

# **The Godsong**

**by Swami Anand Nisarg**



# Table of Contents

|   |    |
|---|----|
| Introduction.....                                     | 3  |
| Chapter 1.....  | 4  |
| <i>Spiritual Crisis</i> .....                         | 4  |
| <i>On the Master and Students</i> .....               | 5  |
| Chapter 2.....  | 7  |
| <i>Surrender</i> .....                                | 7  |
| Chapter 3.....  | 9  |
| <i>Awareness and Devotion</i> .....                   | 9  |
| Chapter 4.....  | 12 |
| <i>Re-Incarnation and the Avatar</i> .....            | 12 |
| <i>Proper Practice In Ritual and Meditation</i> ..... | 13 |
| Chapter 5.....  | 14 |
| <i>The Golden Dawn</i> .....                          | 14 |
| <i>The Yoga of Astral Travel</i> .....                | 15 |
| Chapter 6.....  | 17 |
| <i>Balance</i> .....                                  | 17 |
| Chapter 7.....  | 19 |
| <i>The Ninth Key</i> .....                            | 19 |
| Chapter 8.....  | 21 |
| <i>The Simple Core</i> .....                          | 21 |
| Chapter 9.....  | 23 |
| <i>Namaste</i> .....                                  | 23 |
| <i>The Celestial Realms</i> .....                     | 24 |
| <i>Instant Karma</i> .....                            | 25 |
| Chapter 10.....                                       | 28 |
| <i>Grace</i> .....                                    | 28 |
| Chapter 11.....                                       | 29 |
| <i>Opening The Celestial Eye</i> .....                | 29 |
| <i>Fear of the Non-Dual</i> .....                     | 31 |
| <i>The Longing for God</i> .....                      | 32 |
| Chapter 12.....                                       | 33 |
| <i>The Steps</i> .....                                | 33 |
| <i>Boldness</i> .....                                 | 34 |
| <i>Humility or Awareness</i> .....                    | 34 |
| Chapter 13.....                                       | 36 |
| <i>The Power of Unknowing</i> .....                   | 36 |
| Chapter 14.....                                       | 37 |
| <i>On the Mysteries of the Gunas</i> .....            | 37 |
| Chapter 15.....                                       | 39 |
| <i>A Prayer for Peace</i> .....                       | 39 |
| Chapter 16.....                                       | 40 |
| <i>Darkness</i> .....                                 | 40 |

|  |    |
|--|----|
| Chapter 17.....                                | 42 |
| <i>Trust and Reality</i> .....                 | 42 |
| <i>A Further Note on 'Entertainment'</i> ..... | 43 |
| Chapter 18.....                                | 46 |
| <i>The End</i> .....                           | 46 |
| <i>"Messed up"</i> .....                       | 47 |
| <i>The Greatest Magickal Power</i> .....       | 49 |
| <i>In the End</i> .....                        | 50 |

Copyright (c) 2002 by Swami Anand Nisarg. All rights reserved. This copyright protects Swami Anand Nisarg's right to publication of this work. Nonprofit, activist, and educational groups may circulate this work (forward it, reprint it, translate it, post it, or reproduce it) for nonprofit uses. Please do not change any part of it without permission.

## **Introduction**

This book will not be easy to understand. In fact, you should assume NOT to understand it.

This is because the Godsong is a commentary. It is a commentary on the divine itself. As such, if you read it in the course of an evening, and hope to understand it, you will fail.

Do not think of this as any other book, except for the scriptures.  
The goal of this book is not the learning, but the experiencing of it.

Nevertheless, do not avoid paying attention to the words on purpose.  
Whatever your mind is drawn to in these words to come, there you must let it go.  
Where your heart is drawn, there you must follow.  
And beyond is awareness.

This is a book to be read for the rest of your life.

Swami Anand Nisarg

## **Chapter 1**

### **Spiritual Crisis**

Why are you here?  
What is this place, of all its beauty, and awe-full horror?  
Is anyone listening?  
Is there someone minding the cosmos?  
What is killing us?  
Why do we have to die?  
Why do we have to change?  
Why is there no justice in this world?  
Who makes things happen?  
Why do you feel powerless?  
Why do you pretend not to?  
Why are you ashamed?  
Where is all this going?  
Just to death?  
Is there something else?  
Why are you afraid of silence and the dark?  
Can you really know anything that you can never be?  
Can you even know yourself?  
Are you anything at all?  
What good are you?  
Why are you so miserable?  
And why do you hold on to staying where you are, if where you are is full of misery?  
Who are you?

You are happy, but then forget.  
There is wonder all around you, that you ignore.  
There is a music you can almost hear, but you close your ears.  
You want to find a purpose, but waste your time on meaningless things.  
You fear death so much you cannot live.  
You would rather have longevity than fulfillment.  
You feel like nothing ever happens, but you are terrified of having to grow.  
You regret the worlds suffering, but inflict harm on yourself.  
You want adventure but are full of fear.  
You want to feel in control but do not want to be responsible for yourself.  
You are terrified of what others will think of you.  
You think you are unworthy of love.  
You want to know the future, but do not pay attention.  
You cannot accept the end of things.  
You cannot see the miraculous.  
You cannot bear to be alone un-distracted with yourself.  
You want to categorize everything and experience nothing.  
You find it easier to accept an identity than to explore your true uniqueness.

You cloak yourself in what others have made you, so that you are yourself empty.  
You want to force life to fit your agenda, but in reality can't change anything.  
There is an emptiness in your heart, that you have tried to fill with everything you cling to.  
Your pain has been there so long, you even fear the responsibility of living without it.  
Live.

## **On the Master and Students**

In life, there are many amateur catalysts.  
But the master is in essence a professional catalyst.

What is a catalyst?  
An agent of change.  
And the important thing to remember is that all life is this, it is all a catalyst.  
But then, why the need for a master?

First it must be understood: a master is not a master because of his own accomplishments.  
It has nothing to do with his intelligence or dedication to spirituality.  
It is only because of his experience, an experience that he was not responsible for bringing about.

There are those who insist a master would only be a teacher because he wants it.  
The truth is that it has nothing to do with that.  
Some people who become teachers may enjoy it.  
Others may in fact be reluctant.  
But they are teachers simply because it cannot be helped.  
It is their nature.

The difference between a master and any other catalyst is that a teacher will be conscious of the catalytic space he is creating.  
He will be directing it, and consistently enforcing it.

But understand that no one can be helped by a master.  
People will come to you, and those who wish to be stuck, to be slaves, will remain slaves around you.  
An element incapable of being catalyzed will not react.  
And those who wish to be transformed, they will be transformed not because of you, but because of them.

Yes.  
The master is the catalyst.  
But anything could have been the catalyst.  
Yet a student who is drawn to a master is not drawn to some other catalyst.  
The master is not responsible for the student's transformation, but he has simply provided the service, the space, which the student was looking for.

It is important for students to understand: the master does not need his students.  
But it is even more important to understand: the students do not need the master.  
They will change or not due to themselves, not due to him.

There is no dependence; that is what makes the relationship with a master and student beautiful.  
Yes, the master shares, and yes the student shares, but it is not based on any need, salvation, or instruction.

Most of all, remember that the master is not salvation; he is humanity.  
He is human, and he can show you the way to being more human yourself.

It is purely natural.  
Only love.



## **Chapter 2**

### **Surrender**

What is it to surrender to a master?

It is when you have come to a place where you know you cannot move further by yourself.

You may not wish to surrender, or you might, but it really has nothing to do with your want.

Instead, it is that you have come to such a place of distress in your heart, and such a sense in your heart that your distress is leading you to your teacher, that you can do nothing but surrender.

And surrender will mean different things at different levels.

It is not an action as much as its a process.

You are a sannyasin when you are in an ongoing state of surrender.

At each stage you will come to understand it in a deeper way.

Arjuna once said to Krishna, when he first surrendered to him, "tell me what can be known".

This is the first level of surrender.

You wish to have an answer.

But Arjuna puts it in a particularly good way; he does not say "tell me the answer", he simply asks to be told what can be known.

Most of what will be understood by surrender is not what can be 'known' or 'taught'.

It is an experiencing.

Krishna goes on to teach Arjuna first that there is no end to anything, and that for this reason all must be accepted equally.

This is in reality all that can truly be known.

It is a recipe, for experiencing.

If you take this as your thesis, you will be able to begin the process of actually experiencing surrender, to life.

To surrender is to surrender your ideas, that things have a beginning and end, and that there is a difference between one thing, one possession, one feeling, and any other.

Krishna compares joy and sorrow to winter and summer.

They are like the seasons, they will come and will go.

To surrender is to accept this coming and going, and realizing that there is a force that exists, behind these changing 'seasons', that remains as it is, that does not depend on any subjective factors.

Your sense of attainments will rise and fall; sometimes you will feel that you are reaching great spiritual peaks, other times you will think you have fallen to deep valleys.

But they are both nonessential; whether you are in the peak or valley of your experience, you are still experiencing, still witnessing.

It is the same with your teacher.

You will sometimes feel very close to your master, sometimes very far away.

Do not let yourself be attached to these feelings.

The master is a constant, and only when you can look beyond these subjective sensations will you be able to see him as he truly is.

Then you will discover what it truly can mean to be human.

Become aware of this force, that which exists behind the rise and fall of sensations.

Then you can take any sensation, accept it and let it go as you would go into or out of a set of clothes.

This hidden force behind all things is the eternal, it is what I call the Mystery.

When you can understand this Mystery, you will come to know how to be natural.

Being natural is simply knowing the purpose of sensations.

Rather than clinging to them for their own sake, you will know that each sensation comes and goes, and have no inherent value.

Their value is simply in accepting each in its proper time.

Thus the Zen masters say: 'when you are hungry, eat; when you are tired, sleep'.

This is naturalness, it is being in the sensation that has arisen, remembering the eternal force that is behind it, and thus living each sensation to its fullness without longing for its arrival or departure.

Then there is no more a need for analysis, there is simply a flowing in the experience.

No more doubt, you simply accept what is there at that moment.

Surrender is part of how this naturalness is achieved.

By surrendering, to a master, to the divine, you will be able to slowly let go more and more of the attachment to sensations.

It is a reminder, to connect to that eternal force.

And surrender is the opposite of struggle.

At first, it may seem like the same.

One who begins on the mystical path will attempt to fight against attachment.

But to fight against attachment to sensations is a hopeless battle.

As soon as you have mastered one sensation another will appear.

They are like the endless waters flowing into a vast ocean.

This is how the Gita puts it; it is futile to fight the senses.

Instead, surrender is to simply release the association with the senses, and open one's self to the eternal force behind all senses.

This is the difference too, between religion and mysticism.

Religion will try to teach you to fight desires; it will call surrender obedience, and claim that to be obedient is to create rules for avoiding desires.

But this is an impossibility.

Mysticism says that surrender is a deep letting go, not fighting but accepting, and offering your sense desires to a higher force.

Thus, you allow yourself to become a vessel for the divine.

## **Chapter 3**

### **Awareness and Devotion**

There are two general methods for the divine illustrated in the Bhagavad Gita.  
One is the path of awareness, of meditation.  
The other is the path of devotion, of love.

Before you can understand what these are, you must first understand what they are not, and what is not a path.

First, it is not a path to attempt to renounce action.  
Trying to be an ascetic, to create a false discipline in yourself, is not going to help.  
Because the source of your misery is not in your actions but in the attachments that cause them.

You might be obsessed with making money, and so you take a vow of poverty.  
Does this mean that your lust for money will go away?  
On the contrary, you will be even more obsessed.  
You will constantly be thinking about it, and you will be struggling and resenting yourself for denying yourself access to this money.  
You will act out, in other ways.  
You may create other, even more unhealthy lusts to replace your need for money.  
Either that, or you will simply give up your vow eventually, and begin seeking money again.  
Then you will feel guilty and weak.

But the problem was never your pursuit in the first place.  
It was your attachment, your desire.  
Renouncing the actions will not help, only renouncing your attachment, coming to understand the fruitlessness of it will help.

You will always have to take actions of various sorts.  
And inevitably, these actions will sometimes put you in situations of pursuing your desires.  
Then, to try to resist or fight those situations is pointless.  
Instead, you can only free yourself by awareness when you come to accept whatever comes.  
Our friend with the money obsession will only be able to find peace when he can welcome an environment where he is making money, and be absolutely equally welcoming to a situation where he will not be able to make money.  
When he can see that being rich or poor are equally valuable, then he will be free.

And remember, the way to do this is to be centered, 'united' the Gita calls it, no matter what situation you are in.  
Regardless of what is going on around you, some kind of action will be demanded of you.  
Even if the 'action' is to do nothing, that will still be a form of action.  
The key is that in each action you must focus on that force that is behind the material world, that unchanging unity, the Mystery.  
Then you can accept any situation equally, and perform any action with equal detachment.

This is what Krishna means by 'actions done for spiritual purposes'.

In some verses of the Gita, Krishna speaks of how, 'in ancient times' the God Brahma taught that all manner of good things will come from these spiritual actions.

What is meant by this is that the more ancient Vedic cultures of India had taught this method of awareness, and knew that it led to wellbeing and a positive society.

But by Krishna's time already those old Vedic teachings had been corrupted into the dogmas of what Krishna called the 'false religionists'.

The real essence of the technique had been replaced with a dry, dead series of rules, and so Krishna had to once more restore the living essence to the dead teachings.

The other technique that Krishna wished to restore was the technique of devotion.

It too had degenerated into pointless ritual.

It is clear from what he says in the Gita that in Krishna's time there were rituals being performed, for food, for purification, for offerings to the 'spirits'.

But these rituals were being performed without any real essence.

The essence of devotion is to offer up your actions, to offer what you do and who you are, to the divine. When you can experience gratitude, the feeling of joy that comes from being alive, and in that way feel that whatever is happening you will accept, then you can be free of the suffering that comes from attachment to your personality and lusts.

Ritual done with this real purpose will let you connect to the divine.

It is important to remember this, that all ritual is done with the ultimate purpose being devotion. And a ritual done without this devotional attitude will lead to nothing.

On the other hand, when you capture that sense of devotion, then no ritual is truly needed.

Do not get hung up on particular forms, understand the function.

Understand that devotion is the purpose, not the ritual itself.

Ultimately, one who has understood devotion will know this, and will then perform devotional acts not for some ulterior purpose, but simply out of gratitude.

Even when they achieve, they can still show devotion, because these rituals will then be transformed into acts of gratitude.

Then their real beauty will come through, they will be completely alive, so alive that even those who witness these rituals can be transformed.

This is what Krishna means when he tells that Arjuna that even he practices devotion, and that if he didn't all the worlds would come into ruin.

It is because he can lead others, through his devotion, to achieving the unity he has.

But at the same time, Krishna warns Arjuna that there will be foolish or lazy people who will act out of their desires, who will not be devoted or grateful.

Of these he says "it is best not to disturb them".

What does this mean?

First he says that you must help others, then he says you must not disturb them.

But it is not a contradiction.

What Krishna means is that you cannot lead anyone to the Mystery.

You cannot save anyone or change anyone.

No one can.

You can only transform yourself.

Thus, the best thing to do is practice devotion, and to let that be your effort to change the world.

Let others see your devotion, let them see your gratitude, let them see your awareness, and let that be your evidence.

Let it be a torch.

Do not struggle to argue with them, or try to force them to see what you have seen, because that will only bring reactions to them.

Just by being, just by changing yourself, and by expressing yourself naturally, you can do the most good.

This is what Krishna means by 'human beings performing divine acts'.

When you can be human, it is a divine act.

## **Chapter 4**

### **Re-Incarnation and the Avatar**

There is a line from a song by Crosby Stills and Nash, "we have all been here before.."

The song is called 'Deja Vu', and is very good at capturing a sense of eeriness, of that moment when you realize that you're far more ancient than you believed.

Reincarnation is a reality.

There is no question of believing in it, do not try to simply believe in it.

Instead, there are three ways to directly experience it.

The first: become very open, and listen to yourself.

You will know, you will sense, that you are ancient.

You will see with absolute certainty that you have been doing much of what you are doing now for all your life.

Often, this certainty will be triggered best by an encounter with a person place or thing that you had previously encountered in a recent lifetime.

The second: There are meditations, especially tantric ones from Tibetan Buddhism, that will allow you to experience direct recall of your past incarnations.

However, these meditations take a great deal of effort.

The meditations are detailed (but not completely) in my book, "three paths of ecstasy".

While there are many sources from which to learn the true technique for this, most of the 'past life' programs will not work.

Especially the idea that someone else can regress you with hypnosis or something like that.

It will only produce a psychological dream, but not a true memory.

Only you can remember yourself.

The third: this technique is the easiest, but also the least appealing to many people.

For it to work, you have to die first.

At the time of your death, you must remain conscious, meditative.

And for that to happen you must have been meditating for your entire life.

If you have been meditative, then with great effort you can be conscious and aware at the time of death, and from this you will remember, in your next lifetime, all of your previous lives.

But what is this, that keeps us united to one form throughout many lives?

In reality, it is not us as we think of ourselves who are reincarnated.

It is not our personalities, but our individuality.

The individuality is the part of you that is a unique and individual facet of the Mystery.

It exists in the eternal, and will take a different form in each incarnation.

It will don and shed bodies like a body dons and sheds clothing. But it always exists.

It is the eternal in you, that you may seek out.

There is a term in Indian mysticism, Avatara, that has been misinterpreted by false religionists.

They will try to tell you that an Avatar is a god who has come down into a body, god in human form.

But in fact, an Avatar is a facet, this individuality when it is unmasked, uncovered by a persona. The Avatar is the divine incarnate in a man made manifest.

### **Proper Practice In Ritual and Meditation**

Eat and delight in eating, and find the Avatar.  
Love someone until it burns within you, and find the Avatar.  
Have sex and share your body freely without restriction or shame, and find the Avatar.  
Sit in a park, and find the Avatar.  
Touch the bark of a tree, with your hand or your heart, and find the Avatar.  
Bow before a painted stone, and find the Avatar.  
Stand at the crossroads at midnight and find the gate between worlds, and find the Avatar.  
Do something your mind says you'll regret, and find the Avatar.  
Get into a fight you think you'll lose, and find the Avatar.  
Dip your hands in a river, and find the Avatar.  
Raise your arms to the sun, and find the Avatar.  
Stay awake until you collapse, and find the Avatar.  
Study the language of birds, and find the Avatar.  
Raise a plant, and find the Avatar.  
Go to a cafe on a rainy morning, and find the Avatar.  
Build something out of wood, and find the Avatar.  
Ride a horse, and find the Avatar.  
Go to Brazil, or Paris, and find the Avatar.  
Study the Tarot, and find the Avatar.  
Watch a good movie, and find the Avatar.  
Listen to Louis Armstrong and Ella Fitzgerald, and find the Avatar.  
Suffer.  
And live.

"Brahma is found in the sacrifice, and Brahma is found in the fire (where the sacrifice is performed). And Brahma is found in the one who makes the sacrifice." -Krishna

## **Chapter 5**

### **The Golden Dawn**

Once upon a time there was a Kingdom, and this Kingdom was named Vida. It was filled with cities, where all the people lived, and each of these cities had nine gates. Each city had one ruler (who was given the title of 'demiurge'), and the whole Kingdom was ruled by an Emperor, whose name was Om. The Emperor had a wife, who shared the love of the Emperor with the people, and her name was Shanti.

But one day, the Emperor was lost in the eyes of the people. No one knew where he had gone, and the Demiurges of the cities with nine gates were left to their own devices.

Immediately, the cities fell into chaos. Some made alliances with others, but most fell into distrust and warfare with themselves. All of the people wished to find the Emperor again, and some of Demiurges claimed to wish it as well. But others wished to hold on to their own power, feeling it better to be absolute ruler of a single city than simply a governor as part of a great empire.

To this end, these Demiurges had to convince the people that the Emperor's disappearance was the fault of other cities, or their own fault. So in some cities, the people were tricked into paranoia and war with other cities, thinking that if only they could have power over these other cities they would be able to rediscover the Emperor. And in other cities, the people accepted harsh and repressive laws and taxes imposed by the Demiurges, being convinced that the Emperor had abandoned them because they were ungovernable, and that if they only proved their loyalty and obedience he would return.

Eventually, in some cities, the people were even convinced that there had never been an Emperor, and that the Demiurges were and had always been the proper ruler.

Now the Empire was in chaos. But what none of the Demiurges knew was that the Emperor had never left. He and his sons were still in the Empire, living in the cities, watching all that happened. The sons of the Emperor were all powerful magicians, and his daughters were priestesses. They spread out in secret to the cities, uniting the people where they could see that the people were still true and filled with a longing to rediscover the Emperor. To these cities they gradually revealed to the people that the Emperor was not dead, or lost, or a myth. He was right there among them, and all that was needed was to unite against the Demiurges, to unite in alliances with the people of other cities whose spirits were equally true. And so their eyes were opened.

Thus, these cities rose up, against the Demiurges; the sons of the Emperor rode in on mighty Chariots to vanquish the Demiurges, and the daughters (who were very mighty) vanquished all of the terrible beasts these Demiurges had summoned up to guard the gates. Then the sons and daughters of the Emperor kissed, and by this kiss called down lighting that shattered the Towers where the Demiurges hid, towers that had been built over the true temples the Emperor had constructed.

Thus a new Kingdom was born. And slowly, to this day, the Kingdom grows, as the sons and daughters of the Emperor reach out their influence to any people of any city with nine gates that is ready to hear the truth, and open their eyes.



## **The Yoga of Astral Travel**

There are worlds to be discovered within you. Most people barely bother to discover the world beyond them, the outer world, and this is a shame.

There is so much in life to explore, to become connected to.

But beyond that outer world, there is the inner world.

Actually it is many worlds; it is an inner universe.

But how does one begin to explore this world?

The inner world was sometimes described by the ancient mystics as the Astral plane or dimension, a term which has since been badly abused and misunderstood by new-age practitioners.

It is an infinitely vast dimension, one that overlaps with the material; because in the inner world you are free, if you realize it, from attachment to the body.

In this freedom there is no difference between your 'inner world' and anyone else's.

It is not that you have yours and I have mine, there is only one inner world, the astral plane.

By what method do you reach it?

There is a technique, a yoga.

First, you must be relaxed, in a quiet place.

Sit down, and relax your body.

Then close your eyes, and slowly focus all of your senses inwardly.

That is, first 'draw in' your vision, within yourself.

Focus your vision on the inside of your head, right in between the eyes.

Then, do the same with hearing; focus your ears, your hearing, into that same space right between the eyes.

Then the same with your sense of touch.

Let go of focusing your sense of touch on your outer skin, and instead try to feel the inside of your head, that space between the eyes.

And do the same with touch, and scent.

Now, totally drawn into yourself, hold your breathing in that space within your nose, again moving toward that space between the eyes.

By this, I do not mean to actually stop breathing or hold your breath.

Instead, breathe in and out in a normal relaxed way; but you must separate the actual air from the prana, the vital energy of the breath.

This you draw within yourself.

By this method, you will begin to experience certain things.

At first, what you will feel is that your attention, and this prana, this energy, will begin to accumulate in that space between the eyes.

Practice this technique slowly, gradually, and with patience over several days.

Over time, the accumulation of the energy will increase, until at some point, you will feel like something is opening up, flooding open, and you will have the sense of being in a very vast space.

Allow this to happen.

After this happens, entering into this state will become easy, and easier the more you do it.

You may begin to 'see' or 'hear' things, but not with your regular eyes or ears.

Allow this to happen.

You may experience a feeling of being able to move freely, within this vast inner space, to encounter and experience different things.

From here on, I will leave it to you to explore.

It is important, because it will be your own experience, do not burden it with expectations based on what I say or other things you have heard.

Let it be what it is.

And you will find that a whole vast inner universe will be yours.

## **Chapter 6**

### **Balance**

There is a yoga of balance.

It consists of living a lifestyle balancing work, play, and eating.

Krishna has said, one who eats too much will not find their center, nor one who eats too little.

One who lives in too much self-denial will be disturbed, not enlightened.

On the other hand, one who excessively indulges will not find their focus.

The Buddha has compared it to a musical instrument.

Draw the strings too tight and there will be no music, no vibration.

Keep the strings too loose, and again no vibration can occur.

Only in the middle can you create a symphony.

But how do you determine what is balanced?

How much food is too much, how much work is too much?

What kind of self-restraint is good, and what kind is negative?

You will not find the answer in a list of rules or a holy book.

This is because there is no absolute rules that can be made.

The only answer is to find balance in being natural.

They are synonymous: balance and nature.

Being natural is being in balance.

So how to be natural?

How do you find that balance?

There are two levels of naturalness.

In the first, you are practicing to be natural, because you must remember you are not natural now; you are operating unnaturally.

In the first level, you must develop naturalness through effort.

Here, you must pause when you take action, be a witness of yourself, and ask your heart to show you what is natural.

The heart is the temple of nature, it is what will guide you to flow.

You just pause, and watch your heart, and if what you are doing goes against your heart, you will find you are acting unnaturally, out of balance.

But in the more advanced form, to be natural is not to pause for consideration.

In time, you will listen more and more to the heart, and you will be able to be natural without making yourself witness.

You will always be witnessing, there will be no need to force it to happen.

Remember this, at first you make yourself witness, but do not think this is the goal, do not think this is it.

It is only the intermediate step.

The goal is always be in balance, to be able to act completely spontaneously, without consideration or examination.

Only then are you completely in the current, in the flow of the divine.  
Before that you are still trying to keep your head above water.  
But do not try to do that, just dive in with all of yourself.  
It is natural.

But what is the advantage of this?  
It seems like a great risk: not considering, not planning, being spontaneous.  
It is frightening.  
What are its benefits?  
Will it really mean an end to sorrow, to suffering, to pain?  
No.

To be natural is not to find some means to escape pain; neither is it the dulling of happiness.  
Rather, to be natural is to be balanced.  
When there is happiness, be balanced.  
When there is sorrow, be balanced.  
This does not even mean to be artificially 'moderate'.  
It simply means to keep acting natural.

Happiness draws people because it is active.  
Then they wish to hold onto it, to stay in the excitement, the ecstasy of happiness.  
But of course, when they do this, it generates sorrow, because inevitably you cannot keep holding on to happiness.  
It is like trying to hold on to the daytime.  
If you do not worry about it, daytime is lovely.  
But if you wish for the daytime to last forever, then you will generate suffering, because of your attachment.

And there is nothing wrong with the nighttime, either.  
Why fear it?  
The night is like sadness, it is just passive.  
What most people think of as sadness is not the same as suffering.  
When sadness comes as a state of being, and not due to any cause, you should not be concerned about it.  
It is just a time for being passive.  
The feeling of happiness is like the daytime, and the feeling of sadness is like nighttime.  
Just be in each for what they are.  
Just be balanced in each, do not hold on, or reject.

## **Chapter 7**

### **The Ninth Key**

Mysticism teaches that there are a variety of methods, a technique, really, for every person. These can be divided into general categories. Silent meditation would be one of these. Chanting another, and ecstatic motion still another.

What do these different techniques do?  
They access different aspects of the divine.  
The divine is everywhere, in all things.  
It exists in every phenomenon, and every energy.  
When you practice a particular technique you are tapping into a certain energy.

The Bhagavad Gita teaches that there are eight such energies. This is not to say that this is all there is, it is merely one way to consider the situation. It is a metaphysic, one particular way of organizing reality, but itself no more inherently real than any other filing system.

The first four energies are earth, air, water and fire. These are the four elements. Of these, the first three are accessible to absolutely everyone. Earth is the energy of physical matter. Science has today understood that even physical matter is itself energy, it is just energy that moves very slowly. When you practice physical techniques you will access this energy, the energy of the body, of nature, of the earth.

The second is air, the energy of the mind. This is an energy that most people have great amounts of, but it is out of control. Whenever you practice a yoga, a technique of mental discipline, you are redirecting this mental energy, toward transformation.

The third is water, the energy of the heart, of feeling. When you connect to your emotion, to your feelings, you can tap into this energy.

Fire is the last of these four. It is an energy that almost anyone can reach, but not all. You must have developed some sense of longing, a spiritual desire. There are many people in the world who are completely asleep, they have this not at all. This key is then unavailable. Even without being a mystic, you may have this longing and it can give you the energy to commit great acts.

Beyond the realm of the elements there is the energy of the ether, the mind, awareness, and ego.

They are accessible only to the mystics.

The ether is the first of these, it is the energy of the astral plane, through which one can gain a deeper vision of the real.

It is your deeper material senses.

The mind is the next level.

This is the pure mind, a state that eastern mystics often refer to.

When you have completely focused the energy of the mind, of air, you will suddenly tap into an entirely new source of knowing.

You will be aware of that which your conscious mind would never have believed itself capable of knowing.

You will gain the knowing that is beyond learning.

Awareness is the next of these.

It is the energy of the flow, of moving naturally.

With it you can develop empathy, the ability to truly see the hearts of others.

Finally, there is the ego.

It is the great barrier to consciousness, but when it is overcome, you can use its energy toward the divine, rather than as an impediment of the divine.

The ego is your mask, your false persona.

But when you have understood that you are beyond it, you may then don or drop it as you will.

You may assume all personae, and be the fullness of what it is to be human, you can put on any mask and be anything.

These are the eight energetic keys.

But there is a final one, a ninth key that lies beyond.

It is enlightenment.

It is the divine itself.

It is life.

When you can reach this key, you become a Buddha.

## **Chapter 8**

### **The Simple Core**

At its essence, there is no complexity to meditation, nor is it hard. It is easy.

Too many people find ways to make it hard, and sometimes this complexity is appropriate as a way to draw people in, to keep your ego's attention long enough to trick it into awareness.

But the higher you go with meditation, the simpler it becomes.

Unlike other things, where the more advanced your studies become the more complex the issue becomes, with meditation the more advanced your practice becomes the simpler the practice is.

This is because meditation is truth.

Meditation is also freedom.

It not restrictive because meditation, being truth, is natural.

And restriction is the opposite of being natural.

Don't think that meditation is creating rules for yourself, strictures .

Krishna used to joke about the people who did this, the ascetics.

Yes, sometimes a bit of discipline is necessary to get you into the knack of meditating.

But over time this discipline should be less and less necessary.

In meditation, if your master gives you a discipline you follow it; but do not add extra disciplines on top of that, which he has said nothing about.

Some students do this, thinking that they are being even better than what their master wanted; but in fact it is based on a misunderstanding of why their master gave the discipline in the first place.

It was not because restriction is worthwhile in and of itself, it is because of very specific issues unique to that particular student.

And if a student follows by adding extra restrictions on his meditation he may then be adding extra and troublesome complications upon himself.

He is becoming less balanced, not more.

The ideal of meditation is that it should be very easy.

You should be able to do it easily, at any time.

If you can only do meditation when you are set apart, in a very quiet place, or at a certain time, then it is not as good.

It is ok if you're a beginner, but as you are becoming more advanced you should realize that this is also an un-needed discipline.

Real meditation can be done anywhere, at any time, and even while you are doing other things.

Because real meditation is simply mindfulness, being aware.

Krishna says that to practice yoga you must simply make sure that the body and mind are focused, and center your awareness at the top of your head.

This was a particular way of cultivating awareness that Krishna was advocating; because when you focus at this center it becomes very easy to connect to the vibration of the mantra OM.

When you wish to vibrate the mantra OM, this is the way to do it.

At other times it may be better to simply focus awareness on the point between the eyebrows, or on the heart.

Or on no place whatsoever.

The last is the best, simpler still, but it is therefore the hardest to accomplish.

What will this do?

When you practice this, you develop awareness.

Whatever you are doing stops being a distraction and becomes meditation.

This is important to understand: there is no such thing as a distracting activity; it is YOU who makes things distracting.

Anything done while being aware is meditation.

And anything done while unaware, even a meditation technique, is nothing but distraction.

If you can cultivate this attention, then you can be attentive at the time of death.

If you are meditative then, if you are aware, chanting OM, you can reach enlightenment.

Or, even if not, if you can remain aware as much as possible, paying close attention at the moment of death, you will be able to achieve enlightenment in your next lifetime.

Through this practice you obtain a soul, and are saved from dissolution.

There is a deeper mystery to this, but it cannot be revealed like this.



## **Chapter 9**

### **Namaste**

What does this word mean, namaste?

It is one of two words, namaste and sammasati.

They go together.

Namaste means "I recognize the divine in you", sammasati means "remember the divine in yourself".

In India, the priests and mahatmas expect people to fold their hands when in their presence, to do namaste toward them.

Their disciples are to recognize and praise them for being so divine.

But my teacher, and other true teachers, did not do this.

Instead, they did namaste.

You perform namaste toward a false guru, and he gives you a blessing.

He feels happy because you are saying he is like a god, and he blesses you with good luck, so you feel satisfied.

It is a false relationship.

No one can bless you.

Only you can bless yourself.

A master will do namaste to you, because he wants you to see that you are divine.

He will tell you to perform sammasati.

This is the essence of the Buddha's teaching, "remember that you are a Buddha".

Do not worship gurus, but see in yourself what they have already seen in you.

When you are with a guru, it is always good to practice devotion to them, if it comes from your heart.

Not because you want a blessing, but because it is sammasati.

Only do namaste to them, only offer devotion to them, only care for them or honour them as a way to remind yourself, of who you are.

That you have seen in them a Buddha, and they have seen in you that you are a Buddha too.

So when you do devotion to them, you will remember you must also be a Buddha.

People recognize the divine in various forms.

And any form that allows for sammasati is correct.

There is no difference, they are only outer forms; if they serve to unite you to the divine, to remind you that you are a Buddha, then they are good.

For some, the divine is seen as dual.

As a yin and yang.

This is acceptable, at an early stage of awareness.

If it will help you to think of certain things as 'aware' and others as not, if it will help you develop a discipline.

But do not let it keep you away from enlightenment.

Duality has often been used as a way to separate yourself from the divine.

"The guru is enlightened, and I cannot be", "the spiritual is good, and the material bad, and I am material so I can never reach enlightenment", all of these are barriers.

The non-dual is a higher understanding of the divine.

To know that there is no difference, that the divine is in everything, even if not everything is aware of that divinity.

It is not that you are not yet a Buddha; you are, you are only not yet aware.

Some will see the divine as a oneness.

All is one, all comes down to one.

Others as an emptiness, all is nothingness.

Some will see it as an infinite diversity.

The divine as a multiplicity of forms, as many gods or many forces that can all be revered.

None of these are wrong views, all of them are correct all at once.

It is not a logical matter; it is not that, logically, only one can be correct.

How you view the divine must only be as a vehicle for sammasati.

If you can remember your Buddhahood by thinking of the divine as only one, or as none, or as all, or as infinite, or even as dual; then that is what you must do.

For the truest thing that can be said is that the divine is entirely ineffable.

How you view it is not important, the divine cannot be viewed, cannot be understood.

All of these understandings are true or false all at once.

The truth of the divine is something beyond words.

All that matters for you, is to see the divine, namaste, and to remember you are a part of it, sammasati.

## **The Celestial Realms**

Often, people misunderstand what a master means when he talks of heaven.

In many cases, when a master speaks of a divine kingdom, the kingdom of god, or heaven, he isn't referring to a physical place at all, but to enlightenment.

But other times, he is referring to a state of being, of bliss.

These are two different things.

Often, people will confuse these two; bliss and enlightenment.

They think it is the same.

But in reality, they are not the same.

Bliss is a state, a state of consciousness.

Enlightenment is a higher path, it is beyond all definition, even bliss.

Thus, when Krishna or Buddha teach that there are certain methods by which you can reach heaven, they mean that you can perform techniques intended to reach bliss.

Bliss itself means more than happiness, it means a dissolving paradise, a joy beyond all conditions, where your individual consciousness seems to disappear.

Where you experience unity, becoming one, but not with awareness.

And you cannot reach enlightenment unless you have first experienced that bliss, unless you have first become dissolved in bliss.

The Alchemists taught that you must first be dissolved, then you will be restructured in a purer form, and only until you have done this, in some cases many times, will you be ready for the final purification into the alchemical gold of enlightenment.

So bliss is a necessary step, but it is not the last step.

It is worked toward, but it is not the final goal.

Heaven is described by mystics as a place where all your wishes are fulfilled, where there is no pain. But it is also always emphasized that it is only a temporary state. It is not the final state, that is beyond change. It may last for a long time, when you reach bliss you may float in it for what might seem like an eternity, but eventually that will cease. In the Gita it is said that one who reaches the celestial realms will be able to enjoy them until the positive momentum, the good karma that they have created, is exhausted. And after that they will fall back to earth.

There are even methods, techniques, that have nothing to do with enlightenment; but are instead techniques specifically to reach that bliss. These techniques are a waste of effort; they can seem to have very good results but in the end you go back to where you began with nothing to show for it, and much time lost. It says in the Gita that some practitioners will drink soma juice, they will take certain drugs, and these will lead you to the heaven realms. Drugs are one example of these methods that are not really methods. It can lead to bliss, but never to enlightenment. And remember, the bliss is not eternal, it is not permanent. There are other methods too, disciplines of the body or mind, that can create certain reactions in your body or in your mind, and these produce bliss. But the result is the same. These are not worthwhile methods in the end.

But a mystic who does not use these methods will still experience bliss, inevitably. It will happen even if they are not seeking it, that in time they will reach, as a result of their regular meditations, to a taste of bliss. It is very pleasant, and necessary, because if understood and used properly, this bliss state will wipe away a great deal of what is false about you. It will open you up, transform you and leave you ready to reach deeper awareness. But in and of itself this state is not awareness, nor are you aware in it. And if you mistake bliss for enlightenment you will find a great disappointment when it passes, as inevitably it will. Instead, enjoy it, allow it, but do not cling to it. When it passes, do not go back. Some become addicted to bliss like a drug. They will look for it again and again, thinking it is the way to enlightenment. Then you will become stuck on that step. Let it happen when it is there, when it is done, let yourself move on. It will have served its purpose.

## **Instant Karma**

Karma is not a process of 'crime and punishment', nor is it an eventual process. It is an immediate process of consequences. What do I mean by this?

It is not crime and punishment; it does not mean that you will have good things happen because you try to be good, you try to be moral.

True morality is to be natural, and this is its own reward.

Any other kind of 'morality' is actually a conditioning, it is false.

Karma is not an individual process; it is not something that will 'catch up with you'.

False religionists have always used this as a method to oppress.

"Be a good boy or you won't go to heaven"; you must obey now or be punished later.

Also, you must suffer now, and will be rewarded later.

Neither of these are true.

In reality, Karma is an immediate process, what you see is what you get.

The consequences of natural action are immediate; the consequences of unnatural action are likewise immediate.

You might be so repressed that you will ignore those consequences, but they will be there, and they will be internal.

Krishna says, 'those who worship the gods will go to the gods, those who worship ancestors will go to ancestors. Those who worship ghosts will go to ghosts, and my devotees will go to me'.

What does this mean?

It is the most direct explanation of Karma.

If you worship gods, if you are devoted to an archetype, whether it is money, or knowledge, or sex, or nationalism, or politics or religion, then this is what you will get.

When Krishna says 'go to' he does not mean eventually, it is immediate.

Worship money, and money will be your entire life.

It will be your consummation.

In some cases it will bring you temporary pleasure, other times temporary suffering, but this will be all that has meaning to you.

Worship the ancestors, your family lines, and that will be your reward.

You live for your family; its past and its future.

You may find some joy in family, or some suffering.

But that will be all there is.

Worship ghosts, live in the past; and that will be all there is.

You will not taste of the here and now, you will only have the past.

It will torment you.

The Buddha added to this term, he called them 'hungry ghosts', because the ghosts, the spirits of the past, are always of longing.

You will give up the nourishment of what you can have now, in exchange for longing over what was.

And that will be all there is.

But become a devotee, and that will be all there is.

If you are a devotee, then you seek union with the divine, with Krishna, with the guru, with God.

Then you are not worshipping; please notice that there is a great difference.

You are not worshipping, you are uniting.

And then everything can open to become union.

You will see the divine in everything, you will be in the moment, and no matter what you have or do it will be for the divine.

Krishna says that a leaf, flower, fruit or even water is a good enough offering.  
In his time there were religionists saying that if you 'gave' great sums of money, or built great temples, or sponsored the priests, you will gain good karma and go to heaven.  
Krishna was saying that what you give doesn't matter.  
Just give what you are, give what you have, in the sense that by seeking devotion you will live your life seeing this union.  
Seek and you shall find was what Jesus said.  
If you center yourself in devotion, then that which you seek will immediately be found all around you.  
Whatever you give, whatever you did, it will fulfill.

## **Chapter 10**

### **Grace**

Love.

Know that all feelings, virtues, or states of being do not come from you.

Happiness, sadness, anger, excitement, laziness, clarity, uncertainty, fear, passion, even enlightenment itself; these do not belong to you.

They are from the divine.

What is your duty, then?

It is to accept these for what they are, and to take responsibility for yourself by remaining aware.

Awareness, witnessing is yours.

Anything else, you can take neither pride nor regret for.

To fight these other things, or to let yourself be consumed by them, both of these paths are foolish.

Simply know that they are.

Be watchful, and be transformed.

Love.

## **Chapter 11**

### **Opening The Celestial Eye**

The divine exists everywhere, in all places and holds all forms at once.

But regular human consciousness is unable to recognize this.

Our minds work by the principle of duality.

We see things, inherently, as a division of opposites.

Our senses, left as they are, serve the mind in this.

You will experience a sensory perception, seeing or hearing or touching, and this perception will then be sent to your mind.

The mind will interpret this perception through the structure of duality.

You see an apple, and the mind will divide the perception into criteria.

Criteria means 'classification'; you would classify the apple as 'not an orange', or on a deeper level as 'fruit', which you'd define as 'not a vegetable', or 'not an animal'.

This is duality; it is a process of 'nots', so that in reality your definitions or anything at all are only negative, your mind can only understand something as being 'not something else'.

This is entirely normal, and in mysticism at first you will have to classify things spiritually in the same way.

All metaphysics are actually systems of classification.

The Tarot, the Kabbalah, Astrology, religious metaphysics of heavens and hells, good and bad, are all systems of creating criteria.

Problems arise in this area when people do not comprehend this, and instead mistake metaphysics for being real truths.

People who literally believe in astrology, or in Kabbalah, or heaven and hells of a specific religious system, will miss the point entirely.

The useful purpose of any metaphysic, as taught in a mystery school, is to give you a new set of criteria, to re-wire your mind and your senses in preparation of a jump, a jump into something totally new.

Remember, metaphysics themselves are not new, they are not different from how your mind worked before.

It is still criteria, still a filing system.

Before you filed things one way in your mind, now you file them a different way.

But it is inherently no better; there is nothing inherently superior in classifying an apple as some kind of Kabbalistic symbol rather than as 'not an orange'.

If that is where you stop, you will have in fact gained nothing.

In fact, you may be worse off than before, because now you will believe that you are experiencing wisdom or the spiritual.

You'll have gained a spiritual ego instead of a normal one.

And a spiritual ego is much worse, because it can be much harder to get over.

Metaphysics prepare you for the deeper experience of non-dual perception.

This is what mystics have sometimes called 'spiritual vision', or the 'celestial eye'.

You cannot go straight to this form of perception without first developing a metaphysic; sometimes it will happen by accident, but this is very dangerous.

Someone who directly experiences the divine without going through preparatory stages will be unprepared for the experience.

Often, they will seem to go mad.

It is an ego-shattering experience, it can separate you completely from being able to operate in the regular world.

For people who have reached this accidentally, the result can be terrifying.

If you go straight from the regular set of criteria to dropping criteria completely, it will shatter the ego.

At best, it may force you backwards, out of fear, into a total denial of the experience.

Otherwise, if that cannot be achieved, it can leave you incapable of operating in the world.

There are many people in mental asylums who have had this experience of true perception.

Sometimes you can become catatonic, unable to communicate at all in any normal way.

Or you will be so divorced from dualism that what you say will be meaningless to a 'normal' person.

So the process has to be gradual.

Even then, early experiences of this perception, of the celestial eye, will be awe-inspiring and sometimes terrifying.

A master will gradually prepare his students to handle these experiences.

A system of metaphysics serves to slowly open your perceptions, to allow you to understand that there are ways to understand reality outside of dualism.

When you perceive through the celestial eye, it allows you to see the inherent reality of any individual object.

To understand that there is a positive definition for things, that there is an essential reality to all things that are all their own, not only by comparison to other phenomena.

An apple is an apple.

You cannot 'know' this experience, it is beyond the mind.

You can never know what an apple is, only what it isn't.

But you can see what an apple is, when you open the senses that go beyond the mind.

At the same time, with this perception you will also 'see' how this thing you once called 'apple' is not separate from the whole of existence.

Duality, your normal perceptions, creates an illusion of separateness.

Metaphysics, the perception you are trained with in a mystery school, creates an illusion of unity.

In metaphysics you are taught to see that everything is connected.

This is no different from dualism, it is not real, but it is a new way of perception in the sense that you are encouraged to think of the apparently invisible connection between all phenomena.

That an 'apple' is not just an apple, but also a symbol that connects to all other symbols in some form, and all these connections ultimately become a single united symbol, often described as God.

But when you develop the celestial vision, you will see that this is not true either.

That an apple or any other phenomenon (including your 'self') is both inherently its own uniqueness and also a wholeness.

That is why the closest way to describe reality is not as 'dualism', nor as 'oneness', nor as 'nothingness', but as 'not-twoness'.

In Sanskrit there is a word for this, Advaita.

It means literally 'not two'.

Individual and at the same time not divided.



This is a concept that cannot in fact be understood by the mind.  
The celestial eye is not your normal eye, your celestial vision is not normal seeing.  
It is a whole other sense.  
We only call it an eye, we only call it seeing, because there is no other way to describe it in language.  
It can only be experienced.

## **Fear of the Non-Dual**

Most forms of mysticism emphasize this point: that the first encounter with the non-dual perception, the celestial eye, creates a sense of terror in the beholder.  
That terror is the sound of your ego cracking apart.

The ego is a structure completely dependent upon duality, on dividing into two.  
If the ego doesn't have an 'other' to define itself in comparison to, it cannot exist.  
It is revealed for an illusion.

God cannot be defined as anything but the non-dual.  
God is love, the mystics have said. And love is union.  
When you unite opposites and, step by step, eliminate dualities, you approach closer and closer to the divine.

It is said that God seeks you out.  
This is true.  
God is nature.  
Duality is not a natural state, it is an illusory state.  
Ultimately, the natural will triumph over the illusory.  
This is what Buddha means when he says that ultimately all beings will reach enlightenment.  
It is also what Krishna means when he says "I am Time, the destroyer of worlds".

God can be very aptly described as time.  
As the inevitable, as a force that brings death.  
Anyone who cannot achieve non-duality in life, will certainly see their dualities dissolve in death.  
This is why the Sufis say you must 'die before you die'.

Thus there is a twofold reason for the fear that will sometimes strike meditators when they reach a level of non-duality.  
First, because the closest thing their mind can relate the experience to is death.  
Second, because in fact it is death, as far as the ego is concerned.

But God is also love.  
If you accept that non-dual experience, if you welcome it rather than struggle, you will find union.

Know that the fear is your ego.  
Know that it is not you.  
Accept your experience.

Be very open,  
Transform.

## **The Longing for God**

The other side of awe from the experience of the divine is the longing for union.

Just as we fear the non-dual experience, all human beings also desire it.

In fact, it is the only true desire.

It is the only true satisfaction.

Lusts for power, sex, possessions, knowledge and even love are only reflections of this true desire, to be united.

This is what mystics call longing.

It is a knowledge deep within you that there is a hole, an emptiness that must be filled.

And some of the most powerful meditation can come from this.

In reality, you cannot express the non-dual state through austerities, techniques, knowledge or any other form.

Only through devotion, which is how we express this longing.

The great mystical poets write of this longing for God, also as a longing for the Beloved.

It is also the longing of the Beloved for you.

Life wants to unite with you, God wants you to unite with him.

Allow yourself to experience your longing, your devotion to God, the Guru, and life.

Let it be a positive expression, and it has the power to transform you.

## **Chapter 12**

### **The Steps**

The greatest work that you can do in this life is to practice devotional awareness.

Awareness can come in two forms, devotional or non-devotional.

Non-devotional awareness is simple meditation.

Meditation of this sort can be quite difficult, it is a path of struggle.

Practicing meditation, you will take many steps forward and many steps back.

For some, this is the only way.

Simply keeping focus, continue to practice despite any setbacks.

Remain confident even when it seems you are not making any progress, and don't put any expectations into your practice.

But for many, there is an easier way.

Devotional meditation can be a quick way, with less pitfalls.

Focus on the divine, in an aspect or as a whole.

Or focus on the guru, and dedicate your meditation to him.

In this way, you will find more confidence in what you are doing.

But this system too has its pitfalls.

First, one can mistake worship for meditation.

It is not enough to simply adore the guru or God.

If you are not practicing, and you do not take responsibility for your practice, it will lead to nowhere.

There are some who cannot make this distinction, and there are others who cannot yet open themselves to devotional practice.

Usually, if you have a master it is easy to feel devotion for him, to become aware that he is always there when you are in meditation.

But some will try to practice without a master, and others will not be able to feel this connection at first.

If you can feel devotion but cannot be meditative at the same time, this can create problems.

Do not mistake worship for meditation.

If you cannot begin with devotional meditation, instead you should begin with devotional work.

Dedicate what you are doing to the divine; know that when you are working, when you are doing your job, or studying, or learning, or helping others, if you are a student of mysticism then you are also practicing devotion to the divine, and your work will help the world.

All it takes is for you to be aware as you are doing this.

But for some, this is also too difficult.

It is hard, to concentrate at all times on the work you are doing as sacred work.

It is difficult to practice devotion, but also it is even difficult to remember devotion.

For those people, for whom it is not possible to even do this, the answer is only in the 'yoga of refuge'.

If you cannot devote your work to the divine, do your work while devoting the result of your work to the divine.

Go about your work as you will, but be certain that whatever you make of it, you are offering as your gift to God, to life, to the guru.

You will find that over time even if you cannot begin by practicing awareness in your work, dedicating the product of your work to the divine will allow you to take 'refuge' in awareness, and you will find your awareness.

In time this would allow you to grow into being aware in what you do. So if you cannot start as aware in what you are doing, at least start by offering up the results of what you are doing as a sacrifice to God. It is not yours, it is his.

There are many levels to meditation.

At the beginning, formal practice may be the most useful, the only thing you can do.

Performing set ritual of meditation or prayer in certain ways, at certain times, and for certain durations.

But the next step, higher than this, is to simply practice being aware.

Being able to watch your actions, to witness.

Better still is the next step, true meditation, where you can understand that your actions are not your own.

And the best is when you can practice true detachment.

Knowing that who you are and what you do is not due to you, but to the product of life's flow, you can let go of being attached to the results of who you are or what you do.

You can understand that these things are all dependent on God, and belong to God.

They are his to give or take.

This is the road to peace.

## **Boldness**

D.

Y.

U'.

P.

Know you are going to die.

Choose how you will stand when you do.

## **Humility or Awareness**

There is a misunderstanding of what it means to be human.

Foolish seekers have often thought that to be surrendered to the divine is to be humble.

Humility, as they understand it is to make yourself small, to put yourself down in the idea that this makes room for the divine.

It does not.

There is no room if you fill yourself with 'small self' anymore than with 'large self'; they are the same size, only with different labels.

People who try to escape their ego by claiming they are stupid, by admitting their self-interest, by crying and shedding false tears of humility, gratefulness, or anguish at their own 'stuckness' are in reality doing nothing to aid their progress.

This is in fact a trap that you can become stuck in.

It is a never-ending spiral of self-abasement without ever finding a center outside the self.

So how do you become a true human being?

Do not be desiring what you are not or do not have.

Be giving.

Do not worry about holding on to what you have or what you are.

Do not get swept away in feelings of happiness or sorrow, just let them be.

Do not let your past trap you.

Too often, the great barrier to becoming really human is that you are stuck with all the hurts, wants or concerns over what you were.

Let it go.

Do not be concerned about what other practitioners will think of you.

Do not seek any praise from your Master, either for your self-proclaimed humility, or awareness.

Do not claim to be a poor student or a good one.

This is not your concern.

Do not be concerned about being silent or speaking.

Accept what comes.

Do not get attached to the idea that your spiritual work must go a certain way, or that the Master must act a certain way toward you.

If you can be like this, and practice simply, and be solid in yourself, you will have found your humanity and achieve love with the guru and God.

## **Chapter 13**

### **The Power of Unknowing**

Real spirituality is not found in speaking about spirituality.

The spiritual man is the one who can admit that he does not know.

To say "I don't know" is the most powerful, most liberating statement you can make.

It frees you, it liberates you of the walls you have made, of pretending.

Your pretensions of knowing the truth are a source of misery.

They are meant to protect you from your fears, but they only reinforce them.

Your fears cannot go away by pretending you know the truth about God, heaven, death.

They will be there, under the surface, devouring you.

God is found in admitting your truth.

In surrendering to the reality that only God is the knower, he is unknowable, ineffable to you.

Spirituality is not making claims about God.

Spirituality is in saying that you do not know, and accepting this.

It is found after that in trusting what you experience.

Be grateful for what can be known; be grateful for life.

Let yourself show up to live life, rather than hiding from it in your pretensions.

Be happy, or angry, do not justify yourself.

Involve yourself fully in what is before you.

Love.

## **Chapter 14**

### **On the Mysteries of the Gunas**

The Gunas are a simple metaphysic.

That is, they were a symbolic set of classification used by Krishna to help explain human states of awareness.

An interesting thing has happened in many modern Hindu interpretations of the Bhagavad Gita; in many of these interpretations the Gunas have been seen as a ladder, a set of steps to be taken.

This is not so. In reality, the Gunas are an alchemical formula.

Just as you could say a chemical compound is made of several ingredients, no one of which is 'better' or worse than the other, in Alchemy (the chemistry of the soul) you can say that the human spirit is made up of a number of ingredients.

And just as in chemistry, it is not that one ingredient is better and another worse.

Mankind is described as a bridge between the animal and the divine.

We are neither gods nor beasts, but have both within us, and on top of this have a complex set of frustrations and desires born of our intermediate state.

In the alchemy of the Gunas this is expressed through the interaction of the three Gunas, or elements.

The Guna Tamah is the element of our animal nature.

It is the bestial, the deluded, within us.

The Guna Rajah is the intermediate.

It is our passion and frustration, our lusts that make us human.

The Guna Sattva is the godlike element.

It is what makes us nobler, and able to conceive of a reality beyond our senses.

A human being is not simply one of the three; modern would-be Hindu alchemists have tried to say "this type of person is a Rajah person, or this one is a Tamah person".

And they see the goal as that of becoming a Sattva person, thinking that this state of 'holiness' is enlightenment, when you are only thinking of good and kind things and of God.

In fact, they are wrong.

No one is ever only one of the three.

Someone who is enlightened will still be Rajah, Tamah and Sattva, in fact they will be all three to the fullest.

And all people, enlightened or not, have all three components in them, just as all people have blood and water and air inside of them.

It is not an either/or choice, it is impossible to avoid having all three if you are human.

Different people will have different balances of these elements.

For some, Tamah will be the most prominent.

These people will be little more than animals.

They will care about nothing more than sex, violence, and gross physical pleasures.

They will often fight, often get drunk or high on drugs, they will have no sense of the divine and a very limited understanding of death.

A person who is mainly Rajah will have a very acute awareness of death, they will know fear, they will know uncertainty far better than a Tamah person.  
The Tamah person will be very simple compared to someone who is mostly Rajah.  
The 'Rajah person' will live for causes, with goals, with passion, always desiring for themselves or for the world.  
They will try to put their agenda on life.  
Someone who is mostly Sattva will know death also, but they will have an understanding, an acceptance. They will be less likely to try to force life to fit their desires.  
They will be conscious of God, they will be devoted, and will try to be caring for the world without trying to 'save' it.

For this reason many religionists think it would be best to be all Sattva, that this is spirituality. But it is not so.  
It cannot be.  
Krishna says that spirituality is when you can see that there is a presence beyond all elements. When you understand that all three elements are within you, and no longer struggle against them, you will find something greater.  
A Sattva person may try very hard to resist his human and animal side.  
They may try to always behave as what they consider to be godlike.  
But only when you can accept that you are all three, when you can be at peace with all of yourself, all elements, only then will you start to see God.  
Do not deny yourself.  
Do not fixate on any element, let them all be.  
Find the force that is beyond all the elements, you will see that humanity and life itself is greater than the sum of its parts.  
Then you can discover yourself, and then you can begin to discover God.



## **Chapter 15**

### **A Prayer for Peace.**

So long as there are those in the world who are aware, there will one day be peace.

So long as there are those who seek to break free of what they have been told is the truth, there will one day be peace.

So long as there are those who are not tricked into foolish anger by their pride, there will one day be peace.

So long as there are those who question all assumptions, there will one day be peace.

So long as there are those who understand that the wellbeing of their own soul depends on the souls of others, there will one day be peace.

So long as there are those who can put aside their own greed and desires for comfort, there will one day be peace.

So long as there are those who know that all sorrows and all joys will be healed by time, there will one day be peace.

So long as there are those who know the preciousness of each sunrise, there will one day be peace.

So long as there are those who remember what is truly good in life, there will one day be peace.

So long as there are those who never forget that we are brothers with all that lives, there will one day be peace.

So long as there are those who dare to live their lives without fear, there will one day be peace.

So long as there are those who remember that death, any person's death, impoverishes all of humanity, there will one day be peace.

May the day come to pass, in the name of the most high.

## **Chapter 16**

### **Darkness**

What is evil?

When is it right to combat it?

There are those who think that to be peaceful is to avoid all conflict, all struggle.

Then there are those who feel that you must struggle, crusade, jihad, against the forces of the world that are evil, or unjust.

Both of these views are mistaken.

To avoid conflict is impossible, unless you are dead.

There are particular conflicts that are falsely created, that can be avoided or let go.

But there is one battle at least that everyone must fight, and this fight is real because its origins are within yourself.

Likewise to struggle against the evil you envision in the outside world is meaningless.

If you triumph in the struggle within you, then you will be able to vanquish darkness everywhere.

If you do not do this, then you cannot even comprehend what is dark or not.

If you are blind, then darkness and light have no meaning, they would only be make believe.

On the other hand, when you have light within yourself, the darkness can do nothing against it.

You can enter a room filled with darkness, the darkness could be ancient, it may have been dark there since the dawn of time, but the moment you turn on a light, the darkness is gone.

There is not even a question of struggle, the dark can do nothing against the light.

What are the forces of darkness?

I have said before that the three essential qualities of life are truth, love, and being.

These are all functions of awareness.

Likewise, all the features of darkness are born of ignorance, of an absence of awareness.

The darkness cannot fight against light because darkness is not a real force at all.

It is not that the world is divided by two forces, 'good' and 'evil'.

There is no such thing, there is only awareness, and the absence of awareness.

And as soon as even a little bit of awareness is created, ignorance is lost.

The qualities that are born of ignorance are lust, anger and greed.

These qualities lead to the suffering of the world.

Lust for possessions, for sex, for rightness, for fulfillment, is born out of an ignorance of the fullness of life.

As soon as you become aware that everything that you need is already present, then lust is no longer real.

Anger is born of a wish to impose your lusts upon the world.

It may be a lust for power, or for revenge; anger is always born of a desire to change the way things are or have been for you.

When you can see that there is nothing that can be demanded of life, dictated, or certain, in either past or present, then anger is no longer real.

Greed is the desire to hold on to what you have and to accumulate more.

It is the desire to possess.

It is born of a belief that the world is limited, that you can only have if others do not, that you can only enjoy if you hold on to what you believe is yours.

As soon as you can see that life is unlimited, and that all is connected, then you will know that sharing is the only reality.

The time to engage in conflict is when you witness these dark qualities around you.

To stand against them.

To oppose people, nations, or groups that wish to cause suffering due to their lust, greed, or anger.

But lust cannot defeat lust, greed cannot defeat greed, and anger cannot defeat anger.

Darkness opposing darkness will only breed more suffering.

The moment you can demonstrate awareness, love, sharing, then you defeat darkness.

Even if in the world you must struggle for the sake of it, the victory is already yours.

But fight it with darkness, and you have already lost.

## **Chapter 17**

### **Trust and Reality**

The Bhagavad Gita teaches that the pursuit of mysticism is the pursuit of the real.

The real is symbolized by the word OM, the divine sound of creation.

Any ritual, charity or discipline conducted within the realm of the real is said to be the vibration of the sound OM.

But any discipline, charity or ritual conducted outside of the real is said to serve no purpose in this life or the next.

It is further said that the difference between performing these things in the real or outside of the real is found in trust.

If you perform these things with trust, then you will be real and obtain real results.

If you perform outside of trust, you will obtain nothing.

Krishna says that anyone who opens themselves to trust, will be filled with trust.

He also speaks about the differences in the three elements of being (tamas, rajas, and sattvas), and the varieties of 'food' that are appealing to each.

These are all great mysteries.

Most important to all of this is the question of trust.

What is trust?

Although Krishna does not seem to address this question, in reality he does when he is speaking of the types of food appealing to each element.

He says that someone in the element of sattvas (truth) will desire juicy and wholesome food, someone in rajas (passion) will desire spicy and hot food, and someone in tamas (ignorance) will desire dead and rotting food.

What this means is that people at different levels will approach the spiritual, and thus spiritual work, in different ways.

Someone who is operating sincerely will commit the work not for a reward of purpose but because the work is good in and of itself, and because they seek to experience the real (nourishing food).

Someone who is operating out of passions will want excitement, entertainment and ecstasy.

They will do spiritual work because they crave recognition or some form of emotional reward (spicy food).

And someone who is in ignorance will only conduct these acts out of rote mechanical reasons, because they have been taught or told to by tradition (dead or rotting food).

The last of these three will almost never be found in a mystery school, but may be very common in organized religious institutions.

However, the second kind, rajas, is very commonly found among 'seekers' of the mystical.

You will find many people within a school who are working in the school because they want excitement, or emotional support, or attention.

These students will want to be paid attention to by the master and the other students, they will want to be recognized.

Or they will crave a dependence on the master, they will want to be present near the master, to have the master provide them with emotional support or a sense of purpose or 'love' and will mistake this for devotion.

Or they will want their practice of mysticism to act as justification for their own 'persecution complexes', to give them something that makes them special or different from anyone else and therefore more worthy of attention and excused from being 'normal'.

In each of these cases this attitude must be overcome before any real work can proceed.

This is all a function of the definition of trust.

To trust the divine or to trust a master is to be able to let go of one's own limitations; to acknowledge that these 'diseases' that cause the behaviours above are real and cannot go away, but that a mystery school is not meant to serve to fuel these behaviours.

Instead, a mystery school has a higher purpose.

By trusting that ritual, charity, and disciplines will lead to the experience of the real if performed for that purpose rather than some other purpose, one will quickly discover the real benefits of these actions, which are a spiritual benefit totally unrelated to any kind of emotional need, ecstatic experiences or attention.

Once you begin to perform these activities for their own sakes, instead of for ulterior motives, you will be able to place things in their proper context, and realize that those lesser desires are irrelevant to spirituality.

If you recognize you have a need for emotional support, entertainment or attention; understand that these are not necessarily a barrier to spiritual work.

They are only a barrier if you try to force these needs into the work of the Mystery School.

If, alternatively, you find ways to address these needs outside of the school, you will then be able to continue your spiritual work in a focused way.

Attempt to satisfy these needs as required through everyday work, relationships and activities where they are appropriate.

Do not look for the school to serve this purpose.

Trust that what you really need spiritually is not what you believe it to be but something you cannot yet understand, that will nevertheless become comprehensible to you over time if you do not create barriers to it with your own assumptions and expectations.

You may be wondering how one can recognize if a student is operating out of these undesirable behaviours.

The answer is this: if a student, when in the presence of a master or other students, acts in such a way that an everyday person (a stranger) who is not from the school would feel uncomfortable around this student, then the student is operating from these undesirable behaviours.

In that case, changes must be made.

### **A Further Note on 'Entertainment'**

It is a common 'disease' in a Mystery School that students will seek to be 'entertained' by the work they are doing or their interactions with their teacher.

By this I mean that they will have the expectations that their work will constantly produce in them a state of ecstasy or whatever they consider to be 'advancement', and the absence of this will be interpreted as failures on their part or on the part of the teacher.

This will result in several undesirable activities.

Students will expect to be constantly trying new techniques as opposed to experiencing one technique with depth or time.

If their master will not humor them in this regard they will blame themselves, assume they are not doing well, or blame their master and assume that he is not giving them enough attention because he is not doing things the way they want.

They will either drop the work he has suggested for them or they will add extra work for themselves that he had not advised, on the assumption that more work will somehow mean better results.

This need to be 'entertained' will cause terrible problems and is based on faulty demands.

One does not expect, or should not expect, constant entertainment or 'results' when they go to a doctor or a lawyer, nor will they go to a regular school and expect that the teacher will constantly entertain them or present them with only the information that they want.

That would be fine if they were only seeking trivia, but not if they wanted a thorough educational experience.

The same understanding must be prevalent in a Mystery School.

Often students will look for diversion in mystical practices that they should be receiving in other pastimes and pursuits.

Seek out entertainment in hobbies or pastimes, rather than warping the nature of the work that your teacher has offered.

If you are not being given additional work by a teacher it is not because you are a failure, but rather because you must continue to go deeper in your current work.

Often students who, of their own accord, drop work given to them or take on additional work that is not given to them will end up missing the entire real purpose of an exercise rather than 'enrich' their studies; and this is all too often because they have assumed they know the 'purpose' of a technique when in fact they do not.

So they will assume they've understood what they were supposed to, when in reality they are barely skimming the surface.

To take on additional work that was unassigned in these cases is much like the Sufi story of the man who tries to dig fifty 1 foot wells instead of going to the 'trouble' of digging one 25 foot well.

He will not get anywhere.

Just as bad as the assumption that you've already 'got' a task is the assumption that you are 'not getting anywhere' in your current task, either on the premise that your master hasn't assigned anything new for you or on the premise that you aren't 'experiencing' anything from the task.

This is as before based on the assumption, often faulty, that you already understand the reason why a teacher gives you a task to do, or that you know what is supposed to happen.

You may be placing the expectation on your work that it should result in emotional breakthroughs, bliss, visions or any number of other things, all of which might be completely beside the point of what you'd been told to do.

If anything, this reaction is even more serious than the false idea that you've 'gotten it', because a student that assumes that 'nothing is happening' will fall into a pattern of stagnation that will keep them stuck and often disrupt the whole working of the school.

The remedy to all of this is quite straightforward.

All that is required is for the student to return to where they began, drop any additional work, and drop not only the attitude of defeatism about not getting the experiences you expect, but also the twin ideas that

you already know what is 'supposed to happen' from doing a particular task and the expectation that work will not be tedious or must constantly provide you with emotional or 'spiritual' stimulus.

In some cases it is this very stimulus that is supposed to be avoided at your present stage.

Many students will claim that these expectations are actually their desire to learn or their desire to experience the divine.

But in reality, to have these expectations is the opposite of trust; and it is the opposite of a 'desire to learn' or 'desire to experience'.

They are the desire to have your pre-existing expectations fulfilled, rather than a sincere openness toward the work, master, or school.

## **Chapter 18**

### **The End**

It seems that even after all this there are still those who misunderstand what it is to be a mystic, what it was that Krishna spoke of.

When Krishna said that you must renounce attachment not activities, many have interpreted this 'attachment' to mean their emotions, or other things that are in fact activities.

Anything you have no choice about is activity.

And you have no choice about the fact that emotions exist.

You cannot prevent yourself from feeling emotions.

Attachment is not the fact that you have them.

Neither is it a particular way to react to them.

You are equally attached to an emotion if you accept it, as if you reject it.

And neither of these are 'spiritual acts'.

There are some that think that embracing their joy and feeling it deeply is a spiritual act.

No.

It may be a useful thing to do under certain circumstances, under others it may be very hindering.

Getting swept away by joy is almost always counterproductive to meditative work.

Likewise it is not spiritual to reject or repress your joy.

Nor is it spiritual to let yourself get swept away by sorrow.

Again it may be useful, as catharsis, but if done too much or for too long or in the wrong time or place, it will make you useless for the purposes of meditation work.

Real detachment is not the acceptance or rejection of emotion.

It is the third way: the ability to transcend emotion without rejecting it.

If you feel joy, know it is there.

Do not fight it, but do not feed it either; and be willing to drop it as an issue so that you can go on to do your work.

Too often I have found students become unteachable, often for weeks or months at a time, because they operate under the delusion that they must (and worse, that I must) address and somehow 'resolve' their joy or their sorrow.

They actually believe that getting stuck on these emotions is proof that the Mystery School is 'working' because they are feeling something (a common mistake), or 'not working' because they are feeling something they dislike (an even more common mistake).

This is the way to stuckness.

Many people have misunderstood Krishna in thinking that he suggests that renouncing activities is unimportant, or undesirable.

In fact, it is neither of these.

It is simply impossible.

You cannot renounce activity.

At all times, in every circumstance there are at least three activities taking place.

Physical activity, mental activity, and emotional activity.

There is not a single second where your body is not active, breathing and moving.

Your mind is also always thinking or operating, at least at a low level.



And you are always in some form of emotional state, even if it is only indifference.

These are the absolutes of being alive.

You cannot renounce the body, mind or heart.

You could no more renounce thinking or emotion than you could 'renounce breathing'.

It could not happen, unless you were dead.

Thus, anyone who wastes their time with trying to regulate or alter the physical, mental or emotional selves for the purpose of 'stopping' them is not engaged in any spiritual activity.

To renounce, you must renounce your 'lust of result', your attachment to what is happening in these three areas.

Also, in the context of the spiritual, this is not the end, rather it is the beginning.

No real spiritual work can happen until you have begun to develop detachment.

By becoming detached to your physical, emotional and mental issues you remove them as blocks.

To be detached from them means that you accept they exist and let go of your interest in what they yield.

It is by this transcendence that you can focus on spiritual unity (yoga).

When you succeed in doing this, you will be able to develop real trust.

So long as you are attached to these issues, and under the idea that the only way to 'solve' the problems of these issues is to dwell on them, you will fail to be able to trust your teacher.

Rather than accepting your work, you will consider all work only in the context of your perceived issues.

You will be more interested in the work that you think relates to these issues, and will be uninterested in others.

Work that, done by itself, would help alleviate these issues, you will instead modify by your undue attention and alterations into work that will actually enhance your stuckness.

In short, you become unteachable.

Krishna describes the nature of a 'clever renunciate' as one who 'will not hate unfortunate work' and 'will not become overly attached to fortunate work'.

## **"Messed up"**

Krishna is clear when he speaks about how to focus ones' self to spiritual work.

He says that someone who is focused unwaveringly in Yoga is in the state of truth (sattva).

Someone who is focused in lusts, desiring a result, is in a state of passion (rajas), and they will inevitably create new problems for themselves.

I have seen students who seek out constant realizations, constant revelations, new ideas that they think will explain how everything is supposed to work, how their practice is supposed to work, how their relationships are supposed to work.

And they are constantly doing this, it is always something new that they 'realize'.

This is because they are simply creating these realizations for themselves by first creating assumptions about what the problem is and then making assumptions about the solution.

Both are assumptions, not only is their solution an illusion, so is their 'problem'.

So their very 'realizations' will keep them frustrated, because even though they will feel great pleasure and bliss about having these realizations, they will know underneath that their answers are not fulfilling.

So they will have to assume a new problem, and go looking again...

But there is a third state as well, the state of someone who "never stops fantasizing, fearing, regretting, feeling sorry for themselves, and deluded".

Krishna calls this the 'foolish will', and says it is in the state of ignorance (tamas).

I had already spoken about this above, when I spoke about transcending the emotional level.

There are some students who will be deeply mired in this, in particular at the level of 'feeling sorry for themselves'.

In fact, this is an attempt to make yourself special, to separate yourself from the rest of humanity.

If you can't be the most fortunate, the richest, the most famous, then at least you get to be the most unfortunate, and have terrible problems that you couldn't do anything about.

Tamas is also sometimes called 'heaviness', it is a level of sloth.

And this 'feeling sorry for yourself' is also a way to be lazy, to avoid having to do any work because, after all, your problems are 'obviously' impossible to overcome.

Someone operating at this level will be unteachable if they do not change first.

But there are also people who are otherwise doing well, who suddenly come to a realization of their own scars, and then fall into a state of feeling sorry for themselves.

They realize more intensely than they ever did before that they are critically flawed, 'messed up' as one student put it.

This realization can come as a powerful shock, as it is something that most people struggle intensely to avoid having to confront.

I have had students admit to me that they were 'messed up'.

Some were actually filled with pride at admitting this, at demonstrating their own humility in being able to say what a coward they are, or what a jerk they are, or what a fool they are, or how uncertain they are.

There were others who admitted this to me with great trepidation, sure that they couldn't possibly become mystics.

In reality it is important to admit that you are 'messed up', but it is also no great accomplishment.

Everyone, everywhere is 'messed up'.

Remember this, there is no one who is any less or more messed up than you are!

It is true!

You are in no way special for being this way.

Have you ever looked at patients in a mental hospital?

They can scream, shout, swear, spit, act like animals, let out all their rage.

It is because society has decided that they are 'messed up'.

Of course, society has only done this to try to convince itself that everyone else isn't just as 'messed up'.

But these people in the mental hospital, society has decided that they can be completely messed up, that they are allowed.

There is no more hiding it for them, not like the rest of the world that tries very hard to avoid admitting it.

So they can scream, they can shout, then can writhe on the floor.

They can beat the walls.

Whatever they want.

And there is no difference from these people and yourself, only that they are allowed to do this.

You would all do the same if you had permission.

That is why in a mystical practice a bit of catharsis is necessary at the beginning.

When you want to become a meditator, first you have to do meditations that let you release your hidden nature.

You do Kundalini meditation, and let out your issues.

But to linger too much on this is pointless, it is actually counterproductive.

You could keep doing catharsis for fifty years, you could keep shaking and dancing in Kundalini meditation for fifty years, you will never get rid of these issues.

You cannot 'stop' being messed up, you cannot be 'fixed'.

All you can do is know it is there, let yourself experience it a little bit so as to remove some of the immediate tension, and then let yourself move on to do the spiritual work.

This work will not 'fix' you, it will make the problem irrelevant.

### **The Greatest Magickal Power**

It is for this reason that Krishna has called detachment the 'greatest of magickal powers'.

If you achieve real detachment, you can move past all those barriers of your ego.

They do not need to be resolved.

So in essence, detachment allows you to solve the unsolvable problem.

You can accept that you are a flawed entity, and nevertheless move forward to do the practice of union.

This is why Krishna had said never to give up an action that comes out of your nature, even though all actions will have imperfections, just like smoke obscuring a fire.

In other words, this is natural too.

It is not natural to become obsessed, or disgusted with these actions.

It is not natural to revel or to be trapped and linger in these actions.

But to simply accept them, and then move past them, is highly natural.

Why then do most people get trapped at this level of mental/emotional stuckness?

Why don't more people understand this key of moving past?

The answer is simple: most do not want to move past.

Most people wish to be attached.

More than anything that is their desire, because the attachment gives them the sense that something is theirs, something belongs to them; that they have something to hold on to that will keep them alive.

If you realize that you can simply move past your 'issues', you end up with the realization that you own nothing, have nothing that is your own.

This realization many equate with death, and it causes great terror.

If you have nothing to hold onto, you will have to confront that you are just a very small and passing phenomenon, that you will soon be gone from this world.

The world does not revolve around you, nor will you any longer have your own little world of issues to mask your inherent emptiness.

To transcend your issues you must truly be ready to confront the reality of death.

You must be ready to accept and discover death, and to confront your fears about both the termination of your existence and your lack of importance in the 'big picture' of things.

These are very difficult tasks.

They are addressed in part by devoting yourself to the practice of union, of meditation.

To come to realize that there is no difference between you and the rest of life.

As you develop in meditation, and if you are willing to confront this truth, you will see that there is no difference between life and death.

The two are one and the same.

IF you can find that which is essential within you, that essential will exist eternally beyond death, even if you do not.

There is nothing that needs to be held on to.

### **In the End**

This is all I have to say on these matters.

There is nothing more that needs to be added.

So do not add, and do not miss anything.

Simply practice, and simply remember.

Sammasati.