

Treasure of Practice

(Sadhan Nidhi)

The immortal words of the revered sage,
the founder of the Manav Seva Sangh,

Brahmalin Sant Pravar Pujoyapad Swami
Sharananand Ji Maharaj.

Preface

In the journey of spiritual enlightenment and understanding, the words of revered sages and spiritual leaders hold profound significance. It is through their teachings that seekers find guidance, solace, and a deeper connection with the divine. Among such luminaries is Brahmalin Sant Pravar Pujiyapad Swami Sharananand Ji Maharaj, the esteemed founder of the Manav Seva Sangh, whose timeless wisdom continues to inspire generations.

This translation presents the sacred teachings of Swami Sharananand Ji Maharaj's Amrit Vani, meticulously rendered into English, paying homage to the profound spirituality and essence encapsulated within his words. Leveraging the advancements in technology, this translation was made possible with the aid of

modern tools while ensuring utmost reverence and authenticity in conveying the spiritual message.

Careful attention has been devoted to preserving the sanctity and strictness of the original text, maintaining its purity and depth. Every effort has been made to ensure accuracy and clarity in the translation process, with thorough scrutiny and review conducted to uphold the integrity of Swami Sharananand Ji Maharaj's teachings.

However, it is imperative to acknowledge that the journey of translation is a continuous endeavor, and as such, feedback and insights from scholars and practitioners are invaluable for further refinement and improvement. This preface stands as an invitation to engage in collaborative efforts towards enhancing the

understanding and dissemination of Swami Sharananand Ji Maharaj's profound teachings.

May the translation of Amrit Vani serve as a beacon of spiritual enlightenment and a source of profound inspiration for all who seek the path of righteousness and divine connection.

- A Seeker

Introduction

The 'Sadhana-Nidhi' (Treasure of Practice) is the nature of achievement and the life of the practitioner. In it, the essence of human life, based on the views of spirituality, atheism, and duty, has been demonstrated, showing what is the greatest treasure of human life, by which it is to be accomplished.

The practitioner raises the question, 'What should I do?' The answer to that very question is 'treasure of practice,' in which essential matters for the practitioner alone are presented in an organized manner. The practitioner, with great ease, can achieve fulfillment through the treasure of practice by embracing them.

Based on personal experience, we can say that we are acquainted with three types of powers-

- (1) The semblance of selfhood abides within me.
- (2) I am the one who validates the perception of visible scenes. 'I'
- (3) In the essence of all creation, there is an unmanifested element. Without seeing it, without knowing it, I am the one who holds faith in it.

The semblance of selfhood is the initial cognitive action. Based on this, there is validation of perception and acceptance of the power of the heard Lord. Thus, 'I' am related to both the world and the Creator.

It is a strange fact that all the problems of human life arise from the distortion of these relationships. 'The world' which is not considered one's own, when considered as one's own, leads to attachment, bondage, dependence, and fear of death. And the 'Lord of the world' who is

one's own, when not considered as one's own, leads to orphanhood, desolation, and despair. Indeed, if one were to relinquish considering the world as one's own and consider the Lord of the world as one's own instead, then comprehensive development begins. Developed life alone proves beneficial for everyone.

This essay discusses the necessity of ten vows that make life useful for oneself, for the world, and for the Lord of the world, which are as follows:

(A) Means to make life useful for oneself:

- (1) Being fearless,
- (2) Being selfless,
- (3) Being free from craving for possessions,
- (4) Being free from ego.

(B) Means to make life useful for the world:

- (1) Not considering anyone as evil,

- (2) Not wishing evil upon anyone,
- (3) Not committing harm to anyone.

(C) Means to make life useful for the Lord:

- (1) Accepting the power of the heard Lord,
- (2) Having faith and trust,
- (3) Accepting intimacy with the divine.

(D) (Conclusion)

A detailed explanation of each vow of the three sections has been provided, making the necessity and practicality of their observance clear. These vows are termed as 'Sadhana-Nidhi'. Essentially, these vows are presented as the essence of all practices for all practitioners, capable of making everyone's life beneficial for everyone. Sometimes, a practitioner faces difficulty in determining the goal of their life, because in the state of goal lessness,

one has to accept the goal without seeing it, experiencing it, solely based on one's demand. For the cessation of suffering for the sorrowful, peace for the restless, independence for the dependent, liberation for the bound, and the nectar of divine love for the desolate, unknown elements exist equally. If a practitioner is entangled in the dilemma of what principle to accept as the goal of human life, then 'Sadhana-Nidhi' can provide clear guidance. Simply accepting the goal as 'life should not be useless, rather useful for all,' is sufficient. By adopting the vows outlined in pursuit of this goal, the practitioner becomes capable of contributing to the creation of their own welfare and a beautiful society. By being devoid of ego and filled with love, their egoistic pride in their welfare will be fulfilled

through heartfelt love. Thus, through service, a beautiful society begins to manifest spontaneously. In summary, service, sacrifice, and love, which depict the most beautiful picture of human life, will become the symbol of this developed form.

'Sadhana-Nidhi' is the practical form of all philosophical perspectives and all methods of practice, which every practitioner must adopt. 'Sadhana-Nidhi' is presented as a handbook for success in practice. It can be followed without reading anything else, and even after reading much, only a little knowledge of all necessary main points can be known. The elucidation of 'Sadhana-Nidhi' has been made clear in a single essay, among the fundamental principles of human life

advocated by the Human Service Organization. From this perspective, the means of success for a practitioner have been shown to be very accessible. Behind this lies the basis of the experienced truth of a sage's life and the anguish of practitioners' failures. With the infinite grace of that causeless mercy, this treasure has become available to us, and by embracing it with the ability given by them, we all may become useful for everyone, with this same intention-

Gita Bhavan

May 23, 1964

Devaki

“Treasure of Practice”

(Sadhan Nidhi)

The human being is inherently a seeker. Therefore, it is imperative for him to be enriched by the treasure of practice. A human being is not called so if there is no demand on him and if he has no responsibility. Forgetting to name the united body as "human" is a mistake because the body is just a collection of actions and nothing else.

"I exist," this acceptance is the fundamental acceptance of the human being. It is impossible to deny oneself. While there may be various opinions about "what I am," there is no difference in the fact that "I am, and in me there is demand." This is accepted by humanity alone.

It is a rule that wherever there is a demand, there is also some responsibility. In this

sense, wherever there is a demand, there is also a responsibility. The fulfillment of demand is a factual necessity, meaning it is unavoidable. Being disappointed with it and considering it a defeat is nothing but folly.

The ability to fulfill responsibilities is present in humanity alone. Fulfilling responsibilities and fulfilling demands occur simultaneously. Hence, a human is a "seeker"; he can become inseparable from his goal, he is the undeniable truth.

What is the responsibility on the seeker? It becomes clear from this that he must be enriched by the treasure of practice. Life and the nature of the goal is the relationship. Thinking about this, it is understood that through satsang*, every human, being a seeker, enriched by the treasure of practice, becomes useful for everyone. This is the perfection of

human life. In this perspective, the greatness of human life is immense.

This greatness has been bestowed upon him by his creator. Therefore, there is no exchange for the greatness of the creator who created humanity.

Until a human accepts himself as a seeker, he remains useless. From this perspective, it is essential for humanity to accept itself as a seeker. Behavior is natural and inherent according to acceptance. With the acceptance of being a seeker, the cessation of non-practice occurs. Therefore, practice without non-practice is indeed the real treasure of practice.

Practice accompanied by non-practice is not considered practice. Although according to natural laws, no human being can be without practice and with non-practice entirely. However,

every human being can be endowed with practice without non-practice through the treasure of practice. Therefore, being endowed with the treasure of practice is a current question for humanity, and it can be solved.

To be useful for oneself.

Though human life be useful for all, until man himself be useful, he cannot be of use even unto the world and its Creator. Therefore, foremost must one contemplate when he may be of use unto himself.

1.To be without error:

Until man regards acquired possessions, abilities, strengths, and such as his own and for himself, he cannot be without error. Remaining in error, man remains useless. Therefore, being without error is imperative.

This is no one's experience that whatsoever he receives, upon it his independent right be established: for that which is received is not his own. What is not one's own cannot be for oneself. Its utility may only be towards the giver, appearing as one's regard for the world. Who is the giver? Although there may be many opinions, that which is received is not one's own, there are no two opinions in this matter. Moreover, if it were one's own, then one would have independent authority over it, and if it were for oneself, then no further demands would remain. However, both these aspects are evident from experience: that which is received, even while having it, remains incomplete, and there is no autonomy in keeping it as one wishes.

Therefore, it is conclusively established that the received is not one's own, and it is not for

oneself. Embracing this experiential truth inspires renouncement. Through renouncement, there is no obstacle in the proper use of what is received; rather, the proper use becomes natural and spontaneous, leading to the creation of a beautiful society on its own.

Misuse of what is received leads to conflict in society. Man engages in misuse of what is received only when he regards it as his own and for his own sake. This notion is entirely born of ignorance. Being free from ignorance is imperative for man alone; because it is through ignorance that man has become useless, and by being free from ignorance, he becomes beneficial for all by default.

Adopting any mistake as one's own gives rise to many more mistakes, or rather, one mistake takes on many forms and renders man useless.

Mistake is not a natural flaw; rather, man creates mistake through disrespect for his own experience. Therefore, the responsibility of being free from mistake lies solely on man. Although man's creator endowed him with the ability to be free from mistake, yet man fails to see this, and therefore becomes ensnared in the mistake he has created.

2. Being devoid of selfishness:

Mammoness, which is a proven truth through experience, is the destroyer of dutylessness and the progenitor of duty. Devotion to duty makes the doer free from attachment and thereby the creation of a beautiful society occurs spontaneously. From this perspective, it is imperative to utilize what has been received with selflessness. Or rather, it can be said that without selflessness, the utilization of what has been received is not possible.

The independence of selflessness is inherent. There is no expectation of any object, situation, or circumstance for being selfless. One can exercise selflessness independently without any expectation of labor or time associated with the pronunciation of the word 'selflessness'. Therefore, humans can become selfless in the present moment itself, because selflessness is the result of one's personal knowledge. For the attainment of selflessness through personal knowledge, no practice is required. This is the glory of knowledge."

Each human being realizes through personal knowledge that the acquired body is not their own, nor is it solely for their own sake. It is incumbent upon the seeker to embrace this knowledge.

Merely possessing attachment does not lead to the fulfillment of one's purpose; rather,

it gives rise to numerous afflictions. A life filled with afflictions is not desirable for anyone. From this perspective, the scent of attachment should not linger in the life of a seeker.

Now, it must be pondered whether attachment is a natural flaw or arises from one's own folly. It is then understood that attachment arises from the disrespect of acquired knowledge, not from a natural flaw.

The one who has bestowed knowledge upon the seeker has done so with such intimacy that the knowledge itself becomes known to the seeker. Although the seeker has acquired both knowledge and physical objects from the same source, they are not for the seeker's own sake. It is the acquired knowledge alone that is for one's own sake.

When the seeker mistakenly regards acquired knowledge, qualifications, objects, and abilities as their own, then attachment arises. Therefore, it becomes imperative for each seeker to become detached through personal knowledge in the present moment. Upon achieving detachment, the capability of being selfless naturally arises. When the acquired body itself is not one's own, then there remains no need for any object, circumstance, or situation to be for one's own sake.

Desire binds the seeker to various objects, circumstances, and situations. According to natural law, constant change is occurring in all objects, circumstances, and situations—which is also established by personal knowledge. Accepting stability amidst constant change is a mistake. It is this mistake that gives rise to desires. However, the fact remains that not all

desires are fulfilled. Therefore, beyond the error of forgetting to accept life's circumstances, desire fulfillment or non-fulfillment amounts to nothing.

However, while attachment persists, the seeker cannot be free from the dualities of desire fulfillment and non-fulfillment. In this regard, detachment is the foundation of personal growth, which every seeker can achieve independently.

Some seekers fear that without attachment, how can one serve the body, family, society, and so on? Upon reflecting on this matter, it becomes clear that attachment actually turns the seeker away from service. Attachment to the body disregards the welfare of the family, attachment to the family disregards the welfare of society, attachment to society disregards the welfare of the nation, and attachment to the

nation disregards the welfare of the world. Service cannot be called service if it is not beneficial for everyone. Therefore, it is evident that attachment confines the seeker to selfishness, limits, impermanence, and materialism. Thus, accepting that service cannot happen without attachment is a serious mistake.

The same attachment that hinders one's own growth cannot possibly be beneficial for others. In fact, it is harmful for both parties involved. Therefore, attachment has no place in the life of a seeker.

Not utilizing the freedom of being detached and resigning oneself to defeat is entirely unacceptable for all seekers. It is a fundamental truth that the use of acquired freedom must benefit oneself.

It is imperative that sometimes a seeker, due to negligence, considers themselves incapable of doing what they are actually capable of. In such a situation, the intense desire to be detached makes them a supplicant. The fulfillment of formal supplication is definitely achieved through auspicious procedures.

Now, experiencing the urgent necessity of being detached alone remains. If a seeker fulfills just this responsibility, then being detached will become natural and spontaneous because when a seeker advances towards reality, the entire creation along with its support and illuminator joyfully embraces them. From this perspective, there is no place in a seeker's life for accepting defeat or feeling hopeless.

Even in the shortest of lives and abilities, success is imperative in awakening to the profound demand of reality. This is the glory of

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the seeker's life, bestowed upon by the Creator's boundless grace, inspired and provided. Honor the received glory and accept that great magnificence as your own; this is the key to success.

3.To be Desireless.

Upon reaching the ultimate end of attachment, the destruction of desires becomes effortless; for in the perceived unity of the body and the observed world lies a commonality. Just as the material of the body constitutes the world, so too is the world constituted by that material. When even the acquired is not one's own, there remains no place in the seeker's life for the desires of the perceived world; because it is through acceptance of the egoic intellect and possessiveness within oneself that desires arise. However, not all desires are fulfilled. Although the enjoyment of the happiness of each desire

fulfillment begets the birth of new desires, ultimately the pain of desire unfulfilled still remains. From this perspective, the fulfillment and unfulfillment of desires are both two sides of the same coin. Moreover, the pleasure of desire fulfillment imprisons humanity in materiality, while awareness arises from the pain of desire unfulfillment. What an incomparable divine ordinance that does not allow the seeker to remain bound in materiality! Even though humanity experiences happiness while being subservient to desires in time, what a folly it is! It is the manifestation of pain that arises to put an end to this folly. However, by not accepting the effects of pain, the inclination to maintain the born subservience generated by desire fulfillment, is it not self-destruction? Indeed, it is. The righteous desires, which are aimed at safeguarding the rights of others through

acquired objects, qualifications, and abilities, can be fulfilled through present duty-bound actions. However, if one desires anything in return for oneself, then the seeker cannot be selfless. Duty is fulfilled only through selfless action. From this perspective, there is no place for desires in the seeker's life. The situation obtained through duty-bound actions is utilized for the benefit of all. When one is selfless, there is no inconvenience in utilizing the situation for the benefit of all. A creature driven by desires cannot make good use of the obtained situation and becomes free from the worries of unobtained situations. Moreover, being enslaved by situations, it continues to burn in the fires of humility and pride. This is a highly lamentable condition, which can only be alleviated through selflessness. Embracing selflessness enables the capability to utilize the obtained situation and

remain free from the worries of unobtained situations. Not only that, entry into the life beyond pleasure and pain becomes natural and effortless. Therefore, adopting selflessness is imperative for every seeker.

The end of desires born out of ignorance is only possible through being free from ignorance; desires cannot be eradicated through any practice. Taking refuge in the body is essential for practice, and it is from the mere refuge of the body that desires arise. Hence, it is unequivocally established that desires cannot be eradicated through austerity and the like. Austerity provides access to strength and so forth, but selflessness is attained solely through association with the wise. Therefore, it is extremely essential for every seeker to always remain in the light of association with the wise.

Satsang is not a practice or austerity, but it is the 'self-duty' of the seeker. That which is achieved by one's own efforts without relying on others is indeed 'satsang'. Now, the consideration to make is whether every seeker cannot do it themselves, such as renouncing the egoistic intellect and possessiveness associated with the body, or having faith, devotion, trustful surrender, or not misusing the resources obtained. From this perspective, every seeker must be able to do it themselves in order to be selfless.

From this perspective, being in satsang is paramount for a seeker to be selfless. The intense demand for satsang should remain in every seeker's life. According to natural laws, there is only one demand at a time. The demand for satsang empowers the seeker to be free from ignorance.

Selflessness is a reality. From this perspective, selflessness arises from satsang, and satsang arises from selflessness itself. Desire associates with the unreal. It is through association with the unreal that all vices and deficiencies arise. Therefore, putting an end to desires is extremely necessary.

Merely desiring something does not lead to its attainment. From this perspective as well, there is no place for desire in the seeker's life. Desire gets trapped in futile thinking and becomes an obstacle to making the best use of present circumstances. The result of futile thinking is the loss of capability, which prevents the fulfillment of duties. The fulfillment of duty's absence gives rise to unfulfilled duties. From this perspective, desires are detrimental to the seeker.

Renouncing desires requires no effort and is not dependent on any object, person, etc. Therefore, renunciation of desires is possible for every seeker. Dependence exists in desire fulfillment, not in renunciation. With independence, a seeker can enter the realm of sovereignty forever, but dependence, while holding onto desires, is never lost.

When a seeker finds dependence unbearable, adopting selflessness does not pose any difficulty. Enduring dependence only nurtures desires. Dependence turns humans away from a consciousness-filled life towards materialism. From this perspective, enduring dependence is a grave mistake. With independence, a seeker can be free from the fear of death and become inseparable from immortality. Not only that, being independent, a seeker becomes synonymous with generosity

and love. In the life of a dependent being, neither generosity nor love finds expression. Hence, it is imperative to eliminate dependence, which can only be achieved through selflessness.

Selflessness entails wealth, as it makes the seeker victorious over the world. One who desires nothing cannot be conquered by the world. In other words, when devoid of desires, human worth surpasses that of the entire world, becoming the rightful recipient of the world's shelter and illumination. A desire-driven being fails to utilize acquired possessions, abilities, and capabilities. Hence, they become useless for their family, society, and the world.

It is well known that without selflessness, independence cannot be achieved, and without independence, humans are useless to themselves. Indeed, how can someone who

desires anything be a lover of anyone else? A life devoid of love is of no use to the divine. Therefore, desire renders humans useless to all.

It is widely acknowledged that the fulfillment of desires gives rise to attachment, and unfulfilled desires lead to anger. Attachment entraps humans in materialism, while anger leads to forgetting one's duties, true nature, and the Divine. In other words, one becomes unfamiliar with reality, which is the root of destruction. Therefore, it is extremely necessary for every seeker to swiftly eliminate desires.

It is indeed surprising that one can do what one can refrain from doing! Isn't this self-destruction by one's own actions? The cause of one's destruction lies in acknowledging others, not being selflessly motivated, generating enmity between oneself and others, and creating one's

own downfall. Surely, this is the seeker's own folly.

When one is selfless, divine qualities such as compassion, equanimity, and joy naturally manifest. Desire is the cause of turning away from yoga, wisdom, and love. With selflessness, the mind naturally becomes pure, peaceful, and healthy, leading to automatic adherence to duty and attainment of yoga. Through selflessness, peace emerges, which is essential for the expression of necessary capabilities. Incompetence entraps humans in dependency, and it is through the attainment of necessary capabilities that dependency is eradicated. Therefore, attaining peace through selflessness is imperative for every seeker.

4.To be free from the greed for power.

When one becomes selfless, the strength to relinquish one's authority automatically arises within the practitioner. Alternatively, it can be said that in the craving for authority, it is desire that binds humanity. Human autonomy lies not in obtaining one's rights, but rather in protecting the rights of others. Indeed, it is necessary that one who protects the rights of others receives the world's generosity in return. From this perspective, true authority lies in giving up authority. The lust for power entraps humans in bondage and leads them into wrath, which is the root of destruction.

When one does not have independent authority over their own physical body, then what can they possibly claim over the world of the same nature? Indeed, it is essential to maintain authority over one's own body and the world by

selflessly and compassionately considering its welfare. This means not causing harm to the body through laziness, inaction, lack of self-discipline, and ensuring that the body does not harm society. This can only be achieved when humans perceive the body and other material objects merely as means to an end.

The disposition towards universal welfare arises only from relinquishing authority, and the attainment of spontaneous renunciation also stems from the destruction of possessiveness. The disposition towards universal welfare and spontaneous renunciation are two aspects of the same life. Generosity and detachment are the essence of relinquishing authority.

Generosity is capable of providing unity with the entire world, and detachment enables a distinction from rural life. From this perspective, the renunciation of authority holds great

significance. Even by giving authority, the inclination to gain authority creates an identification with the body, which is the basis of all faults. Therefore, the practitioner should relinquish their authority over the body, family, society, and so on.

Removing authority does not mean neglecting the body and others; rather, while maintaining goodwill towards all, one should liberate oneself from the burden of authority and provide fearlessness to everyone. A society suppressed by the burden of authority becomes fearful and trapped in the pursuit of more authority. As the desire for authority increases, the remembrance of duty diminishes, and numerous mutual conflicts arise. Therefore, it is imperative for every practitioner to quickly rid themselves of the desire for authority.

Duty-mindedness, meaning the protection of others' rights, naturally leads to the cessation of long-standing attachment to desires, and relinquishing one's own rights does not give rise to new attachments. Therefore, in this way, the practitioner becomes effortlessly free from attachment, which is the foundation of universal development. From this perspective, while safeguarding the rights of others, it is essential to renounce one's own rights.

When rights are usurped, the individual becomes engulfed in anger, leading to forgetfulness. As a result, the practitioner turns away from reality and becomes entangled in inaction, bodily pride, and various forms of attachment. Therefore, in the event of rights being taken away, one should not succumb to agitation and anger.

This can only be possible when, while upholding the rights of all, one tirelessly strives towards the advancement of the goal. The goal can only be achieved when it can be attained by oneself. When the creator of humanity has granted it the autonomy to achieve its goal, then it is not expected to claim its rights over anyone else's body or possessions.

Even without asserting one's rights, the generosity of the entire world towards the practitioner remains constant. However, this does not mean that the practitioner renounces their rights to maintain the generosity of others towards themselves.

Without relinquishing rights, entry into the kingdom of freedom is impossible for a practitioner, and without freedom, there can be no manifestation of generosity towards the world

or love towards the lord of the world, which is true life.

It is accepted by all that attainment of generosity, freedom, and love constitutes the completeness of human life. From this perspective, there is no place for covetousness in human life. Moreover, rights cannot be obtained through force or demand. Can anyone even love oneself forcefully? Certainly not. Force can destroy the bodies and possessions of the weak, but it cannot forcibly acquire self-respect, faith, and intimacy towards oneself.

Rights are to be given, not demanded. If human society embraces the spirit of granting rights, then everyone's rights will be secure. The sentiment of granting rights can only become pervasive when a practitioner relinquishes their own rights and continues to safeguard the rights of others. When a practitioner's life is dedicated

to selflessness, they naturally become expansive. However, this mystery becomes clear only when the practitioner becomes useful for oneself. While being dependent, it is not possible to become useful for oneself. Independence lies solely in relinquishing one's own rights and granting rights to others.

Independence is the demand of the present, and only the practitioner can achieve it with true independence. As the demand for independence becomes stronger and more stable, the ability to eradicate dependence is automatically attained by the practitioner through auspicious means. No other mistake weighs as heavily on humanity as enduring dependence.

Even the slightest bit of dependence renders a person helpless, inferior, and impure; this is an established fact. Therefore, in order to attain independence and to securely maintain

the acquired independence, the practitioner must vigilantly remove their rights from all visible entities, starting with the body.

When the practitioner removes their rights from the visible realm, their progress automatically turns towards that direction, which encompasses and illuminates all visible entities. Only someone who is detached from all sides, free from the greed for rights, and capable of distinguishing themselves from their demands can embark on the search for the origin of the universe. When the practitioner finds nothing within themselves that is separate from their demand, then the compassion of the compassionate fulfills their request; this is an undeniable truth.

Although the demand exists inherently within humanity, the emergence of greed for rights has prevented it from fully awakening.

Upon serious contemplation, it becomes clear that even the entire universe combined cannot fulfill the true demand of the practitioner. From this perspective, the value of the practitioner transcends creation. By attaining such valuable life, if humanity ruins its condition due to greed for rights, then what could be a more lamentable situation?

This does not mean that humans should become disillusioned and resign themselves to defeat. Regardless of how the past may have unfolded, if the practitioner endeavors diligently to be useful to oneself, success is inevitable. There is no trace of dependency or incapacity in the relinquishment of one's rights.

The servitude to the pursuit of pleasure has turned poor humanity into a slave of rights. When the pain born of dependency consumes the pursuit of pleasure, the practitioner, free from

the greed for rights, becomes duty-bound and fulfilled, meaning there remains nothing left for them to do for themselves.

5.To be devoid of arrogance

When one is free from ego, the atom of ego dissolves forever. With its dissolution, any sense of distance, division, or separation ceases to exist, and the attainment of union, enlightenment, and love occurs naturally. This is the auspicious destiny of infinity.

The question of doing anything for oneself persists only as long as humans accept a life perspective rooted in dependence and fulfillment of desires, which is ultimately an illusion. In reality, humans accept the notion of doing something for themselves only in the realm of illusion, i.e., in the realm of error.

For life to become meaningful, it is essential that one ceases to act for oneself, because accepting the notion of "doing something for oneself" inevitably leads to seeking material possessions. Taking refuge in material possessions diminishes the value of the seeker, rendering them subservient to circumstances. Such subservience neither allows for generosity nor fosters independence. Without generosity and independence, life cannot be useful for oneself or for the world. A life that is useless for both oneself and the world cannot be useful for its sustainer, illuminator, and creator. Can a human trapped in selfishness and dependence enter the realm of love? Certainly not. Therefore, in every seeker's life, there should be an expression of generosity and independence, which can only happen when the

seeker no longer feels the need to act for oneself.

When it becomes clear that acknowledging ego and possessiveness within this body is a mistake, it becomes imperative to realize that whatever is acquired and identified with is not truly for oneself alone but belongs to the same essence.

For oneself, solely everlasting repose is beneficial. The attainment of repose is proven by contemplation. The rise of contemplation does not arise from physical toil, but is rather contained in reverence for one's own knowledge, which the seeker must do by oneself. Reverence for knowledge is not achieved by toil-based means, but rather, upon being devoid of toil, the illumination of knowledge becomes clear.

Knowledge is the destroyer of ignorance and the illuminator of oneself by oneself. Only through knowledge does everything become illuminated; no other illuminator exists for knowledge. That which is known by all cannot be known by another. Therefore, no action is expected for oneself. Only through reverence for self-knowledge does the seeker remain free from attachment to the body and attain repose.

The seeker, through the instruments with which he perceives the world, cannot perceive himself. He experiences himself only through himself.

There is no need for any cause other than oneself to experience oneself. All activities, that is, actions, are accomplished through the body, senses, mind, intellect, etc., and those activities are related to the world, not to oneself.

By renouncing harmful tendencies, beneficial tendencies arise spontaneously. Due to negligence, the seeker attributes the pride of altruistic tendencies to himself, becoming engrossed in them, i.e., he begins to enjoy the fruits of spontaneously arising goodness. Consequently, as a result, he starts to commit wrongdoing as a beneficiary. Being devoid of wrongdoing is renunciation, not action. The result of being devoid of wrongdoing is spontaneous welfare. This is service, not action. Service is useful for the world, and renunciation is useful for oneself. Both service and renunciation are divine qualities, not acquired by humans, but due to negligence, the seeker falsely claims, 'I have renounced' and 'I serve.' When there is nothing in oneself to claim, then what renunciation? And if one has received what belongs to them, then what service? Service and

renunciation are scientific truths that are self-evident. Pride in doing and causing others to do them is born out of ignorance. 'Not doing anything for oneself', this acceptance alone makes life free from egoism, selflessness, and the greed for rights.

Sometimes, the seeker experiences that it is for the alleviation of his own suffering that he has embraced service and renunciation. From this perspective, it begins to appear that he has done everything for his own sake. However, upon reflection, one must consider what is the root cause of suffering? Then it becomes clear that ignorance itself is the root of suffering. The result of being free from ignorance is service and renunciation. Therefore, being free from ignorance is knowledge, not action. Thus, it is through the influence of knowledge alone that the accomplishment of service and renunciation

is achieved. Knowledge is present in every seeker. It is the disrespect towards knowledge that gives rise to ignorance. Due to the disrespect towards self-knowledge, humans themselves assume it. The infinite knowledge from which humans have acquired knowledge is so much their own that they do not even experience that the acquired knowledge is not their own. This is the infinite selflessness towards humans. However, due to negligence, what it assumes as its own, it does not consider its own, but rather considers what it has received - capabilities, qualities, abilities, and so on - as its own.

The light of acquired knowledge inspires to discern the distinction from received capabilities, objects, qualifications, etc., thereby clarifying reality. Upon embracing reality, one becomes established in oneself, who knows oneself. What

the seeker knows is not his own, not for himself; this is indeed established.

It is a strange phenomenon that those who are truly ours are those whom we do not know, but those whom we know. It is in them that unwavering faith and trust should be accepted with devotion. Not once has any received object, qualification, capability, etc., ever said that 'We belong to you'.

We regard as our own those who are not ours, and consider as ours what is not truly ours. To end this misconception, every seeker must renounce attachment, desire, and the longing for ownership, and be free from ego. Only then will life be useful for oneself. When it becomes useful for oneself, generosity towards the world and love for the Creator awaken naturally. This is a blessed arrangement.

The one who has created us and the universe has done so from within himself. From this perspective, we and the universe are inseparable from him. But due to ignorance, today we perceive a difference between ourselves and the universe. Without resolving this difference, life cannot be meaningful.

When we expect something from the world, we perceive a separation from it, and when our profound love is not found in the Creator, we perceive a separation from Him.

If we do not expect anything from the world and instead dedicate ourselves to serving what the Creator has provided for the service of the world, such as abilities and capabilities, then detachment from the body and unity with the world will naturally occur. With this unity, the

oneness of the body and the universe will be automatically established. Experiencing the unity of the body and the universe will assist us in establishing a constant relationship and intimacy with the Creator, because when the body no longer acts on its own accord, its sense of identity transforms into intimacy with the one who created me and the universe. From this perspective, human becomes inseparable from the Creator, having fulfilled his purpose.

When one becomes selfless, service and love become natural. Love nourishes service, and service nurtures love. Or you could say that the active form of love is service, and the goal of service is love. Love does not allow for any kind of differentiation; this is the glory of love.

But as long as a seeker acts for oneself, they do not become the master of service and love. It is the one who does not act for oneself

who becomes truly useful for oneself and for everyone.

To be beneficial for the world.

When one becomes useful for oneself, life becomes useful for the world and the creator, this is an undeniable truth. However, now the contemplation needs to be on what resources are expressed in a seeker to be useful for the world. Reflecting on this relationship makes it clear that when a seeker becomes useful for themselves, they do not expect or desire the resources, capabilities, or skills they receive. As a result, the acquired resources, capabilities, and skills are not misused, but naturally put to good use. Moreover, in return for wrongdoing, they do not commit wrongdoing themselves. This is the science of duty. The creation of a beautiful society is made possible through the science of duty, this is a divine arrangement.

1. Not committing wrongdoing towards anyone.

Not committing wrongdoing without knowing what 'wrongdoing' truly is marks the beginning of duty-awareness, but achieving the absence of wrongdoing itself is the perfection of duty-awareness.

While refraining from wrongdoing out of fear is a supportive measure towards progressing towards duty, true perfection lies in the absence of the very origin of wrongdoing. Achieving freedom from wrongdoing is not merely refraining from it out of fear; it is the embodiment of being duty-oriented. Without being free from wrongdoing, the expression of being duty-oriented does not manifest completely.

The goodness achieved through force breeds pride in the doer, which is a grave mistake. As long as humans continue to live based on the goodness achieved through force, they maintain an interest in fault-finding, which prevents them from becoming familiar with duty-awareness. The consequence of this is that they begin to dominate others, a role that has no place in the life of a true seeker. Through domination, the end of non-duty in society has not been achieved; this is the experience of all thoughtful individuals. It is through the sensation born of error that humans become free from wrongdoing. With alertness, the sensation born of error arises, which is capable of making one duty-oriented. Therefore, it is unequivocally established that individuals should not commit wrongdoing towards society, but they should also

not respond to the wrongdoing towards themselves with further wrongdoing.

Now one must ponder why any man commits wickedness? The image is of the doer of deeds and nothing else, meaning the origin of deeds lies within the doer. As long as man does not make himself wicked through error, no wickedness proceeds from him. Wickedness can only diminish when the doer is not wicked. By committing wickedness in exchange for wickedness, wickedness increases progressively. Thus, there is no cessation of wickedness. Therefore, refraining from wickedness even in exchange for wickedness is the means to eradicate wickedness.

From this perspective, it is imperative for every individual to acknowledge oneself as a seeker first. Then, one should contemplate upon the relationship between oneself and the world.

Only then will there be a proper understanding of the science of duty, which will lead to duty-centeredness, which will be beneficial for the world.

Duty-centeredness is related to the circumstances one obtains. Therefore, human beings are always independent and capable of adhering to it. However, without accepting oneself as a seeker, the intellect in life is generated, which makes humans become servants of circumstances. Consequently, they fail to make good use of the obtained circumstances and become engrossed in the contemplation of unobtained circumstances, which is the root of destruction.

Changeable circumstances cannot define human life because life is immortal, not perishable. The attainment of immortal life is not dependent on any specific circumstance.

Therefore, in all situations, the seeker can attain the fulfillment of life. From this perspective, the value of the seeker is greater than any circumstance. However, this mystery becomes clear only when the seeker becomes aware of the science of duty.

It is universally acknowledged that until there is a fervent demand for errorlessness, awareness of one's own mistakes in the light of self-discernment is not possible, meaning that there is no knowledge of one's own mistakes by oneself. It is only in the knowledge of error that the eradication of error lies. This is a blissful arrangement. With a duty-oriented life, the demand to see one's own mistakes in others becomes awakened. A duty-oriented human does not intimidate anyone but provides support for being fearless. Intimidating someone does not lead to their welfare, but rather causes harm

in some way or another. No nation has been able to make its citizens innocent by instilling fear; this is an established truth through experience.

Innocence pervades society only through an innocent life. When a blameless practitioner encounters a flawed individual, he feels compassion, not agitation. He perceives the suffering of others as his own and becomes eager to provide both active and emotional support. As a result, the offender, upon seeing his own offense through the eyes of the blameless, becomes deeply troubled and agitated to attain innocence. Then, with great ease, he becomes capable of preserving present innocence securely. Thus, through a life dedicated to practice, innocence becomes widespread in society.

By refraining from the misuse of power, duty-mindedness arises, and then through it, the rights of all are secured, awakening a penchant for duty-mindedness in society.

The demand for being duty-oriented frees the practitioner from non-duties, leading to the spontaneous emergence of duty-mindedness. Being free from wrongdoing leads to the destruction of wrongdoing, in no other way. Moreover, when good is done in exchange for wrongdoing, the wrongdoer becomes eager to be free from wrongdoing.

It shall be universally acknowledged that in all essence, no one is inherently evil, no one can be evil, and evil cannot be committed. Evil originates; meaning it has no independent existence. Thus, by not repeating evil, evil is perpetually eradicated; this is a blessed decree. Adhering to this decree is imperative for every

practitioner. Therefore, there is no place in the life of a practitioner for committing evil.

When the practitioner embraces this great vow, evil ceases to exist. And when evil ceases to exist, the very origin of evil is nullified, upon which duty-mindedness naturally arises; this is an indisputable truth.

The vow of abstaining from evil makes the practitioner indistinguishable from present innocence. Therefore, the notion "I am evil" dissipates from their ego. According to the natural law, the genesis of action lies within the actor. When the practitioner acknowledges their innocence based on present purity, there is no recurrence of faults within them. From this perspective, the vow of being free from evil is imperative for every practitioner. Moreover, they develop the belief that everyone is innocent in the present moment.

If someone admits their own fault, the practitioner still reminds them of their present innocence, inspiring them to safeguard their innocence forever, and they behave according to their present purity. From this perspective, mutual innocence is preserved.

Establishing such a relationship with the world is auspicious for the world. The practitioner must maintain unwavering faith in not causing harm to the world. This will only be possible when they do not perceive anyone as evil based on present innocence, nor desire harm for anyone, nor engage in wrongdoing with anyone. Only then can life be beneficial for the world or, in other words, protect the rights of the world.

The practitioner has the right of both the world and the Lord of the world. When they become beneficial for themselves, the question of their rights does not remain, but the

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generosity of the world towards the practitioner and the compassion of the Lord of the world always remain; this is an auspicious arrangement.

2. Not to consider anyone as evil

It is not within the right of any seeker to perceive another as evil; for complete understanding of another is not attainable. Passing judgment based on incomplete knowledge is not just. The right to dispense justice towards any individual is not granted to another. An individual can uphold the rights of society, but cannot administer justice forcefully upon another. Justice can only be administered by each individual unto themselves. The primary aspect of justice is that 'the wrongdoer recognizes their transgression, meaning they acknowledge the wrongdoing born of their own

fault, yet never deems themselves entirely as wrongdoers.'

According to natural law, no one wishes to remain a wrongdoer perpetually, and indeed, no one is inherently a wrongdoer. Inherent innocence is demanded within all. The genesis of partial fault lies in error, not in nature; for fault has no independent existence. When the wrongdoer suffers from the pain caused by an error-induced fault, the desire for indulging in wrongful pleasure diminishes, awakening a fervent demand to refrain from repeating the fault. But when they begin to see another as a wrongdoer, they become agitated and wrathful, inclined to perceive faults in others. Upon perceiving faults in others, the sense of being a wrongdoer within oneself starts to weaken, leading to a laxity in self-accountability. Consequently, harm is inflicted upon oneself and

others. This is why justice administered by others cannot establish innocence. However, when grounded in present innocence, the seeker possesses the authority of both the world and its creator. Upon realizing their own utility, questions regarding personal rights become inconsequential, for the seeker is ever endowed with the magnanimity of the world and the compassion of the creator, and this is a blessed arrangement.

If the present innocence of the wrongdoer is not acknowledged, then the disposition of wrongdoing does not dissipate from their ego, and consequently, they become inclined towards committing further transgressions.

In essence, no one is a wrongdoer. Even the most violent individual harbors compassion towards someone or the other. The dishonest person also proves faithful to their companion.

No one can be so evil as to always commit wrongdoing towards everyone. Disrespecting self-awareness in all individuals is simply not possible. From this perspective, no one is inherently guilty; this is a natural fact. Therefore, considering someone as evil is a greater mistake than committing wrongdoing.

Establishing malice in someone, whether for them or for oneself, is detrimental. Perceiving someone as evil leads to the emergence of impure intentions within oneself, giving rise to agitation and anger, which are born out of neglecting one's duty. Impure intentions inevitably lead to some form of impure actions. From this perspective, seeing others as evil breeds malice within oneself. If one refrains from seeing anyone as evil, then impure intentions do not arise within, nor does animosity emerge. Instead, equality prevails, awakening the sense

of universal brotherhood, which is the ground for evolution. Every relationship is a part of the entire universe. Establishing fault within oneself is neither just nor loving.

Now, if someone argues that not acknowledging faults and not instilling fear in the wrongdoer will only encourage a continuous increase in wrongdoing tendencies, which is detrimental to society, the reality is quite different. Because when does the genesis of faults occur in someone? It happens when they themselves accept fault. Now the question arises: why does one make themselves faulty? It's due to feeling aggrieved upon seeing faults or, in other words, when someone wrongs them, they retaliate by committing wrongs themselves under the guise of considering themselves blameless. However, they are unaware that in seeking revenge for wrongdoing, they

themselves have become wrongdoers. Retaliation for wrongdoing is not in accordance with natural law; rather, showing forgiveness, compassion, and benevolence towards the wrongdoer is essential. Without wishing well for everyone, impartiality cannot prevail. Therefore, if during times of wrongdoing, instead of reciprocating with wrongdoing, we show respect and love, empathize with their mistakes, indicate towards their duties, and familiarize them with their greatness with heartfelt affection, then they will certainly become free from wrongdoing.

Most of the time, others are perceived as wrong based solely on hearsay or conjecture. Moreover, through sensory perception alone, one cannot grasp the reality of someone. Considering someone as faulty based on incomplete information is unjust and leads to nothing but injustice towards them and fostering negativity

within oneself. However, this mystery is understood only by those practitioners who have embraced goodwill and empathy towards all.

All faults ultimately stem from humanity's own incompetence and nothing else. Incompetence arises in life when humans forget their goals. Misusing the abilities obtained from forgetting the goal leads to one's own incompetence, which results in the emergence of faults in society. The proper use of abilities is to eliminate incompetence, not to make someone incompetent. But by forgetting this reality, one becomes incompetent through the misuse of competence to prevent misuse of competence. Its outcome is never beneficial.

It starts to seem for a while that misuse of power has been prevented by force, but in reality, that's not the case. The misuse of power leads to an increase in incompetence in

everyone, and the reaction to it only encourages further misuse of power. Therefore, the use of power lies in eliminating incompetence, not in making someone incompetent.

Now the thought must be pondered upon, how the destruction of weakness within the individual and society may be achieved? Through the righteous disposition and the judicious utilization of acquired strength alone can weakness be overcome. The progressive increase of strength occurs through the righteous application thereof; this is the natural law.

Let not the misuse of strength be indulged, for this it is essential that the seeker does not deem anyone as evil. For by perceiving others as evil alone arises indignation and wrath, which hinder the rightful application of strength. Therefore, with great vigilance, one must decide upon their duty towards others.

The root of weakness is man's own error and nothing else. To be free from error, it is imperative for the seeker to be free from error himself. It is through his own error that man accepts life's wisdom in subservience and turns away from innate independence. One who is not subservient is not weak, and one who is not weak does not misuse acquired strength. From this perspective, the destruction of subservience is necessary, which is only possible through the treasure obtained from the company of the wise. Surrendering to subservience, man begins to engage in actions that he should not. This leads to further subservience. Indeed, the true independence of man lies in not doing what should not be done, and it is through this practice that subservience is eradicated. In this regard, it is through acting with independence that the attainment of independence is achieved.

To look towards oneself and expect from others in order to be independent is a grave mistake. Whatever we receive through "but" only confines us to subservience. The seeker must be useful to the world; there is nothing to be gained from the world. Hope should be placed in the ever-changing, transformative, birth-and-death-bound world! What can that poor thing give! When the seeker does not perceive anyone as evil, does not desire anyone's harm, and is not eager to commit evil out of fear or temptation, then their life does not remain useless to the world but becomes useful. This is an auspicious arrangement.

3. Not desiring harm to anyone.

Desiring harm to anyone is a grave wrongdoing. Although wishing ill upon someone does not directly harm them, the one harboring such intentions suffers great damage. Moreover,

engaging in wrongdoing leads to a change within oneself, as the wrongdoer begins to make efforts to protect themselves from the consequences of their actions. However, harboring malevolent intentions pollutes one's emotions. Emotional karma is more pervasive and enduring. Therefore, the desire to harm others causes more harm than actually committing the wrongdoing. One who does not wish ill upon others naturally possesses altruistic sentiments and compassion. Thus, the inclination towards malevolence should be completely abandoned. When a spiritual aspirant does not wish harm upon anyone, they naturally cultivate compassion, which is evident both in their attitude towards the wrongdoer and the victim. Their goodwill remains equal towards both sides. Consequently, they do not experience the arousal of anger and resentment, leading them

to fulfill their duties and work for the welfare of all. This is an immutable truth.

When one is agitated and angered, a sense of destruction arises within them, which is no less harmful than any other wrongdoing. In the desire for destruction lies one's own demise; for what is done unto others is ultimately done unto oneself, this is an immutable truth.

In benevolence, in serving others, lies the prerogative of the spiritual aspirant. They have no right to understand others as evil, to wish ill upon them, or to act maliciously towards anyone. Furthermore, only harm comes to the spiritual aspirant through such negative thoughts. Although everyone is connected in some way or another, it is in serving their beloved ones and all others that the spiritual aspirant finds meaning in life.

Service is only realized when the ego of the ruler is completely eradicated. A ruler cannot be a servant, and a ruler cannot render service. To understand someone as evil, to wish ill upon them, or to harm them for any reason is the nature of rulership, not of service. A ruler cannot foster the development of the ruled. It is through the servant that the development of all is achieved. A spiritual aspirant should be useful for all; that is their true demand. One who is useless for anyone is not a spiritual aspirant. To be useful for some and useless for others is ruling, not service. Its outcome is never truly beneficial. Moreover, animosity prevails strongly between nations, parties, classes, individuals, etc., which is the root of destruction. Yes, the spiritual aspirant governs themselves, does not repeat their mistakes, and keeps the present

innocence intact, which is the foundation of all-round development.

The sentiment and inclination to govern oneself arises only when one is not ruled by another, but rather receives support with empathy from others. Therefore, understanding someone as evil, wishing ill upon them, or harming them in any way should be completely abandoned. This is the infallible solution to being free from evil altogether.

The demand for a life free from evil is always present for everyone. And it is in a life free from evil that the spiritual aspirant achieves all-round development. From this perspective, being free from evil is the demand of the present, which is only possible through the acquisition of the spiritual treasure. The happiness of life and the fulfillment of its goal are inherent in the spiritual treasure. The

spiritual treasure can be accessible to every aspirant. To feel disillusioned and not considering oneself worthy of it is indeed a grave mistake of the aspirant, which must be rectified without delay.

Not considering anyone as evil, not wishing ill upon anyone, and refraining from harming anyone is not a passive solution but rather an active acceptance of oneself. What one does by oneself does not entail dependence or incapacity - this is the natural order. It is within the framework of this order that human rights exist. This freedom has been bestowed upon humanity by its creator. The proper utilization of this acquired freedom is indeed the ultimate human endeavor. From this perspective, every aspirant is always capable of acquiring the spiritual treasure.

When it is said to not consider anyone as evil, not wish ill upon anyone, and not harm anyone, the question naturally arises: How can the powerless perceive anyone as evil or wish ill upon them when the powerful are constantly tormenting the powerless? Reflecting on this dilemma reveals that the misuse of power occurs only when one encounters the powerless. If there is no powerlessness in life, then the powerful cannot commit atrocities. This is an indisputable fact.

The greatest weakness arises in life when humanity, instead of embracing death gracefully, chooses to accept the tyranny of the powerful. It is this weakness that nourishes the tendency to misuse power. Human beings should value their goals more than their lives. If one willingly sacrifices their life for the attainment of their goal, then no powerful entity can subjugate the

weak. However, the temptation of life subjects the weak to inhumane atrocities.

Suffering the misuse of power perpetrated by the strong due to physical weaknesses and submitting to it is the folly of the practitioner, and nothing else. Physical strength can never triumph over a practitioner accomplished in spiritual pursuits. To such a practitioner, the presence or absence of the body holds equal significance because they have found everything within themselves. There is no trace of subjugation in them. This is the glory of being devoted to spiritual pursuits. Therefore, no matter how strong one may be physically, if a human becomes a practitioner and is devoted to spiritual pursuits, then no amount of tyranny from the powerful can shake their steadfastness. Even if their body and material possessions are destroyed, it holds no meaning to them because

they become inseparable from the imperishable life. Moreover, due to their universal selfhood, they emerge victorious over those who misuse power by sacrificing their lives for their welfare out of compassion.

According to the natural order, the misuse of strength begets weakness, whereby those who wield power in wrongful ways are themselves rendered feeble. Yea, it is certain that he who hath not attained unto the path of righteousness may fall victim to the strikes of physical might. Thus, it is incumbent upon the enlightened soul, enriched by the treasures of spiritual practice, to vanquish the impulse towards the misuse of power. For verily, through the dissolution of the notion of ill will towards others, and the cessation of wrongful acts, the seeker endowed with spiritual wisdom hath the capability to annihilate the impulse towards the

misuse of strength. The indulgence born of dependency on worldly desires doth grant impunity to the transgressions of the mighty, whose demise is only wrought through the agony born of suffering, attainable solely through the realization of spiritual abundance.

Temptation and fear have rendered humanity feeble, the cessation of which is achieved solely through the absence of error. It is known to all that the acquired body shall not endure forever, yet to desire its sustenance and endure everything to maintain it, how justifiable is this? Upon reflection, it becomes evident that the purpose of the body lies in service to the world, forgetting the temptation of pleasure derived from fulfilling desires. For even in the absence of the body, life persists, hence the desire to sustain the body holds no significance. None whatsoever.

One who values their duty more than their own life cannot be deterred by any capability. Therefore, misuse of power prevails over those who do not prioritize their duty over their lives. The value of duty exceeds that of life itself. Sacrificing one's life with contentment for the fulfillment of duty is the inherent nature of a practitioner endowed with the treasure of practice. Even when subjected to mistreatment, the welfare of the perpetrator is served. This sentiment is awakened only when the practitioner is imbued with the treasure of practice. Prior to this, the desire for retribution against injustice arises unjustly, but therein lies no retribution for injustice nor the establishment of justice; instead, injustice continues to proliferate. From this perspective, the true retribution for injustice will only come from justice and love towards oneself and others.

Love is inherently benevolent for everyone, always and in every way; because upon embracing love, there is no absence of any kind of negativity, inertness, dullness, or subjugation in life. For the manifestation of love, it is essential that the practitioner does not perceive anyone as evil, does not wish ill upon anyone, and does not commit wrongdoing towards anyone, meaning that being free from malice and being beneficial for all is the perfection of human life.

Being useful for the God.

The question of being useful for oneself and for the world naturally arises for one's creator. It is always accepted in principle that being useful for oneself and for the world inherently implies being useful for one's creator. However, if we ponder on the issue of how a seeker becomes useful for their creator, it

becomes evident that by using the emotional and intellectual energy bestowed by the creator, the seeker can become useful for their shelter and illuminator.

1. Accepting the authority of the heard Lord.

The 'I' that is perceived and the 'world' that appears have a shelter and revealer, it is imperative to have unwavering faith in them. How it is, where it is, what it does? Knowing this is not necessary. But accepting it is extremely essential. No creation happens without its realization, whose shelter is uncreated, meaning it is imperishable. In what is always present, the origin, existence, and dissolution of all can occur. Even though it may not be experienced through the arisen senses, mind, intellect, etc., accepting it through the power of faith is imperative.

Creation cannot objectify its own shelter. So then, how can it be known through the arisen senses, mind, intellect, etc.? That which is present and imperishable must be accepted. Indeed, it is imperative that upon acceptance, there is unwavering faith in it. No one else can remove the faith established by oneself. From this, it is evident that the aspirant is completely independent in having faith.

If a human does not have faith without seeing, then the perceived world through the body, senses, mind, and intellect is not worthy of faith. The seen can be utilized, but faith cannot be placed in it. And contemplation can be done on the seen, but faith cannot be placed in it. Faith can be placed in what is heard, but it cannot be contemplated upon. Whatever has been said about the seen remains incomplete even if it is true. But no one has said that it is

not unique, not eternal, not omnipotent, not universal, not omnipresent. Everyone accepts its omnipotence.

When accepting the faith of the Lord heard, the faith in the perceived body and seen world becomes lifeless; because two faiths cannot exist simultaneously. And upon accepting the glory of the Lord, faith awakens spontaneously in the believing seeker. Then the seeker becomes a believer. The believer does not accept independent power separate from the object of faith. Then, spontaneously, memory awakens in the believer, which causes forgetfulness of anything other than the object of faith. Then memory makes the believer inseparable from the object of faith, meaning the existence of the believer is nothing apart from love for the object of faith.

Love inherently does not allow distance, division, or separation, meaning that union, understanding, and love, which are the nature of faith, make the believer inseparable from the object of faith. But without trust, faith, and belief, no seeker can accept intimacy with the object of faith. In intimacy lies unfathomable affection, which is capable of providing essence to the faithful. From this perspective, the seeker becomes useful to their creator through faith, trust, and belief, awakened by intimate affection.

2.To have faith and belief

The path of faith, trust, and belief is also an independent path. The one who, despite being afflicted by their own limitations, does not despair from their goal, is the rightful heir of the path of faith and belief.

To be disappointed with real life is a mistake of humanity itself because its creation has been made by its creator solely for the attainment of its goal.

Humanity's creator is complete and capable in every way. When it created humanity for the attainment of the goal, then the attainment of the goal is indeed inevitable. From this perspective, the seeker should maintain ever-increasing enthusiasm and eagerness in every circumstance for the attainment of the goal. However, when the seeker, by their own mistake, renders themselves incapable, sometimes they begin to feel disappointed with their goal. But when they have unshakable faith and belief in the glory of their creator, then disappointment transforms into hope, and an intense longing for the attainment of the goal awakens, which is the key to success.

The goal of humanity is not distant from its space, time, and so forth because the goal can only be that which is birthless, deathless, omnipresent, and eternal. What exists can be attained in the present.

Now the consideration is why distance, difference, and distinction are perceived from what exists? Reflecting on this matter, it becomes clear that when the seeker desires to attain their goal through acquired objects and capabilities, which they have received for the service of the world, then distance, difference, and distinction from the goal are perceived. Although what is omnipresent and eternal cannot be inherently distant, the shelter of acquired objects such as the body leads one away from the goal.

If the seeker does not accept the shelter of the separate body, senses, mind, intellect,

and so forth for the attainment of their goal, but rather seeks refuge in themselves or experiences intense necessity, then distance, difference, and distinction from the goal will not be perceived.

3. Accepting selfhood

Accepting dependence on the omnipotent with faith, a struggling practitioner finds inspiration from their unconditional grace, embracing it, and thereafter, no distance, distinction, or division remains. Those deemed capable are those who can claim everyone as their own.

Having created all from within themselves, the entire created universe resides in just a fraction of them. From this perspective, we all exist within them, and yet they transcend us all. There is no limit to their glory. Forgetting their

glory has led to disappointment in the incapable practitioner. If the practitioner places unwavering faith in their glory, making it their own in all respects, then achieving the ultimate goal becomes achievable with great ease.

The goal of the practitioner is to be beneficial to all. This demand is the legitimate demand of the practitioner. Its fulfillment is imperative. When the practitioner does not find their existence separate from their demand, then their fulfillment occurs automatically through the compassion of the omnipotent.

The grace of that supreme being is boundless, infinite, and has no limitations.

The practitioner accepts them with faith, devotion, and trust, but they themselves know that everyone belongs to them; because they have created everyone from within themselves.

The grave mistake made by the practitioner is forgetting the glory of their creator and considering the objects, abilities, and capabilities bestowed upon them as their own, leading to misuse. The result is that the practitioner deems themselves incapable.

This incapacity is born out of the practitioner's own folly. However, when suffering from this incapacity, if they even once glimpse towards the omnipotent, then they naturally dispel their incapacity and embrace it; this is their innate nature.

The term "omnipotent" does not consider the past of the practitioner. It compassionately embraces them based on their present experience. However, this mystery is only understood by those practitioners who have experienced their own incapacity and accepted the glory of the omnipotent.

To whom no one else appears, who does not display any qualities by considering themselves, and who does not become disappointed from their goal, readily accepts their glory and becomes dependent on them with great ease.

In the agony of weakness lies the dependence on strength. Once dependent, there remains nothing else to do. One who cannot do anything becomes dependent. From this perspective, the question of doing something else does not even arise. Once dependent, expressions of tranquility, fearlessness, and affection spontaneously arise; this is a blissful arrangement.

Incapability dissolves automatically with fearlessness, and duty fades away with affection, leading to perpetual tranquility. From this perspective, even the incapable practitioner

becomes accomplished in achieving the goal. This is the glory of the omnipotent.

In the life of an incapable practitioner, there is no place for any other belief, relationship, or thought separate from the omnipotent. Because with other beliefs, relationships, and thoughts, the Lord does not remain alive. When only one belief remains in life, then the practitioner becomes the master of the path of faith.

The use of faith in the Lord should be directed towards attaining His boundless affection because the expression of His love cannot be achieved through any other means.

As soon as love manifests, generosity and detachment naturally follow, because even though there may be differences in paths, there is no difference in reality. Truth is one, but there are many means to attain it.

Despite the differences in personal approaches, there may be variations in methods, but there is no difference in the goal because the goal is unique. The beginning of the approach may vary, but ultimately all approaches dissolve into the boundless affection of the goal.

Without the awakening of affection, the destruction of the egoic atom does not occur, and without that, the eradication of distance, differences, and separateness in all aspects does not happen. Even though the egoic atom remains alive, sheltering divine qualities like changelessness, peace, and freedom, it becomes capable of providing the essence of love when it becomes inseparable from boundless affection. This is the glory of love.

Those who are not even touched by enjoyment or liberation, still, they bestow their compassionate affection upon others. The

reason is that they have nothing left to give, as they have already given everything. The aspirant becomes useful to them only after receiving their affection. The seeker becomes useful for their own liberation.

The poor pleasure seeker remains enslaved by the pursuit of happiness and the fear of suffering, thereby becoming useless for himself. Although human life is meant to be useful for everyone, humans often forget their purpose and end up creating their own misery.

If a seeker awakens the inherent demand within, even in a state of incapacity and fear, and accepts the glory of their creator, they can attain the same life that any great soul has attained. This is because unity with the goal is the essence of human identity and nature. Unfortunately, the poor human, due to negligence, does not embrace the glory of

human life; this is a condition of their own making. According to the laws of nature, there is constant change in every situation. From this perspective, the demand for life from past situations becomes fulfilled automatically once awakened. Therefore, no seeker should feel disappointed with real life. The causeless grace of the Almighty is constantly showering. By having faith, belief, and trust in it, the seeker undergoes holistic development.

When a human, bound in the dualities of desire-fulfillment and lack thereof, finds themselves afflicted by dependence, emptiness, and scarcity, then the awareness of true need arises, whose fulfillment is not possible by any circumstance. Not only this, but all creation together cannot end the dependence, scarcity, and lack of any one person. Then naturally, there is an attraction towards the heard Lord,

whom one has not seen, but has heard of from saints, devotees, and scriptures.

In what is heard, accepting intimacy with faith, reverence, and trust is imperative; because it is through intimacy that the expression of affection occurs, or rather, let's say that the practitioner who accepts and experiences what is his as his own, his unbroken memory spontaneously awakens. As soon as this happens, all the senses, the mind, the intellect, and so forth, turn away from their respective objects, merge into memory, and then only awakened affection through intimacy remains.

As affection grows stronger and more stable, distance, differences, and disparities automatically diminish, meaning that the attainment of yoga, enlightenment, and love occurs only through the awakening of memory. Memory awakens in the practitioner; it is not a

function of the body. The body is influenced by memory. Not only that, the awakening of memory destroys the identification with the body. The identification with the body lasts only as long as humans, due to their delusion, accept life and intelligence solely in the fulfillment of desires.

The practitioner of faith and the path of belief is afflicted by his weaknesses, accepts the glory of the Lord, which manifests his faith. The faith of the believer is not separate from faith, and there is no existence other than faith. However, as long as he maintains more than one belief, there appears to be a distinction between the believer and the belief.

Now, if someone were to say that the believer already acknowledged his existence before faith, it becomes clear upon reflection that the Lord-believer renounces other beliefs and

accepts the Lord-belief, meaning the establishment of faith occurs within the believer. As a result, the bond of faith is established with the worthy recipient, and then uninterrupted remembrance awakens within the believer.

The remembrance, when awakened within, becomes inseparable from the self, meaning only the remembrance remains as its existence. But for the one towards whom it is directed, it becomes a source of delight. This is the glory of remembrance. Not only that, the power within the remembrance belongs to the same entity to which the remembrance pertains. From this perspective, uninterrupted remembrance becomes the nature of the practitioner's life and the goal.

The attainment of the one which cannot be achieved through any other means is attained solely through remembrance. Remembrance

belongs only to the one whose existence is independent and who is always, everywhere, everyone's own. In other words, remembrance is awakened within oneself by oneself, which puts an end to forgetfulness and makes the practitioner inseparable from the goal.

Indivisibility is a symbol of love, meaning the practitioner becomes useful for their beloved by being loving. This is the glory of love, which is achievable only through the singular, unbroken remembrance. As remembrance awakens, every action becomes worship, and in every event, the practitioner perceives only the unparalleled play of their goal. Therefore, it is imperative for the practitioner to accept intimacy with the goal, being selfless and desireless, for the awakening of remembrance.

The acquired body and observed world are not worthy of worship; because worship can only

be offered to that which has independent existence, that is, which is imperishable. The imperishable cannot be seen through the senses, mind, intellect, etc., but the demand for imperishable life exists within oneself. This demand belongs only to that which exists. Based on thoughtful demand and the foundation of faithful devotees, saints, and scriptures, faith is placed in the imperceptible. What should the seeker have faith in? That which they do not know, but which knows them. If someone asks how we can accept that they know us, whom we do not know, it becomes clear in this regard whether any ownership exists without an owner? Is there any creation without a shelter? Is there any perception without a source of illumination? Certainly not. Can anyone know their creator? Never. But there is a creator of creation, in which there is no choice for anyone. From this

perspective, it is imperative to accept the origin of the body and the world. Therefore, whatever appears as acquired and observed, someone owns that ownership.

Unto the acceptance without choices is named faith. The seeker in whom faith resides, what manner, where, what it does - these questions not necessary are; for all's refuge and light-giver is singular. He fashioned all within himself and granted shelter to all within himself. Whatever has been said about him, even if it is true from their viewpoint, remains incomplete; for the ruler of the universe is one. From him created, man cannot describe him; yet the seeker can hold steadfast faith in him. Accepting his glory engenders faith in the faithful.

When the seeker acknowledges that "the glory of that Great Majesty is beyond

comprehension," then within him is automatically expressed faith.

Once faith is awakened, other beliefs, other relationships, other thoughts cease to exist, and then only one belief, one relationship, one thought remains. In this regard, with faith, trust, and devotion, the seeker accepts the unity of existence, the eternal relationship with the Supreme, and then automatically, uninterrupted remembrance is awakened.

All creation, including the body, belongs to them, and they belong to themselves. Through their qualities, abilities, and capabilities given by them, serving with worshipful devotion to their world and naturally abiding in them in every way becomes the inherent nature of the seeker. They themselves continue to provide the means for service. Through service, they make the seeker's life useful for the world; this is their glory.

Service leads one from dependence towards independence, thereby enabling the seeker to become useful for themselves. There is no form of dependence in it.

The faithful seeker does not find contentment in attaining independence, but rather finds fulfillment in the devotion to their faithful object, awakening a beloved intimacy. This makes the seeker's life useful for their creator. From this perspective, the selfless grace of the achievable makes the created seeker useful for all. This indeed is the glory of the achievable. But this mystery is known only to those seekers who have accepted refuge with faith, reverence, and trust.

The surrendered seeker gains nothing by claiming ownership of themselves. Their entire being relies on the boundless grace of the refuge. The refuge, with its selfless compassion,

captivates the seeker, takes them in, and then makes their life useful for all. From this perspective, there is no surpassing the glory of the refuge. It is through forgetting the glory of that great glory that humans become orphaned. However, even in orphanhood, the inclination to become a master seed remains inherent in humans. If humans strengthen that inclination and accept the glory of the great glory in any way, then long-term orphanhood is immediately destroyed, and then the seeker becomes a master and fulfills their purpose. This is an undeniable truth.

If a human cannot have faith, trust, and belief in the unseen controller of the universe without seeing or hearing, then there remains no place in their life for faith, trust, and belief. Faith establishes a relationship, and through that relationship, memory becomes awakened.

If a human places faith in the seen body and the perceived world, then many attachments will arise within them, but they will not even retain the seen body. They will become ensnared only in vices like greed, attachment, poverty, pride, and deceit. From this perspective, anyone different from the heard Lord is not worthy of faith, trust, or belief.

Now, if someone says, "I will have faith in the world and the body, but I will have faith in myself," then it becomes essential to explore the question "Who am I?" The entirety of visible entities, including the body, which humans accept as "this," cannot be termed as "I," and the soul, the Supreme Being referred to as "that," cannot be termed as "I" either. One who accepts himself devoid of "this" and "that," which are devoid of "this" and "that," has a demand within. Humans discover within themselves the

desire born of nature and the desire born of ignorance. Freedom from ignorance leads to freedom from desire. Freedom from desire leads to the fulfillment of curiosity. With the fulfillment of curiosity, selfless desire is fulfilled, and then the human being is no longer useless. Therefore, having faith in the heard Lord or exploring oneself are both independent paths.

The true achievement of life comes from both paths; life is one. Faith, belief, and trust can only be placed in those entities which are heard of, not known through the senses, mind, intellect, etc. What is known through the senses and other faculties can be contemplated upon but not trusted. The utilization of acquired objects such as the body and others can be done, but trust cannot be placed in them. Therefore, it is conclusively proven that faith,

belief, and trust can only be placed in the creator.

Based on effort, a practitioner can attain steadfastness, peace, and freedom. However, they will establish all these within themselves, meaning "I am steadfast, peaceful, and free." But without taking refuge with faith, trust, and belief, one cannot renounce attachment to steadfastness, peace, and freedom. This is because the egoistic atom, taking refuge in steadfastness, peace, freedom, etc., remains nourished and experiences being trapped in its own delusions. When it realizes its mistake and becomes free from delusion, it attains steadfastness.

Now, upon reflection, it is realized: if the capability of being free from delusion was inherent, then why the mistake? Why the tendency to make oneself distorted? There must

have been a time when there was no mistake, meaning why did steadfastness get trapped in distortions from steadfastness itself? From this, it becomes clear that the practitioner did not accept the glory of their creator and did not take refuge, or one could say they considered attained freedom etc., as their own. It is for this reason that disrespect for self-awareness led to being trapped in distortions.

As long as the practitioner does not acknowledge the bestowed qualities, capabilities, and capacities as coming from someone else, and does not accept their refuge and illuminator, they can misuse the attained freedom due to ego. Therefore, it is essential to accept refuge with faith and trust in one's refuge. Upon accepting refuge, both 'this' and 'I' take shelter, and only they remain, having relinquished everything else. Those who are omnipotent and

belong to everyone, their intimacy becomes their life. Intimacy is the source of boundless affection. Intimacy is capable of giving taste to all experiences. The practitioner's ego transforms into love for the goal, which is achievable only through faithful surrender. The dissolution of ego is only possible by being free from virtues and vices.

The practitioner, through diligent effort, becomes absorbed in some virtue without faults. Upon accepting the glory of the goal, the goal is inspired by its inherent grace, devoid of reliance on virtues, and bestows its affection. Not only that, by bestowing its affection, you become content. This is the glory of the goal. However, even then, if the practitioner considers the glory of that great one as their own and fails to have faith, trust, and reliance, what greater mistake can there be? Correcting this mistake

promptly is essential for the believer. Surrender is not about helplessness, but it is the remembrance of eternal connection. In the forgetfulness of eternal connection, humans become bound in weaknesses like helplessness, pride, and so on. As long as pride persists, the destruction of differentiation and diversity does not occur. Without its destruction, subordination, inertness, lack, etc., remain. Therefore, it is imperative for the practitioner to awaken the remembrance of their eternal connection, which is achievable only through sole, faithful surrender. Forgetfulness is the root of all vices. Forgetfulness of duty leads to non-duty, forgetfulness of one's true nature leads to identification with the body, and forgetfulness of the divine leads to the creation of numerous impermanent relationships, which are the root of destruction. Therefore, it is essential for every

practitioner to put an end to the forgetfulness born out of their mistakes, which is possible only through the acquisition of the treasure of surrender.

Any human cannot be separated from acquired objects, abilities, and capabilities; because the acquired objects, capabilities, and abilities are useful for the world, not for oneself. Yes, it is necessary that when being useful for the world, the seeker becomes the owner of the past life of the world, meaning he does not look towards the world for himself. The fame and enjoyment that come from the world also cannot satisfy him. Then the seeker becomes extremely anxious, becomes disturbed by that life, in which there is no kind of dullness, dependence, and lack, meaning only the cessation of extreme sorrow becomes his demand. But he himself cannot do anything for its fulfillment. Seeing only

his demand, someone who is his own, whom he himself has not accepted, fulfills his demand. With whose existence, ego is destroyed.

The awakening of supreme restlessness occurs at the culmination of effort. That is to say, what is achieved through restlessness is not an accomplishment of effort, but rather restlessness is for that which has independent existence. Life is in that alone. Its attainment negates the absence of attainment. Hence, it is clearly understood that what always belongs to everyone is attained by the same. Accepting it does not increase its glory, and rejecting it does not diminish it, but its demand exists in everyone.

When only the demand remains, its fulfillment occurs by the One who 'is.' Whether you accept the 'is' or not, but the attainment is indeed of the 'is' alone. This is the glory of the

'is' itself. The supreme restlessness of the seeker, which cannot be borne, becomes compassionate by its mercy, and fulfills the true demand of the seeker. This is his nature.

The demand that arises, upon its fulfillment, the limited ego is permanently destroyed. Then, any form of dependence, lack, and emptiness ceases to exist. From this perspective, the realization of true demand is where the perfection of life resides.

The one who has crafted the seeker also provides the demand, and He alone fulfills it. In that, having faith, trust, and being profoundly agitated for the demand given by Him, both ways, the seeker becomes steadfast in their pursuit, fulfilled in their endeavors. Therefore, although it is natural for a seeker to have faith, trust, and belief in their creator, if any seeker does not accept having faith, trust, and belief in

their creator, still they will inevitably be deeply agitated for the fulfillment of their demand. Upon the fulfillment of the demand, what belongs to all becomes inseparable from it. Hence, the seeker is always independent and capable in being enriched with the treasure of attainment according to their inclination, qualifications, and capabilities.

4. Conclusion

It will be acknowledged by all that it is through association with the unreal that within humans arise the vices of inaction, ineffectiveness, and attachment. However, according to the natural law, no human being can completely avoid association with the unreal. Hence, within every human being, there remains partial duties, efforts, and detachment. In this dualistic situation, when a human being accepts themselves as a seeker, they become

associated with the virtuous, free from the arisen vices of inaction, ineffectiveness, and attachments, and become enriched with the treasure of attainment through seeking.

The seeker does not create the means but seeks them. Through seeking, one attains only what is eternal and omnipresent. The nature of the means is to achieve the goal, and it is the life of the seeker. In this regard, every seeker is inseparable from the means and attains the goal. Association with the virtuous is the natural and inherent duty of the seeker. There is no incapacity or dependence in adopting it. However, as long as the struggling human remains entangled in the dualities of effort and inactivity without embracing association with the virtuous, persistently striving to be free from ineffectiveness, they experience only failure.

Effort-driven practice only breeds false pride in the seeker, which is essentially ignorance, with no place in the seeker's life; for ignorance is the root of all destruction.

The means of practice is inseparable from the imperishable goal. It is through association with the virtuous alone that one truly becomes inseparable from the means of practice. That alone is not called association which the seeker cannot embrace with autonomy in every circumstance.

Every circumstance is not different from joy or sorrow. Servitude to pleasure and fear of pain is not desirable for any human. Whether one prefers the continuation of pleasure and absence of pain, the departure of pleasure and the arrival of pain is a universal truth. In other words, pleasure departs, and pain arrives. In this cycle,

there is no misfortune for humanity, but rather auspiciousness.

If attained pleasure never departed, then inertia would never cease, and if pain never arrived, then no one would be eager for the cessation of pain with vigilance. If the end of pain were to occur in pleasure and pleasure never gave rise to new pain again, then humanity would never be eager to be spiritual seekers. Without being spiritual seekers, one would never question the need for association with the virtuous, and without association with the virtuous, the expression of the means of practice would never occur. In such a state, the means of practice is not born within the human seeker, but it is a quest. Through this quest, only that which is eternally and universally present is attained. The nature of the means of practice is the attainment of the goal, and it is

the life of the seeker. From this perspective, every seeker is inseparable from the means of practice and attains the goal.

Association with the virtuous is the natural and inherent duty of the seeker. There is no incapacity or subjugation in embracing it. However, as long as one remains entangled in the dichotomy of practice and non-practice, and persists in striving to be free from non-practice without adopting association with the virtuous, attempting forcefully to impose practices upon oneself, failure will be inevitable. Practicing with forcefulness generates false pride within the seeker, which is essentially ignorance, and has no place in the seeker's life; because ignorance is the root cause of all destruction. The means of practice is inherent to the imperishable goal. It is through association with the virtuous that one becomes inseparable from the means of

practice. Association with the virtuous is not merely about what the seeker can control in every situation.

In every circumstance, there is no distinction from pleasure or pain. The servitude to pleasure and the fear of pain are undesirable for any human. Whether one prefers to remain in pleasure and avoid pain, the fact remains that pleasure departs and pain arrives—it is an inherent truth. That is to say, pleasure inevitably fades away, and pain inevitably arrives. In this scheme, there is no misfortune for humanity; rather, it is auspicious.

If arrived pleasure never departs, then stagnation would never cease, and if pain never arrives, no one would be eager for its cessation. If the end of pain merges into pleasure and does not give rise to new pain, then humanity would never be earnest in being spiritual

aspirants. Moreover, without embracing satsang, the inquiry into existence never arises, and without satsang, the expression of spiritual practice remains dormant. In such a state, humanity remains indifferent to its ultimate benevolent creator. From this perspective, the departure of pleasure and the arrival of pain are auspicious.

The misuse of acquired freedom by humanity leads to its own destruction. Therefore, there is no place for the misuse of freedom in the life of a spiritual aspirant. The outcome of the proper and improper use of acquired freedom is inevitable, but whether it is misused or properly used is determined by humanity itself. When one refrains from misusing freedom, its proper use naturally emerges.

Now, it is to be considered what constitutes the misuse of acquired freedom that should be

avoided. Reflecting on this matter, it becomes clear that every individual has been endowed with the faculties of thought, emotion, and action. When a person is illuminated by their own inner wisdom and inspired by pure intentions, while keeping their focus on the goal, they do not misuse acquired resources, abilities, and capabilities. This, indeed, is the misuse of acquired freedom.

Even though humans understand that they need honest, diligent, and benevolent companions, they themselves do not always embody these qualities for their own associates. Isn't this a mistake on the part of humans? With this mistake in mind, can anyone truly embrace their own truth? Without embracing their own truth, can anyone be truly beautiful? Without being beautiful, can anyone be worthy of respect

in their own, in society's, or in the creator's eyes? Perhaps not.

Only those who have embraced the tools obtained through association with the truth can truly hold themselves worthy of respect in their own eyes.

It is well known to all that the possessions, abilities, and capacities one acquires are bestowed upon them by another entity. Even though the giver may be oneself, the possessions, abilities, etc., are not truly one's own. It is a natural law that what is not truly one's own is also not for one's own benefit. Only one's own truly belongs to oneself. Despite knowing this, humans, out of their own folly, often develop attachment to the possessions, abilities, and capacities they have received and misuse them. The consequence of this is that it renders them useless for everyone.

Attachment to acquired possessions and other worldly objects gives rise to various vices. A life filled with vices is futile for everyone. Attaining 'detachment' through non-possessiveness and utilizing acquired possessions, abilities, and capacities for noble purposes leads to 'generosity' which is beneficial for all.

When the expression of detachment and generosity arises within a seeker, there also comes the strength to renounce self-interest and attachment. With this, a seeker experiences eternal peace and expresses independence free from desires, along with awakening to a memory devoid of anger. With these qualities, there remains nothing left for the seeker to do for themselves.

Once the ego is relinquished, the atom of pride dissolves. Then, the seeker is no longer

distant from the attainment, and distinctions and differences vanish. In other words, union, enlightenment, and love are attained, or rather it may be said that oneness is achieved through spiritual practice.

This is the result of the righteous utilization of acquired freedom. From this perspective, it is through the misuse of acquired freedom that humanity has perished, for which there is no place in the life of the seeker.

To render life beneficial for oneself, it is imperative to embrace selflessness, renunciation of personal desires, and egolessness. Only when one becomes beneficial for oneself does the seeker become beneficial for the world and its creator. This is an indisputable truth.

Upon becoming beneficial for oneself, generosity and affection naturally awaken. For

when one no longer has anything left to do for oneself, the seeker begins to serve the world through acquired assets, abilities, and capacities, or rather, service begins to emanate from within. Active service leads to emotional service, which manifests generosity in the seeker's life. With the advent of generosity, the seeker develops intimacy with everyone, meaning they start seeing the entire world as akin to themselves.

He gives no fear to anyone, nor is he afraid of anyone. Not only that, he maintains unwavering faith in the present innocence of all.

Even if a wrongdoer accepts their mistake, he advises them not to repeat their mistake, for the present is innocent. With this sentiment and disposition, the wrongdoer becomes eager to be blameless. From this perspective, generosity enables the seeker to be beneficial for the world.

Even if someone wrongs this generous seeker, they feel compassion for them rather than anger. This is because, being beneficial for oneself, any sense of dependency, lack, or emptiness does not exist in their life. They are not disturbed by the wrongs done by others, but their heart fills with compassion.

He is well acquainted with the reality that if someone, due to negligence, has caused harm to themselves, their body, or possessions, he becomes a recipient of compassion, not anger.

The compassion of the seeker does not become futile; instead, it proves beneficial even for the wrongdoer. The generosity of the seeker is the compassion of the achievable; because, in the seeker, there is nothing separate from the power of the achievable. Upon the expression of generosity, the seeker does not feel, "I possess generosity."

To have the appearance of qualities within oneself is indeed useless, for by sheltering qualities, the atom of egoism is nourished, and the appearance of qualities gives rise to the perception of faults, which is the root of destruction.

On being useful for oneself, the genesis of faults does not occur, and there is no pride in qualities, or let's say that the glory of the achievable continues to spread through the seeker; because the useful seeker, by taking refuge in the achievable, leaves nothing behind within themselves.

The (treasure of) practice itself is the nature of the achievable, and it is indeed the life of the seeker. The distinction between practice and life remains only in a useless state. On being useful, there is no distinction between practice and life. Practice becomes life, and life

becomes practice. In the seeker's perspective, there is no separate existence from the achievable. The seeker does not find any existence separate from the belovedness of the achievable. The belovedness of the achievable is indeed generosity towards the world. Therefore, one who becomes accomplished for oneself is indeed accomplished for the world and its creator.

The tendency to perceive someone as bad, to wish ill upon them, and to behave maliciously towards them, arises in the same individual who is useless to themselves.

Without being useless to themselves, no one can cause harm to others. Only someone who is unhappy themselves inflicts pain upon others. The inability to attain ultimate liberation from suffering proves to be useless for oneself.

As long as a human remains useless to themselves, it is imperative for them to strive constantly to become useful to themselves, turning away from all other distractions.

Even in that state, there is no place in the seeker's life for faultfinding, because faultfinding does not provide a clear view of one's own faults. Instead, the seeker endures their own fault-ridden state, which acts as an obstacle to their development.

It will be acknowledged by all that the Lord, the soul, and the world are within oneself. Therefore, forgetting to show equal generosity towards all and to treat oneself as justly as others is an error that has no place in the seeker's life. One who has never made such a mistake does not even belong in the category of seekers. They should consider themselves naturally perfected from birth. One whose past

has always been blameless has no right to intimidate anyone.

True justice is towards oneself. Not repeating the pain caused by one's own mistake is indeed justice. Justice ensures the security of present innocence. However, the seeker does not have the right to dispense justice towards others. Even nations often fail to deliver proper justice. If it were possible, society would be devoid of wrongdoing. Therefore, the nature of the seeker is to instill faith in present innocence, offer compassion and support with love.

Those who intimidate wrongdoers and believe that spreading fear will not lead to wrongdoing in society are deluded. True innocence pervades society when everyone is treated with respect and love, free from wrongdoing.

The creature that receives the sunlight, quenches its thirst with water, breathes in the air, has the space offered by the sky, and is eager to embrace the universal benevolence, is indeed the rightful owner of human generosity. Absolutely, it is. But this mystery becomes clear only when humanity accepts itself as seekers and looks inward.

Which offender hath not sought forgiveness from the world and its Maker? For the preservation of present innocence, which seeker hath not experienced the generosity of the world and the compassion of the Lord? Verily, it hath befallen all. Now, the sole question remaineth: what should the seeker do for the world? Thus, from the treasure of spiritual practice obtained through righteous company, this inspiration is received: judge not, covet not evil, and do no harm unto others. By embracing this great

mantra, life becometh beneficial unto the world, yet one's own welfare is also assured; for, a life that becometh beneficial unto others, bringeth forth benefit unto oneself also. And a life that becometh beneficial unto oneself, becometh beneficial unto all. Therefore, with vigilance, the seeker must strive to be beneficial unto others, to be beneficial unto oneself, and to be beneficial unto all.

It will be acknowledged by all that the existence of the seeker is not separate from the world and its Creator. Whatever exists in anyone, indeed belongs to the world and the Creator. If the seeker's body is related to the world, then its relationship is also with the Creator. If one seeks to dedicate oneself to the Creator, then one must engage the body in the service of the world. In truth, the world is the manifestation of the Creator. Even in serving the

world through the body, it is indeed the service of the Creator. The Creator has created the world from within Himself. From this perspective, the world has no independent existence. Therefore, serving the world is the worship of the Creator, and the affectionate remembrance and boundless love that arise from the awakening to the unity of consciousness are truly delightful for the Creator, being in accordance with His benevolence and generosity towards the world. The world desires the generosity of the seeker, and the Creator desires his affection.

Affection and generosity remain secure only when the seeker desires nothing from anyone. The perfection of life lies in the affection of the Creator. The Creator bestows His affection only when one is not content in immutability, peace, and independence. Therefore, upon the

awakening of affection, nothing remains to be gained. From this perspective, the awakening of affection and generosity towards the world and the Creator occurs in one who desires nothing for oneself.

Humanity's creation is endowed with the treasure of means by its Creator. Hence, humanity is bestowed with the freedom of association. However, humanity, misusing this granted independence, has become detrimental to all by associating with the untrue.

Upon being detrimental, the emergence of suffering is a consequence of the Lord's selfless compassion. When a seeker, influenced by the effects of suffering, renounces association with the untrue and becomes associated with the truth, then the swift and magnanimous grace of

the Supreme Being embraces them, enriching them with the treasure of means. Consequently, the seeker becomes beneficial for all, as this is an undeniable truth.

The seeker is independent in attaining the goal.

It will be acknowledged by all that it is through association with the untrue that in humanity arise actions unfulfilled, attachment, and other distortions. However, as per natural law, no human can entirely avoid association with the untrue, and thus, within each human remains partial duty, endeavor, and detachment. In this dualistic state, when a human accepts oneself as a seeker, then becoming a companion of truth, one transcends the arisen unfulfilled actions and becomes enriched through the means of attainment.

The means of attainment are not born of the seeker, but rather a quest. Through this quest, one attains that which is ever-present, omnipresent. The means of attainment are the essence of the sought-after and the life of the seeker. From this perspective, every seeker becomes inseparable from the means of attainment and achieves the goal.

Service

- Service eliminates selfishness.
- Purity arises naturally from service.
- Service purifies the mind, making it healthy and content.
- Service elevates the servant.
- Beauty comes to society through service.
- Service leads to holistic development.
- Spontaneity arises in the servant.
- The servant resides in the heart of society.

- The worldly loves action, the servant loves the world.