

साधुसभापतिस्वामीमहाराजप्रणीतम्

कैवल्यदर्शनम्

THE
HOLY SCIENCE

BY

SADHUSABHAPATI SWAMI JIU MAHARAJ

The founder of SADHUMANDAL, the association
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FOREWORD.

This Book is the true Philosophy of Religion. It was compiled by my Spiritual Preceptor Sadhusabhapati Swami Jiu Maharaj, to establish the truth that there is an essential unity in the basis of all religion, and published part by part in "Sadhusambad" the Journal of Sadhusabha. We usually find Christian Missionaries of the different societies preaching the religion of the Holy Bible in different sectarian forms, although the teachings of the Bible itself are quite far from that and perfectly non-sectarian. To show that the Holy Bible wholly teaches pure Sanatan Dharma the Eternal Religion of the Indian Sadhus, I have collected these parts and publish it in book form ; so that the religious public may not be misguided by the mistaken ideas of sectarianism which, we think, is the curse of Religion in its true sense.

The sanskrit sutras of this Book, having reconciled all the different technical terms used by different schools of Indian philosophy, will be also a great help in the study of 'Bhagbat Gita' the highest book in philosophy and Theology in the present world.

Atul Chandra Chowdhary,
Secretary, Sadhusabha.

INTRODUCTION.

चतुर्नवतुत्तरशतवर्षे गते द्वापरस्य प्रयागक्षेत्रे ।
सदर्शनविज्ञानमन्त्रयार्थं परं गुरुराजसंज्ञानुप्राप्ता ॥
कङ्कालवन्श्च प्रियनाथस्वामी कादम्बिनीक्षेत्रनाथात्मजेन ।
हृताय विश्वस्य विद्वद्भूतुषुः प्रणीतं दर्शनकैवल्यमेतत् ॥

The purpose of this present volume is to show as clearly as possible that there is an essential unity at the basis of all religions, that there is no difference in the truths inculcated by the various religions prevalent in the world, that there is but one method by which the world both external and internal has been evolved and that there is but one goal admitted by all the religious books. But it is not easy to comprehend this basic truth. The discord existing between the different religions of the world and ignorance of men make it almost impossible to lift the veil and have a look at this grand truth. The creeds keep up and foster the spirit of hostility and breed a feeling of perpetual dissension, and ignorance widens the gulf that

separates one creed from another. Only a few specially gifted can rise superior to the influence of their professed creeds and find absolute unanimity in the truths propagated by all the religions of the world. As the object of this book is to harmonize the different religions of the world and to bind them together, it will create a real brotherhood among all the followers of all religions. This is indeed a herculean task for a man like myself. But I was entrusted with this mission by a holy command. The genesis of this book is very interesting. In January 1894 A. D. corresponding to the year 194 of the Dwapara Era the great *Kumbha Mela* which is held at the interval of every twelve years was held at Allahabad, the sacred *Prayag-tirtha*—the place of confluence of the holy waters of the Ganges and Jumna and also of the intercurrent of Swaraswati. *The Kumbha Mela* is the congregation of the worldly men and spiritual devotees. The worldly men cannot transcend the mundane limit with which they confine themselves nor the other having once renounced the world deign to come down and mix themselves with the termoids of the world. The world with its ordinary ways and with men wholly engrossed in worldly concerns stands in infinite need of help and guidance from those holy beings who will

bring light to the world. So a place must there be where union between the two sets will be possible. *Tirtha* affords a meeting place for such a nature. Situated as it is on the beach of the world, storms and buffets touch it not; and so the *Sadhus* who have a message for the benefit of humanity have no difficulty before them to impart it to those who require it. A message of such a nature I happened to be chosen to propagate when I paid a visit to the *Kumbh Mela* by my most revered *Param-Guru-Dev*. One day, as I was walking along the bank on the other side of the Ganges, I was called by a man and was afterwards honoured by an interview with a great holy person. This holy personage was my *Param-Guruji-Maharaj*. I had a talk with him and our conversation turned up on the nature of the particular class of men who now frequented these places of pilgrimage. I humbly suggested that there were men greater by far in intelligence than the men congregated there, living in distant nooks of the world—Europe and America—professing different creeds and ignorant of the real significance of such *Mela* as the present one. They were men fit to hold communion with the spiritual devotees. But though they were men high in their intellectual attainments some of them were wedded to rank materialism.

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Some though famous for their investigations in the realms of science and philosophy did not recognise the essential unity in religion. The professed creeds served as insurmountable barrier that threatened to separate them from us for ever. My *Param-Guruji-Maharaj* smiled and honouring me with the title of Swami, imposed this huge task upon me. I was chosen, I do not know the reason why, to remove this insurmountable barrier and to establish the real basic truth of religion.

The book is divided into four sections according to the four stages in the development of knowledge. The highest end of religion is *Atmajnyan* आत्मज्ञान Self-knowledge. But to attain this the knowledge of the external world is necessary. So, the first section of the book, which deals with वेद the gospel, seeks to establish the fundamental truth of creation and describes evolution and involution of the world. Next, all creatures from the highest to the lowest in the link of creation are found eager to realize three things — सत् existence, चित् consciousness and आनन्द bliss. This is the अमोघ purpose or goal of all creatures and so is the subject for discussion in the second

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section of the book. The third section deals with साधना the method to realize the three purposes of life. The subject which is discussed in the last section is विभुति the revelations that come to those who have travelled far to realize the three ideals of life and are very near their destination.

The method which I have adopted in the book is first to enunciate a proposition in Sanskrit terms of the oriental sages in form of सूत्र and then to explain and illustrate it by reference to the holy scriptures of the west. In this way I tried my best to show that there is no real discrepancy much less any real conflict, between the teachings of the east and the west. Written, as the book is, under the inspiration of my *Param-Guru-Dev* and in an age of rapid development in all departments of knowledge inaugurated by the Dwapara Era, I hope that the significance of the book will not be missed by those for whom it is meant.

A short discussion with mathematical calculation of युग Yuga Era is necessary here in order to explain the fact that the present age is Dwapara Yuga and 194 years of the Era is passed away ;

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which is the cause of this rapid development in all departments of knowledge.

We learn from the oriental astronomy that moons revolve round their planets and planets turning on their axes revolve with their moons round the sun, and the sun again with its planets and moons taking some star for its dual revolve round each other in about 24000 years of our earth which causes the backward movement of the equinoxal points round the Zodiac. The sun also has another motion by which it revolves round a grand centre called *Bishnunavi* which is the seat of the creative power *Brahma* the universal magnetism. It informs us further that this *Brahma* the universal magnetism regulates *Dharma* the mental virtues of the internal world. When the sun during its revolution round its dual comes to the place nearest to this grand centre the seat of *Brahma*—this takes place when the autumnal equinox comes to the first point of Aries—this *Dharma* the mental virtue becomes so much developed that man can easily comprehend all even the spirit beyond this visible world. And after 12000 years when the sun goes to the place farthest from this grand centre—which takes place when the autumnal Equinox is on the first point of Libra—this

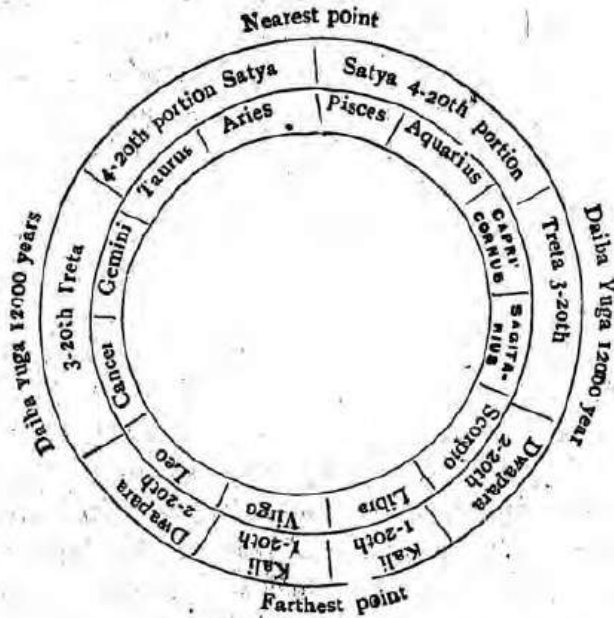
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Dharma the mental virtue comes to such a reduced state that man cannot grasp anything beyond the gross material creation. Again in the same manner when the sun in its course of revolution begins to advance towards the place nearest to the grand centre, this *Dharma* the mental virtue begins to develop; and this development is gradually completed in another 12000 years. Each of these periods of 12000 years brings about a complete change in the system both externally in the material world and internally in the intellectual or electric world, and is called to be one of the *Daiba Yuga* or Electric couple. In a couple of these *Daiba Yugas* extending over a period 24000 of years the sun completes the revolution round its dual and constitutes one electric cycle.

This development of *Dharma* the mental virtue is but gradual and it is divided into four different stages. So is the period of 24000 years which our sun takes to complete a revolution round its dual divided into four *yugas* or couples of Era. The period, of 1200 years during which sun passes through the 1st portion of its orbit of this revolution on either side of its point farthest from the grand centre, (*vide diagram*) is called *Kali*

1200 Years (Kali Yuga)
1200 Years (Treta Yuga)
1200 Years (Dvapara Yuga)
1200 Years (Satya Yuga)

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yuga; when Dharma the mental virtue being in the first stage is only a quarter developed, and the human intellect cannot comprehend anything beyond the gross material of this everchanging creation the external world. The period of 2400 years during which the sun passes through the $\frac{1}{4}$ th portion of its orbit next to these on either side, is called *Dwapara Yuga*; when *Dharma* the mental virtue being in the second stage of its development is but half complete, and the human

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intellect can comprehend the fine matters or electricities and their attributes which are the creating principles of this external visible world. The period of 3600 years, during which the sun passes through the $\frac{3}{4}$ th portion of its orbit next to the above, is called *Treta yuga*; when *Dharma* the mental virtue being in the third stage gradually completes the third quarter of its development and the human intellect becomes able to comprehend the magnetism the source of these electricities on which this creation depends for its existence. And the period of 4800 years, during which the sun passes through the remaining $\frac{1}{4}$ th portion of its orbit on either side of the point nearest to the grand centre, is called the *Satya yuga*; when Dharma the mental virtue being in the fourth stage completes its full development and the human intellect can comprehend all even God the spirit beyond this visible world.

Manu a great *rishi* of *Satya yuga* describes in his *Samhita* these *Yugas* more clearly in the following sloka :—

“सत्वार्याह सहस्रानि वर्षानास्तु कृतं युगं ।
तस्य तावच्छतौ सन्ध्या सन्ध्यांश्च तथाविधः ॥

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इतरेषु समन्धाषु समन्धांशेषु च त्रिषु ।
 एकापायेन वर्तन्ते सहस्रानि शतानि च ॥
 यदेतत् परिसंस्थातमादावेव चतुर्युगं ।
 एतद्द्वादशसाहस्रं देवानां युगमुच्यते ॥
 देविकानां युगानाम् तु सहस्रं परिसंख्यया ।
 ब्राह्ममेकमहर्त्रेयं तावती रात्रिरेव च ॥”

Four thousand years of our earth is the age of *Satyayuga*, and 400 years previous to this period and 400 years after it are its *sandhis* periods of mutation with the preceeding and succeeding *yugas* respectively. Hence 4800 years in all is the proper age of *Satyayuga*. In the calculation of the period of other *Yugas* and *Yuga-sandhis*, it is laid down that numerical one should be deducted from both the numbers of thousands and hundreds indicating the periods of the previous *Yugas* and *Sandhis*. From this it will appear that 3000 years is the age of *Treta Yuga*, and 300 years before and after this period are its *Sandhis* the periods of mutation, which makes a total of 3600 years. So 2000 years is the age of *Dwapara Yuga*, and 200 years before and after are its *Sandhis* the periods of mutation, which makes a total of 2400 years. And lastly 1000

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years is the age of *Kali Yuga* and 100 years before and after this period are its *Sandhis* the mutation period, which makes a total of 1200 years. Thus 12000 years the sum total of all the periods of these 4 *yugas* is the age of one of the *Daiba Yuga* or electric couple, two of which, i.e. 24000 years, makes the electric cycle complete 1000 of such *Daiba Yugas* is the day of *Brahma* the creative power or Creator, when creation exists in manifested state; and the period equal to the above is its night when this creative power sleeps and the creation becomes dissolved.

From April 11501 B. C. when the Autumnal Equinox was on the first point of Aries, the sun began to move from the point of its orbit nearest to the grand centre towards the point farthest from it; and accordingly the intellectual power of man began to diminish. Till in 4800 years the sun took to pass through one of the *Satya* couples or 4/20th part of its orbit the intellect lost altogether the power of grasping the spiritual knowledge. During next 3600 years after this, which the sun took to pass through one of the *Treta* couples or 3/20 part of its orbit more, the intellect gradually lost all its power of grasping the knowledge of the magnetism. In next

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years more which the sun took to pass through one of the *Dwapara* couples or $2/20$ th part of its orbit, the intellect lost its power of grasping the knowledge of electricities and their attributes. And in 1200 years more in April 499 A. D. when the sun passing through one of the *Kali Yugas* the remaining $1/20$ th part of its orbit reached to the point farthest from the grand centre, and the autumnal equinox was on the first point of Libra the intellectual power was so much diminished that it could no longer comprehend anything beyond the gross material of the creation. This is what we commonly understand to be the darkest age of the *Kali Yuga*. From this time again the sun began to advance towards the grand centre and the intellectual power began to develop, the effect of which could be noticed in both the scientific and the political worlds.

After this darkest age of *Kali Yuga* during the next 1100 years which extended up to 1599 A. D. the human intellect was so little developed that it could not even then comprehend Electricities *Sukshmathuta*, the fine matters of the creation and in the political world also, generally speaking there was no peace in any kingdom.

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Subsequent to this, when *Sandhi* or time of mutation with *Dwapara Yuga* set in, men began to notice the existence of fine matters the attributes of electricities *Panchatunmatra* and in the political world peace began to be established. In about 1600 A. D. when Akbar the Emperor of Delhi established peace in India placing both the Hindus and Mahomedans on an equal footing, Queen Elizabeth of England brought to a close the continued struggle between the Protestants and the Roman Catholics. Emperor Peter the Great of Russia put an end to the Swedish disturbance in his Empire. So in France, Italy, America and other parts of the world peace began to appear. In the Scientific world also in 1600 A. D., Gilbert discovered magnet and observed and asserted the existence of *Electricity* in all material substances. In 1609 A. D. Kepler discovered the laws in astronomy and Galileo discovered *Telescope*. In 1619 A. D. Solomon for the first time conceived the idea of Steam Engine. In 1621 A. D. Fontana of Italy and Drebbel of Holland simultaneously discovered Microscope. In 1670 A. D. Hook and Newton discovered the law of gravitation about the same time. In this way did the science advance and from 1700 A. D. just after the *Kali yuga* had been over and the *Sandhi* or the time of

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mutation of the *Dwapara yuga* set in the Scientific theories were gradually reduced to practice, and they began to contribute much to the happiness of mankind.

In 1700 A. D. Captain Severy made use of Steam Engine in raising water. In 1720 A. D. Stephen Grey discovered the action of Electricity on human system. In 1766 A. D. Mesmer discovered the Art of healing with its assistance. In 1783 A. D. Joseph and Stephen ascended in balloon filled with hot air and after a while Robert and Charles did the same with hydrogen gas. And so again in the political world from about 1700 A. D. the people began to have respect for themselves and civilisation began to advance. Shivaji made an attempt to spread independence in India. Peter the Great ruled supreme in Russia. America began to establish independence. England united with Scotland became a powerful kingdom. At about 1100 A. D. when Lord Cornwallis made the permanent settlement in India, Napoleon Bonaparte introduced his new code in France, Spain, Italy &c. America was declared independent and similarly peace was almost permanently established in Russia, Venice, Sweeden, Holland, Poland and all other parts of the world. With the advance-

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ment of science also the world was adorned with railways, telegraphic wires and things of like nature. By the help of steam engines, electric machines and other instruments fine matters were brought into play although they were not clearly understood. After 1899 on the completion of the period of 200 years of *Dwapara Sandhi* the time of mutation, when the *Dwapara* proper will commence, the knowledge of the aforesaid fine matters will begin to develop and in a few years more will become so very common place that it will come within the reach of the people in general.

Such is the great influence of time which governs the universe. No man can overcome this influence except he, who blessed with pure love the heavenly gift of nature, becomes divine and being baptised in the holy stream *Pranava* comprehends the kingdom of God.

Now in this 1894 A. D. the dark age of *Kali yuga* having long passed away, in this 194th year of *Dwapara* when the people growing anxious for the spiritual knowledge and feeling for the same requires help of each other and reciprocate love between them, the introduction of this book to the public will, I hope, not be untimely.

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But a great mistake has crept in the calculation of these *yugas* in our almanac of present age. The astronomers as well as the astrologers of this age, without caring much for the proper method of calculating the same, having been guided by some wrong annotation of some of the sanskrit scholars such as Kullu Bhatta &c. of the dark age of *Kali yuga* maintain that the age of *Kali yuga* is 432000 years of which 4994 only have passed away and 427006 years still remaining. This mistake crept into the almanac for the first time in the reign of Raja Parikshita the grandson of Maharaja Yudhisthir just after the completion of the *Dwapara yuga* when Maharaja Yudhisthir noticing the appearance of the dark *Kali yuga* made over his throne to his grandson the said Raja Parikshit and retired with his brothers to the top of the Himalaya mountain the paradise of the world. The wise men of his Court followed him in his retirement. Thus there was none in the Court of Raja Parikshit who could understand the principle of correctly calculating the ages of the several *yugas*. Hence after the completion of 2400 years of the then current *Dwapara yuga*, none dared to make the introduction of *Kali* more manifest by beginning to calculate from its first year after putting a stop to the number of years

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then current. According to this calculation, therefore, the first year of *Kali* were numbered 2401 along with the age of *Dwapara*. So in 499 A. D. when 1200 years the age of *Kali* was complete, and the sun reached the point of its orbit farthest from the grand centre—when the autumnal equinox was on the first point of its Libra—the age of *Kali* in its darkest period was then numbered by 3600 years instead of by 1200. With the commencement of the second one of the couple of *Kali*, the sun began to advance towards the point nearest the grand centre, and accordingly to what has already been said, the intellectual power of man began to develop. In course of a few years more, however, the mistake thus introduced into the calculation began to be noticed by the wise men of the time; who found according to the calculation of the ancient *Rishis* the age of *Kali yuga* was fixed at 1200 years only. But as the intellect of these wise men was not yet suitably developed, they could not make out the reason for the mistake beyond the mistake itself; and by way of reconciliation they fancied that 1200 years, the real age of *Kali*, were not the ordinary years of our earth; but they were so many *Daiba* years consisting of 12 *Daiba* months of 30 *Daiba* days each and each *Daiba* day being again equal to one

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ordinary year of our earth. Hence according to them 1200 years of *Kali* are equal to 432000 years of our earth.

In coming to a tight conclusion, however, we should take into consideration the position of the vernal equinox on the 22nd April 1893 A. D. the beginning of this equinoctial year; and the astronomical observation will show that it is $20^{\circ}54'36''$ in advance of the first point of Aries, and by calculation it will appear that 1394 years have passed away since the time when the vernal equinox began to advance from the first point of Aries. Deducting, therefore, 1200 years (which completed the second one of the couple of *Kali*) from that period, the remaining 194 years indicate the present age of *Dwapra yuga*.

The mistake above referred to will therefore be clearly explained when we add 3600 years to this 1394 years and get 4994 years, which according to the mistaken theory represent the present age of *Kali yuga* in the Almanac.

It should be mentioned here that, some of the truths such as the properties of magnet, its aura, different sorts of electricity &c have been mentioned in this book although they are not yet fully

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discovered. As for the five sorts of electricity, however, it may be mentioned that they can be easily understood if one would direct his attention to the nerve properties which are nothing but purely electric. The five sensory nerves have got their peculiar functions respectively to perform. Such as optic nerve carries light and does not perform the functions of auditory and other nerves and auditory nerve in its turn carries sound only without performing the functions of any other nerves and so on. Thus it is clear that there are five sorts of electricity corresponding to the aforesaid five properties which enable these five sorts of sensory nerves to perform their peculiar functions by carrying five different objects of sense respectively.

So far as magnetic properties are concerned, it may be remembered that the grasping power of the human intellect, as at present stands, is so limited that it would be quite useless to attempt to make it understood by the general public. The ordinary people of this *yuga* whose intellect, according to what has already been said, will be suitably developed in course of 2000 years, when the period of mutation with *Treta yuga* will set in.

कैवल्यदर्शनम्

CHAPTER I.

वेदः THE GOSPEL

नित्यं पूर्णं मनाद्यनन्तं ब्रह्मपरमं

तदेवैकमेवाहं तं सत् ॥ १ ॥

The Eternal Father God *Swami Parambrahma* is the only Real Substance *Sat* in unit, and is all in all in the universe. *Matthew 5:44, 6.*

Man has got eternal faith and believes intuitively in the existence of a substance, of which the objects of senses—sound, touch, sight, taste, and smell, the component parts of this visible world—are but properties. As man identifies himself with his material body composed of the aforesaid properties he is able to comprehend by his imperfect organs these properties only and not the substance to which these properties belong. The Eternal Father God, the only substance in the universe is, therefore, not comprehensible by man of this material world, unless he becomes divine by lifting up his self above this creation of Darkness *Maya*. Vide Hebrew XI. 1. John VIII. 28.

"Now faith is the substance of things hoped for, the evidence of things not seen."

"Then said Jesus unto them, When ye have lifted up the Son of man then shall ye know that I am He——."

तत्र सर्वज्ञमैश्वर्यमोजयितुं
सर्वशक्तिबीजमानन्दश्च ॥ २ ॥

2. The Almighty Force *Shakti* or, in other word, the Eternal Joy *Ananda* which produces the world, and the Omniscent Feeling *Chit* which makes this world conscious, demonstrate the Nature *Prakriti* of God the Father.

As man is the likeness of God, directing his attention inwards, he can comprehend within him the said Force and Feeling, the sole properties of his self:—the Force Almighty as his Will *Basana* which enjoyment *Bhoga*, and the Feeling Omniscent as his Consciousness *Chetana* that enjoys *Bhokta*. Vide Genesis I. 27.

"So God created man in his own image in the image of God created he him; male and female created he them"

CHANT - "WAKE, YET WAKE..."

"How fast become I" (And Here's how you did it)

तच्छब्दशक्तिबीजजडप्रकृतिवासनायाः वरात्मभावः
प्रणवशब्दः दिक्कालानवोऽपि तस्य रूपाः ॥ ३ ॥

3. The manifestation of Omnipotent Force the Repulsion, (in its complementary portion Omniscent Feeling—Love The word, "Amen," "Aum," is the Beginning of the Creation.

the Attraction) is vibration which appears as a peculiar sound; the Word Amen *Aum*; and in its different aspects presents the idea of change, which is Time *Kal*, in the Ever-unchangeable word, time, space, and Atom. and the idea of division, which is Space *Desh*, in the Ever-indivisible, the effect whereof is the idea of particles—the innumerable atoms *patra* or *anu*. These four viz. the Word, Time, Space and Atom, therefore, are one and the same and substantially nothing but mere ideas.

This manifestation (the Word becoming Flesh the external material) created this visible world. So this Word (Amen *Aum*) being the manifestation of the Eternal Nature of the Almighty Father on His Own Self is inseparable from and nothing but God Himself; as the Burning Power is inseparable from and nothing but the Fire itself. Vide Rev. III. 14. John I. 1, 3, 14.

"These things saith Amen the faithful and true witness the beginning of the Creation."

"In the beginning was the Word, the Word was with God, and the word was God."

"All things were made by Him and without Him was not anything made that was made."

"And the Word was made Flesh and dwelt among us :—"

नदेव जगत्कारणमाया ईश्वरस्य,

तस्य वदित्विद्या ॥ ४ ॥

4. These Atoms, which represent within and without the four ideas mentioned above, are the Thrones of Spirit the Creator that shining on them creates this universe. They are called en-masse *Maya* the Darkness, as they keep the Spiritual Light out of comprehension; and each of them separately is called *Abidya* the Ignorance, as it makes man ignorant even of his own self. Hence the aforesaid four ideas which give rise to all those confusions are mentioned in the Bible as so many beasts. Man so long as he identifies himself with his gross material body, holds a position far

inferior to that of the Atoms and necessarily fails to comprehend the same. But when he raises himself to the level thereof he not only comprehends this Atom both inside and outside, but also the creation before—arising out of it, and that behind—which precedes the same. Vide Rev. IV. 6.

"And in the midst of the throne and round about the throne were four beasts full of eyes before and behind."

तच्छब्दप्रमेसबीजं परा, तदेव कूटस्थचैतन्यः

पुरुषोत्तमः, तस्याभासः पुरुषः, तस्मादभेदः ॥ ५ ॥

5. The manifestation of *Prembijam Chit* Attraction the Omniscient Love, is Life the Omni-present Holy Spirit and is called the *Kutastha-Chaitanya* the Holy-Ghost *Purushottama* Holy Ghost *Kutastha Chaitanya* or *Purushottama* which shines on Darkness *Maya* a manifestation of God Himself, to attract every portion of it towards Divinity. But the Darkness *Maya* or its individual parts *Abidya* the Ignorance being repulsion itself cannot receive or comprehend the Spiritual Light but reflects it. This Holy-Ghost being the manifestation of the Omniscient Nature of the Eternal Father God is

no other substance than God Himself ; and so these reflections of Spiritual rays are called the Sons of God *Avas-chaitanya* or *Purush*. Vide John I. 4, 5, 11.

"In Him was Life and the Life was the Light of man."

"And the Light shineth in Darkness and the Darkness comprhended it not."

"He came unto his own his own received him not."

चिच्छकाशादनामहंस्त्वं तच्चित्तम्, तत्र सद्धावसाय
सत्त्वः बुद्धिः, ततस्तद्विपरीतं मनः, चरमेऽभिमानाऽ-
हंकारस्यदेव जीवः ॥ ६ ॥

6. This Atom *Abidya* the Ignorance being under the influence of Universal Love *Chit* the Holy Spirit becomes spiritualised like iron-filings in

Chittwa the Heart, magnetic aura, and possessed

of consciousness the power of feeling, when it is called *Mohot* the Heart *Chittwa*, and being such the idea of separate existence of self

appears in it, which is called *Ahamkar* Ego the son of Man. Thus being polarised it gets two poles ; one

of which attracts it towards the Real Substance

Sat, and the other repels it from the same. The former is called *Sattwa* or *Buddhi* the Intelligence

which determines what is truth ; and the latter, which being a particle of Repulsion the Almighty Force spiritualised as aforesaid produces the ideal world for enjoyment *ananda*, and is called

Anandatwa or *Manas* the Mind, *Manas*, the Mind

तदहंकाराचिस्तद्विकारपञ्चतन्त्रानि ॥ ७ ॥

तान्यत्र कारणशरीरः पुरुषस्य ॥ ८ ॥

तथा त्रिगुणेभ्यः पञ्चदशविषयेन्द्रियानि ॥ ९ ॥

एतानि मनाबुद्धिभ्यां सह सप्तदशसूक्ष्माङ्गानि
लिङ्गशरीरस्य ॥ १० ॥

7-10. This spiritualised Atom *Chittwa* the Heart being the Repulsion manifested produces five sorts of aura—electricities—from its five different parts ; one from the middle, two from the two extremities, and the other two from the spaces intervening between the middle and each of the extremities.

These five sorts of electricities being attracted under the influence of Universal Love the

Holy Ghost towards the Real Substance *Sat* produce a magnetic field which is called the body

Pancha-Tattwa the Root Causes of creation is the Causal body.

of *Sattwa Buddhi* the Intelligence, These five electricities being the causes of all other creations are called *Pancha-Tattwa* the five Root-causes and named as Causal body of *Purush* the Son of God.

These Electricities being evolved from the polarised *Chittwa* are also in a polarised state and are endowed with its three attributes *Gunas*—*Sattwa* the positive, *Tama* the negative and *Rajas* the neutralising attributes: The positive attributes of these five electricities are *Jnyanendriyas* the organs of sense—organs of smell, taste, sight, touch and hearing—and being attracted under the influence of *manas* Mind the opposite pole of this Spiritualised Atom constitutes a body of the same. The neutralising attributes of them are *Karmendriyas* the organs of action—those of excretion, generation, motion, absorption, and articulation. These organs being the manifestation of the neutralising energy of the Spiritualised Atom *Chittwa* the Heart constitutes an energetic body called the body of energy the life *Pran*. And their negative attributes are the five objects

Three Gunas the electric attributes,

Jnyanendriyas the five organs of sense,

Karmendriyas the five organs of action,

Bishaya or *Tanmatras* the five objects of Senses,

of senses—smell, taste, sight, touch and sound—which through the neutralising power of the organs of action being united with the organs of sense satiate the desires of the Heart.

These fifteen attributes with two poles—Mind and Intelligence—of the spiritualised Atom constitute *Lingasharir* or *Sukshma-sharir* the fine material body of *Purush* the son of God.

तत्पञ्चतत्त्वानां स्थितिशोकात्मसिकविषयपञ्चतन्मात्रानां
पञ्चिकरणेन स्थूलशरीरव्याप्तानि जडोभूतपञ्चज्ञितप्रपञ्चे ज-
मद्वयोमानुषादुत्तानि ॥ ११ ॥
एतान्येव चतुर्विंशतितत्त्वानि ॥ १२ ॥

11-12. The aforesaid five objects, which are the negative attributes of the five electricities, being combined together produce the idea of the gross matters which appear to us in five different varieties viz. *Kshiti* the Solid *Ap* the Liquid *Tej* the subgaseous *Marut* the gaseous and *Byoma* or *Akasha* the Ethereal and constitute the outer covering called *Sthulsharir* the gross-material body of *Purush* the son of God.

Gross-material body,

These five gross matters and the aforesaid
 Twenty four Elders, fifteen attributes together with
Manas the Mind, *Buddhi* the
 Intelligence, *Chittwa* the Heart and *Ahamkar* the
 Ego, constitute the twenty-four principles or
 Elders as mentioned in the Bible. Vide Rev. IV 4.

"And round about the throne were four and
 twenty seats and upon the seats I saw four and
 twenty Elders."

The aforesaid twentyfour principles which
 completed the creation of Darkness *Maya* are
 nothing but mere development of Ignorance
Abidya; and this Ignorance being composed only
 of ideas as mentioned above, this creation has no
 substantial existence in reality but is mere play of
 ideas on the Eternal Substance God the Father.

तत्रैव चतुर्दशभुवनानिब्रह्मात्मनः ॥ १३ ॥

13. This universe thus described commencing
 from the Eternal Substance
 Seven Spheres
 or Swargas God down to the gross mate-
 rial creation has been dis-
 tinguished into seven different spheres, *Swargas* or
Lokas.

I. The foremost of these is *Satyaloka* the
 sphere of God the only Real
 7th Sphere Satya loka Substance *Sat* in the universe.
 No name can describe nor anything in the creation
 of Darkness or Light can designate it. Because
 this sphere is called *Anam* the Nameless.

II. The next in order is *Tapaloka* the sphere of
 the Holy Spirit which is the
 6th Sphere Tapaloka Eternal Patience as it re-
 mains for ever undisturbed by any limited idea;
 and because it is not approachable even by the Son
 of God as such it is called *Agam* the Inaccessible.

III. Next is *Janaloka* the sphere of Spiritual
 reflection the sons of God
 5th sphere Janaloka where in the idea of separate
 existence of Self originates. As this sphere is
 above the comprehension of any body in the crea-
 tion of Darkness, *Maya*, it is called *Alakhsa* the
 Incomprehensible.

IV. Then comes *Maharloka*, the sphere of
 Atom, the beginning of the
 4th Sphere Maharloka creation of Darkness *Maya*
 upon which the Spirit is reflected. This, being the
 connecting link this is the only way between the

Spiritual and material creation and is called the Door *Dasamadwar*.

in 12:9
Also known as Sivaloka
V. Around this Atom is *Sivaloka* the sphere of magnetic aura, the electricities, This sphere being characterised by the absence of all the creation even the organs and its objects the fine material things is called *Mahashunya* the great Vacuum.

2nd Sphere Bhubaloka.
VI. The next is *Bhubaloka* the electric attributes. As the gross matters of the creation are entirely absent from this sphere and it is conspicuous by the presence of the fine matters only it is called *Shunya* the vacuum ordinary.

1st Sphere Bhuloka.
VII. The last and lowest sphere is *Bhuloka* the sphere of gross material creation, which is always visible to everybody.

Sapta Patahs or seven churches.
As God created Man in his own image, so is the body of Man like into the image, of this universe. The material body of Man has also got seven conspicuous places within it called

Patahs. Turning towards his self while man advances in the right way he perceives the Spiritual Light in these places which are described in the Bible as so many Churches and the Lights perceived therein like stars as so many Angels. Vide Rev. I. 12, 13, 16, 20.

"—and having turned I saw seven golden candlesticks." "And in the midst of the seven candlesticks one like unto the Son of Man."

"And he had in his right hand seven stars."

"The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are seven churches."

The above-mentioned Seven Spheres or *Swargas* and seven *Patahs* constitutes the Fourteen *Bhubans* the fourteen distinguished stages of the creation.

तान्येव पञ्चकोषानि पुरुषस्य ॥ १४ ॥

14. This *Purush* the Son of God in screened by five fold of coverings called *Koshas* Sheaths.

Five Koshas on Sheaths

I. The first of these five is Heart *Chittwa*
 Heart the 1st Kosha. the Atom composed of four
 ideas as mentioned before
 which feels or enjoys and thus being the seat of
 enjoyment *ananda* is called *Anandamoya Kosha*.

II. The second is the magnetic aura electricities
 Aura the 2nd Kosha. manifestations of Buddhi the
 intelligence which determines
 what is truth. Thus being the seat of knowledge
jnyan is called *jnyanamoya Kosha*.

III. The third is the body of *Manas* the Mind
 Manas the 3rd Kosha composed of the organs of
 sense as mentioned above and
 is called the *Manamaya Kosha*.

IV. The fourth is the body of energy the life
 Pran the 4th Kosha *Pran* composed of the organs
 of action as described before
 and so is called the *Pranamaya kosha*.

V. The fifth and the last of these sheaths is the
 Gross-matters the 5th Kosha gross matter the Atom's outer
 coating which becoming *Anna*
 the nourishment supports this visible world, and
 thus is called the *Annamoya Kosha*.

The action of Repulsion the manifestation of
 the Omnipotent Energy being
 Action of Love. thus completed, the action of
 Attraction the manifestation of the Omniscient
 Love in the core of the heart begins to be manifes-
 ted. Under this influence of this Omniscient Love
 the attraction, the Atmos being attracted towards
 each other comes nearer and nearer taking the
 Inanimate Kingdom, forms of Etherial Gaseous
 Subgaseous Liquid and Solid
 adorns this visible world with suns, stars, planets,
 moons &c which we perceive as inanimate Kingdom
 in the creation.

In this manner when the action of the Divine
 Vegetable Kingdom Love becomes well-developed,
 the evolution of *Avidya*
 Ignorance the particle of Darkness *Maya* the
 Omnipotent Energy manifested, begins to be
 withdrawn. And thus *Annamoya Kosha* the
 Atom's outer coating of gross matter being with-
 drawn *Pranamaya Kosha* the sheath composed of
Karmendria the organs of action transpires. In
 this organic state the Atoms embracing each other
 more close to their heart appears to us as vegeta-
 ble kingdom in the creation.

In this way when the aforesaid *Pranamaya Kosha* becomes withdrawn, the *Manamaya Khosa* the sheath composed of *jnyanendrias* the organs of sense comes to the light, and being so the Atoms perceives the nature of the external world and attracting other atoms of different nature forms its body for enjoyment as necessary and thus appears to us as animal Kingdom in the creation.

Thus after taking several forms of body when *Manamaya Kosha* the sheath aforesaid becomes withdrawn *Jnyanamaya Kosha* the body of Intelligence composed of electricities becomes perceptible and the Atom getting the power of determining right and wrong becomes man the rational being in the creation.

When man cultivating the Divine Spirit-Omniscient Love-within his heart can make this *Jnyanamaya Kosha* the sheath of Intelligence withdrawn the innermost sheath *Chittwa* the Heart composed of four ideas—the Holy Sound, Amen Aum &c—becomes manifested then he is called *Debata* Angel in the creation.

Thus when Heart the innermost sheath is also withdrawn these being nothing to help the man in the bondage of this creation of Darkness *Maya* he becomes free *Sannyasi* the Son of God and enters into the creation of Light.

सुखज्ञानक्रमात् सूक्ष्मविषयेन्द्रियज्ञानं प्रवृत्तम् ॥१३॥
तत्क्रमात् मनोबुद्धिज्ञानाद्यतद्विधिं परीक्षः ॥ १६ ॥

15-16, When man compares his ideas relating to gross matters conceived in wakeful state with his conception of ideas in dream, the similarity existing between them naturally leads him to conclude this external world also is not what it appears to be, and when he looks for further explanation he finds that the conception thereof is substantially nothing but mere ideas caused by the union of five objects of sense—the negative attributes of the five internal electricities—with the five organs of sense their positive attributes—through the medium of five organs of action—the neutralizing attributes thereof. This union is effected by the operation of Mind *Manas* and conceived by the Intelligence *Buddhi*. Thus

it is clear the conception so arrived at are mere inferential *Parokshajnyan*—a matter of inference only.

ततः सद्गुरुलामः भक्तियोगश्च तेनापरोक्षः ॥ १७ ॥

17. In this way, when man understands by his *Parakshajnyan* the nothingness

When man gets Sat
Guru the Preceptor.

of the external world, he appreciates the position of the

Divine personage who witnessed Light and bears testimony of Christ and his heart's love, the heavenly gift of Nature, becomes developed. Then he may be fortunate in having the God like company of some one of such personages who may kindly stand to him as his Spiritual Preceptor, *Sat Guru*, the Saviour. Following affectionately the holy precepts of these divine personages, man becomes able to direct all his organs inward to their common centre—Sensorium, *Trikuti* or *Sushumna-*

dwar, the 'door of the interior
Radha or John.

—where he comprehends the voice, like a peculiar knocking sound the Word Amen, *Aum*, and the God sent luminous body of *Radha*, called John in the Bible. Vide Rev. III, 14, 20. John I. 6, 8, 23.

"These things saith the Amen the faithful and true witness, the beginning of this creation."

"Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come unto him and sup with him and he with me."

"There was a man sent from God whose name was John"

"He was not that Light, but was sent to bear witness of that Light."

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord is said the prophet Esaias." SEC ISA 46.2-4

From the peculiar nature of this sound ensuing as it does like a stream from a higher unknown region and loses itself in the gross material creation, it is figuratively styled by different sects of people by the names of different rivers which they consider as sacred; e.g. *Ganga* by the Aryans, *Jumna* by the *Baishnavs*, *Jordon* by the Christians, &c.

Through this luminous body, John, man believing in the existence of the true Light—the Life of this Baptisation the and birth

Also, See Pages 56-57 -

universe—becomes baptised or absorbed in the holy stream of the sound. This baptism is, so to speak, the second birth of man and is called, *Bhakti yoga*, without which man can never become able to comprehend the real position of internal world, the Kingdom of God. Vide, John I, 9, III 3.

"That was the true Light which lighteth every man that cometh into the world."

"—Verily Verily I say unto thee Except a man be born again he cannot see the kingdom of God."

In this state the Son of Man begins to repent (Lat. Repens to creep) and turning back from the gross material creation creeps toward his Divinity, the Eternal Substance, God: when the developement of Ignorance begins to recede, and man gradually comprehends the true character of this creation of Darkness, *Maya*, as mere ideal play of the Supreme Nature on his own self, the only Real Substance. This comprehension is called *Aparokshajnyan*,

Aparoksha Jnyan the real comprehension.

तदात्मानं परमात्मनि दर्शनस्ततः कौवलयम् ॥ १८ ॥

18. When all the developements of Ignorance are withdrawn, the Heart Sannyasi or Christ the anointed Saviour, being perfectly clear and purified no longer reflects the Spiritual Light but receives the same and thus being consecrated and anointed becomes *Sannyasi* or Christ the Saviour. Vide John I, 33.

"Upon whom thou shalt see the Spirit descending and remaining on him the same is he which baptiseth with Holy Ghost."

Through this Saviour, the Son of man becomes again baptised or absorbed in the stream of Spiritual Light and coming above the creation of Darkness, *Maya* enters into the Spiritual world and becomes unified with *Abhas Chaitanya* or *Purush*, the Son of God, as was the case with Lord Jesus of Nazareth mentioned in the Bible. This was the state when man is saved for ever and ever from the bondage of Darkness *Maya*. Vide John, I, 12, III, 5.

Christ or Sannyasi the Son of God,

"But as many as received him to them gave he the power to become the Son of God even to them that believe on his name,"

"Verily Verily I say unto thee Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."

When man, thus entering into the Spiritual world, becomes Son of God he comprehends the universal Light—the Holy Ghost—as a perfect whole, and his self as nothing but a mere idea resting on a fragment thereof. Then he sacrifices himself to Holy Ghost the alter of God i.e. abandons the vain idea of his separate existence and becomes one integral whole with the same. Thus being one and the same with universal Holy Spirit of God the Father, he becomes unified with the Real Substance, God, in no time. This unification of self with the Eternal substance, God, is called *Kaibalya* Vide Rev. III. 21.

"To him that overcometh will I grant to sit with me in my throne even as I also overcome and am sat down with my Father in his throne,"

"A MATTER OF INFERENCE ONLY" (?)

CHAPTER II.

प्रभौष्टः । THE GOAL:

अतः मुक्तिजिज्ञासा ॥ १ ॥

1. When man understands even by way of inference the true nature of this creation, the true relation existing between that creation

Liberation the prime object.

and himself, when he further understands that he is completely blinded by the influence of Darkness, — *Maya*, and that it is the bondage of Darkness alone which makes him forget his real self and brings about all his sufferings, he naturally wishes to be relieved from all these evils, and this relief from evil or the liberation from the bondage of Darkness, *Maya*, becomes the prime object of his life.

मुक्तिष्वरूपेऽवस्थानम् ॥ २ ॥

2. When man raises himself above the ideal creation of this Darkness,

Residing in self in Liberation.

Maya, and passes completely out of the influence thereof, he becomes liberated from its bondage and is placed in his real self, the Eternal Spirit.

pp. 56-57

See III. 7-8
Also I. 10
See III. 1-4

Gita III

तदा सर्वलेशनिवृत्तिः परमार्थसिद्धिश्च ॥ ३ ॥

3. On attaining this liberation, man becomes saved from all his troubles and all the desires of his heart are fulfilled so the ultimate aim of his life is accomplished.

इतरत्र कामापूर्णा जन्मजन्मान्तरव्यापो

ल्लेशमयदुःखम् ॥ ४ ॥

4. So long, however, as man identifies himself with his material body and fails to find repose in his true self, he feels his wants according as his heart's desires remain unsatisfied and to satisfy which he has to appear in flesh and blood often enough on the stage of life subject to the influence of Darkness, *Maya*, and has to suffer all the troubles of life and death not only in the present but in the future as well.

ल्लेशमविद्यामात्रम् ॥ ५ ॥

भाविऽभाविऽभावेभाव इतरे बन्धोऽधमविद्या ॥ ६ ॥

5-6. Ignorance, *Abidya* is misconception or is the erroneous conception of existence of that which does

not exist. It is to believe that this material creation is the only thing which substantially exists there being nothing beyond, forgetting that this material creation is substantially nothing but is mere play of ideas on the Eternal Spirit, the only Real Substance beyond the comprehension of the material creation. This Ignorance is not only a trouble in itself but also is the source of all other troubles with man.

तदेवावरणविच्छेदपशक्तिविशिष्टत्वात् ल्लेशमस्मिताभिनिवेश-
रागद्वेषानाम् ॥ ७ ॥

तस्यैवावरणशक्ते रस्मितौ अभिनिवेशौ

विच्छेदपशक्ते च रागद्वेषौ ॥ ८ ॥

स्वामिशक्तोरविविक्ता ज्ञानमस्मिता ॥ ९ ॥

प्राकृतिकसंस्कारमात्रमभिनिवेशः ॥ १० ॥

सुखकरविषयतृष्णा रागः ॥ ११ ॥

दुःखकरविषयतृष्णाद्वेषः ॥ १२ ॥

7-12. In order to understand how this Ignorance is the source of all other troubles we should remember, as has been explained in the previous Chapter, that their Ignorance, *Abidya*, is nothing but a particle of Darkness, *Maya*, taken distributively, and as such it possesses the two properties thereof, The one is its darkening

power by the influence of which man is prevented from grasping any thing beyond the material creation. This darkening power produces *Asmita* or *Egoism* being the identification of self with the material body (which is but the development of Atom, the particles of the universal force), and *Avinibesha* or Tenacity to the Condition. By the virtue of the second of its properties, this Ignorance in its polarised state produces an attraction for certain objects and repulsion for others. The objects so attracted are the objects of pleasure for which an Attachment, *Raga*, is produced. The objects that are repulsed are the objects producing pain for which an Aversion, *Dwesha*, is produced.

ल्लेयमूल कर्म तद्विपाक एव दुःखः ॥ १३ ॥

13. By the influence of these five troubles, viz Ignorance, Egotism, Attachment, Aversion and Tenacity to the material creation, man is induced to work and in consequence he suffers.

सर्वदुःखानां निवृत्तिरित्यर्थः ॥ १४ ॥
निवृत्तये पनुत्तमभावः परमः ॥ १५ ॥

14-15. With man the cessation of all sufferings is *Artha*, the heart's immediate aim, and the complete extirpation of all these sufferings, their recurrence being impossible is the *Paramartha*, the ultimate goal.

सर्वकामपूर्णं त्वं सर्वदुःखमूलकं शनिवृत्तिः

तदा परमार्थं सिद्धिः ॥ १६ ॥

सच्चिदानन्दमयत्वप्राप्तिरिति चित्तिकामाः ॥ १७ ॥

सद्गुरुदत्तसाधनप्रभावात् चित्तस्य प्रसादः

एवानन्दः ॥ १८ ॥

ततः सर्वदुःखानां हानन्तदा

सर्वभावादयश्चित्तः ॥ १९ ॥

ततः आत्मनो नित्यत्वोपलब्धिः सत् ॥ २० ॥

तदेव स्वरूपः पुरुषस्य ॥ २१ ॥

16-21. Man naturally feels great necessity for *Sat* Existence, *Chit* Consciousness, and *Ananda* bliss. These three are the real necessities of human heart which however have nothing to do with anything outside his self, but they are the natural properties of his own, as explained in the previous chapter.

When man becomes fortunate in securing the favour of any divine personage *Satguru* the Saviour and affectionately following his holy precepts becomes able to direct all his organs inward, he becomes capable of satisfying all the wants of his heart and can thereby get contentment *Ananda* the Real Bliss, which will be ~~attained~~ ^{obtained} hereafter.

With his heart thus contented, man becomes able to fix his attention upon any thing he chooses and can comprehend the ins and outs of the same. So *Chit* Consciousness of all the modifications of Nature up to its first manifestation the Word Amen *Aum*, and even of his own Real Self gradually appears. And being absorbed in the stream thereof, man becomes baptised and begins to repent towards his Divinity the Eternal Father, whence he had fallen. *Vide* Revelation Chap II, 5:—

"Remember therefore from whence thou art fallen and repent."

Man, being conscious of his own real position and of the nature of this creation of Darkness *Maya* becomes possessed of absolute power

How man gets Bliss

How Consciousness appears.

How Existence is realised.

over it, and gradually withdraws all the developments of Ignorance. In this way, coming above the control of this creation of Darkness *Maya*, he comprehends his own self as Indestructible and Ever-existing Real Substance. So *Sat*, the Existence of Self comes to light.

All the necessities of the heart,—viz. *Sat* Existence, *Chit* Consciousness, and *Ananda* bliss—having been attained, Ignorance the mother of troubles becomes emaciated; and consequently all troubles of this material world, which are the sources of all sorts of sufferings, cease for ever. Thus the ultimate aim of the heart is effected.

तदा सर्वकामपूणेऽपरमार्थसिद्धिकात्
गुणानाम्प्रतिप्रसवे आत्मनः स्वरूप
प्रतिष्ठा तदेव कैवल्यम् ॥२२॥

22. In this state, all the necessities having been attained and the ultimate aim effected, the heart becomes perfectly purified and instead of reflecting the spiritual light receives the same; and thus being consecrated or anointed by the Holy Spirit, becomes Christ the anointed, Saviour,

How Man gets Salvation.

through which man entering into the Kingdom of Spiritual Light becomes the Son of God.

In this state man comprehends his Self as a fragment of the Universal Holy Spirit, and abandoning the vain idea of his separate existence unifies himself with the Eternal Spirit, i.e. becomes one and the same with God the Father. This unification of Self with God is *Kaivalya* which is the Ultimate Object of the created Being. Vide JOHN XIV, 11.

"Believe me that I am in the Father and the Father in me."

CHAPTER III.

साधन । THE PROCEDURE

तपः स्वाध्याय ब्रह्मनिधानानि यज्ञः ॥ १ ॥

मात्रास्यर्षं तु तितिक्षा तपः ॥ २ ॥

आत्मतत्त्वोपदेशश्च ब्रह्ममनननिधिध्यासनमेव

स्वाध्यायः ॥ ३ ॥

प्रत्यक्षशब्द एव पन्था ब्रह्मनः तस्मिन्

आत्मसमर्पणं ब्रह्मनिधानम् ॥ ४ ॥

1-4. *Tapa* is religious mortification or Patience both in enjoyments and sufferings. *Shadhyaya* is *Shravan* the study, with *manan*, the attention and thereby *Nidhidhyasan*; forming of an idea, of the true Faith about Self i.e. what I am, whence I came, where shall I go, what I have come for, and such other matters concerning self. And *Brahmanidhan* is the baptism or merging of self in stream of the Holy Sound, *Pranava*, which is the holy Work to attain salvation and the only way by which man can repent to his Divinity the Eternal Father, whence he had fallen Vide Rev II 19—

Patience Faith and Holy works explained

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P. 657

*"I know thy works and charity and Service ;
and thy faith and thy patience and thy work ;
and the last to be the more than the first."*

अहो बोध्यं स्मृतिसमाधनुष्ठानात्

तस्य विभक्तिः ॥ ५ ॥

स्वभावजमे मस्य वेगतौ व्रताश्रया ॥ ६ ॥

5-6, This Holy Sound *Pranava Sabda* appears itself by culture of *Sraddha* the energetic tendency of heart's natural love, *Veerya* the moral courage, *Smriti* the conception and *Samadhi* the concentration.

This heart's natural love is the principal thing to attain a holy life. When this love, the heavenly gift of nature, appears in the heart, it removes all exciting causes from the system and cools it down to a perfectly normal state, and invigorating the vital powers excretes all foreign matters—the germs of diseases—from it by natural way, perspiration &c., and thereby makes man perfectly healthy, in body and mind, and enables him to understand the proper guidance of nature. When this love becomes developed in man, it makes him able to

understand the real position of his own self as well as of others surrounding him. With the help of this developed love man becomes fortunate in getting the God-like company of the divine personages and is saved for ever. Without this love man cannot live in the natural way, neither can he keep company of the fit person for his own welfare ; he becomes often excited by the foreign matters taken into his system by mistake in understanding the guidance of nature, and in consequence suffers in body and mind. He can never get any peace whatever and his life becomes a burden throughout. Hence the culture of this love the heavenly gift is the principal thing for the attainment of holy salvation and it is beyond doubt impossible for man to advance a step towards the same without this Vide Rev II 2-4.

"I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil and thou hast tried them which say they are apostles, and are not, and hast found them liars."

"And hast borne, and hast patience, and for my names sake hast laboured, and hast not fainted."

"Nevertheless I have somewhat against thee,
because thou hast left thy first love."

अज्ञासे वित सद्गुरोः स्वभावजीपदशपासने

वीर्यलाभः ॥ ७ ॥

सर्वे एव गुणवः, सन्तापहारकः संशयहृदकः

शान्तिप्रदायकः

सत् तत्सङ्गब्रह्मवत्करणीयं, विपरीतमसत्

विषयवृत्तं नोयम् ॥ ८ ॥

7-8. As explained in the previous chapter, this creation is substantially nothing but mere ideal play of Nature on the only Real Substance God the Eternal Father who is Guru—the Supreme—in this universe. All things of this creation are therefore no other substance than this Guru, the Supreme Father God Himself, perceived in plurality by the manifold aspects of the play of Nature, Vide John, Chap. X, 34, Psalm LXXXII 6.

GURUAS

"Jesus answered them,—is it not written in your law, I said ye are gods?"

"I have said, ye are gods; and all of you are children of the most High."

Out of this creation an object which relieves us of our miseries removes our miseries removes our doubts, and administers peace to us, however insignificant the same may be whether animate, or inanimate, is entitled to our utmost respect even if it be an object of vilest contempt for others, it should be accepted as Saviour *sat* and its company as god-like which should always be kept. That which produces the opposite results by destroying our peace throwing us into doubts and creating our miseries should be considered *Asaat* the bane of all good and should be avoided as such. This idea led the Indian sages say —

"*Apshu deva manushyanam dibideva manishinam kashthaloshtrashu murkhanam juktashyatmam devata.*"

Man to get salvation choose as their Saviour the objects which they can comprehend according to their own acquirements. Thus in general, people would think that illness is a dire calamity that befalls a man, and as water, when properly administered, tends to remove the same, they choose for their Saviour or Divinity water itself, Philosophers, being able to comprehend the internal electric light which shines within them,

find their heart's love flow energetically towards the same and hereby relieving them of all the exciting causes, cools down their systems to a normal state and invigorating their vital powers makes them perfectly healthy, both in body and in mind and so they then accept this light as their Divinity or the Saviour. Ignorant people again in their blind faith would accept a piece of wood or stone as their Saviour or Divinity in the external creation for which their heart's natural love will develop till by its energetic tendency it will relieve them of all exciting causes in their system and cool their system down to a normal state and invigorate their vital powers. The adepts, on the other hand, having a full control over the whole material world find their Divinity or Saviour in self and not outside in the external world,

To keep company with one is not only to be with his person, but also to
How to keep company, associate with him with heart's love and to be one with him in principle &c. This has been very well expressed by Lord Bacon where he says:—"A crowd is not a company it is mere gallery of faces." To keep company, therefore with the god-like object is to associate him with *Sraddha* i.e. heart's love intensified in the

sense above explained, by conceiving him his appearances, and attributes fully in mind, and reflecting on the same, and affectionately following his instructions lambl-like. Vide John I 29.

"Behold the lamb of God, which taketh away the sin of the world."

By so doing, when man becomes able to conceive the sublime status of his divine brothers, he may be fortunate in remaining in their company, and in securing help from any one of them whom he may choose to get as his Spiritual Preceptor, *Sat-Guru* the Saviour.

Thus to resume—*veerya* or moral courage can be obtained by the culture of *Sraddha*, i.e. by devoting ones all natural love to his preceptor by being always in his company and following with affection his holy instructions as they are freely and spontaneously given.

तद्वैद्यं यमनियमाशुष्ठानात् दृढभूमिः ॥ ८ ॥

अहिंसामतामस्ते यन्नृणां चर्यापरिग्रहादय यमः ॥ १० ॥

शौचसन्तोषसद्गुरुपदे शपासनादयः नियमः ॥ ११ ॥

9-11. Firmness of moral courage can be attained by the culture of *yama*, the religious

forbearances *i.e.* the abstinence from cruelty, dishonesty, covetousness unnatural living and unnecessary acceptance and *niyama* the religious observances *i.e.* purity in body and mind clearing the body externally and internally from all foreign matters which being fermented creates different sorts of diseases in the system, and clearing the mind from all prejudices and dogmas &c. which make narrow, contentment in all circumstances, and obedience to the holy precepts of the Divine personages.

To understand what natural living is, it will be necessary to distinguish it from what is unnatural. Living depends upon the selection of 1 Food 2 Dwelling and 3 Company. To live naturally, the lower animals can select these for themselves by the help of their instinct and the natural sentinals placed at the entrances, viz, the organs of sight smell and taste. With men in general these organs, however, are so much perverted with their unnatural living from the very infancy that no reliance can be placed on their judgments. To understand therefore, what is our natural food &c, we ought to depend upon observation, experiment &c.

Firstly to select our natural food our observation should be directed to the formation of the organs which aid in digestion and nutrition viz. of the teeth and digestive canal, to the natural tendency of the organs of sense which guides animals to their food and to the nourishment of the young.

By the observation of the teeth we find, that in carnivorous animals the incisors are little developed but the canines are of striking lengths smooth and pointed to seize the prey, and the molars are also pointed, these points, however do not meet but closely fit side by side to separate the muscular fibres. In the herbivorous the incisors are strikingly developed, the canines are stunted though occasionally developed into weapons as in elephants the molars are broad-topped and furnished with enamels on the sides only. In the frugivorous all the teeth are nearly of the same height, canines are little projected conical and blunt (not intended obviously for seizing prey but for exertion of strength.) The molars are broad-topped and furnished at the top with enamel folds to prevent waste caused by their side motion but

they are not pointed as may help in chewing flesh. In omnivorous animals like bears on the other hand the incisors resemble those of the herbivorous, the canines those of the carnivorous and the molars are both pointed and broad topped to serve two-fold purposes.

Now if we observe the formations of the teeth in man, we find that these do not resemble those of the carnivorous, neither they resemble the teeth of the herbivorous nor those of the omnivorous but they resemble exactly those of the frugivorous animals: the reasonable inference, therefore, that can be drawn from this observation is that man is a frugivorous animal.

By our observation of the digestive canal we find that the bowels of carnivorous animals are 3 to 5 times the length of their body, measuring from the mouth to the anus; and their stomach is almost spherical. The bowels of the herbivorous are 20 to 28 times the length of their body and their stomach is more extended and of compound built. But the bowels of the frugivorous animals are 10 to 12 times the length of their body and their stomach and their stomach is some

Observation of the digestive canal.

what broader than that of the carnivorous and has a continuation in the duodenum serving the purpose of a second stomach. This is exactly the formation we find in human beings, though Anatomy says that the human bowels are 3 to 5 times the length of their body—making a mistake by measuring the body from the crown to the soles, instead of from mouth to anus. Thus we can again draw our inference that man is, in all probability a frugivorous animal.

By the observation of natural tendency of the organs of sense, the guideposts to determine what is nutritious and by which all animals are directed to their food, we find that when the carnivorous animal finds a prey, he becomes so much delighted that his eyes begin to sparkle, and he boldly seizes the same and greedily laps the jetting blood; while on the contrary, the herbivorous refuses even his natural food, leaving it untouched, if it is sprinkled with a little blood, and his senses of smell and of sight lead him to select grass and other herbs for his food, which he tastes most delightfully. Similarly with the frugivorous animals we find that their senses always direct them to fruits of the trees and field.

Observation of the organs of sense.

In man also we find that their senses of smell etc. never lead them to slaughter any animal, on the contrary they can not even bear the sight of it. Slaughter-houses are always recommended to be removed even further from the towns; they often pass strict ordinances forbidding the transportation of flesh meats uncovered. Can flesh then be styled as the natural food of man when both his eyes and nose are so much against, unless they are deceived by cooking with spices, salt, sugar &c? On the other hand how delightful do we find the fragrance of fruits the very sight of which even makes mouth water. It may also be noticed that various grains and roots also possess an agreeable odour and taste though faint even when unprepared. Thus again we are led to infer from these observations that man decidedly is a frugivorous animal.

By the observation of the nourishment of the young we find that milk which is undoubtedly the food of the new-born babe, is not supplied in the breasts of the mother—if she does not take fruits, grains and vegetables as her natural food,

Observation of the nourishment of the young.

Hence from these observations the only conclusion that can reasonably be drawn is that various grains, fruits, roots and for beverage milk and pure water openly exposed to air and sun are decidedly the best natural food for man which being congenial to the system when taken according to the power of the digestive organs well-chewed and mixed with saliva always become easily assimilated. Any things besides these are unnatural and being incongenial to the system are necessarily foreign to it. When these get access into the stomach, they not being properly assimilated are mixed with the blood and by natural law, are accumulated in the excretory and other organs not properly developed and when they can not find their way out they subside some where by the law of gravitation, and being fermented produce diseases, mental and physical; and ultimately lead to premature death.

Experiment also proves that non-irritant diet natural to the vegetarian is, almost without exception, admirably suited to children's development both physical and mental and with their mind their understanding, will, the principal faculties thereof,

What Experiment proves.

and temper—its general disposition are also properly developed. We find again that extraordinary means such as excessive fasting, scourging, monastic confinement &c are resorted to for the purpose of suppressing the sexual passions but in vain as these means seldom produce the desired effect. Experiment shows however that the man can easily overcome these passions the arch-enemy of morality by natural living alone upon non-irritant diet above referred to and thereby they get a calmness of mind which every psychologist knows is the most favorable to mental activity and to a clear understanding as well as judicial way of thinking.

Something more should be said here about the natural instinct of propagation, which is next to the instinct of self-preservation the strongest in the animal body. Sexual desire like all other desires has a normal and an abnormal or diseased state; the latter resulting only from the foreign matters accumulated by unnatural living as mentioned above. In the sexual desire every one has a very accurate thermometer to indicate the condition of his health. This desire is forced from its normal state by irritation of nerves resulting from the pressure of the

foreign matters accumulated in the system, which is exerted on the sexual apparatus and is at first manifested by an increased sexual desire followed by the gradual decrease of potency. This sexual desire in its normal state makes man quite free from all disturbing lusts and operates on the organism awaking a wish for appeasement only when a natural opportunity for gratification is offered. Here again experiment shows that this desire like all other desires is always normal in individuals who lead a natural living as mentioned.

The sexual organ being the junction of important nerve extremities particularly of the sympathetic and the spinal nerves which are the principal nerves of the abdomen and through their connection with the brain are capable of enlivening the whole system is in a sense the root of the tree of life. Man well-instructed in the proper use of it can keep his body and mind in proper health and can live a pleasant life throughout. The process how the same can be effected can not be expressed before the public because it is extremely unclean, and indecent in the eye of modern civilisation. Thus blinded mankind presumes to clothe nature in a veil because she no longer seems

The root of the tree of life

to them becoming, forgetting that she is always clean and that every-thing unclean and improper lies in them in their ideas, and not in nature herself. It is clear therefore that man not knowing the proper use of the sexual organ and being compelled by the nervous irritation resulting from the unnatural living suffers most troublesome diseases in life and ultimately becomes victim to premature death.

Secondly, about our dwelling place. We can easily understand when we feel much displeasure in entering our crowded rooms after breathing fresh air on a mountain top or in an expanded field or garden, that the atmosphere of the town or any crowded place is quite an unnatural dwelling-place for our living and the fresh atmosphere of the mountain top or of the expanded field or garden in a dry place under trees covering a large plot of land and freely ventilated with a fresh air is the proper dwelling place destined for our living according to Nature.

And thirdly, as to the company we should keep. Here also if we listen to the dictates of our conscience and consult our natural liking we will at once

find that persons whose magnetism affects us by cooling our system internally enlivens our vitality, develops our natural love and thus relieves us of our miseries and administers peace to us, should form our company. This is to say we should be in the company of the *Sat* or Saviour and should avoid that of the *Asat* as described before. By keeping the company of *Sat* or Saviour, we are enabled to enjoy perfect health physical and mental and our life is prolonged; if on the other hand we disobey the warning of mother Nature without listening to the dictates of our pure conscience and keep the company of whatever has been designated as *Asat* above an opposite effect is produced and our health is impaired and life shortened.

Thus natural living being indispensable to the practice of *Yama* the ascetic forbearance as explained above to make any attempt to practise the same without living naturally is altogether useless. Purity of mind and body being equally indispensable to the practice of *Niyama* the ascetic observance as explained above every attempt should be made to attain the same before we practise any other part of it.

Necessity of Natural living and purity.

ततः पाशक्षयः ॥ १३ ॥

दृष्टावन्नाभयशोकानुगुप्ताजातिकुलमानानि

पाशाष्टकानि ॥ १३ ॥

तदा चित्तस्य महत्त्वम् वीरत्वम् ॥ १४ ॥

आह्नं स्थानापयोगासनप्राणायामप्रत्याहार—

साधनेषु योग्यता च ॥ १५ ॥

स्थिरसुखमासनम् ॥ १६ ॥

प्राणानां संयमः प्राणायामः ॥ १७ ॥

इन्द्रियानामन्तर्मुखत्वम्यतयाहारः ॥ १८ ॥

13-18. Firmness of moral courage when

Meanness of human heart attained removes all the obstacles in the way of salvation.

These obstacles are of eight sorts viz. hatred shame fear, grief, condemnation race distinction, pedigree, and the sense of respectability which are the meanness of the human heart By the removal of

these obstacles *Beeratwam* or

How magnanimity appears *Mahatwam* magnanimity of

the heart comes in and this

makes man fit for the practice of *Asanam* (remaining in steady and pleasant posture) *Pranayamah* (control over *Prana* involuntary nerves) and *Pratyaharah* (changing of the direction of organs the voluntary nerves inward). These practices enable man to satisfy his heart by enjoy-

How magnanimity appears
It is when it rises—

ing the objects of senses and are intended for *Garhyasthashram* domestic life.

Man can put the voluntary nerves into action

Necessity of *Pranayamah* whenever he likes and to rest also in fatigue. When all of

these nerves require rest he sleeps naturally and by this sleep all these voluntary nerves being refreshed can work again with full vigour. But his involuntary nerves however irrespective of his will are working continuously of themselves since his birth and as he has no control over them he cannot interfere with their action in the least. When these nerves become fatigued they also want rest naturally fall asleep. This sleep of the involuntary nerves is called *Mahanidra*, the great sleep or death. When this takes place, the circulation, respiration etc. being stopped the material body begins naturally to decay. After a while, when this great sleep *Mahanidra* is over man awakes with all his desires, and finding his body unfit for work leaves the same and goes somewhere else to create a new one for the accomplishment of his desires by the natural process as described before. In this way man binds himself to life and death and hence fails to get salvation. But if he can control these involuntary nerves by the aforesaid

Pranayamah, he can stop the natural decay of the material body and put them into rest at times as is the case with voluntary nerves. After this rest these involuntary nerves also become refreshed and work with a new life again. As after sleep when full rest has been taken by the voluntary nerves, no help is required to be awakened, so after death also when full rest has been taken by the involuntary nerves, no help is necessary to be in life again. If man can die *i.e.*, put his entire nervous system to rest controlling the natural decay of the body by the aforesaid *Pranayamah* the nerves then being not much fatigued life comes into play much sooner than after ordinary death and the whole system being refreshed begins to work with full vigour. Thus life and death comes under control. In this manner man saving his present body from decay and from terrible sufferings of death and requiring no further time for the necessary development of any other material body can fulfil all the desires of his heart and thus being so, he is no more required to come into the world under the influence of darkness *Maya* and to suffer again a second death. Vide Rev. II, 10, 11.

"Be thou faithful unto death and I will give thee a crown of life."

"He that overcometh shall not be hurt of the second death."

Man enjoys a thing when he so desires. At the time of the enjoyment, however, if he directs his organs of sense through which he enjoys, towards the object of his desire, he can never be satisfied and his desires becoming stronger than before increase in double force. On the contrary, if he can direct his organ of sense inward towards his self at that time, he can satisfy his heart immediately. So the practice of the aforesaid *Pratyaharah*, the changing of the direction of organs—the voluntary nerves—inwards, is essentially necessary for the satisfaction of the worldly desires, by which man remains bound and cannot get salvation from the creation of Darkness, *Maya*.

Man cannot feel or even think properly when his mind is not in a pleasant state; and the different parts of the human body are so harmoniously arranged that even if any minutest part of it be moved a little, the whole system becomes disturbed. So to comprehend a thing, *i.e.*, to feel a thing by the heart clearly, the practice of the aforesaid

Ashanam, the steady and pleasant posture, is extremely necessary.

चित्तप्रसादे सति सर्वभावादयः स्मृतिः ॥ १८ ॥
 तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ २० ॥
 ततः संयमः तस्मात् ब्रह्मप्रकाशक—
 —प्रणवशब्दानुभवः ॥ २१ ॥
 तस्मिन्नात्मनो योगो भक्तियोगस्तदा दिवात्मम् ॥ २२ ॥

19-22. Man, when expert in the abovementioned practices, becomes able to conceive or feel all things of this creation by his heart. This conception is called *Smriti*.

Fixing attention firmly on any object thus conceived, when man so much identifies himself with the same as if he becomes devoid of his individual nature, he attains the state of *Samadhi* or concentration.

When man directs all his organs of sense towards their common centre the sensorium or *Sushumnadwarah* the door of the internal world, he perceives his God-sent Luminous body *Radha* or John and the

peculiar knocking Sound *Pranava Sabdah*, the word of God through the same. Vide John I 6 7 23.

"There was a man sent from God, whose name was John."

"The same came for a witness to bear witness of the Light, that all men through him might believe."

"I am the voice of one crying in the wilderness, ———"

Thus perceiving, man naturally believes in the existence of the true Spiritual Light and withdrawing his self from the outer world concentrates himself to the sensorium. This concentration of the self is called *Samyamah*.

By this *Samyamah* or concentration of self to the sensorium, man becomes baptized or absorbed in the holy stream of the Divine Sound. This baptism is called *Bhaktiyogah*. Thus being, he repents i.e. turning from this gross

material creation of Darkness *Maya* creeps back towards his Divinity the Eternal Father whence he had fallen, and passing through sensorium, the door, enters into internal sphere *Bhuba-Lokah*. This entrance into the internal world is the second birth to man. In this state man becomes *Debata*, a Divine Being.

मृदुबिचोत्तमीसैकाग्रनिश्चिच्छित्तमेदास्ततः

जातान्तरपरिणामः ॥ २३ ॥

23. There are five states of the human heart viz Dark, Propelled, Steady, Devoted and Clean. By these different state of the heart man is classified.

मृदुचित्तस्य विपर्ययवृत्तिवशाद् जीवस्य शुद्धत्वम्,
तदा ब्रह्मणः कलामात्रेन्द्रियग्राह्यस्थलविषयं

प्रकाशात् कलिः ॥ २४ ॥

24. In the dark state of the heart man mis-conceives i.e., he thinks that this gross material portion of the creation is the only real substance in existence and there is nothing besides. This, however, is contrary to the truth as has been

explained before is nothing but the effect of Ignorance *Abidya*. In this state *Sutra* or servant class man is called *Sudra* or belonging to servant class; because his natural duty then is to serve the higher class people in order to secure their company and thereby prepare his heart to attain higher stage. This state of man is called *Kali*; and whenever *Kali-yuga* the cycle of *Kali* in any solar system, man generally remains in this state and is ordinarily deprived of the power of advancing beyond the same, the whole of that system is said to be in *Kali-yuga* the cycle of *Kali*.

ब्रह्मणः प्रथमपादपूर्णे द्वितीयसूक्तविषय

ज्ञानाप्राप्तसम्भिकाले चित्तस्य विज्ञपस्तदा

प्रमानवृत्तिवशात् क्षत्रियत्वम् ॥ २५ ॥

ततः सद्गुरुलाभः भक्तियोगश्च

तदा लोकान्तरगमनम् ॥ २६ ॥

25-26. When man becomes a little enlightened he compares his experiences relating to the material creation gathered in his wakeful state with his experiences in dream and understanding the latter to be merely ideal begins to entertain doubts as to the substantial existence of the

former. His heart then becomes propelled to know the real nature of the universe and struggling to clear of the doubts seeks for evidence to determine what is truth. In

Kshattriya the Military classes.

this state man is called *Kshattriya*, or one of the Military classes; and to struggle in the manner aforesaid becomes his natural duty by the performance of which he may get an insight into the nature of creation and attain the real knowledge of it,

This state of man is called *Sandhisthal*, the place between higher and lower

higher and lower. In this state men becoming anxious for real knowledge need help of each other; hence mutual love the principal thing of getting salvation appears in the heart. By the energetic tendency of this love man affectionately keeps company with whatever destroy troubles, clear doubts and afford peace to him and hence avoid whatever produces the contrary result; and also studies scriptures of the divine personages scientifically. In this way man becomes able to appreciate what true Faith is and understands the real position of the divine personages when he may be fortunate in securing

the god-like company of some one of them who may kindly

stand to him as his spiritual preceptor *sat guru* the saviour. Following affectionately the holy precepts he learns to concentrate his self, directing his organs of sense to their common centre sensorium, *Sushumnadwar* the door of the internal sphere; where he perceives the luminous body John or *Rauha* and the holy sound *Amen Oum* like a stream of river and being absorbed or baptized in it begins to repent (creep back) towards his Divinity the Eternal Father through the different *Lokas* the spheres of the creation.

सुभुवःखमहजनसुपःसत्ये तिसप्तलोकाः ॥२७॥

27. In the way towards Divinity there are seven spheres or stages of creation and are designated as *Swargas* or *Lokas* by the oriental sages as described before in Chapter I, 16 viz *Bhu Loka* the sphere of gross matters *Bhuba Loka* the sphere of fine matters or electric attributes; *Swa Loka* the sphere of magnetic poles and aura or electricities; *Maha Loka* the sphere of magnet the Atom *Jana-Loka* the sphere of spiritual Reflection the Son of God; *Tapa Loka* the sphere of the Holy Ghost the Universal Spirit; and *Satya Loka* the sphere of God the Eternal substance *Sat*. Of these seven places the first three viz *Bhu Loka* *Bhuba Loka* and *Swa Loka* comprise the material creation the

kingdom of Darkness *Maya* and the last three viz *Satya Loka Tapa Loka* and *Jana Loka* comprise the spiritual creation the kingdom of Light and *Maha Loka* the sphere of Atom being in the midst is said to be the door communicating between these two the material and spiritual creation and called *Dasamadwar* the tenth door or *Brahmaron-dhra* the way to the Divinity by the Indian sages.

भुवलोके ब्रह्मणः द्वितीयपादसूक्ष्मान्तर्गतं
प्रकाशात् जायते जीवस्य द्विजत्वञ्च तदा
चित्तस्य क्षिप्तत्वात्तस्य वृत्तिर्बिकल्पः ॥ २८ ॥

28. When man being baptized begins to repent (creep back) towards the Eternal Father and withdrawing his self from the gross material world the *Bhu Loka* enters into the world of fine matter the *Bhuba Loka* he is said to belong to the *Dwiya* or twice-born class. In this state he comprehends his internal electricities the second fine material portion of the creation and understands that the existence of the external is substantially nothing but mere co-alescence or union of his fine internal objects of sense the negative attributes of electricities with his five organs of sense the positive attributes through his five organs of actions, the

neutralizing attributes of the same, caused by the operation of his mind and conscience. This state of man is *Dwapara*; and when this becomes the general state of the higher beings naturally in any solar system, the whole of that system is said to be in *Dwapara Yuga*.

In this state, the heart becomes steady. If however, man continues in the baptized state remaining immersed in the holy stream he gradually comes to a pleasant state when his heart wholly abandons the ideas of the external world and becomes devoted to the internal one.

स्वर्गं चित्तस्यैकाग्रतयास्तस्य वृत्तिः स्मृतिस्ततः
ब्रह्मणस्तृतीयपादजगत्कारण प्रकृतिज्ञानवशात्
देता तदा विप्रश्च जीवस्य ॥ २९ ॥

29. In this devoted state man withdrawing his self from *Bhuba Loka* the world of electric attributes comes *Swa Loka* the world of magnetic attributes, the electricities and poles; when he becomes able to comprehend *Chitta*, heart, the magnetic third portion of the creation. This *Chitta* as has been explained before in chapter I being the spiritualized Atom *Abidya* or Ignorance a part of Darkness *Maya* man comprehending this *Chitta*

becomes able to understand the whole of Darkness *Maya* itself of which it is a part as well as its entire creation. Man is then said to belong to the *Bipra* or perfect class. This state of human being is called *Treta*; when this becomes the general state of the higher being naturally in any solar system the whole of that system is said to be in *Treta yuga*.

महर्षीके चित्तस्य निरुद्धतस्य वृत्तिर्निद्रा
ततः सर्वविकाराभावे ब्रह्मवस्तुमात्रमुपलब्धत्वात्
ब्राह्मणत्वमन्तादा ब्रह्मणस्तुरीयां शसत्पदार्थं

प्रकाशात् सत्त्वः ॥ ३० ॥

30. Man repenting (creeping back) further lifts up his self to *Maha Loka* the region of magnet then all the development of Ignorance being withdrawn the heart comes to a clean state when it becomes void of all external ideas and then man becomes able to comprehend the spiritual Light *Brahma*, the Real Substance in the universe, which is the last and everlasting spiritual portion in Creation. In this state man is called *Brahman* or spiritual class. This state of the human being is called *Satya* and when this becomes the general state of the higher beings naturally in any solar system the whole of that system is said to be in *Satya yuga*.

तदपि सद्यसात् मायातीतजनलोकस्थे
मुक्तः सद्यसासौ ततः चैतन्यप्रकृतितपस्वीके
आत्मानमप्येषात् सत्त्वलोकस्थे कौबलयम् ॥ ३१ ॥

31-32. In this way when the heart becomes perfectly purified it does no more reflect but receives spiritual Light, the Son of God and thus being consecrated or anointed by the Spirit it becomes Christ the Saviour, the only way through which man being again baptized or absorbed in Spirit, comes above the creation of Darkness *Maya* and enters into *Jana Loka* the Kingdom of God, i.e. the creation of Light, In this state man is called *Fiban Mukta Sannyasi* like Lord Jesus of Nazerath. Vide John III 5, XIV 6

"Verily verily, I say unto thee, except a man be born of water and of spirit he cannot enter into the Kingdom of God."

"Jesus saith unto him, I am the way the truth and the life no man cometh unto the Father but by me."

32. In this state man comprehends himself as nothing but a mere vain idea resting on a fragment of the universal Holy Spirit of God, the Eternal

word *Pranava* or *Sabda* (प्रणव, शब्द) appears by itself or becomes audible. When this holy word *Pranava* or *Sabda* appears mantra the breath becomes regulated and checks the decay of the material body.

This *Pranava* appears in different forms at the different stages of advancement according to the purification of the heart *chitta*. "BLESSED ARE THE
PURE IN HEART"

सदायुक्तस्य मह, कलाभस्ततः प्रवृत्तिः

सुदैव प्रवर्तकावस्था जीवस्य ॥ ६ ॥

6. It has already been explained before what *Satguru* is and how to keep the company thereof. Man when endowed with heavenly gift of pure love naturally becomes disposed to avoid the company of what is *asat* and to keep the company of what has been described as *sat*. By affectionately keeping the company of *sat* he may be fortunate enough to please one who may kindly stand to him as his *satguru* a spiritual preceptor. By keeping his god-like company there grows an inclination *prabritti* in his heart to save himself from the creation of darkness *Maya* and he becomes *prabartaka* an initiate in the practices of *yama* and *niyama*, the ascetic forbearance and observance to obtain salvation.

यमनियमसाधनेन पशुत्वनाशस्ततः

वीरत्वमासनादिसाधने योगगता च

तदेव साधकावस्था प्रवर्तकस्य ॥ ७ ॥

7 It may be remembered that by the culture of *yama* and *niyama* the meanness vanishes from the heart and magnanimity comes in. It is at this stage that man becomes fit for the practice of ascetic posture etc. the processes pointed out by his *satguru* to attain salvation and when he continues to practise the processes so pointed out to him he becomes a *sadhaka* or disciple.

ततः भाषादयात् दिवात् तस्मिन्

समाहिते देववाणी प्रवक्तुमभवस्तदेव

सिद्धावस्था साधकस्य ॥ ८ ॥

8. On a reference to Chapter III it will be found how a disciple while passing through the different stages becomes able to conceive the different objects of creation in his heart, and how he gradually advances to the state of meditation and ultimately by concentrating his attention to the sensorium he perceives the peculiar sound *Pranava* or *Sabda* the holy word, when the heart becomes divine and the *Ego*, *Ahankara* or the Son

of Man becomes merged or baptised in the stream thereof and the disciple becomes *siddha*, an adept, a Divine personage.

In the state of baptism *bhakti yoga*, *surat sabda yoga* man repents and withdraws his self from the external world of gross matters the *bhuloka* and enters into the internal one of fine matter the *bhubarloka*; where he perceives the manifestation of spirit the true light like seven stars in seven centres or conspicuous places which have been compared to seven golden candle-sticks. These stars being the manifestation of true light the Spirit are called Angels or *Rishis* which appear one after another in the right hand of the Son of Man i.e. in his right way to the Divinity. The seven golden candle-sticks are called the seven churches *patais* the seven conspicuous places in the body, known as brain the *sahasrara* medula oblongata the *ajnya chakra* and five other centres *viscervical bisuddha*, dorsal *anahata* lumbar *manipur* sacral *swadhisthan* and coccygial *muladhar* where the spirit becomes manifested. Through these seven centres or churches ego the Son of Man passes towards the Divinity: *Vide Rev. Ch. I 12, 13, 16, and Ch. II. And being turned I saw seven golden candle-sticks, "And in the midst of the*

seven candle-sticks one like unto the son of man,"And he had in his right hand seven stars".....

"The mystery of the seven stars which Thou sawest in my right hand and the seven golden candle-sticks. The seven are stars the Angels of the seven churches and the seven candle-sticks which thou sawest are the seven churches."

"These things saith he that holdeth the seven stars in his right hand who walk-th in the midst of the seven golden candle-sticks."

तत् संयमात् सप्तपातालदर्शनम्

ऋषिसप्तकस्य चार्वर्भविः ॥ ६ ॥

9. In this state of baptism *bhakti yoga* or *surat sabda yoga* as Ego *surat* the Son of Man gradually passing through the seven places mentioned above acquires the knowledge thereof; and when thus completes the journey through the whole of these regions he understands the true nature of the universe and withdrawing his self from *bhubarloka*, the fine material creation and enters into the *swarloka*, the source of all matters fine and gross. There he perceives his luminous

astral form around his heart Atom, the throne of Spirit the Creator provided with five electricities and two poles, Mind and Intelligence, of seven different colours as in rainbows. In this sphere of electricities mind and intelligence which is the source of all the objects of senses and organs for their enjoyment, man becomes perfectly satisfied with being in possession of all the objects of his desires and acquires a complete knowledge thereof. Hence the astral form aforesaid with its electricities and poles the seven parts thereof has been described as a sealed casket of knowledge, a book with seven seals. Vide Rev. Ch. V. 1 IV, 3.

"And I saw on the right hand of him that sat on the throne a book written within and on the back side sealed with seven seals.".....

"And there was a rainbow round about the throne."

तदा ज्ञानशक्ति योगक्रमात्

समस्तगोधिकारस्तत्तत्तु मनुनामाधिर्भावः ॥ १० ॥

10. Passing through this *swarloka*, the Son of man comes to *maharloka*, the place of magnet of which the ideas of manifestation, time, space

and particle or atom are the four component parts. As has been already mentioned in Chapter I this *maharloka* represents *Abidya* the Ignorance which produces the idea of separate existence of self and is the source of Ego the Son of Man. Thus man *manava* (मानव) being the offspring of Ignorance and the Ignorance being represented by the four ideas aforesaid, these Ideas are called the four *Manus* (मनु+ण=मानव) the origins or sources of man.

ततः भूतजयादस्मिमाद्यै ख्यै सगर्भाभावः ॥ ११ ॥

11. The *maharloka* the place of magnet as explained before is the *Brahmarandhra* or *dasam-dwara* the door between two creations material and spiritual. When Ego the Son of Man comes to the same he comprehends the spiritual light and becomes again baptised therein. And passing through this door he comes above ideal creation of Darkness *Maya*, and entering into the spiritual world receives the true Light and becomes the Son of God. Thus man being the Son of God overcomes bondage of darkness *Maya* and becomes the possessed of all *aisharyyas* the ascetic majesties. These *aisharyyas* are of eight sorts
viz:—

1. *Anima* the power of making one's body or anything else as small as he likes even as an atom *anu*.

2. *Mahima*, the power of magnifying or making one's body or anything else *mahat* as large as he likes.

3. *Laghima*, the power of making one's body or anything else *laghu* as light as he likes.

4. *Garima* the power of making one's body or anything else *guru* as heavy as he likes.

5. *Prapti*, the power of *apti* obtaining anything he likes.

6. *Basitwa* the power of *basha i. e.* bringing anything under control.

7. *Prakamya* the power of satisfying all desires *Kama* by irresistible willforce.

8. *Ishitwa* the power of becoming *isha* Lord over everything Vide John XIV 12.

"Verily verily I say unto you, He that believeth on me the works that I do shall he do also and greater works than these shall he do because I go unto my Father.

ततः सृष्टिस्थितिप्रलयक्षानात् सर्वनिवृत्तिः ।

तदा मायातिक्रान्ते आत्मानं परमात्मनि दर्शनात् कैवल्यम् ॥ १२ ॥

12. Thus man being possessed of *aisharyyas* the ascetic majesties aforesaid fully comprehends the Eternal Spirit the Father, the only Real Substance as Unit, the Perfect Whole, and his self as nothing but a mere idea resting on a fragment of the Spiritual Light thereof. Man thus Comprehending abandons altogether the vain idea of the separate existence of his own self and becomes unified with him the eternal Spirit, God the Father. This unification with God is *Kaibalya* the ultimate object of this treatise Vide. Rev. III 21.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in His throne."

CONCLUSION

*"Love rules the court the camp the grove
The man below and saints above
For love is heaven and heaven is love."*

The power of love has been beautifully described by the poet in the stanza quoted above. It has been clearly demonstrated in the foregoing pages that "Love is God," is not merely the noblest sentiment of a poet but an aphorism containing an eternal truth. To whatever religious creed a man may belong and what ever may his position be in society, if he properly cultivates this ruling principle naturally implanted in his heart, he is sure to be on the right path, to save himself from this creation of Darkness Maya. It has been shown in the foregoing pages how love may be cultivated how by its culture it attains development and when developed how through this only man may find his spiritual preceptor through whose favour again he becomes baptized in the holy stream and baptized again in Spirit sacrifices his self before the altar of God and becomes unified with the Eternal Father for ever and ever. This little volume is therefore concluded with an earnest exhortation to the reader that they may

never forget that life is always unsafe and unstable like a drop of water on a lotus leaf and that the company of a Divine personage for a moment can save it like Noahs ark in the flood as has been very poetically described by the Indian sage Shankaracharyya in the following Slokas—

“नलिनोदलगतजलमति तरलम्

तद्वज्जीवनमतिशयचपलम् ।”

“अस्मिह सज्जनसङ्गतिरेका

भवति भवार्थवतरणे नोक्ता ॥”

THE END.



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