

TEN COMMANDMENTS  
of PARAMA SADGURU

Commentary by

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# 10 Commandments

Param Sadguru Shree has given mankind 10 commandments for purification of mind.

The ten commandments are:

Commandment 1. Truth.

Commandment 2. Ahimsa (non-violence)

Commandment 3. You shalt forvive.

Commandment 4. May your mind always affirm the holy.

Commandment 5. Inculcate the habit to sharing assets.

Commandment 6. Purity in action.

Commandment 7. Brahmacharya ( habits to unfolding the divine).

Commandment 8. Tapa (self-discipline, cleaning, strictness)

Commandment 9. Swadhyaya (studies of the self )

Commandment 10. Surrender to His Will



## Commandment 1: Truth

Satyasa Navaha Sukrtamapiparan—Rgveda 9:73:1

Commentary:

Observance of truthfulness in day-to-day dealings is the alpha of any spiritual discipline. If you put ethics on one side of the scale and truthful behaviour on the other, the latter will count more. Truth does not merely mean true speech. Mind, speech and action should all depict transparent truthfulness. Truth is not only the means: it is also the end. Truthfulness in thought, word and deed is an aspect of TAPA, the third aspect of the Fivefold Path. A little thought will convince anyone that for truthful behaviour one needs to exercise control over sense organs. The endeavour to do this is TAPA (self-discipline), To move about without control over sense organs is like riding a horse without holding the reins.

The four sins of speech are lying, slander, abuse and idle talk. To say or do anything which does not correspond with what we know to be true is lying. Exaggeration and equivocation are departures from truth. Society considers a 'black lie' reprehensible but a 'white lie' passes off as common sense. Spiritual discipline recognizes no categories in lying. To pretend to be what we are not is lying. To indulge in falsehood, backbiting, frivolous talk or to use harsh language is misuse of the gift of speech.

“You shall speak no word that is false but shall speak the truth with discretion and with a loving heart.”

“You shall not swear nor use abusive language nor indulge in idle or vain

talk. You shall speak with dignity and purpose. If not, observe silence.”

“You shall not invent evil reports about others nor shall you make carping criticism. Always look to the good side of others.”

—Precepts of Buddha: 4, 6, 7

From what is stated above we find that Satya (Truth) has a much wider connotation than merely not telling a lie. To be happy we must attempt to eliminate all sources of disturbance to the mind. Divergence from truth necessarily creates complications in our dealings and this leads to strain on the mind. We try to wriggle out of a simple situation by proffering a lie. Many complex situations result by such action. We are forced to erect a series of falsehoods to maintain one lie. Inadvertently we build up to a situation in which we are squarely exposed. The process of erecting the series of falsehoods inevitably leads us to the necessity of keeping up pretences and appearances. All this causes severe strain on the mind and exacts a heavy toll of mind energy. We are so habituated to such situations that we do not even notice the strain. Recurrence of this phenomenon enfeebles our determination to execute what our discrimination judges as right. We begin to connive at and to rationalize the discrepancies in our conduct. This leads to strain on our emotions, thus putting a premium on unhappiness. A liar needs good retentive memory while a truthful person need not carry such a burden. One may lie to others but one does not wish for others to lie to him. The business of lying never remains a one-way street. By wrong behaviour on our part we encourage others to indulge in the same game. Once we start practicing truth we are better able to perceive the mechanism of emotional strain. This helps us to get rid of bad habits.

Indulging in untruthful action vitiates the intellect. The process of transmuting intellect into higher intuition is delayed. All spiritual discipline is aimed at the purification of the mind and the transformation of intellect (Buddhi) into higher intuition (Prajnya), This implies the curbing of the outgoing tendencies of the mind. By discarding truth in a single instance we thus cause a series of acts which are conducive to misery.

When we decide to don the armour of truthfulness in thought, word and deed, whatever be the consequences, we experience an inner strength. We notice that people who come near us are less inclined to tell lies. Love

pervades the atmosphere and harmony sets in. From the common sense point of view also it is less cumbersome, less disturbing to practice truth and to do away with falsehood, conventional or otherwise.

Speech is a unique gift given to man. Let us not despoil it. Practice of truthfulness should result in economy of words. If one can communicate in silence it is better to do so.

“But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.” —Matthew 5:37

A community imbued with the spirit of truthfulness pulsates with holy vibrations. “The fragrance of a flower goes along with the wind. Holy vibrations can travel against the wind.”

The Upanishads state that the practice of truth culminates into Self realization. If you wish to have material prosperity, mental peace and spiritual unfoldment there is a simple way. On the threshold of the tongue keep the light of truth. Truthful speech strikes a con-cordant note in the heart of the listener. If you harbour untruth, fear is your constant companion.

Truth is comprehensive. Preaching something with a view to mis-lead people is lying. Speaking publicly with relish about personal weaknesses of others is prostitution of the gift of speech. Writing insinuating letters and scandal mongering are as bad as suppressing the truth with a view to cheat others. In the end you yourself are cheated and are required to pay heavily in terms of emotional disturbance and disharmony. You lose so much of your precious time in doing these things. These very moments, if spent in Self study or meditation, could lead to happiness.

“And I say unto you, swear not at all, neither by heaven; for it is God’s throne; nor by the earth; for it is his footstool.”

—Matthew 5:34, 35

“And when you speak, be just, although it be (against) one who is of kin.”

—Holy Quran VI-152

“Speaking (what is wrong) is adultery of the tongue.

—Saying of Prophet Muhammad

“Truth alone becomes victorious and not falsehood.”

—Mundak Upanishad III-1-6

Vedas make a distinction between Rta and Satya. Rta may be termed as Satya without the cooperation of the mind. You say, ”Tasha is hurt”. You know Tasha the dog is hurt but you wish to convey to the listener that Tasha the girl is hurt. This is not truth-fulness in speech.

Most misunderstandings arise because you cannot control your tongue.

Do not show your importance in speech. Do not use harsh words or spiteful language. Truth can be told in a palatable manner. Do not take “holier than thou” attitude. Never indulge in backbiting.

The person you talk to may not be your equal in knowledge or worldly status; yet remember he is also made in the “image of thy Father”.

By describing other persons’ faults you want to show that you are superior. Get rid of this habit.

With speech, so much mind energy is consumed; let us learn to conserve it.

The words Divine Path in English come from the Sanskrit words DEVAYANA PANTH. It means the Path of Light. Upanishads state that the Path of Light by which the sages travel is spun with Satya. Satya is the means and also the end. By reflecting truth in thought, word and deed Liberation comes. Focus the searchlight of truth inwards. Separate the ephemeral from the eternal. This is Reality. This is Self realization. This search is Self study. Truth is the experience.

“Be thou perfect as thy Father in Heaven is perfect.” -Matthew 5:48

Upanishads state, “Knowing which nothing remains to be known”. This is Self realization. Satya is journey’s end.

“Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction and many there be which to in thereat. Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it.”

—Matthew 7:13, 14

Let others see you as you truly are. Attempt to become as you wish others see you. Practice truth and then what you utter be-comes true. This does not mean that by your uttering you interfere in the law of “reap as you sow”, the law of Karma. It means that the Divine speaks through you and you become a conscious instrument of Divine Will to spread the message of Love.



## Commandment 2: Ahimsa (Nonviolence)

Purport: Violence to the innocent is a terrible sin.

Commentary:

One is apt to remark that no decent individual indulges in violence to the innocent. However, violence to the innocent has a much wider connotation than it might apparently warrant. AHIMSA (nonviolence) is much more comprehensive than what it is considered to be in common parlance. We have to observe Ahimsa in thought, word and deed. Refusal to inflict willful injury or pain on any living being is Ahimsa.

Before any Yogic discipline can seriously begin the science of Yoga ordains Ahimsa in thought, word and deed. If the mind is full of hatred it will manifest violence. Hence, control over passions is a necessary prerequisite for a happy life. Violence in thought precedes violence in action and therefore has to be avoided. Yoga deals with inhibiting the outgoing tendencies of the mind and is thus concerned with reducing or eliminating all factors that lead to the disturbance of the mind. The load of anxiety and tension has to be eliminated. Unless the tendency towards disturbance is reduced no true spiritual practice can begin. When we attempt to tackle the cruder aspects of these mental attitudes the subtler aspects begin to dawn on us. We then have to direct our efforts towards eliminating the subtler aspects.

There is underlying unity of life and the practice of AHIMSA establishes us in an attitude of love towards all. We first cognize the unity of life and then pattern our behaviour accordingly. AHIMSA means "Love thy neighbour as thyself". AHIMSA is termed total virtue in ancient wisdom. The meaning is stretched further to include, "One who neglects to help others in any situation is committing injury." AHIMSA is the removal of desire to injure or to inflict pain by thought, word or deed.

People resort to violence because they believe that violent methods bring quick results. This is an expression of disharmony between mind and intellect. Violence brings in its train many calamities which the clouded intellect has never thought of. If we reduce the urge to seek happiness through the gratification of more and more desires the tendency towards violence will be curbed. In ancient times this was practiced on an individual scale. In the space age this will have to be practiced on a mass



scale if we wish to survive.

Buddha laid stress on AHIMSA as the virtue of all virtues. The first of his ten precepts (KUSALAS) states, “You shall kill no creature. You shall have regard for all life”

Mahavira, the great contemporary of Buddha, made the tenet of AHIMSA the focal point of his teachings. His teachings which are presently known as Jainism prescribe a moral code called ANUVRATAS. AHIMSA is the focal point around which all the conduct of a Jain is woven. AHIMSA means not to injure any creature by thought, word or deed, directly or through an agent.

Advance in physical sciences has simultaneously landed us in the midst of nuclear armory. It has the potential to destroy human existence from the planet. In the age of mass production fear has assumed mass proportions. Hence, a little love and a little hate will no longer work. It will have to be total love. Violent methods to bring about peace belong to an age which is past. AHIMSA is no more a mere slogan to be hurled out during spiritual discourses. It is the poignant need of the time.

Practice of AHIMSA in thought, word and deed destroys the seeds of jealousy. A little observation will show us that people who have risen high in worldly scales are steeped in jealousy. They are as far away from the “Kingdom of Heaven within you” as are others who are not so successful in worldly affairs.

St. Francis of Assisi was asked, “How shall I love my neighbour?” He replied three times, “Love thy neighbour”. Once we make a beginning to inculcate this virtue our intellect is purified. Our power of discernment between right and wrong gets shar-pened. This strengthens our effort to do the right thing under any circumstances. People who have not attempted to practice this virtue in life sometimes indulge in imaginary dialectic about hypothetical cases when this virtue cannot be practiced. Shar-pened power of discernment will guide us on all occasions.

“When one is truly established in non-violence, hostility disappears in his presence.” —Patanjali Yoga Sutras II-35

AHIMSA is not mere harmlessness. It is dynamic love. With sufficient

practice it automatically puts us into the state of “Love thy neighbour as thyself”. A person steeped in this virtue is compassion and mercy personified. He emanates holy vibrations which catch up with others. He becomes attuned to all life. He spreads and instills love in others. Those who come near him drop their fangs of venom and become enamoured within his aura. Any person who approaches him with evil intent is calmed down and becomes harmless. This brief rendezvous leaves an indelible mark on the visitor and he is uplifted. Love is a force which binds all life and when one is imbued with love his consciousness becomes attuned to all life. By practice of AHIMSA one can delve deep into the mystery of life and bliss reigns supreme. These achievements are not mere baby talk. They have been experienced by all Yogis in all parts of the world. Even a beast of prey sheds its ferocity when it comes into the orbit of holy vibrations that are concomitant to this state. One may ask, “Is such practice of AHIMSA within the reach of each aspirant to the Kingdom of Heaven?” This is beside the point. That this potency could be impinged on the atmosphere is demonstrable. This is ‘Peace which passeth understanding’.

“But I say unto you love your enemies ... and pray for them which despitefully use you and persecute you.”--Matthew 5:44

If you ignore the above command, you simply pass the initiative into someone else’s hands.

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## Commandment 3: Thou Shalt Forgive

Priyam sarvasya pasyata uta sudra utarye

—Atharva Veda 19-62-1

Forgiveness is born of strength and can never be associated with weakness. You have the power to give the blow and you abdicate it; this is forgiveness. It ill becomes a weak man to talk of forgiving others.

If you beg for mercy for your own debts of Karma then it follows that you have to forgive others who trespass against you. Debts of Karma can be wiped out only by reaping as you have sown. However, Almighty forgives you if you are full of repentance. Hence it is stated, “Judge not others lest ye be judged”. You earn the right to be forgiven for your sins only when you practice forgiveness towards others.

“For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of Heaven.” —Matthew 5:20

“He maketh His sun to rise on the evil and on the good and sendeth rain on the just and the unjust.” —Matthew 5:45

Forgiveness is associated with perfection.

“Be thou perfect as thy Father in Heaven is perfect.” --Matthew 5:48

Perfection is the goal to be attained in life. Perfection is unfoldment of the Divine within you. Krishna says, "He resides within the heart". Animals go by instinct. Humans progress by intelligence. Further evolution can be escalated by the proper use of free will. This means the mind has to be purified. Forgiveness acts as a cleansing agent to get rid of evil tendencies which pull us in wrong directions.

"And whosoever shall compel thee to go a mile, go with him twain."

--Matthew 5:41

If you choose, you have the ability to pull someone ten miles in the direction you want and yet you choose to walk a mile with him, then it is forgiveness. You have the capacity to tear off the other man's coat and you choose to offer him your own shirt, then it is forgiveness. Forgiveness is not cowardice. It is valor tempered with discretion. Forgiveness reduces the intensity of the evil result of wrong actions wrought by body, mind and speech.

When it is your turn to be judged you will pray for forgiveness, hence you have to practice forgiveness in your daily life. This is an independent meritorious deed (Karma) that you do; thereby you earn the right to be forgiven. Forgiveness is potent Karma. By practicing forgiveness in your daily life you deserve the right to be treated liberally when it is your time to be judged. You reap as you sow and you are forgiven.

A thief stole silver candlesticks from the Bishop's residence under cover of the night. He was apprehended by the king's soldiers and was brought before the Bishop. The Bishop said, "I have presented the candlesticks to him. It is a gift from me". This is forgiveness. This made a strong impact on the thief and he took to better ways. This act of the Bishop has found a merited niche in English literature as "The Bishop's Candlesticks".

"Forgiveness is Divine virtue. The universe is held together by virtue of forgiveness. It is the might of the mighty. Forgiveness is virtue eternal."  
(From an Indian epic)

"Then came Peter to him and said: Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him: I say

not unto thee seven times, but until seventy times seven.”-Matthew 18:21

Muhammad stressed the virtue of forgiveness.

“Forgive and overlook till God accomplish His purpose for God hath power over all things.” —Holy Quran II-109

Three different words are used in the Quran for forgiveness. AFA means to forget. Obliterate the incident from your mind and be done with it. SAFAHA means to ignore. Treat the incident as if it did not happen. GAFFAR means to forgive others as God forgives us our sins by showering GRACE. He forgives again and again.

Buddha asked people not to get angry but to forgive even if some-body were to cut them to pieces.

“You shall cast out all malice, anger, spite and ill will and shall not cherish hatred even against those who do you harm but embrace all living beings with loving kindness.” — Precepts of Buddha

“Hatred does not cease by hatred at any time; hatred ceases by love. This is true nature.” -- Dhammapada

Buddha’s doctrine of MAITRI represents perfection of loving kindness. Compassion and goodwill result from loving kindness.

Shall we ask ourselves the question, “How many times have I been forgiven by the Lord for my evil actions. How many more times will it be necessary for me to beg forgiveness for my evil thoughts and deeds?” We must attempt to deserve His Grace. Therefore let us forgive him who does us wrong.

One may ask if the law of Karma, the law of reap as you sow, is inevitable then how does forgiveness and mercy of the Almighty fit into the picture? If justice is to be tempered with mercy do we compromise the law of Karma? The answer is simple. The law of Karma also states that any action, good or evil, if done with extreme intensity fructifies in a short time. Repentance and forgiveness are intense good actions. This Karma fructifies to undo the effect of previous evil Karma. Repentance begets forgiveness towards all.

If you think it is difficult to practice forgiveness think it over again.

Consider the consequences. If you do not imbibe the virtue of forgiveness you are bound to get angry. When you get angry then it affects the metabolism, the endocrine secretions and the nervous system. This puts a heavy burden on the mind, resulting in emotional disturbance. It leaves a distasteful dent on the mind. This sets in wrong perception. Wrong perception, when multiplied, leads to added doses of misery. Hence, it is in our own interest to forgive others.

We are capable of making new discoveries and producing new gadgets in the material realm. What makes you think that we are utterly bankrupt in the spiritual realm? With a little determination on our part we will be able to practice the virtue of forgiveness in day to day life. Forgiveness purifies the mind. It gives you the added strength to experience oneness of all beings. It removes all frustrations and makes your life happy and purposeful

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## Commandment 4: May My Mind Always Affirm the Holy

Tan me manah shiva sankalpamastu

—Shukla Yajurveda, Vajasaneya Samhita 34-1

Although fettered by the strings of destiny man is blessed with the power of discrimination. The power of discrimination is the capacity to discern right from wrong. Man can use his free will to act up to the judgement given by his power of discrimination.

“God created man in his own image, in the image of God created He him.”—  
Genesis 1:26

Only in the human species is this power manifest. Judicious use of this faculty of discrimination means exercising free will in the right direction. This delivers us from the bondage of Karma. It is essential therefore that the mind entertain thoughts that uplift. When this innate creative power is cognized one can command the weeds to wither and seeds blossom forth. Constant affirmation to do so is necessary to maintain awareness of the Spirit that resides within.

When we get into the habit of affirming the holy the creative power of the mind tends to shape towards fulfillment. Sublimation of the outgoing tendencies of the mind correspondingly alters our reactions to circumstances. Thoughts impinge on the atmosphere. When we have holy

thoughts the process of upliftment is accentuated. Thus, man is the maker of his destiny. Thought can buffet circumstances or it can liberate us from the bondage of circumstances. Hence the commandment, “May my mind always affirm the holy”.

Circumstances improve when we set into motion the factors that lead to inner purification. Constant affirmation of a loving mind alters the material conditions around us. We become better receptacles for the manifestation of Divine Grace. We get into the habit of always performing the right action. This is character building. This habit loosens the grip of desires that cloud the intellect. This is purification. This purification is functional, i.e. it enables us to reach higher states of evolution. One cannot truly improve conditions unless inner improvement takes place.

Right thought eliminates suffering. Affirmation of the holy consolidates the habit of performing right action under all circumstances. We can choose our thoughts despite circumstances. This is the thin end of the wedge which enables us to overcome the pangs of destiny.

“One chooses to become his own friend or his own foe.”

—Bhagavat Geeta 6-5

The word MAN in English or MANAV in Sanskrit comes from the Sanskrit root MAN, meaning to think. Man can discern the Changeless among the changing, the one among the many. Human intellect is not able to grasp the ONE that pervades all manifestation. When, after purification, the intellect is transmuted into a higher state known as PRAJNYA we perceive Reality. Affirmation of the holy creates proper channels in the mind to intensify the process of purification.

It is good practice to spend some time daily over self introspection. We come to know that we are full to the brim with selfish desires that await gratification and evil thoughts that prey on others. When we become aware of these things we become less prone to find fault with others. The egotistical attitude wanes. The gates to the Kingdom of Heaven within us are unbolted. Holy affirmations on our part during the period of introspection help us consolidate the habit of right thinking. Then we think along the right lines not only during the introspection but all the time. Evil thoughts are then unable to make their way towards us. This is purification



of the mind.

“Let him that thinketh he standeth take heed lest he fall.”

—1 Cor. 10:12

“Lead me from illusion to Truth Lead me from darkness to Light Lead me from death to Immortality.”

ॐ नमो भगवते वासुदेवाय —Vedic prayer

“And God doth advance in guidance those who seek guidance.”

—Holy Quran 19.76

Buddha stated that undesirable impressions on the mind cause TANHA, the attitude to cling to life. Jesus remarked:

“Whosoever will save his life shall lose it.”

—Luke 9:24

Non-attachment to material possessions or conditions removes the fear of death. The duality of attachment and aversion agitates the mind constantly and involves us in huge energy expenditure.

Ignorance of the Divinity within prevents us from manifesting Love. This gives rise to hatred and jealousy. We then react in an undesirable manner to the events that come about in life. This agitates the mind and disturbs tranquility. Purity of mind brings about tranquility and we get into the practice of always affirming the holy.

The purpose of human life is to unfold the Divine within us. Ethical life, where control over sense organs is stressed, is the foundation for spiritual unfoldment. Mere foundation is not enough. The journey has to culminate into soul vision which is Bliss eternal.

Purity of body and mind comes first. The science of Yoga prescribes YAMA (prohibitions) and NIYAMA (observances) to achieve this. Purity comes under the latter category. One has to go through some discipline if one wants to establish himself into happiness that is not followed by

unhappiness.

Purified mind is incapable of holding undesirable thoughts. Thinking, feeling and willing shall manifest purity. Replace an undesirable thought by its antidote. However, there is another way. Concentrate your mind on the image of a holy person of whom you know or you have seen or met. The undesirable thought will lose its potency. You will immediately start attracting similar thoughts to yourself and this leads to the purification of the subconscious. Even a little practice will bring the influx of spiritual forces which will loosen the grip of desires that harass you. Thus, undesirable elements will be washed off and the flitting tendency of the mind shall be curbed. This leads to one-pointedness and purification of the mind.

A gardener sows useful seeds and weeds out all other growth. If neglected, the lot of land will bear useless weeds. Even so is the mind. When we observe the operation of free will that liberates us from the cycle of Karmic attachments we come to know the gateway to the Kingdom of Heaven. Our total identification with body consciousness is loosened and we transcend the bodily tabernacle to enter the subtler regions that lead us to the Spirit that resides within. Our consciousness is enlarged and deepened. The mind-conditioning is redeemed. Latent faculties become patent and the homeward journey is made smooth. For this process to operate it is necessary to cultivate the mind with seeds of virtuous thoughts and throw away the weeds that tilt us sensewards. The final illumination that dawns is not a process of accretion but is instantaneous. The process related only to the removal of dress in the form of coiled up desires. Hence, "May my mind always affirm the holy".

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## Commandment 5: Daan (Share Your Assets in a Spirit of Humility)

To become happy we have to learn to eliminate factors which put tension on the mind. Practice of Agnihotra reduces tension, and thus anger and greed are reduced. Agnihotra and Daan are two material aids for happy living.

What is Daan? Daan is sharing your assets in a spirit of humility. Learn to share a part of your income and your possessions with others. This is Daan. Daan is not merely giving cash or material possessions. It involves several disciplines. If the disciplines are not observed, Daan becomes mere donation. We practice Daan to reduce our attachment to worldly possessions. Such attachment puts great tension on the mind and makes it difficult for us to become happy. A rich man has many things and he is attached to them while a poor man has nothing but he is hankering after things which he does not have. Both of them tend to put a premium on unhappiness because of attachment.

Practice of Daan helps to remove the tension which comes due to attachment. Daan has the following disciplines:

1. You give Daan because it is your duty to do so. This means you are not obliging the person to whom you give. You should consider yourself obliged by the person who accepts your gift. He is the instrumental cause to enable you to transform your mind and, hence, he is obliging you.
2. Do not give Daan for name or fame. If you give cash or material possessions for name or fame it is not Daan. Daan has to be done in secrecy. "Let your left hand not know what your right hand does." If you

talk about it to others it is likely to nourish your pride and our aim of removing tension on the mind will not be achieved.

3. Everyone wants to be happy and, hence, everyone has to share his assets in a spirit of humility. A rich man has to give and a poor man has to give. A rich man can receive and a poor man can receive Daan.

4. Daan needs to be made out of one's own earnings.

5. The person to whom you give needs to be a proper person.

A hungry man is a proper person to receive food. A person in need of necessities of life is a proper person to receive them in kind or cash. In all other cases Daan should be given to a person who is normally given to what, according to you, are good habits. If you give Daan to somebody whom you think is likely to spend it on wrong purposes, then it is not Daan. Not only have you not done a good act but you involve yourself in a bad act as you become instrumental in pushing him into wrong things and you become a partner in his guilt. If Daan is given to a rich person he is likely to spend the amount again in Daan by adding his own to it. If Daan is given to a poor person he is likely to spend it on good works.

If Daan is given to a holy person you are always safe as he would certainly spend it for the benefit of society. Use your discretion in such matters. Money in English is also called "currency". The word is not "stagnancy". It means, like the current of a river, it has to be kept moving in Daan.

If you practice Daan with all the discipline involved, what happens? You part with one hundred dollars and within a short time you get back a little over a hundred dollars in cash or some material benefit. This is a superphysical law of nature and hence inviolable. Daan is therefore called a material aid to happy living. You will also notice that in times of your need things come to you without asking for them. More importantly, you do not feel the tension when things go bad materially, as you get into the habit of non-attachment to worldly possessions. Agnihotra and Daan, the first two aspects of the Fivefold Path, give a push to the mind in the right direction and your ability to choose between right and wrong improves. Your will to act according to the judgment given by your power of discrimination is

strengthened and you are aided to get out of a vicious circle into a virtuous cycle. The biggest push in this direction comes from Agnihotra as it totally changes the coloration of the mind and your journey on the next three aspects of the Fivefold Path becomes facile.

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## Commandment 6: Karma – The law of cause and effect

Karma is the fourth aspect of the Fivfold Path. The law of cause and effect in physics, when carried to subtler levels, is the law of Karma. It is the law of “reap as you sow”.

The law of Karma leaves no scope for fatalism of any kind. The law of Karma states that “you are the planter of the seed and you are the reaper of the deed.” You make or mar your own future. Your present circumstances, apparently pleasant or unpleasant, are the result of your past actions. This clearly means that your efforts in the present moment determine what you will be in the future.

One might say that all life is the operation of the law of Karma. Karma is like a vast trap in which all of us are caught although the bonds are subtle. We cannot remain without action even for a single moment. The action may be physical or the action may be mental. If one has to reap what one has sown it would appear that there is no end to this chain of Karma. However, the law of Karma states that if you do action without attachment to the fruit thereof, then it does not bind you and no chain of future reaping is forged. Only by doing good actions without attachment can we get rid of this trap of Karma.

The law of Karma is inevitable. If you have an evil thought about someone and he does not know it, you might pass off as a gentleman. However, if you realize the consequences of this single evil thought you will dare not to have

it. Simply by having an evil thought you are creating a tiger which will roar at you all the time. Karmic entanglement is subtle but inevitable. As you sow, so you reap.

If you say that you shall be good to the other person only if the other person is good to you then you pass the initiative into someone else's hands. It would be foolish to do that. You have to reap what you sow and hence, you have to take care that you sow good seeds and not wild weeds.

If you think that someone has done you any wrong or you think he has spoken ill about you, do not be in a hurry to blame the person at once. The law of Karma does not work in a narrow way. Your first consideration should be, perhaps you are reaping as you have sown in the past. Maybe it is the working out of some past Karmic account. If you get into this habit you do not involve yourself into further bad sowings which you may have to reap.

The laws of the superphysical realm are as true as the laws of the physical realm. They are inviolable. You connive at them only at the risk of great harm to yourself. If someone asks you to jump from a skyscraper you are going to say no, because you believe that the law of gravity operates and you will be hurt. Even if you do not believe in the law of gravity, the law of gravity believes in you and it operates. However, people are not aware of the law of "reap as you sow" which is a law in the superphysical realm. Therefore, a person does not hesitate to do wrong action. The superphysical law believes in him and he has to pay the price for his action. You may have to pay sooner or later but pay you must.

Any intense Karma, good or bad, fructifies within a short time. Devotion to a high Master who has transcended the law of Karma and following his commands is intense good Karma. This purifies the mind and reduces the pangs of previous bad Karma. We need the guidance and blessings of a high Master to become aware of the Light which is within us. He takes you towards the Light. The Light is merely an unfoldment which takes place when the six crocodiles mentioned in the last chapter on Tapa become weak and fade out. The journey towards the Light is the Divine Path.

Elementary physics swears by the law of cause and effect. However, when physics enters the realm of microparticles, that is, when it is quantum physics, we recognize that the law of cause and effect as we normally

understand, does not operate. This is sometimes termed as indeterminacy. However, this indeterminacy is upheld by some Omnipotent Will. The religions sometimes call this God. The law of Karma states, "Repent and you shall be forgiven." This is Grace. This may be compared to the nullifying of the law of cause and effect in the realm of microparticles where the so-called indeterminacy works as manifestation of the one Omnipotent Will. When the mind takes the total coloration of LOVE we enter a higher state of consciousness and GRACE operates. Love and attachment are two different things. Love without attachment cleanses the mind of all its former grooves and the law of Grace operates.

Do action for self-purification. Let there be no ego about it. The doership of "I" has to go. Then you become a fitter instrument of this one Omnipotent Will. The reactions of your mind to all circumstances and conditions take the total coloration of Love. LOVE is the alchemy which transmutes the baser instincts and your journey on the Divine Path, the Path of Light, is done.

When it is said that you do Karma for self-purification one might say, Will this take away all fun from my life? Will I be able to enjoy this world if I have to do every action for self-purification? One might ask a counter question: How much are you enjoying the world now when you are not guided by this purification? Despite material plenty there is so much misery. Disease and mental illness are eating up the sap of life. There is so much misery around us. No one seems to be in a state of happiness which is not followed by unhappiness. Every time it is a few tingling sensations of pleasure followed by much misery. Misery is the symptom of the disease. The disease is bondage, attachment. Everyone is placed differently by the mould of destiny. Therefore, whatever work comes to your lot do it in a spirit of service. Do it with love. Say to yourself, This is the work that I am supposed to do at this moment. Therefore, it is my duty to do it. I do my duty. Thus, there is no attachment to the fruit of your actions. You feel more free to do the action and hence, you fill every moment with joy. This frame of mind spreads joy all around you and makes others happy. You feel that if you are in a tight corner there is no one else to blame but yourself. By doing all action with love you know you can get over the situation.

The result of an action which you have done in the past becomes your destiny in the future. An action done yesterday becomes your destiny today.



An action in the last minute becomes your destiny this minute. It is always reap as you sow.

A mouse sees a piece of cheese ten meters away. The mouse says, "If I take the action of walking to the piece of cheese I must get it." The poor creature does not realize that there are a hundred other mice which are after the same piece of cheese and there are a dozen cats ready to pounce on all the mice. Therefore, it is said that the best laid plans of mice and men go astray. The result of your action is dependent on several factors of which you are not cognizant. Imagine a lot of land. There are several automobiles on it and people are told to drive as they like. It will be chaos, won't it? The resultant Karma depends on several factors which we do not cognize. Destiny is the unfoldment of the fructification of past Karma.

The working out of destiny is to be viewed in the context of the flux of Omnipotent Will. By proper use of free will, that is, by doing intense good Karma without attachment, the pangs of destiny disappear.

There is nothing that we can do about the past. Can the misery that is yet to come be avoided? This is the question. The answer is in the affirmative. The answer is emphatically yes. The Fivefold Path offers you the material and mental aids to achieve this state. Past SANSKARAS (impressions) could be wiped out by the practice of Tapa.

Intellect and action affect each other. Bad action weakens the power of intellect to choose between right and wrong. Bad action weakens our ability to continue to do the right action despite provocation, as a groove is created in the mind. Clouded intellect pushes us to commit further wrong action. We thus get involved into a series of bad Karma, bad sowings that we have to reap. Even if there is an evil thought, see that it is not translated into action. No doubt, the thought will have its effect but the action will make things worse. A person given to vice and greed needs money. He sees somebody's purse. He opens the purse and sees one hundred dollars. He is a novice and his conscience troubles him. He says to himself, "Let me take only twenty. It is really not nice to steal someone's money." He takes twenty and puts back the rest in the purse. This wrong action weakens his power of discrimination and the next time he takes eighty dollars and puts back twenty saying, "Let the lady have some money to return home in a taxi."

This further weakens his power of discrimination to choose between right and wrong. The third time he takes all the hundred dollars saying, "Oh, to hell with it. The whole world is doing it. Why should I care?" However, one day he has to pay for his bad Karma.

Thought precedes action and hence, purification has to reach the thinking process. Mere resolutions to change our ways are not enough. They have to be backed up by resolute practice. Good thoughts have an effect, but when they are translated into action a mechanism starts operating in the subtler realm and this reinforces our will power.

People mistake charity for love. There are thousands who are spending their time, money and labor in the service of their fellow man but they do not make much progress on the Divine Path, the Path of Light. Why? It is because they have not learned to do this without self-centeredness which revolves around the personality. If we get into the habit of offering all the fruits of our actions to the Master who guides us on the Divine Path, we avoid this danger and each one of our works is transformed into worship. Agnihotra gives a push to the mind in this direction.

Good Karma sets up a new pattern in the mind which reinforces the potency of good thoughts. Hence, an attempt needs to be made to change the habit pattern which we think is not in harmony with our progress on the Divine Path.

It does not require much will power to do the right thing if the person is wise. If someone offers us nice and tasty food but we come to know that there is a drop of poison in it, it does not require much strength of will to reject that food. Similarly, if we are aware that the law of reap as you sow is inviolable it will not require much will power to desist us from doing a bad action.

The power of discrimination to choose between right and wrong is granted to us on the day we are born as humans. The capacity to execute this power varies from person to person depending upon the accumulation of past impressions which is the result of past actions. However, by practice of the Fivefold Path you get the strength and the past impressions are wiped out. Proper and judicious use of this power accentuates our journey on the Path of Light.

A desire emerges as an attitude and becomes manifest. This causes disturbance as it creates a sense of wanting. If some time is allowed to pass, this attitude becomes a propensity. Then a signal goes to the intellect to find out means for the gratification of that desire and mind becomes colored by the desire and then it acts like a wave. To check this flow some effort is needed. The effort may be physical or mental. It is difficult to check this flow sometimes, even for yogis. This wave leads to the action that is gratification. However, in this process some impressions are created in the mind and our next thought and action tend to flow out of this groove. Agnihotra and Daan are the two material aids to help us check this wave if it is in the wrong direction. Tapa is the mental effort. The following suggestions will help you in your progress on the Path of Light.

You work forty hours in a week for the boss. Work for a few hours for yourself. Spend this time in the company of fellow travelers on the Path of Light. Do some work with them or for them and receive no material benefit from that work.

Never hanker after name or fame. It does not matter whether people respect you. Make sure that you show proper respect to others.

Do not discuss in public about your own progress on the Divine Path or about your Master who guides you on the Divine Path.

While moving about in the world doing what you consider to be your duty, try to inculcate contentment in life. Say to yourself, I have done my duty. There is nothing better that I can do.

Treat all your visible and invisible assets as a trust and put your Master who takes you by the hand on the Path of Light in the center of all your activities.

Avoid discussing shortcomings of others.

Do not waste time over discussing with others again and again routine matters relating to your work, profession, service, etc.

Choose a fixed time for sitting quietly with closed eyes every day practicing meditation. Avoid too much food, too much sleep, too much talk, too much

worry.

Take note how much energy is wasted in:

- Sex exuberance
- Earning more money
- Caring for name and fame
- Worrying over things. People tire themselves out more by worry than by work. Learn to conserve this energy by turning it inwards over meditating upon your Master and the Light within you. Avoid brooding over:
  - Sins committed in the past
  - Sex
  - Financial and other material losses
  - Fame and name that you might have earned in the past
  - Bodily disease that troubles you

Karma is sometimes viewed in three aspects:

- KARMA (good action)
- AKARMA (bad action)
- VIKARMA (specific allotted work of a person)

To find out what is Karma and Akarma you need not consult your neighbor. Books of ancient wisdom, books of the prophets, literature of the saints tell us what Karma is and what Akarma is. However, Vikarma, the specific allotted work of a person, is known only when you meet a Master who has traveled on the Path of Light and has the ability not only to point it out to you but to take you by the hand and help you walk on it. Such a Master is called a Sadguru. The company of travelers on the Path of Light who are

trying to cast out all prejudice from the mind and who are attempting to fill every moment with love is called SATSANG. Company of such people makes the journey on the Path of Light easier.

Purification of the mind does not necessarily come through intellectual exercise. It is possible that the sharpened intellect can lead to chicanery. Hence, it is the purification of intellect that matters on the Path of Light. This purification comes when the trouble from the six crocodiles becomes less. Purification is getting out of the grips of desires that haunt us all the time. Purification does not come by gathering knowledge from more and more branches of science. Purification begins by reducing attachments to worldly possessions. This puts us into the habit of doing good Karma all the time. Proper use of free will is the only way to get out of the trap of KARMA. Proper use of free will means learning to reduce attachments to our actions and doing things in a spirit of service. It means reducing the habit of the mind to hanker after pleasure through sense gratification. The fountain of Joy is within you. The Divine Kingdom, the Kingdom of Light, is within you.

One might ask, How do I meet my Master? The answer is simple. When the disciple is ready the Master appears. There are various grades of Masters. They are all too high for all of us. When you start treading this Divine Path things will come to you in silence. Things will be unfolded to you from within. You will recognize the signs. A true Master, SADGURU, will help you to become a better member of your religion, a better follower of your prophet. You may look at the water from your own window. Sadguru will help you to see the depth of the water. When you get a glimpse of the depth view you come to know that depth view is the same whichever window you look into. The Kingdom of Light is within you.

The Master puts you in touch with the "unstruck music" of Creation which you hear from within. This accelerates the process of purification of the mind and the Kingdom of Light shines in all its glory. Then you realize that there is another world waiting to welcome you. It is BLISS ETERNAL. This world is not a location in space. It is Here and Now.

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## Commandment 7: Brahmacharya (Patterns of behavior for the unfoldment of the Divine)

Brahmacharyena tapasa raja rashtram virakshati

Acharyo brahmacharyena brahmacharinamichhati

-Atharva Veda II-5-17

Purport: Wisdom dawns by penance of brahmacharya. A nation sustains by penance of brahmacharya.

Commentary:

Brahmacharya is commonly understood as celibacy or sexual continence. The root meaning of the Sanskrit word connotes setting up a pattern of behavior in consonance with the harmonious unfoldment of the Spirit within. The aim of all endeavor is “Not my will but Thy will be done.”

Celibacy results in conservation of Prana (Life Force) for more fruitful purposes, provided mind is trained to cooperate. Brahmacharya means control of sexual lust, avoidance of overindulgence in sensuality and consequently attempting to rid oneself of hatred, envy, greed, fear and anxiety. Agnihotra, the first aspect of the Fivefold Path of the Vedas, is a potent material aid to bring about the transformation of the mind.

Celibacy brings about immense resilience and we experience an influx of energy at all levels. Conservation of sexual energy contributes to spiritual regeneration and we delve deep into subtle tiers of consciousness. The flow of energy which was drained off towards the sexual function can be channeled towards the higher task of Self realization.

It is not possible to control sex without simultaneously exerting control over all sense organs. To achieve this state we must first learn the “why” of it. How does it concern me? Why should I take the trouble to undertake this penance? Is it going to benefit me in my worldly life? This is part of Swadhyaya, the fifth aspect of the Fivefold Path. We soon realize that we must learn to exert control over our thoughts. Practice of the previous six commandments leads to purification of the intellect and sublimation of thought. It is a matter of experience that control over the palate helps a good deal to control sex. We then learn to distinguish between hunger and appetite.

The Brahmacharya way of life is a gift from the ancient Vedic seers. All your hidden treasures will be unsealed by its practice. Egotistic pattern of behavior is blasted by practice of Brahmacharya. Everyone wants to command but none wants to obey. Resuscitation of Brahmacharya way of life will teach us to be humble as little children and the gates of “The Kingdom of Heaven” will be thrown open. Brahmacharya way of life rids us of all misery that is our desert. It is the only way to put an end to all misery.

Modern medicine has failed to rid humanity of misery for the simple reason that it does not take into account man in his totality, i.e. body, mind and soul. Daring attempts are made by modern psychiatry to bring happiness to the corporeal frame by manipulating psychological channels. But again they do not go beyond body-mind complex and hence the supreme necessity of spiritual discipline to lead a happy life on earth. The Fivefold Path ushers you into Brahmacharya way of life. The first two aspects of the Fivefold Path are material aids to the process of spiritual unfoldment .

Man is not a simple contraption which responds to stimulus inputs. Biopsychological operants need to be considered by therapeutic psychiatry if it aims at bringing peace to mankind. Brahmacharya way of life, the Fivefold Path, has to be imprinted upon children in their most impressionable period. Behavioral patterns have to be stamped even before

kindergarten age if education aims to evolve Self culture.

Our happiness depends upon our way of life. Action and intellect act and react. Good Karma sublimates the intellect. Purified intellect exerts control over sense organs. This leads to imperturbability of the mind, indifference to the duality of pleasure and pain and happiness is ushered in like a ripe fruit falling in your lap. If mind is overruled by senses, the intellect gets disfigured and bad action follows. If mind joins the intellect in its power to choose between right and wrong, senses are compelled to submit. This is how the spiritual discipline works.

Psychiatry engineers artifacts which are external. Psychiatry is administered while spiritual practice is volitional. Brahmacharya brings about changes in the will power. It teaches us to be best managers of our energy potential. The drain on energy is plugged. Targets of primary importance are stressed so that we come to know for ourselves what is necessary and right for us.

Let us learn that objects are mere symbols whence desire is triggered.

Control of sense organs may be restrictive in the beginning. Anything that is restrictive may be disagreeable but in due course of time the burden is redeemed and there is nothing but joy. This is the process of Tapa (self-discipline), the third aspect of the Fivefold Path.

“The journey of life can be safely conducted and the Supreme world of Vishnu reached by keeping a watchful eye over the senses. The body is a chariot to which the senses are yoked like horses. The charioteer, understanding, holds the horses in check with reins that are mind. The soul occupies the chariot; the world of objects is the path over which the senses move. If the reins are not held wisely the senses will go out of control and the chariot will not reach the destination. Wise man controls the mind and his senses are like good horses.

—Kathopanishad III—3, 4, 5, 9

“(It can be accomplished) by practice and detachment.”

—Bhagavat Geeta 6-35



Let us organize our tomorrow by self-discipline today. Let us not defile the bodily tabernacle and turn it into a den of thieves. The thieves are passion, anger, greed, temptation, pride and jealousy. Let us learn to exert control over sense organs. It cannot be done overnight. It can neither come by mere wishful thinking or through listening to intellectual discourses. It comes only in the company of saintly persons. Let us imbibe the spiritual discipline in our lives as householders. Let us inculcate in our children by practicing what we preach.

From a painfully restrictive society of medieval times we have rocketed ourselves into exuberance of permissiveness. Neither is conducive to freedom. We behave like freed people and not free people. Freedom implies freedom from worry, tension, anxiety, misery. This involves discipline. The words disciple and discipline stem from the same root.

The younger generation is brought up with jet planes, TV., spaceships, mass communication media, instant foods and psychotherapeutic operants. They refuse to put faith in merely action-oriented legalistic moral code of institutionalized religions. They are also familiar with the instability, insecurity, void and tension syndrome of which they are hapless victims. They try to seek relief in drugs, sex and hippy non-conformism with no success. They are at the crossroads of destiny. It is either perish en masse or live together in tune with the Divine blueprint. Accentuated intellectual faculty no more permits them to adhere to hypocritical make-believe morality. Attenuated mental faculty puts heavy obstacles in the determination to practice the spiritual path. Under such conditions only the package deal of the Fivefold Path of Vedic wisdom, grounded in scientific foundation of revealed knowledge, will pull us up from the abysmal state. All messengers of God, all prophets have stressed the same message of the Fivefold Path in their revelations in words suited to their times. In the scientific society that we live in we have to revert to the ancient language of Vedic wisdom. This is the Fivefold Path.

Brahmacharya way of life is character building in the light of scientific knowledge. Man is considered in his entirety as body, mind and soul and evolution proceeds with this premise. There are fixed natural laws in the physical realm; this is borne out by methods of experimental science. There are fixed laws in the mental and the spiritual realm also. While dealing with human happiness it is not enough to consider only the psychosomatic man.

Sealing off the threshold at the endocrine or psychosomatic level will never lead us out of misery. Let us repeat: man is body, mind and soul. Let us pay heed to the spirit that unfolds within. Practice of Tapa (self-discipline) of Brahmacharya alone will bring us out of misery and land us in the eternal “Kingdom of Heaven” which is our birthright.

Our daily actions are the warp and the woof of the pattern of life we create for ourselves. It might be useless to talk about the spiritual path if it does not benefit us in the workaday world. By observing the commandments we become more equipped to face our worldly problems. Practice of Brahmacharya makes us a different person. Our attitudes change and the world is different. We must try to understand why this mode of life is a necessity for happy living and then we must, with determination, take steps to tread the Fivefold Path. This is the essence of the message of all prophets.

Continence, with full cooperation of mind and intellect, is the cornerstone of a happy life as a householder. It blesseth both ourselves and society.

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## Commandment 8: Tapa – Self discipline

Tapa is self-discipline voluntarily imposed by yourself with total cooperation of the mind and intellect. While we are crossing the river of life there are six crocodiles which trouble us: passion, anger, greed, attachment, pride and envy. Unless the trouble from these crocodiles is reduced we are not going to be happy.

Constant pursuit of material objects will never culminate in finding worthwhile solutions to our problems. The problems multiply, giving rise to a built-in mechanism which defies all solutions. The problems are resolved only by practice

of Tapa. Tapa sensitizes the body, makes the flow of PRANA harmonious and the will power is strengthened. The resistance that the body and mind offer in the pursuit of the Path of Light is broken and the bodily vehicle becomes a more sensitive instrument of consciousness.

Control over the body brings about harmony between intellect and emotions. This is Tapa, the process of character building through discipline. Tapa is an effort to exercise control over Prana, the life energy that connects us with the cosmos and

pulsates through us. Control over Prana means control over mind. Tapa establishes us in a state of fearlessness born out of love. Tapa begets utter humility which accentuates our journey on the Path of Light. Tapa grants us true understanding wherein love synthesizes with discipline and duty takes the total coloration of bliss. Tapa improves our perception and grants

us the ability to see through the vicissitudes of life. By practice of Tapa we bear with fortitude unpleasant situations in life and experience without infatuation the pleasant ones. Tapa unburdens the mind by transformation of the attitudes.

Tapa unlocks the latent powers within us and makes them patent. Creative powers and true knowledge dawn through Tapa. If we remain unattached to these creative powers and do not hanker after them we enter higher states of consciousness. Tapa is like fire which finds its own way to spread itself. Tapa makes us realize the evanescent nature of material conditions and thus our attachment is reduced. Then the fountain of joy gushes forth and mental agony, anxiety and tension are relegated to the limbo of the past.

If a desire is fulfilled it gives rise to two more desires. If it is not fulfilled it leads to anger. Thus a satisfied desire leads to hunger for more desires and an unsatisfied desire leads to anger. What is the way out? A person feels that the moment of

gratification of his desire is his highest moment of happiness. However, a little more examination will show us that it is not the gratification of the desire that has brought about this happy state of mind but it is the eradication of the desire that makes us happy. There is no more burden of the desire on the mind and hence, we feel happy. If we are able to bring about this happy state of mind by eradication, then our work is done.

There is a difference between appetite and hunger. Hunger is a natural demand by the body. Supposing one evening you have over-eaten and you go out for a stroll. While walking through the streets you pass by a restaurant. From the glass

show window you see sizzling food being cooked inside and your eye is stimulated. You go a few steps ahead; a waft of breeze brings the smell of food and you hear soft music being played inside. Your ear is stimulated. These stimulants create an appetite and quietly you enter the restaurant and help yourself to your heart's content. The momentary contents of the heart however, are not shared by your overwrought stomach, contributing to ill health. Someone abuses you or says something bad about you or you think he has said something bad about you and you get angry. If you decide to cut your own fingers because of this, you would be called a fool.

Now look what happens when you get angry. The pupils of your eyes expand and your breathing becomes fast. The metabolism is affected; the endocrine system is affected. This puts a strain on the nervous system and the mind is disturbed. Is this not similar to cutting your own fingers, if not worse? What do you gain by getting angry? You hurt yourself and in no way do you improve the person who you think is the cause of your trouble. The intellect thus tells us that one should not get angry. However, mind is in certain grooves of habits and it needs to be trained to get out of those habits. This is Tapa. Practice of Agnihotra helps a good deal in this effort.

Most misunderstandings and quarrels arise because we cannot control our tongue. Hence, we may start practicing a few things. The list is not exhaustive but merely illustrative:

- Do not show your importance while you speak.
- Do not use harsh or spiteful language. Truth can be told in a palatable manner.
- Do not indulge in backbiting.
- By describing other persons' faults you wish to show that you are superior.

Avoid this. With speech much energy is consumed. We should learn to conserve it.

- If someone speaks ill about another person in his absence, treat him as an uninvited guest.
- Get rid of the habit of blaming others when things do not come about the way you wish them to be.
- Never speak ill of others. You create evil thought forms which impinge upon you and weaken the mental fibre.
- Do not get into a holier-than-thou attitude.

A wrong thought, word or action creates a groove in the mind and your future thought, word or deed tends to flow in a similar pattern. This puts a

great burden on the mind.

The moment we are disturbed we feel we must get away from this state of mind and be happy. Happiness should be a natural state of the mind. This is possible when all our reactions to outside conditions flow from LOVE. In fact, when the

mind takes the total coloration of LOVE the journey on the Path of Light (Divine Path) is nearly done. Methods to achieve this state are Tapa. From the cradle to the grave vanity takes a heavy toll of mind energy. Due to vanity we are unable to see the other man's point of view. Opinion is ultimately an end product of intellect expressing itself as an attitude of the mind. There can be several attitudes out of which ours may be only one. Religious dogmatism is the worst kind of vanity which has taken a heavy toll of the human race. The swollen ego struts about the stage of life and we become miserable at every point of friction.

Vanity breeds smugness and intolerance. Our errors come disguised as righteousness due to vanity. So-called self-righteousness is also the manifestation of ego. Vanity is the breeding reactor where fanaticism, orthodoxy, dogma and

cultism thrive. Bigotry never admits mistakes and invents long-winded defense for its misdeeds. Anger and vanity thrive upon each other. Therefore, practice the following:

- Do not hanker after name and fame.
- Do not make a vulgar show of your possessions or your academic accouterments.
- Avoid talking about yourself. Listen more. Talk less. We have two ears but only one tongue.
- In conversation, avoid dogmatic self-assertions.
- Be humble. Humility is the hallmark of a person on the Divine Path.
- Do not try to pose as what you are not. Attempt to become as you wish others to see you.

Envy is grudging desire or discontent at someone else's success. Envy coexists with prejudiced hostility or animosity. Envy blinds us to our own blessings. Envy clouds the intellect and disfigures the mind. Envy leads us off the track of discrimination between right and wrong. The Law of Karma is inviolable and hence, there is no place for envy. To overcome envy learn to be happy at the success of others.

Sex, when permitted to run riot, becomes lust. When sex becomes the instrument of self-indulgence much energy is drained off and the will is enfeebled. The more we are trapped in sex the cloudier the intellect becomes. Passion haunts all humanity and keeps people in a tantalizing state. It dangles the carrot of pleasant sensations before us and makes us labor like the proverbial donkey. When the sap is squeezed we are fit for the trash can. When sex is not channelled, it envelops the mind and all the sensory stimuli apparatus is enslaved towards this end. Sex then acts like a parasite on the whole organism. This leads to violent emotional disturbances. To restore the sexual instinct to its natural function and to bring the emotions under the control of intellect is Tapa.

Greed chains us down to the objects of phenomena, draining all our energy over trivial things. The same energy needs to be harnessed to higher achievements. Initially, a person starts piling up material things as a means for comfortable living.

Later on he gets dragged into the habit of piling up things for their own sake. People try to adopt devious ways to acquire wealth not realizing that they have to reap as they sow. Just think for a moment what all this is for. It only hardens the

chain of desires around us and chokes us further.

To eliminate the tension on the mind which comes due to attachment, practice DAAN, the second aspect of the Fivefold Path. Bear in mind that wealth is merely the means to an end and not an end in itself. If robbery is sin, so is amassing material objects without the habit of giving.

Tapa is training the mind. This training could be considered from various aspects, e.g.:

- Removal of tension on the mind which comes due to bodily causes.

Practice of Yoga Asanas (physical postures) is helpful in this regard.

- Removal of tension on the mind which comes about due to disharmonious flow of Prana (Life energy) through the nervous system. Pranayama (Yoga rhythmic breathing) helps eliminate this tension. Yoga Asanas and Pranayama lead to good health and better performance ability.

- Removal of tension on the mind which comes due to atmospheric pollution. Agnihotra is the most scientific method to remove this tension and simultaneously nourish plant life around us.

- Removal of tension on the mind which comes due to wrong habit patterns. For this, we have first to deal with the six crocodiles mentioned above. Mind is in the grooves of habits which exact a great toll of energy for purposes that take us away from the Divine Path (The Path of Light).

You like to eat your favorite dish because it grants you moments of happiness. You like to read a novel or watch T.V. or play at the pool table because it grants you moments of happiness. However, you soon get tired of these external stimulants. Their capacity to make you happy becomes marginal. Later on, sometimes, they even tend to play on your nerves. By practice of Tapa you realize that no external stimulants are necessary and you can be happy all the time when the Light within shines.

The mind training which is Tapa needs to be undertaken with the cooperation of the intellect. The methods have to be within the reach of the average person. The Fivefold Path presented here takes into consideration all the above aspects of the psychosomatic man and teaches new biopsychological habit patterns which act as reinforcers to Tapa.

Tapa purifies the body and the mind and enables us to notice subtler aspects of behavior. It strengthens our perception and improves the evaluation of that perception. This results in better action. When the mind gets purged of these six crocodiles KNOWLEDGE dawns. This is knowledge transformed into wisdom. We enter into higher tiers of consciousness and we feel LOVE towards all creation. This is happiness that is not followed by unhappiness. Tapa is the key which unlocks the hidden treasure and accentuates our journey on the Path of Light. The traveler on the Path of Light experiences intellectual illumination, peace of mind and total joy. Tapa enables us to perform better in any given situation in life as we land



ourselves in higher consciousness where Universal Love is the ultimate value. The Kingdom of Light is within you. This is the Eternal Truth. LOVE is the key to this Kingdom.





## Commandment 9: Swadhyaya (Self-Study)

Pawaka Nah Saraswati —RigVeda 1-3-10

Purport: You will achieve purification through the study of Holy Science given through Vedas and others.

Commentary:

Swa is Self: Adhyaya is study. Swadhyaya is Self study. You say, “My leg is hurt; my finger is cut”. This clearly implies that you are not the leg; you are not the finger. Continuing the search further you will notice that you are not the body. Who is this “I” which says “my leg, my finger”? Who am I? Search him. This is Swadhyaya.

Someone hurled abuses at you. Someone played a dirty trick on you. Someone picked up the prize you aimed at getting. Someone stole a march over you. How are you going to react? Is it anger, hatred, envy, jealousy, greed? Or is it love, forgiveness, kindness? Intensify the search. Follow the Fivefold Path. Then you will establish yourself in the attitude of doing actions in unison with the Spirit that resides within. This is Yoga. This is Swadhyaya.

You cannot remain without action even for a moment. The action may be physical or mental. The law of Karma states “Reap as you sow”. With every action you forge a fetter around you. The chain may be golden or iron but it is a chain. This ties you down to the cycle of birth and death. By non-attachment to the fruit of your action, you can transcend this law and

cleave through the mountain load of past Karma. This is liberation. This is Swadhyaya.

The all-pervading Spirit could be cognized only through TAPA (self-discipline, austerity, purification). Tapa is the third aspect of the Fivefold Path. When the desires dry up soul vision dawns.

“When you wish to hear, IT assumes the function of the ear; when you wish to see, IT assumes the function of the eye.”

TAPA intensifies your conductance for the voltage of Grace to manifest.

“The Spirit, the size of a thumb, resides in the hearts of men. He is deathless.

Even as you take out the blades of a reed separate Him from the bodily sheath.”

—Kathopanishad 617

The Supreme Spirit is designated in the Vedas as THAT. Words cannot limit IT and hence IT could only be described as “not this, not this”. THAT is perceived when the mind conditioning is blasted. THAT is perceived when the trinity of knower, knowledge and known is no more.

“Blessed are the pure in heart, for they shall see God.” —Matthew 5:8

“No man hath seen God at any time.” —John 1:18

These apparently contradictory statements are really not so. They connote the same thing. How? Study of Vedas will illumine us on the subject. This is Swadhyaya. Vedas are the first revelation given at the time of creation. All the Divine Messengers that came later reiterated the same message in the language suited to the conditions in which they graced our planet by their manifestation. Vedas were revealed in Sanskrit. Sanskrit was nobody's mother tongue at any time. All the languages of the world contain words that could be traced to Sanskrit. Sanskrit contains no words from any other language. European scholars call Sanskrit the mother of European languages. The word Vedas comes from the Sanskrit root VID, to know. Hence, Vedas means knowledge. Vedas contain knowledge from amoeba to

Almighty. But again, even if you know all the Vedas it is not enough. That which is to be achieved is beyond Vedas, beyond all scriptures, beyond words. Vedas serve as the total guide.

“Intellect is beyond the senses or the mind but THAT is beyond intellect.”

—Bhagavat Geeta 3-42

“Self realization is established neither through intellect nor through sermons or discourses.”—Mundakopanishad 4-3

Mundakopanishad states that Vedas are high knowledge but again it is lower knowledge. For higher knowledge you have to go to a qualified GURU who is not only versed in Vedas but has experienced the state of eternal bliss. This is Swadhyaya.

We may intellectually understand by reading all the scriptures that Almighty power is ever present but our intellect will never be able to lay its grasp on it. These are the intrinsic limitations of the intellect. This is Swadhyaya. This is Grace.

A mere intellectual may be able to dish out discourses on Almighty, soul and Karma while his own life may be a negation of his proclaimed principles. A saintly person, a man of wisdom, lives his life according to his tenets knowing fully well that bad Karma will bring forth evil results. He therefore avoids evil Karma as anyone would avoid poison. To know the difference is Swadhyaya.

A study of problems involved in the adherence to Yoga way of life, the solutions offered by Vedas and all Divine Messengers like Krishna, Jesus, Buddha, Muhammad, Moses and others is Swadhyaya. Swadhyaya unlocks the door to the treasure of higher knowledge that is within us. Tapa and Swadhyaya give us the ability to draw on this source of knowledge whenever we wish. Then, we begin to do the right thing automatically. This step enables us to notice the subtle effects of our actions.

“The Truth shall make you free.” —John 8:32

Through freedom you achieve tranquility, happiness and realize the Supreme Self. Swadhyaya is the intellectual understanding of the Truth that makes us free. The Truth is GRACE ALONE. Tapa prepares us for the unfoldment of Grace within us. This is the “Kingdom of Heaven within you”

“In the beginning was the Word.” —John 1:1

Vedas call it SHABDA in Sanskrit. It is sometimes described as NADA. How could this vast universe with tangible objects be based on an integrated vibration? Discoveries in pure physics are a pointer in this direction. Can we establish communion with this WORD? Vedic discipline explains all this. This is Swadhyaya. The unstruck music of the universe could be heard with unfoldment of Grace. This helps your concentration. OM, the initial vibration, is meditated upon. The word OM does not belong to any language, not even Sanskrit.

“Before Abraham was I AM.”—John 8:58

What does this mean? The words Abraham, Ebrahim and BRAHMA come from the same Sanskrit root BRIH meaning to expand. This leads us to the Divine principle that pervades all creation. This is Swadhyaya.

“Be thou perfect as thy Father in Heaven is perfect.” (Matthew 5:48)

This is the ideal to be realized. Fivefold Path is the means. What is perfection? How do I cognize that I am perfect and made “in the image of my Father”? This is Swadhyaya.

Unwittingly, we have handed ourselves over on a silver platter of technology into the jaws of death. Begin AGNIHOTRA, the first aspect of the Fivefold Path. This is the Divine blueprint for human survival given through Vedas. YAJNYA is purification through the agency of fire. AGNIHOTRA is the smallest form of YAJNYA. Practice of this purification will culminate in surrender to His will. All your load of anxiety and tension is reduced. A new substance is formed in the atmosphere which undoes pollution, cleanses

the water resources on earth and nourishes plant life. With added doses of pollution we are adding to tension on the mind. We are in the grip of deadly bacteria on land, air and water. Agnihotra is an antidote to all this and it puts us harmoniously into the energy cycle of the universe. All this is stated in the Vedas. Atmospheric purification leads to pranic purification and thus to mind purification. This is Swadhyaya.

What is Karma (action), what is Akarma (evil action), what is Vikarma (specific allotted task of a person)? Swadhyaya throws light on all this.

What is bliss? A child is engrossed in playing with his toys and is happy. An adolescent is happy but the toy changes. The mind gets attached to a thing and a person becomes happy. The consequences of this attachment push us into the unending dualities of pleasure and pain. Why not train the mind to get attached to something which will deliver us from this duality? What is the best method for this? This is Swadhyaya. Sugar is sweet. But what is “sweet”? You will not know until the tastebuds come into contact with the object. What is bliss? You will not know until you meet a genuine Master. He grants you the state of soul vision and this is bliss.

What is destiny? What is free will? Destiny is a cheque drawn on the bank of accumulated Karma. By exerting free will you can override the pangs of destiny. Free will is the biggest boon granted to humankind. By judicious use of free will you can get over the cycle of birth and death. Maybe you do not swear by rebirth. It does not matter. By proper use of free will you will get rid of the cycle of a few pleasurable sensations followed by many moments of unpleasurable ones. This is Swadhyaya.

Learn to control PRANA (Life Force). PRANA conquered is mind conquered. This is Swadhyaya.

Buddha said in his last days to Ananda, “Be ye lamp unto yourself. Be ye refuge unto yourself. Hold fast to Dharma as a lamp”. Buddha stated at Benaras, “He who strives after holiness must avoid the two extremes. Which two? A life addicted to pleasure for it is enervating, worthless, and mean. Also the life given to self mortification, for it is painful, vain and profitless  
....

“By avoiding both these extremes has the THATAGATA arrived at the Middle Path”. Pondering over this is Swadhyaya.

“It is the promise of God But most men understand not

They know but the outer (things)

In the life of this world.

But of the End of things

They are heedless.” -Quran XXX-6, 7

Pondering over this is Swadhyaya.

Occult sciences bring home the fact that there are subtler regions beyond the electron microscope, telescope or the scalpel of the surgeon. It is merely probing into another subtler world with which the average person is not familiar. Spiritual seances deal with departed people and disembodied spirits. This is not the Holy science of the soul. Spirituality is beyond this. This is Swadhyaya.

“Love thy neighbor as thyself.” Matthew 22:39

Only in the company of holy persons do we realize the main significance of this sentence. We blurt out equality, liberty, fraternity. Sermons are poured out en masse on this subject. Reflect deeply and you will realize that all this is skin deep. We have to grasp that the same Spirit pervades all and further that we have the freedom to be free. Then alone will we be able to implement “Love thy neighbor”. Again, we should not forget the latter half of the command which says, “as thyself”. To perceive a subject correctly the intellectual faculty has to be unclouded. Non-attachment, practice of Tapa, brings this about. This is Swadhyaya.

We go through vicissitudes of life as the pattern of destiny fructifies in time. We may have to witness the marriage of a dear one day and his funeral some other day. It is not given unto you what to see. However, it is given

unto you how to see by proper use of free will. This is Swadhyaya.

After what you have read above, you may think Swadhyaya is a very difficult thing and maybe it is only for the intellectuals. If you do think thus you are not thinking in the right direction. You start practicing Agnihotra, Tapa and the other aspects of the Fivefold Path and automatically the clouding of the intellect will disappear and you will be enabled to perceive things the right way. This is unfoldment of GRACE. In due course your intellect and your volition will be given proper bent and you will be thrown into the company of holy persons. Circumstances shall be so arranged that you will be given a link with a liberated soul, Master. If you choose to exert your free will and be devoted to him your progress will be quick. If the Master is an AVATAR mere concentration on his physical form brings back gift waves to you. Our purification is thus aided.

If you talk to your auto for three hours and tell it, "Listen, do not leave the highway and dash against a tree," it is of no use. If the steering wheel is turned it is bound to leave the highway and dash against a tree. Even so is our mind. It works in grooves of habits and conditioning. A thrust in some other direction is required. Devotion to the Master gives this thrust and our journey is made easy.

Almighty is the Guru of all Gurus. It is the Divine plan that the chain of Sadgurus continues. Every Master has an allotted period to do his work. When the period is over he departs from this world. It is important to respect this Guru tradition. Even the great AVATARS respect it. John the Baptist said,

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with FIRE."-- Matthew 3:11 "Then cometh Jesus unto John to be baptized of him. But John forbade him saying, 'I have need to be baptized of thee and comest thou to me?' "--Matthew 3:13, 14

"And Jesus answering, said unto him, 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.'"--Matthew 3:15

"And Jesus, when he was baptized went up straightaway out of the water; and lo, the heavens were opened unto him and he saw the Spirit of God



descending like a dove and lighting upon him.”--Matthew 3:16

Like all Avatars, Jesus respected the Guru tradition and was baptized by John. The words of John, “whose shoes I am not worthy to bear,” represent the ancient Eastern tradition which Jesus fulfilled.

It is not given unto you what so see; however, it is given unto you how to see. This is Swadhyaya.

Without a living Master we can progress thus far but not further. By loving thy neighbor the Master will pick you up. This is Divine will. Swadhyaya knows no vacation. Purify yourself and be at your Swadhyaya all the time until Reality dawns. “THAT, knowing which everything is known” is Swadhyaya.

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## Commandment 10: Surrender to His Will

Mahe cha na twamdrivah para shulkaya deyam —rgVeda 8-1-5

Purport: Under no circumstances shall I ever forget THEE.

Tapa, Swadhyaya, Ishwar Pranidhani Kriya yogah—Patanjali Yoga Aphorisms 2-1

Purport: Tapa (Self-discipline, austerities, purification), study of Self and surrender to His Will are modes of Kriya Yoga, spiritual practice.

Commentary:

Kriya Yoga is a very ancient science. Krishna refers to it in Bhagavatgeeta. Patanjali mentions it in his famous Yoga aphorisms which is a standard reference on Yoga. It has been practiced throughout millenniums. Tapa, Swadhyaya and Ishwar Pranidhan constitute Kriya Yoga that culminates into Self realization.

“And Jesus went a little further and fell on his face and prayed, saying, ‘Oh my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt.’”

--Matthew 26:39

“Watch and pray that ye enter not into temptation. The spirit indeed is

willing but the flesh is weak.”--Matthew 26:41

“He went again the second time and prayed, saying, ‘Oh my Father, if this cup may not pass away from me, except I drink it, Thy will be done’ .”--  
Matthew 26:42

Jesus exemplified surrender to His will. Agnihotra Mantra states, “Na Mama,” meaning not mine. We should rejoice that His will be done. My moments of grief will no longer hold, for it is His will. This is contentment in life. Our desires are sublimated and are transmuted into cognition of His will.

We say that God is the doer of all things. Not a leaf of a tree moveth but by His will. If I abuse someone, commit theft, indulge in lust, do you mean to say that He is doing all this? God is the creator of the universe.

He has granted man free will, the power of discrimination to choose between right and wrong. You choose to act wrongly and create bad Karma. Then it is “reap as you sow”. The resultant Karma could only be destroyed by fruition. God is merciful and if you repent you can transcend the evil effect. Before you ask for mercy you must learn to merge your will into His will. This is surrender, total surrender, the culmination of all spiritual discipline.

When the yearning for spirit is generated it is the second birth.

“Unless ye be born again ye shall not enter the Kingdom of Heaven.”—John 3:3

The yearning has to be consolidated and the journey on the Divine Path has to begin. The yearning may come on any occasion or due to various reasons but it needs to be consolidated. Thus we learn to convert any

adversity into an opportunity. One has to attempt to control his six deadly passions; namely, lust, anger, greed, attachment, pride and envy. One has to learn to lead a Yoga way of life. By conscious cooperation of the faculties of body, mind and intellect in practicing Kriya Yoga new vistas of life are opened. This leads to bliss eternal. The Perfect Master, Sadguru, is the guide on this path. You start taking steps on the path and further guidance will be unfolded to you from within. This is how Kriya Yoga works. By

practice of Kriya Yoga you will be given a link with a living Master. You then exert your free will to choose or to deny the link. If you do not catch the link you still make progress but there is a limit beyond which you cannot go. Only through a living Master is the Divine consciousness, the Christ consciousness within you, truly unfolded. The Master then prepares his own plan for your liberation. You take one step and he takes four steps for you. All this is done in silence without a spoken word. Perfect Master never gives discourses except on rare occasions. He is beyond Time and Space.

We experience the Time-Space continuum. Time connotes change. Various events unfold in time. Have faith that it is His will. If the events bring about grief, it is the result of accumulated Karma out of which our present life is just a speck. Practice Kriya Yoga; you will thus transcend the pangs of life. Thus bring faith in God in the Time dimension.

Wherever you move, make God your constant companion. Thus you bring faith in God in the Space dimension.

Someone abuses you and you feel hurt. This someone may be the apparent cause of your grief. Ponder over it again. Have faith that it is His will that you are hurt. It was His will not to let “the cup pass” from Jesus. Subtler worlds are beyond the senses. Constant practice of Kriya Yoga enables you to cognize these subtler worlds and then Soul vision dawns. Discrimination and dispassion lead to Soul vision. When you start to tread the path of spiritual discipline knock out self-importance. The extent to which you succeed in doing this determines your true progress. Things come beyond the range of intelligence and knocking out the ego is the measure. We are prone to strut about the stage of life on all occasions. Remember, respect cannot be demanded; it is to be commanded. We sometimes become proud of our humility.

Do not imagine that all created things are for your enjoyment. Reduce your wants. “The Father knows what you have need of.” However, everything you want is not everything you need. If you practice reducing your wants you will be more detached. Then gushes forth the fountain of joy as you have never known before. You cannot then but “Love thy neighbor as thyself”.

The five elements that form the basis of creation need harmony for their proper functioning. (Here the word element is not used in the sense of modern chemistry.) The harmonious cycle of creation should not be

disturbed. The various energies that function at different levels are designated as DEVAS in the Vedas. Yajnya, the purification through the agency of fire, helps rebuild the energy cycle. Agnihotra is the smallest form of Yajnya wherein a new substance is formed which has an effect on PRANA (Life Force) which, in turn, has a beneficial effect on mind. Water resources are cleansed and plants get nutrition from the resultant atmosphere. This aids the natural rain cycle and keeps harmful bacteria away. Hence, Yajnya is an ordained duty. It is a great material aid for bringing harmony as the outgoing tendencies of the mind are reduced. Prana and mind are like obverse and reverse of the same coin and the beneficial effect is transposed to the realm of the mind. Lust, greed, anger are reduced. The intellect becomes to that extent unclouded and then we are established in the tendency to do the right thing. Agnihotra thus gives the right bent to your intellect and the ability to act up to the judgment pronounced by your power of discrimination is strengthened.

“He who eats without feeding the energy cycle is a thief.” —Bhagavatgeeta 3-12

Kriya Yoga is unfolded after millenniums in toto for the first time in the West at the command of The Son of Man, AVATAR, Parama Sadguru Shri Gajanan Maharaj of Akkalkot, India. The commentary of the Ten Commandments is written and published for the first time in the English language to throw light on Kriya Yoga. This is a Divine command and the author is merely an instrument in Divine hands. He who has seen has told you. It is not the case of a blind man leading the blind. The Avatar, the Divine Messenger, starts clearing your subconscious mind when you get devoted to Him and plants the seed of knowledge within you. He grants you dreams and visions. Circumstances are so arranged that you are enabled to tread the Fivefold Path with more vigor. You have only to keep your eyes open and mind alert. A day dawns when you start hearing the “unstruck Music” of the universe. This helps your concentration. Then one day you too can SEE IT. You can SEE IT unconditionally. For dream the condition of sleep is necessary but here it is unconditional, in any state. He opens a new vista before you and your Path of Self realization becomes clear. For Self realization surrender is the way. All progress and joy can come only through surrender. Even the concentration on the physical body of a Perfect Master brings about surrender.

Unless we totally surrender to God's Will no-progress on the spiritual path is truly made. This is the basic requirement. Agnihotra puts us in a mood of surrender to the Supreme and hence Agnihotra is a great material aid on the Divine Path.

Initially we have to make the affirmation, "Thou art Supreme and I submit to Thy will gladly even when the experience is not pleasant to me". This clears away the resentment that obstructs the Path of spiritual progress. The resentment, if unchecked, piles up and finds expression at various levels of physiology, neurology and psychology. This extracts a heavy toll of our nervous system and puts a burden on the mind. Hence, the constant affirmation, "Not my will but Thy will be done." This is the beginning.

You have to get into the habit of doing meritorious deeds without expectation of name or fame. Do what you think is right. If your power of discrimination between right and wrong tells you that it is not right to do a certain act, then refuse to do it even when the physical appetites pull you in that direction. This puts you in the direction of becoming a conscious instrument of Divine will. The sense of self importance is to be eliminated. Any thought, word or deed that fattens the ego is to be avoided. Only when the dance macabre of the unfulfilled desires is stilled do you begin to cognize the Divine will. "I"ness dwindles and you begin to enter the subtler worlds.

To knock off "I"ness there is a simpler way within the reach of any person. When you become devoted to a Perfect Master and meditate on him, you become full of love. You attempt to follow his instructions. You begin to receive "gift waves" from him. The process of purification sinks down deeper. This establishes you in surrender to Divine will. Then there is nothing but joy. The pull of desires is enfeebled and all obstruction to joy manifestation is removed. At this stage you begin to understand the message of Krishna, Buddha, Jesus, Moses and Mohammed. The true import of scriptures is brought home to you. Without a Perfect Master, Christ consciousness can never dawn. Constant remembrance of the Master leads to constant vigilance to perform your duty. Then the Supreme Truth dawns that in all creation His will prevails, but also my will if I merge it into His will.

All this knowledge was given at the time of creation through the first revelation, Vedas. All this could be achieved by commencing Agnihotra. The

Fivefold Path of the Vedas was reiterated by all the Divine Messengers that came in later periods of history.

The mind has to be brought to a seed form. This is SAMADHI with seed. The next stage is seedless SAMADHI.

What can be more reassuring than to know that by a little effort on our part in the right direction we can avoid so much misery in life? What is more exhilarating than to know that by only a little effort we can land ourselves in the Kingdom of Bliss forever and ever? Follow the commandments of the Son of Man; follow the Fivefold Path. Practice Kriya Yoga and the “Kingdom of Heaven within you” shall be unfolded.

“Let thy light shine before men that they may see your good works and glorify your Father which is in Heaven.”--Matthew 5:16

