

unmanifest to our sense-organs and often to our own mental and intellectual perceptions, become manifested as gross actions, thoughts and words, making our path of life either smooth or rough, according to the texture and quality of the thoughts manifested.

Suppose a doctor, an advocate, a devotee and dacoit are all sleeping in a rest-house. While sleeping, all of them look the same --- masses of flesh and bones, warm and breathing. The advocate is in no way different from the dacoit, nor is the doctor different from the devotee. The specific qualities in each bosom, at this moment, though totally absent from observation are not non-existent but they remain in a condition of dormancy.

These unmanifested temperaments, capacities, inclinations and tendencies come to project forth and manifest when they wake up, and once they leave the rest-house, each will be pursuing his own particular thought-tendencies. In the rest-house, the doctor, the advocate, the devotee and the dacoit, were all in their "unmanifest-state" (*Pralaya*) while they were asleep; but at dawn, when they wake up, these four different specimens are projected forth into manifestation. This, in the language of religion and philosophy, is called "creation."

With this correct understanding of the process of "creation," it would be certainly easy for us to understand the cosmic processes of "creation and dissolution." The Creator, or the Total-mind, during His waking hours of