

Master E.K

The Mandra Scripture

(An Aquarian Rendering of Bhagavad Geeta)



Kulapathi Book Trust

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(An Aquarian Rendering of Bhagavad Geeta)

Master E.K.



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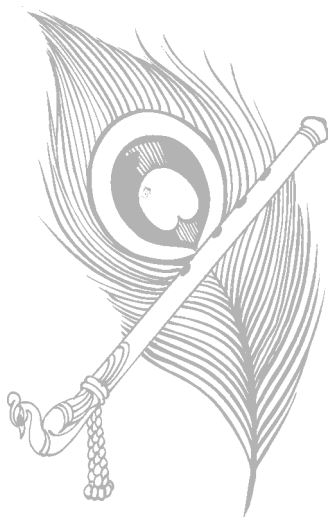
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The contents of this book are dedicated to the humanity at large. They belong to the One Light and the One Truth that pervades and are beyond the concepts of Caste, Creed, Religion and Nation.



OUR RESPECTS

We humbly pay our respects and convey our gratitude and sincerely thank

Master K. PARVATHI KUMAR,

Global Chairman of The World Teacher Trust

Who is responsible for the realization of the 5th edition of the book, '**The Mandra Scripture**' on the auspicious occasion of the 55th Master C.V.V. Gurupooja Celebrations 2016.

1st January 2016

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- Kulapathi Book Trust



Kulapathi Ekkirala Krishnamacharaya
(Master E.K.)

About the Author...

Kulapathi Ekkirala Krishnamacharaya, popularly known as Master E.K. among his followers, is the *New Age Teacher*, Healer and Yogi. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style, he proved that the scriptural way of living is possible even in the materialistic world. He made it clear that the so-called material is none other than the off-spring of the spirit and hence is spiritual in essence.

He was emphatic that those who pretend as knowers classify the creation into spiritual and material. But the real knowers always see the spiritual. To them the material is an aspect of the spiritual. In Master E.K.'s understanding there are no good and bad things or people. He promoted the pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the '*Yoga of Synthesis*' which is age old.

His writings are many but the under current of every topic drives the reader into synthesis. He gave practical training to all sections of the society. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centers are opened and operated to serve community.

Master E.K. is a multicut diamond. He is a poet, a vedic scholar, a teacher, a healer, a friend, a guide and social reformer. He is the founder of The World Teacher Trust.

- *The Publisher*

Prelude

M*andra* means the music of the cosmic consciousness. It plays as the undercurrent of the spheres and the lives in them. It transmits itself through the vehicle that descends from itself in the name of the Lord. The Lord descends as *Jagad Guru*, the World Teacher from time to time. The *Bhagavad Gita* is the word of the Lord in human language.

The word of the Lord speaks out through a Voice and is heard by a soul. Two characters are required : The word which comes down and the soul which gives out the mind, senses and body. The one character is called *Narayana* (The one for man to follow) and the other *Nara* (the one who is to follow). The two characters come down in a chariot which we call the body. The stage of the whole play of

initiation is arranged as a battlefield with the lower and higher principles of body and the five senses ever in conflict. This dramatic situation is symbolically described in the historical Scripture called *The Mahabharatha*, composed by the Sage Veda Vyasa about 5000 B.C.

The historical event of The Mahabharatha war has been imported as a symbol of the conflict, understanding, discrimination and realisation of God-consciousness by man-consciousness. This is the declared purpose of any Purana and it is depicted with perfect skill in the Mahabharatha.

The story runs as follows : Kings of the lunar descent ruled the land of *Bharatha* (it is called India by the West). The Capital was *Hastina* (near the present Delhi). The

Bright King and the Blind King were brothers who belonged to the lunar descent. The Bright King had five sons who obeyed the Law. The Blind King had hundred sons who transgressed the Law. There was a gamble between the two parties. The five lost their kingdom in their gamble. According to the understanding they returned from exile after 13 years and demanded the return of their kingdom. The hundred sons refused and declared war against the five.

The five lived in full surrender to the Lord who came down to lay the Law under the name of *Krishna*. As the two armies were arranged, Krishna worked as the driver of the chariot of *Arjuna*, the middle brother among the five sons of the Bright King. This is the occasion given as the setting and prelude to the drama of initiation called The Bhagavad Gita, the Song of the Lord. The whole book of conversations between

Krishna and Arjuna runs as narrated to the Blind King by his adviser *Sanjaya*.

In the following pages the reader finds an English rendering of the original import. The rendering is unique in handing over the experience directly on the Buddhic and higher planes. The number in the margin indicates the number of the verse for Vyasa's text of the Scripture. This is a rendering of the content with fidelity to every word in the Scripture but this is not a translation of the verses. The reader can read the original in English with the required unfolding of certain concepts by way of explanation here and there.

4-4-1976
Visakhapatnam.


(E. Krishnamacharya)

Preface

God speaks out through 'I AM' and the result is the whole universe. This creation is but a crystal of the self expression of the Lord, I AM. God comes down as the Creation of His own Word. He lives in His creation when He is called the Lord. Thus He is said to descend upon this Earth as His own matter. The descent of the Lord to this Earth is the sure prophecy of His becoming as the living beings through His threefold word : Mind, Life and Body. The bud of Mind blossoms into the five petalled flower of senses. All this is to enact the drama of objectivity. This play mystifies the Lord himself to keep him as the living being, the actor and the audience of the drama of objectivity. This is the play of the Lord. A play has no cause and no result. It is an end in itself, so to say, an experience.

It has no place for a WHY. Every part of it is THE HOW of it. The splendour of the Lord I AM is blinded by the layers of 'mine', my own, when a character is sent out as a blind king. A reporter and narrator is sent out as second character. The Hero of the play comes down to the front of the stage in a double role : The God in man, and the man in God. The God in man sings out it's splendour to recollect Himself in the man in God and the process is called God realisation. The conditioning of the man in God is liberated through this recollection. Hence the culmination is the grand liberation. This is the content of the Song of Eternity, The Bhagavad Gita.

-Author

Foreword

Bhagavadgita is the celestial song of the Lord. It contains eighteen (18) keys to the Truth. It is directly addressed to son of man by God and is therefore a world scripture. Many Seers of the East could not but render commentary on this treatise. They are all meant to guide the truth seekers.

Mandra Scripture is an Aquarian rendering of Bhagavadgita. Master E.K., to whom the Grand Wisdom of Bhagavadgita was revealed, directly dictated afresh the celestial song in a very simple and lucid manner.

This is not a commentary on Bhavadgita. It is Bhagavadgita rewritten, directly communicating the import for the benefit of the seekers of Truth.

Master E.K. had a had unique ability to dictate at length any profound wisdom-concept, wisdom-key or a scripture. It was a treat to the observer the way he dictated keeping the original in hand. This book is meant for the aspirants all over the world to be used upon themselves for self-transformation and self-realisation.

This is the fourth edition of Mandra Scripture broughtout in a special size by a devoted group within The World Teacher Trust on the special occasion of *Master E.K.'s Platinum Jubilee Birthday Celebrations*.

May the book do its work as intended by the Master.

11-8-2001,
Visakhapatnam.

- **K. Parvathi Kumar**
Chairman, Kulapathi Book Trust.

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The Mandra Scripture

BOOK 1

THE FIELD OF PROBLEMS

1. "In the field of workings and actions, have gathered those of 'mine' and those of Light. They are at War. Tell me the how of it."

The narrator said :

2. "Your son, the warmonger has seen the army of Light. He approached his Guru and said :
- 3,4. "Look, O Guru! the splendour of this great army of the Sons of Light! It is arranged against us by your own disciple.
- 5,6. Many are the heroes among them who aim at us.
7. Also mark those heroes among the army of "mine".

- 8,9. Many are those who have given up their lives for the motive of "mine".
10. The army of "mine" is beyond number and beyond control. The army of the sons of light is of the chosen few. It is limited but also disciplined.
11. In all directions, you all stand in your positions and protect our "Grandfather (Bhishma) who leads us."
12. Then the Grandfather encouraged the sons of the blind king by blowing his conch.
13. Then followed the various sounds of the conch and the trumpet in readiness to fight.

This is the scene of the battlefield before the "Man of God" was present. This is the background of his presence.

14. Man, the warrior, came down in his vehicle. His steeds shine milk-white;

and lo! there is the Lord also in the Chariot. He came down as the Divine Driver. The voice of Man and the voice of God are heard through their conches from the same vehicle.

15. Through his conch of five voices the Lord has blown out the Divine Sound. The Man with God has blown his conch, God given. The great conch of the son of air also respired.
16. The Son of the Law has blown the conch of endless success. Sweet and glittering are the voices of the twins' conches.
- 17,18. Others blow their conches in different voices from different directions in the Field of Conflict.
19. Various voices pierce through the hearts of the sons of the Blind and reverberate

through the vault of heaven and the tablet of the Earth.

20. It is time to shoot at. Arjuna, the Man of God, has seen the sons of the Blind King and spoke thus :

21,22. "Let my chariot be placed between the two armies that I may see those who wish to fight.

23. The evil motive of the sons of the Blind made them war-minded."

24. The chariot was placed between the two armies.

25. He has seen the heroes. The Lord said: "Look at these who have gathered!"

26. Then the Man saw the gathered ones, not as lives but as his own relatives : fathers, grandfathers, uncles, brothers, sons, grandsons, friends and Gurus.

27. He is enwrapped in the sickening emotion of pity, out of place.

Then the Man said :

28. “ I see ‘our own people’ among them.
My body is enfeebled. My tongue
parches; my limbs shiver; my hair
stands.

29,30. My weapon slips. My skin burns hot.
I cannot stand the thought of their
relationship. My mind reels.

31. Omens go against us. Further, I don't
find anything good in killing 'our own
men'.

32. I don't relish this cruel success, kingdom
and happiness. What is the kingdom,
splendour and our very life worth?

33. For whom this success, splendour and
happiness? They are there, ready to die
in the conflict.

34. They are there, the Gurus, fathers,
grandfathers, sons, grandsons, uncles
and other relatives.

35. I like not to kill them though killed by them. I don't do this even for a return of all the three worlds.
36. What pleasure we derive by killing 'our own'? Sin befalls us, we become murderers.
37. We are not fit to kill 'our own' relatives. How is happiness possible by killing 'our own kith and kin'?
38. They may be covetous. They may not see. It is a sin to destroy the clan; a great sin to hurt our own friends.
39. Why can't we realise and recede?
40. Destruction of the clan destroys tradition and law. The result is lawlessness.
41. This leads to molestation of family women. This leads to impurity of blood.
42. This causes hell to parties. The Pitrus, the reproductive angels, fall down,

having no proper irrigation and germination.

43. By these misdoings we lose the birth traits, and the race traits which are of a permanent value.
44. After losing these traits man lives in hell, thus we hear. Alas!
45. What a great sin we took to! Simply for the kingdom and a cheap wish to be happy, shall we kill our own people? I don't defend myself against them. I don't hold my weapon.
46. I don't mind those people killing me in war. That would be better."

The narrator said :

47. "Having uttered so, the Man in the chariot has cast off his bow and arrow in sorrow and sat down."

Thus the relationship of Man with his fellow beings rendered him unfit for War.

BOOK II

THE BOOK OF SOLUTIONS

1. Thus the Man stood pitiable and tearful amidst the army of problems.

To him the Lord said :

2. "Wherefrom this untimely attitude unbecoming? It is ungentlemanly and defaming.
3. Get out of this mean and unmanly losing of heart. It is not meant for you. Leave it and get up!"
4. Man, the warrior, then spoke thus : "Tell me how can I shoot arrows at those who are to be worshipped.
5. Don't you think it better to beg and eat for life than to hurt the venerable Gurus? Is it good to kill them for mundane pleasures of wealth and desire, blood-stained?

-
6. Tell me, which way of the two is better. Also we do not know whether we conquer or be conquered. We see before us those persons, after killing whom we lose the relish to live.
 7. I lost my nature in confusion. I lost my faculty to know the law. Now I beg you, tell me decided, which path is progressive for me. Now I stand as your disciple. I offer my surrender. Command me.
 8. It stands before me either to enjoy my kingdom without enemies on earth or to leave this earth for the lordship of the other world. Which of the alternatives heals my biting sorrow?"
 9. Saying so, the Man who is to fight, kept quiet saying : "I don't prefer to fight."
 10. As if smiling at the one who is sobbing between the two armies, the Lord said:
 11. "You weep unrequired. You pose as though learned. The learned do not

weep for those who are gone or for those who remain.

12. I was never non-existing, nor were you, nor were these rulers. Nor do we cease to exist henceforth.
13. Body changes its age and stage while man is still in it. Same is the case when you choose to take up another body. The stable ones never falter at this.
14. Objective contact approaches and recedes. It causes sensations like heat and cold, ever changing. Live above them.
15. Happy are the unaffected. To them happiness and sorrow are one. They pave for existence in Eternity.
16. Anything non-existing can never come into existence. Anything existing never ceases to exist. Those who see through can solve the riddle.

-
17. The one that fills this all is never destroyed. No one can destroy the content of anything. Part can never destroy the whole.
 18. Frames and forms end in the content. The owners of these frames and forms survive. They belong to the One that is indestructible and immeasurable.
 19. If one knows Him as the killer and another knows Him as the killed, both of them know not. He is neither killed nor does He kill.
 20. Neither He is born once, nor He is killed once; neither does He exist once nor for a second time. He is constant. He is eternal. A frame being destroyed, He is never destroyed.
 21. Know Him as eternal, unborn, unkilld and unspent. This is the knowledge of whom you call 'person', the Inner Man. How can he kill or get killed?

22. Old robes are removed, new robes received. So the owner of the body casts off his old bodies and obtains new ones.
23. No weapon tears him, no fire burns, no water soaks, no air dries him.
24. He can not be cut, burnt, soaked or dried. He is constant, all pervading, stable and ever present.
25. He is unmanifest in all the manifestations. He is unconceived by any concept. He is unmoulded though being in all the moulds. Know him like this and you have no room for sorrow.
26. If you believe that beings come and go, even then, there is no room for sorrow.
27. Death is sure for the born and birth is sure for the dead. If death and birth are inevitable, why sorrow?
28. Forms are from the unmanifest, they merge in the unmanifest. In between

there are forms which you call existences.

29. One looks at Him (the inner content) with wonder. Another speaks of Him and listens of Him all in wonder. Every one hears Him and of Him but nobody knows Him.
30. The owner of the frame is never killed in the body of anyone. There is no room for sorrow.
31. You shudder at your duty which is of your nature. In fighting for protection nothing is better than a fight for Law.
32. Opportunity approaches and awaits you to fight for Law. That means the gateways for heaven are kept open for you. Happy are the fighters who face this fight.
33. By shirking from fight for law, you recede from the duty of your nature. Yes ! you recede from fame to approach sin.

34. People speak endless scandal about you. For a one who is honoured of right behaviour, death is better than a blot.
35. Remember that your enemies are great heroes. Do you think they honour your escape as philosophy? No. They understand that you fear war and escape. You will be slighted by those who thought high of you once.
36. Those who do not like you, will never think sympathetic of you. They like to speak many things unspeakable of you. They accuse your abilities. What more is there to make you unhappy?
37. You express a doubt as to who will conquer. The answer is that if you are killed, you cross the gates of heavens by your attempt to do your lot. If you conquer, you will enjoy the kingdom. Hence get up and decide to fight.

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38. Happiness or unhappiness, profit or loss, success or failure can never be the factors to consider before taking a decision. Give mental co-operation to what you have to do. I assure you are never a sinner. Discriminate between what you have to do and what you want to do.
 39. I have given you the formula of discriminating before deciding. Now I give you the formula to apply the decision. You link up action with discriminative will. Then you will overcome the great riddle, the bondage of chain action caused by your actions.
 40. A beginning made in this Path has no receding. This Path knows no fear of impediment. Whichever bit you follow of this Path saves you from great complex of fear.
 41. This path cultivates discriminative will.

The uncultivated will branches into many alternatives and ends in endless nothing.

42. There are people who argue that actions are for the results.
43. They pose to have the support of the wisdom. They say that every action is for a result. They see only action and the result. They assure that there is no third thing to consider. They forget the existence of the background consciousness working through all as the One Law. They are attached to desire. They crave for pleasure which is their only heaven. They create various courses of action that are aimed at indulgence and possessing. But poor fellows! Their wealth begins with them and ends with them. It bears no Law. Their words are like flowers which do not bear fruit.
44. You look at those who are addicted to pleasure and possession. Their conscious-

ness is stolen by pleasure and possession. When cultivated in this line, their will does not culminate in itself.

45. Wisdom is ever objectified into qualities of concepts. Filter qualities and be wise. Be above the pairs of opposites. Then you always exist in your own existence. Be beyond sense of security and achievement. Then you have My presence.
46. When you are thirsty, drink only as much as you require from the lake. There is much water always beyond your requirement. Thus the learned behave with the Source of Wisdom.
47. You are concerned only with what you have to do. You are not concerned with the results. Also do not be the motive of any deed. Let no deed start from you. Also do not seek comfort in not doing.
48. Leave attachment and do your work.

Be balanced while you do. Link up action with discrimination. Let success and failure be the scale pans at equilibrium in you. Equilibrium is Synthesis which is the Oneness of yourself.

49. Action without being linked up with discrimination is far from being commendable. Offer surrender only to your discriminative will. Result motives are of a mean order.
50. Link up action with discriminative will. You will be free from anything good or bad. Thus co-operate towards your own synthesis. Synthesis is the one subtle way to action.
51. By linking action with will, people are freed from the fruit of action. That means they are free from birth conditioning and hence they attain the state of no harm.

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52. See how the water of a lake is conditioned by mud when disturbed. You are beyond the motives when you link up with your will. You are never affected by what you know and what is to be known by you in that state.
53. Generally people are affected by what they know and what they hear. When one stands above this, one's will is undisturbed. Only at this stage one gets at one's synthesis.
54. At this juncture, after receiving the instruction given, one wants to know about the man of perfect synthesis; how he speaks; how he lives in himself; what is his conversation; what he does. What he leaves off.

So the Lord explains :

55. Desires sprout like bubbles in the mind. When man eliminates them by being above them, he is satisfied with

himself, in Himself. He is called stable of consciousness.

56. No agitation by sorrow, no desire for happiness, no craving, no shirking, no outburst, his consciousness is stable. He is figuratively called 'the silent'.
57. No particular attachment anywhere; No particular enjoyment for the pleasant; No particular hatred for the so-called undesirable.
58. He recedes into himself. His senses calmly recede from the objects. The process is like that of a tortoise withdrawing its limbs into its own shell. Then his consciousness is stable.
59. But beware! Do not make your senses starve of its objects. Starvation is no withdrawal. The objects are away from the senses but they leave their seeds of craving in the senses only to be germinated again with redoubled vigour.

This is the result of starving. Withdrawal is quite different. It is the fine process of leaving the lower taste by tasting the higher.

60. One may be very learned. One may apply the greatest effort to control one's senses. Still the senses agitate and draw the mind into their agitation. No amount of knowledge or scholarship or effort will be of any help. It is only by cultivating the higher taste one can leave the lower.
61. Through this process, control all. Be in Synthesis. Always have I AM as your object. This is the only way to subjugate your parts into you, not by you. Then have your consciousness.
62. When one thinks of an object, one is attached to it. Then he desires it. A desire to it causes hatred to its opposite.

63. Hatred causes confusion. This causes escape of recollection of one's own consciousness. This escape shatters the will. With this step one disintegrates.
64. Arrange everything in you to obey the I AM in you. Then you live clear in your own I AM even though objects apply themselves to the senses.
65. This clarity is the pure state in which sorrows have no place. Will stands stable only on this pure background.
66. Will makes its appearance out of your own synthesis. No synthesis, no will and no creative ability. No peace without creative ability. Create peace. What of happiness when there is no peace?
67. When the senses blow like winds in all directions they drive the mind as a

feeble ship. Then the consciousness is at the mercy of the stormy tide of life.

68. Have your senses withdrawn from their objectives to live above them. Then only your consciousness is stable.
69. Visualise the rotation of the earth globe. Some sleep into the night while others work awake in the day. Similarly some are aware in the activity of the senses with the mind. Will and stability of consciousness do not exist to them. To them it is sleep. But those who are controlled are awakened to will and stability. To them it is day. To them the mind, the senses, and their objective activity exist in sleep.
70. They do not want anything. Requirements come and approach them, flow into them as and when required, and finally merge in them. See how rivers approach the ocean, flow into it and

finally merge in it, losing their nature. Even while being filled, the ocean stands stable and has no change in its level. Such a one experiences what is peace. One who desires can never experience peace.

71. Thus man should leave off all his desire and act without desiring. He should be I AM. No localisation of I AM, no 'mine' ! Such a one can achieve peace.
72. This is the creative state required, My boy! once achieved this, no one is confused. If one can stand in this stage even while one dies (while the mind disappears), one attains the experience of creative merging.

BOOK III

THE BOOK OF ACTION

By now the man of conflict is rearranged into a disciple. He has known what is thinking and what is action in right lines. Before he wants to act he wants his doubts cleared about his action.

So he asks :

- 1,2. You say that Will is the thing to follow and to surrender. Action, as You say, should be subordinated to Will. If the discriminative Will were to be greater than action, why the cruel act of fighting? I feel clumsy of the mixed values and priorities suggested by You. Of the two, select and decide for me the one that is desirable.

The Lord answers :

3. Two points of view come down from

Me. They prevail among the two types of people :

- (a) Right understanding leads to right action; hence, knowledge is the leading principle.
- (b) Right action purifies and causes right understanding; hence, doing is the leading principle. They are of the speculative school and the operative school, the two that lead the human beings.

4. If you propose to stop doing, you cannot get out of a deed. An internal conflict expresses as an objective fight. If the physical fight is hushed, conflict is not cured. If you stop doing a thing, it does not change your reaction towards that deed. If you keep off from action, you need not necessarily enjoy inaction. Relinquishing a thing is no freedom.

-
5. Why do you talk of inaction? No inaction is possible even for a second. Your nature is there, ever germinating your traits. Acts are being performed by these traits through you, not by you. You cannot stop them.
 6. Action starts in mind, stimulated by environment. Starting in mind from trait, action is expressed through parts of your body. If you bind your limbs, the thought of the act is as before. This process does not cause experience of inaction. Further, it lands you in a self-deception.
 7. Bring the senses under control of your detached mind, then only you can put parts of your body into action. This method is doing and living in synthesis.
 8. It is better to do something instead of physical inaction. Therefore, start doing something controlled. If you stop doing totally, your very livelihood is at stake.

9. Doing is of two types : doing for yourself and doing for others. The second type involves a spirit of sacrifice and is called offering or worship. Doing for yourself has the motive in you and hence it turns back to you in the shape of its own results. This conditions you, this binds you. It leads you to its own series of chain actions. When every act of yours conditions you through its own series of chain actions, you are tied down. The result is bondage, worked out by yourself. Action for others does not start with you. The motive is not in you. Do anything with only a spirit of sacrifice. This requires non-attachment.
10. Work as offering is called Yagna. Work for oneself is Karma. You see how the creation runs as Yagna. It is not done for the Creator. What benefit does He derive through His own beings of

creation? Creation comes down as His own nature because He is creative. Thus it is for those who are created. Creation is the first Yagna because it is not for the Creator. Through Yagna He has created and blessed the beings to multiply through Yagna. He has given them His pattern of Yagna. Yagna for their own fulfilment. He is filled in His own creation and He is full in it. Hence we, the living beings, will be full in Yagna. Our desires are filled up only by Yagna.

11. The creative intelligences came out of the Creator through His creative faculty. They are the Devas. This is the birth of Gods out of the one God. These devas preside over their act of creation, cosmic, nuclear and embryonic. These devas exist as space, time, properties of matter, mind and life. They also exist as the units of measure like number,

shape, colour etc. (called Chandhas). The devas do not want anything from us. But they do everything for us. Hold them in veneration and do everything in the same spirit. Honour them and be sure you are honoured. They invoke your existence by their mutuality. Hence you learn mutuality from them and begin to live mutually. This leads to the highest degree of prosperity.

In all levels, including social and ethical, practice mutuality.

12. Do your lot in Yagna, the Gods fulfil your requirement through Yagna. Sow the seed, the germinative devas give you the plant and reap for you the fruit. Plough the field, the Gods of the clouds are there to rain. Honoured by your Yagna, they give you what you want. Remember that whatever you enjoy is given by them and not taken by you. Remember you have no right to enjoy

by possessing. Offer and enjoy. He is a pilferer who eats for himself.

13. Let your lot be a remainder after giving. One who enjoys the remainder of offering will be free from all sins. One who reaps for himself will cook his own sin and eat the fruit of it.
14. Offering is a wheel that rotates in and out of creation.
15. Creation is its web. All the chain actions of cause and effects of this Creation are modelled into a wheel. No beginning and no ending, there is only rotation. I will explain you the wheel: Animal and human bodies grow by plant food. Food is produced by the germinative and reproductive capacity of water. It is renewed by rain. Rain is caused by the annual cycle of distillation, evaporation, condensing and showering of water. The cyclic rotation

of the annual water is done by the invisible wheel called Yagna. This wheel comes out of the eternal pattern, invisible. This pattern comes out of the Creative Consciousness. This consciousness comes out of itself, the eternal, indestructible. Thus, you know that the all pervading Creative Consciousness is ever being established in the wheel of Yagna.

16. Follow the course of this wheel. Do what it does, you too have done Yagna. One who does not co-operate will go waste into indulgence of one's own senses.
17. The whole process exists in Me, the I AM. One who tastes Me, is satisfied in Me. He is pleased by Me in all. No work stands as obligation then.
18. Doing anything does not fulfil any want to him. By not doing anything, nothing

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- is lost for him. From any of the living beings there is nothing that he derives.
19. Now do your lot without motive. Such an act of detachment brings the highest realization.
 20. Now about the alternatives of doing or not doing. I advise you better to do than to stop doing. Doing brings you perfection. It is the only practice for perfection. Great people like Janaka brought perfection only by doing. Look to the welfare of the creation and you know that you have to do something which is your lot.
 21. People imitate great ones as their ideals and follow their examples. To set up this example you have to do your lot.
 22. Consider my position. There is nothing that I have to do in all the three worlds because there is nothing to be attained and that is not attained by Me. Still I engage myself in doing My lot.

23. If I, the I AM in you all, feel careless about My lot to you, all the people would follow My example.
24. What happens then? All the created beings go into total annihilation. Then I lead these beings into pollution and destruction. Such is the result of My inaction in you all. Hence I keep to My work carefully.
25. The ignorant people have their acts strongly driven by motives. With the same force, the enlightened ones should do the same but good acts without attachment for the welfare of the Creation.
26. Also don't create confusion in the minds of the ignorant by your intelligent suggestions. The ignorant do their work by force of their motives. Do not disturb the motives hastily to induce them into right type of work. With or without motive let them do the work.

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27. I repeat once again that actions start from the qualities of your own nature. The ignorant feel that they are the cause of their actions.
 28. One who knows truth, analyses the qualities of one's own nature and thereby understands one's own work. He can see that the qualities are being applied to their suitable qualities and hence he never identifies with his own work.
 29. Those who are conditioned by the qualities of their nature, identify very strongly with their qualities and nature. They lack in comprehension. One who knows should not disturb such people from their work.
 30. Identify consciousness with Me, the I AM in all. Offer into Me all your acts. No localised I AM and "mine" in you. Thus you do not eat the fruit of your

actions. Thus leave off your anguish and let the work be done.

31. Those who follow this path of Mine in worship, veneration, perseverance, will have no jealousy. They are free from what they do.
32. Those who feel jealous of Me in anyone and those who do not follow My path in jealousy will lose proper knowledge and lose themselves from their proper consciousness.
33. Intelligence never saves you. Even the intelligent man behaves according to his own nature and not according to his own knowledge. All the beings tend towards their own natures. Control has no control over nature. Why talking of controlling?
34. Now think of the senses and their objects : between sight and light,

between hearing and sound, between taste and food, there is something ever precipitating. That is the polarity of attraction and repulsion. It causes indulgence and hatred. These pairs are the only enemies. Consciousness is not to be entangled in them.

35. Work that suits the qualities of your own nature is your work. Your link with your work has nothing to do with its effects and defects. Live and die in your own work. Fear is the result of doing the work foreign to your own nature.

Now the disciple questions :

36. You say that every one does things according to the qualities of his own nature. Why do people do wrong and sinful acts? Some commit horrible sins, even against their own nature, as if

attracted strongly by something else. What is that something? Wherefrom sin sprouts?

The Lord answers :

37. The process of the whole creation is that of a combustion engine. It has its by-products and excretes. The process of creation emits a jet of force which causes activity of particles. This jet of activity causes strong currents like radiation and convection. These currents are of two types, attraction and repulsion. Attraction causes desire and repulsion causes anger. They are the two great poles of sin. Remember that they are enemies of poise.
38. If you want fire, there is smoke. Similarly wherever there is the process of creation there is the by-product termed sin. When you use a mirror for your own image, it accumulates dust at the surface. The whole Creation is My mirror and

hence the dust of sin is there only to be removed again and again. If a child were to be conceived, layers of placenta are unavoidable. They are to be pierced by the child with the co-operative pains of mother, the nature. The Creation is My child.

39. Always wisdom is ensheathed by layers of anti-wisdom. This is for protection and hatching. The soul evolves within the layers of desire. A desire to develop is inevitable. The desire is to be eliminated like the shell of an egg by the chick emerging. Desire is the protective shell which you call sin. Beware! you cannot eliminate the desire by trying to fulfil it. It is like fire, and your fulfilment is like the ghee.
40. The senses, mind and the will, are said to be the harbour of this by-product, the sin. It pervades these layers. It

encircles the faculty of knowing and confuses the personality consciousness.

41. It is your first duty to bring the senses under control before you can conquer this killer of intelligence and intuition.
42. Senses are more conscious than the matter in your body. Mind is more conscious than the senses. Will is more conscious and discriminative than the mind. More conscious than the Will is Consciousness itself, and that is yourself. You call that 'HE' among things. I call it 'I AM' among all. Hence I AM more conscious than the Consciousness itself.
43. Thus you follow the path to know that which is higher than Buddhi. Stabilise the I AM of your lower vehicles by the I AM in yourself. This is the only way of vanquishing the unconquerable enemy whom you call desire.

BOOK IV

THE BOOK OF KNOWLEDGE

The Lord further said :

1. The Synthesis of the whole creation is ME, the 'I AM' in all. I initiated the Sun God to weave his web of existence of light into this Synthesis. This is the first initiation, 'Solar'. The Sun God initiated Manu, the Solar Mind. Manu has kindled with it Ikshvaku, the Planetary Mind of this earth. Thus came down the Initiation along the lines of the Solar progeny.
2. This Initiation formed the Hierarchy of King initiates. Through ages and stages, this synthesis is lost into the vastness of the atoms of the Universe.
3. It is the very same Initiation that is made to you by Me. It is the ancientmost of all the Mysteries. It shines through

all as the Secret of all Secrets. You followed Me and you are My friend. This made the Initiation of Synthesis possible for you.

Then the disciple questioned :

4. You are born later. The Sun God is born long ago. How can I understand that You have initiated him first?

Then the Lord said :

5. Many are the births that have passed to you and to Me, the 'I AM' in all. So, I know. You, the 'you consciousness' knows not.
6. I, the 'I AM' in all, have no births. The Sun is born out of Me. Still I localise into My Nature and I AM being born as you all. This is My Mystery.
7. Whenever the Law is affected and lawlessness strives to gain upper hand, then I create Myself out.

8. I come down to establish the Law into a form suitable to protect the good and destroy the evil. This, I repeat through ages.
9. Birth is Mine, work is Mine and hence Divine. One who knows the core of this, leaves his body and is never born again. Still he exists in Me and is born in Me as Myself.
10. Those who approach to take refuge in Me, live above attachment, fear and anguish. They are filled by Me. Many are they who are purified by knowing and devotion until they have become Me.
11. In whatever manner one offers surrender, I offer Myself in the same manner to him. In all directions and through all planes these beings are following only My Path.
12. Some desire results of their own actions and worship the Devas in their own

plane of comprehension. It is but the human plane. They achieve the required results speedily by their own actions.

13. The 'I AM' in all creates the social levels. I arrange the beings into their works according to their qualities. Thus I create the four classes of society. Know that I have done it, as the One in all of them. Know also that I have not done it, as the one I AM, unspendable.
14. No act touches Me, nor do I have any inclination towards the result of any action. One who knows Me in one like this is not conditioned by one's acts.
15. The ancient ones who attained liberation knew this and hence their acts were done by them. Thus you do your acts. It was done by the ancients and by their ancients. If the act of creation had not been done by them, you would not

have had the opportunity to do your lot.

16. Even the great seer poets were occasionally confused as to what to do and what not to do. What is doing and what is not doing, is their riddle. I therefore, reveal to you what is to be done and what not to do. By knowing this you will be free from the unprogressive.
17. Know how to do. Know what to do. Know how not to do. Know what not to do. Really complicated is the path of doing.
18. Learn to see inaction in your action. Know how your action in not acting. Then you are among the wise. Then you are synthesized. Then only you are the doer of the comprehensive act of doing.
19. Let your deeds and the beginning of your deeds be free from desire and motive.

Then you have your deeds purified by the fire of knowledge. The learned call such a one learned.

20. Leave off your attachment to the result of a deed. Be ever contented in yourself. Have no support except yourself. Then you have not done anything though you are applied to many deeds.
21. Don't eat of your deed. Have your behaviour controlled by the Me in you. Cling not to that which clings to you. By mere physical doing of a deed, you are not touched by any filth.
22. Be contented with whatever comes to you. Be above the pairs of opposites. Be above jealousy. Keep poise of the scale pans of success and failure. Do your lot and you are not conditioned by it.
23. Let attachment leave you. Then you are liberated. Then your consciousness is

lifted as knowledge. Then you do your lot as an offering. The whole thing merges in itself.

24. Be creative and be a creator. Offer everything to the creative consciousness of the creator in you. Let your lot be an offering to the Creator in the fire of the Creator by the Creator. It is bound to go to the Creator. It is a deed done by the Creator and not by you. It is done in the Cosmic Consciousness.
25. Some of those who dwell in the Synthesis worship their offering as God. Some others offer their deeds to the offering itself and kindle them into the Creator's light.
26. Some yogis offer their senses to the fire of self-control. Some others offer the objects to the fire of their senses.
27. Still others offer the acts of their senses and their very vital activities into the

fire of self-control, kindled in the I AM in them, and illumine the fire of their knowledge.

28. Some make an offering of material; some of devotion; some of synthesis; some of study; some of knowledge. All of them live in self-control and are accomplished of their practices.
29. Prana and Apana are the centrifugal and centripetal pulsations. Some offer the one into the fire of the other. Thus they stabilize the path of pulsation and enter into the poise of breath.
30. Some offer life by regulating their diet. All of them know offering. All of them have washed their filth in offering.
31. By offering and the spirit of offering, the one who offers tastes Eternity. He exists in the Cosmic Consciousness which is eternal. One cannot tide over one's mundane life without offering. Then what to speak of his higher life?

32. Many are the types of offerings found from the path of wisdom. Know that they all exist in the deeds of men. Know them like this and be liberated.
33. An offering made on the intellectual plane is more progressive than that made on the physical plane. Remember that the object of all your doings is your own enlightenment.
34. True knowledge is realization itself. Offer yourself to know it. Know it by questioning; know it by doing service. Knowers are verily the seers of the core. It is they who point out the knowledge of realization to you.
35. You know it and you are never confused. By this knowledge, you can realize all the beings in you and the Me in you.
36. Never mind about your sins. May you be the sinner of all the sinners. Never

mind. Cross the ocean of your sins by the boat of your knowledge. You see the ocean is many hundreds of times bigger than the boat. Yet you can cross the ocean by the boat.

37. The fuel is bigger in size than the fire. See how the little flame consumes the whole fuel. So also the fire of your knowledge consumes the sins of all your doings.
38. Can you find anything purer than the flame ? So also there is nothing purer than your knowledge of realization. You will gradually grow in knowledge. You grow yourself in knowledge. You will be accomplished in synthesis. Thus you can reach the Me in you through time.
39. Pursuing is leading yourself. By pursuing you get yourself realized; you get your senses controlled into yourself.

You get 'THAT' into yourself. You convert 'THAT' into yourself and into Me in yourself. Then you are realized. By pursuing this path of knowledge you taste the peace that pervades all.

40. Do not doubt for one moment. Doubt is the greatest enemy. It kills your pursuit. Doubt in the I AM in you is the sure way of disintegration. The doubter has no existence either mundane or higher.
41. Offer and submit all your deeds to the synthetic faculty in you. Submit your doubts to the realizing faculty in you. Then you possess nothing but yourself, the Me in yourself. Then no act of yours conditions you.
42. Doubt is the shadow of ignorance. I AM the light in you, in your very heart. Make a sword of your knowledge and tear off doubt in you. Stand in Synthesis. Get up!

BOOK V

THE BOOK OF MENDICANCY

The disciple questioned :

1. You commend me to give up doing and You recommend me to co-operate with my deeds. Select one among the two and decide which is desirable.

The Lord said :

2. Leaving and doing are progressive and conducive. Synthesizing Karma with discriminative will is always greater than leaving an act unperformed.
3. Leaving is only of hatred and attachment, the pair of opposites. He is a real mendicant who leaves thus. He is easily liberated from conditioning.
4. It is childish to differentiate between knowing and doing. The learned never

segregate the two. Knowing and doing are like the two ends of a straight line. Start at one, you will arrive at the other. By following the one, you will achieve the other.

5. Know the aim of the speculative school. Same is the aim of the operative school. Why conflict ? When you see knowing and doing as one, you have seen the aim of both as one.
6. Mendicancy which makes you leave your duty is woe itself. One who merges one's deeds into Synthesis experiences Cosmic Silence. It takes no time.
7. Link up into your own synthesis. Purify your counterparts in the Me in you. Thus, control yourself and control your senses. Transform all the beings into yourself and Me in yourself. Then do anything, you are not conditioned.

- 8,9. When you are in Synthesis, you can know that you do not propose to do anything. You see, you hear, you smell, you taste, you breathe, you go and come, you give and take, you see that only your senses are responding to their objects.
10. Leave your acts to the Lord, leave attachment and do your work. You are not touched by the filth of any work. See how the water drop dwells in the lotus leaf, yet sticks not to it.
11. A Yogi, who is in Synthesis, may do anything physically, mentally or merely from the plane of his senses. If he is not attached to it, he is pure in Me.
12. Leave the fruits of your deeds, you are a Yogi. You attain the peace of poise. You are out of Synthesis while doing your deeds for results. Then you are attached, then you are conditioned.

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13. One who is under one's own control, leaves off all deeds mentally. He is at ease in himself. Mentally he never does or makes others do any deed. He lives in his body as if he lives in a City of nine Gates.
 14. No motive, no chain actions of his deeds. The Me in you owns neither deeds nor their chain actions. He does not identify himself with the result. All the activity is natural. Deeds are done naturally while he is above nature.
 15. The Me in you, never partakes the sin or piety of deeds. Do not be allured. In you and in everybody knowledge is ensheathed by ignorance. You are concerned only with your knowledge.
 16. The knowledge of Me in you expels ignorance in you. Then realization shines forth in you as sunrise which is above and beyond this and that.

17. Whatever you call 'THAT', know it as the presence of the Lord, the Me in you. Convert your will into Me. Convert your 'me' into Me. Have stability in Me. Have Me as your object. Then your path is the path of no return. Then you have washed your sins in realization of Me.
18. See the learned, the humble, and the realized ones. They observe Me while they see a cow, an elephant, a dog and a hunter of the dog. This is the vision of equality.
19. When your mind is poised in such a vision, you have conquered heaven on earth. Equality is purity. It is Cosmic Consciousness, and you are in it when your vision is of equality.
20. No specific happiness for the favourable and no specific anguish for the unfavourable. By living so, you have

established yourself in discriminative Will. You cannot be confused. You have realized the Creative Consciousness and you live in Cosmic Consciousness as a creator.

21. Let not the objective contact condition your consciousness. You experience happiness in yourself, the Me in you. You have established Synthesis with the Cosmic I AM in you. You will experience the same happiness.
22. Happiness is of two types : External and internal. External happiness is from external causes, which are but the stimuli, objective. The very contact is enjoyed as happiness by habit. Happiness by contact is only a proposition, a supposition and a corpse of memory. When the consciousness entertains such a one, the result is but disappointment. All the external causes make a proposal

of happiness to the consciousness and escape from the scene. The consciousness is bound to struggle with a busy programme of a series of unfulfilled promises. Every proposal has a beginning and an ending of a programme for happiness, but there is no happiness as experience. Never permit yourself to play with the senses of contact for happiness. Thus you be learned.

23. Some think that they are free after coming out of the physical body. Be sure, it is wrong. The physical life is the only school of discipline for anything good. You are equipped with every piece of useful apparatus in the physical body. If you cannot make use of the apparatus, you cannot make a better use of your working staff, your psychological faculties. Be a master of material, then be a master of forces. Use things at hand, you can realize the

future. Be practical with the material plane; you can be ideal with the subtler planes. Learn to put up with your physical inconveniences. Learn this before you leave the physical body. Inconveniences are but your implements masked. Desire and hatred approach you as the two strong magnetic lines of force, attraction and repulsion. Stand the force by neutralizing, not by opposing. The torrential flow of force is to be regulated and channelized for the irrigation scheme of your spiritual fruit. Do this, you are happy for ever.

24. Lean to know that happiness is from within and not from without. It is from yourself. It is yourself; verily. Propose happiness, you are the proposal itself. Your proposal is your own projection, whether happy or unhappy. Then, know you are privileged not to propose unhappiness, but to propose only

happiness. Engage yourself; entertain yourself; enlighten yourself. Now you illuminate yourself, because your light is but yourself, the Me in you. Practise this ease of making yourself out of the illusion of 'non-yourself'. Then you are synthesized. That means you have made a yogi of yourself, you have become a yogi. You have merged yourself into the creator of yourself, the 'I AM' in you. You have become a Creator. You are in the Creator. You are the Creator himself. Achieve, transform, become and be a creator.

25. Persons carved seers out of themselves through this practice. They had their sins eliminated thus. They are they who live merged in the Creator's Consciousness that stands in equilibrium on the Background of the Cosmic Consciousness. The objective world is second to you, but it is yourself. It is

like your image to you; like your hand to you; like your body to you; like your mind to you; like your 'I AM' to you. By item, the objective world is second to you. In essence, it is one with you. Two ice blocks are two, as blocks, but one, as water. Do not block in objectivity. Cancel two, and the remainder is one, the Eternal Zero. The fullness and not the stillness. Objectivity should not be emptied into you, but you should fill and make it all-subjective. Exist as 'I AM' in all that which you call 'THAT' and 'this'. Magnetize the objective world into your own subjectivity. The process is pervasion. Cancel your double existence, and exist as one, the 'I AM' in you. Then you can do good to others. You can be good to others.

26. Now, you are void of desire and hatred. You have become everything,

and anything has no place except the 'I AM' in you. Now you are controlled, your consciousness is controlled. You stand face to face with your own Creator, and the background of Cosmic Consciousness. You have become 'THAT', because you have known and become 'I AM'.

27,28. Come nearer until you are 'I AM'. Come nearer, I will tell you how. Let the contacts of the external senses be lost from your recollection. Sit mentally. If you want, sit physically also, but remember, it is only for practice. Sit near Me. Fix your gaze (not your eyes) between your brows. Regulate the impulses. Neutralise the pulsations, centripetal and centrifugal. Trace them with mind through the nose as inhalation and exhalation. You are in equilibrium. Let the activity of the senses and the mind be neutralized in your equilibrium.

Let your creative and discriminative will be tranquilized into the silence of your equilibrium. Now, you are towards liberation. Desire, fear and outburst are lost in equilibrium. Be so always, and you are already liberated.

29. Do you know whom you meet ? He is the grand and venerable One in you, He is experience. He is the starting and the culmination of all the activity of the universe, of all the deeds of the beings. For Him, the paths exist; for him the practices are practised. He is the Master and the Lord of all your planes of consciousness. Find in Him, your own Master, your own Friend, your own Adviser. He is your friend, because He is the friend of all. Approach Him, know Him like this, and know Him as the 'Me' in you and in Me. He is Myself, 'I AM'. Come to Me and be in peace with Me.

BOOK VI

THE BOOK OF MEDITATION

The Lord further said :

1. You see how you can do your work without attachment to the result. If you do so, you are a mendicant, you are a yogi. Do not fancy that you will be a mendicant by discarding the sacred fire. You will never be a yogi by discarding your work. Work as sacrifice is fire that purifies mind and senses.
2. Mendicancy is yoga itself. Yoga is Synthesis and hence mendicancy is Synthesis. Mendicancy is the elimination of the result and not the deed. By eliminating the result, you are a mendicant. By doing your work, you are a yogi.

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3. Your work is the only practice to you. Practice makes you perfect. Even after practice, do not leave your work. Work is training while you practise. Work is your experience, your play after you complete your probation. By practice you get tranquility of your activity and a poised state of experience while doing your work. A bicycle is in poise only when it is in movement. Poise is not stillness, it is fullness. Stillness is static, but poise is dynamic. Culmination of activity into play is poise. Culmination of labouring into pleasure is poise. Conflict eliminated from conflicting forces is poise. Harmony remains and harmony is poise. In this path, practice and culmination are in the same process.
 4. Do not notice the activity of the senses. Let them notice you and follow you. Do not do the work. Let the work be done by you. Take up yourself, your

work finds its way through you, while the motives of the work are totally eliminated. Now you have marched on into Synthesis.

5. Transform yourself by yourself. The lower yourself, the phantom of non-self should be transformed into the higher yourself, the Synthesis, 'I AM'. Do not insult yourself by dwelling in the phantom. You can be a friend of your lower self while transforming. You can be an enemy of your higher self by dwelling as a phantom. Be sure and be aware, the enemy is killed. Let the 'I AM' in you be a friend of the 'I AM' in Me and in all.
6. When you have conquered the phantom by transformation, you are a friend of yourself. If you notice the phantom as your objectivity, it is your own enemy. Then you have to live with your own enemy in your house.

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7. Cool touch is called happiness in hot sun. Warm touch is called happiness in winter. You see, you have no proper measure for happiness, when you dwell in the senses. Live above pairs. Insult is but your own idea of insult. Honour is but your own idea of honour. Nothing exists as insult or honour in the objective world. Be above these pairs. Now you have controlled your lower self by transforming it into the higher self. Now you dwell in peace. Now the 'I AM' in you is the 'I AM' in all, the Cosmic 'I AM'.
 8. Knowledge has two sources, one is through your faculty of knowing, and the other is through your objective experience. Transform these two sources of knowledge into the 'I AM' in you. The whole thing is to your own satisfaction. The bird is at home in its nest. You are at home in your own

house. Be at home in yourself. You will be at home in your senses and mind. Thus, subjugate the senses. Then you are not aware of anything but the one thing, though everything is available to you at your door. When you do not wait for anything, everything waits for you. Let gold be gold to others, let it not be gold to you. Let the difference between gold, stone and sand be a difference outside, let it not be a difference to you. Everything is 'I AM' to you, when you are synthesized.

9. Let people differentiate themselves as freinds, enemies, neutrals, indifferent or even relatives. Let not the differentiation be to you. Good people and bad people are but the concepts of the observer. Have no concept, no opinion. Let them be to you as you are to yourself. Now you are a yogi. Sinners and Saints exist to the observers.

Let lives exist to you, as you exist to yourself.

10. Be alone, not lonely. Be alone by inclusion, not by exclusion. Be alone by permeating, not by differentiating. Eliminate others by becoming yourself. Live alone in all as one. Do not taste the presence of others who taste your presence. Do not cling to those, who cling to you. Let them cling, do not eliminate. Still you live alone in them by transforming them into yourself.
- 11,12. Take your mental abode in a pure place. Then every place is pure to you. While practising, you can also physically seek for a pure abode temporarily. Sit up stable in mind. You can sit stable physically also, if you want. Sit neither too high nor too low. Physically also you can do so by having a comfortable seat on a mat, a deerskin or a piece of cloth, but it is necessary for you to

eliminate the sense of high and low in your mind. Bring the mind to a point by proposing 'THAT' within yourself. Let the activity of your mind come to 'THAT'. Let the activity of your senses be withdrawn into 'THAT' via your mind. Sit thus in your asana within yourself. Link up your consciousness with your synthesized whole. This is the process of purifying yourself by yourself.

13,14. While sitting also, let the body be erect without tension. Sit perpendicular, and you are vertical. Verticals and horizontals meet to cross one another at the point of contact 'I AM'. Vertical consciousness symbolizes subjectivity. Horizontal consciousness symbolizes objectivity. Let the verticals and horizontals cross one another in a happy blend. Your mind is different from yourself. Yet your mind is yourself. It is

the gateway between your subjective and objective experience. Bring yourself to yourself, with the help of your mind. Physical stability may not bring mental stability, but it is conducive. Sit stable. Think of something. Now you want something to visualise and think of. You think of the tip of your nose wherefrom the pulsations pass to and fro. Don't think of any object distant from yourself. Distance is your pervasion as mind. Travel from circumference to centre mentally. Slowly and peacefully, peace approaches you. Remember that the approach is very subtle. The approach is not difficult because peace never exists in difficulties. Peace approaches you peacefully. It approaches you as the glowing 'I AM.' Total absence of objectivity is the total absence of fear. It is new to you. Yet, it is natural with you. It is the culmination

of your own nature into you. You are instinctively at home with peace, because you have no instincts by now. Remember you should be a celibate while practising this! Do you think that celibacy is obtained by physical cessation of sex impulses? No woman presence, no celibacy? Childish! There is woman in man as a concept, and man in woman as a concept. Then why talking about physical celibacy? Eliminate the woman in you by a process of transformation. Transform the woman presence in you by the presence of Me in you. Now you are a real celibate. Now you live as a Creator in the Cosmic Consciousness. Dwell in Me, you have controlled your mind. Dwell in yourself while dwelling in Me, and you are already a yogi.

15. By controlling your mind like this and by synthesizing yourself into Me, you

live in the all-culminating peace. Then you experience my Eternal presence. You are in the presence of the present, where there is no room for a past and for a future.

16. Poise is a point wherefrom all the values stand equidistant. It is the centre of your own circle wherefrom your own radii are all equal. Do not think that division is not possible in Synthesis. The petals of a flower are its own divisions which stand in the pattern of the one. You can have equal division of values while you enjoy Yoga. Spiritual geometry teaches you how to bisect a value into a pair of values. Pairs of opposites exist objectively. They are transformed into supplementaries and complementaries in your own synthesis. If I say "do not eat", It is no Yoga. If I say "you eat", if it is too much, it is no Yoga. If I say "eat

as much as you can" or "leave as much as you can", it is no Yoga. If I say "eat as much as you require", it is no Yoga. It is right to say "eat as much as is required." Let the senses choose, but you regulate. You do not choose and allow the senses to regulate. Let the senses enjoy and you regulate. You do not enjoy and allow the senses to regulate. If you eat more than, or less than what is needed, or if you sleep more than or less than what is needed, it is no Yoga.

17. Let the food and enjoyment of the senses and mind be regulated, Let the behaviour and the work be regulated. Let sleep and awakening obey you gently. It is Yoga. Through this practice, you have neither strain nor discomfort.
18. When the flow of water is properly regulated, it is made available to irrigate

the fields for proper fruition. Your behaviour is a stream. When properly regulated, it rises to the level of the "I AM" in you, and irrigates My fields properly. Let not the behaviour flow into the barren fields of desires. Remember that desire is a corpse of your presence. Then you are a Yogi.

19. Do you know how you shine? You are like a flame in the absence of a blow of breeze. The flame stands still only when there is no breeze. Now you stand in your own form.
20. Do you know where you walk? Be regal of your own level in yourself. You have followed Yoga. You are privileged. Your behaviour has flown into you and merged into the ocean of yourself. Now, you walk in your own, your presence. Now, you enjoy your presence as brilliance everywhere. You

are a lamp of presence to yourself and to others. You are a pleasure to yourself and to others.

21. People speak of happiness in many levels and degrees. Levels are to those who measure, but not to happiness. Happiness is Consciousness beyond measure and hence no measures are there to happiness. As long as they dwell in senses, they look happiness through their own chasms and holes, and talk of its levels and grades. As long as they dwell in mind, they see happiness through that window of mind. The shape is of the window, but not of happiness. As long as they dwell in behaviour, they behave in the name of happiness. They speak of happiness as 'that' and 'that which'. The terms are their own limitations and happiness is beyond 'this' and 'that'. Man sees man through the eyes, whereas the eyes

cannot see a man. Similarly happiness knows happiness; the mind and the senses can never know happiness. Happiness exists as discriminating will in you. Only the will touches the experience of happiness. You are therefore expected to stand as your discriminating will, above and beyond your body, senses, mind and behaviour. Now you are happy because you know what is happiness. How do you know that you are happy? Know it by knowing nothing other than happiness while you live. I don't propose to fix you in happiness. Happiness is stable in itself and requires no fixing. Now there is no disturbance while you move. Dynamic and static phases are not opposites in happiness. You can find stability in movement, which is harmony. You can move about, yet you are stable. You are the very core of movement and the moving.

22. *Again I question* : How do you know that you are happy? It is only by an experience of no expectation and no anticipation of anything. Expectation and anticipation are crystals of happiness, but stuck up. They should dissolve in your real state of happiness. There is nothing greater, higher or more useful, because your concepts of greatness, height and utility are gone, dissolved in happiness. Can any amount of sorrow disturb you out of this state?
23. The absence of sorrow does not mean the absence of an objective cause. The objective causes come and go as incidents in succession, but your happiness runs forever. This is Yoga, the Synthesis. It is to be achieved by you and there is no alternative. You always want to be happy. Then you practise it.

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24. Do not complain that the process is difficult. It is subtle but not at all difficult. Do not complain that the duration of time to practise is too much. Remember that the sense of duration is your own projection. There is a beautiful succession in the process. A proposal from you is not a proposal from Me. I dispose what I propose, but not what you propose. Your proposal is a proposal into objectivity, and its image is your desire, the corpse of your presence. Leave the method of proposing entirely to Me. Then the mind is there to control the senses; you are there to control the mind; 'I AM' there to control you.
25. Go slow. Practise slowly. You may not like slowness at first, because you are quick by impulse. Quickness and slowness are your mental projections, so to say, symptoms. More significant

things are of more importance. More important things appear to go more slowly to your little mind. See, the minute hand in your watch is slower than the second hand; the hour hand is too slow. Remember that your watch should, with its day hand, month hand, year hand and finally life hand, be the pointer of your own span. Do not complain that the path is slow. Your discriminating will is the only hand in your watch, which marks the hours of all your births. Regulate the speed of your second hand and minute hand with that of your discriminating will. Do not try to get at the Will. Let the Will get at you. Submit yourself to the Holy Will, and walk with your Will on earth. Now, Will walks with you on earth. God walks with man on earth, when oceans taste sweet as honey. This is a sure prophecy, and it comes to you

when you walk with it. People talk of courage and they seek for objective values to hold their courage. Holding yourself is real courage. Hold yourself and your will holds you. Let your mind be transformed into the Holy Will. The touch of a magnet makes an iron piece a magnet. The touch of your will makes your mind your will.

26. People complain that the mind goes hither and thither. They say that the mind is wavering and not stable. Poor fellows, they do not remember that they are their own mind. A dog can go away from another dog, but the tail cannot go away from the dog. Let them remember that their minds are only their tails, but self-conscious. If your mind wags hither and thither, it is not good for you to obstruct it, suppress it or to control it. You cannot make an enemy your friend by opposing or

oppressing. Be sympathetic. Walk with him; talk with him; eat and dance and be merry with him. Get him round. He is already a friend. If the mind wanders, observe it and follow it until it follows you. Do not indulge in it, but follow it. It comes back and merges into the will and becomes your self, the 'I AM' in you.

27. Having the mind tranquilized, you taste the experience of the greatest happiness, and this is the yogic experience. Your dynamism is tranquilized and your consciousness is the Cosmic Consciousness.
28. Link up your lower with your higher like this. With the taste of your experience, you will know what happiness is in the cosmic scale.
29. The 'I AM' in you exists in all the living beings then. Also you experience the

existence of all the beings in your 'I AM'. Such is your glance, the yogic glance. Only with such a glance, you can find equality in all. Then you can see all beings equal.

30. By your sight, the yogic sight, you find Me in all and all in Me. You never disintegrate from Me and I never disintegrate from you.
31. When you find Me in all the beings, you will worship Me as one in all the beings. All are synthesized in Me, and this is the Cosmic Synthesis. Then whatever you do, you do it as a Yogi. Do everything in this world, still you stand as a Yogi in Me.
32. Then only you can compare others with yourself. Such a comparison keeps you in equality and keeps all in equilibrium in you. Happiness and sorrow are experiences in equilibrium and this is Yoga.

Then the disciple questioned :

33. You taught Yoga and true equality to me. No doubt about it. Such a state should be stable in me. The mind is unstable. Without making the mind stable, how can stability be entered into ?
34. The mind always wavers. It churns various thoughts. It is strong and dominating. Controlling the mind is like controlling the air. How is the first grip over mind possible?

The Lord answers :

- 35,36. No doubt the mind is wavering, and beyond your control at first. You have known what is Yoga, but knowledge is of no use to control the mind. Two things bring the mind under your control gradually. One is constant application which is called practice. Just as seeds are to be soaked in water and sown for germination, so also the known

facts are to be put into application repeatedly before you get the results. Again doing is required and not knowing. The second factor required is the constant practice of vairagya or non-attachment. Practise, leaving off the results of whatever you do. Learn to put up with ease, and live in any type of environment with ease. These two factors will give you the first grip over your mind. Self-synthesis is not possible before the mind is brought to stability. A constant effort to bring the mind to stability is enough for beginning self-synthesis.

Then the disciple questioned :

37. Suppose one has constant application. If he does not succeed to the end and leaves away in the middle, what is his position ?
38. Such a one fails in doing his actions properly. He also fails to get the

happiness of Synthesis. He fails in both directions. His position is insecure as the cloud in the sky. Is he sure to disintegrate as the cloud into the air? Is he lost on the way?

39. Please clear my doubt before I follow. I find no one else who clears the doubt in a practical way.

The Lord answered :

40. Perfection or no perfection, the very effort is progressive. An effort to synthesize never goes a waste. In any step, the practitioner is benefited upto that step physically, mentally or spiritually. No progressive attempt leads to a negative state.
41. Suppose he dies in the middle. Even then, there is no retrogression. The planes attained by his consciousness remain the same even after death. He has done a good deed by practising

Yoga and then died in the attempt. Sacred work leads him to sacred planes of consciousness. He lives there with or without a body until the result of his attempt is spent up. A sacred attempt made on the physical plane with the co-operation of his subtler planes produces a result in all planes. The duration of the result is in proportion to his attempt on the physical plane. An intense effort for a short time on the physical plane produces a permeating result for a very long period on the subtle planes. The disturbance of a storm for a few minutes is experienced by a tree until many months. An inspiring conversation for a few minutes leaves its mark for many years or forever. An attempt on the yogic lines produces an experience for a very long period. It is sustained even after the physical sheath is dropped. Further

it helps in his taste to select a future body. Such a one is born in a pure and a healthy family. When a man with impure birth dies after making a significant attempt in the yogic path, he rightfully selects a body in a pure family. If the yogic attempt of a practitioner is denied by reasons of poverty, he acquires the right to select his future body in a rich family. Then his past associations begin to sprout to lead him further.

42. In many cases a yogic practitioner takes birth in a yogic family when he dies in the attempt. Such a right to select his birth is very difficult under ordinary circumstances. Only a yogic attempt brings him such a right.
43. Discriminative will continues beyond birth and death. Hence his will sprouts into yogic actions according to the previous tendency and attitude. He

again makes an attempt to progress further.

44. For such a man, his new birth has no value. It cannot dominate according to its stages of his ages. Eventhough his mind is diverted towards other things, it is rendered helpless by the strong gravitational pull of his will towards the yogic attempt. The very aptitude for Yoga leads one beyond the capacity of sound, language and suggestion. For the one who has already shown a strong aptitude for Yoga, the conversation of others and the language of the scriptures suggest only the yogic path to him. Words fail to dominate with their intended meaning. Words have no meaning of their own. Meaning is attached by human minds, and is channelized into common understanding. See how a poet changes the significance of words and transforms it

at will in tune with what he wants to convey. Similarly the will of the practitioner with a strong yogic aptitude in the past, transforms the baser meanings of the words towards the direction of his intentions that are strongly pulled by his yogic will. The sight of a bird shot down induced the story of Rama in the mind of Valmiki.

45. Make effort. A yogic effort is always of a continuous transcendental value. Each successive attempt leaves him better in subtler planes of consciousness. His filth is eliminated step by step. He will be accomplished even through a number of births and reaches the goal. Failures are no failures in the yogic path.
46. It is possible that the result of penance is lost at death. Knowledge may be dropped off by death. The association

of deeds is also dropped off by death. The association of the yogic attempt is never lost. This proves that the yogi is greater than the one who knows, who does good things and who performs penance. I wish you be a yogi.

47. There are many paths in attempting Yoga. The best path is to synthesize in Me in all. Link up with Me in you and Me in all. Then any path is My own path.

BOOK VII

THE BOOK OF
SCRIPTURAL KNOWLEDGE

The Lord continued :

1. Apply the mind to Me in you, and Me in all. You will directly come to Me without any doubt. I now describe how you come to Me by applying yourself to the 'Me' of the Scriptures. There are many sciences, and the corresponding books in this world. By themselves, they have no value however great the sciences may be. Without your application to Me in the sciences and to Me in the books, they have no value. Remember this and then learn any scripture.
2. I now teach you the knowledge of experience and the knowledge of the Scripture. Here is the way to teach all

knowledge without leaving anything. Knowledge is vast and cannot be completed by study or observation, but there are keys which render complete knowledge possible. By knowing this, nothing remains to be known further.

3. Thousands of people go on studying various subjects without being able to complete them. The comprehension required for completion is a key by itself. One among the thousands of attempts to handle the key. Among the thousands of such selected few, one knows Me in them, and knows by the core.
4. Now I propose to give you the key of My nature. It is eight-fold. Turn the key eight times in the following eight items in Creation, and you will get at Me. They are : the nature of solid, liquid, fire, air, space, mind, will and I AM

localized. These eight items in Creation carry My Nature in them in eight different states. States of matter and states of mind do not apply to Me. They apply to My Nature. Water and ice are the two states of the same content. The content is 'I AM', unchanged. The nature is undergoing transformation from ice to water and water to ice.

5. The above said eight natures of Mind float on a common Nature, the background Nature. This is my ninth Nature and is called my higher Nature. This higher Nature produces units of lives called monads (Jeevas). It makes Me exist as the many 'I AMs' in Me. These nine natures function as the nine numbers in Creation. I undergo multiplication by the ninth and get distributed in the remaining eight. I, beyond Nature, AM the Zero, the perfect and eternal principle. All the

nine natures dissolve in Zero and emerge out of Zero as the tenth, the created being or synthesis. My tenth state is the created personality, creative by nature with the Creator concealed in it. I stand by ten digits as the personality in every being.

6. My nine natures described above stand as nine sources of Creation. They produce Me as the content of the Creation in nine phases or items. They are the nine wombs through which I AM produced as the universe. I AM the source and the merging point of all My nine natures.
7. Do not lose yourself in the detail of My Nature. Remember Me in all and you do not lose yourself. Remember that there is nothing beyond Me in the whole Creation. In Me everything is woven into the web of existence. I

stand as the string of continuity around which all things are gathered as the jewels in a necklace.

8. Shall I reveal how I operate through My natures ? Water knows no taste. The tongue knows no taste. The contact of water with the tongue produces taste. See how My Nature is revealed through everything by contact. You say the Sun is bright and the Moon is bright. Neither the eye, nor the Sun is bright. They are Myself in essence. The contact of what you call light with your eye produces what you experience as light. See how My Nature is revealed as light and sight. I AM the content of the whole wisdom. I exist beyond nature as content and import which you call OM. See how the sound principle exists in space before it is heard by you. So also I exist in all before I AM felt by anyone. See how manhood exists in man as the

most abstract principle. So I exist in all before I AM expressed as all. This you call OM.

9. No particle has any smell to itself. The nose knows not any smell as its own. But the particles of a perfume, when they contact the nose, make a manifestation of what you call smell. Further, I exist in your will to descend into the mind and into the smelling principle to distinguish between a perfume and a bad smell. I AM the discriminating principle, your will. The flame is not brilliant to itself. It is brilliant to your eye. The point of contact produces My Nature as brilliance. What is living in the living beings? It is the manifestation of My own Nature. What is penance in one who does it? It is My own Nature which is made manifest as his own nature to do penance.

10. You say the seed germinates into a tree. The seed never germinates. It stimulates an attraction of the surrounding states of matter and you call this growth. In fact, I do not grow but I make beings grow. I AM the seed principle in all. I AM no seed in the seed; no mind in the mind; no matter in matter. I AM your nothing in everything. But I AM My everything in everything. Where does the will exist in a man ? It is not in any part of his body, or even in any part of his mental faculties. Will is beyond body, senses and mind, yet it pervades all. Thus, I stand as will in the wilful. You say he is a brilliant chap. Where is his brilliance in him ? Thus, I stand as brilliance in the brilliant.
11. You say he is strong. Where is his strength in him? I stand as the strength beyond motives in all the strong people with motives. You say this man is

lustful. Where is his lust in him? I stand as the lust properly regulated in all those lustful.

12. You say he is dynamic, he is static and he is poised. Where are these qualities in these people? I stand as dynamism in the dynamic, as inertia in the static, and as poise in the poised. While saying so you may think that I AM in them like this. No, they are in Me. Incidentally I AM in them only because they are in Me. Clay is in the pot because the pot is made of clay.
13. Dynamism, inertia and poise are the three fundamental qualities of My Background Nature. They produce beings, bodies and minds. Being conditioned by these three qualities, the living beings do not know Me. These living beings exist conditioned by identifying themselves with these

three natures. They behave allured. Remember Me always as the principle, higher than My Nature. Then you are not allured or conditioned or identified.

14. I AM the Lord and the Nature is Mine. I and 'Mine' exist in you also as the God principle and Nature principle. Nature exists in you as a blend of the three fundamental qualities. But this Nature of Mine is by no means lower or detestable. Remember, it is My Nature and hence divine. The web of My Nature can never be crossed by anyone while living in Nature. Take refuge in Me, you stand beyond My Nature. Then only you stand beyond the web of existence.
15. People speak of good deeds and bad deeds. Deeds which make you recollect Me, are good. Those deeds which condition you in the web and allure

you, are bad deeds. Sins are but bad deeds. Those who commit sins are allured. They cannot recollect Me. They live mean. Their knowledge is vanquished by the condition of the web. Thus people acquire beastly and devilish natures.

16. Then how can such people recollect themselves into Me ? Do you know how they can approach Me ? All the beings make their approach to Me by four ways : (1) The afflicted being struggles to get out of his afflictions. After struggling for sometime, he begins to recollect Me by way of prayer and worship. (2) A person with curiosity peeps into the nature of many things. He wants to know many things. Gradually, in his pursuit, he seeks for the causes and results of things, because he wants to know. Incidentally, he gets at Me as the cause of something and

finally knows Me as the cause of everything. (3) The person who is mad after getting his things done, runs after everyone to achieve what he wants. He seeks and seeks in various persons and incidentally seeks Me in them. He acts at Me and reaches Me. (4) The man of knowledge knows Me directly by virtue of his knowledge.

17. The man of knowledge is directly linked up with Me and his path, among the four, is the direct one. He becomes devoted to Me by his direct knowledge. I AM the nearest one to the man of knowledge and he is dearest to Me.
18. All the four paths are desirable but the man of knowledge is verily Myself. The rest of the three should come to this path before they come to Me. This is because knowledge and knowing are one, the knower himself. The knower in everyone is 'I AM' in all. The man

of knowledge is directly gravitated to Me and hence achieves the highest at the first stroke.

19. Everyone becomes a man of knowledge by trial and error through many births. He sees everything and everyone as the Lord Himself living and behaving. He is the great soul and he is the rare one among the created beings.
20. Many people worship many gods. Some people worship a god, another god and another god. This is not because that gods are many, but because their desires are as many. They carve out their desires into gods and worship them for fulfilment. Everyone is stimulated by his own individual nature into his own desire and his own worship of a god to fulfil his desires. His gods are his own desires worshipped.
21. Everyone gets devoted to his own god. Let it be in his friend, wife, child or

parent, or an idol prescribed by himself. He offers his worship to his own idol according to his own nature and requirement. I draw his attention and devotion through that idol because I AM in all.

22. He is drawn to his own idol by the devotion granted by Me. Thus he worships his own idol and receives through it what I decide and grant him.
23. What if, you may ask. I say only, that such people are lacking in comprehension. The fulfilment they derive is of a finite nature. One who worships the gods, attains the level of one's gods. Those who worship Me in all, attain Me in all. The attainment of gods is bound by number. The attainment of Me in all is Infinite.
24. I stand always as the background of all. I stand unmanifest in the forms of

manifestation. People see the forms and know Me not. They do not recollect Me as the Higher Existence in all existences. They do not recollect Me as the unspendable and the loftiest of all principles. Such people lack in will because they are lacking Me.

25. I AM concealed among the revealed. This is the mystery of My Synthesis. The synthesis of tiny threads makes them appear as cloth. Similarly, the mystery of My Synthesis keeps Me concealed among the revealed. The allured ones see everything without recollecting Me and hence they know not that the 'I AM' in them is unborn and unspent.
26. I know the past, because 'I AM' the past. I know the present, because 'I AM' the present. I know the future, because 'I AM' known as the future by

all. People know Me only as past, present and future, and hence they know Me not as the one 'I AM'.

27. Desire and hatred form the two poles of consciousness. People get allured by the polarity of the pairs of opposites. Thus, conditioned by the web of Creation, they know Me not.
28. Those who perform good deeds can neutralise the sin of their bad deeds in the past. Then, they get out of the polarity of the pairs. Then, they begin to get at Me and offer their worship to Me in devotion.
29. If you want to get out of the knots of birth and death, you submit to Me. Whatever you call THAT and 'this', is known as Me in you. You know all your deeds as the Me in you. Then you can comprehend all.
30. Meditate upon Me as the One living

in every living being. As the one God in all gods; as the one offering in all your offerings. Meditate upon Me as your own departure while you depart. This is possible only through Yoga. If your consciousness is synthesized, you can do this.

BOOK VIII

THE BOOK OF PRACTICES

The disciple questioned :

1. You say Brahma, what is it ? What is it that is behind the spirit of everything ? What is Karma ? Who is the Being behind all beings ? Who is the God behind all gods ?
2. Who is He behind all offerings ? Where is He in this body ? How can we locate Him in this body ? How can we meditate Him as departure while departing ?

The Lord said :

3. What are the letters of the alphabet ? What purpose do they serve ? You see that the letters in the alphabet serve as vehicles to convey the word. Words are vehicles to convey the sentence.

Sentences are vehicles to convey the import, which is the content. Import is the one concept coming out of the speaker. It is the speaker himself objectified. From Him, the letters are expressed. They are himself. They are used again and again and still they remain unused for further use. They are being spent and yet they remain in the unspendable. Brahma is the Cosmic Consciousness unspendable. He comes down as the Creator, the alphabet of His Creation. Still He stands unspendable, for further creation. The One Spirit among all existences is My own concept in Me. Concept comes down into sentences. Still it remains in Me as the concept. It is a Zero ever undergoing a process of substraction. Subtract one zero from another zero, still the remainder is zero. The One spirit is the one Zero and the spirits as

living beings come down as the many zeroes. The one zero is the Spirit among all spirits.

A release of infinity into the finiteness of beings is called Karma. It is the mathematical difference between the infinite and the totality of the finite existence. It is the differential between the centre I AM and the circumference of this universe. It stands as π (Pi) of this Creation. It can never be filled correctly until the Creation stands once again in the Lord through recollection, when the remainder is again a zero. It is the very release of the concepts of Creation.

4. That which stands beyond beings as matter is the matter state of the Lord. It is the change in the changeable. See how the Lord is unchangeable but everything is changing in Him. Change

is among the eternal counterparts of the Lord. It presides over the states of matter.

Who is the God beyond all gods ? He is the personality in all persons and the personality of the cosmos. He stands also as the personality of the atom, the atomness in the atom, the manhood in man, and the 'creation-hood' in creation. The hood is only a mask.

The offering beyond all offerings is the I consciousness in the body. I offer in you, I offer Myself in all of you and I receive offerings from all of you. Whenever you offer and whatever you offer, remember I AM the offerer.

5. End means death. It is of many types. The end of mind into sleep is the death of mind. The end of the body is the death of body. You know only this by the term 'death'. The end of a solar

system is its death. The end of a cosmos is the cosmic death. Forgetting is the death of memory. Death is the end of one state into another. Death is but a transformation. Remember Me, during the time of transformation. Then your memory is continuous from one form into another. Remember Me while going into sleep. Then you exist before and beyond sleep. The beginning of the new state of transformation is in tune with the ending of the previous state. If you remember Me during transformation, both states are one, because I AM continuous in you. Remember Me at the time of the death of mind, you are beyond mind. Remember Me at the time of the death of your body, you are beyond death. Leave this body in My recollection, there is no death to you. You come to Me and you live in Me.

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6. Whatever you recollect at the time of death, you will be born only into that recollection. You are born with the same thought and associations which you bear at the time of death. You will be born into the same nature. If you die with My recollection, you are saved.
 7. At all times, recollect Me and fight on. Offer your mind and will to Me, you will come to Me. There is no doubt about it.
 8. This requires constant application which is called practice. This makes your recollection of mind natural to you. It becomes your nature. Your nature is absorbed into Me when you recollect Me. Let not the consciousness notice "another". I AM ever singular, and I admit no plurality. 'I AM' no other than what I AM in you. This principle 'I AM' is the greatest. Hence I AM the greatest

among you. I AM divine, and you remain divine by recollecting the 'I AM' in you.

9. Now I tell you how to form an object of 'I AM' for your meditation :

'I AM' over comprehending. 'I AM' the Lord Instructor. I AM the atom of the atom. I arrange and synthesize from within. My shape is beyond thinking. My colour is the first colour beyond the darkness of objectivity.

10. Find Me in devotion. Unite with Me through your power of synthesis. Then you can recollect Me in your clear mind even at the time of your departure. The method of departing from the body is as follows : Neutralize the pulsations of your vital principle by drawing yourself up mentally to the centre of your eyebrows. Then you reach the Divine Person who is always higher than you.

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11. I will give you more about the symbol of The Indestructible. It is the Letter beyond the letters of the alphabet of this universe. By wisdom they mean only the import of this letter. It is the Veda of the Vedic Books. It is the content and import of the Scriptures. The seers of wisdom utter it out as the activity of their life. By self-control and non-attachment, they enter it and live in it. By an attempt towards it, they live in the Cosmic Consciousness.
 12. To utter this out as a letter of yourself from your body, you have to withdraw the activity of all the orifices of your body. Bring mind to the heart by thinking of the heart. Pull the life impulse to your head by tranquillizing the pulsations upwards.
 13. Then think yourself as OM. Know OM as 'I AM'. One who leaves his body like this, travels to the highest plane of

consciousness. This leaving the body need not be only at the time of death. Leaving the body means withdrawing the activity of the body into yourself, OM.

14. There should be no other thing in your cognizance. This is the meditation of 'I AM'. For such a one, 'I AM' easy to approach. He is a Yogi for ever.
15. Without this, the cycle of births and the whole activity of the body and mind is an abode of sorrow. By approaching Me, you will never descend into that cycle once again. You are forever accomplished.
16. The creative consciousness is the optimum. Beyond this, one dwells in Me without a return. Upto the creative consciousness, all the planes are reversible. In any plane of consciousness below the creative, you cannot stay

without a return. You will be descending again to the lower planes. If you approach Me beyond the creative, you have no second birth into the descendency.

17. The whole creation is a descent of a ladder of various phases. The descent is from the subtler to the relatively grosser plane. The whole Creation is arranged as a circular ladder. The circle includes steps of descent and the corresponding steps of ascent. The whole ladder is a ring without a beginning and ending. Created beings revolve along the rungs of this ladder. The rungs of ascent and descent should be known carefully before you can avoid descent and embrace ascent. The whole ladder of Brahma, the Creator contains a thousand links as rungs both ascending and descending.

In fact, these links are double by nature. Hence a thousand links make up the ascent and another thousand make up the descent. The ascent is called the Day and the descent is called the Night of the Creator. Light marks the ascent and darkness marks the descent. From the darkness of consciousness, living beings ascend into the light of consciousness. The grosser state is darkness to the subtler state.

The subtler state is the light of the immediate grosser state. Inanimate matter marks the darkness of consciousness to beings which we call atoms. From that state, they ascend into the light of their nuclear consciousness. From that, they awaken into the biological consciousness. Then, the atoms gather as organic matter. From this biological consciousness, they awaken into the objective conscious-

ness, their environment. From this they awaken into self-consciousness and this is the dawn of their subjective consciousness. From this they awaken into the consciousness of self-realisation, the I AM in all. This is the Cosmic Consciousness and the subtlest of all. Inanimate matter is the Night of Brahma and self-realisation is the Day of Brahma. One who knows this, knows what is Day and what is Night. Every day he experiences these two as his states of awakening and sleep respectively.

18. The Night of Brahma, the Creator, is the state of unmanifestation. Manifestation is the Dawn of the Creator. Merging of manifestations is the Dusk of Brahma.
19. All the beings come into becoming at the Dawn of the Creator. They merge

into the background of their awakening at the Dusk of the Creator.

20. In fact, the Background Consciousness is higher than the original consciousness. It may be the merging point into unconsciousness to the created beings who are in limited consciousness.

Darkness is darkness only to our present state. It is light to itself. Sleep is only sleep to the present state of senses and mind. It is awakened to itself as the background. Hence the background exists ever conscious beyond the relative levels of manifestation and unmanifestation. It is beyond the rung of the ladder. It is eternal. It exists integrated in all those that disintegrate.

21. This is called the Letter beyond the letters of the alphabet of Creation. It is the final goal. By reaching this, you will never return to the rungs of the ring-

ladder. It is the abode of the light 'I AM'.

22. It is the Cosmic Person, the HE of the whole Cosmos. A devotion which does not comprehend any other thing, a presence without any other presence is required to reach Him. In Him, all the beings exist. By Him all this is filled.
23. Now I give you the time-key of the above phases. I indicate to you the times of return to the cycles and the times of no-return. If you approach Me during the times of return, you will return into the cycles. If you approach Me during the times of no-return, you will be with Me. If you leave your body during the times of no-return, you will not return into the lower levels of births.
24. Fire, light, daytime and the increasing Moon and the six months of the northern Sun indicate the passage into the ascent.

Those who leave the body in tune with them ascend into and through the Creator's consciousness. They realize the cosmic.

25. Darkness, night, the decreasing Moon and the six months of the southern Sun indicate the path of descent. Those who leave the body in tune with this, go into the path of descent. The former is called the path of light or the solar path. The latter is called the path of darkness or the lunar path. The former gives the path of no-return, while the latter gives the path to return into the cycles of rebirths. Light and darkness represent the upward and the downward paths. Flame burns upward, fuel soots to the bottom. Hence flame and soot represent the upward and downward paths. This is only to know the principle. You follow and apply this principle in everything you do, think and speak.

The upward path is from matter to spirit. The downward path is from spirit to matter. God descends as Creation through the downward path. This is the greatest sacrifice of God for Creation. He comes down to us and lives in us as His presence to redeem us into ultimate emancipation. Man should ascend from matter to spirit in the upward path to meet God in him. He can do this only through his spirit of sacrifice.

26. The paths of ascent and descent are called the white and the black paths respectively. They exist in this Creation eternally. By the first, you reach the state of no-return. By the second, you return to the activity of the cycles.
27. The Yogi knows the downward and the upward flow of creation. He is not

allured by either. Be a Yogi and live as a Yogi always.

28. A Yogi lives beyond that which is attained by wisdom, sacrifice, devotion and offering. He knows all these and their good results. Yet, he is above and beyond them. They approach him, he never approaches them. He attains the first and the eternal abode.

BOOK IX

THE BOOK OF THE ROYAL PATH

The Lord continued :

1. Here is the Secret of all Secrets. It is for the unmaliced mind. So, you receive it from Me. Receive the secret of knowledge. Receive the secret of experience. Receive and be liberated from limitation.
2. Here is the Royal Secret. Here is the Royal Wisdom. Pure as purity, it is itself. It is the direct vision of experience and nothing indirect as thinking in it. It is happy as happiness. Do not do it away, but be doing.
3. Doing is lively, done is death. Those who have done have died; those who are doing are ever-living. Continuing in doing is present. It is pursuing. Those

who stop pursuing, return to the cycles of becoming. Becoming is dying and they die who do not pursue. They cannot live in Me.

4. I AM doing, the Background of deeds. Creation is a deed in its detail and doing in its totality. All this is a deed, but all this is pervaded by Me in doing. Beings are created. I AM in them as Creation and as creating. I AM also beyond. I AM in them as Creator, they are in Me as Creation. Creation and Creator are in Me as the Lord. I AM never in them, but I AM in them, only because they are in Me.
5. The ocean is never in the wave. The ocean is there in the wave only as water, for the simple reason that the wave emerges only from the ocean.

Again, the wave is not in the ocean because the wave does not exist to the

water of the ocean. The created beings do not exist in Me, because they do not exist to the essence I AM. Know My Synthesis properly. It is Divine. It is Divine as My Nature though human to you by your nature. I bear the beings and deliver them though I do not dwell in them. They have no other go but to dwell in Me and hence I dwell in them. I dwell in them as the imagination that they dwell by themselves. I dwell in them as 'I AM', and hence they dwell in Me as their own I AM. I do not imagine them, but they imagine they exist. But after all, they imagine in Me. Hence, they exist in Me though they do not exist to Me.

6. See how air exists in space. Air pervades space, because space pervades air. Air exists in space because it comes out of space and dwells in space. Space is air and no-air every moment. As air, it is

the creation of space and as, no- air, it is the dissolution. As air is to the space, the beings are to Me. They are of Me, in Me, into Me and verily Me. Meditate Me like this. While you meditate Me like this, I meditate you, because of your inseparability with Me.

7. All the beings, My boy, naturally receive Me. They receive My Nature and each of them knows it as "My Nature", separately in itself. It is natural for them to feel "I exist", because it is My Nature. The whole Creation is an imagination into beings. At the end of the imagination, they enter into My Nature. In the beginning of imagination, I liberate them into their own natures.
8. Know the grandest mystery of My Creation. Nature comes from Me as imagination. I accept it by being in it, and thus I liberate My Nature again and again.

See how you imagine. Imagination comes from you though you do not intend. Then you dwell in imagination. My Nature is imagined out of Me though I do not imagine. Still I dwell in it. Nature is helpless because it cannot but express itself from Me. The beings in Creation cannot help being created and cannot help behaving in their own nature because they are helpless in My own Nature. They think that they behave but they do not know that they have to behave. When you speak, you believe that you intend to speak, but the truth is that speech comes and expresses through you, and also makes you intend inspite of yourself.

9. Now you can see that the deeds I do and the deeds you do, do not condition Me or touch Me. I AM as if indifferent and as if disinterested in My own interested Creation.

10. My Nature cannot be with Me, and I find her Lord in Me. Thus, she delivers the movable and the immovable. This is the one cause of the rotation of the great wheel of the whole Creation.
11. Those who are allured by the stages of this Creation, know Me only as a human being having a human constitution. They do not see the higher in Me, they cannot see Me as the Lord of "mine".
12. The consciousness of such people is broken into their hopes, vain hopes. They follow them and act the corresponding acts, the vain acts. Their knowledge is consequently vain knowledge, broken of the continuity of consciousness. Such a knowledge is broken into threads, enmeshed as their own giantly and beastly natures. These meshes of their knowledge are self-

alluring and self-deceiving, and forming into knots of their own problems.

13. Beings who try to comprehend Me have their consciousness expanded into My Nature, the divine Nature. Such souls take refuge in My Nature in themselves. They worship with a mind having no second thing by knowing the birth and abode of all the beings in them.
14. When they venerate anyone, they remember Me in them. When they make any effort, they remember Me as their own efforts. Thus, they are stable and devoted in Me and My work. When they salute anyone, they salute Me with devotion. They are ever in Synthesis with Me, and they worship Me once and always.
15. While they know anything, their knowing is a sacrifice, because they remem-

ber, they know Me as their knowledge. With their knowledge, they sacrifice themselves in Me as knowledge. When they know each thing separately, they know everything totally, because they know Me as one and all. They know Me as many and they know Me face to face in all directions.

16. To them I AM their act, I AM their sacrifice, I AM their offering. If they call anyone, I AM their call. If they heal, I AM their healing. If they chant, I AM their chanting. If they offer their devotion as ghee to kindle the fire of life, I AM their ghee and I AM their fire. I AM also the fuel burnt, which they call span.
17. When they see their father, I AM their Father, the Father of the Creation. When they see their mother, I AM their Mother. When they see their grandfather and their great grandfather up to the

Creator himself, I AM their Creator. When they grow wise, I AM their wisdom. When they grow pure, I AM their purity, the OM which exists in them as beyond.

Their voice is Rigveda, the Trill of Wisdom. Their breath is Samaveda, the self-proposed Song of Wisdom. Their practical life is Yajurveda, the procedure of the Scriptural Wisdom.

18. I AM their goal and culmination. I AM their Lord Protector. I AM their witness who sees in them and I AM their abode, I AM their friend and their refuge. I AM their merging and emerging and existence. I AM their treasure of grain and I AM their very seed. Their seed is unspendable because it multiplies.
19. To them I heat the earth in summer to shower as monsoon. I receive and I

shower. I AM their death when I receive them and I AM their immortality when I shower them out. I AM their good which they know as good and bad.

20. Many people train themselves into wisdom, being conditioned by the blend of the three qualities of the basic nature. They purify themselves of their own sins by performing sacred rites prescribed by themselves. They go on imploring for the comfort of higher life. They go on hoarding the good of their deeds until they acquire lordship over the kingdom of gods. They live in planes enlightened by themselves and enjoy all the comforts of the creative angels.
21. Vast and sweet is the experience of the world proposed by them. They eat the sweet fruit of their acts and eat away

until it is spent. Lo ! Once again, they are on the human plane, quite ordinary and full of their own concepts. Poor fellows, they create a law, conditioned by the triangle of the three qualities. They surrender themselves to their own creation and enjoy only according to their own desires keeping busy in coming and going.

They do not know that all this is in Me. Hence they do not take refuge in Me. This is the fate of those who create law according to their own natures. Their concept of truth, they call Truth. Their concept of God, they call God, but alas! it is only an angle of their own creation.

22. Those who think of Me as no second thing, can meditate Me. They are ever in My Synthesis. I take care of their synthesis and their welfare.

23. Those who are devoted to a series of gods and beings, pouring down their devotion upon them one by one, are also worshipping Me, but unlawfully. Their worship is objective and hence there exists a gap between them and Me.
24. I receive things offered to anyone. I AM the Lord of any offering in any direction. Know Me as the core, otherwise, you slip off into objectivity.
25. Devotion is becoming. The one who is devoted to gods, becomes a god, the reproductive gods, a reproductive god. One who is devoted to a being, becomes a being once again. One who worships Me, comes to Me.
26. Whenever you give anything to anyone, offer it with devotion, because you are offering it to Me in the core. Whatever you offer with devotion to anyone, I

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- receive it through him, let it be a leaf, a flower, a fruit or even water.
27. Whatever you do, you eat, you offer to the sacred fire, offer it in charity. You do any effort by way of penance, offer it to Me and then do it.
28. Then only you are free from the conditioning and the result of any action known as good or bad. This is the real mendicancy which leads you to Synthesis and liberates you by being with Me.
29. I AM equal to all beings. There is no one for Me to dislike or favour. I AM to anyone as he is to Me. If you worship Me in devotion, you are in Me and I AM in you.
30. Even if the ill-behaved one thinks of Me and worships Me as no second thing, he grows well-behaved. His culmination is perfection.

31. Within an unbelievably short period he becomes a man of My Law, and attains peace continuous. My devotee never disintegrates. You can swear by this.
32. Even the born sinners attain the highest perfection by taking refuge in Me, let it be men, women, labourers or utilitarians.
33. Then, what to speak of the liberation of the wise, the pious, the devoted and the administrative ? This world without Me is fleeting and devoid of happiness. Live here, but be in Me by worshipping Me.
34. May I be your mind. May I be your devotion, your worship and your salutation. Like this, you link up with Me. Have Me as your all, you come to Me.

BOOK X

THE BOOK OF SPLENDOUR

The Lord continued :

1. I see you are pleased with My Word. Again listen, I give you the next of My Word. My interest is drawn towards your welfare, because you are interested in Me.
2. You think that gods are great. Poor fellows, even they do not remember Me at times. They do not know My birth, because they are born from Me, and I was there already when they were born. Every day when you wake up from sleep, you find your awakening consciousness already present by that time. Thus only the gods know Me. Even the seers cannot know My beginning because I AM already their sight before they begin to see. Thus you

know I AM the beginning of the gods and the seers.

3. Know Me as the Unborn. Know Me as having no beginning, because I AM the beginning of all. Thus you know Me as the Lord of all Lords in all planes. As long as you know Me thus, you are not allured though being a mortal. You are thus liberated of all sins.
- 4,5. Get yourself familiar with Me in homely terms. See how thoughts come to you though you do not intend to think. Remember how you come to know the presence of your will in you. Similarly, I feel the presence of will for you. See how you know and receive knowledge. Similarly, I receive knowledge for you to know. Observe how various feelings come to your mind. Similarly, they come to Me for you. Concepts and feelings like forgiving, truth, self-con-

trol, peace, happiness, sorrow, birth, death, fear, fearlessness, non-violence, equality, satisfaction, penance, charity, fame and notoriety come to your mind differently only from Me. You receive them only up to that extent.

6. Now I tell you, what more I receive for you :

My imagination receives the Four and the Seven as My concepts. The Four are the four basic seers, called the Kumaras (nascent ones). They are Sanaka, Sanandana, Sanatkumara and Sanatsujatha. They mark the four stages of My utterance. My utterance is My concept uttered forth as this Creation. The four stages of utterance are : (1) The utterer as impulse; (2) Impulse as concept; (3) Concept as thought; (4) Thought as sentence. Just as your vocal sentence is a release of yourself into

objectivity as your word, My sentence is My own liberation of Myself into the objective Creation.

The Seven are the Seven Seers who follow the Four. They preside over the seven planes of consciousness which pervade the Creation, seven-fold. The Sun showers his seven-fold spectrum to the matter of this earth through them. Everything created is edited in layers seven. Then the concept of the fourteen Manus comes to Me to rule over the vast sweeps of time divisions which hatch the brilliant egg of My expression into your creation. All these come to Me as concepts in My mind.

7. If you know these splendours of Creation existing as the core of My Synthesis, then you are synthesized beyond change, and beyond diversities.
8. The highly enlightened ones among you also have these concepts revealed

to their mind. They know Me to the core, and their revelation is the reality of existence.

It is through their minds that all the sciences and arts descend to the earth for others to know. These highly enlightened ones come up to My mind as My concepts, and they receive these concepts into them from Me. They know that all the synthesis of these concepts comes from Me unto them into the world.

9. They are in Me as behaviour. They are in Me as their life. Hence they can initiate one another. They narrate Me into the narratives of their concepts. Daily and always they rejoice in Me and play their lives in Me.
10. Their worship is their love for Me. Thus, they are synthesized in Me. They approach Me like this and I offer them the synthetic will.

11. Out of my divine benevolence, I take delight in expelling ignorance away from them, by descending into them as the self-glowing lamp of I AM in them.

The disciple fell in prostration and said:

12. You are the Highest Cosmic Experience! You are the Light of all lights, Purity of all purities, Person beyond all persons, the Eternal Background of eternities, the Divinity of the divine, the God of gods, You are the Unborn King of all your kingdoms.
13. All the seers speak You out about You. It was not enough. The divine seer Narada has spoken. It was not enough. The seer Devala has seen into the deep of the dark and has spoken. It was not enough. Through all and from You now You have spoken by Yourself. It is enough. I AM enlightened. I see, I AM THAT 'I AM'.

14. Now You have spoken and I could know all that as the breath of truth. How can the gods of demons know Your manifestation without being spoken by You?
15. Oh, the Man in men ! I could know You personally by myself now. You imagine beings and we are here. You are the Lord of your imagination, and here You are our Lord ! You are the Lord Protector of the gods and the worlds.
16. Speak out and speak out. I still wish to listen You speak out. You speak out the splendours of your 'I AM', the splendours through which You come down and pervade all these worlds.
17. Unless You continue to speak out, how can I think of You and be in synthesis with You? Speak out your concepts through which I meditate upon You.

18. Speak out your Synthesis and splendours at length. Repeat and repeat so that I have the infinite satisfaction of listening to You.

The Lord said :

19. My divine splendours have no end, My boy ! Their expansion knows no beginning and no ending. My concepts eternally keep on moving as splendours to you. So I speak out only according to their importance.
20. I take the abode in the living beings as the soul, the spirit and 'I AM'. I AM the birth, existence and the culmination of beings.
21. Among the gods of radiation, I AM the God of permeation. Among the enlightened ones, I AM the beaming Sun. Among the sky-born gods of air, I AM the blowing wind. Among the planetary gods who divide the vault of heavens, I AM the Moon.

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22. Among the unwritten Scriptures, I AM the song of breath, which utters forth all the other Scriptures. Among the gods of administration, I AM the ruler. Among the senses I AM the mind. Among living beings I AM life, the movement in the moving.
23. Among the ethereal gods of vibration, I AM their LCM, who causes peace. Among the astral beings and the Lords of form, I AM the God of gathering and hoarding. Among the gods of materialization, I AM the consuming fire, the Lord of combustion. Among the towering gods, I AM the vortex, the whirlpool of forces.
24. Among the priestly gods, who arrange things for the sacrifice of Creation, I AM Jupiter. Among the material gods, I AM Skanda, the ever young. Among the pools of water, I AM the ocean.

25. Among the great seers, I AM Bhrigu, the white ray. Among all the words uttered, I AM the one letter OM. Among all rites, I AM meditation. Among the gods of stabilization, I AM the one who presides over the condensation of water into ice.
26. Among the trees, I AM the sacred one, Aswattha, the horse-seated Ficus Religiosa. Among the divine seers, I AM Narada. Among the gods of music, I AM Chitraradha, the God of melody. Among the creative principles, I AM Kapila, the silent number consciousness.
27. Among the units of horsepower in the living beings, I AM the one alert of hearing. Know that the sensitivity of hearing is born of the eternal sound principle and culminates into it. Among the elephant forces of Nature, I AM the water elephant manifest as the electric

charge in the clouds. Among the human beings, I AM their leader.

28. Among the destructive weapons, I AM the thunderbolt. Among the cows, I AM the Cow of self-expression to squeeze the milk of the word which fulfills all desires by asking. Among the procreating gods, I AM Eros, the Lord of sex. Among the unwinding serpents, I AM the span of beings.
29. Among the coiled serpents, I AM Eternity, the time endless. Among the creatures of water, I AM Varuna, the Lord of the liquid state of matter. Among the reproductive gods, I AM Aryama, the Lord of germination. Among the controlling gods, I AM Yama, discipline incarnate.
30. Among the sons of the Goddess of dusk, I AM Prahlada, the moon-beam of devotion. Among the gods of

culmination, I AM time. I AM the Lion among animals. Among the birds, I AM the shining eagle of dawn, a son of the East.

31. Among the purifying gods, I AM the air. Among those with weapons, I AM Rama. I AM the crocodile among the water animals and I AM the down-pour of rain among the rivers.
32. Among all the creations, I AM the beginning, the middle and the ending. Among all the knowledge, I AM the knowledge of I AM. Among those who argue, I AM their argument.
33. Among all the letters of the alphabet, I AM A, the mouth opening. Among the compounds of words in grammar, I AM the one forming twins. I AM the time unspendable beyond the time, we call change. I AM the very Creator, who stands face to face with his creation.

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34. Among the lords of stealth, I AM death.
Among the creative gods, I AM birth.
I AM the good name, wealth and a kind
word among housewives. I AM recol-
lection in the recollecting, courage of
the courageous and forgiving of the
forgiving.
35. I AM the grand song of breath among
all songs. Among meters I AM Gayatri,
the meter of 24 syllables that exists in
the form of the 24 lunations in the year.
Among the months in the year, I AM
Margaseersha (November 22nd to
December 22nd), which marks the two
hours before the dawn of gods. Among
the seasons, I AM spring, the abode of
honey and flower.
36. Among the gamblers, I AM gambling.
Among the brilliant, I AM their
brilliance; I AM victory among the
victorious; effort in the effortful; poise
in the poised.

37. Among the clan of Vrishni, I AM Krishna, the son of Vasudeva. Why, I AM yourself, among the sons of Pandu. Among the sages, I AM Vyasa, who composes this song. Among the poets, who describe shapes, I AM Usanas, who presides over the seed of all beings.
38. I exist as punishment in the punishing authority; I exist as strategy among those, who win over; I AM silence in the silent and the knowledge of the known.
39. I, being the seed of all beings, there is nothing in this world which is devoid of Me.
40. You see how there is no end to My divine splendours. The details of My splendour described above are only of a sampling nature.
41. Here is the formula of My splendours: Whichever is splendorous, wealthy and

rich in this world, I AM the splendour, the wealth and the richness of it. All this is only of My projection. What do you gain by going on knowing these details? I keep all these splendours in poise by only a single projection of Mine.

BOOK XI

THE GRAND VISION

The disciple said :

1. You have showered your grace and initiated me into the secret about the I AM of You. I am out of my illusion. By your utterance, I am forever out of my conditioning.
2. I have heard from you about the emerging and merging of beings in detail. I have also received the unspendable splendour of yours.
3. Now I very much like to see things exactly as You have uttered forth. I want to see with my own eyes your Divine Form of all the other forms.
4. You are the Lord of the synthesis of all beings. If you find it possible for me to see, show me yourself, the Grand

Vision of your I AM in all things and everything.

The Lord said :

5. Look here, My boy ! Look at Me of forms, look at Me as the hundreds of beings and so on. Have a glance at My divine forms in innumerable combinations of colour, sound and shape.
6. In Me, see the Lords of Radiation, Vibration and Materialization. Enjoy the sight of the Lords of Movement, Conduction and Convection. Look face to face to the gods, whom you call the beginning and the ending, the Twin Gods. Everything you see in Me is something seen never before. It is all to your wonder because everything of Me is eternally unexpected.
7. Here you have the whole arrangement of all the worlds as one in Me. Whatever you want to see among your concepts

of the movable and the stable, you see within the focus of My frame, My pattern.

8. Do you think, you can see Me through your own eyes? The eyes can never see anything. All these days you are seeing through your eyes. Poor human eye physical, it cannot see itself. How can a physical eye have My vision? You can have My vision directly. I bless you with direct vision, vision transcendental. With your vision, which is My blessing, I belss you to see My divine frame.

The narrator said :

9. Thus spake the Lord, O Blind King! He spoke as the Lord of the Cosmic Synthesis of the whole existence. His utterance was then the absorption of the whole Creation into His divine activity, beyond the creative. He blessed His disciple with the vision to see Him

direct. In the vision of His disciple, He has unfolded beyond unfoldment into His Divine Expanse unbound, unfathomable and unconceivable.

10. All phases face to face in the Grand Vision. All eyes eye to eye. All the vision is everything never before. A series of revelations, each revealed never before. Decorated by all concepts of decoration. Jewelled beyond the concept of jewels. Divine weapons innumerable come down from Him into creation. Garlanded He is by Garlands Divine and Robed He is in Robes Celestial. Perfumed He is by the Divine Concepts of Perfumes in all. One finds no other thing in the vision because everything is tinged and brimmed with wonder. He is brilliant in tune with the Brilliance of the observer. Beyond THAT He is brilliant because He is in tune with His own grace as brilliance.

11. Everything we see in this Creation, makes its divine presence emerge and advance until it is lost in its own array of innumerability culminating unto experienced infinity. Everything there, is face to face with itself here. Every phase is face to face.
12. I am very sorry, O Blind King ! If you can recollect the splendour of the noon Sun, and you multiply that vision of yours by as many thousands as you can count, then you can experience a specimen of that Grand Experience of the Vision with which He has blessed His disciple.
13. The disciple could see all the detail of the whole Creation there in One. The One is brimming with the All. Almost it could not contain All, because the disciple could not contain. All this he has seen as the frame of the Lord of all Lords.

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14. He was not there because wonder was there in him. His hair stood up and his head bowed down in all veneration. His hands came together into a clasp and his words escaped as prayer.

His lips uttered prayer :

15. I see O Lord, I see ! I see All. I see all in your frame. All the beings of Creation pass in You in groups, classes and categories : a mastery unconceivable. The mystery of thy mastery is a miracle. The identity of the individuals is fit in the identification of the pattern, the ultimate fitness of things. I see the Creator in Creation. I see the Lord busy as Creator on the background of His own leisurely pattern. The Creator is continuously emerging and unfolding from the merging folds of Eternity. It is all the experience of a lotus concept. Sages divine shine forth as buds of wisdom. Divine serpents stand in

equilibrium to form paths from You to us.

16. Many hands, many faces, many eyes, because we are many here. Here in us they are numbered. In your pattern, they surpass number, because numbers come from You. In and along all directions, I see You in an endless form, formed of forms. No end, no middle, and no beginning, because it is all a circle and a globe made of circles. O Lord of Multiplicity ! O Lord of Forms! I see You, but I see You not in the globe and as the globe because the globe floats beyond space and time.
17. I see You regal in divine uniform, I see You crowned and decorated with the mace and the wheel. O Source of all Lights ! You shine in all dimensions like the gathering of all light. Embers of your presence are shooting out beyond

measure from You bearing the brilliance of as many Suns as I conceive. I feel, I cannot stare at You because I was accustomed to look only through my eyes.

18. You are the Letter beyond all the alphabet of the Creation. You are OM, the Knowable beyond all the knowables. You are the pattern of all the forces at rest in equilibrium. You are unspendable and eternal. You are the only security and protection of the eternal principle as Law working through us. You are the eternal pattern of person and personality.
19. I see You as my sight which existed before I wanted to see You. I see You as present before my presence. I see You as past before I pass. I see You as my hand existing before I found my hand. I see You as the might and power of my hand, before I found my hand mighty and powerful.

My eyes can see because of Sunlight and Moonlight. Hence I see Your eyes in the Sun and the Moon. I see them as Your eyes, before I see You through my eyes.

I see You as light which knows not why. The whole universe is lighted by You as light and heated by You as heat. The light in You, on your own Background, is your mouth opened, I think.

20. You fill the gap between the heavens and the earth, because You fill the heavens and You fill the earth. All the directions are one, because they are Your presence. I feel Your form unbearable because it is continuously never before. O Grandest of all Grandeurs ! The three worlds shudder in Your presence.
21. Here are the herds and herds of gods in rows ever entering into Your presence.

Some shudder in folded hands. The herds and herds of the divine sages who are in charge of the Wisdom of Creation, praise You in prayers up to their profusion, saying "Peace be the Law."

22. Here are the gods radiating, vibrating and materializing. They are busy in passing through Your gate from existence to non-existence, and vice versa. The gate is guarded by the Twin Gods, the Divine Healers. Some gods are vibrating as winds blowing as pleasant breeze, some are busy red hot in keeping up the warmth of the Creation. The gods of music are passing hither and thither as sweet songs. The astral, angelic and the creative gods chirp flying in groups. All of them are busy in seeing each other in You. But once each detects You in them, stares wonderstruck.

23. It is very poor if I say, Your form is very great. Faces as many as I can face! Eyes as many as I can look into ! But there are bellies bigger than mine. Am I the standard? Fangs and tusks approach beings with mouths open, teeth gnawing unto panicky cries entering into the mouths. One creature eats another in this Creation and You gave fangs and teeth. They eat and live in You while You eat them all into Your presence. Shuddered unto bone and bowel are all these beings by the scenes in You. So too am I.
24. The light of Thy presence touches the sky since the sky is also Your presence. Many are the colours inbetween. They are the various lights which illumine Your Creation. This whole expanse is Your mouth wide open. The whole light is Your eye wide open. I shudder unto the core of 'I AM', as I see You.

I cannot bear myself, My reconciliation
fails to face You, O Pervasion !

25. I see hideous faces, why? I see in You,
faces with fangs and tusks projecting as
the consuming fire of destruction. I find
no place to place myself and I shudder.
I lose my peace into these sights and
faces. Favour me with mercy, O Lord
of all Lords and Dweller of all worlds!
26. Alas ! I find the sons of the Blind King.
They are marching into You with all
the rulers of the earth at war. They are
in conflict with our own squadrons and
both parties of beings march face to
face and they march into You.
27. They feel they are entering into the
battlefront. But lo ! They are entering
in their speed into your fearful mouths
wide open with fangs and tusks. They
have already entered the mouth of their
own decision. I find some of them

already enmeshed between the teeth of Your grim jaws. I see the paste of their heads chewed by You.

28. I see the momentum they gain in forming into streams that flow into Your mouth. I see their flow as that of many mighty rivers pouring themselves towards the mighty ocean.
29. Grasshoppers jump and fly into the flame. So they jump into You. They are driven by their own speed into You for their destruction. Why? all the beings are entering into the jaws of death sooner or later.
30. The tongues of fire lick away everything unto nothing. So You do with all these worlds. Why, my Lord, do You fill all this world by the glitter of Your flames of destruction? You are death as pervasion.
31. Have mercy and tell me who You are and what for You are now ? O God

of all Gods ! I bow down to your horrible form. Be appeased. I do not conceive what for is this activity of Yours. I want to know the what for of your present state.

The Lord speaks :

32. I AM Time, the consumer of all things. I now stand here and project Myself to breathe off all this into Myself. It is decreed that all this shall not exist, and it comes to pass in spite of you.
33. Therefore, stand up ! Do your lot in conquering your enemies and occupy the whole kingdom. They are already killed by My decree, and you gain fame by My work.
34. Your lot is to fight and conquer enemies in war. Do not be pained to kill those who are already killed by Me.

The narrator said :

35. Having heard these words, uttered by

the Lord, the disciple shivered with folded hands, though wearing a crown. He bowed and spoke in his humble voice broken by fear.

The disciple said :

36. My Lord! It is true that the whole world enjoys and rejoices only in praise of Your presence. I now see the sight of the devils trying to fly away from You, but into You. I see the sight of the rows of the creative principles bending their heads down at Your feet in veneration.
37. You are the endless pattern. You are the Lord of the gods. You are the abode of the worlds and You take Your abode in the worlds. You are OM. You are existence, non-existence and the background of both. You are simply "THAT".
38. You are the first Light which kindled the lights. You are the first Person who

hatched personalities. You are the ancientmost Abode of all the creations through eternity. You are the Knower and the Knowable and the Light beyond.

39. You are this air, You are this fire. You are this water, and You are the Moon. You are the germinator and the procreator enwrapped in folds of time as days, months and years. You are the Creator, Grandfather of grandfathers. To each of your forms, I salute. A hundred salutations; a thousand salutations. And again my salutations remain still.
40. Salutations face to face because You are my face. Salutations back to back because You are at my back. Salutations in every direction, because You are my direction. I salute to You as my valour and manliness, because You pervade all and in me.

41. I feel the utmost humility because You lived among us. I feel bashful because I was careless as a common friend with You. By mistake and lenience, many things had been prattled by me about You. This is simply because I knew not.
42. I might have dishonoured You in pastime, at food, and at seeking. I might have made fun of You, when alone or in company. Forgive me, because I am all ignorance.
43. You are the very Father venerable of the living and non-living. You are the adorable Guru of all Gurus to this Creation. Your splendour is no image. The world has no equal to You. How can there be anything greater ?
44. I therefore, throw down this body, prostrate on the earth to bow down to You, and venerate You. I implore Your blessing as favour. A father forgives his

child, a friend forgives his friend, and above all, a lover forgives his beloved of all the faults. Like that you are to forgive me.

45. I have enjoyed the never before of You. I am filled and satisfied but also shuddered and anguished at the sight. Take pity over my poor feared mind and once again make your appearance as before.
46. I cannot contain the sight of Your thousands and thousands of hands. I very much wish to see You again crowned with one head, and Your four arms, Your mace and your wheel.

The Lord said :

47. You had this Grand Vision only by the Grace of My favour. I appreciate you, no one had enjoyed My endless and eternal pattern of Light as you have done now.

48. Scriptures, sacrifices, studies, offerings, sacred rites, and awestricken penances cannot make you see this splendour. No one has ever seen Me like this in physical frame.
49. Really I have shown you the cruellest war pattern of Mine. Are you anguished and pinned down at the sight ? Discard fear, and be pleased in mind. I show you again your familiar form of My frame.

The narrator said :

50. Thus spake the Lord, and there was the sweet familiar form of the son of Vasudeva before the eyes of the disciple. He is sweet in smile and sweet in word as usual in encouraging his disciple.

The disciple said :

51. After seeing this graceful human form of Yours, I came to my senses and I am composed into my nature.

The Lord said :

52. The pattern of My vision which you have witnessed is bearable and unbearable; desired, but cannot be contained at the same time. Everyone of these gods desires to have this Vision though he cannot contain.
53. In the manner you have seen Me, no one can see through Scripture, penance, offering or a sacred rite.
54. Know Me, visualize Me and enter into Me as your own core. Like this only through devotion which knows not another.
55. May your work be Mine. May I be great to you. Leave off your attachments and be My devotee. Be a friend of all beings and you are with Me.

BOOK XII

THE BOOK OF DEVOTION

The disciple questioned :

1. Those who are devoted in the manner You have shown, are linked up with You. Those who are devoted to the One beyond all manifestations, the Letter beyond the whole alphabet, are also linked up with You. Now there are two types of yogis as I understand : Those, who worship You in all the forms of Creation and those who worship You as the One beyond Creation. Among the two classes, which class is more synthesized into Your presence ?

The Lord replied :

2. Whichever may be the path, the required thing is My presence with them as a continuity. It is achieved through devotion in any manner.

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3. Some worship Me as the Letter beyond all the alphabets of this universe : beyond definition and beyond form; beyond thought they worship Me as Omnipresence. They worship Me as the one stable presence in their hearts.
 4. They control all their senses and practise equality. If they cultivate interest in the welfare of all the beings, they also reach Me and dwell in Me.
 5. But there is one difference. It is utterly troublesome to embrace Me as the Undefinable. Since the living beings are manifestations in bodies, it is really a trouble to follow the path of unmanifestation.
 - 6,7. It is always better to follow Me as the One living in all manifestations. You worship Me by offering to Me whatever you do. Meditate Me as no other thing in all the created things. I AM here to

raise you from the death of limitation and the conditioning of your bondage with the world. In a very short time, I raise you through this path.

8. It is very simple. Mind Me, while you mind your own business. Wilfully enter into Me, henceforth you live only in Me and in no other.
9. Suppose you find that you cannot place your behaviour in My presence due to your own strong desiring nature. Then desire Me strongly through your desires. Repeat this and you are in Me.
10. Suppose you are not capable of doing this also. Then you engage yourself in doing My work. Eventhough you are attached to do any piece of work which belongs to Me, the attachment leads to Me and leads you.
11. Suppose you are not able to do this even. Go on doing your own work

leaving the results to Me. This requires constant practice, in which you are unconsciously engaged. This leads you on to perfection. This Path of Devotion is simple for you to follow, because you have the gradation of steps in it.

12. By doing anything repeatedly, you know of the things concerned more and more. Then repeat anything in My name. By this, you begin to know Me. Knowing Me repeatedly leads you to meditation. Meditation makes you drop off the results of your deeds. Freedom from results leads you to peace continuous.

13,14. You can be practical in following this path. Just you follow these injunctions, it is enough :

- (i) Neutralize hatred and practise to be a friend of all beings.
- (ii) Practise sympathy and love.
- (iii) Neutralize possessive instinct.

- (iv) Stop feeling that you are your ego. Ego is but consciousness localized and stuck up.
 - (v) Neutralize your responses to happiness and sorrow.
 - (vi) Practise forgiving.
 - (vii) Live contented. You can put your effort to higher things, but you always live in contentment.
 - (viii) Compose your counterparts into the 'I AM' in you.
 - (ix) Let your decisions be stable until they are integrated and synthesized into only one decision for life.
 - (x) Offer your mind and will to My presence. By following these injunctions, you are My devotee and My beloved.
15. Do you know how a devotee of Mine is known by his way of living? If you are not agitated by anyone in this world

and if anyone is not agitated by your presence, then you are My devotee. Always know My devotee by this test.

16. My loved one will have no aptitude to the exclusion of others. He is pure in body and mind by My presence. He is able and capable of doing anything by My presence. He is passive towards problems and hence, his afflictions are gone. He has no effort since he has no motive. He does anything without an effort. Things are only done by him. From passive objectivity of the routine he has slipped into active subjectivity of My presence. Such a one is My devotee.
17. Nothing is favourable or unfavourable to him. Nothing is auspicious or inauspicious. Hence he has no reason for hatred or friendship with anyone; no reason to complain or request.
18. His behaviour is equal with those who

are known as enemies or friends. To him, honour and insult are the same. He is above the pairs of opposites like happiness and unhappiness, warmth and cold. His attachment to them is lost.

19. He is silent by response to praise and scandal; pleased with anything and everything. He has nothing which he can call his own or his abode. His mind is stable at all times and in all climes.
20. This is the Elixir, the Law tasted as behaviour. Follow it to the word with devotion. You find Me highest in your devotion. My devotee, you are My beloved.

BOOK XIII

THE FIELD OF KNOWLEDGE

The disciple questioned :

1. My Lord, I want to know the field of knowledge and the scope of the knower. I also want to know what is knowing and what is to be known. I suppose that personality is nature, the field and person is the knower. Explain these things.

The Lord explained :

2. This body is the field, My boy ! One who wants to know it, is the knower of the field.
3. Do you know who is the knower ? It is Myself, 'I AM' in all the fields. According to Me, the process of knowing is a trio : the knower, knowing the field, and knowing them both.

4. What is this body ? Of what nature it is, of what it is made, wherefrom it comes, what is its influence ? I now explain these things to you in short. I explain in the integral and synthetic manner, but not through analytical manner. By examining the parts, you should not lose the comprehension of the whole.
5. Many sages of old have explained in many ways. The measures of the universe (like the division of time and distance) explain more. If your words bear thoughts in correspondence with the logic of nature and its workings, they spin threads of wisdom from the Cosmic Wisdom to you.
6. Know the six and know the seven, you will know this body, the field of action. The six are :
 - (1) The five manifestations, which are

the five states of objective existence. They are : Solid, Liquid, Gas, Fire and Space.

- 2) Know the ego. It is consciousness localized. It exists stuck up in each of the above five states. Solids have solid consciousness; liquids have liquid consciousness; gases have gas consciousness, which keeps their atoms and the counterparts in the state in which they are. It also forms the individual behaviour or the nature of each state. Fire consciousness or the ego of fire is busy in changing the states of solid, liquid and gas from one to another. The ego of space is busy in producing the properties of space wherein numbers, shapes, sounds and colours are manifested. It is also busy in spinning and weaving space into the atoms of the remaining four

states. The consciousness of space exists as space mind. The ego of the remaining four states exists as the nuclear activity of those states. From space consciousness, space awakens into its nuclear awakening and this is the birth of the atoms with their counterparts. The electromagnetic fields of space, which are called the ethereal gods or the Rudras, give this nuclear dawn. After a cycle of the first descent of evolution, there is the second awakening to these atoms, and it is vital or the biological awakening. By this ego, a plant is evolved out of an atom; the animal consciousness evolves from plant consciousness and this is the next awakening. Human consciousness is the next awakening. Thus the ego works in all planes.

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- 3) The unmanifest state of Nature. It is the background Nature upon which the five manifestations make their appearance. This basic Nature knows no differentiation of states. Yet it exists as the productive faculty of all the following steps : It exists as fertility in the fertile soil, it is power before being released as energy. It is the latent principle of the five states of matter. It is called Aditi in the Vedas. Moola Prakriti (basic Nature) by the Sankhyas and Mother Goddess by the Tantriks, the sacred magicians.
 - 4) The fourth ingredient of the field is the faculty to sense. It exists as 1+5+5 items in us. The one is mind. The first five are : touch, taste, smell, sight and hearing. This is called the sensory or the

speculative set of five. The second five are: locomotion, carried by legs, gathering carried by hands, speech, carried by mouth, excretion of liquids and excretion of solid, carried out by the two excretory organs. This second set of five is called the operative set of organs.

- 5) The fifth ingredient of the field is the set of the five points of objectivity. They are the objects of the five sense organs. They are: The object of contact (heat, cold, hardness, softness etc.), food for tongue, odour for nose, shape to the eye and sound to the ear.
- 6) The sixth ingredient of the field is Buddhi, the creative faculty. It is called the will and it includes the faculty of discrimination. Man

possesses the right to choose the better by this faculty. He can create a thought into a tradition, religion or law through this faculty.

7. The seven of the field are as follows :
- 1) Desire,
 - 2) Hatred,
 - 3) Happiness,
 - 4) Sorrow,
 - 5) Any new item formed by a combination of two or many of the above said ingredients in all. The interaction of the combinations in permutation produces infinitesimal blends, each forming one's own individual nature or individuality. It is the signature of that particular compounding and will never have a second anywhere. This is the fifth of the seven.

- 6) The sixth ingredient is what we call activity. It is the phenomenon, which we call movement on the physical plane. On the mental plane also, it works as movement, but we call it thinking and thought.
- 7) The seventh ingredient is the principle, which we call centre. It exists as a latent and passive principle everywhere in space. At this stage, it is neutral. It is made manifest or called into existence by the different forces working side by side. These forces call forth a centre out of space as their own equilibrium. The whole physical body exists as one integral whole and works as one constitution by this principle - forming intelligence which we call centre. No centralization means nobody, no cell, no atom or no solar system.

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8. The six and the seven described above in brief make up the human constitution and hence your body is the field of all these actions. This is about the field in brief.
 9. Now I speak of knowledge and the knowable. You have seen that the personality is a blend of all the ingredients in the field.
 - 10,11. It forms the signature or the individual nature. You may fancy for a moment that this is the knower. Personality is neither the knower nor knowing, but it is only a pattern of field, cultivated by the knower. Man is never a personality. It is the surface upon which man reflects. Man is 'I AM' as I have told you before. See how the sunrise is reflected in a lake being conditioned by the colour of the water and the ripples in it. I, the Lord God, AM the

Knower and I reflect on the surface of the field as personality. When I peep in, I AM called a living being. But as I AM beyond, I AM the Lord God.

12. Now about the knowledge. Knower being 'I AM', knowing is My ray or projection. Knowledge is My light after being projected upon the field. Knowledge exists zigzag in you. Right knowledge is knowledge arranged. This arrangement is the true knowledge which makes you know Me. It exists in the form of a procedure, a course to follow. See how knowledge is only action. The course prescribed by Me is as follows :

- i) Disbelieve the sense of dignity.
- ii) Disbelieve the sense of greatness.
- iii) Believe in non-violence.
- iv) Believe in forgiving.
- v) Believe in following a Guru.

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- vi) Believe in purity of mind and body.
 - vii) Believe in consistency and stability.
 - viii) Believe in self-control.
 - ix) Believe in the value of withdrawing from the objects of senses.
 - x) Develop disbelief in the ego.
 - xi) Accept boldly that you have to face birth, old age, disease, sorrow, defect and death.
 - xii) Believe in neutralizing localized affection or attachment. Practise this with your wife, children and house as your classroom. In doing so you have no right to hurt anybody.
 - xiii) Receive with equal composure the incidents of your life, desirable and undesirable.

- xiv) Practise integrating yourself into My Synthesis through a devotion which knows no second thing.
 - xv) Learn to be alone in all.
 - xvi) Control the instinct to peep into the causes where people gather.
 - xvi) Develop interest in spiritual bent of mind.
 - xviii) Get into the practice of knowing deep of anything until you touch the core of satisfaction. This course is the one thing knowable which leads you to right knowledge. Any other thing leads to something other than right knowledge.
13. Now I have explained what knowledge is and what knowable is. I will now place the knowable at the head of all this knowledge. Follow the arrangement and look to it once again. The knowable of all knowables is called Brahma, the

Cosmic Consciousness. It has no beginning, and it is the background of all beginnings. All the other things come into existence and go into non-existence, but the Cosmic Consciousness exists in non-existence also as the one 'not non-existent'. It is the "Be-ness" beyond Being and Non-being.

14. It comes down as Creation and hence every point of it is creation potential. The Sun and the stars come out of it, but before this differentiation, it is all Sun and all stars. You see how your feet, hands, eyes, ears, nose, mouth and head come out of the embryo. Before coming out into differentiation, the embryo is all feet, all hands, all eyes, all ears, all nose, all mouth and all head. Like this, the Cosmic Consciousness is all in all of the Creation.
15. You see how the embryo is potential of all the limbs though devoid of all

the limbs. It bears all, but no part of it is obliged or conditioned into any part. It enjoys the presence of all the qualities, though it is devoid of all the qualities. So too the Cosmic Consciousness. The cosmos is a cosmic embryo and the embryo is a seed of the cosmos.

16. It is within and without all the beings because the beings develop in it. The movable things move in it and the immovable things stand stable in it because it is movement in poise. It is too subtle to be known by its nearness, as an atom and its units. It is too subtle to be known by its distance, as the sky. Knowability exists as a range on this background.
17. It is undivided, but exists divided as beings. It holds the beings in it. Be sure the beings never hold it in them. As

pervasion, it exhales the worlds and as pervasion, it inhales all.

18. Light comes from the Sun to the Moon and the planets. Wherefrom light comes to the Sun ? It is from this, the Cosmic Principle. Objectivity is a big riddle to solve for many. Those who have solved it, called it darkness. We see objects in it, but we cannot see sight and the seer. Hence it is darkness unfathomable. Beyond this darkness, there is the Eternal Light called Subjectivity or the Presence. This Light is the Cosmic Principle. It exists as knowledge, knowable and the knower. This is the triangle of knowledge. This triangle unfolds from its geometrical centre. This exists as knowledge potential in the hearts of all beings. This is what people call affection and this is what the seers know as Love.

19. Now, My boy, I have uttered to you what is field, knowledge, and knowable. Remember it is brief, but remember also that it is the only integral way of teaching into the Synthesis of the Cosmic Experience. You can know this only by being My devotee. It induces you to come up from your nature into My Nature, the Cosmic Nature.
20. I AM the Lord of Cosmos and My Nature unfolds from Me. It emerges from Me and merges into Me in alternating successions. Many are they who tried to understand which of us exists without a beginning. Many are inclined to believe that I AM infinite and My Nature is finite. My Nature always exists with Me. It is as eternal as Myself, because it is eternally periodical in Me. All the blends and qualities are from My Nature.

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21. Then who is the cause of all this Creation? Nature is the cause as working and as an implement. Hence, Nature is said to be the cause of Creation by some. Personality in man is the cause of experiencing happiness and sorrow. You have seen what personality is. One who sees through the personality, is called a living being. Since He is beyond personality and is seen through personality as the sky is seen through a window, He is Myself, the Lord God.
22. During the unfoldment of My Nature, I exist in Nature and experience the qualities of My Nature only to be absorbed into Me in toto. Attachment to the qualities causes birth in various bodies, progressive and non-progressive. That ray of Myself which enters the threshold of Nature, is called a living being.

23. I peep through My ray, but I stand as a casual observer in all the Creation. I look as if I give My acceptance to the whole behaviour of all the natures of this Creation. Will is of Nature and hence I do not will anything. You see how intentions come to your mind though you do not intend. You fancy that you intend whereas I do not. I enjoy in them and protect being around them and also rule being above them. Hence I AM the Lord God, the 'I AM' of all 'I AMs' though I exist in bodies.
24. Know Man as Myself, My nature and My qualities as an integral whole. You live in this world responding to the behaviours of all the beings, yet you are a Yogi and you are in Me. Again you will be born as a Yogi.
25. Many people find Me in them in many ways. Some meditate upon Me and find Me. Some meditate upon themselves

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- and find Me. Some speculate upon Me and find Me. Some integrate their actions into My Synthesis and find Me. Some are simply devoted to their own work and they too find Me only as their work.
26. Some cannot find Me without being suggested by others. They lend their ear to Me as others and finally find Me in them and themselves. They are they who follow the Scriptures and yet they too cross their limitation by finding Me.
 27. Observe that which is moving and that which is not moving. Observe everything that exists. Know that its existence is due to the synthetic activity of the field and the knower of the field. Whatever you call "THAT", is an integral whole of the field and the knower.
 28. Search for Me in everything, you come across, you can find Me sitting there.

Things disintegrate into Me from My integration, but I always stand integrated. If you see like this, you have seen Me.

29. One, who sees Me as the dweller and the Lord of all, sees Me as himself. Since he cannot hurt himself in anything, he attains My highest abode.
30. One, who sees all things being done by Nature and sees that he is not the doer, is the real seer.
31. The whole world is one in essence and many by item. One who sees thus, is in the wealth of Cosmic Wisdom.
32. Having no beginning and being beyond qualities, this Cosmic 'I AM' is unspendable. Though existing in bodies, He does not do and He is not stained.
33. See, how the sky pervades everything to the core and yet remains unstained

by anything. So too the Cosmic Soul is not tainted by anybody though it exists in everybody.

- 34,35. See how the one Sun illuminates all the beings of the earth globe. So too the Cosmic Soul pervades and illuminates the field and the knower of the field. See the unity in the duality of the field and the knower of the field. You can see it through the eye of your knowledge. With the same eye, you can see the nature of beings and the liberation of the nature.

BOOK XIV

THE TRIANGLE OF CREATION

The Lord continued :

1. Listen further. I give you another piece of knowledge, by which the sages transcended into the higher through silence.
2. They worshipped this piece of knowledge and attained My identity. Now they stand unborn even at the time of Creation. They stand unshattered even at the time of Cosmic Dissolution.
3. This whole cosmos has its place of birth in Me. Into it I fertilize. Then, there is the birth of all the beings.
4. Whatever forms are born, being fertilized in the wombs of their mothers, are fertilized by Me, the Cosmic Womb, the producer of all the seed of the varieties of Creation.

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5. Do you know what binds man in his body? It is a triangle of forces, formed by the pull of the three basic qualities in three directions. They are activity, inertia and poise.
 6. Poise is the equator of the two poles - activity and inertia. It is the fulcrum of the two scale pans at zero. Purity is the trait of poise and brilliance is another trait. Having no defect, transparency is a third trait. When operating in men, it keeps them in happiness and knowledge.
 7. Activity is the cause of the formation of the unit particles, the fundamental units of matter. Redness is one of its manifestations. Thirst for anything is its second trait. It also produces desire and attachment when working in bodies. It binds man to a desire for results.
 8. Inertia is the state of unknowability because knowledge exists there in

sleeping condition. Allurement is its one trait. It produces sleep, laziness and mistake and binds man while it operates in the body.

9. Poise produces happiness, activity produces action, inertia pervades knowledge as sleep and produces understanding one thing as another. See how people understand My splendour as their own world of mundane values and existences. It is all due to the influence of inertia.
10. The one progressive trait of Creation is, that poise subdues activity and inertia and always tries to bring beings into poise. For a shorter period, activity can subdue poise and inertia. For a still shorter period, inertia can subdue poise and activity.
11. When all your senses are at ease and more sensible and when you know

things and understand easily, then poise is at work in you.

12. When activity predominates, one grows covetous and greedy of overwork. His desires multiply and he does not want to stop at anything.
13. When inertia predominates man suffers from loss of brilliance. He is disinclined to act and if at all he acts, he does things wrongly.
14. When a man dies in a state of poise, he attains planes pure that are attained by those who know all.
15. When a man dies at the predominance of his activity, he is born among those who are mad after actions and results. When one dies at the predominance of inertia, one is born among idiots.
16. Good acts are those which produce poise. Acts having the predominance of

activity, cause only sorrow. Pure activity is force without steering. Acts at the predominance of inertia cause ignorance and the receding of comprehension.

17. Poise causes knowing. Activity at predominance causes possessive nature. Inertia in predominance produces self - allurements, a wrong understanding of the Cosmic Consciousness as the individual ego. You see many people live as such egos when they are driven into actions of further conditioning.
18. People in poise live in the higher planes of consciousness that are located in the upper half of their body. People in whom activity is predominant, live in the middle regions which stimulate emotions into the poles of like and dislike. They suffer from vehement pulls of their own polarity. People in whom

inertia is predominant, go down deep into their lower regions where the nether planes of instincts and beastly reflexes exist. They dive deep into indulgences.

19. The skilful spritualist should know that actions are being done by the qualities and not by him. He grows passive while he stops resisting. He stops doing things and sees that things are being done. He recollects himself as being above qualities, being 'I AM' in essence, the 'I AM' in one and all.
20. These qualities are being emitted from the constitution of a man. One who knows oneself as the owner of one's own constitution, lives above these qualities and thereby lives beyond birth, death, old age and sorrow. He experiences immortality.

Then the disciple questioned :

21. My Lord, by what signs do we know the man who is above the three qualities? What is his behaviour? By doing what one surpasses the three qualities?

The Lord answered :

22. You know a man who is above the three qualities by the following traits : He does not respond to the activities of the three qualities in others. He hates not those, who show off any quality in predominance. He does not expect others to behave according to his own liking. After all, one's own liking is in accordance with one's own nature.
23. He is physically and mentally passive to the environment. He is not shocked by the stream of forces showered upon him as the behaviour of others. He

remembers that after all, qualities are at work and not persons.

24. He grows passive to pain and pleasure. His response is no response to anything, let it be earth, stone or gold. He is the same with the favourable and unfavourable. He is composed in himself. He receives praise and scandal in the same light.
25. He does not exist to honour and dishonour. He behaves the same with those who are called enemies and friends. He does not propose to do anything while he does everything. By these signs, you know a man above the three qualities.
26. Have devotion in Me. Let not your mind notice anything other than Me. Then you grow above and beyond the three qualities to exist in the Cosmic Consciousness.

27. The 'I AM' in you and the 'I AM' in all is ever established in the Cosmic Consciousness. It is of immortality and unspendability. It is of the Law Eternal which governs all the planes of existence. 'I AM' of happiness which knows no plurality.

BOOK XV

THE TREE OF LIFE AND BEYOND

Again the Lord said :

1. Have you ever seen the wonder Tree of Creation ? It descends sprouting from space to earth. From causes to effects, causes above and effects below. Hence, it is a tree with roots above and branches descending below. In you also it descends from thoughts to deeds. Seeds are motives, roots are desires, branches are actions, fruits are the fruits of your actions. Again they produce motives as seeds. See how the cycle of the Tree of Life revolves. As long as you run along the spiral path, you have no way out.

The leaves of the tree are the measures of the Creation, which form the Eternal Wisdom of the universe. One who

knows this, has known the Scripture of the Tree, the parable of Creation.

2. See, how the actions of beings are intertwined with their thoughts. The roots and the branches grow intertwined. The three qualities of the Nature grow in bulk. The branches throw tender twigs into the objects of senses. Thoughts are conditioned by actions. See how the roots descend down into branches. This is the tree of the human plane of existence.
3. You cannot get at the defined shape of the tree since it exists as the equilibrium of forces at rest. Do you know where thoughts begin and end ? Do you know where actions begin and end ? This tree has no beginning and no ending; it has no localization in particular, being deep routed, its roots cannot be traced by following them. Once you begin to follow, you will revolve in the never

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- ending spirals; from seed to root, from root to shoot, from shoot to fruit, and again from fruit to seed, you can never get out of the rut by following the spiral path. Cut it as and when you approach by the axe of non-attachment.
4. This gives you the path. Begin to do it, it shows the path, a path found after a period of trial and error. This is the path of no-return. By following this path, you approach the One Cosmic Person wherefrom all the ancient activity of this Creation has crept in.
 5. No opinion, no supposition, no prejudice, no self-allurement. This is the approach you have to make. No attachment to action, no attachment to past or future, everything is ever present. This is the approach you have to make. Mind ends in spirit, desires disappear in mind, senses withdrawn from objects; this is the approach you have to make.

Those who are liberated from the pairs of opposites like happiness and sorrow, follow the path of no-return. They are never allured of their path, because they cut the way and step forward. Whatever you call 'THAT', they call it "the Path to the Unspendable Source."

6. Neither Sun, Moon nor Fire illumines this path, since it is a path to the source of the illumination of Sun, Moon and the Fire. They are of it and they are out as its reflected glory. This is the path of no-return. It is formed out of the dazzling illumination, I AM.
7. A projection from Me, the Eternal One, descends into becoming and becomes a being. This becoming is mind with the senses as its five petals. All this projection suspends on the surface of My own Nature, the germinative nature and the sublimating nature.
8. See how the air carries the perfume in

a subtle way. In the same way, I carry in My Nature, the body-bearing, mind-bearing and sense-bearing nature.

9. Hearing, sight, touch, taste and smell float on the surface of the mind to experience the objects. All this is My own unfoldment, and hence it is again absorbed into Me in toto.
10. The allured ones cannot see man even when he is in the body. They cannot see him associated with the qualities while he enjoys. They cannot see him when he is out of the body. Those who are blessed with the eye of knowledge can see him in all the three states.
11. The Yogi attempts by following the path and sees all this in his own 'I AM'. One who objectifies this whole wisdom, can never experience Him.
12. Sun, Moon and the brilliance of fire hold their properties to conduct their

duties through the integration of My own Synthesis. Know their light as My Light.

13. I pervade the earth as the 'I AM' of the earth. This makes it possible for the earth to mould the various beings and forms by bearing My seed. I pervade the Moon as Soma, the Lord of Experience, and multiply all the seeds of the earth by stimulating the germination.
14. I take the nature of combustion which they call vital fire. With this, I pervade the bodies of living beings for respiration and metabolism. I synthesize the matter of the four kingdoms into their food.
15. I pervade the heart to make living possible. I pervade the mind, to cause the behaviour of recollection, knowing and even mistaking. All the wisdom is imparted by Me and I AM the goal of

all wisdom. I AM the culmination of the wisdom and I AM also the one voice with the wisdom.

16. I stand as the two and the third in you. The one entity is ever-changing as the chain actions of matter and mind in evolution. The second entity is the unchanging dweller in all.
17. The third entity is the Background of the two entities and also the Background of the three entities. He is called the highest 'I AM', the Cosmic Consciousness. As this Consciousness, I AM pervading the three planes and existing as the Lord unspendable.
18. Thus I AM beyond the changing and unchanging. Hence I pervade the created, the Creation and the Creator. I AM thus beyond the One Letter, that is beyond the alphabet of the universe. I AM known as Wisdom and I AM also

known as the Creation. I AM the Lord Highest.

19. One who knows Me as the Highest Lord by following this path, is never self-allured. He is the knower of all and worships Me in all and as all.
20. This path, Secret of all Secrets and Science of all Sciences, can be taught only by Me, the 'I AM' in all. Know this and be known. Be accomplished.

BOOK XVI

TREASURES DIVINE AND DIABOLICAL

The Lord continued :

- 1,2. All the beings of this world are of two natures, divine and diabolical. You should know the first to follow and the second to eliminate.
3. I now enumerate the treasures of the divine kingdom : Fearlessness, poise, purity, integration, thorough knowledge into Synthesis, charity, self-control, impersonal work, following the path of Scriptures, penance, straight-forwardness, non-violence, truthfulness; neutralizing anger, spirit of offering, living in peace, uncovetedness, benevolence, non-indulgence, softness of behaviour, shame for evil acts, freedom from curiosity, developing self-brilliance, forgiving, self-composure, non-contriv-

ance and freedom from aristocracy. These traits are congenital with a man of divine nature. They can also be practised by others and practice makes them perfect.

4. I now enumerate the traits of diabolical nature :

False appearances, self-aggrandizement, aristocracy of a very high order, spite of a prolonged nature, injurious nature, hard-heartedness and ignorance. These are inborn with those of devilish nature.

5. The divine traits lead you to liberation and the devilish traits bind you strong to your flesh. I assure you that you are lucky in taking a birth of divine nature. You have no reason to complain against your birth.
6. The very Creation is of two natures : Divine and Diabolical. I now give you the signs of the behaviour of the devilish,

so that you may know them and eliminate them.

7. The devilish ones know not how to behave and how not to behave. They know not what to do what not to do. They know not what to think and speak, and what not to think and speak. They have no concept of cleanliness or purity. They are hideous in behaviour. They recognize no tradition to follow. They refuse to accept the goodness and comfort of truthfulness.
8. They hold that My whole Creation is an illusion. They believe that the Creation holds no stable values. They say that the Creation has no Lord who lays the Law. They accept the existence of male and female, and they believe in sex as the only cause of Creation.
9. They follow such a path and lose the 'I AM' in them. Consequently they lose

the integrity of their will. They then develop to act in a hideous and beastly manner to the detriment and disintegration of the created beings.

10. They adhere to the bottomless pit of desire and develop to live in appearances, self-aggrandizement and indifference. By their self-deceit they hold fast to their false doctrines and form unclean traditions.
11. The calculations and plans of their desires are immeasurable, and their aspirations end with their death. They hold an unchangeable conviction that the very object of life is to realize what they desire.
12. Hundreds of hopes bind them as ropes in opposing directions of desire and hatred. They hoard beyond scruple and behaviour, because they hoard to realize their ideal, which is the fruit of indulgence.

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13. "I got this done today. I will gain my object tomorrow.
 14. Now I have this much. With this I earn that much tomorrow. I could kill him today. I get my other enemies murdered tomorrow. All should know that I am their Lord. They should realize that I am strong and hence I am privileged to enjoy.
 15. Why don't they recognize that I am greater by birth? In fact, who can live like me? If I want to grant, I can grant things. If I want to enjoy, I enjoy for myself."

Such is the way of thinking, born out of ignorance among those devilish natures.

16. They fall prey to all sorts of self-illusion and self-deception. They drown deep in indulgence and fall into the self-created hell of impurity.

17. They are not ashamed of self-praise. By their attachment to wealth and aristocracy, they lose all humility. Strange to notice that they too worship gods. Their worship is for others to see, for self - aggrandizement. They too offer sacrifices, but their offer is butchery, since they do not follow the Law established in Creation.
18. Ego fortified by strength, aristocracy, desire and spite, forms the centre of their consciousness. Their 'I AM' is buried deep in their own individual existence, and they see the 'I AM' in others as something different from themselves. Such a relationship, we call jealousy. The 'I AM' in them is polarized and localized as a centre of hatred.
19. They are cruel to the Creation and you can find them among the lowest core of human beings. You know what I do with them ? I, the 'I AM' in them,

gravitate them again and again into such births by the attraction of the forceful currents of their own nature. The result is they die many times physically in quick succession, each time letting a tremendous release of their conflicting forces into the neutralizing escape of their consciousness.

20. Again and again they are gravitated to the same type of wombs until they are imbeciles through births. They die repeatedly without touching Me in their core until they tap the correct door by trial and error.
21. Desire, hatred and peevishness are the three doors which lead men into the hell of self - contraction, away from self - expression. This causes disintegration of the personality away from the creative will. Avoid them by constant meditation of the divine principle "I AM".

22. Only when one is freed these three infernal gateways, one gets at the right to choose that which is conducive for the integration of his consciousness into the I AM in them. Then only they can reach the highest, the Cosmic Consciousness.
23. Science is an impersonal study of the workings of nature. An understanding and deciphering the mysterious alphabet written on the walls of Nature makes one a scientist. It is inevitable that one should follow the scientific path to get emancipated. A mind stained with desire cannot receive science from Nature, the One Source. It is, therefore, necessary for human beings, to take refuge in the already recorded scriptures of science. Your only guide for accomplishment is the Scripture. One cannot recognize what is happiness unless the mind is pure of desire and

the result of actions. Hence, discard what is convenient and follow the Scripture though against your convenience.

24. To know what to do and what not to do, your Scripture is your only authority. Understand the scientific procedure through the Scripture and take your decisions according to it. Then you are fit to do any action.

BOOK XVII

THREE MODES OF DEVOTION

The disciple questioned :

1. My Lord, some offer worship according to their own enthusiasm without being guided by the Scriptures. May I know what is their position ?

The Lord replied :

2. Due to the blend of their basic qualities people develop devotion in three different modes : poised, active and inert. Listen to the detail.
3. First of all devotion is poise itself. The devotion of an individual exists in him according to the degree of poise in him. Devotion is nothing but personality inclining to get into integration. Personality is the converging spiral which leads to Me, the 'I AM' in all.

Generally people live identified with what they are devoted to.

4. When poise predominates over activity and inertia, the person is attracted to one of the gods, who work for Creation. When activity predominates over inertia and poise, the individual is attracted to the astral and the elemental entities. When inertia predominates over activity and poise, the individual is drawn towards departed souls and the forces that are working with them. Since devotion is poise itself in the core, one can alter one's nature by deliberate choice against one's own inclination.
5. You see how some people toil cruelly in penances. Do you think that such things are in accordance with the Scriptures? It is unscientific to follow such methods. Those who follow against the authority, have their motive in satiation, power, or aggrandizement.

One should control one's impulse from going into such paths.

6. You see how people fast and emaciate avoiding food and water. Do you know what they are doing ? They are afflicting the very tissues of their body and the matter of their body which is Mine. Devoid of sense they keep Me in them dried up and emaciated. Know that their decisions are devilish.
7. Food is also of three types, each producing the predominance of one of the three qualities. Offerings, penances, sacred rites are all of three types, producing the predominance of the three qualities. Listen to what I discriminate.
8. Foods full of juice, oil and proteins are desirable for a spiritual practitioner. He should eat foods of good taste and select those that improve his health,

strength, ease and poise. For a poised one, the selection is instinctive. For others, it should be a matter of selection according to Science.

9. Chillies, strong acids, salty foods, dried and fried foods and foods of pungent taste produce predominance of activity. Those with the overactive nature are instinctively drawn towards such foods. They should rightfully avoid such foods and get diverted to the yogic type of food.
10. Food cooked and kept for more than three hours after cooking is liked by people of inertia. They also like things brewing and fermenting. They like the disintegrating smell of preserved foods. They don't mind one eating and drinking from the plates and cups of others. Such things should be avoided. Foods without food-value should be strictly avoided. One should rectify one's basic

defects of nature and quality by selecting and avoiding.

11. The poised way of performing a sacred rite should be for no result, except the welfare of all, by following the scientific procedure of the Scripture.
12. Performing for a desired result or for the mere show of doing it, belongs to the overactive nature. The result conditions him and binds him.
13. Performing without a procedure, without proper incantation, without charity and above all, without preparing any food for others, belongs to the inert nature. Such things lead him to the results of his own defects.
14. People speak of penance in many ways. Do you know what penance is? In its correct sense, it includes the following procedure :

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- 1) Worship of gods, Gurus and the learned.
 - 2) Cleanliness.
 - 3) Straightforwardness.
 - 4) Keeping the consciousness towards cosmic welfare.
 - 5) Non-violence. These include penance on the physical plane.
15. Penance on the vocal plane includes the following items :
- 1) Using words which do not hurt others.
 - 2) Speaking truthfully.
 - 3) Speaking with love and for benefit.
 - 4) Reading the Scriptures to follow.
16. The following items form penance on the mental plane :
- 1) Keeping the mind at ease.
 - 2) Progressive and conducive thinking.
 - 3) Mental silence.
 - 4) Self-control.

5) Cleanliness of thought and imagination.

Thus penance is in three planes and the spiritualist is expected to practise it gradually.

17. Penance for devotion demands no results. It is practised by the poised.
18. Penance to receive honour, worship, money or self-aggrandizement is of no use. It is practised vainly by those with overactive natures.
19. Stupifying penance in self-torture or penance for revenge should be strictly avoided. Such a penance is of the inert nature.
20. Offering anything for its own sake to a proper person in proper manner and time is to be practised. With the person to whom you offer, you should not have a remunerative motive. The poised ones practise it.

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21. Offering for a return from others or offering to get fulfilments should be avoided. Offering with a half-mind should also be avoided. Such an offering belongs to the overactive nature.
 22. An offering made for an improper person out of place, and out of time should be avoided. Offering without devotion and offer with insult should be strictly avoided. Never offer things condemned. Such offerings are made by persons of inertia.
 23. Anything sacred to do should be done in one of the three following intentions: (1) for OM (Infinity), (2) for THAT (God the Knowable), (3) for SAT (Welfare.) I now decode the three : OM represents persons of wisdom; THAT represents the Scriptures; SAT, Welfare, represents the sacred rites. With one of these intentions in your mind, you should perform any good deed you like.

24. Those who are after cosmic experience, do anything by uttering OM along with the intention prescribed. You too do it, if you want an expansion into the Cosmic Experience.
25. Those who want liberation and freedom from result, do any good thing by uttering 'THAT' along with the intention prescribed. You too do so, if you intend to be liberated from the result of any deed.
26. Those who intend welfare and auspiciousness, utter SAT (Welfare) before they do anything auspicious. You too do any good thing by uttering it with the required intention. By following this procedure, you add to the welfare of all on the mental plane. Such practices are progressive for a student of spiritualism.

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27. SAT (Welfare) uttered before a ritual, penance or offering, is made to establish good traditions.
28. An oblation, an offering, a penance, or a good deed without devotion is only a bad deed. It adds in no way to anything mundane or spiritual. Whatever you do, do it with devotion and it is Mine.

BOOK XVIII

THE BOOK OF LIBERATION

The disciple questioned :

1. We hear two terms, Mendicancy and Sacrifice. I want to know the nature and essence of the two separately.

The Lord said :

2. Mendicancy is giving up of actions that produce desires. Sacrifice is the giving up of the results of all that we do. Thus the learned ones discriminate.
3. Every action produces results, even the sacred rites. Therefore some learned people believe that a man should give up all deeds since every act involves some defects. Some people assert that no one should relinquish deeds of charity, penance and impersonal offering.

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4. Listen to My own decided opinion about the question of giving up. Giving up is of three types, as I told you when I spoke of the three basic qualities of individuals.
 5. Acts intending charity, penance and impersonal work should always be performed and they should never be relinquished. Charity, penance and impersonal work purify the discriminative faculty of man; hence they should not be given up.
 6. The rule is simple and there should be no confusion about it. But when you do acts intending charity, penance and impersonal work, then also you should leave off any attachment towards them or their results. But they are to be performed and should not be left off at any stage. There is no alternative to the matter in My opinion.

7. Acts prescribed by way of duty or by the Scriptures should never be relinquished. If anyone relinquishes them without discrimination, it shows his nature of inertia.
8. If anyone relinquishes his work, because it is painful or strainful, it shows his nature of hyperactivity. Such a one never enjoys the advantage of his giving up.
9. If anyone does a thing, because he has to do it, it shows that he is of a poised nature, and that he is free from any attachment to that work.
10. A man of good comprehension has his doubts easily cleared by following his own work. He never dislikes any work, because he is not able to do it, nor does he select work, because it is convenient to him. Thus, he relinquishes the considerations that adhere to the

work and filters his work into purity of intention.

11. You have a body and you want many things. Then is it possible for you to relinquish from all types of work you do ? One who relinquishes the results of his work, is the one, who has really given up.
12. Results are of three categories for those who follow work for results : Results favourable, unfavourable and mixed. Their deeds yield corresponding results for them to enjoy. But for the one who has given up the aptitude for results, there is nothing favourable or unfavourable to face. Such a one is the real mendicant in My view.
13. The philosophers of the speculative school have given a good analysis and understanding of the proper accomplishment of any deed done and also

the causes of a deed to be done. They have analysed the causes into five as follows :

14. 1) The existence of the physical body is the first cause of any work. This is called the nucleus or the appointed centre of work. Since it is not formed by us, its existence necessitates you to do work.
- 2) The doer, who is the personality-consciousness; if anyone believes that he is the doer, then, his consciousness is conditioned by the deed. This is bondage. Everyone has his own nature, a blend of the three qualities. One should exist beyond nature by believing that one's work is done by the blend of one's qualities and not by oneself. Then he is not conditioned.
- 3) The instrumentality of man forms the third cause of his work. When

you engage a man to do your work, it is not his work and hence he derives nothing out of it. He is not conditioned by the work. Similarly everyone should feel that he is instrumental in doing the work that comes to him. Then, he is not doing the work, but work is being done through him. The same thing one should feel it in senses and mind. Man is getting work done by the senses and organs, and work is being done by man. In this way, he gets liberated from the third cause.

- 4) The effort put and the activity required form the fourth cause. This includes the initiative and here there is every possibility of one getting identified and stuck up. About the initiative also, he should feel that it is conditioned and controlled by

another cause, the fifth. Then he is liberated at this fourth point of danger.

- 5) The fifth cause is the activity of the whole Creation. It has its cause in the Cosmic Activity and hence impersonal. If you analyse the first four and if you are not conditioned by them, the initiative escapes into the Cosmic Consciousness, and the whole thing remaining is only instrumental. Let not any cause start from you as motive and end in you as the ultimate result. Then the whole burden of work is placed upon something you call God. Now you are only a worker and not a doer. Do not be the owner but be a steward of all your activities.
15. Any act lawful or unlawful, any act starting in the activity of your body,

mind or word, includes all the five causes described above.

16. When the body, the mind, the instrumentality, the initiative and the undefinable are there as five causes, you should be careful, not to put yourself in the position of the owner of any work. Believe that you are not the cause because there are five other causes. In spite of you, the work is being done, and everything goes on normally. Since your absence hinders any work in no way, you can be clever in understanding that you are not the cause of any work. If anyone believes that he is the sole cause of anything being done, he is an untrained mind. His mind is not trained towards his discriminative will. He behaves badly, he cannot see through.
17. If the mind is not egoistic in believing that he is the doer, he is not stained

by any act. Even though he slaughters all the beings of Creation, he is not the killer, and he is not stuck up. See how the soldier is not a murderer. The murderer is the cause of killing, because he is induced by his emotion. The act conditions him. The soldier is appointed by the leader and the causes go to the leader. So the results do not lie with the one who kills in war. Any act done like this liberates him from causes, effects, results and conditioning.

18. The inducement of Karma is of three items : Knowledge, Knowable and the Knower. Karma is also of three items: Doer, Doing and the Implement. The triangle of knowledge causes the triangle of action.
19. While describing the three basic qualities, I explained to you, how they condition. They condition knowledge,

deed and the doer into three modes.
I will explain them in detail.

20. When you can see all beings equally, by knowing the One in all, when you can know the indivisible existence in all the different beings, then your knowledge is poised.
21. If you understand different values in different individuals and have various opinions about all the beings and things, then your knowledge is of hyperactivity.
22. If you attribute absolute values to relative things, if you are attached to anything as your everything, if you are interested in the non-essentials, if you think useless things useful, then your knowledge is of the nature of inertia.
23. Thus, you have three types of knowledge which lead you to three different angles of comprehension. Deeds are also of three types, and they lead to three

types of comprehension. If you follow the instructions to do anything properly, if you are not mad after doing it, and if the intended result of that deed does not induce you into action, then it is a poised action. It leads you to poise.

24. If an action is proposed by you, for considerations purely personal, and if the motives make you toil helplessly, it is a deed of hyperactive nature. By doing it the nature is disturbed further into the same type of activity.
25. If you do anything without knowing the consequences, if the deed causes disintegration or violence, if an act is proposed without knowing his abilities to do it, or if it is started with allured mind, the action is of the nature of inertia. Such an action leads the mind further into the same nature.
26. The doer is also of three natures. One who is not attached to the act or its

result, one who knows that one is not the cause of the deed, one who minds not success or failure, but yet does it with self-composure and sustained interest, is of a poised nature.

27. One who is inclined to do a particular thing, does it induced by intended result, possessive, violent, shabby and easily effected by success or failure is of a hyperactive nature.
28. Ill-balanced, uncomprehending, rustic, mischievous, insulting, lazy, despondent and going on thinking without acting, indicate a person of inertia.
29. Even the higher powers of discrimination and composure are being conditioned by the three basic qualities. I explain them all in clear-cut terms.
30. When a discriminative will knows what is bondage and liberation, and takes decision to do or not to do according

to desirability or undesirability, or according to the welfare or fear that an action creates, then the discrimination is of poised nature. Such a faculty is will which leads to creative work.

31. If the discriminative faculty is at a loss to decide, what is law or lawlessness, and what is a good deed or a bad deed, then it is of hyperactive nature.
32. If the discrimination decides unlawful as lawful, law as restriction and decides things in wrong values, it belongs to inertia.
33. If your composure arranges your mind, vitality, senses and acts to regulate each other in the same descending order, and if your Synthesis allows no other presence except the Cosmic Presence, the 'I AM' in you and all, then your composure is of poised nature.
34. If the composure casually holds to law,

desire or utility, according to the result temporarily intended, it belongs to hyperactive nature.

35. If the composure is repeatedly lost in fear, sorrow, despondency, indifference, or a dreamy understanding of things, it is of inertia.
36. Happiness is also of three types. By constant practice, the mind wants to escape into ease, and this is happiness. The type of escape depends upon the predominance of the basic quality. A desire to end sorrow is of three types according to this.
37. Happiness with inconvenient steps in the beginning and a happy culmination which causes continuous happiness is of poised nature.
38. Happiness caused by the contact of senses to their objects, which is convenient in the beginning, and which

causes unhappiness in its culmination is of hyperactive nature.

39. If happiness is lost by complexes and adherences from beginning to end or if happiness is identified with sleep, laziness or mistaking, it is of inertia.
40. I have to confess that there is no absolute poise available between heaven and earth, because every being is tinged with the admixture of the three qualities.
41. The blends of the three qualities exist in infinite number of combinations. Each of it produces an individuality which has no second. Yet, we can arrange people into groups by similarity and commonness in the blends. Common qualities decide the grouping though individual differences exist.

By these common qualities we can group people into four classes : the wise, the protective, the utilitarian and

the working class. Four different natures of these four classes divide the behaviour, actions, duties and professions in the same manner for them to choose.

42. Tranquility of mind, self-control, penance, purity, forgiving, straightforwardness, right knowledge, specialized knowledge and belief in the Cosmic Presence, decide the nature of the wisdom class.
43. Valour, initiative, self-composure, administrative ability, charity, lordship and fearlessness in fight, decide the nature of the ruling class.
44. Ability in agriculture, tending the herds and exchange of wealth, decide the utilitarian nature. Obedience, service and servitude decide the nature of the working class.
45. One gets success and accomplishment

only by following the type of work suited to one's own nature and class nature. I will explain you how one gets accomplishment, by pursuing one's own type of work.

46. Do you know wherefrom your nature comes ? Do you know what decides your blend, your individuality and your class ? Do you know wherefrom the common nature, the Background Nature descends ? Do you know by what and by whom all this is filled and pervaded ? It is Myself, the I AM in one and the I AM in all. You can worship Him only by the work of your own nature. Herein lies the accomplishment of man.
47. Your own work is but your approach of My work. Your own approach to Me is My own approach through you. Your duty is the duty allotted to you. Though defective by motive or result, it is progressive to you, because you are

devoid of result and motive. Your own duty, though defective, is better for your own accomplishment than the work that is not yours, though well done. Do the work allotted to you by Nature and you are not stained by sin as long as you continue to do it.

48. Work allotted by birth traits should not be left though it is defective. Why speak of defects ? As there is no fire without smoke in this world, there is no attempt which is completely free from defect. Man should rectify the defects of his deeds and live in purified action by following the work of his own nature.
49. With a will untouched by anything, one should conquer one's own nature and be a Master of one's own nature by having no expectations. Then he attains the highest accomplishment of

no action. Such a state of ease is the real Mendicancy.

50. I now tell you in short, how the next and the highest step is attained. It is being and becoming Cosmic Consciousness. It is the highest pedestal of human knowledge.

51,52, Get yourself prepared for it in the following manner :

53. Purify your will and integrate yourself into it. Control all planes of your I AM by self-composure. Eliminate objects of senses from your thought. Neutralize desire and hatred. Be of singular number as Consciousness. Eat in ease and enjoy everything in your own ease. Have your work, word and mind in you. Be meditative always. Let your attitude be passive detachment. Eliminate from your attitude the following traits : Egoism, exerting, thinking high of yourself,

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- desire, hatred and adherence to any self-prescribed principle. Have nothing as your own. Live in peace.
54. By being so, you will, become and you will be Cosmic Consciousness, when you neither desire nor sorrow. Now you exist in all beings by being in My devotion.
55. By tasting Me like this, one knows My magnitude and the core of what 'I AM'. Having tasted My core, he lives in Me, his taste.
56. When you offer your surrender to Me like this, and do all that you have to do according to your own nature, you will receive My Grace. My Grace is the eternal unspendable pedestal of experience.
57. Behaviour is from your nature. It is not from your mind, logic or personality. It is not from what you know. It starts

from your own nature. Surrender your nature to Me, by giving up everything as Myself. Then follow your will which is already with Me.

58. By following such a will, you will cross the limitations of all the planes of existence. But once if you get stuck up in the ego and do not obey Me and listen to My voice through your will, you begin to disintegrate.
59. If you believe that war or no war is your decision, and if you decide for yourself that you do not fight, all your effort is futile and false. Here is your nature and here is your behaviour in the hands of your nature. It will decide for you and make you fight against your own decision.
60. Know your own limitations. You are tied hand and neck by your nature, your own karma. People call it destiny

which is in the core, My own Nature and My own plan. If you do not wish to fight, it is self-deception. You will do it even against yourself.

61. The Lord of all Lords has taken His abode in the heart of hearts of everyone. He creates His divine illusion to make you think that you are doing things for yourself. He fits in all the living beings within the fitting locations of His wonderful machine of Divine Illusion and rotates all of them along the spokes of it.
62. Co-operate with the action of that machine by offering yourself along with all the vagaries of your nature. By bending yourself favourably to Him, you will receive His favour. His favour is Cosmic Favour for all. It gives you the highest bliss conceivable and beyond, and makes eternity your abode.

63. This is the completion of bestowing knowledge with the Secrets of all Secrets. In it you stand with all the keys. Tackle with them thoroughly by discriminating and do what you like. This is complete wisdom for all. Beyond this, there is nothing for anyone to strive. This is for any-one and everyone. Of course, there is one more step, but it is not for all. It is only for the chosen few, that means for those who want to obey without questioning.
64. May I be permitted to believe that you like Me ? May I believe that you confide in Me to the core ? I know you do. Now I choose for you what is good to you.
65. Give your mind to Me. Be My devotee and worship Me. Sacrifice everything to Me. Prostrate and bow down to Me. You know what you gain by this ? You will gain Me as your gift. I offer Myself

to you. Take this as My covenant and My binding with you. I do this because I like you.

66. Surrender to Me what all you believe as Law. Take Me as your refuge. Do not shirk. I liberate you from all your sins.
67. This step is not for all. One without penance, without devotion and without service to a personal Guru, cannot relish this step and hence cannot be given. This is not for the one who abhors to recognize Me as a person.
68. One who offers this top-most Secret to a proper devotee of Mine, will permeate My Presence by multiplying My Presence. By doing so, he lives in Me more and more.
69. There is no one sweeter and dearer to Me than the one who does this. Even in the future, no one will be more

beloved and more favoured by Me than the one who does this.

70. One who meditates upon this bit of our conversation, will offer one's worship as knowledge to Me. By that I will be his friend.
71. One who listens to this bit of our conversation, will also be liberated and live in the plane of those who are consecrated by all the sacred deeds of the Scriptures.
72. My boy, have you received in proper light? Have you received with proper attention? Is your ignorance and illusion completely gone?

The disciple bowed down and said :

73. My illusion is gone. It is replaced by recollection in full, I am composed. I am beyond any doubt. This is all Your Grace. My action is Your Word.

The Narrator said :

74. This is the conversation I have heard. It took place between the great soul Arjuna and the Living Lord, who is the son of Vasudeva. A conversation never before unto eternity. It makes my hair stand by mere recollection.
75. I have heard this Science of Synthesis face to face and personally from the lips of the Lord of all Synthesis. If I could receive this Secret of all Secrets, it is all due to the Grace of my Guru, Vedavyasa.
76. I again and again recollect that bit of conversation between Krishna and Arjuna. I meditate and meditate upon this experience, which is always never before.
77. I also recollect and again recollect that divine vision in the divine frame of the Lord. Wonder is the only thing I know

when I do it. I rejoice again and again by feeling the wonder.

78. Wherever there is the presence of the Lord of Synthesis, along with the presence of the Archer Disciple, there stands the presence of wealth, success, moral and splendour. Thus my faith is confirmed.



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“.... Here is the Royal Secret. Here is the Royal Wisdom. Pure as Purity, it is itself. It is the direct vision of experience and nothing indirect as thinking in it. It is happy as happiness. Do not do it away, but be doing...”

- Master E.K.



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