



SREMATH ANANDA SWAMEE

Advent :

11 Baishak 1239 Bengali

Departure:

11 Jaishtha 1307 Bengali

Prakrita Tattwa

" God Himself is perfect, unbounded, endless,
immeasured and free from all wants.
He is only one and second to none.
All are one. There is nothing else except
Almighty God."

"The Victory fo the Truth"
"The Victory of the one self existing spirit"
"The Victory of the eternal love"
"The Victory of the Maharaj"

Described By
Sremath Acharjaya Ananda Swamee

SARBBA DHARMA MISSION
Bholachang, Nabinagar, Brahmanbaria
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**Preface
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The fifty five subject matters of this holy book described by the most respected and honourable person Sree Acharjya Mahashaya and that was printed as a book named "Prakrita Tattwa" by his over all devotee disciple Kamini Kanta Ghose. All the works of printing had to do by myself. If any language and feeling of any matter might be happened exception, discrimination and oppositional idea due to our works of printing and proof reading and for that we are liable. It was of course preferable to him to print out and publish this holy book by himself to know and realise its utility. But it can not be happened due to various reasons. He had written about all the matters involving this book, "The more the fifty five subject matters of this book would be accepted as benefitted to remove the religious doubts of the world, the more combination of adoration and meditation would be revealed in human mind. And by being ractified human life would be turned into religious life. This conception is being existed in mind seriously. If anybody being driven in good faith can make any genuine agrument against it. If anybody inform of the matter to me personally or by corresponding, I remained determined to try my level best to solve any argument.

Submitting humbly
Sree Dayal Chandra Ghosh

The 25th Ashar
1290 Bangla

**Preface
(The 3rd Edition)**

The works and activities of every religion follower in the whole world are going on ahead day to day for the easiness of universal adoration and by all means complete solution of adoration may be solved. For this everybody goes on sheltering their respective religious path. The works of unity exist in the root of all religions. Knowing and realizing its top most secrecy a religious person possessing the power of keen eye sight may sacrifice his life for the over all welfare of the world. Today we are describing a very little autobiography of the great soul. If we get opportunity, we would try our level best to write down the detailed history of his superhuman religious adoration. Today we would generally review of his establish religious doctrines of his religion. He was of course a well-educated and an ideal human being. Most respected father Dewan Ramdulal Nandi himself was also a great person. The system of adoration of this noble hearted person was involved in power sacred speech. All classes of people in this area obeyed him as a spiritual perfected person till today. Vagaban Ramkrishna Paramhongshaw Deb was the only person who has changed the course of life of this teritory (country) and this is the only country where Sree Sree Ananda Maharaj was also born. On the other hand, he was sent to the world by the divine order as an

incarnation. He was born in the 11th Baishakh on Sunday in the Bengali year 1239 and his land of birth was in the village of Kalikachhya under the then the district of Tripura in India (now in the district of Brahman Baria in Bangladesh). After he was born his education and consecration was given to him by all means under the close care of his father. He had great command in Bengali, Sanskrit, Hindi and persian etc languages. He had a lot of facilities also in his family life. He was a man of prosperous family. His father Ram Dulal Nandi had a real estate. Ram Dulal Nandi was also a powerful Dewan of the then Royal state of Tripura. Sree Ananda was given consecration in sacred speech in his early age. There was also a great grandeur in his marriage. After the departure of his father from the mortal world he took himself all the responsibilities of maintaining the family affairs. There was no any want and complaint in the family affairs. But due to various incidents and falling in the stream of time he ran into heavy debts in a very short time. With a view to repaying the border of debts he participated in the trap of the elephants with a selfreputed person named Kalinath Nandi going to the mountain. Late Kalinath Nandi was his uncle in social relation. At the time of his staying in the elephant trap he used to read the megazine named "Tattwa Bodhini" of Keshab Chandra Sen. After that he gradually felt oppositional feelings of the "Idol worship."

Thus he got consecration duly according to the rules and regulations of the Brahmo religion. In this way probably in 1276 Bengali year or 1277 in the Bengali month of Ashwin he celebrated first the ceremony of the Brahmo at his own house with his beloved Brahmo's friends such as Bijoy Krishna Goswamee etc and the Brahmo ceremony was first held at Kalikachhya in the temple of Puja at the time of the Autumnal ceremony of the goddess of Durga and this ceremony house is known to all as "Brahmo Mondir" till to-day also. At the time of his staying in the Brahmo Samaj the one name only "Doyamoy" of His all names was sent to him directly as divine saying or as divine order. He adored following this great name "Doyamoy" and later on he founded and preached the religion of Sarbba Dharma. The special truth and the system of adoration have been described in this holy book named "Prakrita Tattwa". If there is any exception of languages and feelings of this holy book in some places and other, his over all devotee disciple late Kamini Kanta Ghose Mahashaya is quite liable for this. Only he himself heard all of the matters from Sree Sree Math Acharjaya Maharaj and composed it. Regarding the necessity of this matter the author of this book had written :- "The more the 55 subject matters of this book would be accepted as benefitted to remove the religious doubt of the world the more the combination of adoration and meditation would be revealed in human mind.

And by being ractified human life would be turned into religious life. This conception is being existed in my mind seriously. If anybody being driven in good faith can make any genuine argument against it or if anybody inform of the matters to me personally or by corresponding. I remained determined to try my level best to solve any argument." Not any well disciplined history of the life of Sree Sree Math Acharjya Ananda Chandra Nandi Maharaj was not yet written. There is a short autography written by himself. If we read it we can know a simple description of his life from 1278 Bengali year to 1279. Besides, any more autobiography of his life was not found written anywhere. There are two books of songs written by himself. Besides, these two books, there is another book very small in size named "yougapranali" and this book is used as the book of adoration and meditation. Besides this, there is a book of prayer very large in size which contains the description of prayer. It's name is "Sarbbba Dharma Sadhan Tattwa and Pranali". It was also not yet published today. From page to page of this book he had mentioned very complex and pleasing adoring system of preaching "The Sarbbba Dharma" and he himself had written all the matters of adoration in simple and easy language for the welfare of all classes of people. If anybody study this book mindfully he can realize that all powerful God had sent him to the mortal world giving him boundless patience and power. The name of his religion is "Sarbbba Dharma" all the religions of the world have close combination with this religion and all the religions lying in its heart would complete the adoration of salvation for all human being and gods living in the mortal and the world after death respectively.

Acharjya Maharaj went to the next world on the 11th Gaista in the Bengali year 1307. We have founded "Sarbbba Dharma Mission" with a view to publishing his religious doctrines. The works of unity without any distinction between the caste and creed would be solved and all the human being with gods and goddesses along with angels would work in a body. Publishing this religious doctrines would be the only desirable matter of all and there can be no any doubt in it. The matter in which we have engaged and regarding this the name "Dayamoy" is our only following matter and the incarnator who came to the mortal world by the divine order for establishing the religious spirit of the religion and his generosity is our only life spell. We hope with the blessings of all our difficult way would be easy and normal and by all means, this Sarbbba Dharma Mission would be able to celebrate its own motto. In the sacred book named "Prakrita Tattwa" the author has described the 55 Tattwas. Most of the people might be doubtful regarding these tattwas if the adoration and meditation of the name " Dayamoy" appear before some one in all combination, none can be a little doubtful regarding all these Tattwas.

Most of us have achieved a little proof of it.

Submitting humbly
Sree Lab Chandra Pal

Sarbbba Dharma Mission
Ujanchar Tripura
Uttaryan Sankranti
Tuesday, 29 Poush
1342 Bengali year
Anandabdy- 104

Submission of Translator

The member of our family have been adoring and meditating the name "Dayamoy" keeping full confidence and devotion in it for the last many years. The name of this religion is "Sarbbha Dharma". My grand parents Rajbehari Sarkar and his brother Banka Behari Sarkar all of them were consecrated in the name of "Dayamoy" from Swamijee Monomohan Datta and adored this heartily. My father Raj Mohan Sarkar who was duly devoted and faithful to his spiritual guide Sree Math Lab Chandra Pal Guru Moharaj. He was born in the village Begumabad under P.S- Debidwar in Comilla. At the very beginning of his life he lost all his belongings falling in the various natural disasters. He was then a minor boy of six years old. His mother Moti Rani Pal came to her parents' house in the village of Kathalia under P.S. Nabinagar, Dist. Brahman Baria. Sree Math Lab Chandra Pal who was a meritorious boy from very boyhood. Late Babu Kailash Chandra Pal was his primary teacher. He was sent to primary school and got primary scholarship from that school under the close care of his late Kailash Chandra Pal. In the mean time he got the opportunity to meet Sree Math Ananda Swamijee, the incarnation of the name "Dayamoy". Sree Math Lab Chandra Pal guru Moharaj accepted Sree Ananda Swamijee Moharaj

as the only his spiritual guide through corresponding letter. He was admitted into Nabinagar High School in Class VI. He passed the Entrance Examination from that school in the Bengali year, 1309 with credit and earned scholarship. We came to know from his own handwriting in the book that he earned divine power when he had been a minor boy of class v. After passing the Entrance examination he got himself admitted into the I.A the then Jagannath College in Dhaka and passed the I.A and the B.A examination from that college with credit securing a Gold Medal in the B.A exams. (Now it is a famous university in Dhaka). Then he sacrificed his life for the service of religion and universal humanity.

By the grace of Almighty God I came in close contact with three prosperous devotees. They were Saudamini Datta, Monorama Debi, Sree Math Lab Chandra Pal Guru Maharaj. Of these Sree Guru Moharaj is my spiritual guide in all respects. One day I was accompanied with my father to Sree Saudamini Datta. She said to me "I came to know, you are getting financial help from Lab Chandra Pal to maintain your educational expenses. Is it true? It is really a good news. "Listen to me mindfully, you must repay for it one day." Now I can realize it's reality. It was of course a blessing for me.

Once in a special time Sree Guru came to Bholachang to celebrate the Annual ceremony of the Sarbba Dharma Mission in 1958. All the members of our family including myself were present there. The next day of the ceremony Sree Guru called us specially. We all arrived before his living room. He said to me, "I have something to say with you. Follow me." Saying this, he caught hold one of my hands and arrived at the office without giving preinformation. My parents also followed us. About all of the officials including the secretary Kamini Babu (Recently late) had been in the office. Everybody honoured him standing humbly. He said to Kamini Babu pointing me "Do you know this boy? He is a meritorious student. I give him financial help to meet up his educational expenses. Remember he would serve our Mission in the future in various ways getting higher education from the University and he would write two or three books regarding universal humanity. You would all take care of him giving financial help at any moment in times of need." My wife Lakshmi Rani Sarkar who was married with me by the order of Sree Guru Maharaj. After our marriage she became fully devoted and confident to this religion very soon. She became advanced in adoration and meditation. She was an honest and dedicated lady for the service of the Sarbba Dharma. In social relation we both addressed Sree Guru and Gurumata Thakurani as our grand parents.

We spent so many years keeping close touch with them. Lakshmi Sarkar was well-known singer of the Sarbba Dharma and Molaya Sangit keeping close connection with their original musical tones and so on.

She died in 21st February, 2015 at 7.30 A.M in my village home. She was buried near my parents in our home yard.

Last of all in the respect of printing this book in English Anukul Pal, a student of Honours in English Govt. Titumir College under Dhaka University, has cooperated me in various ways with heart. I am indebted to him. May Almighty "Doyamoya" grant him a long life.

Submitting humbly
Bidhu Bhushan Sakar

Dated: 10.09.2018

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The Root of The Religion

01. God is one and He is second to none. Every living being irrespective of animate or inanimate are created by Himself and He is the most powerful of all.

God is only one and there had been nothing else at any time except Him. Both the causes and actions happening in the past, present and future are under His sole controlling authority. Only His wishes are being fulfilled and He Himself organizes all sources of power. There is no any existence of any personal possessing of full or partly power.

The Soul and The Body is One

02. Both the soul and the body is one thing originated from the Almighty God Himself. A full spiritually perfected person does not find any difference between the two. Human body is working into the soul and the soul is rendering its function living in the body. And all the five elements of the body keeping assimilation with one another rendering the function of the world with the co-operative power of various supreme spirit. It may not be the work of such a united feelings if the two things are not originated from the only one root. Though differences in kinds, these two things are originated from one source. So they are really the one and the same thing.

Human Being is Under The Control Of The Rules Pre-fixed On Him From Birth To Death By The Almighty God

03. Human being created by only one God is leading his life adopting various works and activities. It is not visible the same kinds of activities and the same kinds of feelings, ideas in all the matters between the two persons. This difference on the other hand, is a matter of the progress for everybody. It is for this reason, he who would have to work in such a way to find out the real path of coming into close contact with the merciful Almighty God is pre-fixed for him and which are being done apparently, the proof of pre-fixed position. There is a special desire in the root of every action. The will of the sole creator of the whole universe can never be imperfect. So all human being are absolutely compelled to do any work according to that will.

Both Good And Evil Are For The Welfare

04. When this universe is going on ahead under a prefixed welfare will of the Almighty God in the midst of good and evil situation and every evil is being agreed before the arrival of the welfare and both evil and good are originated from a one welfare flowing stream, so both good and evil are the actions of welfare and there can be no doubt in it.

There Is No Cause For Anybody To Be Disappointed

05. There is nothing evil in the realm of the merciful Almighty God. In a time the sorrows and sufferings of the human being would completely be ended. Only a full believable heart of mankind can not ignore this saying. Nobody has right to be disappointed in it. The hopes and aspiration of all human beings would be fulfilled and this saying is eternal true. Almighty God who gives us hope is His firm determination to fulfill it.

Communality

06. No religion of the world can be ignored because it is essential for the time being or personally. Nobody could preach any religion in the world having involved in superstition and those who have followed the activities according to their publicity have been united in a community. This community is known to the childhood status of religious life. After over coming this status comes the indifference of mind to external worldly objects which is called almost a maturity status of coming in close contact with the Almighty God. And surrendering everything to the Almighty God, a man might have gained supreme felicity from the merciful God.

What Kind of Person May Be A Spiritual Guide

07. Where there is assimilation of "Sarbbha Dharma" there is true religion. This is why a person gaining perfection in all spiritual affairs from the Almighty God and keeping unity with all the religions is fully capable of showing the way of religious perfection, he may be called a spiritual guide.

Association of Devotees Person And The Identification of Spiritual Guide

08. A man who is involved once in the association of the devotees as waves has got special means for the ractification of his life. By keeping association of the devotees, one's heart is clean, mind becomes spacious and he is going, to gain special combination of desire and adoration. Specially by keeping company with the devotees and by surrendering the part of life to all powerful God one may find the identity of the saint as the spiritual guide.

Everything In The Realm of The Almighty God Is Indeed Sacred

09. There can be nothing unsacred in the realm of the merciful Almighty God all over the universe. Only under being controlled of mental feelings and nature human being makes the judgement of "Sacred and unsacred" as well as sacredness and unsacredness. Really all things are sacred and there is nothing known to be unsacred. This is why, the above mentioned two affairs are written in different scripture comparing to pure sandal wood.

The Heaven and The Hell

10. There is no any permanent or definite place named heaven and hell. A man would have to enjoy heaven or suffer hell according to his works and actions after death. Such a conception is also baseless. So to say all evils and good are originated with the body. When the body is destroyed the container of both good and evils are also destroyed. The meaning of the word 'heaven' is happiness; the conception of the heaven which is found in the Purans, (the name of the Hindus's sacred books) is to be known as happiness. Human being is only anxious for having happiness. This is why, the feelings of heaven are involved in happiness. When any trouble arises in man he falls in the sea of sorrow and sufferings and says his prayer to the Almighty God for getting rid of this trouble, further more for removing this critical period he faces various troubles of physical, mental and worldly affairs. The reason behind it is that by being adored the body and by being removed of all kinds of diseases and all kinds of wants of worldly affairs should be ended for everybody before gaining the final salvation of life. The removal of this critical stages is known as the heaven and its opposite stages are considered as the hell. Generally the name of the happiness situation of the body is heaven and the name of the situation of sorrow of body may be called the hell. Indeed there is no any special place of the heaven and the hell. The feelings and conception of the heaven and the hell are coming into action in our day to day's works and conceptions.

Without finding the feelings of true happiness and ceasing of trouble in the living status the people of ancient times would believe that after death the days of wealth or the days of danger would come to them again. This confidence had been taken place firmly in the mind of the devotees of ancient times and they called that predestined happiness and sorrow as the heaven and hell.

The Birth of Human Being is Once

11. This world has been created once. It would exist forever prosperously in the same way. The works and actions of all powerful God can never go in vain and imperfect. It is invisible once when the scarcity of need arises. On the contrary it appears only in times of need. This principle exists in the heart of the world spiritually till today which was not published in external world. At the death of one, all of his kiths and kins feel deep sorrow and lamentation. On the other hand, the persons who left the world bearing in any worldly sorrow and lamentation in heart and mind are essential for him to get relief from it. It is apparently seen that people dishonour sorrow and are interested to have happiness. Yet both sorrows and happiness are felt in the body. By ceasing sorrows only the feelings of happiness would be existed in human being. The will of everybody would have to cease by having final salvation and the removal of all wants, and this is the only will of all powerful God. If the birth of human being is repeated again, all works and actions of former birth are spoiled.

So a man whose body is seen to spoil would come back to this world once again without taking birth to any mother and without taking any other form or figure. But he would come to this world once again with his former body which he had at the time of death and he would be identified himself with all his relatives. After that all his sorrows and lamentation would be removed. No obstruction is visible in it. such a day must come in the welfare realm of the merciful God when every dead man would come back to this living world with his own body and he would get the real result of containing the former body and would give his full welfare feelings of identification by gaining a final salvation of life.

The Activities After The Death of Friends And Relatives

12. The activities of Sraddha is unnecessary for removing the lamentation, because the hopes of the salvation of life are destroyed. Only it is essential to say this prayer to the Almighty God. We find that you have destroyed the body of the dead person for the ractification of his life. But as a drop of water in your merciful vast ocean, the existence of his body is duly under your sole control. If you wish, at any time, you can bring the living body to us. This is why, we beg to you that in regarding his salvation of life, you do what you have decided to do; and you oblige us to remove the lamentation of the minds of friends and relatives by giving hope of his coming back to this world again.

The Thing or The Person By Whom The Cause of Lamentation And Sorrow Appears To Us Would Be Removed Again With Those

13. Feeling-want, happiness-sorrow, anxiety- steadiness, tolerance-intolerance etc all these are wandering in human mind. None is capable of bringing, maintaining or to remove all these affairs as his sweet will. All these are being happened only by the will of the merciful Almighty creator. Remaining all the wants for sometimes which are being issued sorrows in one's mind by no means, it can be removed from one's mind and heart with one's self desire. The mourning of losing a son or wealth may be removed a bit by getting another son or wealth. But as soon as we remembered about the lost son and lost wealth when that mourning rises in our mind again as a flowing grief. Such kind of feelings can not be existed forever for the people in the realm of the merciful Almighty God. In this stage it is inevitably agreeable that the thing or the matter or a person by whom it appears the sorrow, all would be ceased by themselves. This is nothing but the only will of the Almighty God. Human being can not enjoy the liberation of life if there is any sorrow exists in one's mind.

The Combination of Supreme Felicity Would Appear With The Unity of Both the Matters Favourable And Unfavourable

14. As the darkness and light, the night and the day exist in the universe and in the same way the objects of both favour and disfavour such as sorrows and sufferings, feelings and wants etc, exist in the world. If there is no darkness, sorrows, wants and happiness in the world, we can not realize the significance of each of them.

This is why inspite of being opposite relation with one another they have close relation with each other. On the contrary, the existence of one is still permanent and close with one another. The feelings of doing welfare equally are always present in both of them. Though the feelings and ideas of welfare exist in opposite feelings, this conception is not believable to the general human being. Because it is against one's will and sorrowful matter. But as this opened visible world has been taken place in the deep den of darkness and in the same way the favourable feeling also exists in the disfavourable matter. This is why both the favourable and disfavourable matters exist in a body. If one is absent, the other also is found absent. If one is in good form, the other good form also is unanticipated. Indeed, both the two oppositional matters are the same and they are flowing in the same way. When the united feelings of both the two are fixed up in one's mind firmly he might have gained the supreme felicity from all powerful God. Coming out one day the combination of supreme felicity from the Almighty creator it would offer the boundless joy for all human beings. Bearing this aspiration in heart and mind man can enjoy peace. The wise are getting cheerfulness keeping this hope in mind.

The Word 'You' And 'I' Are Against The Unity With Each Other

15. All human beings are involved in as pride or as egoism. Everyone has one's own separate existence and this is one's own conception.

It is necessary to protect any self-interest. And it is also essential to struggle for your own rights. 'You' and 'I' are working in co-operation of our self-controlling authority. We are suffering from the result of our self activities and according to that we are being selfly known to the people as good and evil. In the true sense of the term (really) all these feelings 'You' and 'I' are generally playing on such a role in these two speeches which are against the united feelings, really what 'I' and 'You' are also that. This equal feeling becomes stiller in co-operation with wisdom and it is turned into action relating to love. The more days a man would have considered as guilty and virtuous the more days it would be impossible to make the united bindings among human being all over the world. The days are coming when the loud voice of the wise would be successful. Without having the feelings of diversity the evil feelings of man to man can never be removed at any rate.

Both Worldly And Superhuman Affairs Are Being Given The Identity of The Only One Supreme Power

16. What is generally not occurred is called superhuman affair. As the super human incident is not happened usually it creates wonderness of human mind. As the worldly incident is very common human mind is not surprised with it. For this, if any supernatural affair happens it creates the feelings of divine power in the minds of general people. Eventually, both worldly and superhuman affairs are being given the identity of only one supreme power.

Worldly incident may happen, superhuman incident may not happen, none has got any right saying such words. Because what the Almighty God wishes must be finished in the midst of all obstacles. The wise see both the affairs equally. Sometimes superhuman incident may happen by the Almighty God to awake the human being from the slumber of darkness.

The Activities And The Saying of A Devotee May Cause Lack of Faith In Him If He Is Not Full Perfected In Supreme Felicity

17. If any devotee who is able to show his people superhuman incident with his speeches and activities thinks him as a perfected person in divine power. But in a certain time or in a part if he fails to show this incident to his people which he had shown them before. Now due to any deficiency in that power, he is not capable of doing that. Taking this conception in mind many people can not set up their faith on him. After having it repeatedly it is decided that man is not capable of doing anything beyond worldly affairs. Then most of the people are disinterested to take any person possessing of divine power and they do not feel any well interest in mind to see his any work, to hear his any speech. Sometimes special feelings and sometimes deficiency of feelings are found in the works and speeches of that devotee which are the results of his perfect and imperfect stages. The more he would increase the imperfect stage the less would decrease the imperfect stage and the more of his works and action, specially would be visible to him.

A person having full perfected in divine power did not come to the world as yet and this is the cause of unfaithfulness of human being. If one expresses doubt on the sayings of one's guide it might be the same on the other. So it would be of no faithful to him but wandering from place to place wasting time only. Being afraid of this view the Hindus of the ancient times obeyed the guide as Almighty God at the time of advising and establishing this feeling to the people keeping firm faith on his sayings.

All Favourability And Disfavourability Exist in All Powerful God

18. Being the instrumentalist of the world the merciful Dayamoya is always doing welfare. Both favourability are being given the identity of this welfare feelings. But very often the human being is doubtful to impose disfavourability on God. Those who have gained combination with the Almighty God is fully aware of that the authority is never under human control. All good and evils are being done only by the will of the Almighty God himself. In spite of hearing the divine sayings it is not found to do the work according to that. Yet what the devotee hears believes it as the divine saying in unanticipatedly. The quality of advancement of true feeling in perfected meditation might be excess and deficiency of the divine saying. To whom a devotee expresses that divine saying is so far essential to hear about the truth and untruth and it becomes so in this way.

Knowing this, the devotee thinks it incapable of explaining it to others and he waits only for that special day keeping the firm determination of mind. The meaning of many sayings of the certain devotees can not be realized also and it feels to be delirious speech. Those who did not reach in that realm of All Powerful God can never realize the significance of the activities of Him and can not remove this doubt by any kind of scientific discussion.

Commenced-devotee-perfect-imperfect And Supreme Felicity

19. Human life may be divided into four parts- those are commenced, devotee, perfect-imperfect and the stage of supreme felicity. Before commencing it comes very childhood status means primary stage. This is the status when human being gets ready for all predestined stages unknownly. When a man feels great anxiety for the betterment of this life and from that time he might be called the commenced; If he stands on the way for the improvement of meditation, he might be called a devotee. If he overcomes a half way of meditation and brings peace of heart and mind, he might be called the perfect and imperfect stages. When the meditation is filled up he feels close unity with the Almighty God and brings peace of mind and heart completely filling up of all his worldly wants. From this time he may be called a perfect man possessing a supreme felicity. This is the only motto of every devotee to gain this stage of supreme felicity.

No man is ever found in this universe till now that all his wants have completely been removed. So none could fully be able to give away their possessing religious riches to make them embracing their religious doctrines to all the people of the world. This is the only cause of publishing different religions (religious doctrine) in the world.

The Follower of Any Religion is Not Going On In A Wrong Way

20. Keeping faith or depending on any middle person or any imaginary thing, or any more images, depending on trees, plants, creepers, woody plants, leaves, water, land, birds, the moon, the sun etc and practising virtues and depending on only unholy thing and obeying guide to any special person or depending on a subject written in any book above mentioned all are desiring to have full liberation of life being united together with love. There is no any cause of doubting in it.

The Performances of The Preacher And The Guide

21. There is a definite system of work for every person. Without finishing this no person can be able to reach the way of real wisdom. Whatever he may express or feel himself as the follower of any religion and other feelings also published and unpublished are to some extent found in his heart. It must be aware of by special searching. The kinds of conception maintaining in heart and by doing the kinds of works they have to proceed towards the adoration which are fixed up for everybody and

it is necessary for them to some extent to adjust the religious combination purely. It is the duty of the real preacher and guide to give him name and to find him the way of adoration sometimes and to remove the sorrow and sufferings of one's heart by knowing his mental feelings from divine sayings. The heart and mind of general people can not stand still with a same kind of advice. It is necessary for the preacher and a guide to observe the similarity of the feelings of one's heart. Without having such an advice people are wandering from one place to another.

The Combination of The Male And The Female is The Root of All

22. The world is created by love. It's lasting and increasing are being done by love. The diseases, lamentation and causes of death, adoration and glorification, worldly affairs and all kinds of incidents mentioned above are involved in the special combination of love between the two. With the increasing of adoration when the deficiency of this combination of love would be removed they would unite themselves with the real combination of love and then the stairs of heaven would appear before their eyes and they would enjoy the final salvation of life by being free from wants. It is of course necessary to remember this matter for everybody advancing on the way of life.

The desire of adoration for oneself is nothing but a half combination

23. If anybody thinks so that the feelings of male and female are not wise at all. I would cross the sea of the world by doing adoration and glorification myself. It is nothing but the perverted feelings of his mind. One person is a half combination and two persons are in full combination. It would be aware of us if we keep our eyes to its origin. Everybody should remember it that an ever life long partner whatever might be male or female and the feelings of the two might be good or bad with each other. But it is clear that when the Almighty God has made him/her with me in a close combination and I have also physical and spiritual connection with him/her for ever. Then it is clear that my service to the Almighty God is in her and her service to the Almighty God also of course is in me. It is the aim of life for everybody to embrace the Almighty God in heart spreading love all over the universe. It is impossible for him to love others and gaining world meditation if there is a bit fault in him to come in close contact with the Almighty God. So it is the cause of full model of the unity in the perfected meditation to develop his/her life keeping co-operation with his/her life partner. None can be able to succeed his/ her hope of life with any kind of meditation until having this. He must have to wait for his/her wife as a traveller up to his/her arrival. Combination of association is the middle point. If anybody is involved in it, the whole universe would come to his/her control very soon and there is no any doubt in it.

He who fails to bring him/her towards adoration by controlling him/her is his/her duty that he/she says his/her prayers and meditation with a string of beads sitting beside him/her silently, repeatedly and says his/her prayer always for the welfare of him/her. Then his/her mind would come back towards the meditation gradually.

Religion and Irreligion

24. The activities and duties which are inevitable in the general mass and which are beyond these are being known as irreligion. Human being is embracing religion and is giving up irreligion as poison. But whatever might be driven by human nature many of them are sometimes violating this rules and they are being blamed and punished by the royal judgement again and again with his irreligion activities. In spite of having hundred obstacles human being is leading up his life under being controlled of his desire. So many means are being adopted to remove the irreligion. As yet it is not always being succeeded for all times. Irreligion is against the will of the Almighty God. This irrational belief also is in the mind of the people. It can never happen what is against the will of the Almighty God and this confidence also derives in the mind of the general people. Only a person having devoted to the Almighty God, he is giving an unfailing evidence of the will of God. Irreligion is wandering all over the universe against the unfailing will of God and how can it be its similarity?

It is only being decided by thoughts that as it is essential of religion in the universe and in the same way the irreligion is also necessary in the universe. This is why the stability and the growth of the irreligion are also not against the will of all powerful God. On the other hand, the feelings of the stability of the religion and feelings of the destruction of the irreligion are wandering in the mind of the general mass. The cause of sorrow gaining the significance of it is ahead of us. As the cause of sorrow derives with irreligion; human being hates it and that sorrow would be removed at the time final salvation of life and would make the human being happy by all means. At that time, the irreligion would be mixed up with religion and it would remove its own harmfulness. In the judgement of religion and irreligion sometimes it is exposed irreligion in the religion and sometimes it is exposed religion in the irreligion. This is why it is specially difficult in our activities of life-what is religion and what is irreligion. Surrendering to all powerful God those who have given up their egoism only may go on their way of life fearlessly. They do not think it necessary to know about the judgement of religion and irreligion. If anybody wants to know it he consoles him saying this, that the more days the Almighty God is the sole controller of all and firm faith in it, when everyman would not be fearless and doubtless about all his works and actions of life, the more days he would not get rid of the fear of irreligion. When this situation would come, no human being would be felt guilty and love of brotherhood would be awakened in the heart and mind of people deeply.

All Forms Are Involved In Only One Powerful God

25. "Only all powerful God"-- all forms of the Almighty God are involved only in one form. In genuine true etc. there is an opposite feeling of one's own form and this is also only His own form. So to say as the true is also the indicative to God and the untrue is also as the understandable of God. There is none else that such an adjective may be added to Him. Both the true and untrue are same. Without the opposite feeling of both the two, the whole universe can not continue to stay. The perfection of the Almighty God is seen in this action. Where did the caste come in the out caste creation of the Almighty God? The true and untrue, knowledge and ignorance etc all are His own form. If the feeling of one's own form can be brought in mind and the feelings of one's opposite form are given up, there is imperfection behind it. On the other hand, remembering every two opposite forms it may be the problems of memory of thinking this about all powerful God and it is clear that all forms of His own are under His sole control. When a meditator may come in close contact with the combination of all forms mindfully he may be successful in adoration and there is no any doubt in it. The feelings of opposite forms of all powerful God are also involved in it. There is no such an adjective in the whole universe what is absent and what might not be in the realm of all powerful God. If anybody may surrender his heart and mind in it there would be no anxiety of having else behind. The mind of a devotee would be great cheerful to see the world wide God only in an adjective.

Both the matter favourable and disfavourable would be embraced with care

26. The completion-incompletion, diffusion and indiffusion, true and untrue, knowledge and ignorance, kind and unkind etc all the feelings and matters are always under the sole control of the all powerful God. The minds of many people are hasitated saying this word. But a certain incident which is identified for the time being as evil afterwards seeing its result, many of them can realize and say that it was happened for over all welfare. Really it is or it is not in the perfect God. If any one says so, the perfection of all powerful God is made deficiency. The combination of mind is ended in happiness as well as in sorrow also. This is why both the two elements are the actions of the welfare. So every devotee would embrace both these two favourable and disfavourable matters in heart with love. This is the preactivities of the realization in heart which is comparable as the purity of sandal wood.

The owner of meditation

27. Both the spiritual and the external world are surrounded by only one powerful God and He himself exists in it. there is or was nothing else but God. There was nothing except God. So everything has been originated by Himself and by being self sufficient. He is only doing all of His actions and activities all over the universe and the whole universe is going on under His prefixed desire and no limited thing can not give the contentment of mind without the endless world. The person who has firm faith in it has got himself special right in meditation.

The Former Activities of The Meditation

28. Some of the conception of worldly or unworldly, real and unreal exist in the mind of every devotee. Some of his exact and some of his opposition feelings should be essential to remember at the time of meditation. The practical presence of the things which should be brought under imagination for our steadiness of mind. Knowing these feelings practically by imaginary thoughts he would have to engage in meditation of the Almighty God in heart remembering His names repeatedly with the instruction of his spiritual guide according to one's feelings and ideas. (The feelings and ideas which are not possible to find out for oneself without the help of the spiritual guide). Keeping similarity of heart with corpulent things and by keen sight gradually. The vision would be clean and both corpulent and keen sight together would publish the form of God in one's heart. None can attain the sole object of life and come in close contact with all powerful God in upward sight giving up the loward vision.

By partly meditation one can be able to know the sole object of life in what way he meditates

29. The meditations of so many forms have been described in the Hindu's scriptures. It keeps one's mind confined to narrow feelings. As the heart of human kind is confined to a tiny container it can be reformed into a large shape from a very tiny form by dint of its own nature and quality.

It is not impossible to add greater object in that kind of tiny form also. Specially, there is a combination of the universe in every atom. Due to the narrowness of mind it can not be realized. If the feelings of existing the Almighty merciful God are imposed in each of His own form it is not delayed to gain deep meditated stage and the supreme status. This is why, according to the conception of mind he who has the form of meditation is essential for him keeping full adjustment of the Almighty God as the whole universe. With such an corporeal meditation gradually, a person might earn pure adjustment of meditation and proceed toward attaining the sole object of life.

Sometimes by taking different names of God from the spiritualguide a person would have to be the owner of meditation after ending the combination of names

30. Meditation is the supreme adoration. The adoration of the names is essential before meditation. It is very difficult for anyone to gain that name with his own heart. This is why he would come in contact to a spiritual guide. By taking a name only from a spiritual guide it might not be thought in mind that he would be able to gain the final result of the adoration of the names. Because it is essential for every human being to gain the combination of the different names of God sometimes. The spiritual guide would explain this to him knowing its time and place. Accordingly, repeating incessantly the names of God with a string of beads and a human being would be able to gain the last name and he would be the owner of meditation and conception.

There is No Necessity of Taking Medicine For The Remedy of The Diseases

31. This universe is revolving in a circular frame turning on an axis under a fixed destiny. By taking medicine or by containing a mullet, by serving some special gods, by saying prayers to the Almighty God and by narrating in praise some sorts of Hindu's religious songs, some human beings are rendering their duties for the remedy of the diseases and lamentation. If anybody gets benefit, he makes up his mind that of all the means he has got benefit with one for them. By special consideration and knowledge it would be felt, what is fixed up before is being done now. That was happened by it and to decide this in such a way is nothing but only erroneous. It would be happened by this activity and without saying this we can say that was indeed reasonable to be happened. A person who has firm faith in mind, the former state of existence has no any cause of anxiety in mind for his diseases. But a person whose mind is not purified in it is only essential for him to meditate incessant repetition of only the names of the Almighty God for his fearlessness and peace of mind. Because this is the adoration of both the earthen world and the heaven. The adoration which could not remove the sufferings of the diseases, can it be ever the path of salvation? So the means by which the hope of the path of salvation is involved in human heart and mind, and thought it feels necessary to adopt the way of removing the diseases, yet it is the only duty to take care of it by all means. "Almighty God has created medicine for the remedy of diseases" -It does not aim at the medicine of making from trees and plants of forest.

The Adoration of Human Kind is Being Succeeded By The Sufferings From Diseases

32. Diseases and lamentation along with various kinds of physical and mental agonies are wandering in the world for the successful adoration of human being. The more the time the human being would not get the opportunity for the adoration of the body the more the time he would not get any means to remove the diseases by only invented medicines. It would burn the human body sometimes again and again like the burning fire incurably. This is called an unknown adoration. By which human being is able to surrender his heart and mind to the all powerful God gaining the first stage of the adoration of incessant repetition of the names of God. The activities of adoration are done by diseases and lamentation and as it is not known to human body it is known as unknown adoration. In a time keeping unmoved faith in the name of the Almighty God, there would have grown the special love of heart and from that period peace of mind would be coming with each other. After that with the gradual improvement of the adoration and by gaining special system of adoration along with meditation and by adoring the body human being would get free from all kinds of diseases. All human being one day would come under the sole control of the names and adoration of the Almighty God. Only from that period human being would be able to gain the real path of final salvation of life being free from all kinds of diseases.

The Combination of All Names of The Almighty God is Involved Only In One Name

33. The Almighty God is giving the combination of adoration to human kind revealing the various kinds of this names. The so many names from the primitive god "Narayan" in the Hindus, "Rahim" and "Karim" in the Muslim, 'God and Lord' in the Christians and all other followers of religious doctrines which have been revealed sometimes are the results of the prayer in times of need. According to the meaning of every name, according to the books written on religious affairs, according to the suitability of work, according to the combination of human nature, various kinds of significance are being taken place in human mind. If the differences of the caste and creed between man and man is not removed it has less possibility of doing welfare. In the same way if the various kinds of feelings are not removed and if all human being are not converted in one name, a combination of "Sarbbha Dhamma" can not be possible. This is why, all merciful and powerful God giving combination of all His names in one name would remove all doubtful affairs of all religions and this desire of the Almighty God is being known that name without being translated in any language would take place in all human heart and mind in the same way and by being converted in the same name they would enjoy eternal peace and happiness being removed completely their anti brotherhood conception, that name is "Dayamoy" which has been revealed both in kind and unkind way of the devoted heart. Only a person possessing the spiritual power could realize in heart.

The Form of The Ghost And The Evil Spirits Etc Are Also As The Form of Divinity

34. The ghost, the evil spirit, the demon, the fairy etc creature possessing gigantic body and containing various forms are able to do harm or good in beyond the range of sight (unnoticeably) this confidence exists in the mind of many people till to day. All these affairs are written in many Hindu's scriptures also. Many people explain these affairs as the illusion of vision and hearing. But people who have practically seen and heard their words can not satisfy themselves leaving these only as illusion. If it is agreed also as illusion, yet where is the root of this illusion. The devoted heart aims this at the independent will of the only one Almighty God. Where there is another matter of ractification in the world. In the same way it is also the welfare work of ractification in the world which is not capable of any created being except the Almighty God only. He Himself contains different forms. He Himself arises excellent feelings of mind. On the other hand, he who earns selfknowledge is fixed up for him and adding that form he finishes his work. At the time of this fear, if any body remembers this name "You Dayamoy"- all kinds of fear must have removed.

Dream is not in vain

35. Many of them consider dream as the hallucination and as it does not bring any result they do not pay any attention to its words. When it is considered to be true, they keep confidence on it.

When they can realize nothing of its feelings and ideas, they decide it as the imagination of mind or change of nature. The wind (the wind of the body) is not active. It works in the combination of mind and the soul. If the change of nature and the imagination of mind would be the cause of seeing the dream, there would have been realized the separate personality between the human being and the Almighty God. When there would not have been any personality between them it is apparently realized that the will of the Almighty God is the only cause of seeing the dream. Nothing else can be said except it. Without hearing from God Himself, no human being can have any right to know the real significance of the dream. The feelings and conceptions which are wandering in human mind day and night at the time of lying down on bed and at the time of breaking of sleep all of which are the actions of the dreams. Indeed the dreams are not in vain. All these finish the combination for ignorance, illusion of human mind. Some kinds of dream are written below.

Different kinds of dreams

36. Dream is of four kinds :- Perfected, imperfect, combination and disadjustment. The dream which is remembered with all its limbs and organs and by which its genuineness is to be gained without delay are also known as the perfected dream. On the other hand, the dream, in spite of being remembered in mind also can not give any special result without changing the various feelings of human mind is called imperfect dream.

The dream by which human being is seen is known as combination-dream. The dream by which all other things are visible except human being is known as discombination dream. Sometimes it creates cheerfulness of human mind by combination dream and it also creates joyless affair of human mind by it. Sometimes between these two the priority basis of joyless matter, it brings divine feelings of one's mind. But that feeling does not arise so much priority in that cheerfulness. The more the disadjustment is joyful to one's mind the more the divine love appears in one's mind. Every feeling in the combination and discombination keeps connection with the perfect and imperfect dream. The perfect and imperfect, the combination and the discombination are all entire. Both the actions of the perfect and the imperfect are the one and the same combination. This is why both the dreams of combination and the discombination are revealed in special way. If the feelings of both the perfect and imperfect dreams are mixed together it appears heart beating to human being and his heart is attacked with diseases and by which peace-combination appears to him. By seeing the perfect and imperfect dream human being is attacked with diseases. And after that he is able to lead his life for many days possessing a sound body. By seeing the mixed feeling of the dream of combination and discombination he suffers from headache and it appears anxiety in mind and gains the suitability of having real adoration. Seeing the mixed feelings of the dream of imperfect and discombination human being suffers in the world and he is attacked with diseases lying at the point of death.

If the imperfect dream is mixed with the dream of combination and discombination human being is able to gain the wealth and riches in the world. On the other hand, if the perfect dream is mixed with the dream of combination and discombination a human being is able to achieve the love of the world victorious powerful God. After that human being is able to gain the knowledge by ceasing soon all kinds of combination of mind. By seeing the combination feelings of these four kinds of dreams, it seems to be useless in all worldly affairs and for the arrival of the actions of ability and adoration it is seen evil in all worldly affairs. Those who see white, grey and black colour are counted as the special devotee classes and those who see openly gain the final salvation of life very soon. Seeing the guide it appears the time of fulfilment in the mental desire of human being. On the other hand, inspite of gaining glorious life human being does not get permanent riches and happiness. This is why both the wealth and danger are rendering their function in a body. When they make the human coming for shelter to the Almighty God as his own and then and there the preactivities of gaining the real wealth appears before him. For this cause, on the occasion of showing dreams of various kinds and others Almighty God gives the human being the combination of coming for shelter to Him. On the other hand, He shows the arrival of the lover and loving person, happiness and sincere addressing etc favourite and disfavourite works and the combination of sorrow to them. What happens in human life and this is the way of gaining close contact with the Almighty God and there is no any doubt in it.

It is impossible to achieve the divine blessings leaving the family life

37. Human being wants to go to the forest if he finds the condition of difficulty in the family life. He can not think it once also that there are stairs of the heaven in the family life. In fact, human being only wants to leave the condition of difficulty but not the family life. He adopts so many ways of succeeding the determination of his mind if it is not succeeded, he makes up his mind for the deficiency of his efforts etc. Some of them have got such an idea that the feelings and conceptions of this mortal and temporal world are ever like this and the happiness can never be expected in it. In spite of thinking this he is not able to remove the desire of having happiness from his mind. This will of the Almighty God is to be known with it that by giving the condition of difficulty for the time being the Almighty God would offer him the heavenly happiness after finishing the pre-activities of having happiness. The more a person would have to prepare for the heaven by doing his duties, the more he would have to do it by himself. Whatever, it might be a little or more, the actions of the worldly affairs are fixed for all and the existence of heaven is involved in this world. This is why it is impossible for all to achieve the divine happiness leaving the family deity.

The Combination of Unperceptible Sense in The Service of Sense-Organs

38. The earth, water, radiation and the sky etc. the five kinds of organs in combination with their respective feelings are being revealed in human body. Though the Muslims etc. some other communities of people do not count the sky as any substance and without this the air etc has no any place for its existence. Specially when the air is driven out from any container by a chemical experiment, what material is replaced in that airless place? In reply it is mentioned here that only all powerful creator exists in its inner side. As it is seen doing any special action in it, the Muslims etc did not count the sky among all other organs. Considering it as an active container the Hindus have counted it as a material and they have decided it as the action and the sound. This is the only difference: No argument can arise for its value in it. Now coming down in the proposed matter it is essential to decide at first that in the combination of the physical organs, the work which is seen by five of the organs is done by any other power or it is being regulated by the divine power. If you say, creating a person by God, He has empowered all His responsibilities on any created person and His actions are being continued by himself, it is blamed to the all powerful God. It is because that being desired of happiness like human being or inspite of having engaged in many works and actions or for want of time failuring to do His duties or for learning and prosperity of others,

Almighty God Himself has empowered His responsibility to others being unable to do it, He has done so, and it is necessary to guess so, He who feels difficulty to the actions of His own created world or for want of time is unhardy in doing His work has no any right to create this world. If it is for the learning of others or prosperity and the way that learning or prosperity might be. Without knowing this each of His lessons is being read. The selection of the lesson is under the sole control of the teacher. In times of reading the lesson, so many opposite lessons also are being read. Empowering the responsibilities of the created person along with the responsibilities of the useless act also have been given to him. And it might be remembered so. Because at the time of giving the responsibility for work, a useless act also would be done by the empowered person and it was of course fixed up for him in this way. If we say, both the empowering responsibilities of the act, and the useless act; there is none else the sharer of the sin and the virtue. Specially, if the responsibility of work would be given to any created being, everybody would do all of his duties as his sweet will, when it is not happened, at once, it was decided that all the works in the world are duely being done as the sweet will of the Almighty God. A person who does any kind of work, all these are His charms; there is no any personality or any activity of other in it. 'I am'--and this feeling is nothing but the only feeling of duality. On the other hand, there are so many kinds of works exist in the creation, all of these are the unintelligible affairs.

This is why, all are the service of sense-organs. Go to the act of praying to the Almighty God the tiredness of your body would be decreased in the satisfaction of the mind and heart. The peace of your mind and the service of other sense organs and satisfaction would be done by selfless contribution. All kinds of activities are the service of sense-organs and it is the direct and the indirect only. This is the difference. Knowing the service of these sense-organs permitted from the Almighty God he who would get the opportunity to do it peacefully gains the combination of unperceptible organs. It would have been measured or immeasured and that is why, he would not have to be repented. Because for him only God Himself is his pleasure and pain. He sees everything all over the universe as the only God and embracing Him as the wealth of heart and mind and gets rid of all kinds of dangers and lamentation.

A Special Person Would Come For The Unity of Sarbba Dharma

39. The feelings and ideas of all the personations appeared on earth as the incarnation, or devotees person are working among the religious communities of the world and none of them can be ignored. Arriving in times of need they have done welfare of the world. The feelings of them are seen differently. The conception of the unity is inside in it.

It is essential for a certain wide minded spiritual guide to explain this united feeling from their written religious books. Such days are coming near when a person would come for the adjustment of " the Sarbba Dharma" and he would remove all differences of the religions. The whole world would hear his sayings and all human being would ascend the stairs of the salvation of life gaining the full combination of the unity.

Independence

40. Independence is a great wealth of mankind. So many battles, so many kinds of contradictions have been taken place and are being taken place for independence in this world and there is no any ending of it. The invasion and the interference of the person, greedy for the throne, greedy for riches and indulged in the sense organs against the independence of others are doubtlessly the misuses of the independence. But the system of independence is to gain the action as one's will. As it would be the trouble of other to do one's own work, at this stage, the value of independence is reduced. On the other hand, though the work is done as one's own sweet will and the work which was done misgood to others and that was against the will of that person. At this his liberty was hampered. In the world what a man wishes to do any work and if it is hampered to the satisfaction of other wishes it is not real liberty.

The cause is that it is the system of common nature to be sympathised in one's mind to the distress of others. If this system is avoided human mind can not be free from tiredness. Specially, what a human being wishes can not achieve in all times. This is why, the feelings of independence is not remembered in one's mind. Everything does not think the subordination of the Almighty God as the opposition of the liberty. Nevertheless, unavoidable diseases and lamentation which are happened only by the will of the Almighty God and all these are beyond their wishes, human being can not keep the similarity of the feeling on it. The human being joins it with an eagerful heart hearing the name of liberty. How far is his boundary of independence knowing it deeply. They can not keep this conception in mind. Indeed by giving the identity of all powerful God and feeling by himself and making sunk in that vast sea of the independence and removing all the wants and after that the independent feeling appears in one's mind . Those who specially contain the love of God in heart and keeping faith in him think everything under His welfare, wishes, giving up completely the feelings of self activity and fear of harmfulness without giving any trouble to any unimportant matter might be called themselves comparatively as the independent persons. In fact when human being would be succeeded in achieving divine power then and there only he might be able to identify himself as an independent being. The independence of this time is nothing but the feelings of mind only.

Spiritual combination is in the differences of caste and creed

41. There are so many followers of religion among the Hindus, the Muslims and the Christians etc. in the world. But of them the friendly relation among them with one another is very little. Specially, the special fellow feeling without the same caste and creed is not found in other different communities. In the midst of these separate feelings also in mind when any different person meet with any other different person at that time love appears in one's mind without the relation of self-interest. Science would explain the cause of it that, this kind of feeling exists in the nature. The people connected in the love of the Almighty God would of course realize it if they search their respective life, whatever might be the difference in the external life, the spiritual life is maintaining the combination of the world. In the Hindus and the Muslims, in the Muslims and the Christians and the Hindus etc. people of various communities and various followers of the religion have got the assimilation of nature and the united feelings of thoughts they have got the combination of spiritual affairs with one another. Many of them can realize it to some extent due to its wideness. On the other hand, without having the happiness of feeling in heart, many of them can not realize it specially. The works of all human kind are being done by the spiritual combination. Very soon it would be turned into the external combination. The spiritual love-relation exists with each other. The persons who have firm faith in it would have very soon removed the feelings of disputes and discords from his heart.

It is not illogical to believe all things as one

42. By creating the universe, the Supreme God is keeping the intellect combination in His own and alien way. Only mere created being, the feeling of his own and alien exist in them. Again, this saying is revealed in all the religious scriptures that he who has special feeling for all as his own is a devotee. The charms of God are always being directed in the world. Nevertheless, human being involving in some affairs in a line feels his own charms in his works and conception; considering the merits of these things he is taking them with affection and disaffection. Making the judgement of food, edible food and medicine etc, human being is taking a certain thing and giving up certain thing. Where is the root of these two opposite feelings? In reply of this,- when there is no any place of origin except all powerful Supreme God, it is apparently realized that all are originated from the supreme spirit. The arrival of this final decision must derive in the mind of every person. None of the human being could be able to keep his mind stiller in this real feeling. Indeed, when all the creatures come from the only Almighty God and there is no any existence of any being and thing except all powerful God, it is clear that all things, possessing different qualities are also the same. There is no any doubt in it if the supreme felicity is gained in the maturity stage of wisdom. There would have been firm faith in it and he would have gained the combination of work, nevertheless, the differences of the sun-the winter and the sandal wood etc. are seen for the time being and nobody can show these all as the same as yet, and before gaining the supreme felicity the beginning of this faith in a certain person in a certain time is known to the prior status.

The Aim of The Universe is The Growth Only

43. Before the creating of this universe, first of all, the material which is created, regarding this, some say water, some say radiation and some say (Ethor) the upper regions of air above the clouds i.e they mention a very atomic liquid substance. All the various kinds of meditated feelings of nonexistence of anything are the causes of growing the differences in human mind. If it is rightly thought, all these are only one kind and all these might be decided as one. Seeing the system of the work in the world it is being observed that only by the will of the Almighty God, possessing the power of male and the land possessing the strength of female have been derived. In every material and in everywork, these two kinds of feelings and actions are being seen. For this, at first, the thing/material which was originated and whatever, he would say or not, this Universe is covered with hallucination of nature with female and manliness, created nature and manliness are revealing the feelings of prosperity and unprosperity. Both the elements of femininity and manliness exist in only one God. This is why existing both the two virtues in everything they are rendering their function in the world. From one thing/material the another thing is being originated. On the other hand, two or more things being united together are being appeared in the work-filled with their changeable form. In this way the system of the growth in animals, tree-plants and all others are being observed.

Following the system of the growth, all the creatures are eating various kinds of trees and plants, medicine for filling up their (belly) self appetite. To fill up ever relationship with one creature to another and the dispute and contradiction with one to other is revealing the love combination in the world. The activities of this growth are being seen day and night in the combination of attaining adoration. Though we find one growth combination in all the works, no work is found without an obstacle and danger. Its aim is nothing but to bring the perfect stage of adoration. The more days the human being might not be able to keep firm faith in the adoration of this growth as the special motto of his own life, the more days he would not be able to surrender his body and mind in it as the care and the more days he would not be got free from doubtless mind, and the more days he would not be able to get the rising of the full moon gaining the salvation of life without removing the situation of the hell and without getting rid of all kinds of diseases he would not be able to do his works as his sweet will.

The vision of the Almighty God would have to be achieved after the ending of the combination of mind

44. Eyes, ears, nose etc. in the combination of these sense of five organs, God is rendering His function humanly. All the things such as the worldly affairs, freedom from all worldly desires, religion, work existing in these. The special connection between the work and the cause which is seen a bit in the combination of these objects.

Without finding any advantage in the work of his own life human being thinks that there would be no any prosperity of his works up to the time of his death. On the occasion of this feeling of mind he is being fallen sometimes in hopeless situation, saying mine-mine, I myself am the sharer of sorrow and happiness, I am able and I myself am a separate person and thinking thus, they are leading their lives; Its name is the combination of mind. The work of the creation is continuing in the combination of this mind. Having removed this combination, the work which is fixed up for one'self and this is the system of gaining adoration as well as glorification is also different for everybody in kinds of variation like the constant and occasional affairs. This difference of the feelings of mind and work is seen according to one's nature and ideas. Again, in the midst of this adoration also, real adoration can not be ended without retraining the enemies (five sense-organs) as well as the removal of these barriers. It would be in course of time and the Almighty God has given this desire to the mind of everybody. For this cause being fallen in the unavoidable sorrows and sufferings human mind is not broken. The combination of mind mentioned before would be found in them who would have got the special combination of hearing the divine saying. As the bird confined into its cage wishes to fly away always to and fro, in the same way human being also adopts various kinds of feelings and activities to gain his own the best and closest divine combination. Nevertheless, where they are going and for what objects they can not realize all times.

Where can the desire of happiness be fulfilled without Almighty God, possessing of all happiness. Indeed, with the combination of mind we are being given in heart a feeling of separate existence from the Almighty God. By overcoming all these barriers and obstacles we have to remove these. All those efforts are the adoration-combination of mind.

Devoteeness

45. For the attainment of the combination of mind, Almighty God has bestowed upon some twenty five kinds devoteeness in human nature. Of them five kinds of devoteeness would be revealed in the higher class devotees to a large extent. The rest of twenty kinds would be revealed in all other people. These five kinds of devoteeness are given below:

1) Hearing-devoteeness:

By which hearing the divine saying one can know the past, future and present situation of one's own and another life.

2) Vision devoteeness:

By which gaining the vision of the Almighty God, human being can attain successfulness for the whole life.

3) Learning-devoteeness:

By which human being can be able to solve all kinds of matters.

4) Will-devoteeness:

By which human desire is combined with the wish of God.

5) Heart-devoteeness:

By which human heart works with God wishes equally. The other twenty kinds of devoteeness are mentioned below:

1) Felicity-devoteeness:

By which human heart is absorbed in divine love.

2) World-devoteeness:

By which love is spread out in the universe.

3) Love-devoteeness:

By which love of human being is attracted

4) Action-devoteeness:

By which the work of life is to be known.

5) Lakshmi-devoteeness:

By which the suitability of earning necessary wealth is to be gained.

6) Wealth-devoteeness:

By which all kinds of wants are to be removed

7) Enemy-devoteeness:

By which the hindrance and the obstacle in the way of religion are to be removed.

8) Radiation-devoteeness:

By which the physical strength and power is to be gained.

9) The Moon-devoteeness:

By which the exhaustion and idleness of succeeding the work are to be removed.

10) Devoteeness of the body:

By which the human body is to be got free from the diseases.

11) Vision-devoteeness:

By which good-dealing appears as soon as the eye-sight in the body.

12. Love-devoteeness:

By which human being is to be single-minded heart by drinking good drink of love.

13) Form-devoteeness:

By which the unity of both the form and disform are under the control of sense organs.

14) Death-devoteeness:

By which human kind becomes immortal.

15) Productivity-devoteeness:

By which the improvement of human body is to be succeeded.

16) Time-devoteeness:

By whom in what time, what work is to do is decided

17) Country-devoteeness:

By whom it is known in what place and what work is to be done.

18) Person-devoteeness:

By which what kind of relation is involved in one's own life with other certain person is to be known.

19) Husband-devoteeness:

By which the women are able to make their own life partner happy with their services and to increase their religious feeling and conception.

20) Woman-devoteeness:

By which the male persons are able to make their wives happy and to make them their life partner of adoration.

All these devoteeness are rendering their function in human heart incompletely. In course of time, with the adoration, the flourishing of them with one another is being succeeded. If anybody is able to pay his attention in the twenty five kinds of devoteeness in the feelings of the frugal spender of the persons of the extravagance prodigality, the good feeling of the oppressors, love-issuing of the unlover, skillfulness in all works, the ending results of inevitable thoughts are the starting combination of the vision and hearing with the Almighty God and these might be happened to a devotee in a shorter period of time.

The evil of the worldly life is once inevitable before the moment of achieving the divine combination

46. The feelings of the worldly and unworldly affairs are wandering in human world. The works by which we procure our food and drinks and by which our honour and prestige saved are named family life. On the other hand, being absorbed in divine love what one's mind wants to achieve is named unworldly affair. In spite of existing the fixed work of both the affairs of worldly and unworldly in the same place for combination, human being without knowing this, works busily for the worldly affairs and sometimes adopting hopelessness, he repents that he could do nothing for the salvation.

For example by doing unreasonable works and after suffering from its bad result, the fondness of reasonable work appears. In that way, human mind without having successful in it accept the tendency of unworldly affairs. Then the worldly and unworldly affairs dominate human heart by turns and mutually increasing the time of the feelings of unworldly affair. After that the time of the feeling of worldly affair is becoming to a small extent. In this way being forsaken the obstacle and difference and being earned the unworldly combination he earns the maturity status of the wisdom. After that keeping firm faith and gaining still faith in mind, he gets final salvation from all kinds of worldly wants, diseases and lamentation. But before attaining this stage worldly evils once are inevitable. So to say, from that stage human being would ascend the stairs of achieving divine combination.

THE WORLD AFTER DEATH

47. The place where the human soul locates after the destruction of the body is known to this name, "The World after Death". While the human soul is immortal and if there is no any definite place for the presence of the departed soul, the basis of the immortality is not established firmly. This mortal world has been fixed up for the arriving place of the living body. But after leaving the body how or in what way the soul lives, none is able to show any reasonable proof in this matter without possessing the spiritual combination and power.

The people of the followers of Hindu religion believe the presence of the dead human soul in the universe of spiritual wisdom, in the surface of the sun and in the surface of the moon etc. places. The Muslims and the other followers of religion believe the arrival of the dead human soul in the graveyard places. But the conception of the hell and heaven exists in all. The Brahmmites could decide nothing about this matter. They agree only about the existing of the next world. If there would be any definite living place of the soul in the next world, there had not been any cause of the feelings of unity between them. Indeed the mortal and the next world are for the body and not for the soul. If the body is absent, the combination of the Supreme Spirit is one and the same with the Almighty God. So it is falsehood to feel the necessity of any place for the living of the soul. All kinds of bodies were born in the world for rendering a certain divine work. By gaining stability combination once they would have confined to death forever, and would not fill up their desire of mind and the heart of their friends would be lamented and it would not be calm and cool—it can never be so. Such a day would of course come, when every dead person along with his own body as before he/she had. They would make successful about seeing vision as the dream for removing ever lamentation of their friends and would gain the salvation of life. The feeling of the next world would be realized in the mind of the people then and there. Going to the other next world, the people of the mortal world would enjoy happiness. Such a feeling can not be brought in mind.

**Without achieving the pure supreme combination,
the work of adoration can not be ended**

48. In spite of being devoid of all belongings human being can not be specially busy for All Powerful God. The feeling of anxiety which is occurred sometimes in a human being, due to an inevitable cause and without realizing the substance of life, it is dissolved in fruitless thoughts and as it being out of his conception, he is not able to realize it. In spite of surrendering to the feet of the Almighty God forever, and all of the people thinking it as the useless worldly affair contain this as the feeling of falsehoodism saint, nevertheless they are considered to the people as the devotees to a small extent. Both the two feelings of unadoration and adoration exist in their knot of heart and in their feelings of mind. So in spite of not deriving the thorough spiritual knowledge, all of the people can not gain the divine love. Their mind is always anxious as their gaining of peace combination and doubt are not removed from them, they can not contain the innocence of their respective works in mind fearlessly. The best result of adoration is to gain the peace of mind. It can not be done if their doubt is not removed from their mind by all means. Involving in various kinds of religious doctrines human being can not gain soon the last stage of ending combination is only one God. At the beginning of the work of adoration, imagination, anything to sit on, garmentation, touring the place of pilgrimage, repeating incessantly the names of God, in burial places etc posing worshiping, publications and yogas of devoted persons etc various kinds of works are adopted. With these the Supreme felicity is also heard among the Hindus.

But with these partly felicity, there can be no any special benefit of the Universe and it is weakened within a very short time and the life is ended merely keeping a movement in the world without having the combination of the world, real felicity can not be achieved in anyway. The path of the real felicity had not been brought to light in any kind of the religious followers as yet. Everybody remembers it that the feeling of the real felicity is appearing in their own works. Nevertheless, various kinds of doubts are continuing to exist in their hearts. Giving up all superstitions and for needing shelter to all Powerful God, and having firm determined to Him repeating His name incessantly, remembrance and meditation where the human being achieves the divine combination without finding any distinction, then and there devotee only stands on the way of felicity. So the works of adoration can not be ended without achieving the pure Supreme combination of the Almighty God.

**The kinds of difference in revealing
the divine saying in one's heart**

49. The divine sayings are to be heard for the benefit of the people and for the facility of self adoration. Some say it is impossible to reflect divine saying into the human soul. It is only the imagination of mind. When Almighty God always exists lively and awakenly and he is always inclined to human soul and appearing the inevitable matter and by serving the act of massaging one's legs and feet in giving the faith in heart to know his former vision, speech hearing and the good and evil of certain works and

they all are being hankered after these regarding the matter of its success, there is a will of the Almighty God. There can be no doubt in it. Without revealing the divine saying, there is no any means to be its success. This is why Almighty God speaks in human heart and this confidence is not falsehood. Those who have heard the divine saying only are able to gain its evidence. It is very difficult for others to realize it. Specially, the devotees of the religion followers of the Hindus, the Muslims and the Christians have kept various kinds of proof in general human society of it. It is the activities of illiteracy to ignore it also. The patient takes medicine once for the remedy of the diseases and once after if it is tasteless he expresses his unwillingness to take it again. In the same way, absorbing in divine thoughts once if anybody feels disorder in mind or a person for want of faith is averse in adoration and for him it is impossible to hear divine saying- Taking this imagination in mind, he works and absorbed in worldly thoughts. the divine saying is revealed in human being in four ways. First of all, a line, coloured with blue and yellow appears in one's heart. It gives the identification of what is proper to do and what is improper to do, with the closing and opening of eyes. Secondly, sound-mouth nevertheless, sound makes, such a thing like mouth feels very near to heart. Achieving these two are definite for the lot of very few people. Thirdly, moving like a wheel in the heart, a terrible movement is going to be continued. In this, some sayings may be realized in indirect way.

The sayings of the other people and about oneself are being continued to appear in mind specially after some days. In this way moving like a wheel it is stopped for some days. After stopping for some days, it is being done again and again in this way. Once after the movement, this kind of saying appearing in mind with each other prosperously is going on to be maturity. Fourthly, the sayings which are appeared in mind are not assumed them as oneself to these. A devotee who has got firm faith in these sayings are directly being derived by the Almighty God Himself. This is the combination of felicity among the general human being. All the affairs of the past, present and future might be known really in the maturity stage of divine saying.

God Vision

50. Sometimes special wish in the mind of everybody for achieving the special combination of the vision, specially, achieving the vision of God is the final result of the adoration. The more days the mental combination exists in the worldly affairs the more days the happiness of the Almighty God is not rather gained. But the seeds of the devoteeness which exist in one's heart is being grown up unrevealedly. The time when once divine combination appears, first of all, excellent feeling comes to him and melts one's mind for a short time. Secondly, appearing the feeling like the reflection it shows the enlightened colour;

somebody enjoy the special feeling in mind to a large extent or somebody enjoy special feeling of the vision in much quantity. At that time some of them are fallen into reverie and become senseless. Some of them are headed turning as a wheel or inspite of beginning of that kind of feeling and vision and falling various kinds of disturbances that feeling of the improvement is stopped for a long time. On the other hand, after the separation in little by little some of them earning that feeling and vision again are getting peace of mind. In this way with the improvement of hearing the divine saying also is going to be prospered. Some say God-Vision might not be without external sight. It is as the result of not achieving the reality of the adoration. Indeed from where these eyes came, who gave its light and who filled up our mind for the will of seeing the creator. He would have concealed without being visible in our eyes and would not have given the result of our eyes, it might not be. A man who has got firm faith in the fullness of His power can never have the feelings of disappointment. God is all Powerful, though it feels in heart and without realizing its reality, specially by seeing the creator human being can not remove the doubt of his mind completely. None can say corpulent to keen and the keen to corpulent. But every material derives from the keen material. Nevertheless, turning into the corpulentation it is being seen under the sense-organs. It would be appeared in all human mind, if they think from the source to the end. Without seeing it practically with our eyes, we can not make all kinds of conception in mind.

This is why God-Vision is to be gained specially. The keen feeling of every primitive material would be under sense. In spite of binding of the Vision and crossing over it, Vision power would be strong and all the sense-organs would be gained the combination of unperceptive organs. This aspiration is always working in the mind of a devotee. As the Vision material is seen in our normal eyes, and as the conception of the form in mind is being existed forever, in the same way, gaining the combination of eyes and mind, once a devotee feels it before his eyes again and again. The feeling of the place which a devotee finds in mind and thought the devotee feels these objects like practical and the obstacles in the intervention which are preventing the sight to see these in the open eyes and without something these openly, no Vision of God is achieved. With the increasing of adoration it would be attached in the eyes power of mind and overcoming all kinds of obstacles little by little the eye-sight of a devotee would be revealed and the outside objects would come into the Vision from the house, this name is God Vision. There is no any cause for any person to be disappointed in it. Because the result of the eye-sight is such a Vision in the real sense of the term.

The system by which the vision and the hearing is going to be properous by turns

51. Before the hearing of divine saying sometimes the vision combination is appeared. First of all, appearing the capability-combination a devotee's mind is anxious in exercising.

Giving up worldly works and actions once and after that knowing specially the worldly works and the divine activities as the same, a devotee's mind is calm and quiet and staying in a circle as the form of surrendering, he stands in the work field fearlessly. At that time a devotee pays special attention of mind to the Almighty God and in that time some of them blue, some of them red and some of them yellow etc colour light begin to see. Such kind of light is the identity of their own colour existing in mind. The colour by which one's mind is pleased or displeased and according to the necessity that colour of light brings to one's notice of the sense or organs. This might be said the preactivities of the maturity stage in devoteeness. If such a vision begins the divine combination involving in one's heart is revealed. The divine saying is continuing to come two or three times to a small extent. It begins to come again specially after ceasing four or five months. After having the action in this way, some- times hearing and some light is seen to be continued. If the combination of peaceful vision is once achieved and after that appearing disorderful and colourful affairs in a body sometimes it derives joyless of human mind. With the seeing light of colour of both peaceful and disorderful, hearing also is continued to happen. Before beginning of the hearing stage once a peaceful vision also is brought to the notice of one's sense organs and after that it is stopped for a long days (not exceeding six years) and disorderful vision is revealed in front of him and as it in the high stage, it is not so endurable. As there is advantage and disadvantage in the bindings of worldly affair like the darkness and light and for this human mind feels the joyless feeling. The same matter is to be happened in the higher stage also. The root of this joy and joyless matter exists in that colourful vision. The moon in her fortnight is free from darkness little by little achieves her fullness of light. In the same way before the beginning of the hearing stage the special peace of mind and the joyful vision, little by little is appeared before the devotees eye-sight.

After that by having the vision of disorder, joylessful and colourful affairs, the hearing combination is revealed to a devotee in various ways. And with the increasing of that stage, the colourful light of disorder and joylessful affairs are decreased. For this, the colourful and joyful affairs of the peace appear to a devotee forever, and all kinds of obstacles are removed. Then a devotee without having any doubt in mind, hears divine saying in his heart, head, belly and the other places of his body and out side. Then he is able to reveal it to other human being. After that the vision and hearing combination are united together. If any devotee thinks the day and night are the same, nevertheless, as in the light ever as in the darkness also, he is able to see the feeling of all his necessities in the midst of involving white colour as his spiritual guide. In this way the solution of all questions is to be made and the disorder and the joyless affairs are completely removed from a devotee's mind. It is a gross saying that divine hearing begins after the beginning of the vision. After that the feeling of the vision is less and the matter of hearing is going to be increased gradually to a large extent. Then according to the conception of mind, colourful light is rarely seen. The sayings which are heard are also felt sometimes fruitless. This is why, it derives disorder any joyless matter in mind. On the other hand, with the successfulness of the vision as one's own will and saying of hearing sometimes derives in devotee's mind. In the midst of both the disorder and peace, the peace combination with the God can be destroyed in no way. After the ending of the vision the perfectness of the hearing is completed. The more a devotee needed, the more he gains the utility and the joyless affair is to be removed from him. None could step in this finishing boundary in this mortal world till to day.

The joined feeling of the saying and the feeling of thinking of saying, of them the feeling of the thought of saying is the root of communality

52. The joined feeling of the divine saying and the feeling of thinking of divine saying and these two feelings can not exist in a devotee at a time. The joined feeling is this, without thinking anything the saying is revealed in all affairs fluently. The feeling of thinking is this, by thinking the saying is revealed in the affairs of necessity. At the first time of revealing the saying to a devotee, what is expressed to his heart is duly prepared to do that. He does not desire to hear the sayings of anybody. He is going to do such works that the other people think it as the former symptom psychotic action. In this stage the doubt comes apparently to the mind of his relatives. In cooperation with them who have firm faith in him to some extent only can wait as it would bring good in the long run and they do not leave him being disappointed. In this way, some of devotees might lead their adoration period for about 10 or 20 years also without finding the way of special progress in adoration. Some of them embraced their death during this stage. For this reason, without realizing the mental feeling and the range of activities involving in worldly affairs human being does not have any special desire to live in human locality. By overcoming from this situation some of them produce wonderness to his people with his speeches, feelings and actions.

Keeping faith in him the persons who think it essential to lead their own lives according to his speeches and create a new community for its identification. They accept the name of it. In this way, so many communities have been created openly and secretly. It is not possible to find out all of them. Before the arrival of the perfected work and without removing all of these feelings of communities, it is not possible to make the unity among all the human kind. The sayings which are heard in thoughts are the causes and the root of deriving various kinds of opinions and communalities. After a short time of appearing the joined feeling and after attaining the united combination of all opinions, all kinds of differences and doubts are driven away. Human life does not work in general way. Special and special connection exists in everybody, on that way being disconnected from the binding of the worldly affairs every human being would have gained the combination of the perfected work. By succeeding this aspiration and in doing and feeling of different kinds of works, human life is going on towards that way; there is no any doubt in it. Hearing the divine saying is the special status of progress. The Almighty God bestows this for the stability of human mind. Again, the work which is fixed for one and without realizing it in mind, human being proceeds towards extra affairs. For this reason, the disturbances of realizing the obstacle of hearing appears before him. Oh! devotee think it and see, of course, you can realize.

A Man is Seen Happy And A Man is Seen Unhappy in The World, What Is The Reason Behind It?

53. Some are happy. Some are unhappy, some one is a king, some one is a subject, some one is a patient and some one possesses a sound body etc various kinds of feelings are being seen in human being. The Almighty God is merciful and impartial. For what reason the evil and the partiality are wandering in His eye-sight. The reason of this is specially some of the followers of Hinduism think it as the earning result of their former birth. The former birth of the human being is nothing but a hallucination. In the former birth, who and where he had been and by doing what actions he had ended his life and no person is able to say a bit also remembering it. Proceeding towards the progress, an aged person, inspite of having a plenty of knowledge and intelligence would take birth again from any mother's womb being an unconscious child and it can never be possible. Was the influence of the boundless power of the Almighty God specially confined to His created materials without breaking another one? Is he not able to create any new thing? And why would He reduce His boundless power to create the same thing repeatedly giving its another form? This is why, the word of saying former birth of the same material is nothing but falsehood and imagination. Every material and the form are not created unnecessarily or at the tendency of destruction. Because each of His created materials has got ever relation with the universe. All of the actions and activities of the Almighty God are full. The incomplete feeling which is seen in it, and after discussing His system of work if we realize its special significance, it would be felt that in the covering of external incompleteness there is a completeness inside it. We know that from a very tiny seed, a very big banyan tree is to be grown. So many wonderful works are being done by the human being possessing a tiny knowledge. The more the works by dint of perseverance, the more the wonderness are produced in human inventing the so many new things.

If God wishes, any noble deed might be done with the help of mere a trifling thing. Everybody would agree it and there is no any doubt in it. Some scientists and scholars express their doubt to the all power and welfare feelings of God. The cause of it is - they do not know that if there is no partial power and the feeling of the evil in the creation no glory of all powerful God can appear in one's mind. If there is no any darkness, we do not feel any anxiety for light. If there was no incompleteness none could feel thirsty for completeness. We search the feeling if we are in want. If we were not inspired to go on gaining the joy, we would realize that the power of God is limited. When it is not happened and the human being is always proceeding towards progress to progress. Then it must be agreed that the powerlessness and the evils which are seen in the world are being given the identity of all powerfulness of God. In this time if there is no former birth, there can be no any relation of the result of one's any work with the evil and welfare of the present time and this conception was decided in it. It was also considered that in the midst of various kinds of disorders and evils, the perfectness of God is concealed. Specially, the happiness and sorrow are the affairs of mind. If the combination of outside work does not exist in mind, we do not feel happiness and sorrow. In spite of sorrow of the outside, peace steadily exists in one's mind for many times. On the other hand, many people belonging to a lot of wealth and riches are in all sides, yet peace of one's mind disappears. At this stage if the quantity of mental peace and disorder is not ensured, it is difficult to decide which person is happy and which person is unhappy. A beggar living in a cottage who feels happiness by eating once a meal at the end of a day. On the contrary, a king ascending on a throne also wishes to have that happiness in many times.

Nevertheless, happiness and sorrow, wealth and danger are coming and going by turns and they are pulling them to their own destination towards God. The human being is rendering the work in his own way. He is running rapidly knownly and unknownly to succeed the desire of life through the system which are fixed before. In practice what is felt happiness to one, in the same way, the feeling of sorrow is felt to others. On the other hand, what is good to one in the same way it is not felt good to others. This is why, seeing the external activities, this person is happy and that person is unhappy and to make it such a judgement is the work of falsehood and ignorance. Falling in the sorrow of external affair for a short time, the person who has achieved the love of God has realized it himself. He has realized that the matter of external happiness and sorrow are very worthless. He does not hanker after throne, wealth and riches for happiness. In a time, though one is in poverty stricken and one is unhappy, but in course of time removing all of his sorrow, the feeling of his happiness and sorrow is so much that he forgets his former sorrows. The want of a time is filled up in another time and the differences of sorrows and happiness are driven away. This is why, in the midst of what kind of sorrows and happiness and in what time for whom God is giving peace, human being is unable to realize it. So it is essential to remember this conception in mind that every human is suffering or enjoying happiness and sorrow respectively with another equally. If we measure it rightly the personal differences between the two can never be felt. The person who works keeping this difference in mind, the goodness of divine blessings can not come to him.

The Real Marriage

54. The marriage activity is the most significant in human life. The systems of marriage in human society which are in vogue are an affair of external binding where the work is performed according to the consent of both the two parties aims also at the external affair to a large extent. Hearty united binding is a divine asset. Specially it was far off gaining and the human being was not able to know this till today. The two bodies which are the same and one with the hearty and the mortal world and the heaven all are combined in a place is named the marriage. The marriage work exists in the combination of supreme felicity the peace of mind, the worldly and divinely combination all are the good result of the real marriage. The insufferable result of the diseases, lamentation and death in the world are being derived for happening the disorder in the marriage activities. What is good in the worldwide is the root of spiritual love combination. It is wandering in the heart of the woman and the male persons to some extent knownly and unknownly by the will of the Almighty God; if the assimilation of combination is not happened spiritually before, there can be no love with one person to another. The more the affairs of discord, contradiction etc. evils are seen; they are also the result of insufferable spiritual combination. But if the marriage combination would specially be physical at least all these evils would be rectified; if these are not found they are also the causes of evils and there is no any doubt in it.

Marriage combination protects all kinds of insufferable affairs from human being like religions and it turns into heaven from prison. It brings what is essential for everybody in the world and it combines the human being relatively with the universe. Those who are absorbed in the adoration of God simply begin their marriage combination spirituality, if the marriage combination is not worked physically, bodily, they can not achieve the last result of adoration. By leaving the worldly affair and going for off from friends and brothers and following various ways of adoration, some of the human being have left the body. Some of them being alive could not satisfy their heart and mind achieving their own aim till today. They could not succeed the desire of life without achieving the marriage combination. Chaitanya is the obstacle of doing marriage combination. It can not be happened genuinely at this time, and without knowing it, he himself has contained a garland (the outer garment for the vaishnavas) and left the human world guiding his disciples to follow this example. Those who have got the salvation of life and which are revealed in people. Where their lives are and by seeing the system of the salvation of life we would realize it. Indeed, none could achieve the liberation of life till today. Such a time would come very soon when the Almighty God would bring the real combination of marriage in the world for the human being and they would succeed their desire of gaining the supreme felicity.

The Salvation

55. The name of the united feelings of the body and the soul and their works is salvation. Nevertheless, the body and the soul is one and the same and which are derived from the one self existing spirit. Yet a lot of differences are seen in both of these two feelings and works. After removing this difference when there would be the works of unity, at once having free from all corruptions, human mind would be cheerful and would achieve salvation. This salvation is written in the Hindu scripture in various kinds, such as nearness, sameness, oneness, living with God in the same heaven, soleness, death with God etc. along with their alive body would be achieved that might not be thought to have such faith in human mind. People concept that only the beginning of the salvation may be seen in this life. According to the religious doctrines of some communities such as the Christians and the Muslims "The Day of Trial" The Day of resurrection or the Day of final judgement is fixed up for all. At that time the sin and the good works of all men would be finally judged practically by the Almighty God Himself. Rising from the grave every dead human being would suffer the consequences of their respective previous action and these are written in such a way in this book. It is duly being realized that after death the salvation would come through it. Now, we have to find out whether the sorrow and happiness involved in depravity might be worked in the unchanged soul. If anybody says so, he is not aware of his own form what is seen corpulently is only seen the works of happiness and sorrow in one's own form of mind separately from God. There is no sorrow in the keen soul and for this reason many people think it in mind so that if the measurement of sorrow is more, all kinds of sorrows and sufferings would be ended after leaving the body. Indeed, there is no any difference between the supreme spirit and the human soul.

Living in the body human soul only suffers/enjoys the consequences of his pleasure and pain and the supreme spirit does not suffer any result of his actions. Without ascertaining the difference of the human soul and the supreme spirit, this saying can not be harmonised. For this reason, one is as the evidence of the two parts and one is the suffering of consequences which are written in the speech of such feeling in the Hindu religious book containing vedantic philosophy. Before leaving the body and with the adjustment of the egoism in the soul " I possess the separate personality from God and this one feeling exists in all human mind." It can not exist without the body. So final salvation and binding, happiness and sorrow etc. good and evil are felt in the body. Only it can not exist in human soul. The salvation which is expected after the destruction of the body is like the waves dissolving in the water of the ocean and it is called a stage of having no substance within. It is not felt that this kind of liberation is in the feeling of prayer to anybody. "O'God, you might capture me in you completely or I might be dissolved in you". etc. This feeling exists in all kinds of prayers, as if the feeling of my existence can not exist without the body. The Salvation which is derived to have respectively existing in his own body is applicable for human being. The standing knowledge with God constantly is known as nearness-salvation, Every thing is His own form, If such a firm faith comes in devotee's mind, it is known as the sameness of salvation. The adjustment of the body, mind and heart in Him completely is known as salvation of unification. Only God Himself is all in all those who have special close connection with Him and He who lives with them constantly, the name of such special knowledge is known as the salvation of living with God in the same heaven. Only He is all and everything, the stage of this realization is known as the salvation of soleness. Only to be buried in Him completely is known as the salvation of death.

The feeling of each kind might be possible in the alive stage of one's life. A man of thoughtful heart would not ignore it. None could achieve this salvation till today. the great persons who have sometimes appeared in this world embraced death publishing their own religious doctrines of some people. Without achieving the supreme felicity as life salvation, they could not able to establish the one and the same doctrine all over the universe. Their temporary necessary works which were essential to do, have done it. All their publishing truths being led to be transmitted in the world are being given the united combination and there is no doubt in it. The special time for performing the united feeling appears at this moment. The Brahma community has commenced the former work of it. A person possessing the knowledge of supreme felicity is essential at this time; seeing the feeling of his life salvation and keeping firm faith on him everybody would indoctrinate with the combination of pure supreme felicity. Everybody belongs to this life salvation. There is no cause for anybody to be disappointed. Leaving up all kinds of differences if everybody adores the names of God repeatedly and incessantly the unity would come in the world in the combination of immortality and there could be no any disunity in any religious doctrine. Almighty God and His name is one and the same. There is no any difference between the both of the two. What is in God is also in His name. Anybody who has firm faith in it does not require to follow any other kind of adoration. Gaining the meditation-combination after incessantly repeated of the names human being would be released from the disease, lamentation and death fearlessly and by being adored the body human being would have achieved the final salvation of life.

The End
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