

THE GOSPEL OF GRACE

VOL. I

BY

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AUM.

' Though many obtain the rare human form
They do not adore the valued feet of the Lord
Poor animals though indeed so far blessed
Have lost the grand heritage of the human birth.'

Lord Tirumoolar's Tirumantra.

"If here he has known, then alone there is Truth
If he has not known here, a great fall lies in wait
In realm after realm having made out the same
When loosed from this World wise ones deathless
[become."

Kenopanishad.

"Behold. I tell you a mystery : we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye at the last trump ; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality, then shall come to pass the saying that is written, death is swallowed up in Victory. O death where is thy victory ? O death where is thy sting ? The sting of death is Sin and the power of Sin is law."—*St. Paul's epistles to Corinthians.*

"If thou dost wonder at the infidels denying the resurrection, surely wonderful is their saying. After we shall have been reduced to dust shall we be restored in a new creature. These are they who believe not in their Lord ; these shall have collors on their necks and these shall be the inhabitants of hellfire ; therein shall they abide for ever."—*Alkoran.*

FOREWORD

criticise thoughts that baffle his limited understanding but is specially intended for those who have risen above all religious wrangles and petty discussions, have intense thirst for real wisdom and have toleration to receive it from any quarter realising the tremendous and inscrutable power of the Almighty.

Some of the most subtle physiological, phrenological and psychological secrets of Higher Science which constitute Religion proper have been here repeated with a view to drive them home to the earnest reader and enable him to delve out the deeper meaning by pondering over them again and again. They will, like the mantras, yield incalculable good as they are brooded over repeatedly and will pave the way for the dawn of spiritual consciousness which and which alone will reveal the deep glories of being and becoming.

May this humble effort deal a crushing blow to all unbelief and scepticism, conduce to the spiritual enlightenment of all fervent Truth seekers irrespective of all differences of caste colour and creed and may it redound to the praise of the glory of the most merciful God !

N. S.

THE GOSPEL OF GRACE

AUM.

1. In the beginning was the word, the holy word that begot all, that was with God, that is God, and that is here, there and everywhere and above all within you. It is antecedent to the Lord Hari, centres in Him and animates Him also. It was before all manifestation ; sustains all life and pervades all the Bhu, Bhuvah and Swah (Earth, Atmosphere and Heaven).

2. The holy word is the sword that came down from Heaven to lift up the fallen man. It comprises the bud letter, flower letter, snake letter, apple letter, two letters, three letters, five letters, six letters, eight letters, ten letters, fifty-one letters, hundred letters, thousand letters, seven thousand letters, seven crore letters, etc. These are contemplated in various ways the hidden glory of which is known only to the truly sanctified teacher and to those who are helped forward by him and have been duly initiated into the deep mysteries of these.

3. All those born in these letters chant and contemplate them variously without realising the truth thereof are sinners. For, if only they can learn the truth of the one letter the holy word comprises, through the help of the sanctified, the Holy Spirit which is mother Gayatri will descend on them and revealing itself to them impart the needed injunction "*Nil desperandum.*" Never despair.

4. No amount of mortal education would avail one in spiritual progress. It is the immortal culture alone which can give one virtual rebirth and enable one to progress beyond the fleeting unreal human stages, both the physical and astral, and reach the stage which is above these, and enjoy experiences which are true immutable and eternal.

5. None can teach the immortal art and lay bare the hidden meaning of the world's scriptures except the anointed who alone can feel for mortals, reveal to them the secret of religions, and baptise them according to the scriptures in conformity with established rights and traditional habits.

6. Just as in each and every language of the world there are the vowels or the vital letters which lend sound to the other letters of

the alphabet and impart life to the language, there are significant letters in the alphabet of each language which clearly show the hidden truth of rebirth, the effect enjoyed after a steady adherence to a religion, and which are to be known and appreciated only through the anointed.

7. When the anointed gives his touch and baptises people, he would reveal to them the vital letters, unlock their hidden meaning, expose to them the secret end of religions, and prepare them to receive the eternal guide in due course by initiating them into the esoteric significance of religious dogmas.

8. All mortals, however highly talented and shrewd they may be, cannot know by themselves the true meaning of these vital letters which signify the true regeneration, and they cannot know likewise one single letter out of the five immortal letters which comprise the Holyword—the great Panchakshara which is to be realised in full through the grace of the great Guru Dhakshina Murti after their having clung to the spirit and persevered on the spiritual plane by virtue of the true baptism or upanayana obtained through the sanctified teacher.

9. The body you are in is only the result of your good and bad actions in your previous conditions. Try to completely subjugate the mind by a studious and intelligent exercise of reason, for it is the mind which fills you with myriad desires, to effect which one body is hardly enough, and so necessitates you to take as many bodies as you have desires to realise.

10. Realise that your body is distinct from you, and so long as you identify yourself with the body or sheath you cannot escape from the recurrent births and deaths. Originally you had no need for these encasements, and that you got them only in the interval as a result of the workings of your mind which will all drop away the moment your *karmas* or works to be done by them are over.

11. Vegetarianism immensely helps the spiritual growth and expedites man's progress on the spiritual plane, while carnivorousness dwarfs the Soul's development and effectually clogs religious progress. The flesh of the animal is eaten for the life it contains. When life has disappeared in its highest degree, there is left only corpse-cells in various stages of corruption and decay. These are really a burden to the organism because of the disintegrating tendency

which is in them. Instead of vigor and force of the animal that once animated that flesh, there is left a festering mass of dead cells in descending instead of ascending current.

12. Again, certain negative states of consciousness peculiar to the animal accompanies its flesh in its journeys through the body of man. All upbuilding life goes out with the soul of the animal when it gives up its body, but the fears, violence, ignorance, anger, lust, and all that pertains to the error side of consciousness hovers around the dead cells. The very sufferings of these animals are, through the law of sympathetic mental vibrations, transferred to the flesh of those who eat the bodies of these animals. The undefined fears, terrors of nightmare, and the many disturbances in stomach and bowels that man endures are in a measure traced to these unsuspected sources.

13. The angry mother poisons her own milk and makes the infant sick. When abundant products of nature are found spread upon her green garnished tables everywhere, why should man dye his hands with the life-blood of beings that resent the carnage, and cry out and bellow in terror when his knife is raised against

them ? This is direct opposition to the Divine Law of freedom and right to life, liberty, and the pursuit of happiness to all of God's creatures. Man is to-day suffering in body and mind the results of this transgressed law, and he will continue to suffer until he observes in its fullest degree the command, "Thou shalt not kill."

14. God is manifested in the low crawling worm under your foot as well as in the highest gnanin, whose mortal parts are so brushed away that what remains of him is more of divine than human. The difference between the living presence of God in the gnanin and His manifestation in the low crawling ant or worm is like unto the difference between the existence of Gold in Copper and the presence of it in Iron.

15. All the experiences you are having in your first two avastās or mortal conditions are false and transient, though your mind may endeavour to make you think them to be real. The thousand transactions of the day in which you are busy in the waking state and which you erroneously suppose to be true, and the various things you do and busy yourself in, in your next condition, *viz.*, the dream at night which also you mistake for truth so long as you are in that state, are all unreal and false since

you cannot remember any of these which appeared true in their respective stages in your third state, *viz.*, slumber, the experiences in which you are not able to record, except that the slumber you indulged in was one of pure enjoyment.

16. The third stage of mortals is the only stage where one confesses he is happy though he cannot define his happiness when he is dragged down to any one of the two subordinate conditions (Jagrat and Swapna). In either of these stages he gets tired of work. He tries to wean himself from the experiences therein and longs for the third stage, and thither he gets. There he gets solace and rest. He finds himself refreshed in that stage, for when he returns from slumber, he feels himself highly rejuvenated and finds life more vigorous and charming.

17. The third stage is the refuge for poor mortals when they have got tired of their exertions in the two conditions, waking and dream ; they go to the third stage and rest for a while; otherwise their bodies are affected. Thus they drag on their existence. As they grow older and older, they feel more and more inclined to pass into the third stage, and consequently their exertions in the two other stages are getting less and less, and they feel sorry for their inability to cope

with their work. They, of necessity, require other bodies to effect their myriad desires and they are furnished with such bodies as are in accord with their good or bad actions, and would suit them most to the realisation of their multifarious ambitions. Thus they roll on in the cycle of evolution, reaping as they sow.

18. Keep in 'constant remembrance the fact that all your experiences in the two stages are simply the work of your mind which succumbs in your third condition, slumber, and so long as you do not go above the three mortal conditions and reach Nirvana, you cannot find the higher Power nor realise yourself.

19. You cannot realise yourself nor find the higher power by your intellectual acuteness or by any human sagacity or ingenuity. The Holy Spirit should reveal itself to you of its own accord. You should behold it with its aid. It is the spirit that should educate you in the immortal art and teach you all. All these are always in keeping with your inner development. When you get disengaged from all inveigling attachments, treat all your earthly transactions as profitless dreams and burn with a desire to realise yourself, the spirit is just by your side, cheek by Jowl. He descends upon you. He

will show you the way, and teach you all if you cling to Him and persevere onward with firm devotion worshipping Param (life radical) without discriminating pathartam (things or objects) everywhere you cast your eyes at.

20. Therefore develop your heart and not merely the brain. It is the culture of the heart and not of the brain that conduces to your spiritual elevation. When the heart develops more and more and expands, the mind begins to lose its influence and succumbs, and your inner light supervenes and leads you on in virtuous and righteous ways.

21. Always exercise your mind to a set discipline, cling to the innate light of wisdom and progress forward. Wean yourself from all alluring and tantalising things of the world. Understand them to exist for trying your moral grit and spiritual strength and for scaring away empty pretenders to faith. Be contented with as much as would enable you to keep body and soul together, and live in the world to effect your previous *karmas* without entailing future *karmas* which would be inevitable if you are slack in the exercise of your discretion and reason. Long for the treasures of the Kingdom of Heaven. This you will have when you no

longer continue to look upon tempting things of the world as such. The treasures that one has are not in this fleeting, unreal and evanescent world, nor in the other equally transient worlds, but in the Kingdom of Heaven, to enjoy which God made man in His own image.

22. Cultivate sympathy and fellow-feeling for all created beings. If you can sympathise and form an attachment with another man happening to travel with you in a Railway carriage passing through some dangerous tunnel or trudging along a tottering bridge or with one on board a vessel springing leak in the midway or sailing through dangerous seas and against whistling tempests, why fail to sympathise and form an intimacy with the rest of your human race and my Lord's other creation, inasmuch as all came from the same source and are bound sooner or latter to reach the same destination? Why ignore the fact that all are but travellers and that the Earth is nothing but a great Locomotive whose tremendous velocity perplexes scientists and which tugs along at its wonted pace dropping each of her passengers at the predestined station and receiving others for dropping them likewise at their respective

destinations, thus enabling each of them to accomplish his or her work in life ?

23. All human beings, the highest of my Lord's creation, have five stages, the first three of which bring about the downfall of mankind, and the higher two stages are super human and give them a lift from the psychic to the spiritual plane. The experiences you have in the first two mortal stages are fleeting, unreal and transient, while those in the two last stages are substantial, real and eternal, for they pertain to the Kingdom of God.

24. Since human beings first succumbed to the mind and have been for ages obeying his dictates and have been persevering only in the three stages, it is impossible to lift yourself from these to the higher stages without the aid of another higher Agency for which you should have Tapas (the beneficial result of good and bad actions in previous states). When you are so far blessed and long for the uplift condemning all untruth whole heartedly, the Holy Spirit will reveal itself to you, possess you and guide you forward on the eternal plane teaching you many immortal lessons as you follow Him.

25. This uplift of men from mortal stages to the higher ones where they have eternal and

happy experiences never comes easily to all. Therefore worship and venerate great men if they happen to be in your midst, if not go and seek them out and learn to believe, admire and worship them. They are God-men and would never stir a word of value pertaining to the Kingdom of Heaven merely to catch your admiration. They give words of value for love and love alone; where love is wanting, real wisdom is always absent. Therefore develop love and cultivate bhakti ere you deem yourself competent to approach them; they are reborn men, therefore approach them not with your limited intelligence. You cannot gain them by your mere intellectual exegetics and shrewdness of logic.

26. Understand that you are after the flesh and they are after the spirit. You cultivate the mortal letters and train yourselves in perishing ways, and they adore the immortal letters, follow the Holy Guide, and progress on the eternal plane, and therefore, there could hardly be any congruity between your arguments and theirs. They wrangle not, much less even talk not, and they need not, for why should they? A significant nod is enough. They give you a lift which washes away all your sins

and shoves you on to the immortal plane. A word emanating from them should be counted a treasure. There is no arguing with them—no discussion. Their ideas—their words, all pass your limited comprehension. They transcend your tied—down and narrow human intelligence. Each word should be understood by your innate wisdom, which never shines out unless aided by Grace which in its turn is the outcome of love and devotion.

27. Understand that in the search for such great men you should not use human and earthly standards; these would baffle you; such great souls cannot be singled out easily. Beware of those traps and snares which are ever and anon set up by bogus Sanyasins and worldly-minded preachers with a view to capture disciples and to further their selfish ends. Forbear falling into the clutches of diverse religious fanatics who, as often happens, have a wondrous combination of a motley mass of erudition, and over-enthusiasm and a rare tact to boot for adjusting themselves to modern tastes and fancies and who stalk about the land clad in various and picturesque garbs, adopting various ideals. Pause and reflect, therefore, ere you begin to fall prostrate at the feet of one passing for a guru, but approach

religious devotees and learn their virtues eschewing their vices if any. Study diverse books written by great re-born men. Go to and wait upon ardent Truth-seekers equipped with sound learning and moral accomplishments and collect their ideas and think over them yourself.

28. Never wrangle but calmly deliberate. Progress forward thus and you would eventually get disgusted with the routine and leave the research getting self-centred, and you will long ardently for a glimpse of Truth, which all the world's religions cannot make patent to you. If you progress thiswise, you will see that your reason fails and love dominates. It makes you stop here, stop there, and aye it drags you on to its source. It makes you love this, love that, and everything else of my Lord's creation. It develops day by day and expands on all sides and places you above all ordinary mortals. This love is thus the secret valve which opens unto everlasting life. Love obtains it. Love saves you. Love and nothing but love. It is pure and unmixed love.

29. The spirit-regeneration of man is indispensable to self-realisation. It is the lift from the evanescent psychic to the everlasting spiritual plane. Believe that it is only after

such regeneration you behold that you are born of the spirit and not of the flesh and cling to the spirit by persevering in the Turya and Turyateeta stages. Always live in the world as lotus leaf floats in the tank, being in the world and yet not tainted by any earthly things and until the Paraparam, the Kalima or the Comforter descends on you, venerate them who have held fast to that and believe their words of wisdom and value. They that believe them wholly and with an inner purity shall know the Truth, and Truth shall make them free. Belief and nothing else would give you everlasting life.

30. Realise that love is antecedent to reason and that all the other valuable qualities that are gradually engendered in human beings are only secondary to love which is the first and foremost. The infant on the mother's lap has no faculty of reason, and yet it attaches itself and gets endeared to its mother by showing a hundred signs of fondness and affection. This it does by the impulse of Love ; it is by love that the child understands the woman to be its mother. So learn that the foremost, supreme and the radical thing in a human being is love and love alone, and that God cannot be reached except by love. Pity a preponderation of

merit should be given to reason over its master love by earthly leaders. To reach the Heavenly Father, love and love alone would avail. You must needs understand the limits of the vaunted reason which is in every way subordinate and secondary to love and hold fast to love which alone ripens your limited reason into infinite wisdom, affords you the streak of light to illumine the narrow and secret path leading to Heaven and guides you on to the lotus feet of Him who is all Love.

31. Learn that human life is simply ephemeral and transient, and existence in the dense physique is but of short and little duration. Therefore see that your transactions in this condition are as little as possible since various transactions would make you form attachment for some things and dislike for others and would eventually so immerse you in worldly affairs that you would forget whence you came, who and what you are, and witherward you ought to go.

32. Keep for ever before your mind's eye the fact that the whole universe with all its beautiful objects and things, the stars, the planets, and all other systems in the milky way are perishable one day or the other, and that everything you behold as a mortal perishes

sooner or later except the great eternal power and the Kingdom of Heaven which cannot be perceived by the naked eye, however high and elevated you may be, unless you pass all the three mortal stages getting disgusted with the routine of the trifold unreal experiences and become a Nirvanin according to the Buddhists or progressing farther receive the grace eyes and enjoy true and eternal experiences on the divine plane according to the Hindu, Mahomedan and Christian Religionists.

33. Always make it a principle of life to devote about an hour in a day to your prayer and commune with the Greatest on High by opening unto Him the innermost recesses of your heart and beg of him to vouchsafe a streak of His grace when you get ripe for it and pray that all the counteracting influences which hamper spiritual progress should be removed forthwith and all sins which are inevitable in the absence of the great wisdom and which poor tied-down mortals are liable to commit in their daily transactions should be forgiven you.

34. Learn that babes are divine. All infants up to a certain age enjoy the Lord's presence and know the secrets of eternity. Their looks, jestures and movements expose many

hidden scientific truths and fill the heart of the reborn devotee with intense ecstasy and delight. The Almighty has concealed the secrets of Omkara from the wise and the prudent of the world and has revealed them to the babes. Love tender babes and learn great lessons from them. For until you also turn as little children you shall not enter into the Kingdom of God. Watch sleeping babes and look how they yet have on their foreheads the seal of God. Be by the side of dying men and behold the splendid power of the Holy Spirit. Look how the prince of death seals up his victims. Console people, when they pass through the agony of laying down their mortal coils with real spiritual ministrations.

35. Though the temple of the Hindus, the chapel of the Christians, the mosque of the Moslems and the monastery of the Buddhists are all places consecrated for contemplation, yet there are marked differences among these which one would do well to study in so far as each signifies a particular standard of uplift. The monastery of the Buddhists contains the idol of Buddha the ideal man who having plod on through evolution attained Buddhahood which is wisdom. Buddhists whose goal is the

attainment of Buddhahood resort to the monastery worship and study the idol as it is exposed to the gaze of the devotees in their monasteries and which is carved out with all the punctilious exactitude of the true vedantic asana. This posture of the paragon of humanity cannot but recall to the mind of the truly reborn very glorious memories of the great Guru Lord Dhakshinamurti's imparting in silence divine revelations to his disciples who attain self-realization and God realization by a close imitation of this divine silent saint.

36. The mosque of the Moslems and the chapel of the Christians are both akin to each other in so far as both of them do not have representative idols symbolic of the grand hidden ideals of divine realization and in so far also as both kneel down to pray in more or less a similar way after the model of John the Baptist awaiting the realization of the Holy Ghost or the Maha Kalima after whose descent alone great religious truths become clear.

37. The temple of the Hindus is all embracing as it has within its folds the ideals of all faiths. The Christians the Moslems and the Buddhists if only they be truly reborn according to their own scriptures will find here

glorious revelations which will startle them to a sudden recognition of the only one true esoteric religion. Learn that the myriad twinkling lights which are kept burning day and night in the Hindu temples, the structure of the various Courts wherein preside representative deities arranged in a graduating way and which convey to the true devotees' mind the many hidden aspects of the yogic development, the lofty towers, the grand Kodimaram and the huge nude images in the outer Courts may all strike the unrebored as eccentric and singular but the heart of the truly rebored man, be of whatever sect or creed he may, leaps within him as he understands the deep significance of these great religious symbols. Everything in the Hindu temple reveals a secret calculated to catch every nerve of man and vibrate it through his entire frame.

38. Learn that the dead bodies of people who are not practically rebored should not be buried as these disembodied men ignorant of Truth often wait upon their stinking bodies mourning over the loss and make useless endeavours to re-enter their bodies without striving for better and more useful things. But do bury the corporeal mantles of the truly rebored who

have progressed from the dvaitic to the advaitic realization, who have learnt the great secrets of "Tatvamasi" and have realized "Aham Brahmasmi" who know the real Mecca, the true Kashi, the new Jerusalem and can crucify the Christ of the Christians, lift up in Kothanda (a Hindu system of torturous hanging) the Gayatri devata of the Hindus or can bind down the Mahakalima of the Moslems in the ruby cage of Allah. Do not therefore indiscriminately burn or bury the dead without ascertaining their spiritual standards. In the case of those whose spiritual position is not clearly known to you, do not take the responsibility but ascertain their own individual opinions and do accordingly. This will rid you of all subsequent anxieties contingent mishaps and unnecessary troubles.

39. In all important ceremonies pertaining to the disembodied spirits it is always good to consult a true dvija who is virtually baptised with the Kundalini or the Holy Spirit and to be guided by him in all things. In times of distress and affliction solicit his counsel and better yourself. At the time of the bodily dissolution seek his help and try to keep him by your side. Because he has known what death is and what life is after death and as such

he can enlighten you on what will possibly be in store for you immediately after the crisis of your bodily death in so far as he died away once in his master having given over all his three *patharthas* body possession and life in recognition of his separate existence from all the three at the time of his rebirth which revealed his true Self beyond all perishing things and psychic conditions.

40. Marriages are made in Heaven and the highest ambition of man is to be married in Heaven as nothing but a Heavenly wedlock develops the flesh and spirit bodies together, yields ambrosia which removes all human disabilities, breaks all human limitations and lifts man ultimately to the stage of the Life eternal which is God Himself. The earthly marriage of a flesh man with a flesh woman and the subsequent transient happiness of the flesh union is but a parody of the higher Heavenly marriage of the spirit man (one born of the spirit) with the spirit woman (the Holy Ghost of the Bible the Kundalini of the vedas), and the subsequent permanent and eternal happiness of the spirit union. Let every husband whenever he sees or thinks of his wife be reminded of the eternal damsel, the Sakti, the Force, the Kalima or the

Ghost radical, and let every woman whenever she sees or thinks of her husband be reminded of the Lord God.

41. Learn that the mal^a, the female, the hermophrodite. etc., are all mere manifestations of the soul which has neither sex nor gender and these apparently real manifestations which deceive the man of the flesh that is man still in Adam's body are brought on by egoism, desire will, *karmas*, etc., which can summarily be grouped under the comprehensive heading ignorance and will all disappear in the most miraculous manner when the divine Christ is lifted up and crucified in Golgotha or Mount Calvary which means the place of skull, the head—the *dvadhasanta*. Learn further that in man there are both the male and the female and likewise in the female there are both the male and the female manifestations and that these male and female manifestations appear immediately the Soul is encased and continue to exist so long as there are sheaths dense or subtle for the soul, which are only determined by the *karmas* or actions in which the soul takes special delight to indulge.

42. Learn that the male and female get merged into one when the soul gets rid of sheaths, becomes pure and attains Godhood.

The glories of these truths which lie hid in the World's Scriptures are best realised in the deep struggle of man during his bodily decomposition which is ominously called death. The re-born man having once died away in his sanctified teacher knows the existence of both the male and the female manifestations in him and wonders at God's trinitarian demonstration. For the initiate knows the Holy Ghost who is the female—the producer, and the Lord the male—the consort and when he knows the two entities he exists as a third cognising the existence of the triplicity. The wonderment of the initiate is very much accentuated when he scales the higher step and progresses to the dualistic realisation of God. For in his realisation of both the Holy Spirit and the Lord, he finds himself forming part and parcel of both and realises he cannot exist independent of the two and that when the two the Ghost and the Lord become one, after the word is crucified and the new Jerusalem realised, he himself gets oblivious of all dualism. He brushes past all dvaitic thoughts and gets merged ultimately in the eternal one the Almighty, the One without a second, the Lord our God who is above all sex, gender, tense, space and forms.

43. Understand, that the five letters or the Panchakshara which comprise the holy word is the new name that is given to the immortals in the new Jerusalem, or Kashi which is the Kingdom of God above all time, space and causation, and only those who know that eight and two make ten can expect to become ranked among those immortals. If only the Heavenly sword and helmet are truly realised, and one learns to use both of them in a proper way, what a splendid battle man will fight with Satan's thousand soldiers ! What a brilliant success he will achieve over the devil and all its satellites, and how great a conqueror and lord of all he will become ! Who can express the amazing rapidity with which Satan's army will fall when the unequalled rider brandishing sword over helmet trots along the battlefield on his leg-less steed that cannot be bound ? And who can depict the rapturous delight of the conquering hero when the beautiful maiden bedecked with dazzling jewels greets her lover and offers him the life-giving nectar drink as he gropes along the misty path athirst and panting for breath ?

44. Learn that the Holy Ghost, the Kundalini egg-nopavita is the very life of all beings. It is above all astral forms. It is higher

than all ethic doubles, boggles, ghosts and karmic spirits. It is the letter U of the Vedas. It is the word of the Bible. It is the holy letter L of the Quoran. It is the radic Spirit that moved upon the face of the deep waters before all the foundation of the Universe. It is the Heavenly dove that alights upon the truly annointed. It is the Spirit of God after whose advent alone man's doubts about Self are cleared. It is the cloven tongue of fire that falls from Heaven and enables people of all races and languages to understand one another and speak the common tongue, the Omkarabasha—the immortal Mowna language. It is this lurid spiritual light that dazzled the senses of Gautania Buddha and made him ejaculate *Amitabi ! Amitabi ! Amitabi !*

45. It is this light which has forms, qualities and attributes which transcend the understanding of the unrebored man and on which sons of Adam still in their natural bodies knowing neither Christ nor Krishna, neither Rama nor Sita, hotly wrangle and quarrel to emphasise their individual ideas. It is the Comforter who is with the reborn for ever, now and again bringing into vivid remembrance the glorious words of the prophets teaching the many hidden truths.

of Theology and guiding them on to Bliss eternal. It is the Vedic Ram, the divine Krishna, the heavenly Christ that dances rapturously in the wilderness above all the five perishing elements, for the help, enlightenment, and delectation of all the reborn who are scripturally the wedded disciples, the Gopees of the Spirit eternal which is here, there and everywhere and above all within you.

46. Realise that the days you live without thoughts about God are days when you are truly dead. Glorify therefore the name of the Lord at every breath that you draw and at every beating of your heart. He is the Alpha and the Omega, the beginning and the end. He is your lord, your father, mother, kith and kin and is all in all to you. Your relations and friends will all desert you one day for they never came with you and neither will they follow you. When my Lord quits your body, your men and women kinsfolk will all gather around you, strip you of your name, call you a corpse, carry you over to the crematorium or the burial ground, and there leaving you to your own fate return home, dwaddle over the ways of your past life for a little time, if they so choose, and get completely oblivious of you.

47. God never forsakes any of His creation. Because He is all merciful. He is the undying spring of all Grace and is the Ocean of all love and affection. You may in your own ignorant way brand the Great Father as being partial and even merciless because you hardly know the laws by which you are governed and you can but very little conceive of the incalculable wisdom of His rule. When man descends to criticise the ways of the Lord, he forgets that God is wiser than he and His dispensations therefore are in perfect keeping with his real deserts, and with how they should be for his own betterment.

48. Glorify God in every object you behold, for He is manifested in all entities. Be not deceived by manifestations. Be not led astray by diverse names and forms—*namas and rupas*. Realise in all entities the centralising spirit, the living fire, the light, the intelligence, the soul, call it what you may and know it is thyself. For you are a living light and so is everybody and without light there is no life. Life ebbs out when the body becomes cold and the strength and longevity of man are determined by the temperature of the bodily heat.

49. Realise essentially you are the fire eternal above all time, space, and causation. Your friend the reader of these doctrines, who may help you to understand things better by virtue of his more pious and goodly life is like yourself a living light and your another friend who may catch you by the wrist, run you down for your labour in the field of religion, prattle something on science and philosophy which comprise the rudimentary religion for the bairns and confuse you with some undigested shibboleths of European brain work is likewise a living light also and you all the three are in different forms having divers propensities and tastes. Just sink down these differences or kill them. What are you all but one light burning aglow? The differences are all manifestations brought on by individual ignorance, egoism, etc.

50. When these differences which are the result of your own *karmas* die away, you the lights being not different from one another get intact and burn as one unique whole. Do not a hundred little torches when bound together and lit make a glowing flambeau? and do not hundreds of saints in like manner die away time after time in their saviours and become their part and parcel? and have not thousands of saints of

all nations died away in the eternal Rama, Krishna, and the Christ? Is it not forsooth in quiet dying in saviours lies the grander higher glories of resurrection? Realise therefore the Tatwamasi Mahavakya through a practical rebirth and appreciate the deep significance of these truths.

51. Realise that God is one and that this one unitarian God is realised in the trinity—Father, Son, and the Holy Ghost or Father, Mother and Guru and that this trinitarian God is manifested in the diversity—All entities in the Universe. It is impossible for man to realise the unitarian or the diversitarian doctrine of God without realising the glory of the trinity. There is no unitarian doctrine that does not comprise the trinitarian elements and likewise no trinitarian doctrine that does not comprise the diversitarian elements. Mahomed who founded Islam on the basis of the Christian religion and who preached the unitarian doctrine of Allah emphasised in the opening lines (which are hardly understood by the infidels) of some of his Suras in Alquoran the glorious import of the Mahamantra Alif-Lam-Mim which has got the same connotations as the great mantra A. U. M. of the Christian and Hindu religions.

52. Man cannot realise God in diversity without a realisation of Him in the trinity. It is the realisation of God in the trinity that enables man to realise God in the unity as well as in the diversity. Man is a manifested being and as such he cannot realise the unitarian God who is unmanifested. Before man seeks to know the unmanifested God (the unitarian God) he must needs know the manifested God (the trinitarian God). Man who only sees diversity all around him cannot see the unity which underlies the diversity save through the trinity. He must therefore needs condense the diversity of beings into the trinity of beings before he seeks to pice the trinity into the unity. In the trinity God is manifested as Father sitting on the right hand side of the mother and the son sitting on the right hand side of the Father.

53. When man has realised the manifested God who is a grahasta and lives as Father Son and the Holy Ghost then he knows how all those three manifestations get ultimately merged into the Brahmachari Father the One without a second the unmanifested unitarian God. The virtually reborn man will not therefore wrangle over the unitarian or the trinitarian doctrines of God. Grossly ignorant are they

who hotly discuss and dispute about their Father without knowing their mother and really deplorable is the fate of these deluded fanatics who conceive of a father and a son without a mother.

54. It is the mother that should point out the father to the son. The son cannot by himself know his father. He must first find his mother for she it is that should suckle the child and make it grow and she it is that imparts many a valuable lesson to the baby as it sucks in her milk. It is around the mother's knees the boy gathers information about the father—the glorious consort of the mother. Without the mother where is the father? The father should be known through the mother and mother alone. We should know the father only upon the strength of the instructions from our beloved own mother. Therefore pray ye! fervently for the advent of the Holy Ghost the Gayatri Mahadevi who is the mother whom none reveals except the son (the anointed) and long for the day when the anointed will cross your way, feel for you, lift you above psychic conditions and mortal planes and reveal to you the eternal Comforter who shall be with you for ever and ever.

55. There is only one God, our Father, who is in Heaven and all human beings are His children. Therefore move and behave unto each other as brothers and sisters and in all the varied transactions you have in your ephemeral existence, avoid rubbing against anybody. Live so as to be a solace unto all and on no account cause injury to a fellow-being either by a gesture, thought, look, word or deed.

56. There are no classes among mortals. Those who observe differences among their fellow-men in their social movements and rank people according to worldly and unreal possessions are ignorant of the truth and sin against God ; but caste there is and will ever be among all nations, for it indicates the spiritual standard of the person and shows us how far he has neared Him Who cannot easily be reached, and subsequently those that have realised life's eternal standing and have clung to Truth are infinitely higher than others and must be looked up to and venerated by others for their own sake and for love of God Who has openly rewarded them for eschewing the evil and untruth and for clinging to the good and Truth.

57. Realise that all regenerated persons are the highest of human beings and are true to

God, for they fulfil His commandments. Thus the real deeksha-parars among the Hindus, the truly baptised among the Christians, the real Islams among the Mahomedans and the enlightened Bhikshus among the Buddhists are all one and worship the divine spirit the Arul-Joti the unbounded light.

58. Be it known that until you have the blessings of the truly anointed one, you cannot get lifted to the plane of Truth. You would have the uplift immediately you get weaned away from the unreal experiences of the mortal stages longing for the touch of Grace. Therefore be ever ready to adore the true servant of God who alone can reveal to you the Holy Ghost or Paraparam and take you into his fold. As soon as you are baptised with the Spirit or Brahminised, you leap at a bound to the spiritual plane, and having the eye of true wisdom worship the eternal Ghost. This spirit guides you on and enables you to realise the glorious secrets of religion.

59. Learn that this realisation of the Holy Spirit is only dwaita, and unless the subsequent initiations are obtained through the grace of the Holy Spirit, one has no prospect of understanding adwaita and of realising the deeper

mysteries of the human body which is in the image of God and which alone constitutes the temple of temples. As you progress forward after the Holy Ghost or Paraparam which is Life eternal, you learn more and more the hidden secrets of Omkara and receive revelations enabling you to ripen your dwaitic experiences into high adwaitic realisation.

60. The baptisms enumerated below are awarded to souls in proportion to the degree of their faith in the Baptist and in accordance with the measure of divine grace. The following are the five baptisms. They form the secrets and, as it were, the glories of the chief religions of the world.

I. Baptism of repentance unto remission of sins, which is, initiation of faith in the true son of God who is above all laws and who is the yielder of grace and the true saviour, who saves erring humanity, and who is the only one that sits on the right hand side of the Almighty. This is the Ceremonial upanayana with an initiation into the Iyama, and Niyama, and asana, a knowledge of which conduces to mind-concentration and spiritual realisation. This is the baptism of John the fore-runner, who heralded the advent of Jesus Christ.

II. **Baptism of the Holy Ghost and Fire.** The Vedantic spirit rebirth which reveals the true Egg-nopavita, above the Psychic plane, and above all the sway of the five elements. This baptism is the Sakti realisation, and enables the initiate to commune face to face with the radical spirit,—Kundalini Gayatri which is the spirit of God, which was before all manifestation. It reveals a divine seal of the Holy Spirit. It reveals the trinitarian manifestation of God and the secret of the unity underlying the trinity. This is initiation into the secrets of Pranayama and Pratyakara. This is the baptism of Christ, the deeksha given by the anointed men of India, Judea and Egypt under different names.

III. **Baptism of the divine word born of the Virgin, the sky coloured damsel of the Vedas, who is the true mother of all devotees, and of the Holy Cup, the drinkers of which never thirst.** This is initiation into the secrets of Dharanai revealing the deep mystery of the eternal spring, the Holy River that waters the five cows of God's tabernacle. This is the deeksha of the Pushkarani and the Holy Achamana which develop the flesh and the spirit bodies simultaneously, and pave the way towards the resurrection into a celestial form.

IV. Baptism of the eternal saviour in flesh and blood. Mysteries of the holy Sun and the Moon, the Censer, which lights up the tabernacle of God. This is initiation into the arcanic knowledge of the triumphant entry into the secret sanctum which is the real Dyanum that thrills the whole human frame with unspeakable ecstasy, and of being fed there by the uneatable meat.

V. Baptism of the saviour—the son of God, and his holy Cross. This is initiation into the deep mysteries of transcending material laws, of realising heavenly life and of the higher glories of the ultimate resurrection. This is the Deeksha of gnana Samadhi as revealed by the holy, silent, preceptor in silence, to the silent disciple, with a view to make him a Paramahansa.

61. Learn' that it is only after one has got sanctified and has progressed on the Turiya Plane, one begins to understand and appreciate the deeply esoteric significance of such high religious ideals as the creation of Adam in the image of God, the breathing of the Holy Ghost into his nostrils, the creation of Eve out of the rib of Adam, the garden of Eden and its rivers given to Adam and Eve for their

enjoyment, the manifestation of Satan as snake, his plot to ruin Adam and Eve, his tempting Eve to eat of the forbidden fruit, the downfall of Eve and through her of Adam, the expulsion of Adam and Eve from the garden of Eden, God's special guarding of it by appointing special angels for the purpose, the curse of God upon Adam, Eve and snake, and other highly scientific items recorded in Genesis ; and likewise the Hindus' locating the Serbha (snake) under the boa tree in gardens, their associating God Ganesh with the serpent, their associating Nandhi (bull) with Siva, Vishnu with Garuda Bird, Dog with Bhairava, Peacock with Subrahmanya, the riding of the horse that has no legs, the bending of the horns that cannot be bent, the binding of the Bull that cannot be bound, etc., and a thousand other things which are adopted as sign or symbol worship throughout the length and breadth of India.

62. Learn that the anointed are the highest of men. They will always glory in their own realisations, detest all untrue manifestations, abhor all transitory things of the world and persevere on the Turiya plane, developing their conceptive consciousness (self-knowledge) into super-consciousness (God knowledge.) They

will not merely condemn the idea of working marvels themselves but depreciate and even deprecate them in others since all the marvels that are made much of by the unreborm are done only in Jakrata condition, the experiences in which are as unreal and evanescent as those of swapna and as the fleeting mutable experiences realised in the two mortal conditions cannot engender wisdom and cannot in the least indicate Truth. Any miracle wrought in these stages is simply untrue. It is only the ignorant who without realising the transitoriness of the experiences of the Jagratavasta and without pining away at his own inability to go above these mortal avastas and reach Turiya, where alone the truth of religions is realised, finds Jagrat to be a firm and true stage, tightens the grip of Maya and thickens the coating of ignorance thus necessitating greater evolution which means greater sufferings and greater number of deaths and births.

63. The acquisition of power to work marvels impedes spiritual progress, as for working marvels, the development of the personal ego becomes a bare necessity. The end of all religions of the world is to kill the ego. The acquisition of powers of various kinds is but an

art as perishable in itself as other things that mortals can know and has no reference whatsoever to self realisation or real wisdom. A sinner can by a little practise in the Black Art or the Tantric doctrines achieve many siddhies or powers. Anointed men of all ages have dissuaded believers from practising any of these perishing arts as they will pice them into ceaseless evolution instead of freeing them from it. The higher classes of Hindus namely the Brahmins of the Aryan caste and the vellalas of the Dravidian caste are strictly forbidden to practise any of these Tantric arts and in cases of infringement they are looked upon as low churls, branded as Votaries of the devil and are subjected to social ostracism by religious elders as practisers of the Black Art are all invariably doomed to eternal damnation on the ground of their wilfully abusing the holy word.

64. Learn that from time immemorial the achievement of powers of divers kinds without real wisdom has been consigned only to the lower classes of Hindus whose spiritual foundation and raticulative faculty are too weak to withstand the ugly proclivities of the mind for earthly fame and power. Greatest of Yogis and

Gnanis of the type of Jana, Janak, Janatkumara, Bhagirata etc. never learnt any siddhies (miraculous powers). The Hindus value miracles only when they are wrought by really reborn men. Reborn men sometimes care to acquire miraculous powers and sometimes do not. To desire acquisition of marvellous faculties either by the reborn or the unrebored is simply Praratvakarma. This is why some prophets work miracles and some do not. The aim of the highly advanced reborn man will always be to eliminate karinas. Learn therefore that the working of miracles and marvels is not the true and safe criterion of soul's spiritual status.

65. Learn that the reborn man has no cravings for power of any sort. He is humbled at the very thought of God and delights at His wonderful manifestation all over the Universe. The fire of his own ambition to get merged in the almighty Lord consumes him day and night. He hates human life and its dreadful monotony ; he longs to be crucified in the Lord Who is the Father of Heaven and Earth, Who hails from amidst the holy hills, Whose temple is the human body and Whose permanent abode is the heart of the true devotee.

66. Learn that the Holy Spirit or the

Gayatri Devata awards the anointed men with super human powers on occasions when a demonstration of such powers will conduce to the attainment of some good end which cannot otherwise be gained and to the furtherance of their evangelical work. Great men though put in possession of powers will always hesitate to exhibit them unless the will of God in that direction is sufficiently demonstrated to them in some particular way and by some particular symbol. The anointed men of all ages who had revealed the one God and had preached the one faith had invariably prayed to the Almighty Father before they manifested any super human power. Therefore do not decry any miracle wrought by the truly reborn devotee and neither shall you be led astray nor applaud any marvel done by the unrebored for personal satisfaction and self aggrandisement and who are helped forward by evil spirits who are agents of the devil and who will confer on their Votaries many super human powers with a view to wear them completely from God Who has doomed them to eternal damnation.

67. The reborn man alone will no longer be led astray from the Truth. He will not be allured by the temptations of the world. No

earthly power can corrupt him. No mortal agency can assail him. No astral or subtle forces can contaminate him. He is aloof from all things mundane. He may be in the world and yet never get tainted by earthly things. He has the supreme happiness of beholding the Paraparam, the all-merciful guide, the Holy Spirit, who is with the devotee for ever. He enjoys the infinite delight of witnessing the *leela*—the dance of glory—the greatest of wonders, the miracle of miracles, and the marvel of marvels, and gets immersed in unspeakable happiness.

68. Man cannot have redemption except through the true rebirth, and unless you are reborn in spirit, there is no prospect of beholding Truth. Stir up therefore : waste not in worldly ways, seek out and find your life ere it ebbs out; approach the anointed and learn to love him more than you love your father, mother, wife and children, and all earthly possessions. For he, though in flesh, is a Sanctified Spirit ; he may live and move as ordinary mortal, but with him are locked up the secrets of the Kingdom of God.

69. There is only one road and one way to the Kingdom of God. All religions of the

world endeavour to guide men on the same road but will land them at different points on the same line. God is spoken of as He, She and It, and is represented in various forms and adored in diverse symbols pregnant with the highest import. Do not, therefore, descend to criticise high symbolic representations of God set up by God-men with the unbounded generosity for the uplift of mankind but wait upon the anointed who are in truth the servants of God and who alone can practically help Truth-seekers of all creeds and races.

70. If one wants to progress beyond the perishing psychic conditions and realise life in Omkara, he should not waste time by waiting upon blind preachers and false ministers, as the blind leading the blind, both will fall into the ditch, but should seek out the truly sanctified teacher surrender to him all the three untrue belongings, *viz.*, body, possessions and life as indicative of complete resignation and absolute surrender of all untrue and helpless things, which weaned him from God and deterred his self realisation and pray penitently for forgiveness of all sins inevitable in the absence of rebirth and beg to be taken into his fold if he be found worthy for the bestowal of such grace.

71. Learn that this surrender of the three patharthas body, possession and life by the disciple to the anointed in whom the Almighty is manifested is absolutely necessary and constitutes the essential and cardinal point in the higher initiation as such a surrender alone disables the human soul from continuing its life in Adam's body which necessitates the functioning of the Karmendryas and the eating of the fruits of the tree of knowledge of good and evil and subsequently helps forward the inrush of God into the sanctum of the human body whose eternal in-dweller and sole occupant He now becomes. Respect the anointed. He is God in human form. If any one by his behaviour, look, gesture, thought, word or deed, wounds or causes to wound the feelings of his baptist or other truly anointed great souls, he shall forfeit all the good benefits of this and the past births, and shall suffer acutely in this world and the next, getting the worst in his evolution.

72. Learn that all the great secrets of religions are stuck close together with diamond nails and no one can decipher any high religious thought without the help of the anointed who alone can give one upanayana *that is additional eye* and enable one to realise Truth.

It is the anointed who is the way, the truth and the life, and no one can approach the Father in Omkara nor have an entry into Omkara or Heavenly kingdom save through him.

78. Learn to live a larger self by always enlarging the horizon of your affection for fellow-beings instead of limiting it within the bounds of your relatives and known friends which will engender partiality, injustice and indifference. Find your relations and friends in all my Lord's creation. This will yield you the greatest happiness and will free you from all bondage in as much as every one of your successful attempts to break the bonds of limited and finite love and affection is a sure and a distinct march from the plane of the little self to the throne of the higher Self. Always live in the world broadening your sympathies and deepening your affection for all beings. Every noble, charitable and benevolent work done at a sacrifice of self for the betterment of the condition of others is a clear and a sure step towards the great liberation. Be not led astray by ignorant blasphemers who may prattle all their frothy nonsense about the uselessness of these noble works. They may ruin you with their philosophies (which they themselves hardly understand) that man is

God and God is man and that the highest and the noblest of philanthropical work is after all simply indicative of a phase of man's ignorance.

74. Grossly ignorant are these deluded egoists of the scriptural truth that it is only the Sanyasin the real anchorite who by virtue of his higher wisdom transcended human existence, having long ceased to live in Adam's body and who going beyond Vignanamaya and Anandamaya koshas live in Tapoloka glorying in the crucifixion of the holy word and revelling in the enjoyment of eternal spiritual bliss, being completely dead to the world, that can have any claim to thinking that all actions are but phases of ignorance because the divine and dazzling light of the Supreme Who is tabernacled in him has rendered all self actions practically impossible and the sanyasin has become the supreme Self and is therefore above all work, actions, and karmas.

75. Ignorance, illusion or maya, call it by which ever name you like, which makes you different from God cannot and will not be removed by mere mental efforts any more than blindness or some actual disease by the patient's thought that he is whole and that his

disease is false. Just as flesh diseases are cured by doctors who know the ailments of flesh, so spiritual blindness and other spiritual disabilities of the senses have to be removed only by God's real servants who know the higher secrets of the human body which is the temple of God. A prisoner in gaol cannot by thinking he is free, leap out of his dungeon and be a free man. Just as intense thinking about impossibilities will simply bring on mental disorder and make one insane, so an unrebored man by his thoughts and philosophies that he is God and that his ignorance of Him is an illusion, his limitations are unreal and that he is all potent etc will only become a pitiable lunatic.

76. Labour to learn the subtle truths which baffle the understanding of philosophers who carry on all their speculations about God and His Kingdom in their manomaya kosha and snore away in sushupti like a jaded beast. Seek, find and wait on the true servant of the Lord who carries about him his credentials which comprise the divine seals and signs and which you may understand, and appreciate if you are not blinded by your habitual ignorance of ages. It is ignorance that disables you from discriminating divine powers from earthly

ones. Therefore free yourself from all unbelief and scepticism. Be above all peurile wrangles and quarrels, work on with patience, and approach with real repentance the golden stair-case of devotion up the steps of which you have to climb on to the temple of real God knowledge.

77. Understand that the secrets of chief religions are all shrouded in deep mystery. Only as many as already foreordained have the glorious privilege of a knowledge of those things which Godmen in their own infinite wisdom have been guarding and preserving from time immemorial for the up-keep of the Universe. Ages have passed. Prophets and saints have come and gone yet these secrets of faith still remain as they were, when the world began. Now and then in a solitary age a prophet or a seer impelled by boundless love for humanity endeavours to lift up a corner of the curtain and shows to a few some hidden glories, but he himself, being bound over as a prisoner unto God, dares not reveal a jot or tittle more than is in entire conformity with the existing constitution of society. For unto dogs things that holy should not be thrown nor pearls before swine. They would trample them under foot turn over and rend them

78. The stupendous secrets of Hinduism which comprise among other thousands of things the avatar of Rama the embodied God, his bending the bow and his securing Sita the embodied Goddess, his trials and hardships when he was robbed by Ravana, an Asura, of his adored wife Sita, his crossing the seas and waging wars with the help of apes and bringing back Sita after much tribulation and suffering, his coronation and his ascension to Heaven, etc. ; the Avatar of Krishna of Brindaban, his being brought up by shepherds, his stealing butter in the house of shepherds, his ceaseless play or Leela with the Gopees ; the avatar of the eldest son of God, Ganesh, who in fearful fight with Devaganas had his head chopped off and who nothing daunted supplanted an elephant head, continued the fight and carried the palm for the redemption of the world and who still wears the elephant form for the edification, instruction and delectation of His bhaktas and for infusing strength and courage to mortals who are afraid of Satan and his satellites ; are all still shrouded in mystery.

79. The equally astounding secrets of Christianity which comprise among other things

the creation of Adam in God's own image ; his living in nakedness in the garden of Eden his fall ; the birth of Christ of the Holy Virgin, his sufferings, his crucifixion, his resurrection, his life in the Hades, his reappearance, *etc.*, are all likewise shrouded in deep mystery. These profound secrets will continue to be preserved and guarded by all true servants of God so long as the universe lasts. They can only be understood in proportion to the measure of grace granted to the souls by the Lord. The unrebored cannot know them. The more they try to understand them themselves without the help of the sanctified teacher the farther away from the truth they will always be. They cannot be learnt by mere intellectual shrewdness. They have to be realised through devotion and through grace.

80. Be very careful and discriminative with regard to what you eat and drink. It is the food that makes or mars the prospect of life. If you are spiritually minded, be not stuffed up with food that is coarse, and which rouses up the carnal in you. Food and drink go a great way to lengthen or shorten life. There are varieties of food. Some are fitted for the carnally minded and some for the spiritually minded.

Heavy food materialises you, while light one spiritualises. The more you eat, the more are you prone to sleep and the less is your inclination to work. Moderation in eating enables you to work more, to minimise sleep and to think more deeply.

81. Be ye moderate in all things. Never go to extremes. Always strike at the medium, you can live even on grass and water and work. But that avails you nothing, you can sit on day and night without sleep and will be worse than cattle; for they too sleep and recoup themselves. There are spirits disembodied good and evil ones who drink and eat nothing, though they have cravings for the same and sometimes want man to supply them with things they cannot satisfactorily enjoy and yet wander about day and night without feeling fatigue ; but are they superior to man? They may be superior to men who are ignorant of the subtle forces of Nature. Take such food that will build up your spiritual body and which will enable you to persevere more in the Vignanamaya-Kosha. Learn the secret of nourishing the subtle body and the physical body grows strong by itself.

82. Men who have realised the diamond ankled virgin mother and have learnt to be

wrapped up in her maternal embrace and who can suckle her ambrosiac milk can persevere in their Anandamaya Kosha and extend their experiences to higher worlds, while yet living in their dense flesh body which they may astralise any time without the usual physical decomposition. If they are not sufficiently established in their divine seals or if they are stript of their physical bodies owing to unavoidable causes, they do not hover about as ordinary mortals but go to Tapoloka and living there for a time, which varies according to their status, descend into flesh, live in a physical form which they will take care to retain to unlimited time with a view to secure complete resurrection. They will studiously avoid the least hitch or mishap to the physical body, which they will astralise or densify at will and pleasure according as they may like to move about in subtle or dense worlds and live as Jivan Muktas shaping the destinies of the Universe, enjoying the society of the Siddhaganas and singing Hossanah unto the Most High or may go farther still, lose all individualism and get totally merged in the Lord Himself.

83. Realise that man has five koshas or

sheaths (*viz.*) The Annamaya Kosha (the body formed by food the gross form) Pranamaya Kosha (the body formed by life forces the subtler form) Manomaya Kosha (the body formed by mind) Vignanamaya Kosha (the body formed by wisdom) and Anandamaya Kosha (the body formed by pure enjoyment bliss). Of these five Koshas the ordinary man generally uses only the first three bodies. A deep thinker who foresees the consequences of his action and deliberates calmly before he acts, goes into his Vignanamaya Kosha but cannot progress from there. Because man in Adam's body having fallen a victim to the subtle snake and not having found Christ and believed in him, cannot absolve himself of his sins which are born with his natural body and as such he cannot progress without grace to the Anandamayakosha which is the sheath formed by bliss or happiness.

84. To get lifted to the Anandamaya-kosha and to use it just as other Koshas, one must find the Christ, the Krishna or the Rama ; call it by whichever name you may. It all means only the Holy word which was before the foundation of the universe, and through His grace learn the truth of sleeping

without sleeping by which process alone you will be able to be in your Anandamayakosha. For of the five stages of man *viz.*, Jagrat (waking) Swapna (dreamy) Sushupthi (slumbering) Thuryia (Dhyanic trance) Thuriyatheetha (Deeply samadhic), man knowing no higher stage than Sushupthi will remain only confined to Manomaya and Vignanamaya Koshas. But when man is reborn, brahmanised or baptized with the Kundalini Gayatri and is confirmed in the divine principle he can progress to Thuriya and find his Anandamayakosha.

85. When you have crossed the human barriers and have reached Thuriya, you work the Anandamayakosha. By progressing from the Thuriya to Thuriyatheetha by waxing strong in faith, you strengthen the Anandamayakosha. Persevering in the Thuriyatheetha stage and strengthening your Anandamayakosha, you extend your life experience to the Heavens. The labours of the enterprising Gnanayogin in the Thuriyatheetha stage enables him to progress through all the seven Heavens and helps him ultimately to get united to the Lord Himself.

86. Learn the secret of being born of the virgin and aspire to the glory of being born like

that. The greatest avatars are born of the virgin. The famous Vedavyasar, the author of Vedanta Sutras, upon which, Sankara, Madhava, and Ramañuja writing commentaries brought forth three conflicting creeds which are to-day vociferously quarrelling over their individual claims to superiority was born of the virgin. Karnan the eldest brother of the Pandavas of Kurukshatra fame, was born of the virgin. Jesus of Nazarath was born of the virgin. Realise that the virgin is the Gayatri devata who is none other than the Holy spirit. To be born of this Holy spirit is to be born with soul knowledge. The highest blessing that a man can aspire to receive from God is to be born through the conception of this Holy-Mother, the spirit Eternal. Therefore beleive on the Holy-word, the Resurrection God, the eldest son of the Lord, who sits on His right hand side, on His throne of glory and be you born of the Holy virgin mother and enjoy the glorious benefits of the human birth.

87. In the human body, the hands, feet mouth and organs of generation and evacuation are the five Karmandryas and the five senses of hearing tasting, feeling, seeing and smelling constitute the Gnanendryas. Man in his prestine

purity, when he lives in the garden of Eden walking and talking to the Spirit of God, is only using the five Gnanendryas on the plane-eternal in his radic body. His Karmendryas do not function because his five senses get locked up in mowna, he is above pyschic conditions ; he is dead in flesh (without dying as a mortal) and is alive in spirit ; he is crucified with Jesus and is risen with his resurrection ; he nourishes his spirit body and his flesh takes care of itself ; he knows the secret of building the flesh and the spirit bodies together simultaneously.

88. When man falls away from his high pedestal, yielding to the temptations of Satan, eating the fruits of the forbidden tree, the tree of knowledge of good and evil, he is pushed down to the mortal plane and his Gnanendryas break loose from mowna and are in pursuit after perishing things. Swayed by the mind Karmendryas begin to function yielding him pleasures and pains, happiness and sufferings, births and deaths etc., and consigns him to eternal damnation until he repents sufficiently and is baptised with fire and spirit and with higher baptisms and is again restored to his former status. Then and then alone he is enabled to find back his garden

of Eden and to enjoy the fruits of the tree of life which yields life eternal and which is zealously guarded by the holy angels.

89. Learn that the fulfilment of the decree of God that the seed of the woman shall bruise the head of the serpent is none other than the Kalinga-nardhana of Krishna, descriptions of which are given in Bagavatam. The allegory which describes Sri Krishna as entering a pond called Kalinga where he got the upper hand over the serpent and danced over his head until he was subdued, is only a clear illustration of the scriptural fact that Krishna entered the World which is represented in the pond and caught hold of Satan or maya which is represented in the snake and bruised him which means he conquered illusion, maya or ignorance, a conquest which is absolutely necessary to attain supreme wisdom. No man can ever expect to transcend the monotony of the human life of pains and pleasures, birth and death and get ranked among immortals without ridding himself of all mala or ignorance.

90. None but the highly evolved may hope to receive those higher baptisms which relate to the revelation of the hidden glories of the human frame, a clear knowledge of

which made Christ exclaim "*You are not baptised with the baptism I am baptised with nor can you drink of the cup that I drink of.*" Try to dive into the deeper meaning of the serpent's life and movements while he tempted Eve and Adam in the garden of Eden and his subsequent life and habits after the curse was pronounced on him for having wrought the ruin of Eve and Adam so glowingly described in the pages of the old Testament. Learn the truth of the statement of Christ in the new Testament "*As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up,*" and become one of the holy and enjoy a life of grace. Of a verity these are profound truths to know which wise men of all ages and faiths had proclaimed that they had taken numberless births and had waited countless cycles.

91. The Hindu temples built by the Dravidians in the Agamic days, and which abound in such large numbers and with such magnificent towers and domes, are places, which give you astounding revelations of the Kingdom of God, the New Jerusalem, the Kashi, which is here, there and everywhere. Do not ignorantly decry these temples built by reborn persons, baptised with higher baptisms and who

were the custodians of the secrets of all religions and the many mysteries of Heaven and Earth as places of idolatry and do not debase yourself by branding the Votaries who flock in such large numbers to the holy shrines and throw flowers and incense at the images, as worshippers of an anthropomorphic God.

92. You can learn nothing if you go on stigmatising as foolish those stupendous matters of religious symbolisms over which are showered the blessings of many an angel. The sanctum of the temple reveals astounding secrets of man's relationship with God. The higher classes of Hindus who alone are allowed ingress into the inner courts, do not go to the temples to offer sacrifices to propitiate the diety or to pray for earthly things as did those of the olden days about whom descriptions exist in the Hindu vedas and old Testament and whose descendents still exist who comprise idolators, whose hearts are filled with worldly desires, whose dwelling houses and whose temples are places of desecration, filthiness, fornication, slaughter and sacrifice.

93. The two kinds of temples which exist in India namely the Vaishnava and Saiva which represent the dualistic and the monistic conception of God are literally christian in

their higher imports. These temples and none else in the world will reveal to the true Christian devotee with such thrilling effect the glory of the holy word, the garden of Eden with its towering Kodimaram, the tree of life, the resurrection God in the elephant form, the most bountiful form in which he has condescended to live for the salvation of erring humanity and the holy cross or the Bali-Beeta where death is being swallowed up in victory where Adam's body yields and merges into the Christ body and rises up as the heavenly form at the resurrection. A careful observer of the ceremonies in temples if only he can possess himself of the key, can discover glorious truths, all hidden, amidst the plenitude of symbolic representations, with a knowledge of which, he will be able to stagger the greatest scientists of the world who command the forces of Nature to minister to the material wants of man.

94. Learn to love, admire, adore and worship the resurrection God—our heavenly Father's eldest son, who came down to the world in flesh for saving humanity, and learning the truth of his crucifixion and uprising from the dead, be you crucified in him and be dead in your natural body and try to rise up in your

resurrection form on the day of Judgment. But how can you unravel the mystery of crucifixion without receiving grace? For by grace you transcend law. How can you die in Christ without knowing what death in the saviour means? Death in Christ is stoppage of Karmandryas and functioning of the Gnanandryas on the plane eternal, bound up in samadhic silence. To do this you must take a lesson from the elephant form of my lord Ganesha, who in silence but with the most telling effect, reveals the astounding secrets of Golgotha and crucifixion.

95. When you live in the natural body and die away a natural death, which is a penalty for sins, how can you expect to rise up again after the body has stunk away and is eaten by ants and worms? No doubt the physically disembodied man may have his subtler body and may hover about hither and thither eating the fruits of his karmas in the subtle worlds and thus wandering for some time, he may again get a flesh body. But, this is only a transmigration which varies according to the good or bad life of man. The resurrection of man begotten of the death in Christ or the crucifixion of the holy word in Mount Calvary

transcends all these natural changing of sheaths or bodies which are regulated by the laws of Karma.

96. Death in the saviour is gnanakanda and one who has learnt the secret of dying in Calvary or the Dwadhasantha transcends the laws of Karma and comes directly under grace. He has no longer births nor deaths ; he has crossed the ocean of samsara ; he is past all mortal stages. He does not stink away when buried as does a corpse poisoning the good atmosphere for miles around, but lives in the holy word with all his nerves, tendons, arteries and veins locked up in divine communion, with his physical body completely subdued and devoured by the Holy Spirit, diffusing a fragrance and a charm for many a mile around, and sometimes even attracting crowded throngs of devotees from different directions as a magnet does iron.

97. Men who know the secret of the crucifixion and the glories of resurrection scrupulously preserve the physical body. They know it is most valuable. To them it is the temple of temples. To them the very thought of being deprived of it will be unbearable and the mere thought of burning it would be absolute madness because they know what glories are

realised by nourishing it in Christ. Those who have learnt them by virtue of their *tapas* or by special grace of God, will in all truth—rank themselves with the immortals in an immediately next manifestation; if, owing to any *bowshya priti-bantha*, (a counteracting influence which even in cases of great men deprives them of their physical bodies) they may happen to lose their physical bodies after having received all higher baptisms.

98. Remember the saying “He who denieth the Son, hath no life.” The Son is the resurrection God who was before all manifestation. Without him, no grace is got and no salvation is possible. He is the Ukara akshara, God is the Akara akshara and the soul is the Yakara akshara. To bring about a union between the Akara and Yakara (God and soul) the Ukara akshara which is the force, is absolutely necessary. The union between the Ukara and Akara (The Holy spirit and God) is possible only when the Ukara (The Holy Spirit) is united in wedlock with the Yakara, (the human soul) or in other words the marriage of the scriptural lamb is brought about. It is by virtue of this marriage that man is able to persevere in the Turiya and Turiyatheetha stages, to progress.

through all the six seats of consciousness, viz, Mulathara, Swatishtana, Manipuraka, Arathara, Visithi and Agyai and attain final Beatitude.

99. It is said that Christ married the daughters of Zion, that is the churches. What is the real significance of the Church? And what is meant by Christs' marrying the churches? Learn that the church is nothing but the heart of man. Christ is the Lord of all churches. Indeed he is the searcher and the knower of all hearts. Is it not said by prophets of all times "Ye are the temples of God" and have not prophets and avatars of all ages and climes always demanded of their disciples a surrender of the heart? For there they have their dwellings—There their Lord is enshrined. Compare the mellifluent songs of Dravidian saints who had burst out in a torrent of praise and eulogy about the Lord Whom they sought and searched in golden domes and marble temples, but Whom, they at last found enthroned in their heart of hearts, and amidst the labyrinth of nerves, veins and arteries in flesh and blood.

100. Just as a woman after being married to a man, minds her husband's affairs and falls heart and soul in the work of his household, so

the soul, after it has got married to Christ will be busy in divine work and will labour hard in the Lord's sacred abode which is the heart, the tabernacle, the Omkara. The moment you are married to Christ, the Lord takes you in, and there you are wrapt up in His embrace of sweet and conscious sleep unto eternal peace and resurrection. When once you are ushered into my Lord's bed chamber, tabernacle or church call it by whatever name you like ; (sages, who had drunk deep the fountain of Spiritual bliss, have always called it the Bed chamber for it connotes higher and deeper things) you realise at a bound how transient are the things of the world, how monotonous is human life and how vain are human aspirations. Oh ! The pleasures of earthly wedlock are but the ugly parodies of those enjoyed in Heaven after the marriage of the lamb.

101. If you want to realise high religious truths do not approach men of worldly wisdom who may prattle a little science and philosophy, whose pride consists in the number of books they have turned over and the number of men who admire them and who would criticise men of devotion as superstitious and arrogate to themselves lofty airs of those who know the secrets

of Heaven and Earth and who, in fact, hardly know any stage beyond either the Jagrata or Sushupthi (either the waking or slumber) or any plane of existence beyond either Manomaya or Vignanamaya Kosha and who are not aware of the esoteric meaning of even the Water Baptism of repentance unto remission of sins, the lessons of John the Baptist.

102. Seek the true Bhakta the vassal of God who, as often happens, lies hid in the plebian. Approach him with all love and honesty, simple and guileless as a child and try to be in his society as often as possible. Endeavour to find out the marked differences between him and the ordinary mortal. Though he may look, live and move as a mortal, yet having known the secrets of mowna and having progressed to higher and truer planes of life, cannot but reveal himself now and again, as a married woman cannot forget her husband even when she is in other society or when she is busy in her many transactions of her every day life.

103. A married woman cannot forget her lord. Now and again, in her talks to friends, she alludes to him ; now and again she smiles within herself at his many eccentricities,

Even so is the Bhakta married to the Lord. He will betray himself inspite of all his care. He will reveal the seals and the divine signs, he will in his garrulity, drop a word or two about the angles, triangles, quadrangles and the circles etc. which are God's property and which are revealed to none except to the descendands of those with whom God had entered into covenant for the up keep-of the Universe.

104. Learn that just as changes are brought on in the physical frame of man when he passes from waking condition to dream condition and from dream condition to slumber, so perceptible changes are wrought in the bodies of yogis and gnanies when they progress from psychic conditions to spiritual stages, whither they go by virtue of their being equipped with a full knowledge of the signs and seals of God.

105. Learn that the secrets of the Kingdom of God are locked up with the Lord Himself and He reveals them to His devotees, when they really deserve receipt of them. You know God entered into a covenant with Abraham. Do you know what the important condition of the covenant was? It was the circumcision. The Lord gave Abraham the sign of the circumcision and

told him, that his descendants in order to continue in His service must be of the circumcision, in which commandment, Abraham acquiesced. Because he knew what ocean of mercy was God unto him to vouchsafe such privilege. His belief in God, his trust in His grace qualified him for the bestowal of the boon. Just as God saved the family of Noah from being ruined by the flood which He raised up for the destruction of sinners so, He saved the family of Abraham from the corruption of Satan and consequent death and loss of eternal life. Because circumcision is one of the deepest of God's mysteries. Prophets knew it but reserved exhaustive comments on it. Saints who commented on it concealed the loftier and the more glorious portions of the secret.

106. Thousands of teachers have waived the point in one way or the other and the ignorant believers grope in the dark without knowing what circumcision could mean. You may throw out an open challenge to the spiritual men of this world, aye, to the higher worlds if you please, to come and explain away what it means. Those who know it, if they exist here in flesh, can realise the spirit in which the challenge is thrown out and will not therefore

open their lips on the matter, but if they be men having known but now disembodied and hover about in the astral regions, they will not and cannot explain it, having greater restrictions in the astral bodies and even if they surmount the obstacles, they cannot help anybody because it is difficult to make a man understand a profound secret of the physical body by giving the instruction from the astral body.

107. Generally initiations have to be given in diverse ways. What should be given in flesh body cannot be given to any good effect in the astral body and conversely what must be given in an astral one, cannot be imparted in a flesh body. That is why Christ after having initiated the necessary number of bhaktas and baptized the already fore—ordained, who had waited for him in this material world, went over to Hades and there carried on his work helping disembodied people there, a work which he could not have so effectually and so easily discharged while he yet remained in the dense world.

108. The circumcision of the covenant between God and Abraham was not that, which is done with the hands, nor is it of the perishing flesh. But is it not of the

flesh? You may ask, Were it said-No-then it will be contradiction. It is of the heart. But what is the heart? It is of no use substituting a word. It will only confuse you all the more. Do you know that the heart of the scriptures is the tabernacle of God and that the tabernacle is of bones and nerves and marrows and is of flesh when we are in flesh and is of subtle matter when we are translated to a subtle world? Therefore what shall we call the heart, would you call it the flesh, how can you? It will be wrong and misleading to call it flesh, for all flesh as it is understood dies out and stinks away after the spirit has deserted it. Can you call it the subtle or the astral, it will be equally wrong and misleading, because the heart after bodily decomposition ceases to be the particular heart which is revealed in the scriptures for the observance of the glorious ceremony of circumcision etc.

109. There is thus the great difficulty of understanding aright the prophets who have talked in mysteries. But whether you are of the circumcision or of the uncircumcision, have your faith firmly grounded in the Saviour. Abraham received the sign of circumcision while yet he was of the uncircumcision. Wax strong

therefore in spirit, you shall enjoy the benefits of circumcision while yet uncircumcised. If God wills, you shall have the sign of circumcision revealed to you and you will be of the circumcision all in right time.

110. Realise that the Christ of the scriptures is the living bread, that came down from Heaven to save the fallen man-kind. It is said "he who eats this bread shall never die." The world has many nations of men and women, while yet they being many are one bread and one body by virtue of all, partaking of that one bread which is Christ, for without Christ they are dead-matter. Is it not said that he who denieth Christ has no life? Where is life without Christ? So Christ is everywhere. If one calls it Christ, another calls it Krishna yet another Rama, but is he bound by names? How then can you try to bind him by a particular name. You may do it in your sheer ignorance of the reality.

111. When you realise Christ and get crucified with him, then you are at one with Christ, you are dead in Christ and rise up with him. You have had, as a matter of course, the bread that yields eternity, for you have eaten it when you died away in Christ.

For death in Christ is swallowed up in the victory of resurrection. Christ is the bread that yields life eternal. The Christians say that the bread is the flesh of Christ and the wine is his blood. They cut the bread and soak it in the cup of wine and they eat and drink it. What thrilling inspiration there is in the idea ! One hardly pauses to reflect on the momentous import of the ideal. You cannot eat the bread as a mortal, for the bread is realised by those who have learnt to cheerfully die in the Lord ; so that, in their death, they may sustain their life and that when they rise up again, they may be whole in flesh also.

112. Learn that the images in the Hindu temples reveal stupendous secrets of the gradual physiological and psychological changes that take place in the physical body of the anointed man, which in reality is the tabernacle of God, when he is wrapt up in the celestial embrace of yogic samadhi. The introduction thereto of divers forms of ceremonialism with their rapturous music of the pipe, hobboi, conch, drum and cymbal accompanied by dance of virgins, are all representative of the manifold enjoyments of the gnanayogin in the celestial regions, which comprise the

intermediate Heavens through which, he has to pass on to the eternal abode of God from whence he has no return. Be it known that very, very, very few indeed are the yogins that reach this stage. Because a transport from one Heaven to another requires many an age. The temptations therein are so powerful that the devotee gets lulled into those pleasures, becoming oblivious of his real object and his ultimate goal.

113. To the initiate the images in the temple are all revelations of the self and God. To mortals the Vedas, the Angas, the Vedangas, the Upangas, the Upanishads, and the Agamas will all be useless, and absolutely meaningless in the absence of these multifarious symbolic representations. These symbols are of such indispensable help and are so absolutely necessary as are the myriad figures to the student of Geometry. If the science of Geometry can be understood and adequately appreciated without the help of figures and diagrams, well indeed the student of religion may also then aspire to learn something of the Kingdom of God without temple worship. Verily the uplift of man from Adam's body to the body of Christ or Rama or Krishna, is hardly realised

in the absense of rebirth and consequently devotees of all faiths grope in the dark without knowing that the golden keys which unlock the deep mysteries of their apparently different faiths are all found among the myriad symbolically representative images set up for the enlightenment, edification and the up-lift of humanity in all the Hindu temples proper, which comprise the Vaishnava, and the Saiva or the dualistic and the monistic revelation of God.

114. Learn that in olden days temple worship in India was guided by elders who were real dwijas and who could explain the representations as lucidly and to such benefit to the votaries as the professor of Euclid in the school rooms explains away the geometrical figures he has drawn on the black-board when he teaches his science. He goes to the black-board and marks a point sometimes even as big as his castemark and teaches his pupils that a point is that which has no magnitude and in teaching it he hardly expects any of his pupils to doubt or discount the truth of his teaching. Indeed nobody doubts it. He the froward boy who doubts it cannot make an inch of progress in the science. The eccentric boy who questions the

merit of the teaching given him would simply be ousted from the class.

115. When the sanctified teacher explains to the devotee the Kanaga Sabah in the temple and my Lord's gracious dance thereon in the eternal region beyond all time space and causation, the devotee unhesitatingly receives his instruction and bursts out into an effusion of praise, adulation and eulogy. When his holy guide vouchsafes explanation on the two legs of God ; the one lifted up which extends beyond the Satyaloka and the other planted on the Earth which penetrates lower down the Patala, the wondering bhakta is swayed by emotions and falls prostrate in front of the image and is often bathed in his own tears when the esoteric meaning of the dance which is the cause of the involution and the evolution of the Universe slowly dawns in upon him.

116. As are the preceptors so are always the disciples. The modern men who pretend to religious knowledge have hardly any faith in their scriptures and hardly know anything thereof. They are affected by the contagion of those secular philosophical thoughts of agnostics who, groping in the dark, intended to reconcile religion with science and who inundated the

world with the rubbish of their free thoughts, the sorry result of all their speculations in their Manomaya and Vignanamaya Koshas above which they knew naught and above which had they progressed by virtue of a spiritual rebirth according to their scriptures, they could to-day stand out as models of religious devotees and could have advanced the cause of Religion by leaps and bounds instead of retarding it as they had unwittingly done.

117. If only these champions of science had been helped forward by their religious elders,—the ministers of the word of their own sects with rational explanations, they could have, in addition to finding the greatest happiness, strenuously worked on with all their zeal and energy in the field of Religion in which we all live, more and have our being and could have infinitely helped the development of Science which ultimately merges in Religion. The ignorance of the clergy is therefore mainly responsible for all the free thought in the world.

118. The clergy if only they were themselves reborn according to their scriptures, could have throttled atheism and freethought to death by revealing the mysteries of the Kingdom of God with a correct physiological and

psychological explanation of the several Christian baptisms on which, depend the glories of the subtle snake, the tree of life, the tree of knowledge of good and evil, the crucifixion, transfiguration, the resurrection, etc., at least to a select few, who by virtue of purity of their lives, could have deserved such help. As ill weeds grow apace, these free thoughts have travelled far and wide and have pulled down and destroyed all impulses of faith and belief in the minds of most people especially of youths whose spiritual foundation is generally so weak as to totter at a single suggestion of an agnostic thought.

119. It is indeed deplorable that to-day even Hindus to whom faith in God has ever been the very sheet-anchor of their existence and whose religion extends even to the triflest of things, should be slowly losing their faith and proceed to their temples with no idea of the order of the arrangement of the representative images therein and losing all reverence and godliness look hither and thither for some object of amusement or feast their eyes upon some unknown woman votary or talk to some friend on frivolous matters.

120. It is lamentable that people who often resort to the Hindu temples do not ponder

on the import of the sacred bull *Nandhi* being placed in front of the Sanctorum with its face toward the presiding Deity and its back toward the threshold and on the meaning of the scriptural commandment to worship the Nandhi prior to the worship of the presiding Deity inside the Sanctorum. It is a pity that Christians likewise should go to their churches and kneel down to pray without knowing its hidden import. May Hindus realise Nandhi to be Lord Chamberlain who alone escorts the bhakta to the throne of glory and may the Christians realise that the coming or more appropriately, the descent of the Kingdom of God on Earth for which they so ardently pray depends entirely upon their success of unravelling the psychological secret of the water and the spirit Baptism of John and Jesus respectively which are in vogue, though in a parody, throughout the Christian World.

121. Learn that the Universe with all its solar and lunar systems, which in all verity is the abode of God, cannot be definitely measured and adequately appreciated in the absence of a sound knowledge of the glories of the human body which God made in His own image with a view to proclaim the many mysteries of His

creation and Government. Science with all its valued branches will surely remain undeveloped and incomplete so long as the sun and the moon, the astral worlds the intermediate regions, the seven holy seas whereon reposes the Spirit of God on the coils of the hydra-headed snake, the five sacred waterfalls, the holy hills, etc., are not realised.

122. When these are cognised by the grace of the anointed, religion ceases any longer to be a mere bundle of beliefs but becomes a grander, deeper and higher science, reserved for the instruction and enjoyment of a few devotees whose reverence for God and love for man have been so great as to immensely deserve the acquisition of such glorious wisdom. It will indeed take ages for man to adequately appreciate the scriptural statement that God made Adam in his own image. Yet it must be the endeavour of every being claiming the title of man to know at least some of the secrets of human existence. Human life is but lived in vain if the higher functions of consciousness are not known.

123. It is nothing short of a sin for man who is the glory of creation to live and die in complete ignorance of the Spirit of God Which

dwelleth in him and Which descends on him from Heaven with the splendour and dazzling glory of the dove, when he uplifts himself from psychic states and extends his experiences to the higher planes where mind is subdued by the power of the Holy Spirit. The noblest heritage of man is forfeited if he does not realise the hidden truth of the scriptural texts

‘The Lord is my shepherd ; I shall not want.

He maketh me to lie down in green pastures : he leadeth me beside the still waters.’

‘I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.”

124. Man seals his own doom, if he does not seek to rise from his fallen condition brought on by sheer habit and associations, a dire contingency which could not be avoided as God had chosen to give man an independent will. Man instead of benefiting by this gift of free will has abused it and deliberately disobeyed God. But God Who is the ocean of all grace and mercy causes the removal of this sin, the moment man gets tired of his own actions, repents, for

his follies, and meekly and in a spirit of sincere penitence seeks His grace.

125. After a streak of grace is vouchsafed by the Almighty, man stands wondering how infinitely gracious is the parental Lord Who comes bounding before him the moment his bones begin to melt away in love. He learns that love, pure and unalloyed, avails one infinitely more and amazingly earlier than reason which is held by the ignorant to be the dominant faculty in man. It is by love man learns to unlock the door which opens unto everlasting life. It is love that enables him to know his Baptist, that Christ in man who uplifts him above all.

126. Rest assured that love for God and His vassals is the only thing that avails man in this world and in the succeeding conditions. The help a bhakta gives is above all else. It is valuable to you when you are a son of Adam in physical body. It is valuable to you when you have departed this physical life and live in your astral body. It is of help to you in your many encasements. Therefore seek the sanctified devotee and pray for the anointment that opens the eyes. It is after your rebirth that you will find the

correspondence between the outside and inside manifestations of the Almighty

127. The varied manifestations of the mind and the myriad phenomena of nature are never adequately appreciated unless the power above mind is realised. When there is a realisation of this force within, there is simultaneously a realisation of it outside. He is a fool who says he has realised his God inside. If what he has realised is God, then the realised God is everywhere. If a person says he can go to the fourth or the fifth Heaven he must be able to say what changes are wrought upon his physical body, when he is having that transport. If he is not able to do so, he must simply be put down as a dissembler wilful or un-intentional. It is absurd to expect man to enjoy higher consciousness when he is not reborn. To the truly enlightened the dispute about the inside and outside would seem too ludicrous.

128. Mind in both its objective and subjective aspects cannot give you any glimpse of Truth. It cannot know itself. It is bound over. Its function is restricted to the physical and the astral bodies alone. It cannot go beyond the astral regions. It would signally fail to

be of use on the spiritual plane unless and until it is ripened and helped forward by the soul's innate refulgence which never shines out unless it is reborn in the scriptural sense. The soul in bantha condition cannot know itself and as such can only be swayed by the mind. It is a stern psychological law that everything in the human system should be placed in an ascending order. The five senses cannot know themselves nor know their higher faculty, the mind. The mind cannot know itself nor know the soul and the soul likewise cannot know itself nor know the Supreme. When the Supreme is realised through His own grace, the soul breaks loose from its shackles and widens its horizon of experience and knowledge in religion. When the soul is thus helped forward by grace and is initiated into the mysteries of the Holy Kingdom, the soul begins to move in the Turiya plane assisted by the spiritual senses.

129. Be it known that the soul cannot have any experience either in physical, astral, superastral or spiritual worlds independent of the senses. Soul's accumulation of knowledge depends entirely upon the healthy condition of the senses and their judicious exercise. Just as the physical senses cognise material objects

and enable the soul to store up knowledge about the material world in the Jagrata condition, so the astral senses cognise astral objects and enable the soul to accumulate knowledge about the astral world in the Swapna condition or subconscious state. It should be understood that the subjective consciousness which functions in the astral body or the ethic double on the dream plane or in the astral world is also as limited in its power as the objective consciousness which functions in the physical body on the Jagrata plane or in the dense world ; though of course the former has command over the latter by reason of its greater subtlety. For the subtler a thing is, the greater always are its powers and activity.

130. The Philosopher and the scientist by developing his subconscious mind acquires a mastery over his conscious mind. The conscious mind being denser is easily swayed by the subconscious mind which is subtler, and by a development of this subconscious mind one can unravel some of the mysteries of the astral world and can wield some power over persons both, when they are in physical body by making them go into the subconscious state, and when they are in their astral forms having been

deprived of their physical forms. Those who have developed their subconsciousness will be able to realise their ambitions sooner and more easily and can understand certain secrets of even the physical forms, matter, and the cosmos, by virtue of its greater subtlety and consequently its wider range of powers. But this sub-consciousness and its subtle senses cannot know the still deeper consciousness and their corresponding subtler senses which are the background for these just as they are the background for the objective consciousness and the physical senses. This is why astral forms of physically disembodied persons easily acquire a power over physically encased men while they themselves would quail before super astral forms which comprise goblins and devils etc. whose lease of life is comparatively very much longer than theirs and are easily swayed by them.

131. Astral beings and super astral beings despite all their subtlety of consciousness and senses have no power over spirits on higher planes who comprise still greater spirits whose consciousness is comparatively much subtler and whose senses are much finer. Thus it will be seen that for a man to cognise the

astral world and know the inhabitants thereof, he has perforce to be in the subjective consciousness which alone by virtue of its subtlety helps him in his attempt. He finds it impossible to know the subtler world and subtler beings without himself becoming subtle proportionately. The ethic double or the astral man cannot know the supraastral world and its inhabitants without his realising the still deeper stratum of his subjective consciousness which alone with its corresponding senses will help him on to a knowledge of those things.

132. It is the glory of creation that the human consciousness alone is so endowed as to admit of being densified to the utmost and thus enabled to reach the Pathala, the lowest world and to move among the lowest beings, and of being spiritualised to the utmost and thus enabled to reach Kailasa, the highest world and to move among the highest beings. Learn that a transport from one kind of consciousness to another necessitates a physiological nay physical change. Just as a transport of a man from objective consciousness to the subjective one brings on a change in his physical system ; so, transports from subtle to subtler and from subtler to still subtler deepens the changes.

133. When man understands the subtle forces and astralises his senses etc. in his fleshlife, he can realise the corresponding worlds and establish communication with the dwellers thereof. But it should be noted that it bodes no great good for man born for greater enjoyment to spend his very valuable life time in these things ; because each of these states of consciousness is simply intended for the discharge of particular karmas and so long as man desires to live and transact business in any of these stages he simply thickens the accumulation of karma and when he is not weaned away from it he may be led farther and farther away from the accomplishment of the real object of life.

134. Mind which plays a very important part in the different states of consciousness has greater or less activity and power according as the state of consciousness in which it works is subtle or dense. Mind when filled with multitudinous ambitions will try to lead you on from one state of consciousness to another until it has realised all its ambitions. But so long as the ignorance of the mind which makes it pursue one hobby after another and plod on strenuously in one state of consciousness after

another, is not removed through the true upanayana, it will continue to be tossed about like this from one stage to another and suffer almost indefinitely pursuing this desire or that changing it now and again according to its own caprice. Just as everything in the human system has its limitations, the mind in spite of all its agility and subtlety is not able to cross its own boundary line; it may speculate on higher spiritual planes but will not easily get lifted up there.

135. The different aspects of the mind with the corresponding different stages of the psychic consciousness are all instruments with which man is equipped for effecting his multifarious desires and ambitions solely brought on by individual will. God in His own infinite wisdom furnished man with individual will enabling him to have scope for a free and independent action and imposed on him a moral responsibility and a filial duty thus expecting him to acquit himself creditably and thus enjoy the greatest benefit of his birth by realising His purpose. But man by the peculiar nature of his own constitution and that of his environments fell away from his lofty pedestal forgot his divine lineage and easily subjected himself to the sway of the wonderfully powerful

forces of nature. It is a real pity that man who is the glory of the creation should to-day live aided by nature only to die away the next moment and to roll on in the cycle of diverse manifestations brought on by her inscrutable phenomena.

136. By dint of real merits man should to-day live aided directly by God defying all the power of the natural forces and have in truth a power over dame Nature. It surely requires ages for man to shake himself free from his present disability. He has inherited it from his parents just as they had inherited it from their fathers. But it is after all sheer habit and this is the root of all ignorance which hampers man from realising higher powers and God. You can shake off this habit only by transplanting another habit which is taught in spiritual rebirth obtained through the grace of the one true saviour that is on the right hand side of the Almighty. Seek grace therefore while yet there is time and realise those mighty and stupendous secrets of being and becoming which all your scientific researches in and outside you helped forward by all the exertions and activities of your mind in its many planes of consciousness cannot reveal to you.

137. Learn that in the case of many men and women of religious faith who may not be educated in the ordinary sense of the word and whose physical bodies are slim and slender enough to afford facilities in the astral region, the mind is more active in the subconscious state and now and then the powers of clairvoyance clairaudience, telepathy, mind reading etc. which are all the work of the five subtle senses in the ethic double, are manifested to them though they ignore them and do not endeavour to develop them. Certain constitutions are so peculiarly fitted and are so well adapted that these faculties of the subtle senses are developed in an amazingly short compass of time and prophecies about something to happen, talking with disembodied persons and spirits in the astral regions curing long standing diseases without seeing patients living at long distances finding treasure troves, hidden springs, volcanoes etc., all become well enough easy without their least exertion.

138. Persons who had lived in the astral world for a long time and who for expiation of Karmas have subsequently descended to the dense world and have got physically encased retain invariably, though in a subdued degree,

their habitual agility and subtlety of senses. Be it known that the powers of these subtle senses which enable one to have Clairvoyance, Clair audience Telepathy etc., vary according to the measure of fineness of the subconscious mind. For instance, a clairvoyant who has a passing glimpse of some hidden thing, who sees some hidden treasure is not able to discern a subtle object an astral form of the physically disembodied person, while one who meets a physically disembodied person and even has a clair-audience with him fails to have even a moment's view of real astral beings whose powers are greater and whose life in the astral regions is comparatively very much longer while one who cognises these and is in touch with subtler beings and regions does not know sub-subtler regions and their inhabitants which comprise botha ganas.

139. Man may even know these and may become a great Tantric by propitiating some of the subtler spirits and by ingratiating himself into their good graces and may possess great powers and command even the world's admiration. But he cannot know a bit about the mysteries of being to know which, all his activity in these subtle regions in the different

states of his consciousness is a serious hamper. He may by developing the subjective consciousness understand some secrets of physiology and phrenology. No doubt a development of the many states of the mind is not harmful when such development is sought without any desire for acquisition of powers. It is a serious obstacle to a Truth-seeker in so far as in each of his subtle states, he is ignorantly getting elated at the experiences and enjoyments he is having there, a circumstance which tightens his bondage with the mind and hampers effectually his self-realisation which is the result of a steady and continuous struggle with the mind, and a complete domination over it.

140. Be it known that only in the truly spiritual condition that is Turiya state, the mind has no power whatsoever. It is vanquished for the time being, though of course it reappears after man is dragged down to the mortal stage. But in the case of the virtually reborn man he is very much less prone to be carried away by mind, he may persevere with the mind in its many aspects and in its many states with greater safety in so far as he has known the Truth and will never identify the myriad powers of

the mind with really spiritual ones. A married woman may live and move among many men but is hardly ever led to mistake any other for her husband.

141. A reborn man may live and move among the unrebored living as they do but he cannot forget his real position. He knows all the glare and glitter of material things but he never condescends even to compare them with the glories of the eternal kingdom. Take for instance a road which is full of hills and dales, bogs and brakes and thorns and thistles and two men one having perfect vision and the other blind setting out on a journey to reach the end of the road. Who, do you think, has the chance of overcoming the labyrinth of difficulties and reaching his goal? The man of perfect sight or the blind? It is even likely both of them while on their way fall into deep pits, run long and sharp thorns, and meet reptiles and wild animals but who succumbs and gives up all hopes of resuming the journey the moment some such calamity befalls him? The blind man of course. The man of vision surmounts all obstacles though he may have to undergo them. Therefore is it emphasised in all religions that the first and foremost

duty of man is to know self and to acquire true knowledge and as for other things they will all come by themselves without his least exertion. **“Seek ye first the Kingdom of God and everything else shall be added unto you.”**

142. Learn that the secrets of eternity lie hid in the statement that God made man in His own image. The glory of the human body is so great that it is possible for a true devotee to keep it in the divine condition for an infinite time and to be in touch with the beings of the higher heavens. The initiate who knows the deep mysteries of the spiritual marriage and union betwixt Christ and the Church or betwixt soul and body, or spirit and matter cannot but wonder with no little lament at the topsy-turvy functions of the human body which is in all truth the tabernacle of God. He grieves at the stupendous change that is moment after moment being wrought in his frame. He ponders with dreadful apprehension on the ceaseless decomposition that is going on in and around him. The thought that the ceaseless function of the respiratory organs, the burning of the tissues, the storage of the waste matter and such other disintegrating influences which

alone are considered as evidence of health makes him weep over this circumstance—over this woeful condition of things.

143. By the light of the wisdom begotten of grace man realises that he labours under the influences of the stern and inexorable laws of nature ; he strives every moment of his life to escape from this thralldom of law and to bask in the cool sunshine of grace ; he knows how vastly different is the man of the spirit who lives under grace from the man of the world who lives under law ; he tries to be of Christ and not of Adam. The son of man is under law and he who is begotten of the Holy Ghost is not of law but of grace. He tries to bring the Adam's body under the sole subjection of the spiritual body ; he learns how Adam lived in the garden of Eden before the curse, how in Adam there was the Eve who was given to him as wife, how both of them lived in nakedness enjoying the highest gifts that life in Eden bestows on man, and how after the transgression both of them fell from their places and forfeited the greatest and the most valuable benefit of the human body.

144. Learn that none and none else but the man who is baptised with the baptisms of

the holy cup and the holy word etc. knows the eternal secrets of the garden of Eden. The garden of Eden is the very soul and life of every true devotee. Life in Eden alone enables the soul to steer clear of all disintegrating forces, baffle all mutable and changing yet wonderful phenomena of nature, and conquer the persistent and cruel forces of time, space and causation etc. Life in Eden unravels the deep mysteries of the Evolution and the Involution of man and the Universe, and yields the peace that passes all understanding transforming the human body into God's permanent abode.

145. A peep into the garden of Eden before which the treasures of the Universe are but contemptible things, reveals the manna and the wine ; the bread and the water of life whose powers are so stupendous and astounding that all the powerful forces of dame Nature which bring on ceaseless change, stand appalled and fail to operate on the man who has known Eden and has obtained the grace to live in Eden as a permanent resident. The garden of Eden with its secrets is the property of every man but the curse of God holds him from a real knowledge of it. It is the greatest heritage of man. Adam and Eve enjoyed it so long as

they implicitly obeyed their God and loved Him with all their mind might, and heart, but the unlucky hour had come when mind lost its balance and began to get gross as a result of the formidable cosmic forces of Nature. When mind got gross the senses got gross and man instead of making the best use of his free will abused it and fell away. When mind is carnal man is carnal. When the mind is spiritual man is spiritual. When Adam fell away from Eden the cosmic power of Nature operated on him. It could not but, and consequently trouble, disease, and decay came on in train with all their concomittant evils.

146. Adam lost grace and directly came under law and his progeny also came under the same law. For Adam bequeathed his short-comings to his progeny; his progeny cannot overcome the sin of the forefathers but by a real baptism. The guilt of Adam brought down his own ruin and the ruin of his descendants and that of the generations yet unborn. Because all are subject to the laws of Nature, into whose son Adam had degenerated. After his degeneration, the laws of association held Adam down with a firm grip and made him a subject. Therefore all have been subject to Nature and her laws. All

are purely material liable to disease disintegration and death. Man must therefore be reborn in the true spiritual sense. He must crucify the Adam's body with all its failings and disabilities. He must lift himself by the grace of God to the plane of the superhuman or in short to the plane where man is no longer a subject to the mutable laws of Nature but to the eternal grace of God.

147. The Almighty has endowed man with a free-will and therefore holds him responsible for all his thoughts, desires and actions. Man's activities in his present life are but the fruits of his past existence. His thoughts, desires and actions in his present life furnish him with the seed for his next incarnation. They may either raise him to the status of angels and devas inhabiting higher regions or degrade him to the low level of the beast. It must therefore be the aim of man to realise the lifted Leg of the Lord that is signified by the letter Two (e) from whence proceed all life, all energy and all force while yet he is encased in the physical body which is the image of God and exculpating himself from all influences of thought, desire and action both past and present, obtain immunity from the misery of reincarnation and all mortal joy and suffering. If man is

foolish and wastes away his valuable time in speculating on the acquisition of perishing honour, wealth, power and fame, he will be rolled down in his evolution and will be compelled by the sheer force of his own actions (karmas) to undergo innumerable births and deaths—a fearful contingency which is only adequately understood by the oft discussed and very much misinterpreted biblical phrase—Eternal damnation.

148. Seek and find the Lord Nandhideva in the middle of the inner street of the holy Omkara. He is the Lord of Lords and the plenipotentiary to the Most High, Who so loves and esteems him that He has chosen him as His own vehicle giving him the holy form of the white bull. Tremendous indeed is the power of this Nandhideva ; without whom everything comes to naught. With a lash of his tail, he will make the angels, archangels and all the other shining ones tremble and quake with fear. With a slight movement of his hind legs, he will displace the solar and lunar systems. His slightest frown will hunt down the sinner from the face of the Earth. His slightest smile will carry the devotee beyond all the Saloka, Samipa and Sarupa and fix him in the Sayutchya Bliss.

He is the the author of all the world's scriptures. He is the life of all religions. He is the prophet of prophets. He is the father of all saints, seers and sages. He is the master of all yogis and gnanies.

149. Realise the Lord Nandhideva by Virtue of the true upanayana and deeksha and realise the deeper truths of the Akara and the Ukara; the Bhindhu and the Nadha. If he but vouchsafes a streak of his grace, in the twinkling of an eye you will be made a new man. You will be purged of all human disabilities. You will no longer crave to eat the fruits of the tree of the knowledge of good and evil. Because you will dig out the coral apple that lies hidden in the ruby cage of Allah and tying it up with the white lotus light up the Lord's tabernacle and make it the beacon eternal of all the seven Heavens. The holy angels seeing this and praising your action, will consecrate you and join you to their fold.

150. Man is born for infinitely higher purposes than he through his limited consciousness can realise. He must burn with the desire to realise the glory of the mystic thread and the holy Rudraksha without which no true religious worship and spiritual communion

is possible. His highest ambition in life must be the discovery of the Omkara castle, the golden tank that has neither water nor earth and the flower that has neither root nor branch ; as on the discovery of which and which alone depends his prospect of realising the true Siva-archana and the Siva-pujah of St. Markandeswara. This pujah which is the highest form of divine worship, converts the human body into God's abode by making all the holy Aksharas march forward in divine order and enables man to expiate all his sins past and present and helps him to break human limitations and to attain God-hood.

151. The Gayatri Mahadevi is the queen of the Omkara Castle. The thirty three crores of devas and the legion of angels are at her beck and call. She is the Holy Spirit that revels in hiding her glorious consort the Omnipotent, Omniscient and Almighty Lord. She is above all tense, gender, and form. For the purpose of maintaining this vast Universe with its teeming millions of souls who struggle in evolution without a knowledge of Her wonderful prowess, She has condescended to be the sweet Mother divine with a form that is graceful and beautiful and with a

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complexion that vies with the grandeur of the rainbow. She is the Sakti, Sadathari, Gayatri and Savitri. She is the Kali, Durgai and the Manonmoni. She is the terror of all asuras and evil spirits and is the fountain of love for all true believers and devotees. She is the eternal Virgin mother who wears the bodice studded with corals and diamonds and at whose lotus feet the holy saints and sages fall prostrate bathed in tears of speechless ecstasy.

152. The soul has got a peculiar property of acquiring the qualities of that with which it associates and actually becomes that with which it identifies itself. It is this peculiarity of the soul which accounts for its ignorance of God when it is encased in flesh and is placed amidst material surroundings. The Vedic expressions such as Jeevatma, Paramatma, Boothatma etc., clearly explain away the fact that the soul becomes that with which it associates. The soul possesses the qualities of all the objects and things that exist in the Universe and hence it easily identifies itself with any particular object which is near or around it. The soul cannot exist by itself. It is either drawn to the lower or the higher magnet. The soul is called Boothatma when it lives with the elements. It is

the Jeevatma when it lives with the Jeeva. It is the Paramatma when it lives with the Divine.

153. The highly evolved Jeeva surrenders himself to the Lord after gaining the true knowledge of 'Tatvamasi' mahavakya and by a steady practice of Sohambhavana realises Ahambrahmasmi. It is this surrender that enables the Jeevatma to become the Paramatma. The body of the Jeevatma after such surrender is no longer Jeevasareeram but Sivasareeram. All the actions of that body are no longer human but are divine actions. It is with the view to the attainment of this high stage that the higher classes of Hindus offer though in a parody their Jeevatma—themselves—to the Lord with flowers and incense every day when they do their Sivapujah. This self surrender is in fact the scriptural death of the human soul in the Divine. Recall to memory the statement of St. Manickavasagar. **"We having completely died away, do become Siva the Lord"** and compare the statement of St. Paul in his epistles to the Corinthians. **"I am crucified with Jesus yet nevertheless I live. Not I but Christ the Lord liveth in me."**

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