

“Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is ‘Life in Life’ which lies hidden in life itself.”

- Puja Babuji Maharaj (SDG 104, Tasteless Taste of Mergence)

Rev. Master in Commandment 2 provides an insight into the nature of descent from Divine origin to material world where He says -

“The currents which descended from the origin began to grow thicker and grosser. Why? It is a very difficult point to explain. When a man jumps down from a great height, he becomes almost half dead during the course of the fall. The reason is generally attributed to the gravitation of the Earth. But I may say that the awareness of the downward fall diverts the heat of thought downwards, and it begins to get out of him by the force of the push. The same is the case with the downward currents. Solidity implies grossness, and it has no life. Now, the divine currents, being without life, may not be generally appealing. But I may say that though all minerals, vegetables, and animals have come down from the Divine, yet all of them are not said to be possessing life. But if they do at all, it must be a form of dormant life. The same is the case with the Divine currents. But man associating them with his own karmas begins to get engrossed in them.”

The metaphors presented in this passage provides an understanding regarding the journey of consciousness from central region to material plane thereby pointing towards the experience of Life in Life.

As these currents descend, they "grow thicker and grosser" — symbolizing entering into the world of matter and grossness. In the preceding lines of the same passage, it is detailed that how a tiny spring composed of a few drops of water trickling down from a mountain crevice flows down in the form of a petty rivulet, and goes on swelling by the additional supply of water from the melting snow or from tributary streams till it develops into a huge sea of water...symbolizing grossness and solidity hiding the Real substance. The diversion of the “heat of thought” downward during the fall is particularly significant. Rev. Master suggests that when the mind becomes aware of its descent, its energy — originally directed toward Centre — begins to dissipate toward lower planes. In this context, “heat of thought” represents the divine energy or a force which comes with the life inherent in pure consciousness. When focused downward, this energy is consumed by material engagements - L

region of heart or lower vrittis. The consciousness becomes entangled with the grosser layers of existence, The Real substance gets covered in veil. This also points towards solidity.

Furthermore, Rev. Master explains that solidity implies grossness, and grossness is a state devoid of Real life. Minerals, plants, and animals, though manifestations of divine currents, are not fully alive in the sense of awakened consciousness. Their life is described as dormant — existing in a suspended or sleeping condition. It is important to note that mere existence in the material world is not the fullness of life; rather, it is a state of partial or latent life awaiting reawakening. Man, associating himself with the descending currents through his karmas(samskaras), becomes engrossed in materiality. He identifies with the lower vrittis rather than turning toward his divine origin. This engrossment binds him further to the plane of grossness, accelerating the cycle of descent. He is also leading a dormant life or is in a sleeping state.

However during the decent, the original divine light/Reality is neither destroyed nor diminished in its essence. It remains hidden. In this context, Rev. Master emphasizes that true life begins with the conscious turning toward spirituality. Ordinary existence — living solely in material pursuits — is likened to a state of slumber. Spiritual life is the awakening from this sleep. The highest state, termed “Life in Life,” is the realization and living experience of divine existence hidden within the mundane.

Remembering and uncovering Divine light is the Real life - a life beyond the dormant life. All spiritual practice (Abhyas) under the Natural Path is aimed at facilitating this awakening. Through practice given and the help of Pranahuti, the dormant centers of an aspirant are activated. Pranahuti infuses divine energy directly into the heart of the aspirant, bypassing mental and intellectual layers.

In the message, He emphasizes on the same - Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is ‘Life in Life’ which lies hidden in life itself. We should strive for that Life which is to be entered into. All our abhyas lead us to that Life. Transmission gives a new life to the sleeping condition of man, and prepares for the highest approach reserved for human beings. Not only that; it transforms the whole being, shattering all the obstacles in the way of progress.

This process is supported by the method of training outlined under the Natural Path. As described in Commandment 1, the teacher weakens the downward tendencies of the Abhyasi at the very outset. By the effect of his own power, the aspirant’s natural flow is redirected upward toward the Divine.

As stated in commandment 1 - Under Natural Path, our system of spiritual training, the teacher at the very outset weakens the downward tendency of the Abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine. This is the philosophy of training and also the

foundation. This state of mind relates to the higher plane of consciousness whereas the former one relates to the lower.

Thus, the movement is from L (lower consciousness) to U (universal consciousness) and finally to Atman (the true Self). This upward journey is the re-enactment of the original flow, but now undertaken with love and devotion. It is not a negation of life but a transcendence — an entry into Real Life, where divine consciousness shines in its full glory.

Pranams

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