

## Discourses on "The Commentary on the Ten Commandments" of the system of Sri Ramchandra's Rajayoga - [Commandment -10](#)

*At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow the repetition of the same.*

The relationship that a devotee has to the Master must come to the fullest extent so as to mean to be one between Master and slave. This is called Dasatva or Dasabhutatva. This is the dependence of the slave on the Master that he is almost nothing and this negation has reached a high stage (Master has described this in the Anant-Ki-Oer as the IXth Granthi). It is at this stage that one begins to experience two things at once, one's connection with Bhuma (Infinity) and one's nothingness apart from the Master. By thus becoming a Bhakta (which is again one of absolute dependence on God and Master), one becomes nothing because of exclusive devotion to the Paramapurusha or Master. This brings about vacuity in one's self and one's centre becomes God. This the Master has stated is like being born in another world. Thus we practise the presence of God. God's eyes are directed or attracted to oneself and it is thereafter His work and direction. This state is our natural state, the state of utter dependence on God alone. It is described as Akinchanatva - nothingness.

It is true that we are asked to practice this from the very beginning. Engaged as we are with the world our activities do not at the beginning has this entire dependence on God or God's direction. Thus all our activities are imperfect. Imperfection is the cause of our wrong doing, and imperfection results from our not being in full negation of ourselves or being nothing in ourselves. Thus wrong thoughts, deeds and speech arise. To recognize them as such is necessary. Thus one reviews one's whole day's thoughts and talks and actions, and begins to discern the imperfect manner of doing them. **The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrong doings, doings done on our own initiative and without practice of God's and Master's presence and direction.** It is necessary to review these and note them so that the mere entry of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of nothingness and of presence of the Master. Confession in religion has this same purpose but being made into a technique it is likely to lead to abuses. Confession in private or in public have no basic value unless one follows the same up to rectification or seeks God's power and help to lead him upto that stage when he will not ever go wrong: this is perfection.

Thus by practising the presence of God and seeking his guidance and treating God as one's confidante and true friend one gets nearer to Him. Man has, it is well known, three kinds of impurities which are Mala, Superficial impurities or dirt, Vikshepa which are unreal projections of

desires and so on for enjoyment, and lastly Avarana or layers of grossness which overlay themselves on one and drag him down and restrict or indeed separate him from God. Removal of these is possible only by continuous Abhyas so that one is taken nearer by God. Of course, it is God who finally or rather from the very beginning removes them and comes daily nearer and nearer to man. But one should on his part at least know that he suffers from them and wishes to get rid of them. There are so many who consider them to be excellent qualities of man. This inversion of thinking has to go. Much of our trouble arises from the wrong appearing as right and the right appearing as wrong. God's guidance alone can help us to see things in their true nature.

Thus one begins to improve the next day and feels Master's presence becomes one persistent conscience in all doings hindering us from repetition of the wrong acts of the previous day.

The bed time, as has been spoken of under the first Commandment, is the time of rest and contentment, of recuperation and remembrance and quiet recollection is possible. This is the best time prescribed by nature for recollection and reviewing and linking oneself with the Master. This Commandment thus is very important as it preaches the practice of constant remembrance of the Master through day and night and always.

Thus do we pass from the Unreal to the Real Asato Ma Satgamaya of Upanishads, with the guidance and grace of the Master.

OM TAT SAT