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you exist, independent of your personality and also after ANNIHILATION of your personality. Once you have reached me, the thought of the "I" does not even arise in you any longer. Only when in the body you use that term. I am NOT accessible to knowledge, but knowledge leads to me. Thinking leads to me, but when with me you even drop thinking. When with me you are pure, liberated from all stains of personality. For knowledge, only for knowledge, I am nothing. For seeing, hearing, smelling, tasting, touching and thinking I am nothing. I am nothing knowable. At the altar of refuge you must stop thinking, although it leads you to me. Because what is "Being"? When you judge, you give or deny a predicate to the subject. "Is" and "is not." So a predicate should be thought of as connected with the subject. BUT! All predicates are mediated only through the 6 senses, or through every

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thing. So the situation "to be" relates only to these fundamental predicates "seeing, hearing, smelling, tasting, touching and thinking." If you null them, then there is no "being". A holy man who has detached from all these predicates can not be declared any more as "being", BUT HE IS NOT DESTROYED. Otherwise such a teaching would be a teaching of COMPLETE annihilation and thus selfish. So if you declared the saint NOT to be, it would be as selfish. The detached one is at death, just not aware of seeing, hearing, smelling, tasting, touching and thinking etc. That state of your being can be easily experienced at meditation. So you can convince yourself of its truth. A liberated being is like a subject devoid of predicate. If you become detached from all, you can escape from sensual world. Because: you can NOT your true self assert to be or to consist of sensations

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because sensations are conditioned through sensual activities of the corporeal organism, being ALIEN to your essence. They arise and vanish. So there for "to be" has meaning only within the realm of sensations. If you get rid of attachment to sensations, you can no longer say that you are. When you are attached to sense organs and thus to sensations you are directed outwards, away from your true self, caught in the trap of material world. Your faculty of apprehension is wholly directed outwards. If you would know what you are beyond that you would be surprised. So sensation does not belong to you. Abandon it. If you reach me, there is no measure for you. In me all phenomena have ceased. So God is your innermost essence, nothing more and nothing less. I am the other here. Use the teaching of THE BOOK OF LIGHT and drop it, once you have reached me when you

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with me, you have lost your name, you have become nameless, forever removed from sensations, and even if something remains in you to be thrown out again at remembering of the universe, you will be so close to me that you just merge in me. OR you decide to leave me in order to help others to reach me. I can not be explained, but only experienced in the silence of inner being. When in me you are NOT touched by death. When you are with me, you have become a perfected one. Corporeality, sensation, perception, activity of mind and cognition are extinguished, annihilated at the root. Ripped and torn out is the root of all this. Nothing in the world applies anymore, once you become a perfected one. You are pure, rid of the dross of your personality. You are then something inscrutable. When you are in NIRVANA, you disappear for the world, the world disappears for you, but you don't disappear for yourself.

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There is then, in absolute contemplation, no more place for the "I" you have then enjoyed the view of anatāra in its purity. Then the whole machinery of personality is merely a whirl of processes, **ALien** to the detached and purified one. OM. But look at the un-instructed man of the world. He is so intimately connected with what he is NOT, that the inclination to believe in personality adheres in him. He imagines himself to BE the personality. Thus he says: I originate, I dissolve, I perceive, and so on. Such a man, rather the majority arrive at the thought of "I" only when bound up with personality. He grasps something, is devoted to something, and he says: "THIS is my 'I', this is the world, and this I will be permanent after death. This also caters for sensation, perception, activities of mind. I do not say that the 'I' does not exist. All I say, is,

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that at all events the conception of being cannot be applied to the "I", because the "I" cannot be found out. It simply does not exist IN THE WORLD. And so such "I" is of course neither permanent, lasting, existing or ever the same. Why? Because these conceptions designate nothing but a certain state WITHIN the world. But I am BEYOND the world. Therefore the world is EMPTY of the "I". In me, though, there is no "I". BUT even a detached one uses that term, when he uses his body to speak or teach. Furthermore: The nature of coupling up with personality does not first happen in this transient world. That coupling up takes place in inscrutable depths no longer accessible to apprehension, and thus in these depths originates the activation of the 6 sense machine. Therefore the setting of heart, lungs, and other organs can not be perceived, neither the nerves and muscles used in seeing, hearing, thinking. These powers

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are set as counterforce causing VALVES (curtains) against the crushing power of nature who does not want you to enter material world. Sooner or later nature wins and all you were clinging to, is crushed and annihilated. OM. Whatever originates MUST perish. So there is no self-consciousness but only and always consciousness of what the Self is NOT. In other words: The vegetative functions, including the sensitive ones, are performed BELOW Consciousness. Consciousness throws its light only when the machine is already inactivity. Thinking therefore only leads close to truth and must be dropped at meditation. This thinking can NOT lead to the understanding about the Self as such, nor leads to the understanding to the connection of Self with personality. The SUBJECT of cognition is absolutely UNREACHABLE of the body.

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by cognition. Thinking only deals with the OBJECT cognized by cognition. The detached saint has no longer the "I"-thought. The child has NOT YET the "I" thought. Or: The saint has no more ego. The child has not yet an ego fully developed. You ask what you will be, once you have attained selfhood? Exactly the same as you are now. But even then the difference can be only experienced by you in meditation. When a detached saint, gods and men will behold you, as long as your body exists. When not anymore existing, men and gods will NOT behold you any longer, which does NOT mean that gods are destroyed then. BEWARE: whatever you claim to be as self is wrong, EVEN if you are with me, your true god and refuge. Or less you eventually feel like a stranger in this world, you shall not be ready for the refuge NIRVANA. Yes it means annihilated. But you are NOT annihilated, only your desire for THE WORLD is annihilated there.

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How can liberation be realized? How can you vanquish your personality, including the entire world and reach me, your refuge? Where I am, there is neither birth nor sickness nor becoming old or dying, no weal, sorrow, suffering, grief and despair. I am BEYOND the world and all its suffering.

Your suffering shall end, when you conquer your personality, because through it you are joined to the world and thus to suffering. If you succeed to get off during meditation, the connection with your body, you automatically drift towards me, because only through the body are you connected with the transient world of pain and suffering. So liberate yourself from your personality and you shall outgrow the transient world of suffering. Look down upon your personality as something completely alien to you. The world too is alien to you.

None of it has to do with you, and neither you with it. You are still IN the world,

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but no longer OF the world. You tower above the world. Your personality shall decay, but you look towards that decay with cool indifference. And just as the blue, red or white lotus flower, originated in the water, grows up in the water, stands there, towering above the waters, untouched by the water. Just so you are born within the world, grow up within the world, but you can vanquish the world and unspotted by the world you remain. If you outgrow your PRESENT personality, you still have not yet annihilated suffering. Because there is not only this life to be conquered but to hinder also the NEW FORMATION of personality. Bring to standstill that circle of incessantly renewed objectification as personality, i.e. of individual existence of any kind. All educational systems shall soon not teach how to achieve anything in the world but how to get OUT of it.

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May you soon bear your last body to the grave. Through countless ages you have been devoted to the body. Let this one be the last of them. No coming to be in this world any more. In the rounds of existence you came to the hell-world. A pain and again to the realm of shades. Suffering by being born as mineral, plant, animal and human you lived for long. The heaven you also touched from time to time, formless worlds, form worlds, realms of neither perception nor non-perception. Now you are ready to be freed from suffering. Reach the unshakable certainty that you are something entirely different from the components of your present personality, something that can not be touched by its fate, and make sure that this present personality will be the last to which you are chained.

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Depart from the rounds of rebirth and be never again troubled by any of its elements. Be cured of the delusion, that your personality is an efflux of your essence. It is not. Your personality is nothing but processes, restlessly heaving up and down, and they have at bottom nothing to do with you. Look down upon them as phantasmagoria flitting before you. Perceive them as foreign elements, arising incessantly from uncomprehensible realms. Like bubbles do they rise out of swampy water and dissolve again. Now and then the idea of "I" does not come to you any more. Now you know, that by cognition you can not reach your true self because all cognition is directed outwards, while your true self is inwards. Now you are ready for the 7th key of initiation which is: THERE IS NO PERSONALITY. There is no person,

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since a person is a being or would be a being to which sensation and perception are essential. Any question as to primary cause of sensation and perception would be meaningless if there really was a person as primary cause. To feel and to perceive would then be manifestations of existence, which it is NOT. Look at samsara, that endless chain of single personalities, life after life. An endless chain of suffering. The corporeal organism is the immediate cause of suffering. So wear this body out with patience. Why were you born? Because you grasped in past life. What did you grasp? your object of desire. That desire survived, lingered in you and caused your reincarnation. Overcome the urge for life and you will have overcome death. So meditate on the processes of your body, become wholly calmed and attain NIRVANA, the end of suffering.

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Again: Grasping is the cause, origin, arising and dependence of becoming. By grasping I mean grasping to sensual pleasure, to views, ritual observances and to thoughts about the nature of the eye "I" rather than defining the NON-"I" which is safer. Your inscrutable essence is something alien as it is opposed to the world which you GRASP. So drop the idea that your essence is a positive quantity belonging to this world. Why do you grasp? because of thirst. By that I mean any desire or craving for the world, with everything in it. And desire leads to grasping. Drop all desire, even the desire for me. It suffices to detach from the body, and truth will come. And that truth truly shall set you free. Now it is clear to you. Your true essence lays beyond your personality, eye beyond the world. Driven by ignorance,

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you were longing for something, which is essentially alien to your innermost essence, you desired the world with everything in it. You desired the world of forms, sounds, odors, tastes, as well as things tangible. You eagerly seized any opportunity to grasp the world. And so INTENSE was your thirst for the world of forms, sounds, odors, tastes and things tangible, so intense was it, you imagined this thirst to be the manifestation of your essence. For so many lives you had a longing, a thirst for that, which is NOT you, relative alien to your innermost essence. You desired a world of forms, sounds, odors, tastes and of tangibles. Your longing for it caused your contact with them. You clung to this, your organism, as long as you possessed or possess it, and thirst for it, it caused your reincarnation. You know, that every kind of becoming presupposes:  
1. Conditions, set up for its taking place.

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2. The grasping of these conditions. That grasping was created by the thirst of the creature who at death continued to grasp for it. That caused, with you too, reincarnation. The thirst of a dying man is not dead with him. It remains in permanent samsara. You know to be permanent atoms. This the king of this life can become a beggar of next life. But behold, the thirst for new becoming at the moment of death, when one is forced to abandon the body, that thirst acts BLINDLY and blindly grabs new parents. In the worst case man uses reason only to be more beastly than any beast. You have an ape's mind? Then that shall draw you after death to a heavenly world. You have an evil, degenerate mind? That shall lead you to hellish realms after death, and there in low life-circumstances in a new life. As

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man sows he shall reap, life after life. You will always become what you desire to become or rather to what your desire LEADS you to become. Could you, not even in your dreams, NEVER conceive the thought of killing, then you overcame that inclination. DO only good, and sooner or later only good shall happen to you - sooner or later. If your main striving tends in a certain definite direction, in consequence of this you shall develop certain quite definite and special qualities of mind. That shall decide your next incarnation. So turn your volition, your will into the right direction, OUT of this world of suffering and back to me, who I am waiting with wide open arms. Be the prodigal son of a loving father, waiting for his return. You may even be a pratyeeka, one who,

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in contrast with a completely awakened one (Sammāsambuddha) does not possess the power of sharing his knowledge with others. Every act of volition leads to certain quite definite consequences, not only in this life but also after death, and thus to a chain of suffering. That is the dhamma law. Lawless behavior, wrong behavior leads for the doer to a downward way to hell and painful next life. But behavior in harmony with the law and good deeds, leads after death to the good road to heavenly world. You are under the law of causality, the law of cause and effect. As you sow you shall reap, life after life. ANY kind of volition stirred in harmony with the law of causality you can NOT escape from your deeds. They will find you inevitably at the proper time in form of their effects. Listen to the words of the great

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Buddha, emanating from me, the refuge: "Not in the air, not in the depths of the ocean, nor in the distant mountain cave: nowhere in the world is there a place, when a man can escape his own evil deeds." NO ONE, no priest, no ascetic being, no spiritual being from the astral realms, no god and no devil can effect, that no fruit should arise from those evil deeds, the defiling, birth-producing, dreadful, sorrow-inflicting, leading anew to birth, old age and death. In the same way, though if you, after long absence, safely arrive home from a far off country, and then are welcomed by good friends and relatives, in the same way, you, if you have acted rightly on earth, will be welcomed by your own deeds in the next world, like a dear friend by his friends. Your body does not essentially to you, but is only produced through

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your former acting, and to this product you see yourself now chained. O.M. Your ear, nose, tongue, body, mind are caused by yourself in past lives by former action. Your ACTION is your inheritance, your ACTION is your possession. Your ACTION is the work that bears you, caused by you. But you need not to have further anxiety on account of later fruits of your former lives, if evil. All you have to do is to follow the path, designed for you in THE BOOK OF LIGHT. Then you shall know that you escaped the hellish after-world places. But beware, even a good man may come into hell and a bad or evil man may enter into heaven. How can that be? Listen and learn. If a man, good during his life, may lose patience in case of maybe a painful illness, in consequence of that he becomes fearful and quarrelsome. That prevents his entering of heaven. But if a criminal HONESTLY regrets his deeds, and even if that regret comes on the scaffold

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to him, he may enter heaven. And because good AND evil exist in humans, they switch from heaven to hell until they overcome Samsara completely. Thus all beings can become everything in the world, because they are nothing, pertaining to this world. Thus, the law of karma acts in the form of affinity. Through grasping, every rebirth takes place in the five realms of Samsara, partly painful, partly pleasant, pleasant-and-painful, causing thirst and reversion. Bad action bears bad fruits, good action bears good fruits, partly good and bad actions bear partly good and bad fruits. BEWARE! What is the outstanding feature of the painful worlds? It is, that the creatures suffer from evil thirst, and it is NOT satisfied, but in the contrary also attracts the attention of those whom they did evil to... Therefore, try to die with as little desire as possible...

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But what is that thirst? It is NOT metaphysical. It too is conditioned, subject to causality and therefore PHYSICAL, in other words AN-ATTA not the 'I'. Because: If thirst really were the essence of man, then there would be no deliverance from it, or rather from suffering. Then the entire BOOK OF LIGHT would make no sense. So then, on what is thirst dependent? In dependence of SENSATION is thirst dependent? Behold: Nothing within the world is without absolute cause for its existence. There is NO desire without stimulus of sensation, be it mental or otherwise - is that not the MEMORY of sensation. An insensitized person may even long or lust for sensation, when it is not able anymore to experience it. Example: Even an imbecile person may lust mentally for sexual pleasure and sensation, even when unable to satisfy it. That person still wants and desires although it can't anymore. A spirit can but does not want anymore.

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At a voiding of sensation there may well be the will to experience that sensation of air, but not to exhaust. The one who overcame desire and the longing for sensation, all thirst was gone too. So thirst arises in dependence cannot yet overcome desire for sensation. In conclusion: If no thirst arises any longer, if a man has become without any sensation, no sensation occurring... of eye-ear-nose-mind-body- AND mind-contact, if sensation would be abolished, then kind of thirst would be possible or perceptible. Sensation depends on contact, meaning eye-ear-nose-tongue-body AND mind-contact. Absence of such contact would not lead to sensation and contact itself is dependent on corporeal organism. CUT OFF in so by meditation totally the contact to your physical body and the senses, and you will expose yourself for me, your true home. The physical body is the end of the chain of dependence. You want to escape the chain of suffering? Leave Samsara,

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the circle of rebirth, avoid a future new birth and thus a new formation of the corporeal organism including consciousness. Only at the moment of death can you escape Samsara or also be reborn on higher planes and eventually be united again with your true home and refuge. Suffering equals with corporeal organism together with consciousness. Is thirst for life also conditioned? It is conditioned and therefore material. Now you know, who is your creator. It is YOU, life after life driven by desire. Without that knowledge of the thirst for annihilation arises, such as the thirst for suicide. But such thirst for annihilation can only arise and succeed in consequence of the wrong view, that personality is our essence. By experiencing that our personality is the root of suffering, we long to annihilate it. But one can only think like this, when falsely assuming that personality is essence, when it

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is NOT. So after suicide ~~some~~ person is born again, facing the same problem. You left me because you were ignorant about the nature of suffering in manifested world. Now attain wisdom and return to me. You brought yourself forth and only you can bring yourself back to me. Now you know by the book of light, that everything brought forth, all productions are unstable and trouble some. And so for you it suffices to get weary of all productions, to shrink back from them, to detach from them. Behold the transiency of this troublesome world: A time will come when no more rain will fall. All seeds, plants, herbs, grasses and trees will dry up wither away and disappear. A time will come when there will be a second sun, drying up all rivers and ponds until they disappear. Then a third, fourth and fifth sun will appear and all the waters of the great oceans shall disappear. You can escape that transiency. So something

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arises, or EVERYTHING that arises, has its unfathomable essence BEYOND the world. Overcome your consciousness and the entire world shall disappear for you, you for the world, but you not for yourself. Thus the entire world is contained in your body, origin, end AND the path leading to the end of the world. The entire visible and invisible world is nothing but a state of ignorance, all beings in manifestation. Your body is rooted in your WILL. You are not the five groups of grasping. They just appear the moment you leave the and touch material world. Body is YOUR production. YOUR WILL brought is forth along the evolutionary ladder of minerals, plant and animal. So your WILL is the builder. Redirect your will for life, redirect your will for transient life and attain true immortality, beyond time

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and space. The productions are your productions, and the thirsting will is your will. So you are your own demerger. YOU created your inexpressibly complicated organism. Pay heed! Thirst and grasping do NOT belong to your personality. Thirst and grasping are the symptoms of your ignorance, which caused you to leave me. Then you left me, fell into material world, caused your body and YOU grasped it, you were clinging to it, and only YOU can detach from it. Until then you will see a form with the eye, considering the form giving occasion for joy, sadness or indifference. If you then hear a sound with the ear, smell a scent with the nose, taste a flavor with the tongue, touch a palpable object with the body, THINK an object of thought, giving occasion for indifference. Especially your THINKING is fully engaged by the Thirsting Will, your thinking is therefore incessantly irritated by such will causing feelings, affections and passions.

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These are the qualities of thirst, namely greed, hatred and delusion. Such thinking makes you slave to the world. But there is a different kind of thinking, LIBERATING you from the world. That kind of thinking is called cognition. It only COGNIZES and produces no longer in order to satisfy the thirsting will, but it confronts the machinery of personality and also this very Thirsting will itself. YOU cognize without attachment. What do YOU, who are NOT the thirsting will, now cognize? You cognize "pleasant", "unpleasant", neither pleasant nor unpleasant, at whatever contact, to which always followed a sensation, neither pleasant nor unpleasant, or pleasant and unpleasant. All that is produced. Therefore don't produce anymore and return to me. Experience in meditation even the end of thinking then you no longer produce. Neither for the purpose that anything might arise, nor that anything might be destroyed. Thus you

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no longer thirst, and thus you shall return to me, but extinguished to the world. Only by own will may you leave me at any time, this helps as liberated being, all thirsting ceases to attain liberation. The cognition of the 5th group of grasping KILLS the thirsting will, finishes the active creative thinking of the 4th group of grasping. The 4th serves to satisfy thirsting will. The pure cognizing activity of fifth will is achieved at soul.

BREATH MEDITATION. you let go of and detach from everything you are NOT, and you still remain, but then there is no use separation, no more you and me. You are then WITH ME, even when still linked with your physical body. Therefore, the thinking that led you into the world can be replaced by you with the thinking that leads OUT of this world, to me, your rightful home. The second kind of thinking leads to cognizance without attachment. You see all forms now as compressed peas, which they really are. All beings are

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covered by the dirt of their bodies, be they minerals, plants, animals, humans, angels, and even gods. So there is a creative mental action and a mental action that detaches from all activity, because all activity is NOT me. But I am also not non-active, or inactive. I am beyond activity and inactivity, and if you want to be with me, you too must be beyond activity and inactivity. That is the abolition of all perception and sensation. OM. Whatever there is in motion within and about you is NOT you. The true self is neither in motion nor motionless. Solve the riddle. So there are 3 kinds of productions: 1. corporeal 2. linguistic and 3. mental production. All 3 of them shall cease, when you return to me. So overcome linguistic, mental and corporeal productions, at once, or life after life. The highest state of soul breath Meditation is the ceasing of the productions in following order: 1. in- and outbreathing 2. discursive thinking and reflecting, 3. perception

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and finally 4. sensation. This comes all productions during meditation to a halt, and you still ARE.

Be it unwholesome or wholesome at first arises the thought of it, unwholesome thoughts are followed by suffering, wholesome thoughts by joyful, though always transient. Repetition is the best teacher.

The organ of thought is the center of all activities of the senses, and the heap of productions have thinking as their commander, and by that heap of productions the personality is meant. The excretory organs of thinking are the five outer organs. The thirst for life, though, can be overcome at meditation. At the moment of dissolution, the remaining thirst for life leads you to a new womb and a new birth, old age, disease and death. OM. Escape that circle. Return to me. Why did you leave me?

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Because of ignorance. The productions arise in dependence of ignorance. IGNORANCE lays at the extreme end of the chain of causality, therefore it is of fundamental importance, why does ignorance exist? Everything must have its cause.

Ignorance means in this connection to be ignorant as regards suffering, the arising of suffering, the ceasing of suffering, the path leading to the ceasing of suffering. Everything is subject to transitoriness and thus to suffering: Eye and forms, ear and sounds, nose and odors, tongue and saps, body and tangibles, and the organs of thought as well as the thinkable. The entire world is an ocean of misery. The average man does not cognize this according to reality. What can't he understand? He can't understand, that intimately the inevitable COLLAPSE of everything that is beyond me occurs. This is driven by ignorance and desire, he delights in the eye and



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in forms, in the ear and sounds, in the nose and odors, in the tongue and sapsids in the body and tangibles, and in the organs of thinking and in thoughts. He now driven by desire and ignorance, DELIGHTS in the eye and in forms in the ear and sounds, in the nose and odors, in the tongue and in sapsids, in the body and tangibles, in the organs of thinking and in thoughts. And he grasps and grasps and releases mates and releases mates, and suffers and suffers over and over again.

Back to ignorance. It gives rise to the first and lowest activity of the senses. This happens in the maternal womb. And from then on, unaware of the consequences, you make incessant use of the organs of sense. And again IGNORANCE is the basis of the entire chain of suffering.

Thirst, being conditioned as the cause of rebirth is a purely PHYSICAL phenomenon. It is, therefore, entirely in your power to remove thirst.

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Especially the most single minded, overeducated people achieve the highest positions in life become sometimes even rulers of nations. But they are the blind leading the blind, keeping the masses and themselves locked to transient and painful life, instead of showing them the way out of this ocean of suffering. Thus the ignorant and blind lead the ignorant and blind. THE BOOK OF LIGHT has only one message: GET OUT! Out of the world and return to your true HOME NIRVANA. But many have already found their way back to me, their true home. THE BOOK OF LIGHT led them when in flesh. Soon it will rule on earth, walk the path. Be one, who has vanquished delusion, break through the dense darkness, and you shall wander no more. Causality will exist for you no more.

Now you understand the entire formula of origination through dependence. The formula is thus: In dependence on ignorance arise the productions. Gem building

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occurs along the strands in the maternal womb, leading to building of the apparatus of perception. Productions lead to consciousness. Consciousness leads to the corporeal organism, which leads to the 6 organs of sense. That leads to contact, to sensation to thirst, to grasping, to becoming, to birth, to old age and death, sorrow, lamentation, pain, grief and despair. OM. such are the 5 powers of desiring. Behold the steps of manifestation caused by ignorance. Example: Birth of a boy.

1. Father Mother come together, and the being to be born is karmic ready.
2. A seed of life is planted.
3. For nine months (usually) the mother bears in her womb the seed of life. Then the mother brings forth the heavy burden, nourishes it with her milk.
4. The boy grows, develops faculties, open to desire, which he has already exercised before. In his past lives as being hearing, smelling, tasting and touching. Now that desire for cause-activity dwells up again in the maternal womb into the unfolding as follows.

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5. Now the boy takes part in games and sports appropriate to youth, ploughing with toy ploughs, playing tip-cat, turning romescavits, playing with toy windmills, toy meadows, toy carts and all kind of computer games, unfortunately already there poisoning his mind.
6. Now this boy becomes MORE open to all the five incitements of desire, as there are: Forms cognisable through the organ of sight, sounds cognisable through the organ of hearing, odors cognisable through the organ of smell, flavors cognisable through the organ of taste, and tangibles cognisable through the organ of touch; all these lured for, loved, delightful, pleasing, bound up with desire, provocative of passion.
7. NOW, through the eye sighting forms, through the nose, smelling odors, through the ear hearing sounds, through the tongue tasting flavors, through the body,

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encountering tangibles and through the mind discerning ideas, that boy is enamored of pleasing forms, pleasing sounds, pleasing odors, pleasing tangibles, pleasing ideas, and that boy SHUNS unpleasing forms, unpleasing sounds, unpleasing odors, unpleasing tangibles, unpleasing ideas, THAT Boy now grown up, is void of recollection as respects corporeality, bounded and limited of mind, knowing naught, in accord with truth, of the deliverance of the mind, the DELIVERANCE by wisdom, as taught in THE BOOK OF LIGHT, because then all that is evil and insubstantial would cease to be. That boy now experiences the two fundamental directions of THIRST: To be enwrapped and to shun. All of that being a direct consequence of the activity of the senses. That, in turn, causes sensation and perception, leading to... THIRST.

g. Soiled with likes and dislikes the boy, now grown up man, experiences any kind of sensation,

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pleasant, unpleasant as to forms, sounds, odors, flavors, tangibles, ideas, desiring the pleasant ones and shunning the unpleasant ones. He totally falls to sensation and grasping. And

g. In dependence of that grasping arises BECOMING, birth, growth

g. In dependence of that arises in new life NEW birth, growth and decay, death, sorrow, lamentation, suffering, grief and despair, consequently the entire sowing of suffering. But what is grasping that leads to reincarnation? Only grasping bound up with DELIGHT leads to painful reincarnation. The saint also still eats but is not attached to the taste. He only eats once a day to keep the body alive in order to detach properly from it! By eating and drinking there is no more DELIGHT in him! When you grasp bound up with delight and you die, karmically follows a new becoming! As soon as

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you grasp, something becomes. When you no longer grasp, nothing shall become for you. What becomes for you? A new personality, a new existence, beginning with conception. This the majority of mankind, driven by ignorance, spend their entire life from youth to the grave. Such grasping effectuates itself in a new germ, just at death-moment, causing a new personality, or rather a new becoming of personality. In dependence upon Becoming arises birth. You have in your own hands to put a stop to Becoming - a new personality - therefore: When in your last moment of life you have no more thirst for life, you have already achieved a lot towards ME, who I am your rightful home OM. your innermost presence has nothing to do with emotion, mind, soul, and spirit. The entire external world including your corporeal organism together with consciousness. You are BEYOND all that, be-

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you and the world. The world is but an endless chain of misery. Free yourself from it. But in order to do so, follows the necessity of getting a clear idea of the relationship in which you stand to this alien world. Read and learn. You grasp the world, you thirst for it, you DESIRE to remain in broken contact with it. That is already an indication of your ignorance. CAN'T YOU SEE? Life is transient, because experienced in a transient body. That body endowed with six senses constitutes the machine for CONTACT with the world of forms, sounds, odors, sapids, tangibles and ideas. The machine works such: An organ of sense encounters a corresponding object, consciousness arises and is affected. That consciousness, in the form of sensation and perception, brings you into contact with the object and the world. How IGNORANT you were, clinging to life, hoping it to be eternal. Religion takes of that desire of the multitude and promises "eternal advantage"

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not life' in heaven. But even HEAVEN is transient and therefore painful. Eternity is only in me. Eternity is existence without duration. Thus, the element of consciousness stands between you and the world. YOU ARE not that consciousness. Then is an immeasurable duration of the process of consciousness. YOU don't know about it. ASANU, a LIBERATED BUDDHA, remembers, but you don't. you don't remember. Does it therefore not exist? Then you also don't exist, because you too can't remember the time being or having been in the womb of your mother? When you are in deep dreamless sleep, do you remember this time? Truth is: As soon as, through organs of your senses, an agreeable object in the form of an agreeable sensation (control it), arises, you desire it. But if the object evokes a disagreeable sensation, detestation arises. Both, Craving and detestation, are: THIRST, and therefore lead to reincarnation. Craving and detestation, like AND dislike are but states

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of ignorance, causing reincarnation and new suffering. THIRST, born of ignorance, brings - after death - new grasping and consequently new organs of sense and NEW consciousness flames up. YOU are NOTHING of what you appear to be. your true self is WITHOUT ANY QUALITY. YOU are BEYOND knowledge, because knowledge only has QUALITIES for its object. But you are BEYOND qualities. From the highest point of view, the greatest beings in the universe - except the masters - are but fools, be they politicians, bankers, scientists or poets. They are but slaves of DESIRE and ATTACHMENT and thus of FOOLISHNESS. The highest teaching is not how to achieve anything in the world, but TO GET OUT OF THE WORLD. For knowledge you are NOTHING. But only for knowledge. Solve the riddle: OM. From ME, your true home, flames up YOU, over and over again, driven by ignorance and desire.

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of WHAT do you become conscious, once you left me? YOU become conscious of pleasure, pain, and of the ABSENCE of pleasure and pain! That becoming conscious happens in the form of SENSATION. your corporeal organism is nothing but a collection of activities of will, including external world, made known to you through it. But you ARE NOT that will, you ARE NOT your will. you can USE your will, as a tool to reach this transient world in order to reach ME. And once you reached me, you can DROP that will. you do not need it anymore. you then are free, FREE, and not any more subject to decay. you are also not your consciousness. will and consciousness are inseparably bound up with it. you with the other, and BOTH are NOT your true self. consciousness is only the CONSEQUENCE of will. As often as WILLING manifests in you, it is a mere motion or evolute, a craving for something alien arising in your inscrutable essence. But that kind of activity is

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NOT peculiar to your essence. It is only able to rise, because the veiled element of consciousness does not give clear light. It hangs over you like a dim cloud, which means the objects do NOT appear to you as they really are. REMOVE this state of ignorance with the help of THE BOOK OF LIGHT, and the motion of willing for the world can NOT arise in you anymore. YOU will use the power and tool of will to renounce the world at once or step by step and reach me. Abstract knowledge of that truth will lead BEYOND knowledge, to me, but only if you put abstract knowledge into practice via SOULBREATH MEDITATION. One may argue: I know well the evil consequences of my will, BUT I am not able to crush it out! To him I reveal: Then your awareness and knowledge about the suffering you cause by actions of that will is not strong enough. Then follow your

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wrong willing, suffer and learn. Such a man makes a fool of himself, unable to control his passions, who are often ignited and intensified by demonic beings from the astral world. You are not your will, but you can USE your will, for good and for bad, just as one can use a KNIFE to cut vegetable or to KILL somebody. In both cases he is not the knife but only uses it. You can change your character to the better, just use your will and sooner or later thirst for existence will leave you. It will arise again. You shall experience happiness BEYOND sense-pleasures. So your willing is not essential to you, and neither is your organism, arising in consequence of grasping, caused by willing. You can rid yourself from both of them without destroying yourself. OM Are you LESS if you drop your desire for everything? No, you may be poorer, but not less, since your essence is not touched by it.

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Your true self is WITHOUT qualities, without will, consciousness, sensation and body. It can exist INDEPENDENT of all that. You are free in me! Free of what? Free of SUFFERING! Give up will, body, consciousness, and sensation, and you will be free of suffering. Because: will, corporeality, consciousness, sensation etc. are only directed to the world away FROM ME, who I am your true home, even beyond the highest heavens of Colours (transient) bliss. The world beyond me is a world of transition, of decay and thus of... SUFFERING! When you annihilate all willing, all consciousness and all sensation, you get rid of a BURDEN! So look upon contact as a fostering soil, like a stinking corpse. Once you have penetrated contact, you have penetrated contact, you have penetrated sensation and you are free from desire. With the door and coils of your senses.

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Let your body eye contact to the contact with this universe stay alone, or only with someone who aims at the same goal, me, who I am your true home. OM Overcome the desire for contact, sensation and consciousness. All that only means to become conscious of painful contact in form of sensation. To be conscious is sick, to be conscious is pain-stricken. Become perfectly free of will, consciousness and sensation, meaning free of all qualities, and TRUE joy shall arise in you. Then you shall experience the true meaning of "Liberty". What the world defines as liberty is but a different kind of attachment, leading to reincarnation. Liberty in its true sense means to be liberated from all bondage - intentions internal AND external. Only then are you really free. Everything else is bondage. True liberty is liberty from willing. Free your self from

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your will and you shall free your self from your organism, including consciousness. OM And no new incarnation shall occur. True freedom is freedom <sup>from</sup> will. True liberty is liberty from willing. Agree to hold: you are NOT your will, you only POSSESS will. Will is NOT essential to you, because only WITH you under a certain condition, and THEREFORE you can change your will, whose motions rise incessantly in you. And not only can you change your will, by removing the condition of ignorance, but you can completely REMOVE your will. It is NOT easy, so let me lead you on the path to removal of will. OM. It all has to do with the annihilation of suffering. Thirst is the cause of reincarnation, but WILL also is the cause of reincarnation. Both, thirst and will fundamentally mean the same, though the two concepts are NOT exactly identical. Take a closer look at will. It acts in two ways, by consideration and reflection, and IN SPITE of consideration and reflection,

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our entire willing is the outcome of soul inclinations. Your will represents your character. I give an example: Physiological will or thirst is independent on your choice. You cannot tell the body NOT to eliminate waste. The body wills it and does it. In the same way the thirst and will for existence and well-being animates you, dwells up in you over and over again, forcing your reason (cognition) into ITS, the wills, service. And at the moment of death that willing drives you at death towards a new life of pain and suffering because of its transience. If at death you want to get out of the circle of rebirths, your will for life must be completely eradicated. Suicide is no solution. Overcoming of WILLING and DESIRE through this teaching and soul breath-Meditation is the solution. You may ask yourself: WHY did I have acquired by willing my individual character of which I can become free? Here is the answer: The becoming of will

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or the ARISING of will or of willing is based on a natural process having nothing to do with your essence, because your <sup>essence</sup> is NOT subject to the laws of arising and passing away, but your willing is NOT your essence, NOT yourself, it is another. You become GRADUALLY slave to your will. That even happens where your will or that will is NOT have power over you before, for instance later in life. Even if you never drank alcohol, you may one day become an alcoholic in that you permitted the will to start drinking. And little by little the will to drink tormented you or rather your body is to an alcoholic. Same with suicide, eating sex, etc. DM. Will leads in the example to passion, and passion driving from the Latin "passio" means SUFFERING or TO SUFFER. Words have power. DM. Such wrong willing can cause reincarnation from a king into a beggar. So then what leads to willing? It is HABIT, that

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leads willing and its increasing power over you! Until you no longer see any possibility to liberate yourself from it. And finally, overwhelmed by will, you say I AM that will. And yet and still you ARE not that will. You want a change of your character? Just USE that same will to change the path. What will happen is the following: That will will first REBEL against you with all its power. Now the true fight begins, compared to which a million wars are child game. Continue to fight aided by THE BOOK OF LIGHT, and sooner than you think the same will that enslaved you will FREE you from the bondage of life and death. DM. YOU are the owner of your deeds; heir, child, creature, slave of your deed are you. Soon you will discard the windbag from the unwholesome! Good actions lead to good incarnation, bad actions to bad incarnations. You may ask: WHY THEN can I NOT become

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free from passion and desire from unwholesome things and deed? Because you repeated throughout endless time the error to think that you ARE body, mind, soul and spirit. But you are NOT! You may ask: But how did I come to that false assumption? Because of ignorance. And get it was necessary for you to incarnate over and over again. How else would you know where you DON'T belong? Therefore any creative or other activity that keeps you chained to the world is FOLKISHNESS. Now you understand the words of master Jesus: "The TRUTH shall set you free!" That truth is ME, NIRVANA. So don't say and think anymore "this belongs to me, this I see". You are not even me, I am another too. Solve the riddle. In such relationship your thirst stands to will, therefore in thirst your will must be annihilated. Then the chain binding you to the world and suffering, is cut through. You are delivered

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Because if you have no will and thirst for the world, in coming death, for lack of will for life, you don't incarnate any longer. Now you can see that thirst is being annihilated by insight. THE TRUTH shall set you free. True freedom is the freedom from returning into this or some world. EVERYTHING in the world must perish! So let go of it! NOTHING in transient world deserves to be seen, heard, smelt, tasted, touched and thought. The eye pleases you? Then suffering pleases you. The ear pleases you? Then suffering pleases you. The tongue pleases you? Then suffering pleases you. The brain pleases you? Then suffering pleases you. TRUE overcoming of transient life works only if you extinguish thirsting will, by not bringing forth no longer any productive activity, meaning to think nothing that leads to gratification of thirst. And because EVERY thirsting is a thirsting

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for CONSCIOUSNESS, and attachment culminates in a clinging to a perum in the moment of death. Why? Because such a person wants to build up a NEW apparatus of consciousness. But a DELIVERED one KNOWS that after death he will have gotten rid of the body, consciousness and of sensations. Such a state, being free is unchangeable, and in few exceptions one may be at resurrection through out again, but so close to me, that in a blink of an eye he can return if he wishes to. -OM. How does a delivered one step out of this world at the moment of death? Having thirsting will dissolved at the dying moment in- and exhaling breaks off. Such breaking off of in- and exhaling you can even experience during Soulbreath-Meditation. This you do before dying. Back to the death process. The other senses work no longer, but THINKING may continue. But finally

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that returns to a halt. Consciousness disappears. The subtle ether is disconnected from the corporeal organism. To be DESTROYED? NO, he is NOT! You want evidence of that? Practice Soulbreath-Meditation sooner or later everything that happens through dying shall be experienced by you in meditation, and you are NOT destroyed. But don't expect immediate results. That is very rare and depends solely on your state of present attachment and desire for life. When a subtle body dies, every new contact with such plane of existence is made impossible. Annihilation of consciousness is happening by annihilation of ignorance, leading to annihilation of the productions. That leads to the annihilation of the corporeal organism. That leads to annihilation of the 6 senses. That leads to the annihilation of co-

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nect. That leads to the annihilation of sensation. That leads to the annihilation of thirst. That leads to the annihilation of grasping. That leads to the annihilation of becoming. That leads to the annihilation of new birth. That leads to the end of suffering. A saint that of course also escapes from the law of Karma. BUT just because you KNOW now all this, it does not mean, that you can set free ME, the end of suffering! You must set in PRACTICE, what you learned now! Together with the extinction of your will and thirst, you experience a vision to any further activity, leading to new birth and suffering. EVERYBODY can be liberated, even the greatest master alive.

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and breathing

For a meditating saint suffering ceases for about 7 days. He then is with me. During that time his breath ceases completely and can be compared to the situation of physical death. OM. During that meditation he KNOWS, that he HIMSELF can NOT die, because he was never born. Only the body can die. What perishes and dies are only the productions, the machinery of his personality, which is or NOT the self. When in NIRVANA, the saint experiences himself not any more as "me", "mine" or "I". In returning to the body he then again speaks to us as "I", "me" and "mine". OM. The saint DESTROYED something during meditation. WHAT did he destroy? He destroyed the delusion that his real essence has something to do or in common with the components of his personality. So a new plane material world of this kind will not happen. He may renew to stay and

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and may want to return into causation, in order to help others to attain liberation. That is up to him. EVERYTHING is ALWAYS up to you. The saint does not say anything like "I am", or "I am not", or "I shall be" or "I shall not be", or "I shall possess that form" or "I shall be without form" or "I shall be conscious" or "I shall be unconscious", or "I shall neither be conscious nor unconscious", or "I am this or that." There is no "I am" for the saint and yet he is NOT destroyed. KNOWING this, you too take some position to the world like one who has abolished perception and sensation. Now aim towards it in, or during, the practice. Yes NIRVANA means "extinguishing". But only your THIRST for transient life is extinguished, your true Self is and can NOT be extinguished. OM. So I repeat: The state of abolition of perception and causation can NOT only be achieved by a saint, but

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also by YOU, if you have lost all thirst for existence, except the joy towards perfect inclination. You then will attain transitory or temporary deliverance, leading of course to divine realms from where you can rise higher towards me. OM. So awake from your long dream of life. WAKE UP! You shall know me, when you recognize the passing away of productions. You then shall be what you always were - THE UN-BECOME! I am the most complete INDEPENDENCE of sense-activity. Now make your decision. You want to remain in the world, to be red over and over again by that chain of suffering, or you want to separate from it, by overcoming your desire for it? The choice is yours! You may, though, not be ready for it. You will not be able to come to a definite decision. Then you still see yourself, ... desire ... and and share with. So when you now detach from every-  
as someone who

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thing, what would disappear too. So such a state cannot be agreeable to you ... sees only the aspect of pleasure, and that especially that pleasure turns into pain sooner or later. So instead even that suffering prevails, that other side of your nature, desiring well being. So you cease to detach from everything, you may think that it is impossible to overcome thirst for the world. But continue meditating and you shall experience, that there is a greater joy and peace to be attained than the satisfaction of worldly pleasure, and over and over again suffering from it, because ALL pleasure leads to pain. ALWAYS. And as to eternal rest. What do those priests of religion think by that? A time of rest with beginning and no end? Such a thing does not exist. True eternal rest is IN ME. Meaning without duration. There is no eternal life. Life always ends with death. Be it here or in some high heaven ... life may last to millions of years but then it ends. IN ME is true bliss. But

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no sensation. You may ask yourself: How can there be bliss, if there is no sensation? So you avoid me, and you stagger from desire to enjoyment, and midst enjoyment for desire you STAGGER. And you don't understand: That is the bliss, that there is no sensation! Only when you direct your will, towards OVERCOMING of all willing, then that NEW willing, directed towards OVERCOMING of all other willing, shall lead you to the refuge, to me. That new willing is the will for holiness, THAT CAN be satisfied. In me you experience the mighty triumph of complete satisfaction of will, no longer having any will. THAT is true bliss, anything else is suffering disguised by false bliss. Let us look at the term happiness. I know that you want to be happy. Happiness is satisfaction of will. Now arising will is simply suffering. So therefore the only happiness is the will for a NOT new arising will, the will for willness. It would be better to be far from the entire world, that it should be turned into a life

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Saapho. DM. All mankind should live and exist for the DENYING of will. That means that you can overcome old will by using NEW will. This me is, when you experience will-lessness, absolute freedom, inexpressible peace, purest bliss, that is the state of NIRVANA. It is also the state of absolute health, free from anything that could become sick and diseased. Will-lessness, absolute freedom, inexpressible peace, purest bliss, THAT is me, and I am not talking of the transient bliss of heavenly works and their inhabitants, because that is still disguised pain. So when in meditation you experience bliss, that is not still me. Detach from that, THEN..... Certainly in me there is none of what you understand of happiness, because in me you have no more will. Once you reached me your will for me you may drop. When in me you no longer miss any other happiness. The disturbance caused by non-

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satisfaction of the will is vanished. Who is happier—the one who drinks water, enjoying the happiness of satisfying his thirst, or the one who is not tormented anymore by having any thirst?? Peace equals happiness. True peace is reached by the satisfying of will. That is why we speak of "pacification" of will, or "pacifying" of will. What then is highest peace? It is the extinguishing of all tormenting desires, THAT is highest bliss, the end of sensation, the abolition of perception and sensation. THAT is me. Who can fathom it may fathom it. Look at your personality. It shall vanish. It is an alive corpse, dying slowly. Once you have withdrawn to the purity of your innermost self, even the highest heaven, with everything in it is but... DIRT! DIRT! Even a form of existence of the finest, purest, spiritual substance is but... DIRT to me, who am existence free from all substance,

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and be it as refined as an angels body. Now you understand the great Buddha who says: "And even, if I should only be reborn among the pure gods, I do not wish to return to this world." Because remember: If you have completely mastered your willing for transient world, you will have in your power to attain re-embodiment in the highest worlds of light, by generating within yourself only as much or of such a kind of thirst, that at the moment of death you may always manifest in worlds of light. DM. But a saint even despises this, because in death he lays aside his present personality COMPLETELY. The stain of the world vanishes from him, he is from the world, but he not for himself, when he is in me. Solve the riddle: when you have detached from everything, then you are EXTINGUISHED. But only for THE WORLD! That is the state of



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a reflected one after death. Like fire is extinguished, when you blow it out, but it WASTES on its plane, beyond, to be annihilated away by friction. To a saint's standpoint HE disappears, but the world. To the world HE disappears. There is no higher truth than this one. You can only reach me, if you have entirely freed yourself from your personality. You may ask yourself now: How do I attain knowledge of this immeasurable essence of my essence, since BEYOND my personality all knowledge comes to an end? You WILL then <sup>obtain</sup> knowledge of the immeasurableness of your essence in INDIRECT manner, namely by perceiving the realm of not-the-I. A first great knowledge arises in you, the entire chain of rebirths, uncountable almost. That shall be the mirror of your essence. As already mentioned, you could have the opportunity to grasp in

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death at any germ in space, if you WISH to because as a liberated one you are unaffected by the boundlessness of space. What do most humans think? They don't know the condition of their being in this world. Some think they have emerged out of nothing in this world, and when they die, they will just disappear. Others think, that a CREATOR has created them. Then who created the creator? But look into your life. You wander since beginning less time, life after life, transmigration after incarnation through time and space. You can end your suffering. It is up to you. Bring to disappear every kind of thirst for the world, because IT is the real and true source of all suffering. THIRST is always rooted in IGNORANCE, can only be removed by true knowledge. Kill all the thirst for the world. Your relative personality is nothing but ALIEN to you. You just CLING

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to it, thinking that you need it to be happy, but TRUE happiness comes, when you DETACH from this kind of happiness. All components of your personality bring but suffering to you. But most people think, that personality is necessary for happiness. But once you WAKE UP, you can no longer have desire and thirst for personality and for the world. You crave well and shun well. Any passion THEN is injurious to yourself. Your desire will vanish fast, like when you taste a delicious drink, knowing suddenly it is poisoned. So any desire arisen in you will gradually vanish if you are aware of injurious consequences yielding. Now be bold and listen. See in every human body just a skeleton covered with skin, filled with filth and pus, and you will see that your hetero- or homosexual passion will vanish soon and shall lead to the end of thirst. Finally you have right view. Evil view = evil action, right view = right action. And again you see that your personality and your thirst cov-

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the world, have NOTHING to do with your true essence. You don't look any longer at things, identifying yourself with the thirst for the world but you KNOW: Nothing is worth, ad-hoping to, because it is subject to incessant change. And if you chain yourself to the world, you shall experience birth, old age, sickness, death, sorrow, lamentation, pain, grief and despair. But if you let go EVERYTHING, renounce all in the world and thus the world itself, THEN you enter ME, sublime, profound holiness, not anymore disturbed by sensation of any kind. DM: Then thirst for the world will no longer torture you. That thirst was just covered by activity of the senses. You were driven by the will to COGNIZE thirst, but not anymore. NIRVANA is reached. But beware: Thirst is the action of cognition. When cognition dies, thirst works out in the six sense machine. Even Buddha has said to his disciples: I am thirsty. Fetch me water!

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to drink." But we did not enjoy satisfaction of quenching that thirst. Oh Lasso, the world is bound by cognition, either by cognition leading to attachment or detachment. The choice is yours. Right cognition leads, as already mentioned, to DETACHMENT from the world. You ARE not your will, you only HAVE a will. But notions of siddhi will may assume the form of thirst, to which you become attached. Sit up, meditate. Sit up with crossed legs, body held upright, or, if you can't, just lay down, and OBSERVE every thing that happens; thoughts, emotions, bodily reactions, until they all disappear but YOU remain, FREE from that soiling matter, because thoughts are matter too. OM. Surrender to Soulbreath-Meditation. It is the path to me. OM. You thus are free from clinging your mind - sooner or later - has attained to deliverance from being influenced by desire for existence in this transient world. In most people consciousness is taken

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captured by notions of willing, arising restlessly within them. If you, oh Lasso, can not reach liberation at once, try little by little. One day you shall reach me, the end of suffering. GRADUAL progress. The entire way to deliverance is a continuous, methodically progressive practice of concentrate thinking, leading to non-thinking. OM. You want to attain me in THIS life already? Then renounce the world. Go to Saunho or a monastery, or if you can afford it, stay at home, read DIVINE MESSAGE FROM THE TRUE GOD, show the masses. OM. DON'T say you would like to renounce the world in order to reach me, but you can't because of this and that, and that the circumstances are not yet there. Behold the law: WHATEVER you wish, if you REALLY wish it, shall lead to circumstances to enable you to do it. OM. I, your true god and home, reveal to you: the eternal destiny of every being lies in his OUTGROWING the world.

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So if he is SERIOUS, he may leave whomever he wants to leave. Anyone who hinders him, is, from the highest point of view, wrong, yes even immoral. Highest morality is, to DETACH from the world. I claim YOU. You do NOT belong in this cosmic pile of dirt, called world. Cast off completely the 5 fetters of low earthly life! If you don't, you shall reincarnate over and over again. Overcome your inclinations towards sensual desire, towards ill-will, towards belief in personality, towards faith in the efficacy of ritual ceremonies and customs, and towards doubt. Thus you shall return into high light-world and there (if not already here) attain NIRVANA. Follow my advice and you will have escaped hell, animal world, realm of spirits, repudiated worlds and be saved. Save from torment in lower worlds, ready to be liberated from Maya. The hindrances in the world often make it impossible to reach me, the end of suffering.

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But if you REALLY want ME, the save refuge, the necessary condition shall arise. Make that highest goal your aim! Have a mind inclined to seclusion. Oh Lasso I am clearly visible to those, who overcome the desire to see. Solve the riddle. Cancel greed for the 5 grasping groups. Have no inclination to believe in personality, to doubt THE BOOK OF LIGHT, to expect one's salvation from a supermundane power. I, though, am not supermundane, but BEYOND the world. Overcome your inclination for joys provided by objects of your 5 senses, do NOT get angry about everything crossing your selfish will. Attain complete moral purity. If you do not want to return to this insane world, start already down here and realize holiness. Attain the destruction of the influences and the destruction of ignorance through wisdom; the wisdom, that you are NOT your body, emotion, mind, soul and spirit. Attain MORAL PURITY. Be content.

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Abstain from all taking of life, shun taking the life of any living creature, lay aside cudgel and sword and any other weapon; be kind and compassionate towards every living creature, refrain from the taking of what has not been given to you, shun taking things ungiven, take only what is offered to you, unless it blocks your path to me, refrain from unchastity, live a pure and chaste life, shun the sexual act, shun that common and vulgar thing that was NEVER meant as tool of reproduction for mankind, refrain from lying, shun the uttering of untruth, speak the truth, hold to the truth, be staunch and trustworthy, be no worldly deceiver, abstain from tale-bearing, shun slanderous speech. Bring together those at variance, encourage those already in union, be pleased by concord, be joyed by concord, have all your delight in concord, speak words that make for concord, refrain from harsh speech, shun speaking rough-

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ly, speak only words that are blameless, pleasant to the ear, loving, heart-moving, courteous, charming and delightful, abstain from idle chatter, shun unprofitable conversation, speak in proper season, in accordance with fact, to the purpose, in accordance with THE BOWL OF LIGHT, let your words be a precious treasure, filled with appropriate comparisons, fruitful as to the point, eat - especially if you renounce - only one meal per day, shun eating out of proper season, stay away from singing, dancing and theatrical representations, shun using garlands & scents, incense, ornaments, decorations, adornments, don't use broods or high beds, don't eat raw meat, eat no meat at all, BUT when you are renouncee, you may eat anything in mild manner, small portion, once a day at noon, IF that it not specially (the meat) been slaughtered for you because then it is bad Karma, abstain from possession of women, only girls, goats,

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sheep, fowls, swine, and any other animals, have nothing to do with, false balance & false weights, false measures, shun the crooked ways of bribery, deception and fraud, don't fetch and carry messages, because it entangles you in Karma, abstain from trafficking and merchandising, keep away from naiming, murdering, abomination and every deed of violence, be contented with the robe you receive for covering your body, be contented with the food you receive, aim for me your rightful home NIRVANA - OM. Furthermore: Beware in yourself, the will not to allow to arise within you evil and unwholesomeness. Make your mind ready for combat against its lower animal aspect. Concentrated thinking towards me, chokes evil inclinations and causes good inclinations to rise, leading to morality. When you think of craving, you drive away the thought of Detachment. Thus you STRENGTHEN the thought of craving, instead of detachment.

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Thus the destruction of thirst for the world is achieved by cognition, that each object of thirst leads to nothing but suffering. Right cognition is attained at meditation. How can you control cognition or attain right cognition? You must understand that you stand BEHIND your apparatus of cognition, you have PRODUCED that apparatus, so now TAME it, by detaching from the transient swamp of this world. Listen and behold, and be warned. As soon as you even attempt to overcome, there will arise in you contrary suggestions to take you away from the path to me. Therefore suffocate all crude, immoral manifestations of thirst, by cultivating moral austerity. If you don't aim for moral purity, your concentration is without its basis. Always meditate, otherwise you will never EXPERIENCE your transcendent nature of your corporeality and your rebirth for this as well as moral purity, itself. Don't expect sudden results, it may happen slowly, step by step, just by intellect,

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mouth by mouth, year by year, CONCENTRATION and perseverance is the secret. It may even take you some lives, but the goal is worth it. Begin with moral purity. Once you are morally pure, you already have done a gigantic step towards me. Watch incessantly over the activity of the senses, so that they not be servants of thirsting. Look at the world with guarded senses, with pure cognition, guided by high restraint of Senses. OM. Choke evil thoughts, not by oppressing them, but OBSERVE their arising without giving in, and they shall disappear. Say as often as you can: "MAY ALL BEING BE HAPPY. MAY ONLY GOOD THINGS HAPPEN TO EVERYONE". Trigger the GOOD in all and in everything. Realize the high doctrine of THE BOOK OF LIGHT. PERCEVERE in meditation on the arising and passing away of the 5 grasping pupas. This sup-  
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gally EXPERIENCING that you are not there. It does not matter how long it may take you, or if you fall on the path to me. You feel? Stand up, try again! I am waiting for you with wide open arms! Don't rejoice in dying, don't rejoice in living, and when the moment comes, part your body away, clearly conscious, wisely, well aware. Now we have reached the question about suicide - yes or no? Of course you should and must NOT kill yourself. There is an exception though. A SAINT who has OVERCOME the world and who does not want to ~~live~~ ~~any more~~, because of great pain, with the body, such saint does not act against my law, when he detaches from the body. He does not act to return. But one who motivates his body and RETURNS, meaning who commits suicide while still being attached to the world, such a one loads karmic pain on himself, his life is taken away at some age when he killed

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himself or may be even at your age. AGAIN: BEWARE! Your passions may increase in you, give into uncanny, independent powers to the suggestions of which you are given to prey!! Once you have passed the highest bliss during meditation, detach from it and reach me. Be indifferent to all objects of the senses, even to your own body. Soon that indifference will lead to freedom from all emotional stimplings. Then even breathing may cease temporarily. You then may become pure mind or cognition, being in complete indifference to your material body including the entire world of forms. Pure insight will infallibly lead to pure wisdom, which is pure vision of Anatta. Thus every kind of thirst will be annihilated, you shall achieve deliverance through wisdom. And you shall experience true love. But this kind of love will not be limited by dislike of part of others. All hostility has vanished. This a peculiar

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kind of love. "Normal" love is connected inseparably with feeling and affections. "Normal" love means inclination towards others, some or impersonal. But TRUE love has NONE to do with that, because inclination or feeling is but stirring of thirst, be it as noble as ~~it may be~~ it may be - It is thirst. But especially that thirst must be overcome. Make your love free from any inclination. You may ask, what then remains? Passionate love is not real love, neither is there passionate kindness. Therefore: Kindness, true kindness, in itself excludes everything pertaining to inclination. True love comes from pure insight and is quite different from love dominated by passion. It shall lead to unlimited kindness towards all life. Be of quieted body, be of ease, thus your mind shall attain to collectedness and calmness. Your mind will overflow with kindness, and overflow the