

Towards Infinity
(Anant Ki Or)

Preface

The only purpose for which this book has been written is to reveal to the world what *jnaana*—knowledge—really is and to acquaint them with its condition at different levels of approach. It is of course certain that our religious books speak a lot about it, but unfortunately the (quack) commentators of the later period have on account of their wrong understanding misrepresented the facts in such a way as to drown the very sense.

The responsibility for it lies mainly on those who have made it their profession to indulge in false dealings presenting imitations for the real. They, not taking into account its evil consequences, went on recklessly engendering poison into the hearts of the people. Thus poison alone was administered in place of the nectar and spirituality was in fact strangled at the very outset. Undoubtedly they ruined not only themselves but also others by their misguidance. Learned lectures, spirited sermons and manifold discourses is all the merit that attracts the minds of the people these days. As the masses were so did they get the leader to guide them on. They applauded him for his show of knowledge and he in his turn went on imposing more and more of his importance upon them. Thus he came to be generally accepted as the knower of true knowledge, who deserves all honour and respect. Thus his means of livelihood were ensured safely and in a most honourable way. This is all that he got as the reward of his labours.

Preface

But if anyone was to question him as to whether the sermon he preached was the one based on his personal experiences or on experiences of others which he had borrowed from books, he would only say, "Whatever it might be it is after all the very wisdom." Some people went even so far as to presume that mere acceptance of the transitory nature of the material world and the infinite character of the divine is all that wisdom implies. This goes to mean that they can relish the taste of a mango by simply talking about its sweetness. Can the description of the taste ever satisfy the appetite of the listener or can the hunger of a man be ever appeased by preaching to him that bread can satisfy the hunger? Certainly not.

But still these pseudo-religious leaders feel greatly exalted to think that they had preached a grand sermon and that they were real *jnaanis* (knowers of true knowledge). This is exactly as a man who enacts the role of a king on a stage goes about afterwards thinking himself to be a king in a real sense. Can he ever command the same honour and influence as a real king would? Let a person assume himself whatever he wills but that will always be far from reality and it will not be difficult to judge at sight the real worth and the level of approach of such vain preachers. They may however silence others by the logical display of their scholarly knowledge but still the reality at the bottom seldom remains unrevealed. May God have mercy on those who are in the hands of such imposters who keep themselves confined only to books.

The real wisdom not being the concern of such persons, they pretend to preach and lead people on the path which they themselves have never traversed. Living is not for them to bother about, forbearance is a foreign

Preface

word to them, toleration is against the code of their so-called saintly conduct. Acceptance of personal service from others is their birthright while to serve others in the same way is below their exalted dignity. To them divine knowledge is quite exclusive of all these most common rules of etiquette and good conduct. In their view wisdom is only an academic current meant for the fickle-minded masses, theirs being the only job to divert it towards them. This is all the greatness of their saintly personalities. How to awaken the various states of the real wisdom in the abhyasi's mind is not their concern at all. To understand the mysteries of the *granthis* (knots) or to attain *layavastha* (merging) and to unfold and master the different states of enlightenment is all beyond their conception. Neither do they themselves know anything about it nor would they condescend to learn it from anyone and accept his guidance in the matter. Yet from whom, after all, are they to learn when all of them are alike in this respect?

They feel and proclaim themselves to be teachers of men following a family life. To learn anything from the latter is beyond their understanding and their sense of dignity and pride. This vanity and egotism has entirely ruined their spirit and thus the real merit is lost though the outward form still remains intact. When it comes to be so, similar developments began to come into effect as its result. Everything assumed a crude state and the same effect began to be reflected from it. The significance of yoga was lost and parrot-like recitations were taken to be all needed for the purpose. This began to be preached all round as the highest mark of perfection. Thus they not only remained blind to reality but have also been incapable of even imitating it in its outer

Preface

ways through their external practices. On the contrary adverse thoughts began to settle down in their minds and they began to teach the same to others. If they turned towards devotion (*bhakti*) they began to display playful show of human qualities; and if they leaned towards knowledge (*jnaana*) their wantonness was revealed in its true colours. They squeezed out only that which their garment was drenched with. In short the people inherited the very defects which existed in those teachers.

A common man being pleased with their easygoing rules adopted them for their practice only to drive themselves finally to a state of distortion. They are in fact following the very practices which go against the attainment of the real knowledge, yet still the vanity of being a *jnaani* (knower) stands. They do not bother about what others say about it. Their only concern is about what they themselves say. They do not even allow others the privilege of pointing out the right thing to them, because that would be a rude shock to their sense of self-perfection, and in that capacity they inwardly feel justified for it. What the Nature wants men to lead to is quite unknown to them because they have no access up to it. They do not even know that now the time has come for them to mend.

A person can rightly be taken as the knower of the divine knowledge in true sense when he has mastered the various conditions depicted in this booklet. He who transcends them is capable of being a guru or teacher and he who transcends beyond where one might rarely be able to reach deserves to be called a *sadguru*. Further beyond there remains nothing which is not within his

Preface

comprehensive knowledge.

I have written this book not to cast aspersions on any one, but only to help the so-called *jnaanis* (agnostics) in throwing off their vanity and egotism to secure their firm stand in the Absolute Reality so that they may also be helpful in transforming the world in accordance with the demand of Nature. Mend, the times will, but it would be better if such persons too had their share in it.

Ram Chandra
Author

Foreword

It is with deep feelings of humility that I have accepted the invitation to write this foreword to the work *Anant Ki Or* by Shri Ram Chandraji Maharaj of Shahjahanpur. When I went through the work in manuscript I felt that I was indeed ill-fitted to introduce the work to the world, but since it was his earnest desire that I should however do so, I have accepted this task.

Shri Ram Chandraji Maharaj is one of the foremost, if not the foremost, of living teachers of mankind who has rather unobtrusively been training and teaching the path of recondite yoga of the most ancient times to worthy seeking souls. His great and worthy Master, Samarth Guru Shri Ram Chandraji of Fatehgarh had taught him the path of direct achievement of the highest or ultimate state, and had indeed granted him that most sublime and ultimate state of perfected yoga. The most important part of this yoga lies in the supreme function of the guru, one who has attained the highest state described as the Ultimate or *Anant* (Infinite or Endless).

It is a pity that though philosophers do speak of the Infinite, they immediately give up the endeavour to realize It by curious escapisms of intellect quoting the Vedantic text, that from which speech returns, mind returns and senses return, “*Na vak gacchati na mano*” or “*Na tatra suryo bhaati na sasaankah*” and so on. Indescribable, it is yet capable of being experienced

Foreword

through the grace of the Ultimate for verily the Divine reveals Its body “*Tanum svaam vivrinute*” to the chosen one.

In the abhyasa of this yoga (Raja Yoga) Shri Ram Chandraji Maharaj gives an inward account of the progress of the experiences as the soul passes from one state to another. These *bhumikas* or stages of the Ultimate have indeed been formed for each individual ray or soul through a process of creative descent, and has formed the several knots or *granthis* or planes, each developing a particular law and form of its own, which has made for the bondage and sorrow. It is inevitable that a soul that has thus formed its descent should attempt to return. The awareness of the steps of the descent having been forgotten, it remains for it to seek one who not only knows the steps but has gone beyond to the Ultimate and can lead one up through yogic transmission from stage to stage, for there is always the serious doubt about anyone who hath ascended but little, and has been caught up in some higher knot of being that is but rotating him in that higher circle or wheel however much beyond our human state.

The acute and clear vision of Shri Ram Chandraji shows that these knots are at once to be understood in their true nature and dissolved (*laya*) and a higher form (*sarupyata*), recovered and integrated (*sayujyata*) and transcended. The originality of these descriptions and the method of transcendence of these knots or circles of being and the experiences of the different kinds of *ananda* that had made for the descent, and now makes for the ascent, reveals a new technique unknown to earlier extant yoga literature. We do have descriptions of *bhumikas* (*sapta-*

Foreword

bhumikas) and *granthis* in some of the Upanishads, but we never come across the psychological proof of their nature and being and status of *jnaana*.

Shri Ram Chandraji gives us an account of the thirteen *granthis* and throws wonderful light on them. They are not to be cut but loosened and transcended. Going farther than any, he shows higher levels of being which transcend the *jnaana-bhumikas* and arise at the supreme transcendent states which are open to the human being. But at that stage the human soul would have passed beyond anything that we call human and arrive at the Ultimate Being.

In and through the proper understanding through meditation (*abhyasa*) one can discern the stages at which some of the mightiest saints and sages of history had arrived during their lives, and verify in oneself the blessedness that is waiting to be explored and entered into by one. Here we discern the authentic voice of a supreme Master, whose love for man transcends anything that one knows of.

In a world of inner conflicts it is easy to raise the slogans of world welfare without preparing each for the welfare, for it is ever true that the problem of the universe is the problem of the individual. Those who speak of *sarvamukti* (simultaneous universal emancipation) hardly try to achieve their own emancipation for it is verily the truth that the individual emancipation is the first step towards universal emancipation. That all could achieve emancipation at the same time and should, is a fervent hope that has hardly divine possibility, but everyone can achieve it in one life provided he really seeks emancipation, transformation or supra-mentalisation. It

Foreword

is easy however to avoid the effort by an ideological and sentimental intellectual subterfuge for reasons known or unknown to oneself.

There is hardly any doubt that the true seekers of the Ultimate experience, and the solution of the problem of life, will find these pages of utmost help and relevance. They would be guided by the authentic words of the true guru and seek through him the Ultimate. For it is truly said that a true guru is difficult to get, and in the words of the Upanishad we can also reply that a true disciple is also equally difficult to find or get. We are fortunate that we have among us a true guru in every sense of the term, who is earnest to be tried and tested, and may India be enabled to seek his help and may mankind be profited by his presence among men.

We have so many men earnest for the higher life. There are many voices and many doctrines and multitudinous aspirations. It is clear that a spiritual solution alone can be true and none who has not discovered true spirituality can really be able to help in the regeneration if not reorganisation of mankind. It is therefore clear that even in the fields of spirituality voices of lesser calibre are being heard, voices that strike the notes of pseudo-spirituality, such as humanism, humanitarianism and so on which are expressions of spirituality, but not spirituality itself.

We have to arrive at the *real* thing which is unadulterated spirituality, for the present age is a more complicated age than previous ones, requiring a complete transformation of man all over the world in all his attitudes. True unity in the world, all other co-operative enterprises, international and inter-racial can

Foreword

hardly touch the core of the human problem. Therefore it becomes incumbent on men of serious purpose to seek the real and ultimate stuff. It should not be said that we are merely seeking to dissolve men in the primeval and original substance and be lost or merged in it forever. On the contrary it appears that we can hardly have universal salvation unless we regain that awareness and experience of that Ultimate state for each. This does not mean the extinguishment of the 'ray of creation' in the individual on his attainment of the *mukti*, leaving the world poorer, and God without a ray of *lila*.

It is therefore with a feeling of urgency of the individual fulfilment and realization that Shri Ram Chandraji has given this book to the world. May he live long to see the fulfilment of the hope of ages.

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Knowledge—Jnaana

When the time of creation came, preparations commenced, currents flowed out, vibrations intensified, formation of knots (*granthis*) started, momentum gathered, churning process set in and actions and reactions began and continued till objects began to assume individual forms. The process of creation thus came into full swing. Animate and inanimate objects began to come into existence. In course of time all the objects came to light and the universe was formed.

The activity which had started went on developing till finally the idea of inactivity which lay at the bottom of motion began to surge up. It formed the basis of all philosophical speculations. Mental aspirations leading to the search for the higher started from this point and became the foundation of religion. The activity which had already sprung up in us reminded us of its non-existent state. When we thought of it we hit upon the previous state of inactivity. In this way activity reminded us of inactivity and the inactivity explained to us the meaning of activity. Thus the two opposites came to our view. When the first stage of activity came to view, it seemed to be quite akin to the state of motionless-ness.

But now having been acquainted with momentum and undergone its pleasing effect to a great extent, the

Towards Infinity

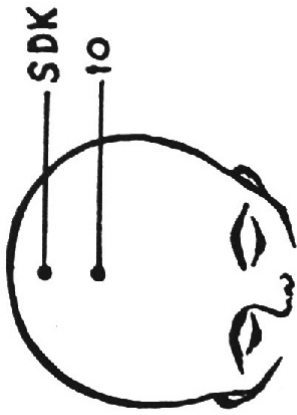
thought of search for peace began to creep up in our mind by itself. When we started the search, our attention was transfixed upon calmness which we understood to be somewhat more pleasant. But so far we knew not what it actually was nor had we any taste of it. Experience promoted our understanding and we began to feel that it is undoubtedly something worth achieving, though we had not experienced it as yet. This is what may be presumed as the preliminary level of *jnaana*¹ or knowledge. People may however call this understanding as true knowledge but actually it amounts only to recognition that there is a state known as peace or tranquillity. This is generally the level of a common man where he gets enlisted as *jnaani* (agnostic) merely for the reason of knowing so much. That is the only significance of *jnaana* (knowledge) in the eyes of a common man.

How this came about is not difficult to understand. The connecting link between the animate and the inanimate is its root. A poison and its antidote are mostly found adjacent to each other. When we are in the state of inanimation it is but natural to think of animation because it is at the base of the inanimate and both states are inter-related. Now the first thought that flashed across the mind was to proceed towards animation which constituted our very first step towards growth. It is a matter of fact that our vision fails to apprehend a thing situated at a very high or a very low level. But since man occupies the middle position, the medium state or *samavastha* came to his lot. What can that middle point in us be? It is only the heart and it is at this point that the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on heart is very useful.

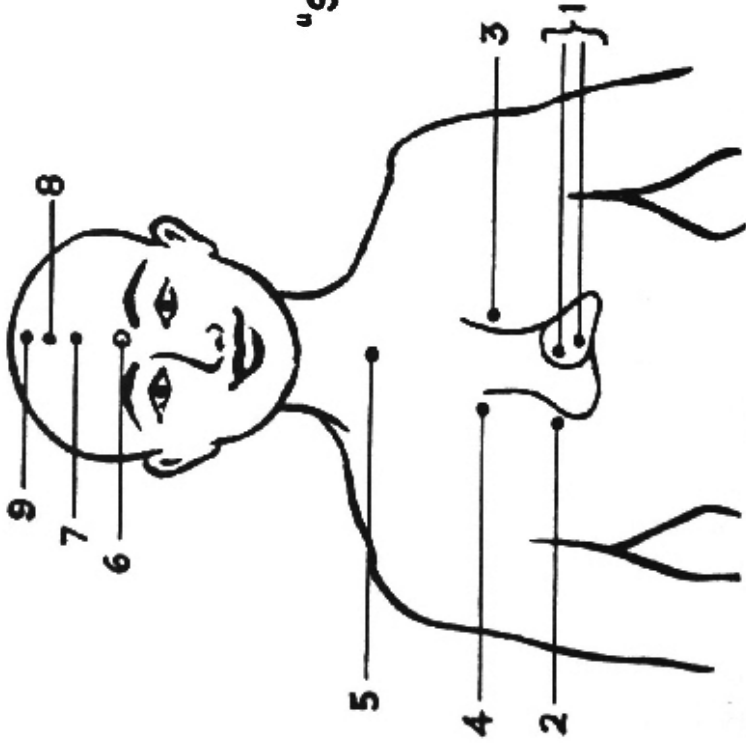
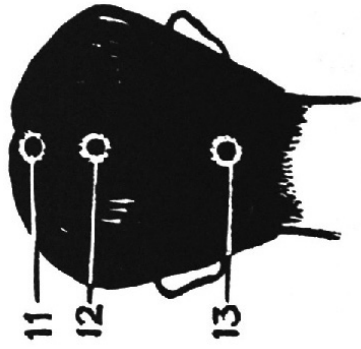
Knowledge - Jnaana

Now either we ourselves thought of it or the environments pushed us that way, anyhow we leaned towards animate consciousness. But so long as the sense of consciousness lingers, the idea of worldliness exists and this the pseudo-seers have called as *jnaana* or knowledge.

1 *jnaana*—The word in the ordinary sense means knowledge which may be of different kinds, physical, mental, material or spiritual. In the spiritual sense the term is applied so vaguely that often it becomes very difficult to understand its true significance. The range it covers extends from the baser level of common understanding to higher level of inner enlightenment. This gives rise to a lot of confusion and misunderstanding. A man who has learnt a few scriptures, another who can argue and assert things on the basis of his book knowledge, still another who recites every moment set phrases like '*aham brahmasmi*—I am Brahma' et cetera, claims to be a *jnaani* or the enlightened and is accepted as such by the masses, irrespective of his real inner state. *Jnaana* in the real sense refers to the inner condition of the mind which an abhyasi develops during the course of his pursuit, while passing through different spiritual states at different knots or *granthis*. *Jnaana* is in fact the realization of the conditions prevailing at each knot. Now since the knots are innumerable, the knowledge gained is also different according to the level of approach of the abhyasi. Thus it is almost meaningless to call one a *jnaani* without defining his level of approach or the limit of knowledge realized by him. This is the main point which is meant to be elucidated to the readers through the contents of this little book.



"SDK - Sahasra Dal Kamal"



Knots—Granthis

First Knot

The real state of enlightenment comes when we get into full consciousness of the condition of enlivenment and after imbibing its effect secure our merging in it. When we develop this state and merge into its consciousness we come to know all about it and thus become *jnaani*, i.e., enlightened—up to that extent. The blissful state brought about by it, tempts our heart to go ahead and our touch with it offers inducement to enter into the next stage.

Our courage intimates to us the happy tidings of our onward march towards the real life which follows every *layavastha*¹—state of merging. We get into it. It helps us further and we begin to advance towards the next point. The feeling of restlessness is no doubt there, but if our will is strong and our efforts sincere, the next condition, which is superior to the previous one, shall dawn without doubt. Though in fact we have to go nowhere everything being close at hand, yet we have to arrive at the final state definitely.

If we get a good guide who pulls out the inner poison then the nectar alone remains. By self-effort people sometimes do proceed up to some distant limit as well

Towards Infinity

but definitely they take a very long time and the danger of being caught within the whirls persists throughout. In the same way there are numerous sub-points and at each of them the states of merging and identity repeat themselves.

Now I may throw some light on the state of consciousness which blooms after this first sub-point. When we cross this point to breathe in the next, everything seems to be changed. When we get merged into it a godly state begins to reign within and when identity is developed we begin to feel that a peculiar state reflecting a tinge of divine touch prevails over all objects, animate and inanimate. There is such an indescribable outburst of emotional feelings at this point as often drives people, who lack the support of a worthy guru of calibre, to a state of mad ecstasy—*avadhuta*²—which keeps him entangled in it for ever, putting a permanent full stop to his onward advancement. Now let us ask those who boastfully profess to be the enlightened ones or *jnaani* whether they have ever come across such a state, which in fact is but the beginning of the first chapter of the book of knowledge. If we try to attain this state by applying our force of thought, it will only be artificial and not true and genuine.

Now we arrive at the next sub-knot. The consciousness of the condition prevailing at it is in the second stage of knowledge. When by dint of our love and devotion we secure our approach up to it we find that the condition now becomes lighter and finer than the previous one. What is it that we find at this second knot? It is a state that presents to our view the presence of the godly state prevailing all round and pervading everything. It reflects

a tinge of plainness and simplicity which shows that we have gone into it further. At every point the process of merging and identity repeats itself, the latter being the final stage of the knowledge or *jnaana* of the point. When we have gone through it sufficiently and have experienced everything fully, the next knot then comes to our view.



Second Knot

Our intensity of devotion now forces our way into it. It must be borne in mind that on entering into every successive knot there is a slight feeling of heaviness in the mind on account of which people often discontinue the practice. But if we take into consideration that every attack of illness is followed by the restoration of good health, we will be encouraged better to attempt crossing of the knots.

Now the tone of spiritual experiences is further changed. We feel considerably relieved of the previous denser effect. A clearer view of Reality now begins to dawn. Lightness develops to the extent of simplicity all through, though perfect purity is yet far off. This condition comes in about the end of the second knot. Here we feel glimpses of soul and our experiences at the point are of similar nature. For this reason it is known as the seat of *atman*. Cleanliness and simplicity are the characteristic features of this state. A feeling of moderation is also experienced to a certain extent.

There are innumerable sub-points, the detailed de-

Towards Infinity

scription of which is not of much consequence and their difference is beyond words to explain. In short now the blissful conditions of the sphere of the soul are being unveiled unto us. We get acquainted with characteristic features of the region and by continued meditation we secure our merging into it. The first covering is now removed and we begin to sense the fragrance of the Soul and similar visions appear within and without.

Unless we have attained full realization of this state we cannot claim to have acquired knowledge at all. If we try to develop it by the force of concentration it will only be sham. The extraordinary mental visions will no doubt come to view but since they have resulted from the exercise of thought-power they will only serve as a bondage to keep us ensnared so tightly that it shall almost be impossible to extricate ourselves from it. A true aspirant is he who adopts the right course and the right procedure from the beginning to the end.

This second knot covers the entire sphere of the soul. It comprises innumerable sub-points appearing in the form of layers, settled round one after the other and which we have all to get over in order to emerge out of the region. Anyhow we now exert ourselves to get out and arrive at the next stage by the help of the divine grace. Now our entry into the next sphere of divine enlightenment justifies our claim to have become *jnaani* or knower up to that extent.



Third Knot

Existence comprises of all the various forms and conditions in which the different elements appear to us. Now the next stage comes in when the divine luminosity appears in the form of bursting flames of fire. A true devotee associates the heat thereof with that of true love.

I may also add that at the time of the creation the Origin wherefrom the currents began to flow out was cold because it was unalloyed with matter. As they flowed out they gave out jerks which went on multiplying. The jerks occurred mostly at the point wherefrom the process of creation had started. It will be more comprehensible if for the sake of understanding we divide it into three parts. When the coolness got extended up to the limit where it started generating heat mostly by its own actions, therefrom it began to assume the differentiated form. It was of course the central part. Now the same central part came to our lot in the form of a *granthi* or knot. There we find some circling rings in it. To be more plain I may frankly say that the very Root-Element now by itself turned into a knot and owing to the multiplicity of actions and counter actions, assumed such denseness as to transform it into matter.

Now we are absorbed in it through our thought and are wandering round in it so that we may be able to proceed onwards. When our intense craving brings us in direct contact with the real condition at the knot we find it to be related with the element of fire. By securing merging in it one acquires command over the element of fire.

When we cross this sub-point we come to the consciousness of its original state which serves as a ladder for

Towards Infinity

our further approach towards fuller apprehension. Merging has developed in us the knowledge of the condition of the place. It is now ours and we have acquired mastery over it, and have become *jnaani* up to that level. This is what *jnaana* really means and such is the actual condition of a *jnaani*—the knower of the divine knowledge.

The real knowledge of a state means complete identity with the state we have merged in. It brings us to full consciousness of the condition and for this very reason it is interpreted as the real life which can be experienced only by an animate being. Being thus encouraged we now begin to aspire impatiently for further knowledge.



Fourth Knot

We proceed on and come to the next higher region. The state of fire now disappears. This shows that we have now entered the state which is quite opposite in character to the previous one and it is that of water.

If we settle down at this merging, then in spite of all our wanderings in it we can but master this element alone. The help that knowledge offers us is that it infuses us with a longing for the search of the Ultimate. If this longing is absent or one does not crave for Reality in true sense, he stops at the point and begins displaying miracles. We can truly realize the condition of the region only when our craving for reality helps us to develop in us the state of identity which follows every merging.

Since we aim at the absolute Reality, we, in spite of

our mastery over the knot, never feel inclined to utilise this power. There is such a soothing tranquillity at this point as one would feel by the refreshing effect of a vast stretch of water before his view. Identity with that condition will bring the abhyasi to fuller realization of the state.

Yet there remains one thing to be brought to light. It is that at every knot the state of identity following the merging is not in fact the final phase of the condition at the point. This state of identity too merges again into another finer state known as *sayujyata* (i.e., close conformity). When that has been attained, then alone can the knowledge gained be deemed as complete. Now this closeness or *sayujyata* having been attained we proceed on further for higher knowledge.



Fifth Knot

There is a great difference between search and craving, the latter being more appropriate. Our craving brings us to the knot which is decidedly superior to all previous ones. Now we have reached the point and begun traversing it through and experiencing things in a practical way. Now we have our firm stand on it, and our thought assumes a similar trend which continues till at last we develop the state of merging in the state of wandering. This offers us opportunity to experience its condition which is somewhat peculiar in nature.

By now we acquire control over the element of air. But the air here is quite changed. There are no gusts in

Towards Infinity

it. It is something very calm and soothing. At this point an abhyasi often develops two conditions. Sometimes a feeling of sadness is felt and tears well up while he is passing from this state of knowledge to that of the real one. And sometimes the air here thrills him with experiences exciting laughter and weeping. In our system an abhyasi is not allowed to stay long at this state but is taken onwards after having developed the state of identity through the Master's power. Thus the time now comes for the abhyasi to move ahead. The full knowledge of the *pind*—or the material sphere—is now attained.

There is a particular sound too at every knot, the higher the knot the sweeter is the sound. It is loudest in the *pind*—material sphere—but it grows softer and softer as we ascend higher. If one concentrates one's attention over these sounds or on their rhythmic rise and pitch he develops only the *siddhis* or the miracle-working capacity. The sound at all the five knots, though slightly different, is much similar to each other. It is known as the wisdom of five-fires³ (*panch agni vidya*) over which Ravana had acquired full control. But friends, my purpose is not to make one a demon, so I keep them unrevealed. Let any one who likes to do so, try for himself. The vibrations at the point are such as to make one feel the echo of the sound there. They grow loud and low with the change in the condition.



Sixth Knot

Now we move on to the supra-material sphere, the *brahmada mandal*. It is now the sixth knot, wherefrom

Knots - Granthis

the supra-mental sphere begins. It may not be here out of place to mention that one who after passing through the *pind-desh* has stepped into the *brahmānda mandal* shall not return to this earth for rebirth. This is the only benefit derived from knowledge up to this limit. The form of experiences is now changed and the effect of matter thins away considerably.

From this point we now proceed either by the usual course stated previously or if available by the help and support of a worthy guide, who does not detain him longer than it is absolutely necessary but helps him on to the next knot after creating in him the conditions of the previous points.

Those who proceed independently also get up to it through the usual process of merging and identity but the result often is that they are attracted by its charming aspect and do not feel like going up towards the next stage. There is sufficient light at this knot along with a slight tinge of haziness. When we attain identity, the haziness melts away and light alone remains. This point is the distributor of power coming down from the above. It also supplies power to the *pind* or the material sphere.



Seventh Knot

We have now come to the seventh knot which is completely in the supra-mental sphere or *brahmānda desh* and is also known as the region of *virat*. What to say of its grandeur! May God help everyone to get up to it so

Towards Infinity

that the happy prospects of further progress be opened to him. Here the feeling of holiness and piety is predominant, but still the effect of matter breathes.

The power of the atom which was utilised in the war of Mahabharat is immensely great. The powerful electric energy which a yogi must have full control over, is in abundance at this point and almost every Indian yogi did possess it to a great extent. Perhaps there might hardly be one among the ancient sages of India who might have been devoid of this great power. It is so charmingly attractive that often an abhyasi comes to a stop at it and his further progress gets arrested. Yet the condition though seemingly marvellous, is in respect of yoga but a toy for a child to play with.

This power had grown abnormally great in Rishi Durvasa and it had become linked with the *rudra-shakti*, the centre where the faculty of upsetting others to the extent of tears is predominant. Yet India holds saints in such great esteem that even Durvasa was accepted as the incarnation of *rudra*. I do not want to comment upon the actual position of Durvasa in the spiritual field or how far he was successful in achieving his object of life in view of such adverse developments.

The region is the store-house of inexhaustible energy which supplies power to every thing in the *pind-desh*. Here every thing is present in the microcosmic state. When we get into the knowledge of this region we become conscious of every power present there. When our merging in it starts we feel in every point within us immense power similar to that of electricity. Our expansion in it now begins and we realize that we are expanded

all over the world. It is so because by the effect of our expansion in it, we develop corresponding expansion in the *pind-desb* as well.

Yogis can utilise this power even for the temporary suspension of a law of Nature. He can use this power any way he likes even for the greatest work of any kind. If he gets completely merged in it he can set at naught the force of the fiercest explosives.

All events occur here in the astral form before they actually happen on the earth in the physical form, and one can read them there before they come into action in this material world. If we are sensitive enough we can discover at even the most minor points in the *brahmanda* the presence of all great powers which govern the parts of the universe connected with them. Modern science may perhaps exert itself to discover means for utilising them for producing destructive weapons, but only the advocates of Western culture can take up this job since their viewpoint is more material than divine. But a yogi thinks the other way, and his object being realization, he utilises these powers for the betterment of the world and the well-being of its people, such occasions no doubt being exceptions when Nature itself demands their destructive use which happens off and on.

It is such a vast region that even thousands of years may not be enough to have a complete round through the region. Complete traversing of the region is possible only when we get such a worthy guide as may by his own power take us round through the entire region in the shortest possible time. We do need such a guide because we have to attain the goal after crossing all these various

Towards Infinity

knots. He receives light from this sphere to distribute it everywhere. The moon, the stars and planets all get their light from it.

It is therefore necessary for us to have our merging in this knot and to traverse it all through in a way to know most about it, after going through the usual process of merging and identity. It is the point where often people embark upon the state of mad-ecstasy like that of an *avadhuta*, which bars his further progress.

Anyhow when we acquire the states of merging and identity, the phase changes and the knowledge of the sphere is gained. The feeling of purity persists still though with some sharpness which affirms the existence of some force in it.

What answer will the *jnanis*, agnostics of today, give if they are asked about the extent of their knowledge, although to confess the truth the condition of the real knowledge has not even dawned in them as yet. It is a matter of regret that people often present themselves in false colours—in a state which they never have arrived at. The fact is that either they misunderstand it or they only mean to show off in order to impose their own greatness. The people having eyes and vision are no doubt rare and even if there happens to be one, none of them will ever be inclined to accept him as such or to believe in what he says, rather they will all join together to drown his judgement in their clamour.

How nice a place, beyond all appreciations! A fuller description of the region might cover volumes. I may here add that the *Sudarshan Chakra*—finger-wheel of Lord Krishna which is so highly spoken of in the book

of yore, possessed the power of this very region. Now I probe into the knot to tell you something more about it. On entering into its mysteries an abhyasi finds in it some sort of whirling rings which contain so much power and momentum that if it is applied to any of the biggest objects it will not only be shaken but even shattered to pieces by the effect. There are many other things which an abhyasi may experience when he gets into this state.

How is this power generated? When several planets constellate they create a force which maintains them at their respective places. Mastery over this point endows a man with similar powers. Acquiring mastery over a certain condition is nothing but merging in it just like medicine which gets dissolved into the body of a man.

When we have achieved so much then a little higher above we come across another thing which I have termed as *Maha-kal-chakra*⁴—the wheel of the Supreme. It is that which creates field for the force which maintains stars at their respective places. It is far more strong and effective than the *Krishna-Chakra* which cannot hold candle to it. It is the mightiest instrument which is utilised for effecting a complete overhauling of the entire universe. This force exists at the point where the seventh knot ends. I may, with due apology, also say that most probably Lord Krishna too might not have had it for the reason that it was not required at the time. But now the time for it has come and it is very likely that Nature might have allotted it to somebody for use.

I may herein deal with another striking point which may no doubt be shocking to some of the people, but let the truth be out. *Abam brahmasmi*—I am Brahman—is supposed to be the highest state at present and those who

Towards Infinity

claim to understand it are taken as the wise or the knower of the divine knowledge—*jnaani*. But can any one claim ‘*hand aufs herz*’⁵ that the condition has actually developed in him? Just as for the description of the taste of wheat one might express it to be slightly sweetish, but the fuller understanding of it is never possible unless he has practically tasted it, so is the case with these wiseacres—*jnaanis* of today who by turning over the pages of books arrive at a declared conclusion without having any direct practical experience. Some light is thrown on this pitiable state of affairs in the *Reality at Dawn*.

Briefly here I may add that the feeling of *abam brahmasmī*⁶ is experienced at every knot on the point of contact of the body and the soul. But this experience becomes more vivid and real when this knot is arrived at and one’s mental trend so harmonises with it as to keep the sense of the experience alive in him. He feels that the heat and the light of the sun, the brightness and the cool effect of the moon and the glow of stars are all his. So much so if anyone talks about Rama, Krishna or other higher souls, he feels that it is a talk about himself and for this he feels no scruple.

After continued experiences when the condition gets matured another mystery is unravelled. When we have become intensely attached to it or in other words, have merged the experiences too, our vision then turns upwards and promotes a tendency for the feeling of “It is what it is.” A slight tinge of this state does exist after every merging but here it is more obvious because we are now present in the vast sphere of divinity—*Iskwari Mandal*. When we go ahead and merge into the state of “It is what it is,” we have then no other experience than “All from Him.”

It is a mighty vast knot comprising of innumerable different states. One peculiar feature of this region is that after sufficient progress when an aspirant views a thing outside, he does not actually feel its presence though its physical form is before his eyes. That means his heart remains free from the impression of its existence.

I have herein dealt with only the main features of the region. If the aspirant has sufficient interest and eagerness for it and also a capable guide to lead him on, he then gets the happy intimation of proceeding on to the next knot after the state of identity gets matured.



Eighth Knot

Our craving now brings us to this eighth knot. The entire scene is now changed. The conditions which had been experienced at the seventh knot come to view now in a more subtle form. Here the abhyasi feels that the world is like a dream or the playground of Nature. Sense of dissociation or unattachment—*vairagya*—becomes very strong. Beyond it, even *vairagya*, as it is, has no access, for it changes its form and then alone it can be taken as fully matured. Everything here seems to be very light. Thought loses its weight and the abhyasi begins enjoying peace and settledness. This blissful state of peace is in due course transformed into Reality. But dear brethren, a real seeker is he who all along with his state of tranquillity, feels a restless craving for the realization of the Ultimate. It is in fact the very thing which removes thorns and thistles from our path and facilitates our march onwards.

Towards Infinity

We have persistently been hearing that the world is like a dream and that we should take it to be so. But to my mind those bookworms themselves have never been able to visualise it in that light, though the preachers have ever been emphasising it vigorously. As a matter of fact it is in an inner condition which blooms automatically by the effect of the right practice when one reaches up to it. If we force our mind to accept it as such it will be a mere hoax, far far away from Reality. It is in fact the condition of a particular place which a pilgrim on the path comes across during the course of his journey. If we harden this feeling through artificial means and thereby draw the conclusion that we have acquired knowledge and that we have actually realized the world as a dream, it will be highly deceptive.

The characteristic feature of the place is peace and our merging in it means that we have absorbed it fully. When we emerge out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that which a sun-stricken person would feel after a cool bath in the river in the hot summers.

Now when we have attained identity which, in other words, means living in the life of the place, the condition that develops after merging further into that living too, brings to us the happy tidings of our approach to the next knot.



Ninth Knot

We now enter the ninth knot. The form of expe-

riences changes further and we now come to the point wherefrom the real contact with Bhuma—the Absolute—starts. We enter a state in which we feel like born anew into another world. Our expansion in it now begins and along with it we also begin to gain consciousness of That to whom the sphere, we are now reborn in, belongs. Our feeling brings us to a conscious understanding of it and the mind recognises the presence of the Lord. His presence impresses the abhyasi so deeply that unconscious worship starts within.

Individual activities of worldly nature get almost exhausted before coming into this state and the bare relationship between the Master and the servant remains to view. “He is the Master and we are his slaves,” is the predominant feeling at this knot, together with a reverential consciousness of His presence.

Our own state at this stage is that of extreme supplication with an inexpressible softness of heart, marking the total absence of all feelings of ill will or enmity. This in fact opens to us the very first chapter of divine knowledge. From this point the sense of self-existence begins to dissolve and the more we probe into it the more we are successful in the negation of self.

For further clarification of the condition of self at this stage I may cite the example of Hanuman, whose inner powers were awakened only when he was reminded of their presence in him. Otherwise he remained quite forgetful of them. But onwards still we have to go, passing through the usual states of merging and identity at every point.

When all these conditions get merged into the state

Towards Infinity

of identity which in its turn reaches the merging point, we feel our happy approach to the next knot.



Tenth Knot

When we reach this tenth knot the previous conditions change their phase. By now we become so much accustomed to supplication that we begin feeling His home to be ours. That is to say, we begin to sense a feeling of 'Masterhood'. But this, not being an imposition, is the actual condition of the place which develops by the effect of our close proximity with the Lord and which must come to an abhyasi at this level.

Just as on witnessing the gentle flow of a watery current one often begins to feel the dancing of the waves in his heart, so does an abhyasi at this stage feel and is inwardly prompted to revere his own self. Putting it another way I may say that for enjoying the fine fragrance of the sandal one has to go to the tree itself, but when he applies its paste on his forehead he gets close to it and enjoys it just in the same way.

We are now at His portals and feel the cool breeze coming from within. The Master too starts sensing that one of His slaves is in wait for Him. Sameness also begins to develop to some extent though much is yet to be covered in respect of closeness. Here the function of Ishwar, in the sense of the Creator, ceases and the Ishwar has no access beyond.

Onwards we begin to contact with the Bhuma—

the Absolute and attain freedom from bondage. It is a place of rare approach. The air does not breathe there, rather the air at the place is of the type which is hardly attainable even after persistent labour, and practice, or we might as well say that the air transforms into its real essence which we have now to pass through.

What is that essence? To call it as a vacuum may not be quite appropriate, to express it as the reflection of Bhuma may also not be exact, because all these are comparatively heavier. In all fairness it can only be said that the Bhuma is there and a conscious feeling of its existence is present in the heart which determines that there is a certain eternal and universal existence towards which we have to move on. Then only we must understand that we have come up to the next knot.



Eleventh Knot

Having accomplished this we now step into the eleventh knot. Off goes the veil and the vision of Reality now comes to light. We now feel helpless, beyond control. A constant craving for Him accompanied by all its aches and pangs prevails every moment. There is no rest or peace without Him. Truly speaking peace has now departed from us. What remains instead may better be expressed as a condition of peace from which peacefulness is sucked out. That is exactly the condition of the knot which we experience and get it finally merged.

What remains there now? Everything seems lost except the pang which persists still and which is the only

Towards Infinity

thing which helps our onward approach. It ends when we have plunged into the Reality and moved on into the state of identity. When that too is merged we come to a state of refined identity which marks our approach to the twelfth knot.



Twelfth Knot

Now we arrive at the twelfth knot. What is there? It is the merging point of all things, acquired at the different stages of merging and identity. We now enter automatically into the state of refined identity or *sayujyata*, where the panorama is so much vested with purity that even simplicity may seem to be a hundred times heavier. If any other more appropriate word may have been available to denote the condition further on that too must be many times heavier than even simplicity.

Now we proceed on with refined identity and begin to perceive a new form of existence which comes to our experience at the next knot.



Thirteenth Knot

As we reach this thirteenth knot we begin to feel existence all through—an eternal existence. I have taken up only the major knots because the minor ones are innumerable and their difference is beyond words. So far words have somehow struggled on to express but they are

henceforth helpless. Still our pilgrimage continues.

Numberless such knots come in our way and we pass through the conditions of merging and identicality at each of them. Maya loses its touch even before we enter into the thirteenth knot. So is the case with egoism. Further on everything loses its charm. Run is still there, till the run itself ends. And further on, it changes its form.

This state is attainable after thousands of years of labour and toil but the onward march is only possible when a capable guide or Master is available. Whosoever has got such a sadguru traverses every knot and finally reaches the shores of infinite ocean which is the ultimate limit of knowledge.

My only urge to the people in general is that they must try to judge themselves in the light of this version. Only then they will have a clear understanding of what true knowledge is and where it ceases to function. Its function ends where its experiences are over, and the condition becomes like that of an innocent child who knows nothing. This is our actual condition when we arrive at the shores of the infinite ocean. This state falls in the sphere of knowledge-less-ness and this alone is the actual condition of the real knowledge and the final stage of it.



¹ *Layavastha*: State of merging. Merging really refers to a state of settledness in the condition at a certain point, or knot, arrived at by the abhyasi. When after sufficient practice an abhyasi is able to secure his entry into a certain knot or *granthi*, he goes round in it for some time touring the place in order to acquire

Towards Infinity

a thorough experience of it. By this process he begins to absorb in him the state prevailing at the place. When he becomes saturated with it, his merging has then come into effect. This is known as *layavastha* (merging). But the consciousness of the condition we have by now arrived at also exists, and so long as it does, the state of merging cannot be said to have matured to fullness. For this we have to proceed on further to acquire the state of settledness which is termed as identity or *sarupyata*. This again is not to the final phase, till it has developed into a still finer state of sayujyata, where the impressions of the state of merging and identity also become extinct.

2 *Avadhuta*: Ecstatic. It refers to a person who is afflicted by a peculiar type of insanity. Under such a condition his talks are mostly irrelevant, his actions meaningless and strange and his general behaviour is self-willed. Apparently he seems to be like spellbound by his own thoughts which tend mostly towards one particular direction. Such a condition sometimes comes upon an abhyasi when he passes through a particular state prevailing at a knot or *granthi*. It is more frequent in cases of Tantric or occult pursuits. In spiritual pursuits too such a condition sometimes arises when an abhyasi comes across some charmingly attractive condition at a point. But that happens only when the master lacks proper understanding of the situation or is otherwise incapable of apprehending its course by his own power and calibre. In this state an abhyasi does not feel like going ahead and having been overcome by its charming effects settles down permanently in it with the result that his onward progress gets arrested forever. It is in fact one of the foremost duties of a worthy Master to remain vigilant of the situation and save the abhyasi from drifting into it. In our system this dangerous situation is avoided and the abhyasi is made to by-pass such points with the help of the Master's extraordinary power, without even having an awareness of it.

3 Wisdom of the five fires: The five elements viz. earth, fire, water, air and *akash* (space) are closely related with the five points of the *pind-desh* (the material sphere) which are located in the human body in the region of the chest. Mastery over these points means command over the fires (powers) of the elements related with them. All the material forces are directly or indirectly connected with the power of the elements. Thus a yogi, having gained mastery over these five points, secures command over the elements and can utilise their power for every genuine purpose.

4 *Maha-kal-chakra* (the wheel of the Supreme): The *Sudarshan Chakra* of Lord Krishna is well known to everybody. It is represented in the form of a bright disc which could be cast at the target aimed at after revolving it round the finger. For this reason it is often called as the finger-wheel of Lord Krishna. It was the most powerful weapon which Lord Krishna had utilised for bringing about the required Change in the world structure. It had the full power of the *virat* region in it. The *Sudarshan Chakra* was in fact not the material instrument (in the form

Knots - Granthis

of the disc) which Lord Krishna possessed but the subtle power (in the form of a revolving ring) which was under full command of Lord Krishna. The *Maha-kal-chakra* is a stronger power than the *Sudarshan*. It is infused with the power of the time. (See Appendix I) It descends under rare circumstances when its use for some immensely great task is inevitable. The present overhauling of the universe is a far heavier task than the one for which Lord Krishna had come down to the earth. Consequently it is now the time that demands the use of this superior power for bringing about the Change on a much larger scale and for which the great divine Personality has already come down to earth and is working for it with the help of this superior power under his command.

5 “*Hand aufs herz*”: An oath for truth, meaning “hand on the heart.”

6 *Aham Brahmasmi*—I am Brahman: This is perhaps the most popular sign of the so-called *jnaani* of today, who goes about reciting mechanically similar phrases to impose upon others a show of achievement. It is not in fact the mere recitation of phrases that makes a *jnaani* but the actual merging in the state when it is arrived at internally. In strict sense it applies to an inner consciousness of the feeling of inseparableness with the Absolute, according to the level of the abhyasi's approach. According to the view taken up in this book, it is a spiritual state which develops in the course of our march towards the Ultimate. At every point or knot there is some consciousness of this feeling in some form or the other. It goes on growing finer and finer as one advances towards higher levels. There are generally three phases of it. At the lowest level it appears in the form of feeling, “I am Brahman” (i.e., inseparateness). Next it turns into the feeling of “All is Brahman” which conveys a sense of universal inseparateness. Last of all it assumes the form of the feeling of “All from Brahman” which conveys a sense of extinction of every view.

The Final State

But dear brethren, all that has been talked about so far is not yet the end. We have to move further still, but now without the support of knowledge. This knowledgeless-ness alone, which I have termed as “ignorance”¹ is now ours, which in refined state will lead us on to our ultimate goal. Nothing else can be capable of it. All the states and conditions of identity and closeness are now over. Knowledgeless-ness has now developed in us, and it is but proper, for a man of knowledge shall never plunge into the ocean because he knows that the moment he does so his life shall be nowhere. That means he possesses that much of understanding. It is only our *jnaana-binata* or knowledgeless-ness that has at last launched us into the fathomless ocean.

When we had plunged in, our eagerness for the end began to develop. Now we go on with that very thought; no boat is available because it had already sunk before we reached this place. Now there is nothing but going on and we swim on and on covering leagues after leagues. It is but certain that in the course of our voyage, now, we come across numerous ripples, folds and wrinkles, but all of them are quite silent and inactive except for a faint impression of their being.

We proceed on with it till at last that impression

The Final State

too fades away as it finally must; and the surface becomes quite smooth without folds or wrinkles. The seven rings of the Central region as explained in the *Efficacy of Raja Yoga* refer to this very condition. Just as a man who has been travelling long, sometimes comes to a state in which he forgets his tiredness—an empirical point which can be verified by experience—so does our *jnaana-hinata* which has brought us to the verge of the ocean, also wears out from even thought and gets quite extinct. But we have to go on further still.

Our *jnaana-hinata* too has now come to an end. The next state that develops—though more appropriately it cannot be said to have developed—can better be expressed as the state of *tam*—“no light and no darkness”. This is what takes us along now and there is no end to it. We may go on and on but this will remain with us forever.

If there be a great soul of calibre who may be able to comprehend what lies beyond, he may be able to discover that there is a point, rather a ring, there. The conception of a ring round the centre is indispensable. Such a one as is capable of having an experience of the central point is very rarely born. Still let me reveal something about it. Suppose there be such a great soul in existence who wishes to discover what exists within, tries to peep into the ring around which all the powers of Nature originate, then he is pushed back from it. Anyhow, if after undergoing all shocks he is finally able to make out something of it then words would fail to express it.

This is the final limit of human approach and none so far has been able to go beyond, and for the future let others conjecture if they can. Advancement even up to this point is well nigh impossible.

Towards Infinity

What are these seven rings? They are the concentrated essence of power which originates from the central ring up to which access is almost impossible. Still let me, however, lay down the means for it. They are quite simple and easy. When the thought of jumping up arises in his heart it gets itself linked with the ring. Now if one picks up courage to merge his thought into the ring, but with a careful precaution that he must keep a close watch upon his heart lest it might burst forth, he may be able to have some glimpse of it, but only for a few seconds after which he shall have to get back. I have thus laid down the method and it is now up to others to dare if they like.

Another important feature of spirituality is the special will. Probably few may be aware of its full significance. When it is applied from a very high level of spiritual advancement its effect is sure beyond doubt. It must also be borne in mind that it works freely up to the point or knot which it hits on, and if it is fixed beyond the seven rings of the Central Region it is quite unfailing and the effect thereof shall definitely come to light in due course. It can even stop the motion of the stars and planets or counteract their effect. This infallibility of will is in fact the real interpretation of the characteristic feature of Brahmagati—the state of Brahman—which has been represented in so many diverse ways in our scriptures.

Here I have given so much—though yet it beggars description—only for the avowed saints to help them form a correct estimate of themselves. It is also but certain that such a personality never comes off and on and that he uses this special will only in matters of the spiritual nature and never elsewhere.

The Final State

What is the “special will”? It is the “that” which admits of no doubt or misgiving. The negative phase being quite out of imagination, that alone which is to be remains in sight. Confidence grows so strong that nothing contrary can ever stand in the way. Of course there are some brave souls in whom it develops right from the beginning, but in that case it works only within its own sphere and not in higher ones.

I now reveal this mystery so that people may try for it. In all matters whether worldly or spiritual a man should make use of it and try to avoid harbouring thoughts of failure or disappointment. Though in fact it relates exclusively to spirituality yet it does not mean that this science should not be utilised for worldly purposes. For a spiritual man, the use of it is of course indispensable and he can utilise it whenever he likes.

While discussing the various aspects of knowledge I have thrown some light on the science of matter too, but that is only in a way that it can be followed after deep study. The powers of creation and destruction are both present in Nature. Wherever the power of creation exists there also exists the power of destruction along with it.

There is something like a dot or a grain in the centre of the first knot related above. In our spiritual pursuit we take up this very point or dot, from which as from a nucleus thin fibres shoot out forming a sort of cobweb. We merge ourselves into this point or nucleus to emerge forth into the state of identity. I have also stated that where Bhuma is, in whatever state it be, there is a ring round about it which, to make more comprehensible, may be said as a sphere of light or power and which allows none to stay within it.

Towards Infinity

The same exactly is true about this nucleus too. It has also a ring or circle round it, but it is not so powerful as to prevent anyone from probing into it. This ring possesses all the destructive properties and can create a state of destruction within its own range, that is, it can be used in making or marring any of the material objects of the world. It was this very power which Hanumanji had made use of, for attracting the gas of the Indian Ocean to set Ceylon on fire as discussed in the *Efficacy of Raja Yoga*. The ordinary process for applying such destructive elements is to draw them by the will-force and to locate them on the particular spot to effect the desired results. It is possible to cast the force of the ring upon some distant part with the result that it may be reduced to ashes. But if it is used for some good purpose it can create a state of light like that which Moses saw on the mountain. In this way both good and bad results can be brought about by it. But as a yogi always aims at the good, he never uses it for adverse results save in specially ordained circumstances. Similar is the case with all the following knots.

I may also bring to light another mystery. We have been saying out of devotion that there is providence in the fall of a sparrow and not a leaf trembles without the divine will. And that is a fact too. But if I say that God too does not move without the will of his devotee, I do not know what the wisecracks of saints might think of me. But that is a fact beyond doubt and a fact must be declared in order to reveal reality.

For myself I may say that since I started practice at the feet of my Master, Samarth Guru Shri Ram Chandraji Maharaj of Fatehgarh, U.P., I have taken him to be my

The Final State

all in all and may this feeling of mine continue forever. It was he who brought me deliverance, so I remained unattached with everyone else.

Now I again come to the point. God, taken in the sense of the Centre or Bhuma, does not possess mind or manas. Had he had it the law of karma—action—would have applied to Him as well and He would have been in the world like us. Mind (manas) is an instrument which He has bestowed upon man. A part of it is with us and the other end extends nearly up to Him. Our attention is towards both of them. With the former we attend to our worldly affairs while with the latter to the Divine. When we connect the former with the latter the same one current begins to flow all through. For this we have to practice, so that a throb in the latter may begin to resound in the former—the human mind.

Now imagine what the condition of a man would be when, after making his heart like that, he hits into the Central Region and crosses the seven rings to acquire swimming in the infinite ocean. He shall definitely be nearest to Bhuma and further on if contact is developed which is nothing but the state of merging or *layavastha* in the Bhuma, then everything is accomplished and all his activities in the spiritual field come to an end. Whatsoever little remains may be beyond the grasp of imagination.

The life which is acquired after this final merging is the real life which is attainable only after complete negation of self. Now if we dissolve that, the life would then be a refined existence and if that too is merged then whatever remains would be the Real. Words fail to picture that which comes after the ultimate merging of

Towards Infinity

that last state. At this level there remains but a nominal difference between him and the Bhuma.

Further on, the next condition is when the conception of Bhuma is thoroughly vivified. Nothing beyond it can be said, though thought goes on further still, and no end can be traced out. When we arrive at the final condition and begin receiving commands, our understanding fails to decide as to wherefrom they have come. When this condition dawns we must realize that we have arrived at the state where it can be rightly presumed that God does not move till moved by the devotee.

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

When we settle down in it having merged to the last possible limit what do we achieve thereby? I will simply say that all powers originating from below the Centre come to us and an abhyasi at this state of attainment can do all that Nature does. All the forces of Nature are under his command, and he supplies them power to keep the work of Nature a-going unimpeded.

The sacred books often contain references to the effect that at times the different gods received power through different *yajnas* to bring out the desired results. But such methods are adopted only by those who abide in

The Final State

the sphere of duality. But all that is in an abhyasi, who is forgetful of his state of non-duality, is the reality of the real. He has power even to shorten the span of existence or affect whatever change he would like. His will shall work in all matters, though it may take time.

The manifestation too has been a very long process covering a period of about 120,000 years time when judged through deep concentration from the level of highest super-consciousness. Though there was only one shock in the region of power just below the Bhuma yet the manifestation of the effect thereof and the accumulation of the necessary material for the purpose took the entire period mentioned above.

For the interest of the readers I may also say that the momentum of all the creative activities was clockwise; if it now be turned anti-clockwise the universe will begin to dissolve. The sun and the moon will begin to lose their light and the span of the earth's existence will be reduced.

Now again the border ring round the Centre, as I have said before, does not allow anyone to cross over it. Yet if there be one so highly specialised as to be capable of forcing a few seconds peep into it, he can bring the entire existence to naught if by the force of his will he affixes round the ring a living thought of ending the universe and diverts its flow towards the Central Region. It will then combine with the central energy, creating vibrations which, when expanded, will force its descent downwards. Now greater the force generated the stronger will be its action. Another method for it would be to reverse the downward flow of powers towards the Centre by the force of the will. By doing so the momentum itself will turn

Towards Infinity

anti-clockwise, and the effect of will shall quicken the process. On the other hand if he only locates his will on the ring round the Centre then it will come into effect slowly.

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

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

This condition does not fall to anyone's lot except on rare occasions when Nature wants overhauling of the world or the universe. There can never be two person-

The Final State

alities of this category at the same time in the world. There shall be one and only one such personality in all the universe at a time and that too only when Nature is in need of it.

I have now dealt with the different conditions of knowledge up to the last. If we try to express it more appropriately the word knowledge would be far too inadequate. Let aspirants try to reach up to the point. It is just likely that there may be something beyond that too, but that is only a suggestion for the posterity, and those who are in the present may also ponder over it.

1 See Appendix II.

Appendix I

At the time when there was only the Absolute and no creation, the question of time did not arise at all. When the thought of creation got enlivened in the Base, it was perfectly free from everything. It proceeded on and due to the effect of motion, got transformed into power, with its tendency directed towards action. But for the action, it must naturally stand in need of field or base. Now the brief pause, intervening between the original thought and subsequent being, or in other words between cause and effect, was already there. This can appropriately be interpreted as “duration” or “time” and served for the field for its action. Thus time having merged into the power, got transformed itself into power, for further action towards creation.

As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In case of the Centre, the question of depth does not arise at all because of perfect uniformity there. The idea of velocity of force, the direct action of the mind, was also absent there, since the Centre or the Ultimate Brahm, though absolute, did not possess mind.

Thus whatever existed between the thought and the action was power, which is termed as “time.” The same power we too have got as our share but in accordance with our limited capacity. Now in order to utilise this power we have to merge it in the greater power of the

Appendix I

Centre, which is all and absolute. There is nothing in the world—not even the megaton bomb of the modern science—to match this great power. The modern science may not yet have realized its full significance, though even if it had, it would have utilised it for the destructive purposes only.

The power can however be brought down to earth and utilised in work by the exercise of strong will-power. A yogi at the highest level of ascent is however with it consciously or unconsciously. To my view, the science of physics cannot be taken as complete without a full knowledge of this great power which is in fact the root of all powers.

Appendix II

Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus *avidya* (ignorance) has no existence without *vidya* (knowledge) and *vidya* without *avidya*. If one is there the other must also be there. That means when the veil of ignorance is torn off, *avidya* and *vidya* are both gone. Thus *avidya* covers the entire sphere included in both *avidya* and *vidya*. That is the state of *tam* which is beyond both. It is in true sense the state of realization—where there is neither *avidya* nor *vidya*. What is it there then? Neither of the two—a state of perfect latency, not-knowingness, or complete knowledgelessness which may roughly be denoted as the state of ignorance just as it is at the age of infancy. Ignorance is in fact the highest pitch of knowledge. That comes to mean that we start from the level of ignorance and finally end in a state of higher ignorance (or complete ignorance as I call it). The sphere of knowledge (in the popular sense of the term) is only an intermediary stage. Really so far as it is the sphere of knowledge, it is all ignorance in true sense.

Can that which dawns after the veil of ignorance is torn off, be ever expressed as knowledge? Certainly not, though one does call it so in the outer sense taking into view the two opposites. Does it cover the sense of knowledge? No: knowledge implies awareness of that

Appendix II

which is beyond self. Realization means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What that may then be—knowledgeless-ness—not knowingness—ignorance or what? In short it must be something like that, though it may well-nigh be impossible to express it in words. Complete ignorance, as I have put it, may however be nearest to appropriateness.

One on the divine path is supposed to be marching from darkness to light. Let darkness be avidya (as it is commonly represented) and light vidya. Sahaj Marg does not have light for its goal. It is but an intermediary stage which we pass through during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from avidya (ignorance) and pass through vidya (knowledge) on to that which is neither avidya nor vidya but beyond both. What word can denote the exact sense of that which is neither light nor darkness or which is neither avidya nor vidya? Is there any word for that in the world vocabulary? None, for sure. Let it therefore be, as I say, 'complete ignorance' different from its crudest state of preliminary ignorance.

