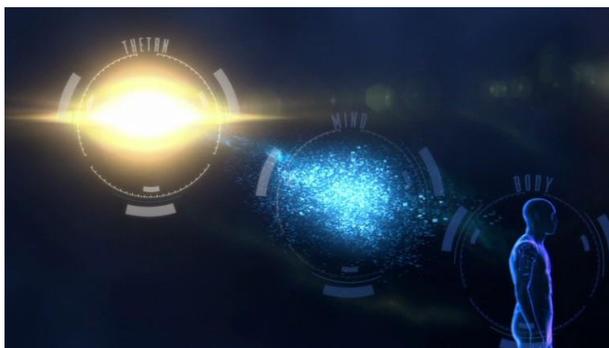
The same thing (soul) expresses itself at the

- physical or gross body and
- mental or subtle body levels.

When it(soul) wakes and enters the conscious level, movement sets in in the sense organs and organs of perception by the movement of its flow;

When it (soul) comes to the mental level (dream state) it (soul) remains thoughtful; and

When it(soul) **withdraws its flow (current)** to the state of deep sleep it (soul) remains absorbed in its original form and enjoys bliss.



So, how can a thing in which there is movement, thinking and absorption be simple and indivisible?

It must necessarily be a compound.

Action or karma is the nature or dharma of the gross body. Just as the formation of body is natural, its movement also is natural; and so also the law of reward and punishment is natural.

Every embodied being is called **Jiva**, the characteristic of which is movement.

In this movement works the principle of development or growth, and contemplation.

Jiva is soul, because that in which there is movement (**aath**) and thinking (**man**) is soul. This soul is **Brahman**.

Jiva is soul.

Aath = movement and

Man = thinking is soul.

This soul is **Brahman**.

JIVA = BRAHMAN

ATMAN = BRAHMAN

Brahman is developing and thinking creation.

In Sanskrit **Brahman** is derived from *bruha*, to grow or to expand, and *man* to think.

That which moves and thinks is **Atman**; and

That which grows and thinks is **Brahman**.

From this viewpoint, wherever there is **Jiva** it is all **Brahman**.

Wherever there is **Jiva** it is all **Brahman**.

Movement and growth are almost synonyms.

Agreed that there is growth and diminution in movement;
but both of these are said to be the laws of development or evolution.

All the three bodies are found in each and every individual manifestation.
But as their characteristics vary in degree in different beings, certain stages
have been clearly marked off, accordingly.

1. In **MINERALS** the causal body (soul) itself is gross.
The other bodies (subtle and gross) are included in it.

Though it is outwardly insensible - it draws, combines and absorbs
the atoms in the same way as a man in deep sleep is fed milk.

In minerals the causal body (soul) and the state of deep-sleep or *sushupti* are in a gross condition.

2. **PLANTS** have gross body, along with the causal body which also includes the subtle body.

They draw and combine the atoms – both mobile and static – and absorb them in a way similar to the condition of a newborn baby.

Both the dream state and deep sleep state or *svapna* and *sushupti* are found in them.

3. In **ANIMALS** all the three bodies the gross, the subtle and the causal exist. They eat, drink, sleep and wake, and experience joy and sorrow in all these three bodies.

The conscious, dream and deep sleep states – all these are found in them.

4. In **MEN** also there are the three bodies – the gross, the subtle and causal.

Their nourishment, growth, progress, thought and happiness get strength in connection with these bodies.

ALL THREE BODIES EXIST IN ALL			
MINERALS	PLANTS	ANIMALS	MEN

Some among them (men) have a kind of **fourth state** which will be discussed at the end of this series.

Those in whom this (**fourth**) condition is started are to be counted among men. Otherwise they are as good as animals.

They belong to the category of beasts.

If you observe the movements and actions of such men you will find that they do all those things that animals do.

*Narapashu, Gurupashu, Striyapashu, Vedapashu Samsara |
Manusha Soyi Janiye Jahie Viveka Vichar ||*

“Those who worship or follow man, Guru, woman and the Vedas are all beasts. He alone is man who is capable of thinking and discriminating.”

Those who do not know the status of God and their own status, and worship God, not with their own but with God’s viewpoint, to them Vishnu becomes Rudra and makes them weep.

Those who do not know the status of deities and their own status, and worship the deities not with their own but with the viewpoint of deities, then the deities make beasts of burden.

Those who do not know the status of Guru and their own status, and worship the Guru not with their own but with Guru’s viewpoint, to them Guru becomes Satan in the form of ***Kal***.

Casting off the form of a *dayalu* (kind person) he swallows whatever earning the worshipper has, making him a beast.

Such men have no salvation.

They always remain beasts among the beasts until they experience suffering, and claim their rights of humanity by means of heartfelt sentiment.

They attain this condition after a very long time.

The Sage Yajnavalkya, in the **Brahadaranyaka Upanishad**, explains to his wife Maitreyi thus:

“Oh! Maitreyi, those who know Brahman, Ishvara, Veda, sons and the Atman not with their own viewpoint but with the viewpoint of Brahman, Ishvara et cetera, are destroyed by them.”

The aim of yoga is concentration of mind and changing its states from point to point.

One would gain experience automatically and know the truth by making the mind stay on spiritual centres in the brain.

As these Jivas are bound by action or karma, and religious and ethical codes, their approach is limited up to this only.

We shall now proceed to consider the kinds of action and their rewards and punishments.

According to the law of Nature there are two kinds of action for which the Jivas are neither rewarded nor punished.

Their aim is movement, contemplation, and happiness, which are all related to the three bodies.

Jiva is really **Atman** and **Brahman**, and its characteristics are :

1. Thinking along with movement, and movement along with thinking;
and
2. Thinking along with growing and growing along with thinking.

The first is the characteristic or definition of **Atman**, and the second is that of **Brahman**.

The difference is that **Atman** is limited and **Brahman** is unlimited.

That is why **Brahman** is called Param-Atma.

There is no question of reward or punishment for **Brahman**, because He is whole.

The question arises only with regard to the part.

That which has limited knowledge is called part, and that which has omniscience is **Brahman**.

The Omniscient Being is a complete law in itself, and this is a mark of perfection.

In the part there is the shortcoming or defect by way of having limited knowledge; and questions and answers arise only in the state of imperfection.

Imperfection means shortcoming which can be made up or filled. Perfection itself is always full.

Nobody can fill it any more.

Therefore there is neither reward nor punishment in the state of perfection.

Atman is called **Jiva** when there is the desire for life in it.

Jiva is that which has a desire for life.

The attention of this **Jiva** is always towards shortcoming or imperfection. It (jiva) always feels want and dependence which are the cause of sorrow and suffering.

That is the reason why the **Jiva** finds its life full of sorrow, and due to the impression of this sorrow it creates many defects in itself such as wishing its own good and harming others, and so on.

This view of **duality**, its thought and action creates **otherness** in it.

DUALITY (+ / -) CREATES OTHERNESS ~ YOU AND ME.

That is, the **Jiva** begins to think of itself as useless, poor, inferior and low, and of others' position as superior to its own. It condemns its own position and praises that of others. That is, seeing itself as other than the others (or otherness).

This feeling of otherness throws the **Jiva** in a state of multiplicity which it begins to like.

It sees all others as different, many and innumerable. This is called love of multiplicity.

The **Jiva** does not see itself but it sees others.

This defect throws it in illusion.

It remains extrovert and not introvert.

Due to extroversion its position becomes like that of a person who has stepped out of his home in the rainy season. Then it begins to perform selfish actions which contain wonder, greed, envy, hatred, competition, enmity, selfishness and desire.

Wounding others' feelings is the worst among these.

In short, punishment is ordained for all these actions.

The **Jiva** begins to think of the right path and right action after undergoing punishment, and experiencing sorrow and suffering. It then desires amelioration and the good of all. In other words good comes out of the womb of evil as it were; and then the **Jiva** kindles the desire of benefaction, forgiveness, humility, good of others, et cetera, and experience brings it to the right path.

There is reward for all these actions, and then the **Jiva** knows that virtue is good and vice is bad. It compares both and gives superiority to right action over wrong action. From here are created the mutually opposite states of right and wrong.

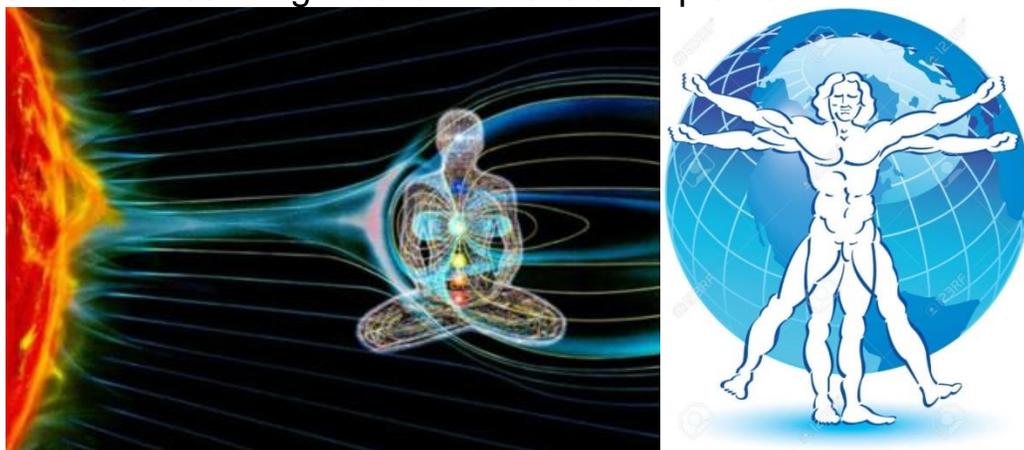
For some time it remains in a tug between these; and when it completely gives up the wrong and becomes totally good, it begins to perform actions in conformity with the Law of Nature, i.e., **Creative Action**.

But even then it has the faculty of knowledge and experience of right and wrong, which is not free from defect.

It always concludes that non-violence is the greatest virtue and violence is the biggest sin.

This world can be compared to our body.

If any organ (part) is diseased the whole body is affected. Therefore good people always keep themselves away from sin, and engage themselves in right action. This is a simple truth.



The superiority lies in the knowledge of our own real form which we already have from the very beginning.

Due to illusion, we are unable to gain real knowledge.

(Sruti) Sound is the manifestation of consciousness (*soul = sat*).

It (sruti sound) is

- The life of lives,
- The soul of the souls and
- The existence of existences.

The whole world rests on It (sruti sound).

It (sruti sound) is the Absolute Base and the Perpetual Foundation of all creation.

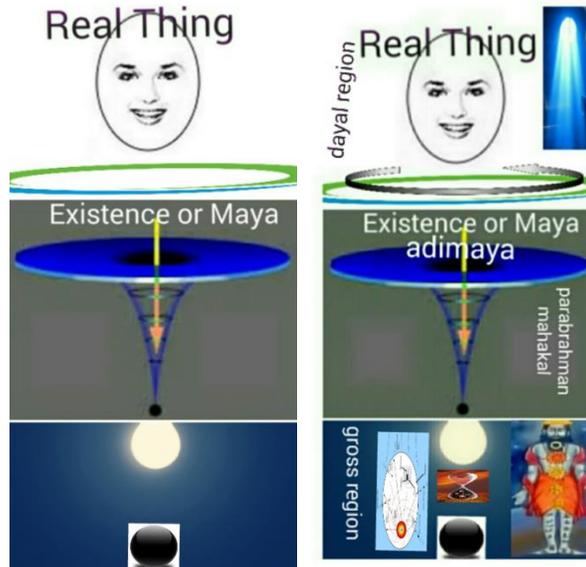
This (sruti sound) is alone the **Fourth State**.

Everywhere the vibrant currents of the movement of (sruti) sound are found present in the form of **Divine Light**.

Wherever there is movement, there is the current of (sruti) sound.

This very (sruti) sound is spinning in the whorl-cave of the region of the **First Maya** or **Adimay** which is also rotating.

It (sruti sound) is verily the Mahakal.



The same (sruti) sound descends below the oval place (centre) and becomes

- Supreme Brahman (Para brahman),
- Brahman,
- Pure Brahman (Suddha Brahman),
- Potent Brahman (Sabal Brahman),
- Creator (Ishwara),
- Supreme creator (Parameshwar),
- Sesa,
- Mahesh,
- Brahma,
- Vishnu, and
- So on.

This (sruti sound) is the god and goddess, and in the region of Maya **IT** (sruti sound) is the

- worms and creatures,
- earthly animals and birds,
- et cetera.

Primarily there are three regions (mandals):

a) **Dayal Region :**

Where there is this Base, motionless condition, Supreme or the top most support.

b) **Mahakal Region :**

In which there is subtleness.

Under this only there are (1)

- Causal,
- Subtle and
- Gross regions

which are called the world of Brahman (Brahamaloka), and

(2) Higher world of Brahman (Parabrahma loka) and so on .

c) **Maya Region :**

This is the region of grossness, and (sruti) sound also works in gross form along with Maya.

The ratio and proportional purport of these three can be found to a certain extent in the terminology of

Dyau,
Antariksha and
Patal,

but these need elucidation.

It is difficult to know them without the

- Divine word,
- Truth and
- Upasana.



Turiya or the **Fourth State** is an endless condition in which experience is awakened.

Turiya or the **fourth** state is an endless condition in which experience is awakened.

The waking state is limited.
The dream state and deep-sleep state are limitless.

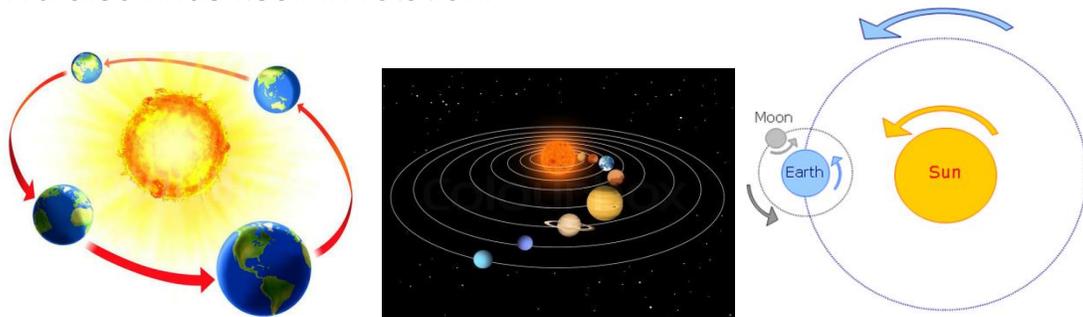
So is Turiya limitless.

1. The **Jiva** finds peace in the fullness, the perfection of the **Brahman**, because it (Jiva) thinks itself as imperfect and incomplete, and loves flawlessness and perfection.
2. According to the **Jiva** the whole universe and existence, that is the whole of the **Brahmanda**, is in rotation.

BRAHMANDA = THE WHOLE UNIVERSE AND EXISTENCE.

BRAHMANDA IS IN ROTATION

The earth, the sun, the moon, the stars – all are in rotation and, as such, the **Jiva** also finds itself in rotation.



And, since the cyclic rotation has some special purpose,

it (cyclic rotation) superimposes this purpose on all, and thinks all to be possessing intellect and discrimination.

It thinks even the most unwise to be wise in their work, and hence there is no wonder if the **Jiva** thinks the **Brahman** also to be wise.

And, when after attaining knowledge and understanding it attains peace and steadiness, it supposes **Brahman** also to be in the form of peace from head to heels, and becomes quiet.

The existence of the **Brahman** is dependent on the existence of the **Jiva**. You exist and therefore believe in His existence, just as the **drop**, which keeps the ocean in view, believes and accepts the existence of the ocean.

If you were not in existence, who would believe, understand and question about the existence of **Brahman**?

The totality of the **Jivas** is **Brahman** also.

This universe, **Brahmanda**, also is the gross body of the **Brahman**.

It is said that
one should see the whole universe
in one's own self and oneself in the universe.

One should see the whole universe in one's own self and
oneself in the universe.

This is merely verbal and theoretical.

Now ponder over the practical thing.

We see around us millions of living beings, the sun, the moon, the stars, kings, the public and innumerable other things.

All these great and small scenes are caught in the pupils of our eyes within the fraction of a second.

Open your eyes, and lo! thousands of stars in the sky enter into them.
This is the external condition.

Now, close your eyes and the same things appear inside also.
The external and the internal all begin to be equally perceptible.

We think that we are the
subjects of some king,
subordinates of some officer and
the creatures of circumstances.

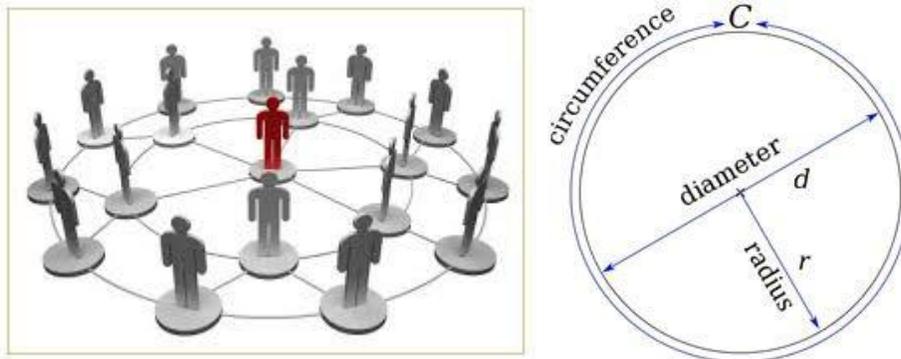
So, we have taken the mean idea of subordination,
but we never thought even for a moment that
the reality of all these is dependent on us.

If we were not there who would call the king a king, and the people as
people?

When we ourselves accept a king as a king, he is a king!
When we accept father as father, he becomes a father!
When we accept a wife, she becomes a wife!
All these are accepted things.

There is a proverb which says, 'If you believe in God, there is God;
otherwise it is stone.'

It is **we, the centre**, round which all these scenes of plurality revolve in
such a way that we have no idea of this at all, **due to some reason**.



Seeing this spinning and revolution, our intellect also began to revolve, and
the result was that the joy of the polar or central condition was taken away.

It is the circumference that rotates and revolves;
but seeing the circumference,
the centre too believed itself as revolving,
just as

1. houses and gardens appear to be revolving to the boys who rotate in a game, and
2. the trees and lakes appear to move to those travelling in a train.



This is called illusion and, once we are under such illusion, we have to necessarily experience it revolving round and round.

Let us now understand the secret of seeing ourselves in all, and all in ourselves.

**SECRET OF SEEING
OURSELVES IN ALL, AND ALL IN OURSELVES.**



BRAHMANDA = THE WHOLE UNIVERSE AND EXISTENCE.

TOTAL JIVAs = BRAHMAN

This universe, Brahmanda, is the Gross Body of the Brahman.

UNIVERSE = BRAHMANDA = GROSS BODY OF BRAHMAN = VIRAT

Gross Body is VIRAT, the sum total of all existence.

GROSS BODY = VIRAT = SUM TOTAL OF ALL EXISTENCE

Imagine that **we are Brahman**, the centre, the original element, and the essence of existence.

Let this idea be internal first.

Then, looking to the external manifestation,
think that all these are the symbols of our own mental feeling.

All these have **emerged from us** and are **our form**.
What else can there be excepting ourselves?

When the internal and the external become one,
the **VEIL OF PLURALITY** will first **drop** off.

Oneness comes in, and that too will vanish gradually.

What will remain then?

YOU yourselves will remain.

The triad of knower, knowable and the known will disappear.

It will be a strange condition which can be neither expressed, nor heard, nor thought of.

**God and the soul are no doubt one in principle.
That which is Brahman (God) is also the soul.
Brahman and Jiva, the two are the same.**

Probably the learned pandits consider the meaning of '**Oneness of Manifestation**' to comprehend the external world through the external senses and quarrel over it.

It is experienced internally, and the external senses and worldly knowledge cannot function there.

Multiplicity is the conscious and waking state (individual mind), and **oneness is the state of deep sleep.** (cosmic mind)

Both are bodies.

The body of one individual is not similar to that of another individual. Nor is the waking condition, or physical condition, of one the same as that of another.

All appear to be different and dissimilar.

But in the state of deep sleep, i.e., in the state of the spirit, there is the condition of oneness.

All become similar there (at soul).

Whether one be

- a king or a commoner,
- rich or poor,
- emperor or beggar

– all become one (alike) there.

Spirit and matter – both are devoid of the attribute of knowing.

Or even if there is this attribute it is in the **seed** form.

The mind above can pierce through it and is capable of knowing them.

There is oneness and steadiness in the spirit, which is called **causal body** here.

The part and the whole are two classes which cannot be called one (and the same) under any circumstances.

Desire in the individual soul or Jiva is due to the impression, or the illusion, of its being part, because to the view that sees unity in all, a **drop** appears to have lost its existence in the ocean.

To such a view the ocean is but a vast and limitless **drop** in which there are no parts.

This is one aspect.

Another thing is that if, due to some reason, the **drop** has the knowledge of its being separate, it should also think that there is the ocean at the background of each and every **drop**, and that it is itself one with the ocean, having mingled in it.

Then when oneness sets in, where does the illusion of separateness of the ocean and the **drop** remain?

The Jiva does not even think like this. If it thinks as such, then also the idea of separateness, deficiency and of being part would not worry it.

* * *

O, Sadhu!

The **one form pervades all**

There is no difference between one **drop** and another (**drop**):

The sea and the **drop** are one

Sea in the **drop** and the sea as the **drop**,

This is the truth.

Behind the **drop sea** extends,

The sea supports the **drop**.

To make the **drop** realise the **ocean**

is all the Reality.

Conception crept up in the sea
That is but a **drop**
Knowledge removed the misconception;
Difference never again will crop.

False is the delusion,
False is the concept,
False are the affairs of the world.
When we know that all is false,
All the opposites end.

Brahman is free from opposite states,
whereas the Jiva or individual soul lives in the contradictory states.
This (Jiva) has the qualities of struggle,
whereas the Brahman is free from unrest as there is no feeling of
happiness in Him.

The individual soul, in its desire for life, craves for happiness and escapes
sorrow.

Misery is the result of the individual soul being a part, and because it is
desirous of happiness, it experiences misery.
There is wholeness, perfection, and fullness in Brahman.
He wants neither living (life) nor happiness.
Therefore, there is no sorrow for Him.



The reality is that the universe owe its creation to the **Shabda** or The word. **Shabda** is the essence of life.

నిజం ఏమిటంటే కేంద్రం నుంచి వచ్చిన ప్రాణహుతి(శ్రుతి శబ్దం) ఈ విశ్వాన్ని సృష్టించింది. ప్రాణాహుతే జీవితం యొక్క సారం.

The magnificence of the **Shabda** is beyond description.

ప్రాణహుతి(శ్రుతి శబ్దం) యొక్క గొప్పతనం వర్ణనకు మించినది.

This **Shabda** is also the ultimate destination of the creation.

సృష్టి యొక్క అంతిమ గమ్యం కూడా ప్రాణాహుతే.

Whatever shapes are seen, all belong to the Shabda.

The **Shabda** has adopted these shapes.

మనం చూసే అన్ని ఆకారాలు ఈ ప్రాణహుతికే చెందుతాయి.

ప్రాణాహుతే ఈ ఆకారాలుగా మారింది. రూపాంతరం చెందింది.

Thus all the work is going on with the help of this Shabda.

కాబట్టి అన్ని పనులు ఈ ప్రాణాహుతి సహాయంతోనే జరుగుతున్నాయి.

One man gives the orders, the other obeys him.

ఒక వ్యక్తి ఆదేశాలు ఇస్తాడు, మరొకరు అతనికి విధేయత చూపుతారు.

ఇదంతా ప్రాణాహుతి యొక్క ఒక ఆట.

Shabda or sound is its expression and sign of *chaitanya*, the living and existent.

జీవించి యున్న ప్రతి ప్రాణియొక్క చైతన్యం యొక్క స్పష్టికరణ ప్రాణాహుతి.

A man is called a speaking Purusha.

మనిషిని మాట్లాడే భగవంతునిగా(పురుష) పిలుస్తారు.

When this **Shabda** goes away altogether, he is considered as dead.

శరీరంలో నుంచి ప్రాణాహుతి పూర్తిగా వెళ్లిపోయినప్పుడు, అతన్ని చనిపోయినట్లుగా భావిస్తారు.

When a child is born, the usual question put is whether it cried. If not, it is considered as dead.

ఒక బిడ్డ జన్మించినప్పుడు, అది ఏడిచిందా లేదా అనేది సాధారణ ప్రశ్న.
లేకపోతే, బిడ్డ చనిపోయినట్లుగా పరిగణించబడుతుంది.

Shabda stays in every particle.

ప్రాణాహుతి ప్రతి కణంలోనూ ఉంటుంది.

In every particle of wood it is present.

వృక్షం యొక్క ప్రతి కణంలో ప్రాణాహుతి ఉంటుంది.

The space (Aakash) is full of **Shabda**.

ఆకాశం అంతా ప్రాణాహుతి తో నిండి ఉంటుంది.

All the powers functioning in the universe are of the **Shabda**.

విశ్వంలో పనిచేసే అన్ని శక్తులు ప్రాణాహుతి కి చెందినవి.

The **Shabda** is the Guru and the **Shabda** is the disciple.

ప్రాణాహుతే గురువు మరియు ప్రాణాహుతే శిష్యుడు.

The road (route), the village, the darkness, the light, are all instances of Shabda. In this manner, the **Shabda** exists everywhere.

రహదారి (మార్గం), గ్రామం, చీకటి, కాంతి, ఇవన్నీ ప్రాణాహుతికి ఉదాహరణలు. ఈ పద్ధతిలో, ప్రాణాహుతి ప్రతిచోటా ఉంది.

In meditation also, one ascends with the current of this very **Shabda** to the place from where this **Shabda** was produced.

ధ్యానంలో కూడా, ఈ ప్రాణాహుతి యొక్క ప్రవాహంతో ఈ ప్రాణాహుతి ఉత్పత్తి చేయబడిన ప్రదేశానికి (కేంద్రం-మాస్టర్) చేరుకుంటుంది.

Then, guidance for further ascent is taken from the **Shabda** of the next region.

తరువాత, తదుపరి ఆరోహణకు మార్గదర్శకత్వం తదుపరి ప్రాంతంలోని ప్రాణాహుతి నుండి తీసుకోబడుతుంది

Therefore, if a man acquired the knowledge of the secret of the shabda, he will not have any difficulty in understanding Reality.

అందువల్ల, ఒక వ్యక్తి ప్రాణాహుతి రహస్యం యొక్క జ్ఞానాన్ని
సంపాదించినట్లయితే, అతనికి రియాలిటీని అర్థం చేసుకోవడంలో ఎటువంటి
ఇబ్బంది ఉండదు.

Few men understand the grandeur of the shabda.

అతి తక్కువ మంది మనుషులు మాత్రమే ఈ ప్రాణాహుతి గొప్పతనాన్ని అర్థం
చేసుకుంటారు.

We are all one.
మనమంతా ఒకటే.
You are that Pranahuti (Sruti-OM).
మీరు ప్రాణాహుతి



CREATION PROCESS

A SPIRIT or POWER which is all-pervading and all-surrounding reality; which keeps up the identity of creation and which is called as Wisdom, the First Mind, the **MAHAT-principle** or the Lower nature *Apara Prakruthi*.

One part of this Mind is turned upwards, which is the all-pervading and all-surrounding essence of element, and which determines the **FORMS** of all the individuals:

For example, the preliminary form of the insect Gnat or Wasp which has not developed any organ of distinction.

After that the POWER which applies systematic **FORCE** in each and every particle – cell – and creates, or is capable of creating, different organs such as mouth, et cetera, to distinguish **IT** from other individual forms is known as knowledge or the **FIRST INTELLECT** which is all-pervading.

No creation or race or religion or creed is free from it. Indians call **this power** as knowledge or Veda.

MAHAT OR FIRST MIND

All Matter throughout the universe

- is the outcome of one primal matter called Akasha; and

All Force, whether gravitation, attraction or repulsion, or life,

- is the outcome of one primal force called Prana.

Prana acting on Akasha is creating or projecting the universe.

At the beginning of a cycle, Akasha is motionless, unmanifested. Then Prana begins to act, more and more, creating grosser and grosser forms out of Akasha — plants, animals, men, stars, and so on.

After an incalculable time this evolution ceases and involution begins, everything being resolved back through finer and finer forms into the original Akasha and Prana, when a new cycle follows.

Now there is something beyond Akasha and Prana.

Both can be resolved into a third thing called **MAHAT** — the Cosmic Mind.

This Cosmic Mind does not create Akasha and Prana, but changes itself into them.



This Cosmic Mind does not create Akasha and Prana, but changes itself into them.

Resolve = settle or find a solution to (a problem or contentious matter).
= to change, alter or appear to change or alter; to change or transform.
= to split up into two or more components especially in assigned directions.
= to separate (a racemic compound or mixtures) into the two components.

According to the Sankhya philosophy, **the reactive state of the mind called Buddhi or intellect** is the outcome, the change, or a certain manifestation of the **MAHAT** or Cosmic Mind.

The **MAHAT** becomes changed into **vibrating thought**; and that (vibrating thought) becomes

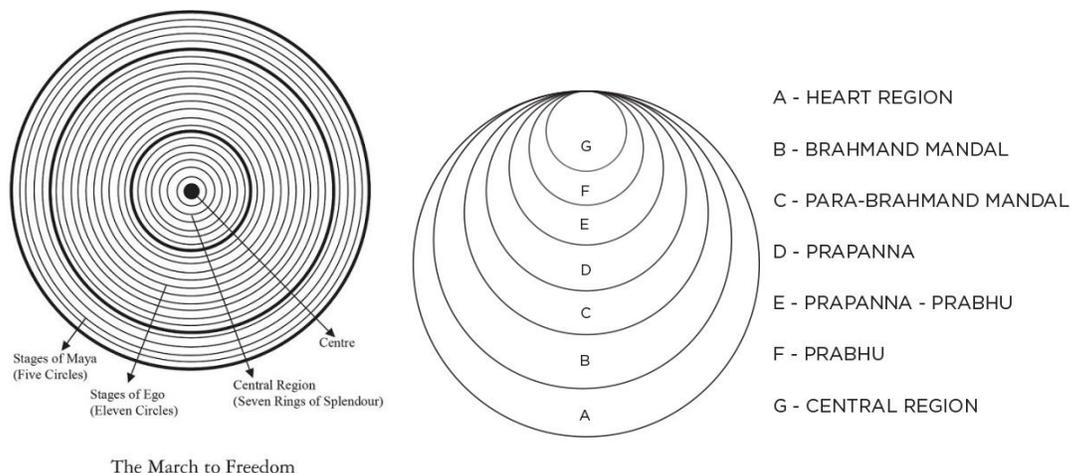
- in one part changed into the organs, and
- in the other part into the fine particles of matter.

Out of the combination of all these, the whole of this universe is produced.

Behind even **MAHAT**, there is a certain state which is called Avyakta or unmanifested, where even the manifestation of mind is not present, but only the causes exist. It is also called **PRAKRITI**.

Beyond this Prakriti, and eternally separate from it, is the Purusha, the Centre, which is without attributes and omnipresent.

The Purusha is not the doer but the witness.



If there were only one existence throughout, how could it be that I am one, and you are one, and so forth?

We are all one, and the cause of evil is the perception of duality. As soon as I begin to feel that I am separate from this universe, then first comes fear, and then comes misery.

"Where one hears another, one sees another, that is small. Where one does not see another, where one does not hear another, that is the greatest, that is God. In that greatest is perfect happiness. In small thing; there is no happiness."

This differentiation of **matter**, these phenomena, are, for a time, hiding the **real nature of man**; but the latter really has not been changed at all. In the lowest worm, as well as in the highest human being, the same divine nature is present.

The worm form is the lower form in which the divinity has been more overshadowed by **Maya**; that is the highest form in which it has been least overshadowed. Behind everything the same divinity is existing, and out of this comes the basis of morality.

Do not injure another. Love everyone as your own self, because the whole universe is one. In injuring another, I am injuring myself; in loving another, I am loving myself.

This little personalized self is the cause of all my misery. This individualized self, which makes me different from all other beings, brings hatred and jealousy and misery, struggle and all other evils. And when this idea has been got rid of, all struggle will cease, all misery vanish. So this is to be given up.

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We must always hold ourselves ready, even to give up our lives for the lowest beings. When a man has become ready even to give up his life for a little insect, he has reached the perfection; and at that moment when he has become thus ready, the veil of ignorance falls away from him, and he will feel his own nature.

Even in this life, he will feel that he is one with the universe.

For a time, the whole of this phenomenal world will disappear for him, and he will realise what he is. But so long as the Karma of this body remains, he will have to live. This state, when the veil has vanished and yet the body remains for some time, is called the Jivanmukti, the living freedom.

So when a yogi has realised his own nature, the whole world has vanished for him. It will come back again, but no more the same world of misery.



The whole universe is resolved into two components, viz., Matter and Energy, or Akasha and Prana.

Both Akasha and the Prana can be resolved into the still higher entity called Mahat or First Mind or their origin.

It is out of mind, the **MAHAT**, the **universally existing thought-power**, that these two (Akasha and Prana) have been produced.

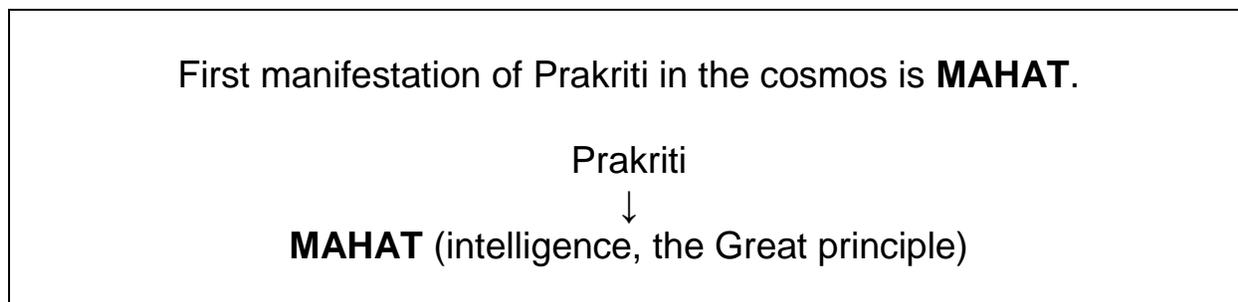
Thought is a still finer manifestation of being than either Akasha or Prana. It is thought that splits itself into these two.

<p>THOUGHT is a still finer manifestation of being than either Akasha or Prana.</p> <p>THOUGHT splits itself into these two.</p>	
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The UNIVERSAL THOUGHT existed in the beginning, and that (*universal thought*) manifested, changed, evolved itself into these two Akasha and Prana: and by the combination of these two (Akasha and Prana) the whole universe has been produced.

The first manifestation of this Prakriti in the cosmos is calls "**MAHAT**". We may call it intelligence — the great principle, its literal meaning.

The **first change in Prakriti** is this intelligence; I would not translate it by self-consciousness, because that would be wrong. Consciousness is only a part of this intelligence.

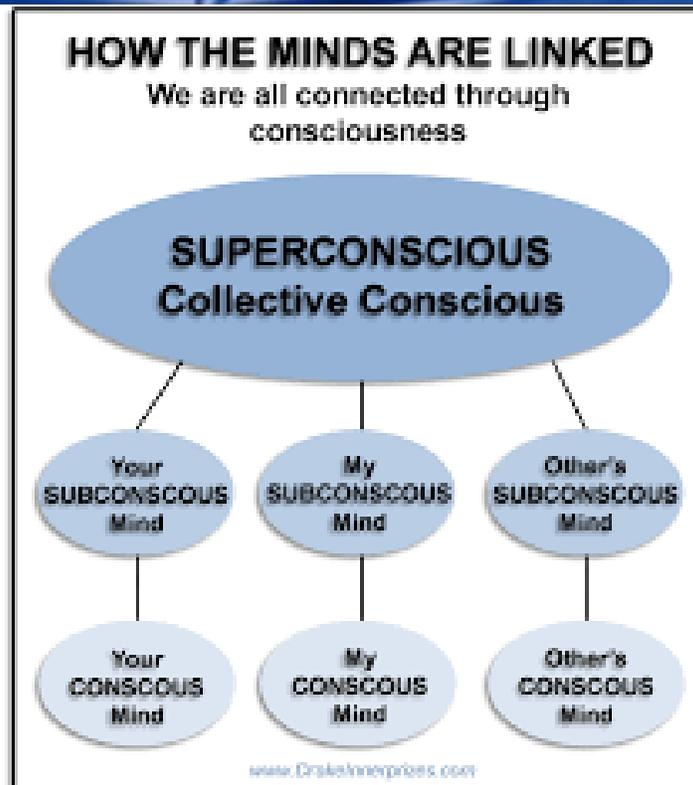
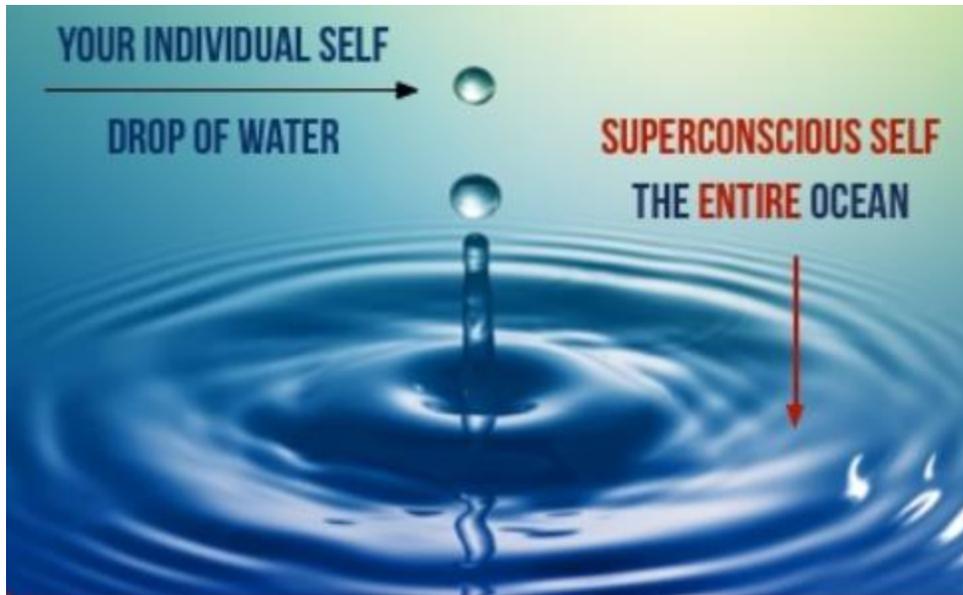


MAHAT is universal.

It covers all the grounds of

- sub-consciousness,
- consciousness, and
- super-consciousness;

so any one state of consciousness, as applied to this **MAHAT**, would not be sufficient.



In nature, for instance, you note certain changes going on before your eyes which you see and understand, but there are other changes, so much finer, that no human perception can catch them.

They are from the same cause, the same **MAHAT** is making these changes.

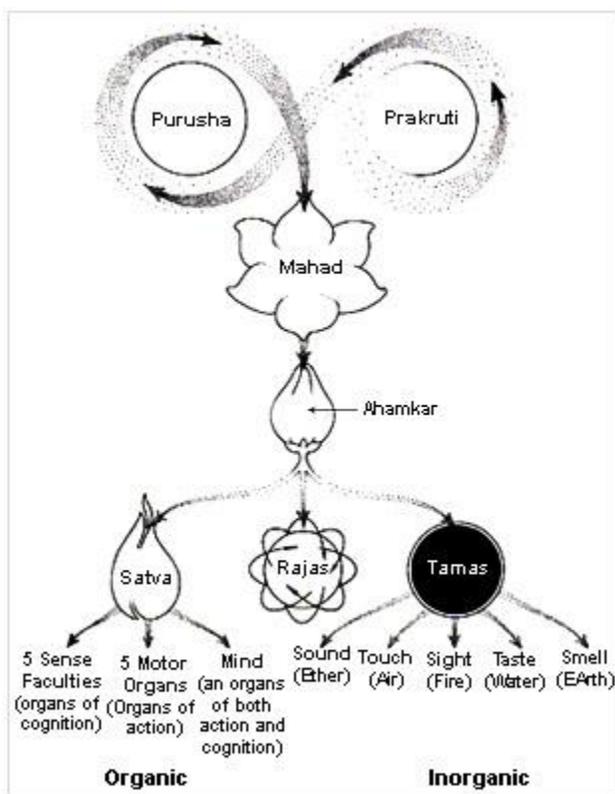
Out of **MAHAT** comes **Universal Egoism**. These are all substance.

There is no difference between matter and mind, except in degree.
The substance is the same in finer or grosser form;
one changes into the other.

Egoism again changes into two varieties.
In one variety it changes into the Organs.

Organs are of two kinds,
1. Organs of sensation and
2. Organs of reaction.

They are not the eyes or the ears, but back of those are what you call brain-centres, and nerve-centres, and so on.



This egoism, this matter or substance, becomes changed, and out of this material are manufactured these centres.

Of the same substance is manufactured the other variety, the Tanmatras, fine particles of matter, which strike our organs of perception and bring about sensations.

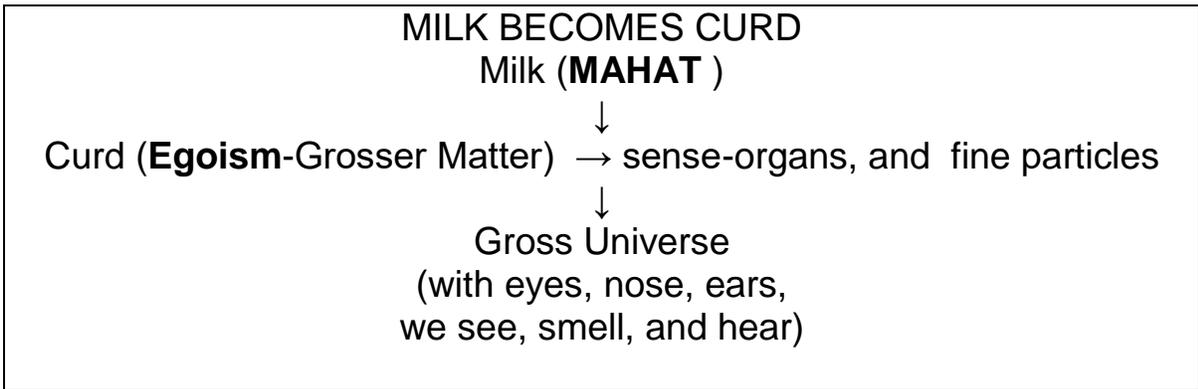
Tanmatras = fine particles of matter

You cannot perceive them but only know they are there.
Out of the Tanmatras is manufactured the gross matter — earth, water, and all the things that we see and feel.

I want to impress this on your mind. It is very, hard to grasp it.
These are all cosmic things.

Think of this universal extension of matter, unbroken, one substance, **undifferentiated**, which is the **first state** of everything, and which begins to change in the same way as milk becomes curd. This first change is called **MAHAT**.

	MILK = MAHAT = BRAHMA MILK OCEAN
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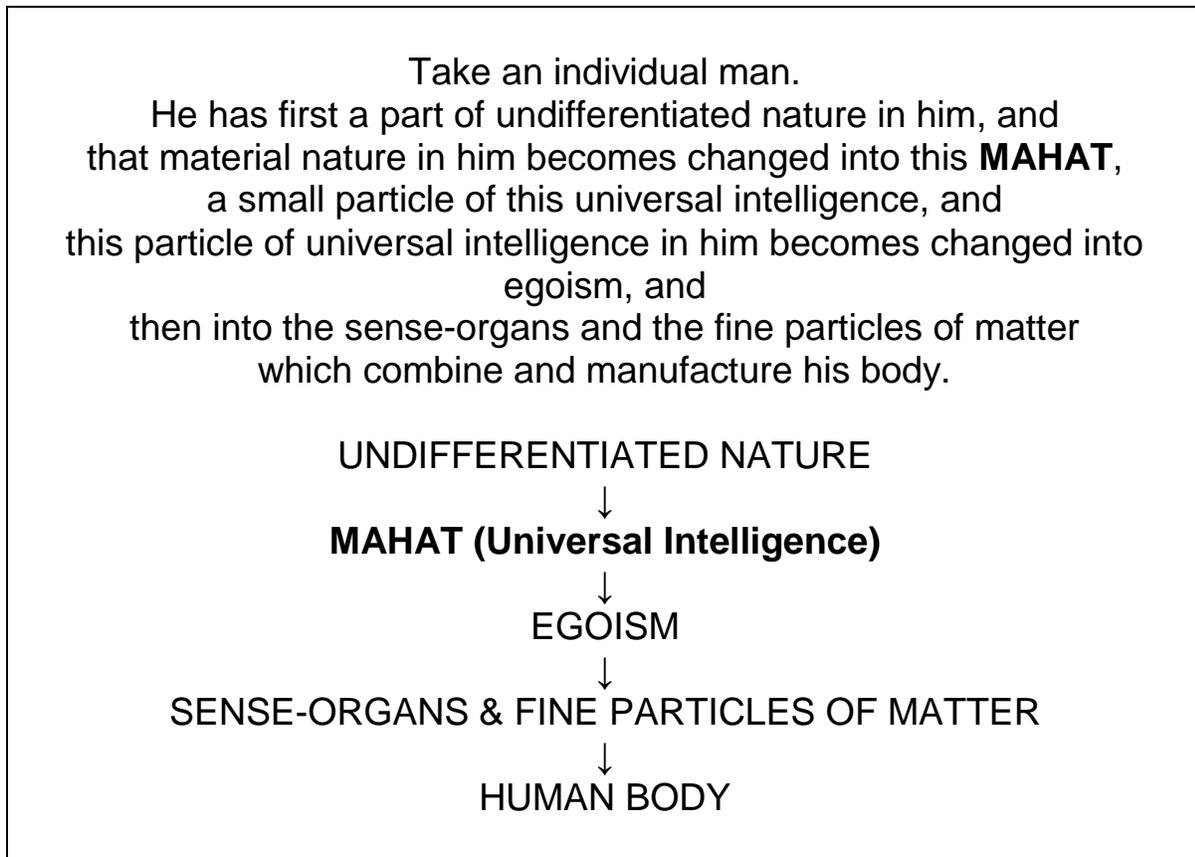
The substance **MAHAT** changes into the grosser matter called Egoism.

The third change is manifested as universal sense-organs, and universal fine particles, and these last again combine and become this gross universe which with eyes, nose, and ears, we see, smell, and hear.

This is the cosmic plan and what is in the cosmos must also be microcosmic.

TAKE AN INDIVIDUAL MAN.

He has first a part of undifferentiated nature in him, and that material nature in him becomes changed into this **MAHAT**, a small particle of this universal intelligence, and this particle of universal intelligence in him becomes changed into egoism, and then into the sense-organs and the fine particles of matter which combine and manufacture his body.



I want this to be clear, because this is the basis of the philosophy of the whole world.

It is very important to understand this question of **MAHAT in man**, the great principle, the intelligence.

This intelligence itself is modified into what we call egoism, and this intelligence is the cause of all the powers in the body. It covers the whole ground, sub-consciousness, consciousness, and super-consciousness.

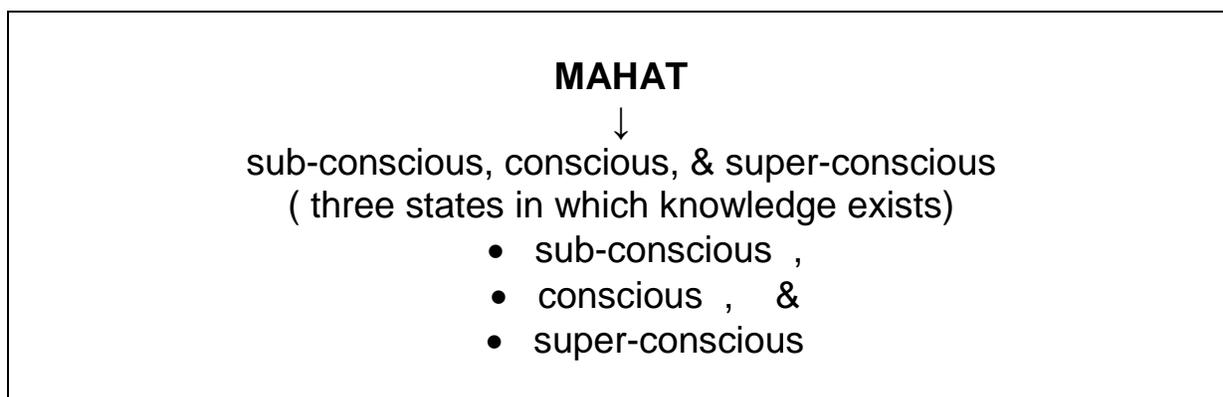
What are these three states?

The subconscious state we find in animals, which we call instinct. This is almost infallible, but very limited. Instinct rarely fails. An animal almost instinctively knows a poisonous herb from an edible one, but its instinct is very limited. As soon as something new comes, it is blind. It works like a machine.

Then comes a higher state of knowledge which is fallible and makes mistakes often, but has a larger scope, although it is slow, and this you call reason. It is much larger than instinct, but instinct is surer than reason. There are more chances of mistakes in reasoning than in instinct.

There is a still higher state of the mind, the super-conscious, which belongs only to Yogis, to men who have cultivated it. This is infallible and much more unlimited in its scope than reason. This is the highest state.

So we must remember, this **MAHAT** is the real cause of all that is here, that which manifests itself in various ways, covers the whole ground of sub-conscious, conscious, and super-conscious, the three states in which knowledge exists.



The microcosm and the macrocosm are built on exactly the same plan, and in the microcosm we know only one part, the middle part. We know neither the sub-conscious, nor the super-conscious. We know the conscious only.

If a man stands up and says, "I am a sinner", he makes an untrue statement because he does not know himself. He is the most ignorant of men; of himself he knows only one part, because his knowledge covers only a part of the ground he is on.

So with this universe, it is possible to know only a part of it with the reason, not the whole of it; for the sub-conscious, the conscious and the superconscious, the **INDIVIDUAL MAHAT** and the **UNIVERSAL MAHAT**, and all the subsequent modifications, constitute the universe.

INDIVIDUAL MAHAT	UNIVERSAL MAHAT
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Nature (Prakriti) is Jada, insentient. It is all compound and insentient.



In the universe, Brahma or Hiranyagarbha or the **COSMIC MAHAT** first manifested himself as name, and then as form, i.e. as this universe.

<p>In the universe, Brahma or Hiranyagarbha or COSMIC MAHAT first manifested himself as name, and then as form, i.e. as this universe.</p>
<p>BRAHMĀ = HIRANYAGARBHA = COSMIC MAHAT = CENTRAL REGION = 7 RINGS OF LIGHT</p>

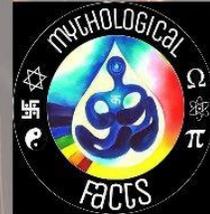
What is Hiranyagarbha?

The word "HIRANYAGARBHA" Derived
from two words:

"HIRANYA" means "LIGHT "

"GARBHA" means "SOURCE"

@mythologicalfact



One who is the source and
support of all light and luminous bodies
such as the sun. This is also substanti-
ated by Yajur Veda, which says :- " In the
beginning was Hiranyagarbha - the One
Lord of the creation. He sustains the sun
and the earth. We adore Him - the all
Blissful Being." YAJUR VEDA 13: 4.

There is the unity of force, Prana,
there is the unity of matter, called Akasha.

The next unity is the omnipresent impersonal Being known by its old
mythological name as Brahma, the four headed Brahma and
psychologically called **MAHAT**. This is where the two unite.

It tells us that the bodies of the different animals are really one; the differences that we see are but different expressions of the same mind; that from the lowest worm to the highest and the most saintly man it is but one — the **one changing into the other**, and so on, going up and up, higher and higher, until it attains perfection.



The **Universal Thought** is **MAHAT**, **Universal Consciousness**.

Both Akasha and Prana are produced from the cosmic **MAHAT**, the Universal Mind, the Brahma or Ishvara.

Name and form constitute the universe.

A wave in the ocean is a wave only in so far as it is bound by name and form.

 <p>OCEAN WAVES</p>	Name (MIND) and form (BODY) constitute the universe.
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If the wave subsides, it is the ocean, but that name-and-form has immediately vanished forever, so that the name and form of a wave could never be without the water that was fashioned into the wave by them.

Yet the name and form themselves were not the wave; they die as soon as ever it returns to water, but other names and forms live on in relation to other waves.

The wave was nothing but water all the time,

yet as a wave it had the name and form.

Again this name-and-form cannot remain for one moment separated from the wave, although the wave, as water, can remain eternally separate from name and form.

But because the name and form can never be separated, they can never be said to exist. Yet they are not zero. This is called **Maya**."



The ocean means the **COSMIC SOUL**.

It does not mean the ocean which is water.

The **UNIVERSAL SOUL** is the basis of the world.

It is the substratum; and every activity—name, form, action—is something like a wave in the ocean. But the wave is the ocean. The wave is in the ocean, or on the ocean, as you may think of it.

Likewise, all actions, name and form, rise and subside within the bosom of the **UNIVERSAL SOUL**, so that you may say, just as waves are the ocean, actions are the **UNIVERSAL SOUL**.

So the universe is the ocean, or rather, the **UNIVERSAL SOUL** is the ocean.



Our existence in the present grossest form is neither sudden nor accidental but it is a result of the slow process of evolution. The latent motion which led to the formation of the universe may be called the first super-mind of the Almighty. We owe our origin to that mind which we call the **FIRST MIND**. At the back of the mind there is the Centre or the state of *tam*.

The existence of the soul can be traced as far back as to the time of creation when it existed in its naked form, as a separate entity. From the primary state of existence of the soul in its most subtle form we marched on to the grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of finest nature and with them we existed in our homeland, the realm of God.

The additions of more and more coverings of ego continued, and subsequently *manas* (psyche), *chit* (consciousness), *buddhi* (intellect) and *ahankara* (ego) in cruder forms began to contribute to our grossness. In due course samskaras began to be formed which brought about their resultant effects. Virtue and vice made their appearance. Slowly our existence assumed the densest form. The effects of samskaras is the commencement of feelings of comfort, miseries, joys and sorrows. Our likings for joys and comfort and dislikings for sorrows, and miseries have created further complications. Consequently we find ourselves surrounded by pain and miseries and we think that deliverance from them is our main goal.



When the time of creation came, the latent motion beneath the Centre grew stronger, causing a stirring movement which later led to the formation of the universe. That may be called the first, or Super-Mind of the Almighty. We owe our origin to that mind which we call the **FIRST MIND**. On the back side of the **FIRST MIND** there is Centre or the state of *tam* (re) which is clearly explained in my book *Commentary on the Ten Maxims of Sahaj Marg*. If you have brought your individual mind to the level of **FIRST MIND**, then you have only to jump above the **FIRST MIND** whereto there is Centre or Almighty. When you realize yourself to become one with that state, you have realized the true Reality. There you swim and swim. Nobody knows

its end. When this thing comes to you, you feel everywhere plainness, simplicity and calmness. When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. Oneness is reigning now. This is the thing we gain by our elementary practice. See the efficacy of the system and put yourself to work.



People generally think of the heart as made of flesh and blood only. Whenever the idea of heart comes to them they locate its position as that of the heart made of the things said above. This is one of the limitations in viewing the Heart Region in its broader sense. It is really a vast circle covering everything inner and outer. The things after the **FIRST MIND** all belong to the region of heart. All the lotuses or chakras are set within its limits. In other words they can well be called a part of this big region. The stages of human approach are lying hidden in it; super-consciousness lies there; *sushupti* is a part of it. We are all playing like ducks on the water in that region. The stage of inter-communication with the liberated souls of the brighter world starts from this place. Individual mind plays its part in this region. It is the main artery of God. We cannot reach Him unless we proceed through it. Narada is playing the tune in this region.



We have not yet come to the point expressed as Nothingness or zero. When can we enter this state? Only when we make ourselves as such. We get power from the **FIRST MIND** to reach the state of zero. This is the state which even angels crave for. The air of this state can be felt by him and him alone who has abandoned all airs, i.e., who has become a living dead. Divine effulgence too now vanishes, though still there remains something. But where? Only a little way off and then that too gives way. It means you are now making preparation for entering the stage you have to attain. The limit of divine effulgence extends only a little way farther, beyond which

remains mere conception. Go ahead and that too is gone. Expression now fails. The region of mind is crossed.



"The material particles can be transformed into energy." The view is not so controversial, since matter in its super-fine state is converted into energy. Or, in other words, matter is only energy in a grosser state. It is a scientific law and, as far as I understand it, is accepted by modern science too. This is the very elementary basis of our system of transmission.

You have yourself expressed it beautifully as, "Transmission works in the conversion of matter into energy, and energy into the Ultimate."



Now God is described generally as having all power. We call Him 'Almighty' because we have some force within us which we think to be a part of the Big Power.

The power we see in us is the outcome of that big action which develops into power. You can better understand it if you take up the example of an electric dynamo. This is a machine set up with magnets in a particular manner.

Now this dynamo has no power in itself. But when it revolves it creates a sort of electric field, and power begins to rush out from that field. The terminals that are fixed in the field at particular places pick up the power, and the current begins to flow from the terminals although the magnets of the dynamo are not connected with the terminals, nor do they touch them.

In the same way invisible motions near about the Centre create a sort of field of power **which you may call as Central Region.**

But there it has no action and is quite silent. It only begins to rush out from the Central Region through proper terminals in the form of different powers of nature.

People may wonder when I say it is the focussing light coming from the Centre to the end of the Central Region, making something like a ring where the Central Region ends; although 'light' is not the exact translation of the thing. Light, really, is a far more heavy thing than what that actually is, and is left far behind.

But it has been expressed so merely for the sake of understanding. Whatever we find in the Central Region is the real thing in pure and naked form. There is no amalgamation whatsoever in it.

Now, to enter this region, we have to cross what is expressed above as 'ring', and it is only the force of one's master which makes his way smooth into that region (i.e., the Central Region) where the powerful thing which I have called 'light', for mere understanding, ends. It creates a force at the end which we have to cross, and this is only possible when a push from the Mind Region is given by his Master, who is the only power capable of the task.



MATTER & ENERGY

(AKASHA & PRANA)

Whole universe is composed of two materials.
Matter and Energy. Akasha and Prana.

WHAT IS AKASHA ?

- Akasha is the omnipresent, all-penetrating existence.
- Everything that has form, everything that is the result of combination, is evolved out of this Akasha.
- Akasha manufactured this universe with the power of Prana.
- Akasha is the infinite, omnipresent material of this universe.
- At the beginning and at the end of a cycle everything becomes Akasha.

It is the Akasha that becomes

- the air,
- the liquids,
- the solids,
- the sun,
- the earth,
- the moon,
- the stars,
- the comets,
- the human body,
- the animal body,
- the plants,
- every form that we see,
- everything that can be sensed, everything that exists.

WHAT IS PRANA ?

- | | |
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| <ul style="list-style-type: none"> • Prana the infinite, <u><i>omnipresent manifesting power</i></u> of this universe. • Prana is the generalised manifestation of force. • The sum total of all forces in the universe, mental or physical, when resolved back to their original state, is called Prana. • The Prana is the vital force in every being. • All are composed of Prana and differ only in their rate of vibration. • The most obvious manifestation of Prana in the human body is motion of the LUNGS. • What moves the steam engine? Prana, acting through the steam. • When a man is meditating, he is concentrating the Prana. • <i>Master the Prana by concentrating energies in the body.</i> | <p>It is the Prana that is manifesting</p> <ul style="list-style-type: none"> • as motion, • as electricity, • as gravitation, • as magnetism, • as the actions of the body, • as the nerve currents, • as thought force. • From thought down to the lowest force, everything is but the manifestation of Prana. • At the beginning and at the end of a cycle all the forces that are in the universe resolve back into the Prana; in the next cycle, out of this Prana is evolved everything that we call energy, everything that we call force. • Thought is the finest and highest action of Prana. • Matter becomes mind when Prana is in the finer state of vibration. |
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<ul style="list-style-type: none"> • By controlling Prana, anything in this universe can be controlled. • Only the PURE MAN can control the Prana. 	
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Pranayama is not about breath; breath indeed has very little to do with it, if anything. Breathing is only one of the many exercises through which we get to the real Pranayama.

Pranayama means the control of Prana.

The whole universe is composed of two materials, Akasha and Prana.

Akasha is the omnipresent, all-penetrating existence. Everything that has form, everything that is the result of combination, is evolved out of this Akasha.

It is the Akasha

- that becomes the air,
- that becomes the liquids,
- that becomes the solids;

It is the Akasha that becomes

- the sun,
- the earth,
- the moon,
- the stars,
- the comets;

It is the Akasha that becomes

- the human body,
- the animal body,
- the plants,
- every form that we see,
- everything that can be sensed,

- everything that exists.

Akasha cannot be perceived; it is so subtle that it is beyond all ordinary perception; it can only be seen when it has become gross, has taken form.

At the beginning of creation there is only this Akasha.

At the end of the cycle the solids, the liquids, and the gases all melt into the Akasha again, and the next creation similarly proceeds out of this Akasha.

By what power is this Akasha manufactured into this universe?

By the power of Prana.

Just as Akasha is the infinite, omnipresent material of this universe, so is this Prana the infinite, omnipresent manifesting power of this universe.

At the beginning and at the end of a cycle everything becomes Akasha, and all the forces that are in the universe resolve back into the Prana; in the next cycle, out of this Prana is evolved everything that we call energy, everything that we call force.

It is the Prana that is manifesting as motion;
It is the Prana that is manifesting as gravitation, as magnetism.
It is the Prana that is manifesting as the actions of the body,
as the nerve currents, as thought force.

From thought down to the lowest force, everything is but the manifestation of Prana.

The sum total of all forces in the universe, mental or physical, when resolved back to their original state, is called Prana.

“When there was neither aught nor naught, when darkness was covering darkness, what existed then?”

That Akasha existed without motion.” The physical motion of the Prana was stopped, but it existed all the same.

At the end of a cycle the energies now displayed in the universe quiet down and become potential.

At the beginning of the next cycle they start up, strike upon the Akasha, and out of the Akasha evolve these various forms, and as the Akasha changes, this Prana changes also into all these manifestations of energy.

The knowledge and control of this Prana is really what is meant by Pranayama.

This opens to us the door to almost unlimited power.

Suppose, for instance, a man understood the Prana perfectly, and could control it, what power on earth would not be his?

He would be able to move the sun and stars out of their places, to control everything in the universe, from the atoms to the biggest suns, because he would control the Prana. This is the end and aim of Pranayama.

When the Yogi becomes perfect, there will be nothing in nature not under his control. If he orders the gods or the souls of the departed to come, they will come at his bidding, All the forces of nature will obey him as slaves.

The question is raised in the Vedas, "What is THAT, knowing which, we shall know everything?"

Thus, all books, and all philosophies that have been written, have been only to prove THAT by knowing which everything is known.

If a man wants to know this universe bit by bit he must know every individual grain of sand, which means infinite time; he cannot know all of them. Then how can knowledge be? How is it possible for a man to be all-knowing through particulars?

Behind this particular manifestation there is a generalisation. Behind all particular ideas stands a generalised, an abstract principle; grasp it, and you have grasped everything.

Just as this whole universe has been generalised, in the Vedas, into that One Absolute Existence, and he who has grasped that Existence has grasped the whole universe, so all forces have been generalised into this

Prana, and he who has grasped the Prana has grasped all the forces of the universe, mental or physical.

He who has controlled the Prana has controlled his own mind, and all the minds that exist.

He who has controlled the Prana has controlled his body and all the bodies that exist, because the Prana is the generalised manifestation of force.

This body is very near to us, nearer than anything in the external universe, and this mind is the nearest of all.

The Prana which is working this mind and body is the nearest to us of all the Prana in the universe. This **little wave of the Prana** which represents our own energies, mental and physical, is the nearest to us of all the waves of the infinite ocean of Prana.

If we can succeed in controlling that **little wave**, then alone we can hope to control the whole of Prana. The One who has done this gains perfection; no longer is he under any power. He becomes almost almighty, almost all-knowing.

One who controls Prana becomes almost almighty, almost all-knowing.

The Prana is the VITAL FORCE in every being. Thought is the finest and highest action of Prana.

In this universe there is one continuous substance on every plane of existence. Physically this universe is one; there is no difference between the sun and you.

There is no real difference between the table and me; the table is one point in the mass of matter, and I another point.

Each form represents, one whirlpool in the infinite ocean of matter, of which not one is constant. Just as in a rushing stream there may be millions of whirlpools, the water in each of which is different every moment, turning round and round for a few seconds, and then passing out, replaced by a fresh quantity, so the whole universe is one constantly changing mass of matter, in which all forms of existence are so many whirlpools.

- Universe is an infinite ocean of matter.
- Each form represents, one whirlpool in the infinite ocean of matter, of which not one is constant.
- Just as in a rushing stream there may be millions of whirlpools, the water in each of which is different every moment, turning round and round for a few seconds, and then passing out, replaced by a fresh quantity,
- So the whole universe is one constantly changing mass of matter, in which all forms of existence are so many whirlpools.

A mass of matter enters into one whirlpool, say a human body, stays there for a period, becomes changed, and goes out, into another, say an animal body this time, from which again after a few years, it enters into another whirlpool, called a lump of mineral. It is a constant change. Not one body is constant. There is no such thing as my body, or your body, except in words.

There is no such thing as my body, or your body, except in words.

Of the one huge mass of matter, one point is called a moon, another a sun, another a man, another the earth, another a plant, another a mineral. Not one is constant, but everything is changing, matter eternally concreting and disintegrating. So it is with the mind.

Matter is represented by the ether; when the action of Prana is most subtle, this very ether, in the finer state of vibration, will represent the mind, and there it will be still one unbroken mass.

Matter is represented by the ether; when the action of Prana is most subtle, this very ether, in the finer state of vibration, will represent the MIND.

If you can simply get to that **subtle vibration**, you will see and feel that the whole universe is composed of subtle vibrations.

The whole universe is made up of ideas. If gross vibrations cease, then only the subtle vibrations called ideas would present. Then we can only see the subtle vibrations round us; everything becomes thought; the whole universe is an ocean of thought, he and everyone else becomes little thought whirlpools.

- Whole universe is an ocean of thought.
- Whole universe is composed of subtle vibrations.
- Everyone is only a little thought whirlpool.

Thus, even in the universe of thought we find unity, and at last, when we get to the Self, we know that that Self can only be One.

Beyond the vibrations of matter in its gross and subtle aspects,

beyond motion there is but One. Even in manifested motion there is only unity. These facts can no more be denied.

The most obvious manifestation of this Prana in the human body is the motion of the lungs. If that stops, as a rule, all the other manifestations of force in the body will immediately stop. But there are persons who can train themselves in such a manner that the body will live on, even when this motion has stopped. There are some persons who can bury themselves for days, and yet live without breathing.

To reach the subtle we must take the help of the grosser, and so, slowly travel towards the most subtle until we gain our point.

Pranayama really means controlling this motion of the lungs, and this motion is associated with the breath. Not that breath is producing it; on the contrary IT is producing breath. This motion draws in the air by pump action. The Prana is moving the lungs, the movement of the lungs draws in the air.

- The most obvious manifestation of this Prana in the human body is the motion of the lungs.
- Pranayama means controlling this motion of the lungs.
- This motion draws in the air by pump action.
- The Prana is moving the lungs, the movement of the lungs draws in the air.

So Pranayama is not breathing, but controlling that muscular power which moves the lungs. That muscular power which goes out through the nerves to the muscles and from them to the lungs, making them move in a certain manner, is the Prana, which we have to control in the practice of Pranayama.

When the Prana has become controlled, then we shall immediately find that all the other actions of the Prana in the body will slowly come under control.

At present the control is lost, and the motion has become automatic. We cannot move our ears at will, but we know that animals can. We have not that power because we do not exercise it.

Again, that motion which has become latent can be brought back to manifestation. By hard work and practice certain motions of the body which are most dormant can be brought back under perfect control.

Is there any break between you and the sun?
It is a continuous mass of matter, the sun being one part, and you another. Is there a break between one part of a river and another?

The PURE MAN, who has controlled the Prana, has the power of bringing it into a certain state of vibration, which can be conveyed to others, arousing in them a similar vibration.

➤ **Only the PURE MAN can control the Prana.**

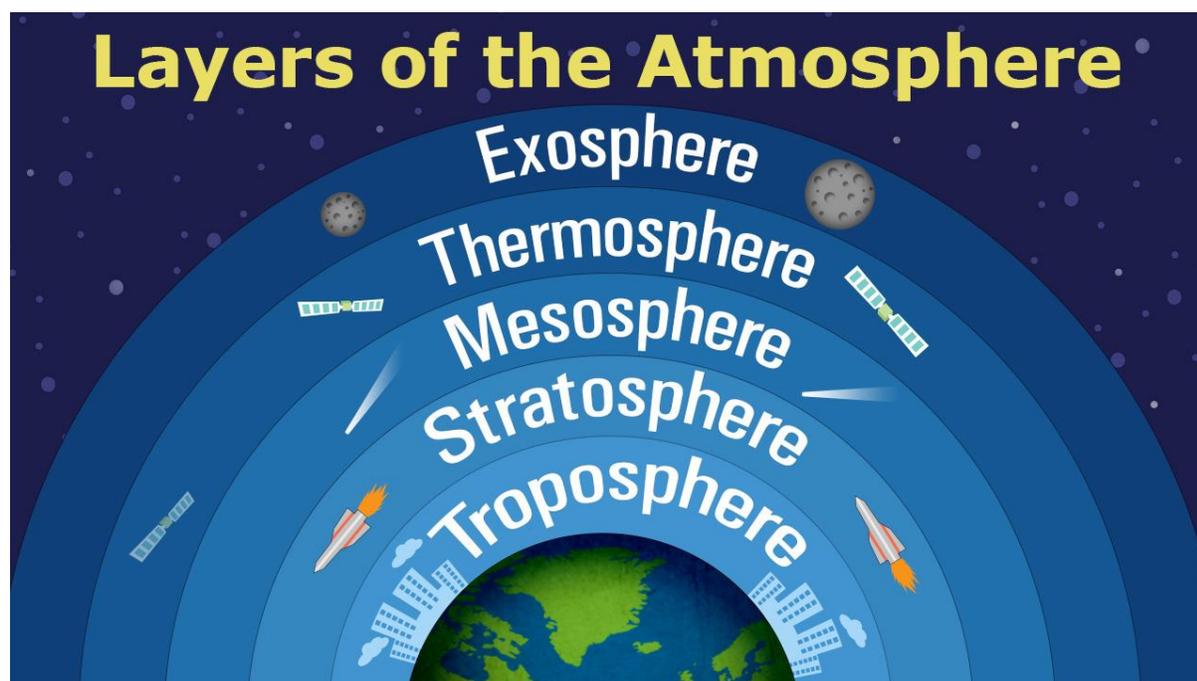
When a man has concentrated his energies, he masters the Prana that is in his body. When a man is meditating, he is also concentrating the Prana.

- **WHEN MAN CONCENTRATES, HE MASTERS THE PRANA IN HIS BODY.**
- **When man meditates, he also concentrates the Prana (power).**
- **CONCENTRATION is the Key in controlling the Prana.**

If it be true that the departed spirits exist, only we cannot see them, it is quite probable that there may be hundreds and millions of them about us we can neither see, feel, nor touch. We may be continually passing and repassing through their bodies, and they do not see or feel us. It is a circle within a circle, universe within universe.

We have five senses, and we represent Prana in a certain state of vibration. All beings in the same state of vibration will see one another but if there are beings who represent Prana in a higher state of vibration, they will not be seen. We may increase the intensity of a light until we cannot see it at all, but there may be beings with eyes so powerful that they can see such light.

Again, if its vibrations are very low, we do not see a light, but there are animals that may see it, as cats and owls. Our range of vision is only one plane of the vibrations of this Prana.



Take this atmosphere, for instance; it is piled up layer on layer, but the layers nearer to the earth are denser than those above, and as you go higher the atmosphere becomes finer and finer. Or take the case of the ocean; as you go deeper and deeper the pressure of the water increases and animals which live at the bottom of the sea can never come up, or they will be broken into pieces.

Think of the universe as an ocean of ether, consisting of layer after layer of varying degrees of vibration under the action of Prana; away from the centre the vibrations are less, nearer to it they become quicker and quicker; one order of vibration makes one plane. Then suppose these ranges of vibrations are cut into planes, so many millions of miles one set of vibration,

and then so many millions of miles another still higher set of vibration, and so on. It is, therefore, probable, that those who live on the plane of a certain state of vibration will have the power of recognising one another, but will not recognise those above them.

Yet, just as by the telescope and the microscope we can increase the scope of our vision, similarly we can by Yoga bring ourselves to the state of vibration of another plane, and thus enable ourselves to see what is going on there. Suppose this room is full of beings whom we do not see. They represent Prana in a certain state of vibration while we represent another. Suppose they represent a quick one, and we the opposite. Prana is the material of which they are composed, as well as we.

All are parts of the same ocean of Prana, they differ only in their rate of vibration. If I can bring myself to the quick vibration, this plane will immediately change for me: I shall not see you any more, you vanish and they appear. This is true.

- All are composed of the material of Prana.
- All are parts of the same ocean of Prana, they differ only in their rate of vibration.

All this bringing of the mind into a higher state of vibration is included in one word in Yoga – Samadhi. All these states of higher vibration, superconscious vibrations of the mind, are grouped in that one word, Samadhi, and the lower states of Samadhi give us visions of these beings.

The highest grade of Samadhi is when we see the real things, when we see the material out of which the whole of these grades of beings are composed, and that one lump of clay being known, we know all the clay in the universe.

AKASHA AND PRANA IN HUMAN BODY

<ul style="list-style-type: none">• Human body is the result of combination of the materials Akasha and Prana, force.• Akasha manufactured this body with the power of Prana• The Prana (force or power) is the vital force in every being.• All are composed of Prana and differ only in their rate of vibration.• The clear manifestation of Prana in the human body is motion of the LUNGS.• When man meditates, he concentrates his Prana.• By controlling Prana, anything in this universe can be controlled.• CONCENTRATION is the Key in controlling the Prana.• Master the Prana by concentrating energies in the body.	<p>It is the Prana that is manifesting</p> <ul style="list-style-type: none">• as motion,• as the actions of the body,• as the nerve currents,• as thought force. <ul style="list-style-type: none">• From thought down to the lowest force, everything is but the manifestation of Prana.• Thought is the finest and highest action of Prana.• Matter becomes Mind when Prana is in the finer state of vibration.• The mind is like the lake; it is constantly being set in vibrations, which leave an impression on the mind; and the idea of the Ego or personal self, the “I”, is the result of these impressions. <p>This “I” therefore is only the very rapid transmission of force and is in itself no reality.</p> <p>Note: We can control Prana, when mind comes to single thought of Master.</p>
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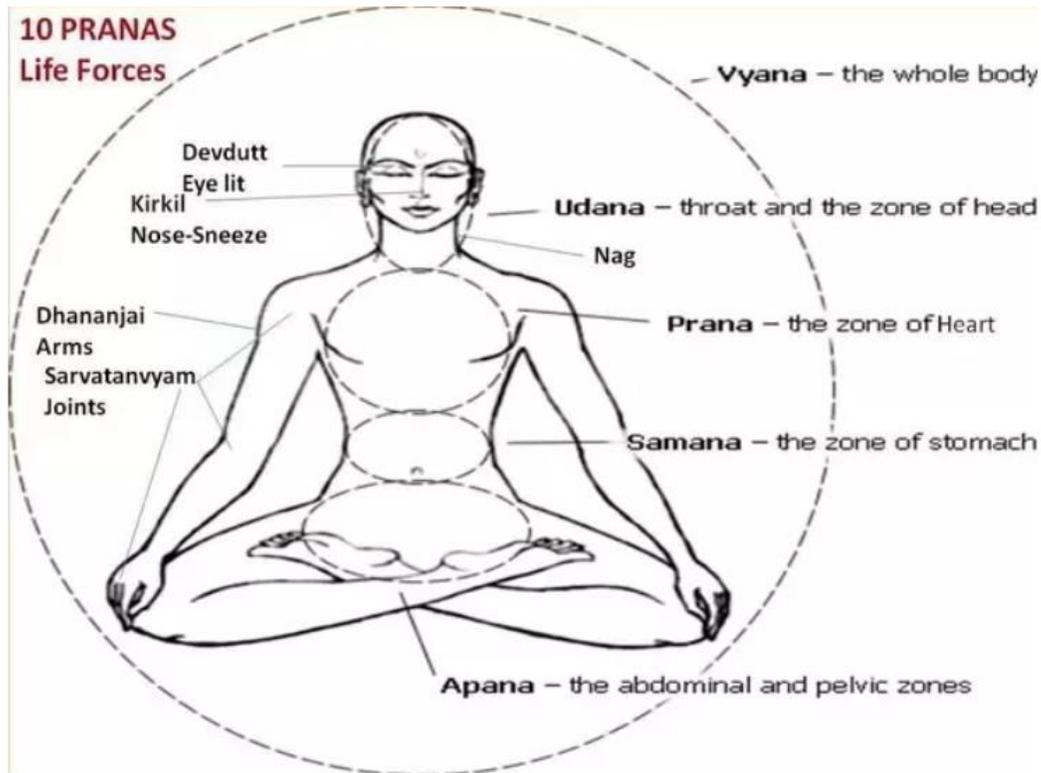


Note :

There are two ways to control the Prana.

1. Through pranayama exercises.
This is the most difficult and also dangerous, if not practiced properly.
2. Through meditation on Master,
Constant Remembrance of Master, bringing mind to single thought of Master. This is the easiest and most efficacious method. But grace of Master is absolutely necessary.





Pranas are subtle energies, sources of motion. There are **TEN IN ALL**,

- Five Inward and
- Five Outward.

One great current flows upwards, and the other downwards.

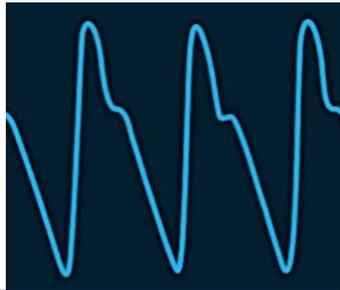
Pranayama is controlling the **Pranas** through breathing.

- **Breath** is the fuel,
- **Prana** is the steam, and the
- **Body** is the engine.

Prana stands for the sum total of the energy that is in the universe.

This universe, proceeds in the form of waves;
it rises, and again it subsides, melts away, as it were;
then again it proceeds out in all this variety;
then again it slowly returns.

So it goes on like a pulsation.



Definition of *pulsation*

1: Rhythmical throbbing or vibrating (as of an artery)

2: A periodically recurring alternate increase and decrease of a quantity (such as pressure, volume, or voltage)

The whole of this universe is composed of **MATTER** and **FORCE**.

- Everything that we call **MATTER**, solid and liquid, is the outcome of one primal **MATTER** which they call **Akasha** or ether; and
- The primordial **FORCE**, of which all the **FORCES** that we see in nature are manifestations, they call **Prana**.

It is this **Prana** acting upon **Akasha**, which creates this universe, and after the end of a period, called a cycle, there is a period of rest.

One period of activity is followed by a period of rest; this is the nature of everything. When this period of rest comes, all these forms that we see in the earth, the sun, the moon, and the stars, all these manifestations melt down until they become ether again. They become dissipated as ether.

All these **FORCES**, either in the body or in the mind, as gravitation, attraction, motion, thought, become dissipated, and go off into the primal **Prana**.

Just as this ether encompasses us everywhere and we are interpenetrated by it, so everything we see is composed of this ether, and we are floating in the ether like pieces of ice floating in a lake.

They are formed of the water of the lake and float in it at the same time.



So everything that exists is composed of this **Akasha** and is floating in this ocean.

In the same way we are **SURROUNDED BY THIS VAST OCEAN OF PRANA** — **FORCE** and **ENERGY**.

- It is this **Prana** by which we breathe and by which the circulation of the blood goes on;
- It is the energy in the nerves and in the muscles, and the thought in the brain.

All **FORCES** are different manifestations of this same **Prana**, as all **MATTER** is a different manifestation of the same **Akasha**.



The mind-stuff is a very fine material instrument used for taking up the **Prana**.

PRANA

The theory of creation is that **MATTER** is subject to five conditions:

1. Ether,
2. Luminous ether,
3. Gaseous,
4. Liquid, and
5. Solid.

They are all evoked out of one primal element, which is very finest ether. The name of the energy in the universe is **Prana**, which is the **FORCE** residing in these elements.

Mind is the great instrument for using the **Prana**.

Mind is material.

Behind the mind is Self which takes hold of the **Prana**.

Prana is the driving power of the world, and can be seen in every manifestation of life. The body is mortal and the mind is mortal; both, being compounds, must die.

Behind all is the Self which never dies. The Self is pure intelligence controlling and directing **Prana**. But the intelligence we see around us is always imperfect. When intelligence is perfect, we get the Incarnation — the Master.

Intelligence is always trying to manifest itself, and in order to do this it is creating minds and bodies of different degrees of development. In reality, and at the back of all things, every being is equal.

MIND IS VERY FINE MATTER; it is the instrument for manifesting **Prana**. **FORCE** requires **MATTER** for manifestation.

The next point is how to use this **Prana**. We all use it, but how sadly we waste it!

The first doctrine in the preparatory stage is that all knowledge is the outcome of experience. Whatever is beyond the five senses must also be experienced in order to become true to us.

Our mind is acting on three planes: the

- Subconscious,
- Conscious, and
- Superconscious.

Of men, the Yogi alone is superconscious.

The whole theory of Yoga is to go beyond the mind. These three planes can be understood by considering the **vibrations of light or sound**.

There are certain vibrations of light too slow to become visible; then as they get faster, we see them as light; and then they get too fast for us to see them at all.

The same with sound. How to transcend the senses without disturbing the health is what we want to learn.

Mental healing is a fine proof of the superconscious state; for the thought which heals is a sort **of vibration in the Prana**, and it does not go as a thought but as something higher for which we have no name.

Each thought has three states.

First, the rising or beginning, of which we are unconscious; second, when the thought rises to the surface; and third, when it goes from us.

Thought is like a bubble rising to the surface. When thought is joined to will, we call it power. That which strikes the sick person whom you are trying to help is not thought, but power.

The self-man running through it all is called in Sanskrit Sutratma, the "Thread-self". The last and highest manifestation of **Prana** is love. The moment you have succeeded in manufacturing love out of **Prana**, you are free. It is the hardest and the greatest thing to gain.

You must not criticise others; you must criticise yourself. If you see a drunkard, do not criticise him; remember he is you in another shape.

He who has not darkness sees no darkness in others. What you have inside you is that you see in others. This is the surest way of reform.



The practice of **Pranayama** is the training of the superconscious mind. Pure Existence-Knowledge and Love is the goal; and Love is God.



You are the blessed Lord of this universe, the one Almighty ruler of everything that is and ever will be, the one mighty ruler of these suns and stars and moons and earths and planets and all the little bits of our universe.

It is through you that the sun shines and the stars shed their lustre, and the earth becomes beautiful.

It is through your blessedness that they all love and are attracted to each other.

You are in all, and you are all. Whom to avoid, and whom to take? You are the all in all.

When this knowledge comes delusion immediately vanishes.



"What is that knowing which we know everything else?"
The spiritual practice is to find an ultimate unity of things.

Knowledge is nothing but finding unity in the midst of diversity.

Every science is based upon this; all human knowledge is based upon the finding of unity in the midst of diversity; and if it is the task of small fragments of human knowledge, which we call our sciences, to find unity in the midst of a few different phenomena, the task becomes stupendous when the theme before us is to find unity in the midst of this marvellously diversified universe, where prevail unnumbered differences in name and form, in matter and spirit — each thought differing from every other thought, each form differing from every other form.

All the **FORCES**, whether you call them gravitation, or attraction, or repulsion, whether expressing themselves as heat, or electricity, or magnetism, are nothing but the variations of that unit energy, Prana.

Whether they express themselves as thought, reflected from Antahkarana, the inner organs of man, or as action from an external organ, the unit from which they spring is what is called **Prana**.

Again, what is **Prana**?

Prana is Spandana or Vibration.

When all this universe shall have resolved back into its primal state, what becomes of this infinite **FORCE**?

Do they think that it becomes extinct?

Of course not. If it became extinct, what would be the cause of the next wave, because the motion is going in wave forms, rising, falling, rising again, falling again?

Here is the word Srishti, which expresses the universe. It is Srishti, projection. At the end of a cycle, everything becomes finer and finer and is resolved back into the primal state from which it sprang, and there it remains for a time quiescent, ready to spring forth again.

That is Srishti, projection. And what becomes of all these **FORCES**, the **Pranas**?

They are resolved back into the **Primal Prana**, and this **Prana** becomes almost motionless — not entirely motionless; and that is what is described as: "It vibrated without vibrations".

And what becomes of what you call **MATTER**? The **FORCES** permeate all **MATTER**; they all dissolve into **Akasha**, from which they again come out; this **Akasha** is the **Primal Matter**.

Akasha is the primal form of **MATTER**. This **Akasha** vibrates under the action of **Prana**, and when the next Srishti is coming up, as the vibration becomes quicker, the **Akasha** is lashed into all these wave forms which we call suns, moons, and systems.

"Everything in this universe has been projected, **Prana** vibrating."

For instance, how the process takes place, how there is first ether, and how from the ether come other things, how that ether begins to vibrate, and from that Vayu comes. But the one idea is here that it is from the finer that the grosser has come.

Gross **MATTER** is the last to emerge and the most external, and this gross **MATTER** had the finer **MATTER** before it. Yet we see that the whole thing has been resolved into two, but there is not yet a final unity. There is the unity of **FORCE**, **Prana**, there is the unity of **MATTER**, called **Akasha**.

Is there any unity to be found among them again? Can they be melted into one?

The next unity is the omnipresent impersonal Being known by its old mythological name as Brahma, the fourheaded Brahma and psychologically called **MAHAT**. This is where the two unite.

What is called your mind is only a bit of this **MAHAT** caught in the trap of the brain, and the sum total of all minds caught in the meshes of brains is what you call Samashti, the aggregate, the universal.

Analysis had to go further; it was not yet complete. Here we were each one of us, as it were, a microcosm, and the world taken altogether is the macrocosm.

But whatever is in the Vyashti, the particular, we may safely conjecture that a similar thing is happening also outside. If we had the power to analyse our own minds, we might safely conjecture that the same thing is happening in the cosmic mind.

The mind is **MATTER**, only finer. The body is gross, and behind the body is what we call the Sukshma Sharira, the fine body, or mind. This is also material, only finer; and it is not the Self.

This Self is the real man behind. It is the Self that uses the material mind as its instrument, its Antahkarana, as is the psychological term for the mind. And the mind by means of a series of internal organs works the visible organs of the body.

What is this mind?

The eyes are not the real organs of vision, but that behind these are other organs, the Indriyas, and if these are destroyed, a man may have a thousand eyes, like Indra, but there will be no sight for him.

By vision is not meant the external vision. The real vision belongs to the internal organs, the brain-centres inside.

It is not that the Indriyas are the eyes, or the nose, or the ears. And the sum total of all these Indriyas plus the Manas, Buddhi, Chitta, Ahamkara, etc., is what is called the mind.

What is meant by this Manas, Buddhi, Chitta, Ahamkara, etc.
First of all, let us take Chitta. It is the mind-stuff — a part of the **MAHAT** — it is the generic name for the mind itself, including all its various states.



There is nothing occult in the air that we take in with our breath and assimilate to purify the blood; the action is merely a motion.

This motion can be reduced to the unit movement we call **Prana**; and everywhere, all movements are the various manifestations of this **Prana**. This **Prana** is electricity, it is magnetism; it is thrown out by the brain as thought. Everything is **Prana**; it is moving the sun, the moon, and the stars.

We say, whatever is in this universe has been projected by the **vibration of the Prana**. The highest result of vibration is thought.

If there be any higher, we cannot conceive of it. The nerves, Ida and Pingala, work through the **Prana**. It is the **Prana** that is moving every part of the body, becoming the different **FORCES**.

When the **Prana** is working rhythmically, everything works properly. When the Yogis get control over their own bodies, if there is any disease in any part, they know that the **Prana** is not rhythmic there and they direct the **Prana** to the affected part until the rhythm is re-established. Just as you can control the **Prana** in your own body, so, if you are powerful enough, you can control, even from here another man's **Prana** in India. **It is all one. There is no break; unity is the law.**

Physically, psychically, mentally, morally, metaphysically, it is all one. Life is only a vibration.

That which vibrates this ocean of ether, vibrates you.

Just as in a lake, various strata of ice of various degrees of solidity are formed, or as in an ocean of vapour there are various degrees of density, so is this universe an ocean of **MATTER**. This is an ocean of ether in which we

find the sun, moon, stars, and ourselves — in different states of solidity; but the continuity is not broken; it is the same throughout.

Now, we come to know the world is one, not that the spiritual, the material, the mental, and the world of energies are separate. It is all one, but seen from different planes of vision.

When you think of yourself as a body, you forget that you are a mind, and when you think of yourself as a mind, you will forget the body.

There is only one thing, that you are; you can see it either as matter or body — or you can see it as mind or spirit.

Birth, life, and death are but old superstitions. None was ever born, none will ever die; one changes one's position — that is all.

The whole universe is a unit, from whatever standpoint you view it. Just now, to us, this universe is a unit of **Prana** and **Akasha**, **FORCE** and **MATTER**.

All the automatic movements and all the conscious movements are the working of **Prana** through the nerves.

The theory of the all-pervading life principle, of which all life in this universe is but a differing manifestation. **Prana** of which all life is but a manifestation.



There is another common ground of belief: that of creation in cycles, that the whole of creation appears and disappears; that it is projected and becomes grosser and grosser, and at the end of an incalculable period of time it becomes finer and finer, when it dissolves and subsides, and then

comes a period of rest. Again it: begins to appear and goes through the same process.

The material is called **Akasha** and a power called **Prana**. This **Prana**, by its vibration the universe is produced.

When a cycle ends, all this manifestation of nature becomes finer and finer and dissolves into that **Akasha** which cannot be seen or felt, yet out of which everything is manufactured.

All the **FORCES** that we see in nature, such as gravitation, attraction, and repulsion, or as thought, feeling, and nervous motion — all these various **FORCES** resolve into that **Prana**, and the vibration of the **Prana** ceases. In that state it remains until the beginning of the next cycle.

Prana then begins to vibrate, and that vibration acts upon the **Akasha**, and all these forms are thrown out in regular succession.



"What is that, by knowing which everything else is to be known?"

"As through the knowledge of one lump of clay all that is of clay is known, so, what is that, by knowing which this whole universe itself will be known?" That is the one search.

The whole of this universe can be resolved into one material, which is called **Akasha**. Everything that we see around us, feel, touch, taste, is simply a differentiated manifestation of this **Akasha**. It is all-pervading, fine. All that we call solids, liquids, or gases, figures, forms, or bodies, the earth, sun, moon, and stars — everything is composed of this **Akasha**.

What **FORCE** is it which acts upon this **Akasha** and manufactures this universe out of it?

Along with **Akasha** exists universal power; all that is power in the universe, manifesting as **FORCE** or attraction — nay, even as thought — is but a different manifestation of that one power called **Prana**.

This **Prana**, acting on **Akasha**, is creating the whole of this universe. In the beginning of a cycle, this **Prana** sleeps in the infinite ocean of **Akasha**. It existed motionless in the beginning. Then arises motion in this ocean of **Akasha** by the action of this **Prana**, and as this **Prana** begins to move, to vibrate, out of this ocean come the various celestial systems, suns, moons, stars, earth, human beings, animals, plants, and the manifestations of all the various **FORCES** and phenomena.

Every manifestation of power is this **Prana**. Every material manifestation is **Akasha**.

When this cycle will end, all that we call solid will melt away into the next form, the next finer or the liquid form; that will melt into the gaseous, and that into finer and more uniform heat vibrations, and all will melt back into the original **Akasha**, and what we now call attraction, repulsion, and motion, will slowly resolve into the original **Prana**. Then this **Prana** is said to sleep for a period, again to emerge and to throw out all those forms; and when this period will end, the whole thing will subside again.

Thus this process of creation is going down, and coming up, oscillating backwards and forwards.

It is becoming static during one period, and during another period it is becoming dynamic. At one time it becomes potential, and at the next period it becomes active. This alteration has gone on through eternity.

We have not yet found that one, by knowing which everything else will be known. We have resolved the whole universe into two components, into what are called **Matter** and **Energy**, or **Akasha** and **Prana**.

The next step is to resolve this **Akasha** and the **Prana** into their origin. Both can be resolved into the still higher entity which is called mind. It is out of mind, the **MAHAT**, the universally existing thought-power, that these two have been produced.

Thought is a still finer manifestation of being than either **Akasha** or **Prana**.

It is thought that splits itself into these two. The **universal thought** existed in the beginning, and that manifested, changed, evolved itself into these two **Akasha** and **Prana**: and by the combination of these two the whole universe has been produced.

We next come to psychology. I am looking at you. The external sensations are brought to me by the eyes; they are carried by the sensory nerves to the brain. The eyes are not the organs of vision. They are but the external instruments, because if the real organ behind, that which carries the sensation to the brain, is destroyed, I may have twenty eyes, yet I cannot see you. The picture on the retina may be as complete as possible, yet I shall not see you. Therefore, the organ is different from its instruments; behind the instruments, the eyes, there must be the organ. So it is with all the sensations. The nose is not the sense of smell; it is but the instrument, and behind it is the organ.

With every sense we have, there is first the external instrument in the physical body; behind that. In the same physical body, there is the organ; yet these are not sufficient.

Suppose I am talking to you, and you are listening to me with close attention. Something happens, say, a bell rings; you will not, perhaps, hear the bell ring. The pulsations of that sound came to your ear, struck the tympanum, the impression was carried by the nerve into the brain; if the whole process was complete up to carrying the impulse to the brain, why did you not hear?

Something else was wanting — the mind was not attached to the organ. When the mind detaches itself from the organ, the organ may bring any news to it, but the mind will not receive it. When it attaches itself to the organ, then alone is it possible for the mind to receive the news.

Yet, even that does not complete the whole. The instruments may bring the sensation from outside, the organs may carry it inside, the mind may attach itself to the organ, and yet the perception may not be complete. One more factor is necessary; there must be a reaction within.

With this reaction comes knowledge. That which is outside sends, as it were, the current of news into my brain. My mind takes it up, and presents it to the intellect, which groups it in relation to pre-received impressions and sends a current of reaction, and with that reaction comes perception. Here, then, is the will. The state of mind which reacts is called Buddhi, the intellect. Yet, even this does not complete the whole. One step more is required.

Suppose here is a camera and there is a sheet of cloth, and I try to throw a picture on that sheet. What am I to do? I am to guide various rays of light through the camera to fall upon the sheet and become grouped there. Something is necessary to have the picture thrown upon, which does not move. I cannot form a picture upon something which is moving; that something must be stationary, because the rays of light which I throw on it are moving, and these moving rays of light, must be gathered, unified, coordinated, and completed upon something which is stationary.

Similar is the case with the sensations which these organs of ours are carrying inside and presenting to the mind, and which the mind in its turn is presenting to the intellect.

This process will not be complete unless there is something permanent in the background upon which the picture, as it were, may be formed, upon which we may unify all the different impressions.

What is it that gives unity to the changing whole of our being?
What is it that keeps up the identity of the moving thing moment after moment?

What is it upon which all our different impressions are pieced together, upon which the perceptions, as it were, come together, reside, and form a united whole?

We have found that to serve this end there must be something, and we also see that that something must be, relatively to the body and mind, motionless. The sheet of cloth upon which the camera throws the picture is, relatively to the rays of light, motionless, else there will be no picture. That is to say, the perceiver must be an individual. This something upon which the mind is painting all these pictures, this something upon which our

sensations, carried by the mind and intellect, are placed and grouped and formed into a unity, is what is called the Self of man.

We have seen that it is the **universal cosmic mind** that splits itself into the **Akasha** and **Prana**, and beyond mind we have found the soul in us.

In the universe, behind the universal mind, there is a Soul that exists, and it is called God. In the individual it is the soul of man.

In this universe, in the cosmos, just as the universal mind becomes evolved into **Akasha** and **Prana**, even so, we may find that the Universal Soul Itself becomes evolved as mind.



There is something higher than this earth, and something higher than that, and so on, till he comes to **Akasha**, ether. Ether is higher than light, because in the ether are the sun and the moon, lightning and the stars; in ether we live, and in ether we die. Then the higher than that, **Prana**.

This **Prana** is the principle of life. It is like ether, an omnipresent principle; and all motion, either in the body or anywhere else, is the work of this **Prana**.

It is greater than **Akasha**, and through it everything lives. **Prana** is in the mother, in the father, in the sister, in the teacher, **Prana** is the knower.

"That which is the fine cause in all these things, of It are all these things made. That is the All, that is Truth, thou art That."



Man consists of three substances.

The outermost is the body, the gross form of man, in which are the instruments of sensation, such as the eyes, nose, ears, and so forth.

This eye is not the organ of vision; it is only the instrument. Behind that is the organ.

So, the ears are not the organs of hearing; they are the instruments, and behind them is the organ, or what, in modern physiology, is called the centre. The organs are called Indriyas in Sanskrit. If the centre which governs the eyes be destroyed, the eyes will not see; so with all our senses. The organs, again, cannot sense anything by themselves, until there be something else attached to them. That something is the mind.

Many times you have observed that you were deeply engaged in a certain thought, and the clock struck and you did not hear it. Why?

The ear was there; vibrations entered it and were carried into the brain, yet you did not hear, because the mind was not joined to the organ. The impressions of external objects are carried to the organs, and when the mind is attached to them, it takes the impressions and gives them, as it were, a colouring, which is called egoism, "I".

Take the case of a mosquito biting me on the finger when I am engaged in some work. I do not feel it, because my mind is joined to something else. Later, when my mind is joined to the impression conveyed to the Indriyas, a reaction comes. With this reaction I become conscious of the mosquito.

So even the mind joining itself to the organs is not sufficient; there must come the reaction in the form of will. This faculty from which the reaction comes, the faculty of knowledge or intellect, is called "Buddhi"

First, there must be the external instrument, next the organ, next the mind must join itself to the organ, then must come the reaction of intellect, and when all these things are complete, there immediately flashes the idea, "I and the external object", and there is a perception, a concept, knowledge. The external organ, which is only the instrument, is in the body, and behind that is the internal organ which is finer; then there is the mind, then the intellectual faculty, then egoism, which says, "I" — I see, I hear, and so forth.

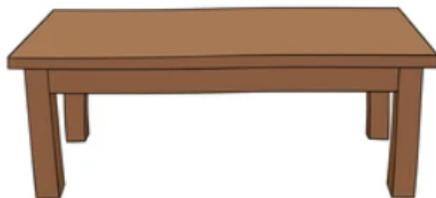
**THE WHOLE PROCESS IS CARRIED ON BY CERTAIN FORCES;
YOU MAY CALL THEM VITAL FORCES CALLED PRANA.**

This gross part of man, this body, in which are the external instruments, is called Sthula Sharira, the gross body; behind it comes the series, beginning with the organs, the mind, the intellect, the egoism.

These and the **VITAL FORCES** form a compound which is called the fine body, the Sukshma Sharira. These **FORCES** are composed of very fine elements, so fine that no amount of injury to this body can destroy them; they survive all the shocks given to this body.

The gross body we see is composed of gross material, and as such it is always being renewed and changing continuously. But the internal organs, the mind, the intellect, and the egoism are composed of the finest material, so fine that they will endure for aeons and aeons. They are so fine that they cannot be resisted by anything; they can get through any obstruction.

The gross body is non-intelligent, so is the fine, being composed of fine **MATTER**. Although one part is called mind, another the intellect, and the third egoism, yet we see at a glance that no one of them can be the "Knower". None of them can be the perceiver, the witness, the one for whom action is made, and who is the seer of the action. All these movements in the mind, or the faculty of intellection, or egoism, must be for someone else. These being composed of **Fine Matter** cannot be self-fulgent. Their luminosity cannot be in themselves.



This manifestation of the table, for instance, cannot be due to any material thing. Therefore there must be someone behind them all, who is the real manifester, the real seer, the real enjoyer and He is called the Soul of man, the real Self of man.

He it is who really sees things. The external instruments and the organs catch the impressions and convey them to the mind, and the mind to the intellect, and the intellect reflects them as on a mirror, and back of it is the Soul that looks on them and gives His orders and His directions.

He is the ruler of all these instruments, the master in the house, the enthroned king in the body.

The faculty of egoism, the faculty of intellection, the faculty of cogitation, the organs, the instruments, the body, all of them obey His commands. It is He who is manifesting all of these. This is the Self of man.

Similarly, we can see that what is in a small part of the universe must also be in the whole universe. If conformity is the law of the universe, every part of the universe must have been built on the same plan as the whole.

So we naturally think that behind the gross material form which we call this universe of ours, there must be a **Universe of Finer Matter**, which we call thought, and behind that there must be a Soul, which makes all this thought possible, which commands, which is the enthroned king of this universe.

That soul which is behind each mind and each body is called the individual Self, and that Soul which is behind the universe as its guide, ruler, and governor, is God.



Prakriti, Avyakta, undifferentiated, from which everything proceeds, such as atoms, molecules, and forces, mind, thought, and intelligence.

Mind is material. And so is thought, and, we shall find by and by, intelligence also: all issue from that nature which is called Avyakta, the undifferentiated.

It is the equilibrium of three forces, one of which is called Sattva, another Rajas, and the third Tamas.

Tamas, the lowest **FORCE**, is that of attraction; a little higher is Rajas, that of repulsion; and the highest is the balance of these two, Sattva; so that when these two forces, **ATTRACTION** and **REPULSION**, are held in perfect control by the Sattva there is no creation, no movement in the world.

As soon as this equilibrium is lost, the balance is disturbed, and one of these forces gets stronger than the other, motion sets in, and creation begins. This state of things goes on cyclically, periodically. That is to say,

there is a period of disturbance of the balance, when **FORCES** begin to combine and recombine, and things project outwards.

At the same time, everything has a tendency to go back to the primal state of equilibrium, and the time comes when that total annihilation of all manifestation is reached.

Again, after a period, the whole thing is disturbed, projected outwards, and again it slowly goes down — like waves. All motion, everything in this universe, can be likened to waves undergoing successive rise and fall.

This quieting down applies only to systems; that is to say, that while our system here, this solar system, will quiet down and go back into the undifferentiated state, millions of other systems will go the other way, and will project outwards. This quieting down is not simultaneous over the whole of the universe, and that in different parts different things go on. But the principle remains the same, that all we see - that is, nature herself – is progressing in successive rises and falls. The one stage, falling down, going back to balance, the perfect equilibrium, is called Pralaya, the end of a cycle.

The projection and the Pralaya of the universe have been compared to the outbreathing and inbreathing of God; God, as it were, breathes out the universe, and it comes into Him again.

When it quiets down, what becomes of the universe?

It exists, only in finer forms, in the form of cause. It does not get rid of causation, time, and space; they are there, only it comes to very fine and minute forms.

Supposing that this whole universe begins to shrink, till every one of us becomes just a little molecule, we should not feel the change at all, because everything relating to us would be shrinking at the same time. The whole thing goes down, and again projects out, the cause brings out the effect, and so it goes on.

MATTER is called as external elements. There is one element which is eternal ; every other element is produced out of this one. It is called **Akasha**.

Along with this element, there is the primal energy called **Prana**. **Prana** and **Akasha** combine and recombine and form the elements out of them.

Then at the end of the Kalpa; everything subsides, and goes back to **Akasha** and **Prana**.

"When there was neither aught nor naught, when darkness was rolling over darkness, what existed?"

"It then existed without vibration".

This **Prana** existed then, but there was no motion in it; "existed without vibration". Vibration had stopped.

Then when the Kalpa begins, after an immense interval, the unvibrating atom commences to vibrate, and blow after blow is given by **Prana** to **Akasha**.

The atoms become condensed, and as they are condensed different elements are formed.

The **Akasha**, acted upon by the repeated blows of **Prana**, produces Vayu or vibrations.

This Vayu vibrates, and the vibrations growing more and more rapid result in friction giving rise to heat, Tejas.

Then this heat ends in liquefaction, Apah.
Then that liquid becomes solid.

We had ether, and motion, then came heat, then it became liquefied, and then it condensed into gross matter; and it goes back in exactly the reverse way.

The solid will be liquefied and will then be converted into a mass of heat, and that will slowly get back into motion; that motion will stop, and this Kalpa will be destroyed.

Then, again it will come back and again dissolve into ether.

Prana cannot work alone without the help of **Akasha**.

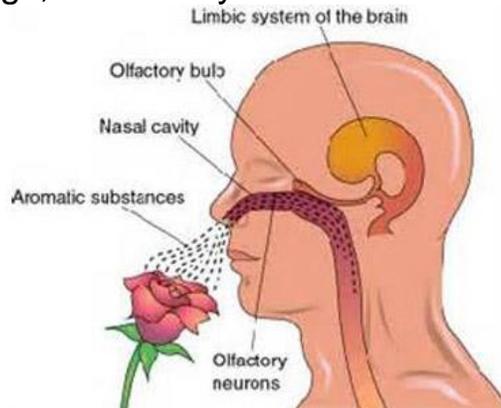
All that we know in the form of motion, vibration, or thought is a modification of the **Prana**, and everything that we know in the shape of matter, either as form or as resistance, is a modification of the **Akasha**.

The **Prana** cannot live alone, or act without a medium; when it is pure **Prana**, it has the **Akasha** itself to live in, and when it changes into **FORCES** of nature, say gravitation, or centrifugal force, it must have **MATTER**.

You have never seen **FORCE** without **MATTER** or **MATTER** without **FORCE**; what we call **FORCE** and **MATTER** are simply the gross manifestations of these same things, which, when superfine, are called **Prana** and **Akasha**.

Prana is Life, the **VITAL FORCE**; but you must not restrict it to the life of man; at the same time you must not identify it with Spirit, Atman. So this goes on. Creation cannot have either a beginning or an end; it is an eternal on-going.

All gross things are the results of fine ones. Everything that is gross is composed of fine things, which they call the Tanmatras, the fine particles.



I smell a flower. To smell, something must come in contact with my nose; the flower is there, but I do not see it move towards me. That which comes from the flower and in contact with my nose is called the Tanmatra, fine molecules of that flower.

So with heat, light and everything. These Tanmatras can again be subdivided into atoms.

Everything gross is composed of things that are very, very fine. We first get the gross elements which we feel externally, and then come the fine elements with which the nose, eyes, and ears come in contact. Ether waves touch my eyes; I cannot see them, yet I know they must come in contact with my eyes before I can see light.

Here are the eyes, but the eyes do not see. Take away the brain centre; the eyes will still be there, as also the picture of the outside world complete on the retinae; yet the eyes will not see. So the eyes are only a secondary instrument, not the organ of vision. The organ of vision is the nerve-centre in the brain.

Likewise the nose is an instrument, and there is an organ behind it. The senses are simply the external instruments. It may be said that these different organs, Indriyas are the real seats of perception.

It is necessary for the mind to be joined to an organ to perceive. It is a common experience that we do not hear the clock strike when we happen to be buried in study. Why?

The ear was there, the sound was carried through it to the brain; yet it was not heard, because the mind did not attach itself to the organ of hearing.

There is a different organ for each different instrument. For, if one served for all, we should find that when the mind joined itself to it, all the senses would be equally active. But it is not so, as we have seen from the instance of the clock.

If there was **only one organ** for all the instruments, the mind would see and hear at the same time, would see and hear and smell at the same time, and it would be impossible for it not to do all these at one and the same time.

Therefore it is necessary that there should be a separate organ for each sense. This has been borne out by modern physiology. It is certainly possible for us to hear and see at the same time, but that is because the mind attaches itself partially to the two centres.

What are the organs made of?

We see that the instruments — eyes, nose, and ears — are made of gross materials. The organs are also made of **MATTER**.

Just as the body is composed of gross materials, and manufactures **Prana** into different gross forces, so the organs are composed of the fine elements, **Akasha**, Vayu, Tejas, etc., and manufacture **Prana** into the finer forces of perception. The organs, the **Prana** functions, the mind and the Buddhi combined, are called the finer body of man — the Sukshma Sharira. The Sukshma Sharira has a real form because everything material must have a form.

The mind is called the Manas, the Chitta in Vritti or vibrating, the unsettled state. If you throw a stone in a lake, first there will be vibration, and then resistance. For a moment the water will vibrate and then it will react on the stone. So when any impression comes on the Chitta, it first vibrates a little. That is called the Manas.

The mind carries the impression farther in, and presents it to the determinative faculty, Buddhi, which reacts. Behind Buddhi is Ahamkara, egoism, the self-consciousness which says, "I am".

Behind Ahamkara is **MAHAT**, intelligence, the highest form of nature's existence. Each one is the effect of the succeeding one. In the case of the lake, every blow that comes to it is from the external world, while in the case of the mind, the blow may come either from the external or the internal world.

Behind the intelligence is the Self of man, the Purusha, the Atman, the pure, the perfect, who alone is the seer, and for whom is all this change.

Man looks on all these changes; he himself is never impure; but by reflection, by implication, he seems to be impure. It is like the appearance of a crystal when a red or a blue flower is brought before it: the colour is reflected on it, but the crystal itself is pure. We shall take it for granted that there are many selves, and each self is pure and perfect; various kinds of gross and fine matter superimpose themselves on the self and make it multicoloured. Why does nature do all this?

Nature is undergoing all these changes for the development of the soul; all this creation is for the benefit of the soul, so that it may be free.

This immense book which we call the universe is stretched out before man so that he may read; and he discovers eventually that he is an omniscient and omnipotent being.

Everything in nature is constantly changing, but the soul never changes; so, as nature is always changing, it is possible for the soul to come out of its bondage.

The whole of the universe is built upon the same plan as a part of it. So, just as I have a mind, there is a cosmic mind. As in the individual, so in the universal.

There is the universal gross body; behind that, a universal fine body; behind that, a universal mind; behind that, a universal egoism, or consciousness; and behind that, a universal intelligence. And all this is in nature, the manifestation of nature, not outside of it.

We have the gross bodies from our parents, as also our consciousness.

According to Sankhya, it is impossible for anything to be, which has not as its material, some portion of my mind. I do not know this table as it is. An impression from it comes to the eyes, then to, the Indriya, and then to the mind; and the mind reacts, and that reaction is what I call the table. It is just the same as throwing a stone in a lake; the lake throws a wave towards the stone; this wave is what we know.

What is external nobody knows; when I try to know it, it has to become that material which I furnish. I, with my own mind, have furnished the material for my eyes. There is something which is outside, which is only, the occasion, the suggestion, and upon that suggestion I project my mind; and it takes the form that I see.

How do we all see the same things?

Because we all have; similar parts of the cosmic mind.

Those who have like minds will see like things, and those who have not will not see alike.



Prakriti is defined as the perfect balance of the materials in it; and it naturally follows that in perfect balance there cannot be any motion.

In the primal state before any manifestation, when there was no motion but perfect balance, this Prakriti was indestructible, because decomposition or death comes from instability or change.

Again, atoms are not the primal state. This universe does not come out of atoms: they may be the secondary or the tertiary state. The primordial material may form into atoms and become grosser and bigger things; and as far as modern investigations go, they rather point towards the same conclusion.

According to Sankhya, nature is omnipresent, one omnipresent mass of nature, in which are the causes of everything that exists.

You must remember that the first manifestation of this Prakriti in the cosmos is called "**MAHAT**". We may call it intelligence — the great principle, its literal meaning.

The first change in Prakriti is this intelligence; I would not translate it by self-consciousness, because that would be wrong.

Consciousness is only a part of this intelligence. **MAHAT** is universal. It covers all the grounds of sub-consciousness, consciousness, and super-consciousness; so any one state of consciousness, as applied to this **MAHAT**, would not be sufficient.

In nature, for instance, you note certain changes going on before your eyes which you see and understand, but there are other changes, so much finer, that no human perception can catch them.

They are from the same cause, the same **MAHAT** is making these changes. Out of **MAHAT** comes universal egoism. These are all substance. There is no difference between **MATTER** and mind, except in degree. The substance is the same in finer or grosser form; one changes into the other, and this exactly coincides with the conclusions of modern physiological research.

Egoism again changes into two varieties. In one variety it changes into the organs. Organs are of two kinds, organs of sensation and organs of reaction. They are not the eyes or the ears, but back of those are what you call brain-centres, and nerve-centres, and so on.

This egoism, this **MATTER** or substance, becomes changed, and out of this material are manufactured these centres. Of the same substance is manufactured the other variety, the Tanmatras, fine particles of **MATTER**, which strike our organs of perception and bring about sensations. You cannot perceive them but only know they are there.

Out of the Tanmatras is manufactured the gross **MATTER** — earth, water, and all the things that we see and feel. I want to impress this on your mind. It is very, hard to grasp it, because in Western countries the ideas are so queer about mind and **MATTER**. It is hard to get those impressions out of our brains. I myself had a tremendous difficulty, being educated in Western philosophy in my boyhood.

These are all cosmic things.

Think of this universal extension of **MATTER**, unbroken, one substance, undifferentiated, which is the first state of everything, and which begins to change in the same way as **MILK BECOMES CURD**.

This first change is called **MAHAT**.

The substance **MAHAT** changes into the grosser **MATTER** called egoism. The third change is manifested as universal sense-organs, and universal fine particles, and these last again combine and become this gross universe which with eyes, nose, and ears, we see, smell, and hear.

This is the cosmic plan according to the Sankhya, and what is in the cosmos must also be microcosmic.

Take an individual man. He has first a part of undifferentiated nature in him, and that material nature in him becomes changed into this **MAHAT**, a small particle of this universal intelligence, and this particle of universal intelligence in him becomes changed into egoism, and then into the sense-organs and the fine particles of **MATTER** which combine and manufacture his body.

I want this to be clear, because it is the stepping-stone to Sankhya, and it is absolutely necessary for you to understand it, because this is the basis of the philosophy of the whole world. There is no philosophy in the world that is not indebted to Kapila.

It is very important to understand this question of **MAHAT** in man, the great principle, the intelligence. This intelligence itself is modified into what we call egoism, and this intelligence is the cause of all the powers in the body. It covers the whole ground, sub-consciousness, consciousness, and super-consciousness.

MAHAT is intelligence.

This intelligence itself is modified into egoism. This intelligence is the cause of all the powers in the body. **MAHAT** covers the whole ground, sub-consciousness, consciousness, and super-consciousness.

What are these three states?

The subconscious state we find in animals, which we call instinct.

This is almost infallible, but very limited. Instinct rarely fails.

An animal almost instinctively knows a poisonous herb from an edible one, but its instinct is very limited. As soon as something new comes, it is blind. It works like a machine.

Then comes a higher state of knowledge which is fallible and makes mistakes often, but has a larger scope, although it is slow, and this you call reason.

It is much larger than instinct, but instinct is surer than reason. There are more chances of mistakes in reasoning than in instinct.

There is a still higher state of the mind, the super-conscious, which belongs only to Yogis, to men who have cultivated it. This is infallible and much more unlimited in its scope than reason. This is the highest state.

So we must remember, this **MAHAT** is the real cause of all that is here, that which manifests itself in various ways, covers the whole ground of sub-conscious, conscious, and super-conscious, the three states in which knowledge exists.

Now comes a delicate question which is being always asked.
If a perfect God created the universe, why is there imperfection in it?

What we call the universe is what we see, and that is only this little plane of consciousness and reason; beyond that we do not see at all. Now the very question is an impossible one.

If I take only a small portion out of a mass of something and look at it, it seems to be inharmonious. Naturally. The universe is inharmonious because we make it so.

How?

What is reason?

What is knowledge?

Knowledge is finding the association about things.

You go into the street and see a man and say, I know this is a man; because you remember the impressions on your mind, the marks on the Chitta.

You have seen many men, and each one has made an impression on your mind; and as you see this man, you refer this to your store and see many similar pictures there; and when you see them, you are satisfied, and you put this new one with the rest.

When a new impression comes and it has associations in your mind, you are satisfied; and this state of association is called knowledge.

Knowledge is, therefore, **PIGEON-HOLING ONE EXPERIENCE** with the already existing fund of experience, and this is one of the great proofs of the fact that you cannot have any knowledge until you have already a fund in existence.

If you are without experience, you cannot get any knowledge, because the very fact of knowledge is the recognition of the new by means of

associations already existing in the mind. There must be a store at hand to which to refer a new impression.

Suppose a child is born into this world without such a fund, it would be impossible for him ever to get any knowledge. Therefore, the child must have been previously in a state in which he had a fund, and so knowledge is eternally increasing. Show me a way of getting round this argument. It is a mathematical fact.

You understand what is meant by knowledge. Knowledge is pigeon-holing a new impression with old ones, recognising a new impression.

What is meant by recognition?

Finding associations with similar impressions that one already has. Nothing further is meant by knowledge.

If that is the case, if knowledge means finding the associations, then it must be that to know anything we have to set the whole series of its similars. Is it not so? Suppose you take a pebble; to find the association, you have to see the whole series of pebbles similes to it.

But with our perception of the universe as a whole we cannot do that, because in the **pigeon-hole of our mind** there is only one single record of the perception, we have no other perception of the same nature or class, we cannot compare it with any other. We cannot refer it to its associations. This bit of the universe, cut off by our consciousness, is a startling new thing, because we have not been able to find its associations.

Therefore, we are struggling with it, and thinking it horrible, wicked, and bad; we may sometimes think it is good, but we always think it is imperfect. It is only when we find its associations that the universe can be known. We shall recognise it when we go beyond the universe and consciousness, and then the universe will stand explained.

Until we can do that, all the knocking of our heads against a wall will never explain the universe, because knowledge is the finding of similars, and this conscious plane only gives us one single perception of it. So with our idea of God.

All that we see of God is only a part just as we see only one portion of the universe, and all the rest is beyond human cognition.

"I, the universal; so great am I that even this universe is but a part of Me."

That is why we see God as imperfect, and do not understand Him. The only way to understand Him and the universe is to go beyond reason, beyond consciousness.

The microcosm and the macrocosm are built on exactly the same plan, and in the microcosm we know only one part, the middle part. We know neither the sub-conscious, nor the super-conscious. We know the conscious only. If a man stands up and says, "I am a sinner", he makes an untrue statement because he does not know himself. He is the most ignorant of men; of himself he knows only one part, because his knowledge covers only a part of the ground he is on.

So with this universe, it is possible to know only a part of it with the reason, not the whole of it; for the sub-conscious, the conscious and the superconscious, the individual **MAHAT** and the universal **MAHAT**, and all the subsequent modifications, constitute the universe.

What makes nature (Prakriti) change? We see so far that everything, all Prakriti, is Jada, insentient. It is all compound and insentient.

Wherever there is law, it is proof that the region of its play is insentient. Mind, intelligence, will, and everything else is insentient. But they are all reflecting the sentiency, the "Chit" of some being who is beyond all this, whom the Sankhya philosophers call "Purusha". The Purusha is the unwitting cause of all the changes in the universe. That is to say, this Purusha, taking Him in the universal sense, is the God of the universe.

We find by the division of the senses into organs and instruments that they are not simple, but compound; by dividing egoism into sense and **MATTER**, we find that this is also material and that **MAHAT IS ALSO A STATE OF MATTER**, and finally we find the Purusha.

MAHAT IS ALSO A STATE OF MATTER



Nature is the cause of all these manifestations which we call thought, intellect, reason, love, hatred, touch, taste, and matter. Everything is from nature.

This nature consists of three sorts of elements, called Sattva, Rajas, and Tamas. These are not qualities, but elements, the materials out of which the whole universe is evolved.

In the beginning of a cycle these remain in equilibrium; and when creation comes, they begin to combine and recombine and manifest as the universe.

The first manifestation is the **MAHAT** or Intelligence, and out of that comes consciousness.

This is an element (Tattva). And out of consciousness are evolved Manas or mind, the organs of the senses, and the Tanmatras (particles of sound, touch, etc.). All the fine particles are evolved from consciousness, and out of these fine particles come the gross elements which we call **MATTER**.

The Tanmatras cannot be perceived; but when they become gross particles, we can feel and sense them.

The Chitta, in its threefold function of intelligence, consciousness, and mind, works and manufactures the forces called **Prana**.

Prana is not breath. Breath is one effect of **Prana**. By **Prana** are meant the nervous **FORCES** governing and moving the whole body, which also manifest themselves as thought. The foremost and most obvious

manifestation of **Prana** is the breathing motion. **Prana** acts upon air, and not air upon it.

Controlling the breathing motion is **Pranayama**. **Pranayama** is practised to get mastery over this motion; the end is not merely to control the breath or to make the lungs strong.

These **Pranas** are the vital forces which manipulate the whole body, while they in their turn are manipulated by other organs in the body, which are called mind or internal organs.



Prana is not exactly breath. It is the name for the energy that is in the universe.

Whatever you see in the universe, whatever moves or works, or has life, is a manifestation of this **Prana**. The sum-total of the energy displayed in the universe is called **Prana**.

This **Prana**, before a cycle begins, remains in an almost motionless state; and when the cycle begins, this **Prana** begins to manifest itself. It is this **Prana** that is manifested as motion — as the nervous motion in human beings or animals; and the same **Prana** is manifesting as thought, and so on.

The whole universe is a combination of **Prana** and **Akasha**; so is the human body.

Out of **Akasha** you get the different materials that you feel and see, and out of **Prana** all the various **FORCES**. Now this throwing out and restraining the **Prana** is what is called **Pranayama**.

This **Prana** is not the breath; but that which causes the motion of the breath, that which is the vitality of the breath, is the **Prana**.

Again, the word **Prana** is used for all the senses; they are all called **Pranas**, the mind is called **Prana**; and so we see that **Prana** is **FORCE**. And yet we cannot call it force, because force is only the manifestation of it. It is that which manifests itself as force and everything else in the way of motion.

The Chitta, the mind-stuff, is the engine which draws in the **Prana** from the surroundings, and manufactures out of **Prana** the various vital forces — those that keep the body in preservation — and thought, will, and all other powers. By the above mentioned process of breathing we can control all the various motions in the body, and the various nerve currents that are running through the body.

First we begin to recognise them, and then we slowly get control over them.



Prana is the life principle. It is the life principle that is supporting everything; not only the human body, but it is the light of the sun and the moon, it is the power moving everything, the universal motive energy.



This body is made of particles which we call **MATTER**, and it is dull and insentient. So is the fine body. The fine body is a material but transparent body, made of very fine particles, so fine that no microscope can see them.

What is the use of that? It is the receptacle of the **Fine Forces**. Just as this gross body is the receptacle of the **Gross Forces**, so the fine body is the receptacle of the **Fine Forces**, which we call thought, in its various modifications.

First is the body, which is gross matter, with gross force. **FORCE** cannot exist without **MATTER**. It must require some **MATTER** to exist, so the grosser **FORCES** work in the body; and those very **FORCES** become finer; the very **FORCE** which is working in a gross form, works in a fine form, and becomes thought.

There is no distinction between them, simply one is the gross and the other the fine manifestation of the same thing.

Neither is there any distinction between this fine body and the gross body. The fine body is also material, only very **Fine Matter**; and just as this gross body is the instrument that works the **Gross Forces**, so the fine body is the instrument that works the **Fine Forces**. From where do all these forces come?

There are two things in nature, one is called **Akasha**, which is the substance, infinitely fine, and the other called **Prana**, which is the **FORCE**.

Whatever you see, or feel, or hear, as air, earth, or anything is material — the product of **Akasha**. It goes on and becomes finer and finer, or grosser and grosser, changing under the action of **Prana**. Like **Akasha**, **Prana** is omnipresent, and interpenetrating everything.

Akasha is like the water, and everything else in the universe is like blocks of ice, made out of that water, and floating in the water, and Prana is the power that changes this Akasha into all these various forms.

The gross body is the instrument made out of **Akasha**, for the manifestation of **Prana** in gross forms, as muscular motion, or walking, sitting, talking, and so forth.

That fine body is also made of **Akasha**, a very fine form of **Akasha**, for the manifestation of the same **Prana** in the finer form of thought.

So, first there is this gross body. Beyond that is this fine body, and beyond that is the Jiva, the real man.

Just as the nails can be pared off many times and yet are still part of our bodies, not different, so is our gross body related to the fine. It is not that a man has a fine and also a gross body; it is the one body only, the part which endures longer is the fine body, and that which dissolves sooner is

the gross. Just as I can cut this nail any number of times, so, millions of times I can shed this gross body, but the fine body will remain.

Nature is also eternal, but changefully eternal. The material of nature — **Prana** and **Akasha** — is eternal, but it is changing into different forms eternally. But the Jiva is not manufactured either of **Akasha** or **Prana**; it is immaterial and, therefore, will remain for ever. It is not the result of any combination of **Prana** and **Akasha**, and whatever is not the result of combination, will never be destroyed, because destruction is going back to causes. The gross body is a compound of **Akasha** and **Prana** and, therefore, will be decomposed.

The fine body will also be decomposed, after a long time, but the Jiva is simple, and will never be destroyed. It was never born for the same reason. Nothing simple can be born.



The whole universe is reduced into two parts — **Prana** and **Akasha**. **Prana** means **FORCE** — all that is manifesting itself as movement or possible movement, **FORCE**, or attraction. ... Electricity, magnetism, all the movements in the body, all the movements in the mind — all these are various manifestations of one thing called **Prana**.

The best form of **Prana**, however, is in the brain, manifesting itself as light of understanding. This light is under the guidance of thought.

The mind ought to control every bit of **Prana** that has been worked up in the body.... The mind should have entire control of the body. That is not the case with all. With most of us it is the other way. The mind should be able to control every part of the body just at will. That is reason, philosophy; but when we come to matters of fact, it is not so.

For you, on the other hand, the cart is before the horse. It is the body mastering the mind. If my finger gets pinched, I become sorry. The body works upon the mind. If anything happens which I do not like to happen, I am worried; my mind is thrown off its balance. The body is master of the mind. We have become bodies. We are nothing else but bodies just now.

The whole universe is a tremendous case of unity in variety.
There is only one mass of mind.

Different states of that mind have different names. They are different little whirlpools in this ocean of mind. We are universal and individual at the same time. Thus is the play going on....

In reality this unity is never broken. **MATTER**, mind, spirit are all one. All these are but various names. There is but one fact in the universe, and we look at it from various standpoints. The same fact looked at from one standpoint becomes **MATTER**. The same one from another standpoint becomes mind.

There are not two things. Mistaking the rope for the snake, fear came to a man and made him call somebody else to kill the snake. His nervous system began to shake; his heart began to beat.... All these manifestations came from fear, and he discovered it was a rope, and they all vanished. This is what we see in reality. What even the senses see — what we call **MATTER** — that [too] is the Real; only not as we have seen it. The mind [which] saw the rope [and] took it for a snake was not under a delusion. If it had been, it would not have seen anything. One thing is taken for another, not as something that does not exist. What we see here is body, and we take the Infinite as **MATTER**.... We are but seeking that Reality. We are never deluded. We always know truth, only our reading of truth is mistaken at times. You can perceive only one thing at a time. When I see the snake, the rope has vanished entirely. And when I see the rope, the snake has vanished. It must be one thing....

When we see the world, how can we see God? Think in your own mind. What is meant by the world is God as seen as all things by our senses. Here you see the snake; the rope is not.

When you know the Spirit, everything else will vanish. When you see the Spirit itself, you see no **MATTER**, because that which you called **MATTER** is the very thing that is Spirit. All these variations are superimposed by our senses. The same sun, reflected by a thousand little wavelets, will represent to us thousands of little suns.

If I am looking at the universe with my senses, I interpret it as **MATTER** and **FORCE**. It is one and many at the same time.

The manifold does not destroy the unity. The millions of waves do not destroy the unity of the ocean. It remains the same ocean.

When you look at the universe, remember that we can reduce it to **MATTER** or to **FORCE**. If we increase the velocity, the mass decreases. ... On the other hand, we can increase the mass and decrease the velocity.... We may almost come to a point where all the mass will entirely disappear. ...

MATTER cannot be said to cause **FORCE** nor can **FORCE** be the cause of **MATTER**. Both are so related that one may disappear in the other. There must be a third factor, and that third something is the mind. You cannot produce the universe from **MATTER**, neither from **FORCE**.

Mind is something which is neither **FORCE** nor **MATTER**, yet begetting **FORCE** and **MATTER** all the time. In the long run, mind is begetting all **FORCE**, and that is what is meant by the universal mind, the sum total of all minds. Everyone is creating, and in the sum total of all these creations you have the universe — unity in diversity. It is one and it is many at the same time.

The Personal God is only the sum total of all, and yet it is an individual by itself, just as you are the individual body of which each cell is an individual part itself.

Everything that has motion is included in **Prana** or **FORCE**. It is this **Prana** which is moving the stars, sun, moon; **Prana** is gravitation. ...

All FORCES of nature, therefore, must be created by the universal mind.

And we, as little bits of mind, are taking out that **Prana** from nature, working it out again in our own nature, moving our bodies and manufacturing our

thought. If you think thought cannot be manufactured, stop eating for twenty days and see how you feel. Begin today and count. ... Even thought is manufactured by food. There is no doubt about it.

Control of this **Prana** that is working everything, control of this **Prana** in the body, is called **Pranayama**. We see with our common sense that it is the breath that is setting everything in motion. If I stop breathing, I stop. If the breath begins, the body begins to move. What we want to get at is not the breath itself; it is something finer behind the breath.

There was once a minister to a great king. The king, displeased with the minister, ordered him to be confined in the top of [a very high tower. This was done, and the minister was left there to perish. His wife came to the tower at night and called to her husband. The minister said to her, "No use weeping."

He told her to take a little honey, a beetle, a pack of fine thread, a ball of twine, and a rope. She tied the fine thread to one of the legs of the beetle and put honey on the top of its head and let it go with its head up.

The beetle slowly crept onwards, in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle, and got possession of the silken thread, then the pack thread, then the stout twine, and lastly of the rope.

The minister descended from the tower by means of the rope, and made his escape.

In this body of ours the breath motion is the "silken thread"; by laying hold of it we grasp the pack thread of the nerve currents, and from these the stout twine of our thoughts, and **lastly the rope of Prana, controlling which we reach freedom.**

By the help of things on the material plane, we have to come to finer and finer perceptions.

The universe is one, whatever point you touch.
All the points are but variations of that one point.

Throughout the universe is a unity at bottom.... Even through such a gross thing as breath I can get hold of the Spirit itself.



Nature is both the material and the efficient cause of the universe. In nature there are three sorts of materials, the Sattva, the Rajas, and the Tamas.

The Tamas material is all that is dark, all that is ignorant and heavy. The Rajas is activity. The Sattva is calmness, light.

Nature, before creation, is called by them Avyakta, undefined, or indiscrete; that is, in which there is no distinction of form or name, a state in which these three materials are held in perfect balance.

Then the balance is disturbed, the three materials begin to mingle in various fashions, and the result is the universe. In every man, also, these three materials exist.

When the Sattva material prevails, knowledge comes; when Rajas, activity; and when Tamas, darkness, lassitude, idleness, and ignorance.

The highest manifestation of nature, consisting of the three materials, is what they call **MAHAT** or intelligence, universal intelligence, of which each human intellect is a part.

The highest manifestation of nature, consisting of the three materials, is called **MAHAT** or intelligence, universal intelligence, of which each human intellect is a part.



INDIVIDUALITY

The **CONSCIOUSNESS OF INDIVIDUALITY** was the first covering in the composition of the man. Further additions continued one after the other. Egoism began to develop and ultimately assumed a grosser form. The working of mind, senses and faculties began to contribute their share towards grossness. Actions of the body and mind led to the formation of samskaras.

Finally, now the man exists in the grossest form, consisting of the outer gross body and inner finer bodies and coverings. Now, from this outer solid state of existence we march right towards the centre passing through finer states one after the other.

From gross body we come to the mind body and then to the causal body growing finer or more subtle at every step and proceed on further, dealing with other coverings.



Godly work is always accomplished through the agency of some human being of high calibre and not direct. The reason is that God does not possess mind which is the only instrument to bring things into action. Man possesses mind which can be utilised for the purpose, but only when he has lost his feeling of **INDIVIDUALITY** *in toto*. What remains in him after he has achieved complete negation of self, is not the human mind but only the **GODLY MIND** in pure and absolute state.

Now Nature works through this Godly mind although apparently it exists within the frame of a human being.



We thought of one thing and one alone, attaching ourselves to the thing far above our conception. The idea of greatness is now in our heart. Naturally we feel ourselves as its part, or a trifling thing in comparison to that. We do it over and over again. Now we have made the passage by connecting our

thought with that high region for realization. As we practice this, clouds of darkness begin to disperse and vacuum is created by the force of the will.

The power then begins to rush in, in higher degree, with the result that **INDIVIDUALITY** goes away and mind remains.

When mind separates itself from Godly Mind, it begins to call itself as an individual one.

Why do we feel it separated?

It is because the functions of the Big Mind on it cease to exist on account of our doings, and our going on the wrong path. It gets saturated with these things so much that we feel nothing of reality, but feel only the impressions which these things have already made.

The impressions grow so powerful that they begin to overrule our senses. The surroundings, no doubt, leave impressions on it.

Now, when we give place to that important idea—the pious one, on the mind of ours—the impressions we had made begin to lose their density, and in course of time we are free from these things.

The effect of what is prevailing in that Big Mind is felt as well. If you go on practicing you will feel the same thing in your individual mind as there is above it.

When you feel these things permanently in your individual mind, think that you have lost its **INDIVIDUALITY**.

When the time of creation came, the latent motion beneath the Centre grew stronger, causing a stirring movement which later led to the formation of the universe.

That may be called the first, or Super-Mind of the Almighty. We owe our origin to that mind which we call the first Mind.

On the back side of the first Mind there is Centre or the state of *tam* which is clearly explained in my book *Commentary on the Ten Maxims of Sahaj Marg*.

If you have brought your individual mind to the level of first Mind, then you have only to jump above the first Mind whereto there is Centre or Almighty.

When you realize yourself to become one with that state, you have realized the true Reality. There you swim and swim. Nobody knows its end.

When this thing comes to you, you feel everywhere plainness, simplicity and calmness.

When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. **Oneness is reigning now.**

This is the thing we gain by our elementary practice. See the efficacy of the system and put yourself to work.



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.



Jiva, the individual soul, becomes cognizant of its being when it assumes **INDIVIDUALITY** and that becomes the basis of its existence. Originally *jiva* and Brahman were quite akin to each other and it is only the **INDIVIDUALITY** of the *jiva* which effected a difference between the two.

Now, *jiva* as a soul bound up within ego or **INDIVIDUALITY**, came into existence. The sphere it was in, also began to cast its effects upon it. Various hues one after the other began to settle around it, giving it a new colouring.

In a way diversity began to settle in and step by step ego began to develop and grow thicker and denser. Feelings, emotions and desires began contributing their own share to its grossness.

Thus *jiva* like a golden bird got itself completely enclosed within the iron cage of the body. All this resulted from the effects of actions and counter-actions of thoughts, emotions, feelings and desires (in the zone of ego) which went on adding to its opacity. This is in a word the whole history of the *jiva*.

Now happily when it comes into dynamic contact with one who reminds it of its origin, it begins to cast off the coverings one by one. But since *jiva* possesses motion, it is cognizant of the creator too i.e., of Brahman.

Thus the word *jiva* carries within it the sense of motion and of thinking as well. The two things are parallel in the being of the *jiva*.

Thus the function of both the Brahman and the *jiva* is almost the same, with the only difference that Brahman covers the entire universe while *jiva* is confined only to the narrow sphere of ego (self).

In this respect Brahman may be said to have its own bondage just as a *jiva* has, with the difference perhaps that the bondage of *jiva* is thicker and grosser in comparison to that of Brahman. Limitations they both have. This is about the exact concept of Brahman.

Now the presence of motion and vibration in our being establishes our relationship with Brahman but subsequently that very thing turns into entanglement for us. Our final destination is there where neither air nor light has any access. It is a perfectly lightless place without any motion or activity.

People clamor so much about light which, as I have stated, is only a passing phase in the course of our journey to the Ultimate. It ends in toto as we arrive at the destination. Crying for the light is nothing short of a mad fantasy which displays its own colourfulness.

Besides this one often feels a sort of pleasantness in that idea. But so long as the sense of pleasantness is there it is short of the mark. It is then only a reflection of maya though in a much refined state. I am however trying to take you all to that sphere of dreary desolateness which is beyond conception, and which is possibly the last limit of human approach.



Some are of the opinion that avatars do not have an identity. I do not agree with them since if they had no identity they could not have worked bodily for the accomplishment of the task allotted to them.

For their work they stand in need of a physical body which admits of growth and development, so the 'identity' is absolutely essential for them as it is for anyone else.

Identity remains in existence till the time of *mahapralaya* when it loses its **INDIVIDUALITY** or identity and merges into one common Identity, which later serves for the cause of the next creation.

Thus it is only the **INDIVIDUALITY** that ends and not the Identity. It is so because of the dormant action at the Root or the Centre where the difference between 'being' and 'non-being' is but nominal.



The condition of *Aham brahmasmi*, so loudly spoken of, has ever been a subject of constant reference and argumentative discussion among

diversely coloured bhaktas. The condition, as it comes to practical view, has three phases which are experienced in sequence. The first of these is the feeling, 'I am Brahm'; the second, 'All is Brahm'; and the third, 'All is from Brahm'.

The first is related with **INDIVIDUALITY** while the third is related with universality. The second one is only an intermediary stage which finally leads one to universality.

All these conditions are present at every point varying only in the degree of subtleness. Every abhyasi undergoes all these states during the course of his march, though he may not be consciously aware of them.

God is quite plain and simple, devoid of everything, not to speak of any solidity. So, it is absolutely necessary for us to free ourselves from grossness and solidity in order to achieve Him.

The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must therefore be regulated, and the individual mind must be thoroughly disciplined so as to clear off the weight settled in. We should become as light as possible so that a single breath of the Master may put us to highest possible flight.



The reason why I have emphasised so much upon negation is that without it the unfoldment of the knots and one's expansion can never be possible.

The grains of wheat, each of which has an integral entity of its own, when ground into flour lose their **INDIVIDUALITY** by casting off their coverings.

Negation is really nothing but nullifying the energy which had contributed to the formation of the solid form or the positive phase.

Similarly, so long as a man retains his integral state of grossness, his **INDIVIDUALITY** is accountable like that of a grain of wheat which loses its **INDIVIDUALITY** and becomes finer or subtler only when it is ground up or

negated. In the process the grosser particles of its being are shattered and the bondages are torn off.

In other words, the positiveness is lost, and a state of uniformity is introduced, which establishes a closer contact with the Real. One is then neither positive nor negative but beyond both.



When we start practicing, and are in quest of our ultimate goal, we fix upon that which seems helpful to us in our pursuit. We consequently begin to imagine that everything depends upon God's will, so that we may remain connected with it. It gradually develops into closeness and attachment which, in true sense, means the beginning of layavastha or merging. For that we practice love, devotion and all other means conducive to our purpose. We can as well say that our free will extends so far as our limited sphere goes, and God's will extends as far as His unlimited sphere goes. We cannot profess our will to be the same as that of God until we shatter our limitations and bondages. This is our real pursuit, and we do it in order to secure merging with Reality. This topic is dealt with in another book *Towards Infinity*.

In it I have explained how, after losing his **INDIVIDUALITY**, a man can become identical with Brahma.

The relation between God's and man's will may be expressed in the way that when we look to the former (that is God's will) the greater thing begins to attract the lesser thing. We begin to dwell in a state of non-duality when we become one with Him, the Absolute, after shattering all our limitations. But we start from duality and after marching on finally come to non-duality automatically.



It is impossible to reach Reality through the medium of reason.
Reality is after all an intuitional thing.

This is quite true and the Sufis mostly consider the wajdani (intuitional) condition to be the Real condition. But our thinkers have gone still further

than this. *Wajdan* is, nevertheless, connected with matter and the "Iness" is hidden in it. The condition which lies beyond this can indeed be called the Real condition.

Reason cannot reach there.

When **INDIVIDUALITY** goes away from the individual mind, the mind alone remains which is one only, and it can then be called the Godly Mind. Just that alone brings to view the real condition of the self. The reach of reason is to the extent to which you view the other thing with import.



A sort of **INDIVIDUALITY** is experienced in the mind. By **INDIVIDUALITY** I mean the subtlest possible form of ego, or perhaps the power of perception will be an apt interpretation of it.

But this **INDIVIDUALITY**, or power of perception, is simply rational, and seems to be mostly devoid of material attributes. I fail to understand what this phenomenon is. Is this the cause for non-existent being brought into *being*? Or is this necessary for the maintenance of existence? Or is this a reflection or glimpse of any Godly condition? This is not in the least comprehended.



Had there been 'not-to-be', the world would not have existed. If we deal with it spiritually, then 'to be' has the sense of 'self'. If we want to go into 'Non-Self' then we will have to annihilate 'to be' in thought, and will come to 'not-to-be' in its real sense. It means the 'Life without life' — i.e., 'we are and we are not' as also 'we are not and we are.' The thought of one who is at 'one in Himself' brings us to the state.

'When knowledge revealed itself, it was only knowledgelessness.' And there the whole habitation of desires gets turned into desolate ruin, and the cup of the besmeared **INDIVIDUALITY** is broken so as to be incapable of holding anything in it.

Spirituality ends in Divinity, and Divinity ends in its real Essence. Man, after liberation, gains nearness to God and enters into a sphere where

even Silence is silent. Liberation in body is also a chapter in spirituality. Material science cannot explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple, i.e., the Highest Evenness all along. In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.



If you try to apply mathematical calculations to the Divine, you cannot form a graph. Nevertheless, it can definitely be felt as a period of silence, but that too only when you take work from the calculations. If you do not know the calculations, then it has to be considered to be incalculable or immeasurable.

That is, your knowledge has clothed it in such bondage that you begin to bring the immeasurable into measurements. This verily is **INDIVIDUALITY** and a veil, and all the practice and austerities are meant to remove this alone.



Wisdom works only when we take into consideration **INDIVIDUALITY**, and so long as **INDIVIDUALITY** is in our view we are away from the real thing. Simple faith earned by devotion will carry you far.

But while moving towards faith, the difficulty arises when we find so many seemingly deserving to claim faith from our side. Most of us fall into error, and this is but human nature, because we generally want to repose faith in whatever seems closer to the knowledge that we ourselves possess.



Mastery over the pind pradesh means mastery over **INDIVIDUALITY**, that is, perfect control of the individual.

Mastery over the brahmanda mandal means mastery over the **COSMIC POWER**, that is, perfect control over the universe.



Death does not solve the problem of life, but it creates intricacies for the next life. It sends one to another state in order that one may not feel the continuity of trouble. There must be some pause between this life and the next one. In others words, death is the preparation for the next life to come. If a man is kept for years in a gloomy dungeon, he will require a change to go again into it. Fools die, and not saints. They are everlasting in their own regime.

So death is of value for troubled persons.
For saints, it is an unrevealed object. In my opinion, if I call **INDIVIDUALITY** *Hiranyagarbha*, it will express the sense better.
Life in life should be our real object.



In the spiritual field, it is actually the seed which has become the tree with whose fruit one feels satiated. Its branches spread all over, so much so they cover up every knot and establish their effect in it forever. It may rightly be called something which has been made by Nature itself, or has been conceived by Nature. Its purer form contains such a power which may be called the mother-power. It is like a seed which sprouts after losing its existence.

It spreads into the entire cosmos in due course of time, and gets merged in that in such a way that, without losing its **INDIVIDUALITY**, it takes one up to the Ultimate. It is that staircase which we go on climbing, and we reach a stage which an abhyasi can.



These rings are not broken in any case, but only in that case where Nature wants to get her special work done. These cannot be broken without His consent. From here the subtle force emanates, and this goes still further as the rings produce energy through resistance.

The thing goes on farther and farther after rubbing with that place, till just the sort of essence remains. To call that thing essence would mean making it heavier manyfold. When this last essence gets diverted towards the

Central Region, and when man reaches that place through His permission, the thing which I have called essence also loses its **INDIVIDUALITY**.

What happens next in the swimming can be understood by one who has been blessed by God alone. Thereafter he cannot write or speak of his condition. Now you yourself decide as to what is the expanse of the heart and how it happens. You alone can estimate as to how much your heart has expanded.



When we think of going higher, we forget our own base, that is, our **INDIVIDUALITY**. If we do not lose ourselves, the other point remains in obscurity.

If the idea of **INDIVIDUALITY** is not lost, we are not there fully-fledged and we remain where we are.

When we get into the depth of the Being, we naturally lose **INDIVIDUALITY**. This is the result of our process.

Lose and then gain, or here losing is gaining. When we enter into that Nothingness and settle there, **INDIVIDUALITY** bids farewell for good.

The mind can think of one thing at one time.

If you are with **INDIVIDUALITY** you cannot go further. Really we have to ungrasp the **INDIVIDUALITY** to reach the true state of Being-Nothingness.



I am a deadly enemy of **INDIVIDUALITY**.
Here is what I think.

You know that you exist, your name is so-and-so, and that is quite all right. But when you feel that "I exist", "I am a man", "I am a woman", or "I am a lady", that individual idea should not be there.

Suppose you say "I am a man", and you think it but it goes away immediately. Then there is a sort of rebounding. It does not stay with you, and that means **INDIVIDUALITY** is lost. You should not feel that

you have got a body. You should not feel that you exist.

At that stage, you will be an excellent worker in all your duties. It will help you instead of spoiling you. Suppose you say, "I am dead." Is it a fact that you are dead? No. So, it is similar with **INDIVIDUALITY**.

Oneness can come only when you are not there. God is there when you are not there. 'You' means egotism.

You will remain conscious, there is no doubt about that. In fact, that should be developed. But **INDIVIDUALITY** will be lost so that you will not feel your existence, this material existence. And at the highest point you may not even feel the spiritual existence. That is the highest, and I am the first man to say that.

When there is no idea of body and no idea of soul, then what is that? That is oneness: you are connected with some higher source. You are not there in any way, but you are doing the work.

God is not here; of course we say He is everywhere, but actually God is not here. Only his working is going on.

'I' gives the shape; that is, it is a seed. It gives shape so that you become a human being. It shapes you. It passes through you, and afterwards both are gone. Neither 'I' is there, nor 'you' are there.



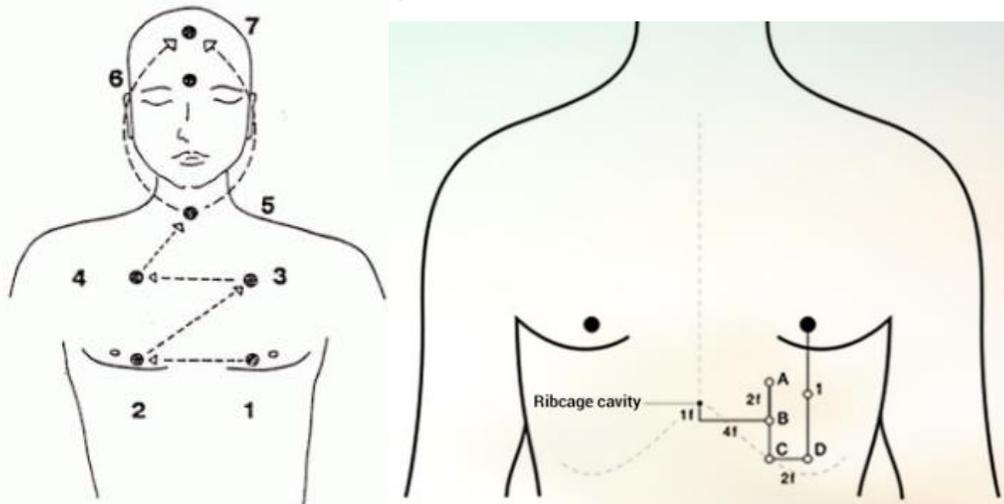
The popular meaning of a mahatma as a great individuality does not seem appealing to me. I would define a mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in a state of complete self-negation.



A man who is absorbed in One and the Real thing will see its manifestation throughout. Because, when every rib of thought is mingled with the Real current, one will feel Reality coming out of everything.

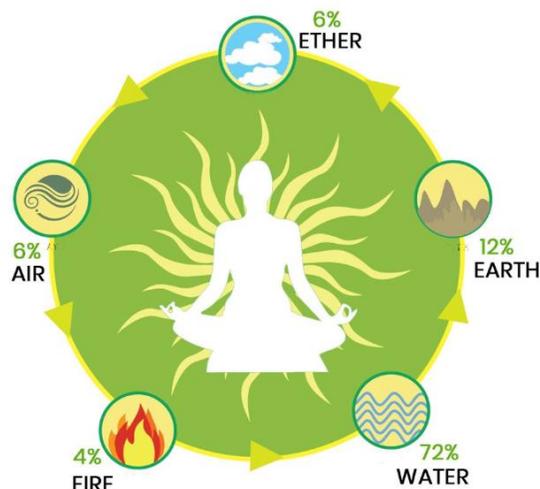
Absorption in Reality means that one will not feel anything of himself. He loses the feeling of his body, mind and soul. This is the condition of the Real God. Limitations remain to some extent, however, and that is due to the knot which is created by the force of will to keep things in their real forms. If these things are removed the world will not exist.

This knot (First Knot – knot of spirit and matter) will be untied finally in the last run, when the condition reaches zero, and when a person will feel the manifestation losing its feeling power. The manifestation will remain, but there will be no limitation created by the **CHIEF KNOT** (first knot).



* * *

THE FIVE ELEMENTS OF AYURVEDA



This body is made up of the FIVE ELEMENTS—Earth, Water, Fire, Air, Ether. It is an effect of these five elements.

The bodies of people are constituted of the **FIVE ELEMENTS**—Earth, Water, Fire, Air and Ether.

Your body, my body and everybody's body is constituted of only these things, nothing else—Earth, Water, Fire, Air, Ether.



If the body of one individual, '**A**', is substantially the same as the body of another individual, '**B**', because of its being formed of the **SAME FIVE ELEMENTS**, what is the reason

for the distinction or the difference that we make between one body and another body?

In case of any individual, the distinction between the body of an individual, whether of an animal or a human being, and the world outside, is **PSYCHOLOGICAL**.

If it were not **PSYCHOLOGICAL** and is really physical, an identification would be impossible.

That one person is different from another person, is a **PSYCHOLOGICAL** division. **It is not physical**. It is purely mental.

Physical division does not exist. Physical difference is only imaginary.

It is a **PECULIAR THINKING OF THE MINDS OF PEOPLE** that makes it impossible for them to feel the coextensive nature of bodies, even though they are connected at the bottom, like the waters of the ocean.

So, the physical distinctions among individuals are not real and ultimately the distinctions are purely

- **MENTAL, or PSYCHOLOGICAL.**

Therefore, **A MENTAL ACT** can abolish the **MENTAL DISTINCTION** that has been thus created.

And this is the real purpose of Universal Prayer or Oneness Meditation.

Every activity is a psychological function; it is not just a physical process.

- What we do outside is determined by what we think in our **MINDS**, and
- What we think in our **MINDS** is conditioned by what samskaras we have in our causal bodies.



The **BODY** is not the living principle, but it assumed the character of a living principle on account of the animation conducted to it by the energy of this universe.

We can feel sensations throughout the body, but the body has no life, really.

For instance, the corpse has no consciousness, it has no life, no sensation, though it is a body, still. The features of the living body can be seen in a corpse, also.



Just as a goldsmith takes a little gold from here and a little gold from there and puts these pieces of gold into a melting pot, boils the pieces making them into one lump and gives a new shape to this lump, even so a new **BODY** is formed out of the ingredients collected from nature.

The goldsmith does not create new gold. He only creates a new shape of the gold after melting it in a furnace. That is how he prepares ornaments, etc.

Likewise, the **MATERIAL FORCES**, earth, water, fire, air, and ether are the **ELEMENTS** out of which **BODIES** are formed.

The present **BODY** is made up of these **ELEMENTS**.
The future **BODY** also will be made up of these **ELEMENTS**.

A carpenter can arrange pieces of wood in such a way that these pieces form a chair. Or he can arrange these pieces of wood in another manner to make a table. He can convert these pieces into a box, and so on. The carpenter can arrange these pieces of wood in various ways according to the **NEED** or the requirement of the time. But the wood is the same. It is not new wood that he is using.

Likewise, they are the same **ELEMENTS** that work wherever you go, whatever be the birth that you take, and whichever be the shape the **SOUL** assumes in whichever realm, in its new incarnation.

Even if it is in a very highly elevated state like that of a Gandharva or a celestial in paradise, even if such a lustrous **BODY** is to be assumed by the soul, it is made of nothing but this same material. It is formed of these **ELEMENTS** only in their finer essences. When they are gross, they look like the **BODIES** we have. When they are fine, they begin to be transparent like glass, for instance.

You know, even glass is made up of matter. It is as much material as a lump of iron or a hard brick. But the glass shines. It is transparent. Light can pass through it because of the fineness of the structure, notwithstanding the fact that glass is made up of the same matter as a hard brick.

Any form the **SOUL** can take. It can adjust and readjust the material **ELEMENTS** according to the **NEED** which is indicated by the nature of the **MIND** that actually reincarnates.



The **FIVE ELEMENTS**, for instance—ether, air, fire, water, earth—may be regarded as cosmic objects of creation. They have no individuality of their own; they have no personality-consciousness.

But, then comes individual creation, that is, the distinction of 'I', 'you', etc. The **MIND** begins to operate as the differentiating principle in individuals, though, physically speaking, we cannot draw a distinction between one individual and the other. Physically, what is the difference between one person and another person?

We will find nothing special biologically or chemically. If we examine the **BODY** of an individual, we will see that they are all made up of the same substance, so that whether it is 'A', 'B', 'C', or 'X', 'Y', 'Z', it would make no difference to them as humans.

But why is this difference, then?

We see that this person is different from that person, and it is to be attributed to psychic differences.

The MINDS are different, not the BODIES.

When the MINDS are different, it looks as if the individuals are different. Thus is individual creation.



This consciousness which is solid Reality ultimately, the substantiality of the whole universe, appears to localise itself in the **BODY** of individuals by entering into the process of permutation and combination of the elements earth, water, fire, air, ether, etc.

A particular combination in some percentage of these **FIVE ELEMENTS** becomes a **BODY**, an embodiment. When consciousness enters this particular formation of the elements, it is what we call the individual, the Jīva, or a particular finite **BODY**. It arises in this form and dissolves itself in this form, as it were, as long as it is connected to this formation of the elements.

The birth of the individual and the death of the individual are described here as being the consequence of the association of consciousness with the formation of the **FIVE ELEMENTS** in a certain proportion.

It is the elements, the **FIVE ELEMENTS** which combine in certain ways, under different conditions, that are responsible for the **OBJECTS** of **SENSE**, as we call them. Animate or inanimate, whatever may be—all the **OBJECTS**, all the **BODIES** are really the elements in some shape, colour and tangibility. They appear to have a value, a worth, and meaning, because of the entry of consciousness into them.

And when the formations change, when there is a different type of formation of the elements, that is called the death of the individual. It is not a death really; it is a transformation, a reformation of the particular form into which these elements have been cast by the **NEED** of that unit of consciousness which is called the Jīva. When this consciousness gets entangled in the forms of the elements, it is called birth.

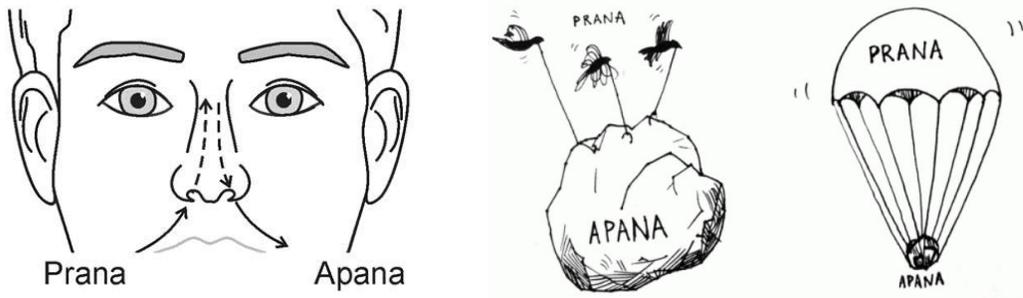


The whole universe consists of Matter and Energy.
There is nothing else. Outwardly it is Matter, inwardly it is Energy. Anna and Prana.

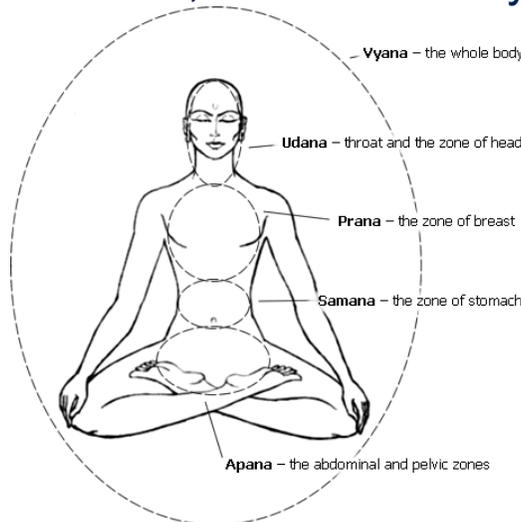


Inside the physical **body**, there is a **vital energy** which functions as **desire**, or rather is the instrument of the manifestation of **desire** in the individual.

It is the **prana** that is inside which becomes responsible for the action of the **mind** in terms of **desire** for **objects** of **sense**.



“Yourself and your **BODY**, where are they founded?”



The **BODY** of an individual may be said to be founded on the **PRANA**, the vital **breath**, because it is the vital **breath** that sustains the **body**.

The **PRANA** is a particular function of the **VITAL FORCE** by which we **breathe** out. When we exhale, when we expire, it is the **PRANA** functioning. And when we inhale, the **APANA** functions. So, **PRANA**, in its principal form, may be said to be the foundation for the **BODY**, the personality of the individual.

“Where is the **PRANA** founded?”

“In the **APANA**”.

If the **APANA** is not to work in the opposite direction, the **PRANA** would go out. It has to be held in check by the counteracting **FORCE** of the **APANA**.

While the **PRANA** is trying to go up, the **APANA** is trying to go down. If the **PRANA** is not to be filled up, the **APANA** will go down, and will no longer be inside the **BODY**. It will go down by the gravity of the earth.

And if the **APANA** is not to go down, the **PRANA** will go up.

So the two, moving up and down, are thus themselves held in position. So, “**PRANA** is founded in **APANA**.” Its function, its existence within the **BODY**, is due to the work of the **APANA** that goes downwards in the counter direction.

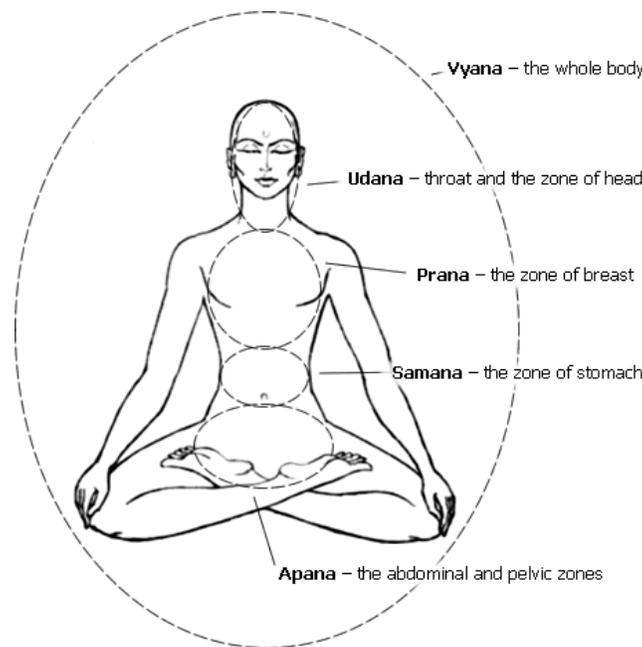
“Now, where is **APANA** founded?”

VYANA: **VYANA** is the **FORCE** that operates throughout the **BODY**, due to which there is circulation of blood. The blood moves equally throughout the veins and arteries etc. in the **BODY** on account of the **VYANA PRANA**, a particular function of **PRANA** known as **VYANA**.

The **PRANA** and **APANA** work in this manner, in the upward and downward directions, on account of the controlling activity of the **VYANA** which is spread throughout the **BODY**. If the **VYANA** is not to be there, the **PRANA** and the **APANA** will not be held in position, or harmony. Thus **VYANA** is the support of **APANA** itself.

“Where is **VYANA** founded?”

UDANA: “**UDANA** is the support for **VYANA**.” **UDANA** is a very peculiar function of the **VITAL ENERGY**. It is like a post to which animals are tied. The animals try to go this way and that in various directions, but are not allowed to go according to their own whim and fancy, as they are tethered to a post.



Likewise, the **UDANA** is a principle of **PRANA** whose seat is supposed to be the throat, to which the other functions of the **PRANA** are tied as to a post, as it were. And so, **UDANA** is the support for the operation of the other aspects of the **VITAL ENERGY**, namely, **PRANA**, **APANA** and **VYANA**. If the **UDANA** is not to be there as an inviolable reality of the **PRANA**, the other functions will not perform their duties as expected.

“On what is **UDANA** founded?”

SAMANA: **SAMANA** is the subtlest form of **VITAL FORCE**. Its seat is in the navel. It digests food, and it is the cause of the heat that you feel inside the **BODY**. It is the subtlest form of **PRANA**, and these gross forms which are mentioned are ultimately resolvable into this subtlest form, namely, **SAMANA**. “So, **SAMANA** is the ultimate support for all these functions.”

This subtle Being, which is hidden behind even the **SAMANA**, is your real Self, on account of whose presence these **PRANAS** are operating in a systematic manner.

Why should the **PRANA** move in this way, and the **APANA** that way, and **VYANA** and **UDANA** and **SAMANA** in different ways, as if they are following some law, or system, or order?

Who is this Justice or Judge who dispenses the law in the case of the function of all these vital energies?

“That is something superior to even the **SAMANA**, and no one can know what it is. You can only say, ‘what it is not’. You cannot say, ‘what it is’. It is not the **BODY**; it is not the **SENSES**; it is not any one of the **PRANAS**; it is not even the **MIND**; it is not the intellect.”

What else it is?

You do not know. If anyone asks you, what is this essential Self in you, you can only say, ‘it is not this’; ‘it is not this’. But you cannot say, ‘what it is’, because to characterise it in any manner would be to define it in terms of qualities that are obtainable in the world of **OBJECTS**.



WE ARE ALL ONE. HOW ?

5 ELEMENTS (akasha-matter) is same.

But prana behaves differently in the different bodies.
This behaving of prana differently in different bodies
is the main reason for different behaviors of people.



It is the **PRANA**, or the energy, or the **FORCE** that is behind things which keeps them in shape and maintains the form which they have taken at any given moment of time.

The **PRANA** unites things, and where **PRANA** is absent there is disintegration.'



PRANA is universal energy, no doubt, but it functions in a particular manner in the **BODY** of an individual on account of the intentions of the **MIND**.

The **MIND** restrains the **PRANA** and locates it within the **BODY**; otherwise we would not be so intensely conscious of this **BODY** alone as our own self.

The **PRANA** is equally present in every person, in every **BODY**, everywhere, in every part of creation.

But we are not apparently connected with the manifestations of **PRANA** through other **BODIES**, other individuals and other species of being.

Our direct connection seems to be with this particular embodiment which is presided over by a single **MIND**, which is, again, connected by an ego, a self-affirmative principle.

The localised function of the **PRANA** in this embodiment of the individual, being made possible by the activity of the **MIND** in connection with the **SPEECH** which is the instrument of expression of the **MIND**, we should consider **PRANA** as the effect of the combined activity of **MIND** and **SPEECH**.

By the combined activity of these two, by a joint collaboration of **MENTAL** intention and the power of **SPEECH**, **PRANA** functions in a particular way, in a given manner, in a direction which is already laid down in the particular individual, one being different from the other.

One who knows this secret goes beyond the limitation of **PRANA**, **MIND** and **SPEECH**.

PRANA functions in a particular way, in a given manner, in a direction which is already laid down in the particular individual, one being different from the other.

One who knows this secret goes beyond the limitation of **PRANA**, **MIND** and **SPEECH**.



Different **FORCES** which work outside the **BODY**.
Even the existence and the function of this **BODY** is due to the operation of these **FORCES**.

Even the physical **BODY** cannot exist if the **FIVE ELEMENTS** do not cooperate.

Little portions of the **FIVE ELEMENTS**—earth, water, fire, air and ether—have been put together into the formation of this **BODY**, and they are held together in union by a **FORCE** that is inside. If this cementing element in is withdrawn, the components of the **BODY** go back to their sources.



INTERNAL UNIFYING PRANA-SAKTI

The **PRANA** does not belong to any **SENSE-ORGAN**. It is a single **FORCE** that works through the entire system, and without this element, principle, or vitality, which is the **PRANA**, no **SENSE-ORGAN** can function—the eye cannot see, the ear cannot hear, etc.

So, it is an impersonal unifying **FORCE**.
The total power of the organism is **PRANA or the Vital Energy**.

PRANA is a unifying **FORCE**. This **PRANA**, is represented by **HIRANYAGARBHA** in the cosmos.

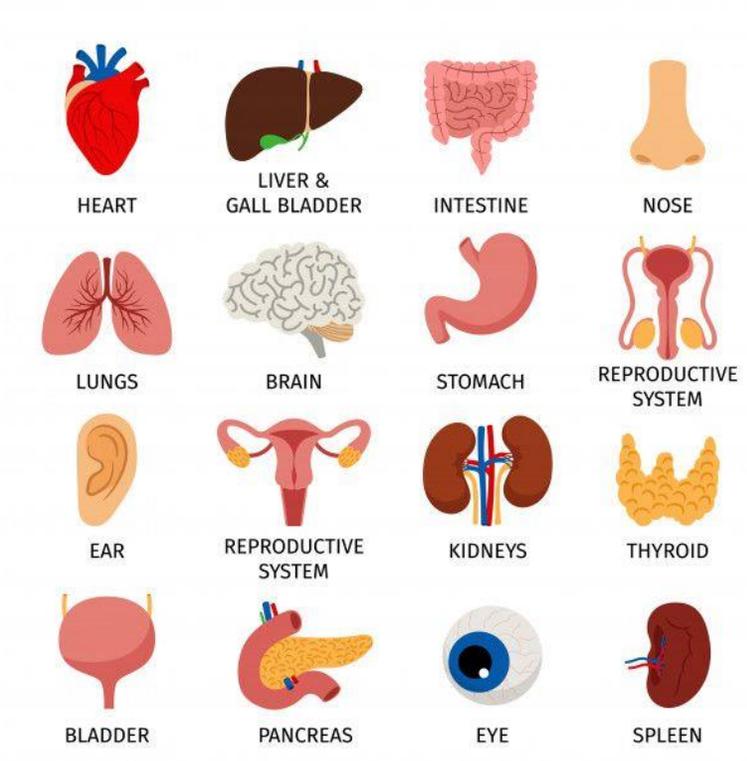
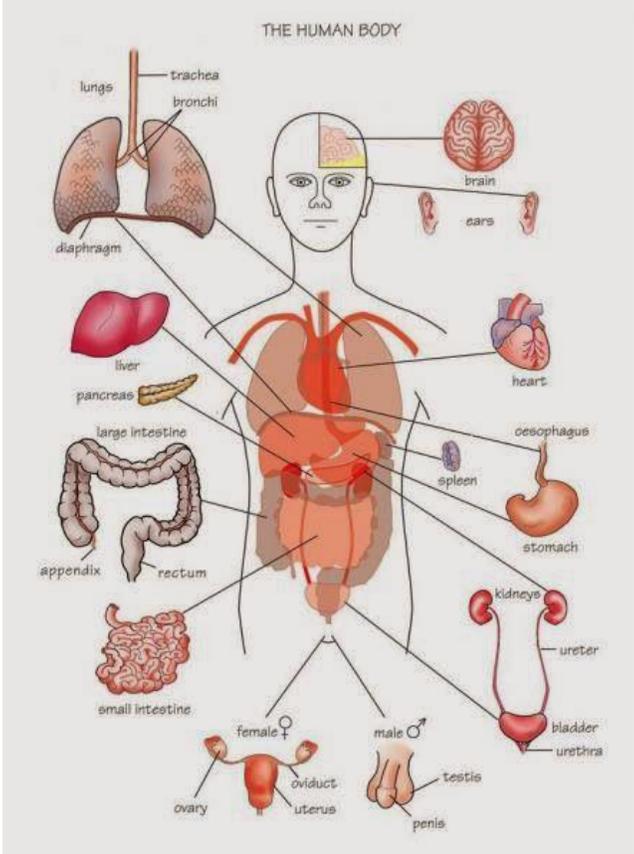
The **PRANA** is not merely the breathing principle or the breath.
PRANA is the energy, a subtle **FORCE**, a vitality, that which keeps the whole **BODY** in unison.

If we can feel a sensation of unity in the whole **BODY**, it is because of the harmonious movement of the **PRANA** in the whole system.

Really, the body is not one whole, it is made up of parts; every cell is different from every other cell, every limb is different from every other limb. But, in spite of this diversification we are a whole.

We have the heart;
We have the lungs;
We have the spleen;
We have the liver and intestines; the
Hands and the feet; and the
Limbs and the organs,
one different from the other,
constituted of minute organisms called cells.

But, how is it that, with all this diversity, we are able to feel a singleness of unity in ourselves?



9 pm Universal Prayer is Oneness Meditation.

We are a whole, an indivisible completeness.

This is due to the **PRANA** which is the immediate manifestation of the Atma-Sakti within us.

Ultimately, it is the Atman (Self) which is responsible for the **SENSE** of unity within us. It is indivisible, and everything which reflects this indivisibility in some percentage may be regarded as a manifestation of the Atman (Self).

The **Prana-Shakti** is regarded as an immediate expression of **Atma-Shakti within us**.

The **PRANA** is the only unifying principle within us, not the **SENSE-ORGANS**.

The vibration of the meditator of the **COSMIC PRANA** is a power which can influence anything and everything. The incapacity of the individual, the powerlessness, the impotency that we feel, is due to the isolation of our **INDIVIDUAL PRANA** from the **COSMIC PRANA**.

The **COSMIC PRANA** moves into us, it is within us, like the all-pervading space which is inside everything.

The **PRANA** that is within us is the same as the **COSMIC PRANA** called the **HIRANYAGARBHA**. But, due to arrogance, egoism, self-assertion, we began to appropriate for our selves whatever is within our **BODY** as our own.

We begin to say, “my mind, my prana, my limbs, my organs, my senses” etc... This ‘mine-ness’ in respect of properties and acquisitions, born out of the ‘I’-ness of self-affirmation, is the cause of cutting oneself away from the inflow of the energy that is everywhere.

And, therefore, we feel weak vitally and psychologically. The wall that separates us from the **COSMIC PRANA** is to be lifted by the Constant Remembrance of Master.

The **PRANA** is the most forceful principle in the SUBTLE BODY within us.



The essence of all the **SENSES**, the **VITAL FORCE**—that is the principle is not specially affiliated to any particular limb of the BODY, and it is not connected particularly with any **SENSE-ORGAN**.

It is a uniform principle, impersonally operating throughout the system of the body, present in its manifested form as **PRANA**, by the power of which one is able to speak.

It is operating in the mouth of a person. And that functions through the act of speech. The vocal organ is only one of its functions, and it does not represent the whole of the **PRANA**; it has many other aspects.

This individual prana is only a small symbol of a larger reservoir of Prana-Shakti, which is the Cosmic Prana or **HIRANYAGARBHA** or **MAHA-PRANA**, the Great Power, the connection with whom at once frees one from the fear of death. It is that from which death runs away in fear.

Desires (Wishes) cannot be in the case of the one who has been endowed with this knowledge and experience, because the senses are freed from the evil of desire when they are affiliated to the Maha-Prana.



Whatever is done in this BODY is done by the **PRANA** only.

For instance,

the absorption of the food that is drawn in by the **SENSE-ORGANS** into the organism is done by the **PRANA**.

It is by the **PRANA** that the **SENSES** draw food into the system, and it is the **PRANA** that digests the food, absorbs it into the organism.

If the eyes see anything, it is the **PRANA** that sees.

If the nose smells, it is the **PRANA** that smells.
If the ears hear, it is the **PRANA** that hears.
If anything happens, it is done by the **PRANA**.
It is the support of the **SENSES** and their activities, and it is supported by these activities and principles.

There is a mutual dependence of the **SENSES** and the **PRANA**.

If the **SENSES** are in consonance with the **PRANA**, the **PRANA** will feed the **SENSES**, but if they are dissonant, naturally the energy will not flow to the **SENSES**.

If the **PRANA** is satisfied, every **SENSE** is satisfied.
If the **VITAL FORCE** inside is happy, every part of the **BODY** is happy.
The **MIND** also is happy, the intellect is happy.
The whole being is happy.



PRANA is the essence of the limbs of the **BODY**, of all the **SENSES**.
If **PRANA** departs from any part of the **BODY**, that part dries up immediately.

There is no vitality in that part of the **BODY** from which **PRANA** is withdrawn. So, life is **PRANA**; **PRANA** is life.



The world that we see is nothing but the form of God, and it is He that is fully present in every form.

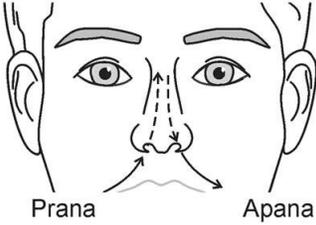
Whenever we touch any object, we are coming in contact with that Being only.

If this awareness could be awakened in a person, at that very moment there could be liberation—here and now.



SECRET BEHIND OUR PERCEPTION : PRANA AND APANA - ACTION AND REACTION

What is the secret behind our perception ?



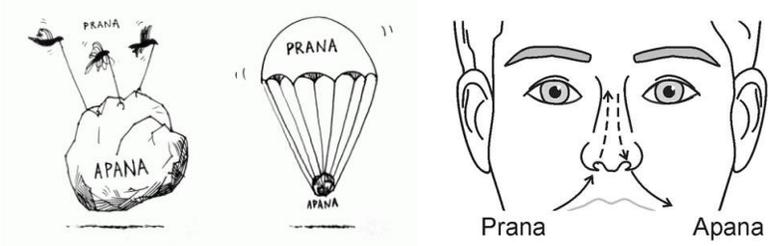
PRANA.

The **PRANA GRASPS**. The **PRANA** here does not mean merely the process of **BREATHING**. It is that vital principle or activity inside, by which smell is made possible by the nostrils.

The **PRANA** functions in an active manner through the nostrils and compels the nose to ask for more and more of odour as it's own diet, or food.

And the **APANA**, which is another function of the **Vital Breath**, is the source of the variety of smell which we have in the outer world. It acts like the feelers, as it were, for the varieties of odours in the external world.

And so the **PRANA** and the **APANA**, jointly, can be regarded as the Sense and the Object of sense.



PRANA acts upon **APANA**; **APANA** acts upon **PRANA**.

And it is on account of this mutual action and reaction of **PRANA** and **APANA** that we are able to smell and want more and more of smell and we are able to perceive things.

Senses (organ of action and sensation) grasp, grab, hold, control the object of senses. Senses grasp objects, catch hold of them and make them their own. The power behind the senses is Prana.



This divine VITAL FORCE, is Individual as well as Cosmic.

It is both. It is working through an individual and also operating in the universe as **HIRANYAGARBHA**, or Cosmic Prana.

If you know this secret, you will cross over mortality. If this Supreme Universal energy is realised and known, one transcends death.

VERY IMPORTANT POINT

This Divine Vital Force,
is individual as well as cosmic.
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**It is working through an individual and also
operating in the universe as Hiraṇyagarbha,
or Cosmic Prana.**

If you know this secret, you will cross over mortality.

If this Supreme Universal energy is realised and known, one transcends death .



There is an eternal Being which is immediately presented into experience and directly observed; which is the Self of all beings and internal to everything.

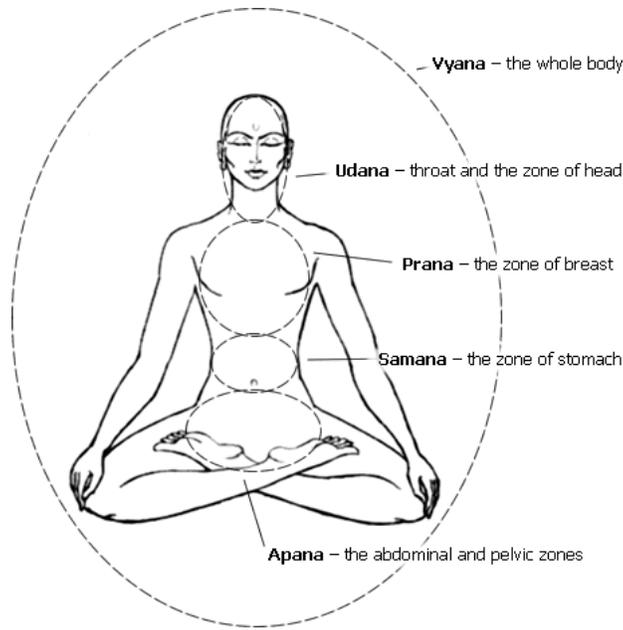
“This very Being in you is your internal Self.”

He who **BREATHES IN** through the **PRANA** is your inner Self.
He who performs the function of expiration is your own Self that is working in the form of this outward **BREATH**, the **APANA**.

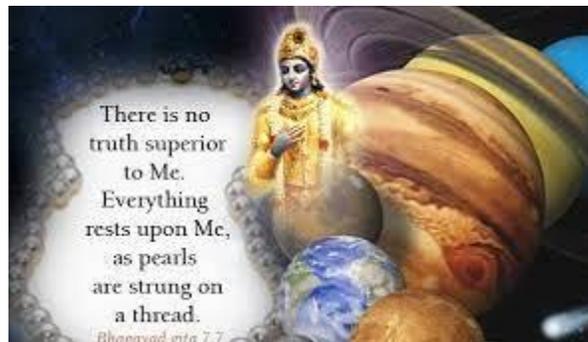
That which pervades your whole **BODY**, known as **VYANA**, again, is the operation of your own Self.

That which works as **UDANA**, whose activity consists of lifting the **BODY** at the time of death and performing certain other functions of that nature, that which is called **UDANA** in ordinary language, is really your own Self that is working.

There is no such thing as **PRANA**, **APANA**, **VYANA**, **UDANA**, **SAMANA**.
They are only names that we give to the functions of the inner Self that is yours.



BG 7.7 There is no truth superior to Me. Everything rests upon Me, as BEADS are strung on a thread.



Do you know the THREAD in which all these worlds, and this world as well as the other worlds, and everything that is created are strung, as if they are beads?

All the worlds, all beings, are strung in a **THREAD**.
What is this **THREAD**? Do you know this **THREAD**?



The **SUPREME VITAL FORCE** of the cosmos is the **THREAD** on which everything is strung, because all **BODIES**, whatever be their structure, are formed in the mould of this **VITAL ENERGY**.

It is this **VITAL FORCE** of the cosmos that has taken the shape of all these forms, whether they are the forms of the world or are the forms of individual beings.

Outside, the very same Energy looks like the world, and inside, as a content thereof, it looks like individuals.

It is the subtle constitutive Essence of the whole universe.

That universal VITAL FORCE is the THREAD.

It is a **THREAD** in the sense that it is the power which holds all **BODIES** in proper positions.

And everybody, individual or otherwise, is strung on this **THREAD** in the sense that everything is a form taken by it, and controlled by it.

So, you will not find a place where this is not, and you will not find anything operating unless it Wills. It is His Will and His Action that appears outside as the action of people.

When a person is alive, why does that person look whole and complete and integrated?

And why is it that when something happens at the time we call death, there is dismemberment of the body and parts of the body get dislocated and hang loosely without being held firmly? What is the cause?

The cause is that this **VITAL FORCE** was holding the limbs of the body in unison and harmony when the body was alive.

What we call life is nothing but the operation of this universal Energy through a particular body.

When the particular function through this individual body does not take place, the Energy withdraws itself.

There is then no sustaining power left in the building-bricks of the body. So the bricks collapse.

There is, therefore, the return of the constituents of the physical body to their sources. They cannot be held in the form which they were assuming when the body was alive.

So the body of an individual is nothing but a form assumed, or taken by certain elements. And it begins to function by the action of this **VITAL ENERGY**.

When this action of the **VITAL ENERGY** is withdrawn, it is called death, or demise of the individual. So, we say that the parts of the body of a dead person get loosened and they are not able to perform the functions that they were doing earlier, merely because this principle is absent.

That, is the **THREAD** which controls everything, individual or cosmic.

This is the **THREAD** in which the worlds and the individuals are strung together.



Even the hands cannot be lifted unless there is a **FORCE** inside;

The eyes cannot wink unless there is a **FORCE** inside the eyes,

Likewise with every other function or limb of the individual.



All **BODIES** are constituted of the vibrations of which, ultimately, these principles consist.

Earth, Fire, Air, Space, etc... are not solid bodies, though names are given here which are applicable to physical bodies.

Even the **EARTH IS NOT A SOLID BODY.**
It is a vibration.

It is something difficult to understand for a casual observer. There is no such thing, ultimately, as a 'solid' BODY.

Everything is a conglomeration of **FORCES.**
FORCE concretises itself.

The increased density of a particular **FORCE** is the reason why we give it a particular name in a particular context, as it becomes visible.

Even these distinctions between earth, fire, air, etc. are tentative distinctions. One is convertible into the other.

We know that solids can become liquids, and liquids can become gases, and anything can be converted into anything by certain processes to which they are subjected.

The solidity of the earth;
the fierceness of fire,
the fine character of air;
the glowing nature of the sun, etc.,
can be attributed to the increased density of the manifestation of the **FORCE** of which they are all constituted.

Distance does not matter here.
Even if the sun is so many millions of miles away, it can regulate us, control us. Distance is completely overruled by the existence of invisible powers, cosmic energies that can reach over great distances as immense light does.

Our Physical Body, our Subtle Body and the Physical Bodies and the Subtle Bodies of everyone and everything everywhere—all these are made out of the energies of certain **FORCES** which go to make up these elements—the fire, the earth, etc.

What is there in our body except these things?

If you dissect the body of any individual and constituents, you will find that these constituents of the bodies of individuals are nothing but the constituents of these Matter and Prana.

The whole universe consists of Matter and Energy.
There is nothing else. Outwardly it is Matter, inwardly it is Energy.

COSMIC VITAL FORCE functions in two ways, cosmically and individually. In its comprehensive transcendent aspect it is one; there is nothing second to it.

But, inasmuch as it appears as if it is whole, even in individuals, it makes each individual imagine that he or she or it is complete and not a part thereof.

This capacity of the **COSMIC PRANA**, to remain complete in the Cosmic status and yet make the individuals also complete in themselves, is

responsible for the designation of this **FORCE** as one and a half. It is this way and that way, both ways—

“Because of the fact, as mentioned, that everything flourishes on account of the function of this **VITAL FORCE**.”

It is present in every individual, and yet it remains transcendent.

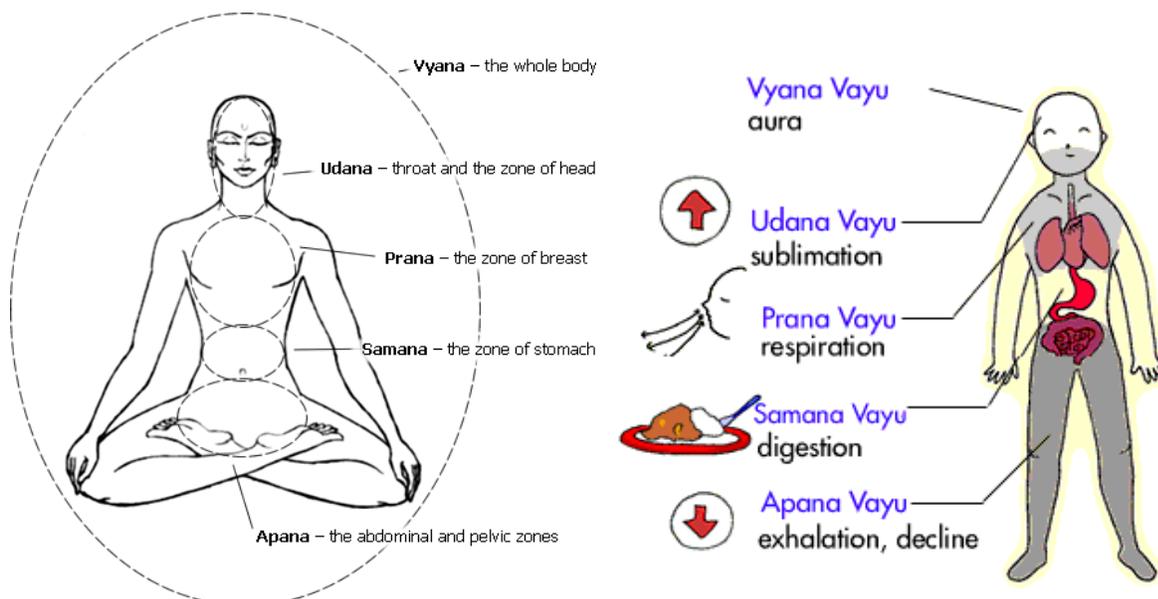


PRANA means the principle of life.

PRANA is the vehicle of the Subtle Body.



PRANA, APANA, VYANA, UDANA and **SAMANA** are different forms of the activity of the **CENTRAL VITAL FORCE**.



The entire personality of the individual, the whole body, is composed and consists of these three elements only, namely,

- **MIND,**
- **SPEECH** and

- **PRANA (VITAL FORCE).**

The principal functions in our **BODY** are **SPEECH**, **MIND** and **PRANA**, through which we do everything that we can do in this world.

The words that we utter,
The thoughts that we think, and
The energy that we have
—these are the constituent factors of our personality through which we deal with others, which we regard as our endowments or faculties of action.

These have to be set in tune with the outer world.

This world of physical perception is to be identified with everything that words can express through speech, because speech can express only what is sensible, what is visible to the **EYES**, and this world is what is visible to the **EYES**.

It is an object of the senses, and inasmuch as this world is defined by us as an object of our senses, and the function of speech is only to describe what is an object of the senses, a similarity is to be established between the object world which is tangible, visible, etc., with the speech which expresses everything that is visible.

Speech is, thus, this world. The connection is that speech expresses everything that has a form, everything that can be defined or explained through language which is identified with the world that is visible.

But the **MIND** can think also what is not visible to the eyes. It can infer the existence of certain objects and even worlds which are invisible.

The **MIND** is more difficult to understand than the function of speech, because while speech can express only what is tangible, visible, etc., It cannot infer things without the function of the **MIND**.

So, the **MIND** has a peculiar advantage of being in a position to deduce things by induction and deduction. The world that is above the physical is such a one. It cannot be visibly perceived; it can only be deduced by

inference, and therefore the **MIND** is the only faculty in us which can do this work.

Now, the most inscrutable thing within us is the **PRANA**. It cannot think like the **MIND**; it cannot infer; it cannot do the work of logical induction and deduction. It cannot also perceive things like the **EYES**, but it is a strange element within us which gives energy even to the **MIND**.

If the **PRANA** is not to function, the **MIND** also will not think. The **PRANA** is the general reservoir of energy like a powerhouse, and its functions are beyond conception, over which we have no control.

To some extent we may have control over our thoughts, but we cannot control the energy function, or the Prana-Shakti within us.

It is superior to everything, in a sense, the sense being that it acts according to its own way. It has its own manner; it is regulated by certain other laws altogether, independent of the laws that we can think of in our **MINDS**.

We cannot increase or decrease the energy within us. We cannot even direct its course, as we can do with the **Mind** or **Speech**.

So, the most subtle realm which is the divine or celestial one, the paradise, is identified with the **PRANA, THE PURE ENERGY**.

The **PRANA** is something inscrutable. It has already been mentioned that while the **SPEECH** expresses what is known and the **MIND** is superior to the realm of **SPEECH** because of the fact that it can argue, by pros and cons, the **OBJECTS** of knowledge and knows things which are not directly perceptible, the **PRANA** is a different realm altogether over which we have no control.

We can direct our thoughts by the employment of consciousness, and we control our **SPEECH** by the use of common **SENSE**, but we have no say in the matter of the movement of the **PRANA**, which has its own say.

It works of its own accord by a law which is independent, as it were, of the one over which we have some sway, or say. We can stop thinking, we can

stop speaking, but we cannot stop **BREATHING** or restrain the activity of the **PRANA**, completely.



The **PRANA** of an individual is subject to limitations on account of the presence of persons and things outside.

But in the case of the **COSMIC PRANA**, such limitations are not effective, because the **COSMIC PRANA** is not an individualised **PRANA**. It is that which exists in everyone uniformly.

On account of this reason, the **PRANA** does not exist there merely as a function of an individual, but as the Soul of the person.



The **Universal Being** manifests itself in various ways, and one of the forms in which it is manifest is the **COSMIC PRANA**, the universal energy which functions not only in organic beings, but also in inorganic objects. The tendency to life, the urge for self-perpetuation, is an indication of the operation of the **PRANA** in everything.

There is an effort exerted by everyone and everything in this world to exist. There is an incessant struggle for existence. This attempt to exist somehow, to live and to perpetuate oneself, is the action of the **PRANA** in all created entities.

This **PRANA** is universal; it is everywhere. What we call cosmic energy is ultimately identifiable with the creative principle, **HIRANYAGARBHA**.

It is universally present, and is equally spread out in everything. Life and non-life are only the manifestation or non-manifestation of it, or the higher degree or the lower degree of manifestation of it, but not the absence of it.

PRANA is not absent even in so-called inorganic things. The vibratory activity that we discover even in lifeless matter is the action of **PRANA**.

The gravitational pull exerted by **OBJECTS**, though they are inanimate, is the work of **PRANA**.

The cohesive **force** that we discover in chemical **elements**, or physical **objects**, any kind of attraction, pull, whether it is organic, inorganic or even **psychological**, all this is the work of the **Universal Prana**.

It exists in everyone. In the human individual, particularly, it is markedly manifest.

The nature of this **PRANA** as manifest in the human individual.



The **PRANA** in the individual is said to be something like a **BABY CALF**, a new-born child, which has been tied to this **BODY** as a Calf is tied to a peg with a rope.



The **Individual Prana** in the body is compared to the **Calf**, and the **Subtle Body** in which it is lodged, which it pervades, and of which it is the life, as its abode.

The **Physical Body**, which it permeates by means of the **Subtle Body**, is its **support**.

The energy of the whole system which maintains it is the peg to which it is tied by means of attachment to the **Body**.

The food that one consumes, by which energy is generated, is the rope by which it is tied to the peg.

If this is known, the connection of the **PRANA** with the various parts of the **Body** also is known.

The entire structure of the **Body** and the personality, whether subtle or physical, is a manifestation of the **PRANA** only.

What is worthwhile in us is the **PRANA** working.

A little bit of Universal Prana is tied (knotted) up in the physical body which is behaving differently according to the samskaras of the individual.

If this secret is known, we would be able to realise the integrated nature of our personalities, rather than their complex nature as if they are made of bits of reality.

Even the different **SENSE-ORGANS** function only due to the operation of this **PRANA**.

It is the **PRANA** seeking expression, so that it may become one with the cosmic source from where it has come.

So, the one who knows this secret of the **PRANA** which is lodged in the **SUBTLE BODY** and the gross **BODY**, as a single **FORCE** pervading the entire personality.....

This central creative energy in us is called the **Sisu**, the child.



It is compared to the **CALF** or the **CHILD** because it cannot go out as it likes, just as a calf that is tied with a rope to a peg cannot go out here and there, as it likes. It can move within a certain ambit, to the extent of the length of the rope, but beyond it, it cannot go.

The **SENSES** can move towards the **OBJECTS** outside; the **PRANA** cannot go, though it impels them to act.

So, it is something that is struggling inside the **Body** itself. On account this tendency of the **PRANA** to work within, as if it is a child tied to this **Body**, the comparison is made of it with a calf, or a little baby.

The **SUBTLE BODY** and the **Physical Body** are the support and the abode of this **PRANA**. It moves within these circles. It is bound with the rope of food.

The food that we eat is not necessarily the physical food that is consumed through the mouth, but any kind of intake of the personality through any of the **SENSE-ORGANS** by which one is maintained.

The support and the maintenance of the whole individual through the activity of the **SENSES** is the food by which the individual is tied to this world, and that is therefore the rope which binds the individual to earthly existence.

This **PRANA** is manifest through the **SENSE-ORGANS**.
It is actively manifest through the **SENSES** particularly because of
their **DESIRE** for **OBJECTS**.

One of the **SENSES** through which it is predominantly active is the organ of
sight. The **EYES** are supposed to be indicative, to some extent, of the
entire personality of the individual.

The cementing **FORCE**, as we may call it, which keeps the various parts of
the bodily personality intact, is the divinity that is presiding over us. It is
God that is working through us, finally. One who knows this in deep
meditation, one who realises this secret in one's life, does not lack
anything. Everything comes to that person automatically, as a food and
support.



We cannot deny that bodies inherit certain tendencies, but
those tendencies only mean the physical configuration
through which a PECULIAR MIND ALONE CAN ACT IN A
PECULIAR WAY.



The whole of this universe, therefore, is, as it were, a
PECULIAR form; the Absolute is that ocean while you
and I, and suns and stars, and everything else are various
waves of that ocean.

And what makes the waves different?

Only the form, and that form is time, space, and causation, all entirely
dependent on the wave. As soon as the wave goes, they vanish.

As soon as the individual gives up this Maya, IT VANISHES FOR HIM and
he becomes free.

The whole struggle is to get rid of this clinging on to time, space, and causation, which are always obstacles in our way.



We believe that every being is divine, is God. Every soul is a sun covered over with clouds of ignorance, the difference between soul and soul is owing to the difference in density of these layers of clouds.

The soul has neither sex, nor caste, nor imperfection



I cannot see how it can be otherwise than that all knowledge is stored up in us from the beginning. If you and I are little waves in the ocean, then that ocean is the background.

There is really no difference between matter, mind, and Spirit. They are only different phases of experiencing the One.

This very world is seen

- by the five senses as matter,
- by the very wicked as hell,
- by the good as heaven, and
- by the perfect as God.

We cannot bring it to sense demonstration that Brahman is the only real thing; but we can point out that this is the only conclusion that one can come to.

For instance, there must be this oneness in everything, even in common things.

There is the human generalisation, for example. We say that all the variety is created by name and form; yet when we want to grasp and separate it, it is nowhere.

We can never see name or form or causes standing by themselves. So this phenomenon is Maya — something which depends on the noumenon and apart from it has no existence.

Take a wave in the ocean. That wave exists so long as that quantity of water remains in a wave form; but as soon as it goes down and becomes the ocean, the wave ceases to exist. But the whole mass of water does not depend so much on its form. The ocean remains, while the wave form becomes absolute zero.

The real is one. It is the mind which makes it appear as many. When we perceive the diversity, the unity has gone; and as soon as we perceive the unity, the diversity has vanished.

Just as in everyday life, when you perceive the unity, you do not perceive the diversity. At the beginning you start with unity.

It can be shown that it is the mind which makes things knowable. It is only things which have certain **PECULIARITIES** that bring themselves within the range of the known and knowable. That which has no qualities is unknowable.

For instance, there is some external world, X, unknown and unknowable. When I look at it, it is X plus mind.

When I want to know the world, my mind contributes three quarters of it. The internal world is Y plus mind, and the external world X plus mind.

All differentiation in either the external or internal world is created by the mind, and that which exists is unknown and unknowable. It is beyond the range of knowledge, and that which is beyond the range of knowledge can have no differentiation. Therefore this X outside is the same as the Y inside, and therefore the real is one.

God does not reason. Why should you reason if you know?

It is a sign of weakness that we have to go on crawling like worms to get a few facts, and then the whole thing tumbles down again.

The Spirit is reflected in mind and in everything. It is the light of the Spirit that makes the mind sentient. Everything is an expression of the Spirit; the minds are so many mirrors.

What you call love, fear, hatred, virtue, and vice are all reflections of the Spirit. When the reflector is base, the reflection is bad.

The real Existence is without manifestation.

We cannot conceive It, because we should have to conceive through the mind, which is itself a manifestation.

Its glory is that It is inconceivable.

We must remember that in life the lowest and highest vibrations of light we do not see, but they are the opposite poles of existence.

There are certain things which we do not know now, but which we can know. It is due to our ignorance that we do not know them.

There are certain things which we can never know, because they are much higher than the highest vibrations of knowledge.

But we are the Eternal all the time, although we cannot know it. Knowledge will be impossible there. The very fact of the limitations of the conception is the basis for its existence.

For instance, there is nothing so certain in me as my Self; and yet I can only conceive of it as a body and mind, as happy or unhappy, as a man or a woman.

At the same time, I try to conceive of it as it really is and find that there is no other way of doing it but by dragging it down; yet I am sure of that reality.

"No one, O beloved, loves the husband for the husband's sake, but because the Self is there. It is in and through the Self that she loves the

husband. No one, O beloved, loves the wife for the wife's sake, but in and through the Self."

And that Reality is the only thing we know, because in and through It we know everything else; and yet we cannot conceive of It.

How can we know the Knower?

If we knew It, It would not be the knower, but the known; It would be objectified.

The man of highest realisation exclaims,

"I am the King of kings; there is no king higher than I, I am the God of gods; there is no God higher than I I alone exist, One without a second."

We are the Self, eternally at rest and at peace. We must not weep; there is no weeping for the Soul.

Seek the Highest, always the Highest, for in the Highest is eternal bliss. If I am to hunt, I will hunt the lion. If I am to rob, I will rob the treasury of the king. Seek the Highest.

Oh, One that cannot be confined or described!

One that can be perceived in our heart of hearts!

One beyond all compare, beyond limit, unchangeable like the **BLUE SKY!**

Oh, learn the All, holy one I Seek for nothing else!

Where changes of nature cannot reach, thought beyond all thought, Unchangeable, Immovable; whom all books declare, all sages worship; Oh, holy one, seek for nothing else!

Beyond compare, Infinite Oneness!

No comparison is possible.

Water above, water below, water on the right, water on the left; no wave on that water, no ripple, all silence; all eternal bliss. Such will come to thy heart. Seek for nothing else!



One who has understood the mind has understood the spirit and everything else. – Lalaji TE.

What is called your mind is only a bit of this **MAHAT** caught in the trap of the brain, and the sum total of all minds caught in the meshes of brains is what you call the aggregate, the universal. – S V.

Man is a three-part being, made up of body, mind, and spirit. Here soul means causal body.

Soul or causal body is Brahman. It is Hiranyagarbha. The **FIRST MIND** or Mahat. This Mahat is the soul of every individual. One soul, many bodies.

Where is the soul?
It is everywhere.

The soul is everywhere in, through, and around all of us. It is that which contains your body.

The soul is larger than the body. It is not carried within the body, but carries the body within it.

The soul is that which holds us together—just as the Soul of God (**FIRST MIND**) is that which contains the universe, and holds it together.

Soul can be compared to the "air in and around us," and everyone else's soul is the same.

There is no place where another soul "ends" and ours "begins"! Just like there is no place where the air in the living room "stops" and the air in the dining room "starts." It's all the same air. It's all the same soul!

This is the secret of the universe.

One soul does not "end" and another "begin," and that it is physically true that We Are All One!

If there is no place where one soul ends and another begins, does that mean there is no such thing as an individual soul?
Yes.

There is only One Being, and hence, only One Soul. And, there are many souls (jivas) in the One Being.

There is no separation between souls. The soul is the energy of life that exists within and around all physical objects. In a sense, it is that which is "holding" all physical objects in place. The "Soul of God (**FIRST MIND**)" holds in the universe, the "soul of man" holds in each individual human body.

The body is not a container, a "housing," for the soul; the soul is a container for the body.

There is no "dividing line" between souls—there is no place where "one soul" ends and "another" begins. And so, it is really one soul holding all bodies.

Yet the one soul "feels like" a bunch of individual souls.

While there is no actual separation between souls, it is true that the stuff of which the One Soul is made manifests in physical reality at different speeds, producing different degrees of density.

All of life (prana) is a vibration. That which you call life is pure energy. That energy is vibrating constantly, always. It is moving in waves. The waves vibrate at different speeds, producing differing degrees of density, or light. This, in turn, produces what you would call different "effects" in the physical world— actually, different physical objects. Yet while the objects are different and discreet, the energy which produces them is exactly the same.

Take the example of the air between your living room and dining room.

There was no specific place between those two physical locations where the "air of the living room" stopped and the "air of the dining room" began. And that is true. Yet there *is* a place where the "air of the living room" becomes less dense. That is, it dissipates, becomes "thinner." So, too, the "air of the dining room." The further from the dining room you go, the less you smell dinner!

Now the air in the house is the same air. There is no "separate air" in the dining room. Yet the air in the dining room sure seems like "other air." For one thing, it smells different!

So because the air has taken on different characteristics, it seems as though it is different air. But it is not. It is all the same air, seeming different. In the living room you smell the fireplace, in the dining room you smell dinner.

You might even go into one room and say, "Whew, it's stuffy. Let's get some air in here," as if there was no air at all. And yet, of course, there's plenty of air. What you are wanting to do is change its characteristics.

So you bring in some air from the outside. Yet that is the same air, too. There is only one air, moving in, around, and through everything.

Like the air in your house, the energy of life—what we'll call the "Soul of God" (**FIRST MIND**) — takes on different characteristics as it surrounds different physical objects. Indeed, that energy combines in a particular way to form those objects.

As particles of energy join together to form physical matter, they become very concentrated. Mashed up. Pushed together. They begin to "look like," even "feel like," distinct units. That is, they begin to seem "separate," "different," from all the other energy. Yet this is all the same energy, ***behaving differently.***

It is this very act of behaving differently which makes it possible for **FIRST MIND** or Cosmic Prana to manifest as That Which Is Many.

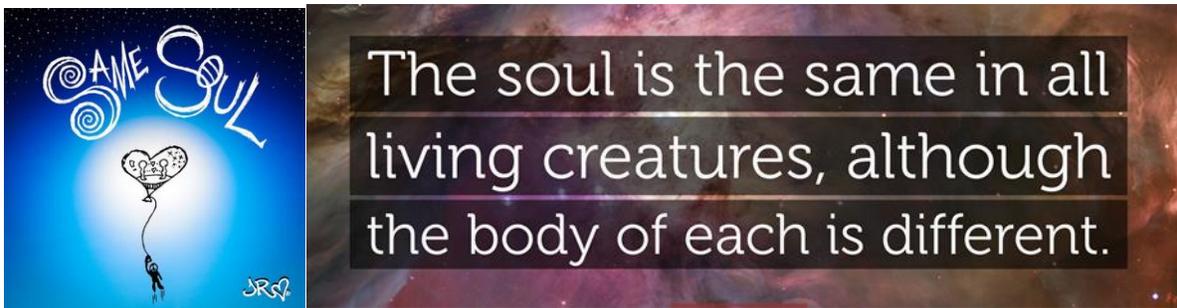
FIRST MIND separated into many separate tiny units called individual souls or jivas.

The "clumps of energy" which combined into discreet units that held in physical beings are called individual "souls."

There is only One of us.
There are Many of us.

We are all the same energy, combined, compressed in different ways to create different forms and different matter.

* * *





9 pm Universal Prayer is **Oneness Meditation**.

This body is made up of the FIVE ELEMENTS—Earth, Water, Fire, Air, Ether. It is an effect of these five elements.

The bodies of people are constituted of the **FIVE ELEMENTS**—Earth, Water, Fire, Air and Ether.

Your body, my body and everybody's body is constituted of only these things, nothing else—Earth, Water, Fire, Air, Ether.



If the body of one individual, **'A'**, is substantially the same as the body of another individual, **'B'**, because of its being formed of the **SAME FIVE ELEMENTS**, what is the reason for the distinction or the difference that we make between one body and another body?

In case of any individual, the distinction between the body of an individual, whether of an animal or a human being, and the world outside, is **PSYCHOLOGICAL**.

If it were not **PSYCHOLOGICAL** and is really physical, an identification would be impossible.

That one person is different from another person, is a **PSYCHOLOGICAL** division. **It is not physical.** It is purely mental.

Physical division does not exist. Physical difference is only imaginary.

It is a **PECULIAR THINKING OF THE MINDS OF PEOPLE** that makes it impossible for them to feel the coextensive nature of bodies, even though they are connected at the bottom, like the waters of the ocean.

So, the physical distinctions among individuals are not real and ultimately the distinctions are purely

- **MENTAL, or PSYCHOLOGICAL.**

Therefore, **A MENTAL ACT** can abolish the **MENTAL DISTINCTION** that has been thus created.

And this is the real purpose of Universal Prayer or Oneness Meditation.

Every activity is a psychological function; it is not just a physical process.

- What we do outside is determined by what we think in our **MINDS**, and
- What we think in our **MINDS** is conditioned by what samskaras we have in our causal bodies.



The MINDS are different, not the BODIES.

When the MINDS are different, it looks as if the individuals are different. Thus is individual creation.

PRANA is universal energy, no doubt, but it functions in a particular manner in the **BODY** of an individual on account of the intentions of the **MIND**.

Prana stands for the sum total of the energy that is in the universe.

This universe, proceeds in the form of waves; it rises, and again it subsides, melts away, as it were; then again it proceeds out in all this variety; then again it slowly returns.

So it goes on like a pulsation.

PRANA functions in a particular way, in a given manner, in a direction which is already laid down in the particular individual, one being different from the other.

One who knows this secret goes beyond the limitation of **PRANA, MIND** and **SPEECH**.

This Divine Vital Force,
is Individual as well as Cosmic.
It is both.

It is working through an individual and also
operating in the universe as Hiranyagarbha, or
Cosmic Prana. This vital force behaves differently
in different bodies.

Creation is not duplication and hence every
individual behaves differently.

**If you know this secret, you will cross over
mortality.**

If this Supreme Universal energy is realised and
known, one transcends death.

A little bit of Universal Prana is tied (knotted)
up in the physical body which is behaving
differently according to the samskaras of the
individual.

If this secret is known, we would be able to realise the
integrated nature of our personalities, rather than their
complex nature as if they are made of bits of reality.



9 pm Universal Prayer is **Oneness Meditation**.

One thing which I like to introduce in our satsangh is that

- *at 9:00 p.m. sharp*
- *every abhyasi, wherever he might happen to be at the time,*
- *should stop his work and*
- *meditate for 15 minutes,*
- *thinking that all brothers and sisters are being filled up with love and devotion and*
- *that Real Faith is growing stronger in them.*

It shall be of immense value to them, which their practical experience only shall reveal.

THE MISSION

To bring all the people living in this world, people of all races, all colours, all religions, united under the spiritual umbrella of Sahaj Marg and growing together harmoniously, marching towards the goal of human life harmoniously, hand in hand, and making this land of ours, which has been, in a sense, tortured by various problems over the centuries, Shine in the glory of a united land, a united people, a united culture, united in spirituality and filled with the fragrance of human-ness combined with divine-ness.



9 pm Universal Prayer is Oneness Meditation.